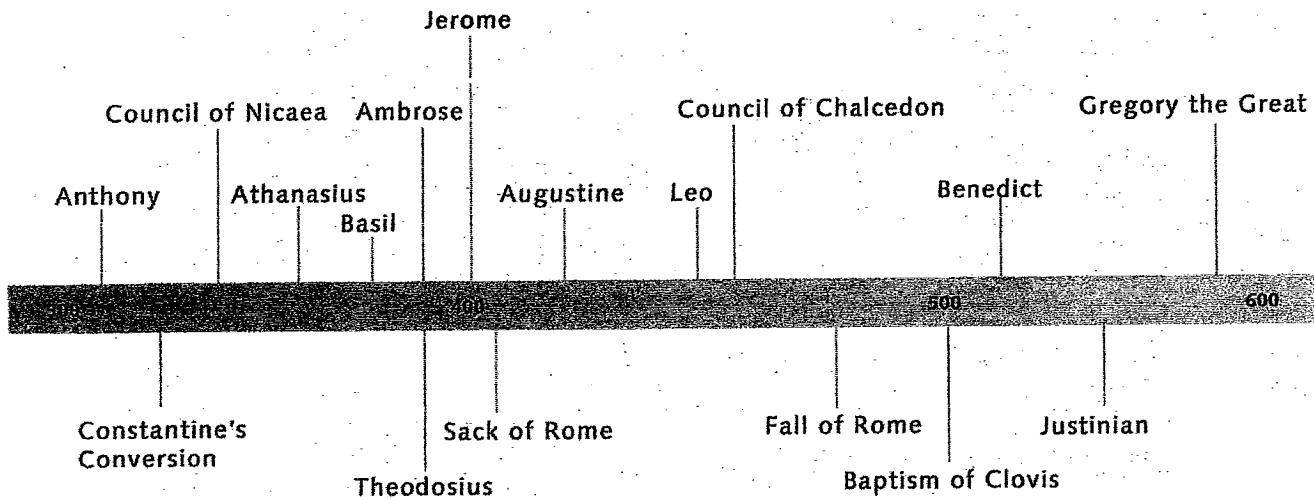
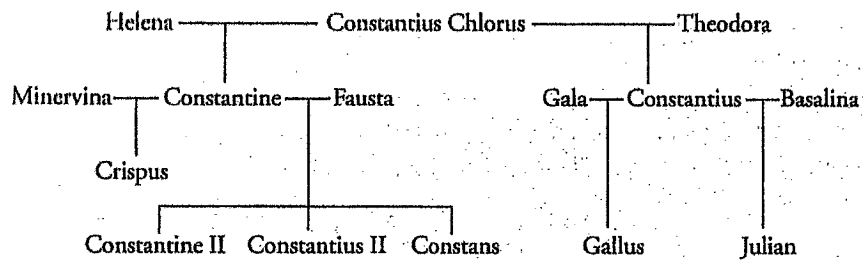


The Age of the Christian Roman Empire



The Arian Controversy and the Council of Nicea

191



The Family of Constantine

Major Theological Issues to 451

Relation of Christ and Father

Overstress on Divine Unity

Ebionites

Jesus Messiah
by Holy Spirit

Gnostics

One pure God, known
through Gnosis of Christ
Dualism
Demiurge
Docetism vs. Irenaeus

Monarchians

Dynamic

Paul of Samosata
Adoptionist

Modal

Sabellius
One essence in three
modes; Tertullian—
Against Praxeas,
"Trinity," three persons
in one essence

Arius vs. Athanasius

Different
Christ subordinate
Created

Same essence
Equal with Father
Coeternal

1. Creed of Caesarea
2. Nicaea—325—creed with Anathemas
3. Constantinople—381—our Nicene Creed
4. Toledo—589—West adds "Filioque" clause

Relation of Christ's Natures

Overstress on Humanity

Nestorius—Jesus
Christ, a God-
bearing man

Overstress on Deity

Apollinarius—body, soul
Logos—no spirit
Eutyches—two
natures fused
Monophysites

Orthodox View

Chalcedon 451
Two natures in one
person in harmony

Nature of Man

Augustine

Soul inherited
Original sin
Free will
Monergistic salvation
Baptism important

Pelagius

Soul created
Born sinless
Broken will
Synergistic salvation
Baptism unimportant

Synod of Orange

THE OLD ROMAN SYMBOL

I believe in God the Father almighty;
And in Christ Jesus his only Son, our Lord;
who was born of the Holy Spirit and the virgin Mary,
who under Pontius Pilate was crucified and buried,
on the third day rose again from the dead,
ascended into heaven,
sits at the right hand of the Father,
whence he shall come to judge the living and the dead;
And in the Holy Spirit,
the holy church,
the forgiveness of sins,
the resurrection of the flesh.

THE CREED ADOPTED AT NICAEA IN 325

We believe in one God the Father All-sovereign, maker of all things visible and invisible;
and in one Lord Jesus Christ, the Son of God, begotten of the Father, only-begotten, that is, of the substance of the Father, God of God, Light of Light, true God of true God, begotten not made, of one substance [*homoousion*] with the Father, through whom all things were made, things in heaven and things on the earth; who for us men and for our salvation came down and was made flesh, and became man, suffered, and rose on the third day, ascended into the heavens, is coming to judge the living and the dead;
and in the Holy Spirit.
And those who say "There was when he was not,"
and, "Before he was begotten he was not,"
and that, "He came into being from what-is-not,"
or those who allege that the Son of God is "of another substance or essence," or "created" or "changeable," or "alterable,"
these the catholic and apostolic church anathematizes.

CANON OF ATHANASIUS, FESTAL LETTER, 367

[After listing the books of the Old Testament, Athanasius says,] We must not hesitate to name the books of the New Testament. They are as follows:

Four Gospels—according to Matthew, according to Mark, according to Luke, according to John.

Then after these the Acts of the Apostles and the seven so-called catholic epistles of the apostles, as follows: one of James, two of Peter, three of John, and after these, one of Jude.

Next to these are fourteen epistles of the apostle Paul, written in order as follows: First, to the Romans; then two to the Corinthians, and after these to the Galatians and next that to the Ephesians; then to the Philippians and one to the Colossians and two to the Thessalonians and that to the Hebrews. Next are two to Timothy, one to Titus, and last the one to Philemon.

Moreover, John's Apocalypse.

These are the "springs of salvation." . . . In these alone is the teaching of true religion proclaimed as good news. Let no one add to these or take anything from them. . . .

There are other books outside these, which are not indeed included in the canon, but have been appointed from the time of the fathers to be read to those who are recent converts to our company and wish to be instructed in the word of true religion. These are the *Wisdom of Solomon*, the *Wisdom of Sirach*, *Esther*, *Judith*, *Tobit*, the so-called *Teaching of the Apostles* [*Didache*] and the *Shepherd*. But while the former are included in the canon and the latter are read, no mention is to be made of the apocryphal works. They are the invention of heretics.

NICAENO-CONSTANTINOPOLITAN CREED

We believe in one God the Father All-sovereign, Maker of heaven and earth, and of all things visible and invisible;
and in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all the ages, Light of Light, true God of true God, begotten not made, of one substance with the Father, through whom all things were made; who for us men and for our salvation came down from the heavens, and was made flesh of the Holy Spirit and the virgin Mary, and became man, and was crucified for us under Pontius Pilate and suffered and was buried, and rose again on the third day according to the Scriptures, and ascended into the heavens, and sits on the right hand of the Father, and comes again with glory to judge living and dead, of whose kingdom there shall be no end;
and in the Holy Spirit, the Lord and the Life-giver, that proceeds from the Father, who with Father and Son is worshipped together and glorified together, who spoke through the prophets;
in one holy catholic and apostolic church;
we acknowledge one baptism unto remission of sins;
we look for a resurrection of the dead, and the life of the age to come.

GREEK PATRISTIC WRITERS, 4TH-5TH CENTURIES

Name	Dates	Country	Importance
Eusebius of Caesarea	260-339	Palestine	Church historian; apologist; moderate Origenist
Athanasius	c. 300-373	Egypt	Champion of Nicæa
Cyril of Jerusalem	d. 387	Palestine	Bishop; catechetical lectures
Basil of Caesarea	330-79	Cappadocia	Ecclesiastical statesman
Gregory of Nazianzus	329-90	Cappadocia	Orator and theologian
Gregory of Nyssa	331-95	Cappadocia	Philosophical theologian
John Chrysostom	347-407	Syria	Preacher
Cyril of Alexandria	375-444	Egypt	Theologian and ecclesiastical statesman

LATIN PATRISTIC WRITERS, 4TH-5TH CENTURIES

Name	Dates	Country	Importance
Hilary of Poitiers	315-67	Gaul	"Athanasius of the West"
Ambrose	339-97	Italy	Ecclesiastical statesman
Ambrosiaster	4th cent.	Italy	Commentator on the Bible
Rufinus	345-410	Italy	Translator
Jerome	347-420	Italy	Translator of the Bible and champion of monasticism
Augustine	354-430	North Africa	Most influential Latin theologian
John Cassian	365-433	Gaul	Mediator of Eastern theology and monasticism to the West
Vincent of Lerins	5th cent.	Gaul	Doctrine of tradition

"Who, Lord, can gaze on your hiddenness which has come to revelation? Yes, your obscurity has come to manifestation and notification; your concealed Being has come out into the open, without limitation. Your awesome self has come into the hands of those who seized you.

All this happened to you, Lord, because you became a human being. Praises to him who sent you. Yet who will not fear

because, even though your Epiphany is revealed and so too your human birth, your birth from the Father remains unattainable; it has baffled all those who investigate it."

(Ephraem the Syrian, *Hymn on Faith* 51.2-3,

OUTLINE SUMMARY OF SOME COMMON FEATURES OF SUNDAY LITURGIES IN THE FOURTH AND FIFTH CENTURIES

(Placement of these features varies in different liturgies; not all features are present in every liturgy, and some items are not included here.)

I. Service of the Word (the Mass of Catechumens, also known as the Synaxis)

1. Preliminary Prayers and Songs
2. Readings from both Old and New Testament
3. Psalms sung between the Scripture lessons
4. Sermon
5. Prayers and Benedictions for different groups
6. Dismissal of catechumens and penitents

II. Service of the Supper (the Mass of the Faithful, also known as the Eucharist)

1. Prayers of the faithful. Series of biddings by the deacon with the people responding, *Kyrie eleison* ("Lord, have mercy"). Completed by prayer by the bishop
2. Kiss of peace
3. Offerings brought by the people
4. Anaphora or Canon of the Mass:
 - a. *Sursum Corda* ("Lift up your hearts")
 - b. Preface—"Let us give thanks"
 - c. *Sanctus* (or *Trisagion*—"Holy, Holy, Holy")
 - d. Thanksgiving prayer:
 - (1) *Epiclesis*—Invocation of the Holy Spirit
 - (2) Words of Institution
 - (3) *Anamnesis* ("Memorial" of passion and resurrection)
 - (4) Oblation—Offering or sacrifice
 - (5) Intercession for the living and the dead
 - e. Lord's Prayer
5. Communion
6. Benediction

Chronology

Emperors	Bishops of Rome*	Events**
(306-337) Constantine	Sylvester (314-335)	Edict of Milan (313) Arian controversy begins Pachomius's first foundation (324) Council of Nicea (325) Constantinople founded (330)
Constantine II (337-340)	Marcus (335-336) Julius (337-332)	
Constantius II (337-361)		
Constans (337-350)	Liberius (352-366)	Arianism at its apex
Julian (361-363)	<i>Felix II</i> (353-365)	Pagan reaction
Jovian (363-364)		
Valentinian I (364-392)		
Valens (364-378)	Damasus (366-383)	†Eusebius of Caesarea and Athanasius (373) Battle of Adrianople (378) †Basil the Great (379) †Macrina (380) †Council of Constantinople (381)
Gratian (375-383)	<i>Ursinus</i> (366-367)	
Valentinian II (375-392)	Siricius (384-399)	
Theodosius (379-395)		
Maximus (383-388)		
Eugenius (392-394)	Anastasius (399-401)	†Gregory of Nazianzus (389) †Gregory of Nyssa (395?) †Martin of Tours and Ambrose (397)
Arcadius (395-408)		
Honorius (395-423)		
Theodosius II (408-450)	Zosimus (417-418)	Fall of Rome (410) †Jerome (420) †Augustine (430)

*Bishops whom the Roman church does not recognize are in italics

**Dagger (†) indicates that year given is year of death.

Chronology

Western Emperors*	Eastern Emperors*	Popes**	Events
Honorius (395-423)	Theodosius II (408-450)	Innocent (401-417) Celestine (422-432)	Fall of Rome (410) †Augustine (430) Council of Ephesus (431) Council of Chalcedon (451) Leo before Attila (453) Vandals sack Rome (455)
	Marcian (450-457)	Leo (440-461)	
	Leo (457-474)		
Romulus Augustulus (475-476)	Zeno (474-491)	Felix II (483-492)	Odoacer ends western empire (476) Henocton (482) Clovis is baptized (496)
	Anastasius (491-518)	Symmachus (498-514) Hormisdas (514-523) John (523-526)	
	Justin (518-527)		†Boethius (524) †Theodoric (526) Belisarius takes Carthage (533) II Council of Constantinople (553) Lombards invade Italy (568) Conversion of Recared (589)
	Justinian (527-565)	Vigilius (537-555)	
		Pelagius II (579-590)	

*Only the names of the most important rulers and popes are included.

**The names of popes not now acknowledged as such by the Roman church are in italics.

†Dagger indicates date of death.

FATHERS OF THE OLD CATHOLIC CHURCH

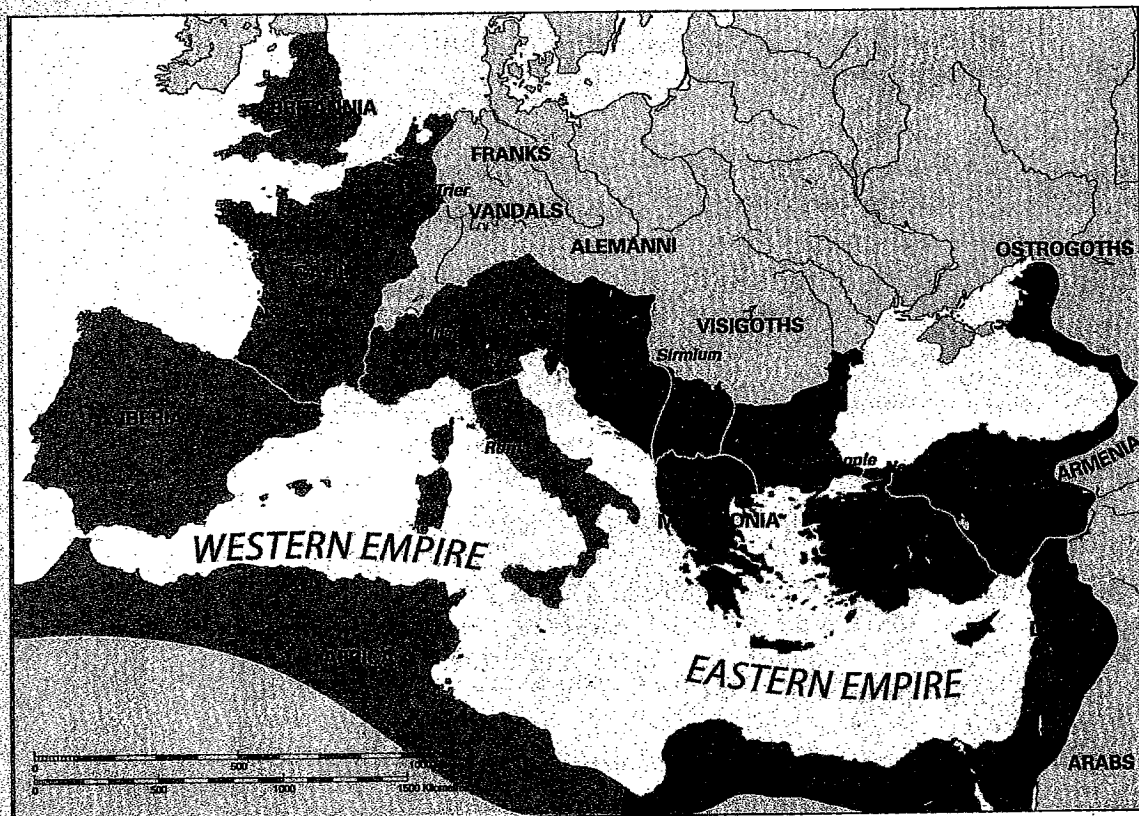
Name	Date	Location	Language
Irenaeus	c. 115–202	Lyons	Greek
Clement of Alexandria	c. 160–215	Alexandria	Greek
Tertullian	c. 160–220	Carthage	Latin
Hippolytus	c. 170–236	Rome	Greek
Origen	c. 185–251	Alexandria/Caesarea	Greek
Novatian	fl. 250	Rome	Latin
Cyprian	c. 200–258	Carthage	Latin
Gregory Thaumaturgus	c. 210–65	Cappadocia	Greek

The Fathers of the Old Catholic Church and Their Problems

MONARCHIAN TEACHERS

Name	Date	Place
<i>Dynamic Monarchians</i>		
Theodotus the Leatherworker	c. 185	Byzantium/ Rome
Theodotus the Banker	c. 199	Rome
Artemon	c. 210	Rome
Paul of Samosata	c. 260–68	Antioch
<i>Modalist Monarchians</i>		
Noetus	c. 200	Smyrna
Praxeas	c. 200	Asia/Rome
Epigonus	c. 200	Rome
Sabellius	c. 215	Rome

Emperor Diocletian.



DIVISION OF THE EMPIRE UNDER DIOCLETIAN

Prefecture	Dioceses	Capital	Ruler
Oriens (East)	Oriens (including Egypt), Pontus, Asia	Nicomedia	Diocletian
Illyricum	Thrace, Moesia (Macedonia, Dacia), Pannonia	Sirmium	Galerius
Italy	Africa, S. Italy, N. Italy	Milan	Maximian
Gauls	Spain, S. Gaul, N. Gaul, Britain	Trier	Constantius Chlorus