

# LIST OF CONTENTS FOR THE BIBLESOFT EARLY CHURCH FATHERS [ECF] SUPPLEMENT

## VOLUME 1: FATHERS OF THE SECOND AND THIRD CENTURIES:

This volume covers the same period as the Ante-Nicene Fathers series (works prior to the Council of Nicaea, 325 A.D.).

### **PSEUDO-POLYCARP:**

These are fragments of lost letters of Polycarp (c. 70-160), bishop of Smyrna and early martyr, with extracts from a medieval catena ("chain" of patristic citations). Also includes Polycarp's epistle to the Philippians, Ignatius' epistle to him, and an account of his martyrdom.

### **HERMIAS THE PHILOSOPHER (fl. late 2<sup>nd</sup> century?):**

- ***Derision of the Gentile Philosophers***

Hermias was a Christian philosopher and apologist, known only from this work, which dates from the late second or early third century, and fits well with the Apologists of the early church – however this short work was left out of the ANF set. It excels at exploring a frequent theme in the Early Fathers: the relation between Greco-Roman thought and Christian doctrine.

### **IRENÆUS OF LYONS (c. 130-200):**

- ***Demonstration [or Proof] of the Apostolic Preaching***

Irenaeus, bishop of Lyons, is arguably the most effective and influential Apologist of the second century. Best known for his monumental work *Against Heresies* (a translation is found in ANF v.1), this smaller work, thought lost until about a hundred years ago, is an example of the apologetic style and method of the Early Fathers. It also highlights the fundamental importance for the early (proto-orthodox) period of Apostolic tradition and authority.

### **ORIGEN OF ALEXANDRIA (c. 185-254):**

Origen is perhaps the single most influential (and controversial) Father of the Ante-Nicene period. His numerous commentaries and theological works remain engaging, provocative, and quite profitable to read today. He is credited with virtually unsurpassed scholarship in terms of early textual criticism, linguistic study of scripture, and canonical judgment. Some of his major surviving works (On First Principles, Against Celsus, Commentaries on Matthew and John) are found in the larger ECF collection.

- ***On Prayer***

Prayer was a topic (and practice) of primary importance to the Fathers, and Origen's treatise on the subject is among the earliest and most influential – it also contains one of the earliest commentaries on the Lord's Prayer

- ***The Philocalia of Origen***

This is a collection of excerpts from Origen's writings, preserved by the Cappadocian Fathers Gregory of Nazianzus and Basil the Great. Philokalia ("love of the beautiful") is a common title in the Eastern Church for anthologies of spiritual/theological/ethical writings – and these extracts from Origen cover a wide range of topics; a large portion are devoted to the inspiration and authority of Scripture. They are taken from his work *On First Principles*, *Against Celsus*, and from many of his *Commentaries* and *scriptural Homilies*. Important is the fact that these excerpts are preserved from the Greek (most of Origen's writings survive only in Latin translation), so they presumably are closer to what he actually wrote.

#### **GREGORY THAUMATURGUS (died c. 270):**

- ***Homily on the Mother of God***

Gregory, named "wonder-worker" (thaumaturgus) was a pupil of Origen in Alexandria before becoming bishop in his hometown of Neo-Caesarea in Pontus (Asia Minor). A number of his works, or fragments of works, including treatises, homilies and commentary, can be found in ANF v. 6. In addition to the legendary miracles of during his life, he is probably best known for his popular and eloquent preaching. Included here is an additional homily, on the Virgin Mary, Mother of God, which emphasizes the early importance in orthodox theology and christology of Mary.

#### **DIONYSIUS OF ALEXANDRIA (died c. 265):**

- ***Fragments of Three Epistles to the Bishop of Rome***

Dionysius ("the Great"), bishop of Alexandria. Only fragments of his works survive, which can be found in ANF v. 6 among the Alexandrian Fathers. Included here is another translation of three fragmentary epistles to the bishops of Rome (or popes) Stephen I and Xystus (or Sixtus) II, which touch on the issue of baptism by heretics (so-called), a precursor to the Donatist schism.

#### **SPICILEGIUM SYRIACUM**

This is a selection of Syriac materials dating from the second or early third centuries, from a manuscript discovered in the mid-19<sup>th</sup> century, edited and translated by William Cureton. The main contents are:

- *Bardaisan' Book of the Laws of the Countries (also known as the Dialogue on Fate)*
- *The Apology of Melito*
- *Hypomnemata of the Greek Ambrose*
- *Epistle of Mara bar Serapion*

For the famous Edessene Gnostic-Christian poet, Bardaisan (or Bardesanes), see under Ephrem the Syrian in volume 2. The Apology of Melito (or Pseudo-Melito, as the case may be) is an oration addressed to the Emperor Marcus Aurelius, attributed to Melito of Sardis (but likely is spurious, or pseudonymous); some additional surviving fragments of Melito (or Ps.-Melito) are included as well. The Hypomnemata, an apologetic address to the Greeks, is by an earlier Ambrose (not the famed 4<sup>th</sup> century bishop of Milan), probably the disciple of Origen.

### **APOCRYPHAL ACTS (from the Syriac)**

This is a collection of Apocryphal Acts (of the Apostles) taken from several different Syriac manuscripts; as such it is a supplement to the larger collection translated in the ANF, v.8. The so-called Apocryphal Acts are legendary accounts of the mission work, miracles and martyrdoms of the Apostles – some date from the second century, though many are considerably later and contain more elaborate (and certainly fictional) material. These accounts were modeled in part on the canonical/historical Gospels and Acts, but also on the popular Greco-Roman novels ("Romances") of the time, and, in turn influenced the many Saints' Lives of later generations.

### **THE DOCTRINE OF ADDAI**

This is another example of Apocryphal Acts which narrates the introduction of Christianity to Edessa (the important Christian center in Mesopotamia) by Addai – traditionally, one of the Seventy Disciples, and a disciple under St. Thomas. Scholars still debate just how reliable this account is, though it quickly gained wide fame and acceptance after the 4<sup>th</sup> century. This content is from a more complete manuscript version than the translation found in ANF v. 8.

### **HIPPOLYTUS and GAIUS – Commentary on the Book of Revelation**

These are fragments from Hippolytus' writings (no longer extant) preserved in the 12<sup>th</sup> century Commentary on Revelation by Dionysius Bar Salibi. Hippolytus (c. 170-236) who was a Greek presbyter in the church of Rome, a defender of proto-Orthodoxy, and became embroiled in a controversy with the bishop (Pope) Callistus, prompting a brief schism in the church. He is otherwise best known for his Philosophoumena ("Refutation of Heresies"), which is found in ANF v.5 along with a good number of fragments of lost works, including many scholia

(commentaries). Gaius (or Caius) and was also a presbyter at Rome at the same time. The extracts from Bar Salibi here are from (1) a work "Against the Chapters of Gaius", and from (2) a commentary on Matthew. Apparently Gaius rejected the Johannine apostolic authorship of Revelation (and the Gospel of John). These portions were published in three different journal articles, one of which also addresses authorship of the Muratonian Canon of the NT.

#### **APPENDIX 1: Western Text of the Book of Acts:**

This appendix contains a translation of the Western Text (Codex Bezae) of the Book of Acts, written in the early 20<sup>th</sup> century (1920s). The so-called Western Text (or Text-type) of Acts is unique in that it contains a much expanded text, with more elaborate phrasing and greater (apparent) historical detail. There is as yet no definite consensus on the reasons for, or the relationship between, the two "versions" of Acts; but scholars today tend to regard the shorter text (the Alexandrian text-type) as more often likely to be original – the shorter text is also the basis for most of the English translations, as well as the NA27 and other critical Greek editions. The author of this translation holds the opposite view, which was something of a minority position even at the time, though not unsupported, that the longer Western text was Luke's original, a kind of first draft, which he later altered. The translation includes an extensive introduction. A modern review of the issue can be found at the beginning the notes on Acts in the *Textual Commentary on the Greek NT* (Metzger).

#### **APPENDIX 2: Marcionite and Anti-Marcionite prologues:**

These are translations of interesting historical prologues which circulated in Latin NT manuscripts – a series attached to the Epistles of Paul are regarded as coming from Marcionite circles (that is, from the followers of Marcion), where an early NT canon (a portion of Paul's epistles and a version of Luke) had been defined. Later anti-Marcionite prologues are also to be found, as here, attached to the Gospels.

#### **APPENDIX 3: The [Coptic] Gospel of Thomas:**

This is a translation of the Gospel of Thomas (probably early-mid-2<sup>nd</sup> century), famous from the discovery of "Gnostic" Christian writings at Nag Hammadi. For the most part, it is a collection of Sayings of Jesus, partially similar to sayings and teachings in the canonical Gospels, and partially similar to "Gnostic" heretical or heterodox teachings – an interesting hybrid to say the least. It is even possible that it contains some authentic sayings of Jesus not found in the canonical books. Critical scholars have been eager to compare *Thomas* with a supposed "Sayings Source" (Q) for the synoptic Gospels, with conservative/traditional scholars much less willing to embrace such theories.

#### **APPENDIX 4: The Odes of Solomon:**

This collection of hymns, part of the pseudepigraphic corpus of writings traditionally ascribed to Solomon, probably dates from the early-to-mid second century (A.D.), with some liturgical basis in the early Syrian Church. Some scholars have considered them to be Jewish-Christian, or even Jewish, but their Syriac/Aramaic Christian provenance seems certain. In parts of the Eastern Church, for at least a time, the Odes seem to have been regarded as inspired Scripture. Even now, anyone who can read them in the Syriac will likely be impressed and moved by their beauty and power.

#### **APPENDIX 5: Syriac "Apocryphal" Psalms:**

A late 19<sup>th</sup>-century translation of 5 Psalms from a version of the Syriac Psalter, used and considered authoritative in portions of the Eastern Church. Similar extra-canonical Psalms have turned up among the Qumran Dead Sea Scrolls, and the first of these here, numbered as Psalm 151, is also found among the deuterocanonical portions of the Greek (Septuagint) OT.

#### **APPENDIX 6: The Enneads of Plotinus**

This is the famous collection of the teachings of Plotinus (205-270), Neo-Platonic philosopher par excellence. Platonic philosophy in general, and Neo-Platonism (and Plotinus) in particular, exerted a tremendous influence on the Early Fathers – especially those of the Greek and Eastern churches, well into the Middle Ages. The Fathers readily embraced those portions of Neo-Platonism which were (or seemed to be) compatible with orthodox Christianity, while rejecting other "Pagan" aspects which were not. Porphyry, the disciple and biographer of Plotinus, appears frequently as an opponent in the 4<sup>th</sup> century Fathers. This work also includes a translation of the Enneads to aid in understanding the cultural/intellectual background of the Fathers, along with added explanatory notes.

#### **APPENDIX 7: Porphyry**

Porphyry (c. 233-305) is probably the most famous and influential (pagan) Neo-Platonist philosopher after Plotinus (see above). Here are included translations from many extract fragments of his lost work *Against the Christians*. Also a translation of his *Life of Pythagoras* is included.

### **VOLUME 2: FATHERS OF THE FOURTH CENTURY:**

This volume covers the period of the great Christological debates, culminating in the councils of Nicaea (325) and Constantinople (381), which were formative in establishing orthodox teaching – a Christian Orthodoxy which became, ultimately, the state religion of the Roman Empire. About half of the NPNF series 2 fits this period; NPNF series 1 (Augustine and Chrysostom) covers the end of the 4<sup>th</sup> century and the start of the 5<sup>th</sup>. A separate volume of this Supplement (v.3) is devoted to the 4<sup>th</sup> cent. Father Eusebius of Caesarea

#### **BASIL THE GREAT (c. 330-379):**

- ***Address to Young Men on the Right Use of Greek Literature***

Basil is the first and foremost of the three so-called Cappadocian Fathers (from the region of Cappadocia in Asia Minor), and is given a full volume in NPNF series 2 (v.8) which includes his corpus of Letters and Treatise on the Holy Spirit. This short address, a supplement to that volume, touches again on the familiar theme of the relationship between Christianity and Greco-Roman thought.

#### **GREGORY OF NYSSA (c. 335-394):**

- ***Life of St. Macrina***

Gregory, younger brother of St. Basil, and second of the Cappadocian Fathers, was a tremendously influential (and popular) theologian, whose works remain widely read and engaging to this day. Volume 5 of the NPNF series 2 is entirely devoted to his writings. This short work, a Life of his sister Macrina, is an important early example of Christian biography (or *hagiography* – Saints' Lives). It is a loving portrait, which also opens a window onto the role of women in the monastic and spiritual life of the period.

#### **GREGORY OF NAZIANZUS (c. 329-390):**

- ***Two Orations on Emperor Julian***

Gregory, the third of the Cappadocian Fathers, friend of Basil and Gregory of Nyssa, eventual patriarch (archbishop) of imperial Constantinople, and perhaps the most famous preacher/orator and theologian of the 4<sup>th</sup> century Greek Church, is well-represented in NPNF series 2, v. 7. That volume contains a vast selection of Gregory's Orations, for which he is most renowned. These Orations, against the former Emperor Julian ("the Apostate"), were not included in the NPNF volume, probably due to their fierce polemic character. The translations are part of a larger published work on Emperor Julian, portions of which are included in an Appendix to this volume (see below).

#### **ASTERIUS OF AMASEA (fl. c.390-400):**

Asterius, bishop of Amasea in Cappadocia, was a minor "Cappadocian Father" from the late 4<sup>th</sup> century. Little is known of him, though a number of Sermons and homilies survive, of which five are included in translation here. One of which touches on the popular parable of the Rich Man and Lazarus; another is notable for its polemic against the pagan New Year (Kalends of January) festival.

**MACARIUS MAGNES (4<sup>th</sup> century, or early 5<sup>th</sup> cent.):**

- ***The Apocriticus***

The exact identity of the author is uncertain – perhaps a Macarius of Magnesia, bishop who flourished in the early 5<sup>th</sup> century, or similarly named eastern father from earlier in the 4<sup>th</sup> century. As for the Apocriticus, it is a debate between a Christian (Macarius) and a pagan Philosopher (probably representing the Neo-Platonist Porphyry), in dialogue form, addressing many of the most important objections to Christianity from Greco-Roman philosophers, including many critical objections to "difficult" scripture passages. The five books have not all survived intact.

**APHRAHAT (4<sup>th</sup> century):**

- ***Select Demonstrations***

Aphrahat (or Aphraates), called the Persian, was an orthodox Eastern Father in Edessa and Antioch, who is known today for his surviving apologetical Homilies (or "Demonstrations") defending the Christian faith, largely against Jewish objections. A number of Demonstrations were included in NPNF series 2, v. 13, but two additional are presented here, along with a second translation of Demonstration 1 (also in NPNF) on Faith.

**EPHREM THE SYRIAN (c. 303-373):**

Ephrem is one of the most famous and influential Fathers of the Eastern (Syrian) Church. His many Hymns (some still used in the Eastern liturgies), treatises, homilies and other Commentaries (including the famous commentary on Tatian's. NPNF series 2, v. 13 includes translations of many of his hymns, and a few homilies. As an important supplement, a 2-volume collection of his prose treatises is included here, along with a selection of hymns.

- ***Five Discourses, addressed to Hypatius*** [against the heretics, Bardaisan, Marcion, and Mani]
- ***Seven Discourses*** [against Bardaisan, Marcion, and Mani], included a discourse on Virginity

These prose works are apologetic in nature, refuting the heretical or "Gnostic" teachings of Bardaisan, Marcion, and Mani. Marcion is relatively well-known (see

Tertullian's *Against Marcion* in ANF v. 3). Mani as founder of the Zoroastrian, quasi-Christian gnostic movement "Manichaeism" represents the Manichaean movement which maintained a strong presence in the East, and parts of the West (see Augustine's anti-Manichaean writings), for several centuries. Bardaisan (or Bardesanes) is less well-known in the West – a gnostic poet and theologian of Edessa, where Ephrem spent much of his career. Also of interest is the discourse on Virginity, an ideal repeatedly praised in the early Church, and particularly in Syria, where asceticism and celibate (encratite) marriage were greatly emphasized.

Also included are:

- *A Epistle to a Beloved Disciple*
- *Discourse on the Transfiguration (fragment, from the Coptic)*
- *A Hymn Against Bardaisan*

#### **AMBROSE OF MILAN (c. 340-397):**

- *Epistles of Ambrose*

Ambrose, the bishop of Milan, hardly requires comment for his fame and influence in the Western Church. NPNF series 2, v. 10 contains a number of his works along with selected Letters. Here, as a supplement, is a full translation of the corpus of letters, some 91 in all. His epistles are worthy of inclusion alongside those of Cyprian, Augustine, Jerome, and Gregory the Great (all found in select ANF and NPNF volumes).

#### **PACIAN OF BARCELONA (died c. 390):**

This 4<sup>th</sup> century Spanish bishop, known primarily from several references by Jerome, apparently achieved some fame for his writings against the Novatian sect. Here are included several of his surviving epistles, against the same Novatians, as well as two catechetical sermons: one an exhortation to penance, and another on Baptism.

#### **OPTATUS OF MILEVE (fl. late 4<sup>th</sup> century):**

- *Against the Donatists*

Optatus of Mileve (or Milevis, Mileum) in Numidia is known almost entirely from his Anti-Donatist book. The Donatists were a separatist movement in North Africa which has come into being as a result of opposition to unworthy or "heretical" priests – those deemed to have betrayed the faith during the 3<sup>rd</sup>/4<sup>th</sup> century persecutions. They contended that an efficacious administration of the church, and particularly of the sacraments, depended on the worthiness and purity of the minister. To this idea, Catholics such as Augustine and Optatus were



opposed, and viewed the Donatists (and certainly the more extreme of them) as heretical schismatics.

#### **CHROMATUS OF AQUILEIA (fl. late 4<sup>th</sup> century):**

Chromatius was bishop of Aquileia in the late 4<sup>th</sup> century and a Christian writer of note, though most of his works are now lost. Some sermons and treatises on the Gospel of Matthew are among the surviving remains, and included here is a modern translation to the prologue of his Sermons on Matthew.

#### **EPIPHANIUS (c. 315-403):**

- ***On Measures and Weights***

Epiphanius is an important church father from Palestine, who became bishop in Salamis in Cyprus, and was a fierce champion of orthodoxy. His fame today rests as one of the great surviving heresiologists (chronicler/opponent of heresies), by way of his Panarion ("Medicine Chest" against heresies). This work is a translation of his *On Measures and Weights*, an account of the weights and measures used in the Biblical period – this text is still cited by Commentators and archaeologists today.

#### **CHRYSOSTOM (c. 347-407):**

John Chrysostom, teacher in Antioch and eventual patriarch of imperial Constantinople, is so well known as scarcely to require comment. NPNF series 1 devotes 6 volume (vv.9-14) to his works – homilies, primarily those commentary on the NT, and a few treatises.

- ***Four Discourses, Chiefly on the Rich Man and Lazarus***

Here are four discourses (homilies) from his period at Antioch, primarily centered on the ever-popular patristic subject of the Parable of the Rich Man and Lazarus – but touching upon other topics as well.

- ***Palladius' Dialogue Concerning the Life of Chrysostom***

This is a work concerning Chrysostom and his life, but not written by him. It is attributed to Palladius of Helenopolis, a companion and ally of Chrysostom during the time of troubles in Constantinople. Palladius is best known as the author of the Lausiac History (see under Volume 7 of the Supplement), a kind of biographical chronicle of the Desert Fathers in Egypt. This Life of Chrysostom is cast in the familiar dialogue form.

Also included is:

- ***Encomium on the Prophet Elijah*** (a spurious, pseudonymous work). The prophet Elijah became an ideal figure for the Desert Fathers, especially for the monks and ascetics of Palestine.

## **APPENDIX 1: "On the Ruin of the City of Jerusalem" [Pseudo-Hegesippus]**

This text, in a modern translation, chronicles the history of Jerusalem, culminating in its destruction in the Jewish War (66-70 A.D.). Written in five books, most of it is derived from the writings of Josephus. Some of the manuscripts attribute authorship to one Hegesippus (perhaps a corruption of "Josephus", rather than the Church Father of that name), thereby the label "Pseudo-Hegesippus".

## **APPENDIX 2: Martyrdom of Isaac of Tiphre**

This comes from the same Coptic manuscript as the Pseudo-Chrysostom Encomium on Elijah (above)

## **APPENDIX 3: Julian the Apostate**

- *Two Orations*
- *Against the Galileans*
- *Epistles of Libanius to Julian*
- *Libanius' Funeral Oration (Monody) for Julian*

These works relate to the Emperor Julian "the Apostate", who reigned 361-363 A.D., and was a major figure in the minds of the 4<sup>th</sup> and 5<sup>th</sup> century Fathers. He famously sought to restore the Empire back to its pagan roots – and afterward, following his short reign and death in battle, he would be a notorious figure for future bishops and theologians, and a cautionary tale for future Emperors. Here are included two pagan orations, along with surviving pieces of his work "Against the Galileans" (Galileans being a sectarian term for Christians in general).

Libanius, a fellow pagan, was the celebrated sophist (rhetorician and teacher of rhetoric) in Constantinople at the time – among his many important pupils were Sts. Basil and Chrysostom, and he remained on friendly terms with the Church fathers. Of his many Epistles, included here are 16 addressed to Julian, with a funeral oration for the emperor.

## **VOLUME 3: EUSEBIUS OF CAESAREA:**

This volume is devoted entirely to the works of Eusebius (c. 260-340), bishop of Caesarea, and world-famous even today for his Church History. NPNF series 2, v.1 contains Eusebius' Church History, as well as his Life of Emperor Constantine and the Constantine Orations. It was surely a lack of space, with preference given to the writings of Augustine, Chrysostom, et al., which forced the NPNF editors to leave out Eusebius' other major writings. These are included in this supplemental volume. [Note that the Chronicon of Eusebius is included in Volume 7 of the Supplement]

- *Preparation for the Gospel (Praeparatio Evangelica)*

This is the first of Eusebius' two major apologetical works – and remains a kind of landmark of early Christian scholarship. It is a lengthy work, in 15 books, chronicling the wisdom and religious practices of the pagan world known to him and generally couched in terms of the Israelite religion or the religion of Moses. The bulk of his information covers Greco-Roman religion and philosophy – with extensive discussion of the Greek gods and myths and particular attention given to the pagan oracles. Since the presentation is largely comprised of extracts from Greek and Roman philosophers (Porphyry and Plutarch, but many others as well), it is a treasure trove of information relating to the Greco-Roman classics, myths, philosophy, religious practices, etc., which is only matched by Clement of Alexandria's *Stromateis* (Miscellanies) in the patristic period. This work is also famous for its presentation of the so-called "Phoenician Theology" of Sanchuniathon (via Philo of Byblus via Porphyry), a precious historical relic of ancient mythology and cosmology.

- ***Demonstration (or Proof) of the Gospel (Demonstratio Evangelica)***

This is the second of Eusebius' two major apologetical works. It is incomplete – only 10 books remain, with fragments of a 15<sup>th</sup> book. It is an extensive and thorough examination of the Old Testament prophecies, and typologies, concerning Jesus Christ. Many specific passages and prophecies are addressed. In its own way it serves a kind of patristic compendium on this vital issue.

- ***The Theophany (Theophania)***

This is Eusebius' major surviving Christological work – on the Theophany, or "Manifestation" of Christ, it is largely a work of apologetics, refuting Greco-Roman philosophical objections to Christian doctrine regarding Christ. In a summary way, it covers some of the same ground as the *Preparatio* and *Demonstratio*.

- ***History of the Martyrs of Palestine***

This is a more complete version, from the Syriac, of the chronicle which can be found in NPNF series 2, v.1, as part of Eusebius' Church History. In some Greek manuscripts of the History a Greek version of the Martyrs is included after Book 8. The account is of Martyrs in Palestine (in Eusebius' own Caesarea) during the Diocletian persecution (the last great imperial persecution).

- ***Encomium on the Martyrs***

This Encomium, or hymn of praise, on behalf of the martyrs, particularly those who had suffered in the Diocletian persecution of the late-3<sup>rd</sup>/early-4<sup>th</sup> century. This poem really should be read along with Eusebius' narrative of the Martyrs of Palestine, which is included with the Church History in NPNF series 2 v.1, but a translation of which is presented here in an appendix as well.

- ***Against Hierocles***

In this short work, nominally addressed to a Roman governor involved in the Diocletian persecution of Christians, it is in fact a refutation of Philostratus of Athens' *Life of Apollonius of Tyana*, along with the supposed parallels with the Life of Christ (Hierocles had championed Apollonius, a 1<sup>st</sup> century A.D. sage, as superior to Christ, in a polemical work). Even today, these parallels are often brought up, and occasionally one finds mention of them in works on apologetics. There are indeed at least some general or superficial similarities between the Gospel life of Christ and the quasi-legendary lives of the ancient sages, both in Greece and Rome (e.g., Pythagoras, Socrates, Plato, Plotinus) and the Jewish and Islamic world as well. Some of Eusebius' basic arguments have been repeated many times throughout the years.

- **Appendix 1: The Onomasticon**

This is a kind of ancient "Bible Dictionary" of place names in the Holy Land, one which still remains useful for commentators and archeologists. It is organized alphabetically (by Greek letter), followed by sites mentioned in the Pentateuch, Joshua, Judges, Kings, and the Gospels.

- **Appendix 2: Gospel Canon Tables of Eusebius**

A List of Eusebius' Canon Tables for the NT Gospels, along with a letter to one Carpianus discussing the tables. These Canon tables serve as an index to the various sections or pericopes of the Gospels, to allow for convenient comparative study, in the manner of a "Harmony" of the Gospels.

- **Appendix 3: "On the Star" (Pseudo Eusebius)**

This is a brief work, probably spurious or pseudonymous, on the Star of the Magi and the Birth of Jesus.

## **VOLUME 4: CYRIL OF ALEXANDRIA:**

This volume is devoted entirely to the works of Cyril of Alexandria (died 444), powerful patriarch (or bishop/archbishop) of Alexandria (412-444), and a zealous champion of orthodoxy. He played a central role in all of the major theological and christological controversies in the first half of the 5<sup>th</sup> century – particularly the Nestorian and Eutychian controversies (or heresies, so-called) – which culminated in the ecumenical councils of Ephesus (431) and Chalcedon (451) and defined orthodox Christology for centuries to follow. He also represents something of the dark side of Orthodoxy, which is all too eager to attack – even persecute – heretics and opponents alike. It is perhaps this darker side which led to his complete exclusion from the NPNF series (it is hard to justify leaving him out purely on grounds of lack of space or other practical reasons) –

whatever the case, it is a stunning omission. Only in volume 14 of NPNF series 2, in discussion of the councils of Ephesus and Chalcedon, is he to be found at all.

- ***Against Nestorius***
- ***Scholia on the Incarnation***
- ***Treatise "That Christ is One"***
- ***Fragments of Works Against Diodore of Tarsus, Theodore of Mopsuestia, and the Synousiasts***

These theological and polemic works are from a late-19<sup>th</sup> century Oxford edition in English of the works of Cyril. They are all written just prior to, or in the wake of, the Council of Ephesus (431) with its condemnation of Nestorius. As such, they are thoroughly Christological in orientation. The Treatise *Against Nestorius*, in five books, was probably written before the council of Ephesus – the first two books discuss the Virgin Mary as Theotokos ("Mother of God") – which was the flashpoint of the controversy – the third book the Priesthood of Christ, with the fourth and fifth books addressing the sufferings and death of Christ. For more on Nestorius, see under Volume 5 of the Supplement. In the *Scholia on the Incarnation*, 37 specific points or questions regarding the Incarnation of Christ were addressed; the Scholia were appealed to in the Council of Chalcedon. The treatise, *That Christ Is One*, written sometime after Ephesus (c. 440 or 441), expresses the orthodox position that Christ is one Person (hypostasis), contrary to Nestorianism. Fragments of three books against the Antiochians Diodore of Tarsus and Theodore of Mopsuestia (both seen as advocates of Nestorian views) and the Synousiasts ("opponents of [Christ's] union" – i.e., Apollinarians) are included – some of these fragments likewise were used at the Council of Chalcedon.

- ***Against Julian*** (partial translation)  
This is a partial, modern translation of a work addressed to the Emperor Theodosius II regarding the 4<sup>th</sup> century emperor Julian (the Apostate) – both his words and actions against Christianity – in particular, it is response to the anti-Christian work "Against the Galileans". For years after his death, Julian remained a focal point of Christian polemic – and, as here, a reminder and warning for future Emperors. See also the Appendix of Volume 2, for more on Julian
- ***Commentary [Sermons] on Luke***
- ***Commentary on John***  
Like many theologians and Fathers of the Church, Cyril was a prolific commentator on Scripture. Here two major Commentaries (largely preserved intact) on the Gospels are presented. The Commentary on Luke preserves its essential sermonic structure (most so-called Commentaries in the ancient and

medieval periods were in fact series of sermons or lectures, carefully recorded by stenographers, and edited together).

## **VOLUME 5: FATHERS OF THE EASTERN CHURCH, FIFTH-SEVENTH CENTURIES:**

This volume, along with volume 6, cover the period roughly from the great Council of Chalcedon (381) to around 750 A.D. (often viewed as the end of Patristic period and the beginning of the European and Byzantine Middle Ages). Already with the barbarian incursions, and the fall of the Western Roman Empire, heightened by the various doctrinal controversies, the rise in power of the bishop of Rome, etc., a kind of schism, or division, had developed between the Churches of the East and West.

### **MARUTHAS OF MAIPERQAT (late-4<sup>th</sup>/early-5<sup>th</sup> century):**

- ***Account of the Council of Nicaea***

This eastern Father, bishop of Tagrit (Maiperqat) in Mesopotamia, provided a brief account in syriac of the Council of Nicaea, from an eastern perspective, here in translation.

### **THEODORE OF MOPSUESTIA (c. 350-428):**

Theodore was the prominent and influential bishop and theologian of Antioch, a contemporary and colleague there with Chrysostom. He is usually viewed as the principal exponent of an Antiochene "school" of theology and interpretation, as opposed to that of Alexandria. However, much of this distinction stems from his unfortunate involvement in the Christological disputes of the 5<sup>th</sup> century, where the Alexandrian view prevailed, and Theodore was condemned as a Nestorian and/or Pelagian heretic. In terms of his style of interpretation of Scripture, he was a kind of ancient practitioner of a more literal-historical mode of exegesis (compared with the allegorical mode which tended to dominate from Alexandria). He was a voluminous commentator, only a portion of which has survived.

- ***Commentary on the Nicene Creed***

An important commentary on the primary Creed of the Early Church, with an exposition of Theodore's Christological understanding from within an orthodox Nicene framework.

- ***Commentary on the Lord's Prayer, Baptism and the Eucharist***

A collection of six homilies, or discourses, on these essential catechetical subjects.

- *Prologue to the Commentary on Acts*

#### **NESTORIUS (died c. before 450):**

Nestorius, an Antiochene monk and theologian, before becoming the patriarch of Constantinople in 428, gained perpetual notoriety as the focal point of the so-called Nestorian controversy (or heresy) -- which led to his condemnation following the council of Ephesus (431). His opposition to the use of Theotokos ("Mother of God") as a title for the Virgin Mary, revealed and led to a larger dispute regarding the proper understanding of the Christ's person and nature. Nestorius' views were deemed heretical at Ephesus, and the so-called Nestorian sect or branch of Eastern Christianity (in Persia) has since remained outside of Eastern Orthodoxy. Modern scholars, along with more research and study of Nestorius' actual writings, have restored his reputation somewhat. Protestants have always tended to be more sympathetic toward his views. There is no doubt that the Christological disputes of the 5<sup>th</sup> century were at least as much the result of semantic confusion, misunderstanding and prejudice, as they were representative of substantive doctrinal differences.

- *The Bazaar of Heracleides*

This is the principal surviving work by Nestorius, it allows for a fresh, objective analysis of his actual thought and teaching. The second book provides an account, from his own point of view, of the proceedings against him at the Council of Ephesus. Included is an appendix with other surviving fragments of Nestorius' writings.

- *Two Letters to Pope Celestine*

These two letters, in a modern translation, cover two topics: the first addresses the Pelagian heresy, the second discusses the title Theotokos ("Mother of God") – both were written prior to the Council of Ephesus.

#### **RABBULA (died c. 436):**

- *Admonitions to Monks*

Rabbula (or Rabulas) was an Antiochene theologian and student of Theodore of Mopsuestia; eventually he became a supporter of Cyril of Alexandria and a staunch opponent of Nestorianism. As bishop of Edessa he was an aggressive reformer who expelled many Nestorians, helping spread the movement further east. Here is a series of Admonitions (or canons) intended to reform and regulate the monastic life.

#### **SIMEON STYLITES (c. 390-460):**

- *Letters (Pseudo-Simeon)*

- ***A Syriac Life of Simeon***

Simeon Stylites, first and foremost of the so-called "pillar saints" (indicated by his surname "the Stylite"), is one of the most famous saints of the Eastern Church, though probably unknown to most modern Western Christians. A near-legendary and extreme ascetic, he lived for many years atop a giant stone pillar – from whence he taught, worked miracles, adjudicated disputes, and entertained audiences from all segments of society (even Emperors). The site of the pillar, Qal'at Sem'an in Syria, quickly became a holy pilgrimage site, and the location of a church and monastery. The few letters attributed to him are probably spurious, or pseudonymous, and the translation included here, by Charles C. Torrey in the late 19<sup>th</sup> century, is presented in context of discussing their (possible) authenticity. A Syriac Life of the saint is also included.

**TIMOTHY AELURUS (died after c. 470):**

Timothy was the patriarch of Alexandria (457-460) before being forced into exile (returning 470). He is usually regarded as a Monophysite or Eutychian heretic, an opponent of the Council of Chalcedon. Virtually nothing survives of his writing. Here, however is a translation from the Armenian of some patristic *Testimonia* – excerpts for earlier Church Fathers which Timothy used to present and defend his own views as orthodox.

**PHILOXENUS OF MABUG (bishop. c. 485-519):**

Philoxenus, consecrated as bishop of Mabug (or Mabboug) in Syria by the Monophysite patriarch of Antioch, is usually regarded as one of the early leaders of the Monophysite (Jacobite) Syrian Church. It is clear that he opposed both Nestorianism and Eutychianism, as well as Chalcedonian Orthodoxy, preferring instead a simpler understanding of a single nature and person of Christ.

- ***Discourses of Philoxenus***

Here is a series of 13 "Ascetic" Discourses, or Homilies treating Faith, the Fear of God, Christian Poverty and Simplicity, Sexual Purity, and so forth. It represents a practical and austere type of ascetic spirituality familiar to the Eastern and early Desert Fathers.

- ***Three Letters***

Three letters of Philoxenus – two addressed to Syrian Monks, and one to the Emperor Zeno.

- ***A Life of Philoxenus***



Translation of a Syriac Life of Philoxenus, attached to a collection of his works, and touching upon the Philoxenian (Syriac) Version of Scripture.

**JACOB OF SERUGH (c. 452-521):**

- ***Homily on the Presentation of the Holy Mysteries***

Jacob, briefly bishop of Batnan in Serugh (or Sarug), near Edessa, was a prolific writer and theologian in the Syrian Church, with many surviving hymns, homilies and liturgical works, and many more attributed to him. He is held in high regard by both Orthodox and Monophysite (Jacobite) Syrians. Here is a Homily on the Mysteries (that is the Sacrament, i.e., the Eucharist).

**PSEUDO-DIONYSIUS (5<sup>th</sup> century, c. 500?):**

The Pseudo-Dionysius refers to a corpus of pseudonymous writings which are among the most influential in the history of Christianity. Probably composed sometime before 500 A.D., they are written under the guise of being from Paul's disciple in Athens, Dionysius the Areopagite. This attribution gave them a quasi-Apostolic authority that persisted for many centuries -- for example, Thomas Aquinas, among others, labored hard to reconcile the Pseudo-Dionysian writings with Christian orthodoxy and an Aristotelian worldview. The writings themselves are a heady mixture of Christianity and Platonic philosophy, quite consistent with many aspects of late patristic and early medieval Christianity, both East and West. Many rational modern critics, including quite a few anti-mystical Protestants, have little problem now dismissing these writings altogether. However, Christian mystics, even today, find much in them to admire. Certainly they are of great historical significance.

- ***On the Divine Names***
- ***The Mystical Theology***

These are the two best known writings of the corpus, here from a twentieth-century translation, along with an historical introduction. They represent two aspects of the mystical-spiritual approach to theology: "positive theology", that which can be affirmed by the senses and the rational mind, i.e., God's character and nature as revealed in Scripture, Nature and the human soul; and "negative theology", aspects of God's being and nature which cannot be comprehended by human intellect.

- ***The Celestial Hierarchy***
- ***The Ecclesiastical Hierarchy***
- ***The Letters***
- ***A Liturgy***

These lesser known works are taken from an older (late nineteenth-cent.) translation. The Celestial Hierarchy exerted a tremendous influence on concepts of Heaven and Angels (esp. of the ranks, or orders, of Angels) in the Middle Ages.

**SEVERUS OF ANTIOCH (died c. 538):**

- ***A Collection of Letter Fragments***

Severus, a Monophysite and opponent of Chalcedon, became patriarch (bishop) of Antioch in 512. He later sought refuge in Constantinople with the patriarch there (Anthimus, a Monophysite) and gained the protection of the empress Theodora. Eventually he was forced into exile and died in Egypt. The emperor Justinian ordered his writings burned – very little has survived, with the exception of some letters (and fragments of letters). Here is a collection of letter fragments.

- ***Sermon on the Maccabees***

A Feast-day Sermon commemorating the Maccabean martyrs.

**ANANIAS OF SHIRAK (c. 600-650):**

- ***Autobiography***
- ***Homily upon Christmas***
- ***Homily upon Easter***

Short works by a notable Armenian scholar and theologian of the 7<sup>th</sup> century.

**JOHN OF DAMASCUS (died c. 750):**

John of Damascus, the famous monk, priest and theologian in Damascus (and Jerusalem), is often regarded as the last of the early Fathers, though he also belongs to the period of the early Middle Ages of the Byzantine (eastern Roman Empire) period. Many of his sermons and writings have survived; the *Exposition of the Orthodox Faith* (included in NPNF series 2, v. 9) is probably his most famous work. Numerous orthodox hymns are also attributed to him, many still used in the liturgy.

- ***On Holy Images***

The so-called Iconoclastic Controversy (c. 692-843) is obscure and ignored by Western Christians, but it was perhaps the most serious and significant theological conflict within the Eastern Orthodox Church after Chalcedon. It centers on the proper religious use of Icons, or Images -- principally the special painted images of Christ, Mary, and the saints decorating the churches and used in worship. After the Islamic conquests, some theologians and church officials began to question whether the (longstanding) use and veneration of images was correct – that it may have brought about God's opposition and

judgment. In the eighth century, a series of Emperors began to ban use and production of such images, which resulted in fierce opposition, persecutions and some violence. The second Council of Nicaea (787, see in NPNF series2 v. 14) approved and restored the use of Images; in the ninth century they were again banned, before being definitely restored in a council of 843 (celebrated in the "Feast of Orthodoxy"). John of Damascus was an early and vigorous defender of the traditional use of Images, and provides a clear account of the Orthodox position. The whole controversy involved many serious theological and christological points which should still be of great interest.

#### **APPENDIX 1: Syriac Miscellanies**

A 19<sup>th</sup> century selection of extracts from Syriac manuscripts, documenting:

- The first Council of Nicaea (325)
- The first Council of Constantinople (381)
- The Councils of Antioch (251) and Ancyra (314), etc.
- Extracts from Greek and Early Christian authors
- Several Chronological items and 2 Martyrologies

#### **APPENDIX 2: Theodore the Syncellus – Homily on the Siege of Constantinople (626 A.D.)**

#### **APPENDIX 3: Christian Apology of the Patriarch Timothy before the Caliph (781 A.D.)**

#### **APPENDIX 4: The Bibliotheca of Photius**

Photius, the celebrated 9<sup>th</sup> century scholar and theologian, was Patriarch of Constantinople and part of what is referred to as the "Byzantine Renaissance" – a revival of art and learning and a "rediscovery" of the treasures of the classical past. The Bibliotheca is a kind of library catalog – a wide ranging review of Greek writings and authors known or extant at the time. This includes descriptions, even epitomes (summaries), of numerous lost works – including some by well-known Church Fathers. There are 280 entries, though here, for copyright reasons, apparently, only 150 or so can be included directly, in full.

### **VOLUME 6: FATHERS OF THE WESTERN CHURCH, FIFTH–SEVENTH CENTURIES:**

This volume covers the same period as the Ante-Nicene Fathers series (works prior to the Council of Nicaea, 325 A.D.). This is the smallest of the seven volumes, as there is much less material available which was not already included in the ANF. To fill out the volume, I have added a number of short appendices dealing with related content.

#### **PRUDENTIUS (c. 348-413):**

- ***Hymns for the Christian's Day (Cathemerinon)***

Prudentius, from Spain, who served as a civil and military official in the Empire, is known for his many Latin Hymns. Here is the *Catemerinon* (Book [of hymns] for Daily Use), twelve hymns – six of which cover the various times of day, the other six cover occasions in the liturgical life of the Church. The Christmas Hymn (number 11) is one of his most famous. Here is an edition of the Latin text, with translation, and some textual notes.

## **JEROME (c. 345-420):**

St. Jerome hardly requires comment – as a biblical scholar he was unsurpassed among the known Fathers, and his name and work would be forever enshrined in the Latin (Vulgate) translation he produced. A number of his works, including the corpus of his Letters, can be found in NPNF series 2, vv. 3 and 6.

- ***Commentary on Daniel***

Jerome was a prolific and thorough commentator of Scripture – these writings continue to be cited even today, proof of their scholarship, with unusually fine attention to historical and linguistic matters (compared with the commentaries of many other Fathers). For reason of space, I am sure, none of Jerome's Commentaries (apart from some prefaces) were included in NPNF series. Here is presented a twentieth century translation (by Gleason Archer), apparently in the public domain, of Jerome's work on Daniel.

- ***Vulgate Prefaces***

As part of Jerome's translation, he provided prefaces at the head of each book (or group of books). These prefaces were included in the NPNF (series 2, v. 6), but many only in summary form. Here a full list is presented, with links to the NPNF when those had already been translated complete. The prefaces offer interesting historical and canonical observations, as well as touching on issues involved in translating.

- ***Epistle [Letter 120]***

Likewise in the NPNF, a number of Jerome's Letters were only presented in summary form. This letter, to a lady Hedibia, addresses some specific questions and scriptural passages (some involving differences/discrepancies between the Gospels). Two modern translations, one partial, the other complete from an earlier French translation, are offered here.

## **AUGUSTINE OF HIPPO (354-430):**

- ***The Confessions***
- ***Enchiridion***

The best known of the Early Fathers, at least in the West, Augustine requires no comment. The first 8 volumes of NPNF series 1 are entirely of his works, including a lengthy Prolegomena of his life. The two famous works included here – his autobiographical Confessions, and the Enchiridion (On Faith, Hope and Love), a catechetical or instructional manual – were also presented in volumes 1 and 3 of the NPNF series. Here is a more recent, twentieth-century translation, with an introduction and generous notes.

- ***Possidius' Life of Augustine***

Possidius (died c. 431) was a disciple of Augustine, and also a bishop in Numidia (near Hippo), who likewise participated in the anti-Donatist conflicts and the great Councils of Carthage. His Life of Augustine is another important example of early Christian biography (or Saints' Lives), the author being a close companion of the saint in question.

**EUCHERIUS OF LYONS (died c. 450):**

- ***On Contempt for the World***

Eucherius, a monk (at Lerins), and later the influential bishop of Lyons, is today little known. His epistle "On Contempt for the World [and secular Philosophy]" shows him to be representative of the monastic-ascetic spirituality which was strong in southern Gaul (France) in the 5<sup>th</sup> century. Cassian, author of the famous *Conferences* and *Institutes*, was from Marseilles and founded a monastery there. Likewise the monastery at Lerins was, and would remain, an important spiritual and theological center.

**SIDONIUS APOLLINARIS (died c. 487):**

- ***Letters***

Sidonius was a Roman aristocrat in Gaul (probably from Lyons) who served as an imperial official and governor, and (after 472) as a bishop. His Epistles (Letters), collected in nine books, are his major surviving work. He was also known as a distinguished poet, and a number of his poems also survive. Authors such as Sidonius were once better known, when Latin and the Greco-Roman classics were a more central part of education in the West. The letters remain of great historical value for the window it opens on Gaul (France) in the 5<sup>th</sup> century, when Roman government was collapsing under the infiltration of Germanic tribes. The letters are also of some theological value, from an orthodox bishop who actively opposed Arianism.

**SALVIANUS (died c. 490):**

- ***On the Government of God***

Salvian, a presbyter in Marseilles, and a contemporary and colleague of Eucherius bishop of Lyons, is best known today for this surviving treatise *On the Government of God*. This work was designed to demonstrate the power and providence of God (and the Christian faith) in spite of the collapse of Roman power in the West. It was written much in the manner of Augustine's *City of God*, and could serve as a companion piece to that great work.

**BOETHIUS (c. 480-524):**

- *The Consolation of Philosophy*
- *Theological Tractates*

Boethius, the famous Roman aristocrat, best known for his *Consolation of Philosophy* and for his imprisonment (and execution) at the hands of Theodoric, also wrote a number of theological works. Five short tractates survive, which provide a defense of the (Catholic) faith, and particularly of an orthodox christology and doctrine of the Trinity. These tractates are, in order, *Whether Father, Son, and Holy Spirit May Be Substantially Predicated of the Divinity; The Trinity is One God, Not Three Gods; How Substances Can be Good in Virtue of Their Existence; Treatise Against Eutyches and Nestorius; On the Catholic Faith*. Boethius was a learned philosopher and logician, who had translated the works of Aristotle and Plato, and may be regarded, with Augustine, as the first real Christian Philosopher of the West. His *Consolation of Philosophy*, written while in prison, is one of the most famous works of the period

**EUGIPPIUS (late-5<sup>th</sup>/early-6<sup>th</sup> century):**

- *Life of St. Severinus*

Eugippius was a monk in the monastery of St. Severin at Noricum (in Austria – a Roman province between the Danube and the Alps) and later monk (and abbot) of a monastery near Naples. St. Severin (or Severinus, Severianus) was a priest, hermit and missionary whose work was centered in Noricum; he died in 482. Eugippius' *Life* is typical of the Christian biographies (Saints' Lives) of the period, and could be compared with Suplicius Severus' *Life of St. Martin* (NPNF 2, v. 11) and Gregory's *Life of St. Benedict* (see below).

**GILDAS (6<sup>th</sup> century):**

- *The Ruin of Britain (De Excidio Britanniae), etc.*

Gildas ("the Wise"), abbot of Bangor monastery, is noteworthy today as an early British historian. His *Ruin of Britain*, a history from the early second century, down to the author's own time (c. 540), could well have been included in Volume 7 (Early Christian Histories), but is instead presented here, along with several other writings. It serves as a precursor to Bede's great *Church History*. This volume on

Gildas contains an Appendix of Fragments of Letters and Sermons, a Penitential, and a Hymn (Lorica, or "Breastplate" of Gildas).

### **GREGORY THE GREAT (540-604):**

Pope Gregory I ("the Great"), bishop of Rome 590-604, is one of the most famous of all Church Fathers, and requires little comment. His *Pastoral Rule* and massive corpus of Letters were included in NPNF series 2 vv. 12-13.

- ***The Dialogues***

Gregory's Dialogues, in 4 books, are actually a series of biographies, cast in familiar dialogue form, of noteworthy bishops, abbots, and monks in the West. Book 2 is the Life of St. Benedict, one of the most famous early Christian biographies (or Saints' Lives). Benedict of Nursia (c. 480-547) founded the Benedictine monastic order, abbot of Monte Cassino, and author of the famous Benedictine Rule (see Appendix below).

- ***Whitby Life of Gregory***

This is an English life of Pope Gregory, dated c. early eighth century, and written by a monk from Whitby. Gregory was a fervent supporter and coordinator of missionary activity in the pagan West -- particularly England, where he sent one Augustine (died c. 604) who became the first bishop of Canterbury. Whitby is well known as the site of a synod (in 664) which officially established Roman Catholic Christianity in Britain.

### **APPENDIX 1: The Confession of St. Patrick**

Patrick, the 5<sup>th</sup> century British missionary and apostle of Ireland, is one of the most famous saints in the West. His Confession is one of the only surviving written works attributable to him. Also included is the famous Lorica ("Breastplate") traditionally ascribed to Patrick.

### **APPENDIX 2: The Rule of St. Benedict**

This is an edition of the Latin text, with translation, of the famous monastic rule of St. Benedict (see above).

### **APPENDIX 3: Dionysius Exiguus' Paschal Cycle**

Dionysius (6<sup>th</sup> century) was a learned monk in Rome, a contemporary and companion of Cassiodorus. His Paschal Cycle, which provides methods for calculating the date of Easter, effectively established a chronology, now familiar to all in the West, which calculates beginning with the name of Christ (i.e., "A.D.", "Christian Era").

## **VOLUME 7: EARLY CHRISTIAN HISTORIES:**

This volume serves as a supplement to the famous Church Histories of Eusebius, Theodoret, Socrates, and Sozomen (all in NPNF series 2, vv. 1-3). It begins, primarily, where these histories leave off, from the 5<sup>th</sup> century onward, with a particular emphasis on the Eastern Church. Other histories and chronicles from the West are included as well.

### **THE CHRONICLE OF EUSEBIUS:**

This is the famous Chronicle (or Chronicon) of Eusebius, in which the "Father of Church History" grapples with the complicated and confused chronologies which were available at the time, and tries his best to synchronize them and to put them in some kind of related order. The first portion, the Chronography, or Chronicle proper, presents the major regional chronologies, by region, in sequence: Babylonian/Assyrian (and Persian), Hebrew, Egyptian, Greek, and Roman. He makes use of the earlier historians such as Berossos, Abydenos, Manetho, and Josephus; it is also dependent on the earlier (Christian) Chronography of Julius Africanus (see in ANF v. 6). Originally written in Greek, it has been preserved in Armenian, a modern translation of which is included here, along with an earlier one (made from a Latin translation). The second part of Eusebius' work – the Chronological Canons – consists of a series of chronological tables, preserved in Latin by Jerome (and extended), and here translated (note: the tabular material is provided in two PDF/HTML files). A similar expansion was made by Jacob of Edessa, who likewise extends the chronicle down to his own time (c. 700 A.D.), and this version is also included here.

### **PHILOSTORGIUS (died c. 425):**

- ***Ecclesiastical History***

Philostorgius, from Cappadocia, later studying and working in Constantinople, is known from his Church History, which covers the period c. 300-425, and was written from a heterodox position sympathetic to Arianism. Philostorgius had embraced the views of Eunomius, whom he supports (along with Arius) against the Orthodox Fathers in his history. Needless to say, this History has not survived intact, but only as an Epitome (or summary) of the 12 books by the 9<sup>th</sup> century patriarch of Constantinople, Photius. An appendix includes some additional surviving fragments of Philostorgius.

### **PALLADIUS OF HELENOPOLIS (fl. 5<sup>th</sup> century):**

- ***The Lausiaca History***



Palladius is best known for the *Lausiac History* (name after one Lausus, to whom it is addressed) – a history of the Desert Fathers (the early monks and hermits) of Egypt. Palladius was drawn to the monastic-ascetic life, and traveled in both Egypt and Palestine, visiting and living in a number of monastic and anchorite communities. The History is actually a series of anecdotal biographies, and remains one of the best patristic sources (along with Athanasius' *Life of St. Anthony* [in NPNF 2 v. 4], Cassian's *Conferences* [NPNF 2 v. 11], and several others) for early monasticism in Egypt.

#### **CHRONICLE OF JOSHUA THE STYLITE (c. 507):**

This is an important historical source for Eastern Christianity (in Mesopotamia, particularly the city of Edessa), covering the period of the Persian Wars in the 3<sup>rd</sup> and 4<sup>th</sup> centuries, up to the time its composition. It is preserved in a larger Chronicle, of Pseudo-Dionysius of Tell-Mahre (9<sup>th</sup> century). Virtually nothing is known of the author, Joshua the Stylite (meaning a "pillar saint").

#### **THE CHRONICLE OF EDESSA**

This Chronicle, from the mid-sixth century, and presumably derived from the famous archives of Edessa, records the history of the city from the beginning (only a few summary lines until the 3<sup>rd</sup> century A.D.) down to the year 541. Edessa, in northern Mesopotamia, was an important center of Christianity since at least the 4<sup>th</sup> century (tradition extends back to the time of the apostles). Ephrem the Syrian (see Volume 2) spent much of his career in the city. Edessa, along with Nisibis and other nearby cities, stood in the middle of centuries-long warfare between Persia and the (eastern) Roman Empire, which is also vividly recorded in these chronicles.

#### **ZACHARIAH OF MITYLENE (died c. 550):**

- *Ecclesiastical History (Syriac Chronicle)*

Zachariah of Mitylene (Zacharias Scholasticus), was a Christian philosopher and lawyer who studied and served in Alexandria, Berytus, and imperial Constantinople. This Church History, written in Syriac, in twelve books, primarily covers the period from the council of Ephesus to the middle of the 6<sup>th</sup> century. There is some relation between this History and that of John of Ephesus (see below).

#### **JOHN, BISHOP OF EPHESUS (fl. mid-late 6<sup>th</sup> century):**

- *Ecclesiastical History*

This church history, in six books, is the third part of an original 3-part work, and the only portion to survive intact. It chronicles Byzantine (Eastern Roman) political and church history in the 6<sup>th</sup> century – covering the reigns of emperors Justin I, Justinian, Maurice and Justin II – down to the year 581. This John, a Syrian and titular bishop of Ephesus, spent most of his career in imperial Constantinople, and would have been a contemporary and eyewitness of much that he records. He was a so-called Monophysite (or Henophysite) opponent of the Chalcedonian decrees.

**EVAGRIUS SCHOLASTICUS (lived c. 536 until at least 594):**

- *Ecclesiastical History*

Evagrius was a lawyer and imperial official in Constantinople, and his Church History – covering the period from the Council of Ephesus (431) until the year 594 – is the most important (orthodox) continuation of the Histories of Eusebius, Socrates, Sozomen and Theodoret.

**ISIDORE OF SEVILLE (c. 560-636):**

- *Chronicon*

Isidore, bishop of Seville, was one of the great scholars of the early medieval period in the West. His vast literary output included encyclopedic and linguistic-etymological works which were widely used throughout the Middle Ages. He was also an important Latin historian, as evidenced by his Chronicon (Chronicle of the World), a history from the beginning down to the year 615 A.D. It is again a kind of continuation of the Chronicles of Julius Africanus and Eusebius (see above), as indicated in the preface.

**BEDE – *Ecclesiastical History of England***

**JOHN OF NIKIU (fl. late-7<sup>th</sup>/early 8<sup>th</sup> century)**

- *Egyptian Chronicle*

John, the Coptic bishop of Nikiu (in Upper Egypt), composed this History, from the beginning down through the Islamic conquests of the 7<sup>th</sup> century. It remains of considerable importance for historians of Egypt.

**SEVERUS OF AL-ASHMUNEIN:**

- *History of the Patriarchs of the Coptic Church of Alexandria*

Severus ibn al-Muqaffa', monk and later bishop of Al-Ashmunein (Hermopolis) in the Thebaid, lived in the 10<sup>th</sup> century, and so is well beyond the period of the

Church Fathers. However, his Coptic Church History helps to round out the picture of Christianity in the East during this period, it has been included. The Copts are the native Christians in Egypt, who remained separated from the Eastern Orthodox Church following the council of Chalcedon (451), with a separate Patriarchate centered at Alexandria (later Cairo). The Coptic Church, opposing the Chalcedonian definition, has often been described (inaccurately) as Monophysite; the opposition was due to political and cultural factors, as much as anything else. This history begins with the traditional founding of Christianity in Alexandria by St. Mark, and extends down to the year 849 A.D., including accounts of the Islamic conquest.

#### **GHEWOND OF DWIN (8<sup>th</sup> century):**

- ***Armenian History***

A history chronicling the Islamic conquest and control of Armenia during the 7<sup>th</sup> and early 8<sup>th</sup> centuries, from a Christian perspective. Ghewond was a theologian and historian in the city of Dwin.

#### **APPENDIX 1: Chronography of 354**

This is an illustrated Roman calendar, surviving in several manuscripts, for the year 354 A.D. It includes chronological lists of Roman Bishops and Consuls, as well as other information.

#### **APPENDIX 2: The Cave of Treasures**

This is a Syriac World History, attributed in manuscripts to Ephrem the Syrian, but probably dating from the 6<sup>th</sup> century. It chronicles events from the beginning down to early Christian times – it is largely dependent on the Old Testament and other related legendary or pseudepigraphic material (such as the Book of Jubilees, Life of Adam and Eve, etc.). This translation is from a handsome early 20<sup>th</sup> century print edition by E. A. W. Budge – it includes scanned images of the plates and illustrations, as well as other appendix material.

#### **APPENDIX 3: The Chronicle of Arbela**

This is another 6<sup>th</sup> century Syriac Chronicle, the authenticity of which has been questioned by some scholars.

#### **APPENDIX 4: Antiochus Strategos – Account of the Capture of Jerusalem by the Persians (614 A.D.)**

#### **APPENDIX 5: John of Epiphania – On the Submission of Chosroes to the Emperor Maurice (c. 593 A.D.)**