

EARLY HYMNS: PHOS HILARON

O Radiant Light O sun divine of God the Father's deathless face,
O image of the light sublime that fills the heavenly dwelling place.
O Son of God the source of light praise is your due by night and day
Our happy lips must raise the strain of your esteemed and splendid name.
Lord Jesus Christ as daylight fades, as shine the lights of eventide
We praise the Father with the Son, the Spirit blest and with them One.

GNOSTIC CLAIMS

- Various levels of divinity
- World as entrapment
- Creator as evil
- Jesus as liberator

IRENAEUS OF LYONS

- Creation the work of God, distinct from God
- Creation through the Son and the Spirit
- Goodness of creation
- Humanity as bodily
- Goodness of the world revealed in the Incarnation
- Salvation as the redemption of the physical world
- Historical redemption

EARLY CHRISTIAN ART

- Emphasis on commemorating death
- Emphasis on art

ORIGEN OF ALEXANDRIA

- Eternal creation in the Logos
- Temporal creation of the material world
- Apocatastasis

ARIUS / ARIANISM

- There is only one God. Anything other than God is a creature.
- God could not engage with matter
- Creation must be through an instrument, which is above material creation but still not God
- The Father is infinitely greater than the Son; the Son is infinitely greater than the Spirit.

ATHANASIUS

- Creation is the work of God himself, in the Son, through the Spirit
- The Incarnation shows the goodness of the world

BASIL OF CAESAREA

- God is infinitely greater than creation
- The Holy Spirit
- Monastic Life
- The Church and its liturgy show the perfection of creation

GREGORY NAZIANZEN

Gregory argues in *Oration 28*, sections 8-10, that God cannot be understood to be located somewhere. If, as Scripture says, he fills the universe, this cannot mean that he is somehow spread out. Creatures cannot be said to contain some of God. Nor can God's presence be quantified (28.8). Further, God cannot be said to be contained by the universe (28.10). God cannot be located in some space, since then the universe would be said to be of some similar nature to God, and some parts of the universe physically closer to God than others or some parts of the universe containing more of God than others. (28.10).

MACARIAN HOMILIES

- Progress in Holiness
 - Indwelling of the Spirit
 - Importance of the body
 - Role of the heart
 - Spiritual senses
 - Incompleteness of the person without God

AUGUSTINE

- Augustine, *Confessions*, 12.7
- Augustine, *City of God*, 11.6
- Time and creation
- God's relationship to creation
- Our proper relationship to the world

DIONYSIUS THE AREOPAGITE

- Transformation of neoplatonism
- Value of creation
- Mediation of the divine presence
- Angels, sacraments, humans
- Perfection of creation in the Church
- Analogy / vocation of each person
- Eternal value of diversity and uniqueness

MAXIMUS THE CONFESSOR

- Christ is the center of the cosmos
- Logoi in the logos
- Nature and perfection
- Humanity as microcosm and mediator
- Liturgy