

**BIOGRAPHICAL SKETCHES &
SHORT DESCRIPTIONS
OF SELECT ANONYMOUS WORKS**

This listing is cumulative, including all the authors and works cited in this series to date.

Abraham of Nathpar (fl. sixth-seventh century). Monk of the Eastern Church who flourished during the monastic revival of the sixth to seventh century. Among his works is a treatise on prayer and silence that speaks of the importance of prayer becoming embodied through action in the one who prays. His work has also been associated with John of Apamea or Philoxenus of Mabbug.

Acacius of Beroea (c. 340-c. 436). Syrian monk known for his ascetic life. He became bishop of Beroea in 378, participated in the council of Constantinople in 381, and played an important role in mediating between Cyril of Alexandria and John of Antioch; however, he did not take part in the clash between Cyril and Nestorius.

Acacius of Caesarea (d. c. 365). Pro-Arian bishop of Caesarea in Palestine, disciple and biographer of Eusebius of Caesarea, the historian. He was a man of great learning and authored a treatise on Ecclesiastes.

Adamantius (early fourth century). Surname of Origen of Alexandria and the main character in the dialogue contained in Concerning Right Faith in God. Rufinus attributes this work

to Origen. However, trinitarian terminology, coupled with references to Methodius and allusions to the fourth-century Constantinian era bring this attribution into question.

Adamnan (c. 624-704). Abbot of Iona, Ireland, and author of the life of St. Columba. He was influential in the process of assimilating the Celtic church into Roman liturgy and church order. He also wrote *On the Holy Sites*, which influenced Bede.

Alexander of Alexandria (fl. 312-328). Bishop of Alexandria and predecessor of Athanasius, on whom he exerted considerable theological influence during the rise of Arianism. Alexander excommunicated Arius, whom he had appointed to the parish of Baucalis, in 319. His teaching regarding the eternal generation and divine substantial union of the Son with the Father was eventually confirmed at the Council of Nicaea (325).

Ambrose of Milan (c. 333-397; fl. 374-397). Bishop of Milan and teacher of Augustine who defended the divinity of the Holy Spirit and the perpetual virginity of Mary.

Ambrosiaster (fl. c. 366-384). Name given to

the author of an anonymous Pauline commentary once thought to have been composed by Ambrose.

Ammonas (fourth century). Student of Antony the Great and member of a colony of anchorite monks at Pispir in Egypt. He took over leadership of the colony upon Antony's death in 356. He was consecrated by Athanasius as bishop of a small unknown see. He died by 396. Fourteen letters and eleven sayings in the *Apophthegmata Patrum* are attributed to him, although it is unlikely that all of the identified sayings are his.

Ammonius (c. fifth century). An Aristotelian commentator and teacher in Alexandria, where he was born and of whose school he became head. Also an exegete of Plato, he enjoyed fame among his contemporaries and successors, although modern critics accuse him of pedantry and banality.

Amphilochius of Iconium (b. c. 340-345, d.c. 398-404). An orator at Constantinople before becoming bishop of Iconium in 373. He was a cousin of Gregory of Nazianzus and active in debates against the Macedonians and Mes-salians.

Andreas (c. seventh century). Monk who collected commentary from earlier writers to form a catena on various biblical books.

Andrew of Caesarea (early sixth century). Bishop of Caesarea in Cappadocia. He produced one of the earliest Greek commentaries on Revelation and defended the divine inspiration of its author.

Andrew of Crete (c. 660-740). Bishop of Crete, known for his hymns, especially for his "canons," a genre which supplanted the kontakia and is believed to have originated with him. A significant number of his canons and sermons have survived and some are still in use in the Eastern Church. In the early Iconoclastic controversy he is also known for his defense of the veneration of icons.

Antony (or Anthony) the Great (c. 251-c. 356). An anchorite of the Egyptian desert and founder

of Egyptian monasticism. Athanasius regarded him as the ideal of monastic life, and he has become a model for Christian hagiography.

Aphrahat (c. 270-350; fl. 337-345). "The Persian Sage" and first major Syriac writer whose work survives. He is also known by his Greek name Aphraates.

Apollinaris of Laodicea (310 c. 392). Bishop of Laodicea who was attacked by Gregory of Nazianzus, Gregory of Nyssa and Theodore for denying that Christ had a human mind.

Aponius/Apponius (fourth–fifth century). Author of a remarkable commentary on Song of Solomon (c. 405-415), an important work in the history of exegesis. The work, which was influenced by the commentaries of Origen and Pseudo-Hippolytus, is of theological significance, especially in the area of Christology.

Apostolic Constitutions (c. 381-394). Also known as *Constitutions of the Holy Apostles* and thought to be redacted by Julian of Neapolis. The work is divided into eight books, and is primarily a collection of and expansion on previous works such as the *Didache* (c. 140) and the *Apostolic Traditions*. Book 8 ends with eighty-five canons from various sources and is elsewhere known as the *Apostolic Canons*.

Apringius of Beja (middle sixth century). Iberian bishop and exegete. Heavily influenced by Tyconius, he wrote a commentary on Revelation in Latin, of which two large fragments survive.

Arethas of Caesarea (c. 860-940) Byzantine scholar and disciple of Photius. He was a deacon in Constantinople, then archbishop of Caesarea from 901.

Arius (fl. c. 320). Heretic condemned at the Council of Nicaea (325) for refusing to accept that the Son was not a creature but was God by nature like the Father.

Arnobius of Sicca (d. c. 327). Teacher of rhetoric at Sicca Veneria in Numidia in North Africa and opponent of Christianity, he converted late in life and became an apologist for the faith he formerly opposed. According to Jerome, Arnobius's one extant work, *Against*

the Nations, was written at the request of his bishop, who wanted proof that his conversion was genuine. It was probably composed during the persecution under Diocletian.

Arnobius the Younger (fifth century). A participant in christological controversies of the fifth century. He composed *Conflictus cum Serapione*, an account of a debate with a monophysite monk in which he attempts to demonstrate harmony between Roman and Alexandrian theology. Some scholars attribute to him a few more works, such as *Commentaries on Psalms*.

Asterius the Homilist (late fourth-early fifth century). Author of thirty-one homilies on Psalms 1–15 and 18, abbreviated versions of which are preserved under the name of John Chrysostom. This otherwise unknown preacher, sometimes identified with Asterius of Amasea and Asterius the Sophist, lived in or near Antioch.

Athanasius of Alexandria (c. 295-373; fl. 325-373). Bishop of Alexandria from 328, though often in exile. He wrote his classic polemics against the Arians while most of the eastern bishops were against him.

Athenagoras (fl. 176-180). Early Christian philosopher and apologist from Athens, whose only authenticated writing, *A Plea Regarding Christians*, is addressed to the emperors Marcus Aurelius and Commodus, and defends Christians from the common accusations of atheism, incest and cannibalism.

Augustine of Hippo (354-430). Bishop of Hippo and a voluminous writer on philosophical, exegetical, theological and ecclesiological topics. He formulated the Western doctrines of predestination and original sin in his writings against the Pelagians.

Babai (c. early sixth century). Author of the *Letter to Cyriacus*. He should not be confused with either Babai of Nisibis (d. 484), or Babai the Great (d. 628).

Babai the Great (d. 628). Syriac monk who founded a monastery and school in his region of

Beth Zabday and later served as third superior at the Great Convent of Mount Izla during a period of crisis in the Nestorian church.

Basil of Seleucia (fl. 444-468). Bishop of Seleucia in Isauria and ecclesiastical writer. He took part in the Synod of Constantinople in 448 for the condemnation of the Eutychian errors and the deposition of their great champion, Dioscurus of Alexandria.

Basil the Great (b. c. 330; fl. 357-379). One of the Cappadocian fathers, bishop of Caesarea and champion of the teaching on the Trinity propounded at Nicaea in 325. He was a great administrator and founded a monastic rule.

Basilides (fl. second century). Alexandrian heretic of the early second century who is said to have believed that souls migrate from body to body and that we do not sin if we lie to protect the body from martyrdom.

Bede the Venerable (c. 672/673-735). Born in Northumbria, at the age of seven, he was put under the care of the Benedictine monks of Saints Peter and Paul at Jarrow and given a broad classical education in the monastic tradition. Considered one of the most learned men of his age, he is the author of *An Ecclesiastical History of the English People*.

Benedict of Nursia (c. 480-547). Considered the most important figure in the history of Western monasticism. Benedict founded many monasteries, the most notable found at Montecassino, but his lasting influence lay in his famous Rule. The Rule outlines the theological and inspirational foundation of the monastic ideal while also legislating the shape and organization of the cenobitic life.

Besa the Copt (5th century). Coptic monk, disciple of Shenoute, whom he succeeded as head of the monastery. He wrote numerous letters, monastic catecheses and a biography of Shenoute.

Book of Steps (c. 400). Written by an anonymous Syriac author, this work consists of thirty homilies or discourses which specifically deal with the more advanced stages of growth in the

spiritual life.

Braulio of Saragossa (c. 585-651). Bishop of Saragossa (631-651) and noted writer of the Visigothic renaissance. His *Life of St. Aemilianus* is his crowning literary achievement.

Caesarius of Arles (c. 470-543). Bishop of Arles renowned for his attention to his pastoral duties. Among his surviving works the most important is a collection of some 238 sermons that display an ability to preach Christian doctrine to a variety of audiences.

Callistus of Rome (d. 222). Pope (217-222) who excommunicated Sabellius for heresy. It is very probable that he suffered martyrdom.

Cassia (b. c. 805, d. between 848 and 867). Nun, poet and hymnographer who founded a convent in Constantinople.

Cassian, John (360-432). Author of the *Institutes and the Conferences*, works purporting to relay the teachings of the Egyptian monastic fathers on the nature of the spiritual life which were highly influential in the development of Western monasticism.

Cassiodorus (c. 485-c. 580). Founder of the monastery of Vivarium, Calabria, where monks transcribed classic sacred and profane texts, Greek and Latin, preserving them for the Western tradition.

Chromatius (fl. 400). Bishop of Aquileia, friend of Rufinus and Jerome and author of tracts and sermons.

Clement of Alexandria (c. 150-215). A highly educated Christian convert from paganism, head of the catechetical school in Alexandria and pioneer of Christian scholarship. His major works, *Protrepticus*, *Paedagogus* and the *Stromata*, bring Christian doctrine face to face with the ideas and achievements of his time.

Clement of Rome (fl. c. 92-101). Pope whose *Epistle to the Corinthians* is one of the most important documents of subapostolic times.

Commodian (probably third or possibly fifth century). Latin poet of unknown origin (possibly Africa, Syria, Rome or Gaul) whose two

surviving works suggest chiliast and patripas-
sionist tendencies.

Constitutions of the Holy Apostles. See Apostolic Constitutions.

Cosmas of Maiuma (c. 675-c.751). Adopted son of John of Damascus and educated by the monk Cosmas in the early eighth century. He entered the monastery of St. Sabas near Jerusalem and in 735 became bishop of Maiuma near Gaza. Cosmas in his capacity as Melodus ("Songwriter") is known for his canons composed in honor of Christian feasts. An alternate rendering of his name is Kosmas Melodos.

Cyprian of Carthage (fl. 248-258). Martyred bishop of Carthage who maintained that those baptized by schismatics and heretics had no share in the blessings of the church.

Cyril of Alexandria (375-444; fl. 412-444). Patriarch of Alexandria whose extensive exegesis, characterized especially by a strong espousal of the unity of Christ, led to the condemnation of Nestorius in 431.

Cyril of Jerusalem (c. 315-386; fl. c. 348). Bishop of Jerusalem after 350 and author of *Catechetical Homilies*.

Cyril of Scythopolis (b. c. 525; d. after 557). Palestinian monk and author of biographies of famous Palestinian monks. Because of him we have precise knowledge of monastic life in the fifth and sixth centuries and a description of the Origenist crisis and its suppression in the mid-sixth century.

Diadochus of Photice (c. 400-474). Antimono-physite bishop of Epirus Vetus whose work *Discourse on the Ascension of Our Lord Jesus Christ* exerted influence in both the East and West through its Chalcedonian Christology. He is also the subject of the mystical *Vision of St. Diadochus Bishop of Photice in Epirus*.

Didache (c. 140). Of unknown authorship, this text intertwines Jewish ethics with Christian liturgical practice to form a whole discourse on the "way of life." It exerted an enormous amount of influence in the patristic period and was especially used in the training of catechumen.

Didascalia Apostolorum (*Teaching of the Twelve Apostles and Holy Disciples of Our Savior*) (early third century). A Church Order composed for a community of Christian converts from paganism in the northern part of Syria. This work forms the main source of the first six books of the Apostolic Constitutions and provides an important window to view what early liturgical practice may have looked like.

Didymus the Blind (c. 313-398). Alexandrian exegete who was much influenced by Origen and admired by Jerome.

Diodore of Tarsus (d. c. 394). Bishop of Tarsus and Antiochene theologian. He authored a great scope of exegetical, doctrinal and apologetic works, which come to us mostly in fragments because of his condemnation as the predecessor of Nestorianism. Diodore was a teacher of John Chrysostom and Theodore of Mopsuestia.

Dionysius of Alexandria (d. c. 264). Bishop of Alexandria and student of Origen. Dionysius actively engaged in the theological disputes of his day, opposed Sabellianism, defended himself against accusations of tritheism and wrote the earliest extant Christian refutation of Epicureanism. His writings have survived mainly in extracts preserved by other early Christian authors.

Dorotheus of Gaza (fl. c. 525-540). Member of Abbot Seridos's monastery and later leader of a monastery where he wrote *Spiritual Instructions*. He also wrote a work on traditions of Palestinian monasticism.

Ennodius (474-521). Bishop of Pavia, a prolific writer of various genre, including letters, poems and biographies. He sought reconciliation in the schism between Rome and Acacius of Constantinople, and also upheld papal autonomy in the face of challenges from secular authorities.

Ephrem the Syrian (b. c. 306; fl. 363-373). Syrian writer of commentaries and devotional hymns which are sometimes regarded as the greatest specimens of Christian poetry prior to Dante.

Epiphanius of Salamis (c. 315-403). Bishop of Salamis in Cyprus, author of a refutation of eighty heresies (the *Panarion*) and instrumental in the condemnation of Origen.

Epiphanius the Latin. Author of the late fifth-century or early sixth-century Latin text *Interpretation of the Gospels*, with constant references to early patristic commentators. He was possibly a bishop of Benevento or Seville.

Epistle of Barnabas. See *Letter of Barnabas*.

Eucherius of Lyons (fl. 420-449). Bishop of Lyons c. 435-449. Born into an aristocratic family, he, along with his wife and sons, joined the monastery at Lérins soon after its founding. He explained difficult Scripture passages by means of a threefold reading of the text: literal, moral and spiritual.

Eugippius (b. 460). Disciple of Severinus and third abbot of the monastic community at *Castrum Lucullanum*, which was made up of those fleeing from Noricum during the barbarian invasions.

Eunomius (d. 393). Bishop of Cyzicyus who was attacked by Basil and Gregory of Nyssa for maintaining that the Father and the Son were of different natures, one ingenerate, one generate.

Eusebius of Caesarea (c. 260/263-340). Bishop of Caesarea, partisan of the Emperor Constantine and first historian of the Christian church. He argued that the truth of the gospel had been foreshadowed in pagan writings but had to defend his own doctrine against suspicion of Arian sympathies.

Eusebius of Emesa (c. 300-c. 359). Bishop of Emesa from c. 339. A biblical exegete and writer on doctrinal subjects, he displays some semi-Arian tendencies of his mentor Eusebius of Caesarea.

Eusebius of Gaul, or Eusebius Gallicanus (c. fifth century). A conventional name for a collection of seventy-six sermons produced in Gaul and revised in the seventh century. It contains material from different patristic authors and focuses on ethical teaching in the context of the

liturgical cycle (days of saints and other feasts). Eusebius of Vercelli (fl. c. 360). Bishop of Vercelli who supported the trinitarian teaching of Nicaea (325) when it was being undermined by compromise in the West.

Eustathius of Antioch (fl. 325). First bishop of Beroea, then of Antioch, one of the leaders of the anti-Arians at the council of Nicaea. Later, he was banished from his seat and exiled to Thrace for his support of Nicene theology.

Euthymius (377-473). A native of Melitene and influential monk. He was educated by Bishop Otreius of Melitene, who ordained him priest and placed him in charge of all the monasteries in his diocese. When the Council of Chalcedon (451) condemned the errors of Eutyches, it was greatly due to the authority of Euthymius that most of the Eastern recluses accepted its decrees. The empress Eudoxia returned to Chalcedonian orthodoxy through his efforts.

Evagrius of Pontus (c. 345-399). Disciple and teacher of ascetic life who astutely absorbed and creatively transmitted the spirituality of Egyptian and Palestinian monasticism of the late fourth century. Although Origenist elements of his writings were formally condemned by the Fifth Ecumenical Council (Constantinople II, A.D. 553), his literary corpus continued to influence the tradition of the church.

Eznik of Kolb (early fifth century). A disciple of Mesrob who translated Greek Scriptures into Armenian, so as to become the model of the classical Armenian language. As bishop, he participated in the synod of Astisat (449).

Facundus of Hermiane (fl. 546-568). African bishop who opposed Emperor Justinian's postmortem condemnation of Theodore of Mopsuestia, Theodoret of Cyr and Ibas of Ebessa at the fifth ecumenical council. His written defense, known as "To Justinian" or "In Defense of the Three Chapters," avers that ancient theologians should not be blamed for errors that became obvious only upon later theological reflection. He continued in the tradition of Chalcedon, although his Christol-

ogy was supplemented, according to Justinian's decisions, by the theo-paschite formula *Unus ex Trinitate passus est* ("Only one of the three suffered").

Fastidius (c. fourth-fifth centuries). British author of *On the Christian Life*. He is believed to have written some works attributed to Pelagius.

Faustinus (fl. 380). A priest in Rome and supporter of Lucifer and author of a treatise on the Trinity.

Faustus of Riez (c. 400-490). A prestigious British monk at Lérins; abbot, then bishop of Riez from 457 to his death. His works include *On the Holy Spirit*, in which he argued against the Macedonians for the divinity of the Holy Spirit, and *On Grace*, in which he argued for a position on salvation that lay between more categorical views of free will and predestination. Various letters and (pseudonymous) sermons are extant.

The Festal Menaion. Orthodox liturgical text containing the variable parts of the service, including hymns, for fixed days of celebration of the life of Jesus and Mary.

Filastrius (fl. 380). Bishop of Brescia and author of a compilation against all heresies.

Firmicus Maternus (fourth century). An anti-Pagan apologist. Before his conversion to Christianity he wrote a work on astrology (334-337). After his conversion, however, he criticized paganism in *On the Errors of the Profane Religion*.

Flavian of Chalon-sur-Saône (d. end of sixth century). Bishop of Chalon-sur-Saône in Burgundy, France. His hymn *Verses on the Mandate in the Lord's Supper* was recited in a number of the French monasteries after the washing of the feet on Maundy Thursday.

Fructuosus of Braga (d. c. 665). Son of a Gothic general and member of a noble military family. He became a monk at an early age, then abbot-bishop of Dumium before 650 and metropolitan of Braga in 656. He was influential in setting up monastic communities in Lusitania, Asturia, Galicia and the island of Gades.

Fulgentius of Ruspe (c. 467-532). Bishop of Ruspe and author of many orthodox sermons and tracts under the influence of Augustine.

Gaudentius of Brescia (fl. 395). Successor of Filastrius as bishop of Brescia and author of twenty-one Eucharistic sermons.

Gennadius of Constantinople (d. 471). Patriarch of Constantinople, author of numerous commentaries and an opponent of the Christology of Cyril of Alexandria.

Gerontius (c. 395-c.480). Palestinian monk, later archimandrite of the cenobites of Palestine. He led the resistance to the council of Chalcedon.

Gnostics. Name now given generally to followers of Basilides, Marcion, Valentinus, Mani and others. The characteristic belief is that matter is a prison made for the spirit by an evil or ignorant creator, and that redemption depends on fate, not on free will.

Gregory of Elvira (fl. 359-385). Bishop of Elvira who wrote allegorical treatises in the style of Origen and defended the Nicene faith against the Arians.

Gregory of Nazianzus (b. 329/330; fl. 372-389). Cappadocian father, bishop of Constantinople, friend of Basil the Great and Gregory of Nyssa, and author of theological orations, sermons and poetry.

Gregory of Nyssa (c. 335-394). Bishop of Nyssa and brother of Basil the Great. A Cappadocian father and author of catechetical orations, he was a philosophical theologian of great originality.

Gregory Thaumaturgus (fl. c. 248-264). Bishop of Neocaesarea and a disciple of Origen. There are at least five legendary Lives that recount the events and miracles which led to his being called "the wonder worker." His most important work was the Address of Thanks to Origen, which is a rhetorically structured panegyric to Origen and an outline of his teaching.

Gregory the Great (c. 540-604). Pope from 590, the fourth and last of the Latin "Doctors of the Church." He was a prolific author

and a powerful unifying force within the Latin Church, initiating the liturgical reform that brought about the Gregorian Sacramentary and Gregorian chant.

Heracleon (fl. c.145-180). Gnostic teacher and disciple of Valentinus. His commentary on John, which was perhaps the first commentary to exist on this or any Gospel, was so popular that Ambrose commissioned Origen to write his own commentary in response, providing a more orthodox approach to the Fourth Gospel.

Hesychius of Jerusalem (fl. 412-450). Presbyter and exegete, thought to have commented on the whole of Scripture.

Hilary of Arles (c. 401-449). Archbishop of Arles and leader of the Semi-Pelagian party. Hilary incurred the wrath of Pope Leo I when he removed a bishop from his see and appointed a new bishop. Leo demoted Arles from a metropolitan see to a bishopric to assert papal power over the church in Gaul.

Hilary of Poitiers (c. 315-367). Bishop of Poitiers and called the "Athanasius of the West" because of his defense (against the Arians) of the common nature of Father and Son.

Hippolytus (fl. 222-245). Recent scholarship places Hippolytus in a Palestinian context, personally familiar with Origen. Though he is known chiefly for *The Refutation of All Heresies*, he was primarily a commentator on Scripture (especially the Old Testament) employing typological exegesis.

Horsiesi (c. 305-c. 390). Pachomius's second successor, after Petronius, as a leader of cenobitic monasticism in Southern Egypt.

Ignatius of Antioch (c. 35-107/112). Bishop of Antioch who wrote several letters to local churches while being taken from Antioch to Rome to be martyred. In the letters, which warn against heresy, he stresses orthodox Christology, the centrality of the Eucharist and unique role of the bishop in preserving the unity of the church.

Irenaeus of Lyons (c. 135-c. 202). Bishop of Lyons who published the most famous and

influential refutation of Gnostic thought.

Isaac of Nineveh (d. c. 700). Also known as Isaac the Syrian or Isaac Syrus, this monastic writer served for a short while as bishop of Nineveh before retiring to live a secluded monastic life. His writings on ascetic subjects survive in the form of numerous homilies.

Isaiah of Scete (late fourth century). Author of ascetical texts, collected after his death under the title of the *Ascetic Discourses*. This work was influential in the development of Eastern Christian asceticism and spirituality.

Isho'dad of Merv (fl. c. 850). Nestorian bishop of Hedatta. He wrote commentaries on parts of the Old Testament and all of the New Testament, frequently quoting Syriac fathers.

Isidore of Seville (c. 560-636). Youngest of a family of monks and clerics, including sister Florentina and brothers Leander and Fulgentius. He was an erudite author of comprehensive scale in matters both religious and sacred, including his encyclopedic *Etymologies*.

Jacob of Nisibis (d. 338). Bishop of Nisibis. He was present at the council of Nicaea in 325 and took an active part in the opposition to Arius.

Jacob of Sarug (c. 450-c. 520). Syriac ecclesiastical writer. Jacob received his education at Edessa. At the end of his life he was ordained bishop of Sarug. His principal writing was a long series of metrical homilies, earning him the title "The Flute of the Holy Spirit."

Jerome (c. 347-420). Gifted exegete and exponent of a classical Latin style, now best known as the translator of the Latin Vulgate. He defended the perpetual virginity of Mary, attacked Origen and Pelagius and supported extreme ascetic practices.

John Chrysostom (344/354-407; fl. 386-407). Bishop of Constantinople who was noted for his orthodoxy, his eloquence and his attacks on Christian laxity in high places.

John of Antioch (d. 441/42). Bishop of Antioch, commencing in 428. He received his education together with Nestorius and Theodore of Mopsuestia in a monastery near Antioch. A

supporter of Nestorius, he condemned Cyril of Alexandria, but later reached a compromise with him.

John of Apamea (fifth century). Syriac author of the early church who wrote on various aspects of the spiritual life, also known as John the Solitary. Some of his writings are in the form of dialogues. Other writings include letters, a treatise on baptism, and shorter works on prayer and silence.

John of Carpathus (c. seventh/eighth century). Perhaps John the bishop from the island of Carpathus, situated between Crete and Rhodes, who attended the Synod of 680/81. He wrote two "centuries" (a literary genre in Eastern spirituality consisting of 100 short sections, or chapters). These were entitled *Chapters of Encouragement to the Monks of India* and *Chapters on Theology and Knowledge* which are included in the *Philokalia*.

John of Damascus (c. 650-750). Arab monastic and theologian whose writings enjoyed great influence in both the Eastern and Western Churches. His most influential writing was the *Orthodox Faith*.

John the Elder (c. eighth century). A Syriac author also known as John of Dalyatha or John Saba ("the elder") who belonged to monastic circles of the Church of the East and lived in the region of Mount Qardu (northern Iraq). His most important writings are twenty-two homilies and a collection of fifty-one short letters in which he describes the mystical life as an anticipatory experience of the resurrection life, the fruit of the sacraments of baptism and the Eucharist.

John the Monk. Traditional name found in *The Festal Menaion*, believed to refer to John of Damascus. See John of Damascus.

Josephus, Flavius (c. 37-c. 101). Jewish historian from a distinguished priestly family. Acquainted with the Essenes and Sadducees, he himself became a Pharisee. He joined the great Jewish revolt that broke out in 66 and was chosen by the Sanhedrin at Jerusalem to be

commander-in-chief in Galilee. Showing great shrewdness to ingratiate himself with Vespasian by foretelling his elevation and that of his son Titus to the imperial dignity, Josephus was restored his liberty after 69 when Vespasian became emperor.

Julian of Eclanum (c. 385-450). Bishop of Eclanum in 416/417 who was removed from office and exiled in 419 for not officially opposing Pelagianism. In exile, he was accepted by Theodore of Mopsuestia, whose Antiochene exegetical style he followed. Although he was never able to regain his ecclesiastical position, Julian taught in Sicily until his death. His works include commentaries on Job and parts of the Minor Prophets, a translation of Theodore of Mopsuestia's commentary on the Psalms, and various letters. Sympathetic to Pelagius, Julian applied his intellectual acumen and rhetorical training to argue against Augustine on matters such as free will, desire and the locus of evil.

Julian the Arian (c. fourth century) Antiochene, Arian author of Commentary on Job, and probably a follower of Aetius and Eunomius. The 85 Apostolic Canons, once part of the Apostolic Constitutions, and the Pseudo-Ignatian writings are also attributed to him.

Justin Martyr (c. 100/110-165; fl. c. 148-161). Palestinian philosopher who was converted to Christianity, "the only sure and worthy philosophy." He traveled to Rome where he wrote several apologies against both pagans and Jews, combining Greek philosophy and Christian theology; he was eventually martyred.

Lactantius (c. 260-c. 330). Christian apologist removed from his post as teacher of rhetoric at Nicomedia upon his conversion to Christianity. He was tutor to the son of Constantine and author of *The Divine Institutes*.

Leander (c. 545-c. 600). Latin ecclesiastical writer, of whose works only two survive. He was instrumental in spreading Christianity among the Visigoths, gaining significant historical influence in Spain in his time.

Leo the Great (regn. 440-461). Bishop of Rome

whose *Tome to Flavian* helped to strike a balance between Nestorian and Cyrilline positions at the Council of Chalcedon in 451.

Letter of Barnabas (c. 130). An allegorical and typological interpretation of the Old Testament with a decidedly anti-Jewish tone. It was included with other New Testament works as a "Catholic epistle" at least until Eusebius of Caesarea (c. 260/263-340) questioned its authenticity.

Letter to Diognetus (c. third century). A refutation of paganism and an exposition of the Christian life and faith. The author of this letter is unknown, and the exact identity of its recipient, Diognetus, continues to elude patristic scholars.

Lucifer (d. 370/371). Bishop of Cagliari and vigorous supporter of Athanasius and the Nicene Creed. In conflict with the emperor Constantius, he was banished to Palestine and later to Thebaid (Egypt).

Luculentius (fifth century). Unknown author of a group of short commentaries on the New Testament, especially Pauline passages. His exegesis is mainly literal and relies mostly on earlier authors such as Jerome and Augustine. The content of his writing may place it in the fifth century.

Macarius of Egypt (c. 300-c. 390). One of the Desert Fathers. Accused of supporting Athanasius, Macarius was exiled c. 374 to an island in the Nile by Lucius, the Arian successor of Athanasius. Macarius continued his teaching of monastic theology at Wadi Natrun.

Macrina the Younger (c. 327-379). The elder sister of Basil the Great and Gregory of Nyssa, she is known as "the Younger" to distinguish her from her paternal grandmother. She had a powerful influence on her younger brothers, especially on Gregory, who called her his teacher and relates her teaching in *On the Soul and the Resurrection*.

Manichaeans. A religious movement that originated circa 241 in Persia under the leadership of

Mani but was apparently of complex Christian origin. It is said to have denied free will and the universal sovereignty of God, teaching that kingdoms of light and darkness are coeternal and that the redeemed are particles of a spiritual man of light held captive in the darkness of matter (see Gnostics).

Marcellus of Ancyra (d. c. 375). Wrote a refutation of Arianism. Later, he was accused of Sabellianism, especially by Eusebius of Caesarea. While the Western church declared him orthodox, the Eastern church excommunicated him. Some scholars have attributed to him certain works of Athanasius.

Marcion (fl. 144). Heretic of the mid second century who rejected the Old Testament and much of the New Testament, claiming that the Father of Jesus Christ was other than the Old Testament God (see Gnostics).

Marius Victorinus (b. c. 280/285; fl. c. 355-363). Grammarian of African origin who taught rhetoric at Rome and translated works of Platonists. After his conversion (c. 355), he wrote against the Arians and commentaries on Paul's letters.

Mark the Hermit (c. sixth century). Monk who lived near Tarsus and produced works on ascetic practices as well as christological issues.

Martin of Braga (fl. c. 568-579). Anti-Arian metropolitan of Braga on the Iberian peninsula. He was highly educated and presided over the provincial council of Braga in 572.

Martyrius. See Sahdona.

Maximinus (the Arian) (b. c. 360-65). Bishop of an Arian community, perhaps in Illyricum. Of Roman descent, he debated publicly with Augustine at Hippo (427 or 428), ardently defending Arian doctrine. Besides the polemical works he wrote against the orthodox, such as his *Against the Heretics, Jews and Pagans*, he also wrote fifteen sermons that are considered much less polemical, having been previously attributed to Maximus of Turin. He is also known for his twenty-four *Explanations of Chapters of the Gospels*.

Maximus of Turin (d. 408/423). Bishop of Turin. Over one hundred of his sermons survive on Christian festivals, saints and martyrs.

Maximus the Confessor (c. 580-662). Palestinian-born theologian and ascetic writer. Fleeing the Arab invasion of Jerusalem in 614, he took refuge in Constantinople and later Africa. He died near the Black Sea after imprisonment and severe suffering, having his tongue cut off and his right hand mutilated. He taught total preference for God and detachment from all things.

Melito of Sardis (d. c. 190). Bishop of Sardis. According to Polycrates, he may have been Jewish by birth. Among his numerous works is a liturgical document known as *On Pascha* (ca. 160-177). As a Quartodeciman, and one intimately involved in that controversy, Melito celebrated Pascha on the fourteenth of Nisan in line with the custom handed down from Judaism.

Methodius of Olympus (d. 311). Bishop of Olympus who celebrated virginity in a Symposium partly modeled on Plato's dialogue of that name.

Minucius Felix (second or third century). Christian apologist who was an advocate in Rome. His *Octavius* agrees at numerous points with the *Apologeticum* of Tertullian. His birthplace is believed to be in Africa.

Montanist Oracles. Montanism was an apocalyptic and strictly ascetic movement begun in the latter half of the second century by a certain Montanus in Phrygia, who, along with certain of his followers, uttered oracles they claimed were inspired by the Holy Spirit. Little of the authentic oracles remains and most of what is known of Montanism comes from the authors who wrote against the movement. Montanism was formally condemned as a heresy before by Asiatic synods.

Nemesius of Emesa (fl. late fourth century). Bishop of Emesa in Syria whose most important work, *Of the Nature of Man*, draws on several theological and philosophical sources and is the first exposition of a Christian anthropology.

Nestorius (c. 381-c. 451). Patriarch of Constantinople (428-431) who founded the heresy which says that there are two persons, divine and human, rather than one person truly united in the incarnate Christ. He resisted the teaching of theotokos, causing Nestorian churches to separate from Constantinople.

Nicetas of Remesiana (fl. second half of fourth century). Bishop of Remesiana in Serbia, whose works affirm the consubstantiality of the Son and the deity of the Holy Spirit.

Nilus of Ancyra (d. c. 430). Prolific ascetic writer and disciple of John Chrysostom. Sometimes erroneously known as Nilus of Sinai, he was a native of Ancyra and studied at Constantinople.

Novatian of Rome (fl. 235-258). Roman theologian, otherwise orthodox, who formed a schismatic church after failing to become pope. His treatise on the Trinity states the classic western doctrine.

Oecumenius (sixth century). Called the Rhetor or the Philosopher, Oecumenius wrote the earliest extant Greek commentary on Revelation. Scholia by Oecumenius on some of John Chrysostom's commentaries on the Pauline Epistles are still extant.

Olympiodorus (early sixth century). Exegete and deacon of Alexandria, known for his commentaries that come to us mostly in catenae.

Origen of Alexandria (b. 185; fl. c. 200-254). Influential exegete and systematic theologian. He was condemned (perhaps unfairly) for maintaining the preexistence of souls while purportedly denying the resurrection of the body. His extensive works of exegesis focus on the spiritual meaning of the text.

Pachomius (c. 292-347). Founder of cenobitic monasticism. A gifted group leader and author of a set of rules, he was defended after his death by Athanasius of Alexandria.

Pacian of Barcelona (c. fourth century). Bishop of Barcelona whose writings polemicize against popular pagan festivals as well as Novatian schismatics.

Palladius of Helenopolis (c. 363/364-c. 431). Bishop of Helenopolis in Bithynia (400-417) and then Aspsu in Galatia. A disciple of Evagrius of Pontus and admirer of Origen, Palladius became a zealous adherent of John Chrysostom and shared his troubles in 403. His *Lausaic History* is the leading source for the history of early monasticism, stressing the spiritual value of the life of the desert.

Paschasius of Dumium (c. 515-c. 580). Translator of sentences of the Desert Fathers from Greek into Latin while a monk in Dumium.

Paterius (c. sixth-seventh century). Disciple of Gregory the Great who is primarily responsible for the transmission of Gregory's works to many later medieval authors.

Patrick (d. c. 492). Saint known as the apostle to Ireland. Born in Britain and later kidnapped at the age of sixteen by pirates, Patrick was taken to Ireland where he worked as a shepherd. He later returned to Britain and undertook training in Gaul and possibly also Lerins for the apostolate. According to tradition, he was consecrated a bishop and returned to northern Ireland in 432 where he preached the gospel and established his see at Armagh, which was extended to the continent via Irish missionaries. His two works that survive are *Epistle to the soldier Coroticus* and *Confession*, written toward the end of his life. His feast day is March 17.

Paulinus of Milan (late 4th-early 5th century). Personal secretary and biographer of Ambrose of Milan. He took part in the Pelagian controversy.

Paulinus of Nola (355-431). Roman senator and distinguished Latin poet whose frequent encounters with Ambrose of Milan (c. 333-397) led to his eventual conversion and baptism in 389. He eventually renounced his wealth and influential position and took up his pen to write poetry in service of Christ. He also wrote many letters to, among others, Augustine, Jerome and Rufinus.

Paulus Orosius (b. c. 380). An outspoken critic

of Pelagius, mentored by Augustine. His *Seven Books of History Against the Pagans* was perhaps the first history of Christianity.

Pelagius (c. 354 c. 420). Contemporary of Augustine whose followers were condemned in 418 and 431 for maintaining that even before Christ there were people who lived wholly without sin and that salvation depended on free will.

Peter Chrysologus (c. 380-450). Latin archbishop of Ravenna whose teachings included arguments for adherence in matters of faith to the Roman see, and the relationship between grace and Christian living.

Peter of Alexandria (d. c. 311). Bishop of Alexandria. He marked (and very probably initiated) the reaction at Alexandria against extreme doctrines of Origen. During the persecution of Christians in Alexandria, Peter was arrested and beheaded by Roman officials. Eusebius of Caesarea described him as "a model bishop, remarkable for his virtuous life and his ardent study of the Scriptures."

Philip the Priest (d. 455/56) Acknowledged by Gennadius as a disciple of Jerome. In his *Commentary on the Book of Job*, Philip utilizes Jerome's Vulgate, providing an important witness to the transmission of that translation. A few of his letters are extant.

Philo of Alexandria (c. 20 B.C.-c. A.D. 50). Jewish-born exegete who greatly influenced Christian patristic interpretation of the Old Testament. Born to a rich family in Alexandria, Philo was a contemporary of Jesus and lived an ascetic and contemplative life that makes some believe he was a rabbi. His interpretation of Scripture based the spiritual sense on the literal. Although influenced by Hellenism, Philo's theology remains thoroughly Jewish.

Philoxenus of Mabbug (c. 440-523). Bishop of Mabbug (Hierapolis) and a leading thinker in the early Syrian Orthodox Church. His extensive writings in Syriac include a set of thirteen *Discourses on the Christian Life*,

several works on the incarnation and a number of exegetical works.

Photius (c. 820-891). An important Byzantine churchman and university professor of philosophy, mathematics and theology. He was twice the patriarch of Constantinople. First he succeeded Ignatius in 858, but was deposed in 863 when Ignatius was reinstated. Again he followed Ignatius in 878 and remained the patriarch until 886, at which time he was removed by Leo VI. His most important theological work is *Address on the Mystagogy of the Holy Spirit*, in which he articulates his opposition to the Western filioque, i.e., the procession of the Holy Spirit from the Father and the Son. He is also known for his *Amphilochia* and *Library* (*Bibliotheca*).

Poemen (c. fifth century). One-seventh of the sayings in the *Sayings of the Desert Fathers* are attributed to Poemen, which is Greek for shepherd. Poemen was a common title among early Egyptian desert ascetics, and it is unknown whether all of the sayings come from one person.

Polycarp of Smyrna (c. 69-155). Bishop of Smyrna who vigorously fought heretics such as the Marcionites and Valentinians. He was the leading Christian figure in Roman Asia in the middle of the second century.

Possidius (late fourth-fifth century). A member of Augustine's monastic community at Hippo from 391, then bishop of Calama in Numidia sometime soon after 397. He fled back to Hippo when Vandals invaded Calama in 428 and cared for Augustine during his final illness. Returning to Calama after the death of Augustine (430), he was expelled by Genseric, Arian king of the Vandals, in 437. Nothing more is known of him after this date. Sometime between 432 and 437 he wrote *Vita Augustini*, to which he added *Indiculus*, a list of Augustine's books, sermons and letters.

Potamius of Lisbon (fl. c. 350-360). Bishop of Lisbon who joined the Arian party in 357, but later returned to the Catholic faith (c. 359?).

His works from both periods are concerned with the larger Trinitarian debates of his time. Primasius (fl. 550-560). Bishop of Hadrumetum in North Africa (modern Tunisia) and one of the few Africans to support the condemnation of the Three Chapters. Drawing on Augustine and Tyconius, he wrote a commentary on the Apocalypse, which in allegorizing fashion views the work as referring to the history of the church.

Proclus of Constantinople (c. 390-446). Patriarch of Constantinople (434-446). His patriarchate dealt with the Nestorian controversy, rebutting, in his Tome to the Armenian Bishops, Theodore of Mopsuestia's Christology where Theodore was thought to have overly separated the two natures of Christ. Proclus stressed the unity of Christ in his formula "One of the Trinity suffered," which was later taken up and spread by the Scythian monks of the sixth century, resulting in the theopaschite controversy. Proclus was known as a gifted preacher and church politician, extending and expanding Constantinople's influence while avoiding conflict with Antioch, Rome and Alexandria.

Procopius of Gaza (c. 465-c. 530). A Christian exegete educated in Alexandria. He wrote numerous theological works and commentaries on Scripture (particularly the Hebrew Bible), the latter marked by the allegorical exegesis for which the Alexandrian school was known.

Prosper of Aquitaine (c. 390-c. 463). Probably a lay monk and supporter of the theology of Augustine on grace and predestination. He collaborated closely with Pope Leo I in his doctrinal statements.

Prudentius (c. 348 c. 410). Latin poet and hymn writer who devoted his later life to Christian writing. He wrote didactic poems on the theology of the incarnation, against the heretic Marcion and against the resurgence of paganism.

Pseudo-Clementines (third-fourth century). A series of apocryphal writings pertaining to

a conjured life of Clement of Rome. Written in a form of popular legend, the stories from Clement's life, including his opposition to Simon Magus, illustrate and promote articles of Christian teaching. It is likely that the corpus is a derivative of a number of Gnostic and Judeo-Christian writings. Dating the corpus is a complicated issue.

Pseudo-Dionysius the Areopagite (fl. c. 500). Author who assumed the name of Dionysius the Areopagite mentioned in Acts 17:34, and who composed the works known as the Corpus Areopagiticum (or Dionysiacum). These writings were the foundation of the apophatic school of mysticism in their denial that anything can be truly predicated of God.

Pseudo-Macarius (fl. c. 390). An anonymous writer and ascetic (from Mesopotamia?) active in Antioch whose badly edited works were attributed to Macarius of Egypt. He had keen insight into human nature, prayer and the inner life. His work includes some one hundred discourses and homilies.

Quodvultdeus (fl. 430). Carthaginian bishop and friend of Augustine who endeavored to show at length how the New Testament fulfilled the Old Testament.

Rabanus (Hrabanus) Maurus (c. 780-856). Frankish monk, theologian and teacher, student of Alcuin of York, then Abbot of Fulda from 822 to 842 and Archbishop of Mainz from 848 until his death in 856. The author of poetry, homilies, treatises on education, grammar, and doctrine, and an encyclopedia titled *On the Nature of Things*, he also wrote commentaries on Scripture, including the books of Kings and Esther. Though he is technically an early medieval writer, his works are included as they reflect earlier thought.

Romanus Melodus (fl. c. 536-556). Born as a Jew in Emesa not far from Beirut where after his baptism later he later became deacon of the Church of the Resurrection. He later moved to Constantinople and may have seen the destruction of the Hagia Sophia and its rebuild-

ing during the time he flourished there. As many as eighty metrical sermons (kontakia, sg. kontakion) that utilize dialogical poetry have come down to us under his name. These sermons were sung rather than preached during the liturgy, and frequently provide theological insights and Scriptural connections often unique to Romanus. His Christology, closely associated with Justinian, reflects the struggles against the Monophysites of his day.

Rufinus of Aquileia (c. 345-411). Orthodox Christian thinker and historian who nonetheless translated and preserved the works of Origen, and defended him against the strictures of Jerome and Epiphanius. He lived the ascetic life in Rome, Egypt and Jerusalem (the Mount of Olives).

Sabellius (fl. 200). Allegedly the author of the heresy which maintains that the Father and Son are a single person. The patripassian variant of this heresy states that the Father suffered on the cross.

Sahdona (fl. 635-640). Known in Greek as Martyrius, this Syriac author was bishop of Beth Garmai. He studied in Nisibis and was exiled for his christological ideas. His most important work is the deeply scriptural *Book of Perfection* which ranks as one of the masterpieces of Syriac monastic literature.

Salvian the Presbyter of Marseilles (c. 400-c. 480). An important author for the history of his own time. He saw the fall of Roman civilization to the barbarians as a consequence of the reprehensible conduct of Roman Christians. In *The Governance of God* he developed the theme of divine providence.

Second Letter of Clement (c. 150). The so-called Second Letter of Clement is an early Christian sermon probably written by a Corinthian author, though some scholars have assigned it to a Roman or Alexandrian author.

Severian of Gabala (fl. c. 400). A contemporary of John Chrysostom, he was a highly regarded preacher in Constantinople, particularly at the imperial court, and ultimately sided

with Chrysostom's accusers. He wrote homilies on Genesis.

Severus of Antioch (fl. 488-538). A monophysite theologian, consecrated bishop of Antioch in 522. Born in Pisidia, he studied in Alexandria and Beirut, taught in Constantinople and was exiled to Egypt.

Shenoute (c. 350-466). Abbot of Athribis in Egypt. His large monastic community was known for very strict rules. He accompanied Cyril of Alexandria to the Council of Ephesus in 431, where he played an important role in deposing Nestorius. He knew Greek but wrote in Coptic, and his literary activity includes homilies, catecheses on monastic subjects, letters, and a couple of theological treatises.

Shepherd of Hermas (second century). Divided into five Visions, twelve Mandates and ten Similitudes, this Christian apocalypse was written by a former slave and named for the form of the second angel said to have granted him his visions. This work was highly esteemed for its moral value and was used as a textbook for catechumens in the early church.

Sulpicius Severus (c. 360-c. 420). An ecclesiastical writer from Bordeaux born of noble parents. Devoting himself to monastic retirement, he became a personal friend and enthusiastic disciple of St. Martin of Tours.

Symeon the New Theologian (c. 949-1022). Compassionate spiritual leader known for his strict rule. He believed that the divine light could be perceived and received through the practice of mental prayer.

Tertullian of Carthage (c. 155/160-225/250; fl. c. 197-222). Brilliant Carthaginian apologist and polemicist who laid the foundations of Christology and trinitarian orthodoxy in the West, though he himself was later estranged from the catholic tradition due to its laxity.

Theodore of Heraclea (d. c. 355). An anti-Nicene bishop of Thrace. He was part of a team seeking reconciliation between Eastern and Western Christianity. In 343 he was excommunicated at the council of Sardica. His

writings focus on a literal interpretation of Scripture.

Theodore of Mopsuestia (c. 350-428). Bishop of Mopsuestia, founder of the Antiochene, or literalistic, school of exegesis. A great man in his day, he was later condemned as a precursor of Nestorius.

Theodore of Tabennesi (d. 368). Vice general of the Pachomian monasteries (c. 350-368) under Horsiesi. Several of his letters are known.

Theodoret of Cyr (c. 393-466). Bishop of Cyr (Cyrrhus), he was an opponent of Cyril who commented extensively on Old Testament texts as a lucid exponent of Antiochene exegesis.

Theodotus the Valentinian (second century). Likely a Montanist who may have been related to the Alexandrian school. Extracts of his work are known through writings of Clement of Alexandria.

Theophanes (775-845). Hymnographer and bishop of Nicaea (842-845). He was persecuted during the second iconoclastic period for his support of the Seventh Council (Second Council of Nicaea, 787). He wrote many hymns in the tradition of the monastery of Mar Sabbas that were used in the Paraklitiki.

Theophilus of Alexandria (d. 412). Patriarch of Alexandria (385-412) and the uncle of his successor, Cyril. His patriarchate was known for his opposition to paganism, having destroyed the Serapeion and its library in 391, but he also built many churches. He also was known for his political machinations against his theological enemies, especially John Chrysostom, whom he himself had previously consecrated as patriarch, ultimately getting John removed from his see and earning the intense dislike of Antioch Christians. He is, however, venerated among the Copts and Syrians, among whom many of his sermons have survived, although only a few are deemed authentically his. His Homily on the Mystical Supper, commenting on the Last Supper, is perhaps one of his most well known.

Theophilus of Antioch (late second century). Bishop of Antioch. His only surviving work is *Ad Autholycum*, where we find the first Christian commentary on Genesis and the first use of the term Trinity. Theophilus's apologetic literary heritage had influence on Irenaeus and possibly Tertullian.

Theophylact of Ohrid (c. 1050-c. 1108). Byzantine archbishop of Ohrid (or Achrida) in what is now Bulgaria. Drawing on earlier works, he wrote commentaries on several Old Testament books and all of the New Testament except for Revelation.

Tyconius (c. 330-390). A lay theologian and exegete of the Donatist church in North Africa who influenced Augustine. His *Book of Rules* is the first manual of scriptural interpretation in the Latin West. In 380 he was excommunicated by the Donatist council at Carthage.

Valentinus (fl. c. 140). Alexandrian heretic of the mid second century who taught that the material world was created by the transgression of God's Wisdom, or Sophia (see Gnostics).

Valerian of Cimiez (fl. c. 422-439). Bishop of Cimiez. He participated in the councils of Riez (439) and Vaison (422) with a view to strengthening church discipline. He supported Hilary of Arles in quarrels with Pope Leo I.

Verecundus (d. 552). An African Christian writer, who took an active part in the christological controversies of the sixth century, especially in the debate on Three Chapters. He also wrote allegorical commentaries on the nine liturgical church canticles.

Victorinus of Petovium (d. c. 304). Latin biblical exegete. With multiple works attributed to him, his sole surviving work is the *Commentary on the Apocalypse* and perhaps some fragments from *Commentary on Matthew*. Victorinus expressed strong millenarianism in his writing, though his was less materialistic than the millenarianism of Papias or Irenaeus. In his allegorical approach he could be called

a spiritual disciple of Origen. Victorinus died during the first year of Diocletian's persecution, probably in 304.

Vincent of Lérins (d. before 450). Monk who has exerted considerable influence through his writings on orthodox dogmatic theological method, as contrasted with the theological methodologies of the heresies.

Walafridius (Walahfrid) Strabo (808-849). Frankish monk, writer and student of Rabanus Maurus. Walafridius was made abbot of the monastery of Reichenau in 838 but was exiled in 840, when one of the sons of Emperor Louis the Pious—to whom Walafridius was loyal—invaded Reichenau. He was restored in 842 and died in 849. His writings include poetry, commentaries on scripture, lives of saints and a historical explanation of the liturgy. Though

he is technically an early medieval writer, his works are included

Zephyrinus (d. 217). Bishop of Rome from 199 to 217. Renewed his predecessor Victor's condemnation of the adoptionism being taught in Rome by Theodotus of Byzantium and re-admitted the excommunicated modalist bishop Natalius upon the latter's repentance, but as a layperson. Much of what we know about him is from the work of Hippolytus, whose negative opinion of Zephyrinus may have been colored by his antagonism toward Zephyrinus's successor, Callistus. The epistles attributed to Zephyrinus are now considered spurious (part of the so-called False Decretals of the ninth century) but are included as possibly reflecting earlier thought.

Timeline of Writers of the Patristic Period

Location	British Isles	Gaul	Spain, Portugal	Rome* and Italy	Carthage and Northern Africa
Period				Clement of Rome, fl. c. 92-101 (Greek)	
				<i>Shepherd</i> of Hermas, c. 140 (Greek)	
2nd century				Justin Martyr (Ephesus, Rome), c. 100/110-165 (Greek)	
				Valentinus the Gnostic (Rome), fl. c. 140 (Greek)	
			Irenaeus of Lyons, c. 135-c. 202 (Greek)		
				Marcion (Rome), fl. 144 (Greek) Heracleon, 145-180 (Greek)	
				Zephyrinus (Rome), regn. 199-217	Tertullian of Carthage, c. 155/160-c. 225 (Latin)
				Callistus of Rome, regn. 217-222 (Latin)	
				Minucius Felix of Rome, fl. 218-235 (Latin)	
				Hippolytus (Rome, Palestine?), fl. 222-235/245 (Greek)	
				Novatian of Rome, fl. 235-258 (Latin)	Cyprian of Carthage, fl. 248-258 (Latin)
				Victorinus of Petovium, 230-304 (Latin)	
3rd century					

*One of the five ancient patriarchates

Alexandria* and Egypt	Constantinople* and Asia Minor, Greece	Antioch* and Syria	Mesopotamia, Persia	Jerusalem* and Palestine	Location Unknown
Philo of Alexandria, c. 20 B.C. – c. A.D. 50 (Greek)				Flavius Josephus (Rome), c. 37-c. 101 (Greek)	
Basilides (Alexandria), 2nd cent. (Greek)	Polycarp of Smyrna, c. 69-155 (Greek)	<i>Didache</i> (Egypt?), c. 100 (Greek)			
<i>Letter of Barnabas</i> (Syria?), c. 130 (Greek)		Ignatius of Antioch, c. 35–107/112 (Greek)			
Theodotus the Valentinian, 2nd cent. (Greek)	Athenagoras (Greece), fl. 176-180 (Greek)				<i>Second Letter of Clement</i> (spurious; Corinth, Rome, Alexandria?) (Greek), c. 150
	Melito of Sardis, d. c. 190 (Greek)				
	<i>Montanist Oracles</i> , late 2nd cent. (Greek)				
Clement of Alexandria, c. 150-215 (Greek)		Theophilus of Antioch, c. late 2nd cent. (Greek)			
Sabellius (Egypt), 2nd–3rd cent. (Greek)		<i>Didascalía Apostolorum</i> , early 3rd cent. (Syriac)			Pseudo-Clementines 3rd cent. (Greek)
<i>Letter to Diognetus</i> , 3rd cent. (Greek)					
Origen (Alexandria, Caesarea of Palestine), 185-254 (Greek)					
	Gregory Thaumaturgus (Neo-caesarea), fl. c. 248-264 (Greek)		Mani (Manichaeans), c. 216-276		
Dionysius of Alexandria, d. 264/5 (Greek)					
	Methodius of Olympus (Lycia), d. c. 311 (Greek)				

Timeline of Writers of the Patristic Period

Location	British Isles	Gaul	Spain, Portugal	Rome* and Italy	Carthage and Northern Africa
Period 4th century		Lactantius, c. 260- 330 (Latin)			
				Firmicus Maternus (Sicily), fl. c. 335 (Latin)	Arnobius of Sicca, d.c. 327 (Latin)
			Hosius of Cordova, d. 357 (Latin)	Marius Victorinus (Rome), fl. 355-363 (Latin)	
			Potamius of Lisbon, fl. c. 350-360 (Latin)	Eusebius of Vercelli, fl. c. 360 (Latin)	
		Hilary of Poitiers, c. 315-367 (Latin)	Gregory of Elvira, fl. 359-385 (Latin)	Lucifer of Cagliari (Sardinia), d. 370/371 (Latin)	
				Ambrosiaster (Italy?), fl. c. 366-384 (Latin)	
				Filastrius of Brescia, fl. 380 (Latin)	
				Faustinus (Rome), fl. 380 (Latin)	
			Pacian of Barcelona, 4th cent. (Latin)	Faustus of Riez, fl. c. 380 (Latin)	Isaiah of Scete, late 4th cent. (Greek)
			Prudentius, c. 348-c. 410 (Latin)	Gaudentius of Brescia, fl. 395 (Latin)	Paulus Orosius, b. c. 380 (Latin)
5th century				Ambrose of Milan, c. 333-397; fl. 374-397 (Latin)	
				Paulinus of Milan, late 4th-early 5th cent. (Latin)	
	Fastidius (Britain),	Sulpicius Severus (Bordeaux), c. 360-c. 420/425 (Latin)		Rufinus (Aquilaia, Rome), c. 345-411 (Latin)	Augustine of Hippo, 354-430 (Latin)
	c. 4th-5th cent. (Latin)	John Cassian (Palestine, Egypt, Constantinople, Rome, Marseilles), 360-432 (Latin)		Chromatius (Aquilaia), fl. 400 (Latin)	Possidius, late 4th-5th cent. (Latin) Luculentius, 5th cent. (Latin)
		Vincent of Lérins, d. 435 (Latin)		Aponius, fl. 405-415 (Latin)	
		Valerian of Cimiez, fl. c. 422-449 (Latin)		Pelagius (Britain, Rome), c. 354-c. 420 (Greek)	
		Euherius of Lyons, fl. 420-449 (Latin)		Maximus of Turin, d. 408/423 (Latin)	Quodvultdeus (Carthage), fl. 430 (Latin)
		Hilary of Arles, c. 401-449 (Latin)		Paulinus of Nola, 355-431 (Latin)	
				Peter Chrysologus (Ravenna), c. 380-450 (Latin)	
				Julian of Eclanum, 386-454 (Latin)	

Alexandria* and Egypt	Constantinople* and Asia Minor, Greece	Antioch* and Syria	Mesopotamia, Persia	Jerusalem* and Palestine	Location Unknown
Antony, c. 251-355 (Coptic /Greek)	Theodore of Heraclea (Thrace), fl. c. 330-355 (Greek)	Eustathius of Antioch, fl. 325 (Greek)	Aphrahat (Persia) c. 270-350; fl. 337-345 (Syriac)	Eusebius of Caesarea (Palestine), c. 260/263-340 (Greek)	Commodius, c. 3rd or 5th cent. (Latin)
Peter of Alexandria, d. c. 311 (Greek)	Marcellus of Ancyra, d. c. 375 (Greek)	Eusebius of Emesa, c. 300-c. 359 (Greek)			
Arius (Alexandria), fl. c. 320 (Greek)	Epiphanius of Salamis (Cyprus), c. 315-403 (Greek)	Ephrem the Syrian, c. 306-373 (Syriac)	Jacob of Nisibis, fl. 308-325 (Syriac)		
Alexander of Alexandria, fl. 312-328 (Greek)	Basil (the Great) of Caesarea, b. c. 330; fl. 357-379 (Greek)	Julian the Arian (c. fourth century)			
Pachomius, c. 292-347 (Coptic/Greek?)	Macrina the Younger, c. 327-379 (Greek)				
Theodore of Tabennesi, d. 368 (Coptic/Greek)	Apollinaris of Laodicea, 310-c. 392 (Greek)				
Athanasius of Alexandria, c. 295-373; fl. 325-373 (Greek)	Gregory of Nazianzus, b. 329/330; fl. 372-389 (Greek)	Nemesius of Emesa (Syria), fl. late 4th cent. (Greek)			Maximinus, b.c. 360-365 (Latin)
Horsiesi, c. 305-390 (Coptic/Greek)	Gregory of Nyssa, c. 335-394 (Greek)	Diodore of Tarsus, d. c. 394 (Greek)		Acacius of Caesarea (Palestine), d. c. 365 (Greek)	
Macarius of Egypt, c. 300-c. 390 (Greek)	Amphilochius of Iconium, c. 340/345- c. 398/404 (Greek)	John Chrysostom (Constantinople), 344/354-407 (Greek)		Cyril of Jerusalem, c. 315-386 (Greek)	
Didymus (the Blind) of Alexandria, 313-398 (Greek)	Evagrius of Pontus, 345-399 (Greek)	<i>Apostolic Constitutions</i> , c. 375-400 (Greek)			
Tyconius, c. 330-390 (Latin)	Eunomius of Cyzicus, fl. 360-394 (Greek)	<i>Didascalia</i> , 4th cent. (Syriac)			
Ammonas, 4th cent. (Syriac)	Pseudo-Macarius (Mesopotamia?), late 4th cent. (Greek)	Theodore of Mopsuestia, c. 350-428 (Greek)		Diodore of Tarsus, d. c. 394 (Greek)	
Theophilus of Alexandria, d. 412 (Greek)	Nicetas of Remesiana, d. c. 414 (Latin)	Acacius of Beroea, c. 340-c. 436 (Greek)		Jerome (Rome, Antioch, Bethlehem), c. 347-420 (Latin)	
Palladius of Helenopolis (Egypt), c. 365-425 (Greek)	Proclus of Constantinople, c. 390-446 (Greek)	Asterius the Homilist (Antioch), late 4th- early 5th (Greek)			
	Nestorius (Constantinople), c. 381-c. 451 (Greek)	<i>Book of Steps</i> , c. 400 (Syriac)	Eznik of Kolb, fl. 430-450 (Armenian)		
Cyril of Alexandria, 375-444 (Greek)	Basil of Seleucia, fl. 440-468 (Greek)	Severian of Gabala, fl. c. 400 (Greek)		Philip the Priest (d. 455/56)	
	Diadochus of Photice (Macedonia), 400-474 (Greek)	Nilus of Ancyra, d. c. 430 (Greek)		Hesychius of Jerusalem, fl. 412-450 (Greek)	
		John of Antioch, d. 441/2 (Greek)		Euthymius (Palestine), 377-473 (Greek)	

Location	British Isles	Gaul	Spain, Portugal	Rome* and Italy	Carthage and Northern Africa
5th century (cont.)		Eusebius of Gaul, 5th cent. (Latin)			
		Prosper of Aquitaine, c. 390-c. 463 (Latin)		Leo the Great (Rome), regn. 440-461 (Latin)	
		Salvian the Presbyter of Marseilles, c. 400-c. 480 (Latin)		Arnobius the Younger (Rome), fl. c. 450 (Latin)	
		Gennadius of Marseilles, d. after 496 (Latin)		Ennodius (Arles, Milan, Pavia) c. 473-521 (Latin)	
6th century		Caesarius of Arles, c. 470-543 (Latin)	Paschasius of Dumium (Portugal), c. 515-c. 580 (Latin)	Eugippius, c. 460- c. 533 (Latin)	Fulgentius of Ruspe, c. 467-532 (Latin)
			Apringius of Beja, mid-6th cent. (Latin)	Benedict of Nursia, c. 480-547 (Latin)	Verecundus, d. 552 (Latin)
			Leander of Seville, c. 545-c. 600 (Latin)	Cassiodorus (Calabria), c. 485-c. 540 (Latin)	Primasius, fl. 550-560 (Latin)
			Martin of Braga, fl. 568-579 (Latin)	Gregory the Great (Rome), c. 540-604 (Latin)	Facundus of Hermiane, fl. 546-568 (Latin)
		Flavian of Chalon-sur-Saône, fl. 580-600 (Latin)		Gregory of Agrigentium, d. 592 (Greek)	
			Isidore of Seville, c. 560-636 (Latin)	Paterius, 6th/7th cent. (Latin)	
7th century	Adamnan, c. 624-704 (Latin)		Braulio of Saragossa, c. 585-651 (Latin)		
			Fructuosus of Braga, d. c. 665 (Latin)		
8th-12th century	Bede the Venerable, c. 672/673-735 (Latin)	Rabanus Maurus (Frankish), c. 780-856 (Latin)			
		Walafridius Strabo (Frankish), 808-849 (Latin)			

*One of the five ancient patriarchates

Alexandria* and Egypt	Constantinople* and Asia Minor, Greece	Antioch* and Syria	Mesopotamia, Persia	Jerusalem* and Palestine	Location Unknown
Ammonius of Alexandria, c. 460 (Greek)	Gennadius of Constantinople, d. 471 (Greek)	Theodoret of Cyr, c. 393-466 (Greek)		Gerontius of Petra c. 395-c. 480 (Syriac)	
Poemen, 5th cent. (Greek)		Pseudo-Victor of Antioch, 5th cent. (Greek)			
Besa the Copt, 5th cent.		John of Apamea, 5th cent. (Syriac)			
Shenoute, c. 350-466 (Coptic)	Andrew of Caesarea (Cappadocia), early 6th cent. (Greek)				
Olympiodorus, early 6th cent.	Oecumenius (Isauria), 6th cent. (Greek)	Philoxenus of Mabbug (Syria), c. 440-523 (Syriac)	Jacob of Sarug, c. 450-520 (Syriac)	Procopius of Gaza (Palestine), c. 465-530 (Greek)	Pseudo-Dionysius the Areopagite, fl. c. 500 (Greek)
	Romanus Melodus, fl. c. 536-556 (Greek)	Severus of Antioch, c. 465-538 (Greek)	Babai, early 6th cent. (Syriac)	Dorotheus of Gaza, fl. 525-540 (Greek)	
		Mark the Hermit (Tarsus), c. 6th cent. (4th cent.?) (Greek)	Abraham of Nathpar, fl. 6th-7th cent. (Syriac)	Cyril of Scythopolis, b. c. 525; d. after 557 (Greek)	
			Babai the Great, c. 550-628 (Syriac)		
	Maximus the Confessor (Constantinople), c. 580-662 (Greek)	Sahdona/Martyrius, fl. 635-640 (Syriac)			(Pseudo-) Constantius, before 7th cent.? (Greek)
	Andrew of Crete, c. 660-740 (Greek)		Isaac of Nineveh, d. c. 700 (Syriac)		Andreas, c. 7th cent. (Greek)
	John of Carpathus, 7th-8th cent. (Greek)	John of Damascus (John the Monk), c. 650-750 (Greek)	John the Elder of Qardû (north Iraq), 8th cent. (Syriac)	Cosmas Melodus, c. 675-751 (Greek)	
	Theophanes (Nicaea), 775-845 (Greek)				
	Cassia (Constantinople), c. 805-c. 848/867 (Greek)		Isho'dad of Merv, d. after 852 (Syriac)		
	Arethas of Caesarea (Constantinople/Caesarea), c. 860-940 (Greek)				
	Photius (Constantinople), c. 820-891 (Greek)				
	Symeon the New Theologian (Constantinople), 949-1022 (Greek)				
	Theophylact of Ohrid (Bulgaria), 1050-1126 (Greek)				