

Key Figures of the Patristic Era (First Century to Mid-Fifth Century)

Figure / Biography	Major Works	Key Theological/Doctrinal Contributions; Importance and Interesting Data
Ignatius or “Theophoros” – “Bearer of God” (ca. 35–ca. 107) Greek	Wrote 7 letters of encouragement to various churches during route from Antioch to Rome to be martyred	<p>Distinguished between a bishop and a presbyter; thus teach a 3-office leadership. He says that the best safeguard to Christian unity is the bishop, since he is “as the Lord.” He believed that without the bishop neither the Lord’s Supper nor marriage could be celebrated. Letters rejected for a long time by Protestants due to its teaching on episcopacy.</p> <p>Emphasized the full deity and humanity of Jesus Christ against a Judaizing heresy with Docetic elements.</p>
Clement of Rome (30–100) Greek	Credited with writing <i>First Clement</i> or <i>The Epistle of Clement to the Corinthians</i> or <i>The Letter of the Church of Rome to the Church of Corinth</i> (ca A.D. 96)	<p>First Clement was written to the church at Corinth after the disposition of members of the presbytery. It was one of the first writings to affirm the apostolic authority of the clergy. Bishops and Presbyters are used synonymously to refer to church rulers, thus teaching a 2-office leadership.</p>
Justin Martyr (ca. 100–ca. 165) Greek	General	<p>Chief historic importance is his descriptions of early Christianity’s rites and rituals: Prayers, readings. Christian worship – must be a believer to take supper.</p> <p>First inclusivists, modern inclusivists like to quotes Justin Martyr.</p> <p>One of the most famous early Christian Apologists. Expressed clear Platonist ideas. Did not reject philosophy when became a Christian. Saw in Christ the divine Logos of Greek philosophy, which was first depicted in Heraclitus. Believed that Plato was influenced by the Pentateuch.</p>
	First and Second <i>Apologies</i>	<p>First <i>Apology</i> written to Emperor Antoninus Pius (Ruled Rome AD 137–161). Purpose was to stop government’s persecution of Christians. Argument:</p> <ol style="list-style-type: none"> 1. Christians are suffering not for crimes, but for being Christians. Christian beliefs are not treasonous. 2. Christianity is the true religion, as verified by fulfilled prophecy. Demons have mimicked them and formed pagan religions to mask the truth of Christianity. 3. Christians are misrepresented in Roman society.
	“Dialogue with Trypho”	Attempts to demonstrate to Jews that Christ is the prophesied Messiah of Hebrew Scripture.

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<p>Irenaeus “Peaceful” (ca. 130–200) Greek</p>	General	<p>Criteria of inclusion into NT canon is whether it is from apostolic teaching. He furthered the idea of <u>apostolic succession</u>. There was no secret knowledge from the apostles, as Gnostics claimed; rather, knowledge was passed from occupant of the teaching position to the next in each church.</p> <p>Disciple of Polycarp, bishop of Smyrna. Later became bishop of Lyons in Gaul. <u>A Premillennialist</u>.</p> <p>Mediated between churches of Asia Minor and Rome in the Montanist and Quartodeciman disputes.</p> <p>Most original contribution is his doctrine of <u>Recapitulation</u>: Christ was obedient in all areas of human life, and in which Adam failed. Thus, Christ became fully human. We gain what was lost in Adam by our participation in Christ.</p> <p>He was the first known to argue from the Scripture as a whole (NT and OT). Further, his NT citations approximate the current NT canon.</p>
	<i>Demonstration of the Apostolic Preaching</i>	Christ and Christianity are the fulfillment of OT prophecy. Salvation history is structure according to the covenants of God with man.
	<i>Against Heresies (Refutation and Overthrow of the Gnosis Falsely so Called)</i>	Refutes Gnostic interpretation of Scripture. <u>Scripture is to be interpreted by the apostolic preaching</u> , or the “ rule of truth ” (rule of faith), including the doctrines of creation, redemption, resurrection, and chiliastic (millennial) eschatology.
<p>Clement of Alexandria Titus Flavius Clemens (ca. 150–ca. 215) Greek</p>	General	<p>First significant representative of the Alexandrian Theological tradition. Succeeded Pantaenus as head of the Catechetical School.</p> <p>Positive approach to philosophy that laid the foundation for seeing philosophy as the “handmaid” to theology. Logos is prominent in his writings. It is the creator of all things, guides all good men, and causes all right thinking. Greek philosophy was a partial revelation and prepared Greeks for Christ just as the OT prepared the Hebrews.</p> <p>He argued that man becomes a “true Gnostic” by love and contemplation, the first principle of which is faith. Knowledge becomes the perfection of faith. Man achieves impassibility and likeness of God through self-control and love. He heavily influenced Greek Christian spirituality.</p>
	<i>Protreptikos</i>	Urges Greeks to be converted.

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Clement of Alexandria (cont.)	<i>Paedagogos</i>	Christ is a tutor instructing believers in their conduct.
	<i>Stromata</i>	Miscellaneous, relates faith and philosophy.
	“Who Is the Rich Man That Is Saved?”	Exposition of Mark 10:17-31, in which he argues that wealth is not unchristian if used properly.
	<i>Hypotyposes</i>	Fragments. Commentary on Scripture.
Tertullian Quintus Septimus Florens Tertullianus (ca. 155–220) Latin	General	<p>Converted from paganism. Finally left Roman church due to its lack of discipline, and went to the strict asceticism and enthusiasm of Montanism.</p> <p>First great Latin Church Father. Brought concepts into Latin, and which his terminology became normative in the Western Church’s theological discussions.</p> <p>Known for sayings such as “The blood of Christians is the seed of the church.” He coined the term “Trinity,” and argued that the Godhead is “one substance consisting in three persons.” This formulation helped to prevent much of the Christological controversy in the Western Church that was going on in the Eastern Church. His later writings contained influential and novel expressions that came to be definitive for Christian doctrine.</p> <p>Argued that original sin was transmitted through procreation; possibly due to his belief that both soul and body were material and created simultaneously by the parents. His view here may have been influenced by his early Stoic training.</p>
	<i>Against Praxeas</i>	Famous for argument that Christ had two natures joined in one person.
	<i>Apology</i>	Addressed to Roman leaders and argues that Christians should be given the same due process of law as other citizens.
	More than 30 extant treatises	Deals with Christian living, defense of Montanism, the failure of Catholicism, and polemics against pagans and heretics.

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Origen (ca. 185–ca. 254) Greek	General	<p>Famed as the greatest theologian of the early church. The Catechetical School at Alexandria reached its pinnacle under his lead. Taking Matthew 19:12 literally, he castrated himself in order to instruct female students without fear of scandal.</p> <p>Held that Scripture is clear on certain cardinal principles, but on others we are free to speculate. His speculations include: Souls who went astray in a former life were placed on earth to be purified. Also, all beings, even demons and the devil would eventually be saved by God’s grace.</p> <p>Said that God was creator of everything, the Son was His eternal Word. Together with the Holy Spirit, the three were distinct but formed a unity. He sometimes implied a subordination of the Son and Spirit to the Father, which may have resulted in later developments of Subordinationism and Arianism. His subordination was balanced by his teaching of the “eternal generation” of the Son.</p> <p>Declared a heretic in 553. Due to his musings on:</p> <ol style="list-style-type: none"> 1. Subordinationism 2. Preexistence of the soul 3. Universalism
	<i>Against Celsus</i>	A monument of Christian apologetic, which was a response to a pagan treatise that attacked Christianity.
	<i>Fundamental Doctrines</i>	Christian doctrine presented on an previously unheard of scale.
	<i>Hexapla</i>	Critical edition of the OT text written in parallel columns in Hebrew, Greek transliteration, and several available Greek translations.
Arius (ca. 250–ca. 335 or 336) Greek	General	<p>North African Priest. Between 318 and 323, began conflict with Bishop Alexander over the nature of Christ.</p> <p>Conflict reached a level that by 325, Emperor Constantine had to intervene to call the first ecumenical council: the Council of Nicaea, which condemned Arius and his doctrine. Because many bishops held to similar beliefs, his condemnation by the Council caused an Empire wide debate over the nature of Christ.</p> <p>Arianism was defeated theologically by several figures, the first of which is Athanasius. His argument that only God, very God, truly God</p>

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Arius (cont.)		Incarnate could reconcile and redeem fallen humanity was pivotal. See also the Cappadocian Fathers – Basil the Great, Gregory of Nyssa, Gregory of Nazianzus , who divided the concept of substance (<i>ousia</i>) from that of person (<i>hypostasis</i>). This allowed in God for one substance and three persons.
	Doctrine	<ol style="list-style-type: none"> 1) God is Immutable, unique, unknowable, only one; thus, no substance of God could in any way be communicated or shared with any other being. 2) Christ was a created being, who was made by God out of nothing. He was first in the created order, and thus part of creation. Arius asserted of Christ, “there was once when he was not.” 3) Christ was a different substance from God. Two Arian parties formed on this point, to the first of which belong Arius. 1) <i>homoiousios</i> – substance similar to that of the Father but not the same; 2) <i>anomoios</i> – substance unlike the Father. Nicaea affirmed <i>homoousios</i> – “of one substance with the Father.” 4) Christ grew, changed, and matured in his understanding of the divine plan according to Scriptures.
	<i>Thalia</i>	Extant only in Athanasius’ refutation.
Cyprian (200–258)	General	<p>Bishop of Carthage in AD 248. Known for his work with schismatic problems, the most critical being the Novatian schism. This was the split over the view of what to do with lapsed Christians during the Decian persecution. His view that the lapsed should perform degrees of penance contributed to the Roman Catholic teaching on penance.</p> <p style="padding-left: 20px;">Cyprian further attacked the schism arguing that church unity is primarily episcopal rather than theological. Since church unity is found in the unity of the bishops, separation from the bishops, who are the successors of the apostles, was effectively separation from the true church. He based his argument on Jesus’ statement to Peter in Matt 16:18.</p> <p style="padding-left: 20px;">Argues for the correlation of spirit baptism and regeneration with water baptism. Foundation to the doctrine of the Mass: he taught that the Supper was a sacrifice of Christ’s body and blood. The priest functions in Christ’s position and offers the sacrifice to God the Father on behalf of the people.</p>

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Cyprian (cont.)	<i>On the Unity of the Church</i>	<p>Sets forth two arguments: 1) Primacy of Peter; 2) coequality among all apostles and thus all bishops.</p> <p>Famous statements: “He is not a Christian who is not in Christ’s church”; “He cannot have God for his father who has not the church for his mother”; “There is no salvation outside the church.” – Calvin quotes Cyprian on the church as mother and school.</p>
Athanasius (ca. 296–373) Greek	General	<p><u>Bishop of Alexandria, who was instrumental in defeat of Arianism.</u> He is regarded as the greatest theologian of the time. Attended the Council of Nicaea as a deacon of Bishop Alexander. Succeeded Alexander in 328.</p> <p>Works are pastoral, polemical, exegetical and biographical, though none of them present his entire theology. He maintained two points of which doctrine is to be judged: Monotheism and salvation.</p>
	<i>Contra Gentiles</i>	<p>Defended Christianity against paganism. Discusses means by which God can be known, which are by soul and nature. First, we can know something about God by study of our own soul: “although God himself is above all, the road that leads to him is not far, nor even outside ourselves, but it is within us, and it is possible to find it by ourselves” (30.1) It is invisible and immortal. The soul, though corrupted by sin, is made according to the image of God and is a mirror in which the image, or the Word of God, might shine.</p> <p>Second, we can know something of God through creation. There is only one God, otherwise the unity of purpose seen in creation would be impossible. Order and reason in nature demonstrate that God rules it by his Word. The living Word of God is God himself and rules the world. His view of the Word was distinct from other theologians of his time, who viewed God and the Word as more distinct, as absolute God and subordinate deity.</p>
	<i>De incarnatione</i> “On the Incarnation”	<p>Tried to explain doctrine of redemption. Soteriology is the second central aspect of his theology. Salvation is a recreation of humanity and is thus continuous with creation. Sin injected a type of “disintegration” into creation and can only be corrected through a divine creative act; hence, only God can bring about salvation. If it is a new creation, then only the Creator can accomplish it, and thus requires the Savior to be God.</p>

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<p>Gregory of Nazianzus (ca. 329 – ca. 389) Cappadocian Father</p>	General	<p>Leader of a small Nicene community in Constantinople. His sermons were instrumental in defeating Arianism. During the Council of Constantinople (381), he was elected bishop of Constantinople, but later resigned when it was disputed.</p> <p>Theologically significant due to his clarification of the doctrines of the Trinity and Christ. He provided the terminological framework to express the distinctions of the persons while maintaining their unity. The Father is unbegotten (<i>agennësia</i>), the Son is begotten (<i>gennësia</i>), and the Spirit proceeds (<i>ekproreusis</i>).</p> <p>He argued against Apollinarians that Christ had a human soul, because man’s salvation is incomplete if Christ was not completely human in every way. Further, since salvation is essentially deification, Christ must be fully divine and fully human, two natures.</p>
	<i>Philocalia</i>	Selections of writings from Origen .
	<i>Moralia</i>	Monastic Rules.
	<i>Orations</i>	Most significant of his writings, in which the five “ Theological Orations ” are best known. Here he argues for the full deity of the Son and Spirit. <i>Oration 2</i> is on the priesthood, which influenced John Chrysostom and Gregory I . His Letter 101 was adopted by Councils of Ephesus (431) and Chalcedon (451) .
<p>Basil “the Great” of Caesarea (ca. 330–379) Bishop of Caesarea Cappadocian Father</p>	General	<p>Lasting Contributions in 3 fields:</p> <ol style="list-style-type: none"> 1) Communal monasticism based on love, holiness, and obedience instead of individual asceticism. <i>The Rule of St. Basil</i> is basic structure of Eastern Monasticism. 2) Established principle of social concern for monastic communities and bishops. Based on principle of giving away personal wealth, he organized and established hospitals, schools, and hostels. 3) Defended doctrine of the Trinity. <p>Along with Gregory of Nazianzus and Gregory of Nyssa his brother, he mediated between the East and the West.</p>
	<i>De Spiritu Sancto</i>	Defended the deity of the Holy Spirit against the <i>Pneumatomachi</i> (“ fighters against the Spirit ”).

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Basil “the Great” of Caesarea (cont.)	<i>Adversus Eunomium</i>	Attacked Arianism, which was being supported by Emperor Valens. Here he developed decisive terms for the Trinity: One substance (<i>ousia</i>), and three persons (<i>hypostasis</i>), which were foundational for orthodoxy during the Council of Constantinople (381) .
	Homilies, Commentary on Isaiah 1–6, and letters	
Gregory of Nyssa (ca. 335 – ca. 394) Cappadocian Father	General	<p>At Council of Constantinople (381) he powerfully argued for Nicene Faith. He worked out Basil’s distinction between <i>ousia</i>, the Godhead in which Father, Son, and Spirit share, and <i>hypostasis</i>, the individuality of each person: Individuality of divine persons is maintained by their immanent mutual relations, whereas unity is maintained by the oneness of attributes and external operation.</p> <p>He argues for a clear distinction in Christ’s two natures Held to the status of Mary as <i>theotokos</i> (God-bearer). Held to universal salvation of all things - <i>apokatastasis</i> Anthropology may be precursor to Greek orthodox “deification.” Because man’s soul is created in God’s image, it is like unto God’s nature; thus making it able to intuitively know God. Through purification the soul can become like God. Later dedicated himself to asceticism in a monastery in Pontus.</p>
	<i>Against Eunomius</i>	Refuted Arianism’s subordination of the Word.
	<i>To Ablabius</i>	Argues for Trinitarianism against tritheism.
	<i>Antirrheticus</i>	Argues for full Incarnation against Apollinaris .
	<i>Catechetical Oration</i>	Systematic structure of doctrine for catechumens.
	<i>Life of Moses</i> , homilies on the Song of Songs, Ecclesiastes, the Lord’s Prayer, and the Beatitudes	Exegetical works influenced by Origen’s allegorical method.
	<i>On Virginity and Life of St. Macrina</i>	Classic Christian Asceticism.

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Ambrose (ca. 340–397)	General	<p>A defender of orthodoxy against Arianism, he called and presided over numerous synods; the most famous being the Synod of Aquilia (381) that deposed Palladius and Secundianus, both Arian leaders.</p> <p>He set a precedent for Church authority over the state by forcing the Catholic Emperor Theodosius to do public penance for killing 7,000 people at the Thessalonian circus. He insisted that the emperor is within the church and not over it.</p> <p>Also famous for defending the basilica in Milan against Arian Empress Justina’s 386 attempt to seize it. Also famous for his influence on Augustine.</p>
	<i>De officiis ministrorum</i>	Book of ethics for clergy.
	Hymns “O Splendor of God’s Glory,” “Now Hail We Our Redeemer,” “Savior of the Nations Come,” “O Trinity, Most Blessed Light”	These hymns are still sung in contemporary churches.
Jerome (ca. 347--419) Latin name: “Eusebius Hieronimus”	General	<p>Influenced by Pope Damasus, Jerome translated the Bible into Latin, called the Vulgate, which replaced an older less reliable Latin translation. It was reaffirmed reliable by the Council of Trent (1546) and remains today as the classical Latin Bible.</p> <p>He is also known for his expositions of Scripture. He used a threefold approach (historical, symbolic, and spiritual), and rejected a purely historical interpretation as “Jewish.” The historical interpretation was not to be considered inferior to the allegorical (or spiritual).</p>
John Chrysostom (ca. 347–407) Doctor of the Greek Church “Chrysostomos” (golden mouthed)	General	<p>After becoming Patriarch of Constantinople, he was vocal concerning the corruption in the city even to the point of criticizing the Emperor’s wife Eudoxia. His outspokenness brought severe persecution from both the state and church leaders, exile, and eventual death.</p> <p>His sermons were based on a literal and grammatical exegesis and brought out spiritual and moral applications.</p>

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Theodore of Mopsuestia (ca. 350–428)	General	<p>He used scientific, critical, philological, and historical methods, and followed Diodore in rejecting the Alexandrian use of the allegorical method.</p> <p>Doctrine of the Incarnation was condemned at the Councils of Ephesus (431) and Constantinople (553). His doctrine of the Fall is similar to Pelagianism. Recent recovery of some of his works cast him in a more orthodox light. His Christological terminology is not always precise, but this is possibly due to his writing before the Council of Chalcedon.</p> <p>His psychological analysis of human personality, which was influenced by his reaction against Apollinarianism seems to have dictated certain Nestorian formulae, though he tried to explain in a catholic sense. (<i>Oxford</i>, 1598-99).</p>
Augustine of Hippo Regius, Numidia (Nov.13, 354–430)	General	<p>“His views on the essential goodness of creation, the nature of evil, the will, sin, predestination, faith, the sacraments, and the authority of the church were pivotal in the development of Latin church doctrine, furthering its distinctive interest (as versus Eastern Orthodoxy) in human nature and the operations of grace” (<i>Evangelical</i>, 121).</p> <p>Coined many familiar sayings that emphasize his belief that the supreme goal for life and learning is Christian love for God and neighbor:</p> <ul style="list-style-type: none"> “Love, and do what you will” “Unity in things necessary, liberty in things doubtful, charity in all things” “With love for mankind and hatred of sins” (love the sinner, but hate the sin) “Jesus Christ will be the Lord of all, or he will not be Lord at all” “Seek not to understand that you may believe, but believe that you may understand” (the source of Anselm’s famous formula <i>credo ut intelligam</i>) “Thou has made us for Thyself, and our hearts are restless until they rest in Thee” (the “God-shaped hole” in every person). <p>Many of his important contributions to doctrine are articulated in his disputes with heretics: Polemics against Manichaeans (on evil and the soul), Donatists (on ecclesiology and the sacraments), and Pelagians (on sin and grace).</p>

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Augustine (cont.)	Key Doctrinal Contributions	<p>“Augustinianism” usually refers to his view of the depravity of the human condition. Because evil is a falling away from God, sin is located in man’s misuse of God’s greatest gift: free rational choice. Man’s deliberate choice, due to his pride, caused the Fall and it’s continuing debilitating effect on all Adam’s seed. Men are free only to sin, and are unable to choose God. Only through God’s grace, chosen by predestination, can man return to God and be saved. Augustine’s doctrine of original sin became accepted by the Church at the Council of Ephesus (431), condemning Pelagianism.</p> <p>Augustine’s notion of <i>power</i> is key to his soteriology. Fallen humans still have free agency; however, we freely choose to sin, and lack the power to do otherwise. Even the good that men do is contaminated with evil motives.</p> <p>Grace is also infused power to do righteousness, which is connected with the sacraments. It grants both salvation and goodness, which are gradual; thus, he did not distinguish between justification and sanctification.</p> <p>God gives to His elect the gift of perseverance, so that even if they sin, they cannot finally reject the good; however, he said that no one can know that he is elect. Followed Cyprian in his view of no salvation outside the Church. He taught that the sacraments “place the reality before us and actualize it.” In his controversy with the Donatists, he justified the use of coercion against heretics and schismatics in the name of catholic Christianity.</p>
	Classical dialogues, <i>Soliloquies</i>	Written while at Cassiciacum, and during his pursuit of Neoplatonic philosophy.
	<i>City of God</i>	Defended Christianity against pagans who said that Rome was sacked due to its rejection of its gods. Augustine was able in this treatise to develop his eschatological Christian philosophy of history.
	<i>Confession</i>	Autobiographical work concerning his spiritual journey from infancy.
	<i>On Christian Doctrine</i>	Important for his views on Scripture, hermeneutics, and preaching.
	<i>Enchiridion</i>	A brief manual of doctrine, principally known for its explanation of original sin.
	<i>On the Trinity</i>	Articulation of the Trinity.

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Augustine (cont.)	<i>Literal Commentary on Genesis</i>	Extensive theology of creation.
	<i>Retractions</i>	Written 3 years before his death, he reviews, explains, and corrects his life's works.
Eusebius of Caesarea (ca. 265–ca. 339)	General	Originally, he inclined toward Arianism, in which he adopted Origen's view of the Son's subordination. He rejected Arianism and accepted Nicene faith when confronted with the charge of Heresy. He did lead the moderate group and was sympathetic to the Arian side, debating with the Athanasian group. He was president of the Council of Tyre (335), which resulted in Athanasius's exile.
	<i>Church History</i>	Church history from the time of the apostles to the Council of Nicaea (325) and is considered to be the best source of information concerning events and people of the time.
Eutyches (ca. 378–454)	General	His opposition to Nestorius led him into the opposite heresy of mingling the two natures of Christ into one nature (<i>physis</i>). He said that there was only “one nature after the union.” Also known as Monophysitism and holds that Christ was essentially a divine nature in a fleshly shell. He denied that Christ's manhood was consubstantial with ours. This view was seen to be incompatible with human salvation.
Pelagius (ca. 354–418)	General	Pelagius' key contention is the moral ability of all men to freely, without aid of divine grace, to choose and do good. Adam's sin no more affects subsequent generations than that of a bad example. According to Pelagius, there are three elements of human action: power (<i>posse</i>), will (<i>velle</i>), and realization (<i>esse</i>). The first comes exclusively from God, whereas the other two belong to humans. As a person acts, her merits praise or guilt. Key Tenets of Pelagianism: 1) Rejects any belief that the soul has any intrinsic bias for evil as a result of the fall. Because every soul is directly created by God it cannot come into the world corrupt. Before a person begins to exercise his will, “there is only in him what God has created.” Infant baptism is not for the purpose of remission of sins, but “spiritual illumination, adoption as children of God, citizenship of the heavenly Jerusalem.”

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Pelagius (cont.)		<p>2) Grace is only an external aid given by God. There is no reason for an internal action by God on the soul. When Pelagius says “grace” he actually is referring to free will itself or revelation of God’s law through reason, and its instruction into what man should and should not do. Because revelation has become obscured by evil culture, both the Law of Moses and Christ’s teaching is included in “grace.”</p> <p>3) Grace is offered equally to every person.</p> <p>4) By merit one is sanctified.</p> <p>5) Predestination operates on the moral quality of lives that God foresees in people.</p> <p>Condemned at Council of Ephesus (431)</p>
Cyril of Alexandria (d. 444) Patriarch of Alexandria	General	<p>Leader of one faction in the controversy over Christ’s nature, in which Nestorius was the other leader, and eventuated the General Council of Ephesus (431). He presided over an action at the beginning of the Council of Ephesus, before delegates sympathetic to Nestorius arrived, which condemned and deposed Nestorius. <i>After more delegates arrived, the action was overturned</i>, but Nestorius was still exiled.</p> <p>His contention was that Nestorius’ rejection of the term <i>Theotokos</i> ultimately made too great a distinction between Christ’s divine and human natures. Cyril was adamant concerning the essential unity of Christ’s two natures.</p> <p>He agreed upon a Formula of Union, which was developed to bring compromise to the two factions at the Council. He affirmed a “hypostatic union” in which Christ’s divine and human natures are distinct but inseparable.</p> <p>His use of the term <i>physis</i> to refer to the divine <i>Logos</i> and not the humanity of Christ caused later confusion. He wrote of ‘one nature of God the Word incarnate,’ which is distinctly Apollinarian. His confusion of terms allowed for the Monophysite position to become dominant in Alexandria after his death. See Nestorius below for more.</p>

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<p>Nestorius Patriarch of Constantinople in 428 Condemned in 430 by Pope Celestine, and deposed in 431 by a General Council of Ephesus.</p>	<p>General</p>	<p>Attacked the devotionally popular title <i>Theotokos</i> (God-bearer) to the Virgin Mary because he thought it improperly mixed the divine and human natures of Christ. “the creature hath not given birth to the uncreatable;” “the Word came forth, but was not born of her,” and “I do not say God is two or three months old.” In its place, he gave Mary the term <i>Christotokos</i> (Christ bearing), in which he attributed human characteristics to the Christ.</p> <p>Rejected the phrase “hypostatic union,” because he believed it to be a reduction of both the divine and human natures of Christ, which brought an attack by Cyril of Alexandria.</p> <p>The dispute between Nestorius and Cyril depicted the divergence of the two major schools in ancient Christianity: the Antiochene and the Alexandrian:</p> <ol style="list-style-type: none"> 1) The Antiochene emphasized the reality of Christ’s humanity and was wary of any communication of attributes (<i>communication idiomatum</i>) from one nature to the other. (This is evidenced in Nestorius’ aversion to the idea of the Logos being born or suffering. Later Reformed theologians tended to follow the Antiochene school in this respect.) 2) The Alexandrian emphasized Christ’s essential deity, tended to affirm <i>communication idiomatum</i>, and was wary of any divisions of Christ’s person. (Lutheran theologians tend to follow Alexandrian School). <p>Cyril rejected Nestorius’ belief that the unity of Christ’s person is through a unity of wills rather than a unity of essence. Cyril and Cassian saw a link between Nestorius’ view of Christ’s person and Pelagius’s view that Christ was a “mere moral example.”</p>
	<p><i>Bazaar of Heracleides</i></p>	<p>Recently discovered book in which Nestorius explicitly denies the heresy for which he was condemned. Concerning Christ, he affirms “the same one is twofold,” which is a very similar expression as that adopted by the Council of Chalcedon (451).</p>

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Figure / Biography	Major Works	Key Theological/Doctrinal Contributions; Importance and Interesting Data
Leo the Great (Leo I) Papacy (440–461)	General	<p>Foundational in the development of the Medieval papacy. Due to the chaos generated by the barbarian invasions (particularly the Vandals), many churches of the western empire looked to the Church of Rome for guidance. His administrative prowess enabled him to make significant gains in declaring the Roman See as preeminent in the catholic church. He even took the old imperial title of Pontifex Maximus (chief priest), which emperors had ceased using. Even though the Eastern Empire did not have the same military difficulties, its Christological debates, and Rome’s reputation for theological orthodoxy allowed the Roman bishop the ability to insert himself as a major figure.</p> <p style="color: green;">His doctrine of two natures in one person won out at Council of Chalcedon (451).</p> <p>Significance:</p> <ol style="list-style-type: none"> 1) He gave legitimacy to the previous claims of papal supremacy based on the Petrine doctrine and gave it highly structured legal basis. 2) His letters and decretals gave a clear vision of a church hierarchy that centered in Rome. 3) He provided the idea of <i>plenitudo potestatis</i> (plenitude of power) for the See of Peter, in which the pope was his heir, to rule over the whole church.
	<i>Tome (449), a Letter</i>	<p>Directed against the heresy of Eutyches, it became the standard of Christological orthodoxy, and was accepted at the Council of Chalcedon (451). It draws from both Tertullian and Augustine.</p> <p>It affirms that “Jesus Christ is One Person, the Divine Word, in whom are two natures, the Divine and the human, permanently united, though unconfused and unmixed. Each of these exercises its own particular faculties, but within the unity of the Person. Hence follows the <i>communicatio idiomatum</i> (“communication of attributes”), so that it can truly be said that the Son of Man descended from heaven, and that the Son of God was crucified.” (<i>Oxford</i>, 1631)</p>

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