

PANORAMIC VIEW
IN PATRISTIC
SIMPLIFIED FOR YOUTH MEETINGS

(Preparatory edition)

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PATROLOGY IN LINES

Contemporary Christians are eager to discover the faith of the early (Universal) catholic Orthodox Church and acknowledge her spirit. In fact, the story of the Fathers is the story of the Early Church in all her aspects of beliefs, worship, pastorship, social concepts, preaching, spirituality, etc. It is the story of the living church of the time, who embraced her children through divine love. It taught them to face the non-believers and the heretics with love, to deliver them as her beloved children, guide them to overcome their evils, and to acknowledge their errors and heresies. The mother Church strives for their spiritual growth and ultimately their salvation.

1. DEFINITION

- ❖ The word “*Patrology*” is derived from the Latin word “*Pater*” which means “Father.”
- ❖ Patrology is the science which deals with:
 - ❶ The lives of the Fathers.
 - ❷ Their acts.
 - ❸ The thoughts of the Fathers, through their sayings, writings and events in their times.

2. THE TITLE “FATHER”

1	Old Testament	Abraham, Isaac and Jacob are called the “ Patriarchs ,” or the <i>Fathers of Israel</i> (Gen. 1:24 LXX; Exod. 3:13, 15; Duet. 1:8; Acts 3:13; 7:2, 12; Rom. 4:12, 16; 2 Pet. 3:4).
2	Jewish Tradition	The official title of the scribes was “ Father .”
3	Early Church	When St. Athanasius referred to St. Dionysius of Alexandria, St. Dionysius of Rome and others, he used the term “ Fathers .” <i>The speech is the son of the soul, therefore we call those who teach us our fathers. St. Clement of Alexandria.</i>

4. QUALIFICATIONS FOR THE “FATHER” IN PATROLOGY

1	Participates in the Christian Literature	Such as discourses, dialogues, letters, sermons, apologies (specific writings defending the Christian faith) and (or) commentaries on Scripture.
2	Orthodoxy of doctrine	Patrology is concerned with the study of heretical and apocryphal writings in order to understand the whole environment of the Church, and its surroundings at the time. Thus a counter reply is usually available.
3	Holiness of Life	To attain the spirit of the early Church, through her saints who offered their lives, side by side with their teachings.
4	Antiquity	There is no specific era for the Fathers.
5	Canonization	Orthodox Church does not canonize the Fathers.

5. THE AUTHORITY OF THE FATHERS

- ❶ We must not rely on the writings of a **single Father**.
- ❷ Don’t rely on **one separate quotation** from the acts of any Father.
- ❸ Studying **the meaning of the terms** which a Father had used.
- ❹ **Comparing the terms with the same terms** used by their contemporary Fathers.

6. THE LANGUAGE OF THE EGYPTIAN FATHERS

Some Egyptian Fathers preferred to write in **Greek** beside their national language (**Coptic**), for many reasons:

1. The Greek language was easier in writing.
2. It was the official language in Egypt.
3. It was the language of those who were well-educated in the great cities.

4. It was the Church language, used in the books of the New Testament and the Ecumenical Councils.

7. THE HISTORY OF PATROLOGY

❖ John Gerhard was the first scholar who used the word *“Patrologia”* as a title of his work, which he published in 1653.

EPOCH	REMARKS
<p>1 PART OF THE CHURCH TRADITION</p>	<p>1. The Patristic literature was spread not for scientific research, but as a precious gift (deposit) that declared the life of the Church and her faith, to be practiced throughout the ages.</p> <p>2. Some believers were eager to record the sermons of their spiritual fathers.</p> <p>3. Many diaries, memories and books were written by pilgrims, such as St. John Cassian (360-435 A.D), Palladius, the historian of monks (c. 365-425), and the historian Rufinus (c. 345-410).</p> <p>4. The School of Alexandria attracted many church leaders who transferred its literature to their churches.</p> <p>5. The translation of the Patristic literature, especially from Greek to Latin, Syrian and Ethiopian.</p> <p>6. Many Coptic monks and deans of the School of Alexandria visited other countries with the aim of preaching and establishing monasteries. They spread some of the Coptic literature in new areas.</p>
<p>2 CHURCH HISTORIANS</p>	<p>❖ Eusebius of Caesarea¹ (c. 260 - c. 340 A.D) is considered as “The Father of Patrology,”</p> <p>❖ “The Church Historians,” such as Socrates, Sozomen and Theodoret (Father of Nestorianism).</p>
<p>3 ST. JEROME: “DE VIRIS ILLUSTRIBUS”</p>	<p>❖ St. Jerome depended on Eusebius in the first 78 chapters.</p> <p>❖ He wrote very briefly about well-known writers. It included some heretics, i.e. Tatian, Priscillian, Basdesanes and Eunomius; and pagan philosophers, such as Seneca.</p> <p>❖ This work was well-connected with the work of Gennadius, a priest in Marseilles (died at 496 A.D).</p> <p>❖ Many writers in the East and the West composed works in the same style</p>
<p>4 A NEW SCIENTIFIC EPOCH</p>	<p>❖ A new epoch started in the 16th and 17th centuries, by publishing the first series of the ancient church writings in an exquisite style.</p> <p>❖ In the 19th century many patristic texts were discovered. Many academic institutions and universities established special branches for Patrology. The 20th century has been predominantly concerned with the history of ideas, concepts, and terms in Christian literature, and the doctrine of many Church authors.</p>
<p>5 OUR CONCERN</p>	<p>❖ J. Quasten says, “Moreover, the newly discovered papyri of Egypt enabled scholars to regain many patristic works which had been lost.”</p>

7. THE CLASSIFICATION OF THE PATRISTIC WRITINGS

<p>1. TIME</p>	<p>a. The Ante-Nicene (Before Council of Nicea) Fathers. Their literature is very simple.</p> <p>b. The Nicene and Post-Nicene Fathers.</p>
<p>2. LANGUAGES</p>	<p>a. The Greek (Eastern) Fathers: the majority of the eastern Fathers wrote in Greek beside their national languages, such as the Coptic, Syriac and Armenian.</p> <p>b. The Latin (Western) Fathers.</p>
<p>3 PLACE</p>	<p>a. The Egyptian (Alexandrian) Fathers.</p> <p>b. The Antiochenes, and the Syrians.</p> <p>c. The Cappadocian Fathers.</p> <p>d. The Latin (Western) Fathers.</p>

¹ Semi-Arian

<p>4 THE MATERIAL</p>	<p>a. Apologetic writings. b. Biblico-exegetical writings. c. Homilies. d. Letters. e. Liturgical works. f. Dialogues. g. Christian poetry and songs. h. Ascetic writings. i. Church canons. j. Church history.</p> <p><i>Many scholars had set a classification which is a mixture of some of the above-mentioned ones.</i></p>
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THE OUTLINE OF THE PATRISTIC LITERATURE

GROUPS	MAIN WRITINGS	ITS AIMS
1 BEGINNINGS OF THE CHRISTIAN PATRISTIC LITERATURE	1. The beginnings of Canonical Legislation , and Liturgical formulas . 2. The writings of the Apostolic Fathers . 3. The beginnings of The Apologetic Literature . 4. Other writings , such as: <ul style="list-style-type: none"> • The Apocryphal Literature of the New Testament. • The beginning of Christian Poetry and early hymns. • The first Acts of the Martyrs. • The beginnings of Heretical and Anti-Heretical Literature. 	This group of writings discovers the following Church realities: <ol style="list-style-type: none"> 1. A real picture of the Church at the era of the Apostles and their disciples. 2. Church worship and church order are essential to the believers. 3. The Church like hr Groom was attacked with false charges from its beginning, and it will be so till His last advent. 5. The church sanctified the human culture such as music and poetry 6. Venerating the saints and martyrs in the Lord Jesus Christ.
2 THE ANTE-NICENE LITERATURE AFTER ST. IRENAEUS	* The Early Fathers of the School of Alexandria . * The Fathers of Asia Minor, Syria and Palestine . * The beginnings of the Western Christian literature by Minucius Felix, Hippolytus of Rome, Novitian etc.. * The African Christian Fathers , such as Tertullian, St. Cyprian, Arnobius of Sicca and Lactantius. * Other writings of the West , such as Victorinus of Pettau, Reticus of Autun etc.	<ul style="list-style-type: none"> • Christianity embraced and sanctified the local cultures. • In spite of the varieties of local cultures the churches had one faith and one spirit, and there was no struggle for universal authority on the catholic (universal) Church.
3 THE GOLDEN AGE AND THE EASTERN FATHERS	* The Egyptian Fathers . * The Founders of the monastic movement in Egypt. * The writings of Asia Minor . * The Cappadocian Fathers . * The writers of Antioch and Syria . * Christianity And Manichaeism . * Church Historians of Constantinople.	<ul style="list-style-type: none"> • While the gates of the emperors' palaces were opened widely to the Church leaders, many great fathers and Church leaders escaped to the desert to enjoy the opened gates of heaven. • The Eastern Fathers found their pleasure in the knowledge of theology, that guides believers to the unity with the Father in he Lord Jesus Christ by the Holy Spirit.
4 THE WESTERN FATHERS IN THE FOURTH AND FIFTH CENTURIES	* St. Hilary of Pitiers, * Anti-Arian Writers. * St. Ambrose of Milan. * St. Jerome, Rufinus. * Christian Poetry: Commodian, Prudentius, Paulinus of Nola etc. * St. Augustine.	<ul style="list-style-type: none"> • As Rome was the Capital of the Roman empire before the empire was divided many western Fathers were concerned in the relation between the Church and the state, in Church canons and order.

	<p>* The writers of Gaul: Eucherius of Lyons, Eutropius, Evagrius, Hilary of Arles, Honoratus of Arles, John Cassian, Sulpicius Severus, Etheria etc.</p> <p>* Italian writers: Fortunatius of Aquileia, Maximus of Turin, Peter Chrysologus, Siricus, Anastasius, Innocent I, Zosimus, Boniface I, Celestine I, Sixtus III.</p>	
<p style="text-align: center;">5</p> <p style="text-align: center;">WRITINGS AFTER THE COUNCIL OF CHALCEDON</p>	<p>* The Great Miaphysite Fathers: SS. Severus of Antioch, Timothy of Alexandria and Philoxenus of Mabbugh.</p> <p>* The Egyptian Fathers in the middle ages.</p>	<ul style="list-style-type: none"> • In spite of the tremendous efforts which were done to destroy the non-Chalcedonian Churches, they have great theologians. • While the Western Churches were almost involved in setting literal Church canons for realization of the Church authority over the emperors and kings, the Coptic theologians entered in living dialogues with the Muslim rulers, especially at 11th to 13th centuries, which are useful to the contemporary world.

THE APOSTOLIC FATHERS

AND

THE APOSTLES' CREED

- ❖ The Apostolic Fathers were the Christian writers of the first and second centuries, who may be considered as the first teachers after the Apostles.
- ❖ The term '*Apostolic Fathers*' was entirely unknown in the early Church. It was introduced by scholars of the seventeenth century.
- 1. Most of these writings were **similar to letters**. However, in actual fact they did not have the same type or mode of literature.
 - ❖ *The first letter by Clement* was meant as an approach to the conflict (and schism) issue which prevailed in the Church of Corinth.
 - ❖ *The letter of Barnabas* was more of basic theological articles dealing with linking the Old Testament to Christianity.
 - ❖ *The letter to Diognetus* is a discourse on the superiority of Christianity.
 - ❖ *The Shepherd of Hermas* was a collection of visions, mandates or precepts dealing with the issue of repentance after Baptism, and similitudes or parables as moral lessons taught by allegory.
 - ❖ The "*Didache*" was similar to an ecclesiastic manual.
 - ❖ The *excerpts of Papias*, in essence, were commentaries on some of the Lord Christ's sayings, in a fine presentation of the oral tradition.
 - ❖ The work of *Quadratus* was an apology addressed to Emperor Hadrian.
- 2. These writings featured **simplicity with inflamed zeal**, without reliance on Greek philosophy nor Hellenic eloquence.
- 3. They came as **a result of practical pastoral needs**, and not for the purpose of scholarly research.
- 4. These writings were characterized by the **eschatological character**.
- 5. They were characterized by the **ecclesiastic feature** and it bore the spirit of communion - the church communion throughout the whole universe in faith, tradition, and worship regardless of the long distance between the churches and the difference in cultures and customs between each other.
- ❖ In 1873 the "**Didache**" or "*The Lord's teachings to the Gentiles as conveyed by the 12 Apostles*" was discovered. This was added to the writings of the Apostolic Fathers.

AUTHOR	CONTENTS	REMARKS
1 ST. CLEMENT OF ROME <i>Two letters</i>	The first letter by Clement (ca. 95 A.D.) was meant as an approach to the conflict (schism) issue which prevailed in the Church of Corinth. * Introduction. 1. The beauty of the church before her division [1-2]. 2. The features of the church after the division [3]. 3. The cause of division (envy!) [4-6]. 4. The remedy of envy. 5. Supplication to God [59-61]. 6. Conclusion [62-65].	❖ One by St. Clement of Rome . The other (ca. 150 A.D.) was attributed to him. (The author is unknown). It is a sermon and not a letter. ❖ St. Clement of Rome was a presbyter of the church in Rome
2 ST. IGNATIUS <i>Seven letters</i>	1. He was the Apostle John's disciple. 2. These letters were an outpouring of a <i>pastoral heart</i> , inflamed with a consuming love for Jesus Christ and His Church. He warned the recipients against a <i>Judaizing heresy with Docetic elements</i> , which considered the humanity and sufferings of Christ as	❖ The Church offers the Eucharist as her sacrifice, the source of her joy. She is the bride of the Sacrificed Heavenly Groom.

	<p>apparent rather than real.</p> <ol style="list-style-type: none"> 3. Dogma and Christian doctrines are not a philosophy, but a practical life which believers examine in their church life, in their own private rooms, and in their relationship with others. 4. He devoted all his life for realizing the Church unity. 5. He did not quote from the Old Testament. 6. He wrote in openness of heart and firmness to be cautious of the heretics, but in humbleness. 7. His letters had a very strong eschatological attitude. 8. (ca. 110-117 A.D.) <i>Letter to the Ephesians, Letter to the Magnesians, Letter to the Romans, Letter to the Philadelphians, Letter to the Church in Smyrna, Letter to the Church in Tralles, Letter to Polycarp.</i> 	<p>❖ Clergymen with the three ranks episcopate, presbyterate and deaconate together with the people must work according to the will of the Father, and the mind of Christ, by the Holy Spirit.</p>
<p>3 ST. POLYCARP <i>A letter</i></p>	<ul style="list-style-type: none"> ❖ the Apostle John's disciple, <i>The Epistle of Polycarp (Letter to the Philippians)</i> ❖ St. Ignatius of Antioch was on his way to martyrdom. It was in Smyrna that St. Ignatius made that memorial stop on his final journey, and St. Polycarp was the only person recorded to whom the great martyr ever addressed a personal letter. In the years that followed, St. Polycarp gathered St. Ignatius' letters and passed them on to others. ❖ Through a letter from the Church of Smyrna to the Christian community of Philomelium in Greater Phrygia, we possess a detailed account of Polycarp's heroic martyrdom. From it we gain an excellent impression of the noble personality of the Bishop of Smyrna. The letter seems to have been written shortly after the martyrdom (A.D 155 or 156) . 	<p>He devoted much of his energy to preserve the orthodox faith, combating such heretics as the Marcionites and Valentinians. It is said that he had converted some of them to the true faith. St. Polycarp once met the heretic Marcion on the streets. "Do you recognize me?" asked Marcion. "<i>Of course,</i>" replied Polycarp, "<i>I recognize you as the first-born of Satan!</i>"</p>
<p>4 BARNABAS <i>An epistle</i></p>	<p>It was more of basic theological articles dealing with linking the Old Testament to Christianity.</p> <ol style="list-style-type: none"> 1. The first section (chapters 1-17) is of a dogmatic character. 2. The second section (chapters 18-21) takes up morals and manifests no special bias. It describes, exactly like the Didache, the contrast between the way of life and that of death, but it calls one, that of light and the other that of darkness. 	<p>The author is a follower of chiliasm. The six days of creation mean a period of six thousand years because a thousand years are like one day in the eyes of God</p>
<p>5 HERMAS <i>The Shepherd</i></p>	<ul style="list-style-type: none"> ❖ It is a collection of visions, mandates or precepts dealing with the issue of repentance after Baptism, and similitudes or parables as moral lessons taught by allegory. ❖ Hermas was not trained in dogma though he was of goodwill. We see that he was confused between the Son of God and the Holy Spirit (Compare similitude 9:1 with similitude 6:5). 	<p>The early Church Fathers admired him, not for his theological thought, but for his moral behavioral teaching and understanding of the Christian life.</p>
<p>6 ??? <i>A letter to</i> ADIOGNETUS</p>	<ul style="list-style-type: none"> ❖ A discourse on the superiority of Christianity. It expresses the sweetness of its writer in his defense for the faith, and his faithful witness to the Christian life. It is very accurate, simple and clear, written as open answers for the questions of his friend, Diognetus. 	<ol style="list-style-type: none"> a- Christians reveal their faith through their daily life. b- Christian faith is a divine gift. c- Christians are not a separate nation.

	<ul style="list-style-type: none"> ❖ The “Epistle to Diognetus” is an apology of Christianity composed in the form of a letter. ❖ In his defense, the writer explains the following two points: I- How can a man worship an idol made by a human hand, made of a corruptible material, which can be stolen?! II- The soul is discomfited by the sacrifices of animals blood. 	<p>d- The nature of the church is heavenly. e- The Church insists on loving the world faithfully. f- Christians are subject to the state’s law. g- The church practices communal life in everything except in the conjugal life.</p>
7 PAPIAS	The excerpts of Papias , in essence, were commentaries on some of the Lord Christ’s sayings, in a fine presentation of the oral tradition.	Eusebius ridiculed him because he defended the belief in the millennium.
8 QUADRATUS	Quadratus was the oldest apologist for Christianity An apology addressed to Emperor Hadrian.	
9 ??? Didache	The “Didache” or “The Lord’s teachings to the Gentiles as conveyed by the 12 Apostles” is similar to an ecclesiastic manual. (From A.D 70 to A.D 180.) <ul style="list-style-type: none"> ❖ First section: Christian behavior (1-6). ❖ Second section: liturgical and sacramental life (7-10, 14). ❖ Third section: disciplinary regulations (11-15). Fourth section: the <i>Parousia</i> (Second Coming) of the Lord (16). 	<ul style="list-style-type: none"> ❖ It is the oldest source of ecclesiastical law or church manual which we possess. ❖ Some scholars state that Alexandria is the place of its origin.
THE APOSTLES’ CREED (<i>Symbolum Apostolicum</i>) The majority of the scholars don’t accept it as one of the writings of the Apostolic Fathers	<ul style="list-style-type: none"> ❖ The Christian faith is a life which the believer experiences personally together with his brothers, through the unity with the Father in the Son by the work of the Holy Spirit. This life cannot be defined by a certain creed, nor limited by a canon because it cannot be expressed by human language. Nevertheless, there was a necessity for those who accept faith to proclaim this faith in a brief and simple form before attaining the membership in the Body of Christ, i.e., before receiving baptism, this form is called a baptismal creed. ❖ It has a special importance for the Western Church, considering it as the basic of her creeds. Schaff states that is the Creed of creeds, as the Lord’s prayer is the Prayer of prayers. ❖ It is a brief summary of the principal doctrines of Christianity; hence it may be called a compendium of the theology of the Church. ❖ Its present form, consisting of twelve articles, does not antedate the sixth century. ❖ A study of the earliest history of the Creed reveals two distinct forms: the Christological and the Trinitarian formulas. 	<ul style="list-style-type: none"> ❖ St. Hilary of Poitiers states that we have to utter with what is unspeakable, and instead of the mere faith we have to deposit our religious doctrines in human expressions. ❖ St. Augustine advised his flock, “when you compose yourself to sleep, repeat your creed, render it to the Lord, be not irked to say it over.” ❖ From the beginning of the sixth century it was used with certain variation, as a profession of faith in Gall, Spain, and a little later in Ireland and Germany in the courses of instruction intended for catechumens.

THE EARLY APOLOGISTS

- ❖ Christianity and Christians were attacked by the Jews, Judaeo-Christians, the pagans and philosophers, and sometimes by the emperors and rulers.
 1. **The Jews** noticed the spread of Christianity all over the world, depending on the prophecies of their Holy Scriptures.
 2. **Judaeo-Christianity** wanted to combine faith and Christianity with the Mosaic Law. A number of uncompromising converts from the Pharisees (*Acts 15* etc.) maintained the absolute necessity of the observance of Judaism.
 3. The **pagan philosophers** an intellectual movement known as **Gnosticism** was one of the Church's greatest enemies. This was encouraged and supported by *Judaeo-Christians* and *Montanists*.
 4. **The State** knew of the existence of Christianity as distinct from Judaism, and this resulted in the Roman persecutions.

- ❖ **Writings against the Church** were mainly lost, all ordered to be burned c. 445 by Emperor Theodosius. Only some of their writings are known:
 1. The speech of the famous rhetor *Fronto of Cirta*, (d. 166?), the friend and preceptor of Antoninus, and the teacher of Marcus Aurelius,
 2. In a satire *De morte Peregrini* (c. 170) *Lucian of Samosata* (d. 190?), who had been a member of the Christian community for some time, mocks the Christians for their love of the brethren and their contempt of death.
 3. The attack of the Platonist *Celsus* (c. 178), preserved for the greater part in Origen's work against him. *Celsus*, a philosopher of distinction and culture who studied the Old and New Testament thoroughly in order to attack them effectively.
 4. The tradition of hostility against the Christians on the part of the philosophers was continued in the later centuries, especially among the neo-Platonists, e.g. Prophyry, Hierocles and Emperor Julian.

- ❖ The Apologists set before themselves **these objectives**:
 1. They answered the charge that **the Church was a peril to the State**.
 2. They exposed the **immoralities of paganism** and the myths of its divinities, at the same time demonstrating that the Christian alone has a correct understanding of God and the universe. Some apologies are against the heathens, some against the Jews. The writings against the Jews are fewer in number and less intent on refuting Jewish accusations than on the confirmation of Christians in their conviction that the Mosaic Law had only a temporary purpose and authority.
 3. They went on to the positive side, to show that this very philosophy, because it had only human reason to rely upon, had either never attained truth, or that the truth it had attained was but fragmentary and mingled with numerous errors. Christianity offers the absolute truth, since the Logos, the Divine Reason Himself, comes down upon earth, and Christianity is the divine Philosophy. Their method was **to exhibit Christianity to emperors and to the public as politically harmless and morally and culturally superior to paganism**.
 4. As the writers often refer to the germs of truth in paganism they offer the first attempt at **harmonizing the teachings of reason and revelation**. It is worthy to note that *their object was to Christianize Hellenism, not to Hellenize Christianity*.

NAME	ABOUT HIS WRITINGS	REMARKS
1 QUADRATUS		See " <i>The Apostolic Fathers</i> ."
2 AUTHOR OF THE LETTER TO DIOGNETUS		See " <i>The Apostolic Fathers</i> ."
3	It is chiefly significant as the first of the Christian apologies.	It combines philosophical discussion of attributes with a biblical

<p>AUTHOR OF THE PREACHING OF PETER</p>	<p>This book itself has long since disappeared but St. Clement of Alexandria uses quotations of the Apostle. Origen who had some substantial information about it, raises the question whether it is genuine or not genuine or mixed between genuine and not.</p>	<p>emphasis on God as the Creator. It explains that God cannot be worshipped in the manner of the Greeks, nor in that of the Jews. Its criticism of Judaism is close to what Aristides provides. The Jewish prophets wrote about the coming of Christ and His crucifixion</p>
<p>4 ARISTIDES 2nd cent</p>	<p>Aristides sought to defend the existence and eternity of God, and to show that Christians had a fuller understanding of His nature than either the Chaldeans, the Greeks, the Egyptians or the Jews, and that they alone loved according to His precepts.</p>	<p>Aristides is strongly influenced by the “<i>Preaching of Peter</i>.” He sees in the Christians a new race. He states that the Christians alone have the only true idea of God and they above all the nations have found the truth. For they acknowledge God the Creator in the Only-Begotten Son and in the Holy Spirit; and besides him they worship no other.</p>
<p>5 ARISTO OF PELLA c. 140 A.D</p>	<p>He seems to be the first Christian apologist who defends Christianity in written tract against Judaism. The dialogue is represented as taking place between a Judaeo-Christian named Jason and an Alexandrian Jew named Papiscus and became the model for a whole series of such Jewish-Christian dialogues. The discussion ends with the Jew Papiscus acknowledging Christ as the Son of God and asking for baptism.</p>	<p>Origen extensively quotes a good deal of it in order to defend Christianity. According to Origen, this apology describes, “how a Christian supported by Jewish writings (the Old Testament) carries on an argument with a Jew and goes on to prove that the prophecies pertaining to Christ find fulfillment in Jesus, while the opponent in a plucky and not unskilled fashion takes the part of the Jew in the controversy.”</p>
<p>6 ST. JUSTIN THE MARTYR 2nd cent</p>	<ul style="list-style-type: none"> ❖ The most important of the apologists of the second century and one of the noblest personalities of early Christian literature. ❖ Justin was a prolific writer. He wrote his <i>Apology</i> ca. 155 A.D., addressed to the Emperor Antoninus Pius and his colleagues; and his <i>Dialogue with Trypho</i>, shortly after, which defends Christianity against the attacks of Judaism by means of a discussion between Justin and a Jew named Trypho. ❖ Eusebius lists eight works of Justin - two <i>Apologies</i>, <i>Against the Greeks</i>, the <i>Refutation</i>, <i>On the Sovereignty of God</i>, <i>Psaltes</i> (perhaps a hymnbook), <i>On the Soul</i>, and a <i>Dialogue against the Jews</i>. ❖ He is the first Christian thinker to seek to reconcile the claims of faith and reason. 	<ul style="list-style-type: none"> ❖ Justin was a student of philosophy who tried first the school of a Stoic, then that of a Peripatetic, and finally that of a Pythagorean. He gradually converted to Christianity as the oldest, truest, and most divine of all philosophies. ❖ After his conversion, which occurred most likely in Ephesus, he devoted his entire life to the defense of the Christian faith. Clothed in the <i>palladium</i>, a cloak worn by Greek philosophers, he traveled about, an itinerant teacher. He arrived in Rome during the reign of Antoninus Pius (138-161 A.D) and founded a school there. One of his pupils was Tatian, destined later to become an apologist. St. Justin suffered martyrdom in Rome ❖ Justin is called Martyr from his testimony unto death in Rome between 163 and 167 A.D., was born in Samaria of heathen parents.
<p>7 TATIAN THE SYRIAN</p>	<p>I. Christian cosmology (Chs. 4,3-7,6): I. Christian concept of God (Ch. 4,3-5). 2. The relation of the Logos to the Father and the creation of</p>	<ul style="list-style-type: none"> ❖ A native Syrian or Assyrian by birth, was of pagan parents. He was educated in Greek rhetoric and philosophy. He journeyed to Athens and Rome between 150 and 165 in the

c. 160	<p>the world (Ch. 5).</p> <p>3. The creation of man, of the resurrection, and of the last judgment (Ch. 6-7,1).</p> <p>4. The creation of the angels, the freedom of the will, the fall of the angels, the sin of Adam and Eve, bad angels and demons (Ch. 7, 2-8).</p> <p>II. A Christian demonology (Ch. 8-20).</p> <p>I. Astrology is an invention of the demons (Ch. 8-1 I).</p> <p>2. To overcome the power of the demons, we must endeavor to reunite our soul with the <i>pneuma</i>, the heavenly spirit (Ch. 12-15,1).</p> <p>3. The demons are not able to do penance, but men are images of God and are thus able to attain immortality by self-mortification (Ch. 15,2- 16, 6).</p> <p>4. Man must not fear (Ch. 16, 7-20).</p> <p>III. Greek civilization (Ch. 21-30).</p> <p>I. The foolishness of all Greek theology forms a sharp contrast to the sublimity of the mystery of the incarnation (Ch. 21).</p> <p>2. The Greek theaters are schools of vice (Ch. 22-24).</p> <p>3. Greek philosophy and law are contradictory and deceitful (Ch 25-28).</p> <p>4. The Christian religion shines forth brightly (Ch. 29-30).</p> <p>IV. The age and moral value of Christianity (Ch. 31-41).</p> <p>1. The Christian religion is older than all others because Moses lived before Homer, long before all the lawgivers of Greece (Ch. 31, 1-6, 36-41).</p> <p>2. Christian philosophy and Christian conduct of life differ from the wisdom of the Greek writers (Ch. 31,7-35).</p>	<p>pursuit of his studies. In Rome he met St. Justin the Martyr and became a Christian, Later he returned to Syria, and it was probably there, about 172 A.D, that he became the leader, if not the founder, of the <i>Encratites</i> (i.e., the Abstinents) sect, which belongs to Christian Gnostics, discouraging marriage as adultery, condemning the use of, the drinking of wine, and going so far as to substitute water for wine in the Eucharistic service.</p> <p>❖ His chief claim to fame is the “<i>Diatessaron</i>,” which interweaves the four Gospels into one continuous narrative. It is a history of the life of Christ compiled from the four gospels which was used in the Syrian Church until the 5th century.</p>
<p>8 ST. APOLLINARIS OF HIERAPOLIS 161-180</p>	<p>A treatise to Marcus Aurelius, five books <i>Against the Pagans</i>, two books <i>On the Truth (peri alethias)</i>, two books <i>Against the Jews</i>, and the treatises which he wrote against the heretic opinion of the Phrygians (Montanists).</p>	
<p>9 MILTIADES</p>	<p><i>An Apology for Christian Philosophy</i> which he addressed to ‘temporal rulers.’</p> <p><i>Against the Greeks</i>, in two books, and another work <i>Against the Jews</i>, also in two books. The treatise which he composed against the Montanists deals with the question <i>That</i></p>	<p>A contemporary of Tatian, he was, most probably, also a pupil of St. Justin.</p>

	<i>a Prophet Should not Speak in Ecstasy</i> , and explains that the Montanistic prophets were pseudo-prophets. Another anti-heretical treatise of Miltiades is directed against the Valentinian Gnostics.	
10 ST. THEOPHILUS later 2nd cent	Of his writings, only his <i>Apology</i> , in three books addressed to his pagan friend Autolycus, has survived. Its purpose is to set before the pagan world the Christian idea of God and the superiority of the doctrine of creation over the immoral myths of the Olympian religion.	<ul style="list-style-type: none"> ❖ St. Theophilus was the sixth bishop of Antioch in Syria ❖ In the third book he demonstrates the superiority of Christianity from the moral point of view. He uses the chronology of the world to prove that Moses and the prophets preceded all philosophers.
11 MELITO, BISHOP OF SARDIS	<ul style="list-style-type: none"> ❖ About the year 170 A.D he addressed an apology for the Christians to the emperor Marcus Aurelius. He states that the Empire and the Christian religion are foster sisters. ❖ <i>Homily on the Passion</i>. ❖ Two books <i>On the Passover</i>. ❖ A treatise <i>On Christian Life and the Prophets</i>, of probably anti-Montanistic character. ❖ <i>On the Church, On the Lord's Day, On the Faith, On Creation, On the Obedience of Faith, on the Senses, On the Soul and Body, On Hospitality, On Baptism, On Truth, On Faith and Christ's Birth, On Prophecy < The Key, On the Devil, On the Apocalypse of John, On God the Incarnate, On the Incarnation of Christ</i>, and 6 books of <i>Extracts from the Law and the Prophets concerning our Savior and our entire Faith</i>. 	<ul style="list-style-type: none"> ❖ Melito, bishop of Sardis in Lydia, is one of the great lights of Asia in the second century. He is a prolific writer on a wide variety of subjects. ❖ There is a Syriac manuscript of the British Museum contains an apology under Melito's name, which however not composed by him ❖ Another Latin manuscript of the fifth century was wrongly attributed to him. Its title is <i>De Transitu Beatae Mariae Virginis</i>.
12 MINUCIUS FELIX 2nd or 3rd century	An author of the <i>Octavius</i> , an elegant defense of Christianity in the form of a conversation between Octavius, a Christian, and Caecilius, a pagan, who was converted by the argument.	He refutes the common charges against Christians, argues the case for monotheism and divine providence, and attacks pagan mythology, but says little of specifically Christian doctrines.
13 TERTULLIAN c. 160- c. 225	<p>His writings are (1) apologetic; (2) dogmatico- polemic; (3) practico-ascetical.</p> <p>Apologetic Writings:</p> <p>I. <i>Apologeticum</i> (or <i>Apologeticus liber</i>) is one of his finest works (c. 197). Addressed to Roman provincial governors, it falls into two parts: (1) treatment of charges of secret crimes amongst Christians; (2) public crimes.</p> <p>II. <i>Ad Nationes</i>, 2 books (c. 197) ridicules heathen worship and shows that the accusations made against Christianity are true of paganism.</p>	<ul style="list-style-type: none"> ❖ Tertullianus was born in Carthage in 160, son of a centurion in the service of the proconsul of Africa. ❖ He received a very thorough education, studied law and became an advocate. ❖ About 193 he became a Christian, and was ordained priest and began a long literary career in defense of Christianity. ❖ About 202 or 205 he became a Montanist and attacked Catholicism violently. He founded the Tertullianists. When he died ca. 223 A.D., he had left the Montanists and founded a sect of his own.

	<p>III. <i>Ad Scapulam</i>, (c. 212), a brief letter to the proconsul in Africa, a persecutor. Tertullian reminds him of the fate that befell other persecutors.</p> <p>IV. <i>Adversus Judaeos</i> - a discussion to prove that the Israelites rejected God's grace.</p> <p>❖ His chief polemical work was <i>Against Marcion</i> in five books written over a period of about twelve years, 200-212 A.D.</p>	<p>❖ With St. Augustine he is the greatest Western theologian. Western theology is in his debt for many technical terms. Indeed, in a sense, he created the clear language of Western theology.</p> <p>❖ He is the most productive of all the Latin writers, most original and personal.</p> <p>❖ He often writes without moderation, sweeps away opposition rather than convinces.</p> <p>❖ His expression is bold, concise, rugged, involved; he does not bother with beauty of form.</p>
<p>14 HERMIAS ???</p>	<p>He wrote the "<i>Irrisio</i>" or "<i>Mockery of the Heathen Philosophers</i>," or "<i>Satire on the Profane Philosophers</i>," which satirizes the conflicting opinions of pagan writers on the human soul (Chs. 1-2), and the fundamental principles of the universe (Chs. 3-10).</p>	<p>The apology is clearly the work of a writer of very mediocre attainments.</p>
<p>15 THE SAYINGS OF SEXTUS end of 2nd cent</p>	<p>A collection of pagan moral sentences and rules of life, which were attributed to the Pythagorean philosopher Sextus.</p>	<p>"<i>The eating of animals</i>," says he, "<i>is a matter of indifference; but to abstain from them is more agreeable to reason.</i>"</p>
<p>16 ATHENAGORAS</p>		<p>See: "<i>The Fathers of the School of Alexandria.</i>"</p>

THE BEGINNING OF OTHER CHRISTIAN LITERATURE

LITERATURE	
<p>1</p> <p>THE APOCRYPHAL LITERATURE OF THE NEW TESTAMENT</p>	<p>❖ Apocrypha of the New Testament</p> <ol style="list-style-type: none"> 1. The New Testament offers little information concerning the youth of our Lord, the life and death of St. Mary, and the missionary journeys of the disciples and apostles. Therefore, pious imaginations were moved to supply the details. 2. Many Apocryphal gospels, acts and visions were written by various heretics to support their position. <i>Apocryphal-Gospels; Acts of the Apostles; Letters of the Apostles; Apocalypses; Gospel according to the Hebrews; of the Twelve; of the Egyptians; of Peter; Matthias; Philip; Thomas; Andrew; Barnabas; Bartholomew; Nicodemus; Judas Iscariot; Theddeus; Eve, Cerinthus. Valentinus; Apelles; Basilides; the Ebionite Gospel; Protoevangelium of James; Acta Pilati; Preaching of Peter and Paul; Acts of Peter; Paul; Peter and Paul; Paul and Thecla; Andrew; John; Thomas; Philip; Matthew; Legend of Thaddaeus; Letter to the Laodiceans (St. Paul); to the Alexandrines (Paul and Marcion); Corinthians (pseu. 3rd letter of St. Paul); Correspondence between St. Paul and Seneca (eight short letters of Seneca and six shorter replies of St. Paul - poor in diction and style - mentioned by St. Jerome. The legend of Seneca's conversion, on which these letters are based, owes its origin to the ethico-theistic character of Seneca's writings); Apocalypse of Peter; Paul; The Arabic Gospel of the Childhood of Jesus; The Arabic History of Joseph the Carpenter.</i> <p>❖ Judaistic Literature.</p> <ol style="list-style-type: none"> 1. <i>Third Book of Esdras</i>: gives a reconstruction of the story of the decline and fall of the kingdom of Juda from the time of Josiah. 2. <i>Fourth Book of Esdras</i>: The time of the destruction of Jerusalem. 3. <i>Book of Enoch</i>: General resurrection of Israel. 4. <i>Testaments of the Twelve Patriarchs</i>: The last words of the twelve sons of Jacob. 5. <i>Apocalypse of Baruch</i>. 6. <i>Ascension of Isaiah</i>.
<p>2</p> <p>THE BEGINNING OF CHRISTIAN POETRY AND EARLY HYMNS</p>	<p>1. The First Christian Hymns:</p> <p>❖ Hymns were one of the essential elements of Christian worship from the beginning. St. Paul says, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.." (Col 3:16-17) the Christians created Church hymns, and St. Paul quoted some of them in his epistles, or he himself composed them. St Clement of Alexandria composed a hymn in honor of Christ.</p> <p>2. The Odes of Solomon:</p> <p>❖ The author employs an language strongly evocative of the Old Testament. He intended to imitate the psalms and their languages.</p> <p>3. The Christian Sibylline Oracles:</p> <p>❖ Under the mythical name of Sibyl there were 14 books of didactic poems in hexameters, most of which were</p>

	<p>composed in the 2nd century. The prophecies of Sibyl seem to have been used from the 2nd century, and had their effect on Thomas Aquinas, the poet Dante, as well as on some artists of the Middle ages.</p> <p>4. The Sayings of Sextus: <i>See the Apologists.</i></p> <p>5. Christian Poetry on Tombstones:</p> <ul style="list-style-type: none"> ❖ At an early time Christian poetry was used in epitaphs, such as <i>The Inscription of Abercius</i>, and as <i>The Inscription of Pectoius</i>.
<p>3 THE FIRST ACTS OF THE MARTYRS</p>	<ul style="list-style-type: none"> ❖ Acta Martyrum: From very early times the anniversary of a martyr's death was celebrated with a liturgical service, and a narrative of events was read. Eusebius made a collection of <i>Acta Martyrum</i>. There are 3 groups: <ol style="list-style-type: none"> 1. <i>Acta gesta</i>: It comprises the official court proceedings, e.g. <i>Acta Cypriani Proconsularia</i>. 2. <i>Passiones</i>: Lacking in official authenticity but valuable. It comprises the reports of eyewitnesses and contemporaries. 3. Consists the legends of the martyrs which was composed for the edification long after the martyrdom took place. <i>Martyrium S. Polycarpi, Acta SS. Carpi, Papyli et Agathonices, (160—180); Acta S. Justini et Sociorum (163-167); Acta Mm. Scillitanorum (17 July 180); Acta S. Apollonii (180-192); Acta SS. Perpetuae et Felicitatis (202); Acta S. Cypriani (258).</i>
<p>4 THE BEGINNINGS OF HERETICAL LITERATURE</p>	<ul style="list-style-type: none"> ❖ The apologies were occasioned by the conflict between paganism and Christianity. Heresy proved an even more dangerous enemy, constituting a threat not against the existence but the purity and integrity of Christianity. There were heresies from the very beginning.
<p>5 THE BEGINNINGS OF ANTI-HERETICAL LITERATURE</p>	<ul style="list-style-type: none"> ❖ Anti-Gnostics. The Church, to refute heretics, had to prove herself the sole custodian of the truth, to oppose especially the teachings of the Gnostics on the unity of God, redemption, and to discuss the sources and criteria of the teachings of the Church. This literature greatly surpassed the apologetic writings as a foundation for theology. In other words the Bishops and Church councils excommunicated the heresiarchs and their followers, and issued decisions and pastoral letters in order to warn the believers. Some theological writers took upon themselves the task of exposing the errors of the heretics and of explaining the true Church doctrines. ❖ <i>St. Justin</i> wrote against all heresies and Marcion in particular; <i>St. Theophilus</i> attacked Gnosticism; <i>Miltiades</i> refuted Montanists and Gnostics; also <i>Apollinaris of Hierapolis; Melito of Sardis</i>. ❖ Adversaries of Montanism. (a) An <i>anonymous</i> author in Phrygia - his books gave the Montanist teaching and Eusebius relied on it (192-200). (b) <i>Apollonius</i>, bishop of Ephesus (?). (c) Caius, a Roman priest under Bishop Zephyrinus (199-217) - to refute Montanism all the better he rejected St. John's Gospel, but he was probably in good faith and was not condemned.

SOME EARLY ANTI-HERETICAL WRITERS

NAME	ACHIEVEMENTS	HIS WRITINGS
1 DIONYSIUS OF CORINTH c. 171	<ul style="list-style-type: none"> ❖ Bishop of Corinth, probably the successor of Primus. ❖ Eusebius (H. E. 4:23) gives a description of his eight letters to different Christian communities. The heretics to whom he refers must be the <i>disciples of Marcion and Montanus</i> ❖ Eusebius praises him for having given a share in his “inspired industry” to those in foreign lands. ❖ All his letters, including that of Rome, were addressed to the churches and not to the bishop. 	<ul style="list-style-type: none"> ❖ 7 Catholic Letters to <i>Lacedemon, Athens, Nicomedia, Gortyna</i> (and Crete), <i>Amastris</i>, (and Pontus), <i>Cnossus</i> and <i>Rome</i>. ❖ To his sister Chrysophora. ❖ Sending letters to Churches not under his metropolitan proves not only the reputation of the bishop, but also indicates the unity of the Christian community. ❖ In his letter to Rome he mentions to a custom of Rome to send supplied to other churches to help those who were condemned to work in the mines.
2 PINYTUS OF GNOSSUS	<ul style="list-style-type: none"> ❖ One of the letters of Dionysius of Corinth was addressed to a church in Crete, in which he mentioned Pinytus of Geossus. 	<ul style="list-style-type: none"> ❖ He replied that he admired and welcomed Dionysius, but exhorted him to provide at some time more solid food. ❖ Eusebius wrote, “In this letter the Orthodoxy of Pinytus in the faith, his care for those under him, his learning and theological understanding, are shown as in a most accurate image”. (H. E. 4:23:8)
3 SERAPION OF ANTIOCH	<ul style="list-style-type: none"> ❖ The eighth bishop of Antioch. ❖ In his letter he deals with the apocryphal <i>Gospel of St. Peter</i>. A large fragment of it discovered at Akhmim in 1886, corresponds exactly to Serapion’s description. 	<ul style="list-style-type: none"> ❖ His letter to Pontius and Caricus deals with the Montanistic heresy, and states that the so-called new prophecy of this false order is abominated in the whole of Christendom, through the world.
4 HEGESIPPUS 110 ? -180	<ul style="list-style-type: none"> ❖ A Jew born in Syria or Palestine and converted to Christianity. He visited various Churches and came to Rome in the time of bishop Anicetus (c. 155-166) and survived bishop Eleutherius (174-179) possibly. ❖ He returned home (174-179) and compiled his <i>Memoirs (hypomnemata)</i> from notes taken on his travels. He died under Commodus (180-192). 	<ul style="list-style-type: none"> ❖ <i>Hypomnemata</i>: More probably the work was a polemical writing aiming at proving the official Church teaching against the Gnostics. He insists on the uninterrupted succession of bishops as a guarantee of apostolicity of their doctrine. He drew up a list of the Jewish and first Gnostic sects. He was mediocre, perspicacious as an observer, and a good, reliable witness to tradition.
5 ST. IRENAEUS ca. 115-ca. 202	<ul style="list-style-type: none"> ❖ St. Irenaeus was born in Smyrna Asia Minor, where he knew bishop Polycarp and from him learned of the Johannine tradition. ❖ He studied and taught at Rome before going to Lyons ❖ As a presbyter, he went on a mission to bishop Eleutherus of Rome to urge toleration with regard to adherents of Montanism in Asia Minor. ❖ Irenaeus bishop of Lyons was a pastor concerned with protecting Christians against Gnosticism. 	<ul style="list-style-type: none"> ❖ Among Irenaeus’ writings is the <i>Demonstrion</i>, or <i>Epideixis</i>, a work on the apostolic preaching. it explains Christian doctrine and then proves it from Old Testament prophecies. ❖ <i>Against Heresies</i>, or <i>Adversus haereses</i>. Book 1 refutes Gnostic arguments by reason. Book 2 sets forth the traits of false Gnosis and the history of Gnosticism. Book 3 refutes Gnosticism from the teaching and tradition of the apostles.

	<ul style="list-style-type: none"> ❖ In opposition to Gnostic dualism, Irenaeus teaches that there is but one God who is the Creator of the world and the Father of Jesus Christ, that there is one divine economy of salvation and one revelation. The visible creation is good, not evil, and the body will rise again. ❖ Although the Gnostics thought that they could arrive at saving knowledge through human effort, true salvation is attained only through faith in what God has revealed and in what he has done. ❖ Irenaeus was the first great theologian, who emphasized the role of the Church, the canon of Scripture, and the religious and theological tradition. 	<p>Book 4 refutes it from the sayings of Jesus. Book 5 treats of the things to come, with remarks on millenarianism.</p> <ul style="list-style-type: none"> ❖ He was interested in philosophy only insofar as it could help one to penetrate more deeply into what one believed. He taught that human thinking is powerless to know God and his dispensation for the salvation of all people. ❖ Revelation, according to Irenaeus, is public and common to all Christians. No secret tradition supersedes the church tradition. ❖ The center of St. Irenaeus' theology is Paul's doctrine of the "recapitulation of all things in Christ. Through communion with Christ in the Holy Spirit, human beings are made incorruptible and through redemption are made like God.
<p style="text-align: center;">6 OTHERS</p>	<p><i>Rhodo</i>, one of Tatian's disciples in Rome. <i>Philippus</i> of Gorstyna; <i>Modenus</i>; <i>Modenus</i>; <i>Heraclitus</i>.</p>	

GNOSTICISM

AND

THE MAIN GNOSTIC SECTS

In the apostolic age, before the appearance of the *Gnostic* movement as a school (or schools), or as separate sects, the apostles dealt with false teachings similar to the *Gnostic* systems, as in 1 John and the pastoral epistles.

Gnosticism was the most influential of the early heresies. The term is generic and embraces a great variety of teachings. The study of *Gnosticism* entered a new phase, however, with the discovery of a large collection of Coptic *Gnostic* documents found at Nag-Hammadi (*Chenoboskion*) in Upper-Egypt in 1945. Before this discovery all our information on the *Gnostic* sects and doctrines relied on anti-*Gnostic* writings, such as those of SS. Clement of Alexandria, Irenaeus, Hippolytus of Rome, and Epiphanius. This discovery has made available a wealth of original documents that are being studied now for the first time.

Gnosticism designates a complex religious and philosophical movement that started probably before Christianity and flourished from about 100 to 700 A.D. There were many Christian, Jewish and pagan *Gnostic* sects that stressed salvation through a secret “**knowledge**” or “*Gnosis*.” The term “**Gnostics**” was first applied by second and third century patristic writers to a large number of teachers, such as Valentinus, Basilides and many others.

W.H.C. Frend believes that *gnosis* held a worthy, if limited place, in the Jewish and the earliest Christian scales of values. “Knowing” God to Jews meant acknowledging that Yahweh was God and recognizing the acts of God. Indeed, the Septuagint describes God as the “God of knowledge” (1 Sam. 2:3), and the word “*gnosis*” is used to denote this. The representative and teacher of *gnosis* is the pious sage and Servant of the Lord (Is. 53:11), and *gnosis* is denied to the worldly-minded and to sinners.

GNOSTIC TEACHINGS

1. Most of the *Gnostic* schools were thoroughly **dualistic**, setting an infinite chasm between the spiritual world and the world of matter. Their systems were based on the inseparable division and antagonism between the Demiurge or “creator god” and the supreme unknowable Divine Being.
2. In some systems the creation of the material universe is believed to result from **the fall of Sophia** (wisdom); this creation is viewed as evil.
3. Usually Gnostics **divided men into two or three classes**: ❶ The “spiritual” (*pneumatics*) are those who have illuminated souls. ❷ The “fleshy” (*hylics*) or “material,” are slaves of matter, and are earthbound. ❸ The Gnostics add a *psychic*, intermediate class.
4. They claimed to possess secret knowledge by a **sudden illumination** that enabled them to understand the ways of God, the universe, and themselves.
5. They claimed that they **alone know the unutterable mysteries of the spirit**.
6. For them Christ either temporarily inhabited a human being (Jesus) or **assumed a merely phantasmal human appearance**.
7. The Gnostics and their orthodox opponents hotly debated the **relationship between the Old and New Testaments**.
8. The *Gnostic*’s dualist view of creation led to **two opposing attitudes toward marriage and sexuality**: the extreme of a rigorous and negative asceticism on the one hand, and a licentious antinomianism on the other. Both repudiate nature; the one through abstention and the other through excess.

GNOSTICISM AND ALEXANDRIA

The most important centre of *Gnosticism* was Alexandria which had become the heir of Jewish traditions, classical thought, and the old mysticism of oriental religions. It was in Alexandria that the greatest doctors of *Gnosticism* - Basilides, Carpocrates and Valentinus - flourished. St. Athanasius frequently refers to them, as well as to Marcion, warning of their danger to Christian doctrine. St. Clement of Alexandria, “the most reliable

of early Christian writers on *Gnosticism*,” provides us with a systematic analysis of the various sects.

WHY DID GNOSTICISM SPREAD IN ALEXANDRIA?

1. In contrast to other religions, *Gnosticism* first appeared in the city not as a religious sect or school but as an attitude accepted by some pagans, Jews and even Christians. The Gnostics took advantage of the importance of Alexandria as a center of interchange of religious ideas and as the intellectual meeting point between Jew and Greek.
2. The pseudo-Christian Gnostic sects could offer a religious system, with a guaranteed way of salvation, and much more similar to the pagan systems, from which the converts were changing.
3. The Gnostics tried to answer the following problems:
 - ❖ If God is Goodness, why is there evil in the world, unless the matter from which it was created was irredeemably bad?
 - ❖ If God is good, who created the evil?
 - ❖ If the universe was not governed by Fate, how did one explain calamity, sickness, and sudden death?
 - ❖ What was the use of attempting to practice moral excellence when one might be swept away overnight?
4. *Gnosticism* provided the well-educated members with the sense of superiority, as they felt that they alone were trust-worthy of the divine mysteries.
5. Many of the founders of the Christian Gnostics belonged to Pre-Christian Gnosticism, who instead of surrendering their former beliefs, they only added some Christian doctrines to their Gnostic views. They also were very interested in literature, thus they wrote many apocryphal gospels, epistles and apocalypses and attributed many of it to St. Mary, the disciples, and the apostles, which had a tremendous effect because of its popular content.

OUR CONCEPT OF CHRISTIAN KNOWLEDGE

1. The Incarnate Word of God is the source of knowledge.
2. Knowledge is received through the Church, as the body of Christ, especially by participation in the Eucharist.
3. Knowledge is revealed in our inner man, if it has been purified and sanctified by the Holy Spirit.
4. The knowledge of God and His eternal glory can be realized partially in this world, through our unity with the Father in His Only-Begotten Son, by the work of the Holy Spirit, and completed in the world to come.

AUTHOR	MAIN DOCTRINES	REMARKS
1 BASILIDES	a. Knowledge proceeds from the principalities which form the world. b. Only one in a thousand is able to possess the true knowledge. c. Mysteries should be kept secret. d. Martyrdom is futile. e. Redemption affects only the souls, and not the body. f. Every action, even sins of lust, is a matter of perfect indifference. g. The Christian should not confess Christ the crucified but Jesus, who was sent by the Father. Otherwise he remains a slave and under the power of those who formed our bodies. h. Pagan sacrifices are despised, but can be used as they are nothing.	❖ A teacher at Alexandria. ❖ Besides biblical material he used secret traditions supposedly derived from St. Peter and St. Matthias, some <i>Gnostic</i> doctrines, and elements of Platonic and Stoic philosophy. ❖ He wrote a gospel, of which we have only one fragment. ❖ He wrote a biblical commentary, the <i>Exegetica</i> , in twenty-four books; and some Odes.
2 CARPOCRATES	❖ His disciples, the “Carpocratians,” who survived until the 4th century, preached a licentious ethic, the transmigration of souls, and	❖ Carpocrates was a native of Alexandria. ❖ He was a contemporary of Valentinus.

	<p>the doctrine that Jesus was born by natural generation.</p> <ul style="list-style-type: none"> ❖ The world was created by angels greatly inferior to the Unbegotten Father. Jesus was the son of Joseph; he differed from other men in that his soul was steadfast and pure. ❖ The Carpocratians practiced magical arts and incantations, philters and love potions, and had recourse to spirits, dreams, demons and other abominations, declaring that they possessed power to rule over not only the princes of this world but also over the things in it. 	<ul style="list-style-type: none"> ❖ One of his women disciples, Marcellina, went to Rome during the reign of Pope Anicetus (154-165 AD), and seduced many. ❖ Images of some of them were painted or made in the likeness of Christ, and portraying Jesus among them. They crowned these images and set them up along with the images of Pythagoras, Plato, Aristotle and others. They also had other modes of honoring these images in the same manner as the gentiles.
<p style="text-align: center;">3 The Poet VALENTINUS</p>	<ul style="list-style-type: none"> ❖ Valentinus, saw God as a single unknowable Being, originating from the Primal Cause or Depth. After countless ages Depth emanated his spouse, called Womb or Silence and eventually these two, representing Male and Female principles, brought forth the Christ, or Logos, upon whom all aeons (half ideas, half angels) depend and through whom the All is coherent and connected. ❖ He also states that the couple - Depth and Silence - emanate Understanding (<i>Nous</i>) and Truth (<i>Aletheia</i>). From these follow Word and Life, and Man and Church, and eventually thirty Aeons are produced, pair by pair, male and female, representing Christian (or Jewish) concepts and virtues to complete the heavenly or spiritual world or <i>Pleroma</i>. The last aeon was Wisdom (<i>Sophia</i>). The visible world owes its origin to the fall of Sophia, whose ultimate offspring was the Demiurge who was identified with the God of the Old Testament. A Savior, Jesus, is sent to Wisdom. He “forms Wisdom according to understanding” and separates her from her passions, and sets in train the events that lead to similar processes of salvation in the visible universe ❖ Christ, who united Himself with the man Jesus (at his conception or at His baptism) to bring man the redeeming knowledge (<i>gnosis</i>) of His origin and destiny. This <i>gnosis</i>, is given only to spiritual men or the “<i>pneumatics</i>,” i.e. the Valentinians who enter the <i>pleroma</i> through it, whereas other Christians (called “<i>psychics</i>” after 1 Cor. 2.14 etc.) attain by faith and good works the middle realm of the Demiurge; the rest of mankind (called “<i>hylics</i>,” being engrossed in matter) are given over to eternal perdition. 	<ul style="list-style-type: none"> ❖ The greatest <i>Gnostic</i> of all time. He was born in the Nile Delta ca. 100 A.D and educated in Alexandria. He created an academy for free research. Even among his opponents Valentinus became renowned for his eloquence and genius. ❖ The Jung Codex contains five Valentinian writings: <ol style="list-style-type: none"> 1. <i>The Prayer of the Apostle Paul</i>. 2. <i>The Apocryphon of James</i> is a letter that contains the revelations of the risen Jesus. It contains Valentinian speculations grafted onto the root and fatness of the olive tree planted beside the waters of the Nile by Hebrew missionaries from Jerusalem (c. 160). 3. <i>The Gospel of Truth</i>. 4. <i>The Epistle to Rheginos</i> concerning the Resurrection. Man anticipates eternal life, and after death he will receive an ethereal body. 5. <i>The Tripartite Treatise</i> is a systematic and consistent exposition of the history of the All. It describes how the Spirit evolves through the Hell of a materialistic (“<i>hylic</i>”) phase and the purgatory of a moral (“<i>psychic</i>”) phase to the coming of Christ, who inaugurates the <i>paradiso</i> of final consummation. in which spiritual man becomes conscious of himself and of his identity with the Unknown God. The autho is a leader of the Italic (Roman) school of Valentinianism. It was against this shade of Valentinian <i>gnosis</i>.
<p style="text-align: center;">4 THE MANICHAEANS</p>	<ul style="list-style-type: none"> ❖ According to Valentinus, every man has a guardian angel or Self who gives <i>gnosis</i> to his counterpart, but also needs the man or woman to whom he belongs because he cannot enter the <i>pleroma</i>, the spiritual world, without his other half. 	<ul style="list-style-type: none"> ❖ Mani (216-277) sent his missionaries Papos and Thomas to Egypt, where they settled in Lycopolis, on the Nile above the Thebaid in Middle Egypt. There they proselytized among the pupils of the Platonic

	<ul style="list-style-type: none"> ❖ Mani taught that every Manichaean has a twin, who inspires him and leads him to the light, but at the same time Mani held that the eternal Jesus suffers in matter and is to be redeemed by the <i>Gnostic</i>. Jacob Boehme says that God is an ocean of light and darkness, love and ire, who wants to become conscious in man. ❖ The God of <i>gnosticism</i> is Being in movement. 	<p>philosopher Alexander of Lycopolis, who wrote a preserved treatise against them. They also seem to have translated, or to have had translated, the Manichaean writings found at Madinat Madi in 1930-1931 (kephalaia, psalms, homilies, etc.) from East Aramaic into sub-Akmimic, the Coptic dialect of Lycopolis and the surroundings.</p>
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EARLY CHRISTIAN SCHOOLS

EARLY SCHOOLS OF THOUGHTS

- ❖ “*School*” does not mean a special building for teaching, nor a seminary in its modern meaning.
- ❖ The School should present the living traditional thought of the Church, which must continue through all ages, without preventing the contemporary believers from being authentic thinkers. The notion of “school” is not bound to a peculiar time.
- ❖ The school has to adopt a certain set of ideas, a way of interpreting the Holy Scripture, a form of spirituality, a style of *pedagogy* (education), a method of theological dialectics, or an institution.

THE IMPORTANCE OF THE EARLY CHRISTIAN SCHOOLS

1. The early Fathers of the Alexandrian School present to us how we deal with science and philosophy and to witness to our Gospel among the well-educated people.
2. The later Fathers of the same School present to us how we defend our faith, especially against the heretics in a soteriological attitude, or in pastoral goal.
3. The moderate Fathers of the Antiochene School present to us a living image of the importance of the historico-grammatical interpretation of the Holy Scripture.

SCHOOL	REMARKS
<i>FIRST: EASTERN CHRISTIAN SCHOOLS</i>	
1 SCHOOL OF ALEXANDRIA	<ul style="list-style-type: none"> ❖ According to St. Jerome, it was founded by St. Mark himself as a Catechetical School, where candidates were admitted to learn Christian faith and Biblical studies to be qualified for baptism. It has been called the “<i>first Christian academy</i>”. It was established to face the Greek world, not as an enemy, but to attract the well-educated people and philosophers to Christianity ❖ It was seen as an institute of higher Christian studies. ❖ By the 2nd century it became quite influential on church life. The apologetical and anti-heretical literature constituted the first stage in the formation of the science of theology. The law of the intellectual life and growth demanded that theology be developed as systematically and comprehensively as possible, and thus be raised to the rank of a science. ❖ In the 3rd century this school overthrew polytheism by scientific means, at the same time it conserved anything that was of value in Greek science and culture. ❖ Under the influence of St. Clement and Origen the Alexandrian School interpreted the Holy Scripture according to the allegorical method of exegesis. St. Clement believed that this method should be used because God’s bountifulness was such that it would be folly to believe that could only be one teaching in a particular text. The allegorical approach was adopted for apologetical and theological purposes. Origen discusses two problems which the early Church faced, concerning the Old Testament: <ol style="list-style-type: none"> a. The Jews who stick to the letter of the prophecies of the Old Testament, were expecting that the Messiah would fulfill them literally, such as He must be their King, who reigns over the whole world. b. The Gnostics rejected the Old Testament, for they were scandalized by some passages which refer to God as being angry, or that He regretted or changed His mind. ❖ In the 4th and 5th centuries the School experienced a second spring. The deans of the School faced many theological problems, and defended the orthodox faith, especially against Arianism and Nestorianism.

<p style="text-align: center;">2 SCHOOL OF CAESAREA</p>	<ul style="list-style-type: none"> ❖ Origen founded a new school at Caesarea in Palestine (232 AD). Here a remarkable Christian library was soon established; it owed its growth especially to the efforts of the later director of the school, the priest Pamphilus. ❖ It was a center of scholarship and learning. Here St. Gregory Thaumaturgus and Eusebius of Caesarea received their theological training. ❖ Through Caesarea the Alexandrian tradition influenced the leading theologians of Cappadocia, especially St. Basil the Great and the two Gregorys, who sought to reconcile the spirit of Alexandria with that of Antioch.
<p style="text-align: center;">3 ANTIOCHIAN SCHOOL</p>	<ul style="list-style-type: none"> ❖ The allegorizing tendencies of the Alexandrian School were explicitly opposed by a group, which appeared towards the end of the 3rd century. This was the Antiochian school, also called the “exegetical school.” It explained the Scripture mainly according to their historical and grammatical sense. Many scholars state that we are in need of the two schools. Dockery says, “The Alexandrian allegoria led the soul into a realm of true knowledge where the vision of truth could be discovered. The Antiochene theoria led humans into a truly moral life that developed in goodness and maturity that would continue into eternity.” ❖ Lucian of Samosata (312) is held to be the founder of this school. Diodore of Tarsus. established the fame of this Exegetical School. St. John Chrysostom and Theodore of Mopsuestia were his most renowned disciples. ❖ Theodore of Mopsuestia, the greatest exegete of the Antiochian school wrote commentaries on almost the whole Bible. The Nestorian church appeals to his authority as “the exegete” par excellence. Like his master Diodore, he was considered orthodox during his life; only after his death, during the Nestorian controversy, was he attacked as holding heretical Christological views, Nestorius having been his pupil. ❖ Nestorius and Theodoret of Cyrus also belong to this theological school. A one-sided use of the historico-grammatical method led some of its representatives into errors that are partly to be explained by a rationalistic attitude (the desire to rid Christian doctrine as far as possible from all elements of mystery): into Arianism, Macedonianism, Appollinarianism, Pelagianism, and Nestorianism.
<p style="text-align: center;">4 NATIONAL SYRIAN SCHOOL OF EDESSA</p>	<ul style="list-style-type: none"> ❖ Antioch influenced the School of Edessa which dated from the first half of the 3rd century. It was a seminary for the Persian clergy and the center of academic and literary activity in Syria. ❖ It flourished in the 4th century in Mesopotamia; its greatest master was St. Ephraem the Syrian. He is styled “Lyre of the Holy Spirit,” and his praises were sung by the whole East. ❖ It was devoted to the literal interpretation of Scripture. The East-Syrian school is Oriental as compared with the West-Syrian. It is more poetical, mystical, and contemplative, averse to change. The Church of Syria was deeply and irreparably injured by the Christological heresies, and Edessa was the last support of Nestorianism in the Empire. Zeno closed it in 489 for this reason, but from its ruins rose the Nestorian School of Nisibis in Persia.
<p style="text-align: center;">5 NESTORIAN SCHOOL OF NISIBUS</p>	<ul style="list-style-type: none"> ❖ It is founded by Bishop Bar Sumas (450-95), produced its first famous teacher in Marseus. ❖ Marseus, one of the most important representatives of Nestorianism. He became head of the school of Edessa in 437 AD; after his expulsion (457 AD) he founded the School of Nisibus at the invitation of Bishop Bar Sauma. He died shortly after 503 AD, aged 103; he is important as a poet. Metrical homilies and dialogue songs as well as liturgical hymns are among his works besides his Old Testament Scripture commentaries.
<p style="text-align: center;">6 SCHOOL OF EVAGRIAN MYSTICISM</p>	<ul style="list-style-type: none"> ❖ Evagrius of Pontus, a disciple of the two Macarii, surnamed Ponticus, is the first monk to have written numerous and comprehensive works that were of great influence in the history of Christian piety. He is in fact the founder of monastic mysticism and the most fertile and interesting spiritual author of the Egyptian desert. The monks of the East and West alike studied his writings as classical documents and invaluable text books. ❖ His ideas live in Palladius, in the Byzantine writers, such as John Climacus, Hesychasts, Maximus Confessor, Nicetas

	<p>Stethetos down to the Hesychasts; in the Syrian authors Philoxenus of Mabbug, Isaac of Nineveh, John Bar Caldun up to Barhraeus; and in the West in John Cassian. In fact, the great Oriental School of Evagrian mysticism reaches from the fourth to the fifteenth, nay to the twentieth century.</p> <p>❖ His spirituality is definitely based on the mysticism of the great Alexandrian.</p>
<p style="text-align: center;">7 SCHOOL OF REALISTIC- TRADITIONAL- ISTIC</p>	<p>❖ St. Epiphanius of Salamis (c. 315-403), in Cyprus, is the earliest representative of this school. He was born in Palestine near Eleutheropolis. He mastered Greek, Syriac, Hebrew (Aramic), Coptic, and knew some Latin.</p> <p>❖ Hilarion exercised considerable influence over him. Epiphanius visited Egypt to learn about the ascetic life. He returned home and founded, c. 335, a monastery whose head he remained for thirty years. In 367 he was ordained a metropolitan in Salamis. Mortification in his life, sanctity, activity in the spread of monasticism, fiery zeal for the defense of orthodox doctrine - these were the distinguishing marks of Epiphanius.</p> <p>❖ St. Epiphanius of Salamis was against all metaphysic theory. This explains his complete inability to understand Origen, which grew into a real hatred of him. He regarded his allegorical interpretation as the root of all heresies, and condemned Origenism as the most dangerous of them.</p> <p>❖ In 392, he went to Jerusalem, the home of Origen's admirers, and in the presence of John the bishop of the city, and a great multitude assembled in the Church of the Holy Sepulchre, he delivered a vehement sermon against Origen. John refused to condemn Origen and Epiphanius broke off communion with him. Rufinius took John's side, while St. Jerome was changed from an ardent admirer of Origen into an enemy of him. He attempted to obtain a condemnation of Origen from John, but the bishop refused. Epiphanius then ordained Paulinian, St. Jerome's brother, in John's diocese, and against John's will. Theophilus of Alexandria finally reconciled them. In Egypt a quarrel occurred between Theophilus of Alexandria and the famous "Tall Brothers." The former had admired Origen at first, but under the pressure of a multitude of monks he declared himself anti-Origenist about 399 and expelled Egyptian Origenist monks, called the "Tall Brothers," from the Nitrian desert. St. Epiphanius, at a synod held in 402 in Cyprus condemned Origen and his writings. They went to Constantinople for refuge and St. John Chrysostom was on their side. St. Epiphanius went to Constantinople in order to wage war in person against St. John Chrysostom.</p>

SECOND: WESTERN CHRISTIAN SCHOOL

<p style="text-align: center;">AFRICAN SCHOOL</p>	<p>❖ Under the title "<i>Tertullian and the African School</i>," Schaff writes: [The Western church in this period exhibits no such scientific productiveness as the Eastern... The Roman church itself was first predominantly Greek, and her earliest writers - Clement, Hermas, Irenaeus, Hippolytus - wrote exclusively in Greek, Latin Christianity begins to appear in literature at the end of the second century, and then not in Italy, but in North Africa, not in Rome, but in Carthage, and very characteristically, not with converted speculative philosophers, but with practical lawyers and rhetoricians... North Africa also gave to the Western church the fundamental book - the Bible in its first Latin version, the so-called <i>Itala</i>, and this was the basis of Jerome's <i>Vulgata</i> which to this day is the recognized standard Bible of Rome...Quintus Septimius Tertullianus is the father of the Latin theology and church language.]</p> <p>❖ Patrick J. Hamell states, [The Western literature is in Latin, is Roman in spirit, sober, practical, with less idealism and less tendency to speculation than the Greek writings. Its purpose is generally the necessary and the useful. There is great variety and versatility in writings and authors. The apologetic element is predominant - Tertullian and Hippolytus. Hippolytus and Victorinus of Pettau represent exegesis. Commodian is the first of the Christian-Latin poets. The writers are few, and mainly from Africa. One great confronting them was terminology. This is one of their great triumphs, the invention, the fashioning of technical language, and the</p>
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chief glory for it goes to **Tertullian** who exercised a tremendous influence on Western Theology.] For Tertullian see: *The Apologists*.

FATHERS OF THE SCHOOL OF ALEXANDRIA

Prepared by: Bahaa Abou-El-Niel Guirguis

- ❖ St. Mark, inspired by the Holy Spirit, established Catechism as the only way to give the new Religion a firm foundation in this city of multiple cultures, multiple philosophies, and many powerful schools. Thus Christianity penetrated the School of Alexandria turning it to Catechistical School.
- ❖ It became the oldest center for sacred sciences in the history of Christianity. In it, the first system of Christian Theology was formed and the Allegorical (symbolic) method of Biblical exegesis was devised.
- ❖ “The most renowned intellectual institution in the early Christian world was undoubtedly the Catechistic School (Didascaleion) of Alexandria. Its primary concern was the study of the Bible, giving its name to an influential tradition of spiritual interpretation. The preoccupation of this school of exegesis was to discover everywhere the spiritual sense underlying the written word of the Scripture.” *Dom. D. Rees*
- ❖ Its program was not limited to theology, but was encyclopedic.
- ❖ Produced numerous spiritual and well known Church leaders along the years. Many of them were fit for the throne of St. Mark.

DEAN OF SCHOOL	ACHIEVEMENT	MAIN WRITINGS AND THEOLOGY
1 Athenagoras Apologist	<ul style="list-style-type: none"> ❖ Converted to Christianity in 176. ❖ He read the Holy Scriptures to criticize Christianity, but he was so powerfully seized by the Holy Spirit that he became a defender of the faith. ❖ His treatise on the <i>resurrection of the dead</i> is the first attempt made to prove this dogma using philosophical arguments. 	<ul style="list-style-type: none"> ❖ He wrote a plea (called “<i>Presvia</i>” or intercession) on behalf of Christians in 177 A.D., defending Christians against the false accusation of atheism, cannibalism and Oedipedeian incest. He drew the attention to their faith in God and to their peaceful and blameless life.. ❖ A treatise on <i>the resurrection of the dead</i>. He states that the resurrection of the dead is proved by God’s omnipotence and is based on: man as a rational being is destined for eternal survival; necessity of retribution; eternal bliss cannot be found on earth.
2 Pantaenus Philosopher Dean: in 181	<ul style="list-style-type: none"> ❖ He embraced Christianity at the hands of Athenagoras and succeeded him as dean of the Theological School ❖ In 190 A.D., Pope Demetrius sent him on a mission to preach in India. He also preached in Ethiopia, Arabia and Yemen. According to our tradition, he brought back the Hebrew original of St. Matthew’s Gospel. 	<ul style="list-style-type: none"> ❖ He introduced philosophy and sciences into the School to gain the heretics and educated pagans. ❖ He interpreted the whole Bible, but nothing remained from his writings except for the few excerpts mentioned in St. Clement’s books ❖ He introduced the Coptic Alphabet by using the Greek Alphabet and adding 7 letters from the ancient Demotic language. ❖ Under his guidance the Bible was translated to Coptic.
3 Clement of Alexandria <i>Gnosis</i>	<ul style="list-style-type: none"> ❖ He traveled extensively to seek instructions from the most famous Christian teachers. ❖ Attracted by the lectures of Pantaenus, he settled in Alexandria and was ordained a priest, then a dean of the 	<ul style="list-style-type: none"> ❖ His main work was <i>the Trilogy</i>: ❖ <i>Protrepticus</i> – Exhortation to the Greeks (attack on paganism and invitation to salvation) ❖ <i>Paedagogus</i> – The Tutor or Instructor (practical instructions for the

<p>(Knowledge)</p> <p>Born: 150 Dean: 190 Died: 215</p>	<p>School.</p> <ul style="list-style-type: none"> ❖ He had to leave Egypt in 202 A.D. due to the persecution by Septimius Severus, and died in 215 A.D. (probably in Palestine or Syria) ❖ Confronted the ideas of his time with Christian doctrine. ❖ Christianity offers the perfect <i>Gnosis</i> and truth in Christ. ❖ He was the first Christian writer to confront the ideas of his time with Christian doctrine. He believed that there was no enmity between Christianity and philosophy. The ancient philosophy, in his view, was unable to achieve more than glimpses of the truth, while Christianity offers the perfect knowledge and truth in Christ. ❖ Throughout the first two centuries, a heresy appeared under the title “<i>Gnostics</i>” in various forms. The word “<i>gnosis</i>” in Greek means “knowledge”. A fundamental Gnostic claim was that the soul can reach the Supreme God through knowledge rather than faith. ❖ St. Clement showed the supremacy of Christian gnosis: contemplation; carrying out the commandments; instructions by righteous men. 	<p>Christian conduct)</p> <ul style="list-style-type: none"> ❖ <i>Stromata</i> – Miscellaneous Studies (Christian faith vs. Greek philosophy) ❖ This Trilogy outlines his theological system that the Word of God, the Logos, invites mankind to abandon paganism through faith, then He reforms their lives by the commandments, and finally, He elevate them to the perfect knowledge of divine things. In short, the Logos converts, disciplines and instructs. ❖ This concept of the Divine plan for our salvation influenced the program in the School of Alexandria. It focused first on conversion to Christianity, then on practicing of the commandments, and finally on instructing Christians to attain perfect knowledge of doctrine. ❖ A treatise on <i>the salvation of the rich person</i>. ❖ <i>Commentaries on passages of the Old and New Testaments</i>.
<p>4 Origen 185 – 254</p>	<ul style="list-style-type: none"> ❖ His friends and admirers described him as: <ul style="list-style-type: none"> - <i>The Prince of the Bible Interpreters</i>. - <i>The Prince of Christian Philosophy</i>. - <i>The Teacher of Bishops</i>. - <i>There is no human mind that can absorb all what he wrote</i>. ❖ He was born to a righteous Christian family. His father, Leonides, was a righteous, scholar and saintly man who was martyred for his Christian faith during the persecution of Septimius Severus, 202 AD. While his father was in jail, Origen wrote encouraging him to face martyrdom. ❖ He used to rent libraries overnight to read their books. St. Jerome praised his love of reading and said that Origen read while eating, walking, resting, etc. Thus his knowledge extended beyond measures and his intellectual superiority was undisputed. He worked in teaching. ❖ When Pope Demetrius (12) heard of his fame, he appointed him dean of the School of Alexandria. He 	<ul style="list-style-type: none"> ❖ St. Epiphanius (315-403) stated that Origen had 6,000 manuscripts. He wrote in Greek. Some of his writings were translated to Latin during his life and some were translated after his death; e.g. Rufinus’ translation which contained many flaws. ❖ Mainly intellectual: textual criticism, exegetic, apologetic, dogmatic, practical. ❖ “<i>Hexapla</i>”: 28-year study of the Bible manuscripts and translations. <ol style="list-style-type: none"> 1. The Hebrew text of the Bible. 2. The Greek pronunciation of the Hebrew text. 3. The Septuagint (c. 250 AD). 4. Simachos’ translation (end of 2nd century). 5. Aquilla’s translation (c. 128 AD). 6. Theodore’s translation (c. 180 AD). ❖ Interpretations of the Five Books of Moses, the Song of Songs, Job, the Major and Minor Prophets, Joshua and Psalms. ❖ Against Celsus the heretic: “<i>Contra Celsus</i>”. ❖ “<i>The Principles</i>” contained the majority of the flaws attributed to him.

	<p>increased its fame and thinking and became a teacher of many bishops and priests, as well as many men, women, young and old. First, he rented halls to hold the school, but when he was chased from one place to another, he held his lectures outdoors (in the open or beside the river).</p> <ul style="list-style-type: none"> ❖ He was famous in <i>allegorical interpretation</i>. Example, his interpretation of the Song of Songs. (Differentiate from St. Basil's school of literal interpretation.) ❖ He was imprisoned and tortured for his Christian faith. He was courageous, ascetic and a man of fasting and prayer. He exaggerated in his asceticism by castrating himself (defending his action by saying that he was protecting his chastity.) <p>DISPUTE WITH THE CHURCH</p> <ul style="list-style-type: none"> ❖ Pope Demetrius held a council that excommunicated Origen due to his theological mistakes and because he accepted ordination in Palestine by other than his bishop. ❖ He spent the rest of his life in Palestine where he established a famous and significant theological school. He led a Gnostic man named Ambrose to the correct faith. <p>HIS PROPONENTS</p> <ul style="list-style-type: none"> ❖ SS. Gregory the Wonder Worker, John Chrysostom, Gregory of Nyssa, Pamphilus, priest and martyr (309 A.D.), Rufinus – Translated some of Origen's works, and Dionysius of Alexandria) – It was said that he requested that he return to the Church of Alexandria. 	<ul style="list-style-type: none"> ❖ <i>On Prayer</i>: part on the prayer in general; part on the Lord's Prayer (Ancient Christian Writers). ❖ <i>On the Resurrection</i> (Easter). ❖ <i>Exhortation to Martyrdom</i>. <p>THEOLOGICAL MISTAKES (ORIGENISM)</p> <ul style="list-style-type: none"> ❖ He was affected by the Greek philosophy; e.g. Plato in some of his mistakes. ❖ Exaggerating the allegorical interpretation; e.g. Adam's sin. ❖ The salvation of Satan. The salvation of evil doers after their death. ❖ Spirits created before the bodies then sent down to unite with the bodies (Plato). ❖ Christ's soul united with His Divinity before uniting with the body in St. Mary's womb. ❖ Redemption was made to satisfy the devil. ❖ Resurrection: in new spiritual bodies, not the original earthly body. ❖ The righteous people will turn to stars. ❖ God created other worlds before and after our own. <p>DEFENSE BY HIS PROPONENTS</p> <ul style="list-style-type: none"> ❖ Mistakes were due to dictation / transcription. ❖ He had other writings contrary to the sited flaws. <p>HIS OPPONENTS</p> <ul style="list-style-type: none"> ❖ Pope Demetrius of Alexandria, and Pope Theophilus - Dispute with John Chrysostom; "The Tall Brothers." ❖ St. Epiphanius of Selamis - End of 4th and beginning of 5th century: managed to convince Jerome but could not convince Cyril of Jerusalem. ❖ St. Jerome - Dispute with Cyril (book against Cyril) and Rufinus ❖ Mephopius (Bishop of Olympa, Cilicia) - beginning of the 4th century, book against Origen ❖ St. Augustine in the 5th century.
<p>5 Heraclas Pope: 232-249</p>	<ul style="list-style-type: none"> ❖ He was a student of Origen and succeeded him as the dean of the School of Alexandria. ❖ He loved philosophy and studied the Greek books as much as he could. ❖ When St. Demetrius discovered his spiritual abilities and 	

	<p>knowledge, he ordained him as priest and used him for preaching. He attracted many unbelievers to the faith.</p> <ul style="list-style-type: none"> ❖ His people loved him so much and called “Papa” in Coptic, or Pope, which means “Father”. 	
<p>6 St. Dionysius of Alexandria</p> <p>Dean: 231-246 Pope: 246-270</p>	<ul style="list-style-type: none"> ❖ St. Athanasius called him “Teacher of the Universal Church”. ❖ He was born in Alexandria in about 190 from pagan parents. He was not Christian until an old Christian woman sold him some scripts of St. Paul’s letters. After reading them, he came back for more and she led him to the Church where he learned about and converted to Christianity. ❖ He faced the challenge of preserving his Church in the midst of persecutions: Decian 250 and Valrian in 257. He showed leniency to heretics or apostates who repented. ❖ Issue of those who were baptized by heretics - Cyprian of Corthage vs. Stephen of Rome. ❖ Issue of earthly kingdom (millennium) - Nepos, Bishop of Arsinoe (in Fayoum). 	<ul style="list-style-type: none"> ❖ On Nature: refutes the Epicurean materialism view of the universe. ❖ Apology: on the Trinitarian doctrine ❖ Letters: quoted frequently by Eusebius
<p>7 Theognostus</p>	<ul style="list-style-type: none"> ❖ Athanasius appealed to his writings in the struggle against Arianism. 	<ul style="list-style-type: none"> ❖ Dogmatic work “<i>Hypotyposes</i>” in seven books followed the doctrine of Origen.
<p>8 Pierius</p>	<ul style="list-style-type: none"> ❖ Jerome called him “Origen Junior”. ❖ He suffered during the persecution of Diocletian. 	<ul style="list-style-type: none"> ❖ <i>On the Prophet Hosea</i> ❖ <i>Logio</i> (concerning the Logos) ❖ <i>On the Gospel of St. Luke</i> ❖ <i>On the Mother of God</i> ❖ <i>The Life of St. Pamphilus</i>, martyred 309
<p>9 St. Peter, the Last of Martyrs</p> <p>Pope: 293-303</p>	<ul style="list-style-type: none"> ❖ His father (Theodosius) was a priest in Alexandria, and his mother (Sofia) was a pious Christian. She had a vision of St. Peter and St. Paul, on their feast day, promising her a son. On the same day the following year, she had the baby and named him Peter. ❖ He grew very close to the Church and was ordained priest at age 16; then was selected to become the dean of the School of Alexandria. ❖ He faced persecution as well as heresies (Arius) and divisions within the Church. ❖ He had a dispute with Meletius, Bishop of Asyut, who took a hard-line with repenting Christians who denied the 	<p>FIRST: LETTERS: <i>The Paschal Epistle</i>: St. Peter’s chief work known as the “<i>Canonical Epistle</i>,” for it contains fourteen penitential canons governing the future of the lapsed brothers.</p> <ul style="list-style-type: none"> ❖ <i>Another Paschal Letter.</i> ❖ <i>A Letter Concerning Melitius.</i> St. Peter addressed it to his clergy, attacking Melitius for invading his diocese and performing illegal ordinations. ❖ <i>A Letter Concerning Persecution And The Celebration Of The Eucharist.</i> ❖ <i>A Letter Written During Persecution.</i> ❖ <i>A Letter To Diocletian.</i> ❖ <i>A Letter To Bishop Apollonius Of Lycopolis.</i>

	<p>faith, as well as ordaining priests outside his jurisdiction.</p> <ul style="list-style-type: none"> ❖ Finally, he offered himself to martyrdom in secret to spare his people who gathered at the jail to save him. After a prayer requesting the persecution to end, he was beheaded. ❖ The acts of <i>The Martyrdom of St. Peter</i> is extant in Coptic, Greek, Latin and Syriac versions. 	<ul style="list-style-type: none"> ❖ <i>A Letter During Persecution Concerning Heretics.</i> ❖ <i>A Letter About A Visit To Oxyrhynchus.</i> <p>SECOND: HOMILIES:”<i>The Teaching “Didaskalia”.</i></p> <ul style="list-style-type: none"> ❖ <i>A Homily On Riches.</i> ❖ <i>On The Epiphany.</i> <p>THIRD: THEOLOGICAL WORKS: <i>On The Godhead.</i></p> <ul style="list-style-type: none"> ❖ <i>On The Advent Of Our Savior.</i> ❖ <i>On The Soul.</i> ❖ <i>On The Resurrection.</i> <p>FOURTH: MISCELLANEOUS FRAGMENTS</p>
<p>10 St. Alexander of Alexandria</p>	<ul style="list-style-type: none"> ❖ One of the key figures at the Council of Nicea (325) who succeeded Achillas of Alexandria about 312. ❖ During his papacy the Arian controversy arose and the Meletian schism continued. ❖ He first tried to win Arius and his adherents through kindness, but as they insisted to preach their heresy, a synod in Alexandria under the presidency of the Pope together with 100 bishops censured the false teaching and excommunicated Arius and his adherents. ❖ In the Ecumenical Council of Nicea Arius and Meletius were condemned. ❖ In 328 the pope died after enduring many trials in combating Arianism. 	<p>EPISTLES</p> <ul style="list-style-type: none"> ❖ St. Epiphanius states that a collection of 70 letters by Alexander existed. All of them were lost except for two very important encyclicals concerned with the Arian controversy. <p>SERMONS</p> <ul style="list-style-type: none"> ❖ Of his sermons one is preserved in a Syriac and a Coptic translation: <i>De anima et corpore deque passione Domini.</i> The introduction deals with the relation between soul and body, the main part with the necessity and the fruit of the Lord’s Passion. Strongly rhetorical in character, the sermon is influenced both in thought and in language by Melito’s newly discovered <i>Homily on the Passion.</i>
<p>11 St. Athanasius, the Apostolic</p>	<ul style="list-style-type: none"> ❖ He was born in Upper (Southern) Egypt in about 297. ❖ According to Rufinus, Pope Alexandros was impressed by the child Athanasius when he was acting the baptismal rites with other children. Pope Alexandros ordained him a reader in 312, then a priest in 318 and appointed him as his personal secretary. ❖ He lived through the period of severe persecution (303 - 311) and knew many of the martyrs and confessors in Alexandria. He learned from them the true meaning of fighting for the faith. ❖ He lived in the desert practicing an ascetic life under the guidance of St. Anthony. ❖ He accompanied Pope Alexandros to the Council of Nicea in 325. His courage, zeal and logic earned him the admiration of the 318 bishops in attendance and the envy of the heretics. 	<p>It is astonishing that despite such privations and amidst all his activities he found time for a number of literary production. An eighth-century monk wrote: “If you find a book by Athanasius and have no paper on which to copy it, write it on your shirts”.</p> <p>DOGOMATIC:</p> <ul style="list-style-type: none"> ❖ <i>On the Incarnation.</i> ❖ <i>Doctrinal Letters.</i> <p>APOLOGETIC:</p> <ul style="list-style-type: none"> ❖ <i>Apology Against the Arians.</i> ❖ <i>Apology against Constantius.</i> ❖ <i>Defense of the Nicene Council and of His Flight.</i> ❖ <i>History of the Arians.</i> <p>LETTERS:</p> <ul style="list-style-type: none"> ❖ <i>Festal or Easter letters.</i> ❖ <i>Four letters to Separion.</i> ❖ <i>Doctrinal letters on the “Teaching of Dionysius, on the decrees of</i>

	<ul style="list-style-type: none"> ❖ He was chosen to succeed Pope Alexandors in 328 becoming the 20th Pope. ❖ He ordained Frumentius (Abbot Salama) as the first bishop of Ethiopia in 330. ❖ He presided over the Church for 46 years, of which over 17 years were passed in exile because of his opposition to Arianism which had the support of some emperors: <ul style="list-style-type: none"> – Under Constantine (335 - 337) to Treve. – Under Constantius (339 - 346) visited Rome; and (356 - 362) in the Egyptian desert. – Under Julian (362 - 363) in the Egyptian desert; and Valens (365 - 366) in the Egyptian desert. 	<p><i>Nicea and several other dealing with Incarnation.</i></p> <ul style="list-style-type: none"> ❖ <i>Official Episcopal letters.</i> <p>ASCETIC:</p> <ul style="list-style-type: none"> ❖ <i>The life of Anthony.</i> ❖ <i>A number of Treatises on Virginity etc.</i> ❖ <i>The pseudo-Athanasius Life of Synctetica.</i> ❖ <i>Fragments of other treatises on virginity in Coptic, Syrian and Armenian translations.</i> <p>EXEGETICAL</p> <ul style="list-style-type: none"> ❖ <i>On the interpretation of the Psalms.</i> ❖ <i>Commentary on Psalms, Ecclesiastes, Song of Songs, Genesis and Luke.</i>
<p style="text-align: center;">12 St. Serapion of Thmius</p>	<ul style="list-style-type: none"> ❖ He was an abbot of a colony of monks, afterwards he was ordained bishop of Thmius, a town in Lower Egypt. ❖ He was distinguished by the wonderful sanctity of his life and the power of his eloquence. ❖ He was called <i>Scholasticus</i> on account of his great learning. ❖ He was an intimate friend of St. Anthony the great and made him the confident of his visions. ❖ As early as 339 St. Athanasius sent one of his Festal Letters ‘to the beloved brother and fellow minister,’ which indicates that Serapion must have been consecrated before this date. In another missive St. Athanasius, by describing the death of Arius, refutes the notion that the heretic had been reconciled to the Church. The details were furnished him by his presbyter Macarius, who was at Constantinople when Arius passed away while St. Athanasius was himself in exile at Treves. It was written evidently in 358. But, most important of all, St. Athanasius addressed to him four letters concerning the Holy Spirit, which present the first formal treatise ever written upon this subject and bear witness to their mutual regard and frequent intercourse. Moreover, in 356 St. Athanasius sent St. Serapion with four other Egyptian bishops and three presbyters to the court of Constantius in order to refute the calumnies of the Arian party and conciliate the ruler. 	<p>1. AGAINST THE MANICHAEANS</p> <ul style="list-style-type: none"> ❖ St. Jerome tells us that Serapion wrote an excellent treatise against the Manichaeans (cf. below, p.356), another on the titles of the Psalms and useful Epistles to various persons. The work on the Psalms is lost, but that against the Manichaeans has only recently been recovered entire. ❖ It became clear why St. Jerome calls it an <i>egregious liber</i> and why its author was surnamed <i>Scholasticus</i>. There is sufficient evidence of his rhetorical, philosophical and theological learning. <p>2. THE EUCHOLOGION</p> <ul style="list-style-type: none"> ❖ A unique 11th century manuscript of the Lura Monastery of Mount Athos contains an <i>euchologion</i> or sacramentary, which is ascribed to St. Serapion of Thmuis. Consisting of 30 prayers, the collection is certainly Egyptian and dates in its present form the 4th century. It is true that certain sentences in the preface agree word for word with the Liturgy known as that of St. Mark. <p>3. LETTERS</p> <ul style="list-style-type: none"> ❖ Of the ‘useful epistles to various persons’, which Serapion wrote according to St. Jerome, only few are extant.
<p style="text-align: center;">13</p>	<ul style="list-style-type: none"> ❖ Lost his sight at age 4. Invented the engraved writing. 	<ul style="list-style-type: none"> ❖ Exegetical work: he interpreted many books of the Bible; a large

<p>St. Didymius the Blind</p>	<p>Attracted people not only by his teachings but also by his asceticism.</p> <ul style="list-style-type: none"> ❖ Visited by St. Anthony several times and by Palladius four times. ❖ He attracted people not only by his teachings but also by his asceticism. ❖ Among his students / friends were SS. Gregory Nazainzen, Jerome, Rufinus, Palladius. ❖ 	<p>number of quotations from his work still existing. He followed Origen in the allegorical method of interpretation and textual criticism.</p> <ul style="list-style-type: none"> ❖ <i>On the Trinity</i>: 3 books written between 381 and 392; still existing. ❖ <i>On the Holy Spirit</i>: the Greek original lost; the Latin translation still existing. ❖ <i>Contra Manie</i>: still existing in 18 short articles. ❖ Other works: quoted in his and other's writings.
<p>14 St. Theophilus of Alexandria third successor to St. Athanasius</p>	<ul style="list-style-type: none"> ❖ He ruled the Church of Egypt for 28 years (385-412), fully conscious of the important role that his see had played in the history of both Church and Empire. ❖ Undoubtedly a man of great intellectual ability, he too often devoted his gifts to the consolidation and increase of his power by very dubious means. He made his tremendous influence felt in all the political questions that in his day affected either Church or State. ❖ Three important events are especially connected with his name- the decay of paganism in Egypt, the controversy over Origen, and the deposition and exile of St. John Chrysostom. ❖ An ardent admirer of Origen until 399 and a friend of his adherents like John of Jerusalem, he later condemned him. It seems that Theophilus in one of his Paschal Letters had expressed himself in favor of God's incorporeity. Thereupon some monks conceived grave doubts regarding his orthodoxy and sent a commission to examine him. To forestall a riot by these anthropomorphists and, at the same time, anxious for political reasons to come to terms with them he said to them, that as he saw them he beheld the face of God. Thus they imagined that he was anthropomorphist like them. The 4 Tall Brothers in Nitria Desert, Dioscurus, Ammon, Eusebius and Euthymus, who were admirer of Origen stirred against him. They went to St. Chrysostom to complain him before the emperor. ❖ He condemned Origenism at a Synod of Alexandria in 401. ❖ The empress misused this problem and arranged for the 	<p>He must have been a prominent churchl author; his literary bequest was of considerable volume (cf. Theodoret, Ep. 83; Leo M., Ep. 75; Gelasius, Ep. 42, 3, 3 ; Gennadius, De vir. ill. 34) . Unfortunately, very little remains.</p> <p>1. Paschal Canon He composed a Table showing the Easter cycle for the years 380 to 479, which he sent to the victorious Emperor Theodosius about 388 or a little later.</p> <p>2 . Epistles Several letters were translated into Latin by St. Jerome and are preserved among his collected epistles. Ep. 92. Two others were addressed in the summer of 400 to Jerome himself Ep. 97, asking his aid in hunting out the Origenists, and Ep. 89 introducing the monk Theodore, who was on his way to Rome. The last sent to Epiphanius in 401 , admonishes that prelate to call a synod to condemn the Origenists. A communication to Abbot Horsiesi and another to the Pachomian monks in Pbau. We know of many more of his letters. Of some fragments remain, of others nothing.</p> <p>3. Paschal Letters He composed a great number of Paschal Letters: twenty-six at least, that we know of. Three, preserved in translation of Jerome's were issued in 401 , 402 and 404 and have an anti-Origenistic tendency, although they also polemize against Apollinaris of Laodicea.</p> <p>4. Facundus of Hermiane It testifies that Theophilus composed a violent pamphlet against St. John Chrysostom for giving shelter to some of the Origenist monks driven out of Egypt by the Alexandrian. Facundus gives a detailed account together with a number of citations of his work, which he calls '<i>enormem librum, non solum contumeliis, sed ispa quoquw saepe repetita maledictorum recapitulatione nimis borribilem.</i>'</p>

	<p>holding of the Synod of the Oak under the presidency of Theophilus that deposed St. John Chrysostom and sent him into exile.</p> <ul style="list-style-type: none"> ❖ In all justice, however, we must remember that most of our information comes from the enemies of Theophilus, especially Palladius, <i>Dialogus de vita Joh. Chrusostomi Arnobius</i> (Conflictus 2,18), Theodoret (Ep. 170), Leo the Great (EP. 53.63.74), Vigilius Taps. (C. Eut. I , 15) and others. ❖ The Apophthegmata Patrum prove the reputation he enjoyed in monastic circles. He was on excellent terms with the two famous abbots Horsiesi and Ammon, whom he always venerated as his spiritual fathers. The Coptic Church celebrates his feast on October 15, the Syriac, October 17. 	<p>5. Against Origen Most probably this was merely a collection of the anti-Origenistic synodical and Paschal Letters.</p> <p>6. Homilies A Homily on the judgment is preserved in its Greek text in the <i>Apophthegmata Patrum</i> A Homily on Contrition and Abstinence is extant in a Coptic translation. A Homily on the Cross and the Thief survives also in Coptic. A homily on the Institution of the Eucharist is really a discourse of Theophilus directed against the Origenist monks. Several homilies extant in Coptic and Ethiopic have not been edited as yet. Of others only fragments remain. The number of fragments preserved in Catenae indicate that Theophilus had a name as an exegete as well.</p> <p>SPURIOUS WRITINGS A large number of writings are of doubtful authenticity.</p>
<p>15 St. Synesius of Cyrene</p>	<ul style="list-style-type: none"> ❖ Born at Cyrene in Libya between 370 and 375 of a noble pagan family, he received his early schooling in his native town For his higher studies he betook himself to Alexandria, where the famous Hypatia initiated him into the mysteries of Neo-platonism philosophy. He kept a lifelong, unbounded enthusiasm for her whom he calls his 'masters', 'mothers' and 'the philosopher'. ❖ He visited Athens and was deeply disappointed because 'philosophy had departed from the city'. ❖ In 399 the citizens of the Pentapolis sent him as their ambassador to the Imperial court at Constantinople. He returned in 402 after he had obtained a remittal of the excessive taxes levied on his country. ❖ Soon afterwards he went to Alexandria to be married. His words 'God and the law and the sacred hand of Theophilus gave me my wife' (Ep. 105) indicate that it was a Christian wedding ceremony, performed by the Pope of Alexandria. ❖ The patriarch of Alexandria did not hesitate to consecrate him. ❖ As a bishop, Synesius governed his diocese very 	<ol style="list-style-type: none"> 1 . The Discourse on royal is a courageous speech made in 400 at Constantinople, in the presence of the Emperor Arcadius, in which he describes duty of a young ruler to be the image of God. His criticism of the existing conditions at the imperial court is of astonishing frankness. 2. The Egyptian Discourses or on Providence: a strange treatise: Its content is mostly supplied by events at the imperial capital, disguised as the native myth of Osiris and Typhos, the one the image of virtue, the other of crime. He was a true disciple of Plato who believes in the return of all things and the unlimited succession of worlds. 3. Dion or His Mode of Life was written in his own defense about 405. It consists of 3 parts. The first deals with Dion of Prusa and his writings; the second justifies his preoccupation with philosophy and rhetoric; in the third he gives his own philosophy of life as Dion's follower. He criticizes the monks who despise literary work, and prefers the Greek way of life to 'the other', the Christian (Dion 9, 13) . He attacks the sophists for their ambition, because they look only for honor and reputation, not for truth. 4. The Praise of Baldness: A humorous sophistic on the advantages of being bald. He uses arguments from nature, history and mythology, looking at baldness as a sign of wisdom and a stamp of similarity

	<p>successfully with strong sentiment for justice and peace. Nevertheless in his heart he remained more of a Platonist than a Christian, as his writings betray. He must have died shortly afterwards because none of his letters exhibit a date later than 413.</p> <ul style="list-style-type: none"> ❖ He belongs to those historical figures between dying Hellenism and rising Christianity which attract our attention at once He has been called 'the Platonist in the mitre', and not without reason. 	<p>with God. He refutes a treatise of Dio Chrysostom: "The Praise of Hair."</p> <ul style="list-style-type: none"> 5. On Dreams composed night is a tractate on the causing and the author regards as divine revelations. 6. The Gift: dedicated to a certain Paeonius at Constantinople, to whom he sent it with a fine astronomical instrument.. 7. Letters: consist of 156 items. Some of them were written to Hypatia, his teacher. 8. Hymns. 9. Two Orations: Both of them are masterpieces of rhetoric. 10. Homilies: Only two fragments remain give us an impression of him as a preacher.
<p>16 Nonnus of Panopolis</p>	<ul style="list-style-type: none"> ❖ . A pagan poet of Egypt who seems to have embraced the Christian faith after he had won great fame. Hardly any biographical details are available, except that he was born at Panopolis in Upper Egypt, most probably about the year 400. 	<ul style="list-style-type: none"> ❖ The author of the longest extant Greek epic, the <i>Dionysiaca</i> which describes in 48 books the legendary journey of the pagan god Dionysus to India. Composed at Alexandria, it gives no indication that the author was a Christian at that time, despite some allusions that have been interpreted as references to Christian doctrine. ❖ Baroque in language and style, this creation is at any rate totally pagan in its contents.
<p>17 St. Cyril the Great</p>	<ul style="list-style-type: none"> ❖ St. Cyril's name is for ever connected with the second great Christological controversy, which led to the Council of Ephesus (431 A.D) and the condemnation of Nestorius. ❖ He was born, in Alexandria, between 375 and 380 A.D, and received his classical and theological training besides the instruction he had received from his uncle, Pope Theophilus. He studied the works of Origen, St. Athanasius and St. Didymius the Blind, and read the works of St. basil the Great and St. Gregory of Nazianzus. Also he studied Hebrew and Syrian Languages, but he wrote almost his works in Greek, and perhaps little in Coptic. ❖ by his uncle sent, him to St. Makarius' Monastery, where he became a disciple of St. Serapion for 5 years. ❖ his uncle appointed him deacon, then a priest. He accompanied him in the "Synod of the Oak," where St. John Chrysostom was condemned in 403 A.D. ❖ He succeeded Pope Theophilus. ❖ Stormy relations were established between him and Orestes, the prefect of Alexandria. 	<ul style="list-style-type: none"> ❖ In 433 A.D St. Cyril refuted the charges of the impious Julian mentioned in his three books: "<i>Against the Gallilians</i>" (362 A.D). Ten of the thirty books of Cyril survive. ❖ He came into conflict with the Novatians who refused the repentance of those who denied their faith through persecution. <p>HIS WRITINGS</p> <ul style="list-style-type: none"> ❖ His literature was devoted to exegesis and polemics against the Arians until 428, then was almost completely taken up by his refutation of the Nestorian heresy. <p>1 - COMMENTARIES ON THE O.T.</p> <ul style="list-style-type: none"> ❖ Before his episcopate he wrote 17 books titled: "The Adoration and Worship of God in Spirit and in Truth" (<i>De adoratione et cultu in spiritu et veritate</i>). It is written in the form of a dialogue between Cyril and Palladius, an allegorical and typological exegesis of specifically chosen passages of the Pentateuch which do not follow the order of the Old Testament text. ❖ Glaphyra (Selections): 13 Books contain expositions of select Pentateuch passages. Seven books are devoted to Genesis, three to

- ❖ 4. His relentless fight against the last remnants of paganism.
- ❖ St. Cyril's struggle with Alexandria's Jews dates back to the first years of his episcopate.
- ❖ He fulfilled his uncle's advice, he admitted the name of St. John Chrysostom to the diptychs.

ST. CYRIL AND NESTORIANISM

- ❖ Nestorius publicly drew a plain distinction between the man Jesus, born of Mary, and the Son of God who dwelt in Him. There were two distinct persons in Christ, the Son of Mary and the Son of God, who were united not hypostatically but only morally. Christ should be called not God but "God-bearer (*Theoporon*)." Subsequently, Mary was not the mother of God, but of the man Jesus in whom the Godhead dwelt.
- ❖ Nestorius and his followers criticized the Wisemen for their kneeling to the Child Jesus, and preached that the divinity was separated from the humanity at the moment of Crucifixion.
- ❖ St. Cyril sent letters to Nestorius in which he explains the nature of Christ, as the Incarnate Son of God, one Person, and declared St. Mary's right to be called "*Theotokos*." Nestorius received this interference from the "Egyptian" in his affairs with irritation and exasperation.
- ❖ Afterwards a local council was held in Alexandria, and a synodical letter was sent to Nestorius, clarifying the same doctrines mentioned in St. Cyril's letters, and concluding with "**The Twelve Articles or Anathemas.**"
- ❖ In early 430 he addressed a second dogmatic epistle to Nestorius in which he elucidated the mystery of the Incarnation on the basis of tradition and the inalterable faith of the Church. This epistle was subsequently approved at the Council of Ephesus.
- ❖ Finally, St. Cyril releases his *Five Tomes Against Nestorius*, which he composed in the spring of 430.

THE COUNCIL OF EPHEBUS

- ❖ In June 22, 431 A.D, the Third Ecumenical Council was

Exodus, and one book each to Leviticus, Numbers and Deuteronomy.

- ❖ **Commentary on Isaiah.**
- ❖ **Comm. on the Minor Prophets.**

2 - COMM. ON THE N.T.

- ❖ **Commentary on the Gospel of St. John:** This Commentary the longest of Cyril's biblical commentaries, is the most important source for the Christology of Cyril's biblical exegesis. This commentary has more of a dogmatico-polemical tendency. Cyril's Christology is more developed in this commentary than in his Old Testament commentaries.
- ❖ **Commentary on the Gospel of St. Luke:** It is of a different nature, being in reality a series of Homilies on the text with practical rather than dogmatic purposes.
- ❖ **Commentary on the Gospel of St. Matthew.**
- ❖ The Chains contain in addition a number of fragments of Cyril's lost commentaries on the Epistle to the Romans, on First and Second Corinthians and on the Epistle to the Hebrews.

3 - DOGMATIC WRITINGS AGAINST THE ARIANS.

- ❖ **Thesaurus de sancta et consubstantiali Trinitate.** A Trinitarian summa comprising the Arian objections, their refutation and the lasting results of the controversies of the fourth century. St. Cyril, relying particularly on St. Athanasius, plainly and succinctly summarizes the entire anti Arian polemic.
- ❖ **De Sancta et consubstantiali Trinitate** (On the Holy and Consubstantial Trinity).

4 - DOGMATIC WRITINGS AGAINST THE NESTORIANS

- ❖ **Adversus Nestorii blasphemias.** The first of the anti-Nestorian treatises is the *Five Tomes against Nestorius* composed in the spring of 430.
- ❖ **De recta fide (On the True Faith).** *On the True Faith* was written shortly after the outbreak of the Nestorian controversy.
- ❖ **The twelve Anathemas or "Chapters" against Nestorius.** Were written in the same year 430 (cf. below, p.134). Cyril found it necessary to defend them in three apologies. In the first two he refutes two attacks which accused him of Apollinarianism and Monophysitism, one by Andrew of Samosata, the other by Theodoret of Cyrus. thus Cyril's first apology *Against the*

held at Ephesus, over which St. Cyril presided.

- ❖ Nestorius was deposed from his See and excommunicated, his doctrines condemned, the creed of Nicea reaffirmed, and formal approval was given to the title “*Theotokos*.”
- ❖ The council discussed the Pelagianism which holds that man can take the initial and fundamental steps towards salvation through his own efforts, independent of divine grace.
- ❖ The Antiochene side attacked the decisions the third Ecumenical Council in Ephesus in the year 341 A.D

AN OPPOSITE COUNCIL

- ❖ On the arrival of John of Antioch, joined by Theodoret of Cyrhus and other bishops, a rival meeting was held at which St. Cyril and Memnon of Ephesus were excommunicated and deposed as guilty of violence and heresy.
- ❖ St. Cyril was put into jail for two months and was permitted to return to his see, but Nestorius was exiled into Egypt where he died in Upper Egypt.
- ❖ A reconciliation between John and Cyril was finally effected in 433 A.D, but the dispute between the Antiochene and the Alexandrian theology was temporarily stopped to reappear in an extreme degree in the Council of Chalcedon in 451 A.D.

REUNION OF 433

The emperor himself exerted his influence to re-establish peace between St. Cyril and John of Antioch, for each represented a different theological point of view. John sent Paul of Emesa to Alexandria with credentials for Cyril, and a profession of faith that was to serve as the basis of an agreement. St. Cyril accepted it and sent back to Antioch his famous letter “*Laetentur caeli*,” i.e. the “*Formulary of Reunion of 433*.” The problem was externally solved, but the “*Reunion*” itself was being taken in a different way by the Alexandrian and the Antiochene sides.

Oriental Bishops answers the charges of Andrew, who represented the Syrian bishops, and the second, the *Letter to Euoptius*, those of Theodoret.

- ❖ **Apologeticus aimperatorem.** This is an apology to the Emperor Theodosius II immediately after Cyril’s release and his return to Alexandria. He justifies therein his actions, both before and during the Council of Ephesus.
- ❖ **Scholia de incarnation Unigeniti** (The Scholia on the Incarnation of the Only-Begotten): Composed after 431, gives first an explanation of the names of Christ, Emmanuel and Jesus, and then defines the hypostatic union as opposed to a mixture or external association only.
- ❖ **Adversus nolentes confilterie sanctam Virginem esse Deiparam** It was composed after the Council of Ephesus.
- ❖ **Contra Diodorum et Theodorum:** This tractate was written against Diodore of Tarsus and Theodore of Mopsuestia, the teachers of Nestorius. It consists of three books. Numerous fragments are extant in Greek and Syriac. It was most probably composed about 438.
- ❖ **Quod unus Sit Christus:** This dialogue on the unity of person in Christ is a thorough refutation of the false doctrine that the Word or Logos of God did not become flesh but was united only to a man, with the result that there is the true and natural Son of God and ‘another one,’ an adopted son of God, who does not share the dignity and honor of the first.

5 - APOLOGY AGAINST THE BOOKS OF THE IMPIOUS JULIAN DEDICATED TO THEODOSIUS II.

- ❖ After more than twenty-five years of his Episcopal career, Cyril found it necessary to write a large apologetic book *For the Holy Religion of the Christians Against the Books of the Impious Julian*. Dedicated to Theodosius II, it refutes Julian the Apostate’s three books *Against the Galilaeans* of the year 363.

6 - LETTERS.

- ❖ Cyril’s large correspondence is extremely important for the history of the relationship between the Church and the Empire

7 - PASCHAL LETTERS.

- ❖ Cyril continued the custom of the bishops of Alexandria of sending every year to all the Churches of Egypt an announcement in the form

		<p>of a pastoral epistle on the date of Easter and the preceding fast.</p> <p>8 – SERMONS.</p> <p>❖ Not more than 22 sermons remain of all the homilies which Cyril delivered during his long pontificate, and even they are sometimes in only fragmentary condition.</p>
<p>18 St. Dioscorus</p>	<p>❖ At Edessa, in A. D 435 a newly elected bishop Ibas turned out to be a zealous disciple of Theodore of Mospuestia (an Antiochene leader), and the dogmatic controversy now began to concentrate on Theodore’s writings. John of Antioch was replaced in A. D 443 by his nephew Domnus, who had unstable character, a man only capable of sensible decisions when he had Theodoret of Cyrus at hand to advise him. In the year 444 St. Cyril died and was succeeded by Dioscorus. At Constantinople Proclus was succeeded (A. D 446) by Flavian. He seemed to believe in “one incarnate nature of the Word of God out of the two,” but Theodoret of Cyrus changed his mind.</p> <p>❖ According to church tradition St. Dioscorus sent letters to his brothers the bishops. Theodoret of Cyrus replied with a kind letter. Theodoret declared his enmity to St. Dioscorus, for the latter sent a letter to Domnus of Antioch, blaming him kindly and openly for his encouragement to Theodoret to preach the people with the Nestorian dualism of the Person of Christ, despising the Council of Ephesus and declaring that Nestorius was not a heretic. Domnus sent a kind reply to St. Dioscorus, telling him that he enjoyed his letter.</p> <p>ST. DIOSCORUS AND EUTYCHES</p> <p>❖ Eutyches accepted the Alexandrian Christological formula “one incarnate nature of the Word of God...” In his eager opposition to Nestorianism, he defended the formula “one nature” against that of the “two natures,” but without sound theological basis, as he inferred that the Godhead absorbed the manhood of Christ.</p> <p>❖ The Council of Constantinople was held in A.D 448, but Eutyches refused to appear before the council till the seventh session. He denied ever having said that Jesus’</p>	<p>WAS ST. DIOSCORUS VIOLENT?</p> <ol style="list-style-type: none"> 1. The Council was not held on the demand of Pope Dioscorus, and there were no previous letters between the Alexandrian Pope and the emperors. This means that St. Dioscorus demanded no personal benefit. 2. The imperial letters did not describe St. Dioscorus with titles more honorable than others. This means that there was no previous agreement between the emperor and St. Dioscorus. 3. The imperial letters revealed the increased theological troubles that spread in the See of Constantinople. 4. Decisions were accepted through voting, and we do not hear that one of the bishops who were present resented or withdrew from the Council, except Flavian and Eusebius on giving a statement against them. 5. In the opening word which Juvenal of Jerusalem addressed, he described Leo of Rome as a “saint” and “lover of God.” These titles revealed the council’s spirit. 6. When Leo of Rome asked the emperor of the West, Valentinus, his mother and his sister Pulcheria to intercede before Theodosius II, to summon another council, the latter sent them a letter praising the Council of Ephesus, starting that it was controlled by the fear of God. 7. In the imperial message at the opening of the Council, the emperor revealed the violence of Theodoret of Cyrus. 8. Until the last moment of this council, St. Dioscorus did not speak an evil word against Rome, while Leo in his epistles referred to our Pope as “that Egyptian plunderer,” and “preacher of the devil’s errors,” who tried to force his “villainous blasphemies” on his brethren. <p>THE COUNCIL OF CHALCEDON</p> <p>❖ Although the Council of Chalcedon is believed to have condemned Eutyches, the man whom it really dealt with was not the old monk, but Pope Dioscorus of Alexandria, for Eutyches was not present at the council but he was away in north Syria, where he had been exiled even before the council was held.</p>

	<p>flesh came from heaven. He repeated that Christ took flesh of the Virgin Mary, and added that it was a complete incarnation, but he refused to conclude that His flesh was consubstantial with us.</p> <p>THE SECOND COUNCIL OF EPHESUS IN A.D 449</p> <ul style="list-style-type: none"> ❖ Leo of Rome wrote to Eutyches, praising his zeal in opposing the Nestorian dualism, and at the same time wrote to Flavian to be kind to Eutyches ❖ But he changed his mind perhaps when he heard that the emperor wrote to St. Dioscorus, Pope of Alexandria, summoning him to a council to be held to discuss this matter. ❖ . Eutyches declared orthodox statements. ❖ Many Chalcedonians state that the schism which occurred through the council of Chalcedon was a reaction of what happened in the Second Council of Ephesus; first because Dioscorus omitted the Tome of Leo, and second because he was violent. But we shall argue these two charges. <p>❖</p>	<ul style="list-style-type: none"> ❖ St. Dioscorus was condemned not because of theological heresy but due to political circumstances which played the principal role in this council. Some of the leaders of this council, such as Anatolius of Constantinople considered him quite Orthodox. Many of the scholars confirm his orthodoxy. ❖ It was the emperor's favor that the council had to draw out Alexandria and declare a new formula to bring the entire church in the east under the leadership of Constantinople. Emperors - for political reasons - wished to bring down Alexandria from the hegemony which it enjoyed in the east and to set up Constantinople in its place. They used Leo as a tool to realize their desire exploring his enmity to Alexandria, that seemed to him an obstacle in spreading his papal supreme authority over the church world-wide.
<p>19 St. Timothy Aelurus</p> <p>457- 477</p>	<ul style="list-style-type: none"> ❖ In the absence of the ruler of Alexandria, when the Copts heard that their pope Dioscorus had been departed to the Lord while he was in exile, the people met with the clergymen and had his disciple Timothy ordained patriarch. ❖ He was a monk from the monastery of Qalamon who had been ordained a priest in Alexandria by Pope Cyril the Great. Timothy was an ascetic zealous man, known for his theological knowledge. ❖ When the ruler returned to Alexandria he considered their behavior as a rebellion against Byzantium (Constantinople). Therefore, he took the side of Proterius the alien, keenly persecuting the Egyptians. In spite of severe violence he only won to his side four bishops who followed the alien Patriarch. When Pope Timothy left Alexandria on a pastoral trip, Count Dionysius arrived at Alexandria to commit atrocities against the Egyptian Church causing it to be wounded by Christian hands. ❖ Upon the return of the Pope, the Count closed the gates of 	<ul style="list-style-type: none"> ❖ When Prof. Meyendorff wrote about him, and about Severus of Antioch and Philoxenus of Mabbogh he said that the non-Chalcedonians had at that time strong theologians contrary to the Chalcedonians. ❖ In his exile, Pope Timothy was careful to send <i>letters of faith</i> to his people. ❖ He explained in these letters the faith of the church cautioning the people from the Eutychian thought, giving reference to the writings of St. Dioscorus. ❖ The treatise of St. Timothy, the Pope of Alexandria, written during the sixties of the 5th century, when he was in his exile reveals that St. Dioscorus – his predecessor – was fighting against Nestorianism. We quote here: [(Dioscorus says): “ I know full well, having been brought up in the faith, that the Lord has been begotten of the Father as God and that the same has been begotten of Mary as man. See Him walking on the earth as Man and creator of the heavenly hosts as God; see Him sleeping in the boat as a man and walking on the seas as God; see Him hungry as man and giving food as God; see Him thirsty as man and giving drink as God; see Him tempted as

the city to prevent him from entering it. The people assembled and nothing could control their feelings. They had a clash with the army and fought a battle in which there were many casualties. A crowd of people entered the church and killed Proterius the alien and burned his corpse in the street.

- ❖ Pope Timothy and his brother were exiled to Gangra.
- ❖ The people of Gangra island loved him and called him “the miracle-performer” and “the charitable.”
- ❖ The ruler then appointed “Salophaciolus” as patriarch, the people boycotted him for seven years. In the year A.D 474, Marcian the emperor died and was succeeded by Basiliscus. His physician who was from Alexandria interceded to the emperor to set the pope free. The pope then left his exile and went to Constantinople to thank the emperor. There he was welcomed by both the Church and state. He requested from the emperor the return of the exiled bishops. He called for a council that was attended by 500 bishops. In the council he confirmed the anathema against the Eutychian heresy and the rejection of the Tome of Leo. Reconciliation among the churches of Jerusalem, Constantinople, Antioch and Alexandria was established and lasted for a number of years.

man and driving demons away as God and similarly of many other instances”.] He says also: [“ God the Logos consubstantial with the Father eternally became consubstantial with man in the flesh for our redemption, remaining what He was before.”]

- ❖ *If then, He who is born of the Virgin is named Jesus, He is the same by whom all things came into being. One is the nature, because, one is the person, who cannot be separated into two; for, in the incarnation, the nature of the body does not exist by itself and the nature of the Godhead separately.*
- ❖ *In the flesh He really suffered passion for us. Like us, He was fatigued of traveling- it was not an illusion. Like us, He slept. He felt the pain of the wounds, inflicted on Him by Pilate..... We also confess that He had the rational soul which endured for us suffering like this. He endured the reality of the passions of the soul, namely sorrow, anguish and grief.*
- ❖ *There is no nature (substantio) which has not (its) hypostasis, and there is no hypostasis which exists without its prosopon; if then there are two natures, there are of necessity two prosopa; but if there are two prosopa, there are also two Christs, as these new teachers preach.*

THE SCHOOL OF ANTIOCH

ANTIOCH

- ❖ Antioch was the center of Christendom outside Palestine.
- ❖ The community strongly supported St. Paul's anti-Judaizing policy. According to tradition, the first bishop of the city was St. Peter, and by the beginning of the 2nd century, the Church had a well-established organization, with the celebrated St. Ignatius as its bishop.
- ❖ By the 4th century, the see ranked after Rome and Alexandria as the third patriarchal see of Christendom, reaching its greatest extent of jurisdiction at the end of that century.
- ❖ Gradually, however, the rise in power of the see of Constantinople, and to a lesser extent the erection of Jerusalem into a Patriarchate, reduced the importance of Antioch, and its influence also suffered later the Nestorians.
- ❖ Antioch was captured temporarily by the Persians in 540 and 611, and was absorbed into the Arab caliphate in 637. The Byzantine empire recaptured the city in 969, and it served as a frontier fortification until taken by the Seljuq Turks in 1084. In 1084 it was captured by the crusades and was taken by the Mamluks in 1268.
- ❖ Antioch was captured by the Ottoman Turks in 1516 and it remained a part of the Ottoman Empire until shortly after World War I, when it was conveyed to Syria under a French mandate. The province of Hatay, of which *Antakya* is the capital, became autonomous in 1938, and the following year was ceded to Turkey.

THE SCHOOL OF ANTIOCH

- ❖ Modern scholars normally consider **Lucian of Antioch** as its founder. The real beginning of the school as such was with **Diodore of Tarsus** in the final decades of the 4th century.
- ❖ Schaff says, "The Antiochian School was not a regular institution with a continuous succession of teachers, like the Catechetical School of Alexandria, but rather a theological tendency, more particularly a peculiar type of hermeneutics and exegesis which had its center in Antioch."
- ❖ Quasten writes, "Arius received his theological training in the School of Antioch... He won many adherents among his former schoolmasters... A great number of bishops of the patriarchate belonged to the different Arian parties. Yet it would be unjust to assume that the teaching of the School of Antioch had to end up in Arianism."

ITS PROGRAM

- ❖ The students as well as the ordained teachers lived in the *Asketerion*, and special rules regulated the daily program of this cenobite.
- ❖ The students joined the *Asketerion* for ascetic-theological training and promised to remain unmarried.
- ❖ Study hours were long. The principal subject of the curriculum was the Bible. In addition questions of dogmatic, apologetics, and ethics were studied. Philosophy was taught.
- ❖ Diodore, in contrasting the exegetical methodology of the school of Alexandria declared, "We demand them to know that we prefer much more the historical comprehension of the text than the allegorical."

STAGES OF THE ANTIOCHIAN SCHOOL

1. **Its establishment** (260-360). It is founded by Lucian and Dorotheus, who were prominent.
2. Its great period or **the golden stage** (360-430). It reached its peak under Diodore. The Fathers of this period Flavian, Diodore of Tarsus, Theodore of Mopsuestia, Theodert of Cyrus, and above all St. John Chrysostom.

3. The period of decadence (after 430). It started to decline by the appearance of Nestorianism. Its followers were admitted to the School of Edessa, until it was ruined. Then they went to Nisibin in 489.

THE MAIN CHARACTERISTICS OF THE ANTIOCHIAN THEOLOGY

1. Man's creatureliness.

- ❖ The School stressed the *humanity* of Jesus Christ in its Christology. Many scholars see the core of Alexandrian theology as "*Deification*," or the grace of renewal. By deification the Alexandrians mean the *renewal of human nature* as a whole, to attain sharing in the characteristics of our Lord Jesus Christ in place of the corrupt human nature, or as the apostles state that the believer may enjoy "the partaking in the divine nature" (2 Pet. 1:4), or the new man in the image of His Creator (Col. 3:10). The core of the Alexandrian theology can be revealed through St. Athanasius' statement that the Word of God became man (*enethraposen*) so that we might be made gods (*theopiethomen*). Arianism and Nestorianism are correlated with the fathers of this School, because of its concentration on "man's creatureliness." Nestorius was combating the loss of human will in Christ, and held there were two persons in Christ.
- ❖ Some scholars state that this theology is a natural result of practicing severe asceticism by the Alexandrian theologians. They ignored actual life on earth to participate in divine life. In other words, they abolished the boundaries between God and man, concentrating on what is divine even in their daily life. Although the Alexandrian theologians were ascetics, they did not despise their own bodies, nor deny our Lord's manhood, but they concentrated on the soteriological aspect. Their asceticism was biblical; it did not deny human free-will, nor despised earthly life with its properties. It is noteworthy that even the Egyptian hermits considered extreme ascetic practices evil, in the same way as luxury.
- ❖ The Antiochians, as Sellers states, are supremely interested in *man the moral being*, and in particular concentrated on *his power of self-determination*. Sellers also says: "They may be called *anthropologists*, but their anthropology is intimately associated with their ethical and soteriological ideas."
- ❖ The Antiochians' emphasis on the human element of the text allowed for a critical reading of the Holy Scripture that accounted for doctrinal development within the text itself. This human emphasis scarred the School's reputation.

2. **The *Dyophyseis* (Two natures) of Christ.** In theology the Antiochians affirmed clearly the distinction of the three *Hypostaseis*, to ensure the reality of their existence, the risk of the possibility of being accused of holding the theory that the *Hypostaseis* are not only a substance but differ from one another by a substance. For this reason, many of them opposed *homo-ousios*, and the misuse of the word by Paul of Samosata in the previous century helped them to this.

3. **The historico - grammatical method of exegesis of the Holy Scriptures.** The School opposed to the allegorical interpretation of Alexandria as a prudent, literal sense, either proper or metaphorical, insisting on the helps afforded by language-study. Occasionally the spirit was neglected for the letter. For the mystical they substituted a moral teaching (especially St. John Chrysostom). They cultivated Aristotelian philosophy.

PROBLEMS OF THE SCHOOL OF ANTIOCH

1. **Arius** received his theological training in the School of Antioch, whose teaching led to the great "Trinity controversy." Lucian is often called the father of Arianism. The fact is that the most famous writers of this ecclesiastical province, Diodore of Tarsus, Theodore, John Chrysostom, and Theodoret of Cyrus, defended the Nicene faith against the Arians, though they must be regarded as the main representatives of the school of Antioch.
2. **Nestorius** and **Theodoret of Cyrus** also belong to this theological school. A one-sided use of the historico-grammatical method led some of its representatives into errors that are partly to be explained by a rationalistic attitude (the desire to rid Christian doctrine as far as possible from all elements of mystery): into Arianism, Macedonianism, Apollinarianism, Pelagianism and Nestorianism.
3. **Apollinaris of Laodicea** belonged to this exegetical school. About the year 373 Apollinaris was lecturing there.

THE ALEXANDRIAN AND ANTIOCHIAN CHRISTOLOGICAL THOUGHTS

While the Alexandrian school adopted the “*hypostasis union*” or the “*nature union*” of the Godhead and manhood to assert the oneness of Jesus Christ, the Antiochian School accepted the “*indwelling theology*,” that is, the Godhead dwells in manhood, as if Jesus Christ were two persons in one, to assert that no confusion had occurred between the Godhead and manhood, and to avoid attributing human weakness to His divinity. The starting point of the Alexandrian School was John 1:14 “And the Word became flesh,” while that of the Antiochian was Colossians 2:9 “For in Him dwells the fullness of the Godhead bodily.”

- ❖ Sellers states that we are in need of these two ancient Christologies.
- ❖ The problem issued from those who misinterpreted these Schools’ concepts or formulas.
- ❖ The imperial and church politics played their role in this controversy to create a huge gap between the leaders of these schools.

✠ **Alexandrians:** This very God of very God unites to Himself our nature.

✠ **Antiochians:** Jesus is the Perfect Man, who obeyed with his own free will the will of the Logos who assumed Him as Adam the Second in the renewal of the human race. [The Man whom the Logos took to himself, they insist, is altogether unique among men.]

✠ **Alexandrians:** The Logos has so entered into human experiences that the passion has real meaning for Him as the Incarnate Logos, he has become the Suffering One.

✠ **Antiochians:** They insist that it was Christ and not the Logos who suffered.

They were fearful lest possibility should be attributed to the Logos in His divine nature. The Alexandrians and the Antiochians maintain that all the actions and sayings reported of Jesus Christ in Scripture are those of the one Person, the Logos as he has become man.

THE ALEXANDRIAN *HYPOSTATIC UNION*

St. Cyril, in his struggle against Nestorius explained the “*hypostatic union*” as a “personal union,” “natural union” and “real unification.” The Word of God united our nature to Himself and made it His own, that is, in Him is effected a real unification of Godhead and manhood. In other words this theory does not ignore the difference of natures, but it insisted on the oneness of Christ by declaring His one incarnate nature of two, without confusion of natures or separation. It conserves at least two ideas:

1. Manhood was not an independent *hypostasis* over and against the Logos, it is *hypostatic* in the union.
2. The union of the natures was inward and real. For “*hypostasis*” is the entire “*ousia*” which has come into concrete existence, while “*prosopic union*” signifies the external aspect of the object or person, whereby one hypostasis of a class is distinguished from another. St. Cyril rejected the Antiochian theory of “*indwelling*,” that is, the Godhead of Christ dwelt in His manhood, or the theory of “*conjunction*” or “*close participation*” as insufficient to reveal the real unification, but permits the division of natures of Christ as Nestorius taught.

THE ANTIOCHIAN *DYOPHYSEIS (TWO NATURES)*

The Antiochian leaders treated the “*hypostatic*” union of Cyril with suspicion, as if it were Apollinarian. They adopted their theory to assert Christ’s manhood and to confirm Him as a real and perfect man.

Apollinaris of Laodicea states that Christ has no human soul, believing that thus he asserts the hypostatic union. He believed that the manhood of Christ is incomplete.

The reaction is their adoption to the “*Dyophysies*” theory to assert three facts in the incarnation:

1. The manhood of Christ was real and perfect. The Antiochians stress on the genuine and complete humanity of Jesus Christ.
2. There was no confusion between the natures of Christ.
3. The Godhead is impassible, God did not suffer, nor did He die.

These facts are assured by the true Alexandrian fathers, but not by Eutyches and Apollinaris who were truly not Alexandrian.

THE “INDWELLING” THEORY AND THE HISTORIC-GRAMMATICAL METHOD OF EXEGESIS

The Antiochians adopted the theory of “*indwelling*” not just as a contrast to the Alexandrian theology of the *hypostatic union*, but in harmony with their interest in the historic grammatical method of the exegesis of the Holy Scriptures. Meyendorff says: “The rigorist critical approach of men like Diodore of Tarsus, Theodore of Mopsuestia, and Theodoret led them to study the Gospel text literally in order to describe the history of our salvation rather than to explain it. Since they maintained a literal interpretation of the Old Testament, the Antiochians tended, in their exegesis of the Gospels and Epistles to take chiefly into consideration the historical Jesus, the aim and the end of the history of Israel, in the full reality of his human nature.”

THE ANTIOCHIANS’ THEORY AND OUR REDEMPTION

- ❖ **Nestorius** believed that St. Cyril, by introducing his “*hypostatic union*,” speaks as if the divine Logos were deprived of His nature in the Incarnation.
- ❖ **Paul of Samosata** states that the Logos in the human Jesus was different from the divine indwelling in the saints.
- ❖ **Theodoret** states: [Those who believe that after the union there was one nature of Godhead and manhood destroy by this reasoning the peculiarities of the nature; and their destruction involves the denial of either nature. For the confusion of the united (natures prevents us from recognizing either that the flesh is flesh or that God is God).]

FATHERS OF ANTIOCH AND SYRIA

Because of the continuous struggle between the Persian empire and the Roman empire this area or part of it sometimes subjected to one of these empires. This struggle had its effect on the churches and schools. Sometimes the deans were Orthodox and others Nestorians. The Churches there from very early centuries were divided into the Assyrian Church which are still Nestorian and very zeal of Nestorianism and the Orthodox Church. Here I will mention to the Fathers of this area, **the Orthodox and the Nestorian**.

The most ancient documents of Syriac authorship we know of are the *Diatessaron*, *Melito's discourse*, *works (Gnostic) of Bardesanes*, *Acts of Thomas* and the *Teaching of Addaeus* From the second century the theological **School of Edessa** was a seminary for the Persian clergy and the centre of academic and literary activity in Syria. Ephraem (4th century) is one of its best representatives. The school was related closely to that of Antioch and devoted to the literal interpretation of Scripture. The East-Syrian school is Oriental as compared with the West-Syrian. It is more poetical, mystical and contemplative, averse to change or evolution, or speculative thought. The Church of Syria was deeply and irreparably injured by the Christological heresies, and Edessa was the last prop of Nestorianism in the Empire. Zeno closed it in 489 for this reason, but from its ruins rose the Nestorian school of Nisibis in Persia.

FATHER	ACHIEVEMENTS	MAIN WRITINGS
1 ST. THEOPHILUS OF ANTIOCH ca. 169	<ul style="list-style-type: none"> ❖ Some scholars believe that St. Theophilus of Antioch was the most widely-known representative of the early Antiochian School. He emphasized the historical meaning of the Biblical text. He placed great stress on the Old Testament as a historical book containing the authentic history of God's dealing with his people. He went so far as to establish a biblical chronology from the creation to his own day. 	<ul style="list-style-type: none"> ❖ Letters to <i>Autolytus</i>. ❖ <i>The origins of mankind</i>. ❖ <i>Controversial and pastoral writings; commentaries on the Holy Scripture</i>.
2 LUCIAN OF ANTIOCH 4th century (d. 312)	<ul style="list-style-type: none"> ❖ Modern scholars normally consider Lucian of Antioch as its founder. ❖ He was transported from Antioch to Nicomedia, where the emperor then resided, made a noble confession of his faith before the judge and died under the tortures in prison (312). ❖ Evidently his strictly theological perspectives were heterodox, for Arius and Eusebius of Nicomedia claimed to be his students, even calling themselves Lucianists. The association of Lucian with Paul of Samosata and later with his disciple Aruis kept him under suspicion for his adoptionist Christology. He accepted the pre-existence of Christ, but insisted that this had not been from all eternity. ❖ Chrysostom preached an eulogy on him Jan. 1. 387. Baronius defends his orthodoxy, other Catholics deny it. ❖ The creed which goes by his name and was found after his death, is quite orthodox as far as it goes, and was laid with three similar creeds before the Synod of Antioch held A.D. 341, with the intention of being 	

	<p>substituted for the Creed of Nicea.</p> <ul style="list-style-type: none"> ❖ Lucian is known also by his critical revision of the text of the Septuagint and the Greek Testament. Jerome mentions that copies were known in his days as “<i>exemplaria Luciana</i>,” but in other places he speaks rather disparagingly of the texts of Lucian. 	
<p>3 EUSTATHIUS OF ANTIOCH 4th century</p>	<ul style="list-style-type: none"> ❖ Born at Side in Pamphylia, he was the bishop of Berea in Syria, then bishop of Antioch toward the end of 324.. ❖ He was the first to speak at the Council of Nicea in 325, and when the Emperor Constantine entered the assembly of the assembled bishops, he greeted him with an welcome address. It was the same emperor who in 330 drove him into exile to Trajanopolis in Tierce after the Arian synod at Antioch had deposed him, in 326, He must have died before the year 337, when Constantine recalled the banished bishops. ❖ Eustathius has been accused of being in his Christology to be a successor of Paul of Samosata, and a forerunner to Nestorius. 	<p>He wrote many treatises against the Arians</p> <ol style="list-style-type: none"> 1. <i>De Anima</i>. 2. <i>De Engastrmytho Adversum Origenem</i>. 3. <i>On The Witch Of Endor Against Origen</i>. (1 Kings 28) He attacks Origen's allegorical exegesis. 4. <i>Adversus Arianos</i>. <p>Fragments of his dogmatic writings show that his theology foreshadows the Antiochene Christology.</p>
<p>4 AËTIUS OF ANTIOCH</p>	<ul style="list-style-type: none"> ❖ Antioch became a center of Arianism after Eustathius whad been exiled. Among the literary defenders of the heresy was Aëtius, a native of the city. He was little acquainted with the Holy Bible, and had never carefully studied the writings of the ancient Fathers. 	<ol style="list-style-type: none"> 1. <i>Syntgmaton</i>, defends in 47 theses the watch-word of the Arians <i>aomoios</i>. 2. <i>Letters</i>.
<p>5 EUZOIUS OF CAESAREA in Palestine</p>	<ul style="list-style-type: none"> ❖ When elsius was banished, the Arian Euzoius became bishop of Caesarea. ❖ He was educated with St. Gregory of Nazianzus at Caesarea by Thespius the rhetorician. ❖ He made every effort to restore the library of Origen and Pamphilus. ❖ He was expelled when Theodosius became emperor. 	<p>St. Jerome states that many of his <i>treatises</i> were in circulation. All have disappeared, and their titles are unknown.</p>
<p>6 ACACIUS OF CAESAREA Bis. 340 d. ca. 566</p>	<ul style="list-style-type: none"> ❖ The disciple of Eusebius and his successor. ❖ St. Jerome describes him as follows: “Acacius, whom, because he was blind in one eye, they nicknamed ‘the one-eyed’... and and many treatises besides on various subjects. He was so influential in the reign of the Emperor Constantius that he made Felix bishop of Rome in the place of Liberius. 	<ol style="list-style-type: none"> 1. 17 volumes <i>On Ecclesiastes</i>. 2. 6 of <i>Miscellaneous Questions</i>.
<p>7 GELASIUS OF CAESAREA Bis. 367</p>	<ul style="list-style-type: none"> ❖ The second successor to Eusebius was Gelasius, Cyril of Jerusalem’s nephew. Theodoret calls him ‘a man distinguished by the purity of his doctrine, and the sanctity of his life’. ❖ A staunch defender of the faith of Nicaea, he was elected to the see of Caesarea but ousted during the reign of Valens. He returned, however, on the accession of Theodosius in 379. ❖ St Jerome mentions that he wrote in a more or less carefully polished 	<ol style="list-style-type: none"> 1. <i>Ecclesiastical History</i> as a continuation of Eusebius’ <i>Ecclesiastical History</i>. 2. <i>Expositio Symboli</i>. Only fragments survive, which suggest that it might have been a series of Catechetical instructions akin to his uncle St. Cyril, based on the Creed, and dealing with the principal doctrines of the

	style but did not publish his works. Some of them, however, must have been circulated, because quotations can be found in a number of authors, e.g. Theodoret, leontius of Byzantium and the compiler of the <i>Doctrina Patrum..</i>	Church. 3. Against the Anomoeans.
8 EUZOIUS OF CAESAREA Arian bishop	<ul style="list-style-type: none"> ❖ When Gelasius was banished, Euzoius replaced him. ❖ Jerome informs us that he, together with St. Gregory of Nazianzus, was educated at Caesarea by Thespius the rhetorician, and that when he later became Bishop, he made every effort to restore the library of Origen and Pamphilus, which had already suffered considerable damage. ❖ He was expelled when Theodosius became emperor. 	❖ Although Jerome states, ‘Many and various treatises of his are in circulation, and one may easily become acquainted with them’, all have disappeared and even their titles are unknown.
9 EUSEBIUS OF EMESA	<ul style="list-style-type: none"> ❖ He is a disciple of Eusebius of Caesarea. Born about 300nA.D., he was early attracted to biblical studies. His mother-tongue was Syriac, and he learned Greek. ❖ He went to Antioch for further exegetical training. Then he went to Alexandria to take courses in philosophy. There he became the intimate friend of the Arian George of Laodicea. ❖ When the Arian Synod of Antioch in 340 elected him to replace St. Athanasius of Alexandria, he declined. Shortly he became bishop of Emesa (Homs). The people didn’t want a scholarly bishop. He fled to George of Laodicea who helped him to return to Emesa. ❖ He was Anti-Nicene, but he strongly attacked pure Arianism in his writings. ❖ He was very successful author. 	<ul style="list-style-type: none"> ❖ <i>Against the Jews, Gentiles and Novatians.</i> ❖ <i>Homilies on the Gospels.</i> ❖ <i>Commentary on Galatians</i> in 10 books. ❖ <i>Treatises against Marcionetes, Manicheans and Sabellianus.</i> ❖ <i>Sermons.</i>
10 NEMESIUS OF EMESA	<ul style="list-style-type: none"> ❖ One of the successors of Eusebius in the see of Emesa. Beyond this fact nothing is known of his life. Nevertheless, he remains an interesting personality on account of the treatise <i>On the Nature of Man</i> which he wrote during the last decade of the fourth century. He emerges from this work as a man of liberal Greek education, widely read in philosophy and medicine, and with a good deal of knowledge of psychology and physiology. Valuable as a quarry to the classical philologist and historian of philosophy, it yields less to the theologian, though it is essentially a piece of Christian apologetic. 	❖ <i>On the Nature of Man:</i> The author attempts to construct on a mainly Platonic basis a doctrine of the soul and its union with the body which would be in agreement with revelation. Thus he deals in the introduction (ch.1) with the nature of man, who consists of soul and body. He was created to be the link between two worlds, the phenomenal and the intelligible. The world was made for man and lower creatures exist for his sake. The first chapter ends with a panegyric on man.
11 EUNOMIUS OF CYZICUS	<ul style="list-style-type: none"> ❖ He is the first well read defender and leader of Neo-Arianism. ❖ The people, unable to endure his empty and arrogant parade of language, drove him out of their city. He withdrew to Constantinople, and taking up 	<ol style="list-style-type: none"> 1. <i>First Apology.</i> 2. <i>Second Apology.</i> 3. <i>Confessions of Faith.</i>

ca. 325 - 394	<p>his abode with Eudoxius, and was regarded as a titular bishop.</p> <ul style="list-style-type: none"> ❖ In 383, he attended a synod at Constantinople, and was shortly afterwards exiled by the Emperor Theodosius. 	<p>4. Commentary on the Epistle to the Romans.</p> <p>5. Letters.</p>
<p style="text-align: center;">12 APOLLINARIS OF LAODICEA Bishop and Writer</p>	<ul style="list-style-type: none"> ❖ Apollinaris' father (of the same name) was a native of Alexandria. As a priest and rhetor, Apollinaris the Elder taught grammar in Beirut before settling down in Laodicea (in Syria). His son, born in Laodicea, became a lector in his local church. ❖ Because of Apollinaris and his father's friendship with St. Athanasius, they were excommunicated in 342 by George, the Arian bishop. In 346, welcomed in their home St. Athanasius, on his return from exile, and about 361 became bishop of the Nicene community of Laodicea. ❖ He was a very successful teacher who combined classical erudition with rhetorical ability, so that even St. Jerome was among his pupils at Antioch in 374. ❖ St. Gregory of Nyssa wrote his "<i>Antirrheticus</i>" in 385 against him. ❖ He believes that in Christ were to be found the human body and the irrational soul, but he had not the spirit or <i>mondo</i> as the rational soul and the controlling and determining principal. It was replaced by the Divine Logos. Thus, He possessed perfect Godhead but not complete manhood. He gave for this two reasons: <ol style="list-style-type: none"> 1. The metaphysical reason is that two beings already perfect, God and man, cannot produce unity, but only a hybrid nature. 2. The psychological reason is that the rational soul constitutes the seat and center of the power of self-determination for good or evil, which would attribute the possibility of sin to Christ. But the Savior must be without sin, if redemption is to be accomplished. ❖ Although St. Athanasius refuted his heresy without mentioning his name, some Antiochians accused him and St. Cyril of of Apollirianism. In fact Apollinaris defends the Alexandrian term of the <i>mia-physis</i> of the Alexandrians, but he had no knowledge of the Alexandrian theology. He was not learned in the School of Alexandria. 	<p>1. Exegetical Works Innumerable volumes on Scripture.</p> <p>2. Apologetic Works</p> <p>a. <i>The Truth</i>: The two Apollinarises reacted against Julian. The father composed poems inspired by the O.T.; and the son wrote gospel dialogues in a style proper to contemporary rhetors.</p> <p>b. <i>30 books against Porphyry</i>.</p> <p>3. Polemic Works</p> <p>a. Against the Arian Eunomius of Cuzicus.</p> <p>b. Against Marcellus of Ancra (accused him of Sabellianism).</p> <p>c. Against Diodore and Flavian defending the unity of Godhood and manhood in Christ.</p> <p>d. Against Origen and Didumius.</p> <p>4. Dogmatic Works</p> <p>a. <i>Proof of the Incarnation of Go according to the Image of man</i>.</p> <p>b. <i>Detailed Confession of Faith</i>.</p> <p>c. <i>Recapitulatio</i>.</p> <p>d. 3 works detected under the name of Julius I bishop of Rome.</p> <p>5. Poetry Together with his father rewrote much of the biblical materials in comedies, tragedies and epics.</p> <p>6. Letters to St. Basil the Great.</p>
<p style="text-align: center;">13 MELITIUS OF ANTIOCH 360-381</p>	<ul style="list-style-type: none"> ❖ Melitius was translated from the see of Sebasate to Antioch in 360, and both Arians and Nicenes looked for his support. ❖ An orthodox inaugural sermon on Prov. 8:22 led to his immediate exile by the emperor Constantius; but when he returned in 362 under Julian, he failed to secure the support of Athanasius for his claim to the see. ❖ He was twice banished under Valens, from 365 to 366 and from 371 to 378, St. Basil being unswerving in support of his claims, but Alexandria wavering and Rome hostile. He was finally restored in 378 and presided 	

	<p>at the Council of Constantinople of 381, during which he died. The schism at Antioch called by his name (not be confused with the Melitian Schism in Egypt half a century earlier) arose from the presence of two rival orthodox parties at Antioch which failed to co-operate. The supporters of Eustathius (bishop of Antioch c,324-330) suspected the theology of Melitius and created the schism by securing the consecration of one Paulinus in 362. Though it lasted until after the death of Melitius, canonical right was on his side.</p>	
<p>14 DIODORE OF TARSUS d. ca. 394</p>	<ul style="list-style-type: none"> ❖ The real beginning of the school was as such with Diodore of Tarsus. ❖ All the surviving texts present him as strongly literalist. ❖ His disciples were Meletius of Antioch, John Chrysostom and Theodore of Mopsuestia. Nestorius and Theodoret of Cyrus also belong to this theological school. ❖ Circumstances made Diodore an apologetic and polemic in character. In Antioch the conflict between the Church and the Arians was very bitter, and especially under the Arian emperors Constantius (337-361), and Valens (364-378). ❖ Against the Apollinarians he had he had resolutely defended the full divinity and humanity of Christ, and had been singled out in Theodosius I' letter ratifying the Council of Constantinople of 381 as the Antiochian orthodox model for other bishops. 	<ol style="list-style-type: none"> 1. Commentaries on the whole Bible opposing the Alexandrian allegorical interpretation. 2. <i>“On the difference between Theory and Allegory.”</i> 3. <i>Apologetic and Dogmatic works.</i> 4. <i>“Contra Astronomos astrologos, et Fatum,”</i> consists of eight books. 5. <i>Contra Manichaeos.</i>
<p>15 THEODORE OF MOPSUESTIA ca. 350-428</p>	<ul style="list-style-type: none"> ❖ According to his friend St. John Chrysostom, he was a man of noble birth and an heir to large estates. Probably his parents were Christians. ❖ He studied literature and rhetoric under the guidance of the famous rhetorician and philosopher Libanius. ❖ Theodore left the Museum and the Forum and following the example and advice of his former fellow student, John Chrysostom, retired with Maximus to the monastic school of Diodore and Carterius in the vicinity of Antioch. ❖ A sudden reaction happened. He left the monastic school and life, and returned to the Forum, and assumed his juristic studies. Theodore was seduced by a beautiful lady, called Hermoine. St. Chrysostom dealt with this problem as an excellent physician of souls. He did not rebuke him on his fall, but through love and kindness he helped him in his weakness and revealed the divine love to him. He sent to him two eloquent epistles <i>“Paraereses ad Theodorum lapsum,”</i> asking him to repent and return to the monastic life. ❖ In 383 Flavian of Antioch ordained Theodore presbyter while he was about 33 years old. He fervently opposed the errors of the Arians, 	<ol style="list-style-type: none"> 1. <i>On Genesis</i> 2. <i>On Exodus</i> 3. <i>On The Psalms.</i> 4. <i>On The Twelve Prophets</i> 5. <i>On 1 And 2 Samuel</i> 6. <i>On The Book Of Job</i> 7. <i>On The Book Of Ecclesiastes</i> 8. <i>On The Song Of Songs</i> 9. <i>On The Major Prophets</i> 10. <i>The Gospels</i> 11. <i>The Pauline Epistles</i> 12. <i>Other Works: The Sacrament; On Faith; Priesthood; the Holy Spirit; on the Incarnation, Against Eunomius; Against those who affirm that sin is innate in the human nature; against Magic; on Monasticism; against Allegorists, a book defending Basil, and another on the Assemente and Assumptis, the a sermon on Legislatio.</i>

	<p>Eunomians, Apollinarists, Origenists, and Persian magic, and he dedicated in the Antiochian schism, which threw the church into confusion for a whole century.</p> <ul style="list-style-type: none"> ❖ In 392 he was promoted, after the death of Bishop Olympios, to the see of Mopsuestia, “the heart of Mopsuestia,” in Cilicia Secunda. ❖ He alone among early exegetes does not accept the traditional interpretation of the couple in the Song of Songs as Christ and the Church and reads the work as a simple love song, for which reason he rejects its full canonicity. 	
16 POLYCHRONIUS OF APAMEA		
17 MARCELLUS OF ANCRA	A strong supporter of the <i>Homoousion</i> at the Council of Nicaea. In 336 he was deposed from his see on the ground of certain statements in his work against the Arian Asterius.	
18 ST. JOHN CHRYSOSTOM	<ul style="list-style-type: none"> ❖ Among the Eastern Fathers none has left so extensive a literary legacy as St. John Chrysostom. His writings are almost entirely preserved. ❖ Chrysostom, referring to allegorical exegesis, argued, “I disdain this exegesis, and consider the literal to be more accurate.” ❖ While remaining loyal to the principles of the Antiochian school, Chrysostom was not averse on occasion to citing the figurative meaning of a passage, thus demonstrating more flexibility than Theodore. ❖ His printed treatises and six hundred sermons contain about eighteen thousand Scripture references, about seven thousand from the Old Testament and eleven thousand from the New. ❖ For Chrysostom, theology is not theoretical exercise, but practical and pastoral. He believed the biblical message made changes in people’s lives. He declared that the Scriptures’ divine message prepared people for good works. 	<p>1. SERMONS: Exegetical Homilies on the New and Old Testaments (<i>Genesis, psalms, Isaiah, Matthew, John, Acts of the Apostles, all the epistles of St. Paul including the Hebrews.</i>) Dogmatic and Polemical Homilies (<i>on the Incomprehensible Nature of God, Baptismal Catecheses, Homilies against the Jews.</i>) Moral Discourses: (<i>In Kalandas – celebrating the New Year, Against the Circus and the Theatre etc.</i>) Sermons for Liturgical Feasts. Occasional Discourses: (<i>The First Sermon, Homilies on the Statues, Two Homilies on Eutropius</i>)</p> <p>2. TREATISES <i>On Sacerdotio</i> (Priesthood), <i>On Monastic Life, On Virginitiy and Widowhood, Concerning The Education of Children, On Suffering, Against Pagans and Jews.</i></p> <p>3. LETTERS There are about 236 letters extant.</p>
19 ACACIUS OF BEROEA (Aleppo) c.332	<ul style="list-style-type: none"> ❖ He was for a time a trusted friend of St. John Chrysostom but became one of his bitterest opponents. ❖ He was admitted to the monastic life at an early age and gained a reputation for sanctity. During this period he corresponded with SS. Cyril the Great and Epiphanius of Salamis. The latter composed the <i>Panarion</i> 	<ul style="list-style-type: none"> ❖ Of his extensive correspondence, only six letters remain. One is addressed to St. Cyril in favor of Nestorius and which recommended peace. Two letters were sent to the Nestorian Alexander of Hierapolis

	<p>at his request.</p> <ul style="list-style-type: none"> ❖ In 378 he was consecrated Bishop of Beroea by Meletius of Antioch. And he participated in the Synod of the Oak in which St. John Chrysostom was condemned. ❖ His old age prevented him from attending the Council of Ephesus, but he had a decisive influence in the negotiations which lead to the Union formula of 433. 	<p>dealing with the agreement to be reached between Cyril and the bishops of Antioch.</p> <ul style="list-style-type: none"> ❖ The <i>Confessio Fidei</i> attributed to him seems to be spurious.
<p>20 ANTIOCHUS OF PTOLEMAIS (in Phoenicia)</p>	<ul style="list-style-type: none"> ❖ He participated in the Synod of the Oak against St. Chrysostom and frequently preached at Constantinople. He had so fine a voice and delivery of speech that he was nicknamed by some 'Chrysostom.' 	<p>Gennadius says that he wrote one great volume <i>Against Avarice</i> and a homily, full of godly patience and humility <i>On the Healing of the Blind man</i> and another <i>On the Creation of the soul of Adam and on the Passion of Christ</i>. There are also two Christmas sermons.</p>
<p>21 SEVERIAN OF GABALA d. after 408</p>	<ul style="list-style-type: none"> ❖ He was very proud of his talents as an orator. ❖ He won popularity by his occasional preaching in Constantinople, especially with the Empress Eudoxia. ❖ His friendly relations with St. John Chrysostom soon turned into intense hostility. ❖ He played a leading part at Constantinople in the events leading up to the Synod of the Oak in 403. He was responsible for the transfer of the exiled Patriarch from Cucusus to Pityus. ❖ He is an exegete of the strict Antiochene School. A fervent defender of the faith of Nicea against heretics and Jews 	<ul style="list-style-type: none"> ❖ <i>Exposition of the Ep. to the Galatians.</i> ❖ <i>On Baptism and the Feast of Epiphany.</i> ❖ 14 sermons, among them <i>Orationes sex in mundi creationem</i>, 6 homilies on the <i>Hexaemeron</i>, 2 hom. <i>on the Haxeemeron.</i> ❖ Other sermons: <i>Hom in illud Abrahae dictum Genesis; Hom. De serpente quem Moyses in cruce suspendit; Hom. In dictum illud Matth.21,23; Hom. De fieu arefacta; Hom. De Sigillis liborum.</i> ❖ <i>Homilia de pace</i>, delivered after Eudoxia had brought a temporary reconciliation between him and St. Chrysostom. (in 401) ❖ <i>Sermo in dedicatione pretiosae et vivificae cruces</i>, 2 homilies. ❖ 12 additional homilies among the works of St. Chrysostom, ascribed by B. Marx. ❖ Old Armenian version of 15 homilies. Others are extant in Syriac, Coptic and Arabic; their genuineness has not been established. ❖ Large fragments are extant of a <i>Comm. of the Epistles of St. Paul</i> in Biblical catenae.
<p>22 MACARIUS</p>	<ul style="list-style-type: none"> ❖ He was an apologist. It seems that Macarius of Magnesia, who Photius informs us that he stood forth as the accuser of Heraclides whom St. 	<ul style="list-style-type: none"> ❖ 'Apocritus.': 5 books and containing dialogue between himself and a pagan

<p>MAGNES 400</p>	<p>Chrysostom had ordained bishop of Ephesus.</p>	<p>philosopher, perhaps Prophecy.</p>
<p>23 HESYCHIUS OF JERUSALEM d. ca. 450</p>	<ul style="list-style-type: none"> ❖ In 412 he was held in high repute as a priest and preacher of the Church at Jerusalem. The Greek church venerates him as a saint and highly gifted interpreter of Holy Scriptures. ❖ He commented on the entire Bible ❖ He generally follows the Alexandrian method of allegorical exegesis. He denied the literal meaning of almost all the passages of Scripture. ❖ He was an enemy of Philosophy, which he called ‘<i>spientia exterior</i>,’ because the heretics used it to falsify the teaching of the Church, especially the Christological philosophy. The basis of his Christological views is Alexandrian. He defends Orthodoxy against Arians, Apollinarians and the Antiochene doctrine of separation. He assures the one incarnate nature of Christ without falling into Eutechianism. 	<ul style="list-style-type: none"> ❖ <i>Comm. on Leviticus, Comm. on Job, Glossary on Isaiah, Glossary on the Minor Prophets, Glossaries on Psalms, Great Commentary on the Psalms, a second Commentary on Psalms and Glossary on Biblical Canticles</i> ❖ Sermons: Only a few of his authentic sermons have been published so far. ❖ Church History: An important chapter on Theodore of Mopsuestia, read at the 5th Ecumenical council in 553. It proves that he was a strong opposer to Nestorianism. ❖ <i>Collection of Objections and Solutions</i>, contains questions and solutions on 61 Gospel problems. ❖ Spurious works: <i>Ad Theodulum de temperantia et virtu</i> (composed by Abbot Hesychius of Mt. Sinica in 6th or 7th century); <i>The Kephalia</i> on the minor Prophets; the <i>Martyrium S. Longini and Laudatis S. Pocopu Persae</i>.
<p>24 NILUS OF ANCYRA d. ca. 430</p>	<ul style="list-style-type: none"> ❖ Abbot or archimandrite of a monastery near Ancyra (Ankara). ❖ He was a disciple of St. John Chrysostom and a contemporary of Proclus, Mark the hermit and Isidore of Pelsium. ❖ When the Emperor Arcadius in 407 begged him to pray for Constantinople which was seriously afflicted by earthquakes and fires, Nilus answered in a letter that he could not comply with his wish since these trials were caused by the crimes committed against the bishop of the capital St. John Chrysostom. ❖ Its is said that he was the prefect of Constantinople at the time of Theodosius the Great (379-395). He and his son, Theodulus became hermits in Mt. Sinai. Theodulus was captured by barbarian robbers but his father escaped. Finally the son succeeded in returning to his father and the two were ordained priests by the bishop of Eleusa in Palestine, who sent them back to Mt. Sinai. ❖ His literary heritage confronts us with numerous problems and there is a need for critical study of his works 	<p>1. Letters: Some scholars believe that some letters, in whole or in part, are merely excerpts from treatises from Nilus or others.</p> <p>2. Treatises: Deal mainly with ascetic and moral subjects. <i>De monastica exercitatione</i> (to cenobites), <i>De voluntaria paupertate</i> (On Voluntary poverty) to Deaconess Magna of Ancyra, <i>De Albanum oratio</i>: Albiano was born in Ancyra, lived in a monastic community and died in Nitra, <i>De monachorum paupertate</i> (On the Advantage to Monks of living far from the Cities in the Deserts), <i>De magistris etdiscipulis</i> (On the Teachers and Pupils), and <i>De octo spiritibus malitiae</i>, deals with the eight capital sins. They are capital for they give rise to other</p>

		<p>sins.</p> <p>3. Lost works: <i>Commentary on Songs of Songs</i>, Sermons, <i>Adversus gentiles</i> (Against Pagans), <i>Ad Eucarpium monarchum</i>.</p> <p>4. Spurious works.</p>
<p>25 ST MARK THE HERMIT</p>	<ul style="list-style-type: none"> ❖ He was a disciple of St John Chrysostom and a contemporary of St Nilus the Ascetic and St. Isidore of Pelusium. ❖ It seems that he was abbot of a monastery at Ancyra in Gatalia in the first half of the fifth century but in his old age lived as a hermit in the desert, most probably the desert of Juda. ❖ Since he took part in the controversy with the Nestorians, he must have died after 430. ❖ He wrote at least 40 ascetic treatises, nine have survived. 	<p>1. Ascetic treatises: <i>De lege spirituali</i> (On the Law of the Spirit, <i>De his qui putant se ex operibus instificari</i> (On Those who suppose Justification is From Works’). It seems to be a part of the abovementioned treatise, <i>De poenitentia</i> (13 chapters on penance), <i>De leilinio</i> (On fasting), <i>De Nicolaum praecepta animae salutaris</i>, <i>De baptisms</i> (On baptism), <i>Consultatic intellectus cum sua ipsius anima</i>, <i>Disputatio cum qudam cauidico</i>: A dispute between an advocate and an aged ascetic (probably Mark himself, deals with the question of whether Christians should take anyone to court.</p> <p>2. De Melchisedek: Against those who believed that Melchizedek was an incarnation of the Logos.</p> <p>3. Adversus Nestorianus: In agreement with St. Cyril’s Anathemas.</p>
<p>26 DIDACHUS OF PHOTICE</p>	<ul style="list-style-type: none"> ❖ Bishop of Photica in Epirus and an ascetic of the 5th century. ❖ He attacked the Alexandrian formula of Christology in the Council of Chalcedon 	<ul style="list-style-type: none"> ❖ One hundred chapters on Spiritual Perfection, Homily on the Ascension, The Vision and The Catechesis.
<p>27 EUTHERIUS ARCHBISHOP OF TYANA (of Cappadocia)</p>	<ul style="list-style-type: none"> ❖ He was one of the first to side with Nestorius. ❖ The Council of Ephesus (431) excommunicated him without being able to silence him. ❖ He warned John of Antioch against negotiations for a union with Cyril and the Oriental bishops and called him Judas when he made peace with Cyril. He was disposed in 434 and exiled to Scythopolis in Palestine, finally to Tyre in Phoenicia. 	<ul style="list-style-type: none"> ❖ <i>Refutations of Various Propositions</i>. He criticized mainly the propositions with the one person in Christ and the <i>Communicato idiomatum</i>. <p>Letters: 5 letters are preserved in a poor Latin translation. In the first he refuted the views of Cyril and his friends.</p>
<p>28 THEODORET OF CYRUS ca. 393-466</p>	<ul style="list-style-type: none"> ❖ Theodoret of Cyrus (ca. A.D. 393-466) was the last of the major representatives of the Antiochian School. He has been generally regarded as one of the great exegetes of the Greek Church. ❖ He takes pains to moderate the rigid literalism of Diodore and Theodore, 	

	<p>making room for the traditional Christological interpretation of the Old Testament.</p> <ul style="list-style-type: none"> ❖ The Commentary on the Song of Songs represents the high point of Theodoret's divergence from Theodore and thus likewise the greatest rapprochement to Alexandrian hermeneutics. ❖ His writings evidence classical training and a familiarity with a wide spectrum of classical Greek poets, philosophers, and orators. Theodoret himself, while Bishop of Cyrus, encouraged the children of the wealthy in Cyrus to attend the schools of the rhetoricians. ❖ Theodoret was educated in Antioch, where he spent his initial twenty-three years of life. His education also included training in Christian theology through the church, his family, and particularly through the writings of Diodore, Chrysostom, and Theodore of Mopsuestia. ❖ In 423, much against his own will, he was raised to the episcopate of Cyrus, a town in the province of Euphratensis in Syria, and he ruled this see of eight hundred churches with great diligence and ability. Not the least of his pastoral cares was the eradication of heresy, for Cyrus was a stronghold of Arians, Eunomians, Marcionites, and Encratites, as well as of Jews and pagans. By 449 he could claim that not a single heretic was to be found in his diocese. ❖ Theodoret's Christological opinions have been a matter of controversy, but it seems to be conceded by many scholars that he held Nestorian views at least till 434-5 and possibly until Chalcedon, but abandoned them at the latest after 451. ❖ Theodoret's loyal love for Nestorius led him to give his friend credit for meaning what he himself meant. ❖ At the Council of Chalcedon, in 451, he met at first with great opposition. A special session considered the case and insisted on his pronouncing anathema against Nestorius, With great reluctance he finally did so: "Anathema to Nestorius and to all who not confess that the Blessed Virgin Mary is the Mother of God and divide into two the only Son, the only-Begotten." ❖ In the (second) Council of Constantinople the writings of Theodoret were condemned. The Council condemned the "<i>Three Chapters</i>," viz., <ol style="list-style-type: none"> 1. The person and works of Theodore of Mopsuestia. 2. The writings of Theodoret against Cyril of Alexandria. 3. The letter of Ibas of Edessa to Maris the Persian. 	
<p style="text-align: center;">29 PROCHUS</p>	<ul style="list-style-type: none"> ❖ The second successor to Nestorius in 434. ❖ In 438 he transferred the body of St John Chrysostom to Constantinople. 	<p>1. Sermons: Most were delivered on Liturgical feasts as <i>De nativitate</i> (Serm. 4);</p>

<p style="text-align: center;">OF CONSTANTINOPLE d. 446</p>	<ul style="list-style-type: none"> ❖ In 426 he was consecrated Archbishop of Cuzicus in the Propontis, but he was forced to return to Constantinople where he gained great renown as a preacher ❖ In 428 or 429 he delivered a famous sermon in the presence of Nestorius, in which he praised the Virgin Mary as the <i>Theotokos</i>. Nestorius answered with a sermon, in which he warned against this title. ❖ He didn't take an active part in the Council of Ephesus. He had a role in the unity between the Orientals and St. Cyril in 434. ❖ He settled the dangerous quarrel about Theodore of Mopsuestia which threatened the Church of Armenia, before it could spread further. ❖ His Sermons witness to his study of rhetoric. 	<p><i>De circumcissione actavo post nativitate die</i> (2); <i>In s. theopaniam</i> (7); <i>In transfigurationem</i> (8); <i>In ramas palmarium</i> (9); <i>In S. quintam feriam</i> (10); <i>In s. parasceven</i> (11); and <i>In resurrectionem</i> (12).</p> <p>2. Orations 1,5,6 are devoted to the Blessed Virgin. Oration 18 is a panegyric on St. Paul, 19 on St. Andrew, 20 on St. John Chrysostom and 25 on Clement of Ancyra (a martyr of the 4th century).</p> <p>3. Letters: 7 letters deal with the Nestorian controversy. The second letter addressed to the Armenians, called <i>Tomus ad Armenius</i>.</p> <p>4. His introduction of the <i>Trisagion</i> into the Liturgy of Constantinople shows his interest in the promotion of worship.</p>
<p style="text-align: center;">30 GENNADIUS OF CONSTANTINOPLE 458-471</p>	<ul style="list-style-type: none"> ❖ Gennadius of Marseilles informs us that he “was a man brilliant in speech and of strong genius; he was so richly equipped by his readings of the ancients that he was able to expound the prophet Daniel with an entire commentary on every word. ❖ His Commentaries on the Scriptures show clearly that he followed the School of Antioch. 	<p>1. Commentaries on the Scriptures: Comm on Daniel, on Genesis, Exodus, the Psalter and all the Epistles of St. Paul.</p> <p>2. Dogmatic Writings: Among them treatise <i>against the Twelve Anathemas of Cyril; Ad Parallela</i> as a follower of Nestorius; <i>Ad Flavianum</i> against the heresy of Eutyches; and <i>Epistola encyclica</i> against simony.</p>
<p style="text-align: center;">31 BASIL OF SELEUCIA d. ca 468</p>	<ul style="list-style-type: none"> ❖ Basil, archbishop of Seleucia in Isauria from about 440, played a strange part in the events leading up to the Council of Chalcedon. ❖ He first voted against Alexandrian at the Synod of Constantinople in 448, at the Synod of Ephesus in 449 he declared in favor of Eutyches, but at Chalcedon he subscribed to the Tome of Pope Leo <i>Ad Flavianum</i>. In 458 together with the rest of the Isaurian bishops he wrote a letter to Emperor Leo 1 to the effect that the decisions of the Council of Chalcedon must be sustained and the intruded patriarch of Alexandria, St. Timothy Aelurus, Pope of Alexandria be deposed. 	<ul style="list-style-type: none"> ❖ His extant treatises show that he was well read in classical literature and well trained in rhetoric. Photius (<i>Bibl. Cod.</i> 168) blames his lack of simplicity and naturalness and his excessive use of tropes and figures. He remarks on his exegesis the influence of Basil the Great and Chrysostom. <p>1. Sermons.</p> <p>2. <i>de vita et miraculis s Theclae II.</i></p>