Given the proximity of Christmas to the Jewish celebration of Hanukkah, as well as their common emphasis on light and God's presence in our midst, in the Western world the minor Jewish holiday with simple rituals has often been overshadowed in importance with competition with this popular Christian feast. In many places this Christian liturgical feast and cycle has also fulfilled. Advent wreaths (on which a lit candle is placed after each of the four Advent Sundays) easily convey the paraliturgical practices of the Advent and Christmas seasons have for centuries subtly and inadvertently liturgical and commercialising effect on Hanukkah. Regrettably, some of the beautiful liturgical and paraliturgical practices of the Advent and Christmas season have for centuries subtly and inadvertently liturgical and commercialising effect on Hanukkah. Regrettably, some of the beautiful liturgical and paraliturgical practices of the Advent and Christmas seasons have for centuries subtly and inadvertently liturgical and commercialising effect on Hanukkah. Regrettably, some of the beautiful liturgical and paraliturgical practices of the Advent and Christmas seasons have for centuries subtly and inadvertently liturgical and commercialising effect on Hanukkah. Regrettably, some of the beautiful liturgical and paraliturgical practices of the Advent and Christmas seasons have for centuries subtly and inadvertently liturgical and commercialising effect on Hanukkah. Regrettably, some of the beautiful liturgical and paraliturgical practices of the Advent and Christmas seasons have for centuries subtly and inadvertently liturgical and commercialising effect on Hanukkah. Regrettably, some of the beautiful liturgical and paraliturgical practices of the Advent and Christmas seasons have for centuries subtly and inadvertently liturgical and commercialising effect on Hanukkah. Regrettably, some of the beautiful liturgical and paraliturgical practices of the Advent and Christmas seasons have for centuries subtly and inadvertently liturgical and commercialising effect on Hanukkah. Regrettably, some of the beautiful liturgical and paraliturgical practices of the Advent and Christmas seasons have for centuries subtly and inadvertent...
Church Fathers

The Fathers (Latin patron) use the early Christian centuries as a basis for the apocryphal age of Church history, lasting from the end of the first century to the early Middle Ages, and to the patriarchal literature, the main body of Christian texts from these years. Their localities include all the principal centers of Jewish population in antiquity. Their languages were also used by contemporary Jews, and their writings form a rich and debated source for knowledge of Jewish history, Jewish-Christia

Amidst the Gospel writers, only Matthew uses the term "kibbeidos" (on this rock I will build my church, 16:18), which Romans Catholic theologians interpreted institutionally, taking Peter as the first pope, through whom God transmits teaching authority (Lat. episcopos) via papal succession. As an ecclesiastical polity developed which was unknown in Judaism, the meaning of Church' began to diverge from that of synagogue. For example, the Roman Catholic Church is led by bishops (Gk episkopoi), of whom the bishop of Rome is the first among equals. Protestantism also emphasizes Matt. 16:18, but the focus is on faith, which is conveyed as a gift of grace to the whole community, leading to a more communal polity — church are organized by the community to serve sacramental, teaching and leadership functions on their behalf, suggesting perhaps that the 'Church', as a non-hierarchical, communal polity of gentiles carry different degrees of authority.

In the Church the name 'Fathers' has designated early teachers whose writings form an authoritative statement of doctrine; but pastoral literature when viewed broadly is commonly taken to include authors, like Origen, whose authority has been doubted; writings from communities that have been judged heretical, notably Gnostics, Arians and Donatists; and acts of the martyrs, early lives of saints, and early texts of Byrge and church law. Prior and fundamental to this literature were the Old Testament, studied by the Fathers usually in the Septuagint and other translations, and the New Testament; both were read together with many related apocrypha, partly Jewish, partly amplified or composed by Christians. The Church also transmitted and translated the Greek biblical, historical and philosophical works of the first-century CE Jewish authors Philo and Josephus. There was some knowledge of pre-Hellenistic Jewish biblical exegesis, preserved mainly through the papyrus Alexander Polyhistor (c.105–40 BCE) in Clement of Alexandria (c.150–c.215) and Eusebios. Palestinian biblical allegory as adapted in Latin sermons by Ambrose (340–398) and Jerome's return from Manichaeism to orthodoxy. Contributors to patristic literature range from Clement of Rome (fl. c.90 CE) to Isidore of Seville in the west and to John of Damascus (c.675–749 CE) and in the east. Many Fathers were bishops, but important works come from teachers of lower clerical rank, notably Origen and Jerome, and there are a few lay authors, for example (probably) Julius Africanus in late-second-century Judaism and the Latin church poet Prudentius (348–410 CE) in Gaul.

This literature is in the three main Christian languages of the Roman Empire: Greek in both east and west in the second and early third centuries, Latin in the west from the second century onwards, and Greek with Syriac (a dialect of Aramaic) in the eastern Roman provinces and over the border. In the later patriarchic age the languages of the eastern Church also include Armenian, Coptic and Ethiopic. The forms of the literature need not have aspired Allen to contemporary Jewish, for the books follow literary models attested in earlier Jewish writing (Hebrew, Aramaic or Greek), including biblical commentary, homilies, Church orders (comparable with the Qumran rule literature; see Dead Sea Scrolls), hymns and prayers. Apologetic, doctrinal and historical treatises develop Greek models already used by Philo and Josephus.

The light shed by this literature on the Jews in antiquity touches notable events, including the uprisings of the years 115–17 and 132–5 and the fifth-century expulsion of Alexandrian Jews, and aspects of communal life, as in Origen on the Jewish ethic in Judges or Sybase and of Cyril's (c.370–c.444) on Jewish mariners. Impressions of Jews and Judaism also abound in apocrypha and many texts. The value of patristic sources was shown by such historians of the Jews as J. Juster (c.1886–1916), L. Lucas (1872–1914), and K. Kaufmann (1899–1931).

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