

to keep the history updated. His additions consisted largely of polemical and historical affairs. He exchanged letters with Augustine, whose views on theology were his own, and often spoke with heat on points of which he was not sure. Augustine's calm and reasoned responses marked with a kindly attitude towards Jerome is one of the happier pictures of the time. Jerome produced a number of commentaries (Daniel and Galatians being better known) and a biographical account of THE LIVES OF ILLUSTRIOUS MEN. I have always admired him for including his own life in this work...the last of the collection.

The firmness, outspokenness, and forcefulness of Jerome often drove people from him. He was a great debater who seldom lost a fight but often lost the people. His views are thoroughly orthodox and he was a leader of the essentialist thinking. He is, however, something of an example that vinegar draws less flies than sugar. Among other things he is a literary witness to the Hexapla which he examined critically in Alexandria.

Leo the Great (400-461, Bishop of Rome 440-461)

No doubt one of the five greatest bishops Rome ever saw, Leo is marked with efficiency and downright stubborn determination to achieve the ends he thinks are best for the church. Born about 400, Leo served as a deacon early in life and involved his entire life in the church. He was one of the finest administrators and, if not an original thinker, was able to consolidate gains and studies for the benefit of others.

In his teaching he strongly maintained the primacy of Peter and claimed the Roman Bishop to be the successor to Peter's authority. His support for Valentinian III led to the emperor's proclamation that all of the clergy of the west should be subject to the Bishop of Rome and this was an important enactment. Some think Leo wrote it and Valentinian just passed it on. It is not an impossible idea.

His influence in the monophysite problem was great and his written declaration on the Person of Christ (the natures) is the one that stands in the church as the best expression of orthodoxy on the subject yet today. He was not pleased that the Council of Chalcedon placed the Bishop of Rome on a par with the