LESSON 6

DOCTRINAL ISSUES AND CHURCH COUNCILS

Introduction

The third, fourth, and fifth centuries were marked by numerous synods and councils which debated doctrinal questions. Third-century persecution gave rise to the controversial question of whether apostates could be forgiven and restored to church fellowship. The controversy was renewed in the fourth century by strict churchmen who protested the corruption in the churches. In the third century, Christianity was combined with Zoroastrianism to form a new faith which became known as Manichaeism. This movement attracted many prominent people in Italy and North Africa.

The primary doctrinal issues which arose during this period concerned the relation of Christ to the Father and the nature of the person of Christ. Christianity began to reach people who were trained in philosophy, and they were not satisfied to leave the questions unanswered regarding the nature of Christ and His relation to the Father.

The Trinitarian controversy dominated theological developments in the fourth century. The Bible sets forth clearly that there is only one God; however, the New Testament apostles attributed divinity to Jesus Christ. How can there be one God when both the Father and the Son are spoken of as divine, and yet they are distinct persons? The fifth century discussion centred in the question of the relation of the human and the divine natures in the one person Jesus Christ. Many answers were given to these questions before a satisfactory solution was agreed upon by the Church.

The Novatian Schism

By the middle of the third century, the Roman congregation had forty presbyters, seven deacons, seven sub-deacons, forty-two acolytes, besides exorcists, readers, janitors, and an "innumerable multitude of people." The membership has been estimated at 50, 000. The discipline of the church had become lax and had resulted in the entrance of many who became apostates during the Decian persecution. Until after 220, the penalty for idolatry, adultery, fornication, and murder had been excommunication without hope of restoration. Tertullian included blasphemy, false witness, and fraud. Since he believed that post-baptismal sins were unforgivable, he taught that no one should be baptized who was not in a position to guard his life with the greatest care from the moment of his baptism. Tertullian's Stoic concept of the material nature of spirit (the unity of matter and spirit) resulted in his teaching that baptism washed away previous sins.

Callistus, bishop of Rome (about 217), taught that no sin is unforgivable if the sinner is contrite. He taught that a church is like a field which has both wheat and tares. After the cessation of the Decian persecution (March, 251), Cornelius was elected bishop of the Roman church by a majority of the presbyters. However, he was opposed by Novatian because he was prepared to permit the restoration of the lapsed. Novatian was recognized as bishop by a minority group of presbyters and was consecrated by three Italian bishops.

Using the Key words below, list four doctrinal issues of the third, fourth, and fifth centuries.

1. apostates- _____

_____

2. Zoroastrianism-_____

_____

3. relation of- _____

_____

4. divine and human natures-

_____

_____

(Compare your answers with statements of the issues in the text.)

One who renounced his religious beliefs or principles was often called an _____ or _____. Many persons who had entered the Church during times of lax discipline became _____ during the Decian persecution.

(Compare your answers with the text.)

The Decian persecution ended in _____
(year)
Who opposed Cornelius, bishop of the Roman church, when he favoured restoration of the lapsed?

_____

(251, Novatian)

The situation in Carthage was similar to that of Rome. After the persecution, many who had lapsed clamoured for readmission into the churches. Some who had faced martyrdom made dying requests that the lapsed be restored. Although many in the North African churches were swayed by the pleas of certain martyrs, Cyprian refused to take a lenient position. This stand brought him into conflict with certain confessors, some presbyters, and the Roman church. He adopted a middle course. Those whose sins had not been serious and who showed signs of true repentance were to be restored, but those who had committed grave sins were not. In the midst of this battle, he was led to assert the divine right of bishops as successors of the apostles and to recognize bishops as superior to presbyters.

Cyprian's election as bishop had been opposed by Novatus, a presbyter in his church. Cyprian's flight to avoid death during the Decian persecution increased his opponents. Novatus had Felicissimus appointed deacon in his church. When Cyprian attempted to use funds of the churches to support the poor and those who suffered heavy loss during the persecution, Felicissimus, as treasurer, refused to permit him to meddle with the finances of Novatus' church. Since Cyprian refused to restore the lapsed, many of them joined the opposition with Felicissimus. The schism forced the calling of a council and eventually an appeal to Rome. Although the Roman church agreed with the lenient view of Felicissimus, it refused to condone a schismatic movement.

During the controversy, Cyprian found it necessary to admit the possibility of the restoration of the lapsed. This change in position brought Cyprian, as well as Cornelius of Rome, into conflict with Novatian and led to a Roman synod which excommunicated Novatian and proclaimed the "medicine of penance" for all the lapsed. Cyprian made further concessions favouring the lapsed in an effort to maintain unity in the church. Novatian counteracted by appointing bishops of his persuasion to the emerging communities and churches in North Africa, the West, and especially the East.

This schism illustrates the influence of social and political conditions upon church organization and doctrine. Church leaders moved away from apostolic patterns of organization in order to preserve unity.

The conflict between Novatian and the church leaders who favoured restoration of the lapsed resulted in _____ of Novatian.

(excommunication)

The Schism of the Donatists

The Donatists were reactionaries much like the Montanists and the Novatianists. They arose after the Diocletian persecution to protest the corruption of the churches. They opposed those who delivered up the Scriptures during persecution and stigmatized them as *traditores*. They considered this sin unpardonable and regarded ordinances performed by guilty persons as invalid. The movement took its name from Donatus, a pastor in Numidia who opposed the election of Caecilian to the bishopric of Carthage. After Caecilian hurriedly got himself ordained by a neighbouring bishop, the Numidian bishops declared him deposed and elected Majorinus. The schism spread throughout North Africa. The strict group insisted on vigorous ecclesiastical discipline and pure church membership. It rejected unworthy ministers and protested against civil interference in matters of religion. This group believed in the necessity of baptism for salvation and baptized anew those whose baptism was considered invalid because of an unworthy administrator.

Donatists were reactionaries who protested and opposed–

1. _____ of the churches and
2. "traitors" who delivered up _____ during persecution.

(1. corruption, 2. Scriptures)

Manichaeism

Manichaeism became a formidable foe against Christianity in the fourth century. It was founded in the third century (about 238) by the Persian Mani. He was reared in Seleucia-Ctesiphon, an important city in Mesopotamia. He came in contact with Zoroastrianism, ancient Babylonian beliefs, Judaism, and Christianity. He was opposed by Zoroastrianism and driven out of the Persian Empire. He is said to have travelled and taught in central Asia and India. After his death, his followers carried the new faith throughout the Mediterranean world and perhaps to the China Sea.

About 240, Mani combined several heresies into a new faith known by the Western form of his name, Manichaeus. He based his teachings on Zoroastrianism, which emphasized the conflict between light and darkness. The object of the practice of religion was to release the particles of light which Satan had stolen from the world of light and imprisoned in man's brain. Jesus, Buddha, the prophets, and Mani had been sent to help in this task. The escape of the particles of light could be achieved by severe asceticism, including vegetarianism, possessing no property, and abstaining from marriage. The heresy became strong in Rome and North Africa where it attracted many of the intellectuals of the age. Its ascetical spirit which degraded marriage and exalted virginity, its pompous ceremonialism, and its exaltation of ministers influenced the Church.

In the following paragraphs, you will find four facts about Manichaeism.

1. When and by whom was Manichaeism founded?

   _____

   _____

2. It was a combination of Z _____,

   B_____beliefs, J_____,

   and C_____.

3. What was its objective? _____

   _____

   _____

(Compare your answers with the text.)

How was the objective of Manichaeism to be achieved?

_____

_____

(Compare your answer with the text.)

The Trinitarian Controversy

The disagreement over the understanding of God as Father, Son, and Holy Spirit threatened the unity of the Church and caused Constantine the Great to call the first general council at Nicaea in 325. John's Gospel emphasizes the divine nature of the Son and His unity with the Father. As the Church Fathers struggled with a more precise definition of the relationship of the Father and the Son, some antitrinitarians, commonly called Monarchians or Unitarians, stressed the oneness of the Godhead. Tertullian first used the name Monarchian to designate a sectarian group. Tertullian said of his own times, "The simple– I will not call them unwise or unlearned– who always constitute the majority of believers, are startled at the dispensation of the three in one, on the ground that their very rule of faith withdraws them from the world's plurality of gods to the one only true God" *(Adversus Praxeas, 3)*. To these people the trinitarian concept of which Tertullian spoke sounded like tritheism.

The first general church council met at

_____ in _____.

(year)

(Nicaea, 325)

Opposing views

The Monarchians were divided into two very unlike groups: (1) those who held that Jesus was the Son of God by adoption, the so-called *Dynamic Monarchians;* (2) those who held that Christ was but a temporary manifestation of the one God, the *Modalistic Monarchians.*

Over against Monarchianism was the *Logos Christology* proposed by Justin Martyr, Irenaeus, Clement of Alexandria, and Tertullian. Justin held that the Logos was generated by an act of the Father's will. The Logos was the eternal wisdom of God but had a beginning by becoming separate from God as a distinct entity. He repudiated any speculative attempt to explain the derivation of the Son from the Father. His practical distinction emphasized that the Father is God revealing Himself, and the Son is God revealed. His aversion to philosophy resulted in some of his statements sounding like the Son was subordinate to the Father. Clement of Alexandria saw in the Logos the ultimate

The purpose of the council was to define the relationship of the _____, _____, and

_____ _____.

(Father, Son, Holy Spirit)

Logos Christology was a view of the relationship of the Father and the Son proposed by

J_____, L_____, C_____,

and T_____. It stated that the Logos was generated by an act of the _____ will and that the Logos was the eternal wisdom of God but had a _____ by becoming separate from God as a _____ entity. Justin emphasized the Father is God _____ Himself and the Son is _____ revealed.

(Compare your answers with the text.)

principle of all existence, the revealer of the Father, the sum of all intelligence and wisdom, the personal truth, and the source of light and life.[1]

Origen's speculative approach to Logos Christology was used by proponents of both the Arian heresy and the Athanasian orthodoxy. Origen said that the Son was of the same essence as the Father and ascribed Him the attribute of eternity. He spoke of the eternal generation of the Son from the essence of the Father; however, he implied subordinationism by simply calling the Son "God" and "a second God" but not "the God." Tertullian gave Logos Christology a precise definition. His terms were very close to those used a century later at the Council of Nicaea: "All are of one, by unity of substance; while the mystery of the dispensation is still guarded which distributes the unity into a Trinity, placing in their order the three, the Father, the Son, and the Holy Spirit; three, however . . . not in substance but in form; not in power but in appearance, for they are of one substance and one essence and one power, inasmuch as He is one God from whom these degrees and forms and aspects are reckoned under the name of the Father, and of the Son, and of the Holy Spirit" (*Adversus Praxeas, 2*). He used the term person to distinguish three entities of the Godhead, and he used the term substance or essence to emphasize their unity, thus trinity (three in unity).

Dynamic Monarchianism

The Dynamic Monarchians denied the divinity of Christ or explained it as a mere "power." The *Ebionites,* who had a Jewish background and emphasized monotheism, saw Christ as a mere man who was filled with divine power from the time of His baptism. A group in Asia Minor (about 170) which held similar views was known as the *Alogoi* (not the Logos). They rejected the Gospel of John and attributed it to the Gnostis Cerinthus. In Rome, Theodotus denied Christ during persecution (about 200) with the explanation that he denied only a man, and Artemon declared the doctrine of the divinity of Christ an innovation and a relapse to heathen polytheism (about 210).

Paul of Samosata (bishop of Antioch about 260–272) taught a form of Dynamic Monarchianism in which the Godhead was a closely knit trinity of Father, Wisdom, and Word and formed a single substance *(hypostasis)* until creation. He denied the personality of the Logos and the Holy Spirit and considered them as powers of God, like reason and mind in man. The Logos had inspired Moses and the prophets. Jesus was a man who was unique because of His birth of a virgin and because the Logos dwelt in Him in greater measure than in the former prophets. By this indwelling Logos, Jesus was united in will to God by love but did not become one in substance with God. Christ was without sin and was raised to divine dignity because of His moral development. Three synods were called between 264 and 269 to consider Paul of Samosata's views. He was excommunicated by the last synod in 269. He was favoured, however, by Queen Zenobia of Palmyra who prevented his deposition until her subjugation by Emperor Aurelian in 272. Aurelian followed the views of the Italian bishops and excluded Paul from the use of ecclesiastical property. His views were perpetuated in Mesopotamia and Armenia and have been kept alive in the Paulician movement.

[1] C.A. Beckwith, "Christology," *The New Schaff-Herzog Encyclopedia,* Vol. III, 51.

Who was the church leader who said that the Son was of the same essence as the Father but was eternally generated? He also called the Son "a second God."

_____

(Origen)

READ THIS PARAGRAPH AND THE NEXT ONE BEFORE DOING THE FOLLOWING EXERCISE.

Match the three Dynamic Monarchian groups with their views.

____1. Ebionites	a. The Logos and Holy Spirit were only powers of God.
____2. Alogoi	b. Christ was a mere man who received divine power at his baptism.
____3. Paul of Samosata and followers	c. The divinity of Christ was denied by rejecting the Logos and by saying Christ was only a man.

(b–1, c–2, a–3)

In emphasizing the unipersonality of God, the Dynamic Monarchians depended on an adoptionist Christology to explain Christ. He was born of Mary and was energized by the Holy Spirit (the Logos) at His baptism at which time he was exalted to divine dignity and honour.

Modalistic Monarchianism

The Modalistic Monarchians were represented by Noetus of Smyrna or Ephesus (about 210), Maximus Praxeas of Rome (about 195), and Sabellius of Rome (about 215). Cyprian spoke of them as Patripassians because they so completely identified Christ with the Father that they attributed the birth, suffering, and death of Christ to the Father as well. Noetus had said that Christ was the Father Himself, and that the Father Himself was born and suffered and died (Hippolytus, *Against Noetus, 1*). These views were transplanted to Rome about 190 by Praxeas who was opposed by Tertullian. The most prominent of the group was Sabellius who taught that the Father, the Son, and the Holy Spirit are all one and the same. The three names simply manifest God in His three works: as Father He is the law-giver, as Son He is incarnate, and as Holy Spirit He is inspirer of the apostles. God simply assumed different modes of existence for the different works to be accomplished. This doctrine spread in Rome and especially in Egypt. Sabellius was excommunicated by Dionysius, bishop of Alexandria, in 260.

Doctrinal positions of the East and the West

The Church Fathers found difficulty in maintaining the doctrine of one God (monotheism) while acknowledging that Christ is divine. In emphasizing monotheism, they faced the danger of defining the Son as a temporary mode of God's existence (Modalism or Sabellianism) or of making Christ an impersonal power or wisdom of God (Dynamic Monarchianism). If they emphasized the distinction between the Father and the Son, they tended to end up with subordinationism (Christ a lesser god-error of Jehovah's Witnesses) or tritheism (the Father, the Son, and the Holy Spirit as three separate gods).

In about 262, Bishop Dionysius of Rome (259–268) expressed the Logos Christology in terms which approached the Nicene Settlement of 325. He maintained the unity of essence and the threefold personal distinction of Father, Son, and Spirit in opposition to Sabellianism, tritheism, and subordinationism. As a result of the work of Tertullian in North Africa, the Roman presbyter Novatian (240–250), and Bishop Dionysius, the West (Latin Church) reached practical unanimity regarding the unity of substance between Christ and the Father, but the East (Greek-speaking) churches continued divided. Adoptionist tendencies continued at Antioch while Sabellianism was strong in Egypt. The vacillation between the view that the Son is a creature-thus He cannot be eternal and cannot be divine in the highest sense-and the view that He is the uncreated, eternal, true God of the same essence of the Father, yet with personality distinct from that of the Father, could no longer be tolerated.

The Council of Nicaea (325)

As the Church gained prestige under Constantine, it needed to be united; however, the Trinitarian controversy tended to keep it divided. Arius (about 250–336), a presbyter of the Alexandrian church, had received his religious training at Antioch under Lucian. Origen's theory of the eternal generation of the Logos was meaningless to him. He reasoned that either Christians must assert that the Logos had a beginning of essence or that there were two divine original essences without beginning and independent of each other (dyarchy). The views of Arius attracted a

The distinctive view of the Dynamic Monarchians was that Jesus was the Son of God by _____.

(adoption)

Modalistic Monarchians, referred to as Patripassians, identified Christ with the Father so completely that they attributed the b_____, s_____, and d_____ of Christ to the Father as well.

The most prominent advocate of Modalistic Monarchianism was _____. He taught that the Father, Son, and Holy Spirit are all one and the same and that-

as Father, He is _____;

as Son, He is _____;

as Holy Spirit, He is _____.

Sabellius was excommunicated by _____ in 260.

(Compare your answers with the text.)

Bishop Dionysius' explanation of the relation of the Father, Son, and Spirit was _____ of essence and the _____ personal distinction.

(unity, threefold)

large following in Alexandria and resulted in the calling of a synod by Bishop Alexander to excommunicate him. The schism in the Alexandrian church soon spread to other parts of the Empire.

In following Origen's teachings, Arius held that Christ was a created being, not a substance of God, but made from nothing like other creatures. He was the first-born of creatures and was the agent in fashioning the world, but He was not eternal Himself: "The Son has a beginning, but . . . God is without beginning." Arius thought that Christ was a lesser god since he was not one with the Father in essence or eternity. The Logos entered a human body and took the place of human reason. This position viewed Christ as neither fully God nor fully man but a being between the two. The earthly Christ had no human soul; the soul in Christ was the Logos which entered a human body.

The Church was widely divided in the East when Constantine won a final victory over Licinius (323) and gained control of the East as well as the West. The controversy threatened the unity of the Church. As ruler of all the Empire, Constantine called a council with representatives from all the churches. The representatives gathered in Nicaea and formed the First General Council of the Church in May, 325. Of the approximately 300 bishops present at government expense, only six were from the West. The representatives were divided into three parties: Arians led by Eusebius of Nicomedia, supporters of Bishop Alexander, and the uninformed majority under the leadership of the church historian Eusebius of Caesarea. With Alexander was one of his deacons, the young Athanasius, who later played an important role in getting the Trinitarian formula accepted.

The Arians presented their statement of position, but it was opposed. Eusebius of Caesarea took a middle position, but his reaction to Sabellianism caused him to be inclined towards the Arians. He presented a creed from his own church which became the foundation document of the Council. Eusebius implied that his creed was altered only by inserting the word *homoousion*. Apparently the creed was changed significantly at other points by the insertion of "begotten, not made" and "of one essence (*homoousion*) with the Father" and by the deletion of the Arian formula- "there was when he was not" and "he was made of things that were not." Through Constantine's influence, the Nicene definition was adopted; however, it is doubtful that Constantine understood its shades of meaning. He detected which expressions would be acceptable in most of the East. With the exception of Arius and two other bishops, the formula was signed by those present. The creed stated:

> We believe in one God, the Father Almighty, maker of all things visible and invisible and in one Lord, Jesus Christ, the Son of God, the only begotten of the Father, that is, of the substance «*ousias*» of the Father . . . true God from true God, begotten, not made, of one substance «*homoousion*» with the Father, through whom all things came to be . . . who for us men and for our salvation came down and was made flesh . . .

The Council declared that the Church would anathematize those who claimed that there was a time when the Son was not or "that he did not exist before he was begotten" or "that he was made of nothing" or that "he is other substance of essence from the Father." In addition, the Council settled the controversy over the observance of Easter. In the East, Christians celebrated the crucifixion of Christ at the same time as the non-Christian Jews celebrated the Passover and Christ's resurrection on the sixteenth day of Nisan, regardless of the day of the week. The West stressed that Christ arose on Sunday and that Easter should be celebrated on no other day. The practice of the West was adopted at Nicaea. The Council also adopted rules for administration and discipline

Arius, a presbyter of the Alexandrian church, reasoned that *either*
the Logos had a _____ of essence or
there were two divine original essences without
_____.

His conclusion was that Christ was a _____ being, not a substance of God, but made from something different than other creatures.

(beginning, beginning, created)

The three divisions of representatives at the Council of Nicaea were:

1. _____
2. _____
3. _____

(Compare your answers with the text.)

The person of Christ is defined in the Nicene Creed as:

The Son of the _____, the only-begotten, not made, of one substance with the _____, through whom all things came to be, and who became _____ for man's salvation.

(Father, Father, flesh)

in the Church. Three bishops were required for the laying on of hands in the consecration of a bishop. Regulations were adopted for the treatment of those who lapsed during persecution, and attention was given to the improving of the morals of the clergy. To enforce the decisions of the Council, Constantine passed the death penalty for disobedience, banished Arius and his closest supporters, deposed from their sees Eusebius of Nicomedia and another bishop, and ordered the burning of all books composed by Arius.

Semi-Arian reactions

The followers of Eusebius of Caesarea signed the Nicene Creed to maintain peace in the Church; however, they were not satisfied with the insistence of the Athanasian party to make the Son the *same* essence with the Father. They declared that the Son was begotten of the Father before all time, God of God, image of the Deity, the will, the power, and the glory of the Father, but they held to a *likeness* of essence. After the closing of the Council, the semi-Arians began to attack the creed and to insist upon the similarity instead of the sameness of essence.

Resurgence of Arianism

Through the influence of Eusebius, Constantine recalled Arius and his party from exile in 328. He required Athanasius, who had become bishop of Alexandria, to restore Arius to his office in 330. The strength of Athanasius' character enabled him to refuse the Emperor and yet avoid being deposed. Athanasius was charged with overbearing and disloyal conduct. While bishops were assembled in 335 for the dedication of the church in Jerusalem just completed by Constantine, they decided in favour of Arius' restoration. The Emperor banished Athanasius to Gaul. The Arian party was able to secure the deposition of Marcellus of Ancyra, a supporter of the Nicene Creed, for heresy. On the evening before the Arian party secured the restoration of Arius to fellowship, he died suddenly (336).

The Church under Constantine's sons

Shortly before Constantine's death in 337, he was baptized by Eusebius of Nicomedia. The Empire was divided among his three sons. Constantine II, the senior Augustus and a supporter of the Nicene Creed, became ruler over Britain, Gaul, and Spain. Constantius, an Arian, ruled over the East including Asia Minor, Syria, and Egypt. Constans, the youngest son, ruled in the central area under the supervision of Constantine II. The exiled bishops were restored by the new rulers, but Athanasius was again deposed from Alexandria in 340. Eusebius of Nicomedia had gained influence with Constantius and was promoted from the bishopric of Nicomedia to that of Constantinople in 339. Gregory of Cappadocia, and Arian bishop, was established by military power as bishop of Alexandria.

Constans defeated Constantine II in 340 and ruled all the West. He held to the Nicene sympathies of his subjects. Athanasius sought refuge in Rome, and Bishop Julius called his opponents to a synod in Rome in 340. Athanasius and Marcellus were judged unjusly deposed. The Arians reacted with two synods in which they attempted to do away with the Nicene formula itself. The death of Eusebius, however, limited their effectiveness. Constans and Constantius decided the controversy could be solved by a new general council which was to meet in Sardica in 343. The council failed when the Eastern bishops found themselves outnumbered and withdrew. The council did establish that, as a general rule, a bishop who was deposed, as Athanasius had been, might appeal to the bishop at Rome who

Name three actions of Constantine to enforce the decisions of the Council of Nicaea.

1. _____

2. _____

3. _____

(Compare your answers with the text. See the last sentence in this paragraph.)

The one word which differentiated the view of semi-Arians from that of the Nicene Creed is

_____ instead of *sameness* of essence of Son with the Father.

(likeness)

Constantine II supported the N_____

C_____

(Compare your answer with the text.)

Is this statement true or false?

Constans supported the Nicene Creed?

_____

(true)

could cause his case to be retried by new judges. No successor should be appointed to replace the deposed bishop until the decision of Rome was known.

Through the influence of Constans, Constantius permitted Athanasius to return to Alexandria in 347 after the death of Gregory. Unfortunately for Athanasius, Constans was murdered in 350. After Constantius gained control of the entire Empire, he decided he would solve the controversy by forcing Arianism on the West. At synods in Arles in 353 and in Milan in 355, Constantius forced the Western bishops to abandon Athanasius and to re-establish fellowship with his Eastern opponents. Three leading bishops who refused were banished, and Athanasius was driven from Alexandria by military force. He began his third exile in 356, and it lasted for six years.

By 359, the entire Church had accepted theoretically the politically supported semi-Arian doctrine which stated that "the Son is like the Father." It appeared that the way was open for the Arians to gain complete triumph. Meanwhile, they had been zealously carrying on mission work while among the Goths and had translated the Bible into Gothic about 350. Arianism gained a strong hold on these nations.

Julian the Apostate

After the death of Constantius in 361, Julian, who favoured heathenism, was indifferent to Christian quarrels. He recalled bishops banished under Constantius with the design that the quarrels would be renewed among Christians and heathenism would be forwarded. Athanasius returned to Alexandria in 362 but was exiled for a fourth time by Julian within a few months because of his success in making converts from heathenism.

The victory of orthodoxy (Catholic faith)

After the death of Julian, the Athanasians and conservatives who followed Origen's teachings (semi-Arians) joined forces. In a synod held in Alexandria in 362, it was agreed to anathematize (condemn) those who held to the Arian heresy and those who said that the Holy Spirit is a creature and separate from the essence of Christ. The synod also confessed the faith of the Fathers of Nicaea. Previously, the relation of the Holy Spirit to the Father and Son had not been emphasized. Origen's terminology of three *hypostases* (subsistences) was accepted as a correlate of *homoousia* (same substance). A fuller definition of the Trinity came to be expressed in the New-Nicene orthodoxy in terms of one essence (substance) and three subsistences. The conservatives had been reluctant to use the expression "same substance" because they felt it meant Sabellianism (the loss of individuality of the Son-Modalism). Essence (*ousia*) came to be equated with the Latin *substantia* (substance), and *hypostases* (subsistences) was translated into Latin by *persona* (person.) While the conservative and Athanasian parties were getting together in Alexandria, the Arians were separating from some who were no longer willing to say that the Son is like the Father but were declaring that He was *unlike* the Father. They were also saying that the Son was fallible while on earth and He could have sinned.

With the help of the three great Cappadocians-Gregory of Nazianzus, Basil of Caesarea, and Gregory of Nyssa- the doctrine of one essence (*ousia*) or substance in which Father, Son, and Holy Spirit share but three *hypostases* (persons- Father, Son, and Holy Spirit) became established as the orthodox statement of the Trinity. Basil, influenced by ascetic tendencies, visited Egypt and returned to Asia Minor to propagate Monasticism. He became bishop of Cappadocian Caesarea in 370, a position which gave him ecclesiastical authority over a large section of eastern Asia

Constantius supported the _____ view.

(Arian)

Under the influence of Constantius, by 359 the entire Church theoretically accepted the semi-Arean doctrine that "the Son is _____ the Father."

(like)

READ THROUGH THE FOLLOWING PARAGRAPH BEFORE DOING THE FOLLOW ING EXERCISES.

The New-Nicene orthodoxy expressed the Trinity in terms of-

_____ essence (substance) and

_____ subsistences

or

_____ substance and

_____ persons.

(one, three, one, three)

The three Cappadocians who helped to establish the doctrine were:

G_____ of Nazianzus,

B_____ of Caesarea, and

G_____ of Nyssa.

(Gregory, Basil, Gregory)

Minor. For nine years, he advanced the New-Nicene doctrine. Gregory of Nyssa, Basil's younger brother, was an accomplished orator and writer. He too had been well versed in Origen, and he brought Hellenistic philosophy to the aid of Christian truth. He served as bishop in Nyssa from 371 to 394 and ranked among the four great Fathers of the Oriental Church.[2]

Gregory of Nazianzus (about 329–389) was the son of a bishop and close friend of Basil. He was the greatest preacher of the three. He opposed Arianism in Constantinople and, with the support of Emperor Theodosius, turned the city to the Nicene faith. He was made bishop of Constantinople in 381 by Theodosius. He was likewise recognized as one of the Eastern Fathers and was given the title *The Theologian.*

The Cappadocians modified the Athanasian concept. Athanasius taught that there is one God who leads a threefold personal life and reveals Himself as such. The Cappadocians taught that there are three divine hypostases which, as they manifest the same activity, are recognized as possessing one nature and the same dignity. The mystery lay in the Trinity for Athanasius and in the Unity for the Cappadocians. They interpreted the doctrine of Athanasius in accordance with the conceptions and underlying principles of the Logos Christology of Origen.[3]

The Second Ecumenical Council (Constantinople, 381)

Seven councils in the East and West are commonly held to have been ecumenical. The first was held at Nicaea in 325 and dealt with the problem of Arianism. The second convened in Constantinople in 381 to deal further with problems related to Arianism and with the heretical views of Apollinarius of Laodicea. It is doubtful whether the Constantinople gathering could be fully justified as an ecumenical council. None of the councils properly represented the entire Christian world: the laity and even the lower clergy were excluded from them. The first Constantinople council did not contain a single Latin bishop and only 150 Greek bishops.

In 380, Theodosius I issued the celebrated edict requiring all his subjects to confess the orthodox faith and threatening heretics with punishment. He summoned the metropolitans and more distinguished bishops to travel at government expense to Constantinople for a council in 381. Thirty-six semi-Arian Macedonians came but departed when they saw the constituency of the group. No new document was framed, and only minor changes were made to the Nicene Creed concerning the deity of the Holy Spirit. Probably these modifications had been made and were in use for about ten years prior to the Council. The following addition was made to the end of the Nicene Creed:

> I believe in the Holy Ghost, the Lord, the Giver of Life, who proceedeth from the Father «"and the Son" was a later Western addition», who with the Father and the Son together is worshipped and glorified, who spake by the prophets. I believe in one Catholic and Apostolic Church. I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come.

The Second Ecumenical Council met in

_____ in_____

(year)

It was convened to deal with the heretical views of

_____

(Constantinople, 381, Apollinarius)

In the Council of 381, only minor changes in the Nicene Creed were made which concerned the deity of the _____ _____.

(Holy Spirit)

[2] Williston Walker, *A History of the Christian Church*, 3rd, ed. rev. by Robert Handy (New York: Charles Scribner's Sons, 1970), p. 116.

[3] Reinhold Seeberg, *Textbook of the History of Doctrines*, trans. by Charles E. Hay, Vol. I (Grand Rapids, Mich.: Baker Book House, 1895), p. 232.

The Emperor ratified the decrees of the Council in July and issued an edict that all churches should have as bishops those who believed in the equal divinity of the Father, the Son, and the Holy Ghost. Heretics were not permitted to join in public worship.

The Origenistic Controversy

Origen's creative mind contributed both to orthodoxy and heresy. Some of the aspects of Arianism were in accord with Origen's teachings, and the Athanasian school began to stigmatize him as "the father of Arianism." The semi-Arians, including the church historian Eusebius of Caesarea, defended the reputation of Origen. Methodius, bishop of Patara (Asia Minor), and Pachomius, the founder of monasticism, attacked Origen's teachings with great bitterness. Other leaders including Athanasius, the Cappadocians (Gregory of Nazianzus, Basil of Caesarea, and Gregory of Nyssa), and Jerome supported Origen; however, they did not commit themselves to all of his words.

Epiphanius of Salamis in Cyprus (394), who had been influenced by Egyptian monks, accused Origen of eighty heresies. He journeyed to Palestine, where Origen was still held in high esteem, in order to crush Origenism. John, bishop of Jerusalem, and Rufinus defended Origen, but Jerome, who had previously considered Origen the greatest church teacher since the apostles, was persuaded that the reputation of his orthodoxy was endangered; therefore, he joined the movement against Origen. Theophilus, bishop of Alexandria, and Anastasius, bishop of Rome, were drawn into the controversy. Anastasius condemned Origen in a Roman synod, but the controversy was more heated in Alexandria. Even though Theophilus had been an admirer of Origen, personal quarrels with Origenistic monks caused him to determine to crush Origenism. Origen was denounced as heretical and 300 of his monks were driven from the Nitrian desert (west of Alexandria). These monks found protection in Constantinople under Patriarch Chrysostom. Reports of Theophilus' cruelties caused the Roman Emperor to summon him to Constantinople Epiphanius went first and explained matters to the Emperor. Theophilus turned his attention to procuring the condemnation of Chrysostom who was deposed from the see of Constantinople in 403.

The Christological Controversies

The controversies began with Apollinarianism in 362 and ended with Monothelitism in 680. The Trinitarian solution in the Nicene Creed had declared the divinity of the Son but had not explained the relation of His humanity to His divine nature.

The four important Christian centres were Antioch, Alexandria, Constantinople, and Rome. Thinking in Alexandria was more philosophical, and Constantinople tended to side with the Alexandrians. The Alexandrian point of view of man's redemption focused on his immortality instead of his sin. Man can repent of sin, but he cannot gain immortality except through the Incarnation in which Christ created a new humanity. This view of redemption emphasized the importance of the indissoluble union of the human and the divine in Christ. The Logos is eternal and is the same as Jesus Christ.

Antiochene theology tended to emphasize the transcendence of God and to be cautious in overemphasizing His humanity in Christ. It tended to make a sharp distinction between Christ's

A very controversial figure whose teachings were both lauded and attacked with bitterness was _____.

(Origen)

Underline the correct word or words. The Nicene Creed (had, had not) declared the divinity of the Son but (had, had not) explained the relation of His humanity to His divine nature.

(Compare your answers with the text.)

divine and human natures to preserve the purity of God. It took a practical approach to salvation rather than proposing a mystical absorption of humanity into the divine; therefore, emphasized human freedom, forgiveness, and ethical conduct.

Four concepts of Christ's nature were involved in the controversy: Christ is true God; He is true man; He is one person; and, the divine and human in Him remain distinct. The first of these, Christ is true God, had been defined in the Trinitarian controversy. The other three caused five controversies which required five church councils to settle: (1) The Apollinarian controversy was concerned with the full humanity of Christ and led to the Second Council of Constantinople in 381. (2) The Nestorian controversy resulted in the rejection of the doctrine of Christ as two persons by the Third Ecumenical Council of Ephesus, 431. (3) The Eutychian controversy led to the condemnation of the doctrine of one nature (the absorption of the human and the divine) in the Council of Chalcedon in 451. (4) The Monophysite controversy was similar to the Eutychian and precipitated the Fifth Council at Constantinople, 553. (5) The Monothelite controversy led to the rejection of the doctrine of one will in Christ at the Sixth Ecumenical Council at Constantinople in 680.

The Apollinarian heresy (362–381)

Although the Apollinarian heresy actually preceded the Christological controversy, Apollinarius held erroneous views of Christ which were condemned at Constantinople in 381. He had become bishop of Laodicea in Syria in 360. He was a close friend of Athanasius and a staunch supporter of orthodoxy in the Arian controversy. On the basis of Platonic trichotomy (three parts), Apollinarius ascribed to Christ a human body and soul but not a human spirit or reason. He put the divine Logos in the place of the rational soul. He viewed Christ as God coming in the form of human flesh rather than a divine–human person. His interest was to explain how sinful and mortal man can be made divine and immortal. He believed that this salvation could be achieved only if Christ was completely and perfectly divine. He concluded that to view Christ as perfect man united with complete God was to assert two Sons, one eternal and the other by adoption. He also struggled with the problem of how Christ could be sinless if he had a human will. He concluded that the highest directing principle of Jesus' existence could not be a human will which was corrupt but must be the divine reason or Logos. Such a union of the divine and the human led to the conclusion that "God has in His own flesh suffered our sorrows." The views of Apollinarius were condemned in 377 and 378 by Rome, in 379 by Antioch, and in 381 by the Second Ecumenical Council of Constantinople.

The Nestorian controversy (428–431)

Nestorius was a presbyter and monk of Antioch and was made patriarch of Constantinople in 428. At Constantinople, he found offensive the expression "Mother of God" applied to Mary. He objected that Mary did not bear God but the man (Jesus) who was the organ of the Deity. Origen and others had used the phrase with reference to Mary, and with the growth of Mariolatry it had passed into the devotional language of the people. Its meaning was intended to denote the indissoluble union of the divine and human natures in Christ and not to assert that the creature bore the Creator. Nestorius was willing to speak of Mary as mother of Christ but not of God. He insisted that in Christ the two natures remain distinct: "With the one name Christ we designate at the same time two natures . . . . The essential characteristics in the nature of the divinity and in the humanity

Controversies from 362 to 680 involved four concepts of Christ's nature. Name them.

1. _____
2. _____
3. _____
4. _____

(Compare your answers with the text.)

Fill in the blanks with the following words to complete the statement of Apollinarius' erroneous view of Christ:

human flesh human spirit soul
human body divine–human reason

Apollinarius ascribed to Christ a

_____ and _____ but

not a _____ or _____.

He viewed Christ as God coming in the form of

_____ rather than a

_____ person.

(human body, soul, human spirit, reason, human flesh, divine–human)

The expression to which Nestorius objected was "_____" applied to Mary.

(Mother of God)

are from all eternity distinguished."

Nestorius was opposed by Cyril of Alexandria who was probably glad for an opportunity to humiliate the patriarchates of Constantinople and Antioch. Cyril wrote to the Egyptian monks, defending the disputed phrase "Mother of God." He appealed to the emperor Theodosius II and the empress Eudocia with the argument that Nestorius' doctrine was destroying the basis of salvation. He wrote to the Roman bishop Cclestine I (422–432) and gained his support against Nestorius. A Roman synod in 430 ordered Nestorius to recant or be excommunicated.

The views of Nestorius appear to have been closer to orthodoxy than those of his accusers. He asserted both natures which by the highest and unmixed union are adored in the one person of the Only Begotten. Actually, Nestorius was closer to the theology of Rome than Cyril. However, Rome and Alexandria worked together against the rising claims of Constantinople.

Since the whole Empire was involved in the dispute, the emperors Theodosius II in the East and Valentinian III in the West called a general council to meet at Ephesus in 431. Cyril and his followers arrived in strength, but the supporters of Nestorius were slow to appear.

The Council opened with 198 bishops present, and the majority supported Cyril. Sixty–eight dissenting bishops pleaded that the Council not be opened until John of Antioch and his bishops and the delegates from Rome arrived. However, the Council opened anyway. The views of Nestorius were misinterpreted and misrepresented, and he was condemned the first day. When the Antiochene bishops arrived, they opened a counter–council and excommunicated Cyril and his partisans. Two weeks later, the Roman representatives arrived and joined Cyril's group in condemning Nestorius. Since both factions refused to change their positions, the decision was placed with the imperial court where the representatives of the Antiochene party made no special plea for Nestorius, but their opponents worked earnestly in behalf of Cyril. Nestorius was required to retire to his monastery in Antioch, thus removing his opportunity to influence the Emperor. This incident allowed the Alexandrine influence to become supreme. A sympathizer of Cyril was appointed patriarch of Constantinople.

Alexandria and Antioch remained divided. Cyril of Alexandria and John of Antioch agreed in 433 to accept a creed which stated:

> That our Lord Jesus Christ, the only begotten Son of God, is perfect God and perfect man, of a reasonable soul and body subsisting; as to his Godhead begotten of the Father before all time, but as to his manhood, born of the Virgin Mary in the end of the days for us and for our salvation; of the same essence with the Father as to his Godhead, and of the same substance with us as to his manhood . . . . By reason of this union, which yet is without confusion, we also confess that the holy Virgin is *theotokos* «bearer of God», because God the Logos was made flesh and man, and united with himself the temple «humanity»; . . . which temple he took from the Virgin.

Cyril signed the creed but insisted on the condemnation and deposition of Nestorius as the indispensable condition of church fellowship. The Antiochenes were satisfied with the doctrine of two natures and decided to sacrifice Nestorius in order to maintain the unity of the Church. Nestorius could have subscribed to the creed, perhaps because it was similar to his original position. Instead he was banished finally to upper Egypt where he lived a miserable existence. His teachings, however, found a strong following in Syria and Persia.

Is it true that the whole Empire became involved in the dispute concerning what is termed Mariolatry?

_____

(Compare your answer with the text.)

An attempt to settle the dispute concerning "Mother of God" as applied to Mary ended in removal of _____ as patriarch of Constantinople.

(Nestorius)

The Eutychian controversy (448–451)

The agreement between Antioch and Alexandria, reached in 433, was only a truce and had not really settled the controversy. Cyril emphasized the divinity of Christ at the expense of His humanity. Flavian, an Antiochene, was elevated to the bishopric of Constantinople in 446. He was immediately opposed by Dioscurus who had succeeded Cyril as patriarch of Alexandria. The Alexandrian bishop determined to label all representatives of the Antiochene school as Nestorian heretics.

Opportunity arose to renew the quarrel when the venerable monk Eutyches, abbot of the cloister in Constantinople, was charged with holding to extreme Monophysite views (one nature) and refusing to admit a duality of natures in Christ. Flavian reluctantly had Eutyches examined and condemned at a local synod in Constantinople in 448. Eutyches confessed that the Lord was of two natures before the Incarnation, but one nature after it. Perhaps he meant that the two natures were so fused as to result in a confused, divine–human being. He denied that the body of Christ was the same in essence with our bodies; although Christ had a human body, it was not the body of a man.

Both Flavian and Eutyches presented their cases to Leo I (440–461), one of Rome's ablest popes, In response to Flavian's letter, Leo wrote his famous letter of June, 449, usually called the *Tome*. This letter stated that, since the time of Tertullian, the West had held that in Christ were two full and complete natures which do not detract from the properties of either nature and substance. These two natures come together in one person.

The enmity of the monks of Constantinople, Ephesus, and Alexandria had been aroused against Flavian of Constantinople. Dioscurus of Alexandria communicated with the imperial court to bring influence against Flavian. During the council called by the Emperor to meet in Ephesus, free discussion of the doctrinal points involved was not allowed. Theodoret, the great theologian of the Antiochene party, was excluded from the council. The Alexandrian bishop was asked to preside by the Emperor, and Flavian and his supporters were not permitted to judge or vote but only to learn the decision of the council. Dioscurus used the aroused monks to intimidate any opposition. The representatives whom Leo had sent to read his doctrinal letter were not recognized, nor was the letter read. Those who refused to condemn Flavian were threatened with physical force if they did not subscribe to the decrees of Dioscurus. Flavian received bodily injuries which may have resulted eventually in his death. This second council at Ephesus has been designated "the robber synod."

Since Leo's letter had been ignored, he joined Flavian in appealing for another council to be held in Italy. The threat of barbarian invasions, however, made Italy an impractical place to meet. In 451, Leo agreed to another general council in the East (Fourth Ecumenical Council), and 630 bishops were invited to Nicaea by the Emperor. Imperial authority changed the place to Chalcedon. Dioscurus was determined to defend his proceedings at Ephesus and refused to subscribe to Leo's doctrinal epistle. He was deposed and sent into exile by imperial authority. A committee, including papal delegates, drew up a creed to be ratified by the Council. Leo's doctrinal letter was followed, giving Rome the triumph of having made a compromise between the positions of Antioch and Alexandria.

The Fourth Ecumenical Council also recognized the orthodoxy of the writings of Thedore of Mopsuestia who was actually the father of Nestorianism. It also recognized the writings of Theodoret of Cyprus, the ablest defender of Nestorianism, and of Ibas of Edessa, a Persian bishop who held Nestorian views. The Council solved few of the intellectual difficulties regarding

Eutyches was charged with holding to extreme Monophysite views and refusing to admit

a_____ of natures in _____

(duality, Christ)

The chief opposer of Eutyches and his views was

_____

(Flavian)

Christology, but it has been regarded as significant because of its Christological formulation. It declared Christ–

to be perfect in deity and in humanity,
to be a consubstantial with the Father and with man,
to be born of the Virgin Mary, the Mother of God (*theotokos*), and
to be of two natures which are inconfused, unchangeable, indivisible, inseparable in their union, with the property of each nature being preserved and concurring in one person and one subsistence.

In addition to the Christological formulation, the Council gave victory to Rome in its struggle for supremacy over Constantinople, Antioch, and Alexandria. The decision of the Council crippled Alexandria permanently.

Monophysitism

The Chalcedonian decision did not end the controversy. Eutychianism was perpetuated in Egypt by fanatical monks and came to be known as Monophysitism because of its insistence on oneness of nature in the person of Christ. The controversy was prevalent for more than a hundred years in the East primarily. Most of Egypt and Ethiopia and much of Syria became Monophysite and threatened the unity of the Catholic Church and the Roman Empire. In 476, Emperor Basilicus condemned the *Tome* of Leo and the decisions of Chalcedon. In attempting to heal the breach between the Monophysites and the Chalcedonians, Emperor Zeno reversed the approach of Basilicus and issued a document which was deliberately capable of various interpretations. However, the extreme Monophysites would not accept it, and the Bishop of Rome concluded that it rejected Chalcedon. The conclusion to the Monophysite controversy and the subsequent Monothelite dispute extend into the next period to 680 and required two additional ecumenical councils.

List the main points concerning Christ which came out of the Fourth Ecumenical Council in Chalcedon in 451.

It declared Christ–

1. _____

_____

2. _____

_____

3. _____

_____

4. _____

_____

(Compare your answers with the text.)

The insistence on the oneness of nature in the person of Christ was called

_____.

(Monophysitism)

The Pelagian Controversy (411–431)

During the Christological controversy in the eastern part of the Empire, another struggle concerning the nature of man and salvation was taking place in the West. Augustine's views of man's depravity, lack of freedom, and absolute dependence on special divine grace for deliverance were distasteful to those who viewed man capable of contributing to his salvation. Pelagius, Augustine's opponent, was a monk born in Britain about the middle of the fourth century. While Augustine had a tempestuous, passionate nature, Pelagius was mild in disposition, cultured, and spotless in character. Pelagius studied the Greek theology of the Antiochenes and soon showed great zeal for morality based on external legalism and ascetic self-discipline. He could not agree with Augustine that the power to obey must come from the same source as the commandment to be obeyed. The emphasis of his religion was moral action–the keeping of the commandments of God by one's own strength.

In later life, Pelagius settled in Rome about 400. He was shocked by the low moral standards of the Romans and was convinced that the human nature had the capacity to accomplish virtue. He denied original sin inherited from Adam and affirmed that all men have the power not to sin. Adam's sin set a bad example and most men are bad because they follow that example. Coelestius, a lawyer, was one of Pelagius' converts and took refuge with him in North Africa in 411 during Alaric's invasion of Italy. As they passed through Hippo, they intended to visit

READ THE REST OF THE TEXT ON THIS PAGE BEFORE DOING THE FOLLOWING EXERCISE.

Put an *A* for Augustine and a *P* for Pelagius beside their views.

____1. Man is totally depraved, lacks freedom, and is absolutely dependent on special divine grace for deliverance.
____2. All men have the power not so sin.
____3. Adam's sin set a bad example and most men are bad because they follow that example.
____4. Power to obey must come from God.
____5. One can keep God's commandments by his own strength.

(A–1, P–2, P–3, A–4, P–5)

Augustine who was bishop, but he was occupied in Carthage with the Donastist controversy. Pelagius wrote a courteous letter to Augustine and then journeyed to Palestine while Coelestius remained behind and applied for presbyter's orders in Carthage. Paulinus of Milan, a deacon, who was just then in Carthage warned Bishop Aurelius against Coelestius and accused him of six errors at a council in 412: (1) Adam was created mortal and would have died even if he had not sinned. (2) Adam's fall injured himself alone and not the human race. (3) Children come into the world in the same condition in which Adam was before the fall. (4) The human race neither dies as a consequence of Adam's fall nor rises again as a consequence of Christ's resurrection. (5) Unbaptized children are saved. (6) The law as well as the gospel leads to the Kingdom of Heaven.[4]

Although Augustine was not present in Carthage during the synod, he heard of the matter and began a literary polemic against Pelagianism. The implied needlessness of infant baptism was at first the chief grounds on which Pelagius was attacked. Since hereditary sin was denied, Pelagius could find no justification for baptizing infants; however, he did not deny that infants should be baptized. Augustine accused Pelagius of error in denying original sin, rejecting salvation by infused grace, and claiming that man is capable within himself of living without sin. To Pelagius, grace was remission of sins in baptism and general divine teaching. To Augustine, grace was the infusion of love by which character is transformed.

Pelagius was accused by Jerome before Bishop John of Jerusalem, but he was declared orthodox at a synod in Palestine in 415. Augustine led in two North African synods in 416 which condemned Pelagianism and entreated Pope Innocent I (402–417) for confirmation. Pelagius appealed to the Pope's successor whose Greek background conflicted with Augustine's position. Pope Zosimus seems to have regarded Coelestius as orthodox. The African leaders appealed to the Western emperor Honorius, and he issued a rescript which condemned Pelagianism and ordered the exiling of its adherents. The Emperor's position caused Zosimus to change his view and to issue a circular letter condeming Pelagius and Coelestius.

After Pelagius' death in 420, Bishop Julian of Eclanum in southern Italy became the champion of his position. Julian and eighteen other bishops in Italy refused to subscribe to the condemnation of Pelagius and were driven into exile. Julian and Coelestius found support from Nestorius in Constantinople in 429; however, Nestorius was not a Pelagian. His relation to Pelagianism, which was condemned by the Third Council in Ephesus in 431, was to his own disadvantage.

Not all who rejected the views of Pelagius accepted the views of Augustine. Jerome ascribed to the human will a share in conversion and did not accept the doctrine of irresistible divine grace. As the Vandals overran northern Africa, the centre of controversy shifted to southern France. John Cassianus, probably from Gaul and the founder of a monastery and a nunnery in Marseilles about 415, wrote that "the will always remains free in man, and it can either neglect or delight in the grace of God." Vincent, a monk of Lerins, wrote in 434 that care should be taken

Draw lines to connect Pelagius and Augustine with their definitions of grace.

Augustine	1. Grace was remission of sins in baptism and general divine teaching.
Pelagius	2. Grace was the infusion of love by which character is transformed.

(Pelagius–1, Augustine–2)

Jerome differed from Augustine in ascribing to the human will a share in _____.

He did not accept the doctrine of irresistible divine

_____

(conversion, grace)

[4] Philip Schaff, *Nicene and Post-Nicene Christianity*, Vol. 3 of *History of the Christian Church* (7 vols. New York: Charles Scribner's Sons, 1908), p. 793.

to hold to the faith of the Catholic Church which had been believed everywhere and always by all. He represented Augustine's teachings on grace and predestination as novelties which were never part of the Church's tradition. The semi-Pelagians feared that this doctrine would discourage human efforts to seek after righteousness. The true successors of Augustine were Luther and Calvin of the sixteenth century.

Vincent regarded Augustine's teachings on grace and predestination as _____ which were never a part of the Church's tradition.

(novelties)

Home Study Exercise

Basic activity (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

1. List four doctrinal issues of the fourth and fifth centuries. _____

2. What was the date and major issue of Novatianism? _____

3. What was the occasion of Donatism? _____

4. What is Manichaeism? _____

5. Give the date and purpose of the first church council. _____

6. What is "Logos Christology"? _____

7. What doctrine of Origen led to both heresy and orthodoxy? _____

8. Name three Dynamic Monarchians and briefly state their views. _____

9. Why were the Modalistic Monarchians referred to as Patripassians? _____

10. Who was Sabellius and what did he teach? _____

11. How did Bishop Dionysius of Rome explain the relation of the Father, Son, and Spirit? _____

12. Briefly state the doctrine of Arius. _____

13. How does the Nicene Creed define the person of Christ? _____

14. How did the semi-Arian view differ from the Nicene Creed? _____

15. What was the involvement of Constantine's sons in the Trinitarian controversy? _____

16. Why did Julian the Apostate recall Athanasius from exile? _____

17. How did orthodoxy gain the victory? _____

18. Give the place, date, and issue of the Second Ecumenical Council. _____

19. What four concepts of Christ's nature were involved in the Christological controversy? _____

20. What was the error of Apollinarius? _____

21. What issue caused the Nestorian controversy? _____

22. What was the Eutychian Controversy and how was it settled? _____

23. What is Monophysitism? _____

24. How did the doctrines of Pelagius differ from Augustine's views? _____

_____

_____

_____

_____

_____

25. How did Jerome and Vincent differ from Augustine? _____

_____

_____

_____

Supplementary activity (Levels 2 and 3). Read pages 34–40 and 59–65 in *A Summary of Christian History* by Baker and answer the following questions.

1. Briefly state the inadequate views held of Christ and the Trinity.

2. What three movements arose in opposition to lowering Christian standards and how did they differ?

3. Who was Arius and what were his views?

4. How did the decision at Nicaea differ from the views of Arius?

5. How did Constantius encourage Arianism?

6. What were the results of Arianism?

Advanced activity (Level 3). Read pages 45–80 in *Documents of the Christian Church* by Bettenson and answer the following questions.

1. Give a key statement which sets forth the view of the Trinity and or the Incarnation of each of the following: Dionysius of Rome, Athanasius, Docetism, Gnosticism, Ebionism, Irenaeus, Praxeas, Sabellius, and Arius.

2. Give the key statement by which each of the following set forth the relation of the divine and human in Christ: Apollinarius, Nestorius, Eutyches.

3. What did Pelagius say about human freedom and sin?

4. Give the key statement setting forth Augustine's view of prevenient grace, irresistible grace, and predestination.

Seminar Discussion

1. How did Novatianism differ from Montanism and Donatism?

2. How did Manichaeism arise and what were its beliefs?

3. Distinguish between Dynamic Monarchianism, Modalistic Monarchianism, and Logos Christology.

4. What were the occasion and the results of the Council of Nicaea?

5. What theological positions did Constantine's sons hold?

6. What were the occasion and the results of the Second Ecumenical Council?

7. What were the views concerning Christ's nature held by Apollinarius, Nestorius, Eutyches, and the Fourth Ecumenical Council?

8. What issues were involved in the Pelagian controversy?