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Writings of the church fathers

The Writing of the Early Church Fathers is a collection of 38 volumes of writing from the early 800 years of the Church. This collection is divided into three series, Ante-Nicene, Nicene and Post-Nicene. Group of ancient and influential Christian theologians and writers Fathers Ante-Nicene redirects here. For the book, see Ante-Nicene Fathers (book). The Fathers of the Church, a miniature of Kiev's 11th century Kiev from the various part of Sviatoslav's series on Christianity JesusChrist Nativity Crucifixion Resurrection BibleFounds Old Testament New Testament Gospel Canon Books of the Bible Church Creed New Covenant Theology God Trinity Father Son Holy Spirit Ap Baptismological Christology History of Theology Mission Salvation History Tradition Apostles Peter Paul Mary Early Church Christianity Fathers Constantine Councils Augustine East-West Schism Crusades Aquinas Reformation Luthers Denomination Groups Western Roman Catholic Protestant Adventist Anabaptist Anglican Calvinist Evangelical Lutheran Priestly Pentecostal Oriental Eastern Catholic Eastern Orthodox Eastern Orthodox Church of the East (Nestorian) Witness Nontinuitaire JehovaH's Witness Latter Day Saint Oneness Pentecost Related Themes Art Criticism Ecumenism Music Other Religions Prayer Sermon Symbolism Cult Christian Faith Fathers of the early Church, Christian Fathers, or Fathers of the Church were ancient and influential Christian theologians and writers who established the intellectual and doctrinal foundations of Christianity. There is no definitive list. [1] [best source needed] The historical period in which they flourished is called by scholars the patristic era ending around 700 AD (the Byzantine iconoclasm began in 726 AD.) [2] John of Damascus died in 749 AD. In the past, the Fathers of the Church were considered authoritative, and more restrictive definitions were used to limit the list to authors treated as such. However, the definition has expanded as scholars of patristics, the study of the Fathers of the Church, have expanded their scope. [4] Great Fathers in the Catholic Church and the traditions of the Eastern Orthodox Church, there are four Fathers each who are called the Fathers of the Great Church:[5][6] Ambrose Western Church (A.D. 340-397) Jerome (347-420) Augustine of Hippo (354-430) Pope Gregory I (540-604) Eastern Church Basil of Caesarea (circa 330 - 379) Athanasius of Alexandria (c. 296 or 298 - 373) Gregory of Nazianzus (329 - 390) John Chrysostom (347-407) In the Catholic Church , they are also collectively called the Eight Doctors of the Church[5] and in the Eastern Orthodox Church, three of them (Basil of Caesarea, Gregory of Nazianzus and John Chrysostom) are honored as the Three Hierarchs Saints. Fathers Main Article: Apostolic Fathers The Apostolic Fathers were Christian theologians who lived in the 1st and 2nd centuries AD, who would have personally known some of the twelve apostles, or were or heavily influenced by them. [7] Their writings, although popular in early Christianity, were ultimately not included in the Canon of the New Testament once it reached its final form. Many writings come from the same period of time and geographical location as other works of ancient Christian literature that were part of the New Testament, and some of the writings found among the Apostolic Fathers seem to have been just as appreciated as some of the writings that became the New Testament. The first three, Clement, Ignatius and Polycarp, are considered the main ones. Clement of Rome Main Article: Pope Clement IR The First Epistle of Clement (c. 96),[8] the first existing epistle of a Father of the Church. [citation needed] In the epistle, Clement calls on the Christians of Corinth to maintain harmony and order. Copied and widely read in the early Church,[9] First Clement had been considered by some to be part of the Canon of the New Testament, for example, classified as canonical in Canon 85 of the Canons of the Apostles.[10] among other early canons of the New Testament, showing that it had a canonical rank in at least some parts of early Christianity. As early as the 14th century, Ibn Khaldun mentioned it as part of the New Testament. [11] Ignatius of Antioch Main Article: Ignatius of Antioch Ignatius of Antioch (also known as Theophanes) (circa 35- to 110)[12] was the third bishop of Antioch and a pupil of the Apostle John. [On his way to his martyrdom in Rome, Ignatius wrote a series of letters that were preserved. Important topics covered in these letters include ecclesiology, the sacraments, the role of bishops and the incarnation of Christ. He was the second after Clement to mention Paul's epistles. [8] Smyrna Polycarp Main article: Polycarp Polycarp of Smyrna (circa 69- circa 155) was a Christian bishop of Smyrna (now Izmir in Turkey). It is recorded that he had been a disciple of John. The options/possibilities for this John are John, the son of Zebedee, traditionally considered the author of the Gospel of John, or John the Presbyter. Traditional defenders follow 2^obe of Caesarea by insisting that Polycarp's apostolic bond was with John the Evangelist and that he was the author of the Gospel of John, and thus of the Apostle John. Polycarp tried and failed to persuade Pope Anicetus to have the West celebrate the Passover on the 14th of Nisan, as in the Eastern calendar. Around 155 AD, the Smyrnas of his city demanded the execution of Polycarp as a Christian, and he died a martyr. The story of his martyrdom describes how the fire built around him would not burn him, and that when he was stabbed to death, so much blood emitted from his body that he extinguished the round him. Polycarp is recognized as a saint in the Roman Catholic and Eastern Orthodox churches. Papias de Hierapolis Very little is known about Papias apart from what can be inferred from his own writings. It is as east as an ancient man who was a listener of John and a companion of Polycarp by the disciple of Polycarp Irene (circa 180). Eusebius adds that Papias was bishop of Hierapolis at the time of Ignatius of Antioch. In this office, Papias was probably replaced by Aetius of Hierapolis. The name Papias was very common in the area, suggesting that it was probably native to the area. Papias' work is dated by most modern scholars to about 95-120 AD. Despite indications that Papias' work still existed at the end of the Middle Ages, the full text is now lost. Excerpts, however, appear in a number of other writings, some of which cite a book number. Greek Fathers Part of a series on the Eastern Orthodox Church Mosaic of Christ Pantocrator. Hagia Sophia Overview Structure Theology (History of Theology) History of the Liturgical Church Holy Mysteries View of Salvation Iconography of Mary Icons Background Crucifixion / Resurrection / Ascension of Jesus Christian Church Christian Apostolic Succession Four marks of the Orthodox Church Organization Autocephaly Patriarchate Patriarch Episcopal policy Clergy Priests Deacons Monasticism Degrees of monasticism Autocephalous jurisdictionsAutocephalous Churches who are officially part of the communion: Constantinople Alexandria Antioch Jerusalem Russia Serbia Romania Bulgaria Georgia Cyprus Poland Albania Czech Lands and Slovakia Autocephaly recognized universally by, some de jure autocephalous churches: America Autocephaly recognized by Constantinople and 3 other autocephalous churches: Ukraine Nonchancanor Jurisdictions Old Believers Spiritual Christianity True Orthodoxy Catacombs Church Old Calendarists American Orthodox Church American World Patriarchs National Churches: Abkhazia Belarus Italy Montenegro Northern Macedonia Turkey Russian Orthodox Church in America Syncretic Churches: Celtic Evangelical Orthodoxology Celtic France Gallic Ecumenical Councils First Seven Ecumenical Councils: First third fifth fifth sixth other ecumenical councils: Eighth other important councils: Quinseint Council Jassy Moscow Jerusalem History Fathers Pentarchy Byzantine Empire Christianization of Bulgaria Christianization of the Great Schism of Russia of Kiev Russia Ottoman Empire North America Moscow-Constantinople schism 15th-16th c. 1996 2018 Theology History of Eastern Orthodox Theology (XX century (neo-palamism)) Apophtism Chirismation Contemplative Essence prayer vs. Energy Hesychasm Holy Trinity Union Hypostatic Icons Metasiatistical Theology Nicene Creed Nepsis Oikonomia vs Akribeia Ousia Philokalia Phronema Sin Theotokos Differences of the Opposition of the Catholic Church to the Filioque Opposition to Papacy Supramacy Liturgy and Divine Adoration Liturgie Services Akathistos Apolytikion Arta Ectenia Euchologion Holy Water Iconostasis Jesus Prayer Kontakion Liturgical Fans City Memorial Service Eternal Eternal Memory Orthodox boving Orthodox marriage Praxis Paraklesis Paschal Paschal tricopiarion Prayer cord Prophore Russian Bell ringing Semantron Sign of the Cross Sticheron Tricopiarion Vestments Use of Incense Liturgical Calendar Easter Cycle 12 Great Feasts Other Holidays: Feast of Orthodoxy Intercession of Theotokos The Four Fasting Periods: Nativity Fast Lent Apostles Fast Dormition Fast Major figures Athanasius of Alexandria Ephrem the Syrian Basilica of Caesarea Cyril of Jerusalem Gregory of Nazianzus Irene of Nysa John Chrysostom Cyrile from Alexandria John Climacus Maximus the Confessor John of Damascus Theodore the Studite Kassiani Cyril and Methodius Photios I of Constantinople Gregory Palamas Other subjects Encyclical Architecture of the Eastern Orthodox Patriarchs cross Holy Titles Statistics by country vte Those who wrote in Greek are called the Greek Fathers (church). In addition to the Apostolic Fathers, the famous Greek fathers include: Justin Martyr, Irene of Lyon, Clement of Alexandria, Athanase of Alexandria, John Chrysostom, Cyril of Alexandria, the Cappadocian Fathers (Basil of Caesarea, Gregory Nazianzus, Gregory of Nysa), Pierre de Sébaste, Maximus the Confessor and John of Damas. Justin Martyr and First Apology of Justin Martyr Justin Martyr was an early Christian apologist, and is considered the leading interpreter of logo theory in the 2nd century. He was martyred alongside some of his students and was considered a saint by the Roman Catholic Church,[16] the Anglican Church,[17] the Eastern Orthodox Church,[18] and the Eastern Orthodox Churches. Irene of Lyon Main article: Irene Irene was bishop of Lugdunum in Gaul, which is now Lyon(s). France. His writings were formative in the early development of Christian theology, and he is recognized as a saint by both the Eastern Orthodox Church and the Roman Catholic Church. He was a notable early Christian apologist. He was also a disciple of Polycarp. His best-known book, Against Heresies (circa 180) listed heresies and attacked them. Irene wrote that the only way for Christians to maintain unity was to humbly accept a doctrinal authority: episcopal councils. Irene proposes that the Gospels of Matthew, Mark, Luke and John be all accepted as canonical. Clement of Alexandria Main Article: Clement of Alexandria Clement of Alexandria was the first member of the Church of Alexandria to be more than a name, and one of his most distinguished teachers. [clarification needed] He united Greek philosophical traditions with Christian doctrine and appreciated the Gnostics which, with communion for all peoples, could be held by ordinary Christians. He developed a Christian platonism. Like Origen, he was born from the Alexandria Catechistic School and was well pagan literature. [8] Alexandria's Origen Main Article: Origen Origen, or Origen Adamantius (circa 185-254) was a scholar and theologian. According to According to it was an Egyptian[19] who taught in Alexandria, reviving the catechistic school where Clement had taught. The Patriarch of Alexandria initially supported Origen, but later expelled him for being ordained without the patriarch's permission. He settled in Caesarea Maritima and died there[20] after being tortured during persecution. Later he was anathematized and some of his writings condemned as heretic. Using his knowledge of Hebrew, he produced a corrected Septuagint. He wrote comments on all the books in the Bible. In Peri Archon (First Principles), he articulates the first philosophical exposition of Christian doctrine. He interpreted the scriptures allegorically and was stoic, neo-Pythagorean and platonist. Like Plotinus, he writes that the soul goes through successive stages before incarnation as a human being and after death, finally reaching God. [8] His views of a hierarchical structure in the Trinity, the temporality of matter, the fabulous pre-existence of souls, and the monstrous restoration that results from it were declared anathema in the 6th century. [21] [22] Before that, it was not considered heretic. Athanasius of Alexandria Saint Athanasius, depicted with a book of the Gospel, an iconographic symbol used primarily for priests and bishops as preachers of the Gospel. Main article: Athanasius of Alexandria Athanasius of Alexandria (c. 293-373) was a theologian, pope of Alexandria, and a renowned Egyptian ruler of the 4th century. He is remembered for his role in the conflict with Arianism and for his affirmation of the Trinity. At the First Council of Nicaea (325), Athanasius argued against the Arian doctrine that Christ is of a separate substance from the Father. [8] Cappadocian Fathers Main Article: Cappadocian Fathers The Cappadocian Fathers are Basil the Great (320-379), who was bishop of Caesarea; Basil's younger brother, Gregory of Nysa; and a close friend, Gregory of Nazianzus (329-389), who became Patriarch of Constantinople. The Cappadocians promoted Early Christian Theology and are highly respected in the Western and Eastern churches as saints. It was a 4th century monastic family, led by Macrina the Cadette (324-379) to provide a central place for her brothers to study and meditate, and also to provide a peaceful shelter for their mother. Abbess Macrina promoted the education and development of her three brothers Basil the Great, Gregory of Nysa and Peter of Sebaste (c. 340 - 391) who became bishop of Sebaste. These scholars set out to demonstrate that Christians could hold their own conversations with Greek intellectuals. They argued that the Christian faith, while it was against many ideas of Plato and Aristotle (and other Greek philosophers), was an almost and the distinctive movement with the healing of man's soul and his union with God at its center. They made major contributions to the definition of the Trinity finalized at the First Council of Constantinople in 381 and to the final version of the Nicene Creed. After the First Council of Nice, Arianism did not simply disappear. The semi-Arians taught that the Son is of the same substance with the Father (homoiousios), compared to the pure and simple Arians who taught that the Son was different from the Father (heterousian). Thus, the Son was considered the Father, but not of the same essence as the Father. The Cappadocians worked to bring these semi-Arians back to the Orthodox cause. In their writings, they have widely used the formula three substances (hypostases) in one essence (homoousia), and thus explicitly recognized a distinction between the Father and the Son (a distinction that Nicaea had been accused of blurring) while emphasizing their essential unity. John Chrysostom Main article: John Chrysostom John Chrysostom (circa 347- to 407), archbishop of Constantinople, is known for his eloquence in preaching and public speech; his denunciation of the abuse of authority by ecclesiastical and political leaders; recorded sermons and writings making him the most prolific of the Eastern fathers, and his ascetic sensibilities. After his death (or according to some sources, during his lifetime), he received the Greek epithet chrysostomos, which means golden mouth, rendered in English as Chrysostom. [24] Chrysostom is known in Christianity primarily as a preacher and theologian, especially in the Eastern Orthodox Church; he is the patron saint of speakers in the Roman Catholic Church. Chrysostom is also known for eight of his sermons that played a considerable role in the history of Christian anti-Semitism, diatribes against the Jews composed while a rector in Antioch, which were widely adopted and misused by the Nazis in their ideological campaign against the Jews. [26] [27] Patristic scholars such as Robert L Wilken point out that the application of modern understandings of anti-Semitism back to Chrysostom is anachronistic because of its use of the Psogos. The Psogos, along with encomium, were both rhetorical techniques used in the ancient world in a polemical context. With the encomium one passes over the defects of a man to praise him, and in a psogos, one passes over its virtues to defame him. Such principles are explicit in the textbooks of rhetoricians, but an interesting passage from the historian of the Church Socrates, written in the middle of the 5th century, shows that the rules of invective were simply taken for granted by the men and women of the end of the Roman world. influenced the Christian Church's understanding of economic and distributive justice for the poor , being extensively cited by the Catechism of the Catholic Church[29] as well as Pope Francis in his own sermons modern forms of capitalism[30][31] Cyril of Alexandria Main article: Cyril of Alexandria Cyril of Alexandria (Circa 373 - 444) was the bishop of Alexandria when the city was at its peak of influence and power in the Roman Empire. Cyril wrote extensively and was one of the main protagonists of the Christological controversies of the late 4th and early 5th centuries. He was a central figure in the First Council of Ephesus in 431, which led to the deposition of Nestorius as archbishop of Constantinople. Cyril's reputation in the Christian world led to his titles as Pillar of Faith and Seal of All Fathers. Maximus the Main Confessor: Maximus the Confessor: Maximus the Confessor (also known as Maximus the Theologian and Maximus of Constantinople) (circa 580 - 662) was a Christian monk, theologian and scholar. At the beginning of his life he was a civil servant and assistant to the Byzantine emperor Heraclius. However, he abandoned this life in the political sphere to enter the monastic life. After moving to Carthage, Maximus studied several neo-Platonist writers and became a lector. When one of his friends began to espouse the Christological position known as monothelitism, Maximus was drawn into controversy, in which he supported the Chalcedonian position that Jesus had both a human and divine will. Maximus is known in both Eastern and Western Christianity. His Christological positions eventually led to his torture and exile, and soon after he died. However, his theology was justified by the Third Council of Constantinople, and he was revered as a saint shortly after his death. His feast is celebrated twice throughout the year January 21 and August 13. His title of Confessor means that he suffered for faith, but not to death, and thus distinguishes himself from a martyr. His Life of the Virgin is considered the first complete biography of Mary, the mother of Jesus. John of Damascus Main article: John of Damascus John of Damascus (circa 676 - 749) was a Syrian Christian monk and priest. Born and raised in Damascus, he died in his monastery, Mar Saba, near Jerusalem. Polymath whose areas of interest and contribution included law, theology, philosophy and music, before being ordained, he was chief administrator of the Muslim caliph of Damascus, wrote poems expounding the Christian faith, and composed hymns still used in Eastern Christian monasteries. The Catholic Church considers him a doctor of the Church, often called a doctor of the Assumption because of his writings on the Assumption of Mary. Latin Fathers Thesis fathers who wrote in Latin are called the Latin Fathers (church). Tertullian Main Article: Tertullian Quintus Septimus Florens Tertullianus (circa 155 - 222) converted to Christianity before 197, was a prolific author of apologetic, theological, controversial and ascetic works. He was born in Carthage, the son of one of a Centurion. Tertullian denounced the Christian doctrines he considered heretics, but later in life adopted montanism, considered heretical by the dominant Church, which prevented its canonization. He wrote three books in Greek and was the first great writer of Latin Christianity, as well as sometimes known as the Father of the Latin Church. [33] He was obviously a lawyer in Rome. [34] It is said to have introduced the Latin term trinitas with regard to the Trinity to the Christian vocabulary[35] (but Theophilus of Antioch has already written of The Trinity, of God, and His Word, and His wisdom, which is similar but not identical to the trinitarian formula).[36] and also probably the phrase three people, one substance such as the Latin very Personae, una Substantia (himself from the Greek Κοίνη τριάς, ὑποστοῦσας, ὑποστοῦσας, Hypostases, Homousios), as well as the terms *verus testamentum* (Old Testament) and *novum testamentum* (New Testament). In his Apologetics, he was the first Latin author to describe Christianity as vera religio, and systematically relegated the classical religion of the Roman Empire and other accepted cults to the position of mere superstitions. Later in life, Tertullian joined the Montanists, a heretical sect that appealed to his rigidity. [32] He used the symbol of the early church for fish — the Greek word for fish being an acronym for Ἰησοῦς, Χριστός, Θεοῦ Υἱός, Jesus Christ, Son of God, Savior — to explain the meaning of baptism since fish are born in water. He wrote that human beings are like little fish. Cyprian de Carthage Main article: Cyprian of Carthage Cyprian (circa 200 - 258) was bishop of Carthage and an important Christian writer. He was born in North Africa, probably at the beginning of the 3rd century, perhaps in Carthage, where he received an excellent classical (pagan) education. After converting to Christianity, he became a bishop and eventually died a martyr in Carthage. He stressed the need for Christian unity with their bishops, as well as the authority of the Roman See, which he said was the source of priestly unity. Hilary de Poitiers Main article: Hilary de Poitiers Hilary de Poitiers (circa 300- 368) was Bishop of Poitiers and doctor of the Church. It was sometimes called the Hammer of the Arians (Latin: Malleus Ariานorum) and The Athanasius of the West / its name comes from the Latin word for being happy or cheerful. His optional memorial in the Roman Catholic calendar of saints is January 13. In the past, when this date was occupied by the Octave Day of Epiphany, its feast day was moved to January 14. Ambrose of Milan Main Article: Ambrose of Milan Ambrose (340-397) was an archbishop of Milan who became one of the most influential ecclesiastical figures of the 4th century. It has been before becoming a bishop. He is considered one of the first four doctors in the Church. He offered a new perspective on the theory of atonement. Pope Damasus I Damasus I (380-384) was active in defending the Catholic Church against the threat of schisms. In two Roman synods (368 and 369), he condemned the heresies of Apollinarism and Macedonianism, and sent legates (papal representatives) to the First Council of Constantinople, which was convened in 381 to respond to these heresies. He also wrote to defend the authority of the Roman See, and inaugurated the use of Latin in Mass, instead of the Greek koine that was still used throughout the Church to the west in the liturgy. Jerome de Stridon Main article: Jerome Print by Jerome in his study. Held at the University Library of Ghent. Jerome (circa 347 - 420) is best known as the translator of the Bible from Greek and Hebrew to Latin. He was also a Christian apologist. Jerome's edition of the Bible, the Vulgate, is still an important text of Catholicism. He is recognized by the Roman Catholic Church as a doctor of the Church. Augustine of Hippo Main Article: Augustine of Hippo Augustine (354-430), Bishop of Hippo, was a philosopher and theologian. Augustine, a Latin father and doctor of the Church, is one of the most important figures in the development of Western Christianity. In his life, Augustine read widely in Greco-Roman rhetoric and philosophy, including the works of platonists like Plotinus. [39] He framed the concepts of original sin and war just as they are understood in the West. When Rome fell and the faith of many Christians was shaken, Augustine wrote The City of God, in which he defended Christianity against pagan criticism and developed the concept of the Church as a spiritual city of God, distinct from the material city of man. [8] Augustine's work defined the beginning of the medieval worldview, a perspective that would later be firmly established by Pope Gregory the Great. Augustine was born in present-day Algeria to a Christian mother, Monica of Hippo. He was educated in North Africa and resisted his mother's calls to become a Christian. He took a concubine and became Manichaean. Later, he converted to Christianity, became a bishop and opposed heresy, such as Pelagianism. His many works, including The Confessions, often called the first Western autobiography, have been continuously read since his life. The Roman Catholic religious order, the Order of St. Augustine, adopted its name and way of life. Augustine is also the patron saint of many institutions and a number have been named after him. Pope Gregory the Great Main Article: Gregory the Great Gregory I (circa 540 - 604) was pope from September 3, 590 until his death. He is also known as Gregorius Dialogus in Eastern Orthodoxy because of the Dialogues he wrote. He was the first of the popes Monastic. Gregory is a doctor of the Church and one of the four great Latin Fathers of the Church (the others being Ambrose, Augustine and Jerome). Of all the popes, he had the most influence on the beginning of the Isidore of Seville Main article: Isidore of Seville Isidore of Seville (circa 560 - 636) was archbishop of Seville for more than three decades and is considered, as the historian Montalebert said in an often quoted phrase, the last scholar of the ancient world (the last scholar of the ancient world). Indeed, all the later medieval writing of Hispania (Iberian peninsula, including modern Spain and Portugal) was based on its stories. At a time of disintegration of classical culture, aristocratic violence and illiteracy, he participated in the conversion of the royal Visigoths to Catholicism, helping his brother Leander from Seville and continuing after the death of his brother. He was influential in the inner circle of Sisebut, Visigoth king of Hispania. Like Leander, he played a leading role in the Councils of Toledo and Seville. The Visigoth legislation that resulted from these councils is considered by modern historians to have an important influence on the beginnings of representative government. Syriac Fathers Some Fathers of the Church wrote in Syriac; many of their works have also been widely translated into Latin and Greek. Aphrahat Main Article: Aphrahat Aphrahat (c. 270-c. 345) was a 3rd century Syriac-Christian author from the Adiabene region of Northern Mesopotamia, who was within the Persian Empire, which composed a series of twenty-three exhibitions or homilies on Christian doctrines and practices. He was born in Persia around 270, but all his known works, the Manifestations, come later in his life. He was ascetic and single, and was almost certainly a saint (an early Syriac form of community monasticism). May he have been a bishop, and later the Syriac tradition placed him at the head of the Mar Matti monastery near Mosul, in what is now northern Iraq. It was almost contemporary of the younger Syrian Ephrem, but the latter lived in the sphere of the Roman Empire. Called the Persian Sage (Syriac: لِكَنْتُ أَكِيمَ, akīm, 'akīm pas'y). Aphrahat refers to the concerns of the early Church beyond the eastern borders of the Roman Empire. Ephrem the main Syrian article: Ephrem the Syrian Ephrem the Syrian (circa 306 - 373) was a Syriac deacon and hymnographer in the prolific Syriac language and 4th century theologian of the region of Syria. [41] [42] [43] His works are praised by Christians all over the world, and many denominations venerate him as a saint. He was declared a doctor of the Church in Roman Catholicism. He is particularly loved in the Syriac Orthodox Church. Ephrem wrote a wide variety of hymns, poems and sermons in verse, as well as biblical exegesis in prose. These were works of practical theology for the edification of the Church in troubled times. His works were that, for centuries after his death, Christian authors wrote hundreds of pseudographic works in his name. He was called the most important of all father fathers the tradition of the Syriac Church. Isaac d'Antioch Isaac d'Antioch (451-452), one of the stars of Syriac literature, is the renowned author of a large number of metric homilies (The most complete list, by Gustav Bickell, contains 191 that exist in MSS), many of which are distinguished by a rare originality and meaning among Syriac writers. Isaac of Nineveh Main article: Isaac of Nineveh Isaac of Nineveh (c. 450-500) was a Syriac bishop and theologian of the 7th century known for his written work. He is also considered a saint in the Eastern Church, the Catholic Church, the Eastern Orthodox Church and among the Nestorian Christians of the Church to which he belonged. They survive in Syriac manuscripts and in Greek and Arab translations. Desert Fathers The Desert Fathers were the first monastics living in the Egyptian desert, although they didn't write as much, their influence was also great. Among them: Paul de Thebes, Antoine the Great and Pachomius. Many of their generally short sayings are collected in the Appophthegmatum Patrum (Words of the Desert Fathers). Modern Positions in the Catholic Church: Bernard de Clairvaux is considered the last of the Fathers. [46] The Eastern Orthodox Church does not consider the age of the Fathers of the Church to be over and includes later influential writers to this day. The Orthodox view is that men do not have to agree on every detail, let alone infallible, to be considered fathers of the Church. Rather, Orthodox doctrine is determined by the consensus of the Holy Fathers, those points on which they agree. This consensus guides the Church in matters of dogma, the correct interpretation of Scripture, and distinguish the authentic sacred tradition of the Church from false teachings. The original Lutheran Confession of Augsburg in 1530, for example, and the later concordance formula of 1576-1584, each begin with the mention of the doctrine professed by the Fathers of the First Council of Nicaea. Although much Protestant religious thought is based on sola scriptura (the principle that the Bible itself is the ultimate authority in doctrinal matters), citation necessary early Protestant reformers, such as the Catholic and Orthodox Churches, used the theological interpretations of the Scriptures set out by the early Fathers of the Church. John Calvin's confession of faith of 1559 states: And we confess what French has been established by the councils, and we hate all the sects and heresies that have been rejected by the holy doctors, such as St Hilary, St. Athanasius, St. Cyril. [48] The Scottish Confession of 1560 deals with advice in its 20th chapter. The thirty-nine articles of the Church of England, both the original 1562-1571 and the American version of 1801, explicitly accept the Nicene Creed in Article VII. Even when a particular Protestant denominational formula does not mention the Council of Nice or its creed, its doctrine is nevertheless still affirmed, as, for example, in the Presbyterian Confession of Westminster of 1647. Many Protestant seminaries offer courses on patristics as part of their curriculum, and many historical Protestant churches emphasize the importance of tradition and fathers in scriptural interpretation. Such an accent is even more pronounced in some currents of Protestant thought, such as paleo-orthodoxy. Patristics Main Article: Patristics The study of the Fathers of the Church is known as patristics. The works of the fathers at the beginning of Christianity, before nice Christianity, were translated into English in a 19th century Anti-Nicene Fathers collection. Those of the First Council of Nicaea and which continue through the Second Council of Nicea (787) are gathered in the Fathers of Nice and post-Nice. See also Confessor of the Faith Great Church Historiography of early Christianity List of Church Fathers List of Christian women of the patristic age List of Eastern Orthodox saints Patron Saints of Europe Sacred Tradition References - Rasmussen, Adam June 10, 2011. Who are the Fathers of the Church? A chronological list. Catholic theology. Recovered May 11, 2018. Iconoclastic Controversy - St. John of Damascus - St. John N. D. Patriotic Literature. Encyclopedia Britannica. Recovered May 11, 2018. A b Hall, Christopher A. (August 1