

The Society of Saint Dominic
Short Biographies
Of
The Fathers of The Early Church
And
How Their Writings and Beliefs
Have Influenced the Church of Today

Submitted to
The Very Reverend Jonathan Bailey,SSD
Preceptor General
In Candidacy for
First or Simple Profession

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Introduction

In the preface of his book, The Fathers of the Church, Mike Aquillina writes: "At the dawn of the age of the Fathers, Luke the Evangelist wrote of the first Christians: 'Now the company of those who believed were of one heart and soul.' Acts 4:32." In the ensuing centuries immediately following the Assumption of Christ, it was the legacy of the Fathers of the Church to continue the preservation of the infant Church, and to imbue the Church with a sense of unity, both of "heart and soul." The Roman Catholic Church, the Orthodox Churches, the various other Catholic Churches, and the Anglican Churches all recognize the same foundational group of men who fit the definition of "Fathers of the Church." In the fifth century Saint Vincent of Liens established the criteria for an early Christian leader to be considered a Father: a. Orthodox doctrine; b. Holiness of life; c. Church approval; and d. Antiquity.

Reaching from the middle of the first century to the middle of the eighth, the Patristic Era contains the individuals who shaped the churches, defined theology, and developed the doctrines of the church that we hold so dear today.

Who were these men? Some of them were the disciples of the Apostles themselves, the Apostolic Fathers. These men have perpetually held a place of special veneration in the church, for, by being disciples of the Apostles, they had a direct link to Christ Himself. These men taught other men, who in turn, taught other men, down through the ages in an unbroken chain that we know today as "Apostolic Succession."

Of the hundred or so individuals recognized as the "Fathers of the Church," the men included in this study are only a sampling of the great minds and spirits granted the designation as a "Father of the Church," and only the smallest shred of their great wisdom has been included herein.

While I would like very much to be able to write with some authority regarding the Fathers of the Church, and to expound on Patristic Wisdom, I cannot. As I delve into what may truly, in the final analysis, become a life-long course of study of the Fathers and Patristic Wisdom, it is with great humility that I confess ignorance on this subject, and with great

enthusiasm that I begin my endeavor to study this subject in which I have become so deeply interested.

Therefore, here begins my study.
Michael Beckett, October 2011

Saint Clement of Rome

Clement of Rome, in Latin "Clemens Romanus", is also known as Pope Clement I. He is listed from an early date as a Bishop of Rome and was the first Apostolic Father of the Church. Few details are known about Clement's life, and some believe that he was a convert from Judaism. This belief is based on his familiarity with the Old Testament, as witnessed in his letter to the Corinthians. There is stronger evidence that he came from a Pagan background. Legend identifies him as Titus Flavius Clemens, who was a cousin of the Emperor Domitian, and who was a member of the royal household. This Clement served as a Consul and was exiled to the Chersonesus, or the Crimea, where he was executed late in the first century for impiety towards the gods and atheism, charges often leveled at the early Christians.

Scholars both ancient and modern have argued about when Clement wrote his letter, and when he lived. Some place him as living as early as A.D. 69 or 70, since he speaks as if the Jerusalem Temple is still standing. According to Tertullian, Clement was consecrated by Saint Peter, and he is known to have been a leading member of the church in Rome in the late 1st century. In his letter, he wrote of Peter and Paul as 'Heroes of our generation' (1st Clement 5:1).

According to a tradition not earlier than the 4th century, Clement was imprisoned under the Emperor Trajan, but nonetheless led a ministry among his fellow prisoners. During this ministry, it is said that he converted Theodora, wife of Sisinnius, a courtier of Nerva, and four hundred and twenty-three other persons of rank. He quenched the thirst of two thousand Christian confessors through a miracle. The people of the country surrounding were converted and seventy-five churches were established. Trajan, in consequence, ordered Clement to be thrown into the sea bound to an iron anchor.

There is a legend that states that the tide every year receded a miraculous two miles, which revealed a Divinely built shrine which contained the martyr's bones. This story is not older than the fourth century and was known to Gregory of Tours in the sixth century.¹ About 868 St. Cyril, when in the Crimea on the way to evangelize the Chazars, dug up some bones in a mound (not in a tomb under the sea), and also an

anchor. These he believed were the relics of St. Clement. These relics were carried by St. Cyril to Rome, and then deposited by Adrian II with those of St. Ignatius of Antioch in the high altar of the basilica of St. Clement in Rome. The history of this translation is evidently quite truthful, but there seems to have been no tradition with regard to the mound, which apparently simply looked a likely place for there to be a tomb. The anchor appears to be the only evidence of identity, however we cannot gather from the account that it belonged to the scattered bones.

It is unfortunate that none of these legends can be proved to be fact.

Early church lists place Clement as the second or third Bishop of Rome after Saint Peter. Pope Benedict XVI places him third in his book, Church Fathers.² The "Liber Pontificalis", (Book of Popes), presents a list that makes Linus the second in the line of Bishops of Rome, with Peter as first. At the same time it states that Peter ordained two bishops, Linus and Cletus, for the priestly service of the community, devoting himself instead to prayer and preaching, and that it was to Clement that Peter entrusted the Church as a whole, appointing him as his successor. Tertullian, too, makes Clement the immediate successor of Peter. And while, in one of his works, Jerome gives Clement as "the fourth bishop of Rome after Peter" (not in the sense of fourth successor of Peter, but fourth in a series that included Peter), he adds that "most of the Latins think that Clement was second after the apostle".³ Clement is put after Linus and Cletus/Anacletus in the earliest (circa 180) account, that of Irenaeus, who is followed by Eusebius. The meaning of these early reports is unclear, given the lack of evidence for monarchical episcopacy in Rome at so early a date.

Clement's only genuine extant writing is his letter, 1 Clement (circa 96), to the church at Corinth, in response to a dispute in which certain elders of the Corinthian church had been deposed by younger contestants.⁴ Clement asserted the authority of the elders as rulers of the church on the grounds that the Apostles had appointed them as such.⁵ This letter was read in churches, along with other epistles, some of which would later become Christian canon. Clement's letter is one of the oldest Christian documents still in existence outside the New Testament. This important work was the first to affirm the apostolic authority of the clergy.⁶

Clement is recognized as a saint in many Christian churches. He is commemorated on 23 November in the Roman Catholic Church, the Anglican Communion, and the Lutheran Church. In Eastern Orthodox Christianity his feast is kept on 24 November or 25 November.

Saint Ignatius of Antioch

About St. Ignatius's life little is known. He was born ca. 35 or 50 and died in 107.⁷ It is known to be a fact that he was the Bishop of Antioch after Saint Peter and Saint Evodius, and that Peter himself appointed Ignatius to the see of Antioch (as recorded by the author and theologian Theodoret). And it is known that he was a martyr and died in 107 C.E. during the reign of the Emperor Trajan⁸.

Authorities from the 500s C.E. report that Ignatius served as bishop of Antioch for 40 years. Antioch was one of the most important Christian communities of that era, (Acts 11:26) and Ignatius would have been well known in those Christian communities. Antioch was a major metropolitan area; it was the capital of the Roman province of Syria and the second city of the empire, following Rome. If Ignatius were Antioch's bishop for 40 years, then he would have been a man of tremendous fame.

Besides his Greek name, Ignatius, he also called himself Theophorus ("God Bearer"), and tradition says he was one of the children Jesus took in His arms and blessed. He based his authority on his being a bishop of the Church, living his life in the imitation of Christ. It is believed that St. Ignatius, along with his friend Polycarp, with great probability were disciples of the Apostle St. John. The Eucharistic spirituality of his letters seems to give this credence.

What we know of his martyrdom comes from letters that are attributed to him. St. Ignatius reports his arrest by the authorities and his travel to Rome:

From Syria even to Rome I fight with wild beasts, by land and sea, by night and by day, being bound amidst ten leopards, (meaning guards), even a company of soldiers, who only grow worse when they are kindly treated. —Ignatius to the Romans, 5.

He was sentenced to die, to be devoured by lions. As he approached execution, Ignatius identified himself more and more with the sacrifice of the altar. He wrote:

"I am writing to all the Churches and I enjoin all, that I am dying willingly for God's sake, if only you do not prevent it. I beg you, do not do me an untimely kindness. Allow me to be eaten by the beasts, which are my way of reaching to God. I am God's wheat, and I am to be ground by the teeth of wild beasts, so that I may become the pure bread of Christ." Ignatius to the Romans, 4.

After Ignatius' martyrdom in the Flavian Amphitheatre, his remains were honorably carried back to Antioch by his companions, and were first interred outside the city gates, then removed by the Emperor Theodosius II

to the Tychaeum, or Temple of Tyche, which was then converted into a church dedicated to Ignatius. In 637 the relics were translated to the Church of St. Clement in Rome.

Along the route to his execution, he wrote six letters to the churches in the region, and one to a fellow bishop, his friend, Polycarp. These letters have been preserved as an example of early Christian theology. Important topics addressed in these letters include ecclesiology, the sacraments, and the role of bishops. The letters of Ignatius have proved to be an important testimony to the development of Christian theology, and affect our ecclesiology to this day. They bear signs of being written in great haste and without a proper plan, such as the use of run-on sentences and an unsystematic succession of thought. Ignatius is the earliest known Christian writer to emphasize loyalty to a single bishop in each city (or diocese) who is assisted by both presbyters possibly elders and deacons. Earlier writings only mention either bishops or presbyters, and give the impression that there was usually more than one bishop per congregation. Ignatius is an indisputable witness to the hierarchical constitution of the church at the beginning of the second century. Also, it is in Ignatius's writings that we first encounter the word, "priest" among orders of the clergy:

"See that you follow the bishop, even as Jesus Christ follows the Father. Follow the priest as you would follow the apostles. And reverence the deacons as you would reverence the command of God. Let no man do anything connected with the Church without the Bishop." – Smyrnaeans 6-8.

"Take care to do all things in harmony with God, with the bishop presiding in the place of God, and with the priests in the place of the council of the apostles, and with the deacons, who are most dear to me, entrusted with the business of Jesus Christ, who was with the Father from the beginning and is at last made manifest." —Letter to the Magnesians 2, 6:1.

Ignatius is known to have taught the deity of Christ,:

"There is one Physician who is possessed both of flesh and spirit; both made and not made; God existing in flesh; true life in death; both of Mary and of God; first possible and then impossible, even Jesus Christ our Lord."

Ignatius stressed the value of the Eucharist, calling it a "medicine of immortality" (Ignatius to the Ephesians 20:2). He also wrote:

"Unless you eat the flesh of the Son of man and drink his blood, you have no life in you. He who eats this bread will live forever."

The very strong desire for bloody martyrdom in the arena, which Ignatius expresses rather graphically in places, may seem quite odd and disturbing to the modern reader. An examination of his theology of soteriology (his beliefs about salvation) shows that he regarded salvation as one being free from the powerful fear of death and thus to bravely face martyrdom. He wrote:

"Let fire and the cross; let the crowds of wild beasts; let tearings, breakings, and dislocations of bones; let cutting off of members; let shatterings of the whole body; and let all the dreadful torments of the devil come upon me; only let me attain to Jesus Christ.⁹

Ignatius is claimed to be the first known Christian writer to argue in favor of Christianity's replacement of the Sabbath with the Lord's Day:

"Be not seduced by strange doctrines nor by antiquated fables, which are profitless. For if even unto this day we live after the manner of Judaism, we avow that we have not received grace.... If then those who had walked in ancient practices attained unto newness of hope, no longer observing Sabbaths but fashioning their lives after the Lord's day, on which our life also arose through Him and through His death which some men deny ... how shall we be able to live apart from Him? ... It is monstrous to talk of Jesus Christ and to practice Judaism. For Christianity did not believe in Judaism, but Judaism in Christianity." — Ignatius to the Magnesians 8:1, 9:1-2, 10

He is also responsible for the first known use of the Greek word "katholikos" meaning "universal", "complete" and "whole" to describe the church, writing:

"Wherever the bishop appears, there let the people be; as wherever Jesus Christ is, there is the Catholic Church. It is not lawful to baptize or give communion without the consent of the bishop. On the other hand, whatever has his approval is pleasing to God. Thus, whatever is done will be safe and valid." — Letter to the Smyrnaeans 8.

It is from the word *katholikos* ("according to the whole") that the word *catholic* comes. When Ignatius wrote the Letter to the Smyrnaeans in about the year 107 and used the word "catholic," he used it as if it were a word already in use to describe the Church. This has led many scholars to conclude that the appellation "Catholic Church" with its ecclesial connotation may have been in use as early as the last quarter of the 1st century.

On the Eucharist, Ignatius wrote in his letter to the Smyrnaeans:

Take note of those who hold heterodox opinions on the grace of Jesus Christ which has come to us, and see how contrary their opinions are to the mind of God. . . . They abstain from the Eucharist and from prayer because they do not confess that the Eucharist is the flesh of our Savior Jesus Christ, flesh which suffered for our sins and which that Father, in his goodness, raised up again. They who deny the gift of God are perishing in their disputes. — Letter to the Smyrnaeans 6:2–7:1.

In Western and Syriac Christianity Saint Ignatius's feast is celebrated on 17 October. He is celebrated on 1 February by the Roman Catholics following the General Roman Calendar of 1962.

Saint Polycarp of Smyrna

Saint Polycarp of Smyrna was a 2nd century Christian bishop of Smyrna. He died a martyr, bound and burned at the stake, for refusing to burn incense to the Roman Emperor, then stabbed when the fire failed to consume him. Polycarp is regarded as a saint in the Roman Catholic, Eastern Orthodox, Oriental Orthodox, Anglican, and Lutheran Churches.

It is from Saint Irenaeus's Adversus Haereses that much of what we know about Saint Polycarp is taken.¹⁰ It could be said that he was the most well-connected man in the ancient Church. At one end of his long life he was a young disciple of Saint John the Apostle. At middle age, he was a colleague of Saint Ignatius of Antioch. As an old man, he was master to the young boy would grow up to be Saint Irenaeus. He was able to teach many how to live as Christians, and by his example at his death he taught generations of persecuted Christians after him how to die. Another chief source of information concerning the life of Polycarp is the letter of the Church of Smyrna, sent as a circular letter to the entire Catholic Church, recounting his martyrdom. Other sources are the epistles of Ignatius, which include one to Polycarp and another to the Smyrnaeans, and Polycarp's own letter to the Philippians. In 1999, some third to 6th century Coptic fragments regarding Polycarp were also published.

According to Irenaeus, Polycarp was a companion of Papias, another "hearer of John" as Irenaeus interprets Papias's testimony, and a correspondent of Ignatius of Antioch. Ignatius addressed a letter to him, and mentions him in his letters to the Ephesians and to the Magnesians.

Irenaeus claims to have been a pupil of John the Apostle and regarded the memory of Polycarp as a link to the apostolic past. Irenaeus relates how and when Polycarp became a Christian, and in his letter to Florinus stated that he saw and heard Polycarp personally in lower Asia. In particular, he heard the account of Polycarp's discussion with "John the

Presbyter" and with others who had seen Jesus. Irenaeus also reports that Polycarp was converted to Christianity by the apostles, was consecrated a bishop, and communicated with many who had seen Jesus. He repeatedly emphasizes the very great age of Polycarp.

According to Irenaeus, during the time his fellow Syrian, Anicetus, was Bishop of Rome in the 150s, Polycarp visited Rome to discuss the differences that existed between Asia and Rome "with regard to certain things" and especially about the time of the Easter festivals. Irenaeus said that regarding some of those "certain things" the two bishops speedily came to an understanding, while as to the time of Easter, each adhered to his own custom, without breaking off communion with the other. Anicetus allowed Polycarp to celebrate the Eucharist in his own church, as a special mark of honor. They might have found their customs for observing the Christian Passover differed because Polycarp followed the eastern practice of celebrating Passover on the 14th of Nisan, the day of the Jewish Passover, regardless of what day of the week it fell, and the Romans did not.

In the "Martyrdom", Polycarp is recorded as saying on the day of his death, "Eighty and six years I have served him," which could indicate that he was then eighty-six years old or that he may have lived eighty-six years after his conversion. When pressed by the authorities to renounce his Christianity, and thereby save his life, Polycarp goes on to say, "How then can I blaspheme my King and Savior? Bring forth what thou wilt." We are told that, rather than burn, he "turned a golden color, as bread that has baked, and that there was a sweet smell in the air, like that of frankincense that had been smoking."¹ When his body refused to be consumed by the flames, an executioner was called to pierce his body through. Upon this happening, there came a dove from the wound, and his blood put out all the fire.

The date of Polycarp's death is in dispute. Eusebius, the historian, dates it to the reign of Marcus Aurelius, c. 166 – 167. However, a post-Eusebian addition to the "Martyrdom of Polycarp" dates his death to Saturday, February 23, during the proconsulship of Statius Quadratus — which works out to be 155 or 156. These earlier dates better fit the tradition of his association with Ignatius and John the Evangelist.

The sole surviving work attributed to him is Polycarp's letter to the Philippians, a mosaic of references to the Greek Scriptures, preserved/produced in Irenaeus's account of Polycarp's life. It, and an account of "The Martyrdom of Polycarp" took the form of a circular letter from the church of Smyrna to the churches of Pontus, and form part of the collection of writings Roman Catholics term "The Apostolic Fathers," to

emphasize their particular closeness to the apostles in Church traditions. Outside of the Book of Acts, which relates the martyrdom of Saint Stephen, the "Martyrdom" is considered one of the earliest genuine accounts of a Christian martyrdom, and is one of the very few genuine accounts from the actual age of the persecutions.

Polycarp occupies an important place in the history of the early Christian Church. He is among the earliest Christians whose writings survive. He was an elder of an important congregation which was a large contributor to the founding of the Christian Church. He was from an era whose orthodoxy is widely accepted by Orthodox Churches, Oriental Churches, Seventh Day Church of God groups, and Protestants and Catholics alike. And it is possible that he may have been the one who compiled, edited, and published the New Testament.¹²

All of this makes his writings of great interest. Polycarp lived in an age after the deaths of the apostles, when a variety of interpretations of the sayings of Jesus were being preached. His role was to authenticate orthodox teachings through his reputed connection with the apostle John: "a high value was attached to the witness Polycarp could give as to the genuine tradition of old apostolic doctrine."¹³ Irenaeus further commented, "His testimony condemning as offensive the novelties of the figments of the heretical teachers."¹⁴ Irenaeus states that on Polycarp's visit to Rome his testimony converted many disciples of Marcion and Valentinus. Surviving accounts of the bravery of this very aged man in the face of death by burning at the stake added credence to his words.

His feast is celebrated 26 January.

Saint Irenaeus of Lyons

Saint Irenaeus of Lyons was Bishop of Lugdunum in Gaul, then a part of the Roman Empire (now Lyon, France). He was an early church father and apologist, and his writings were formative in the early development of Christian theology. He had heard Polycarp speak, who in turn was a disciple of John the Evangelist.

St. Irenaeus was born during the first half of the 2nd century (the exact date is disputed: between the years 115 and 125 according to some, or 130 and 142 according to others). Irenaeus is thought to have been a Greek from Polycarp's hometown of Smyrna in Asia Minor, now Izmir, Turkey. Pope Benedict tell us in his book that Irenaeus attended Polycarp's school.¹⁵ Unlike many of his contemporaries, he was brought up in a Christian family rather than converting to Christianity as an adult. He is often called "the Father of Theology."¹⁶

During the persecution of Marcus Aurelius, the Roman Emperor from 161-180, Irenaeus was a priest of the Church of Lyon. The clergy of that city, many of whom were suffering imprisonment for the faith, sent him in 177 to Rome with a letter to Pope Eleuterus concerning the heresy of Montanism, which was a belief based on ecstasies, and that occasion bore emphatic testimony to his merits. While Irenaeus was in Rome, a massacre took place in Lyons during which at least 48 were killed and many more imprisoned. Returning to Gaul, Irenaeus succeeded the martyr Saint Pothinus, Bishop of Lyons, who had been killed in the massacre, and thereby became the second Bishop of Lyon.

During the religious peace which followed the persecution of Marcus Aurelius, the new bishop divided his activities between the duties of a pastor and those of a missionary (as to which we have but brief data, late and not very certain). Almost all his writings were directed against Gnosticism, which was the belief that the material world was created by evil forces, rather than by God, and which had become prevalent during that time. The most famous of these writings is "Adversus haereses" (Against Heresies). Apparently, several Greek merchants had begun an oratorical campaign in Irenaeus' bishopric, teaching that the material world was the accidental creation of an evil god, from which escape was by the pursuit of gnosis, or mystical enlightenment or knowledge.

Irenaeus argued that the true gnosis is in fact knowledge of Christ, which redeems, rather than escapes from, bodily existence. Until the discovery of the Library of Nag Hammadi in 1945, "Against Heresies" was the best-surviving description of Gnosticism.

In 190 or 191, Irenaeus was influential in bringing Pope St. Victor I to reality over his attempted excommunication of the Christian communities of Asia Minor which persevered in the practice of the Quartodeciman celebration of Easter. (The Quartodeciman means the 14th and it refers to the date for Passover, or a fixed date for Easter.)

It is from the writings of Saint Irenaeus that we get much of our theology today. Irenaeus pointed to Scripture as a proof of orthodox Christianity against heresies, classifying as Scripture not only the Old Testament but most of the books now known as the New Testament,¹⁷ while excluding many works, a large number by Gnostics, that flourished in the 2nd century and claimed scriptural authority.

The Gospel preached by Irenaeus was the one he was taught by Polycarp, and this was the one that Polycarp was taught by the Apostle John. At the center of Irenaeus's doctrine is the question of the "rule of faith" and its transmission. For Irenaeus, the "rule of faith" conceded in

practice with the Apostles' Creed. The Creed, Irenaeus said represented s a sort of Gospel synthesis, enables one to understand what the Gospel means and how one should read the Gospel itself. The true teaching, therefore, is not that invented by intellectuals, but one handed down through the bishops, in an uninterrupted line from the Apostles. The Apostles taught nothing but this simple faith. Thus, Irenaeus tells us, there is no secret doctrine concealed in the Church's common Creed. The faith publicly confessed by the Church is the common faith of all, handed down from the Apostles, therefore from Jesus, and, in turn, from God.¹⁸

Before Irenaeus, Christians differed as to which gospel they preferred. The Christians of Asia Minor preferred the Gospel of John. The Gospel of Matthew was the most popular overall. Irenaeus asserted that the four Gospels, Matthew, Mark, Luke, and John, were all canonical scripture, and that there was no other. Based on the arguments Irenaeus made in support of only four authentic gospels, some interpreters deduce that the fourfold Gospel must have still been a novelty in Irenaeus's time.¹⁹ "Against Heresies" 3.11.7 acknowledges that many heterodox Christians used only one gospel, while 3.11.9 acknowledges that some used more than four.²⁰ The success of Tatian's "Diatessaron" in about the same time period is "...a powerful indication that the fourfold Gospel contemporaneously sponsored by Irenaeus was not broadly, let alone universally, recognized.²¹ Irenaeus is also our earliest attestation that the Gospel of John was written by John the apostle,²² and that the Gospel of Luke was written by Luke, the companion of Paul.²³

Scholars contend that Irenaeus quotes from 21 of the 27 New Testament Texts:

Matthew (*Book 3, Chapter 16*)
Mark (*Book 3, Chapter 10*)
Luke (*Book 3, Chapter 14*)
John (*Book 3, Chapter 11*)
Acts of the Apostles (*Book 3, Chapter 14*)
Romans (*Book 3, Chapter 16*)
1 Corinthians (*Book 1, Chapter 3*)
2 Corinthians (*Book 3, Chapter 7*)
Galatians (*Book 3, Chapter 22*)
Ephesians (*Book 5, Chapter 2*)
Philippians (*Book 4, Chapter 18*)
Colossians (*Book 1, Chapter 3*)
1 Thessalonians (*Book 5, Chapter 6*)
2 Thessalonians (*Book 5, Chapter 25*)
1 Timothy (*Book 1, Preface*)
2 Timothy (*Book 3, Chapter 14*)

Titus (Book 3, Chapter 3)
1 Peter (Book 4, Chapter 9)
1 John (Book 3, Chapter 16)
2 John (Book 1, Chapter 16)
Revelation to John (Book 4, Chapter 20)

In his writing against the Gnostics, who claimed to possess a secret oral tradition from Jesus himself, Irenaeus maintained that the bishops in different cities were known as far back as the Apostles — and none were Gnostic. He emphasized the unique position of the Bishop of Rome. With the lists of bishops to which Irenaeus referred, the later doctrine of the apostolic succession of the bishops could be linked. This succession was important to establish a chain of custody for orthodoxy, and that all churches must agree with the Church of Rome.²⁴

Irenaeus's point when refuting the Gnostics was that all of the Apostolic churches had preserved the same traditions and teachings in many independent streams. It was the unanimous agreement between these many independent streams of transmission that proved the orthodox Faith, current in those churches, to be true. Irenaeus was concerned to describe the genuine concept of the Apostolic Tradition which can be summed up in three points:

1. Apostolic Tradition is public, not private or secret. Anyone who wishes to know true doctrine, it suffices to know "the Tradition passed down by the Apostles and the faith proclaimed to men."
2. Apostolic Tradition is "one," and creates unity through the peoples, through different cultures.
3. Apostolic Tradition is "pneumatic," in other words, "spiritual," guided by the Holy Spirit.²⁵

The central point of Irenaeus' theology is the unity and the goodness of God, in opposition to the Gnostics' division of God into a number of divine "Aeons", or lives, and their distinction between the utterly transcendent "High God" and the inferior "Demiurge" (an artisan-like figure responsible for the fashioning and maintenance of the physical universe.) His emphasis on the unity of God is reflected in his corresponding emphasis on the unity of salvation history. According to Irenaeus, the high point in salvation history was the advent of Jesus. Irenaeus conceives of our salvation as essentially coming about through the incarnation of God as a man. He characterizes the penalty for sin as death and corruption. God, however, is immortal and incorruptible, and simply by becoming united to human nature in Christ he conveys those qualities to us: they spread, as if

were, like a benign infection. Irenaeus therefore understands the atonement of Christ as happening through his incarnation rather than his crucifixion, although the latter event is an integral part of the former.

In his sacramental theology Irenaeus teaches transubstantiation, the sacrificial character of the Eucharist, and the existence of a penitential discipline. He is the earliest of the fathers to mention the practice of infant baptism.

Nothing is known of the date of his death, which must have occurred at the end of the 2nd or the beginning of the 3rd century. In spite of some isolated and later testimony to that effect, it is not very probable that he ended his career with martyrdom. He was buried under the Church of Saint John in Lyons, which was later renamed St. Irenaeus in his honor. The tomb and his remains were utterly destroyed in 1562 by the Huguenots. His feast is celebrated on 28 June in the Roman Catholic Church, and on 23 August in the Eastern Orthodox Church.

Saint Clement of Alexandria

Titus Flavius Clemens, known as Clement of Alexandria (to distinguish him from Clement of Rome), was a Christian theologian and the head of the noted Catechetical School of Alexandria. Clement is best remembered as the teacher of Origen. He united Greek philosophical traditions with Christian doctrine and valued gnosis (or knowledge) that with communion for all people could be held by common Christians specially chosen by God.²⁶

Because Early Alexandrian Church fathers wrote their works in Greek, later scholars proposed they were not all Egyptians. Clement's birthplace is not known with certainty. Other than being Egyptian, Athens is proposed as his birthplace by the 6th-century scholar Epiphanius Scholasticus. Clement's parents seem to have been wealthy pagans of some social standing. The thoroughness of his education is shown by his constant quotation of the Greek poets and philosophers. He travelled in Greece, Italy, Palestine, and finally Egypt. He became a convert to the Faith and travelled from place to place in search of higher instruction, attaching himself successively to different masters: to a Greek of Ionia, to another of Magna Graecia, to a third of Coele-Syria; after all of whom he addressed himself in turn to an Egyptian, an Assyrian, and a converted Palestinian Jew. At last he met Pantænus, the head of the Catechetical School of Alexandria, became his colleague, and finally succeeded him in the direction of the school. Alexandria had a major Christian community in early Christianity, noted for its scholarship and its high-quality copies of Scripture. The place itself was well chosen. It was natural that Christian

speculation should have a home at Alexandria, and it would be no great exaggeration to call Clement the founder of speculative theology while in Alexandria. This great city was at the time a centre of culture as well as of trade. A great university had grown up under the long-continued patronage of the State. The intellectual temper was broad and tolerant, as became a city where so many races mingled. The philosophers were critics or eclectics, and Plato was the most favored of the old masters.

During the persecution of Christians by Septimius Severus (202 or 203) Clement sought refuge with Alexander, then a bishop (possibly of Flaviada) in Cappadocia, and afterward of Jerusalem, from whom he brought a letter to Antioch in 211. He advocated a vegetarian diet and claimed that the apostles Peter, Matthew, and James the Just were vegetarians.²⁷

Scholars have found it no easy task to sum up the chief points of Clement's teaching. Though he constantly opposes the concept of gnosis as defined by the Gnostics, he used the term "gnostic" for Christians who had attained the deeper teaching of the Logos, or Word.²⁸ He developed a Christian Platonism, which in Clement's case was the distinction between that reality which is perceptible, but not intelligible, and that which is intelligible, but imperceptible. He presented the goal of Christian life as deification, or becoming like Christ, identified both as Platonism's assimilation into God and the Biblical imitation of God.²⁹ In other words, reason and philosophy assist in faith, not by establishing or proving the truths of faith, but by clarifying them, in order to become more Christ-like and closer to God.

Of his most important works, only three are extant: the *Protrepticus*, the *Paedagogus*, and the *Stromata*. Even though it is apparent that Clement did not intend to pen a trilogy, it is a fact that this is what these three works constitute. They are arranged so as to accompany a Christian's spiritual growth. The *Protrepticus*, as the word itself suggests, is an "exhortation" addressed to those who are just beginning and who are seeking the way. The *Protrepticus* coincides with Jesus Christ as God, who makes himself known so that those who are seeking the way will work toward the truth with determination. Christ himself becomes the tutor of those who, by Baptism, have become children of God. In the *Stromata*, which means 'tapestries' in Greek, we find a random collection of different topics, directly from Clement's teaching.

Until the 17th century Clement was venerated as a saint. His name was to be found in the martyrologies, and his feast fell on 4 December. However, when the Roman Martyrology was revised by Clement VIII (Pope from 1592 to 1605), his name was dropped from the calendar on the advice of

his confessor, Cardinal Baronius. Pope Benedict XIV in 1748 maintained his predecessor's decision on the grounds that Clement's life was little-known; that he had never obtained a public cult in the Church; and that some of his doctrines were, if not erroneous, at least suspect. In more recent times Clement has grown in favor for his charming literary temper, his attractive candor, the brave spirit which made him a pioneer in theology, and his leaning toward the claims of philosophy. Pope Benedict XVI refers to Clement as a "Father of the Church," but does not refer to him as a "Saint."

Origen of Alexandria

Origen of Alexandria is beyond question the greatest scholar of Christian antiquity, and we know more about his life than we do about any other of the early fathers. His life can be examined in three phases: His early years, his term at the school of Alexandria, and his last years. He was probably born in Alexandria to Christian parents. He was educated by his father, St. Leonides, who gave him a standard Hellenistic education, but also had him study the Christian Scriptures. In 202, Origen's father was martyred in the outbreak of the persecution during the reign of Septimius Severus. A story reported by Eusebius has it that Origen wished to follow his father in martyrdom, but was prevented only by his mother hiding his clothes. The death of Leonides left the family of nine impoverished when their property was confiscated. Origen, however, was taken under the protection of a woman of wealth and standing; however as her household already included a heretic named Paul, the strictly orthodox Origen seems to have remained with her for only a short time.

Eusebius of Caesarea, the chief witness to Origen's life, reports that in 203 Origen revived the Catechetical School of Alexandria where Clement of Alexandria had once taught but had apparently been driven out during the persecution under Severus. Many modern scholars, however, doubt that Clement's school had been an official ecclesiastical institution as Origen's was,³⁰ and thus deny continuity between the two. The persecution still raged, and the young teacher visited imprisoned Christians, attended the courts, and comforted the condemned, himself preserved from persecution only because the persecution was probably limited to converts to Christianity. His fame and the number of his pupils increased rapidly, so that Bishop Demetrius of Alexandria made him restrict himself to instruction in Christian doctrine alone.

Origen, to be entirely independent, sold his library for a sum which netted him a daily income of four obols,³¹ on which he lived by exercising the utmost frugality. Teaching throughout the day, he devoted the greater part of the night to the study of the Bible and lived a life of rigid asceticism.

Eusebius reported that Origen, following Matthew 19:12 literally, castrated himself. This story was accepted during the Middle Ages as fact, and was cited by Abelard in his 12th century letters to Heloise.³² Scholars within the past century have questioned this, surmising that this may have been a rumor circulated by his detractors. (The 1903 Catholic Encyclopedia does not report this.) During the reign of emperor Caracalla, circa 211-212, Origen paid a brief visit to Rome, but the relative laxity during the pontificate of Zephyrinus seems to have disillusioned him, and on his return to Alexandria he resumed his teaching with a zeal increased by the contrast between Rome and Alexandria. By this time, however, the school had far outgrown the abilities of a single man; the catechumens pressed eagerly for elementary instruction, and the baptized sought for interpretation of the Bible. Under these circumstances, Origen entrusted the instruction of the catechumens to Heraclas, the brother of the martyr Plutarch, his first pupil.

His own interests became more and more centered in exegesis, the critical interpretation of a text, and he accordingly studied Hebrew, though there is no certain knowledge concerning his instructor in that language. From about this period (212-213) dates Origen's acquaintance with Ambrose of Alexandria, whom he was instrumental in converting from Valentinianism (a Gnostic movement that was founded by Valentinus) to orthodoxy. Later, (circa 218) Ambrose, a man of wealth, made a formal agreement with Origen to promulgate his writings, and all the subsequent works of Origen (except his sermons, which were not expressly prepared for publication) were dedicated to Ambrose.

In 213 or 214, Origen visited Arabia at the request of the prefect, who wished to have an interview with him; and Origen accordingly spent a brief time in Petra, after which he returned to Alexandria. In the following year, a popular uprising at Alexandria caused Caracalla to allow his soldiers to plunder the city, shut the schools, and expel all foreigners. The latter measure caused Ambrose to take refuge in Caesarea, where he seems to have made his permanent home; thus Origen left Egypt, apparently going with Ambrose to Caesarea, where Ambrose spent some time. Here, in conformity with local usage based on Jewish custom, Origen, though not ordained, preached and interpreted the Scriptures at the request of the Bishops Alexander of Jerusalem and Theoctistus of Caesarea. When, however, the confusion in Alexandria subsided, Demetrius recalled Origen, probably in 216.

Of Origen's activity during the next decade little is known, but it was probably devoted to teaching and writing. The latter activity was rendered easier for him by Ambrose, who provided him with more than seven stenographers to take dictation in relays, with as many scribes to

prepare long-hand copies, and a number of people to multiply the copies. At the request of Ambrose, he then began a huge commentary on the Bible, beginning with John, and continuing with Genesis, Psalms 1-25, and Lamentations, besides brief exegeses of selected texts (forming the ten books of his Stromateis), two books on the resurrection, and the work, On First Principles.

According to Eusebius, Demetrius, the bishop of Alexandria, at first supported Origen, but later opposed him, disputing his ordination in another diocese. This ecclesiastical turmoil eventually caused Origen to relocate to Caesarea, a move that he characterized as divine deliverance from Egypt akin to that the ancient Hebrews received. About 230, Origen entered on the fateful journey that was to compel him to give up his work at Alexandria and embittered the next years of his life. Sent to Greece on some ecclesiastical mission, he paid a visit to Caesarea, where he was heartily welcomed and was ordained a priest, so that no further cause for criticism might be given by Demetrius, who had strongly disapproved his preaching before ordination while at Caesarea. However, Demetrius took this well-meant act as an infringement of his rights, and was furious; for not only was Origen under his jurisdiction as Bishop of Alexandria, but, if Eastern sources may be believed, Demetrius had been the first to introduce episcopal ordination in Egypt. The metropolitan accordingly convened a synod of bishops and presbyters which banished Origen from Alexandria, while a second synod declared his ordination invalid.

Origen accordingly fled from Alexandria in 231, and established his permanent home in Caesarea. A series of attacks on him seems to have emanated from Alexandria, whether for his self-castration, a capital crime under Roman law, or for alleged heterodoxy (departure from orthodox beliefs) is unknown; but at all events these problems drew attention only in Rome, while Palestine, Phoenicia, Arabia, and Achaia paid no heed to them.

At Alexandria, Heraclas became head of Origen's school, and shortly afterward, on the death of Demetrius, was consecrated bishop. At Caesarea, Origen was joyfully received, and was also the guest of Firmilian, Bishop of Caesarea in Cappadocia, and of the Empress-Dowager, Julia Mamaea, at Antioch. The former also visited him at Caesarea, where Origen, deeply loved by his pupils, preached and taught dialectics, physics, ethics, and metaphysics; thus laying his foundation for the crowning theme of his theology.

He accordingly sought to set forth all the science of the time from the Christian point of view, and to elevate Christianity to a theory of the

Universe compatible with Hellenism. In 235, with the accession of Maximinus Thrax, a persecution raged; and for two years Origen is said, though on somewhat doubtful authority, to have remained concealed in the house of a certain Juliana in Caesarea of Cappadocia.

Little is known of the last twenty years of Origen's life. He preached regularly on Wednesdays and Fridays, and later, daily. He evidently developed an extraordinary literary productivity, broken by occasional journeys; one of which, to Athens during some unknown year, was of sufficient length to allow him time for research.

After his return from Athens, he succeeded in converting Beryllus, Bishop of Bostra, from his adoptionistic views (belief that Jesus was born human and only became divine after his baptism) to the orthodox faith; yet in these very years (circa 240) there probably occurred the attacks on Origen's own orthodoxy which compelled him to defend himself in writing to Pope Fabian and many bishops. Neither the source nor the object of these attacks is known, though the latter may have been connected with Novatianism (a strict refusal to accept Christians who had denied their faith under persecution).

After his conversion of Beryllus, however, his aid was frequently invoked against heresies. Thus, when the doctrine was promulgated in Arabia that the soul died and decayed with the body, being restored to life only at the resurrection, an appeal was made to Origen, who journeyed to Arabia, and by his preaching reclaimed the erring.

There was second outbreak of the Antonine Plague at this point, which at its height in 251 to 266 took the lives of 5,000 a day in Rome. This time, however, it was called the Plague of Cyprian. Emperor Gaius Messius Quintus Decius, believing the plague to be a product of magic caused by the failure of Christians to recognize him as Divine, began Christian persecutions.³³ This time Origen did not escape the Decian persecution. He was tortured, pilloried, and bound hand and foot to the block for days without yielding.³⁴ He did not die while being tortured, however. His last days were spent at Tyr, where he succumbed to the injuries received from his torture, though his reason for retiring there is unknown. He was buried with honor as a Confessor of the Faith. For a long time his sepulchre, behind the high-altar of the cathedral of Tyr, was visited by pilgrims. Today, as nothing remains of this cathedral except a mass of ruins, the exact location of his tomb is unknown.

Origen excelled in multiple branches of theological scholarship. For instance, he was the greatest textual critic of the early Church, directing the production of the massive Hexapla ("Sixfold"), an Old Testament in six

columns: Hebrew, Hebrew in Greek characters, the Septuagint, and the Greek versions of Theodotion, Aquila of Sinope, and Symmachus. He was also the greatest Biblical scholar of the early Church after Jerome, having written commentaries on most of the books of the Bible, though few are extant. He interpreted scripture both literally and allegorically. Origen was largely responsible for the collection of usage information regarding the texts which became the New Testament. The information used to create the late-fourth-century Easter Letter, which declared accepted Christian writings, was probably based on the "Ecclesiastical History" [HE] of Eusebius of Caesarea, in which he used the information passed on to him by Origen to create both his list at HE 3:25 and Origen's list at HE 6:25. Eusebius got his information about what texts were accepted by the third-century churches throughout the known world, a great deal of which Origen knew of firsthand by way of his extensive travels, from the library and writings of Origen.³⁵ In fact, Origen would have possibly included in his list of "inspired writings" other texts which were kept out by the likes of Eusebius, including the Epistle of Barnabas, Shepherd of Hermas, and 1 Clement. "Origen is not the originator of the idea of biblical canon, but he certainly gives the philosophical and literary-interpretative underpinnings for the whole notion," says John McGuckin.³⁶ As a theologian, in "De principiis" (On First Principles), he articulated one of the first philosophical expositions of Christian doctrine. Having been educated in classical and philosophical studies, some of his teachings were influenced by and engaged with aspects of Neo-Pythagorean, Neo-Platonist, and other strains of contemporary philosophical thought. An ordained priest in Palestine, he has left to posterity numerous homilies on various books of the Bible.

He has also been regarded as a spiritual master for such works as "An Exhortation to Martyrdom" and "On Prayer." "An Exhortation to Martyrdom" analyzes the 'baptism of blood' and is a magnificent expression of the love of Christ. In "On Martyrdom", which is preserved in the "Exhortation to Martyrdom," Origen warns against any trifling with idolatry and emphasizes the duty of suffering martyrdom manfully; while in the second part he explains the meaning of martyrdom. "On Prayer" is the oldest scientific discussion of prayer. The first part addresses prayer in general terms: an introduction on the object, the necessity, and advantage of prayer, and in the last part he explains the Lord's Prayer. This work concludes with remarks on the position, place, and attitudes to be assumed during prayer, as well as on the classes of prayer.

By far the most important work of Origen on textual criticism was the "Hexapla", (Six-fold Old Testament) a comparative study of various translations of the Old Testament. In this work, he lined up in order six

columns: the Hebrew text in Hebrew letters, the Hebrew text transliterated into Greek letters, the translations of Aquila, Symmachus, the Septuagint, and the Theodotion. The whole work was fitted with cross-references, so that the reader could compare at a glance the different versions with the original.³⁷ The full text of the "Hexapla" is no longer extant. Some portions were discovered in Milan indicating that at least some individual parts existed much longer than was previously thought. The "Hexapla" has been referred to by later manuscripts and authors, and represented the precursor to the parallel Bible.

The "Tetrapla" was an abbreviation of the "Hexapla" in which Origen placed only the translations (Aquila, Symmachus, Theodotion, and the Septuagint) in parallels.³⁸

He was likewise keenly conscious of the textual difficulties in the manuscripts of the New Testament, although he never wrote definitely on this subject. In his exegetical writings he frequently alludes to the various readings, but his habit of making rough citations in his dictation, the verification being left to the scribes, renders it impossible to deduce his text from his commentaries. Eusebius, in Ecclesiastical History 6.25.7, strongly implies Origen disputed the authenticity of the Letters of Paul when he wrote that Paul did not write to all the churches that he taught and even to the ones he wrote he only sent a few lines. However, Origen's own writings refer often to the words of Paul.

The exegetical writings of Origen fall into three classes:

1. Scholia, or brief summaries of the meaning of difficult passages, and here he seems to have covered the entire range of the Bible
2. Homilies, or sermons on select passages used in the liturgy
3. "Books", or commentaries in the strict sense of the term

Jerome states that there were scholia on Leviticus, Psalms, Ecclesiastes, Isaiah, and part of John.

Homilies on almost the entire Bible were prepared by Origen, these being written down after his sixtieth year as he preached. It is probable that Origen gave no attention to supervising the publication of his homilies, for only by such a hypothesis can the numerous evidences of carelessness in dictation be explained. The exegesis of the homilies was simpler than that of the scientific commentaries, nevertheless the demanded no mean degree of intelligence from the auditor. Origen's chief aim was the practical exposition of the text, verse by verse; and while in such barren books as Leviticus and Numbers there was not a wealth of material that

he could explain, the abundance of material in the prophets seldom rendered it necessary for him to seek meanings deeper than the surface meanings. Whether the sermons were delivered in a series, or the homilies on a single book were collected from various series, is unknown. The homilies preserved are on Genesis (17), Exodus (13), Leviticus (18), Numbers (28), Joshua (16), Judges (9), 1 Sam. (2), Psalms 36 - 38 (9), Canticles (2), Isaiah (9), Jeremiah (7 Greek, 2 Latin, 12 Greek and Latin), Ezekiel (14), and Luke (39).

The most controversial of Origen's beliefs and writings is in the area of Eschatology, or the study of death and the afterlife. Contrary to the church's teaching that was only later expressed explicitly, he taught and believed in the pre-existence of another creation prior to the present one, and that souls existed before the creation of the body. He believed that the souls of men are spirits who fell away from God and were placed in this world in their present bodies to work out their salvation. For this, each receives grace according to the extent of their fall. Thus in the end will come the final restoration or recapitulation in which all would be restored to Christ at the end of time, even Satan and the demons. Later church fathers would make the distinction that, though Origen had taught this belief in error, he himself was not a heretic, and he had spoken his "errors" in ignorance.³⁹

Saint Athanasius

Saint Athanasius was born in the city of Alexandria or possibly the nearby Nile Delta town of Damanhur circa 296-298, or possibly in 293. The arguments for a later date, 296-298, and most probably 298, can be summarized as follows: The author of the "Festal Index," who was the original collector of St. Athanasius' famed "Festal Epistles" (collected shortly after his death), stated that the Arians had accused that his ordination as Pope of Alexandria in 328 was not canonical because at the time of the consecration to the episcopate, he had not yet attained the canonical age of 30. While there is no reason to believe the Arian claim, it can be surmised that he was close enough to 30 years old in 328 for them to contemplate raising such an accusation.

In two distinct passages of his writings (Hist. Ar., lxiv, and De Syn., xviii), St. Athanasius does not recall from memory being a first hand witness to the onset of the great persecution by the Tetrarchy of Diocletian and Maximian in February 303. In referring to the events of this period he makes no direct reference to his own personal recollections, but falls back on tradition. Being unable to recall the events from memory (because he was still young) places him at an age much younger than 10 in 303.

Moreover, his parents were still alive in Alexandria in 358, which would also place the date of his birth later rather than earlier. These considerations would seem to make it likely that he was born no earlier than 296 and no later than 298. The Catholic Encyclopedia states he was born circa 296.⁴⁰

The earlier date of 293, is sometimes assigned as the year of his birth, and is apparently supported by the authority of a "Coptic Fragment" (published by Dr. O. von Lemm among the *Mémoires de l'académie impériale des sciences de S. Péterbourg*, 1888), and corroborated by the maturity revealed in his two earliest treatises, *Contra Gentes*, (Against the Heathens), and *De Incarnatione*, (On the Incarnation), which were admittedly written about the year 318 and before Arianism had begun to make itself felt, as those writings do not show an awareness of Arianism.

Athanasius seems to have been brought early in life under the immediate supervision of the ecclesiastical authorities of his native city. A story has been preserved by Rufinus (*Hist. Eccl.*, I, xiv). Bishop Alexander, so the story goes, had invited a number of fellow prelates to meet him at breakfast after a great religious function. While Alexander was waiting for his guests to arrive, he stood by a window, watching a group of boys at play on the seashore below the house. He had not observed them long before he discovered that they were imitating the elaborate ritual of Christian baptism. He sent for the children and, in the investigation that followed, discovered that one of the boys (none other than Athanasius) had acted the part of the bishop and in that character had actually baptized several of his companions in the course of their play. Alexander determined to recognize the make-believe baptisms as genuine, and decided that Athanasius and his playfellows should go into training in order to prepare themselves for a clerical career.⁴¹ Sozomen speaks of his "fitness for the priesthood", and calls attention to the significant circumstance that he was "from his tenderest years practically self-taught". "Not long after this," he adds, Bishop Alexander "invited Athanasius to be his commensal and secretary. He had been well educated, and was versed in grammar and rhetoric, and had already, while still a young man, and before reaching the episcopate, given proof to those who dwelt with him of his wisdom and acumen" (Sozomen was a Christian historian, who lived c. 400 – 450). That "wisdom and acumen" manifested themselves in a varied environment. While still a deacon under Alexander's care, he seems to have been brought for a while into close relations with some of the solitaries of the Egyptian desert, and in particular with Anthony the Great, whose life he is said to have written.

Athanasius was an Egyptian born in the city of Alexandria, or possibly in the nearby Nile Delta town of Damanhur. His superior command of Greek, and the fact that the vast majority of his writings are in Greek, led some in

the West to claim that he was a Greek born in Alexandria. However, in Coptic literature, St. Athanasius is the first patriarch of Alexandria to use Coptic as well as Greek in his writings. The facts that he assumed the Episcopal see of Alexandria at a time of rising Egyptian nationalism, and that of him being a noted Egyptian leader, lend additional support to his Egyptian Ancestry.

It is speculated that his parents were wealthy enough to be able to give him an exceptional education. He received secular, philosophical, and theological training at Alexandria. Specifically, his theological education was in the famed Catechetical School of Alexandria. He recounts being a student in that school who was educated by the Martyrs of the Great (tenth) and last persecution of Christianity at the hands of pagan Rome. This persecution was most severe in the East, particularly in Egypt and Palestine. Possibly one of his teachers was St. Peter of Alexandria, the 17th archbishop of Alexandria who was martyred in 311 in the closing days of that persecution.

In his earliest work, "Against the Heathen - On the Incarnation", written before 319, he repeatedly quoted Plato and used a definition from the Organon of Aristotle. He was also familiar with the theories of various philosophical schools, and in particular with the developments of Neo-Platonism. In later works, he quotes Homer more than once (Hist. Ar. 68, Orat. iv. 29). In his letter to Emperor Constantius, he presents a defense of himself bearing unmistakable traces of a study of Demosthenes de Corona.⁴²

He knew Greek and he admits to not knowing Hebrew. The Old Testament passages he quotes frequently come from the Septuagint Greek translation. He was able to write a letter in exile, with no access to a copy of the Scriptures, and quote from memory every verse in the Old Testament with reference to the Trinity without missing any. The combination of Scriptural study and of Greek learning was what one expected of a pupil of the famous Alexandrian School, the School of Clement, Origen, Dionysius and Theognostus.

At the time he was a student, the influence of Origen was still felt in the traditions of the theological school of Alexandria. It was from St. Alexander of Alexandria, Bishop of Alexandria, 312–328, himself an Origenist, that St. Athanasius received his main instruction. His earliest works, written before 319, bear traces of the Origenist/Alexandrian thought but in an orthodox way. He later modified the philosophical thought of the School of Alexandria away from the Origenist principles, such as the "entirely allegorical interpretation of the text" proposed by Origen.

He came from a Christian family, despite accounts to the contrary, as in his writings he tells more that once of an aunt who taught him some of the principles of the Christian faith, and a father who did the same, as well as mentioning (once) his mother doing the same. He had a Christian brother, and later in his life, in one of his exiles, he hid in his father's tomb in what appears to be described as a Christian cemetery.

He was ordained a deacon by the contemporary patriarch, Alexander of Alexandria, in 319.⁴³ In 325, he served as Alexander's secretary at the First Council of Nicaea. Already a recognized theologian and ascetic, he was the obvious choice to replace Alexander as the Patriarch of Alexandria on the latter's death in 328, despite the opposition of the followers of Arius and Meletius of Lycopolis.⁴⁴

Athanasius spent the first years of his patriarchate visiting the churches with people of his territory, which at that time included all of Egypt and Libya. During this period, he established contacts with the hermits and monks of the desert, including Pachomius, which would prove to be very valuable to him over the years. Shortly thereafter, Athanasius became occupied with the disputes with the Byzantine Empire and Arians which would occupy much of his life.

Athanasius's first major difficulty lay with the Meletians, who had failed to abide by the terms of the decision made at the First Council of Nicaea which had hoped to reunite them with the Church. Athanasius himself was accused of mistreating both the Arians and the Meletians, and had to answer those charges at a gathering of bishops in Tyre, the First Synod of Tyre, in 335. (The Meletians were followers of Meletius of Lycopolis, who believed that those who had recanted their faith during persecutions should not be received back into the church. The Arians were followers of Arius, who believed that Christ was created, and as a creation of God, is distinct from, and inferior to, God. Both the Arians and Meletians were considered heretics, or opposed to orthodox Christianity. At that meeting, Eusebius of Nicomedia and the other supporters of Arius, deposed Athanasius. On 6 November, both parties of the dispute met with Constantine I in Constantinople. At that meeting, Athanasius was accused of threatening to interfere with the supply of grains from Egypt, and, without any kind of formal trial, was exiled by Constantine to Trier in the Rhineland.⁴⁵

On the death of Emperor Constantine I, Athanasius was allowed to return to his See of Alexandria. Shortly thereafter, however, Constantine's son, the new Roman Emperor, Constantius II, renewed the order for Athanasius' banishment in 338. Athanasius went to Rome, where he was under the protection of Constans, the Emperor of the West. During this

time, Gregory of Cappadocia was installed as the Patriarch of Alexandria, usurping the absent Athanasius's position. Athanasius did, however, remain in contact with his people through his annual Festal Letters, in which he also announced on which date Easter would be celebrated each year.

Pope Julius I wrote to the supporters of Arius strongly urging the reinstatement of Athanasius, but that effort proved to be in vain. He called a synod in Rome in the year 341 to address the matter, and at that meeting Athanasius was found to be innocent of all the charges raised against him. Julius also called the Council of Sardica in 343. This council confirmed the decision of the earlier Roman synod, and clearly indicated that the attendees saw Athanasius as the lawful Patriarch of Alexandria. It proved no more successful, however, as only bishops from the West and Egypt bothered to appear.⁴⁶

Early in the year 343, Athanasius went to Gaul, to consult the saintly Hosius of Corduba, the great champion of orthodoxy in the West. The two together set out for the Council of Sardica which had been summoned in deference to the Roman pontiff's wishes. At this great gathering of prelates the case of Athanasius was taken up and once more his innocence reaffirmed. Two conciliar letters were prepared, one to the clergy and faithful of Alexandria, the other to the bishops of Egypt and Libya, in which the will of the Council was made known. The persecution against the orthodox party broke out with renewed vigor, and Constantius II was induced to prepare drastic measures against Athanasius and the priests who were devoted to him. Orders were given that if Athanasius attempted to re-enter his episcopal see, he should be put to death.

In 346, following the death of Gregory, Constans used his influence to allow Athanasius to return to Alexandria. Athanasius's return was welcomed by the majority of the people of Egypt who had come to view him as a national hero. This was the beginning of a "golden decade" of peace and prosperity, during which time Athanasius assembled several documents relating to his exiles, and returns from exile, in the "Apology Against the Arians." However, upon Constans's death in 350, a civil war broke out which left Constantius as sole emperor. Constantius, renewing his previous policies favoring the Arians, banished Athanasius from Alexandria once again. This was followed in 356 by an attempt to arrest Athanasius during a vigil service. Following this, Athanasius left for Upper Egypt, where he stayed in several monasteries and other houses. During this period, Athanasius completed his work "Four Orations against the Arians" and defended his own recent conduct in the "Apology to Constantius" and "Apology for His Flight." Constantius's persistence in his opposition to Athanasius, combined with reports Athanasius received

about the persecution of non-Arians by the new Arian bishop George of Laodicea, prompted Athanasius to write his more emotional "History of the Arians," in which he described Constantius as a precursor of the Antichrist.

In 361, after the death of Emperor Constantius, shortly followed by the murder of the very unpopular Bishop George, the popular Athanasius had the opportunity to return to his patriarchate. The following year he convened a council at Alexandria at which he appealed for unity among all those who had faith in Christianity, even if they differed on matters of terminology. This prepared the groundwork for the definition of the orthodox doctrine of the Trinity. In 362, the new Emperor Julian, noted for his opposition to Christianity, ordered Athanasius to leave Alexandria once again. Athanasius left for Upper Egypt, and remained there until Julian's death in 363. Two years later, the Emperor Valens, who favored the Arian position, in his turn exiled Athanasius. This time however, Athanasius simply left for the outskirts of Alexandria, where he stayed for only a few months before the local authorities convinced Valens to retract his order of exile. Some of the early reports explicitly indicate that Athanasius spent this period of exile in his ancestral tomb.⁴⁷ Valens, who seems to have sincerely dreaded the possible consequences of a popular outbreak, gave orders within a few weeks for the return of Athanasius to his episcopal see. Athanasius, spent his remaining days, characteristically enough, in re-emphasizing the view of the Incarnation which had been defined at Nicaea. He died peacefully in his own bed, surrounded by his clergy and faithful.⁴⁸

In his writing, Athanasius put forward the belief that the Son of God, the eternal Word through whom God created the world, entered that world in human form to lead men back into the harmony from which they had earlier fallen away. He also dealt with the divinity of the Holy Spirit. He wrote several works of Biblical exegesis, primarily of volumes in the Old Testament, which are preserved in excerpts regarding the Book of Genesis, the Song of Solomon, and Psalms. His works on ascetism, include the Life of St. Anthony, as well as a "Discourse on Virginity", a short work on "Love and Self-Control", and a treatise "On Sickness and Health" which is only preserved in fragments.⁴⁹ Athanasius's letters include one from the year 367 in which is the first known listing of the New Testament including all those books now accepted everywhere as the New Testament today. Up until that time, various similar lists of works to be read in churches were in use. Scholars have debated whether Athanasius's list in 367 was the basis for the later lists. Because Athanasius's canon is the closest canon of any of the Church Fathers to the canon used by Protestant churches today, many Protestants point to Athanasius as the father of the canon. They are identical except that Athanasius includes the Book of Baruch

and the Letter of Jeremiah and places the Book of Esther among the "7 books not in the canon but to be read" along with the Wisdom of Solomon, Sirach (Ecclesiasticus), Judith, Tobit, the Didache, and the Shepherd of Hermas.⁵⁰

There are several other works ascribed to him, although not necessarily generally accepted as being his own work. These include the Athanasian creed, which is today generally seen as being of 5th-century Galician origin. The so-called Athanasian Creed dates from well after Athanasius's death and draws upon the phraseology of Augustine's "De trinitate".⁵¹ Athanasius was not what would be referred to today as a speculative theologian. He held promoted "the tradition, teaching, and faith proclaimed by the apostles and guarded by the fathers."⁵² In some cases, this led to his taking the position that faith should take priority over reason. He held that not only was the Son of God consubstantial with the Father, but so was the Holy Spirit, which had a great deal of influence in the development of later doctrines regarding the Trinity.⁵³ Athanasius is counted as one of the Great Doctors of the Church in Eastern Orthodoxy where he is also labeled the "Father of Orthodoxy". He is one of the four Great Doctors of the Church from the East in the Roman Catholic Church. He is renowned in the Protestant churches, who label him "Father of The Canon".⁵⁴

Athanasius is venerated as a Christian saint, whose feast day is 2 May in Western Christianity, 15 May in the Coptic Orthodox Church, and 18 January in the other Eastern Orthodox churches. He is venerated by the Oriental and Eastern Orthodox, the Roman Catholics, the Lutherans, and the Anglican Communion.

Saint Cyril of Alexandria

Cyril was born circa 376, in the small town of Theodosios, Egypt, near modern day El-Mahalla El-Kubra, or in Alexandria. He had a privileged Christian upbringing, and was the nephew of a prominent priest named Theophilus. Cyril received a thorough Christian education, and he maintained correspondence with his instructors throughout his life. His intelligence was demonstrated through his knowledge of, and in his writings concerning, the Christian writers of his day, including Eusebius, Origen, Didymus the Blind, and the writers of the Church of Alexandria. He received the formal education standard for his day: he studied grammar from age twelve to fourteen (390-392), rhetoric and humanities from ages fifteen to twenty (393-397), and finally theology and Biblical studies (398-402). His mother remained close to her brother, Theophilus, and under his guidance.⁵⁵

Cyril served as an assistant to his uncle who had been elevated to patriarch of Alexandria. In history, Theophilus is notorious as the prosecutor of St. John Chrysostom. Cyril accompanied Theophilus to the Synod of the Oak, which deposed St. John. Theophilus died in 412, and the Alexandrian clergy chose to keep the patriarchate in his family by choosing Cyril, who was then still a relatively young man in his 30s. Thus, Cyril followed his uncle in a position that had become powerful and influential, rivaling that of the prefect in a time of turmoil and of frequently violent conflict between the cosmopolitan city's Pagan, Jewish, and Christian inhabitants.⁵⁶

He began to exert his authority by causing the churches of the Novatians to be closed and their sacred vessels to be seized. The Novatians were early Christians following Novatian. Novatian was a Roman priest who in 251 opposed the election of Pope Cornelius, following the assassination of Pope Fabian during persecution, on the grounds that he was too lax in accepting lapsed Christians. Novatian let himself be made a rival pope, one of the first antipopes. He held a strict view that lapsed Christians, who had not maintained their confession of faith under persecution, or performed the formalities of a ritual sacrifice to the pagan gods under the pressures of the persecution sanctioned by Emperor Decius, in AD 250, could not be received again into communion with the church, and that second marriages were unlawful. These "Lapsi" were declared heretical.

Orestes, the prefect of the Diocese of Egypt, steadfastly resisted Cyril's agenda of ecclesiastical encroachment onto secular prerogatives.⁵⁷ On one occasion, Cyril sent a priest, Hierax, to secretly discover the content of an edict that Orestes was to promulgate on the mimes shows, which attracted great crowds. When the Jews, with whom Cyril had clashed before, discovered the presence of Hierax, they rioted, complaining that Hierax's presence was aimed at provoking them. Then Orestes had Hierax tortured in public in a theatre. This order had two aims: the first was to quell the riot, the other to mark Orestes' authority over Cyril.⁵⁸

According to Christian sources, the Jews of Alexandria schemed against the Christians and killed many of them; Cyril reacted and expelled either all of the Jews, or else only the murderers, from Alexandria, actually exerting a power that belonged to the civil officer, Orestes.⁵⁹ Orestes was powerless, but nonetheless rejected Cyril's gesture of offering him a Bible, which would mean that the religious authority of Cyril would require Orestes' acquiescence in the bishop's policy.⁶⁰

Prefect Orestes enjoyed the political backing of Hypatia, an astronomer, philosopher and mathematician who had considerable moral authority in the city of Alexandria, and who had extensive influence. Indeed many

students from wealthy and influential families came to Alexandria purposely to study privately with Hypatia, and many of these later attained high posts in government and the Church. Several Christians thought that Hypatia's influence had caused Orestes to reject all reconciliatory offerings by Cyril. Modern historians think that Orestes had cultivated his relationship with Hypatia to strengthen a bond with the Pagan community of Alexandria, as he had done with the Jewish one, to handle better the difficult political life of the Egyptian capital.⁶¹ A Christian mob, grabbed Hypatia out of her chariot and brutally murdered her, hacking her body apart and burning the pieces outside the city walls.

Modern studies represent Hypatia's death as the result of a struggle between two Christian factions, the moderate Orestes, supported by Hypatia, and the more rigid Cyril.⁶² According to lexicographer William Smith, "She was accused of too much familiarity with Orestes, prefect of Alexandria, and the charge spread among the clergy, who took up the notion that she interrupted the friendship of Orestes with their archbishop, Cyril."⁶³ Orthodox Christian scholar John Anthony McGuckin states: "At this time Cyril is revealed as at the head of dangerously volatile forces: at their head, but not always in command of them."⁶⁴

Another major conflict was between the Alexandrian and Antiochian schools of ecclesiastical reflection, piety, and discourse. This long running conflict widened with the third canon of the First Council of Constantinople which granted the see of Constantinople primacy over the older sees of Alexandria and Antioch. Thus, the struggle between the sees of Alexandria and Antioch now included Constantinople. The conflict came to a head in 428 after Nestorius, who originated in Antioch, was made Archbishop of Constantinople.⁶⁵

Nestorius argued that Mary was neither a "Mother of Man" nor "Mother of God" as these referred to Christ's two natures; rather, Mary was the "Mother of Christ". Christ, according to Nestorius, was the conjunction of the Godhead with his "temple" (which Nestorius was fond of calling his human nature). The controversy seemed to be centered on the issue of the suffering of Christ. Cyril maintained that the Son of God or the divine Word, truly suffered "in the flesh."⁶⁶ However, Nestorius claimed that the Son of God was altogether incapable of suffering, even within his union with the flesh.⁶⁷

Cyril gained an opportunity to restore Alexandria's pre-eminence over both Antioch and Constantinople when an Antiochine priest who was in Constantinople at Nestorius' behest began to preach against calling Mary the "Mother of God". As the term "Mother of God" had long been attached to Mary, the laity in Constantinople complained against the

priest. Rather than repudiating the priest, Nestorius intervened on his behalf.

Cyril regarded the embodiment of God in the person of Jesus Christ to be so mystically powerful that it spread out from the body of the God-man into the rest of the race, to reconstitute human nature into a graced and deified condition of the saints, one that promised immortality and transfiguration to believers. Nestorius, on the other hand, saw the incarnation as primarily a moral and ethical example to the faithful, to follow in the footsteps of Jesus. Cyril's constant stress was on the simple idea that it was God who walked the streets of Nazareth (hence Mary was Theotokos (God Bearer)), and God who had appeared in a transfigured humanity. Nestorius spoke of the distinct 'Jesus the man' and 'the divine Logos' in ways that Cyril thought were too dichotomous, widening the ontological gap between man and God in a way that some of his contemporaries believed would annihilate the person of Christ.

The main issue that prompted this dispute between Cyril and Nestorius was the question which arose at the Council of Constantinople: What exactly was the being to which Mary gave birth? Cyril posited that the composition of the Trinity consisted of one divine essence (ousia) in three distinct modes of being (hypostases.) These distinct modes of being were the Father, the Son and the Holy Spirit. Then, when the Son became flesh and entered into the world, these two divine and human natures both remained but became united in the person of Jesus. This resulted in the slogan "One Nature united out of two" being used to encapsulate the theological position of this Alexandrian bishop.

According to Cyril's theology, there were two states for the Son: the state that existed prior to the Son (or Word/Logos) becoming enfleshed in the person of Jesus, and the state that actually became enfleshed. Thus, only the Logos incarnate suffered and died on the Cross and therefore the Son was able to suffer without suffering. Cyril's concern was that there needed to be continuity of the divine subject between the Logos and the incarnate Word—and so in Jesus Christ the divine Logos was really present in the flesh and in the world.

By this time, news of the controversy in the capital had reached Alexandria. At Easter 429 A.D., Cyril wrote a letter to the Egyptian monks warning them of Nestorius's views. A copy of this letter reached Constantinople where Nestorius preached a sermon against it. This began a series of letters between Cyril and Nestorius which gradually became more strident in tone. Finally, Emperor Theodosius II convoked a council in Ephesus to solve the dispute. Cyril selected Ephesus as the venue since it supported the veneration of Mary (a transference from the city's pre-

Christian veneration of the Greek goddess Artemis), and Ephesus was friendly to Cyril.⁶⁸ Cyril and his supporters started the Council of Ephesus (in 431) before Nestorius's supporters from Antioch and Syria had arrived and thus Nestorius refused to attend when summoned. Predictably, the Council ordered the deposition and exile of Nestorius for heresy.

Cyril was an inexhaustible teacher and writer. Over the course of his life he wrote theological studies, commentaries on many books of the Bible, and countless letters. His writings include the homily given in Ephesus and several other sermons.⁶⁹ In several writings, Cyril focuses on the love of Jesus to his mother. On the Cross, Christ overcomes his pain and thinks of his mother. At the wedding in Cana, he bows to her wishes and performs his first miracle. The overwhelming merit of Cyril of Alexandria is the cementation of the centre of dogmatic mariology for all times. Cyril is credited with creating a basis for all other mariological developments through his teaching of the blessed Virgin Mary, as the Mother of God.⁷⁰

Cyril died in 444 and is counted among the Church Fathers and the Doctors of the Church, and his reputation within the Christian world has resulted in his titles Pillar of Faith and Seal of All the Fathers, however the Roman Catholic Church did not commemorate Saint Cyril in the Tridentine Calendar: it added his feast only in 1882, assigning to it the date of 9 February. The 1969 revision moved it to 27 June, considered to be the day of the saint's death, as celebrated by the Coptic Orthodox Church. The same date has been chosen for the Lutheran calendar. The Eastern Orthodox Church and Eastern Catholic Church celebrate his feast day on 9 June and also, together with Pope Athanasius I of Alexandria, on 18 January.

Saint John Chrysostom

John was born in Antioch, Syria in 349 to Greco-Syrian parents. Pope Benedict XVI describes his mother, Anthusa, as a Christian, and his father as a high ranking military officer. John's father died soon after his birth and he was raised by his mother, who instilled in him a very human sensitivity and a deep Christian faith.⁷¹

He was baptized in 368 or 373 and tonsured as a reader (one of the minor orders of the Church). As a result of his mother's influential connections in the city, John began his education under the pagan teacher Libanius. From Libanius, John acquired the skills needed for a career in rhetoric, as well as a love of the Greek language and literature. As he grew older, however, he became more deeply committed to Christianity and went on to study theology under Diodore of Tarsus, founder of the re-constituted School of Antioch.⁷² He lived with extreme asceticism and became a hermit in about 375; he spent the next two years continually

standing, scarcely sleeping, and committing the Bible to memory. He continued living in this way for six years. As a consequence of these practices, his stomach and kidneys were permanently damaged and poor health forced him to return to Antioch.⁷³

He was ordained as a deacon in 381 by Saint Meletius of Antioch. Further, he was ordained as a priest in 386 by Bishop Flavian I of Antioch who was also not then in communion with Rome. Over the course of twelve years, he gained popularity because of the eloquence of his public speaking, especially his insightful expositions of Bible passages and moral teaching. The most valuable of his works from this period are his homilies on various books of the Bible, whose aim was induce repentance and conversion.⁷⁴ He emphasized charitable giving and he was concerned with the spiritual and temporal needs of the poor. He also spoke out against abuse of wealth and personal property

One incident that happened during his service in Antioch illustrates the influence of his homilies. When Chrysostom arrived in Antioch, the bishop of the city had to intervene with Emperor Theodosius I on behalf of citizens who had gone on a rampage mutilating statues of the Emperor and his family. During the weeks of Lent in 387, John preached twenty-one homilies in which he entreated the people to see the error of their ways. These made a lasting impression on the general population of the city: many pagans converted to Christianity as a result of the homilies.⁷⁵

In 397, John was requested, against his will, to take the position of Archbishop of Constantinople. He deplored the fact that Imperial court protocol would now assign to him access to privileges greater than the highest state officials. During his time as Archbishop he adamantly refused to host lavish social gatherings, which made him popular with the common people, but unpopular with wealthy citizens and the clergy. His reforms of the clergy were also unpopular with these groups. He told visiting regional preachers to return to the churches they were meant to be serving, and he set about to be an example: the austerity of the episcopal residence was meant to be an example for all: clergy, widows, monks, courtiers, and the rich.⁷⁶

His time in Constantinople was more tumultuous than his time in Antioch. Theophilus, the Patriarch of Alexandria, wanted to bring Constantinople under his sway and opposed John's appointment to Constantinople. Being an opponent of Origen's teachings, he accused John of being too partial to the teachings of Origen.

Theophilus had excommunicated four Egyptian monks, known as "the Tall Brothers," over their support of Origen's teachings. They fled to, and were

welcomed by, John. He made another enemy in Aelia Eudoxia, the wife of the eastern Emperor Arcadius, who assumed (perhaps with justification) that his denunciations of extravagance in feminine dress, and extravagance, were aimed at herself, and he considered such to be pagan.⁷⁷

Depending on one's outlook, John was either tactless or fearless when denouncing offences in high places. An alliance was soon formed against him by Eudoxia, Theophilus and others of his enemies. They held a synod in 403 (the Synod of the Oak) to charge John, in which his connection to Origen was used against him. It resulted in his deposition and banishment.⁷⁸

He was called back by Arcadius almost immediately, as the people became "tumultuous" over his departure. There was also an earthquake the night of his arrest, which Eudoxia took for a sign of God's anger, prompting her to ask Arcadius for John's reinstatement.

The peace was short-lived. A silver statue of Eudoxia was erected near his cathedral. John denounced the dedication ceremonies. He spoke against her in harsh terms. Once again he was banished, in 404, this time to the Caucasus in Armenia.⁷⁹

Faced with exile John Chrysostom wrote an appeal for help. Pope Innocent I protested at this banishment, but to no avail. Innocent sent a delegation to intercede on behalf of John in 405, but he was unable to prevail against the emperor.⁸⁰

In Armenia, John continued to win fame for his preaching and his counsel, further enraging his enemies. This convinced the emperor to send him further into exile, into a deeper wilderness on the Black Sea. Never in good health, he was forced to march long distances under horrible weather conditions, and it was in route to this more distant exile, in the city of Comana, at the age of sixty, that he died in 407. There his relics remained until 438 when, thirty years after his death, they were transferred to Constantinople during the reign of the Empress Eudoxia's son, the Emperor Theodosius II (408–450). Theodosius went to greet John's coffin upon its entry into Constantinople, and begged forgiveness for his mother.⁸¹ As a result of his death, the pope and the Western Church broke off communion with the sees that had persecuted John, and restored this communion only when they had repented.⁸²

John came to be venerated as a saint soon after his death. His disciple, Saint Proclus, Patriarch of Constantinople (434-447), during services in the Church of Hagia Sophia, preached a homily praising his teacher. He said,

"O John, your life was filled with sorrow, but your death was glorious. Your grave is blessed and reward is great, by the grace and mercy of our Lord Jesus Christ, O graced one, having conquered the bounds of time and place! Love has conquered space, unforgetting memory has annihilated the limits, and place does not hinder the miracles of the saint."

These homilies helped to mobilize public opinion, and the patriarch received permission from the emperor to return Chrysostom's relics to Constantinople, where they were enshrined in the Church of the Holy Apostles.

Most of John's relics were looted from Constantinople by Crusaders in 1204 and taken to Rome, but some of his bones were returned to the Orthodox Church on 27 November 2004 by Pope John Paul II.⁸³ They are now enshrined in the Church of St. George, Istanbul.

However, the skull of Saint John, having been kept at the Vatopedi Monastery on Mount Athos in northern Greece, was not among the relics that were taken by the crusaders in the 13th century. In 1655, at the request of Tsar Alexei Mikhailovich, the skull was taken to Russia, for which the monastery was compensated in the sum of 2000 rubles. In 1693, having received a request from the Vatopedi Monastery for the return of Saint John's skull, Tsar Peter the Great ordered that the skull remain in Russia, but that the monastery was to be paid 500 rubles every four years. The Russian State Archives document these payments up until 1735.

The skull was kept at the Moscow Kremlin, in the Cathedral of the Dormition of the Mother of God, until 1920, when it was confiscated by the Soviets and placed in the Museum of Silver Antiquities. In 1988, in connection with the 1000th Anniversary of the Baptism of Russia, the head, together with other important relics, was returned to the Russian Orthodox Church and kept at the Epiphany Cathedral, until being moved to the Cathedral of Christ the Savior after its restoration.

However, today, the Vatopedi Monastery posits a rival claim to possession of the skull of Saint John Chrysostom, and there a skull is venerated by pilgrims to the monastery as that of St John.

The right hand of Saint John is preserved on Mount Athos, and numerous smaller relics are scattered throughout the world.

Churches of the Western tradition, including the Roman Catholic Church, some Anglican provinces, and parts of the Lutheran Church, commemorate him on 13 September. Some Lutheran and many Anglican provinces commemorate him on the traditional Eastern feast day of 27 January. The Coptic Orthodox Church of Alexandria also recognizes John

Chrysostom as a saint (with feast days on 16 Thout and 17 Hathor). The Eastern Orthodox Church commemorates him as a "Great Ecumenical Teacher", together with Basil the Great and Gregory the Theologian. These three saints, in addition to having their own individual commemorations throughout the year, are commemorated together on 30 January, a feast known as the Synaxis of the Three Hierarchs.

There are several feast days dedicated to him:

27 January, Translation of the relics of Saint John Chrysostom from Comana to Constantinople

30 January, Synaxis of the Three Great Hierarchs

13 September, Repose of Saint John Chrysostom

13 November, Saint John Chrysostom the Archbishop of Constantinople

Saint John Chrysostom is remembered because of his eloquence in preaching and public speaking, and was given the name "Chrysostom" because of it. The name "Chrysostom" is Greek for "golden-mouthed." His writings bear witness to this today. An anonymous copyist left in writing that his writings "cross the whole globe like flashes of lightning."⁸⁴ John is known in Christianity chiefly as a preacher, theologian and liturgist. Among his homilies, eight directed against Judaizing Christians remain controversial for their impact on the development of Christian anti-Semitism.⁸⁵ His straightforward understanding of the Scriptures – in contrast to the Alexandrian tendency towards allegorical interpretation – meant that the themes of his talks were practical, explaining the Bible's application to everyday life.

John's homilies have been one of his greatest lasting legacies.⁸⁶ Chrysostom's extant homiletical works are vast, including many hundreds of exegetical homilies on both the New Testament (especially the works of Saint Paul) and the Old Testament (particularly on Genesis). Among his extant exegetical works are sixty-seven homilies on Genesis, fifty-nine on the Psalms, ninety on the Gospel of Matthew, eighty-eight on the Gospel of John, and fifty-five on the Acts of the Apostles.⁸⁷ The homilies were written down by the audience and subsequently circulated, revealing a style that tended to be direct and greatly personal, but was also formed by the rhetorical conventions of his time and place. In general, his homiletical theology displays much characteristic of the Antiochian school (i.e., somewhat more literal in interpreting Biblical events), but he also uses a good deal of the allegorical interpretation more associated with the Alexandrian school.⁸⁸

John's social and religious world was formed by the continuing and pervasive presence of paganism in the life of the city. One of his regular topics was the paganism in the culture of Constantinople, and in his homilies he thunders against popular pagan amusements: the theatre, horse races, and the revelry surrounding holidays.⁸⁹

John's homilies on Saint Paul's Epistles proceed linearly, methodically treating the texts verse by verse, often going into great detail. He shows a concern to be understood by laypeople, sometimes offering colorful analogies and practical examples. At other times, he offers extended comments clearly intended to address the theological subtleties of a heretical misreading, or to demonstrate the presence of a deeper theme.

One of the recurring features of John's homilies is his emphasis on care for the needy.⁹⁰ Echoing themes found in the Gospel of Matthew, he calls upon the rich to lay aside materialism in favor of helping the poor, often employing all of his rhetorical skills to shame wealthy people to abandon conspicuous consumption:

It is not possible for one to be wealthy and just at the same time. Do you pay such honor to your excrements as to receive them into a silver chamber-pot when another man made in the image of God is perishing in the cold?⁹¹

Beyond his preaching, the other lasting legacy of John is his influence on Christian liturgy. Two of his writings are particularly notable. He harmonized the liturgical life of the Church by revising the prayers and rubrics of the Divine Liturgy, or celebration of the Holy Eucharist. To this day, Eastern Orthodox and Eastern Catholic Churches of the Byzantine Rite typically celebrate the Divine Liturgy of St. John Chrysostom as the normal Eucharistic liturgy, although his exact connection with it remains a matter of debate among experts.⁹² These same churches also read his Catechetical Homily (Hieratikon) at every Easter, the greatest feast of the Church year.⁹³

John's influence on church teachings is interwoven throughout the current Catechism of the Catholic Church (revised 1992). The Catechism cites him in eighteen sections, particularly his reflections on the purpose of prayer and the meaning of the Lord's Prayer:

Consider how [Jesus Christ] teaches us to be humble, by making us see that our virtue does not depend on our work alone but on grace from on high. He commands each of the faithful who prays to do so universally, for the whole world. For he did not say "thy will be done in me or in us", but "on earth", the whole earth, so that error may be banished from it, truth

take root in it, all vice be destroyed on it, virtue flourish on it, and earth no longer differ from heaven.⁹⁴

Christian clerics, such as R.S. Storr, refer to him as "one of the most eloquent preachers who ever since apostolic times have brought to men the divine tidings of truth and love", and the 19th-century John Henry Newman described John as a "bright, cheerful, gentle soul; a sensitive heart."⁹⁵

The Orthodox and Eastern Catholic Churches honor him as a saint and count him among the Three Holy Hierarchs, together with Basil the Great and Gregory Nazianzus. He is recognized by the Eastern Orthodox Church and the Catholic Church as a saint, and at the Council of Chalcedon in 451 he was named as a Doctor of the Church. Pope St. Pius X, in the twentieth century, named him patron of preachers.⁹⁶

Saint Maximus the Confessor

Saint Maximus the Confessor was a Christian monk, theologian, and scholar. Maximus was well born, bred, and schooled among the nobility of Constantinople. In his early life, he gained notice for the subtlety of his mind and his great literary skill. He was quite young when he was tagged to be first secretary to the emperor Heraclius.⁹⁷

He excelled in service to the emperor, however, he gave up this life in the political sphere to enter into the monastic life when he discerned a vocation to be a monk. At the monastery of Philippicus in Chrysopolis, a city across the Bosphorus from Constantinople (later known as Scutari, the modern Turkish city of Üsküdar). Maximus was elevated to the position of abbot of the monastery.⁹⁸

When the Sassanid Empire conquered Anatolia, Maximus was forced to flee to a monastery near Carthage. It was there that he met the man who would influence his life more than any other, Saint Sophronius, who became the patriarch of Jerusalem. Maximus began studying the Christological writings of Gregory of Nazianzus and Pseudo-Dionysius the Areopagite. It was also during his stay in Carthage that Maximus began his career as a theological and spiritual writer.⁹⁹

While Maximus was in Carthage, his awareness was raised of the dangers in certain new ways of thinking.¹⁰⁰ A controversy broke out regarding how to understand the interaction between the human and divine natures within the person of Jesus. This Christological debate was the latest development in disagreements that began following the First Council of Nicaea in 325, and was intensified following the Council of Chalcedon in 451. The Monothelite school of thought arose as many churchmen were

seeking a way to reconcile the Monophysist heretics in Egypt and Syria. The Monothelites believed that Christ had but a single nature, the divine, which completely absorbed his humanity. The Church condemned this belief because it negated the Incarnation. This meant that Christ could not be both "true God and true man" if his human nature were compromised in this way. The Monothelites adhered to the Chalcedonian definition of the hypostatic union: that two natures, one divine and one human, were united in the person of Christ. However, they went on to say that Christ had only a divine will and no human will.

This system of thought was developed as a compromise between the dyophysitists and the miaphysists, who believed dyophysitism is conceptually indistinguishable from Nestorianism. Dyophysitism is the belief that a human nature and a divine nature exist in the one person of Jesus. Miaphysitism holds that in the one person of Jesus Christ, Divinity and Humanity are united in one or single nature, the two being united without separation, without confusion, and without alteration. And Nestorianism—as we have learned, was the belief that Christ had two distinct and separate natures.

The Monothelite position was advanced by Patriarch Sergius I of Constantinople and by Maximus's friend and successor as the Abbot of Chrysopolis, Pyrrhus.¹⁰¹ Following the death of Sergius in 638, Pyrrhus succeeded him as Patriarch, but was shortly deposed due to political circumstances. During Pyrrhus' exile from Constantinople, Maximus and the deposed Patriarch held a public debate on the issue of Monothelitism. In the debate, which was held in the presence of many North African bishops, Maximus took the position that Jesus possessed both a human and a divine will. The result of the debate was that Pyrrhus admitted the error of the Monothelite position, and Maximus accompanied him to Rome in 645.¹⁰² However, on the death of Emperor Heraclius and the ascension of Emperor Constans II, Pyrrhus returned to Constantinople and recanted of his acceptance of the Dyothelite ("two wills") position.

Maximus may have remained in Rome, because he was present when the newly elected Pope Martin I convened the Lateran Council of 649 at the Lateran Basilica in Rome.¹⁰³ The 105 bishops present condemned Monothelitism in the official acts of the synod, which some believe may have been written by Maximus.¹⁰⁴ It was in Rome that Pope Martin and Maximus were arrested in 653 under orders from Constans II, who supported the Monothelite doctrine. Pope Martin was condemned without a trial, and died before he could be sent to the Imperial Capital.¹⁰⁵

Maximus's refusal to accept Monothelitism caused him to be brought to the imperial capital of Constantinople to be tried as a heretic in 658. In Constantinople, the Monothelite position had gained the favor of both the Emperor and the Patriarch of Constantinople. Maximus stood behind the Dyothelite position, and was sent back into exile for four more years.

In 662, Maximus was placed on trial once more, and was once more convicted of heresy. Following the trial Maximus was tortured, having his tongue cut out, so he could no longer speak his rebellion and his right hand cut off, so that he could no longer write letters.¹⁰⁶ Maximus was then exiled to the Lazica or Colchis region of modern-day Georgia and was imprisoned in the fortress of Schemarum, perhaps Muris-Tsikhe near the modern town of Tsageri.¹⁰⁷ He died soon thereafter, on 13 August 662.¹⁰⁸

Along with Pope Martin I, Maximus was vindicated by the Third Council of Constantinople (the Sixth Ecumenical Council, 680–681), which declared that Christ possessed both a human and a divine will. With this declaration Monothelitism became heresy, and Maximus was posthumously declared innocent of all charges against him.

Maximus is among those Christians who were venerated as saints shortly after their deaths. The vindication of Maximus's theological position made him extremely popular within a generation after his death, and his cause was aided by the accounts of miracles at his tomb. In the Roman Catholic Church the veneration of Maximus began prior to the foundation of the Congregation for the Causes of Saints.

As a student of Pseudo-Dionysius, Maximus was one of many Christian theologians who preserved and interpreted the earlier Neo-Platonic philosophy, including the thought of such figures as Plotinus and Proclus. Maximus' work on Pseudo-Dionysius the Areopagite was continued by John Scotus Erigena at the request of Charles the Bald.¹⁰⁹

The Platonic influence on Maximus's thought can be seen most clearly in his theological anthropology (the study of human soul, body, and spirit in relation to God.) Here, Maximus adopted the Platonic model of exitus-reditus (exit and return), teaching that humanity was made in the image of God, and the purpose of salvation is to restore us to unity with God. This emphasis on divinization, or theosis, helped secure Maximus's place in Eastern theology, as these concepts have always held an important place in Eastern Christianity.¹¹⁰

Christologically, Maximus insisted on a strict dyophysitism. In terms of salvation, humanity is intended to be fully united with God. This is possible for Maximus because God was first fully united with humanity in the

incarnation.¹¹¹ If Christ did not become fully human (if, for example, he only had a divine and not a human will), then salvation was no longer possible, as humanity could not become fully divine. Furthermore in his works Maximus the Confessor argued the unconditionality of the divine incarnation.¹¹²

Regarding salvation, Maximus has been described as a proponent of universal reconciliation, the idea that all rational souls will eventually be redeemed, as thought Origen and St. Gregory of Nyssa. While this claim has been disputed, others have argued that Maximus shared this belief in universal reconciliation with his most spiritually mature students.¹¹³

Other than the work by the Christian universalist, Johannes Scotus Eriugena in Ireland, Maximus was largely overlooked by Western theologians until recent years.¹¹⁴ This situation is different in Eastern Christianity, where Maximus has always been influential. The Eastern theologians Symeon the New Theologian and Gregory Palamas are seen as intellectual heirs to Maximus. Further, a number of Maximus' works are included in the Greek Philokalia - a collection of some of the most influential Greek Christian writers.

His feast day is celebrated twice during the year: on 13 August and 21 January. His title of Confessor means that he suffered for the Christian faith, but was not directly martyred.

His Life of the Virgin is thought to be the earliest complete biography of Mary, the mother of Jesus. Its only extant copy is in a Georgian translation. Maximus states that he compiled the biography by merging information from multiple sources available to him. Maximus presents Mary as a constant companion in Jesus's mission, and as a leader of the early Christian Church after the death of Jesus. He states in this work that Mary was the source of many of the accounts of the life of Jesus in the Gospels. Maximus also portrays Mary as the counselor and guide to the many women disciples who followed Jesus during his life and as their source of spiritual guidance after the death of Jesus.¹¹⁵

Saint John of Damascus

The most commonly used source for information on the life of John of Damascus is a work attributed to one John of Jerusalem, identified as the Patriarch of Jerusalem.¹¹⁶ It is actually an excerpted translation into Greek of an earlier Arabic text. The Arabic original contains a prologue not found in most other translations that was written by an Arabic monk named Michael, who relates his decision to write a biography of John of Damascus in 1084, noting that none was available in either Greek or

Arabic at the time. The main text that follows in the original Arabic version seems to have been written by another, even earlier author, sometime between the early 9th and late 10th centuries AD.¹¹⁷ Written from a hagiographical point of view and prone to exaggeration, it is not the best historical source for his life, but is widely reproduced and considered to be of some value nonetheless.¹¹⁸

John was born into a prominent Arab Christian family known as Mansour in Damascus in the 7th century AD.¹¹⁹ He was named Mansur ibn Sarjun Al-Taghlibi after his grandfather Mansur, who had been responsible for the taxes of the region under the Emperor Heraclius.¹²⁰ When the region came under Arab Muslim rule in the late 7th century AD, the court at Damascus remained full of Christian civil servants, John's grandfather among them.¹²¹ John's father, Sarjun (Sergius) or Ibn Mansur, went on to serve the Umayyad caliphs, supervising taxes for the entire Middle East.¹²² After his father's death, John also served as a high official to the caliphate court before leaving to become a monk and adopting the monastic name John at Mar Saba, where he was ordained as a priest in 735.¹²³

Until the age of 12, John apparently undertook a traditional Muslim education.¹²⁴ One of the *vitae* describes his father's desire for him to, "learn not only the books of the Muslims, but those of the Greeks as well." John grew up bilingual and bicultural, living as he did at a time of transition from Late Antiquity to Early Islam.¹²⁵

Other sources describes his education in Damascus as having been conducted in a traditional Hellenic way, termed "secular" by one source and "Classical Christian" by another.¹²⁶ One account identifies his tutor as a monk by the name of Cosmas, who had been captured by Arabs from his home in Sicily, and for whom John's father paid a great price. Under the instruction of Cosmas, who also taught John's orphan friend (the future St. Cosmas of Maiuma), John is said to have made great advances in music, astronomy and theology, soon rivaling Pythagoras in arithmetic and Euclid in geometry.¹²⁷ The monk Cosmas was a refugee from Italy, and brought with him influences of Western scholarship and Scholastic thought which informed John's later writings.¹²⁸

In the early 8th century AD, iconoclasm, a movement seeking to prohibit the veneration of the icons, gained some acceptance in the Byzantine court. The iconoclasts, (a name which means "Icon-smasher") (Fathers 243) believed that praying before images was idolatry, a violation of the First Commandment.(Fathers 243.) In 726, despite the protests of St. Germanus, Patriarch of Constantinople, Emperor Leo III issued his first edict against the veneration of images and their exhibition in public places.¹²⁹ A talented writer in the secure surroundings of the caliph's court, John of

Damascus initiated a defense of holy images in three separate publications. "Apologetic Treatises against those Decrying the Holy Images", the earliest of these works, appeared in 728, and gained him a reputation. He published two more by 730. Not only did he attack the emperor, but the use of a simpler literary style brought the controversy to the common people, inciting revolt among those of Christian faith. His writings later played an important role during the Second Council of Nicaea which met to settle the icon dispute. Sometime during the interval between 728 and 730 he left behind his position in the government and traveled to the Monastery of St. Sabbas, ten miles south of Jerusalem.

To counter his influence, Leo III sent forged documents implicating John of Damascus in a plot to attack Damascus to the caliph.¹³⁰ The caliph did not suspect the forgery, and ordered John's right hand to be cut off and hanged publicly. Some days afterwards, John asked that his hand be given back to him, which was granted. He prayed fervently to the Theotokos in front of her icon, and his hand was miraculously restored. Being grateful for this healing, he attached a silver hand on this icon, which has since then known as "Three-handed", or Tricherosa.¹³¹

After this event, John asked to leave his post and retired to Mar Saba monastery near Jerusalem. There, he studied, wrote and preached and was ordained a priest in 735.¹³²

In his writings, John appealed to Scripture, Tradition, and common sense. He acknowledged that the Old Testament forbade prayer before images, however, he added, the Incarnation changed everything. "In former times, God, being without form or body, could in no way be represented. But today, since God has appeared in the flesh and lived among men, I can represent what is visible in God. I do not worship matter, but I worship the Creator of matter who became matter for my sake...and who, through matter, accomplished my salvation."¹³³

He then gave examples of the times that God either commanded or approved the making of images: Moses's raising of the bronze serpent in the desert; the figures of cherubim on the Ark of the Covenant; and the angels of gold in Solomon's Temple. Yet, he said, all of these, though commanded by God, would be forbidden by the iconoclasts.¹³⁴

John also pointed out that the iconoclasts purge was a sort of class warfare. While the wealthy had the time and leisure and education to read and the money to purchase books, most average people did not have the time, money, or education to read. To deprive them of the icons was, in his view, to deprive them of the Gospel stories. John argued the orthodox position: that matter is good because God created it, and

that Christ sanctified the flesh by taking it on Himself. In iconoclasm, John saw the revival of all the old Christological heresies.¹³⁵

In the end, John's arguments prevailed, though he did live to see this victory. The General Council of 787 condemned iconoclasm, and but in 814 another iconoclast emperor came to the throne, starting the arguments yet once again. Finally, in 824, the empress Theodora restored the icons and ended the power struggle between the two groups forever. Her decree is still celebrated by a great feast in the Eastern Church.

John died in 749 as a revered Father of the Church, and is recognized as a saint. He is sometimes called the last of the Church Fathers by the Roman Catholic Church. Too, he is often called the first of the medievals, because of his manual, On the Orthodox Faith, which anticipates that distinctive work of the Middle Ages, the Summa Theologica.¹³⁶

In 1883 he was declared a Doctor of the Church by the See. When the name of Saint John of Damascus was inserted in the General Roman Calendar in 1890, it was assigned to 27 March. This date always falls within Lent, a period during which there are no obligatory Memorials. The feast day was therefore moved in 1969 to the day of the saint's death, 4 December, the day on which his feast day is celebrated also in the Byzantine Rite calendar.

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Tertullian

Scant reliable evidence exists to inform us about Tertullian's life. Most history about him comes from passing references in his own writings. According to church tradition, he was born a pagan c. 160, and raised in Carthage. His father is thought to have been a Roman centurion. He received a solid education in rhetoric, philosophy, history, and law from his pagan parents and tutors.¹³⁷ He was trained as a lawyer, and some think that he was, perhaps, the most renowned lawyer in the empire¹³⁸ based on his use of legal analogies and an identification of him with the jurist Tertullianus, who is quoted in the Pandects. Others believe that although Tertullian utilized a knowledge of Roman law in his writings, his legal knowledge does not demonstrably exceed that of what could be expected from a sufficient Roman education. Finally, any notion of Tertullian being a priest is also questionable. In his extant writings, he never

describes himself as ordained in the church and seems to place himself among the laity.¹³⁹

His conversion to Christianity perhaps took place about 197–198 when he was in his late thirties.¹⁴⁰ inspired by the courage of Christian martyrs. The event must have been sudden and decisive, transforming at once his own personality. He said of himself that he could not imagine a truly Christian life without such a conscious breach, a radical act of conversion: "Christians are made, not born".¹⁴¹ Two books addressed to his wife confirm that he was married to a Christian wife.

Tertullian stands in brilliant contrasts to the Alexandrians. Where Clement and Origen were obscure and elusive, he is direct, literal, and blunt. (mec157) The Alexandrians were poets and teachers. Tertullian was a lawyer, loved a good argument, and showed no interest in accommodating Christian doctrine to the pagan philosophy he had once espoused. He had learned from the Greek apologies, and forms a direct contrast to Origen of Alexandria, who drew much of his theories regarding creation from middle platonism. Tertullian, the prince of realists and a practical theologian, carried his realism to the verge of materialism. This is evident from his ascription to God of corporeity and his acceptance of the traducian theory of the origin of the soul. He despised Greek philosophy, and, far from looking at Plato, Aristotle, and other Greek thinkers whom he quotes as forerunners of Christ and the Gospel, he pronounces them the patriarchal forefathers of the heretics (De anima, iii.). He held up to scorn their inconsistency when he referred to the fact that Socrates in dying ordered a cock to be sacrificed to Aesculapius (De anima, i). On the contrary, he revelled in all that was scandalous in his new-found religion: that God is three and yet one; that Christ is man and yet God; that God, eternal and omnipotent, could suffer and die. One of his most quoted lines might serve as a summary of his faith: "It is to be believed because it is absurd."¹⁴²

Once converted, Tertullian wrote prolifically of his new found faith, and worked to expose error by the light of truth. The first of the great North African Christian writers, Tertullian wrote voluminously, defending the Church against its persecutors and arguing for unpopular virtues, like virginity and patience. Tertullian wrote in his book On Patience 5:15 "Having been made pregnant by the seed of the devil ... she brought forth a son." Or, in a different translation, "For straightway that impatience conceived of the devil's seed, produced, in the fecundity of malice, anger as her son; and when brought forth, trained him in her own arts." Yet he, himself, would be the first to admit he lacked patience.¹⁴³

Tertullian always wrote under stress of a felt necessity. He was never so happy as when he had opponents like Marcion and Praxeas, and, however abstract the ideas may be which he treated, he was always moved by practical considerations to make his case clear and irresistible. It was partly this element which gave to his writings a formative influence upon the theology of the post-Nicene period in the West, and has rendered them fresh reading to this day. He was a born disputant, moved by the noblest impulses known in the Church. It is true that during the 3rd century no mention is made of his name by other authors. Lactantius at the opening of the 4th century is the first to do this, but Augustine treats him openly with respect. Cyprian, Tertullian's North African compatriot, though he nowhere mentions his name, was well read in his writings, as Cyprian's secretary told Jerome.

Roman Africa was famous as the home of orators. This influence can be seen in his style with its archaisms or provincialisms, its glowing imagery and its passionate temper. He was a scholar with an excellent education. He wrote at least three books in Greek. In them he refers to himself, but none of these are extant. His principal study was jurisprudence and his methods of reasoning reveal striking marks of his juridical training. He shone among the advocates of Rome, as Eusebius reports.

He is the first Christian author to produce an extensive body of Latin Christian literature. He also was a notable early Christian apologist and a polemicist against heresy. Tertullian has been called "the father of Latin Christianity" and "the founder of Western theology."¹⁴⁴ Though conservative, he did originate and advance new theology to the early Church. He is perhaps most famous for being the oldest extant Latin writer to use the term **Trinity** (Latin trinitas), and giving the oldest extant formal exposition of a Trinitarian theology.¹⁴⁵ Other Latin formulations that first appear in his work are "three Persons, one Substance" as the Latin "tres Personae, una Substantia" (itself from the Koine Greek "treis Hypostases, Homoousios"). He wrote his trinitarian formula after becoming a Montanist; his ideas were at first rejected as heresy by the church at large, but later accepted as Christian orthodoxy.¹⁴⁶

Tertullian was the first to break the force of such charges as that the Christians sacrificed infants at the celebration of the Lord's Supper and committed incest. He pointed to the commission of such crimes in the pagan world and then proved by the testimony of Pliny that Christians pledged themselves not to commit murder, adultery, or other crimes. He adduced also the inhumanity of pagan customs such as feeding the flesh of gladiators to beasts. He argued that the gods have no existence and thus there is no pagan religion against which Christians may offend. Christians do not engage in the foolish worship of the emperors. They do

better: they pray for them. Christians can afford to be put to torture and to death, and the more they are cast down the more they grow; "the blood of the martyrs is seed."¹⁴⁷ In the "De Praescriptione" he develops as its fundamental idea that, in a dispute between the Church and a separating party, the whole burden of proof lies with the latter, as the Church, in possession of the unbroken tradition, is by its very existence a guarantee of its truth.

In middle life (approximately 207), he was attracted to the "New Prophecy" of Montanism, which was a movement that may be likened to the Pentecostal and charismatic movements of today, and seems to have split from the mainstream church. In the time of Augustine, a group of "Tertullianists" still had a basilica in Carthage which, within that same period, passed to the orthodox Church. It is unclear whether the name was merely another for the Montanists or that this means Tertullian later split with the Montanists and founded his own group.

Jerome says that Tertullian lived to a great age, but there is no reliable source attesting to his survival beyond the estimated year 220.¹⁴⁸ In spite of his schism from the Church, he continued to write against heresy, especially Gnosticism. Thus, by the doctrinal works he published, Tertullian became the teacher of Cyprian and the predecessor of Augustine, who, in turn, became the chief founder of Latin theology.

Saint Cyprian of Carthage

Saint Cyprian of Carthage was bishop of Carthage and an important Early Christian writer, many of whose Latin works are extant. He was born around the beginning of the 3rd century in North Africa, perhaps at Carthage, where he received a classical education. After converting to Christianity, he became a bishop in 249 and eventually died a martyr at Carthage.

Cyprian was born sometime in the early third century. He was of a wealthy and distinguished pagan background; in fact, the site of his eventual martyrdom was his own villa. Before becoming a Christian, he was an orator, "pleader in the courts", and a teacher of rhetoric.¹⁴⁹ The date of his conversion is unknown, but after his baptism about 245–248 he gave away a portion of his wealth to the poor of Carthage, as befitted a man of his status.¹⁵⁰

His original name was Thascius; he took the additional name Caecilius in memory of the presbyter to whom he owed his conversion. In the early days of his conversion he wrote an "Epistola ad Donatum de gratia Dei"

and the "Testimoniorum Libri III" that adhere closely to the models of Tertullian, who influenced his style and thinking.¹⁵¹

Not long after his baptism he was ordained deacon, and soon afterward presbyter; and some time between July 248 and April 249 he was chosen bishop of Carthage, a popular choice among the poor who remembered his patronage as demonstrating good equestrian style, while a portion of the presbytery opposed it, for all Cyprian's wealth and learning and diplomacy and literary talents. Moreover, the opposition within the church community at Carthage did not dissolve during his episcopacy.¹⁵²

Soon, however, the entire community was put to an unwonted test. Christians in North Africa had not suffered persecution for many years; the church was assured and lax. Early in 250 the Emperor Decian began persecuting the Christians. Measures were first taken demanding that the bishops and officers of the church sacrifice to the emperor. The proconsul on circuit, and five commissioners for each town, administered the edict; but, when the proconsul reached Carthage, Cyprian had fled.

It is quite evident in the writings of the church fathers from various dioceses that the Christian community was divided on this occasion, among those who stood firm in civil disobedience, and those who buckled, submitting in word or in deed to the order of sacrifice and receiving a ticket or receipt called a "libellus". Cyprian's secret departure from Carthage was interpreted by his enemies as cowardice and infidelity, and they hastened to accuse him at Rome. The Roman clergy wrote to Cyprian in terms of disapproval. Cyprian rejoined that he fled in accordance with visions and the divine command. From his place of refuge he ruled his flock with earnestness and zeal, using a faithful deacon as his intermediary.¹⁵³

The persecution was especially severe at Carthage, according to Church sources. Many Christians fell away, and were thereafter referred to as "lapsi"¹⁵⁴ but afterwards asked to be received again into the Church. Their requests were granted early, with no regard being paid to the demand of Cyprian and his faithful among the Carthaginian clergy, who insisted upon earnest repentance. The confessors, those who survived the torture without abandoning the faith, among the more liberal group intervened to allow hundreds of the lapsed to return to the Church.¹⁵⁵

Though he had remained in seclusion himself, Cyprian now censured all laxity toward the lapsed, refused absolution to them except in case of mortal sickness, and desired to postpone the question of their re-admission to the Church to quieter times. A schism broke out in Carthage. Felicissimus, who had been ordained deacon by the presbyter Novatus

during the absence of Cyprian, opposed all steps taken by Cyprian's representatives. Cyprian deposed and excommunicated him and his supporter Augendius. Felicissimus was upheld by Novatus and four other presbyters, and a determined opposition was thus organized.

When, after an absence of fourteen months, Cyprian returned to his diocese, he defended leaving his post in letters to the other North African bishops and a tract "De lapsis," and called a council of North African bishops at Carthage to consider the treatment of the lapsed and the apparent schism of Felicissimus. The council in the main sided with Cyprian and condemned Felicissimus, though no acts of this council survive. The "lapsi" were to be restored at once upon sincere repentance; but such as had taken part in heathen sacrifices could be received back into the Church only when on the point of death. Afterward this regulation was essentially mitigated, and even these were restored if they repented immediately after a sudden fall and eagerly sought absolution; though clerics who had fallen were to be deposed and could not be restored to their functions.

In Carthage the followers of Felicissimus elected Fortunatus as bishop in opposition to Cyprian, while in Rome the followers of the Roman presbyter Novatian, who also refused absolution to all the lapsed, elected their man as bishop of Rome, in opposition to Cornelius. The Novationists secured the election of a rival bishop of their own at Carthage, Maximus by name. Novatus now left Felicissimus and followed the Novatian party.

But these extremes strengthened the firm but moderating influence exhibited in Cyprian's writings, and the following of his opponents grew less and less. He rose still higher in the favor of the people when they witnessed his self-denying devotion during the time of a great plague and famine.

He comforted his brethren by writing his "De mortalitate," and in his "De eleomosis" exhorted them to active charity towards the poor, while he set the best pattern by his own life. He defended Christianity and the Christians in the apologia "Ad Demetrianum," directed against a certain Demetrius and the reproach of the heathens that Christians were the cause of the public calamities.¹⁵⁶

At the end of 256 a new persecution of the Christians under Emperor Valerian I broke out, and both Pope Stephen I and his successor, Pope Sixtus II, suffered martyrdom at Rome.

In Africa Cyprian courageously prepared his people for the expected edict of persecution by his "De exhortatione martyrii," and himself set an

example when he was brought before the Roman proconsul Aspasius Paternus on August 30, 257. He flatly refused to sacrifice to the pagan deities and firmly professed Christ.

The consul banished him to Curubis, modern Korba, whence he comforted to the best of his ability his flock and his banished clergy. In a vision he saw his approaching fate. When a year had passed he was recalled and kept practically a prisoner in his own villa, in expectation of severer measures after a new and more stringent imperial edict arrived, demanding the execution of all Christian clerics, according to reports of it by Christian writers.

On September 13, 258, he was imprisoned at the behest of the new proconsul, Galerius Maximus. The day following he was examined for the last time and sentenced to die by the sword. His only answer was "Thanks be to God!" The execution was carried out at once in an open place near the city. A vast multitude followed Cyprian on his last journey. He removed his garments without assistance, knelt down, and prayed. After he blindfolded himself, he was beheaded by the sword.

The body was interred by Christian hands near his place of execution, and over it, as well as on the actual scene of his death, churches were afterward erected, which, however, were destroyed by the Vandals. Charlemagne is said to have had the bones transferred to France, and Lyons, Arles, Venice, Compiègne, and Roenay in Flanders claim the possession of the martyr's relics.

His feast day is 16 September.

Hilary of Poitiers

Hilary was born at Poitiers about the end of the 3rd century A.D. , circa 310 according to Pope Benedict XVI. His parents were pagans of wealth and distinction, and he received a solid literary education, including what had then become somewhat rare in the West, some knowledge of Greek. He himself tells us of a quest for truth, which led him little by little to recognize God the Creator and the incarnate God who died to give us eternal life. He studied, later in his career, the Old and New Testament writings, with the result that he abandoned his Neo-Platonism for Christianity, and with his wife and his daughter (traditionally named Saint Abra) were baptized in about 345, and received into the Catholic Church.

So great was the respect in which he was held by the citizens of Poitiers that about 353, although still a married man, he was unanimously elected bishop. At that time Arianism, or the belief that Christ was fully and

completely human and not divine, was threatening to overrun the Western Church; to repel this disruption was the great task which Hilary undertook. He attended the Synod of Beziers in the South of France in 356, the "synod of false apostles", as he himself called it. One of his first steps there was to secure the excommunication, by those of the Gallican hierarchy who still remained orthodox, of Saturninus, the Arian Bishop of Arles, and of Ursacius and Valens, two of his most prominent supporters.

About the same time, he wrote to Emperor Constantius II a remonstrance against the persecutions by which the Arians had sought to crush their opponents, Hilary in particular. His efforts were not at first successful, for shortly after the synod, Hilary was, by an imperial rescript by the Emperor Constantius, banished with Rhodanus of Toulouse to Phrygia, present day Turkey, where he spent nearly four years in exile.

There, however, he found himself in contact with a religious context totally dominated by Arianism. While in Phrygia, he continued to govern his diocese, while he found time for the preparation of two of the most important of his contributions to dogmatic and polemical theology: the De synodis, (The Book of Synods) an epistle addressed in 358 to the Semi-Arian bishops in Gaul, Germany and Britain, expounding the true views (sometimes veiled in ambiguous words) of the Eastern bishops on the Nicene controversy, in which he produced confessions of faith and commented on them and on other documents of Synods which met in the east about the middle of the fourth century; and the De trinitate libri, (On the Trinity) composed in 359 and 360, in which, for the first time, a successful attempt was made to express in Latin the theological subtleties elaborated in the original Greek. The former of these works was not entirely approved by some members of his own party, who thought he had shown too great a forbearance towards the Arians. In the latter, Hilary took pains to show that not only in the New Testament but also in many Old Testament passages, in which Christ's mystery already appeared, Scripture clearly testified to the divinity of the Son and his equality with the Father. He insisted on the truth of the names of Father and Son, and developed his entire Trinitarian theology based on the formula of Baptism given by the Lord himself: "In the name of the Father and of the Son and of the Holy Spirit."¹⁵⁷

His urgent and repeated request for a public discussion with his opponents, especially with Ursacius and Valens, proved at last so inconvenient that he was sent back to his diocese, which he appears to have reached circa 361, within a very short time of the accession of Emperor Julian. Again in 361 he excommunicated Saturninus in a Synod in Paris, and that broke Arianism in Gaul.¹⁵⁸

He was again occupied for two or three years in combating Arianism within his own diocese, but in 364, extending his efforts once more beyond Gaul, he impeached Auxentius, Bishop of Milan, a man high in the imperial favor, as heterodox. Summoned to appear before Emperor Valentinian I at Milan and there maintain his charges, Hilary was mortified to hear the supposed heretic give satisfactory answers to all the questions proposed. His denunciation of Auxentius as a hypocrite did not save him from an ignominious expulsion from Milan. However, in his constant battle to preserve orthodoxy, and in his never ending struggle against the Arians, he is sometimes referred to as the "Hammer of the Arians" (Latin: *Malleus Arianorum*)

Besides being the first dogmatician and exegete of the West, Hilary is sometimes regarded as the first Latin Christian hymnologist. Unfortunately, however, only three hymns of his Hymn Book, the "*Liber hymnorum*," have been preserved.¹⁵⁹

The later years of his life were spent in comparative quiet, devoted in part to the preparation of his expositions of the Psalms "*Tractatus super Psalmos*", for which he was largely indebted to Origen; of his "*Commentarius in Evangelium Matthaei*", an allegorical exegesis of the first Gospel; and of his no longer extant translation of Origen's commentary on Job.

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

Towards the end of his episcopate and with the encouragement of Martin, the future Bishop of Tours, Hilary founded a monastery at Ligugé in his diocese.

He died in 368; no more exact date is trustworthy.

In the Roman calendar of saints, Hilary's feast day is on 13 January, 14 January in the pre-1970 form of the calendar. The name Hilary term is given in Oxford University to the term, beginning on 7 January that includes his feast. His optional memorial in the Roman Catholic calendar of saints is 13 January. In the past, when this date was occupied by the Octave Day of the Epiphany, his feast day was moved to 14 January.

Saint Ambrose of Milan

Ambrose was born into a Roman Christian family between about 337 and 340, probably in Treves.¹⁶⁰ His father was Ambrosius Aurelius, the praetorian prefect of Gaul;¹⁶¹ his mother was a woman of intellect and piety. After

the death of his father, and while Ambrose was young, his mother took her three children to Rome. There, his sister, Marcellina, entered the convent, (she would later be venerated as a saint); his brother, Satyrus, (who would also be venerated as a saint) entered a public career which was cut short by his untimely death; and Ambrose, educated in Rome, and having studied literature, law, and rhetoric, entered public life. Brilliant, wealthy, and aristocratic, in his early thirties he was appointed Consul of Liguria and Emilia, with his headquarters in Milan.¹⁶² This was during the heart of the Arian controversy, and when the Bishop of Milan, Auxentius, died, a violent battle ensued over the choice of a successor. Ambrose found himself pulled into the midst of the battle, which had threatened to rage out of control, and went to the cathedral to calm the crowds. In a remarkable turn of events, he was unanimously elected bishop, winning the votes of both the Arians and the Catholics. Ambrose refused the honor. The emperor, Valentinian I, however confirmed the appointment, forcing Ambrose to accept, forcing Ambrose to accede.¹⁶³

Ambrose was a recent convert and not yet baptized. Upon his election/appointment as bishop, he was immediately baptized, and eight days later, on 7 December 347, was consecrated as bishop.¹⁶⁴ He then gave away all of his possessions, including his sizable family patrimony, keeping back just enough to support his sister, a nun, and then applied himself to the study of theology and Scripture under the direction of Simplicianus with the same rigor with which he had studied law.¹⁶⁵

Having been raised among the elite, Ambrose operated with ease in influential circles, and as an intellectual he could inspire the members of Latin culture. He did not hesitate to speak his mind, and he was friend and advisor to 3 emperors, Gratian, Valentinian II, and Theodosius I (the Great). He put the church-state relationship on an even keel, and Jerome well said that with the installation of Ambrose as bishop of Milan, all Italy returned to the faith.¹⁶⁶ He broke the efforts of resurgent paganism, which he successfully advised the emperors to quash, and routed heresy, especially that of Arius.

Italy had been swept by Arianism, and Athanasius had been condemned in 364. According to legend, Ambrose immediately and forcefully stopped Arianism in Milan. In his pursuit of the study of theology with Simplician, a presbyter of Rome he was to excel. Using his excellent knowledge of Greek, which was then rare in the West, to his advantage, he studied the Hebrew Bible and Greek authors like Philo, Origen, Athanasius, and Basil of Caesarea, with whom he was also exchanging letters. He applied this knowledge as preacher, concentrating especially on exegesis of the Old Testament, and his rhetorical abilities impressed

Augustine of Hippo, who hitherto had thought poorly of Christian preachers. It was Ambrose who convinced Augustine to be baptized.¹⁶⁷

In the confrontation with Arians, Ambrose sought to theologially refute their propositions, which were heretical. The Arians appealed to many high level leaders and clergy in both the Western and Eastern empires. Although the western Emperor Gratian held orthodox belief in the Nicene creed, the younger Valentinian II, who became his colleague in the Empire, adhered to the Arian creed.¹⁶⁸ Ambrose did not sway the young prince's position. In the East, Emperor Theodosius I likewise professed the Nicene creed; but there were many adherents of Arianism throughout his dominions, especially among the higher clergy.

In this contested state of religious opinion, two leaders of the Arians, bishops Palladius of Ratiaria and Secundianus of Singidunum, confident of numbers, prevailed upon Gratian to call a general council from all parts of the empire. This request appeared so equitable that he complied without hesitation. However, Ambrose feared the consequences and prevailed upon the emperor to have the matter determined by a council of the Western bishops. Accordingly, a synod composed of thirty-two bishops was held at Aquileia in the year 381. Ambrose was elected president and Palladius, being called upon to defend his opinions, declined. A vote was then taken, and Palladius and his associate Secundianus were deposed from the episcopal office.

Two famous incidents demonstrate the effectiveness of Ambrose's genius and abilities. The first: Emperor Theodosius I in 390, had condemned 7,000 citizens of Thessalonic massacred for participating in a revolt. Ambrose at once pointed out the heinousness of the act. When he met the emperor, the bishop remanded the emperor to the ranks of the public penitents, refused him the sacraments. The emperor confessed his guilt and did penance. The second: In 385 the Emperor Valentinian's mother, the Empress Justina, who was Arian, moved to Milan and asked her son to give her control of several churches in order to restore the status of the Arians.. The emperor did as his mother asked, and issued the order. Ambrose incited the people to fill the churches and occupy them, until the emperor saw the error of his ways, and the emperor rescinded the order.¹⁶⁹ The emperor had come to think of himself as being above the church. Ambrose put him in his place, saying, "The emperor is within the Church, not above her."¹⁷⁰

Many circumstances in the history of Ambrose are characteristic of the general spirit of the times. The chief causes of his victory over his opponents were his great popularity and the reverence paid to the episcopal character at that period. But it must also be noted that he used

several indirect means to obtain and support his authority with the people. He was generous to the poor; it was his custom to comment severely in his preaching on the public characters of his times; and he introduced popular reforms in the order and manner of public worship. It is said, too, that at a time when the influence of Ambrose required vigorous support, he was admonished in a dream to search for the remains of two martyrs, Greasiest and Potassium. He found them and found under the pavement of the church.

Ambrose ranks with Augustine, Jerome, and Gregory the Great, as one of the Latin Doctors of the Church. Theologians compare him with Hilary, who they claim fell short of Ambrose's administrative excellence but demonstrated greater theological ability. He succeeded as a theologian despite his juridical training and his comparatively late handling of Biblical and doctrinal subjects. His spiritual successor, Augustine, whose conversion was helped by Ambrose's sermons, owes more to him than to any writer except Paul.¹⁷¹

Ambrose's intense episcopal consciousness furthered the growing doctrine of the Church and its sacerdotal ministry, while the prevalent asceticism of the day, continuing the Stoic and Ciceronian training of his youth, enabled him to promulgate a lofty standard of Christian ethics.

Ambrose displayed a kind of liturgical flexibility that kept in mind that liturgy was a tool to serve people in worshiping God, and ought not to become a rigid entity that is invariable from place to place. His advice to Augustine of Hippo on this point was to follow local liturgical custom. "When I am at Rome, I fast on a Saturday; when I am at Milan, I do not. Follow the custom of the church where you are."¹⁷² Thus Ambrose refused to be drawn into a false conflict over which particular local church had the "right" liturgical form where there was no substantial problem. His advice has remained in the English language as the saying, "When in Rome, do as the Romans do."

One interpretation of Ambrose's writings is that he was a Christian universalist.¹⁷³ It has been noted that Ambrose's theology was significantly influenced by that of Origen and Didymus the Blind, two other early Christian universalists.¹⁷⁴ One quotation cited in favor of this belief:

Our Savior has appointed two kinds of resurrection in the Apocalypse. 'Blessed is he that hath part in the first resurrection,' for such come to grace without the judgment. As for those who do not come to the first, but are reserved unto the second resurrection, these shall be disciplined until their appointed times, between the first and the second resurrection.¹⁷⁵

One could interpret this passage as being another example of the mainstream Christian belief in a general resurrection (both for those in heaven and for those in hell). Several other works by Ambrose clearly teach the mainstream view of salvation. For example:

The Jews feared to believe in manhood taken up into God, and therefore have lost the grace of redemption, because they reject that on which salvation depends.¹⁷⁶

Ambrose is credited with introducing hymnody from the Eastern Church into the West. Catching the impulse from Hilary and confirmed in it by the success of Arian psalmody, Ambrose composed several original hymns as well, four of which still survive, along with music which may not have changed too much from the original melodies. Each of these hymns has eight four-line stanzas and is written in strict iambic dimeter (that is 2 x 2 iambs; an iamb is a short syllable followed by a long syllable, i.e. "delay"). Marked by dignified simplicity, they served as a fruitful model for later times.

In his writings, Ambrose refers only to the performance of psalms, in which solo singing of psalm verses alternated with a congregational refrain called an antiphon. St. Ambrose was also traditionally credited with composing the hymn "Te Deum", which he is said to have composed when he baptized St. Augustine of Hippo, his celebrated convert.

Ambrose died on 4 April 397. His body may still be viewed in the church of Saint Ambrogio in Milan, where it has been continuously venerated. He was named as one of the original Doctors of the Church in 1298.

There is a legend that as an infant, a swarm of bees settled on his face while he lay in his cradle, leaving behind a drop of honey. His father considered this a sign of his future eloquence and honeyed tongue. For this reason, bees and beehives often appear in the saint's symbology.

His feast day is 7 December.

Saint Jerome

Sophronius Eusebius Hieronymus, was born into a Christian family at Stridon around 347. He was given a good education, and was sent to Rome to fine-tune his studies. He studied under the grammarian Aelius Donatus,¹⁷⁷ and learned Latin and at least some Greek, though probably not the familiarity with Greek literature he would later claim to have acquired as a schoolboy.¹⁷⁸

As a student in Rome, he engaged in the superficial activities of students, some of which were immoral, and in which he indulged in quite casually.¹⁷⁹ Although initially skeptical of Christianity, he returned to the faith in which he was raised, was eventually converted. [Payne] After he was baptized around the age of 20 in 366¹⁸⁰ by the pope,¹⁸¹ he suffered terrible bouts of repentance for his previous actions. To appease his conscience, he would visit on Sundays the sepulchers of the martyrs and the Apostles in the catacombs. This experience would remind him of the terrors of hell:

Often I would find myself entering those crypts, deep dug in the earth, with their walls on either side lined with the bodies of the dead, where everything was so dark that almost it seemed as though the Psalmist's words were fulfilled, Let them go down quick into Hell. Here and there the light, not entering in through windows, but filtering down from above through shafts, relieved the horror of the darkness. But again, as soon as you found yourself cautiously moving forward, the black night closed around and there came to my mind the line of Vergil, "Horror unique animos, simul ipsa silentia terrent."¹⁸²

Jerome used a quote from Vergil — "The horror and the silences terrified their souls" — to describe the horror of hell. Jerome initially used classical authors to describe Christian concepts such as hell that indicated both his classical education and his deep shame of their associated practices, such as pederasty.

After several years in Rome, he travelled with Bonosus to Gaul and settled in Trier where he seems to have first taken up theological studies, and where he copied, for his friend Tyrannius Rufinus, Hilary of Poitiers' commentary on the Psalms and the treatise "De synodis." Next came a stay of at least several months, or possibly years, with Rufinus at Aquileia, where he made many Christian friends.

Some of these accompanied him when he set out about 373 on a journey through Thrace and Asia Minor into northern Syria. At Antioch, where he stayed the longest, two of his companions died and he himself was seriously ill more than once. During one of these illnesses (about the winter of 373–374), he had a dream that led him to lay aside his secular studies and devote himself to God. He dreamt that he was brought before heaven's throne, where he was accused of being a Ciceronian rather than a Christian. Jerome would cite this as a turning point in his life. (foc195) He seems to have abstained for a considerable time from the study of the classics and to have plunged deeply into that of the Bible, under the impulse of Apollinaris of Laodicea, then teaching in Antioch and not yet suspected of heresy.

Seized with a desire for a life of ascetic penance, he went for a time to the desert of Chalcis, to the southwest of Antioch, known as the Syrian Thebaid, from the number of hermits inhabiting it.

Returning to Antioch in 378 or 379, he was ordained by Bishop Paulinus, apparently unwillingly and on condition that he continue his ascetic life. Soon afterward, he went to Constantinople to pursue a study of Scripture under Gregory Nazianzen. He seems to have spent two years there; the next three years (382-385) he was in Rome again, attached to Pope Damasus I, who commissioned him to revise the Latin (Vulgate) edition of the four Gospels, and the leading Roman Christians. Invited originally for the synod of 382, held to end the schism of Antioch, he made himself indispensable to the pope, and took a prominent place in his councils. . During this period, he seems to have found time for study and writing. He made his first attempt to learn Hebrew under the guidance of a converted Jew; and he seems to have been in correspondence with Jewish Christians in Antioch. Around this time he had copied for him a Hebrew Gospel, of which fragments are preserved in his notes are known today as the Gospel of the Hebrews, and which the Nazarenes considered was the true Gospel of Matthew. Jerome translated parts of this Hebrew Gospel into Greek.

Among his other duties, he undertook a revision of the Latin Bible, to be based on the Greek New Testament. He also updated the Psalter then at use in Rome based on the Septuagint. Though he did not realize it yet, translating much of what became the Latin Vulgate Bible would take many years, and be his most important achievement.

In Rome he was surrounded by a circle of well-born and well-educated women, including some from the noblest patrician families, such as the widows Lea, Marcella and Paula, with their daughters Blaesilla and Eustochium. The resulting inclination of these women to the monastic life, and his unsparing criticism of the secular clergy, brought a growing hostility against him among the clergy and their supporters. Soon after the death of his patron Pope Damasus (10 December 384), whom he almost succeeded, Jerome was forced to leave his position at Rome after an inquiry by the Roman clergy into allegations that he had an improper relationship with the widow Paula. Additionally, his condemnation of Blaesilla's hedonistic lifestyle had led her to adopt ascetic practices, but worsened her physical weakness to the point that she died just four months after starting to follow his instructions; much of the Roman populace were outraged at Jerome for causing the premature death of such a lively young woman, and his insistence to Paula that Blaesilla should not be mourned, and complaints that her grief was excessive, were seen as heartless, polarizing Roman opinion against him.¹⁸³

In August 385, he left Rome and returned to Antioch, accompanied by his brother Paulinianus and several friends, and followed a little later by Paula and Eustochium, who met them in Antioch and who had resolved to end their days in the Holy Land. In the winter of 385, Jerome acted as their spiritual adviser. The pilgrims, joined by Bishop Paulinus of Antioch, visited Jerusalem, Bethlehem, and the holy places of Galilee, and then went to Egypt, the home of the great heroes of the ascetic life.

At the Catechetical School of Alexandria, Jerome listened to the catechist Didymus the Blind expounding the prophet Hosea and telling his reminiscences of Anthony the Great, who had died 30 years before; he spent some time in Nitria, admiring the disciplined community life of the numerous inhabitants of that "city of the Lord," but detecting even there "concealed serpents," (i.e., the influence of Origen of Alexandria.) Late in the summer of 388 he was back in Israel, and spent the remainder of his life in a hermit's cell near Bethlehem, surrounded by a few friends, both men and women (including Paula and Eustochium), to whom he acted as priestly guide and teacher.

Amply provided by Paula with the means of livelihood and of increasing his collection of books, he led a life of incessant activity in literary production. To these last 34 years of his career belong the most important of his works; his version of the Old Testament from the original Hebrew text, which became the standard Bible of the eighth century, the best of his scriptural commentaries, his catalogue of Christian authors, and the dialogue against the Pelagians, the literary perfection of which even an opponent recognized. He wrote an encyclopedia of Christian biography, reaching back to Biblical times. To this period also belong most of his polemics, which distinguished him among the orthodox Fathers, including the treatises against the Origenism of Bishop John II of Jerusalem and his early friend Rufinus.

Jerome was the most learned scholar of his day and his influence is still great. He must be reckoned among the founders of the Middle Ages. Above all, he is the Church's greatest doctor in expounding Scripture, and no exegete has come close to Jerome's overall knowledge of the Bible.

Jerome died near Bethlehem on 30 September 420. The date of his death is given by the Chronicon of Prosper of Aquitaine. His remains, originally buried at Bethlehem, are said to have been later transferred to the basilica of Santa Maria Maggiore in Rome, though other places in the West claim some relics — the cathedral at Nepi boasting possession of his head, which, according to another tradition, is in the Escorial. He is recognized by the Catholic Church as a saint and Doctor of the Church, and the Vulgate is still an important text in Catholicism. He is also

recognized as a saint by the Eastern Orthodox Church, where he is known as St. Jerome of Stridonium or Blessed Jerome.

Jerome is the second most voluminous writer (after St. Augustine) in ancient Latin Christianity. In the Roman Catholic Church, he is recognized as the patron saint of translators, librarians and encyclopedists. His feast day is 30 September.

Saint Augustine of Hippo

Augustine of Hippo was born on 13 November in 354 to a pagan father named Patricius who was a municipal official of Tagaste and who later became a catechumen and was baptized shortly before his death, and a fervently Christian mother named Monica, in the municipium of Tagaste (now Souk Ahras, Algeria) in Roman Province of Numidia, Africa.¹⁸⁴ During a serious illness in his childhood his mother had him entered as a catechumen without advancing him to baptism. He received his elementary education in Tagaste and was sent to Madaura, a small Numidian city about 19 miles south of Thagaste, to prepare for a career as a rhetorician.¹⁸⁵ At the age of 16 he was sent to Carthage to study law, and then literature and philosophy. There he became familiar with Latin literature, as well as pagan beliefs and practices.¹⁸⁶ While at home in 369 and 370, he read Cicero's dialogue "Hortensius" (now lost), which he described as leaving a lasting impression on him and sparking his interest in philosophy.¹⁸⁷

He gradually began to give up the Christian faith and by the age of 17 had begun a dissolute life. He took a mistress about this time who would bear him a son, Adeodatus, in 372 and who died in 390, and he would continue to live with this woman for the next seventeen years.¹⁸⁸ Augustine eventually left the church to follow the Manichaean religion, much to the despair of his mother, Monica. As a youth Augustine lived a hedonistic lifestyle for a time, associating with young men who boasted of their experience with the opposite sex and urged the inexperienced boys, like Augustine, to seek out experiences with women or to make up stories about experiences in order to gain acceptance and avoid ridicule.¹⁸⁹ It was during this period that he uttered his famous prayer, "Grant me chastity and continence, but not yet" (*da mihi castitatem et continentiam, sed noli modo*).¹⁹⁰

During the years 373 and 374, Augustine taught grammar at Thagaste. His mother, however, refused to receive him, due to his lifestyle. The following year he moved to Carthage to conduct a school of rhetoric, and would remain there for the next nine years. Disturbed by the unruly behavior of the students in Carthage, in 383 he moved to establish a school in Rome, where he believed the best and brightest rhetoricians practiced.

However, Augustine was disappointed with the Roman schools, where he was met with apathy. Once the time came for his students to pay their fees they simply fled.

Having lost his faith in God, he took to reflecting on the material world. He was troubled by the problem of evil. During this period, Augustine showed some fervor for Manichaenism. Manichaenism taught an elaborate cosmology describing the struggle between a good, spiritual world of light, and an evil, material world of darkness. The doctrines of the Manicheans attracted him, because they purported to explain material phenomena and the existence of evil by denigration of both the creator God and His creation. Augustine was intrigued, though not convinced, and began to identify himself with the Manichean heresy, though he was never an initiate or "elect" but remained an "auditor", the lowest level in the sect's hierarchy.¹⁹¹

Manichaean friends introduced him to the prefect of the City of Rome, Symmachus, who had been asked to provide a professor of rhetoric for the imperial court at Milan. Augustine won the position and headed north to take up his new career in late 384. At the age of thirty, he had won the most visible academic position in the Latin world – at a time when such posts gave ready access to political careers.

While he was in Milan, Augustine's life changed. While still at Carthage, he had begun to move away from Manichaeism, in part because of a disappointing meeting with the Manichean Bishop, Faustus of Mileve, a key exponent of Manichaean theology.¹⁹² In Rome, he is reported to have completely turned away from Manichaeism, and instead embraced the skepticism of the New Academy movement. It was during this period that he reconciled with his mother, and at Milan, his mother pressured him to become a Christian. Augustine's own studies in Neoplatonism were also leading him in this direction, and his friend Simplicianus urged him that way as well. But it was the bishop of Milan, Ambrose, who had the most influence over Augustine. Ambrose was a master of rhetoric like Augustine himself, but older and more experienced.

Augustine's mother had followed him to Milan and he allowed her to arrange a society marriage, for which he abandoned his concubine. It is believed that Augustine truly loved the woman he had lived with for so long. In his "Confessions," he expressed how deeply he was hurt by ending this relationship, and also admitted that the experience eventually produced a decreased sensitivity to pain over time. However, he had to wait two years until his fiancée came of age, so despite the grief he felt over leaving "The One", as he called her, he soon took another concubine. Augustine eventually broke off his engagement to his eleven-

year-old fiancée, but never renewed his relationship with "The One" and soon left his second concubine.

In the summer of 386, after having heard the story of Placianus and his friends first reading of the life of Saint Anthony of the Desert, which greatly inspired him, Augustine converted to Christianity, abandon his career in rhetoric, quit his teaching position in Milan, gave up any ideas of marriage, and devoted himself entirely to serving God and to the practices of priesthood, which included celibacy. According to Augustine his conversion was prompted by a childlike voice he heard telling him in a sing-song voice, "tolle, lege" ("take up and read"):

I cast myself down I know not how, under a certain fig-tree, giving full vent to my tears; and the floods of mine eyes gushed out an acceptable sacrifice to Thee. And, not indeed in these words, yet to this purpose, spake I much unto Thee: and Thou, O Lord, how long? how long, Lord, wilt Thou be angry for ever? Remember not our former iniquities, for I felt that I was held by them. I sent up these sorrowful words: How long, how long, "to-morrow, and tomorrow?" Why not now? why not is there this hour an end to my uncleanness? So was I speaking and weeping in the most bitter contrition of my heart, when, lo! I heard from a neighboring house a voice, as of boy or girl, I know not, chanting, and oft repeating, "Take up and read; Take up and read." Instantly, my countenance altered, I began to think most intently whether children were wont in any kind of play to sing such words: nor could I remember ever to have heard the like. So checking the torrent of my tears, I arose; interpreting it to be no other than a command from God to open the book, and read the first chapter I should find. For I had heard of Antony, that coming in during the reading of the Gospel, he received the admonition, as if what was being read was spoken to him: Go, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me: and by such oracle he was forthwith converted unto Thee. Eagerly then I returned to the place where Alypius was sitting; for there had I laid the volume of the Apostle when I arose thence. I seized, opened, and in silence read that section on which my eyes first fell: Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, in concupiscence. No further would I read; nor needed I: for instantly at the end of this sentence, by a light as it were of serenity infused into my heart, all the darkness of doubt vanished away.

— The Confessions of Saint Augustine, Book VIII, Paragraphs 28 and 29.

The volume Augustine read was Paul's Epistle to the Romans (Romans 13: 13-14). He wrote an account of his conversion in his "Confessions", which

became a classic of Christian theology. Ambrose baptized Augustine, then aged thirty-two, along with his son, Adeodatus, on Easter Vigil in 387 in the Cathedral of Milan, and a year later they returned to Africa.¹⁹³ Also in 388 he completed his apology "On the Holiness of the Catholic Church." On the way back to Africa Augustine's mother Monica died, and Adeodatus soon after, so he remained in Rome until later in 388.¹⁹⁴

Upon his return to Tagaste in north Africa during the fall of 388, Augustine sold his patrimony and gave the money to the poor. The only thing he kept was the family house, which he converted into a monastic foundation for himself and a group of friends.¹⁹⁵ In 391 he was ordained a priest in Hippo Regius (now Annaba, in Algeria) at the instigation of Bishop Valerius of Hippo, and the people of that region.(ep164) He became a phenomenally effective famous preacher (more than 350 preserved sermons are believed to be authentic), and historians give him credit for dealing the death blows to three major heresies: Donatism, Pelagianism, and Manichaeism, to which he had formerly adhered.¹⁹⁶

In 395 he was made coadjutor Bishop of Hippo, and became full Bishop shortly thereafter.¹⁹⁷ He remained in this position until his death in 430. Augustine worked tirelessly in trying to convince the people of Hippo to convert to Christianity. He left his monastery, but continued to lead a monastic life in the episcopal residence.

Shortly before Augustine's death, Roman Africa was invaded by the Vandals, a Germanic tribe that had converted to Arianism. The Vandals besieged Hippo in the spring of 430, when Augustine entered his final illness. According to Possidius one of the few miracles attributed to Augustine took place during the siege. While Augustine was confined to his sick bed, a man petitioned him that he might lay his hands upon a relative who was ill. Augustine replied that if he had any power to cure the sick, he would surely have applied it on himself first. The visitor declared that he was told in a dream to go to Augustine so that his relative would be made whole. When Augustine heard this, he no longer hesitated, but laid his hands upon the sick man, who departed from Augustine's presence healed.¹⁹⁸

Possidius also gives a first-hand account of Augustine's death, which occurred on August 28, 430, while Hippo was still besieged. Augustine spent his final days in prayer and repentance, requesting that the penitential Psalms of David be hung on his walls so that he could read them. He directed that the library of the church in Hippo and all the books therein should be carefully preserved.¹⁹⁹ Shortly after his death the Vandals lifted the siege of Hippo, but they returned not long thereafter

and burned the city. They destroyed all of it but Augustine's cathedral and library, which they left untouched.²⁰⁰

According to Benedict XVI Augustine's body was later removed to Cagliari, Sardinia by the Catholic bishops expelled from North Africa by Huneric. Around 720 his remains were moved again by Peter, bishop of Pavia and uncle of the Lombard king Liutprand, to the church of San Pietro in Ciel d'Oro, in order to save them from frequent coastal raids by Moors and Berbers.²⁰¹ In January 1327 Pope John XXII issued the papal bull *Veneranda Sanctorum Patrum*, in which he appointed the Augustinians guardians of the tomb of Augustine, which was remade in 1362 and elaborately carved with bas-reliefs of scenes from Augustine's life. By that time, however, the actual remains of Augustine could not be authenticated. Stonemasons working in the crypt altar removed paving blocks and discovered a marble box. Within it were other boxes; in the third box were fragments of wood, numerous bones and bone fragments, and glass vials. Some of the workers later claimed to have seen the name "Augustine" written in charcoal on the top of the box. A factor complicating the authentication of the remains was that San Pietro was shared by two Augustinian religious orders in bitter rivalry.^[stone] The Augustinians were expelled from Pavia in 1700, taking refuge in Milan with the relics of Augustine, and the disassembled Arca, which were removed to the cathedral there. San Pietro fell into disrepair and was a military magazine during the Napoleonic occupation of the city. It was finally rebuilt in the 1870s, under the urging of Agostino Gaetano Riboldi, and reconsecrated in 1896 when the relics of Augustine and the shrine were once again reinstalled.²⁰²

Augustine was one of the most prolific Latin authors in terms of surviving works. These include apologetic works against the heresies of the Arians, Donatists, Manichaeans and Pelagians, texts on Christian doctrine, notably "De Doctrina Christiana" (On Christian Doctrine), exegetical works such as commentaries on Book of Genesis, the Psalms and Paul's Letter to the Romans, many sermons and letters, and the "Retractationes" (Retractions), a review of his earlier works which he wrote near the end of his life. Apart from those, Augustine is probably best known for his "Confessiones" (Confessions), which is a personal account of his earlier life, and for "De civitate dei" (Of the City of God, consisting of 22 books), which he wrote to restore the confidence of his fellow Christians, which was badly shaken by the sack of Rome by the Visigoths in 410. His "De trinitate" (On the Trinity), in which he developed what has become known as the 'psychological analogy' of the Trinity, is also among his masterpieces, and arguably one of the greatest theological works of all time. He also wrote

"On Free Choice Of The Will" (De libero arbitrio), addressing why God gives humans free will that can be used for evil.

Augustine was canonized by popular acclaim, and later recognized as a Doctor of the Church in 1298 by Pope Boniface VIII. In the Anglican Communion, Augustine is a saint and pre-eminent Doctor of the Church, and the patron of the Augustinian religious order. He is the patron saint of brewers, printers, theologians, the alleviation of sore eyes, the patron saint of regular clergy, and a number of cities and dioceses. Many Protestants, especially Calvinists, consider him to be one of the theological fathers of Reformation due to his teaching on salvation and divine grace. In the Eastern Orthodox Church he is blessed, and his feast day is celebrated on 15 June. Among the Orthodox, he is called "Blessed Augustine", or "St. Augustine the Blessed".

His feast day is 28 August, the day on which he died.

Saint Gregory the Great

The exact date of Gregory's birth is uncertain, but is usually estimated to be around the year 540, and it is thought that he was born in the city of Rome.²⁰³ There is actually very little that is known regarding his early childhood. His parents named him Gregorius. Gregory was born into a wealthy noble Roman family with close connections to the church. Gregory's great-great-grandfather had been Pope Felix III, but that pope was the nominee of the Gothic king, Theodoric.²⁰⁴ The family owned and resided in a suburban villa on the Caelian Hill, fronting the same street, now the Via di San Gregorio, with the former palaces of the Roman emperors on the Palatine Hill opposite. The north of the street ran into the Coliseum; the south, the Circus Maximus. In Gregory's day the ancient buildings were in ruins and were privately owned.²⁰⁵ Villas covered the area. Gregory's family also owned working estates in Sicily and around Rome.²⁰⁶

Gregory's father, Gordianus, held the position of Regionarius in the Roman Church, however nothing further is known about that position or the duties that it entailed. Gregory's mother, (Saint) Silvia, was well-born and had a married sister, Pateria, in Sicily. His parents had another son whose name and fate are unknown.²⁰⁷ Gregory was well educated, with Gregory of Tours reporting that "in grammar, dialectic and rhetoric, he was second to none."²⁰⁸ He wrote correct Latin but did not read or write Greek. He knew Latin authors, natural science, history, mathematics, and music, and had such a "fluency with imperial law" that he may have trained in law, "as a preparation for a career in public life."²⁰⁹ While his father lived, Gregory took part in Roman political life and in his thirties was, at one point, the Prefect of the City.²¹⁰

From 542 the so-called Plague of Justinian swept through the provinces of the empire, including Italy. The plague caused famine, panic, and sometimes rioting. In some parts of the country, over 1/3 of the population was wiped out or destroyed. This had heavy spiritual and emotional effects on the people of the Empire.²¹¹

When Gregory was a child, Italy was retaken from the Goths by Justinian I, emperor of the Roman Empire ruling from Constantinople. The war was over by 552. An invasion of the Franks was defeated in 554. The Western Roman Empire had long since vanished in favor of the Gothic kings of Italy. After 554 there was peace in Italy and the appearance of restoration, except that the government now resided in Constantinople. Italy was still united into one country, "Rome" and still shared a common official language, the very last of classical Latin.

As the fighting had been mainly in the north, the young Gregorius probably saw little of it. Totila sacked and vacated Rome in 547, destroying most of its ancient population, but in 549 he invited those who were still alive to return to the empty and ruinous streets. It has been hypothesized that young Gregory and his parents retired during that intermission to Gordianus's Sicilian estates, and returned in 549.²¹²

His three paternal aunts were nuns renowned for their sanctity. However, after the two eldest passed away after seeing a vision of their ancestor Pope Felix, the youngest soon abandoned the religious life and married the steward of her estate. Gregory's response to this family scandal was "many are called but few are chosen."²¹³ On his father's death, he converted his family home into a monastery dedicated to the apostle, Saint Andrew. It is against this background that Gregory retired to so strict an ascetical life that his health seems to have suffered.²¹⁴

In 579, Pope Pelagius II called Gregory out of retirement to serve as his ambassador to the imperial court in Constantinople.²¹⁵ Gregory was part of the Roman delegation (both lay and clerical) that arrived in Constantinople in 578 to ask the emperor for military aid against the Lombards. With the Byzantine military focused on the East, these entreaties proved unsuccessful; in 584, Pope Pelagius II wrote to Gregory, detailing the hardships that Rome was experiencing under the Lombards and asking him to ask Emperor Maurice to send a relief force. Maurice, however, had determined to limit his efforts against the Lombards to intrigue and diplomacy, pitting the Franks against them. It soon became obvious to Gregory that the Byzantine emperors were unlikely to send such a force, given their more immediate difficulties with the Persians in the East and the Avars and Slavs to the North.

According to Ekonomou, "if Gregory's principle task was to plead Rome's cause before the emperor, there seems to have been little left for him to do once imperial policy toward Italy became evident. Papal representatives who pressed their claims with excessive vigor could quickly become a nuisance and find themselves excluded from the imperial presence altogether".²¹⁶ Gregory had already drawn an imperial rebuke for his lengthy canonical writings on the subject of the legitimacy of John III Scholasticus, who had occupied the Patriarchate of Constantinople for twelve years prior to the return of Eutychius (who had been driven out by Justinian).²¹⁷ Gregory turned himself to cultivating connections with the Byzantine elite of the city, where he became extremely popular with the city's upper class, "especially aristocratic women".²¹⁸ Ekonomou surmises that "while Gregory may have become spiritual father to a large and important segment of Constantinople's aristocracy, this relationship did not significantly advance the interests of Rome before the emperor".²¹⁹ Although the writings of John the Deacon claim that Gregory "labored diligently for the relief of Italy", there is no evidence that his tenure accomplished much towards any of the objectives of Pope Pelagius II.²²⁰

Gregory's theological disputes with Patriarch Eutychius would leave a "bitter taste for the theological speculation of the East" with Gregory that continued to influence him well into his papacy.²²¹ According to Western sources, Gregory's very public debate with Eutychian culminated in an exchange before Tiberius II where Gregory cited a biblical passage in support of the view that Christ was corporeal and palpable after his Resurrection; allegedly as a result of this exchange, Tiberius II ordered Eutychian's writings burned.²²² Ekonomou views this argument, though exaggerated in Western sources, as Gregory's "one achievement of an otherwise fruitless endeavor".²²³ In reality, Gregory was forced to rely on Scripture because he could not read the untranslated Greek authoritative works.^[ek12] Gregory left Constantinople for Rome in 585, returning to his monastery on the Caelian Hill.²²⁴ He was elected by acclamation to succeed Pope Pelagius II in 590, when the Pelagius died of the plague which had spread through the city.²²⁵ Gregory was approved by an Imperial delegation from Constantinople the following September.

Although Gregory was resolved to retire into the monastic lifestyle of contemplation, he was unwillingly forced back into a world that, although he loved, he no longer wanted to be a part of.²²⁶ In texts of all genres, especially those produced in his first year as pope, Gregory bemoaned the burden of office and mourned the loss of the undisturbed life of prayer he had once enjoyed as monk.²²⁷ When he became Pope in 590, among his first acts was writing a series of letters disavowing any ambition to the

throne of Saint Peter and praising the contemplative life of the monks. At that time, for various reasons, the Holy See had not exerted effective leadership in the West since the pontificate of Gelasius I. The episcopacy in Gaul was drawn from the great territorial families, and identified with them: the parochial horizon of Gregory's contemporary, Gregory of Tours, may be considered typical; in Visigothic Spain the bishops had little contact with Rome; in Italy the territories which had de facto fallen under the administration of the papacy were beset by the violent Lombard dukes and the rivalry of the Jews in the Exarchate of Ravenna and in the south.

Gregory is known for his administrative system of charitable relief of the poor at Rome. They were predominantly refugees from the incursions of the Lombards. The philosophy under which he devised this system is that the wealth belonged to the poor and the church was only its steward. He received lavish donations from the wealthy families of Rome, who, following his own example, were eager to expiate to God for their sins. He gave alms equally as lavishly both individually and en masse. He wrote in letters:²²⁸

"I have frequently charged you...to act as my representative...to relieve the poor in their distress...I hold the office of steward to the property of the poor"

The church received donations of many different kinds of property: consumables such as food and clothing; investment property: real estate and works of art; and capital goods, or revenue-generating property, such as the Sicilian agricultural estates, staffed and operated by slaves, donated by Gregory and his family. The church already had a system for circulating the consumables to the poor: associated with each parish was an office of the deacon. He was given a building from which the poor could at any time apply for assistance.²²⁹

The state in which Gregory became pope in 590 was a ruined one. The Lombards held the better part of Italy. Their predations had brought the economy to a standstill. They camped nearly at the gates of Rome. The city was packed with refugees from all walks of life, who lived in the streets and had few of the necessities of life. The seat of government was far from Rome in Constantinople, which appeared unable to undertake the relief of Italy. The pope had sent emissaries, including Gregory, asking for assistance, to no avail.

In 590, Gregory could wait for Constantinople no longer. He organized the resources of the church into an administration for general relief. In doing so he evidenced a talent for and intuitive understanding of the principles of accounting, which was not to be invented for centuries. The church

already had basic accounting documents: every expense was recorded in journals called "lists of amounts, recipients and circumstances". Revenue was recorded in books. Many of these books were ledgers recording the operating expenses of the church and the assets. A central papal administration, the *notarii*, under a chief, the *primicerius notariorum*, kept the ledgers and issued *brevia patrimonii*, or lists of property for which each *rector* was responsible.²³⁰

Gregory began by aggressively requiring his churchmen to seek out and relieve needy persons and reprimanded them if they did not. In a letter to a subordinate in Sicily he wrote: "I asked you most of all to take care of the poor. And if you knew of people in poverty, you should have pointed them out ... I desire that you give the woman, Pateria, forty *solidi* for the children's shoes and forty bushels of grain"²³¹ Soon he was replacing administrators who would not cooperate with those who would and at the same time adding more in a build-up to a great plan that he had in mind. He understood that expenses must be matched by income. To pay for his increased expenses he liquidated the investment property and paid the expenses in cash according to a budget recorded in the account books. The churchmen were paid four times a year and also personally given a golden coin for their trouble.²³²

Money, however, was no substitute for food in a city that was on the brink of famine. Even the wealthy were going hungry in their villas. The church now owned between 1,300 and 1,800 square miles (3,400 and 4,700 km²) of revenue-generating farmland divided into large sections called *patrimonia*. It produced goods of all kinds, which were sold, but Gregory intervened and had the goods shipped to Rome for. He gave orders to step up production, set quotas and put an administrative structure in place to carry it out. At the bottom was the *rusticus* who produced the goods. Some *rustici* were or owned slaves. He turned over part of his produce to a conductor from whom he leased the land. The latter reported to an *actionarius*, who reported to a *defensor* who reported to a *rector*. Grain, wine, cheese, meat, fish and oil began to arrive at Rome in large quantities, where it was given away for nothing as alms.²³³

Distributions to qualified persons were monthly. However, a certain proportion of the population lived in the streets or were too ill or infirm to pick up their monthly food supply. To them Gregory sent out a small army of charitable persons, mainly monks, every morning with prepared food. It is said that he would not dine until the indigent were fed. When he did dine he shared the family table, which he had saved (and which still exists), with 12 indigent guests. To the needy living in wealthy homes he sent meals he had cooked with his own hands as gifts to spare them the indignity of receiving charity. Hearing of the death of an indigent in a

back room he was depressed for days, entertaining for a time the conceit that he had failed in his duty and was a murderer.²³⁴

These and other good deeds and charitable frame of mind completely won the hearts and minds of the Roman people. They now looked to the papacy for government, ignoring the rump state at Constantinople, which had only disrespect for Gregory, calling him a fool for his pacifist dealings with the Lombards. The office of urban prefect went without candidates. From the time of Gregory the Great to the rise of Italian nationalism the papacy was most influential party ruling in Italy.

Gregory is credited with re-energizing the Church's missionary work among the barbarian peoples of northern Europe. He is most famous for sending a mission, often called the Gregorian mission, under Augustine of Canterbury, prior of Saint Andrew's, where he had perhaps succeeded Gregory, to evangelize the pagan Anglo-Saxons of England. The mission was successful, and it was from England that missionaries later set out for the Netherlands and Germany. The preaching of the true Catholic faith and the elimination of all deviations from it was a key element in Gregory's worldview, and it constituted one of the major continuing policies of his pontificate.²³⁵

In his official documents, Gregory was the first to make extensive use of the term "Servant of the Servants of God" as a papal title, thus initiating a practice that was to be followed by most subsequent popes.

One of Gregory's more interesting beliefs was stated in a sermon where he stated that he believed "that the woman Luke called a sinner and John called Mary was the Mary out of whom Mark declared that seven demons were cast" thus identifying the sinner of Luke 7:37, the Mary of John 11:2 and 12:3 (the sister of Lazarus and Martha of Bethany), and Mary Magdalene, from whom Jesus had cast out seven demons, related in Mark 16:9 as all being the same person. While most Western writers shared this view, it was not seen as a Church teaching, but as an opinion, the pros and cons of which were discussed. With the liturgical changes made in 1969, there is no longer mention of Mary Magdalene as a sinner in Roman Catholic liturgical materials. The Eastern Orthodox Church has never accepted Gregory's identification of Mary Magdalene with the sinful woman.

The amount of Gregory's literary work is astounding, when one considers the many administrative activities that occupied most of his life. Gregory is the only Pope between the fifth and the eleventh centuries whose correspondence and writings have survived enough to form a comprehensive *corpus*, or body. An incomplete list of his writings

contains: sermons - (forty on the Gospels are recognized as authentic, twenty-two on Ezekiel, two on the Song of Songs); "Dialogues", a collection of miracles, signs, wonders, and healings including the popular life of Saint Benedict" Commentary on Job"²³⁶, frequently known even in English-language histories by its Latin title, "Magna Moralia;" "The Rule for Pastors," in which he contrasted the role of bishops as pastors of their flock with their position as nobles of the church: the definitive statement of the nature of the episcopal office.

Copies of some 854 letters have survived, out of an unknown original number recorded in Gregory's time in a register. It is known to have existed in Rome, its last known location, in the 9th century. It consisted of 14 papyrus rolls, now missing. Copies of letters had begun to be made, the largest assembly of 686 by order of Adrian I. The majority of the copies, dating from the 10th to the 15th century, are stored in the Vatican Library.²³⁷

Gregory is most important for the study of the liturgy. He revised the Missal and reformed the ceremonies of the Mass. The Canon of the Mass in its present form derives from him. He revised the liturgical songs of the Church and published them in an Antiphonarium. How much Gregory had to do with the chant that bears his name, however, is not clear.²³⁸ In letters, Gregory remarks that he moved the (Our Father) to immediately after the Roman Canon and immediately before the Fraction. This position is still maintained today in the Roman Liturgy. The pre-Gregorian position is evident in the Ambrosian Rite. Gregory added material to Roman Canon and established the nine Kyries (a vestigial remnant of the litany which was originally at that place) at the beginning of Mass. He also reduced the role of deacons in the Roman Liturgy. Sacramentaries directly influenced by Gregorian reforms are referred to as "Sacramentaria Gregoriana". With the appearance of these sacramentaries, the Western liturgy began to show a characteristic that distinguished it from Eastern liturgical traditions. In contrast to the mostly invariable Eastern liturgical texts, Roman and other Western liturgies since this era have a number of prayers that change to reflect the feast or liturgical season; These variations are visible in the collects and prefaces as well as in the Roman Canon itself. Throughout the Middle Ages he was known as "the Father of Christian Worship" because of his exceptional efforts in revising the Roman worship of his day.

In the Eastern Orthodox Church, Gregory is credited with compiling the Liturgy of the Presanctified Gifts. This liturgy is celebrated on Wednesdays, Fridays, and certain other weekdays during Great Lent in the Eastern Orthodox Church and those Eastern Catholic Churches which follow the Byzantine Rite.

In his official documents, Gregory was the first to make extensive use of the term "Servant of the Servants of God" as a papal title, thus initiating a practice that was to be followed by most subsequent popes.

At times, the establishment of the Gregorian Calendar is erroneously attributed to Gregory; however, that calendar was actually instituted by Pope Gregory XIII in 1582 by way of a papal bull entitled, "Inter gravissimas."

It has been said that Gregory led Europe from enveloping darkness into the first glimmer of dawn. Gregory is commonly accredited with founding the medieval papacy and so many attribute the beginning of medieval spirituality to him.²³⁹ Yet, in doing so, he worked himself into a skeleton, and died in 604, exhausted, but happy in the knowledge that he had, indeed made a difference in the world.

According to the *Catholic Encyclopedia*, he was declared a saint immediately after his death by "popular acclamation".²⁴⁰ In Britain, appreciation for Gregory remained strong even after his death, with him being called "Gregorius noster" (our Gregory) by the British. It was in Britain, at a monastery in Whitby, that the first full length life of Gregory was written, in c. 713.²⁴¹ Appreciation of Gregory in Rome and Italy itself, however, did not come until later. The first *vita* of Gregory written in Italy was not produced until John the Deacon in the 9th century.

John Calvin admired Gregory and declared in his Institutes that Gregory was the last good pope.²⁴² In England, Gregory is revered as the apostle of the land. They regarded him as the source of their conversion.

The Eastern Orthodox Church and the associated Eastern Catholic Churches continue to commemorate St. Gregory on 12 March. The occurrence of this date during Great Lent is considered appropriate in the Byzantine Rite, which traditionally associates Saint Gregory with the Divine Liturgy of the Presanctified Gifts, celebrated only during that liturgical season. Other Churches also honor Saint Gregory: the Church of England on 3 September, the Evangelical Lutheran Church in America and the Episcopal Church in the United States on 12 March.

A traditional procession is held in Zejtun, Malta in honor of Saint Gregory (San Girgor) on Easter Wednesday, which most often falls in April, the range of possible dates being 25 March to 28 April. The feast day of St. Gregory also serves as a commemorative Day for the former pupils of Downside School, the so-called Old Gregorians. Traditionally, the OG ties are worn by all of the society's members on this day.

The namesake church of San Gregorio al Celio (largely rebuilt from the original edifices during the 17th and 18th centuries) remembers his work. One of the three oratories annexed, the oratory of St. Silvia, is said to lie over the tomb of Gregory's mother.

Gregory is a Doctor of the Catholic Church. The current Roman Catholic calendar of saints, revised in 1969 as instructed by the Second Vatican Council, celebrates St. Gregory the Great on 3 September. Before that, the General Roman Calendar assigned his feast day to 12 March, the day of his death in 604. This day always falls within Lent, during which there are no obligatory memorials. For this reason his feast day was moved to 3 September the day of his episcopal consecration in 590.

He is the patron saint of musicians, singers, students, and teachers.

Saint Benedict of Nursia

Note: In all truth and strictly speaking, Saint Benedict has no place in this study. He is not known as a Father of the Church, nor is he known for his political acumen, theology, or contribution to Church Doctrine. When measured against his own rule, however, Saint Benedict was a success, for he was so humble that he left hardly a trace of himself, except for the work he did for God: his work and his prayer. He is included herein for the simple fact that, as this is **my** "Great Paper," and I am particularly interested in Benedict, he is included because I want to know more about him.

Apart from a short poem, attributed to Mark of Monte Cassino, the only ancient account of Benedict is found in the second volume of Pope Gregory I's four-book Dialogues, thought to have been written in 593. The authenticity of this work has been hotly disputed, especially by Dr Francis Clarke in his two volume work The Pseudo-Gregorian Dialogues. Book Two consists of a prologue and thirty-eight succinct chapters.

Gregory did not set out to write a chronological, historically anchored story of St. Benedict, but he did base his anecdotes on direct testimony. To establish his authority, Gregory explains that his information came from what he considered the best sources: a handful of Benedict's disciples who lived with the saint and witnessed his various miracles. These followers, he says, are Constantinus, who succeeded Benedict as Abbot of Monte Cassino; Valentinianus; Simplicius; and Honoratus, who was abbot of Subiaco when St Gregory wrote his Dialogues.

In Gregory's day, history was not recognized as an independent field of study; it was a branch of grammar or rhetoric, and "historia," (defined as 'stories') and summed up the approach of the learned when they wrote

what was, at that time, considered 'history.' Gregory's Dialogues, Book Two, then, an authentic medieval hagiography casts as a conversation between the Pope and his deacon Peter, a story which is designed to teach spiritual lessons.

It is alternately, and directly from Gregory's Dialogues, and directly from The Catholic Encyclopedia article, "Saint Benedict" that the following information is taken:

From the Catholic Encyclopedia:

Benedict was the son of a Roman noble of Nursia, the modern Norcia, in Umbria. A tradition which Bede accepts makes him a twin with his sister Scholastica. St Gregory's narrative makes it impossible to suppose him younger than 19 or 20. He was old enough to be in the midst of his literary studies, to understand the real meaning and worth of the dissolute and licentious lives of his companions, and to have been deeply affected himself by the love of a woman. He was capable of weighing all these things in comparison with the life taught in the Gospels, and chose the latter. He was at the beginning of life, and he had at his disposal the means to a career as a Roman noble; clearly he was not a child. If the date for his birth is accepted as 480, we may fix the date of his abandonment of his studies and leaving home at about 500.

Benedict does not seem to have left Rome for the purpose of becoming a hermit, but only to find some place away from the life of the great city. He took his old nurse with him as a servant and they settled down to live in Enfide, near a church to St Peter, in some kind of association with "a company of virtuous men" who were in sympathy with his feelings and his views of life. Enfide, which the tradition of Subiaco identifies with the modern Affile, is in the Simbruini mountains, about forty miles from Rome and two miles from Subiaco.

From Saint Gregory:

A short distance from Enfide is the entrance to a narrow, gloomy valley, penetrating the mountains and leading directly to Subiaco. Crossing the Aniene and turning to the right, the path rises along the left face off the ravine and soon reaches the site of Nero's villa and of the huge mole which formed the lower end of the middle lake; across the valley were ruins of the Roman baths, of which a few great arches and detached masses of wall still stand. Rising from the mole upon 25 low arches, the foundations of which can even yet be traced, was the bridge from the villa to the baths, under these the waters of the middle lake poured in a wide fall into the lake below. The ruins of these vast buildings and the wide

sheet of falling water closed up the entrance of the valley to Saint Benedict as he came from Enfide; today the narrow valley lies open, closed only by the far-off mountains. The path continues to ascend, and the side of the ravine, on which it runs, becomes steeper, until a cave may be reached, above which the mountain rises almost perpendicularly; On the right, it strikes in a rapid descent down to where, in St Benedict's day, 500 feet (150 m) below, lay the blue waters of the lake. The cave has a large triangular-shaped opening and is about ten feet deep.

On his way from Enfide, Benedict met a monk, Romanus of Subiaco, whose monastery was on the mountain above the cliff overhanging the cave. Romanus had discussed with Benedict the purpose which had brought him to Subiaco, and had given him the monk's habit. By his advice Benedict became a hermit and for three years, unknown to men, lived in this cave above the lake.

From the Catholic Encyclopedia:

Saint Gregory tells little of these years. He next speaks of Benedict no longer as a youth (*puer*), but as a man (*vir*) of God. Romanus, he twice tells us, served the saint in every way he could. The monk apparently visited him frequently, and on fixed days brought him food.

To continue Saint Gregory's narrative:

During these three years of solitude, broken only by occasional communications with the outer world and by the visits of Romanus, Benedict matured both in mind and character, in knowledge of himself and of his fellow-man, and at the same time he became not merely known to, but secured the respect of, those about him; so much so that on the death of the abbot of a monastery in the neighborhood (identified by some with Vicovaro), the community came to him and begged him to become its abbot. Benedict was acquainted with the life and discipline of the monastery, and knew that "their manners were diverse from his and therefore that they would never agree together: yet, at length, overcome with their entreaty, he gave his consent".

The experiment failed; the monks tried to poison him, and he returned to his cave. The legend states that they first tried to poison his drink. He prayed a blessing over the cup and the cup shattered. They then tried to poison him with poisoned bread. When he prayed a blessing over the bread, a raven swept in and took the loaf away. From this time his miracles seem to have become frequent, and many people, attracted by his sanctity and character, came to Subiaco to be under his guidance. For them he built in the valley twelve monasteries, in each of which he

placed a superior with twelve monks. In a thirteenth he lived with a few, such as he thought would more profit and be better instructed by his own presence. He remained, however, the father, or abbot, of all. With the establishment of these monasteries, he began schools for children; among the first to be brought there were Saint Maurus and Saint Placidus.

The life at Subiaco and the character of St. Benedict attracted many to the new monasteries, and their increasing numbers and growing influence came the inevitable jealousy and persecution, which culminated with a vile attempt of a neighboring priest to scandalize the monks by an exhibition of naked women, dancing in the courtyard of the saint's monastery. To save his followers from further persecution Benedict left Subiaco and went to Monte Cassino.

Upon the crest of Monte Cassino there was an ancient chapel in which the foolish and simple country people, according to the custom of the old Gentiles, worshipped the god Apollo. Round about it likewise upon all sides there were woods for the service of devils, in which, even to that very time, the mad multitude of infidels did offer most wicked sacrifice. The man of God, coming hither, feat in pieces the idol, overthrew the altar, set fire on the woods and in the temple of Apollo built the oratory of St. Martin: and where the altar of the same Apollo was, he made an oratory of St. John: and by his continual preaching he brought the people dwelling in those parts to embrace the faith of Christ. On this spot the saint built his monastery. His experience at Subiaco had led him to alter his plans, and now, instead of building several houses with a small community in each, he kept all his monks in one monastery and provided for its government by appointing a prior and deans. We find no trace in his Rule, which was most probably written at Monte Cassino, of the view which guided him when he built the twelve small monasteries at Subiaco. The life which we have witnessed at Subiaco was renewed at Monte Cassino, but the change in the situation and local conditions brought a corresponding modification in the work undertaken by the monks. Subiaco was a retired valley away in the mountains and difficult of access; Cassino was on one of the great highways to the south of Italy, and at no great distance from Capua. This brought the monastery into more frequent communication with the outside world. It soon became a centre of influence in a district in which there was a large population, with several dioceses and other monasteries. Abbots came to see and advise with Benedict. Men of all classes were frequent visitors, and he numbered nobles and bishops among his intimate friends. There were nuns in the neighborhood whom the monks went to preach to and to teach. There was a village nearby in which St. Benedict preached and made many

converts The monastery became the protector of the poor, their trustee their refuge in sickness, in trial, in accidents, in want.

Thus during the life of the saint we find what has ever since remained a characteristic feature of Benedictine houses, i.e. the members take up any work which is adapted to their peculiar circumstances, any work which may be dictated by their necessities. Thus we find the Benedictines teaching in poor schools and in the universities, practicing the arts and following agriculture, undertaking the care of souls, or devoting themselves wholly to study. No work is foreign to the Benedictine, provided only it is compatible with living in community and with the performance of the Divine Office. This freedom in the choice of work was necessary in a Rule which was to be suited to all times and places, but it was primarily the natural result of the which St. Benedict had in view, and which he differs from the founders of later orders. These later had in view some special work to which they wished their disciples to devote themselves; St. Benedict's purpose was only to provide a Rule by which anyone might follow the Gospel counsels, and live, and work and pray, and save his soul.

And now, quoting from the Catholic Encyclopedia article on Saint Benedict:

St. Gregory's narrative of the establishment of Monte Cassino does little more for us than to supply disconnected incidents which illustrate the daily life of the monastery. We gain only a few biographical facts. From Monte Cassino St. Benedict founded another monastery near Terracina, on the coast, about forty miles distant. To the wisdom of long experience and to the mature virtues of the saint, was now added the gift of prophecy, of which St. Gregory gives many examples. Celebrated among these is the story of the visit of Totila, King of the Goths, in the year 543, when the saint

(again, from Saint Gregory):

"rebuked him for his wicked deeds, and in a few words told him all that should befall him, saying 'Much wickedness do you daily commit, and many sins have you done: now at length give over your sinful life. Into the city of Rome shall you enter, and over the sea shall you pass: nine years shall you reign, and in the tenth shall you leave this mortal life.' The king, hearing these things, was wonderfully afraid, and desiring the holy man to commend him to God in his prayers he departed: and from that time forward he was nothing so cruel as before he had been. Not long after he went to Rome, sailed over into Sicily, and in the tenth year of his reign he lost his kingdom together with his life."

The Catholic Encyclopedia:

Totila's visit to Monte Cassino in 543 is the only certain date we have in the saint's life. It must have occurred when Benedict was advanced in age. Abbot Tosti, following others, puts the saint's death in the same year. Just before his death we hear for the first time of his sister Scholastica.

Saint Gregory:

"She had been dedicated from her infancy to Our Lord, and used to come once a year to visit her brother. To whom the man of God went not far from the gate to a place that did belong to the abbey, there to give her entertainment". They met for the last time three days before Scholastica's death, on a day "when the sky was so clear that no cloud was to be seen". The sister begged her brother to stay the night, "but by no persuasion would he agree unto that, saying that he might not by any means tarry all night out of his abbey.... The nun receiving this denial of her brother, joining her hands together, laid them on the table; and so bowing her head upon them, she made her prayers to Almighty God, and lifting her head from the table, there fell suddenly such a tempest of lightening and thundering, and such abundance of rain, that neither venerable Bennet, nor the monks that were with him, could put their head out of door." Three days later, "Benedict beheld the soul of his sister, which was departed from her body, in the likeness of a dove, to ascend into heaven: who rejoicing much to see her great glory, with hymns and lauds gave thanks to Almighty God, and did impart news of this her death to his monks whom also he sent presently to bring her corpse to his abbey, to have it buried in that grave which he had provided for himself."

From the Catholic Encyclopedia:

It would seem to have been about this time that St. Benedict had that wonderful vision in which he came as near to seeing God as is possible for man in this life. St. Gregory and St. Bonaventure say that Benedict saw God and in that vision of God saw the whole world. St. Thomas will not allow that this could have been. Urban VIII, however, does not hesitate to say that "the saint merited while still in this mortal life, to see God Himself and in God all that is below him". If he did not see the Creator, he saw the light which is in the Creator, and in that light, as St. Gregory says, "saw the whole world gathered together as it were under on beam of the sun. At the same time he saw the soul of Germanus, Bishop of Capua, in a fiery globe carried up by the angels to Heaven."

From Saint Gregory:

Once more the hidden things of God were shown to him, and he warned his brethren, both "those that lived daily with him and those that dwelt far off" of his approaching death. "Six days before he left this world he gave orders to have his sepulchre opened, and forthwith falling into an ague, he began with burning heat to wax faint; and when as the sickness daily increased, upon the sixth day he commanded his monks to carry him into the oratory, where he did arm himself receiving the Body and Blood of our Saviour Christ; and having his weak body holden up betwixt the hands of his disciples, he stood with his own hands lifted up to heaven; and as he was in that manner praying, he gave up the ghost."

From the Catholic Encyclopedia:

He was buried in the same grave with his sister "in the oratory of St. John the Baptist, which [he] himself had built when he overthrew the altar of Apollo." There is some doubt whether the relics of the saint are still at Monte Cassino, or whether they were moved in the seventh century to Fleury. Abbot Tosti in his life of St. Benedict, discusses the question at length and decides the controversy in favour of Monte Cassino.

Perhaps the most striking characteristics in St. Benedict are his deep and wide human feeling and his moderation. The former reveals itself in the many anecdotes recorded by St. Gregory. We see it in his sympathy and care for the simplest of his monks; his hastening to the help of the poor Goth who had lost his bill-hook; spending the hours of the night in prayer on the mountain to save his monks the labor of carrying water, and to remove from their lives a "just cause of grumbling"; staying three days in a monastery to help to induce one of the monks to "remain quietly at his prayers as the other monks did", instead of going forth from the chapel and wandering about "busying himself worldly and transitory things". He lets the crow from the neighboring woods come daily when all are at dinner to be fed by himself. His mind is always with those who are absent; sitting in his cell he knows that Placid is fallen into the lake; he foresees the accident to the builders and sends a warning to them; in spirit and some kind of real presence he is with the monks "eating and refreshing themselves" on their journey, with his friend Valentinian on his way to the monastery, with the monk taking a present from the nuns, with the new community in Terracina. Throughout St. Gregory's narrative he is always the same quiet, gentle, dignified, strong, peace-loving man who by the subtle power of sympathy becomes the centre of the lives and interests of all about him. We see him with his monks in the church, at their reading, sometimes in the fields, but more commonly in his cell, where frequent messengers find him "weeping silently in his prayers", and in the night hours standing at "the window of his cell in the tower, offering up his prayers to

God"; and often, as Totila found him, sitting outside the door of his cell, or "before the gate of the monastery reading a book".

He has given his own portrait in his ideal picture of an abbot, (From The Rule):

It beseemeth the abbot to be ever doing some good for his brethren rather than to be presiding over them. He must, therefore, be learned in the law of God, that he may know whence to bring forth things new and old; he must be chaste, sober, and merciful, ever preferring mercy to justice, that he himself may obtain mercy. Let him hate sin and love the brethren. And even in his corrections, let him act with prudence, and not go too far, lest while he seeketh too eagerly to scrape off the rust, the vessel be broken. Let him keep his own frailty ever before his eyes, and remember that the bruised reed must not be broken. And by this we do not mean that he should suffer vices to grow up; but that prudently and with charity he should cut them off, in the way he shall see best for each, as we have already said; and let him study rather to be loved than feared. Let him not be violent nor over anxious, not exacting nor obstinate, not jealous nor prone to suspicion, or else he will never be at rest. In all his commands, whether spiritual or temporal, let him be prudent and considerate. In the works which he imposeth let him be discreet and moderate, bearing in mind the discretion of holy Jacob, when he said: 'If I cause my flocks to be overdriven, they will all perish in one day'. Taking, then, such testimonies as are borne by these and the like words to discretion, the mother of virtues, let him so temper all things, that the strong may have something to strive after, and the weak nothing at which to take alarm.

And it is here that we return to research:

The early Middle Ages have been called "the Benedictine centuries."²⁴³ In April 2008, Pope Benedict XVI discussed the influence St Benedict had on Western Europe. The pope said that "with his life and work St Benedict exercised a fundamental influence on the development of European civilization and culture" and helped Europe to emerge from the "dark night of history" that followed the fall of the Roman empire.²⁴⁴

To this day, The Rule of St. Benedict is the most common and influential Rule used by monasteries and monks, more than 1,400 years after its writing.

The influence of St Benedict produced "a true spiritual ferment" in Europe, and over the coming decades his followers spread across the continent to establish a new cultural unity based on Christian faith.

Saint Benedict died at Monte Cassino, Italy, while standing in prayer to God. According to tradition, this occurred on 24 March 547. He was named patron protector of Europe by Pope Paul VI in 1964. In 1980, Pope John Paul II declared him co-patron of Europe, together with Saints Cyril and Methodius.

In the pre-1970 Roman Calendar, his feast is kept on the day of his death, 21 March. Because on that date his liturgical memorial would always be impeded by the observance of Lent, the reform of the General Roman Calendar set an obligatory memorial for him on 11 July, the date on which some monasteries commemorated the translation of his relics to the monastery of St. Benoit-sur-Loire in Northern France. His memorial on 21 March was removed from the General Roman Calendar but is retained in the Roman Martyrology.

The Orthodox Church commemorates St. Benedict on 14 March.

The Anglican Communion has no single universal calendar, but a provincial calendar of saints is published in each Province. In almost all of these, St Benedict is commemorated on 11 July annually.

Saint Basil

St. Basil was born into the wealthy Catholic family of Basil the Elder, a famous rhetor, or public speaker, and Emmelia of Caesarea around 330 in Caesarea Mazaca in Cappadocia (now known as Kayseri, Turkey).²⁴⁵ It was a large household, consisting of ten children, the parents, and Basil's grandmother, Macrina the Elder. His parents were known for their piety, and his maternal grandfather was a Christian martyr, executed in the years prior to Constantine I's conversion.²⁴⁶ Four of Basil's siblings are known by name, and considered to be saints by various Christian traditions, as are his parents and grandmother. His older sister, Macrina the Younger, was a well-known nun. His younger brother Peter served as bishop of Sebaste in Armenia, and wrote a series of well-known theological treatises. His brother Naucratius was an anchorite, and inspired much of Basil's theological work. Perhaps the most influential of Basil's siblings was his younger brother Gregory. Gregory was appointed by Basil to be the bishop of Nyssa, and he produced a number of writings defending Nicene theology and describing the life of early Christian monastics. Saint Gregory of Nyssa is also celebrated as one of the Church Fathers.

Shortly after Basil's birth, the family moved to the estate of his grandmother Macrina, in the region of Pontus. There, Basil received an excellent classical education in his home by his father and grandmother. He was greatly influenced by the elder Macrina, who herself was a student of

Gregory Thaumaturgus.^{[247} Following the premature death of his father during his teenage years, Basil returned to Caesarea in Cappadocia around 350-51 to begin his formal education. There he met Gregory of Nazianzus, who would become a lifetime friend.²⁴⁸ Together, Basil and Gregory went on to study in Constantinople, where they would have listened to the lectures of Libanius. Finally, the two spent almost six years in Athens beginning around 349, where they met a fellow student who would become the emperor Julian the Apostate. It was at Athens that he began to first think about living a life focused on Christian principles.

Returning from Athens around 355, Basil briefly practiced law and taught rhetoric in Caesarea.²⁴⁹ A year later, Basil's life would change radically and profoundly after he encountered Eustathius of Sebaste, a charismatic bishop and ascetic. He recalled the experience in a letter: "Much time had i spend in vanity, and had wasted nearly all my youth acquiring the sort of wisdom made foolish by God. Then once, like a man roused from deep sleep, I turned my eyes to the marvelous light of the truth of the Gospel, and I perceived the useless of the 'wisdom of the princes of this world, that come to naught,' I wept many tears over my miserable life, and I prayed that I might receive guidance to admit me to the doctrines of true religion."²⁵⁰

After receiving the sacrament of baptism, Basil traveled in 357 to Palestine, Egypt, Syria and Mesopotamia to study ascetics and monasticism.²⁵¹ While impressed by the piety of the ascetics, the ideal of solitary life held little appeal to him. Rather, he turned his attention toward communal religious life. After dividing his fortunes among the poor he went briefly into solitude near Neocaesaria on the Iris. Basil soon ventured out of this solitude, and by 358 he was gathering around him a group of like-minded disciples, including his brother Peter. Together they founded a monastic settlement on his family estate at Arnesi in Pontus. Joining him there were his mother Emmelia, then widowed, his sister Macrina and several other women, gave themselves to a pious life of prayer and charitable works. His friendship with Gregory of Nazianus endured. In 358 he wrote to him, asking Gregory to join him in Arnesi. Gregory eventually agreed to come; together, they collaborated on the production of the "Philocalia", an anthology drawn from Origen.²⁵²

It was here that Basil wrote his "Rule", or works regarding monastic communal life, which are accounted as being pivotal in the development of the monastic tradition of the Eastern Church and have led to his being called the "father of Eastern communal monasticism".²⁵³

Gregory then decided to return to his family in Nazianzus.

Basil attended the Council of Constantinople in 360. It was here that he first sided with the Homoiousians, a semi-Arian faction who taught that the Son was of like substance with the Father, neither the same (one substance) nor different from him.²⁵⁴ Its members included Eustathius, who had been Basil's mentor in asceticism. The Homoiousians opposed the Arianism of Eunomius but refused to join with the supporters of the Nicene Creed, who professed that the members of the Trinity were of one substance ("homoousios"). This stance put him at odds with his bishop, Dianius of Caesarea, who had subscribed only to the earlier Nicene form of agreement. Some years later Basil abandoned the Homoiousians, emerging instead as a supporter of the Nicene Creed.²⁵⁵

In 362 Basil was ordained a deacon by Bishop Meletius of Antioch. He was summoned by Eusebius to his city, and was ordained presbyter of the Church there in 365. His ordination was probably the result of the entreaties of his ecclesiastical superiors, who wished to use his talents against the Arians, who were numerous in that part of the country and were favored by the Arian emperor, Valens, who then reigned in Constantinople.

Basil and Gregory of Nazianzus spent the next few years combating the Arian heresy, which threatened to divide the region of Cappadocia. The two friends then entered a period of close fraternal cooperation as they participated in a great rhetorical contest of the Caesarean church precipitated by the arrival of accomplished Arian theologians and rhetors.²⁵⁶ In the subsequent public debates, presided over by agents of Valens, Gregory and Basil emerged triumphant. This success confirmed for both Gregory and Basil that their futures lay in administration of the church. Basil next took on functional administration of the Diocese of Caesarea. Eusebius is reported as becoming jealous of the reputation and influence which Basil quickly developed, and allowed Basil to return to his earlier solitude. Later, however, Gregory persuaded Basil to return. Basil did so, and became the effective manager of the diocese for several years, while giving all the credit to Eusebius.

In 370, Eusebius died, and Basil was chosen to succeed him, though not without violent disturbances. He was consecrated bishop on June 14, 370.²⁵⁷ His new post as bishop of Caesarea also gave him the powers of exarch of Pontus and metropolitan of five suffragan bishops, many of whom had opposed him in the election for Eusebius's successor. It was then that his great powers were called into action. He went his way preaching, instructing, and looking after his flock. Hot-blooded and somewhat imperious, Basil was also generous and sympathetic. He personally organized a soup kitchen and distributed food to the poor

during a famine following a drought. He gave away his personal family inheritance to benefit the poor of his diocese.²⁵⁸

His letters show that he actively worked to reform thieves and prostitutes. They also show him encouraging his clergy not to be tempted by wealth or the comparatively easy life of a priest, and that he personally took care in selecting worthy candidates for holy orders. He also had the courage to criticize public officials who failed in their duty of administering justice. At the same time, he preached every morning and evening in his own church to large congregations. Few bishops had so fearlessly excoriated the rich and pointed out their obligations as stewards of their wealth. This Basil did. He built an industrial school to train the unskilled in the trades, and in addition, he built a large complex just outside Caesarea, called the Basiliad, which included a poorhouse, hospice, and hospital, and was regarded at the time as one of the wonders of the world.²⁵⁹

His zeal for orthodoxy did not blind him to what was good in an opponent; and for the sake of peace and charity he was content to waive the use of orthodox terminology when it could be surrendered without a sacrifice of truth. The Emperor Valens, who was an adherent of the Arian philosophy, sent his prefect Modestus to at least agree to a compromise with the Arian faction. Basil's adamant negative response prompted Modestus to say that no one had ever spoken to him in that way before. Basil replied, "Perhaps you have never yet had to deal with a bishop." Modestus reported back to Valens that he believed nothing short of violence would avail against Basil. Valens was apparently unwilling to engage in violence. He did however issue orders banishing Basil repeatedly, none of which succeeded. Valens came himself to attend when Basil celebrated the Divine Liturgy on the Feast of the Theophany (Epiphany), and at that time was so impressed by Basil that he donated to him some land for the building of the Basiliad. This interaction helped to define the limits of governmental power over the church.^[Burns]

Basil then had to face the growing spread of Arianism. This belief system, which denied that Christ was consubstantial with the Father, was quickly gaining adherents and was seen by many, particularly those in Alexandria most familiar with it, as posing a threat to the unity of the church.^[29] Basil entered into connections with the West, and with the help of Athanasius, he tried to overcome its distrustful attitude toward the Homoiousians. The Homoiousians believed that God the Father and Jesus his son were identical in substance, with the "neo-Arian" position that God the Father is "incomparable" and therefore the Son of God can not be described in any sense as "equal in substance or attributes" but only "like" the Father in some subordinate sense of the term. The difficulties had been enhanced by bringing in the question as to the essence of the Holy Spirit. Although

Basil advocated objectively the consubstantiality of the Holy Spirit with the Father and the Son, he belonged to those, who, faithful to Eastern tradition, would not allow the predicate *homoousios* to the former; for this he was reproached as early as 371 by the Orthodox zealots among the monks, and Athanasius defended him. He maintained a relationship with Eustathius despite dogmatic differences. Conversely, Basil was grievously offended by the extreme adherents of Homousianism, who seemed to him to be reviving the Sabellian heresy. This was the nontrinitarian belief that the Heavenly Father, Resurrected Son and Holy Spirit are different modes or aspects of one God, as perceived by the believer, rather than three distinct persons in God Himself.

Basil corresponded with Pope Damasus in the hope of having the Roman bishop condemn heresy wherever found, both in the East and West. The Pope's apparent indifference upset Basil's zeal and he turned around in distress and sadness.

He did not live to see the end of the factional disturbances and the complete success of his continued exertions in behalf of the Church. He suffered from liver illness and his excessive asceticism seems to have hastened him to an early death. Saint Basil died on January 1, at the age of forty-nine.

He was a famous preacher, and many of his homilies, including a series of Lenten lectures on the "Hexaemeron" (the Six Days of Creation), and an exposition of the psalter, have been preserved. Some, like that against usury and that on the famine in 368, are valuable for the history of morals; others illustrate the honor paid to martyrs and relics; the address to young men on the study of classical literature shows that Basil was lastingly influenced by his own education, which taught him to appreciate the propaedeutic (introductory) importance of the classics.²⁶⁰

In his exegesis Basil was a great admirer of Origen and the need for the spiritual interpretation of Scripture, as his co-editorship of the "Philokalia" with Gregory of Nazianzen testifies. In his work on the Holy Spirit, he asserts that "to take the literal sense and stop there, is to have the heart covered by the veil of Jewish literalism. Lamps are useless when the sun is shining." He frequently stresses the need for reserve in doctrinal and sacramental matters. At the same time he was against the wild allegories of some contemporaries. Concerning this, he wrote:

"I know the laws of allegory, though less by myself than from the works of others. There are those, truly, who do not admit the common sense of the Scriptures, for whom water is not water, but some other nature, who see in a plant, in a fish, what their fancy wishes, who change the nature of

reptiles and of wild beasts to suit their allegories, like the interpreters of dreams who explain visions in sleep to make them serve their own end."²⁶¹

It is in the ethical manuals and moral sermons that the practical aspects of his theoretical theology are illustrated. For example, it is in his "Sermon to the Lazicans" that we find St. Basil explaining how it is our common nature that obliges us to treat our neighbor's natural needs (e.g., hunger, thirst) as our own, even though our neighbor is a separate individual. Later theologians explicitly explain this as an example of how the saints become an image of the one common nature of the persons of the Trinity.

His three hundred letters reveal a rich and observant nature, which, despite the troubles of ill-health and ecclesiastical unrest, remained optimistic, tender and even playful. His principal efforts as a reformer were directed towards the improvement of the liturgy, and the reformation of the monastic institutions of the East.

Most of his extant works, and a few spuriously attributed to him, are available in the "Patrologia Graeca", which includes Latin translations of varying quality. Several of St. Basil's works have appeared in the late twentieth century in the "Sources Chrétiennes" collection.

St Basil of Caesarea holds a very important place in the history of Christian liturgy, coming as he did at the end of the age of persecution. Basil's liturgical influence is well attested in early sources. Though it is difficult at this time to know exactly which parts of the Divine Liturgies which bear his name are actually his work, a vast corpus of prayers attributed to him has survived in the various Eastern Christian churches. Tradition also credits Basil with the elevation of the iconostasis to its present height.²⁶²

Most of the liturgies bearing the name of Basil are not entirely his work in their present form, but they nevertheless preserve a recollection of Basil's activity in this field in formularizing liturgical prayers and promoting church-song. Patristics scholars conclude that the Liturgy of Saint Basil "bears, unmistakably, the personal hand, pen, mind and heart of St. Basil the Great."²⁶³

One liturgy that can be attributed to him is "The Divine Liturgy of Saint Basil the Great", a liturgy that is somewhat longer than the more commonly used "Divine Liturgy of St. John Chrysostom." The difference between the two is primarily in the silent prayers said by the priest, and in the use of the hymn to the Theotokos, "All of Creation," instead of the "Axion Estin" of Saint John Chrysostom's Liturgy. Chrysostom's Liturgy has come to replace Saint Basil's on most days in the Eastern Orthodox and Byzantine Catholic

liturgical traditions. However, they still use Saint Basil's Liturgy on certain feast days: the first five Sundays of Great Lent; the Eves of Nativity and Theophany; and on Great and Holy Thursday and Holy Saturday; and the Feast of Saint Basil, January 1 (for those churches which follow the Julian Calendar, their January 1 falls on January 14 of the Gregorian Calendar).²⁶⁴

Through his examples and teachings Basil effected a noteworthy moderation in the austere practices which were previously characteristic of monastic life. He is also credited with coordinating the duties of work and prayer to ensure a proper balance between the two.²⁶⁵

Basil is remembered as one of the most influential figures in the development of Christian monasticism. Not only is Basil recognized as the father of Eastern monasticism; historians recognize that his legacy extends also to the Western church, largely due to his influence on Saint Benedict. Patristic scholars such as Meredith assert that Benedict himself recognized this when he wrote in the epilogue to his *Rule* that his monks, in addition to the Bible, should read "the confessions of the Fathers and their institutes and their lives and the "Rule of our Holy Father, Basil."²⁶⁶

In Greek tradition, his name was given to Father Christmas and he is supposed to visit children and give presents every January 1 (St Basil's Day) — unlike other traditions where Saint Nicholas arrives either on December 6 (Saint Nicholas Day) or on Christmas Eve (December 24). It is traditional on St. Basil's Day to serve "Vasilopita", a rich bread baked with a coin inside. It is customary on his feast day to visit the homes of friends and relatives, to sing New Year carols, and to set an extra place at the table for Saint Basil. In Greek tradition and according to historical records, St. Basil, of Greek heritage, is the original "Father Christmas", who being born into a wealthy family, gave away all his possessions to the poor and those in need, the underprivileged and children.²⁶⁷ A similar story exists for another Greek bishop, St. Nicholas of Myra. Over the centuries the two have been merged but the Western "Santa Claus" is St. Nicholas and the Eastern "Santa Claus" is St. Basil.

As a result of his influence, numerous religious orders in Eastern Christianity bear his name. In the Roman Catholic Church, the Basilian Fathers, also known as The Congregation of St. Basil, an international order of priests and students studying for the priesthood, is named after him.

The Eastern Orthodox Church and Eastern Catholic Churches have given him the title of Great Hierarch. The Eastern Orthodox Church and the Roman Catholic Church have also named him a Doctor of the Church.

Since Saint Basil died on January 1 the Eastern Orthodox Church celebrates his feast day together with that of the Feast of the Circumcision on that day. This was also the day on which the Roman Catholic calendar of saints celebrated it at first; but in the 13th century it was moved to June 14, a date believed to be that of his ordination as Bishop, and it remained on that date until the 1969 revision of the calendar, which moved it to January 2, rather than January 1, because the latter date is occupied by the Solemnity of Mary, Mother of God. On January 2 Saint Basil is celebrated together with Saint Gregory Nazianzen. Some traditionalist Catholics continue to observe pre-1970 calendars.

The Anglican Church celebrates Saint Basil's feast on January 2, but the Episcopal Church celebrates it on June 14.

In the Byzantine Rite, January 30 is the Synaxis of the Three Holy Hierarchs, in honor of Saint Basil, Saint Gregory the Theologian and Saint John Chrysostom.

The Coptic Orthodox Church of Alexandria celebrates the feast day of Saint Basil on the 6th of Tobi (6th of Terr on the Ethiopian calendar of the Ethiopian Orthodox Tewahedo Church). At present, this corresponds to January 14, January 15 during leap year.

There are numerous relics of Saint Basil throughout the world. One of the most important is his head, which is preserved to this day at the monastery of the Great Lavra on Mount Athos in Greece. The mythical sword Durandal is said to contain some of Basil's blood.

Conclusions

To combine and paraphrase Genesis 1:1-2: "In the beginning, the earth was without form and void." This is an extremely apt quote regarding my knowledge of the Fathers of the Church, and that of Patristic Wisdom, before beginning this course of study. During the research and writing of this paper, I have learned a great deal, and in that process I have found that there is an overwhelming abundance of history, doctrine, theology, and wisdom I have yet to learn.

In these concluding remarks, rather than to expound on the wisdom of the Father of the Church that have been examined in this study, and to endeavor to analyze their beliefs in great detail, I am simply going to summarize and relate some of the more interesting points that I seem to have learned and internalized. The following is by no means a comprehensive list, however, these are the things that have continued to stand out in my mind.

Clement of Rome was the first to affirm the apostolic authority of the clergy. Saint Ignatius expounded on the roles of clergy, and was the first to use the term 'priest' in reference to the clergy. He was also one of the first to promote replacing the sabbath with the Lord's day, and the first to use the word catholic in reference to the church, as well as to define apostolic succession

Polycarp was the first to compile the new testament.

Irenaeus classified the books of the Bible into the old and new testaments, was instrumental in explaining the apostles creed, and asserted that all 4 gospels are canonic. He attested that the Gospel of John was written by John and that the Gospel of Luke was written by Luke. He was adamant that the Bishop and Church of Rome was to be held as preeminent, and was one of the first of the church leaders to advocate infant baptism. He also stressed the importance of apostolic succession.

Origen wrote assembled the first cross reference bible, and was Instrumental in forming the formation of the new testament.

Athanasius fought heresy, and perhaps saved Christianity as we know it today, and was able to elaborate on the Trinity. He is also known as the father of the Bible as we know it today.

John Chrysostom, the "man of the golden mouth, was an example to all in how to live as a Christian, was a master preacher, and taught "practical

Christianity." He wrote liturgy and it is from his writing that much of the catechism of catholic church is taken today.

John Chrysostom, the golden mouthed, was an outstanding preacher and teacher, who endeavored to explain the scriptures and the finer points of theology to the general population. He was adamant regarding the wealthier of his churches in taking care of the poorer. It is to John Chrysostom that we owe much of the beauty of our liturgy today. The Catechism of the Roman Catholic Church has much of its basis on John's writing, especially in the area of prayer.

Maximus the Confessor taught the nature of Christ, wrote the biography of The Virgin Mary.

John of Damascus fought iconoclasm and it is probably due to him that we owe the icons and statues that beautify and grace many churches today.

Cyprian of Carthage was the first Latin hymnologist.

Saint Ambrose taught that original sin is universal and therefore children need to be baptized, that angels are mediators of heavenly aid and war against evil, and that each person and state of life, as well as the church, has a guardian angel. He believed that the Mass is a true sacrifice, and he coined the term "Missa" to designate the service. He believed that death is immediately followed by judgment; the saved will go to their reward, however some must endure the cleansing fires first. He doesn't use the word "purgatory," however, and that some will go to hell, but the fire of hell is not material. As an aside, this view of the "cleansing fires" inspired me to research "purgatory."

Jerome simply fascinated me. He is best known for his translation of the Bible into Latin (the Vulgate), and his list of writings is extensive.

Augustine's arguments against magic, differentiating magic from miracle, were crucial in the early Church's fight against paganism and became a central thesis in the later denunciation of witches and witchcraft. He vigorously condemned the practice of induced abortion as a crime, in any stage of pregnancy, and saw the human being as a perfect unity of two substances: soul and body. In his treatise "*On Care to Be Had for the Dead*," he exhorted people to respect the body on the grounds that it belonged to the very nature of the human person: he believed astrology to be an exact and genuine science. Its practitioners were regarded as true men of learning and called *mathemathici*. Later as a bishop he

warned that one should avoid astrologers who combine science and horoscopes. Augustine took the view that everything in the universe was created simultaneously by God, and not in seven calendar days like a plain account of Genesis would require. He argued that the six-day structure of creation presented in the book of Genesis represents a logical framework, rather than the passage of time in a physical way. Augustine agreed strongly with the conventional wisdom of the time, that Christians should be pacifists in their personal lives.

Having read of, and to some extent learned about, the struggles between the different factions in the early church, often leading to violence, bloodshed, and murder, I am reminded of the words of Christ: Do you think I came to bring peace on earth? No, I tell you, but division. Luke 12:51 Sadly, this is true still today. If then, all Christians would but heed to the words of.....and add quote

Having waxed philosophical unintentionally, I return to my previous thoughts regarding the Fathers of the Church and their theology: Stated simply, I am fascinated, intrigued, and thoroughly overcome with the desire to know more. This then, leads to my next question and quandary: to continue to overview the men and women (the Mothers of the Church), about whom I have not hitherto read, or to delve into each one of the above more deeply? This question, alas, will be resolved another day.

Cyril expounded on the role of the Virgin Mary, and it is from his writings and theology that the basis for the veneration of the Virgin Mary found strength.

Glossary

Aeon - in Gnosticism, the emanations of God

Antiphon - music: a sung response

Anchorite - one who, for religious reasons, withdraws from secular society to lead an intensely prayer-oriented, ascetic, and Eucharist-focused life

Apologist - one who writes an "apology," or in defense of a position or theory

Arianism - the belief that Christ was created, and as a creation of God, is distinct from and inferior to, God

Asceticism - lifestyle characterized by abstinence from various sorts of worldly pleasures often with the aim of pursuing religious and spiritual goals

Catechetical – having to do with the teaching of the catechism of the church

Catechumen - one who is learning the catechism of the church

Ciceronian-in the style of Cicero

Coptic – the final style of the Egyptian language

Deification - becoming like Christ

Demiurge - an artisan-like figure responsible for the fashioning and maintenance of the physical universe

Dyophysitism - a 5th-century doctrine that Christ had a dual nature, the divine and the human, united perfectly in Him, but not inextricably blended

Dyothelite – one who believes the doctrine of dyophysitism

Ecclesiology – the branch of theology that is concerned with the nature, constitution, and functions of a church

Eschatology - the study of death and the afterlife; the study of the end of the world

Exegesis - the critical interpretation of a text

Festal Letters/index

Gnosis- knowledge of spiritual truths

Gnosticism- the doctrines of certain pre-Christian pagan, Jewish, and early Christian sects that valued the revealed knowledge of God and of the origin and end of the human race as a means to attain redemption for the spiritual element in humans and that distinguished the Demiurge from the unknowable Divine Being.

Hagiography – the study of the biographies of saints.

Heterodoxy – departure from orthodox beliefs

Homiletical – having to do with homilies, or short sermons

Homoiousianism – the belief that God the Father and Jesus his son were identical in substance, with the "neo-Arian" position that God the Father is "incomparable" and therefore the Son of God can not be described in any sense as "equal in substance or attributes" but only "like" the Father in some subordinate sense of the term.

Hypostases - modes of being

Iamb - poetry term, type of meter in which a short syllable is followed by a long syllable, i.e.: "delay"

Lapsi - those Christian who 'lapsed' back into their former pagan beliefs

Logos - the Word, as in Christ is the Word

Manichaenism - a belief that taught an elaborate cosmology describing the struggle between a good, spiritual world of light, and an evil, material world of darkness

Mariological - having to do with the study of the Virgin Mary

Mariology - the study of the Virgin Mary

Meletianism - the belief that those who had recanted their faith during persecutions should not be received back into the church

Miaphysitism - Miaphysitism holds that in the one person of Jesus Christ, Divinity and Humanity are united in "one nature."

Monothelism – the belief that Jesus Christ had two natures but only one will

Nestorianism - Nestorianism holds that Christ had two loosely-united natures, divine and human

Novatianism - a strict refusal to accept Christians who had denied their faith under persecution

Polemics - a variety of argument or controversy made against one opinion, doctrine, or person

Pneumatic - having to do with the spirit, from Latin pneuma-breath

Presbyters – elders in the church, often priests or pastors

Propaedeutic – having to do with an introduction

Quartodeciman - the 14th and it refers to the date for Passover, or a fixed date for Easter

Sabellianism - the nontrinitarian belief that the Heavenly Father, Resurrected Son and Holy Spirit are different modes or aspects of one God, as perceived by the believer, rather than three distinct persons in God Himself

Sacerdotal - having to do with the idea that a propitiatory sacrifice for sin must be offered by the intervention of an order of men separated to the priesthood.

Soteriology – is the study of religious doctrines of salvation

Symbology - the study of symbols and symbolism

Te Deum - music, a hymn of praise; The title is taken from its opening Latin words, literally as "Thee, O God, we praise".

Theological anthropology - (the study of human soul, body, and spirit in relation to God

Theosis - salvation from unholiness by participation in the life of God

Theotokos - The Mother of God, the Virgin Mary

Valentinianism - a Gnostic movement that was founded by Valentinus

End Notes

About the End Notes: On the advice of Karen Turabian, the use of "ibid." has been omitted and all references are given in their entire form. Also, when the Catholic Encyclopedia has been referenced, it is to be understood that it is to the "Catholic Encyclopedia online edition" article about the subject at hand to which is being referred.

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