**Athanasius Lecture Notes**

298-373

Before 20, writes On the Incarnation

 Against Arianaism

 The relat between Christ and God is eternal, not temporal. Christ is therefore God.

 uphold the teaching that Christ is consubstantial (homoousios) with the Father, and not merely a creature, as the Arians proclaimed.

 Hx of Arianism and its persistence

Dn at Nicea 1

 Accompanied Alexander of Alexandria

 The [Coptic church](http://orthodoxwiki.org/Church_of_Alexandria_%28Coptic%29) maintains a tradition that Athanasius was the main author of the Nicene Creed, and has therefore given him the title of *Defender of the Faith*.

328 become Bp of Alexandria

 Commentary on Titles of the patriarchs of Orthodoxy.

a position which he held for 45 years, 16 of which he spent in exile

Exiled when Arian Emperors were in charge

Spent time with Desert Fathers

 Wrote Biography of Anthony the Great

Easter Letter gave exact definition of 27 books of the NT.

5. Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.

6. These are fountains of salvation, that they who thirst may be satisfied with the living words they contain. In these alone is proclaimed the doctrine of godliness. Let no man add to these, neither let him take ought from these. For concerning these the Lord put to shame the Sadducees, and said, ‘Ye do err, not knowing the Scriptures.’ And He reproved the Jews, saying, ‘Search the Scriptures, for these are they that testify of Me.’

Introduced 40 day lent to Egyptians in 337

Julian the Apostate Reigned 361-363. “Since the persecution of Christians by past Roman Emperors had seemingly only strengthened Christianity, many of Julian's actions were designed to harass and undermine the ability of Christians to organize resistance to the re-establishment of paganism in the empire.[[98]](https://en.wikipedia.org/wiki/Julian_%28emperor%29#cite_note-Persecution-98) Julian's preference for a non-Christian and non-philosophical view of Iamblichus' theurgy seems to have convinced him that it was right to outlaw the practice of the Christian view of theurgy and demand the suppression of the Christian set of Mysteries (wiki).”

 Julian “began a persecution against Christians, his wrath first fell upon St Athanasius, whom he considered a great pillar of Orthodoxy. Julian intended to kill the saint in order to strike Christianity a grievous blow, but he soon perished himself (OCA).”

To His All Holiness, **BARTHOLOMEW,** Archbishop of Constantinople, New Rome and Ecumenical Patriarch: **Many Years!**

To His Beatitude, **THEODOROS,** Pope and Patriarch of Alexandria and All Africa: **Many**Years!

To His Beatitude, **JOHN,** Patriarch of Antioch and All the East: **Many Years!**

To His Beatitude, **THEOPHILUS,** Patriarch of the Holy City of Jerusalem and All Palestine: **Many Years!**

To His Holiness, **KIRILL,** Patriarch of Moscow and All Russia: **Many Years!**

To His Holiness, **ILIA,** Catholicos and Patriarch of All Georgia: **Many Years!**

To His Holiness, **IRINEJ,** Patriarch of Serbia: **Many Years!**

To His Beatitude, **DANIEL,** Patriarch of Romania: **Many Years!**

To His Holiness, **NEOFIT,** Patriarch of Bulgaria: **Many Years!**

To His Beatitude, **CHRYSOSTOMOS,** Archbishop of New Justiniana and All Cyprus: Many Years!

To His Beatitude, **IERONYMOS,** Archbishop of Athens and All Greece: **Many Years!**

To His Beatitude, **ANASTASIOS,** Archbishop of Tirana and All Albania: **Many Years!**

To His Beatitude, **SAWA,** Metropolitan of Warsaw and All Poland: **Many Years!**

To His Beatitude, **RASTISLAV,** Metropolitan of the Czech Lands and Slovakia: **Many Years!**

To His Beatitude, **TIKHON,** Archbishop of Washington, Metropolitan of All America and Canada: **Many Years!**

To all Orthodox Metropolitans, Archbishops, and Bishops: **Many Years!**

To all Orthodox Christians: **Many Years!**

Periods of Exile:

 First 7-11-335 to 11-22-337, Trier, Germany

 Second 4-16-339 to 10-21-346, in Rome

 Third 2-356 to 2-21-362, in the Egyptian Desert

 Fourth 10-4-362 to 2-14-364, in the Egyptian Desert

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| 0-24 | Encyclical Letter of Alexander concerning the Deposition of Arius *[possibly authored by Athanasius]* |
| 326-328 ? | Against the Pagans/Gentiles/Nations *[see* [*note*](http://www.fourthcentury.com/athanasius-chart/#note%201) *for other possible dates.]* |
| 326-328 ? | On the Incarnation (of the Word) *[see* [*note*](http://www.fourthcentury.com/athanasius-chart/#note%201) *for other possible dates.]* |
| 329-373 | Festal Letters *[written annually at Easter]* |
| 337-339 ? | (First) Letter to Virgins *[Coptic]* |
| 339-340 | Encyclical Letter / Circular Letter |
| 337-345? | Orations against the Arians |
| 337-345? | Letter to Serapion, on the death of Arius *[or later, see 356]* |
| pre 342340? | Homily on Matthew 11:27On “All things were delivered…” |
| 343-344 | Letter to the Clergy of Alexandria (and the Parembola) |
| 343-344 | Letter to the Mareotis (from Sardica)Letter to the Clergy of the Mareotis |
| 350-356 | On the Council of Nicaea,(On the) Defense of the Nicene DefinitionDefense of the Nicene Council |
| 353-357? | Defense before Constantius *[probably composed in stages over several years.]* |
| 354 | Letter to Ammoun/Amun |
| 354/359? | Defense of DionysiusOn the Opinion of Dionysius |
| 354-355 | Letter to Dracontius |
| 356 | Letter to the Bishops of Egypt and Libya |
| 356-62 | Life of Anthony |
| 356-360? | Letter to Serapion, on the death of Arius *[or earlier, see 337]* |
| 357 | Defense against the Arians  *[this work excerpts many documents from 328-347]* |
| 357-358 | Defense of His Flight |
| 357-358 | History of the Arians |
| 358-360 | (First) Letter to Monks |
| 359-360 | Letters to Serapion on the Holy Spirit |
| 359-362 | On the Councils/Synods of Ariminum and Seleucia [the bulk composed in 359 with a few later additions. |
| pre- 360 | (Second) Letter to Monks |
| 362 | Synodal Letter to the People of AntiochTome to the People of Antioch *[not written by Athanasius* per se*, but by a Synod over which he presided]* |
| 363 | Letter of Jovian to Athanasius |
| 363 | Letter to Jovian |
| 363 | Petitions of the Arians to Jovian at Antioch |
| 363 | First Letter to Orsisius/Horsisius |
| 364summer | Second Letter to Orsisius/Horsisius |
| post 365 | Letter to Diodorus *[Fragmentary]* |
| 369 | Letter to the Bishops of Africa *[authorship has been questioned – cf. Gwynn, p. 15, note 12]* |
| 370-371 | Letter to Rufinianus |
| 370 | Letter to Epictetus |
| c. 370 | Commentary on the Psalms |
| c. 370? | Narration/Report of Athanasius to Ammon concerning his flight. |
| 370-371 | Letter to Adelphium |
| 370-371 | Letter to Maximinus |
| c. 372 | Letter to John and Antiochus |
| c. 372 | Letter to Palladius |

**On the Incarnation:** Constitutes the first classic work of developed Orthodox theology. In the first part, Athanasius attacks several pagan practices and beliefs. The second part presents teachings on the redemption, as well as the belief that the Son of God, the eternal Word through whom God created the world, entered that world in human form to lead men back into the harmony from which they had earlier fallen away.

**Life of St Anthony:** it played an important role in the spreading of the ascetic ideal in Eastern and Western Christianity.Depicting Anthony as a holy man who through his existence in a primordial landscape has an absolute connection to the divine truth

**Defense of His Flight:** The Apology is on the duty of Christians under persecution. He felt called upon to defend his conduct in retreating `until the tyranny be overpast.' Rashness must be avoided, and its presumption in forestalling the time appointed by Providence for our death. But neither must that time be evaded. When our end must come, we must face it quietly.