

OTHER ANTIOCHIAN AND SYRIAN FATHERS

The Syriac Orthodox Church is one of the most ancient Christian Churches tracing its roots to the Church of Antioch. The disciples were first called Christians in Antioch (Acts 11:26). Apostle Peter is believed to have established a church in Antioch in A.D. 37, the remnants of which are still in Antakya (the modern name of Antioch), Turkey. After the martyrdom of Apostle Peter, he was succeeded by St. Euodius and St. Ignatius as shepherds of the flock in Antioch and in the writings of St. Ignatius we find the growth of the ecclesiastical order of bishops - ordained successors of the Apostles in whom continued the spiritual authorities vested by our Lord in the Apostles. The bishopric of Antioch was recognized in the ecumenical Synod of Nicea (A.D. 325) as one of the Patriarchates of Christendom (along with that of Alexandria and Rome). It produced a line of succession beginning with Apostle Peter which continues to this day in the Syriac Orthodox Church.

Antioch was at the time of Christ the capital of the Roman province of Syria and an important center of commerce. As a city imbued in the Hellenistic culture, Greek was the common language. But the majority of the people in the region, especially outside the cities spoke Syriac, the Edessene dialect of Aramaic, the language spoken by our Lord.

Syriac Christianity has the distinction of developing one of the earliest musical traditions in Christendom. **Early Syriac Christian writers preferred poetry as the mode of theological expression**, employing imagery and symbolism, basic to all human experience. Despite the later Christological controversies of the fourth and fifth centuries, which drew the Syriac tradition along with the rest of Christendom into precise theological positions and resulting schisms, the poetic form continued to be the preferred mode of theological expression in the Syriac churches. The teaching songs of Syriac liturgy express the profound mysteries of the Creator and the creation in a manner that is not didactic but spiritually resonant with the soul.

| FATHER | ACHIEVEMENTS | MAIN WRITINGS |
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| 1 TATIAN THE SYRIAN | 2 nd century. | <i>See: The Early Apologists.</i> |
| 2 MELITO OF SARDIS | 2 nd century | <i>See: The Early Apologists.</i> |
| 3 BARDESSANES, BAR-DAISAN 154 - 222 | <ul style="list-style-type: none"> ❖ A Syrian theologian, commonly reckoned among Gnostics. Born at Edessa. ❖ His theology as known to us is doubtless a mere fraction of his actual theology. His reception of the Pentateuch, which he seemed to contradict, is expressly attested, and there is no reason to suppose that he rejected the ordinary faith of Christians as founded on the Gospels and the writings of the apostles, except on isolated points. The more startling peculiarities of which we hear belong for the most part to an outer region of speculation, which it | <ul style="list-style-type: none"> ❖ Scarcely anything survives of his writings, for a Dialogue concerning Fate, extant in Syriac under the title "<i>Book of the Laws of the Countries</i>," is by his disciple Phillip. ❖ The 56 Hymns of Ephrem, Syrus against Heresies are intended to refute the doctrines of Marcion, Bardaisan, Mani, ❖ On the whole, whatever might have come to Bardaisan through Valentinianism might have easily have come to him directly from the traditions of his race. ❖ The remains of his theology disclose not tracer of the deeper thoughts which moved the Gnostic leaders. That he held a |

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| | <p>may easily have seemed possible to combine with Christianity, more especially with the undeveloped Christianity of Syria in the 3rd Century. The local color is everywhere prominent.</p> <p>❖ In passing over to the new faith, Bardaisan could not shake off the ancient glamour of the stars, or abjure the Semitic love of clothing thoughts in mythological forms.</p> | <p>doctrinal possible intermediate between them and the church is consistent with the circumstances of his life, but is not supported by any internal evidence.</p> |
| <p>4 HARMONIUS</p> | ❖ | ❖ |
| <p>5 أسونا 4TH CENTURY</p> | ❖ | ❖ |
| <p>6 PAPAS, PHAPAS</p> | ❖ | ❖ |
| <p>7 SIMON BAR-SABOË</p> | ❖ Simon Bar-Saboë ‘Catholicus of Seleucia and Ctsiphon | ❖ |
| <p>8 SADOST THE MARTYR</p> | ❖ | ❖ |
| <p>9</p> | <p>أفرام السرياني، ماروثا أسقف مينارقات، آحي الجاثليق، غريغوريوس الراهب، يوسابيوس القيصري، الأسقف طيطوس البصري، الأسقف يوسابيوس الحمصي، فوريلونا (كيرلنيوس).</p> <p>❖</p> | ❖ |
| <p>10 APHRAATES 367</p> | <p>❖ Jacob Aphraates, “the Persian sage,” was a monk and probably became a bishop of the monastery Mar Mathaeus (St. Matthew), east of Mosul, and an important figure in the Mesopotamian hierarchy.</p> <p>❖ His writings have a very great philological value and are of fundamental importance for Syriac syntax.</p> <p>❖ He is as yet hardly influenced by Greek philosophy and</p> | <p>❖ In 1869 W. Wright discovered the Syriac original text of <i>twenty-three demonstrations</i>, wrongly called homilies, which were written in the years 337 (1-10), 344 (11-22) and 345 (23); they give a kind of survey of the whole body of Christian doctrine. He writes on faith (1), charity (2), fasting (3), prayer (4), exhortation to ascetics (6), penance (7), the resurrection of the dead (8), on "Christ, that he is the Son of God" (17). He</p> |

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| | <p>His Christological ideas are those of Nicene Fathers.</p> <ul style="list-style-type: none"> ❖ He defended the unity of the Church against the Gnostics, and treated of Baptism, the Eucharist and Penance rather fully. | <p>frequently attacks the Jews and attaches great importance to asceticism.</p> <ul style="list-style-type: none"> ❖ The Gospels are cited according to Tatian's <i>Diatessaron</i>. |
| 11 | ❖ | ❖ |
| <p>12 ST. EPHRAEM THE SYRIAN CA. 306 -373</p> | <ul style="list-style-type: none"> ❖ St. Ephraem, Deacon, Doctor of the Church (306-373), is the most important writer of the Syrian patristic age, and reckoned as one of the greatest of the Syrian Fathers and poets. ❖ The Syrians called him ‘Harp of the Holy Spirit’, ‘eloquent mouth’, ‘doctor of the world’, ‘pillar of the Church’, and several of his hymns were adopted in the Syrian liturgies ❖ He is styled and his praises were sung by the whole East. ❖ He was born at Nisibis of Christian parents, became a hermit, and was made headmaster of the school of Nisibis. ❖ The city was besieged by Sapor II in 338, 346, and 350 and passed into his hands in 363. Ephraem and most of the Christians went to the Roman territory and lived at Edessa where most of his writings were composed. ❖ He seems to have resumed his hermit’s life near the city. He travelled to Caesarea to see Basil in 370 and is said to have received deaconship from him. ❖ At an early date his works were translated into Greek, Armenian, Coptic, Arabic, Ethiopian. | <ul style="list-style-type: none"> ❖ St. Ephraem was the earliest advocate of the poetic genre of the madroshe, the teaching songs, in communicating the orthodox faith of the Church to a wide audience. Many of St. Ephrem's poetic works were translated into Greek by the latter part of the fourth century by Flavian of Antioch and Diodore of Tarsus. ❖ Exegetical: His commentaries are in prose and in the Antiochene tradition, excellent in their exposition. There are extant commentaries (Syriac) on <i>Genesis</i> and <i>Exodus</i> and Armenian versions of treatises on <i>Tatian’s Diatessaron</i>, <i>Acts of the Apostles</i>, <i>Epistles of St. Paul</i> (including three to Corinthians and excluding one to Philemon). ❖ Dogmatic-Polemical: Practically all his treatises are polemical - against Bardesanes, Marcion, etc. ❖ Homiletic: These are in metre and the homilies usually run into equi-syllabic lines (seven-syllable lines - the Ephraemic metre). His moralising discourses, monitory or penitential, form the greater part of his works. There are four poems against Julian the Apostate. His poems are doctrinal, moral, polemical, liturgical, poems of Nisibis etc. and ‘his harp resounds to the praises of Mary more frequently than that of any other poet or orator of Christian antiquity. He loves to sing of her stainless virginity, her truly divine maternity, her freedom from sin’ (Bardenhewer). |
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| <p>14 EUSEBIUS BISHOP OF CAESAREA</p> | <ul style="list-style-type: none"> ❖ In Caesarea, the young Eusebius studied with Pamphilus, a noted Christian teacher with a remarkable theological library and an admiration for Origen. Eusebius devoted himself to scholarship and to Pamphilus, even taking the name of his teacher, Eusebius Pamphili (“the son of Pamphilus”). ❖ During the Diocletian persecution, Pamphilus was | <ul style="list-style-type: none"> ❖ The first major historian of the church. He was also a biblical exegete and apologist for Christianity against paganism, and activist in the Arian controversy, and an early interpreter of the duties of a Christian emperor. Although not an eloquent writer or original thinker, he preserved precious documents and valuable reflections on Christian life and thought in a transitional period. |

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| | <p>imprisoned and eventually martyred. After his teacher's death in 310, Eusebius travelled through Palestine and Egypt. The result of his experiences was a remarkable work, <i>The Martyrs of Palestine</i> (later incorporated into the <i>History</i>), an eyewitness account of the torture and heroism of Christian martyrs.</p> <ul style="list-style-type: none"> ❖ He himself was imprisoned in Egypt. Shortly afterward (ca. 313), he became bishop of Caesarea and continued his historical and apologetic writings. ❖ Theologically, Eusebius played an active role in the Arian controversy. He accepted the creed of Nicaea and <i>homoousios</i> with certain elucidations to protect the superiority of the Father. In 335, he participated in the exiling of Athanasius (Athanasius, <i>Apol.</i> 87.1). ❖ In <i>Contra Marcellum</i> and <i>De ecclesiastica theologia</i>, Eusebius presented the teaching of three pre-existent and distinguished <i>hypostases</i>; the Son was begotten by the Father but was clearly secondary. Although Eusebius may have been defending subordinationism, his theological reputation was tarnished for later generations. ❖ The favours granted Christianity under Constantine confirmed Eusebius's vision of the historical triumph of the Church, and his reflections on Constantine's rule celebrated the new union of spiritual and temporal power. A similar theology was expressed in the unfinished <i>Life of Constantine</i>. These optimistic reflections laid the foundation for later political theory in the Byzantine empire. ❖ He died ca. 339, a respected scholar and bishop. | <ul style="list-style-type: none"> ❖ Together with Pamphilus he wrote <i>a defence of Origen</i>. Among his early works were <i>Against Hierocles</i>, a short apology defending the miracles of Jesus; the <i>Onomasticon</i>, a study of biblical place-names and geography; and the <i>Chronicle</i>, a chronology of biblical and historical events. These writings reflect Eusebius' lifelong interest in proving the truth of Christianity by showing the fulfilment of prophecy and scripture in historical events. His many writings reveal his attention to the literal or historical interpretation of scripture rather than to allegorical exegesis or theological reflection in spite of his admiration for Origen. ❖ Eusebius wrote his most famous work the <i>Church History</i>. Its purpose was to show in fullest detail the dispensation and divinity of Christ through the story of Christians, who had cast out error, endured persecution, fulfilled Hebrew prophecy, and seen their enemies punished by divine providence. ❖ In reply to the devastating polemic against Christian interpretation of scripture by the <i>philosopher Porphyry</i>, Eusebius wrote <i>two massive apologetic works</i> that drew on his knowledge of scripture and Greek literature. ❖ A later work by Eusebius, the <i>Theophany</i>, he defended the incarnation. ❖ <i>Contra Marcellum</i> and <i>De ecclesiastica theologia</i>. ❖ His orations to Constantine, <i>In Praise of the emperor</i> and <i>On Christ's Sepulchre</i>, on the occasion of Constantine's thirtieth anniversary as emperor (335) preserved his high hopes for Christian imperial power. ❖ <i>The Life of Constantine</i>. ❖ <i>Two commentaries on Psalms</i> and <i>Isaiah</i>. Both works reflected his textual and historical. |
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| 16 5 TH AND 6 TH CENTURIES | <p>ربولا، بالي، سمعان العمودي، اسحق الأنطاكي، القديس يعقوب السروجي، مار فيلوكسينوس أسقف منبج (أكسانيا) ، مار يعقوب البرادعي، القديس سويرس الأنطاكي، بوليكر بوس أسقف بمنبج، سمعان البيت ارشامي، اسطفان بن صديلي، يوحنا بن قرصوص، سمعان</p> | ❖ |

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| <p style="text-align: center;">17 RABBULA OF EDESSA.</p> | <ul style="list-style-type: none"> ❖ Rabbula, a contemporary of Marutha, bishop of Maiperqat, was born in the fourth century in Chalcis (Qen-neshrin). The tradition is that his father was a wealthy pagan priest and that his mother was a Christian. He became a Christian under the influence of Eusebius, bishop of Chalcis and Acacius, bishop of Aleppo, and subsequently retired to the monastery of Abraham at Chalcis. One of the ruined churches which Butler examined in north Syria was the mud-brick structure, erected after 313, at Zebed, a few miles east of Chalcis. Here on one panel of a throne were found the words in Syriac: "Rabbula made the throne." Possibly this church was the chapel of the monastery of Abraham where Rabbula lived until he was made bishop of Edessa, and the throne may have been one of his gifts to the institution. ❖ When Diogenes, the bishop of Edessa died, Rabbula was selected by a synod at Antioch as his successor, a post which he held from 412 to c 435. ❖ These were difficult times for any eastern bishop, and not less so for a bishop in Edessa, for, so his biographer claims, Rabbula found that he had to contend with Bardaisanites, Arians, Marcionites, Manichees and Messalians. ❖ This situation was further complicated by the controversy centering in Nestorius, who had become patriarch of Constantinople in 428, Rabbula at first had sided with Nestorius, and at the Council of Ephesus (431) he had supported John of Antioch, a friend of Nestorius, but a few months later he decided that Cyril of Alexandria, a critic of Nestorius, was right. ❖ A visit to Constantinople, 431-32, only confirmed him in this position, and from this time on he was an opponent of Nestorianism. This made the work in his own see all the more difficult, for Edessa was traditionally sympathetic with Theodore of Mopsuestia, and Rabbula's public burning of the works of Theodore and of Diodore of | <ul style="list-style-type: none"> ❖ Whatever his earlier education, Rabbula was sufficiently bilingual for his biographer to credit him with translating the N.T. from Greek into Syriac. P. Peeters concedes that the bishop may have sponsored the work, he suggests that the Rabbula is credited with a strict administration of his diocese actual translation was done by others. He established firm rules of conduct for priests and monks, some of which have come down to us and have been edited, most recently, by A. Voobus. The canons for monks are of special interest because they indicate that the coenobitical monasticism was expanding within the Syrian Church at this time, and that the bishops recognized it needed guidance. ❖ Rabbula's work and actions respecting the Scriptures are <u>discussed in section 12 of this chapter.</u> |
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| | <p>Tarsus, only added to his troubles, especially when his own clergy, headed by Ibas, were increasingly discontented with his leadership.</p> <ul style="list-style-type: none"> ❖ That this austere and scholarly monk had his human side is shown by his constant concern for the poor. From the time he disposed of his private property when entering Abraham's monastery until his establishment in Edessa of hospitals for the sick and needy of both sexes, his social conscience was very much alive, and helps to explain why his death was an occasion for general grief in the city. | |
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| <p>19 JACOB OF SARUG</p> <p>CA. 451-521</p> | <ul style="list-style-type: none"> ❖ Syriac speaking priest whose learning and piety, expressed in numerous writings, earned him esteem as “flute of the Holy Spirit and harp of the orthodox church.” Born at Kurtam, a village on the Euphrates, in the district of Serug. Jacob was educated at Edessa prior to ordination. He was appointed periodeutes (itinerant priest over villages of the region) at Haura in 503. And in 519 became bishop of (Batnae) Batnan, chief city of Sarug. | <ul style="list-style-type: none"> ❖ Although some prose compositions, especially letters, survived he is most famous for about 760 homiletical poems (memres), about half of which are extant. He generally avoided theological controversy and scholars have debated his doctrinal position. Most today judge him to have been a Monophysite. |
| <p>20 ST. PHILOXENUS Of Mobag</p> | <ul style="list-style-type: none"> ❖ One of the Great leaders who defend the Christological formula of St. Cyril: “one incarnate nature of the Logos of God.” ❖ Born in Persia in the province of Beth Garmai, seemingly of Christian parents | <ul style="list-style-type: none"> ❖ Philoxenus employs the same argument [There is no nature without a person, neither is a person without a nature. For if there are two natures there must be also two Persons and two Sons |
| <p>21 JACOB BARADAEUS</p> | <ul style="list-style-type: none"> ❖ Missionary bishop and organizer of the non-Chalcedonian churches. The name of Jacob Baradaeus (“the ragged”) was applied in the eighth century to the non-Chalcedonian churches in Asia Minor, Syria, Lebanon, and Palestine - the “Jacobites.” ❖ The son of a priest of Tella, Syria, Jacob became a monk at the monastery of Pesilto in the region of Nisibis. With Sargis, another monk of his house, he went in 527 to Constantinople as an ambassador for his interests of the non-Chalcedonians in Syria. The empress Theodora was noted for her sympathy to the non-Chalcedonian party. ❖ After fifteen years at a monastery in Jacob was made bishop of Edessa. At the same time, a fellow non- | ❖ |

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| | <p>Chalcedonian, Theodosius, became bishop of Bostra in response to a request from Harith ibn-Gabala, sheikh of the Chassanid Arab tribes at the eastern Roman border, for an “orthodox,” that is, non-Chalcedonian, leader. Making the most of his appointment, Jacob began to fill numerous bishoprics in Asia Minor and Syria with non-Chalcedonians, of ten monks from prominent Syrian monasteries. [thus he re-established a non-Chalcedonian hierarchy disrupted after the ouster in 518 of Severus, patriarch of Antioch. His appointment of Sargis as patriarch of Antioch completed his task.</p> <p>❖ Jacob’s sobriquet in Syriac, Burdeono (Greek Baradaios), signifies the ragged cloak of felt that he wore to disguise himself as a beggar and elude imperial agents during his journeys throughout the territory. Building a heroic reputation, he reconstituted a hierarchy said to number twenty-seven bishops and 100,000 clergy, according to his biographer, Pseudo-John of Ephesus. At the time of his death, on July 30, 578, the non-Chalcedonian churches were in schism over a contested election to the key patriarchate of Antioch.</p> | |
| 22 | <p>كتاب النساطرة</p> <p>❖ هيبيا أسقف الرُّها، باباوي، برسوما، أكاكيوس، بابي، نرسي، الإشع بن قوزبايا، ابراهام بن شهدا، يوحنا البيت، الجاثليق مار أبا الأول وتلاميذه، يوحنا الأقامي، سرجيوس الراسيني.</p> | ❖ |
| <p>23 ST. ISAAC THE SYRIAN 6TH CENT</p> | <p>❖ An anchorite and bishop towards the end of the 6th century.</p> <p>❖ He was by birth a Syrian, and, with his brother who became abbot, entered the great monastery of St. Matthew at Nineveh.</p> <p>❖ Afterwards he retired to a lonely cell, where he long remained. Isaac’s fame as an anchorite became so great that he was raised to the bishopric of Nineveh, which, however, he resigned on the very day of his consecration, owing to an incident which convinced him that his office was superfluous in a place where the gospel was little</p> | <p>❖ Ebedjesu writes that “he composed <i>seven tomes on spiritual guidance</i>, and <i>on divine mysteries, judgments</i>, and <i>government</i>.” A considerable number, though not all, of these discourses are extant in Syriac, Arabic and Greek MSS. in the Vatican and other libraries.</p> <p>❖ Fifty-three of his homilies were rendered from Greek into Latin, c. 1407, by a monk who freely abridged and altered the order of his original.</p> <p>❖ His style teems with metaphor; his matter is often interesting, both theologically and historically. He treats mainly of the ascetic life, its rules and spiritual experiences. Watching,</p> |

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| <p>esteemed. Feeling also that Episcopal functions interfered with the ascetic life, he finally retired to the desert of Scete or Scetis in Egypt, where he died.</p> <ul style="list-style-type: none"> ❖ He is much quoted by the old Syrian writers. | <p>fasting, silence, and solitude are means to self-master.</p> <ul style="list-style-type: none"> ❖ For him soul can approach unto God by love, fear and divine training. He who has gotten love feeds on Christ at all times, and becomes immortal (Jn 6:52). |
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THE WRITERS OF ASIA MINOR

| FATHER | ACHIEVEMENTS | MAIN WRITINGS |
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| <p style="text-align: center;">1 EUSEBIUS OF NICOMEDIA Bishop (317-342) d. 342</p> | <ul style="list-style-type: none"> ❖ He was the most powerful friend of Arius, to whom the latter went after his excommunication. The two were disciples of Lucian of Antioch. ❖ He acquired the see of Nicomedia during the reign of the eastern Roman emperor Licinius, when the emperor took up residence in Nicomedia. Connections at the imperial court may have facilitated Eusebius' rise to prominence, for he had been previously bishop of Berytus and his critics criticized the move to Nicomedia as un-canonical . ❖ As bishop of the emperor's city, he apparently enjoyed a considerable prestige among his colleagues. This prestige perhaps more than Eusebius's known theological predilections may have prompted the recently excommunicated Anus to appeal his case to Eusebius shortly before 324. Eusebius's favorable endorsement of Anus's petition put him at the center of the Arian controversy which dominated the remainder of his professional life. ❖ Eusebius accepted the anti-Arian creed formulated by the Council of Nicaea, but refused to recognize the council's confirmation of Arius' excommunication. This refusal presumably the emperor Constantine deposed and banished him in 325. ❖ He was reinstated at Nicomedia, however, scarcely two years later, became thereafter Constantine's primary ecclesiastical adviser; and himself administered Constantine's deathbed baptism - all the while continuing to fight for the reinstatement of Arius. ❖ That the death of Constantine did not reduce Eusebius's prominence is shown by the pro-Arian attitude of Constantine's heir in the east, Constantine II. Just prior to his own death in 342, Eusebius became bishop of the new capital, Constantinople. | <p>1. Letter to Paulinus of Tyre. An interesting document, preserved by Theodret of Cyrus. It is a simple of the letters which Eusebius inundated the East After Arius left Alexandria and found shelter in Eusebius' house.</p> <p>2. Letter to Arius St. Athanasius mentions a letter addressed by Eusebius to Arius before the Council of Nicaea took place. He quotes the following sentence: "Since your sentiments are good, pray that all adopt them; for it is plain to any one, that what has been made was not before its origination; but what came to be has a beginning of being" (<i>De syn. 17</i>).</p> <p>3. Letter to Athanasius He wrote to St. Athanasius to re-admit Arius and his adherents into the Church.</p> <p>4. Letter to the Bishops of the Nicene Council Socrates and Sozomen preserved this letter which Eusebius and Theognis of Nicaea sent to the principal bishops who participated in the Council. They composed it while they were in exile. According to Sozomen their restoration was realized by an imperial edict shortly after sending this letter.</p> |
| <p style="text-align: center;">2 THEOGNIS OF NICAIA</p> | | |

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| <p style="text-align: center;">3 ASTERIUS OF SOPHIST</p> | | |
| <p style="text-align: center;">4 MARCELLUS OF ANCYRA</p> | | |
| <p style="text-align: center;">5 BASIL OF ANCYRA</p> <p>d. after 363</p> | <ul style="list-style-type: none"> ❖ A physician of great eloquence and learning. ❖ Basil was chosen bishop of Ancyra when Marcellus was deposed in 336. ❖ Leader of the Semi-Arians, or Homoiousians, those who said that Christ was of similar substance (<i>homoious</i>) to God, and “like Him in all things.” ❖ Although he enjoyed considerable influence with the emperor Constantius II, his extreme Arian opponents secured his banishment from 343 (or 344) to 348 (or 353) and again from 360. ❖ He had a leading role at the councils of Sirmium (351, which condemned Photinus) and Ancyra (358). ❖ Epiphanius (Haer. 73.12-22) preserves a doctrinal statement that Basil composed in 359 along with George of Laodicea. | <ul style="list-style-type: none"> ❖ A treatise, composed with George of Laodicea, on the Trinitarian doctrine preserved by St. Epiphanius. ❖ <i>Against Marcellus</i>. ❖ The treatise <i>De virginitate</i>, attributed to Basil of Caesarea, is likely his. His investigation of the relation between food and chastity (7-12 PG 30:681-693) is very interesting. ❖ Number of other tracks. |

THE CAPPADOCIAN FATHERS

- ❖ In the fourth century two Cappadocian families produced a trio of saints and scholars, who may almost be said to have formed a local school of theological thought. The great Cappadocian fathers are St. Basil, Bishop of Caesarea, his brother Gregory, Bishop of Nyssa, and his friend Gregory of Nazianzus, the “Theologian,” Bishop of Constantinople.
- ❖ Harnack states that the Cappadocians “used new forms to make the faith of Athanasius intelligible to contemporary thought, and thus established” the Athanasian doctrine, “though with modifications, on a secure basis.” But it is easy to exaggerate the modifications; they are of form rather than of substance. The Cappadocians interpreted the older theology; they did not create a new one. The mission of Basil, Gregory of Nazianzus, and Gregory of Nyssa, was distinct from that of Athanasius; but the Church owes them under God an almost equal debt of gratitude. They reduced to a working system, and provided with a terminology which appealed to the Greek understanding, a belief which it is the glory of Athanasius to have defended and saved (Swete).

| FATHER | ACHIEVEMENTS | MAIN WRITINGS |
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| 1 ST. BASIL OF CAESAREA | <ul style="list-style-type: none"> ❖ Basil began his education at Caesarea, the Cappadocian capital, but presently proceeded to Constantinople, and from thence to Athens. At Athens he had for a fellow-student Gregory, a son of the bishop of the small Cappadocian town Nazianzus, who had previously studied at Caesarea in Palestine, and at Alexandria under Didymus. Both Basil and Gregory of Nazianzus were diligent students of Origen, and we owe the <i>Philocalia</i> to their admiration for Origen. ❖ The greatest orator or thinker, was Basil, a strong advocate of monasticism, and a firm adherent of the Nicene faith. If Basil’s blood was hot, and his nature somewhat imperious, he was also one of the most generous and sympathetic of men. These characteristics, combined with the attractiveness of a strong personality, give a singular charm to his writings. | <ul style="list-style-type: none"> ❖ DOGMATIC WORKS: <i>De Spiritu Sancto</i>. He appeals to Scripture and early Christian tradition in support of the Catholic doctrine of the Holy Ghost, and the book is at once well reasoned and edifying in tone and substance. ❖ <i>Contra Eunonmium</i>, is a lengthy refutation of Anomoean Arianism. ❖ THE HOMILIES: <i>the Hexaemeron</i>, an <i>Exposition of the Psalms</i>, and addresses on a variety of subjects, doctrinal and practical. ❖ ASCETIC WRITINGS: The <i>Moralia</i>, rules for the ordering of life in the world, especially the life of the clergy; and <i>two sets of Regulae</i>, rules for the monastic state. ❖ LETTERS: Three hundred and sixty six letters have survived, possess deep feeling, great warmth of affection, and a fund of quiet humour, at times approaching to playfulness. It must be remembered that we are reading the self-revelations of one who struggled with constant ill-health, and whose days were full of distractions and anxieties from without. |
| 2 ST. GREGORY OF NAZIANZUS <i>(The</i> <i>Theologian)</i> CA. 329-390 | <ul style="list-style-type: none"> ❖ Bishop of Constantinople (379-381). ❖ Gregory was born into an upper-class, landholding family in Cappadocia. His father, also a Gregory, was able to pay most of the cost of a new church building in Nazianzus. He had not always held Christianity in such high regard; his family had belonged to the <i>Hypsistani</i>, a Hellenized Jewish sect that worshiped one God, observed the Sabbath, and kept the food laws but rejected circumcision. When the elder Gregory became a Christian, his paternal | <ul style="list-style-type: none"> ❖ Having written most things during his lifetime with a view to a larger public, he was able to collect his letters and to edit and publish various other works. ❖ In his writings, Gregory turned Hellenic and Hellenistic tradition to Christian use. He wrote more than 17,000 verses. Unlike the two Apollinaris of Laodicea, he did not think of versifying the Bible but of making Greek poetry carry Christian content. ❖ Although his lines are not always markedly creative, he did write good elegies. His theological poetry, if often bland, fits the classical |

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| | <p>grandmother disowned him for a time. But during the younger Gregory's early adult years, Gregory the elder was bishop of Nazianzus. He appears to have been a good pastor and administrator but not an able theologian. On one occasion, he signed an Arian creed, only later recognizing what it meant and rejecting its tenets.</p> <ul style="list-style-type: none"> ❖ Gregory's mother, Nonna, evidently was the Christian center of the family. She influenced her husband to become a believer, then a bishop and taught him pasterhood. ❖ He studied at Nazianzus, Caesarea in Cappadocia (where he first met Basil of Caesarea), Caesarea in Palestine, Alexandria, and finally Athens. At Caesarea in Palestine, his love of Origen was probably strengthened if not begun; he was also able to learn from Thespesius, a noted rhetorician In 384, once more citing ill health, he retired to the family estate to devote himself to writing. ❖ He is the “<i>Theologian</i>” of Greek orthodox Christology, sharing the title with St. John. Yet his works consist exclusively of orations, poems, and letters. He has won his right to the title chiefly by the singular merits of <i>five orations known as the ‘Theological.’</i> ❖ There is little that is original in Gregory’s teaching, happy as his exposition of it is; his strength lies in a relatively pure Greek style, a vigorous and yet persuasive oratory, a facile and graceful expression of glowing thoughts. He is a consummate interpreter of Greek theology rather than an independent theologian. No one did so much to popularize the Catholic faith of the Holy Trinity; and there is perhaps no single book in Greek patristic literature to which the student who desires to gain an exact and comprehensive view of Greek theology can be more confidently referred. ❖ St. Gregory was poet as well as orator. | <p>forms well. He used classical vocabulary and meter in works featuring Christian concepts and heroes. His greatest achievement in verse, however, is his autobiographical poetry, which marks a new level of autobiography both in poetic form and in personal reflection.</p> <ol style="list-style-type: none"> 1. <i>five Theological Orations and Other Orations:</i> Gregory's most important works are the Orations Forty-four genuine discourses have come down to us. The bulk of them were preached at church services and the festivals of the <i>Epiphany</i> and the <i>Pentecost</i> etc. They reveal Gregory at his best, both as orator and as Christian believer. They were delivered at Constantinople, probably in the year before the Second General Council 380, and they form at once a tremendous indictment of the Eunomians and Macedonians. 2. HIS PANEGRYCS are splendid specimens of another kind of oratory. His funeral oration for Basil is often considered the best 3. THIRTY-EIGHT DOGMATIC AND FORTY MORAL POEMS, besides ninety-nine on his own life and others addressed to his friends. 4. HIS LETTERS to St. Basil help us to follow the course of one of the most romantic of friendships. The letters to Cledonius on the Apollinarian controversy should be read for their theological interest. Three letters (Ep. 101-102; 202) are of such theological importance for Apollinarianism that they belong to a separate manuscript tradition. One letter to <u>Nicobulus</u> (Ep. 51) |
| <p style="text-align: center;">3 ST. GREGORY OF NYSSA</p> | <ul style="list-style-type: none"> ❖ Unlike Basil and Gregory of Nazianzus he did not study at the great centers of higher learning. His education seems to have been influenced especially by his oldest sister Macrina (the younger), and later in both rhetoric and theology by Basil. ❖ He was certainly married and did not join SS. Basil and | <ul style="list-style-type: none"> ❖ He had drunk into the spirit of Origen more deeply than either his brother or his namesake, and what Origen had been to the theology of the third century, Gregory of Nyssa became, after his measure, to the theology of the fourth. ❖ His range of thought is wide; with Origen, he enters on such vast problems as the origin of the soul, the nature of evil, the freedom |

Gregory of Nazianzus in their monastic retirement. He did return, however, into the full service of the church and was ordained by Basil in 372 to the modest bishopric of Nyssa in Cappadocia.

- ❖ As an administrator, he was a disappointment to Basil (Ep. 58; 60; 100); because of accusations of mismanagement raised by the Arians, he was deposed in 376 but returned to his bishopric only two years later. After Basil's death on January 1, 379, Gregory became his recognized heir (Gregory of Nazianzus, Ep. 76) in the struggle against extreme Arianism, as represented by Eunomius, and began the most fruitful period of his life.
- ❖ In 379, he took part in the synod of the Nicene party held in Antioch; returning from there, he visited his dying sister Macrina, superior of a monastery of women in Annesi (Ep. 19; Vita Macr.).
- ❖ Soon afterward, he traveled to Iborra and Sebaste in order to supervise the election of new bishops (Ep. 15; 18; 19; 22); in Sebaste, Gregory himself was elected bishop, but he extricated himself, and, a short time afterward, his youngest brother, Peter, became bishop there.
- ❖ From May to July 381, Gregory played an important role at the Council of Constantinople convoked by Theodosius I, later recognized as the Second Ecumenical Council.
- ❖ On a mandate of the council, Gregory traveled in the same year to the Roman province of Arabia to intervene in a conflict concerning the bishopric of its capital, Bostra. On this trip, he also visited Jerusalem to mediate in ecclesiastical controversies (Ep. 2.11-12) and in the process was constrained to defend the orthodoxy of his own Christology (Ep. 3). Although himself highly moved by his visit to the holy places in Jerusalem (Ep. 3.14), Gregory, because of the moral dangers involved advised women committed to the monastic life against such pilgrimages (Ep. 2).
- ❖ Gregory's presence at the Constantinopolitan synod of 383 is attested by a sermon. He delivered sermons in the capital on the occasions of the death of the young princess Pulcheria and the empress Racilla. After 385, the sources

of the will, the relation of matter to spirit, the constitution of the risen body, the restitution of all things.

- ❖ In his treatment of the great controversies of his time, Gregory is **naturally far in advance of Origen, and follows in the steps of Athanasius and Basil.**
- ❖ He is a **mystic and an idealist.**
- ❖ He is in some respects a **greater theologian** than Gregory the Theologian. While the latter popularized orthodox theology, the former was **an original and constructive thinker.**

1. **DOGMATIC WORKS:** The most important dogmatic works of Gregory are the **twelve books against Eunomius**. Another dogmatic work is a treatise *against Apollinaris and Macedonius*, a treatise against *tritheism* addressed to Ablabius, and a tract *against Fatalism. On the Soul* and the *Resurrection*, presented as a dialogue with the dying Macrina (who functions as the teacher of Gregory), and the Life of Macrina.

2. His *Catechetical Oration*, a course of instruction in which Gregory carries the catechumen over the whole field of his theology.

3. His **EXEGETICAL WORKS** are numerous, but less impressive than his works on doctrine. One of Gregory's most extensive and mature works are the *Canticle of Canticles*, and *the Life of Moses*, both treating especially the nature of Christian perfection as continuous progress, stem probably from Gregory's last years (391-395). On the Making of Man and *Hexaemeron* explicitly complete and correct Basil's homilies on creation and stem probably from 379-389.

His **HOMILIES** and **ORATIONS** lack the eloquence of his namesake of Nazianzus. *On Virginity* is Gregory's first published writing, although its date can be set only approximately, between 370 and 379 (probably in the earlier years of this period). Also his works *On The Lord's Prayer, The Beatitudes* etc

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| | are silent although Gregory's literary activity continued, especially in the area of the theology of Christian perfection. We know that he was present at the synod of Constantinople in 394; he died probably soon afterward. | |
| <p>3 ST. GREGORY THAUMATU RGUS</p> <p>CA. 21 - 260</p> | <ul style="list-style-type: none"> ❖ Bishop of Neocaesarea. Gregory Thaumaturgus ("The Wonder Worker") was born into a pagan family in Cappadocian Pontus. ❖ After the death of his parents, he studied rhetoric, then law. Intending to go to Beirut to further his legal education in 233, he instead went with his brother to study with Origen at Caesarea in Palestine. ❖ By 238, he had returned to Pontus and sometime in the 240's became bishop of Neocaesarea. He fled at the Decian persecution. ❖ He took part in the synod that excommunicated Paul of Samosata.. | <ul style="list-style-type: none"> ❖ Perhaps his most noted work is a <i>eulogy for Origen</i>, which describes in detail how the great theologian taught, leading students through the classics and helping them see their values and dangers. ❖ A <i>communal letter</i> that deals with pastoral problems during the Gothic invasion is extant. ❖ A treatise for preachers on how to interpret the Septuagint. ❖ A piece dedicated to Philogrius which deals with the doctrine of the Trinity is probably authentic. ❖ The confession of faith attributed to him by Gregory of Nyssa is the latter's own composition. Some Apollinarian forgeries were transmitted under his name. Gregory's influence depended much upon the widely circulating tales of his miracles. |
| <p>4 AMPHILOC HIUS OF ICONIUM</p> | ❖ | |
| <p>5 ASTERIUS OF AMSAEA</p> | ❖ | |

OTHER EASTERN FATHERS

| FATHER | ACHIEVEMENTS | MAIN WRITINGS |
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| <p style="text-align: center;">1 HEGEMONIU S</p> | <ul style="list-style-type: none"> ❖ We know nothing more than that he is the author of “<i>Acta Archelai</i>.” ❖ St. Jerome believes that the disputes were an historical event. Many scholars believe that this information is entirely wrong. | <ul style="list-style-type: none"> ❖ <i>Acta Archelai</i>: It contains the narrative of a dispute between Archelaus, bishop of Charchar in Mesopotamia and Mani. It was composed in the first half of the 4th century, most probably after the Council of Nicea (325) and before 348. |
| <p style="text-align: center;">2 TITUS OF BOSTRA</p> | <ul style="list-style-type: none"> ❖ Emperor Julian the Apostate addressed on August 1, 362 a letter (<i>Ep.52</i>) to the people of Bostra, the Capital of the province Arabia (Hauran), in which he attacked their bishop Titus. ❖ St. Jerome reports that the bishop of Bostia wrote “vigorous works against the Manicheans, and some other things. ❖ His work ‘<i>Against Manicheans</i>’ proves the author’s rhetorical skill and his excellent philosophical training as his sober exegetical judgment. He stresses the importance of authority in the teaching of the Church as a guide and guardian of human reason. | <ol style="list-style-type: none"> 1. <i>Against Manicheans</i>: 4 books, composed after Julian’s death (June 363) Book 1: Justice of God and existence of evil Book 2: Defense of Christian teaching on Divine Creation and Providence Book 3: Manichean concept of revelation and inspiration Book 4: Doctrine of Incarnation and Virginal Birth and scriptural texts dealing with the devil 2. <i>Commentary on St. Luke</i>. 3. <i>Sermon on Epiphany</i>. |
| <p style="text-align: center;">3 ST. EPIPHANIUS OF SALAMIS c. 315-403</p> | <ul style="list-style-type: none"> ❖ Native of Palestine and bishop of Salamis in Cyprus. He founded a monastery at Eleutheropolis in Judea (ca. 335). The bishops of Cyprus made him their metropolitan in 367, because of his sincere concern for the faith and his organizational abilities. ❖ Epiphanius labored to wipe out Apollinarian and Melitian sympathizers. After meeting St. Jerome in Rome during 392, he joined forces with him in attempting to root out Origenistic influence, particularly within monastic communities. He attacked John, bishop of Jerusalem, as an Origenist while a guest preaching in John’s pulpit. In 400, he made his way to Constantinople to assist Theophilus of Alexandria’s apparent efforts against Origenism. ❖ He left Constantinople and died on the journey back to Cyprus. | <ul style="list-style-type: none"> ❖ Epiphanius’s reputation rests primarily on his attempts to refute heresy and uphold Nicene Orthodoxy. He was a heresy hunter who insisted on Nicene orthodoxy. ❖ He wrote the <i>Panarion</i>, in which he attacked every heretical opinion and group known to him from the beginning of the Church through his own era. Although the work is poorly organized, too trusting of friends, and too scathing toward opponents, it does contain information unavailable elsewhere ❖ His <i>Ancoratus</i>, a doctrinal treatise, does not contain the Niceno-Constantinopolitan Creed, which some scribe added to the manuscript. ❖ He wrote two other extant treatises, <i>On Measures and Weights</i> and <i>On Gems</i>, as well as a number of letters and some scriptural scholia.. |
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*MAIN FEATURES OF THE THEOLOGY OF THE
EARLY EASTERN AND WESTERN FATHERS*

| FATHERS | FEATURES | THE CAUSE |
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| <p style="text-align: center;">1 ALEXANDRIANS</p> | <ul style="list-style-type: none"> ❖ Reconciliation with Philosophy (St. Clement). ❖ Allegorical interpretation of the Bible (Origen). ❖ Theological disputes (St. Athanasius, St. Cyril). ❖ Soteriological attitude (St. Athanasius). ❖ Eschatological attitude (Spiritual philosophy). ❖ Ascetical attitude (St. Anthony the Great) | <ul style="list-style-type: none"> ❖ The Church was born in philosophical atmosphere. ❖ The starting of all kinds of monastic movements. ❖ Responsibility for facing heresies, especially in the Ecumenical Councils. |
| <p style="text-align: center;">2 ANTIOCHIANS AND SYRIANS</p> | <ul style="list-style-type: none"> ❖ Historico – Grammatical interpretation of the Bible. ❖ Practical theology (St. John Chrysostom). ❖ Struggling between Orthodoxy and Nestorism. ❖ Hymns (St. Ephraem the Syrian). | <ul style="list-style-type: none"> ❖ Opposing the Alexandrian School. ❖ The struggle between the Roman Empire and the Persian Kingdom. ❖ The Syrian language and its sweet pronunciation.. |
| <p style="text-align: center;">3 CAPPADOCIANS</p> | <ul style="list-style-type: none"> ❖ Theological terminology as an extension of Alexandrian theology. | <ul style="list-style-type: none"> ❖ Struggling with the Arians and the semi-arians. |
| <p style="text-align: center;">4 WESTERN</p> | <ul style="list-style-type: none"> ❖ Church order and canons. ❖ Practical theology. | <ul style="list-style-type: none"> ❖ Rome is the capital of the empire. Need of the coordination between the Church and the State. |

***THE ANTE-NICENE
WESTERN FATHERS***

| FATHER | ACHIEVEMENTS | MAIN WRITINGS |
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| <p style="text-align: center;">1 TERTULLIAN</p> | | <p><i>See: The Early Apologists.</i></p> |
| <p style="text-align: center;">2 HIPPOLYTUS PRESBYTER, RIVAL BISHOP AT ROME, AND MARTYR</p> | <ul style="list-style-type: none"> ❖ Ancient sources show confliction about Hippolytus' identity. ❖ A learned and cultivated person whose heritage derived from the Greek-speaking east, Hippolytus became a leading theologian in the church at Rome. He found himself in sharp disagreement with the bishops Zephyrinus and Callistus, and the most likely explanation for his designation in mainly eastern sources as a bishop (e.g., Eusebius, HE 6.20) is that he became the bishop of a schismatic community in Rome. ❖ In 235, the emperor Maximinus Thrax exiled both Hippolytus and bishop Pontianus to Sardinia. Before their martyrdom they were apparently reconciled, for bishop Fabian brought the two bodies back to Rome to be buried on the same day. ❖ Since he was a schismatic and the last prominent writer of the Roman church to use Greek, his works suffered much in transmission often preserved only in translations. | <p>The most important work ascribed to Hippolytus is the <i>Refutation of All Heresies</i>, which finds the origin of Christian heresies in the philosophical schools of the Greeks.</p> <p>The recovery of Hippolytus' <i>Apostolic Tradition</i> from the later church-order literature that incorporated it has given valuable information on ordination ministries in the church, the catechumenate, baptism, Eucharist, the agape and other church practices.</p> <p><i>The Commentary on Daniel</i>, preserved in its entirety in Slavonic, is the earliest orthodox commentary to survive. Among other notable works by Hippolytus are a treatise On Christ and Antichrist, a Homily on the Heresy of Noetus, &ndedictiones Isaac et Jacob, and Benedictiones Moysis.</p> <p>Hippolytus resembled Irenaeus in theology, Origen in scholarship, and Tertullian in attitudes but was inferior to all three in originality and achievement. His debt to Irenaeus' theology is seen especially in his doctrine of salvation. Christ took on flesh and reversed the experience of Adam in order to confer immortality on the human race. Hippolytus clashed with Callistus on Christology and on the nature of the church and forgiveness. He followed the apologists in distinguishing three stages in the divine Word: as the immanent reason within the mind of God, as the spoken word of creation, and as the incarnate word in Jesus Christ. The Word (Christ) was distinguished from the Father in such a way that Callistus accused him of believing in two gods. Hippolytus wanted a church of the pure and took a rigorist position against forgiving those guilty of serious sins after receiving baptism..</p> |
| <p style="text-align: center;">3 ST. CYPRIAN BISHOP</p> | <p>5. <i>Thascius Caecilius Cyprianus</i> is one of the most attractive figures in early ecclesiastical literature.</p> <p>6. Born about 200 in Africa of wealthy pagan parents, he was</p> | <ul style="list-style-type: none"> ❖ He does not indulge in speculations, but concerns himself with the needs of the hour, with practical aims and interests, appeals to Christian sentiments, to Scripture. He was a man |

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| <p>OF CARTHAGE AND MARTYR C. 246 - 258</p> | <p>educated at the best centers of learning, and became a rhetorician.</p> <ol style="list-style-type: none"> 7. He attained great eminence in the most outstanding career in Africa, ‘the nurse of pleaders’, as a teacher of rhetoric at Carthage. 8. About 246 he was converted by a priest, Caecilius or Caecilianus (whose name he took), and was admitted to the clergy. At the end of 248, or more probably the beginning of 249, he was elected bishop of Carthage, becoming thereby metropolitan of North Africa. 9. His episcopate of ten years was a most momentous one in the history of the Church, and he guided with great success the Church of Africa through the trials of the Decian persecution, a fearful plague (like the Black Death) which swept through and devastated the Roman Empire, and the initial stages of the Valerian persecution. 10. He was the central figure in great disciplinary disputes and domestic perils which threatened the Church much more seriously than the persecutions. 11. The Numidian bishops, convicts in the mines during the Valerian persecution, wrote to him: ‘In all the excellences which you have inscribed in your many books you have unknowingly portrayed yourself to us.’ 12. During the Decian persecution (250-251) he fled from Carthage (on divine guidance and for the sake of the Church), and many renounced the faith. The question of restoring these lapsi to the Church, and the penance to be done by them occasioned a schism in Rome and Carthage. Another result of the Decian persecution was the Baptism controversy, on the validity of baptism conferred by heretics. Cyprian held with Tertullian, that such baptism was invalid. Several Councils held in Carthage between 255 and 256 upheld this decision. 13. St. Cyprian was martyred, beheaded in the Valerian persecution, | <p>of action primarily.</p> <ul style="list-style-type: none"> ❖ He is always moderate and mild. In many of his works he relies on and borrows openly from Tertullian. a. Letters. The collection contains eighty one Letters, sixty five from his own hand, sixteen sent to him or to Carthage clergy. Twelve letters treat of the Novatian schism. Treaties. Thirteen are extant. <ol style="list-style-type: none"> 1. <i>Quod idola dii non sint</i> (246), while still a catechumen. 2. <i>Ad Donatum</i> - a highly coloured, poetical description of the new life entered on by baptismal regeneration (c. 246). 3. <i>De habitu virginitatis</i> (resembles Tertullian’s work) - against vanity in dress etc., a pastoral letter to women dedicated to God (c. 249). 4. <i>De Lapsis</i> (251) composed on his return to Carthage after the Decian persecution on the fallen brethren, laments their fall and states conditions for return to the Church 5. <i>De Catholicae Ecclesiae</i> 6. <i>De Dominica Oratione</i> (251-2) -like Tertullian’s 7. <i>Ad Demetrianum</i> - apologetic (c. 252) - address to a magistrate proving that famine, war, pestilence are attributed wrongly to Christian neglect of pagan gods, and are sent really as punishment for the treatment of Christians. 8. <i>De Mortalitate</i> - a magnificent discourse of consolation on the occasion of the pestilence in 252,. 9. <i>De opere et eleemosynis</i> - an exhortation to charity. 10. <i>De bono patientiae</i> - 256 - during the baptism controversy. 11. <i>De zelo et livore</i> - 256 - same origin. 12. <i>Ad Fortunatum</i> to encourage one to suffer 257. 13. <i>Ad Quirinum vel Testimoniorum Libri</i>: (248) the great importance for our study of the bible. |
| <p>3 COMMODIAN</p> | <ul style="list-style-type: none"> ❖ Commodianus: is the first of the Christian-Latin poets His life is known from his own writings. He is the first Christian Latin poet. Born a heathen, he became a Christian and he lived in the Latin West (born possibly at Gaza in Palestine). ❖ All the poems are acrostic, i.e. the initial letters of successive verses express the theme and title of the poem. | <ul style="list-style-type: none"> ❖ His works were written c. 250. ❖ Instructions. Two books of poems (1) against Jews and heathens; (2) urges Christians to fulfill their duties and avoid sin. The metre is hexameter. ❖ Carmen Apologeticum is like <i>Instructions</i>, has 1,060 lines, introduction (1-88) — nature of God, Redemption, the |

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| | <ul style="list-style-type: none"> ❖ ‘The content of his writings betrays a practical and sagacious ecclesiastic, filled with benevolent zeal, but endowed with slight theological culture’. | Savior; significance of names of Father and Son; stern warning to heathens, Jews — stirring description of Last Judgment. The literary form is unattractive, and the author is guilty of a gross form of Chiliasm. |
| <p style="text-align: center;">4 ARNOBIUS OF SICCA</p> | <ul style="list-style-type: none"> ❖ Arnobius flourished in Proconsular Africa under Diocetian (284-305) at Sicca and taught rhetoric with distinction. ❖ As a result of a dream he was converted and approached the bishop of Sicca for reception as a Christian. The bishop was doubtful about his conversion, and Arnobius, to prove his sincerity, composed a polemical work against heathenism during the Diocletian persecution (303-305) - <i>Adversus Nationes</i>. | 14. <i>Adversus Nationes</i> . (7 books). Books 1-2 are a defense of Christianity - vindication from charges. Books 3-7 attack pagan superstition and mythology, his knowledge of Christian doctrine slight. The second part of the work is the better part. |
| <p style="text-align: center;">4 LACTANTIUS C. 250 -</p> | <ul style="list-style-type: none"> ❖ <i>Lucius Caelius Firmianus Lactantius</i> was born in Africa, of heathen parents. ❖ He won fame in Africa as a rhetorician, and Diocletian summoned him to be a professor at Nicomedia. He tells the story of his journey in a poem (lost). ❖ Converted in 303, he resigned his position in the same year when the persecution broke out, and lived in utter destitution. ❖ About 317 Constantine invited him to teach Crispus, his son, at Trier. He may have been a pupil of Arnobius. ❖ He was more successful in attacking paganism than defending Christianity. St. Jerome wrote: ‘I wish that he could have upheld our heritage with as much ease as he destroyed others’. (Ep. 58:10). Comprehensive and versatile, he has a natural, pleasing, restrained style, ‘The most eloquent men of his time, like a very fount of Tullian eloquence’, (St. Jerome). Pico della Mirandola (1494) and other humanists called him the Christian Cicero. ❖ Except for St. Jerome and perhaps St. Augustine, no Christian writer of antiquity was so deeply versed in Latin and Greek literature, but his knowledge of ecclesiastical literature was meager. He tended towards chiliasm and dualism. | <ul style="list-style-type: none"> ❖ <i>De Opificio Dei</i> (304 or 305 ?) treats of man, anatomically and physiologically, maintaining against the Epicureans that the human organism is a creation of God. Stoic ideas abound in it. ❖ <i>Divinae Institutiones</i> (7 books) is his chief work, and was composed about 311, apologetic and theological in character. It is commonly held that the above-mentioned work is an epitome of this. Books I-II impugn polytheism and prove monotheism to be the only true religion. He outlines Christianity, concluding with a description of the after-life of the blessed in books 3-7. ❖ <i>De Ira Dei</i>, (310—312) against Stoics and Epicureans. ❖ <i>De Mortibus Persecutorum</i> (313 or post 316) - an account of the terrible deaths of imperial persecutors - Nero, Domitian, Valerian, Diocletian, Maximin, Severus - an argument is derived for the truth of Christianity. ❖ <i>De Ave Phoenice</i> - a poem - relates the myth of the fabulous Eastern bird rising from its pyre to a new life every thousand years. It has a specific Christian colour, and is believed to be the work of Lactantius. ❖ There are, besides, lost works and spurious works, e.g. <i>De Resurrectione</i>, <i>De Passione Domini</i> (15th century). |
| <p style="text-align: center;">5 VICTORINUS OF PETTAU</p> | <ul style="list-style-type: none"> ❖ The earliest exegete of the Latin Church. ❖ He was martyred in the Diocletian persecution. | <ul style="list-style-type: none"> ❖ He wrote several commentaries and showed himself a disciple of Origen. We know only his work on the Apocalypse. |
| <p style="text-align: center;">6 RETICIUS OF AUTUN</p> | <ul style="list-style-type: none"> ❖ In the region of Constantine, bishop of Autun (city of Aedui), was highly esteemed in Gaul. | <ul style="list-style-type: none"> ❖ He wrote on the Canticle of Canticles, and against Novatian. |

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THE POST-NICENE WESTERN FATHERS

The West produced no great schools of thought like those of Alexandria and Antioch, and no local group of great theologians such as the three Cappadocian Fathers. Its writers were in many cases molded by the influence of earlier or contemporary Greek (Eastern) theology... Yet among the Western Fathers of the fourth and fifth centuries there are commanding personalities which have no superior in the East, and not a few lesser authors of high merit.

| FATHER | ACHIEVEMENTS | MAIN WRITINGS |
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| 1 LUCIFER d. ca. 370 | <ul style="list-style-type: none"> ❖ The fierce orthodoxy of Lucifer, Bishop of Calaris (Cagliari) in Sardinia, repels modern readers as it repelled the best of his contemporaries. ❖ With Eusebius of Vercelli, Lucifer was exiled by the emperor Constantius II for his vigorous defense of St. Athanasius. ❖ Released on the accession of Julian (362), he became entangled in the controversy between the followers of Melitius and Eustathius of Antioch. | <ul style="list-style-type: none"> ❖ Author of five polemics addressed to Constantius. 15. (<i>De non conuiendo cum haereticis, De regibus apostatis, De Athanasio, De non parcendo in Deum delinquentibus, Moriendum esse pro Dei Filio</i>) are now chiefly valuable as presenting in their Biblical quotations a certain type of the Old Latin version of the Bible. 16. His followers endorsed his rigorist views. Attacked by St. Jerome in the Dialogue <i>Against Luciferians</i>, they disappeared early in the fifth century, |
| 2 ST. HILARY OF POITIERS ca. 315- 367 | <ul style="list-style-type: none"> ❖ St. Hilary, “the Athanasius of the West,” was a contemporary of the great Bishop of Alexandria (c. 300-370). ❖ Hilary was born and died in Poitiers, France. His distinguished pagan family gave him an education in philosophy and classics. As a young man, he was converted to Christianity by reading the Bible. He married and had one daughter, Abra. ❖ Elected bishop of Poitiers by popular acclaim (353), he began to defend the doctrine of the Trinity declared at Nicaea in 325 against the Arians. ❖ In 359, he attended the Council of Seleucia, where he upheld the orthodox doctrine of the Trinity, and the Council of Rimini, where the emperor Constantius forced the orthodox bishops to subscribe to an Arian creed. Considered a troublemaker, Hilary was sent back to Gaul without having his banishment annulled. He then worked vigorously on behalf of the unity of the Trinity, first in Gaul, then in Italy, from which he was finally ordered back to Gaul. ❖ Brought up in the literary circles of Aquitania, Hilary became | <ul style="list-style-type: none"> ❖ After his conversion, Hilary became a diligent student of later Christian writers; his exegesis is molded upon Origen’s, and his Christology follows the lines which had been marked out by Athanasius and were afterwards revived by the Cappadocians. ❖ Hilary's writings were important in the development of Latin theology. ❖ In his <i>Commentary on St. Matthew</i> and <i>Homilies on the Psalms</i>, he followed Origen’s allegorical method. ❖ His twelve books <i>On the Trinity</i> the first three written before 356, the last nine during the exile in Phrygia. It is not only are the first approach to a comprehensive treatment of the subject in the Latin tongue, but are full of interesting matter and valid argument. ❖ Hilary’s controversial work, the <i>De Synodis (On the Councils)</i>, written in Phrygia, explains why the eastern clergy were dissatisfied with the expression <i>homoousios</i> (of one substance) in the Nicene Creed and provides citations |

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| | <p>adept both in the Greek and Latin tongues, and his mind was steeped in Neo-Platonism before it was turned to the study of the Gospel. Dissatisfied with paganism, he turned to Moses and the Prophets, and thence to the prologue of the Fourth Gospel and the Epistles of St. Paul.</p> <p>❖</p> | <p>and explanations of the eastern professions of faith. It is an appeal to the Semiarians, who about 358 were beginning to feel after a return to Catholic unity,</p> <p>❖ Two addresses to the Emperor Constantine, pleading for a just treatment towards Catholics, and an address to the Bishops of Gaul in reference to the Emperor's attitude.</p> |
| <p>2 EUSEBIUS OF VERCELLI d. 370/1</p> | <p>❖ Native of Sardinia, cleric at Rome, after 344 first bishop of Vercelli, opponent of Arianism.</p> <p>❖ At Libenus' request, Bishop of Rome, Eusebius was (with Lucifer of Cagliari) a leader of the western supporters of Nicaea after the Arianizing Synod of Arles in 353.</p> <p>❖ At the Synod of Milan in 355, he resisted the condemnation of Athanasius and asked the bishops to sign the creed of Nicaea.</p> <p>❖ He was exiled to the east from 355 to 361. In 362, he signed Athanasius' Tome "<i>de Antiochenes</i>" and carried it to Antioch.</p> | <p>❖ Three of his letters are extant.</p> <p>❖ A work on the Trinity is inauthentic.</p> <p>❖ Eusebius introduced monastic life for diocesan clergy.</p> |
| <p>3 Ambrose of Milan 340-397</p> | <p>❖ One of the four Doctors of the Latin Church.</p> <p>❖ A bishop, an ecclesiastical statesman, a theologian and a writer.</p> <p>❖ From the day when St. Ambrose passed over from the ranks of the un-baptized into the Episcopal order, he devoted himself to theological studies so far as his pastoral duties would allow.</p> <p>❖ As an exegete, St. Ambrose, like St. Hilary, follows the dominant method of the Alexandrians; as a theologian he depends largely on St. Basil and other contemporary eastern writers. Yet his writings do not always echo the tone of eastern theology.</p> <p>❖ He possessed a deep sense of the greatness of the episcopal office and his writings raise a high standard of Christian morality.</p> | <p>❖ Exegetical works: <i>On the Hexaemeron</i>, and other portions of the <i>historical books of the Old Testament</i>, on certain of the <i>Psalms</i>, and the <i>Gospel of St. Luke</i>.</p> <p>❖ dogmatic theology: <i>De fide ad Gratianum Augustum</i>, <i>De Spiritu Sancto ad Gratianum Augustum</i>, <i>De Incarnationis Dominicae sacramento</i>, <i>De mysteriis</i>.</p> <p>❖ Christian ethics his <i>De officiis ministrorum</i>, <i>De virginitate</i>, <i>De paenitentia</i>.</p> <p>❖ Orations, letters, and hymns.</p> |
| <p>4 ST. AUGUSTINE OF HIPPO 354-430</p> | <p>❖ St. Augustine was thirty-three years of age at the time of his conversion, but his thoughts had long turned upon subjects akin to Christian theology. Like Hilary, he passed through Neo-Platonism on his way to Catholic Christianity.</p> <p>❖ His conversion involved a greater break with the past, and a more complete recasting of the inner life.</p> <p>❖ He was of Numidian birth and upbringing, and had inherited the passion and fire of the African nature, together with the religious traditions of the Church of Tertullian and Cyprian.. Augustine owed to Ambrose not only his conversion, but his initiation into Alexandrian exegesis and Cappadocian theology. In Augustine African theology and Greek theology met, and the result was a</p> | <p>The first ten volumes of the Benedictine text contains the genuine works arranged in the following order:</p> <p>I. Works written before Augustine's ordination, and autobiographical writings.</p> <p>II. Letters. III., IV. Expositions.</p> <p>V. Sermons. VI. Writings on Faith and Morals.</p> <p>VII. The <i>De Civitate Dei</i>.</p> <p>VIII., IX., X. Polemical writings:</p> <p>(1) against various heresies,</p> <p>(2) against Donatism,</p> <p>(3) against Pelagianism</p> <p>The immortal <i>Confessions</i> reveal the personal history of</p> |

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| | <p>system which, in its arrangement and proportions as well as in many of its details, was a new creation.</p> <ul style="list-style-type: none"> ❖ He was ignorant of Hebrew. ❖ in his doctrine of Sin and Grace we are conscious of some narrowness and an unwillingness to recognise facts when they are at variance with his position; in not a few instances he led the way to erroneous views of Scripture, of Church policy, or of the Christian life, which have left their mark on the history of Latin Christianity. | <p>Augustine's earlier life; the <i>De Trinitate</i> sets forth in a reasoned system his mature faith in the Catholic doctrine of God; the <i>De Civitate</i> argues the case of the Church against Paganism; the <i>Tractatus in Evangelium S. Johannis</i> forms the noblest of Latin commentaries on the noblest book of the New Testament.</p> <ul style="list-style-type: none"> ❖ His sermons are not oratorical efforts like those of Gregory Nazianzen, or of Chrysostom; but they are full of insight into the mysteries of Scripture and of human life, and the preacher of to-day will often find in them materials which can be adapted, <i>mutatis mutandis</i>, to the wants of a modern congregation. |
| <p>5 ST. JEROME (Sophronius Eusebius Hieronymus</p> <p>Scripture scholar translator, polemicist and ascetic</p> | <ul style="list-style-type: none"> ❖ Jerome was born in the remote town of Stridon somewhere on the border of Dalmatia. His younger brother, Paulinian, together with a younger sister, would follow his example in taking up the ascetic life. ❖ From ca. 360 to 366, he studied at Rome, where one of his teachers was Aelius Donatus, a renowned grammarian and commentator on Terence and Virgil. It was at Rome, in 366, that he received baptism. After a stay in Trier, he spent some time in Aquileia; there, with several friends, among them Rufinus of Aquileia, he devoted himself to asceticism. ❖ Setting out for the east ca. 372, he stayed first at Antioch, where he continued his study of Hebrew and Greek. He lived for several years (ca. 375-377) as a hermit in the desert region of Chaleis in Syria where he began his study of Hebrew. and thus laid the foundations of his mature studies in the Old And New Testaments. Again at Antioch, he was ordained a priest by Paulinus. While in the city, he attended the lectures of Apollinaris of Laodicea. ❖ He accompanied his bishop to the Second Ecumenical Council of Constantinople (381), where he made the acquaintance of SS.Gregory of Nazianzus and Gregory of Nyssa from whom he learnt to admire Origen, and to form the design of translating Origen's commentaries into Latin. ❖ He went on to Rome with Paulinus to gain the support of Damasus I in the controversy with Melitius. While in Rome (382-385), he served as Damasus' secretary and became the spiritual | <ul style="list-style-type: none"> ❖ He has left expositions on the <i>Psalms, Ecclesiastes, the Prophets, St. Matthew</i>, and four of St. Paul's Epistles (<i>Galatians, Ephesians, Philemon, Titus</i>). ❖ Jerome also translated several of <i>Origen's collections of numerous homilies</i> - those on <i>Jeremiah, Ezekiel, the Canticle of Canticles</i>, and thirty-nine homilies on the Gospel of <i>St. Luke</i>. ❖ He has left us some other important contributions to Biblical knowledge, such as his technical work on Genesis <i>Hebraicae quaestiones in Genesim</i>, his <i>Liber interpretatiois Hebraicorum nominum</i>, his <i>De situ et nominibus locorum Hebraicorum liber</i> - the last - named a translation from Eusebius of Caesarea, and a brief commentary on <i>the Gospel of Matthew</i> done upon request (398), and a revision of Victorinus of Pettau's Latin treatise on the Book of <i>Revelation</i>. ❖ The prefaces to his Biblical versions, especially the so-called <i>prologus galeatus</i> which is prefixed to the books of Samuel and Kings, are valuable; and some of his letters (e.g. Ep. 53 <i>ad Paulinum</i>) will be found helpful by the student of Scripture. ❖ His works <i>against Jovinian, Vigilantius, John of Jerusalem, Rufinus, and Helvidius</i>, illustrate his power in polemics. ❖ A biographer and historian: his lives of the <i>hermits Paul of Thebes, Malchus</i> whom Jerome had met during his stay in the desert of Chaleis, <i>and Hilarion of Gaza</i> the spiritual |

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| | <p>counselor of a group of noble Roman women among them Paula and her daughter Eustochium.</p> <ul style="list-style-type: none"> ❖ The true work of his life began in 383, when Damasus entrusted him with the task of revising the Old Latin version of the Gospels, a process which was afterwards extended, though with less thoroughness, to the rest of the New Testament. ❖ After Damasus' death and the election of Siticius to the see in 384, he departed, under some compulsion for the east. He had made enemies by his rigorous ascetical teachings and stringent censures of Roman laxity and did not enjoy Siticius' support. ❖ After a period of travel about the east, he founded, along with Paula, a double monastery of men and women at Bethlehem in 386. There, he would devote his life to his scriptural studies and voluminous writings. ❖ He was at first favorable to the works of Origen and enjoyed cordial relations with his old friends Rufinus and Melania the Younger, who themselves had founded a double monastery in Jerusalem on the Mount of Olives. The subsequent bitter dispute between Jerome and Rufinus would continue, despite a brief period of reconciliation (397), until Rufinus' death. ❖ When Jerome's monastery was attacked by a maraud gang in 416, the Roman bishop Innocent I criticized John of Jerusalem for his failure to prevent the assault. Jerome died a few years thereafter. ❖ Although showing considerable dependence on earlier exegetes, the commentaries manifest Jerome's own considerable erudition. ❖ At the suggestion of Damasus, He began his work upon the Latin version of the Old Testament (<i>the Vulgate</i>). His first experiment was a slight revision of the Old Latin Psalter, in which he used the help of the Septuagint. At Bethlehem this task was resumed, and a more careful revision made by comparing the Latin version with the Hebrew, and other Old Testament books were similarly treated. Lastly, in 391, Jerome set himself to translating the whole of the Old Testament from the original. The work was not finished before 404, more than twenty years after his first experiment was made upon the Old Latin version of the Gospels. | <p>father of Epiphanius of Salamis, his translation of the <i>Chronicle of Eusebius of Caesarea</i>, and his book <i>De viris illustribus</i>.</p> <ul style="list-style-type: none"> ❖ His letters marred by occasional ill-temper especially with St. Augustine. Scattered throughout Jerome's correspondence are translations of writings of Epiphanius of Salamis and Theophilus of Alexandria among others. ❖ In the course of the controversy with Rufinus, Jerome issued (399) his own translation of Origen's <i>On the Principles</i> to counter that of his former friend. ❖ His translation of the work of Didymus the Blind <i>On the Holy Spirit</i> (387-390), the only extant version, was again directed against a treatise of Ambrose. ❖ His Latin version of the <i>Rule of Pachomius</i>, made from a Greek rendering of the Coptic original, preserved that work and allowed for its influence on western monasticism. ❖ A series of homilies given in Bethlehem ca. 400 is based mainly on the Psalms and Gospels, especially Mark; many are related to the cycle of the liturgical year. ❖ Jerome's polemical works are directed against the following: <ol style="list-style-type: none"> 1. Against <i>adherents of Lucifer of Cagliari</i> (ca. 379). 2. Against <i>Helvidius</i> (ca. 383), who asserted that Mary had other children after Jesus' birth. 3. against <i>Jovinian</i> (393), who taught that the reward of heaven would be equal for all and that virginity was not superior to marriage. 4. Against <i>John of Jerusalem</i> (397), a refutation of the teachings of Origen and defense of Epiphanius. 5. Against <i>Rufinus</i> in three books composed (401-402) in the course of the Origenist controversy. 5. Against <i>Vigilantius</i> (406), a defense of the veneration of martyrs, monasticism, and clerical celibacy. 6. Against the <i>adherents of Pelagius</i>, a dialogue in three books (415). <p>Most of these writings are abusive, teeming with bitter invective, although those against the Luciferians and the Pelagians are civil in tone.</p> |
| 6 | ❖ Tyrannius Rufinus , with whom Jerome was involved in | ❖ Translations from the Greek, introduced to the West and in |

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| <p>RUFINUS</p> | <p>controversy, had been in early life his devoted friend. At Aquileia, Rufinus was one of the group of ascetics to which Jerome belonged, and during his residence in Jerusalem he was in frequent communication with Jerome, who was then at Bethlehem. An unfortunate quarrel between the two men began while Rufinus was still in Palestine, and though patched up for a time, it broke out again on the return of Rufinus to Italy in 397, and continued until his death in 410.</p> <ul style="list-style-type: none"> ❖ One of the consequences was that in ecclesiastical circles Rufinus lay long under the suspicion of heresy, notwithstanding his services to Christian literature. <p>excellent manual of the Church teaching of the period.</p> | <p>some cases preserved for posterity some of the masterpieces of Origen, Pamphilus, Eusebius, Basil, Gregory of Nazianzus, and others. It is to Rufinus we owe our knowledge of the greater part of Origen's <i>De Principiis</i>, and of his homilies on the Old Testament. These translations, moreover, threw open to the Latin Church some of the best treasures of Greek theological thought, and thus exerted a beneficent influence over Western writers.</p> <ul style="list-style-type: none"> ❖ As an original author, Rufinus is less remarkable. He has given us a continuation of the Church history of Eusebius to A.D. 395. ❖ An apology in which he defends himself against the attacks of Jerome. ❖ A commentary on the creed of Aquileia. |
| <p>7 DAMASUS OF ROME</p> | <ul style="list-style-type: none"> ❖ Hitherto no great writer has appeared among the bishops of the Roman Church. ❖ Damasus, indeed, deserves our gratitude for calling forth the genius of Jerome | <ul style="list-style-type: none"> ❖ His own contributions to Christian literature were mainly hymns and epigraphs. |
| <p>8 INNOCENT I</p> | | <ul style="list-style-type: none"> ❖ Innocent I has left a small collection of pontifical letters. |
| <p>9 CAESARIUS OF ARLES Bishop, Abbot, and Writer 469/70- 542</p> | <ul style="list-style-type: none"> ❖ Born into a wealthy Gallo-Roman family in <u>Châlon-sur-Saône</u>, he entered the local clergy in his eighteenth year. ❖ Two years later, he departed for <u>lérins</u>, where he remained for several years as a monk until illness forced him to Arles to recover. There, he studied with the rhetorician Julianus Pomerius and was ordained first a deacon and then a priest by bishop Aeonius. ❖ In 499, Caesarius was named abbot of a monastery in the suburbs of Arles, where he remained until chosen bishop of Arles in 502. ❖ Caesarius was one of the most important figures in the sixth-century Gallic Church, less for his theological achievements than for his efforts as a pastor to promote a Christian system of values, practices, and beliefs among his people. ❖ He was particularly well known for the women's monastery that he founded in Arles and for the rule that he composed for it; for the several regional councils over which he presided, including those of <u>Agde</u> (506) and <u>Orange</u> (529). | <ul style="list-style-type: none"> ❖ He was particularly well known. for the sermons that he regularly delivered, "suitable to different festivals and places but also against the evils of drunkenness and lust, discord and hatred, wrath and pride... and other vices" (vita 1.55). These Sermons- now numbering almost 250-are Caesarius's most important writings. Their clarity, simplicity, and vigor gave them a wide circulation in his own time and throughout the Middle Ages. ❖ <i>Regula monachorum</i>, two <i>Epistulae</i>, the <i>Testamentum</i>, and the <i>Rule for Nuns</i>, which had a measurable influence on later Gallic rules. ❖ Four theological treatises have also been plausibly attributed to Caesarius by Dom Morin (<i>Opusculum de gratia</i>, <i>Libellus de mysterio sanctae Trinitatis</i>, <i>Breviarium adversus haereticos</i>, <i>Expositio in Apocalypsim</i>), but their authenticity has not been universally accepted. |
| <p>10 GREGORY</p> | <ul style="list-style-type: none"> ❖ The father of Anglo-Saxon Christianity | <ul style="list-style-type: none"> ❖ His <i>Regula Pstoralis</i> (Pastoral Rule King Alfred thought so highly that he translated it for the use of the English clergy |

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| <p>THE GREAT 590 to 604</p> | | <p>of his time.) ❖ The <i>Moralia</i>, an allegorizing exposition of the Book of Job. ❖ His Letters, no fewer than 838 have been preserved.</p> |
| <p>10 Bede</p> | <p>❖ An English Father, the Northumbrian Baeda, ❖ Bede, like Gregory, is usually known only by a single work, his invaluable <i>Historia Ecclesiastica Gentis Anglorum</i></p> | <p>❖ <i>Historia Ecclesiastica Gentis Anglorum</i>. ❖ Commentaries on Genesis, Samuel and Kings, Ezra and Nehemiah, Canticles, the Gospels of St. Mark and St. Luke, the Acts, Epistles, and Apocalypse; and these are professedly compilations from ancient Fathers.</p> |

OTHER POST-NICENE WESTERN FATHERS

The South of Gaul in the fifth century produced a group of Latin writers whose affinities are on the whole Eastern rather than Western, and who represent to some extent a revolt against the dogmatism of Ambrose and Augustine.

| FATHER | ACHIEVEMENTS | MAIN WRITINGS |
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| 1 JOHN CASSIAN c. 360-435 | <ul style="list-style-type: none"> ❖ The most important member of this School, spent his earlier years in the East. He was trained at Bethlehem before Jerome chose it as his retreat; he had traveled in Egypt, and made himself familiar with the cenobites and hermits of the Nitrian oasis and the Thebaid; at Constantinople he had heard Chrysostom. When at length he settled down in the old Greek town of Massilia (Marseilles), it was to found religious houses for men and women, and to commit to writing his experiences of Eastern asceticism. | <ul style="list-style-type: none"> ❖ His two great works, the <i>De institutis coenobiorum</i>, and the <i>Collationes</i>, the former describing the life of the Egyptian recluses, and the latter Cassian's interviews with certain famous abbots. ❖ After the outbreak of the Nestorian controversy Cassian wrote, at the desire of Leo, who was then archdeacon of Rome, his one dogmatic work, the <i>De incarnatione Domini contra Nestorium</i>. |
| 2 THE SCHOOL OF LERINS | <ul style="list-style-type: none"> ❖ While Cassian was engaged in founding monasteries in the neighborhood of Marseilles, Honoratus afterwards Bishop of Arles, converted the island of Lerinum (Lerins, off Cannes) into the seat of a monastic community, from which issued a succession of eminent bishops and theologians, such as Eucherius of Lyons, Faustus of Riez, Hilary of Arles, and Vincentius. ❖ The school asserted the freedom of the human will, and the existence in human nature, even after the Fall, of the image of God, and thus helped to restore the balance of truth, which was in danger of being upset by the exaggeration of Augustine's attack on Pelagianism. Prosper of Aquitaine (400-465), Avrrus of Vienne (450-523), and Caesarius of Arles (470-542), averted the danger of a serious reaction against the Augustinian doctrine of Grace. | <ul style="list-style-type: none"> ❖ Faustus: <i>Professio fidei</i>, a letter <i>Ad Lucidum presbyterum</i>, and two books <i>De Gratia Dei</i>, dealing with the Pelagian controversy, besides two interesting sermons <i>On the Creed</i>. ❖ Hilary of Arles: a life of Honoratus, and (according to Waterland) the <i>Quicumque</i>. ❖ Vincentius: the famous <i>Commonitorium</i>, which discusses the "notes" by which Catholic truth is to be distinguished from heresy. |
| 3 POETS AND HISTORIAN S | <p>POETS:</p> <ul style="list-style-type: none"> ❖ By the end of the fifth century the Latin Church could boast of an abundance of hymns and sacred poems. Two Spaniards, Juvencus (fl. c. 330) and Prudentius (348-c.-410), led the way. ❖ Nearly contemporary with these was Ausonius of Aquitaine, | <p>POETS:</p> <ul style="list-style-type: none"> ❖ Juvencus: a Gospel History in hexameters. ❖ Prudentius: two collections of lyrical poems (<i>Cathemerina</i> and <i>Peristephanon</i>) which were afterwards used in the services of the Spanish Church. ❖ Ausonius of Aquitaine: composed poems of considerable merit |

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| | <p>a lay man who rose to the rank of Consul in 379; and his pupil Paulinus, Bishop of Nola, the friend of Augustine (353-431).</p> <p>❖ The fifth century produced Sedulius; Falconia Proba; Sidonius Apollinaris (430-482), a man of letters, who was called late in life to the episcopate - a facile versifier scarcely deserving the name of poet; Claudius Marius Victor; Cyprian of Gaul; and Dracontius.</p> <p>CHURCH HISTORIANS: The Church historians of the West during these centuries were fewer and less important than in the Greek East. Most of the Latin historical writers of the period contented them selves with translating and continuing eastern histories (e.g. Rufinus, Cassiodorus), or compiled chronicles extending from the creation of the world to their own times, which are valuable only when they approach the end of their story (e.g. Sulpicius Severus, Paulus Orosius). A few, however, wisely limited themselves to contemporary events, and some of these write with the authority of eye witnesses. Such are Salvian of Marseilles, Victor Vitensis, Liberatus Diaconus, Facundus of Hermiane, and Victor of Tununum. The Gothic history of Cassiodorus survives only in a compendium, but the History of the Franks by Gregory of Tours has happily come down to us. Marius Mercator, a younger contemporary of Augustine, and probably of African origin; and good service was done by Gennadius of Marseille. But no comprehensive history of Western Christianity was attempted during this period; and the deficiencies of the works which we possess must be supplied by referring to the lives and correspondence of the greater ecclesiastics, or from public documents.</p> | <p>(<i>Ephemeris, Epigrammaton liber, Versus Paschales</i>), but exhibiting few traces of his Christian faith.</p> <p>❖ Paulinus. Bishop of Nola: His <i>Carmina</i> comprise poetical of prayers, paraphrases of Scripture, verses addressed to friends, and encomiums on St. Felix, a presbyter of Nola who lived in the third century.</p> <p>❖ Sedulius: <i>Carmen Paschale</i> in five books, and of two shorter hymns.</p> <p>❖ Falconia Proba: <i>Centones Vergiliani</i> are an attempt to tell the story of the Old and New Testaments in phrases borrowed from Vergil - a strange affectation which displays more ingenuity than poetic feeling.</p> <p>❖ Claudius Marius Victor: <i>Alethia</i>, a paraphrase of the early narratives of Genesis.</p> <p>❖ Cyprian of Gaul: <i>Heptateuchus</i>.</p> <p>❖ Dracontius: <i>Laudes Dei</i> and the elegy <i>Satisfactio</i>.</p> <p>CHURCH HISTORIANS:</p> <p>❖ Salvian of Marseilles: describes life in Gaul during the fifth century (<i>De gubernatione Dei libri viii.</i>).</p> <p>❖ Victor of Tununum: speak for North Africa.</p> <p>❖ Victor of Tununum: an important authority for the history of the Nestorian and Pelagian controversies, chiefly because of the documents which he translated from the Greek and has thus preserved from destruction.</p> <p>❖ Gennadius of Marseille: continued Jerome's Patristic biographies (<i>De viris illustribus</i>).</p> |
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MAIN WRITERS AND WRITINGS THROUGH EGYPTIAN MONASTICISM

The work of St. Athanasius “*Vita Anotonii*,” the writings of pilgrimages, such as St. John Cassian, Palladius and St. Jerome; the *Apophthegmata Patrum*, the writings of some leaders of the monks, such as that of St. Isaac of Nineveh, uncover the ascetic life in the Early Church, as an evangelical life which touches the heart of the believer to enjoy the inner kingdom of God and to prepare his soul as a heavenly bride. It elevates his mind and soul to experience the pledge of the eschatological life.

| FATHER | ACHIEVEMENTS | WRITINGS AND THOUGHTS |
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| <p style="text-align: center;">1 ST. ANTHONY THE PATRIARCH (FATHER) OF THE MONASTIC FAMILY</p> <p style="text-align: center;">C. 251</p> | <ul style="list-style-type: none"> ❖ He was born in Coma (Kemn-el-Arouse) in Middle Egypt. ❖ He was eighteen years of age when his parents died, leaving him guardian of his sister, Dious. About six months later when he entered the church he was struck by the reading of the Gospel, “If you would be perfect, go sell all you have, give to the poor and come, follow me” (Mat. 19:21). ❖ He sold about 300 acres of fertile land, gave most of it to the poor keeping back only a little for his sister. Placing his sister in the charge of a community of virgins, he was now free to devote his life to asceticism under the guidance of a holy man living near Coma. ❖ After a while, St. Anthony left to strike out on his own in the western desert, and took shelter in an abandoned tomb carved in the side of a mountain. An obliging friend locked him in an empty vault and brought him bread from time to time. In his solitude he was fighting off the temptations of the flesh and the attacks of demons. ❖ He was about thirty when he left this retreat to move to the east bank of the Nile to the “Outer Mountain” at Pispir, where he lived in complete solitude. After twenty years, his reputation attracted followers who settled near him, and wished to copy his holy life. They broke down the door of his retreat and St. Anthony became their leader, teaching them constantly by word and example the ascetic life. Five years later, he again retired into solitude in the Inner Mountain (Mount Qolozum). ❖ Anchoritism did not make St. Anthony a contemplative unconcerned with the fate of his brothers; it made him a spiritual father beyond all others. Thus he was obliged to visit Alexandria during the persecution against Christians, engineered by Maximin Daja in 316, ministering to the confessors in the mines and in the prisons. ❖ Again he visited Alexandria to support Pope Athananius against | <p>AMONG THE PHILOSOPHERS</p> <ul style="list-style-type: none"> ❖ Once two philosophers came to him, thinking they could experiment with him. When he met them, he said through an interpreter: “Why, philosophers, have you gone to so much trouble to come to a foolish man?” When they said that he was not foolish, but very wise, he said to them: “If you come to a foolish man, your trouble is to no purpose: and if you think that I am wise, make yourselves what I am, for one ought to imitate the good ... I am a Christian.” ❖ A philosopher asked him: “Father, how do you hold up deprived as you are of the solace of books?” “My book, philosopher, is nature and thus, I can read God’s language at will.” <p>HIS WRITINGS:</p> <p>1. LETTERS:</p> <p style="padding-left: 20px;">He carried on a correspondence with monks as well as with emperors and high officials.</p> <ul style="list-style-type: none"> a. St. Athanasius states that the fame of St. Anthony reached emperors, for when Constantine and his sons Constantius and Constans heard about these things, they wrote frequently to him as to a father and begged him to write back. However, he did not make much of the documents nor did he rejoice over the letters. b. He also wrote a letter to Balakius, and imperial officer, who bitterly persecuted Christians because of his zeal on behalf of the detestable Arians. And since he was so barbaric as to beat virgins and strip and flog monks. St. Anthony wrote: “I see wrath coming upon you. Cease, |

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| | <p>Arianism in 352. Pagans and Christians alike rushed out to greet the holy old man.</p> <ul style="list-style-type: none"> ❖ From every part of the world people came to him, seeking cures of the body, mind and soul. ❖ In 356 A.D., he died at age of one hundred and five. ❖ According to St. Athanasius, St. Anthony was a man of “divine wisdom” of grace and urbanity, although he never learned to read or write. | <p>therefore, persecuting Christians, lest the wrath overtake you, for it is even so imminent.”</p> <ul style="list-style-type: none"> c. Seven other letters addressed to various monasteries in Egypt survive in versions. d. A small but interesting letter addressed to the archimandrite Theodore and his monks reports a private revelation regarding the forgiveness of sins committed after baptism. It is reproduced by bishop Amoun, a contemporary of St. Athanasius. <p>2. SERMONS</p> <ul style="list-style-type: none"> ❖ There is a collection of twenty Sermons <i>ad filios suos monachos</i> and one “<i>Sermo de vanitate mundi et resurrectione mortuorum</i>” extant in Latin. None of these seem to be genuine. The only discourse of St. Anthony’s we possess is found in his biography. |
| <p>2 ST. AMMONAS</p> <p>CA. 275-</p> | <ul style="list-style-type: none"> ❖ He established a monastery in the village of <i>Nitria</i>, where thousands of his disciples lived under the communal order, which was close to the coenobitic order. Hundreds of them - after a period of training in this monastery - passed to <i>Cellia</i> to live as hermits. In other words he embraced two orders of monasticism the communal or coenobitic and the anchoritic. This is in marked contrast with the ideal of St. Pachomius, or St. Basil, for whom coenobitism is a lifelong vocation. ❖ When he was a young man of about twenty-two (297 A.D.) he was constrained by his uncle to marry. He explained the advantages of virginity. They retired together to <i>Nitria</i>, lived together in a hut as ascetics, without regard to the difference of sex. Afterward she asked her husband that they should live apart for the good of the progress of their spiritual life. He left her in the hut with its field of balsam and went out and settled in the inner part of the mountain of <i>Nitria</i>, where he built himself two domed cells, coming back to visit his blessed wife twice a year. ❖ Disciples joined him and he became their leader. ❖ Amoun’s settlement was on the edge of the Western Desert where it forms a low promontory northward into the Delta near the village of Pernoud or <i>Nitria</i>, and about nine miles south-west of the town of Damanhour (Hermopolis Parva). ❖ According to St. Anthony advise, the second Nitrian settlement of the <i>Cells</i> or <i>Cellia</i> was founded for those who wanted more complete solitude, where some six hundred anchorites had their own priest and | <ul style="list-style-type: none"> ❖ Palladius as an eye-witness gives us a brief description of Amoun’s order in Nitria and Cellia, saying: On the mountain live some 5000 men with different modes of life each living in accordance with his own powers and wishes, so that it is allowed to live alone, or with another, or with a number of others... There are eight priests who serve the church so long as the senior priest lives, no one else celebrates, or preaches, or hears confessions, but they all just sit quietly by his side. ❖ In spite of the thousands of monks who abode in Nitria under St. Amoun’s guidance, he did not gain the same fame of St. Anthony Perhaps because his monastic rule was between anchorism and cenobitism. |

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| <p style="text-align: center;">3 ST. PACHOMIUS</p> <p style="text-align: center;">CA. 290-</p> | <ul style="list-style-type: none"> ❖ Pachomius was born in Upper-Egypt, of pagan parents, but he hated paganism from his boyhood. ❖ The Roman Emperor, Maximin, ordered the prefect of Egypt to send some of the troops based in Egypt to put an end to a revolt in Ethiopia. The troops were selected, among them was Pachomius. On their way, they had to stop at Latopolis (Esna) in Upper-Egypt. There, Pachomius was impressed by the love of the natives, and he was told that Christians were merciful to all men, even to their enemies. Before reaching Ethiopia, the revolt was quelled. Back in “Chenoboskion” he was baptized (about 307 A.D.) after spending some time as a catechumen. ❖ Pachomius spent three years moving among villages, helping the needy and the afflicted. ❖ He became a disciple of Palaemon, the hermit, who lived in Kasr-El-Sayad. Under his guidance, Pachomius practiced a severe order of asceticism. he was sad as many believers longed for this way of life but couldn’t practice it. ❖ One day while he had wandered far in search of wood, an angel appeared to him and gave him the rules of the coenobitic order inscribed upon a brass tablet. These rules could be observed even by ordinary Christians. ❖ St. Palaemon who was very pleased, saying that it is God’s will that a monastery would be established with this order. blessed him, helped him to build a little lodge then went back to his own place, declaring his sincere desire to help him in establishing this new order. ❖ By 315 St. Pachomius had a small group of disciples, who would eventually number in the thousands. When Tabennesis proved too small for the growing number of monks, St. Pachomius found it necessary to start other communities, beginning at Pabou not far away. ❖ St. Pachomius preferred to invite priests of the neighboring churches to celebrate the liturgies of Eucharist so that no monk would seek ordination. Even if a priest wished to be a monk he did not perform the priestly duties. ❖ As a military man, St. Pachomius was firm, but he obeyed the rules more than he gave orders to others. ❖ St. Pachomius was granted by grace to heal the sick, exorcise evil | <p>PACHOMIAN RULES</p> <p>Palladius refers to the rules that were inscribed upon a brass tablet:</p> <ul style="list-style-type: none"> ❖ Each man to eat and drink according to his strength. ❖ Let three dwell in each cell. ❖ Let them wear at night linen” lebitons (a sleeveless garment) and a girdle... ❖ The whole community was to be divided into twenty-four sections, each of which was to be distinguished by one of the letters of the Greek alphabet, so that each might have a cognomen fitting to the grade of his conduct and habit. ❖ A stranger of another monastery which has a different rule is not to eat with them, nor drink, nor enter into the monastery, unless he happens to be on a (genuine) journey. <p>OTHER PACHOMIAN RULES</p> <ul style="list-style-type: none"> ❖ The neophyte remained for a probationary period from one to three years, in which he had to prove the seriousness of his intention before acceptance. ❖ Food was offered twice a day, at noon and at night. ❖ Work was compulsory even to the abbots of the monasteries. ❖ They prayed together thrice a day: in the morning, at noon, and at night. ❖ Monks were living in common with no private property and avoiding contact with women. ❖ St. Pachomius stressed obedience as essential to the cenobite life. ❖ Every monastery had its local administration subjected to the local abbot, who had an assistant, store-man and librarian. Also the foreigners had their own supervisor of their own nationality. ❖ Every three of four monasteries lying near to one another were united in a clan, with a president elected from among their abbots, and the monks met periodically to discuss their local problems. The clans were united under a superior-general, who was head of |

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| | <p>spirits, prophesy, see visions, know the secrets of monks and see the souls of the departed rising to Paradise.</p> <p>ST. PACHOMIUS' RULE IN THE WORLD</p> <ul style="list-style-type: none"> ❖ St. Pachomius' Rule was the prototype of Eastern and Western monastic rules. Originally in Coptic, it was translated into Greek, then Latin, by St. Jerome in 404-5 A.D. St. Basil used it. It influenced the “<i>Regula Vigilli</i> (Gaul 5th century) and the “<i>Regula Tarnatensis</i>” (6th or 7th century). Benedict and Caesarius of Aries knew it. ❖ It played a large part in the spread of coenobitism in Ethiopia, Rome, Palestine, Asia Minor and Gaul. | <p>the principal monastery.</p> <ul style="list-style-type: none"> ❖ The central administration was held in the chief monastery in Tabennesis, then transferred to Pebou. ❖ Supervision on other monasteries took two forms: <ul style="list-style-type: none"> a. The visit of the superior-general to the monasteries. b. Two general assemblies were held yearly in the chief monastery. ❖ Sick monks and visitors were subjected to certain rules. ❖ Monks were to keep away from contact with the world, although they were allowed to visit a sick parent or attend a funeral if accompanied by a companion. Some monks were allowed to sell the products of the monastery in the town and sometimes went all the way to Alexandria by boat. |
| <p>4 HORSIESI</p> | <ul style="list-style-type: none"> ❖ Before Pachomius died he appointed Petronius to be his successor. The latter lived only two months. Under Horsiesi (ca. 380) who then assumed the leadership, the monastic corporation greatly increased. ❖ In 350, when difficulties arose within the organization he appointed a coadjutor, named Theodore, to reestablish peace and order. ❖ W. E. Crum and A. Ehrhard published a letter of Theophilus of Alexandria to Horsiesi with very interesting details about the liturgy of Holy Week at Alexandria and a report about Horsiesi's participation in the celebration of Easter at the Egyptian metropolis. W. Hengstenberg does not agree with A. Ehrhard in thinking the letter to Horsiest genuine. | <ul style="list-style-type: none"> ❖ St. Jerome's version of the Rule of Pachomius remains as an appendix a treatise by Horsiesi entitled <i>Doctrina de institutione monachorum</i>, which testifies to his high religious and monastic ideals. In 56 chapters he instructs his monks on their duties thoroughly that this document gives more insight into the spirit the Pachomian creation than the Rule of the founder. The final section indicates that Horsiesi composed it shortly before his death. For this reason Gennadius (De vir. ill. 9) refers to it as his testament |
| <p>5 ST. THEODORE</p> | <ul style="list-style-type: none"> ❖ Horsiesi's coadjutor and assistant, Theodore, was a person of outstanding achievements that won him the admiration of his contemporaries. He succeeded in settling the revolt which threatened to wreck the Pachomian organization. | <ul style="list-style-type: none"> ❖ He died on 368 after having ruled for eighteen years. On that occasion St. Athanasius addressed a letter to Horsiesi begging him to reassume full leadership. It testifies to the high |

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| D. 368 | Several new monasteries were founded by him. | esteem which Theodore enjoyed. |
| <p style="text-align: center;">6 ST. MACARIUS THE GREAT</p> <p>C. 330 - C. 390</p> | <ul style="list-style-type: none"> ❖ The founder of monasticism in the desert of Scetis. ❖ He was loved by the priests and the people of his village, was ordained a Reader. His parents obliged him to marry, as they hoped that he would be ordained a priest. After the wedding ceremony had been performed he famed illness, asking his father to accompany the camel-drivers who used to bring natron from Wadi-elNatroun... God sent him a Cherub, accompanied him almost all his life On his return to his village he found his virgin wife had a fever, then she died. ❖ He started his ascetic career in a village, moved to another village to escape enrolment in the clergy. There he was falsely blamed for the pregnancy of a girl; when he was cleared, he fled and came to Scetis. ❖ He was greatly influenced by St. Anthony the Great and visited him at least twice. ❖ His original settlement is thought to have been somewhere in the region of the surviving Monastery of <i>Dier-El-Baramous</i> (Monastery of the Roman brothers) towards the western end of the valley. As numbers increased, he seemed to have moved to slightly higher ground beyond a low ridge at the eastern end, near the monastery that now bears his name. ❖ By Cassian's time there were four congregations or in Scetis of which the third is now represented by the twin monasteries of Abbot Pishoy and of the 'Syrians' (Monastery of the Virgin Mary) while the fourth, that of St. John the Short, has been deserted for a number of centuries, though its site is known. ❖ Even in the desert of Scetis, St. Macarius used to flee from the crowd of people. Palladius tells us that he made a tunnel running under the ground from his cell for half a stade and finished it off at the end with a cave. ❖ He was said to be in a continual ecstasy and to spend a far longer time with God than with things sublunary. ❖ At an advanced age he was exiled to an island in the Nile by the Arian Bishop Lucius, who felt authorized to do so by an edict of Emperor Valens. | <p>Neither Palladius nor Rufinus know of any literary works of Macarius but later manuscripts attribute quite a number of writings to him; sayings, letters, prayers, homilies and treatises</p> <p>Until today no answer could be given to the question who was the real author of the famous fifty-seven Spiritual Homilies attributed to him?</p> <p>L. Villecourt was the first to discover in them traces of Messalianism The Messalians, whose name is derived from the Syriac "Mesallein" (praying men), arose in the second half of the fourth century at Edessa and in the neighboring parts of Mesopotamia and were condemned in 431 by the Council of Ephesus. Under the protection of a great name, their works were preserved as the homilies of Macarius the Egyptian, an attribution made as early as 534 A.D., the date of the Syriac Ms and 12175 in the British Museum</p> <p>These homilies have a pre-eminent position in the history of early Christian mysticism and have proved a source of inspiration to modern mystics.</p> |
| <p style="text-align: center;">7 ST.</p> | <ul style="list-style-type: none"> ❖ A contemporary of the Egyptian Macarius. ❖ Although he seems to have possessed the gifts of prophecy and | <ul style="list-style-type: none"> ❖ Palladius does not mention any of his works, and it seems that he wrote nothing. At any rate, the three |

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| <p>MACARIUS THE ALEXANDRIAN</p> | <p>healing and power over the demons in a still higher degree, posterity has paid less attention to him than to his namesake as is evident from the few <i>Apophthgmata</i> or '<i>Sentences of the Fathers</i>' dealing with him. <u>Born a little earlier, he died about 394, almost a hundred years old. About the year 335 he established himself in the desert of Cellia (τὰ κέλλια).</u> It was here that Palladius, the author of the <i>Lausiaca</i> History, who admits that he never saw Macarius the Egyptian, met the Alexandrian three years before his death.</p> <ul style="list-style-type: none"> ❖ He tells of his heroic asceticism and that he was a priest For a time he must have been in charge of a monastic colony in the Nitria. | <p>sayings (MG 34, 261-263), the <i>Sermo S. Macarii Alexandrini de exitu statuque animarum post hanc vitae</i> (MG 34, 385-392) and the two monastic rules <i>S. Macarii Akxandrini ablates Nitrienais regula ad monachos</i> (MG 34, 967-970) and <i>S. Serapionis, Macarii, Paphnatii et altering Macarii regula ad monachos</i>' (MG 34, 971-978) are not authentic.</p> |
| <p>8 ST. EVAGRIUS OF PONTUS</p> <p>D. 939</p> | <ul style="list-style-type: none"> ❖ A disciple of the two Macarii was Evagrius (Socrates, <i>Hist. eccl.</i> 4, 23), surnamed Ponticus, because he was born at Iborra in Pontus. ❖ He was ordained reader by Basil the Great and deacon by Gregory of Nazianzus. He accompanied the latter at the Council of Constantinople (381) and 'since he was skilled in argument against all heresies' (<i>Hist. Laus.</i> 38, 2) he remained with Nectarius, the patriarch of that city, in which he soon 'flourished, speaking with youthful zeal against every heresy' (<i>ibid.</i>). When dangers threatened his soul and temptations his virtue, he left the capital and went to Jerusalem where he was received by Melania, the Roman lady, and shortly afterwards about 382, to Egypt. He exiled himself for two years in the mountains of Nitria and then entered the desert to live for fourteen years in Cellia. It was here that he became acquainted with the Macarii so that 'he emulated their course of conduct, and miracles were done by his hands as numerous and as important as those of his preceptors', as the historian Socrates (<i>Hist. eccl.</i> 4, 23) tells us. He earned his livelihood by writing, 'since he wrote the <i>Oxyrhynchus</i> characters excellently', according to Palladius (<i>Hist. Laus.</i> 38, 10), who was one of his disciples. When Theophilus of Alexandria wished to make him a bishop, he refused. | <ul style="list-style-type: none"> ❖ Evagrius is the first monk to have written numerous and comprehensive works that were of great influence in the history of Christian piety. He is in fact the founder of monastic mysticism and the most fertile and interesting spiritual author of the Egyptian desert. The monks of East and West alike studied his writings as classical documents and invaluable text-books. Recent investigations have shown that his ideas live on not only in Palladius but also in the Byzantine writers John Climacus, Hesychius, Maximus Confessor, Nicetas Stethatos down to the Hesychasts, in the Syrian authors Philoxenus of Mabbug, Isaac of Ninive, John Bar Caldun up to Barhebraeus, and in the West in John Cassian. In fact, the great Oriental School of Evagrian mysticism reaches from to the fifteenth, nay to the twentieth century. ❖ Unfortunately except for small fragments the original Greek text of his treatises has been lost: owing to the fact that the fifth (553) and the following ecumenical councils condemned him as an Origenist However, some of his works are extant in Latin translations prepared by Rufinus (Jerome, <i>Ep.</i> 133, 3) and Gennadius (<i>De vir. ill.</i> I I) others in Syriac and Armenian, Arabic and Ethiopian versions. Some, too, have been found among the publications of others, like St. Basil the Great and Nillus of Ancyra. ❖ There is hope that the progress of patristic research, the study of oriental manuscripts and the <i>Catena</i>e will bring to light more of his treatises. Only then will it be |

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| | | possible to find out exactly to what extent Evagrius shared the errors of Origen. |
| <p style="text-align: center;">9 ST. PALLADIUS Born 363 or 364</p> | <ul style="list-style-type: none"> ❖ The most outstanding historian of Egyptian monasticism and a pupil of Evagrius Ponticus. ❖ Born in Galatia, he received a thorough education in the classics. ❖ In 388 he went to Egypt to get acquainted with the hermits. After a year at Alexandria the priest Isidore who gave him the first introduction to the ascetic life, handed him over to the Theban hermit Dorotheus in the so-called Solitudes five miles away from the city in order to complete there a kind of novitiate. ❖ Being unable to finish the three years owing to a breakdown in health, he went on in 390 to Nitria and then to Cellia, where he spent nine years, first with Macarius and then with Evagrius. The latter had a lasting influence on him. ❖ When he fell ill again, the doctors advised him to betake himself to Palestine in search of a better climate. ❖ About 400 he was consecrated bishop of Helenopolis in Bithynia and soon became involved in the Origenistic controversies. ❖ In 405 he travelled to Rome to plead the cause of St. John Chrysostom. The following year the Emperor Arcadius exiled him to Upper Egypt. When in 412-413 he was permitted to return, he became bishop of Aspuna in Galatia. ❖ He died shortly before the Council of Ephesus (431) . | <p>1 . Historia Lausiaca: His greatest work is entitled the <i>Lausiaca History</i> after Lausus, chamberlain at the court of Theodosius II, to whom he dedicated it. Composed in 419/420, it gives a description of the monastic movement in Egypt, Palestine, Syria and Asia Minor in the fourth century and therefore represents an extremely important source for the history of early monasticism.</p> <p>2. Dialogus de vita S. Joannis: About the year 408, while in exile at Syene, Palladius composed he famous <i>Dialogue on the life of St. John Chrysostom</i>, which is the cost important biographical source for the later years of the Saint. For him Theophilus, the patriarch of Alexandria, was his worst enemy</p> <p>3. On the People of India and the Brahmins: A small treatise preserved under the name of Palladius, consists of four parts, of which only the first seems to be from his pen. It gives an account of the experiences of an Egyptian scholar on his journey to India. The second and third part are perhaps by the historian Arian ; the fourth by an unknown Christian author. The second and fourth contain an address delivered by Dadamis, the third a report of a meeting between Alexander the Great and the Brahmins.</p> |

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| <p>10 ST. ISIDORE OF PELUSIUM</p> | <ul style="list-style-type: none"> ❖ Born at Alexandria and died ca. 435, commonly believed to have been abbot of a mountain monastery near Pelusium in Egypt.. ❖ There is no reason to suppose that he was head of a coenobitic community. ❖ St. Severus of Antioch calls him 'a priest, correct in faith, full of divine wisdom and biblical knowledge'. ❖ His letters prove that he led a monastic life and enjoyed a great reputation among the ascetics so that he might be called a Father of the monks, but hardly 'head of a monastery' or abbot of a coenobium. ❖ He defends the ecclesiastical Christology against the different heresies on many occasions. St. Isidore maintains first of all the divinity of Christ against the Arians and refutes them by a careful, literal interpretation of Holy Scripture. Also he defends the true humanity of Christ against the Manicheans. He rejects a mixture as well as a separation of the two natures in Christ. | <p>HIS LETTERS</p> <ul style="list-style-type: none"> ❖ Isidore's correspondence reveals indeed an outstanding personality with a classical education and excellent theological training. His main source is Holy Writ, but he knows the early Christian writers too. Some of his letters are taken almost word for word from St. Clement of Alexandria. ❖ The two thousand epistles which have been preserved are enough to make Isidore's correspondence unique in the patristic period. <p>LOST WRITINGS</p> <p>He mentions occasionally in his letters two treatises he composed. Twice (2, 137 and 228) he refers to a tract <i>Against the Greeks</i> and once (3, 253) to a work <i>On the non-existence of Fate</i></p> |
| <p>11 ST. SHENOUTE OF ATRIPE</p> | <ul style="list-style-type: none"> ❖ St. Shenouti, next to St. Pachomius, was the most important representative of Egyptian cenobitism. He was an Abbot of the famous White Monastery of Atripe in the desert of Thebes for more than sixty-five years (383-451 or 466 A.D.); he ruled over 2200 monks and 1800 nuns, as Besa his disciple and successor informs us. ❖ He is called "Archimandrite," i.e. "the Head of Anchorites," for he used to practice the eremitic life from time to time, and encouraged some of his monks to withdraw to the desert after a few years of coenobitic life, without completely severing connections with the monastery. ❖ Shenouti was born in Shenlala, a village near Ikhmim in Upper Egypt. Before he was ten years old, his righteous parents asked their shepherds to teach him how to take care of the sheep and sent him back home before nightfall. The boy used to give his food to some shepherds and spend all his day in fasting, then he returned with one of the shepherds halfway home. Then his father discovered that he left with the shepherds early everyday but he returned late at night, he followed him secretly to see him standing near a well in the road praying for a long time. The next day he accompanied his son not to the shepherds but to his uncle Pegol, founder of the White Monastery ❖ In the White Monastery, Shenouti's father asked Abbot Pegol to bless the boy, but the Abbot held the boy's hand, put it on his head, saying, "I am in need of this boy's blessing for he is a chosen vessel of Christ who will serve Him faithfully all his life." | <p>HIS WRITINGS</p> <ul style="list-style-type: none"> ❖ St. Shenouti is the most outstanding Christian writer in Coptic. According to Besa, he left a great number of letters and sermons, most of the former - addressed to monks and nuns - deal with monastic questions, others combat the practices of pagans and heretics. His sermons are spirited and predominantly eschatological in character ❖ In addition, several apocalypses and visions are attributed to him. |

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| | <ul style="list-style-type: none"> ❖ In 383 A.D., Shenouti succeeded his uncle Pegol as an Abbot of the White Monastery, setting out a severe order of monasticism. ❖ St. Shenouti lived in one of the most critical instants in Egyptian history, when a great gulf was created between the Egyptians and Byzantine people. The Egyptian peasants lived almost as slaves, worked hard to the advantage of the Byzantine tyrant rulers or the aristocratic class. ❖ In spite of his great zeal to practice the eremitic life he had taken himself over to plead for the oppressed in the courts, and if he failed he would write to the Emperor himself ❖ when some thousand people were captured by the Blemye invaders of Upper Egypt, he met the leaders of those invaders and convinced them to take the spoils and leave the captured people. He opened his monastery to those captured people to settle there for three months. ❖ He used to explain to them the Holy Scriptures giving special interest in uprooting heathen custom. ❖ In 431 A.D., St. Shenouti accompanied St. Cyril of Alexandria to the Ecumenical Council of Ephesus. ❖ Nevertheless, his name is absent from European literature of the time concerning the “Fathers of the Desert,” because of the following reasons: <ul style="list-style-type: none"> 1- He started a deliberate movement to purge Coptic literature of every element of the Hellenic culture. Nobody was permitted to speak Greek in his monasteries; and in his preaching and writings he used only the Sahidic Coptic language. For many centuries no western Father wished to translate any of his works. 2- Contrary to other Egyptian monastic orders all his monks were of purely Coptic origin. No foreign person could be admitted to his communities. | |
| <p style="text-align: center;">12 ABBESS SARAH</p> | <p>Many abbesses were bestowed with the grace of true leadership and spiritual discernment. They guided many nuns and sometimes gave counsel to them as well as to monks. Some of their sayings were treasured by the desert Fathers. One of those abbesses was Sarah, she lived in Pelusium, and her sayings were mentioned in the “<i>Apophthegmata</i>,” from which I quote the following texts</p> <ul style="list-style-type: none"> ❖ It was said about Abbes Sarah that for thirteen years she was fiercely attacked by the demon of lust; and she never prayed deeply that the battle should cease, but all that she used to ask of God was, “O God, grant me strength!” | <p style="text-align: center;">Among her other sayings mentioned in the <i>Apophthegmata</i>:</p> <ul style="list-style-type: none"> ❖ “When I put out my foot to ascend the ladder, I place death before my eyes before lifting up the other foot.” ❖ “It is good to give alms for men’s sake; even if it is only done to please men; through this one can begin to seek to please God.” ❖ “If I asked God that all men should approve of my conduct, I should be doing penance at the door of |

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| | <ul style="list-style-type: none"> ❖ Once the same spirit of lust attacked her more insistently, reminding her of the vanities of the world. But she gave herself up to the fear of God and maintained the rigor of her fasting and went up to the roof to pray. Then the spirit of lust appeared to her in a bodily form and said to her, “Sarah, you have overcome me.”“ She replied, ‘ It is not I who have overcome you, but my Lord Christ!” ❖ It was mentioned that for sixty years she lived beside a river and never lifted her eyes to look at it. | <p>everyone. But I shall rather pray that my heart may be pure towards all, while I am far from all of them.”</p> <ul style="list-style-type: none"> ❖ She said to some brothers, “ It is I who am a man (struggling violently against sin), you who are women (brides of Christ).” ❖ Once some monks of Scetis came to visit Abbess Sarah. As she offered them a small basket of fruit, they ate the bad fruit and left the good. So she said to them, “You are true monks of Scetis.” |
| <p style="text-align: center;">13 <i>The</i> <i>Apophthegmata</i> <i>Patrum</i></p> | <ul style="list-style-type: none"> ❖ There is hardly any work which gives a better idea of the spirit of Egyptian monachism than the anonymous collection of spiritual maxims called <i>Apophthegmata Patrum</i> or Sayings of the Fathers. ❖ Before it was written down in Greek, there must have been an oral tradition in Coptic. | <ul style="list-style-type: none"> ❖ Compiled perhaps about the end of the fifth century, it contains pronouncements of the most famous abbots and solitaries of the Egyptian desert and anecdotes about their miracles and virtues. |

MAIN HERETICS AND HERESIES
IN
THE EARLY CHURCH

| HERESIES | HERESY | CAUSE | REMARKS |
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| 1.GNOSTICISM | | | <i>See: Gnosticism and the Main Gnostic Sects</i> |
| 2 ORIGENISM | <ul style="list-style-type: none"> ❖ They defended Origen's eschatological errors and the temporal nature of hell And ❖ The preexistence of human souls | <ul style="list-style-type: none"> ❖ God is merciful towards all rational creatures. ❖ God is just, those who are born in bad situation because of some sins their souls committed before their coming in the world | <ul style="list-style-type: none"> ❖ The main accusations of Origen's doctrinal faults: <ol style="list-style-type: none"> 1. <i>The pre-existence of souls.</i> 1. <i>The apokatastasis (salvation of all men)</i> 2. <i>Salvation of Satan.</i> 5. <i>The mode of the resurrection.</i> 6. <i>Subordination.</i> |
| 3 DOCETISM | ❖ | ❖ | |
| 4 MARCIONISM | <ul style="list-style-type: none"> ❖ Marcion was dualist, disdained god of the Jews and repudiated the Old Testament. ❖ For him, God of Abraham, the Demiurge, was the real adversary. The creator of the world is alien to the true God and to spiritual man. ❖ Yahweh of the O.T. is a wild god, who can rage, make mistakes, and repent. He knows nothing of grace, but only strict justice. ❖ Christ is not the Messiah of the O. T., but He is the unknown God of love who came to save us from god of wrath. ❖ Those who try to keep the Law are good, but they cannot be saved unless they are taken out of its domain through Christ. | <ul style="list-style-type: none"> ❖ All Marcion's teachings are a result of the literal interpretation of the O.T. He couldn't interpret the verses that mention to God' anger, or God's face and hands etc. | <ul style="list-style-type: none"> ❖ The Church Fathers paired Marcion and Valentinus as the two worst Gnostics. ❖ He had a high level of organizational ability. |
| 5 MONTANISM | <ul style="list-style-type: none"> ❖ Montanus called believers to abstain from marriage for the end of the age was at hand. | ❖ | Montanus in the 2 nd century was a charismatic, who maintained that he |

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| | <p>They who dissolved marriages gather in an appropriate place, waiting the descent of the heavenly Jerusalem.</p> <ul style="list-style-type: none"> ❖ Montanists won Tertullian. | | <p>received direct revelation from the Holy Spirit. He considered himself the last great prophet who established the heavenly city.</p> |
| <p>6 MANICHAISM</p> | <ul style="list-style-type: none"> ❖ Manichaeism: A through-going syncretism akin to Gnosticism, it carries dualism to its logical extreme. Light is the power of good; all matter is evil, the work of creation originated from a commingling of light and darkness. ❖ They taught two eternal and irreducible principles, <i>good</i> and <i>evil</i>, and advanced this as an explanation of all natural and supernatural mysteries. | <p>Mani: The ambassador of light, preached in Persia and Babylonia, as a prophet of the new religion. He was crucified by the order of Sassanian monarchy in 273. His religion spread over all the east and afterwards throughout the Roman Empire, where it lasted down into the Middle Ages.</p> | <p>Mani's Writings Hundreds of fragments of Manichean manuscripts were discovered in Chinese Turkestan in 1902/3. The majority in Turkish dialect, some in Persian and some in Chinese. A small Manichean Library was discovered in 1931 in Egypt, near Lycopolis. It consists of 6 volumes in Coptic, containing hymns, letters, some historical accounts of the tragic deaths of Mani and his successor Sisinnius, and his lengthy work "Chapters on First Principles."</p> |
| <p>7 NOVATIANISM</p> | <ul style="list-style-type: none"> ❖ Novatian was a distinguished member of the Roman clergy up to 251. He wrote two letters to Cyprian, after Bishop Fabian's death (20 Jan. 250). His two letters testify to his superior ability as a rhetorician and a philosopher ❖ In 251, as a rigorist, he opposed Bishop Cornelius, and demanded that the <i>lapsi</i> of the Decian persecution be refused re-admittance to the Church. ❖ St. Cyprian depicts him as a harsh, unyielding, unmerciful rigorist. ❖ He headed a schism, became anti-bishop, but did not withdraw, and his schism spread and lasted for many centuries (to the sixth). ❖ We know nothing of his death. | | <p>Novatian's Writings ❖ Letters. ❖ <i>De Trinitate</i> treats of God the Father, the Son, (His divinity and humanity) and the Holy Ghost, and with great ability. ❖ <i>De Cibis Judaicis</i> — Addressed to the Novatian community at Rome, shows that certain foods were forbidden to the Jews but that Christians, apart from the precept of temperance, are bound only to avoid meats offered to idols. Occasional reminiscence of Seneca are noteworthy. ❖ <i>De Spectaculis</i>, and <i>De Bono Pudicitiae</i> are probably his, also.</p> |
| <p>8 ARIANISM</p> | <p>Arius (c. 250–336), a priest of Alexandria, and a disciple of Lucian of Antioch taught that the Logos was not eternal but created by God as an instrument for creation of the earth. In other words, Christ, though higher than humanity,</p> | | <ul style="list-style-type: none"> ❖ Nicaea (325) condemned this and taught the Son of God was of the same substance or nature as the Father (<i>homousios to Patri</i>). ❖ St. Athanasius, St. Basil, St. Gregory of |

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| | was inferior to God, non-eternal, and with a definite beginning. He was created ex nihilo, from nothing, before the creation of the world, by nature distinct from the Father; he is the Son of God as all men are sons of God, by adoption. The second creature was the Holy Ghost. The Father alone is true God. | | Nazianzus and St. Gregory of Nyssa were the great Church representatives. |
| 9 PNEUMATOMACHI | Pneumatomachi denied the divinity of the Holy Ghost and so the Trinity. Their heresy comes from Arianism and they are called Semi-Arians, Macedonians, Marathonians, (Tropicists). | | |
| 10 SABELLIANISM | Sabellians (<i>supra</i>) held the divine persons were only modes or modalities of the same Person, God. They are called Photinians (Photinus, bishop of Sirmium). | To emphasize the unity of nature of Father and Son. | ❖ A logical outcome of it was <i>Patripassianism</i> . ❖ Marcellus, bishop of Ancyra (-374) is associated with Sabellianism. |
| 11 APOLLINARIANISM | (Apollinaris, 390, bishop of Laodicea, Syria), taught his humanity was incomplete - a body and a sensitive soul. The Logos took the place of the spiritual soul and mind. | To render Christ's divinity more certain. To avoid Jesus human mind as the source of evil will. | |
| 12 NESTORIANISM | Nestorians denied the personal unity of Christ - taught two separate persons in Him and so denied the Incarnate Logos. | | |
| 13 DONATISM | Donatists led by Donatus of Carthage (311) affirmed the saints and the just form of the Church and taught that the validity of the sacraments depends on the holiness of the minister. | | They survived in North Africa until the advent of Islam. |
| 14 PELAGIANISM | Pelagians taught that the free human will and the natural goodness of man were all powerful in the moral order, and denied the need of grace to move it. | | Some scholars believe that Donatism didn't run through the Christian history, but Pelagianism as its extent appeared in history from time to time. |
| 15 PRISCILLIANISTS | Priscillianists taught a doctrine which combined Sabellianism, Manichaeism and some Origenist theories. | | |

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| <p>16 AMILLENNIALISM</p> | <ul style="list-style-type: none"> ❖ Papias and other Fathers accepted it in their defense that Jesus is the real Messiah in whom the prophecies of the Old Testaments are fulfilled literally. ❖ Methodius of Olympus (d. c. 311) accept the idea of an earthly millennium in which justice and peace reign on earth. | <p>The literal interpretation of Revelation 19.</p> | <p>S. Augustine was essentially amillennial. He didn't look forward to an earthly reign of Christ, but expected His return to be immediately followed by the Last Judgment and the translation of all real believers to heaven.</p> |
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***SELECTED COPTIC FATHERS
OF THE MIDDLE AGES***

| THE FATHER | ACHIEVEMENTS | WRITINGS |
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| <p style="text-align: center;">1 ST. SAWIRIS (SEVERUS) IBN-AL-MOQAFFAA</p> | <ul style="list-style-type: none"> ❖ He was one of prominent personalities not only in the Fatimids' era but also in the history of the Coptic Church. He departed in the Lord at the age of 90, without finishing the book, but many people helped in completing this interesting work after him. ❖ His religious discussions with the Jews, Muslims and the Chalcedonians, even before the rulers, showed his courage and wisdom, and encouraged him in writing theology. His writings on the Oneness of God and the Holy Trinity are considered as principal sources for the Christian Arab writers, because he wrote them in a style that suited the era and the atmosphere surrounding him. He applied expressions that were appropriate to the culture of his epoch. | <ul style="list-style-type: none"> ❖ He wrote many books and essays, mastered the Greek, Coptic and Arabic languages, had a vast knowledge in the Holy Bible, the church laws and rites. He wrote many books as well as saints' biographies. His most known book is "History of the Coptic Church of Alexandria," for which he extracted material from Greek and Coptic references. It includes the biographies of the Fathers from St. Mark to Anba Shenouda the 5th Pope. |
| <p style="text-align: center;">2 ST. BOUTROS (PETER) EL-SEDMANTI</p> | <ul style="list-style-type: none"> ❖ He was a monk in the monastery of St. George in Jebel Sedmant in the province of Faiyum. The Jesuit monk Van Akberg was interested in these writings. One of them called "Al- Tasheeh..." (The Elucidation of the Passions of Christ). | <ul style="list-style-type: none"> ❖ He left to us as a legacy about 14 books of great religious and theological value, most of them are in the National Library of Paris, the Vatican Library and libraries of some monasteries in Lebanon. |
| <p style="text-align: center;">3 IBN-KATEB-KAISAR (CEASAR)</p> | <ul style="list-style-type: none"> ❖ He lived in the thirteenth century. | <ul style="list-style-type: none"> ❖ He wrote an introduction to the Coptic language, called "Al-Tabserah..." [The enlightening of the Coptic language rules]. A copy is in the National Library of Paris (Bibliothèque Nationale). He also wrote expositions to the Gospel according to St. Matthew, the Acts, the Epistles of St. Paul, the Catholic Epistles and the Revelation |
| <p style="text-align: center;">4 IBN-EL-MAKIN</p> | <ul style="list-style-type: none"> ❖ He was one of the prominent thinkers of the thirteenth century. He died in Damascus in 1273. His name was Girgis Ibn-El-Amid, and his brother was Al-Assaad Ibrahim, the scribe of armies during the rule of King Al-Aadel (The Just). ❖ We do not know much about his biography; however, in his love to God he abstained from the world's glory and dedicated his life to worship, asceticism and study in the monastery of | <ul style="list-style-type: none"> ❖ He wrote dogmas (doctrines), civic history and completed the history work of "El-Tabari." |

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| | Abbot Yuanis El-Kasir (the Short) in Torah, south of Cairo. He became proficient in Coptic, Arabic, Greek, Logic, astronomy and history. | |
| 5 IBN-KEBR | <ul style="list-style-type: none"> ❖ He was the scribe of Sultan Baybars (1260-77). He was loyal to him and helped him in writing a valuable book still present as a manuscript: "Zobdat Al-Fikr Fi Tarikh Al-Higra" [The precious thinking in the history of the immigration]. He left the Sultan's service and was ordained a priest on St. Mary's Church (<i>Muallaqqa</i>-Suspended). He gave much attention to the spiritual pastoral care for his people. | <ul style="list-style-type: none"> ❖ and wrote many books which prove that he is an honorable scholar, deep theologian and a church historian. He died on 15 Bashans 1040 Coptic (A.D. 1323). Amongst his work are: <ol style="list-style-type: none"> 1. <i>On Holy Chrism (Mayroun)</i>. 2. "<i>Galaa-al-Eqoul...</i>" contains 18 chapters on the oneness of God and the Holy Trinity and on the incarnation. A copy is preserved in the Vatican Library and another in Danascus. 3. "<i>Misbah Al-Zolmah...</i>" [The Lamp of Darkness and Elucidation of Service], a church theological encyclopedia. Copies are preserved in the Vatican, Berlin and Paris (National) Libraries. 4. <i>The Great Ladder, a Coptic Dictionary</i>, was published in Rome in 1643, in Coptic, Latin and Arabic. It is considered one of the most valuable Coptic books. 5. <i>Against predestinarianism</i>. 6. <i>Sermons on feasts and occasions</i>. |
| 6 AWLAD (SONS OF) EL-ASSAAL a. AL-MUTAMAN ABU- ISHAQ IBRAHIM IBN- AL-ASSAAL | <ul style="list-style-type: none"> ❖ They were eminent Coptic scholars in the thirteenth century. Apparently they were from Sedmant in Upper Egypt, migrated to Cairo and settled there. Some of them worked in government services and other dedicated their lives to serving God. They had high ranking status during the Ayyubids era, particularly "Abu-Ishaq" who accompanied the Ayyubids to Syria. They were also prominent in the Church. One of them, namely "Al-Safiy Abu- Al-Fadil" was chosen to act as the "First Secretary" for the holy Synod which was assembled to solve a church dispute during the patriarchate of Pope Kyrillos Ibn-Loklok (75th Pope). ❖ They were well-educated in science, arts and languages, and were well known for their beautiful Arabic writings and to them is attributed the "Asaadi Arabic writing." They excelled in Coptic, Arabic, Greek and Syrian languages, beside their interest in the "Law" and Canons. They wrote Arabic poems at a high level. <p style="text-align: center;">A. AL-MUTAMAN ABU-ISHAQ IBRAHIM IBN-AL-ASSAAL</p> | <ul style="list-style-type: none"> ❖ He wrote more than 10 books in theology, Coptic language, sermons etc. |

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| | <ul style="list-style-type: none"> ❖ He was ascetic, true worshiper and lover of studying and searching for knowledge. After the death of his pious wife his brother, Al-Safiy, sent him a message urging him to continue his ascetic life after the loss of the helpmate. This message was well accepted and he became a disciple of St. Boutros (Peter) the Confined. His contemporary Bishop of Damietta, Ibn-Al-Dahiry, called him: "The elder, ascetic chief, worshiper and the faithful (Al-Mutaman) One." ❖ He was ordained priest, then protopriest, and remained in the patriarchate as a secretary of Pope Kyrillos Ibn-Loklok. | |
| 7 <i>b. AL-ASAAD ABU-AL-FARAJ HIBAT-ALLAH</i> | | <ul style="list-style-type: none"> ❖ Eight books are known from his works in the Coptic language, introduction to the Pauline Epistles, "Al-Abaqti" system in astronomical and historical principals etc. |
| 8 <i>c. AL-SAFIE ABU-AL-FADIL</i> | | <ul style="list-style-type: none"> ❖ Ten books are known from his works in defending the Gospel, the church canons, in the Holy Trinity, in church history, sermons etc. |
| 9 ANBA BOULOS EL-BUSHY Bishop of Babylon | <ul style="list-style-type: none"> ❖ He is considered one of the most eminent Coptic thinkers in the thirteenth century. He was born in "Bush" (in Beni-Suef province, and became a monk in the monasteries of Faiyum, along with Dawud Ibn-Loklok who lately became Pope Kyrillos (75th Pope). ❖ The Dutch Fr. Jacques Muysier stated that Anba Boulos had self-control, loved his people, far from impartiality, had no aim except church's edification. He was a dignified scholar who had deep knowledge in religious affairs. A priest whose heart was inflamed with the zeal of the apostle Paul, and a mighty interpreter of the word of God, who explained the obscure, and clarified any ambiguity as regards the Bible's teaching. ❖ He was nominated for the papal candidacy along with Archdeacon Abu-Shaker Boutros, and Dawoud Ibn-Loklok. The election battle was warm and the church was divided into many parties. However, Anba Boulos who was self-denying was not eager to take this position. ❖ Anba Boulos remained the close friend to Pope Kyrillos, helped him during his troubles as he used to calm the people who were agitated against him and gave wise advice to the Pope. He gave much attention to teaching the people, with a | <ul style="list-style-type: none"> ❖ He was a successful preacher who lifted the hearts of believers towards the highest and inflamed them. Being an excellent apologist he had a brilliant mind. His arguments are like the five smooth stones from David's brook used against Goliath. ❖ During the storm of election he was busy with his close friend Dawoud Ibn-Loklok in writing a book on the principals of religion and in arguing against those who renounced their faith. ❖ His writings still exist, but are not published till now, except some sermons (mymers) on the feasts of the Lord. ❖ He wrote on the mystery of incarnation, spirituality, apologetical writings between Christians and Muslims, and an interpretation of the book of Revelation. |

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| | <p>spirit of true humility, thus he attracted many to the Kingdom of God.</p> <ul style="list-style-type: none"> ❖ When the mistakes of Pope Kyrillos Ibn-Loklok increased, the holy Synod assembled and appointed two of the bishops - including Anba Boulos to help him in running the affairs of the Patriarchate. | |
| <p>10 MUALLEM RIZK (RIZK AGHA)</p> | <ul style="list-style-type: none"> ❖ He was one of the prominent Coptic personalities of the eighteenth century. He had knowledge in ecclesiology, mathematics and astronomy. Ali-Bey Al-Kabir, the ruler at that time depended on him and appointed him as his vizier (minister). ❖ He was the source of great comfort to the Copts. In spite of his loyalty to the ruler he was assassinated by Abu-Al-Dahab and his body was kept hanging at Zewela's gate for two days and nobody dared to bring him down for burial. | <ul style="list-style-type: none"> ❖ When Bruce, an English traveler, visited Egypt on his way to Ethiopia, the Port authorities thought that what he was carrying of astronomical and geographical instruments were military equipments, thus they confiscated them. However, Muallem Rizk released the materials and learnt how to use them. The traveler tried to reward the vizier but he refused his gifts. Moreover the vizier honored the traveler as his own guest. |
| <p>11 ANBA YUSAB EL-ABAHH</p> | <ul style="list-style-type: none"> ❖ He was born in Al-Nekhela, South of Abu-Teeg in Upper Egypt and was educated in the "kettab" annex to the church. He was inflamed by divine love and earnestly desired the celibate life. At the age of 25 he went to the city of Bush where the abbot of St. Anthony's monastery lived. He was admitted to the monastery and he devoted his life to worship along with continuous reading and study, and a sincere desire of serving his brothers. He was ordained priest, then protopriest without changing his name "Youssef." ❖ He was ordained bishop on the Bishopric of Akhimin and Girga, under the name of "Anba Yusab." ❖ His predecessor was Anba Antonius who sided with Catholicism and the people revolted against him. The ruler became doubtful and ordered his imprisonment until the French Consul intervened on his behalf and he was released. However, he could not bear the fact that his people neglected him and denounced his actions, and he left to Rome. ❖ Anba Yusab visited his people and explained to them the orthodox dogmas and erased the confusion caused by Anba Antonius. | <ul style="list-style-type: none"> ❖ When the Pope of Rome requested the Alexandrian Pope to join under the former's authority, the Pope of Alexandria asked Anba Yusab to explain to Rome the Orthodox dogmas. ❖ Many books, letters and articles were written by this bishop, although he related some of them to Pope Yuanis as a kind of humility and self-denial. |
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- 2.

THE FATHERS OF ANTIOCH AND SYRIA

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Lucian of Antioch

Diodore of Tarsus

theodore of Mopsuestia

Marcellus of Ancra

St. John Chrysostom

Eustathius of Antioch

Aëtius of Antioch

Euzoius of Caesarea

Eusebius of Emesa

Eunomius of Cyzicus

Apollinaris of Laodicea

Melitius of Antioch

Theodoret of Cyrus

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Tatian the Syrian

Bardessanes, Bar-Daisan

Harmonius

Papas, Phapas

Simon Bar-Saboë

Sadost the Martyr

Aphraates

St. Ephraem the Syria

Eusebius Bishop of Caesarea

Jacob of Sarug

Philoxenus

Jacob Baradaeus

St. Isaac the Syrian