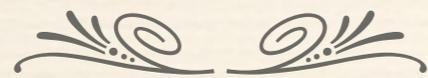


Early Church Fathers

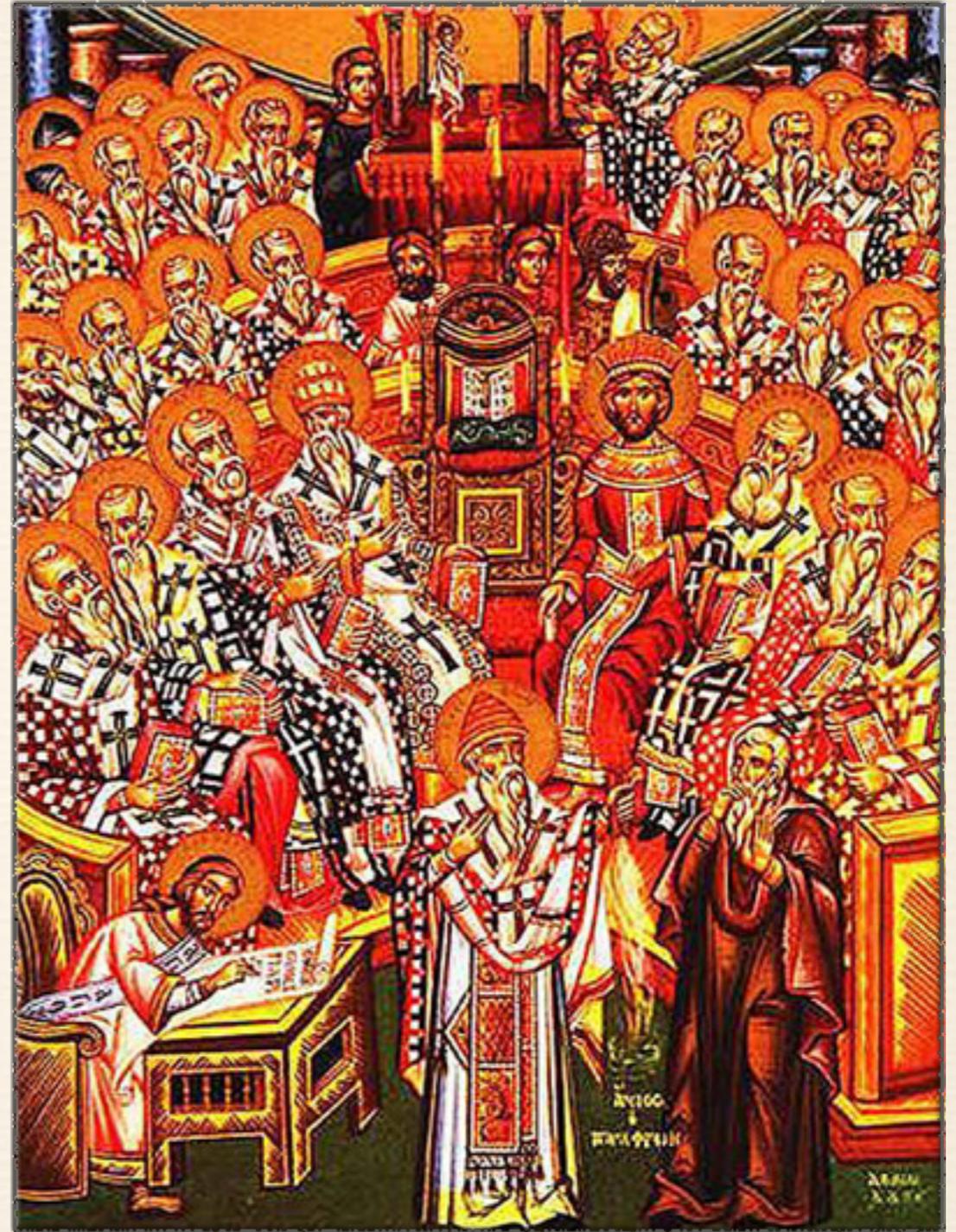


Chapters 16-19

Chapter 16

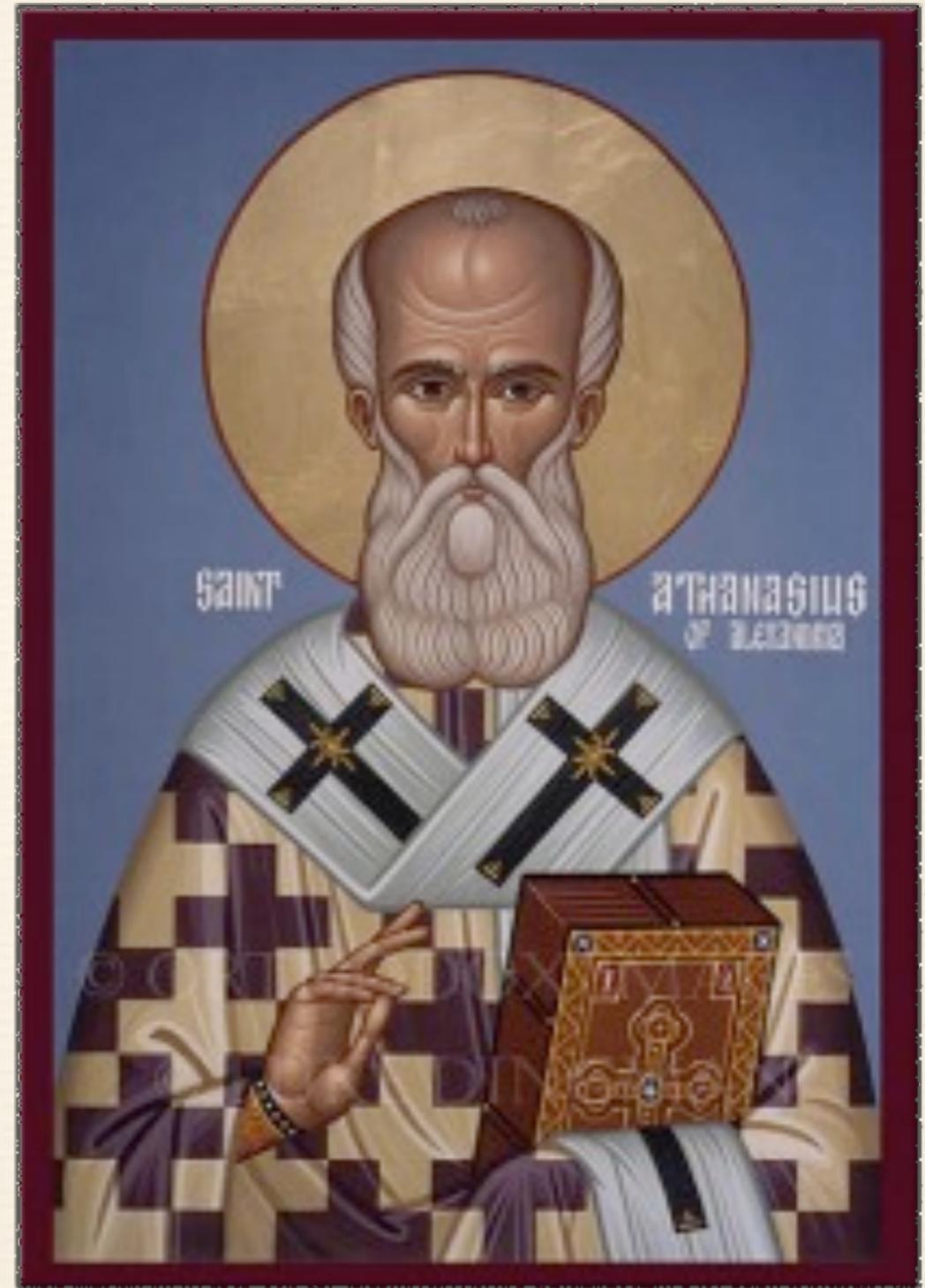


Council of Nicaea



Divine Revelation

The contribution
of
St Athanasius

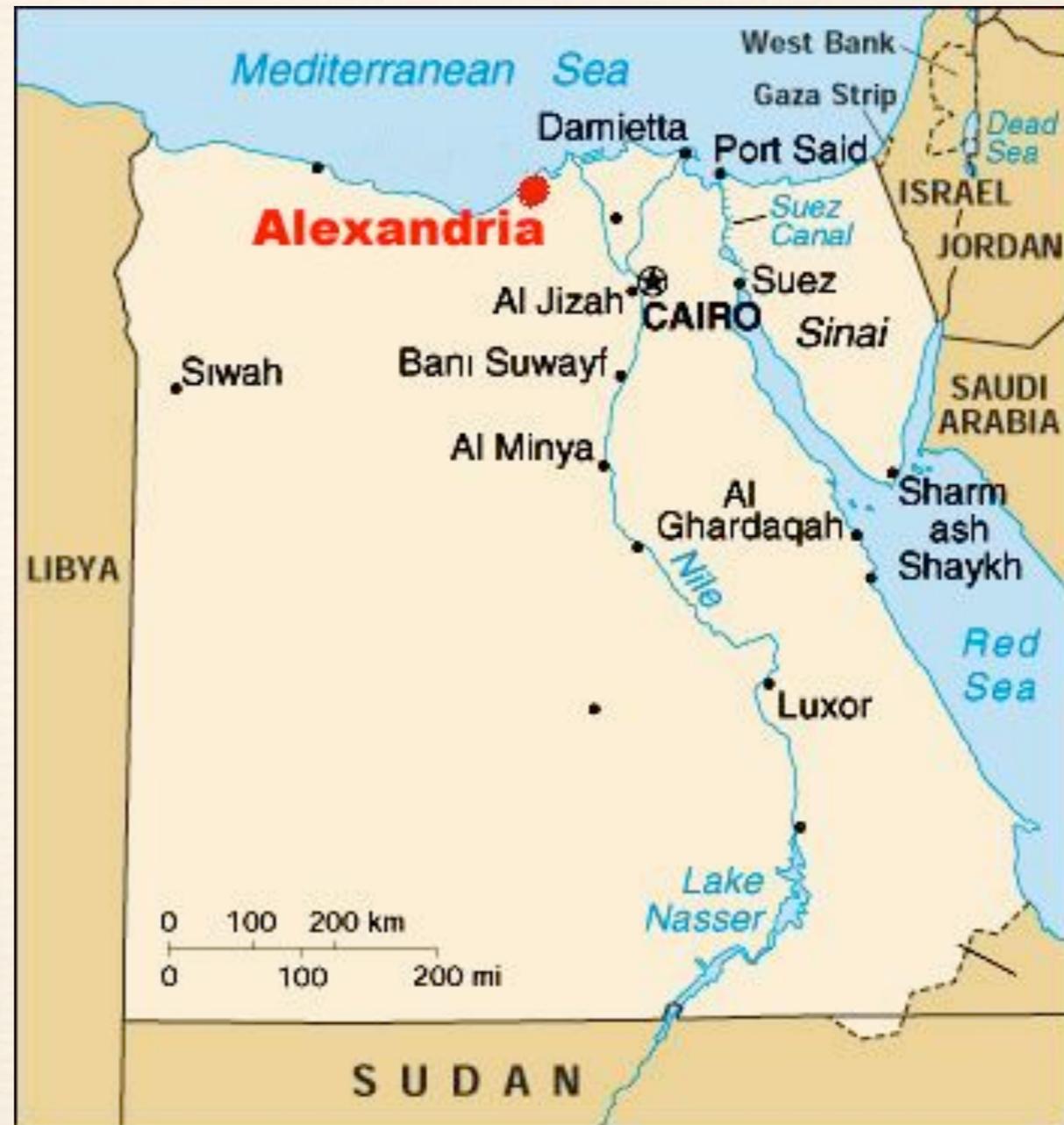


St Athanasius

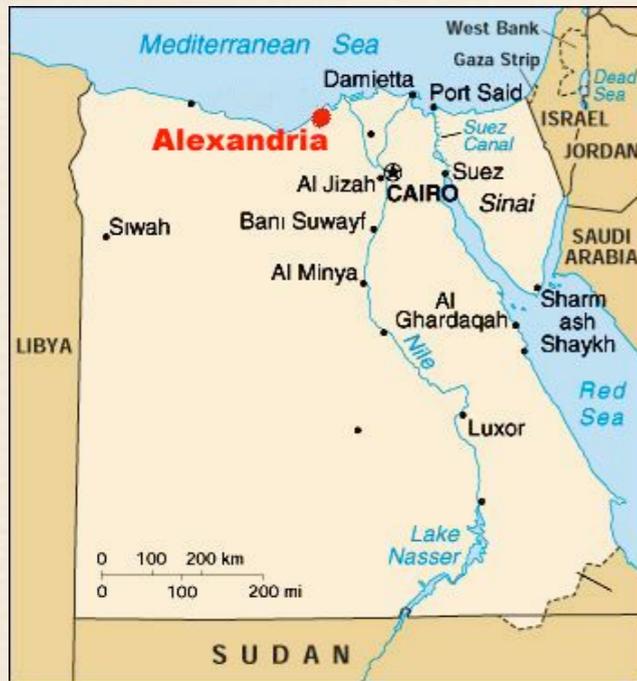
- ❖ Born around 296 AD in Alexandria, Africa
- ❖ Died May 2, 373 at around the age of 77
- ❖ Too young to see the last persecutions under Emperor Maximian in 303.
- ❖ His life was affected not by death persecution, but exile for his beliefs.
- ❖ Title: Father of Orthodoxy

Alexandria

- Land of:
 - Clement
 - Origen
 - Tertullian
- and now:
 - Athanasius



Alexandria



- Located in modern day Egypt.
- One of the 5 major patriarchal Churches, along with Rome, Jerusalem, Antioch and Constantinople
- Considered to have primacy as an emporium of ideas. (More commanding than Rome and Constantinople).
- The Patriarch of Alexandria was also called The Pope of Africa.
- One of 2 major schools of Christianity. Antioch being the second.

St Athanasius - Early Years

- ❖ **Well educated** as a young man based on his writings
- ❖ **Noticed by Bishop Alexander**, as a young boy when he noticed the young man playing at Baptism.
- ❖ Followed Bishop's advice to join the ecclesial life – *with an eye to becoming ordained.*

Early Ecclesial Life



- ❖ Became secretary to the Bishop.
- ❖ Became ordained a **deacon** very early in life
- ❖ By 320AD, age 24 had written as a deacon, **two influential thesis on the Divinity of Jesus.**
- ❖ In **325AD** - influenced Nicaea

Father Arius

- ❖ Born in 250 AD at Libya, in the diocese of Alexandria
- ❖ Became a deacon, then priest in 313. No feast day!
- ❖ Studied the Christological views of Lucian, from Antioch. These were the starting point for Arius over his doctrine on the heresy regarding the lack of the Divinity of Jesus.



Father Arius

- ❖ Arius believed Jesus was a created being, and therefore not divine in essence, only in a created attribute.
- ❖ Jesus was a lesser god (Lord) than the Father.
- ❖ In 318, Arius quarreled with his Bishop Alexander over the subject of the Divinity of Jesus.





Father Arius

- ❖ A letter from Arius to Eusebius of Nicomedia succinctly states the core beliefs of the Arians:
 - ❖ "But we say and believe and have taught, and do teach, that the Son is begotten, but not in any way part of the unbegotten; and that he does not derive his subsistence from any matter; but that by his own will and counsel he has subsisted before time and before ages as perfect god, only begotten and unchangeable, and that before he was begotten, or created, or purposed, or established, he was not. For he was not unbegotten. We are persecuted, because we say that the Son has a beginning, but that God is without beginning."
 - ❖ [Modern Arians: Jehovah's Witnesses]



Arianism in Scripture

- ❖ **1 Cor 8: 5-6** – "Indeed, even though there may be so-called gods in heaven or on earth — as in fact there are many gods and many lords — yet for us there is one God (Theos), the Father, from whom are all things and for whom we exist, and one Lord (Kurios), Jesus Christ, through whom are all things and through whom we exist." (NRSV)
- ❖ **Meaning:** Only the Father is God and Jesus is a lesser god. As Son of the Father, however, He is our Lord.



Arianism in Scripture

- ❖ John 14:28 “You would rejoice that I am going to the Father; for the Father is greater than I.”
- ❖ John 14:6 Jesus says: “No one comes to the Father, except through me”
- ❖ John 17:1-25 Jesus prays to the Father that we may all be one.



Arianism in Scripture

- ❖ John 14:16-17 “And I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of Truth, ...”
- ❖ John 14:26 “The Advocate, the holy Spirit that the Father will send in my name, he will teach you everything and remind you of everything I have told you.”
- ❖ Acts 2:32-33 “God raised this Jesus, of this we are all witnesses. Exalted at the right hand of God, he received the promise of the Holy Spirit from the Father and poured it forth, as you see and hear.”



Arianism in Scripture

- ❖ **Matthew 26:39** He advanced a little and fell prostrate in prayer saying, “My Father, if it is possible, let this cup pass from me; yet not as I will but as you will.”
- ❖ **Acts 7:56** Stephen as he was martyred saw “the glory of God and Jesus standing at the right hand of God, and he said ‘Behold, I see the heavens opened and the Son of Man standing at the right hand of the Father.’”



Arianism in Scripture

- ❖ Mark 13:32 “But of that day or hour, no one knows, neither the angels in heaven, nor the Son, but only the Father.”
- ❖ Col 1:15-18 Themes: image of the invisible God; firstborn of all creation in Him were created all things; He is before all things... He is the head of the church which is his body; He is the beginning, the firstborn of the dead.



Arianism in Scripture

- ❖ Phil 2:6-11 (summary)
- ❖ Though He is in the form of God did not regard equality with God something to be grasped; because he emptied himself and died on a cross, God greatly exalted Him; and bestowed on him the name that is above every name; every tongue confess that Jesus is Lord to the glory of God the Father.



Arianism in Scripture

- ❖ John 20:17 Jesus said, "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God.'"
- ❖ Gal 1:1-5 ... Paul an apostle not from human beings nor through a human being but through Jesus Christ and God the Father, who raised him from the dead, ...grace to you and peace from God our Father and the Lord Jesus Christ, who gave himself for our sins that he might rescue us from the present evil age in accord with the will of our God and Father ...



Arianism in Scripture

- ❖ Heb 1:1-5 Theme: Jesus is above the angels and is the son who sits at the right hand of the Majesty on high.
- ❖ John 5:19 because he called God his own father, making himself equal to God.

Arian Summary

- ❖ Jesus is not God, but is a created being. The first born of all creation. Jesus is only like (Homoiousion) the Father as the image of the living God. (Col 1:15-18). As the begotten Son of the Father, He did not consider equality with God something to be grasped. (Phil 2:16). In fact, the future is known only to the Father. (Mk 13:32; Rev 1:1)
- ❖ Yet, through Him, all things were created. (John 1:3) He is above all the angels (Heb 1:1-5) but as Jesus himself said: “The Father is greater than I.” (John 14:28), and he too has a God and His God is the Father. (John 20:17)
- ❖ But, He is Our Lord and Savior nonetheless. (Gal 1:1-5) and every tongue must confess that Jesus is Lord to the glory of God the Father. (Phil 2:6-11)

Arguably non-Arian

- ❖ Mt 28:19 ... baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. *(still Arianism, if a begotten Son is not eternal as the Father)*
- ❖ John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. *(still could be consistent with Arianism. Beginning = Genesis, and hence the Word was simply created before the rest of creation in Genesis)*

Arguably non-Arian

- ❖ John 10:30 **The Father and I are one.**
(still could be thought as Arian, in that likewise a man and wife become one, and yet are not the same).
- ❖ John 8:58-59 **Amen I say to you, before Abraham came to be, I AM.** *(still could be thought as Arian, in that Christ was created first – yet, I AM is the name YHWH, by which the God of Abraham, Isaac and Jacob is revealed, and in that sense non-Arian)*

Apostolic Tradition

❖ Docetism heresy

(First Century) from a heretical sect dating back to Apostolic times. Their name is derived from dokesis, "appearance" or "semblance", because they taught that Christ only "appeared" or "seemed to be a man, to have been born, to have lived and suffered. Some denied the reality of Christ's human nature altogether, some only the reality of His human body or of His birth or death. *(John 6 and St Paul combat gnostic - CERINTHUS)*

Apostolic Tradition

❖ Sabellian heresy

(Third Century) Sabellius was a priest and theologian. He taught the doctrine of economic trinity, a belief that God was indivisible, with Father, Son, and Holy Spirit being three modes of the same being. His opposition to the orthodox idea of essential Trinity led to his excommunication as a heretic by Pope Calixtus I in 220 AD.

[Modernly: UPC, Apostolic Pentecostals]

Apostolic Tradition



Jesus is God

Yet, the church was not sure it could explain the paradox of divinity and humanity coexisting, against the Arian assault

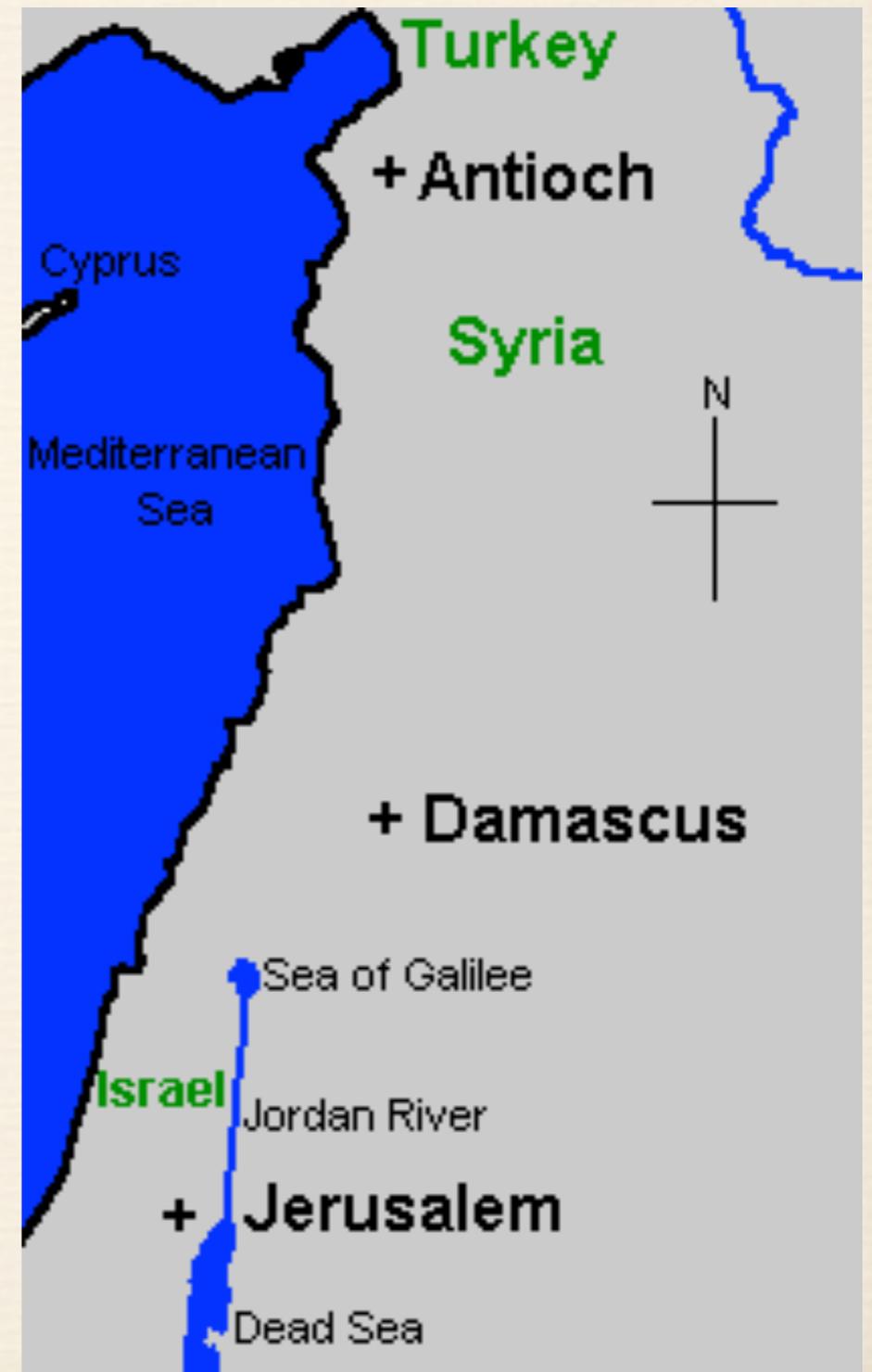
HOW is it that Jesus is God?

Bishop Takes Action

- ❖ In 321 AD, Father Arius was deposed by Bishop Alexander, after Arius was confronted by 100 Egyptian / Libyan bishops assembled by Bishop Alexander.
- ❖ Arius left Alexandria anathematized.
- ❖ Arius took refuge with the Bishop Eusebius of Nicomedia, under whose protection Arius was able to increase in influence.

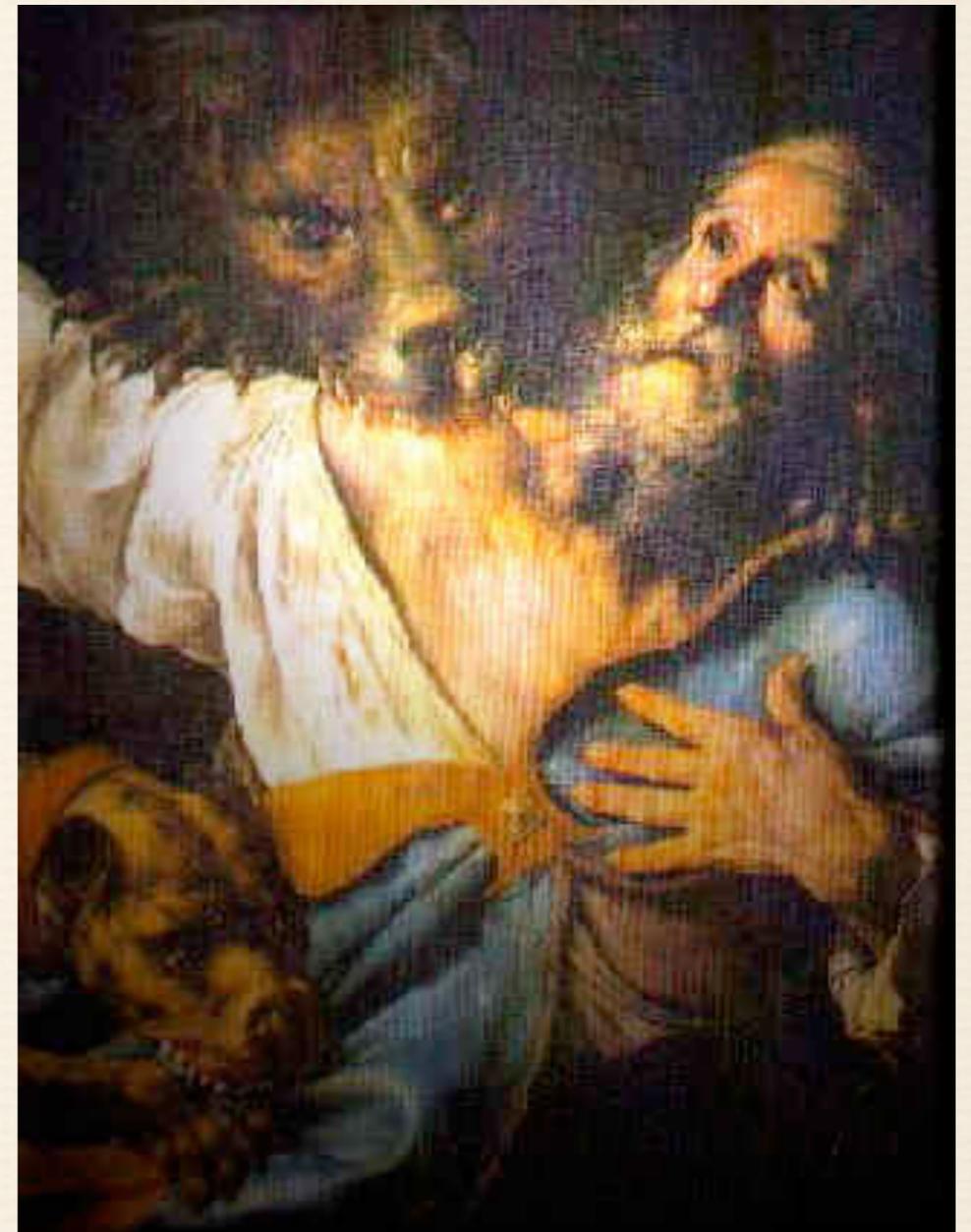
Antioch of Syria

- ❖ Known as “Queen of the East”
- ❖ Founded in 300BC it was settled by Jews.
- ❖ Christians fled there after the persecution in Jerusalem that led to the martyrdom of Deacon Stephen.
- ❖ Birth place of Nicholas, one of the seven deacons, who ends up being a heretic – Nicolaitans mentioned in Revelation 2: 6, 15



Antioch of Syria

- ❖ Where followers first called **Christians**
- ❖ Where **St Peter** was first bishop. First See of Peter.
- ❖ Where **Ignatius of Antioch** became third bishop, and **called the church Catholic**, in The Epistle of Ignatius to the Smyrnaeans, written on his way to martyrdom.



Antioch v. Alexandria

- ❖ The Eastern church became split over the issue of the Divinity of Jesus. **The West was Trinitarian.**
- ❖ **Antiochian school** – taught that Jesus was created, before the rest of creation. Lucian was from Antioch. Eustathius, the Bishop of Antioch was not Arian.
- ❖ **Alexandrian school** – taught that Jesus was divine and equal to the Father.

Antioch v. Alexandria

- ❖ Scandalous debates between the factions of the two schools ensued.
- ❖ This division grew so that **70% of the Eastern Bishops were Arian.**

Only 30% thought Jesus was Divine the same as the Father.



Council of Nicaea



- ❖ **Emperor Constantine**, concerned with the growing religious and political strife – called a **council at Nicaea** to resolve the question.
- ❖ **Pope Sylvester I**, sends legates (one is St Nicholas) to the council with a *pre-approved the term 'homoousion'*
- ❖ Nicaea is a logical location, accessible from Asia, Syria, Palestine, Egypt and Greece.
- ❖ Nicaea 325 – pivotal moment in the History of Christianity

Council of Nicaea



Ruins of the ancient Hagia Sophia
where the First Ecumenical Council
met in modern day **Iznik**, Turkey

Council of Nicaea



Council of Nicaea



Council of Nicaea

- ❖ **Eusebius of Caesarea**, the great historian bishop, places the number of bishops in attendance at over **250**, and a total of 2000 including priests, deacons and acolytes.
- ❖ **Athanasius** speaks of **300** bishops in one of his writings.



Council of Nicaea

- ❖ Among its most famous attendees: St. Alexander of Alexandria, Eustathius of Antioch, Macarius of Jerusalem, Eusebius of Nicomedia, and Eusebius of Caesarea.
- ❖ Eusebius of Nicomedia – said that he would never subscribe (sign) his name to a non-Arian creed.
- ❖ Eustathius and Macarius would ultimately have a good deal to do with the final draft of the Creed presented to the council for approval.

Council of Nicaea

❖ **Homoousion**

❖ **Same** substance
(co-essential)

❖ **Implication:**
Trinity if Holy Spirit is
also homoousion with
the Father (Origen)

❖ **Homoiousion**

❖ **Like** substance
(not same essence)

❖ **Implication:**
Single person God.
All others are only
homoiousion gods

Council of Nicaea

- ❖ **Athanasius** was a tireless worker behind the scenes. Admittedly responsible for the change of position of over 150 Arian bishops.
- ❖ His argument was that **Apostolic Tradition** held clearly that **Jesus was God**, as the Father, and Scripture supported this in **John 10:30** which Athanasius argued cannot be configured into an Arian position.
- ❖ “**homoousion to patri**” becomes the battle cry at Nicaea. And the Nicene Creed is accordingly drafted.

The Nicene Creed

We believe in one God the Father Almighty, Maker of all things visible and invisible; and in one Lord Jesus Christ, **the only begotten of the Father**, that is, **of the substance of the Father**, **God of God**, **light of light**, **true God of true God**, **begotten not made**, **of the same substance with the Father** [homousion to patri], through whom all things were made both in heaven and on earth; who for us men and our salvation descended, was incarnate, and was made man, suffered and rose again the third day, ascended into heaven and cometh to judge the living and the dead.

The Nicene Anathema

Those who say: There was a time when He was not, and He was not before He was begotten; and that He was made out of nothing (ex ouk onton);

or who maintain that He is of another hypostasis or another substance (ousia) [than the Father], or that the Son of God is created, or mutable, or subject to change, them the Catholic Church anathematizes.

How is *Homousion* possible

70-80% enter Nicaea with a heretical Arian belief.
Yet, the Apostolic Tradition is affirmed nonetheless.

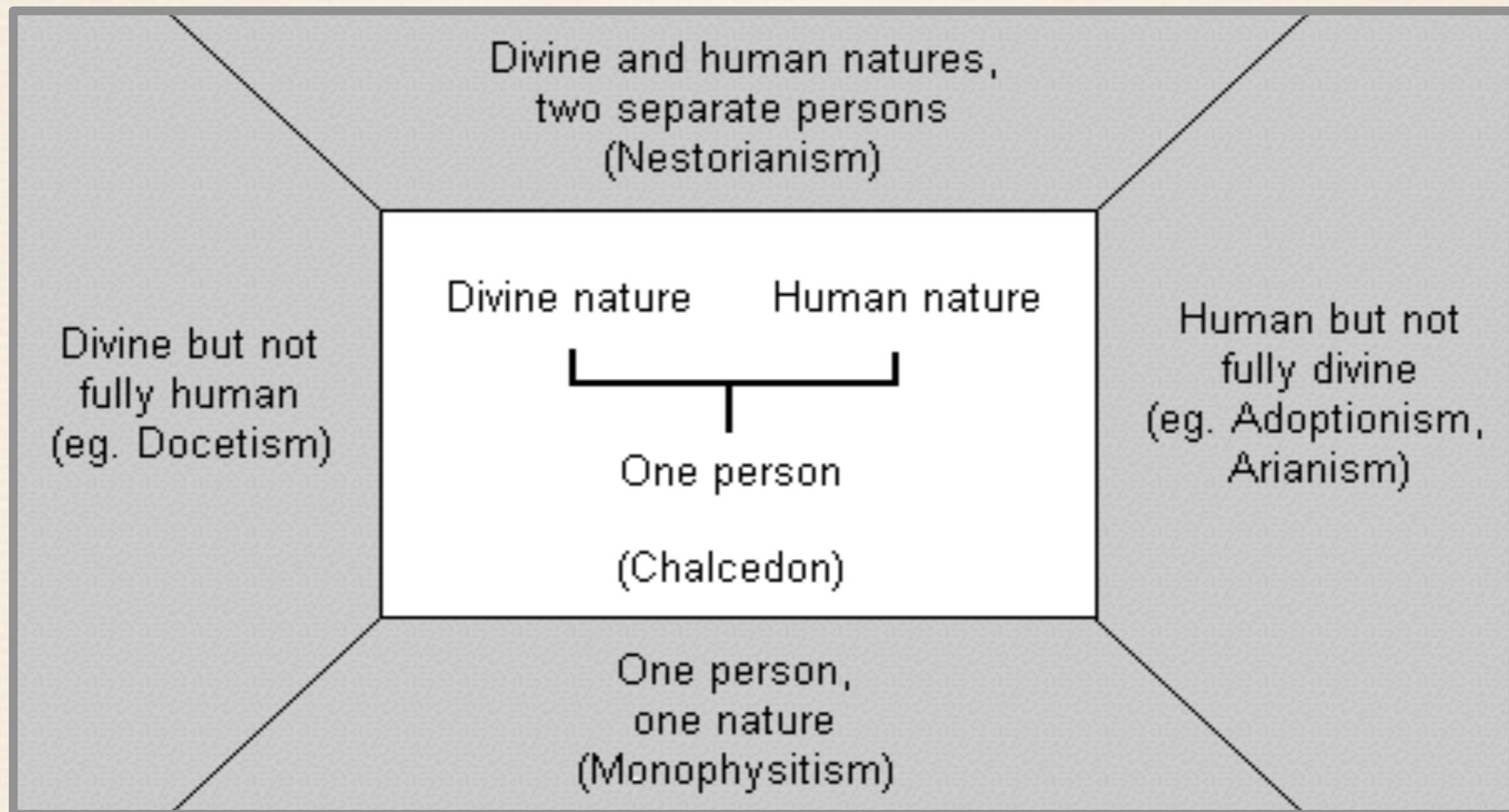


“And I will ask the Father, and he will give you another advocate to help you and be with you forever—the Spirit of truth.” John 14: 16-17

Aftermath

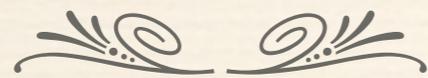
- ❖ As to **Eusebius of Nicomedia** – remember he said that he would never subscribe his name to a non-Arian creed? - **His name appears 5th** in the list of signatories. (**Macarius appears 1st**).
- ❖ **Eusebius of Nicomedia and Arius** were subsequently both banished from the empire by **Constantine**, but Eusebius was not anathematized by the Church because he signed.

Major Christological Heresies



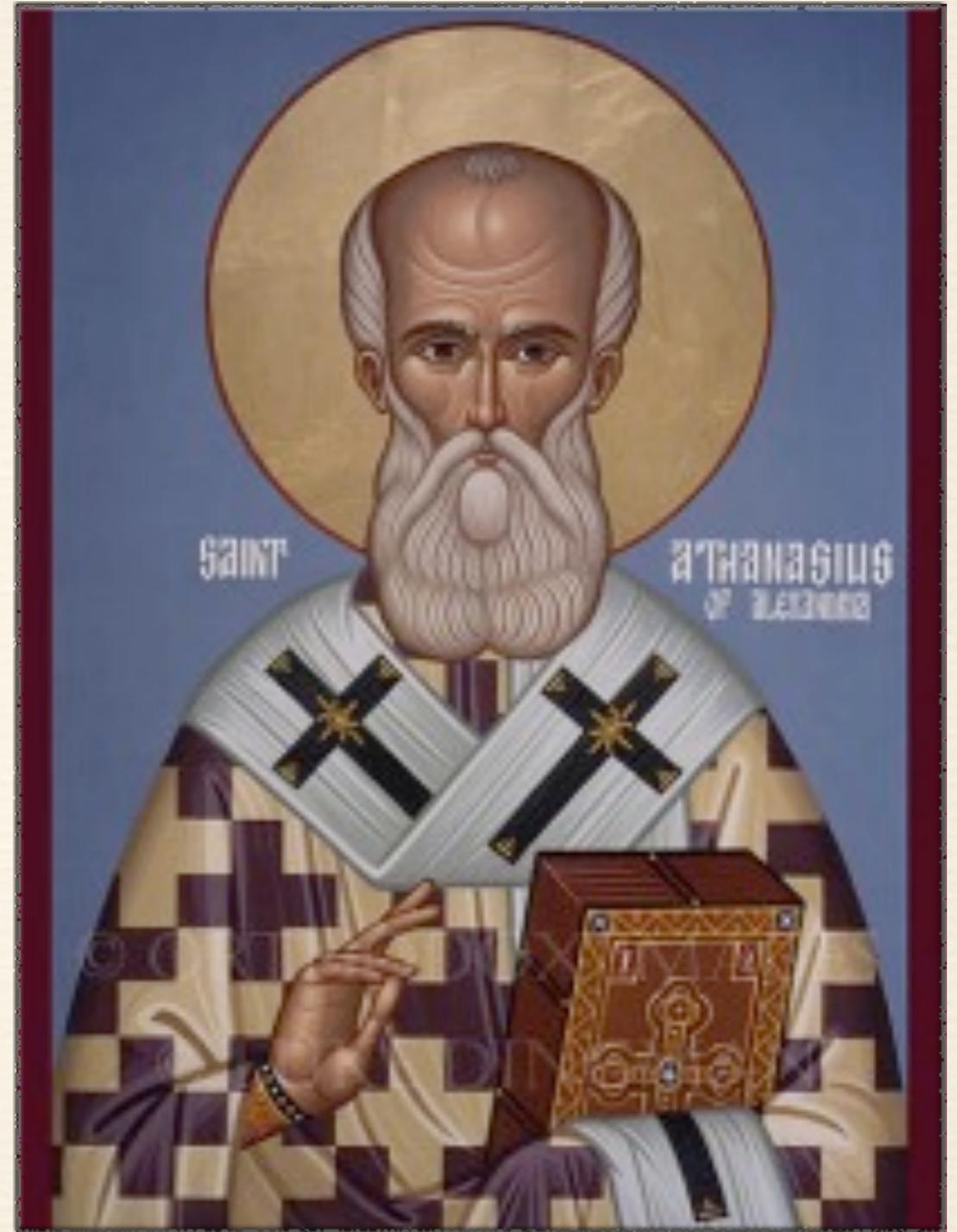
*Docetism – Apostolic 50 AD; *Arianism – Nicaea 325;
*Nestorianism – Ephesus 431; *Monophysitism – Chalcedon 451.

Chapter 17



Athanasius against the world

*His contribution to the
canon of Scripture*



St Athanasius

- ❖ Athanasius became a Bishop in 328 AD. (*Alexander died 5 months after close of council and nominated Athanasius to the episcopacy to fill his position*)
- ❖ Athanasius was chosen as Bishop despite his extreme youth, just over 30 – served for nearly 46 years.
- ❖ Athanasius was a deacon when ordained bishop of Alexandria - the most scholarly of all Sees.
 - ❖ Exiled from his cathedral 5 times

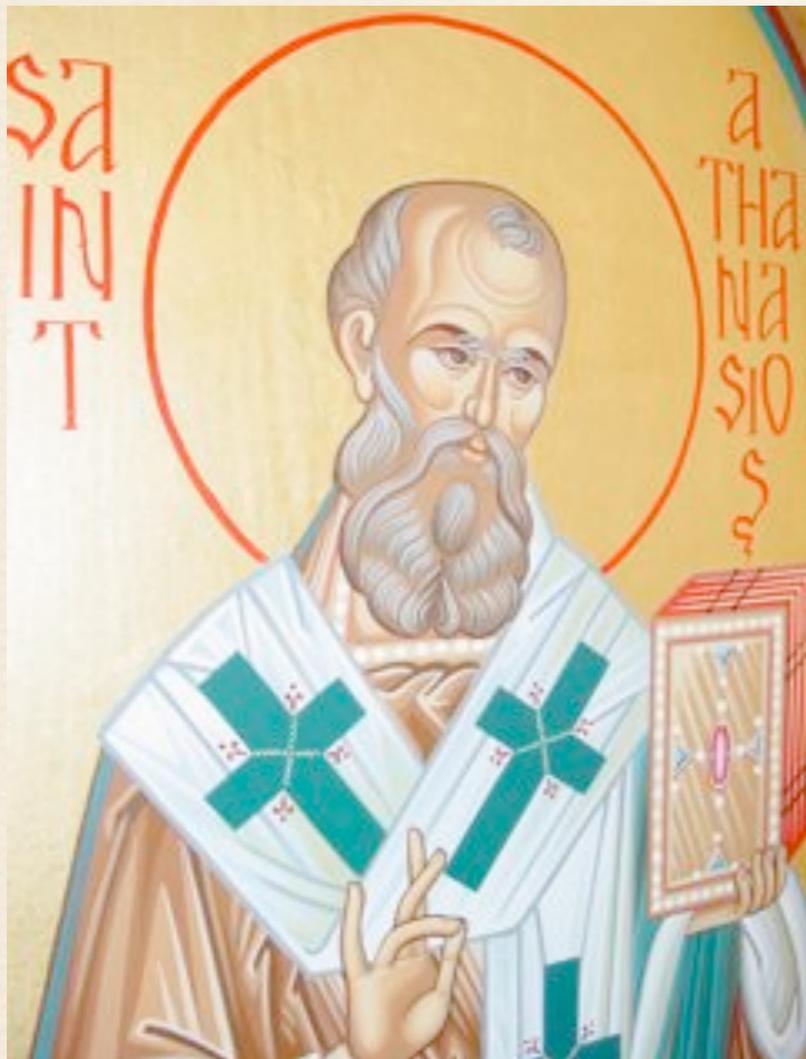
Final Exile Return

- ❖ Returning from his final exile in 366 AD, Bishop Athanasius began to reflect on the lack of uniformity of readings at Mass, in his diocese in Alexandria and throughout the Church.
- ❖ The four Gospels had universal acceptance. Other Gospels universal rejection.
- ❖ The 13 letters of Paul and Hebrews were also universally accepted
- ❖ Thereafter, uniformity ceased. Does this seem odd to you?

Mass readings varied

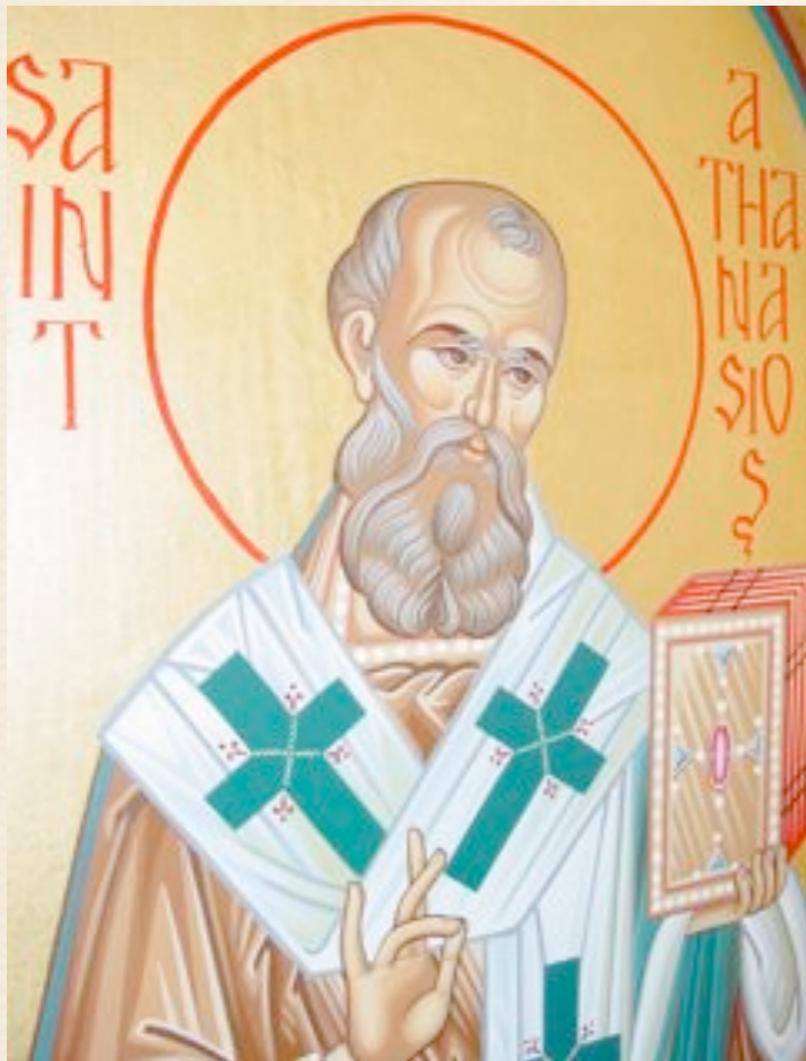
- ❖ Many churches revered and read: Clements letter to the Corinthians, Shepherd of Hermas, Letters of Barnabas, Acts of Peter, Acts of Paul, Apocalypse of Peter, the Didache.
- ❖ A few churches did not revere or read: The letter to the Hebrews, Jude, 2nd and 3rd John, 2nd Peter, Revelation

Epistola Fidelis



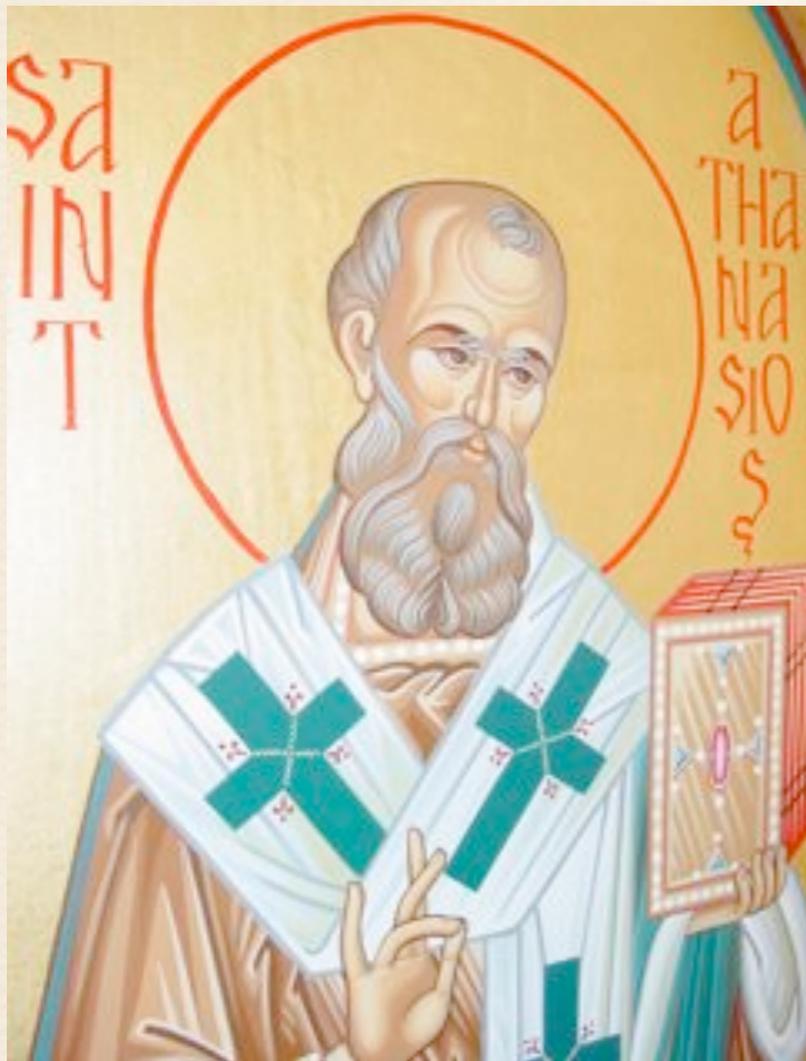
- ❖ Bishop Athanasius set out to a monastery in his diocese, to discern the matter.
- ❖ He was in prayerful isolation for nearly a month.

Epistola Fidelis



- ❖ Returning to Alexandria, he published his now famous *Epistola Festalis*
- ❖ On Easter Sunday 367 AD, Athanasius in the 39th year of his episcopacy at Alexandria, proclaimed that only certain writings would be permitted to be read during the liturgy of the Mass.

Epistola Fidelis

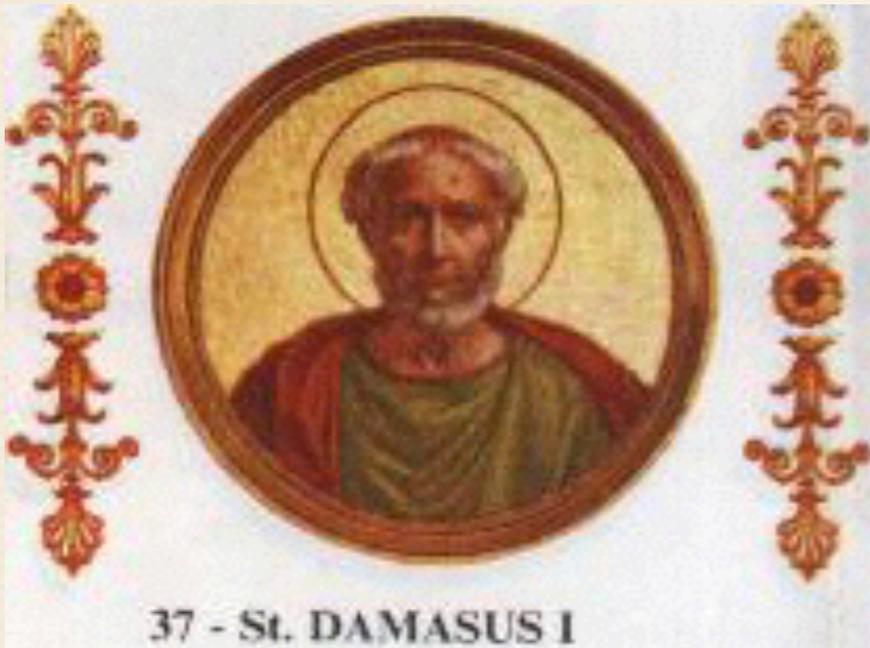


- ❖ He then listed the writings of the **New Testament** to be used in his diocese of Alexandria
- ❖ The **Canon of Alexandria** included: Matthew, Mark, Luke and John, Acts, Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st and 2nd Thessalonians, 1st and 2nd Timothy, Titus, Philemon, Hebrews, James, 1st and 2nd Peter, 1st and 2nd and 3rd John, Jude and The Apocalypse (Revelation).

Epistola Fidelis

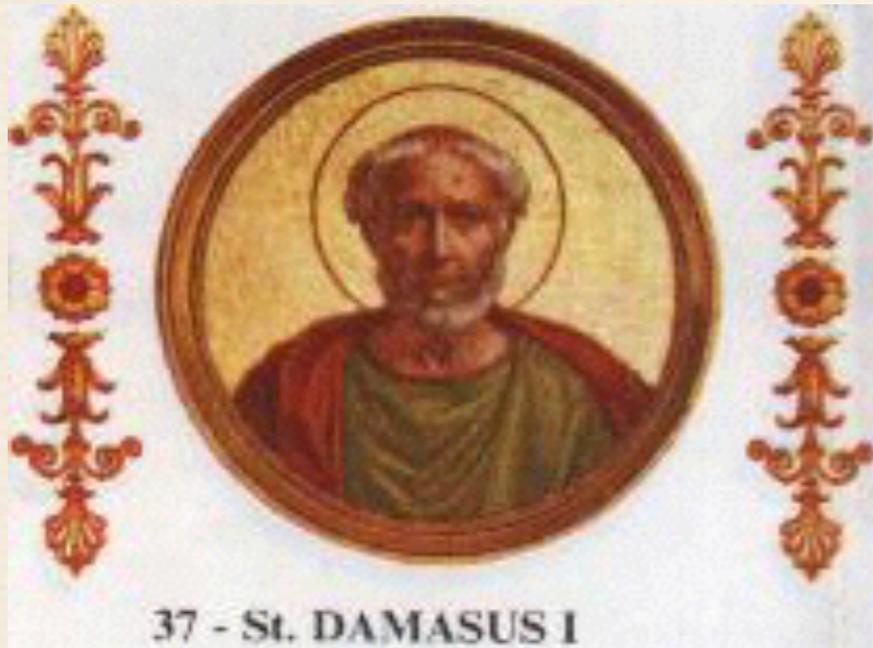
- ❖ This is the first time the New Testament as we know it today is listed for approved use at Mass. *Those books not listed, were considered excluded.*
- ❖ This was not without some **controversy** in Alexandria, and the church in general. Shepherd of Hermas was particularly revered by the clergy and faithful in Alexandria
- ❖ **Specifically excluded:** the Apocalypse of Peter and Acts of Paul, along with Barnabas, Shepherd of Hermas and the Didache.

Pope Reacts



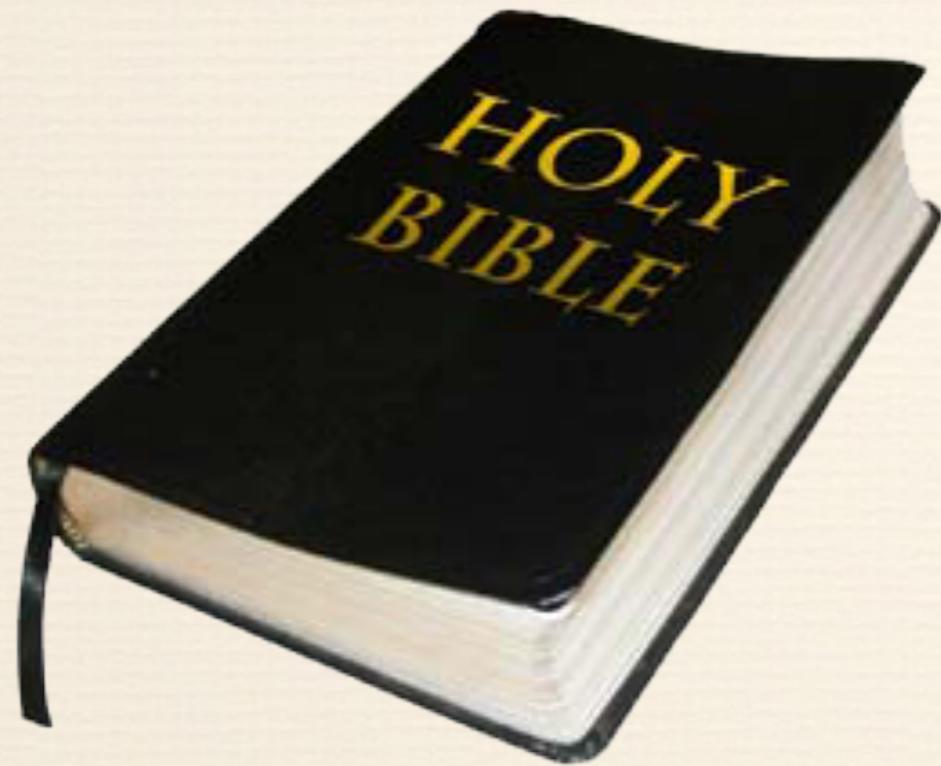
- ❖ In 382 AD
(15 years later, and 9 years after St. Athanasius had died),
Pope Damasus I, summoned the priest St. Jerome, to assist in, and study the question of a complete canon for the entire church.
- ❖ A Synod was held in Rome with the participation of all the nearby bishops

Synod of Rome



- ❖ Rome synod of 382 AD – agreed with Athanasius on the New Testament and
- ❖ ratified the present Old Testament from the Greek LXX as well.
- ❖ The complete list of books for **OT and NT** –the first Bible, was described as
the Damasus Canon.

A first in Church History



In 382 AD – we have the
first complete list of all the
books in the Bible

... as we use today.

or, do we?

Selling the Damasus Canon

- ❖ The Pope prudentially understood that a church wide canon of the Bible, would require the concurrence of outlying churches, particularly the great churches in Africa.
- ❖ It fell to St. Jerome to go to Africa to sell the Damasus Canon
- ❖ St. Jerome set out in 393 AD to Africa.
(11 years later after Synod of Rome – and 26 years after Athanasius' pronouncement)
By then, St. Siricius is pope.

Hippo and Carthage

- ❖ **Hippo** is in modern Algeria (Annaba)
- ❖ **Carthage** is in modern Tunisia
- ❖ Both were geographically central and crucial to the faith in **Western Africa**



Synod of Hippo - 393AD

- ❖ St. Augustine is in attendance. He has been ordained a priest in 391 two years prior, after having been baptized only 4 years before.
- ❖ Together St. Augustine and St. Jerome obtain the concurrence of Hippo's bishops
- ❖ The Damasus Canon is agreed in total after some debate and discussion



Synod of Carthage - 393AD

- ❖ Carthage cant agree to the canon of Damasus.
- ❖ Stumbling block – **The Letter to the Hebrews.**
- ❖ The Carthaginians apparently refuse to accept it as Apostolic because they don't believe St. Paul wrote it.
- ❖ Letter to the Hebrews causes a **short Synod** to close without being able to reach a consensus



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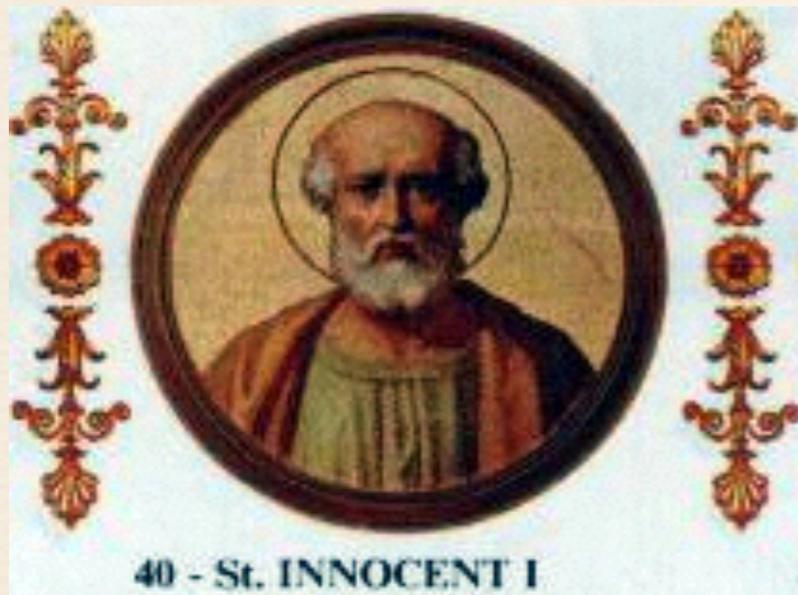
What would you do?



2nd. Synod of Carthage - 397 AD

- ❖ St. Jerome and now Bishop Augustine go to Carthage in 397 AD.
- ❖ St. Jerome and St. Augustine, adduced the **testimony of the ancients and ecclesial usage** in pleading the cause of the Epistle to the Hebrews. (an appeal to Tradition).
[interesting Note: Hebrews was not read in Rome!]
- ❖ After much debate a **compromise** is apparently proposed and reached: “**Attributing authorship to St. Paul not required for acceptance as Scripture.**” [*History of compromise is sketchy*]
- ❖ The bishops at Carthage then *adopt* the **Damasus Canon** in 397 AD, subject to Rome approval of the change.

We have a Bible!



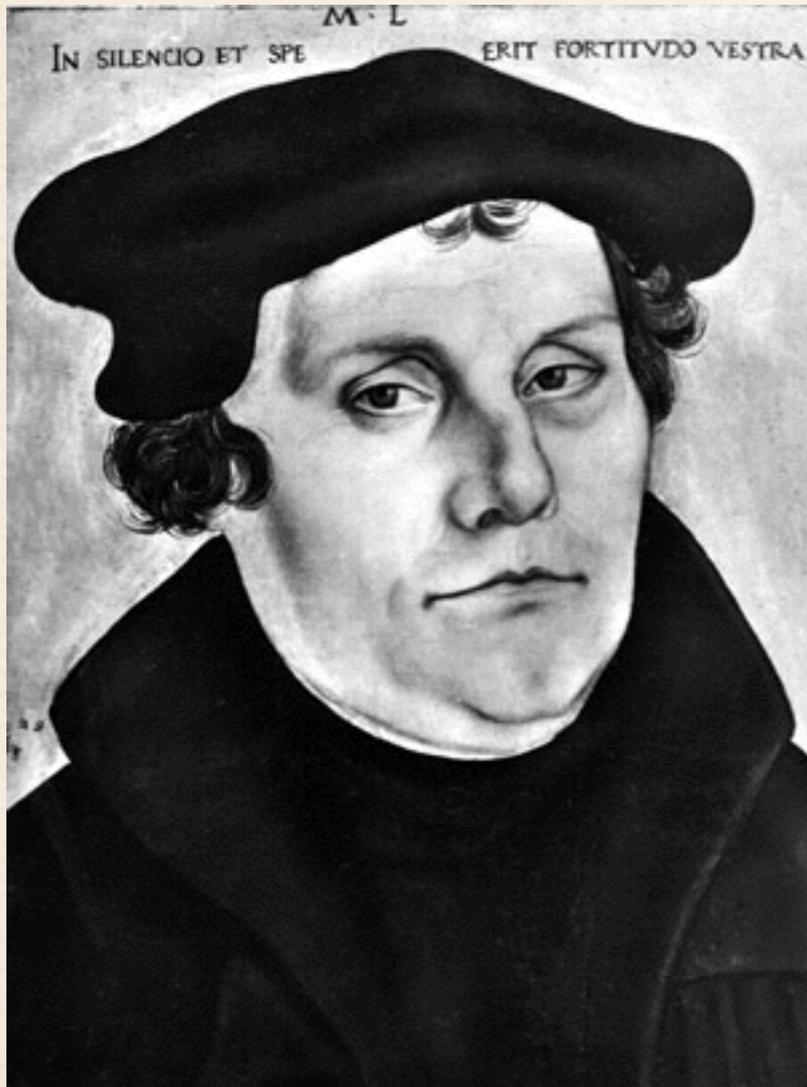
- ❖ Pope Innocent I, approves the compromise at Carthage.
- ❖ In Gaul (France) there is still some dispute until in 405 AD, when Pope Innocent I sent the final list of the Sacred books to the bishops of Toulouse.
- ❖ All debate ceases. The Bible canon becomes fixed.
- ❖ What is Scripture and What is not Scripture is settled **or is it?**

And now



.... the *rest* of the story

Eleven Centuries Later



- ❖ An Augustinian Monk Martin Luther is born in Germany.
- ❖ On October 31, 1517- on Halloween, Martin Luther launches the Protestant Reformation.
- ❖ In September 1522, Martin Luther publishes the first edition of his bible.
- ❖ It becomes known as the ...
... **September Bible**

September Bible



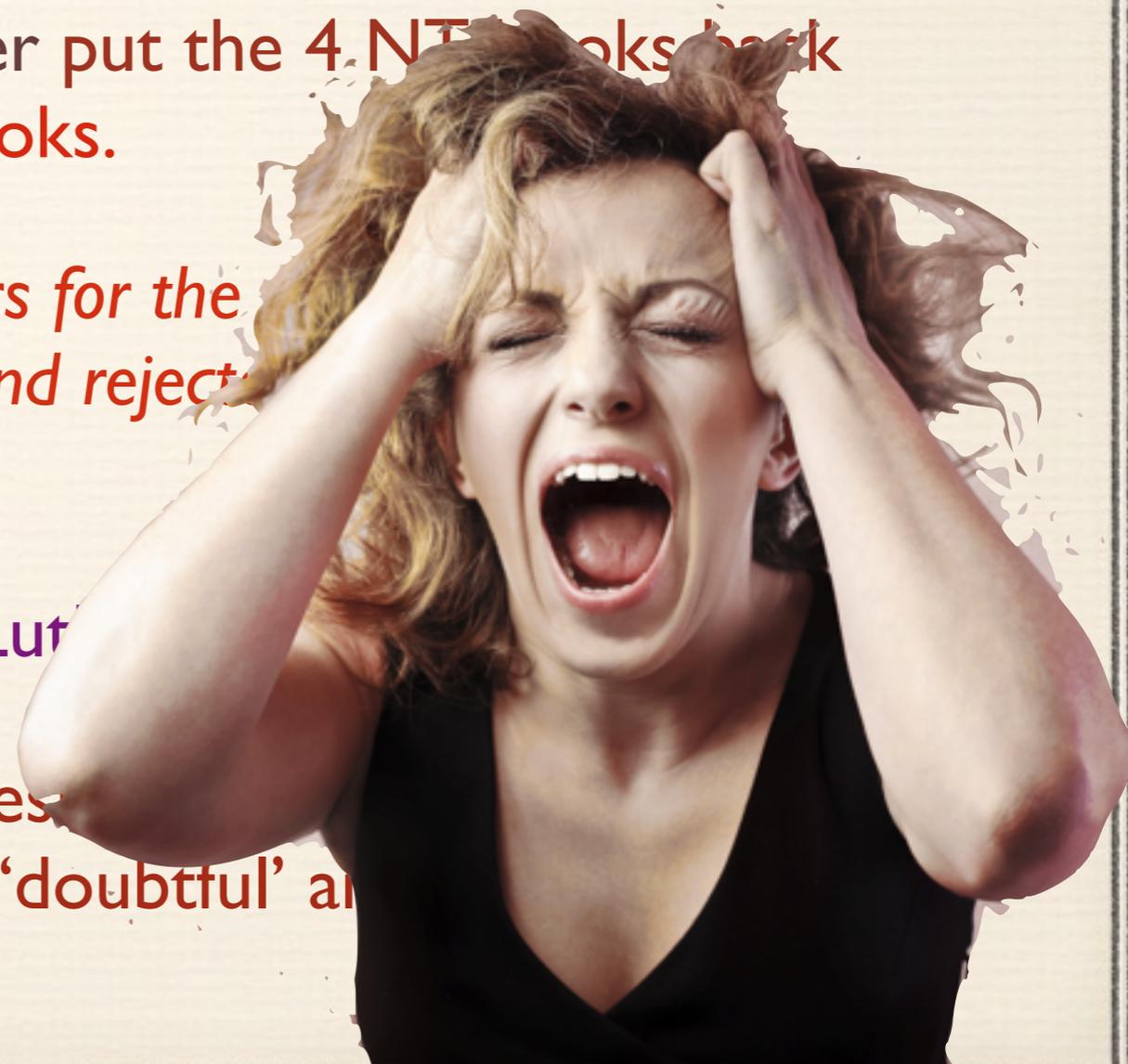
- ❖ removed “7 books” from the OT (Tobit, Judith, 1st and 2nd Maccabees, Wisdom, Sirach, Baruch)
- ❖ removed “4 books” from the NT (Hebrews, James, Jude and the Book of Revelation).
- ❖ Un-chaptered and Un-versed, these 11 books were put in the back, relegated to apocrypha.
- ❖ Added the word “alone” to Romans 3:28 – *“For we consider that a man is justified by faith alone apart from works of the law.”*

September Bible

- ❖ Luther's close friends pleaded that he return the New Testament books.
- ❖ In his second edition, Martin Luther put the 4 NT books back (in the back), **but not the 7 OT books.**
 - ❖ *... yet most Lutheran followers for the next century (100 years) excluded them, and rejected 3 additional books: 2nd Peter, 2nd and 3rd John.*
- ❖ **Now 14 books** are missing from Lutheran Bibles
 - ❖ These seven missing New Testament books were classified by Lutheran Theologians as 'doubtful' and 'inferior.'

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WHO says WHAT is Scripture

- ❖ Note that Calvinists and Anglicans continued to follow the Catholic New Testament throughout this same period.
 - ❖ Luther's removal of NT books was never approved by Calvin or any of the other Protestant Reformers.
- ❖ While Calvin and Luther could agree in Sola Scriptura ("Bible Alone as sole rule of authority"), they could not agree as to the contents of the Bible!
 - ❖ Calvinists and Lutherans had different New and Old Testaments for 100 years

WHO says WHAT is Scripture

- ❖ By 1700 all protestants had returned to the Catholic New Testament, but not the Old.
- ❖ There seemed to be no serious internal pressure for protestants to return to the old testament canon as well.
- ❖ **Even today** in **German Lutheran bibles**, the **four books at the end** are **Hebrews, James, Jude and Revelation**. (*Just as Luther put them*). All other Protestant Bibles continue to have the Catholic order of NT books. [we have 2,3 John, Jude and Rev.]
 - ❖ This is a left over echo –from when they were removed by Luther in 1522 and put back in the back.

Apostolic Catholic Tradition

- ❖ Cardinal Joseph Ratzinger (Pope Benedict XVI) once explained that Catholic Tradition is not a separate, parallel body of knowledge which stands apart from the Scriptures.
- ❖ The main understanding of Tradition is the Apostolic interpretation of the Words of Scripture that the Apostles wrote, as memorialized in the Church through her liturgy and writings.



Apostolic Catholic Tradition

Tradition is also our amnesia
“our memory” from the Apostolic
Age.

It helped us understand Jesus was
the same as God the Father in
Nicaea and helped us know which
books were authoritative to be in
our Bible.

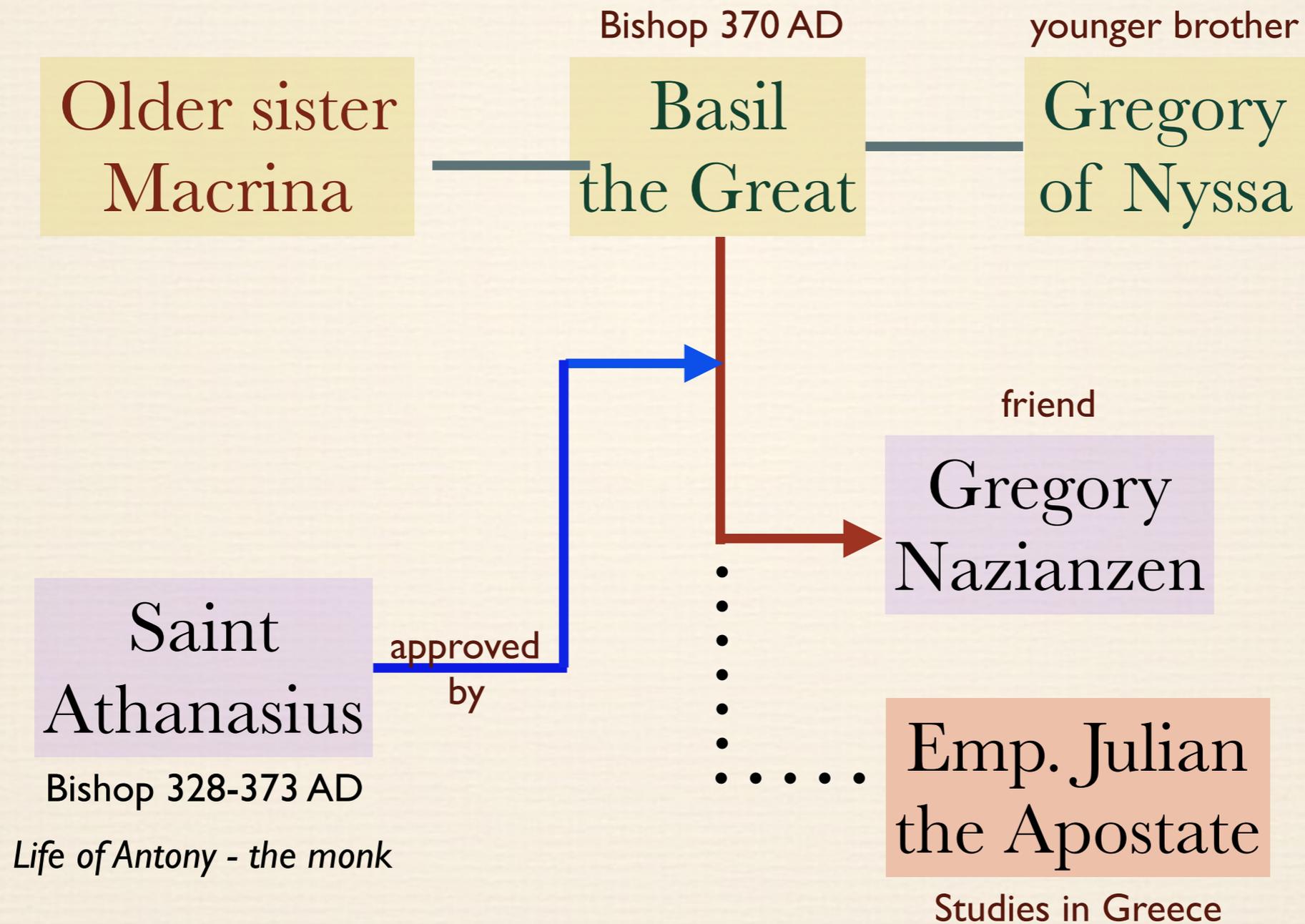


Chapters 18-19

Basil the Great
Gregory of Nyssa
Gregory Nazianzen



Relationships



Basil the Great

- ❖ **Rhetorician** - orator / art of persuasion
- ❖ **Lawgiver** - **Rule of Basil for monastic community.**
Learned in the desert of Egypt and from St Pachomius. Still viable today.
(Antony of Egypt influence, Athanasius hideout)
- ❖ **Liturgy reformer** - Greek, Coptic and Russian
- ❖ **Bishop of Cappadocia** province
- ❖ Consecrated the two Gregorys to the Episcopacy.

Basil the Great

- ❖ Words Matter - **homousios** - **prospon**
- ❖ **one ousia** (being) but **three hypostases** (individual expressions)
 - ❖ one nature, three distinctive participations
 - ❖ one God, three persons

Basil the Great

- ❖ Definitive teaching that the Holy Spirit is God.
- ❖ *On the Holy Spirit*
 - ❖ *p. 188-191 great summary of teachings*
 - ❖ implicit scriptures and sacramental tradition (*lex orandi, lex credendi*)

Gregory Nazianzen

- ❖ Gregory Nazianzen - son of a Bishop
- ❖ consecrated **bishop of Nazianzus** in 325AD
- ❖ Introvert by nature
- ❖ Later **Patriarch of Constantinople**, after preaching there and converting Arians.
- ❖ **NOTE** - See of Rome, never a heretic as Pope

Council of Constantinople

- ❖ As Patriarch of Constantinople, in 381 AD, after elevation by Emperor Theodosius, a “local” council is called to decide the question of the Divinity of the Holy Spirit.
- ❖ Careful to not add to the Nicene Creed
- ❖ Except the glorification of the Holy Spirit, only because *Nicaea had mentioned the topic incidentally.*

Council of Constantinople

- ❖ Gregory Nazianzen proposes “*procession*” as found in John 14:26.
- ❖ Who proceeds from the Father,
Who with the Father and the Son is jointly worshiped and jointly glorified.
 - ❖ (Nice citations p. 200 note 264)
- ❖ The 36 Macedonian bishops still cant accept it.

Council of Constantinople

- ❖ Gregory Nazianzen proposes “*procession*” as found in John 14:26.

- ❖  **Filioque**
Council of Toledo 589AD jointly

- ❖ (Nice citations p. 200 note 264)
- ❖ The 36 Macedonian bishops still cant accept it.

Filioque

- ❖ Believed by Athanasius, Cyril of Alexandria and found in some local creeds in Syria 4th century.
 - ❖ It was not a novel concept in 6th century.
 - ❖ Controversy - added to Nicene Creed
- ❖ John 14:26 HS proceeds from Father, but 15:26 Jesus will send the Spirit from the Father. (From Father through Son)

Gregory of Nyssa

- ❖ Youngest brother of Basil - taught by his Mother and Macrina.
- ❖ Bishop of Nyssa - Arian
- ❖ prolific writer - more than Basil & Gregory Nazianzen combined
 - ❖ Father of the Fathers!

Gregory of Nyssa

- ❖ Adam, Eve and Seth - analogy to how Jesus is begotten by the Father, but the Holy Spirit proceeds from the Father through the Son.
 - ❖ Further clarifies the Holy Spirit and Trinitarian relationships.
 - ❖ Where one acts all three act. Father = Creator is bad theology.
- ❖ Slavery not consistent with dignity of man, if in the likeness of God.

Early Church Fathers



Chapters 16-19