

Nicea, Part II, and Constantinople: Monks and Patriarchs

Prologue: *John 16: 12-15*

- I. The latter part of the Fourth Century
- II. Events, then doctrine, then personages.
 - A. The sons of Constantine the Great tell the story.
 1. Constantine, emperor of the West from 337-350. He was orthodox/Nicene.
 2. Constantius II, of the east from 337 to 361. Supporter of the Arian party.
 - B. St. Athanasius, a “sign of contradiction”.
 1. Exiled many times, but supported by Rome. Pope Julius (337-352)
 2. Council at Sardica (modern Sofia) 343.
 - a) And the counter council held at Philippopolis (also in Bulgaria).
 - C. Arianism was rampant — in 350 Constantius becomes sole emperor.
 1. Pope Julius succeeded by Liberius (352-66). Synods at Arles in 353, and Milan, 355.
 2. *Arians of the Fourth Century*, by John Henry Newman
 3. Heresies: Sabellianism (Modalism) and Pneumatomachianism (Macedonianism)
 - D. Damasus (366-84) becomes Pope. The Emperor Theodosius, a devout Nicene Catholic.
 - E. Council and consensus
 1. The New Nicenes — mainly the Cappadocian Fathers
 2. 150 Bishops met — among those present were St. Gregory Nazianzen and St. Cyril of Jerusalem, author of author of *catecheses mystagogicae*.
 3. The *Acta* are not extant — what we know comes from a summary from a synod the next year: the Creed and a few canons:
 - a) The Creed is what we now call the Nicene Creed in its fullness
 - b) The canons: re-condemnation of Arianism; deposing of the usurping Bishop of Constantinople, the special place of Constantinople
- III. Doctrines
 - A. Why Arianism persisted
 - B. Heresies of Sabellianism (Modalism) and Pneumatomachianism (Macedonianism)
 1. *Au contraire*: the consubstantiality and coeternity of the three divine persons...
 - C. *Sensus fidei*
 - D. The Creed
 1. The *Filioque*
- IV. Characters
 - A. St. Athanasius (296-373)
 - B. St. Emmelia of Caesarea (ca. 300 to 375)
 - C. St. Ephrem the Syrian (306 - 379)
 - D. Macedonius (died ca. 364)
- V. Next time: two more Councils — including the first dogmatic teaching on the Blessed Virgin Mary and the definitive teaching on Christological doctrine

Current translation of the Nicene Creed

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.
For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father (and the Son),
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.