

- 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)

# The World of the Church in its First Millennium

- Emerging from a Jewish birth

# The World of the Church in its First Millennium

- Emerging from a Jewish birth
- Into a Divided World
  - Roman/Latin West
    - concrete, practical, legal
    - favored doctrinal formulas
  - Greek East
    - abstract, passionate, speculative
    - doctrinal formulas led to deeper theological speculation

# The World of the Church in its First Millennium

- Emerging from a Jewish birth
- Into a Divided World
  - Roman/Latin West
    - concrete, practical, legal
    - favored doctrinal formulas
  - Greek East
    - abstract, passionate, speculative
    - doctrinal formulas led to deeper theological speculation
- Terms
  - **monophysite**: a simple union of the divine and human natures into one, the result of which is neither divine, nor human
  - **miaphysite**: a complex union of two natures into one, such that each is unchanged
  - **dyophysite**: the divine and human natures are united in one person

# The World of the Church in its First Millennium

- Into a Divided World
  - Roman/Latin West
    - concrete, practical, legal
    - favored doctrinal formulas
  - Greek East
    - abstract, passionate, speculative
    - doctrinal formulas led to deeper theological speculation
- Terms
  - monophysite: a simple union of the divine and human natures into one, the result of which is neither divine, nor human
  - miaphysite: a complex union of two natures into one, such that each is unchanged
  - dyophysite: the divine and human natures are united in one person
    - **hypostasis**: A concrete individual reality, e.g., person
  - **hypostatic union**: the divine and human natures are united into one person

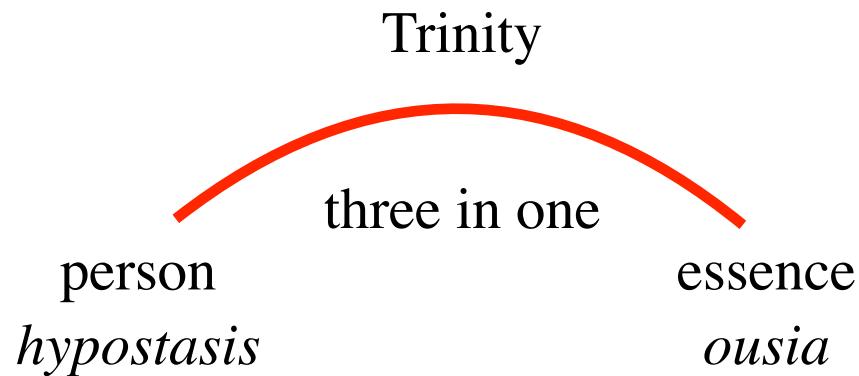
# The World of the Church in its First Millennium

- Into a Divided World
  - Greek East
    - abstract, passionate, speculative
    - doctrinal formulas led to deeper theological speculation
- Terms
  - monophysite: a simple union of the divine and human natures into one, the result of which is neither divine, nor human
  - miaphysite: a complex union of two natures into one, such that each is unchanged
  - dyophysite: the divine and human natures are united in one person
  - hypostasis: A concrete individual reality, e.g., person
  - hypostatic union: the divine and human natures are united into one person
  - **prosopon: face or outward appearance**
  - **prosopic union:** the divine and human natures retain their own hypostasis but appear as one

# The World of the Church in its First Millennium

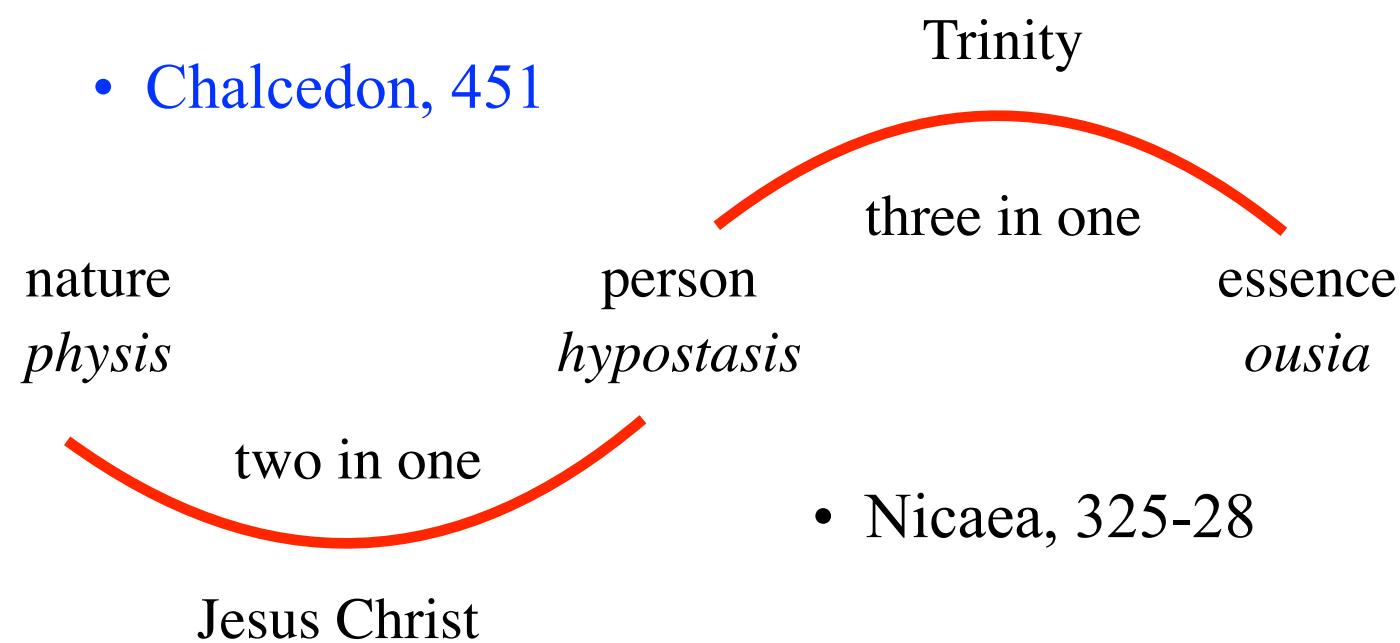
- Into a Divided World
  - Greek East
    - abstract, passionate, speculative
    - doctrinal formulas led to deeper theological speculation
- Terms
  - monophysite: a simple union of the divine and human natures into one, the result of which is neither divine, nor human
  - miaphysite: a complex union of two natures into one, such that each is unchanged
  - dyophysite: the divine and human natures are united in one person
  - hypostasis: A concrete individual reality, e.g., person
  - hypostatic union: the divine and human natures are united into one person
  - prosopon: face or outward appearance
  - prosopic union: the divine and human natures retain their own hypostasis but appear as one
  - **ousia**: essence or substance
  - **consubstantial**: to share the same ousia

# The World of the Church in its First Millennium

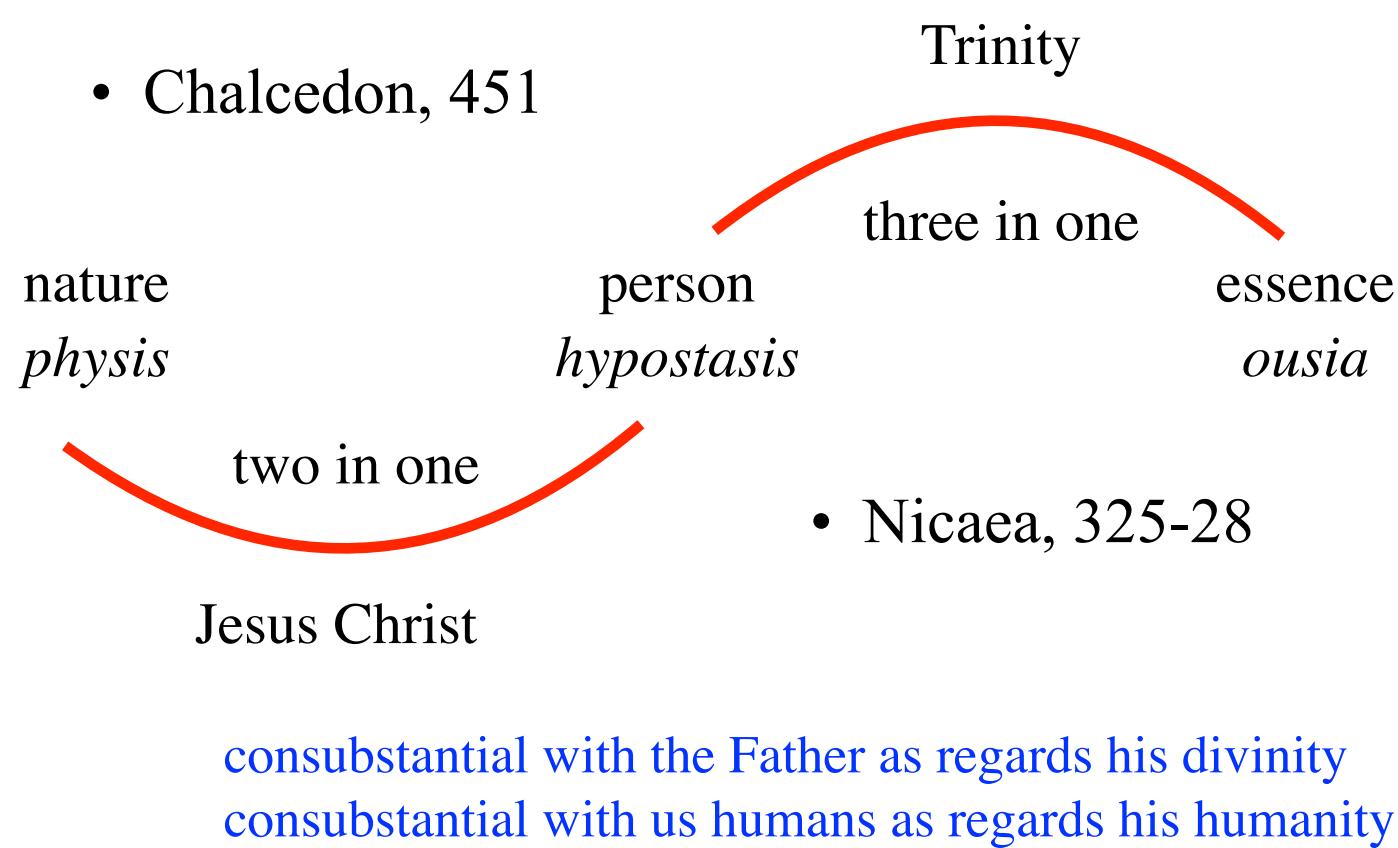


- Nicaea, 325-28

# The World of the Church in its First Millennium



# The World of the Church in its First Millennium



# 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.

# Alexandria and Antioch

- Each claimed leadership over the Eastern Church
  - both relatively wealthy and large
  - both thought the other was weak against Arianism



# Alexandria and Antioch

- Each claimed leadership over the Eastern Church
  - both relatively wealthy and large
  - both thought the other was weak against Arianism
- **Intellectual outlook**
  - Alexandria closer to Greek philosophical traditions
  - Antioch closer to Judaism



# Alexandria and Antioch

- Each claimed leadership over the Eastern Church
  - both relatively wealthy and large
  - both thought the other was weak against Arianism
- Intellectual outlook
  - Alexandria closer to Greek philosophical traditions
  - Antioch closer to Judaism
- In understanding Scripture, stressed
  - Alexandria: allegorical, spiritual, deeper meaning
  - Antioch: literal-historical, typological, moral application

# Alexandria and Antioch

- Each claimed leadership over the Eastern Church
  - both relatively wealthy and large
  - both thought the other was weak against Arianism
- Intellectual outlook
  - Alexandria closer to Greek philosophical traditions
  - Antioch closer to Judaism
- In understanding Scripture, stressed
  - Alexandria: allegorical, spiritual, deeper meaning
  - Antioch: literal-historical, typological, moral application
- **Christology**
  - Alexandria emphasized
    - Word incarnate in flesh
    - unity of Christ
    - deity of Christ
    - Mary as theotokos (God bearer)
    - tended to diminish Christ's humanity

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.

# Alexandria and Antioch

- In understanding Scripture, stressed
  - Alexandria: allegorical, spiritual, deeper meaning
  - Antioch: literal-historical, typological, moral application
- Christology
  - Alexandria emphasized
    - Word incarnate in flesh
    - unity of Christ
    - deity of Christ
    - Mary as theotokos (God bearer)
    - tended to diminish Christ's humanity
  - Antioch emphasized
    - Word joined to a man
    - duality within Christ
    - humanity of Christ
    - Mary as Christotokos (Christ bearer)
    - had trouble explaining how Jesus was one with the Father

# Alexandria and Antioch

- Christology
  - Alexandria emphasized
    - Word incarnate in flesh
    - unity of Christ
    - deity of Christ
    - Mary as theotokos (God bearer)
    - tended to diminish Christ's humanity
  - Antioch emphasized
    - Word joined to a man
    - duality within Christ
    - humanity of Christ
    - Mary as Christotokos (Christ bearer)
    - had trouble explaining how Jesus was one with the Father
- **Leading theologians**
  - Alexandria
    - Cyril (c.376-444), patriarch of Alexandria, 412-44
    - Dioscorus (?-454), patriarch of Alexandria, 444-54
    - Eutyches of Constantinople (375-454)
    - Severus (c.459 or c. 465-538)

# Alexandria and Antioch

- Christology
  - Antioch emphasized
    - Word joined to a man
    - duality within Christ
    - humanity of Christ
    - Mary as Christotokos (Christ bearer)
    - had trouble explaining how Jesus was one with the Father
- Leading theologians
  - Alexandria
    - Cyril (c.376-444), patriarch of Alexandria, 412-44
    - Dioscorus (?-454), patriarch of Alexandria, 444-54
    - Eutyches of Constantinople (375-454)
    - Severus (c.459 or c. 465-538)
  - Antioch
    - Diodore (?-390), bishop of Tarsus, 368-390
      - Son of God and Son of David are distinct
      - reacted against Apollinaris, whose view of Christ's human nature was clearly flawed

# Alexandria and Antioch

- Leading theologians
  - Alexandria
    - Cyril (c.376-444), patriarch of Alexandria, 412-44
    - Dioscorus (?-454), patriarch of Alexandria, 444-54
    - Eutyches of Constantinople (375-454)
    - Severus (c.459 or c. 465-538)
  - Antioch
    - Diodore (?-390), bishop of Tarsus, 368-390
      - Son of God and Son of David are distinct
      - reacted against Apollinaris, whose view of Christ's human nature was clearly flawed
    - **Theodore (c.350-428), bishop of Mopsuestia, 392-428**
    - Nestorius (386-451), patriarch of Constantinople, 428-31
      - head of monastery at Antioch
      - zealous and precise
    - Theodoret (c.393-c.458)

# Alexandria and Antioch

- Leading theologians
  - Antioch
    - Diodore (?-390), bishop of Tarsus, 368-390
      - Son of God and Son of David are distinct
      - reacted against Apollinaris, whose view of Christ's human nature was clearly flawed
    - Theodore (c.350-428), bishop of Mopsuestia, 392-428
    - Nestorius (386-451), patriarch of Constantinople, 428-31
      - head of monastery at Antioch
      - zealous and precise
    - Theodoret (c.393-c.458)
- **Apollinarianism**
  - Apollinaris of Laodicea (c.315-92)
  - view
    - after his birth, the human soul of Jesus was replaced by the Logos
    - preserving the unity of the person

John 1:14 **And the Word became flesh**

# Alexandria and Antioch

- Leading theologians
  - Antioch
    - Theodore (c.350-428), bishop of Mopsuestia, 392-428
    - Nestorius (386-451), patriarch of Constantinople, 428-31
      - head of monastery at Antioch
      - zealous and precise
    - Theodoret (c.393-c.458)
  - Apollinarianism
    - Apollinaris of Laodicea (c.315-92)
    - view
      - after his birth, the human soul of Jesus was replaced by the Logos: Jn. 1:14
      - preserving the unity of the person
    - **objection**
      - Athanasius: Jesus must have had a human soul or mind
      - Gregory of Nazianzus: the atonement required the sacrifice of a complete human being

# Alexandria and Antioch

- Leading theologians
  - Antioch
    - Nestorius (386-451), patriarch of Constantinople, 428-31
      - head of monastery at Antioch
      - zealous and precise
    - Theodoret (c.393-c.458)
- Apollinarianism
  - Apollinaris of Laodicea (c.315-92)
  - view
    - after his birth, the human soul of Jesus was replaced by the Logos: Jn. 1:14
    - preserving the unity of the person
  - objection
    - Athanasius: Jesus must have had a human soul or mind
    - Gregory of Nazianzus: the atonement required the sacrifice of a complete human being
  - **Apollinaris condemned, Council of Constantinople, 381**

# Alexandria and Antioch

- Apollinarianism
  - Apollinaris of Laodicea (c.315-92)
  - view
    - after his birth, the human soul of Jesus was replaced by the Logos: Jn. 1:14
    - preserving the unity of the person
  - objection
    - Athanasius: Jesus must have had a human soul or mind
    - Gregory of Nazianzus: the atonement required the sacrifice of a complete human being
  - Apollinaris condemned, Council of Constantinople, 381
- Eutychianism
  - Eutyches of Constantinople (c.378-454)
  - view
    - Monophysitism (one nature)
    - opposed Nestorianism

# Alexandria and Antioch

- Apollinarianism
  - Apollinaris of Laodicea (c.315-92)
  - objection
    - Athanasius: Jesus must have had a human soul or mind
    - Gregory of Nazianzus: the atonement required the sacrifice of a complete human being
  - Apollinaris condemned, Council of Constantinople, 381
- Eutychianism
  - Eutyches of Constantinople (c.378-454)
  - view
    - Monophysitism (one nature)
    - opposed Nestorianism
  - **objection**
    - preserves neither the human, nor the divine nature in Jesus
    - synod in Constantinople, 448: Eutyches excommunicated

# Council of Ephesus, 431

- Called by
  - Emperor (east) Theodosius II (401-450), 402-40
  - Emperor (west) Valentinian III (419-55), 425-55



# Council of Ephesus, 431

- Called by
  - Emperor (east) Theodosius II (401-450), 402-**50**
  - Emperor (west) Valentinian III (419-55), 425-55
- **Alexandria, led by Cyril vs. Antioch, led by Nestorius**
  - Mary
    - Cyril: theotokos (bearer of God)
    - Nestorius: Christotokos (bearer of Christ)

# Council of Ephesus, 431

- Called by
  - Emperor (east) Theodosius II (401-450), 402-40
  - Emperor (west) Valentinian III (419-55), 425-55
- Alexandria, led by Cyril vs. Antioch, led by Nestorius
  - Mary
    - Cyril: theotokos (bearer of God)
    - Nestorius: Christotokos (bearer of Christ)
  - **hypostatic (essence or nature) union vs. prosopic (outward appearance or role) union**
    - C: hypostatic is a real union, not apparent
    - N: hypostatic union is not possible because the divine and human cannot be joined
    - a prosopic union leaves the possibility that the union only appears to be so, when there are really two persons

# Council of Ephesus, 431

- Alexandria, led by Cyril vs. Antioch, led by Nestorius
  - hypostatic (essence or nature) union vs. prosopic (outward appearance or role) union
    - C: hypostatic is a real union, not apparent
    - N: hypostatic union is not possible because the divine and human cannot be joined
    - a prosopic union leaves the possibility that the union only appears to be so, when there are really two persons
    - synod in Constantinople, 448: Eutyches excommunicated
  - **accusations and positions**
    - Nestorius
      - claimed that Cyril was mixing human and divine natures of Christ
      - preferred prosopic union to hypostatic union
      - by prosopon, he meant person; opponents understood appearance

# Council of Ephesus, 431

- Alexandria, led by Cyril vs. Antioch, led by Nestorius
  - hypostatic (essence or nature) union vs. prosopic (outward appearance or role) union
    - C: hypostatic is a real union, not apparent
    - N: hypostatic union is not possible because the divine and human cannot be joined
    - a prosopic union leaves the possibility that the union only appears to be so, when there are really two persons
    - synod in Constantinople, 448: Eutyches excommunicated
  - accusations and positions
    - Nestorius
      - claimed that Cyril was mixing human and divine natures of Christ
      - preferred prosopic union to hypostatic union
      - by prosopon, he meant person; opponents understood appearance
      - **opponents thought he was proposing a separate Son of God and Son of Man**
      - Pope Celestine condemned Nestorius, 430
      - asked Emperor Theodosius II to call a council

# Council of Ephesus, 431

- Alexandria, led by Cyril vs. Antioch, led by Nestorius
  - accusations and positions
    - Nestorius
      - claimed that Cyril was mixing human and divine natures of Christ
      - preferred prosopic union to hypostatic union
      - by prosopon, he meant person; opponents understood appearance
      - opponents thought he was proposing a separate Son of God and Son of Man
      - Pope Celestine condemned Nestorius, 430
      - asked Emperor Theodosius II to call a council
    - Cyril
      - leaned toward a monophysite view to oppose what he thought was **an extreme** dyophysite view
      - opponents accused him of Apollinarianism
      - Cyril used the language of Apollinarius: “one nature of God the Word Incarnate”

# Council of Ephesus, 431

- Alexandria, led by Cyril vs. Antioch, led by Nestorius
  - accusations and positions
    - Nestorius
      - claimed that Cyril was mixing human and divine natures of Christ
      - preferred prosopic union to hypostatic union
      - by prosopon, he meant person; opponents understood appearance
      - opponents thought he was proposing a separate Son of God and Son of Man
      - Pope Celestine condemned Nestorius, 430
      - asked Emperor Theodosius II to call a council
    - Cyril
      - leaned toward a monophysite view to oppose what he thought was **an extreme** dyophysite view
      - opponents accused him of Apollinarianism
      - Cyril used the language of Apollinarius: “one nature of God the Word Incarnate”
  - **Mutual hostility prevented the two factions of meeting together**
    - Mutual excommunication

# 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

# Council of Ephesus, 431

- 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.

# Council of Ephesus, 431

- Alexandria, led by Cyril vs. Antioch, led by Nestorius
  - accusations and positions
    - Cyril
      - leaned toward a monophysite view to oppose what he thought was a dyophysite view
      - opponents accused him of Apollinarianism
      - Cyril used the language of Apollinarius: “one nature of God the Word Incarnate”
- Mutual hostility prevented the two factions of meeting together
  - Mutual excommunication
  - After flip-flopping, Theodosius sided with Cyril
    - Nestorius was exiled
    - his books were burned

# Council of Ephesus, 431

- Alexandria, led by Cyril vs. Antioch, led by Nestorius
  - accusations and positions
    - Cyril
      - leaned toward a monophysite view to oppose what he thought was a dyophysite view
      - opponents accused him of Apollinarianism
      - Cyril used the language of Apollinarius: “one nature of God the Word Incarnate”
- Mutual hostility prevented the two factions of meeting together
  - Mutual excommunication
  - After flip-flopping, Theodosius sided with Cyril
    - Nestorius was exiled
    - his books were burned
  - Recent assessment
    - Nestorius did not get a fair hearing
    - Nestorius speculated too much about details
    - Nestorius was probably not a Nestorian

# Council of Ephesus, 431

- Mutual hostility prevented the two factions of meeting together
  - Mutual excommunication
  - After flip-flopping, Theodosius sided with Cyril
    - Nestorius was exiled
    - his books were burned
  - Recent assessment
    - Nestorius did not get a fair hearing
    - Nestorius speculated too much about details
    - Nestorius was probably not a Nestorian
- The Council of Ephesus
  - rejected Nestorianism
  - leaned toward Monophysitism with a diminished view of Christ's human nature
  - failed to produce a creed or concluding statement answering the questions at hand

# Council of Ephesus, 431

- Mutual hostility prevented the two factions of meeting together
  - Recent assessment
    - Nestorius did not get a fair hearing
    - Nestorius speculated too much about details
    - Nestorius was probably not a Nestorian
- The Council of Ephesus
  - rejected Nestorianism
  - leaned toward Monophysitism with a diminished view of Christ's human nature
  - failed to produce a creed or concluding statement answering the questions at hand
  - **discord left a cloud over the proceedings**
    - John of Antioch (patriarch, 429-441)
      - arrived late
      - convened a counter-council, vindicating Nestorius and condemning Cyril
      - Theodosius II annuls Cyril's decisions

# Council of Ephesus, 431

- Mutual hostility prevented the two factions of meeting together
  - Recent assessment
    - Nestorius did not get a fair hearing
    - Nestorius speculated too much about details
    - Nestorius was probably not a Nestorian
- The Council of Ephesus
  - rejected Nestorianism
  - leaned toward Monophysitism with a diminished view of Christ's human nature
  - failed to produce a creed or concluding statement answering the questions at hand
  - discord left a cloud over the proceedings
    - John of Antioch (patriarch, 429-441)
      - arrived late
      - convened a counter-council, vindicating Nestorius and condemning Cyril
      - Theodosius II annuls Cyril's decisions
    - council met again with bishops from Rome, but not Antioch; Nestorius condemned again

# Council of Ephesus, 431

- The Council of Ephesus
  - rejected Nestorianism
  - leaned toward Monophysitism with a diminished view of Christ's human nature
  - failed to produce a creed or concluding statement answering the questions at hand
  - discord left a cloud over the proceedings
    - John of Antioch (patriarch, 429-441)
      - arrived late
      - convened a counter-council, vindicating Nestorius and condemning Cyril
      - Theodosius II annuls Cyril's decisions
    - council met again with bishops from Rome, but not Antioch; Nestorius condemned again
- Nestorius and followers establish the Nestorian Church, 433  
(Assyrian Church of the East)
- Common Christological Declaration, 1994

# Council of Ephesus, 431

- The Council of Ephesus
  - discord left a cloud over the proceedings
    - John of Antioch (patriarch, 429-441)
      - arrived late
      - convened a counter-council, vindicating Nestorius and condemning Cyril
      - Theodosius II annuls Cyril's decisions
    - council met again with bishops from Rome, but not Antioch; Nestorius condemned again
  - Nestorius and followers establish the Nestorian Church, 433  
(Assyrian Church of the East)
- **Common Christological Declaration, 1994**
  - 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

# Council of Chalcedon, 451

- The Church Divided
  - How could Jesus be both human and divine?

# Council of Chalcedon, 451

- The Church Divided
  - How could Jesus be both human and divine?
    - West: two natures, one person
      - Tertullian (c.155-c.220), Carthage
      - Pope Leo I (c.391-461)
        - maintained the supremacy of Rome over other centers
        - hypostatic union of two natures, divine and human, united in one person, "with neither confusion nor division".

# Council of Chalcedon, 451

- The Church Divided
  - How could Jesus be both human and divine?
    - West: two natures, one person
      - Tertullian (c.155-c.220), Carthage
      - Pope Leo I (c.391-461)
        - maintained the supremacy of Rome over other centers
        - hypostatic union of two natures, divine and human, united in one person, "with neither confusion nor division".

Pope Leo I:

Each 'form' of Christ as God and human  
"carries out its proper activities in  
communion with the other."

# Council of Chalcedon, 451

- The Church Divided
  - How could Jesus be both human and divine?
    - West: two natures, one person
      - Tertullian (c.155-c.220), Carthage
      - Pope Leo I (c.391-461)
        - maintained the supremacy of Rome over other centers
        - hypostatic union of two natures, divine and human, united in one person, "with neither confusion nor division".
    - East: but how can that be clearly understood?

# Council of Chalcedon, 451

- The Church Divided
  - How could Jesus be both human and divine?
    - West: two natures, one person
      - Tertullian (c.155-c.220), Carthage
      - Pope Leo I (c.391-461)
        - maintained the supremacy of Rome over other centers
        - hypostatic union of two natures, divine and human, united in one person, "with neither confusion nor division".
    - East: but how can that be clearly understood?
  - Politics
    - Emperor Theodosius II
      - favored the Alexandrian position
      - died, 450

# Council of Chalcedon, 451

- The Church Divided
  - How could Jesus be both human and divine?
    - West: two natures, one person
      - Tertullian (c.155-c.220), Carthage
      - Pope Leo I (c.391-461)
        - maintained the supremacy of Rome over other centers
        - hypostatic union of two natures, divine and human, united in one person, "with neither confusion nor division".
    - East: but how can that be clearly understood?
- Politics
  - Emperor Theodosius II
    - favored the Alexandrian position
    - died, 450
  - Emperor Marcian (c.392-457)
    - Theodosius' sister Pulcheria agreed to marry Marcian
    - Pulcheria, allied with Leo favored the Antioch view
    - revoked treaties of Theodosius with Attila and defeated the Huns

# Council of Chalcedon, 451

- Politics

- Emperor Theodosius II
  - favored the Alexandrian position
  - died, 450
- Emperor Marcian (c.392-457)
  - Theodosius' sister Pulcheria agreed to marry Marcian
  - Pulcheria, allied with Leo favored the Antioch view
  - revoked treaties of Theodosius with Attila and defeated the Huns
  - **convened the Council of Chalcedon, 451**
  - wanted to end the controversy

Nicaea



# Council of Chalcedon, 451

- Politics
  - Emperor Theodosius II
    - favored the Alexandrian position
    - died, 450
  - Emperor Marcian (c.392-457)
    - Theodosius' sister Pulcheria agreed to marry Marcian
    - Pulcheria, allied with Leo favored the Antioch view
    - revoked treaties of Theodosius with Attila and defeated the Huns
    - convened the Council of Chalcedon, 451
    - wanted to end the controversy
- Before Chalcedon
  - Nestorius, Apollinarius, and Eutyches were condemned, excommunicated, or deposed
  - but there was no sound, comprehensive, creedal statement to affirm what to believe

# Council of Chalcedon, 451

- Politics
  - Emperor Marcian (c.392-457)
    - Theodosius' sister Pulcheria agreed to marry Marcian
    - Pulcheria, allied with Leo favored the Antioch view
    - revoked treaties of Theodosius with Attila and defeated the Huns
    - convened the Council of Chalcedon, 451
    - wanted to end the controversy
- Before Chalcedon
  - Nestorius, Apollinarius, and Eutyches were condemned, excommunicated, or deposed
  - but there was no sound, comprehensive, creedal statement to affirm what we believe
- A committee was selected to draft a statement
- Chalcedon definition: Jesus is one person with two natures
  - It does not explain how the two natures become one person
  - It preserves the mystery
  - It avoids error

# Council of Chalcedon, 451

- A committee was selected to draft a statement
- Chalcedon definition: Jesus is one person with two natures
  - It does not explain how the two natures become one person
  - It preserves the mystery
  - It avoids error
- **The Chalcedon Creed was rejected by the Oriental Orthodox Churches**
  - Armenian Apostolic Church
  - Coptic Orthodox Church of Alexandria (Egypt)
  - Eritrean Orthodox Tewahedo Church
  - Ethiopia Orthodox Tewahedo Church
  - Syriac Orthodox Church of Antioch (Syria/India)
  - Malankara Orthodox Syrian Church

# Council of Chalcedon, 451

- The Chalcedon Creed was rejected by the Oriental Orthodox Churches
  - Armenian Apostolic Church
  - Coptic Orthodox Church of Alexandria (Egypt)
  - Eritrean Orthodox **Tewahedo** Church
  - Ethiopia Orthodox **Tewahedo** Church
  - Syriac Orthodox Church of Antioch
  - Malankara Orthodox Syrian Church

# Council of Chalcedon, 451

- The Chalcedon Creed was rejected by the Oriental Orthodox Churches
  - Armenian Apostolic Church
  - Coptic Orthodox Church of Alexandria (Egypt)
  - Eritrean Orthodox **Tewahedo** Church
  - Ethiopia Orthodox **Tewahedo** Church
  - Syriac Orthodox Church of Antioch
  - Malankara Orthodox Syrian Church

Apostolic  
Disciples  
Catholic  
Baptist  
Congregational  
Methodist  
Orthodox  
Pentecostal  
Presbyterian

# Council of Chalcedon, 451

- The Chalcedon Creed was rejected by the Oriental Orthodox Churches
  - Armenian Apostolic Church
  - Coptic Orthodox Church of Alexandria (Egypt)
  - Eritrean Orthodox Tewahedo Church
  - Ethiopia Orthodox Tewahedo Church
  - Syriac Orthodox Church of Antioch
  - Malankara Orthodox Syrian Church
- Tewahedo is Ge'ez for "being made one"; i.e, miaphysite

Disciples  
Catholic  
Baptist  
Congregational  
Methodist  
Pentecostal  
Presbyterian

# Council of Chalcedon, 451

- The Chalcedon Creed was rejected by the Oriental Orthodox Churches
  - Armenian Apostolic Church
  - Coptic Orthodox Church of Alexandria (Egypt)
  - Eritrean Orthodox Tewahedo Church
  - Ethiopia Orthodox Tewahedo Church
  - Syriac Orthodox Church of Antioch
  - Malankara Orthodox Syrian Church
- Tewahedo is Ge'ez for "being made one"; i.e, miaphysite
- **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.