



Talk IV: Post-Nicene Fathers

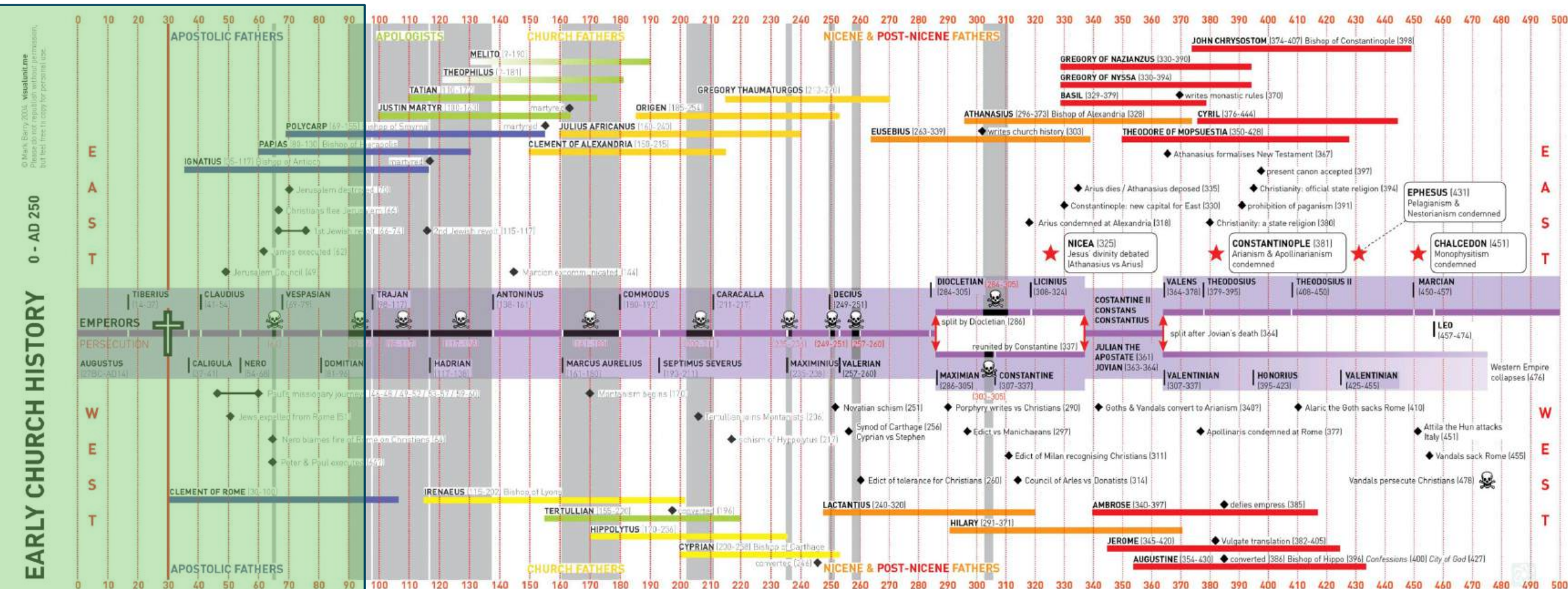
1 Cor 4:15 *“For although you have ten thousand instructors in Christ, yet you have not many fathers. For in Christ Jesus, through the Gospel, I have begotten you.”*

**PATROLOGY V — STS. - CHRYSOSTOM,
AUGUSTINE**

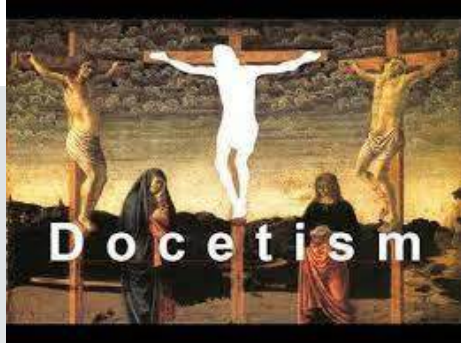
Pre-Servants Program
Ehab Roufail



THE CHURCH FATHERS (300 AD-480 AD)



2. THE SECOND CENTURY - HERESIES



DOCETISM

- Docetic, which comes from the Greek word meaning "to appear." Those who proposed this heresy maintained that Jesus really did not possess, or inhabit a physical body, but only "appeared" to have a body.
- Some of them believed that Simon of Cyrene was crucified instead of Jesus
- Saint Ignatius of Antioch responded to this heresy in his writings.
- Type of Gnosticism



MARCIONISM

- Marcion was the son of a bishop. He moved to Rome around 135 AD where he became known in the church and began to teach.
- Marcion observed differences between the God of Old Testament and the God of Jesus in the NT. His answer was to reject the God of the OT, seeing him as the creator of an evil world. He excluded the entire OT, and included only Paul's letters and Luke's gospel.
- Tertullian and many fathers responded to his heresy



MONTANISM

- Montanus testified that he had experienced an ecstatic visitation of the Paraclete (the Holy Spirit) and, along with two women (Maximilla and Priscilla), had the ability to deliver prophetic messages from God.
- The Montanist message was about close return of Jesus and the apocalyptic end of the world, and encouragement to embrace persecution and martyrdom. Some church leaders were women arguments against this position,
- Extreme Asceticism
- He claimed Jesus will reign for 1000 years on earth

3. THIRD CENTURY - HERESIES



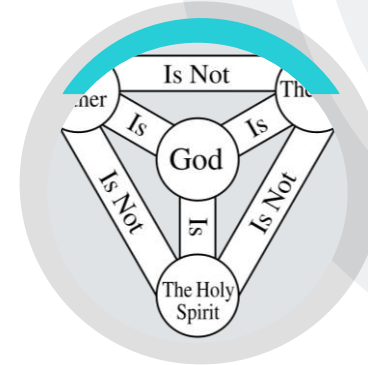
PAUL OF SAMOSATA

- Bishop of Antioch and was supported by Zenobia queen of Palmyra
- He claimed the Jesus was a normal human and was elevated to a God by His baptism.
- He also denied the Holy Spirit as a person of God claiming it's a kind of Godly power
- Excommunicated by Council of Antioch & Dionysius of Alex (14th Pope) wrote against his heresy



NOVATIAN/ DONATISTS

- Bishop of Rome who refused readmission of apostates during the persecutions of the time
- He was excommunicated by a council in Carthage, but his ideas remained and developed into a sect called Donatists in 4th century after the great persecution
- Pope Dionysius of Alex & Bishop Cyprian of Carthage fought his ideas



SABELLIANISM

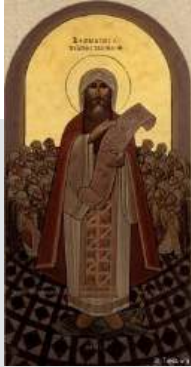
- Libyan priest named Sabellius rejected the idea of three persons of God (Trinity) (Modalism)
- For him, God is described by an analogy: water in its three states of ice, liquid, and steam appear to be different substances, but they all are composed of the same chemical compound. Likewise, God the Father, Christ, and the Holy Spirit appear to be three distinct persons, but they are different manifestations of one solitary God
- Dionysius of Alex & Hippolytus of Rome (apologists)



MANICHAISM

- Found by Mani the Persian as a new religion that blended Gnosticism, Christianity, and the teachings of Persian Magi
- He believed that : all religions are equally valid, two cosmic kingdoms, which included a Kingdom of Light (the Primal God) and the Kingdom of Darkness (Satan). Accepted as prophets: Adam, Noah, Abraham, Zoroaster, Buddha, Jesus, Paul, Mani
- Believed in cycles of life (reincarnation)

3. FOURTH CENTURY - HERESIES



ARIANISM

- Arianism denied the full divinity of Jesus Christ, asserting that he was a created being and not of the same substance (homoousios) as God the Father.
- Instead, they believed that Jesus was the highest and greatest of God's created beings.
- **Response:** The First Council of Nicaea in 325 AD was convened to address this heresy.
- It resulted in the Nicene Creed, which affirmed the orthodox belief in the consubstantiality of the Father and the Son.



APOLLINARIANISM

- Apollinarians believed that while Jesus had a divine nature, his human nature was incomplete, with his divine Logos replacing the human rational soul.
- In essence, they denied the full humanity of Jesus Christ.
- **Response:** The First Council of Constantinople in 381 AD condemned Apollinarianism and affirmed that Jesus Christ was fully human and fully divine.



MACEDONIANISM

- Macedonians, also known as Pneumatomachians, denied the full divinity of the Holy Spirit and believed that the Holy Spirit was a created being or a servant of the Father and the Son.
- **Response:** This heresy was addressed at the First Council of Constantinople in 381 AD, which affirmed the divinity of the Holy Spirit and expanded the Nicene Creed to include a statement about the Holy Spirit.



3. FIFTH CENTURY - HERESIES



NESTORIANISM

- Nestorius argued that Christ consisted of two distinct persons, one divine (the Logos) and one human (Jesus of Nazareth),
- Each with separate wills.
- He rejected the term *Theotokos* ("God-bearer") for Mary, preferring *Christotokos* ("Christ-bearer"), as he did not believe Mary bore the divine nature of God in her womb.
- **Response:** Jesus Christ was one person with one united nature (the *miaphysis*), fully divine and fully human, and that Mary indeed bore God in the flesh.
- St. Cyril's formulation: "one incarnate nature of the Word of God," countering any division between Christ's divinity and humanity



EUTYCHIANISM

- Eutyches, in his attempt to defend against Nestorianism, argued that Christ's human nature was essentially absorbed by His divine nature, leading to a blending that left only one nature—divine—after the Incarnation.
- **Response:** Christ's divine and human natures are united without confusion, change, division, or separation, maintaining a fully complete and perfect divine-human unity.
- This distinct understanding of *miaphysis* set Oriental Orthodoxy apart, especially after Chalcedon.



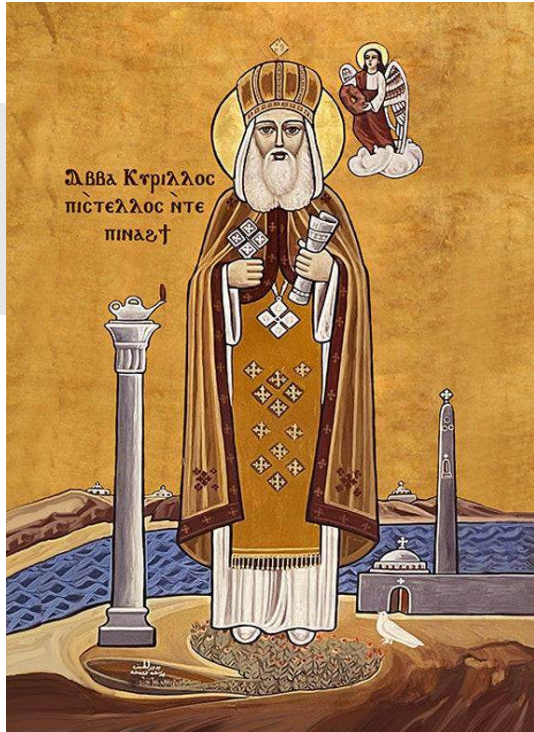
PELAGIANISM

- Pelagius argued that original sin did not taint human nature and that humans could achieve righteousness through their own efforts, without divine grace.
- Pelagius emphasized human free will, claiming that people could choose to live a sinless life solely through their own strength and decision.
- **Response:** The necessity of divine grace for salvation. Although humans retain free will, salvation and sanctification are only possible through the grace of God, a grace that operates through Christ and the Holy Spirit.





4. FIFTH CENTURY



- 431 AD Council of Ephesus
- 433 AD Formula of Union
- 449 AD Second council of Ephesus
- 451 AD Council of Chalcedon
- 452 AD Deposition and Exile of Dioscorus

1. St. John Chrysostom (c. 347-407): John Chrysostom, known as "Golden Mouthed" for his eloquent preaching, served as the Archbishop of Constantinople. He is revered for his sermons and writings, which continue to be highly regarded in the Eastern Orthodox Church.

2. St. Augustine of Hippo (354–430): A profoundly influential theologian and philosopher of the early Church, Augustine served as Bishop of Hippo in North Africa. His seminal works, *Confessions* and *The City of God*, laid crucial groundwork for Western Christian thought on sin, grace, predestination, and the Trinity. His teachings have had a lasting and dominant influence on Catholic theology and Protestant Reformation doctrines.

3. St. Cyril of Alexandria (c. 376–444): One of the most influential theologians in the Oriental tradition, St. Cyril is known for his staunch defense of the doctrine of the Incarnation against Nestorianism. He articulated the miaphysite understanding of Christ's nature in his *Letters* and *Commentary on John*. His emphasis on "*one nature of the Word of God incarnate*" became central to the Coptic, Armenian, and Syriac Orthodox Churches.

4. St. Dioscorus of Alexandria (c. 400–454): The Patriarch of Alexandria after St. Cyril, Dioscorus was a strong defender of Cyril's Christology and opposed the doctrine that was later accepted at the Council of Chalcedon. Dioscorus's leadership helped solidify the miaphysite stance, which holds that Christ's divine and human natures are united in one nature. Dioscorus is considered a saint by the Oriental Orthodox Churches.

5. St. Severus of Antioch (c. 465–538): A leading theologian in the Syriac Orthodox Church, St. Severus is known for his strong Christological writings and his work *The Philalethes* (Lover of Truth). He argued against the two-nature Christology promoted at Chalcedon, advocating for the "*one united nature*" understanding. His works and extensive correspondence are foundational in the Syriac Orthodox Church's Christology.



COUNCILS



NICEA 325 AD

- 318 Church fathers assembled
- Pope Alexandros of Alexandria came with 20 Bishops and a 25 yr old deacon **St. Athanasius**
- **Arian Heresy – That the Son is not equal to the Father and is created and that the Holy Spirit is Created**
- Led to definition of Creed – **“from the Substance of the Father”**
- Date of Easter
- Question of re-baptism of Apostates
- Celibacy of Clergy



CONSTANTINOPLE 381 AD

- 150 Church fathers assembled
- Pope Timothy 22nd Pope of Alexandria presided – notable presence of **St. Cyril of Jerusalem, St. Gregory the Theologian, St. Gregory of Nysa, St. Basil the Great of Caesarea**
- **Macedonian, Apollinarian and Sabellian Heresies** denounced
- **Heresy was that the Holy Spirit is not equal to the Father or the Son and is created**
- Addition to The Creed that Christ is **fully human – “became Man”**
- **“And in the Holy Spirit the life Giver who proceeds form the Father...”**



EPHESUS 431 AD

- 200 Church fathers assembled
- St. Cyril the Great 24th Pope Of Alexandria was presiding along with 50 of his bishops.
- St. Shenouda the Archimandrite was also present
- **Heresy – Nestorius view that St. Mary gave birth only to the Human Jesus, then the Holy Spirit came upon him. So St. Mary is mother of Jesus and not mother of God the Theotokos**





ST. JOHN THE GOLDEN MOUTHED



- **Born in Antioch, Syria (347 AD)**
 - Only son of Sakondos, a wealthy military commander.
 - Mother, Anthosa, was known for her piety and devotion.
- **Earned the Name "Golden Mouth"**
 - Received a top-tier education in eloquence and Greek wisdom.
 - Excelled academically and in virtue while studying in Athens.
 - Later pursued a degree in law.
- **Baptism & Spiritual Turning Point**
 - Baptized at the age of 20.
 - Left his legal studies to join a monastic school.
 - Renounced worldly life to embrace a hermetic community.





ST. JOHN THE GOLDEN MOUTHED



- **Renounced Wealth for Faith**

- At age 20, his father died, leaving him a large inheritance.
- He gave all of his wealth to the poor and needy.

- **Monastic Vision & Calling**

- Joined a hermetic community in the mountains near Antioch.
- A hermit, Ansoynos, had a vision of St. Peter and St. John the Evangelist giving Chrysostom a Bible, symbolizing his future apostolic authority to "bind and loose."
- The vision foretold he would become a pope (patriarch).

- **Rapid Rise in the Church**

- Wrote extensively (homilies, sermons, interpretations) as a young deacon.
- Ordained as a deacon by Patriarch St. Melatius of Antioch.
- Ordained as a priest in 386 AD (age 40) by Patriarch Flavin of Antioch.

- **Elevation to Patriarch of Constantinople**

- Was summoned by Emperor Arcadius after the death of Patriarch Nectarius.
- Consecrated as Patriarch of Constantinople on February 26, 398, by Pope Theophilus of Alexandria.



EarlyChurch.org.uk: [John Chrysostom \(347 - 407\)](#)





ST. JOHN THE GOLDEN MOUTHED

[From Homily 82 on Matthew: On the Eucharistic Mysteries](#)

- *"This Body, even when it is being eaten, is impassible; even when it is being broken, it is whole; even when it is being drunk, it is pure; even when it is being chewed, it is beyond corruption. Why then do you wonder that I make mention of this at the same time that I speak of His coming in glory? For if you have received worthily, you have received your Lord Himself; but if you have received unworthily, you have received your condemnation. For this Body has in itself the power both to save and to destroy.*
- *Consider, beloved, that while the priest stands at the altar, invoking the Holy Spirit, and offering up the tremendous Sacrifice, you who are present are also participating in the tremendous Mysteries. Do you understand how great the things are that He grants to us through them? What an inconceivable benefit it is that we who are clothed in flesh are allowed to receive the Body and Blood of Christ! Not only to receive them but to do so every day if we so wish! For just as if one should mix gold with lead, the lead is assimilated to the gold, so also the Body of the Lord makes him who receives it worthy to be received. Hence it is necessary to approach with much piety and purity, for it is the flesh of our Lord Jesus Christ that we receive.*
- *Reflect also on another marvel. The people who formerly lived before the Law, the Jews who came out of Egypt, who saw so many wonders, who received manna in the desert and drank water from a rock, those people, despite all these visible signs, perished, because their hearts were not right with God. How much more, therefore, ought we to fear, who receive the Body and Blood of Christ, lest we partake unworthily, thereby incurring our own destruction?*





ST. JOHN THE GOLDEN MOUTHED

- For this reason, when you are about to approach the sacred mysteries, be sure to cleanse your conscience from all defilement, for nothing is so great a source of sin as to partake unworthily of the Holy Mysteries. When you see the priest offering the Sacrifice, when you see the Holy Table laid, when you see the Lamb of God immolated, when you hear His voice saying, 'This is My Body,' do not think it is the priest who speaks, but Christ who has transformed these elements. When you hear Him say, 'This is My Blood,' do not think you are drinking mere wine, but the Blood of Him who shed His Blood for all. When you approach, therefore, come with fear and trembling, with a pure conscience, with a sincere heart, with unfeigned faith. For this is the hour when Christ Himself is present, when the angels surround the altar, when the whole assembly of saints is gathered, when heaven and earth meet together.*
- Therefore, let us come forward, beloved, with a burning desire to partake of the sacred Mysteries, not carelessly or indifferently, but with a heart full of love and devotion. Let us come forward to receive the Body and Blood of our Lord, not as a mere formality, but as a sacred act of worship, as a communion with God Himself. For if we approach with the right disposition, we will receive not only forgiveness of sins but also the grace to live a life pleasing to God. But if we approach unworthily, we bring judgment upon ourselves. Let us, therefore, examine ourselves, and so eat of the bread and drink of the cup, that we may partake of the Body and Blood of Christ unto everlasting life."*





ST. JOHN THE GOLDEN MOUTHED

On Scripture and Its Power

- ***"For the waters of the Scriptures are a paradise, having every sort of tree, both of old and new; and they are a fountain ever sparkling, never failing."*** (Source: *Homily 37 on the Gospel of Matthew, §7*)
Chrysostom exalts Scripture as an eternal, life-giving source of wisdom for all matters, both ancient and contemporary.
- ***"But this [ignorance of the Scriptures] is the cause of all evils."*** (Source: *Homily 9 on the Epistle to the Colossians*)
He identifies root cause of sin and error not as malice, but as a simple and tragic neglect of God's word.



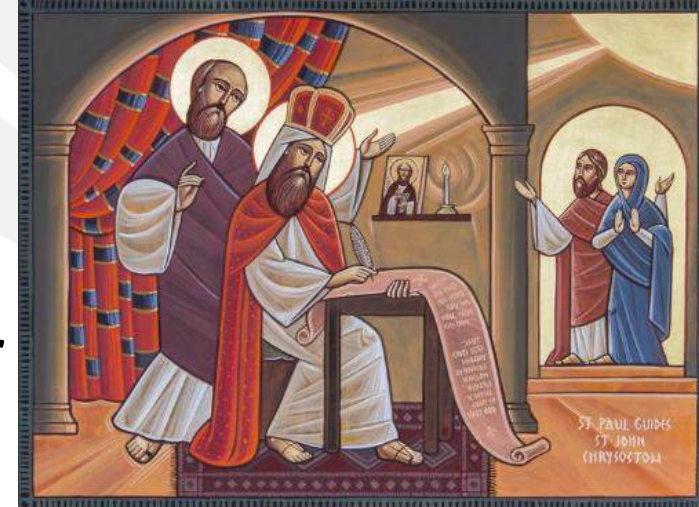


ST. JOHN THE GOLDEN MOUTHED

On Wealth, Poverty, and Almsgiving (A Verbatim Classic)

- ***"Do you want to honor Christ's body? Then do not ignore him when he is naked. Do not pay him homage in the temple clad in silk only to then neglect him outside where he is cold and naked. For he who said, 'This is my body,' is the same who said, 'You saw me hungry and did not feed me,' and 'Whatever you did to the least of these my brothers, you did to me.'... What good is it if the Eucharistic table is overloaded with golden chalices while Christ himself is starving? First, fill the hungry person, and then with what remains you may adorn the altar as well."*** (Source: *Homily 50 on the Gospel of Matthew)

This brilliantly connects authentic worship with social justice, arguing that true devotion to Christ in the Eucharist must be expressed in charity to the poor.





ST. JOHN THE GOLDEN MOUTHED

On the Eucharist

- "You see the Lord, you see his body, you see his blood, that he gives to all, to each one, not only to see, but also to touch, and to eat, and to be filled."

(Source: *Homily on the Treachery of Judas*)

With vivid clarity, he affirms the Real Presence of Christ in the Eucharist, a gift offered tangibly to all believers.

On the Soul and Virtue (The Authentic Bee Quote)

- "For indeed the bee is more honorable than the other animals, not because she labors, but because she labors for others." (Source: *Homily 66 on the Gospel of Matthew*)

This metaphor encapsulates his core ethical teaching: virtue and honor are found not in action alone, but in selfless service for the common good.





ST. JOHN THE GOLDEN MOUTHED

On the Image of God in Man

- "For even that one [the soul] is His image, and so however much it has sinned, it remains an image, having by nature what belongs to the image. For sin is able to disfigure the image, but not to destroy it entirely."

(Source: *Homilies on Genesis, Homily 13*)

This offers profound hope, asserting that human dignity is inherent and indelible, bestowed by God and only marred, not erased, by sin.





ST. AUGUSTINE OF HYPPO

• Early Life & Education (354 AD)

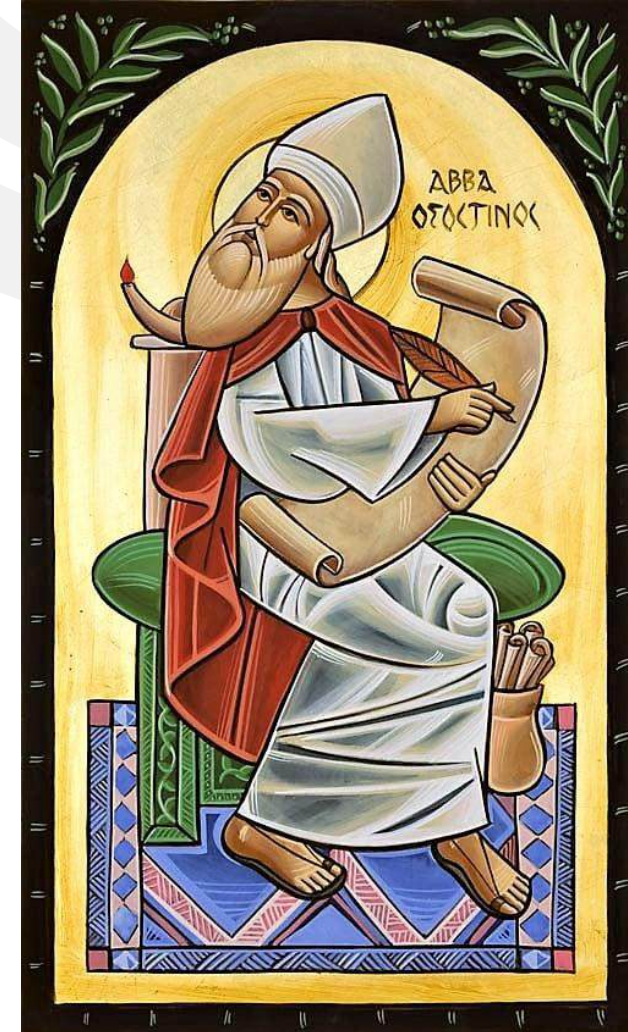
- Born in Tagaste (modern Algeria) to a pagan father, Patricius, and a Christian mother, Monica.
- Marked by intellectual curiosity and a lifestyle he later deemed sinful.
- Studied rhetoric in Carthage and was influenced by Manichaeism.

• Conversion to Christianity (386 AD)

- After a long spiritual search, he converted, influenced by his mother, Monica, and St. Ambrose of Milan.
- His profound internal struggle and conversion are famously detailed in his autobiography, *Confessions*.

• Baptism & Life Change (387 AD)

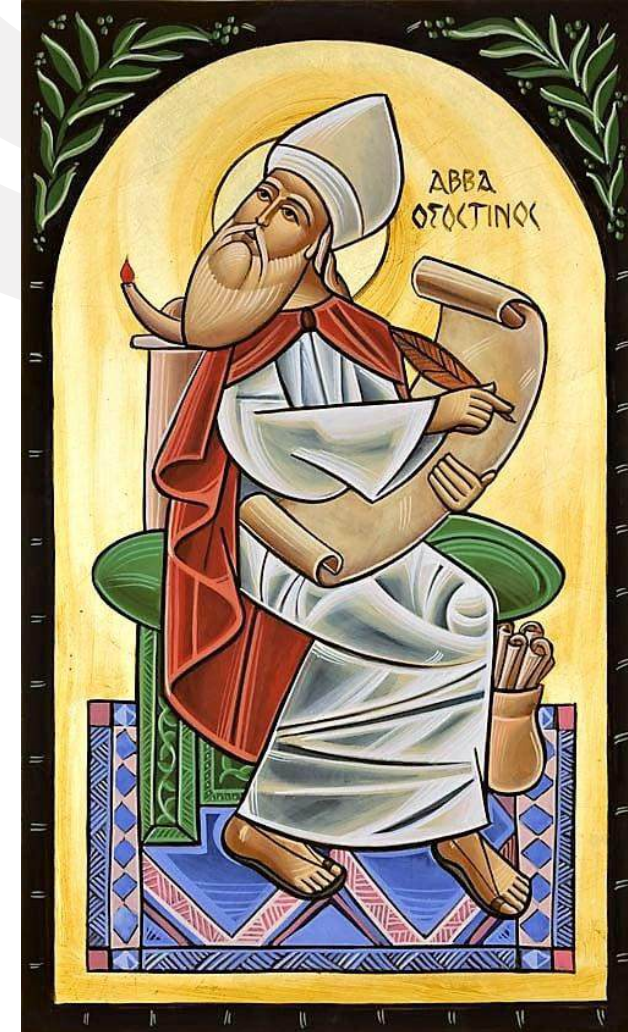
- Baptized by St. Ambrose in Milan.
- This event marked a definitive turning point, committing his life fully to the Christian faith.





ST. AUGUSTINE OF HYPPO

- **Youthful Indulgence**
 - Grew up amidst pagan and philosophical influences.
 - Engaged in hedonistic pursuits: partying, pleasure-seeking, and sensual desires.
- **Struggles with Lust**
 - Openly admitted to sexual immorality.
 - Had a long-term relationship out of wedlock and fathered a son, Adeodatus.
 - Found these experiences ultimately empty and unsatisfying.
- **Peer Pressure & Hedonism**
 - In Carthage, was heavily influenced by peers into a lifestyle of vice.
 - Participated in drinking, games, and other distractions.
- **Philosophical Searching**
 - Explored schools like Manichaeism, a dualistic belief system.
 - Found these teachings confusing and ultimately inadequate.
- **Inner Conflict & Yearning**
 - Felt a constant internal struggle between his desires and a deep longing for truth.
 - Remained unsatisfied and searched for a higher purpose.
- **Pivotal Conversion**
 - Converted to Christianity at age 32.
 - Influenced by his mother Monica's prayers and the teachings of St. Ambrose.
 - Recognized the emptiness of his old life and embraced Christ.





ST. AUGUSTINE OF HYPPO

[Confessions \(Confessiones, c. 397-400\)](#)

•Augustine's spiritual autobiography and one of the first introspective works in history, detailing his journey from a life of sin to faith in Christ. *Confessions* combines personal reflection with theological insights, exploring themes of grace, sin, and God's providence.

[On Christian Doctrine \(De Doctrina Christiana, c. 396-426\)](#)

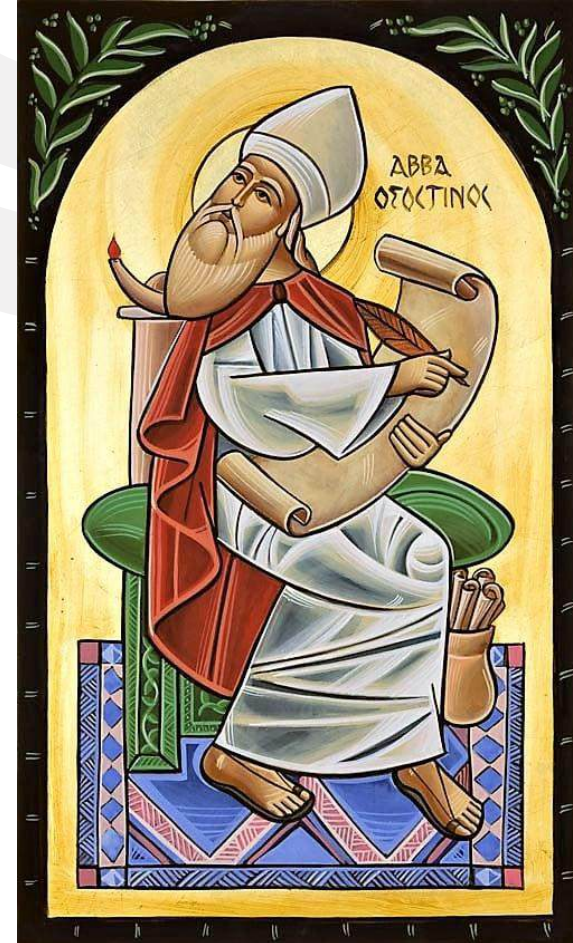
•A foundational work on biblical interpretation and Christian teaching. Augustine provides a guide on understanding Scripture and how to communicate Christian truths effectively, which has influenced homiletics and exegesis in the Western Church.

[On the Trinity \(De Trinitate, c. 399-419\)](#)

•A deep exploration of the nature of the Trinity. Augustine develops an analogy between the Trinity and the human mind (memory, understanding, and will) and provides insights into the relationship between God the Father, Son, and Holy Spirit. This work remains central to Trinitarian theology.

[City of God \(De Civitate Dei, c. 413-426\)](#)

•Written as a response to the sack of Rome in 410, this work contrasts the "City of God" with the "City of Man," examining human history in light of God's eternal plan. It discusses Christian philosophy, politics, and ethics, shaping Christian views on society and history.





ST. AUGUSTINE OF HYPPO

[On Free Will \(*De Libero Arbitrio*, c. 388-395\)](#)

•Augustine addresses the problem of evil and the nature of human freedom, arguing that humans have free will, which, though corrupted by sin, can be redeemed by God's grace. This dialogue contributes to Western concepts of freedom, responsibility, and divine grace.

[On the Literal Meaning of Genesis \(*De Genesi ad Litteram*, c. 401-415\)](#)

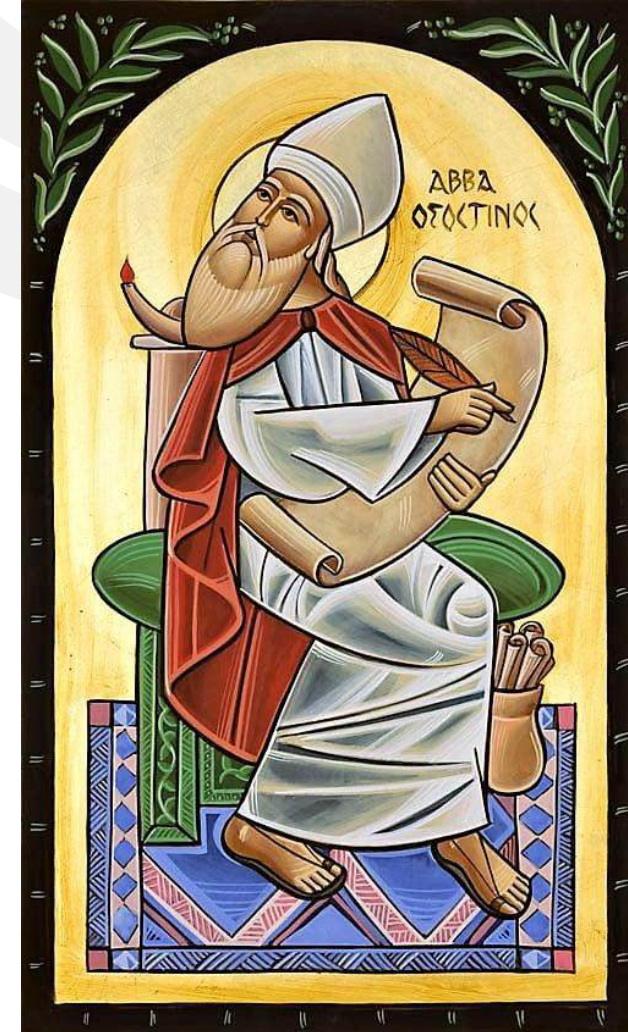
•A comprehensive interpretation of the book of Genesis, balancing a literal and symbolic approach. Augustine emphasizes the harmony of reason and faith in understanding Scripture, influencing later views on the relationship between science and faith.

[Enchiridion on Faith, Hope, and Charity \(*Enchiridion ad Laurentium*, c. 421\)](#)

•A concise summary of Christian doctrine, often called the *Handbook on Faith, Hope, and Love*. Augustine outlines the core tenets of the faith for new converts, serving as a practical guide to Christian living.

[Retractions \(*Retractationes*, c. 426-427\)](#)

•In this retrospective work, Augustine reviews and comments on his earlier writings, clarifying or correcting certain theological positions. It provides unique insight into his intellectual development and his concerns about ensuring accurate doctrine.





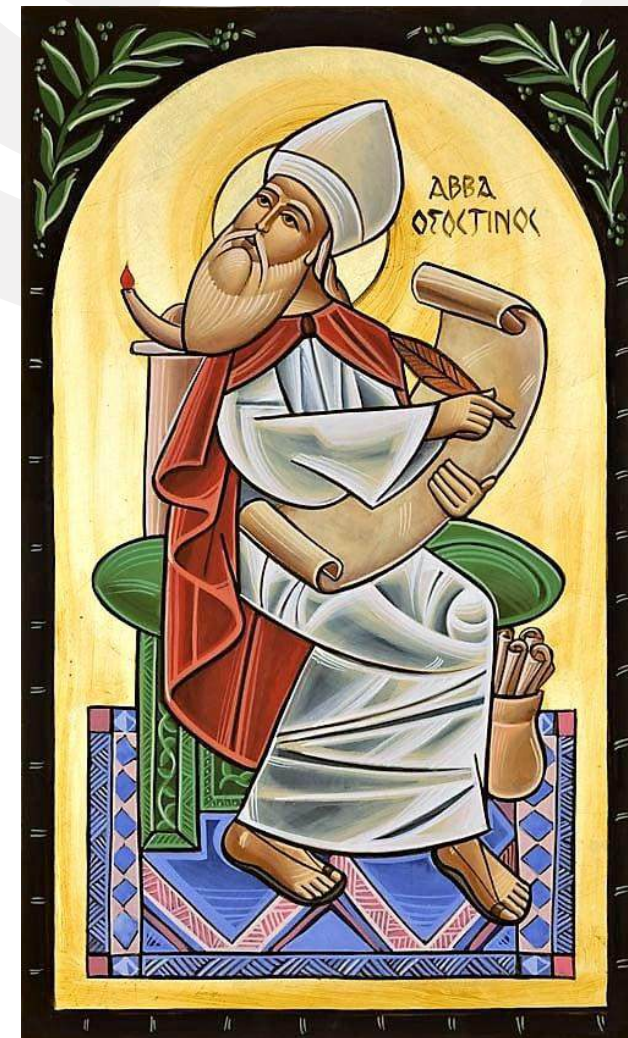
ST. AUGUSTINE OF HYPPO

[Confessions Book 1 Chapter 1:](#)

“Great art Thou, O Lord, and greatly to be praised; great is Thy power, and Thy wisdom infinite. And Thee would man praise; man, but a particle of Thy creation; man, that bears about him his mortality, the witness of his sin, the witness that Thou resistest the proud: yet would man praise Thee; he, but a particle of Thy creation. Thou awakest us to delight in Thy praise; for **Thou madest us for Thyself, and our heart is restless, until it repose in Thee.**

Grant me, Lord, to know and understand which is first, to call on Thee or to praise Thee? and, again, to know Thee or to call on Thee? for who can call on Thee, not knowing Thee? for he that knoweth Thee not, may call on Thee as other than Thou art. Or, is it rather, that we call on Thee that we may know Thee? but how shall they call on Him in whom they have not believed? or how shall they believe without a preacher? and they that seek the Lord shall praise Him: for they that seek shall find Him, and they that find shall praise Him.

I will seek Thee, Lord, by calling on Thee; and will call on Thee, believing in Thee; for to us hast Thou been preached. My faith, Lord, shall call on Thee, which Thou hast given me, wherewith Thou hast inspired me, through the Incarnation of Thy Son, through the ministry of the Preacher.”



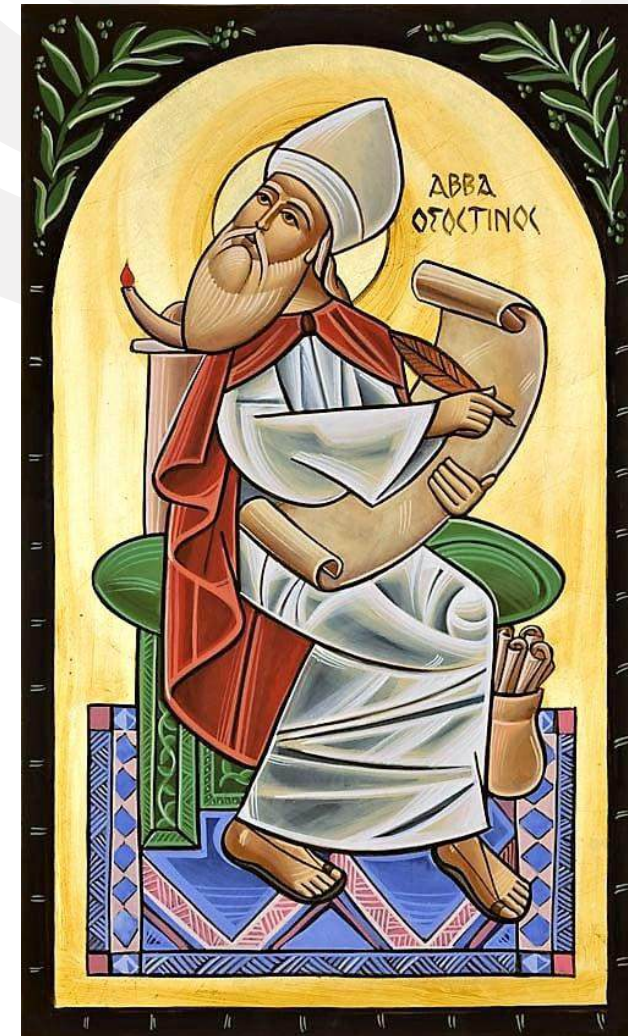


ST. AUGUSTINE OF HYPPO

[Confessions Chapter 10:6](#)

But what is it that I love in loving thee? Not physical beauty, nor the splendour of time, nor the radiance of the light, so pleasant to our eye, nor the sweet melodies of the various kinds of songs, nor the fragrant smell of flowers and ointments and spices; not manna and honey, not the limbs embraced in physical love, it is not these I love when I love my God.

Yet it is true that I love a certain kind of light and sound and fragrance and food and embrace in loving my God, who is the light and sound and fragrance and food and embracement of my inner man, where that light shines into my soul which no place can contain, where time does not snatch away the lovely sound, where no breeze disperses the sweet fragrance, where no eating diminishes the food there provided, and where there is an embrace that no satiety comes to sunder. This is what I love when I love my God.

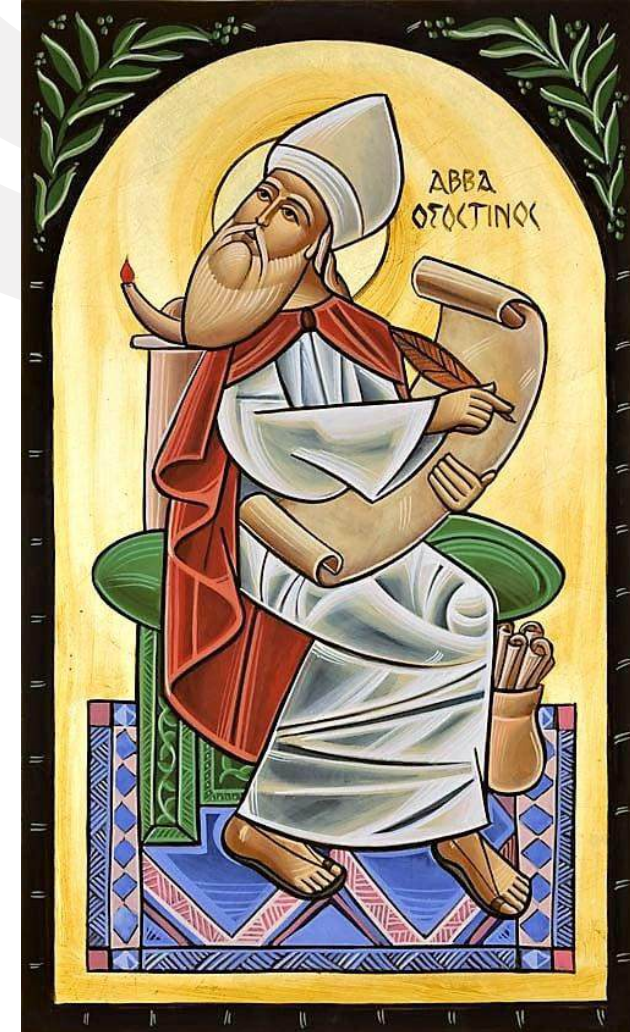




ST. AUGUSTINE OF HYPPO

On God and the Human Heart

- "You have made us for yourself, O Lord, and our heart is restless until it rests in you."
(Source: *Confessions*, Book I, Chapter 1)
 - *This is perhaps his most famous quote, capturing the core of his theology of desire.*
- "Too late have I loved you, O Beauty so ancient and so new, too late have I loved you!"
(Source: *Confessions*, Book X, Chapter 27)
 - *A powerful expression of regret and the overwhelming joy of finding God.*





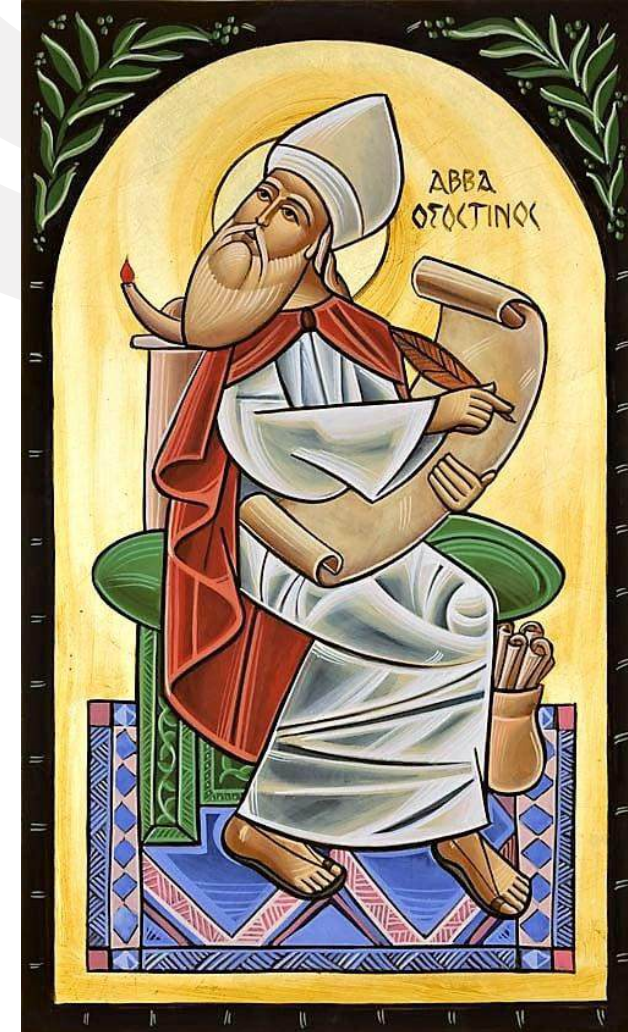
ST. AUGUSTINE OF HYPPO

On Grace and Salvation

- "Command what you will, and grant what you command."

(Source: *Confessions*, Book X, Chapter 29, 40)

- *A succinct summary of his theology of divine grace: God gives the command to be holy, but also gives the grace necessary to fulfil it.*
- "Indeed, man wishes to be happy even when he so lives as to make happiness impossible."
(Source: *Confessions*, Book X, Chapter 20, 29)
 - *A deep insight into the human condition and our self-defeating pursuit of happiness in sin.*





ST. AUGUSTINE OF HYPPO

On the Nature of Evil

- "For evil has no positive nature; but the loss of good has received the name 'evil.'"

(Source: *The Enchiridion on Faith, Hope, and Love*, Chapter 4, Section 11)

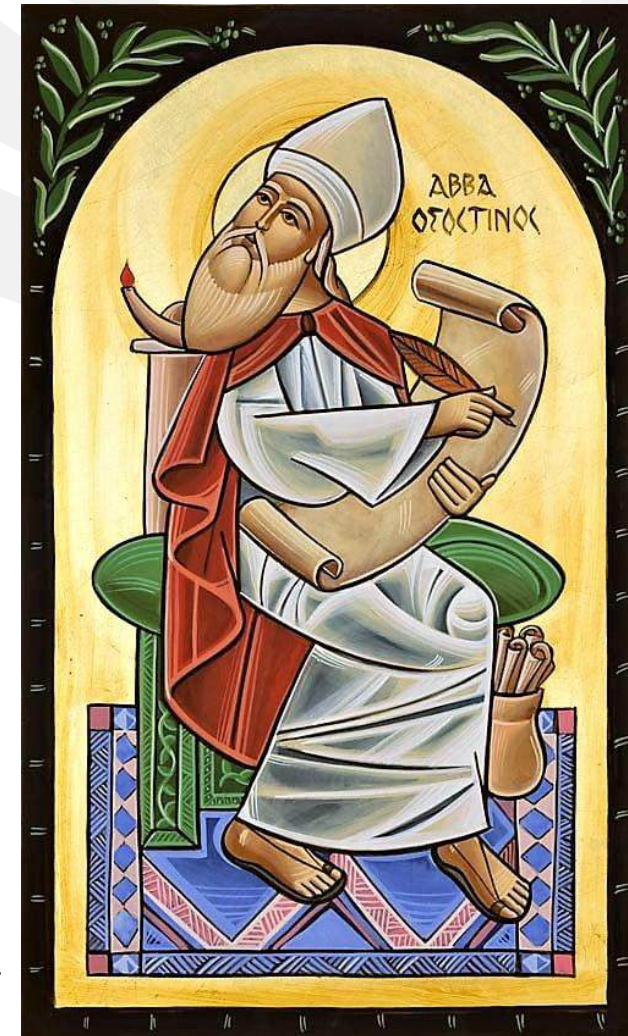
- *A foundational definition of evil as not a substance itself, but a privation or absence of good.*

On Time and Eternity

- "What then is time? If no one asks me, I know what it is. If I wish to explain it to him who asks, I do not know."

(Source: *Confessions*, Book XI, Chapter 14)

- *A famously philosophical and humble admission of the difficulty in defining a fundamental human experience.*





ST. AUGUSTINE OF HYPPO

On the Church and Community

- "He who does not have the Church as his mother, cannot have God as his Father."

(Source: *On the Unity of the Church*, Chapter 6)

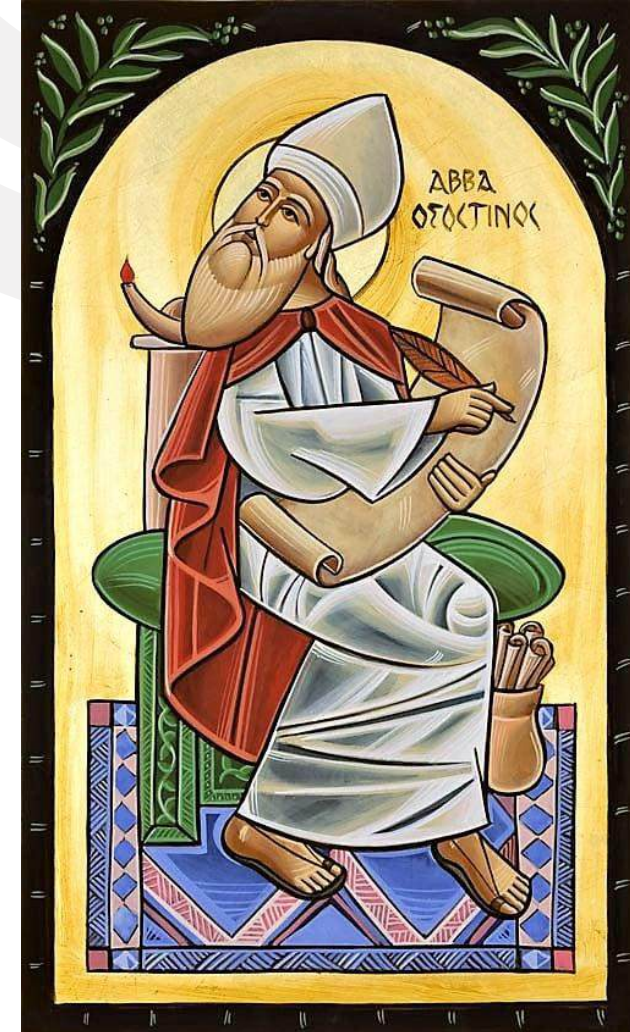
- *A strong statement on the necessity of the Christian community for salvation.*

On Scripture

- "The New Testament is hidden in the Old; the Old Testament is made manifest in the New."

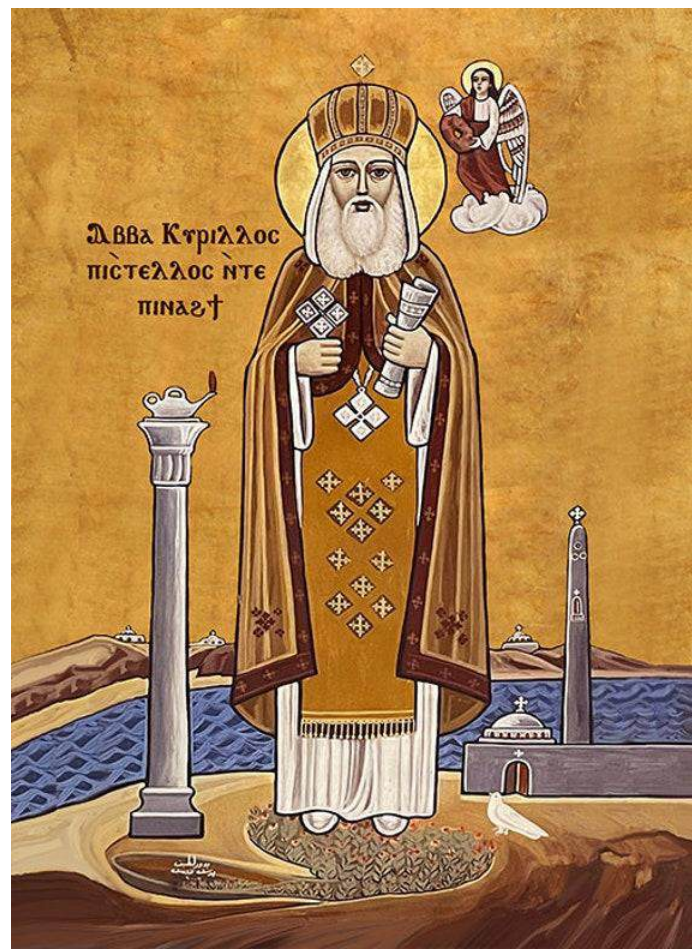
(Source: *Questions on the Heptateuch*, 2.73)

- *A key to understanding Christian interpretation of the Bible, highlighting the unity of the two testaments.*





NEXT TIME...



St. Cyril the Great



St. Dioscorus



St. Severus

