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Chapter 1 : Fourth Century Christianity » Nicene and Post Nicene Fathers Series 1

In Volume IV of the volume collected writings of the Nicenes and Post-Nicenes (first published between and), readers will find Augustine's writings defending the Catholic church against the Manichaeans and the Donatists.

Whosoever, shall presume to set aside the decree of the holy and great Synod which was assembled at Nice in the presence of the pious Emperor Constantine, beloved of God, concerning the holy and salutary feast of Easter; if they shall obstinately persist in opposing what was [then] rightly ordained, let them be excommunicated and cast out of the Church; this is said concerning the laity. But if any one of those who preside in the Church, whether he be bishop, presbyter, or deacon, shall presume, after this decree, to exercise his own private judgment to the subversion of the people and to the disturbance of the churches, by observing Easter [at the same time] with the Jews, the holy Synod decrees that he shall thenceforth be an alien from the Church, as one who not only heaps sins upon himself, but who is also the cause of destruction and subversion to many; and it deposes not only such persons themselves from their ministry, but those also who after their deposition shall presume to communicate with them. Ancient Epitome of Canon I. Whoso endeavours to change the lawful tradition of Easter, if he be a layman let him be excommunicated, but if a cleric let him be cast out of the Church. The connexion between these canons of Antioch and the Apostolical Canons is so evident and so intimate that I shall note it, in each case, for the convenience of the student. Zonaras and Balsamon both point out that from this first canon it is evident that the Council of Nice did take action upon the Paschal question, and in a form well known to the Church. From this canon it appears that the fathers did not deem laymen deserving of excommunication who merely broke the decrees, but only those who "obstinately persist in opposing the decrees sanctioned and received by the Church; for by their refusal to obey they are attempting to overturn. Finally this Canon proves that not only bishops and presbyters, but also deacons were reckoned among them who, "preside in the Church. It is curious that as a matter of fact the entire clergy and people of the West fell under the anathema of this canon in , when they observed Easter on the same day as the Jews. This was owing to the adoption of the Gregorian calendar, and this misfortune while that calendar is followed it is almost impossible to prevent. All who enter the church of God and hear the Holy Scriptures, but do not communicate with the people in prayers, or who turn away, by reason of some disorder, from the holy partaking of the Eucharist, are to be cast out of the Church, until, after they shall have made confession, and having brought forth the fruits of penance, and made earnest entreaty, they shall have obtained forgiveness; and it is unlawful to communicate with excommunicated persons, or to assemble in private houses and pray with those who do not pray in the Church; or to receive in one Church those who do not assemble with another Church. And, if any one of the bishops, presbyters, or deacons, or any one in the Canon shall be found communicating with excommunicated persons, let him also be excommunicated, as one who brings confusion on the order of the Church. Ancient Epitome of Canon II. Whoso comes to church, and attentively hears the holy Scriptures, and then despises, goes forth from, and turns his back upon the Communion, let him be cast out, until after having brought forth fruits of penance, he shall be indulged. And who-so communicates with one excommunicated, shall be excommunicated, and whoso prays with him who prays not with the Church is guilty, and even whoso receives him who does not attend the services of the Church is not without guilt. In the Eighth and Ninth canons of the Apostles it is set forth how those are to be punished who will not wait for the prayers, and the holy Communion: So, too, in the Tenth canon provision is made with respect to those who communicate with the excommunicated. But the Fathers call it a turning away from, not a hatred of the divine Communion, which holds them back from communion; a certain kind of flight from it, brought about perchance by reverence and lowliness of mind. Those who object to communicate by reason of hatred or disgust, such must be punished not with mere separation, but by an altogether absolute excommunication, and be cursed with anathema. It need hardly be remarked that this canon has no reference to such of the faithful as tarry to the end of the service and yet do not partake of the holy sacrament, being

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heldback by some good reason, recognized by the Church as such. It will be remembered that the highest grade of Penitents did this habitually, and that it was looked upon as a great privilege to be allowed to be present when the Divine Mysteries were performed, even though those assisting as spectators might not be partakers of them. What this canon condemns is leaving the Church before the service of the Holy Eucharist is done; this much is clear, the difficulty is to understand just why these particular people, against whom the canon is directed, did so. This canon should be compared with the Apostolic canons viii. IF any presbyter or deacon, or any one whatever belonging to the priesthood, shall forsake his own parish, and shall depart, and, having wholly changed his residence, shall set himself to remain for a long time in another parish, let him no longer officiate; especially if his own bishop shall summon and urge him to return to his own parish and he shall disobey. And if he persist in his disorder, let him be wholly deposed from his ministry, so that no further room be left for his restoration. And if another bishop shall receive a man deposed for this cause, let him be punished by the Common Synod as one who nullifies the ecclesiastical laws. But if he perseveres in his insolence let him be deposed, neither afterwards let him have any flower to return. And if any bishop shall receive him thus deposed, he shall be punished by the Common Synod for breach of the ecclesiastical laws. Compare with Canons of the Apostles xv. IF any bishop who has been deposed by a synod, or any presbyter or deacon who has been deposed by his bishop shall presume to execute any part of the ministry, whether it be a bishop according to his former custom, or a presbyter, or a deacon, he shall no longer have any prospect of restoration in another Synod; nor any opportunity of making his defence; but they who communicate with him shall all be cast out of the Church, and particularly if they have presumed to communicate with the persons aforementioned, knowing the sentence pronounced against them. Ancient Epitome of Canon IV. If a bishop deposed by a synod shall dare to celebrate the liturgy, let him have no chance of return. This canon derives its chief interest from the fact that it is usually considered to have been adopted at the instigation of the party opposed to St. Athanasius and that afterwards it was used against St. But while such may have been the secret reason why some voted for it and others prized it, it must be remembered that its provision is identical with that of the Apostolic Canons, and that it was read at the Council of Chalcedon as Canon eighty-three. Chrysostom and his friends rejected, but Hefele thinks his position "altogether untenable" Hist. This version is very interesting as expanding the phrase "to execute any part of the ministry" into "to make the oblation, or to perform the morning or evening sacrifice as though he were in office just as before, etc. IF any presbyter or deacon, despising his own bishop, has separated himself from the Church, and gathered a private assembly, and set up an altar; and if, when summoned by his bishop, he shall refuse to be persuaded and will not obey, even though he summon him a first and a second time, let such an one be wholly deposed and have no further remedy, neither be capable of regaining his rank. And if he persist in troubling and disturbing the Church, let him be corrected, as a seditious person, by the civil power. Ancient Epitome of Canon V. Any presbyter or deacon who spurns his bishop, and withdraws from him, and sets up another altar, if after being thrice called by the bishop, he shall persist in his arrogance, let him be deposed and be deprived of all hope of restoration. It will be noted that the Ancient Epitome mentions three warnings, and the canon only two. The epitome in this evidently follows the Apostolical Canon, number thirty-one. It is somewhat curious that Aristenus in commenting on this canon does not note the discrepancy. This canon, together with the preceding was read from the Code of Canons at the Council of Chalcedon, at the Fourth Session in connexion with the case of Carosus and Dorotheus, and of other monks who adhered to them. And a sentence in accordance with them was conceived in these words against those who would not obey the Council in the condemnation of Eutyches, "Let them know that they together with the monks who are with them, are deprived of grade, and of all dignity, and of communion, as well as he, so that they cease to preside over their monasteries: The Latin however for "by the civil power" is, as is pointed out by the Roman Correctors, *per forasticam potestatem* or *per forasticam potestatem*. IF any one has been excommunicated by his own bishop, let him not be received by others until he has either been restored by his own bishop, or until, when a synod is held, he shall have appeared and made his defence, and, having convinced the synod, shall have received a different sentence.

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And let this decree apply to the laity, and to presbyters and deacons, and all who are enrolled in the clergy-list. Ancient Epitome of Canon VI. The sentence of the greater synod upon a clerk excommunicated by his bishop, whether of acquittal or condemnation, shall stand. No stranger shall be received without letters pacifical. A traveller having no letter pacific with him is not to be received. The Roman Corectors the Apostolic note that Dionysius must have had a different reading from the Greek we know. Let not country presbyters give letters canonical, or let them send such letters only to the neighbouring bishops. But the chorepiscopi of good report may give letters pacifical. A country presbyter is not to give canonical letters, or [at most] only to a neighbouring bishop. These "letters canonical" were called in the West letters "formatoe," and no greater proof of the great influence they had in the early days of the Church in binding the faithful together can be found than the fact that Julian the Apostate made an attempt to introduce something similar among the pagans of his empire. Paul in 2 Cor. By means of these letters even the lay people found hospitality and care in every part of the world, and it was thrown up against the Donatists as a mark of their being schismatics that their canonical letters were good only among themselves. Pseudo-Isidore informs us that it was stated at the Council of Chalcedon by Atticus, bishop of Constantinople, that it was agreed at the Council of Nice that all such letters should be marked II. Literae Formatae that this form is found in German documents of the sixth century. As will be seen among the Canons of Chalcedon, the old name, Letters Commendatory, is continued, but in this canon and in the 41st of Laodicea the expression "Canonical Letters" is used. In the West, at least, these letters received the episcopal seal of the diocese to avoid all possibility of imposture. Dean Plumptre whom I am following very closely in this note believes the earliest evidence of this use of the diocesan seal is in Augustine Epist. He also refers to Ducange, s. As these letters admitted their bearers to communion they were sometimes called "Communion letters" koinwnikai; , and are so described by St. Cyril of Alexandria; and by the Council of Elvira canon xxv. The "Letters Pacifical" appear to have been of an eleemosynary character, so that the bearers of them obtained bodily help. Chalcedon in its eleventh canon ordains these "Letters pacifical" shall be given to the poor, whether they be clerics or laics. The same expression is used in the preceding canon of the synod. A later form of ecclesiastical letter is that with which we are so familiar, the "letter dimissory. On this expression Suicer Thesaurus, s. IT behoves the bishops in every province to acknowledge the bishop who presides in the metropolis, and who has to take thought for the whole province; because all men of business come together from every quarter to the metropolis. Wherefore it is decreed that he have precedence in rank, and that the other bishops do nothing extraordinary without him, according to the ancient canon which prevailed from [the times of] our Fathers or such things only as pertain to their own particular parishes and the districts subject to them. For each bishop has authority over his own parish, both to manage it with the piety which is incumbent on every one, and to make provision for the whole district which is dependent on his city; to ordain prebysters and deacons; and to settle everything with judgment. But let him undertake nothing further without the bishop of the metropolis; neither the latter without the consent of the others. Ancient Epitome of Canon IX. Bishops should be bound to opinion of the metropolitan, and nothing should they do without his knowledge except only such things as have reference to the diocese of each, and let them ordain men free from blame. From this canon we see that causes of more importance and greater moment are to be considered in the Provincial Synod which consisted of the metropolitan and the other bishops of the province. By the "ancient canon" of which mention is here made, there can scarcely be a doubt is intended the xxxiv. The wording of this canon should be compared with the famous sentence so often quoted of St. Vide on the meaning of cone venire ad, F. The Holy Synod decrees that persons in villages and districts, or those who are called chorepiscopi, even though they may have received ordination to the Episcopate, shall regard their own limits and manage the churches subject to them, and be content with the care and administration of these; but they may ordain readers, sub-deacons and exorcists, and shall be content with promoting these, but shall not presume to ordain either a presbyter or a deacon, without the consent of bishop of the city to which he and his district are subject. And if he shall dare to transgress [these] decrees, he shall be deposed from tile rank which he enjoys. And a chorepiscopus is to be appointed by the bishop of the city to which he is subject. Ancient

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Epitome of Canon X A chorepiscopus makes Exorcists, Lectors, Sub-deacons and Singers, but not a presbyter or a deacon without the bishop of the city. Who dares to transgress this law let him be deposed. The bishop of the city makes the chorepiscopus. There can be no doubt that the Chorepiscopi, the authority of whom is limited by this canon, are supposed to be endowed with the episcopal character. Among the learned there is a controversy as to whether Chorepiscopi were true bishops by virtue of the ordination to that office, and endowed with the episcopal character or were only bishops when accidentally so. But whatever may be the merits of this controversy, there can be no doubt from the context of this canon that the Fathers of Antioch took it for granted that the chorepiscopi were true bishops by virtue of their ordination, but it is also evident that they were subject to the bishop of the greater city. It must also be noted that these chorepiscopi were not instituted by the canons of the Councils of Ancyra, NeoCaesarea, or even of Nice, for these speak of them and make their decrees as concerning something already existing. And from the very limitations of this canon it is by no means obscure that the fathers of Antioch supposed these chorepiscopi to be real bishops, for otherwise even with the license of the bishop of the city they could not ordain presbyters or deacons. IF any bishop, or presbyter, or any one whatever of the canon shall presume to betake himself to the Emperor without the consent and letters of the bishop of the province, and particularly of the bishop of the metropolis, such a one shall be publicly deposed and cast out, not only from communion, but also from the rank which he happens to have; inasmuch as he dares to trouble the ears of our Emperor beloved of God, contrary to the law of the Church. But, if necessary business shall. Ancient Epitome of Canon XI. A bishop or presbyter who of his own motion and not at the bidding of the Metropolitan of the province goes to the Emperor shall be deprived both of communion and dignity.

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Chapter 2 : Early Church Fathers - Christian Classics Ethereal Library

Ante-Nicene Fathers The Writings of the Fathers down to A.D. Volume I. The Apostolic Fathers with Justin Martyr and Irenaeus. Clement of Rome, Mathetes, Polycarp, Ignatius, Barnabas, Papias, Justin Martyr, Irenaeus.

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Christianity is an Abrahamic monotheistic religion based on the life and teachings of Jesus Christ, who serves as the focal point for the religion. It is the worlds largest religion, with over 2. Christian theology is summarized in creeds such as the Apostles Creed and his incarnation, earthly ministry, crucifixion, and resurrection are often referred to as the gospel, meaning good news. The term gospel also refers to accounts of Jesus's life and teaching, four of which are Matthew, Mark, Luke. Christianity is an Abrahamic religion that began as a Second Temple Judaic sect in the mid-1st century, following the Age of Discovery, Christianity spread to the Americas, Australasia, sub-Saharan Africa, and the rest of the world through missionary work and colonization. Christianity has played a prominent role in the shaping of Western civilization, throughout its history, Christianity has weathered schisms and theological disputes that have resulted in many distinct churches and denominations. Worldwide, the three largest branches of Christianity are the Catholic Church, the Eastern Orthodox Church, and the denominations of Protestantism. There are many important differences of interpretation and opinion of the Bible, concise doctrinal statements or confessions of religious beliefs are known as creeds. They began as baptismal formulae and were expanded during the Christological controversies of the 4th and 5th centuries to become statements of faith. Many evangelical Protestants reject creeds as definitive statements of faith, even

agreeing with some or all of the substance of the creeds. The Baptists have been non-creedal in that they have not sought to establish binding authoritative confessions of faith on one another. Also rejecting creeds are groups with roots in the Restoration Movement, such as the Christian Church, the Evangelical Christian Church in Canada, the Apostles Creed is the most widely accepted statement of the articles of Christian faith. It is also used by Presbyterians, Methodists, and Congregationalists and this particular creed was developed between the 2nd and 9th centuries. Its central doctrines are those of the Trinity and God the Creator, each of the doctrines found in this creed can be traced to statements current in the apostolic period. The creed was used as a summary of Christian doctrine for baptismal candidates in the churches of Rome. Most Christians accept the use of creeds, and subscribe to at least one of the mentioned above. The central tenet of Christianity is the belief in Jesus as the Son of God, Christians believe that Jesus, as the Messiah, was anointed by God as savior of humanity, and hold that Jesus coming was the fulfillment of messianic prophecies of the Old Testament. The Christian concept of the Messiah differs significantly from the contemporary Jewish concept, Jesus, having become fully human, suffered the pains and temptations of a mortal man, but did not sin.

3. Asceticism – Asceticism is a lifestyle characterized by abstinence from worldly pleasures, often for the purpose of pursuing spiritual goals. Asceticism is classified into two types, Asceticism has been historically observed in many religious traditions, including Buddhism, Christianity, Hinduism, Jainism and Judaism. Mainstream Islam has lacked asceticism, except for its minority Sufi sect whose long tradition has included strict asceticism, the practitioners of these religions eschewed worldly pleasures and led an abstinent lifestyle, in the pursuit of redemption, salvation or spirituality. The original usage did not refer to self-denial, but to the training required for athletic events. Its usage later extended to rigorous practices that are used in all religious traditions, in varying degrees to attain redemption. Asceticism has been classified into natural and unnatural forms of asceticism, natural asceticism is defined as a lifestyle where material aspects of life are reduced to utmost simplicity and minimum. This may include minimal, simple clothing, sleeping on floor or caves, natural asceticism, state Wimbrush and Valantasis, does not include maiming the body or harsher austerities that make the body suffer. Self-discipline and abstinence in some form and degree are parts of religious practice within many religions, ascetic lifestyle is associated particularly with monks, nuns, fakirs in Abrahamic religions, and bhikkhus, munis, sannyasis, yogis in Indian religions. Christian authors of antiquity such as Origen, St. Scriptural examples of asceticism could be found in the lives of John the Baptist, Jesus, the twelve apostles, the Dead Sea Scrolls revealed ascetic practices of the ancient Jewish sect of Essenes who took vows of abstinence to prepare for a holy war. An emphasis on a religious life was evident in both early Christian writings and practices. Other Christian practitioners of asceticism include individuals such as Simeon Stylites, Saint David of Wales, according to Richard Finn, much of early Christian asceticism has been traced to Judaism, but not to traditions within Greek asceticism. Some of the thoughts in Christianity nevertheless, Finn states, have roots in Greek moral thought. Virtuous living is not possible when an individual is craving bodily pleasures with desire, the deserts of the Middle East were at one time inhabited by thousands of Christian hermits including St. Anthony the Great, St. Mary of Egypt, and St. In CE, an association of monasteries called Lavra was formed on Mount Athos and this became the most important center of orthodox Christian ascetic groups in the centuries that followed. In the modern era, Mount Athos and Meteora have remained a significant center, sexual abstinence such as those of the Encratites sect of Christians was only one aspect of ascetic renunciation, and both natural and unnatural asceticism have been part of Christian asceticism. The natural ascetic practices have included simple living, begging, fasting and ethical practices such as humility, compassion, patience, such ascetic practices were linked to the Christian concepts of sin and redemption.

4. Jerome – Jerome was a priest, confessor, theologian and historian. He was the son of Eusebius, born at Stridon, a village near Emona on the border of Dalmatia and Pannonia and he is best known for his translation of most of the Bible into Latin, and his commentaries on the Gospels. In many cases, he focused his attention to the lives of women and this focus stemmed from his close patron relationships with several prominent female ascetics who were members of affluent senatorial families. Eusebius Sophronius

Hieronymus was born at Stridon around A. D and he was of Illyrian ancestry and his native tongue was the Illyrian dialect. He was not baptized until about 357 A. There Jerome learned Latin and at least some Greek, though not the familiarity with Greek literature he would later claim to have acquired as a schoolboy. As a student in Rome, he engaged in the superficial escapades and wanton behaviour of students there, to appease his conscience, he would visit on Sundays the sepulchres of the martyrs and the Apostles in the catacombs. Here and there the light, not entering in through windows, but again, as soon as you found yourself cautiously moving forward, the black night closed around and there came to my mind the line of Vergil, Horror ubique animos, simul ipsa silentia terrent. Jerome used a quote from Virgil, "On all sides round horror spread wide, although initially skeptical of Christianity, he was eventually converted. Next came a stay of at least several months, or possibly years, with Rufinus at Aquileia, some of these accompanied him when he set out about on a journey through Thrace and Asia Minor into northern Syria. At Antioch, where he stayed the longest, two of his companions died and he himself was seriously ill more than once, during one of these illnesses, he had a vision that led him to lay aside his secular studies and devote himself to God. Seized with a desire for a life of penance, he went for a time to the desert of Chalcis, to the southeast of Antioch, known as the Syrian Thebaid. During this period, he seems to have time for studying and writing. He made his first attempt to learn Hebrew under the guidance of a converted Jew, Jerome translated parts of this Hebrew Gospel into Greek. Returning to Antioch in or , he was ordained by Bishop Paulinus, apparently unwillingly, soon afterward, he went to Constantinople to pursue a study of Scripture under Gregory Nazianzen. He seems to have spent two years there, then left, and the three he was in Rome again, as secretary to Pope Damasus I and the leading Roman Christians 5. Athanasius of Alexandria 356 His episcopate lasted 45 years, of which over 17 were spent in five exiles ordered by four different Roman emperors. Athanasius was a Christian theologian, a Church Father, the defender of Trinitarianism against Arianism. Conflict with Arius and Arianism as well as successive Roman emperors shaped Athanasius career, in , at the age of 27, Athanasius began his leading role against the Arians as a deacon and assistant to Bishop Alexander of Alexandria during the First Council of Nicaea. Roman emperor Constantine the Great had convened the council in May 325 to address the Arian position that the Son of God, three years after that council, Athanasius succeeded his mentor as archbishop of Alexandria. Nonetheless, within a few years after his death, Gregory of Nazianzus called him the Pillar of the Church, Athanasius is counted as one of the four great Eastern Doctors of the Church in the Roman Catholic Church. Athanasius was born to a Christian family in the city of Alexandria or possibly the nearby Nile Delta town of Damanhur sometime between the years 293 and 300, the accusation must have seemed plausible. The Orthodox Church places his year of birth around 293 and his parents were wealthy enough to afford giving him a fine secular education. Some Western scholars consider his command of Greek, in which he wrote most of his surviving works, however, in Coptic literature, Athanasius is the first patriarch of Alexandria to use Coptic as well as Greek in his writings. Rufinus relates a story that as Bishop Alexander stood by a window, he watched boys playing on the seashore below and he sent for the children and discovered that one of the boys had acted as bishop. He invited Athanasius and his playfellows to prepare for clerical careers, Alexandria was the most important trade center in the whole empire during Athanasius boyhood. Intellectually, morally, and politically 325 it epitomized the ethnically diverse Graeco-Roman world, even more than Rome or Constantinople, Athanasius recounts being a student, as well as being educated by the Martyrs of the Great and last persecution of Christianity by pagan Rome. This persecution was most severe in the East, particularly in Egypt, Peter of Alexandria, the 17th archbishop of Alexandria, was martyred in in the closing days of that persecution, and may have been one of those teachers. His successor as bishop of Alexandria, Alexander of Alexandria was an Origenist as well as a mentor of Athanasius. According to Sozomen, Bishop Alexander invited Athanasius to be his commensal, Athanasius earliest work, Against the Heathen 352 On the Incarnation, bears traces of Origenist Alexandrian thought but in an orthodox way. Athanasius was also familiar with the theories of philosophical schools 6. He was a theologian who supported the Nicene Creed and opposed the heresies of the early Christian church. His ability to balance his theological convictions with

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his connections made Basil a powerful advocate for the Nicene position. In addition to his work as a theologian, Basil was known for his care of the poor, Basil established guidelines for monastic life which focus on community life, liturgical prayer, and manual labour. Together with Pachomius, he is remembered as a father of communal monasticism in Eastern Christianity and he is considered a saint by the traditions of both Eastern and Western Christianity. He is recognised as a Doctor of the Church in the Roman Catholic Church and he is sometimes referred to by the epithet Ouranophantor, revealer of heavenly mysteries. Basil was born into the family of Basil the Elder. His parents were known for their piety and his maternal grandfather was a Christian martyr, executed in the years prior to Constantine Is conversion. His pious widow, Macrina, herself a follower of Gregory Thaumaturgus, raised Basil and his four siblings, Macrina the Younger, Naucratius, Peter of Sebaste, Basil received more formal education in Caesarea Mazaca in Cappadocia around There he met Gregory of Nazianzus, who would become a lifetime friend, together, Basil and Gregory went to Constantinople for further studies, including the lectures of Libanius. The two also spent almost six years in Athens starting around , where met a fellow student who would become the emperor Julian the Apostate. Basil left Athens in , and after travels in Egypt and Syria, he returned to Caesarea, Basils life changed radically after he encountered Eustathius of Sebaste, a charismatic bishop and ascetic. Abandoning his legal and teaching career, Basil devoted his life to God, a letter described his spiritual awakening, After his baptism, Basil traveled in to Palestine, Egypt, Syria and Mesopotamia to study ascetics and monasticism.

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On the Catechising of the Uninstructed. A Treatise on Faith and the Creed. Concerning Faith of Things Not Seen. On the Profit of Believing. On the Good of Marriage. On the Good of Widowhood. Of the Work of Monks. On Care to Be Had for the Dead. On the Morals of the Manichaeans. Concerning Two Souls, Against the Manichaeans. Acts or Disputation Against Fortunatus, the Manichaean. Against the Epistle of Manichaeus Called Fundamental. Concerning the Nature of Good, Against the Manichaeans. On Baptism, Against the Donatists 7 books. A Treatise Concerning the Correction of the Donatists. On the Spirit and the Letter. On Nature and Grace, Against Pelagius. On the Proceedings of Pelagius. On Marriage and Concupiscence 2 books. On the Soul and Its Origin 4 books. A Treatise on Grace and Free Will. Treatise on Rebuke and Grace. A Treatise on the Predestination of the Saints. The Harmony of the Gospels. Ten Homilies on the First Epistle of John. Two Books of Soliloquies. Expositions on the Psalms St. Chrysostom Volumes[edit] Volume IX. Letter to a Young Widow. On the Holy Martyr, S. Concerning Lowliness of Mind. Three Homilies Concerning the Power of Demons. Against Marcionists and Manichaeans. Homily Against Publishing the Errors of the Brethren. On Eutropius, Patrician and Consul. Two Homilies on Eutropius. To Castus, Valerius, Diophantus, Cyriacus. Homilies Concerning the Statues. Homilies on the Gospel of St. Church History from A. Select Writings and Letters Volume V. Letters and Select Works Letters. The Life of Paulus the First Hermit. The Life of S. The Life of Malchus, the Captive Monk. The Dialogue Against the Luciferians. The Perpetual Virginity of Blessed Mary. To Pammachius Against John of Jerusalem. Translations from the Septuagint and Chaldee.

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Chapter 4 : Nicene and Post-Nicene Fathers, Series II, Vol. XIV

Nicene and Post-Nicene Fathers: First Series, Volume IX blog.quintoapp.comstom: On the Priesthood, Ascetic Treatises, Select Homilies and Letters, Homilies on the Statutes.

Expositions on the Psalms St. Chrysostom Volumes Volume IX. Homilies on the Gospel of St. Church History from A. Select Writings and Letters Volume V. The Seven Ecumenical Councils About this collection: The Early Church Fathers is a volume collection of writings from the first years of the Church. These files have the majority of the text printed in the actual books, but the indexes are not included. These writings are not the Bible! This collection of early Christians who wrote are not inspired. They are not part of the Bible. They are absolutely not authoritative in determining doctrine. The Bible is our sole guide. However, these quotes do contain an interesting snapshot of the doctrine early Christians believed after the apostolic age. All quotes are sorted by date. But one final warning. Some of the forgeries are obvious, but for others, we really cannot be sure what is forgery and what is genuine. We host the entire collection of Early Church Fathers Notice this quote: They bear in themselves indubitable proofs of being the production of a later age than that in which Ignatius lived. Neither Eusebius nor Jerome makes the least reference to them; and they are now by common consent set aside as forgeries, which were at various dates, and to serve special purposes, put forth under the name of the celebrated Bishop of Antioch. Having said all this, we hope you enjoy reading the materials here, for at the very least, they do represent real history. The Original authors who wrote about their faith years ago. The translators and editors of these ancient writings: Craigie, John Keith, D. The Interactive Bible and Steve Rudd , for this on-line edition with power search capabilities. Special Hebrew and Greek fonts: In these files you will see Greek and Hebrew text transliterated into the Roman alphabet. To see them Greek and Hebrew in their own alphabets, you should install two public-domain fonts: In Windows 9x, install with the fonts control panel. You can download these fonts for Mac or Windows from this server. Footnote Bug Apparently some of the footnote references are off by a couple in some of the volumes. That is, the actual footnote is a couple of references above the one linked.

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Chapter 7 : Early Church Fathers: Ante-Nicene Fathers, Nicene Fathers, Post-Nicene Fathers

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Chapter 8 : Nicene and Post Nicene Fathers | Revolv

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Chapter 9 : Nicene and Post-Nicene Fathers, First Series by Augustine of Hippo

Early Church Fathers. The Early Church Fathers is a volume collection of writings from the first years of the Church. This collection is divided into three series, Ante-Nicene (ANF), Nicene and Post-Nicene Series I (NPNF1), and Nicene and Post-Nicene Series II (NPNF2).