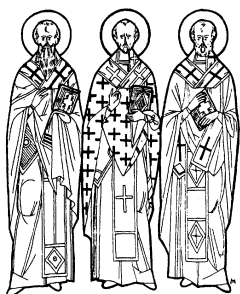




## Defenders of Orthodoxy



**St. Athanasius the Great (297-373)** Fearless champion of Orthodoxy; spent sixteen of his forty-five years as Bishop of Alexandria in exile; **one of the most profound theologians; Father of the Church.**

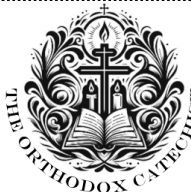
**St. Basil the Great (330-379)** A natural leader and organizer; spoke and wrote against Arianism; Founded hospitals, orphanages, welfare agencies; revised and updated the Divine Liturgy; made a great contribution to Monasticism (East and

West); one of the famous **Cappadocian Fathers** (together with St. Gregory of Nyssa; his younger brother and St. Gregory of Nazianzus the Theologian; his close friend). The Cappadocians, along with St. Athanasius the Great, laid the pattern for formulating the doctrines related to the mystery of the Holy Trinity. St. Basil the Great, along with St. Gregory of Nazianzus (the Theologian) and St. John Chrysostom are called **the Three Hierarchs.**

**St. Gregory of Nazianzus, the Theologian (329-390)** He was a scholar who studied in Athens with St. Basil the Great; became Patriarch of Constantinople (379); presided at the Second Oecumenical Council; **a poet and profound thinker.** He wrote many poems, hymns essays, and sermons.

**St. Gregory of Nyssa (331-396)** Younger brother of St. Basil the Great. **He was a theologian who delved deeply into the truths of the Faith.**

**St. John Chrysostom (345-407)** John was born and educated in Antioch (Syria). He became Patriarch of Constantinople in 398. He is known for his eloquent and straight-forward sermons (*Chrysostomos*: "the golden-mouthed"); **was responsible for the revision of the Divine Liturgy.** He died in exile.



**There is one God in three Persons: the Father, the Son, and the Holy Spirit.**



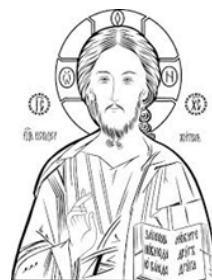
## THE OECUMENICAL COUNCILS I AND 2

### The First Oecumenical Council

Held in **Nicaea**, Asia Minor in **325**. Convened by Emperor Constantine the

Great. 318 Bishops were present. Agenda: Arianism.

### The Arian Controversy



The presbyter Arius was denying the divinity of Christ. If Jesus was born, then there was time when

He did not exist. If He became God, then there was time when He was not. Arius was a charismatic teacher and preacher so his heresy spread like wild fire across the Empire. The Orthodox rallied to the defence of the faith and, with the assistance of Emperor Constantine, a great gathering of bishops was convened in Nicaea to consider the apostolic witness to the Person of Christ both divine and human. Arius's teaching was condemned as undermining the gospel that in Christ God Himself, in the Person of the Logos (the Word), had come among us a human being, a man, born of the Virgin Mary. **The Council declared Arius' teaching a heresy, unacceptable to the Church and decreed that Christ is God.** Christ is of the same essence "homoousios" with God the Father. After the first Council Arianism lingered on for a long time, prompting the Cappadocian Fathers, St Basil the Great, his brother St Gregory of Nyssa and St Gregory the Theologian to refine the theological work started by the First Council.

### The Macedonian Controversy

St Basil was the main contender against a new heresy of the Holy Spirit promoted

by a group called the Pneumatichians ("Spirit fighters"), also known as the Macedonians after their leader Archbishop Macedonius I of Constantinople, installed by the Arian party. Macedonius, somewhat like Arius, was misinterpreting Church's teaching on the Holy Spirit. He taught that the

**Christ is of the same essence as God the Father: He is Light of Light, and True God of True God.**





Holy Spirit was not a person ("hypostasis"), but simply a power ("dynamis") of God. Therefore, the Spirit was inferior to the Father and the Son. St Basil wrote an important treatise against the Macedonians proving from Scripture the Church's continuous and unbroken Tradition that the Holy Spirit was both God and Personal, a divine hypostasis along with the Father and the Word. His work, together with that of his brother

and friend, the two Gregorys, brought new clarity to the Church's confession of God as Trinity. This also paved the way for a "second edition" of the Creed of Nicaea clarifying all these issues authorised by the Second Oecumenical Council at Constantinople.

### *The Second Oecumenical Council*

Held in Constantinople in 381. Under Emperor Theodosius the Great. 150 Bishops were present. The Council condemned Macedonius' teaching and defined the doctrine of the Holy Trinity. **The Council decreed that there was one God in three persons ("hypostases"): Father, Son and Holy Spirit.** The holy fathers of the Council expanded some of the clauses of the First Council. The main contributions of the Council may be listed as follows:



1. The insertion of "and of the Virgin Mary" in the clause referring to the Incarnation to confess the role of humanity in Christ's coming.
2. The insertion of "under Pontius Pilate" to locate the Incarnation in time and place; "and was buried" to signify a true death; "according to the Scriptures to validate the Messianic promise of the Old Testament and "sits at the right hand of the Father" to confess the authority of Christ.
3. The insertion of "whose kingdom shall have no end" to refute the teaching that there would be temporal millennial kingdom rather than an eternal one (against chiliasm) - Luke 1:32-33
4. The insertion of an extended clause on the Holy Spirit "from the Father" as the "Lord and Giver of life" and "worshipped and glorified."
5. A final clause referencing the Church, baptism for forgiveness of sin, the resurrection and the life of the world to come.



### **A Comparison of the Creed as Developed from the First to the Second Ecumenical Council**

First Council of Nicaea (325) The First Ecumenical Council	First Council of Constantinople (381) The Second Ecumenical Council
We believe in one God, the Father Almighty, Maker of all things visible and invisible.	We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.
And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God.] Light of Light, very God of very God, begotten, not made, consubstantial with the Father;	And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, Light of Light, very God of very God, begotten, not made, consubstantial with the Father;
By whom all things were made [both in heaven and on earth];	by whom all things were made;
Who for us men, and for our salvation, came down and was incarnate and was made man;	who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Spirit and of the Virgin Mary, and was made man;
He suffered, and the third day he rose again, ascended into heaven;	he was crucified for us under Pontius Pilate, and suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sits on the right hand of the Father;
From thence he shall come to judge the quick and the dead.	from thence he shall come again, with glory, to judge the quick and the dead;
And in the Holy Spirit.	whose kingdom shall have no end.  And in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father, who with the Father and the Son together is worshiped and glorified, who spoke by the prophets.
[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence', or 'The Son of God is created', or 'changeable', or 'alterable'—they are condemned by the holy catholic and apostolic Church.]	In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.

