

- 1. The Fall of Jerusalem (70)
- 2. The Council of Nicaea (325)
- 3. The Council of Chalcedon (451)
- 4. Benedict's Rule (530)
- 5. The Coronation of Charlemagne (800)
- 6. The Great Schism (1054)
- 7. The Diet of Worms (1521)
- 8. The English Act of Supremacy (1534)
- 9. The Founding of the Jesuits (1540)
- 10. The Conversion of the Wesleys (1738)
- 11. The French Revolution (1789)
- 12. The Edinburgh Missionary Conference (1910)
- 13. The Second Vatican Council (1962–65)

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    - concrete, practical, legal
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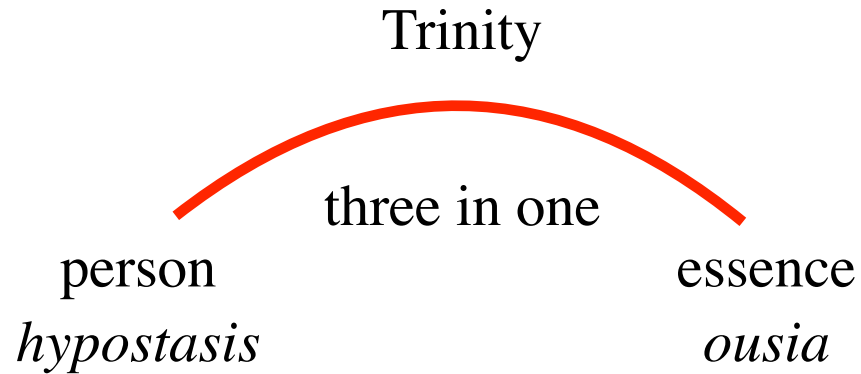
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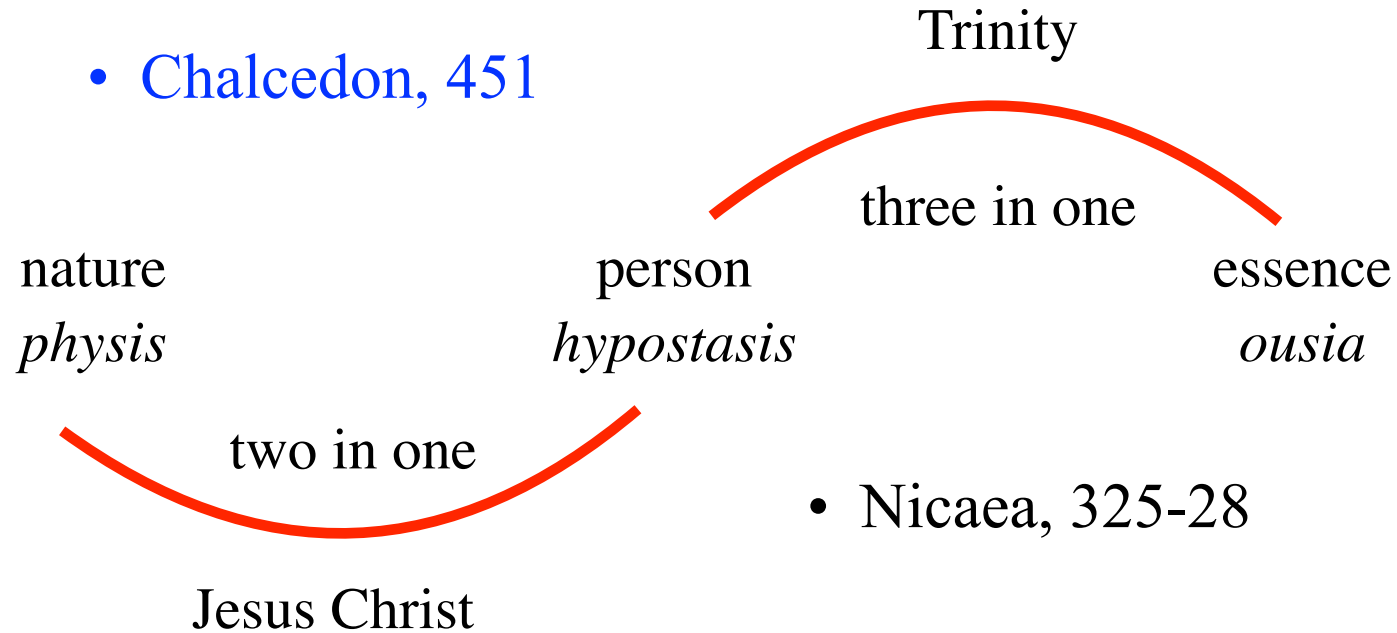


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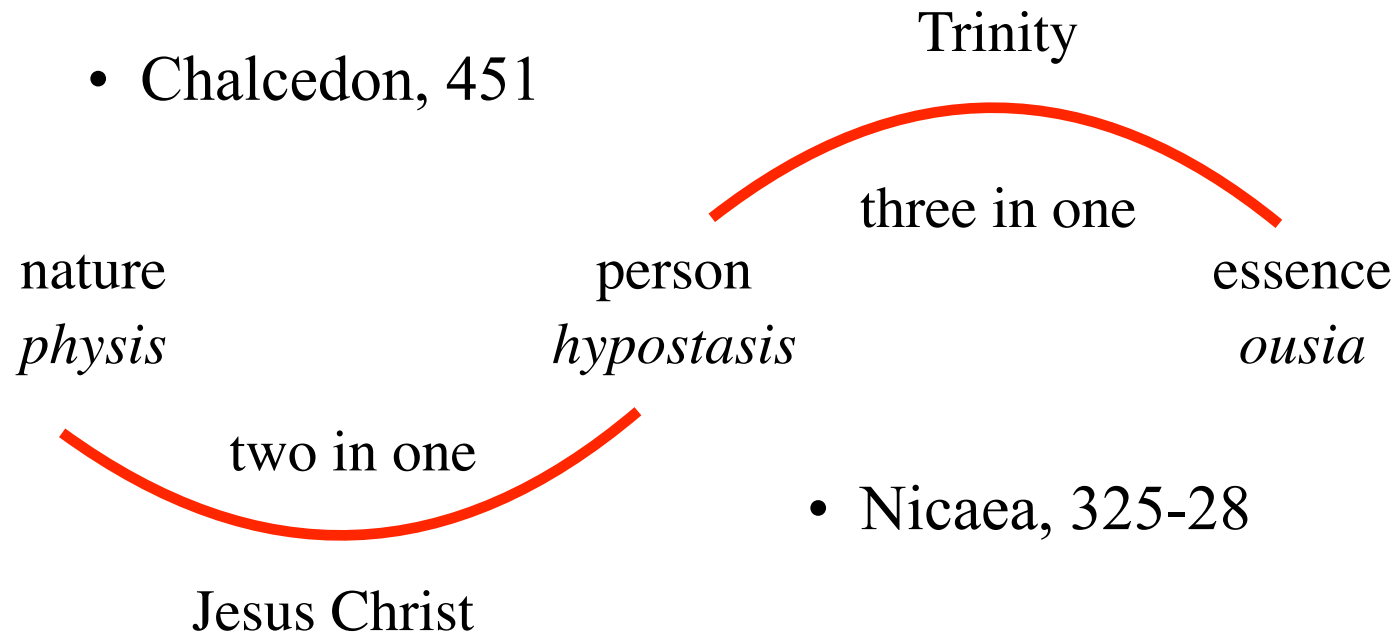


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- Chalcedon, 451



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consubstantial with the Father as regards his divinity  
consubstantial with us humans as regards his humanity

# Alexandria and Antioch

Acts 13:50 But the Jews incited the devout women of high standing and the leading men of the city, stirred up persecution against Paul and Barnabas, and drove them out of their district.



Acts 18:24 Now a Jew named Apollos, a native of **Alexandria**, came to Ephesus. He was an eloquent man, competent in the Scriptures.



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John 1:14 **And the Word became flesh** and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

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# Council of Ephesus, 431

- Cyril's Second Letter to Nestorius

I shall even now remind you, as my brother in Christ, to make the balance of your teaching and your thinking about the faith as safe as possible for the laity, and also to keep in mind that to cause even one of these little ones who believe in Christ to stumble wins implacable wrath. . . .

[The] one Lord Jesus Christ must not be divided into two Sons. . . . [For] Scripture says not that the Logos united to himself the person of a human being but that he became flesh. And for the Logos to become flesh is nothing other than for him to “share in flesh and blood as we do” [Heb. 2:14]. . . . He did not depart from his divine status or cease to be born of the Father; he continued to be what he was, even in taking on flesh. . . . And this is how we shall find the holy fathers conceived things. Accordingly, they boldly called the holy Virgin “God’s mother” [theotokos], not because the nature of the Logos . . . took the start of its existence in the holy Virgin but because the holy body which was born of her, possessed as it was of a rational soul, and to which the Logos was hypostatically united, is said to have had a fleshly birth



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- Nestorius's Second Letter to Cyril

The rebukes which your astonishing letter brings against us I forgive. . . . [Standing] against your prolixity, . . . I will attempt to make my exposition brief and maintain my distaste for obscure and indigestible haranguing. . . .

Everywhere in Holy Scripture, whenever mention is made of the saving dispensation of the Lord, what is conveyed to us is the birth and suffering not of the deity but of the humanity of Christ, so that by a more exact manner of speech the holy Virgin is called Mother of Christ, not Mother of God. Listen to these words of the Gospels: “The book of the birth of Jesus Christ, son of David, son of Abraham” [Matt. 1:1]. It is obvious that the son of David was not the divine Logos.

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  - reconciliation between Roman Catholic Church and the Assyrian Church of the East
  - agreement on nature of Christ
  - agreement that Theotokos and Christotokos were both acceptable



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**Pope Leo I:**

**Each 'form' of Christ as God and human**

**"carries out its proper activities in**

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- **Five Pillars of Mystery (EOTC)**
  - Trinity
  - Incarnation
  - Baptism
  - Eucharist
  - Resurrection

# The Chalcedonian Creed

- So, following the saintly fathers, we all with one voice teach the confession of one and the same Son, our Lord Jesus Christ: the same **perfect in divinity** and **perfect in humanity**, the same **truly God** and **truly man**, of a rational soul and a body; **consubstantial** [homoousios] **with the Father as regards his divinity**, and the same **consubstantial** [homoousios] **with us as regards his humanity**; **like us in all respects except for sin**; **begotten before the ages from the Father as regards his divinity**, and in the last days the **same for us and for our salvation from Mary**, the Virgin God-bearer [theotokos] as regards his humanity; one and the same Christ, Son, Lord, Only-begotten, acknowledged **in two natures which undergo no confusion, no change, no division, no separation**; **at no point was the difference between the natures taken away through the union**, but rather **the property of both natures is preserved and comes together into a single person** and a single subsistent being [hypostasis]; he is not parted or divided into two persons, but is one and the same only-begotten Son, God, Word, Lord Jesus Christ, just as the prophets taught from the beginning about him, and as the Lord Jesus Christ himself instructed us, and as the creed of the fathers [i.e., the Nicene Creed] handed it down to us.