

# CHRONOLOGY OF SELECTED EARLY CHRISTIAN AUTHORS

0~100      200      300      400      500      600      700      800      900      1000      1100      1200      1300      1400      1500      1600      1700      1800

Prof. Jaroslav Skira (September 9, 2003)

<p>Paul (50s)   <i>New Testament Period</i></p> <p>Mark - Matthew - John  </p> <p>Didachē (70-100) / Hermas (late 1st)   <i>Apostolic (c. 1st-2nd century)</i></p> <p>Clement of Rome (96-)</p> <p>Ignatius (35-107)</p> <p>Athenagoras (2nd)</p> <p>Tatian (b.120)</p> <p>    Theophilus (late 2<sup>nd</sup>)</p> <p>    Polycarp (-156)   <i>Apologists &amp; Martyrs (c.2nd - 3rd centuries)</i></p> <p>    Justin Martyr (c.150-155)</p> <p>    Irenaeus (177-203)</p> <p>    Perpetua &amp; Felicity (+203)</p> <p>    Tertullian (160-225)</p> <p>    Melito of Sardis (+c.190)</p> <p>    Hippolytus (170-236)</p> <p>    Clement of Alexandria (150-215)</p> <p>    Origen of Alexandria (165-255)</p> <p>    Cyprian of Carthage (d.258)</p> <p>Novatian (d.257)</p> <p>    Gregory Thaumaturgos (213-270)</p> <p>    Paul of Samosata (c.3rd)</p> <p>    Arius (250-336)</p> <p>    Athanasius of Alexandria (295-373)   <i>The Golden Age (c.4th- to early 5th centuries)</i></p> <p>        <b>NICEA (325)</b>   <i>homoousios with Father</i></p> <p>        Eusebius of Caesarea (265-340)</p> <p>        Methodius of Olympus (d.311)</p> <p>        <b>CONSTANTINOPLE I (381)</b>   <i>ousia &amp; prosopon/hypostasis (3 in 1); Spirit is "homoousios"</i></p> <p>        Gregory Nazianzus (329-390)   <i>Cappadocians</i></p> <p>        Basil Great (329-379) &amp; Macrina</p> <p>        Gregory Nyssa (335-394)</p> <p>        Hilary of Poitiers (315-366)</p> <p>        Ambrose of Milan (339-397)</p> <p>        Jerome of Stridon (347-420)</p> <p>        Augustine of Hippo (354-430)</p> <p>        Cyril of Jerusalem (315-386)</p> <p>        John Chrysostom (344-407)</p> <p>        <b>EPHESUS (431)</b>   <i>communicatio idiomatum; Theotokos; homoousios with human nature</i></p> <p>        Nestorius (d.451)</p> <p>        <b>CHALCEDON (451)</b>   <i>homoousios: no change, confusion, mixture, separation of natures</i></p> <p>        Leo the Great (440-461)</p> <p>        Cyril of Alexandria (d.444)</p> <p>        Eutyches (378-454)</p> <p>    Theodore of Mopsuestia (350-428)</p> <p>    Pseudo-Dionysius (d.480)</p> <p>        <b>CONSTANTINOPLE II (553)</b>   <i>re-iterated Ephesus / Chalcedon</i></p> <p>        Gregory the Great (+604)</p> <p>        Maximus the Confessor (580-662)  </p> <p>            <b>CONSTANTINOPLE III (680)</b>   <i>two wills (v.s. monothelism)</i></p> <p>            <b>NICEA II (787)</b>   <i>icons permitted &amp; x-bgical justification (v.s. iconoclasm)</i></p> <p>            John of Damascus (676-749)  </p> <p>            Theodore the Studite (759-826)  </p>	<p><b>Doctors of the Church:</b></p> <p>Basil the Great   Ecumenical Doctors</p> <p>Gregory Nazianzus  </p> <p>John Chrysostom  </p> <p>Athanasius the Great - John Damascus - Jerome</p> <p>Augustine - Gregory the Great - Ambrose of Milan</p> <p><b>Syriac Authors</b></p> <p>Bardaisan of Edessa (154-222)</p> <p>Jacob of Nisibi (early 4th)</p> <p>Aphrahat of Persia (320-380)</p> <p>Ephraem Syrus (306-373)</p>	
<p>Post-9th: Photios the Great (810-893) / Symeon New Theologian (949-1022) / Thom. Aquinas (1224-74) / Gregory Palamas (1296-1359) / Nicholas Cabasilas (1310-95)</p>		