

Part One

Chapter One

1.1. Definitions

1.1.1. Ecclesia

In the pre-Christian period the gathering of God's people was designated by two terms: *edhah* and *kahal* meaning "assembly". In the Christian world this body of the true believers is referred as to ecclesia or as the Christian "church". The word ecclesia is from a Greek term meaning "those called together," or "those called out," or simply, "assembly". The word "church" is evidently from another Greek word "kyriakon," may refer one of two things:

- The Lord's "body" or the congregation of believers,
- The Christians themselves
- The Lord's "or the consecrated building house".

The word Christian was coined in Antioch around 40 AD (Acts 11:26).

1.1.2. Ecclesia in the New Testament

The word ecclesia appears 114 times in the New Testament: with 62 instances in St. Paul's letters, 3 times in St. Mathew, 23 in Acts, 20 times in Revelations, and six times in other epistles.

a. The sayings of Jesus Christ about Ecclesia

Matthew 18:20 gives the precise meaning of a church. Here He designates the term ecclesia as the gathering of the congregation of the believers in his name. Here the term implies some kinds of organization which gather in the name of Jesus Christ.

Matthew 16:18 also gives several factors, first in Caesarea Jesus created a new congregation which is evidently a special ground within Judaism. Second Jesus speaks himself as Messiah and my congregation means to us that he established the congregation of messiah. Third, the congregation is built on this rock which is, according to the Roman Church, taken to refer to St Peter and the term Petra suggests that the foundation of the church is the content of Peter's confession of faith that Jesus Christ is the son of God and the messiah.

b. Ecclesia in the Epistles

St Paul uses the term *ecclesia* in different ways. The first one is local assembly or the congregation of the believers (1Tess. 1. '1, 2 pet 1'1), in his greeting to the Christians of Thessalonica, Paul says "Silas and Timothy to the Church (*ecclesia*) of the Thessalonians God the Father and in the Lord Jesus Christ". Here the term is employed in the same way as in the Greek and in the Jewish circles.

C. House Church

Paul uses the term *ecclesia* in the sense of a house church on some occasions a whole congregation in one city might be small enough to meet in the home of one of its members, and it must be remembered that it was not until about the middle of the third century that early Christianity owned property for the purpose of worship. In other places, house churches appeared to have been smaller circles of fellowship within the larger group. In addition to Nympha's house in Laodicea (col.4:15), we know that in Colossia Philemon's house was used as a meeting place (phi.2). At Philippi Lydia's home seems to have been used in this way (Acts 16:15, 40), while at Corinth Gaius' house is described as "host" to the whole church (Roman 16:23)

d. Heavenly Church

This title has got a mystical and eschatological significance. In Colossian 1:18 St. Paul states that Christ is the head of the body that is the church (eph.1:2, 3:10.21). Most commentators interpret this reference in Colossian and Ephesus the church is universal to which all believers belong whether they are in heaven or on earth. As a member of the body of Christ, they are not only related to Christ Himself but also to one another even when they are separated by space and time. It is expressly mentioned by St Paul that God made us alive with Christ raised us up with him and seated us in the heavenly realms in Christ Jesus (Eph.2:5-6)

e. Ecclesia and Synagogue

In the Septuagint both *ecclesia* and *Synagogue* were used to translate Hebrew *kahal* (Num.16:3-5-synagogues, Deut 31:30-ecclesia. In James 2:2),

Synagogue is used for the ordinary gathering of the Jewish people for worship, whereas Revelation 2:8 and 3:7 Ecclesia is quite definite by applied to the Christian assembly.

1.1.3. The Definition of Church History

Church History is the history of the kingdom of God upon earth. As such it naturally deals with the founding and development of this kingdom, with the fortunes of its citizens, the congregations of saints and true believers. The citizens of this kingdom include the people of the Old Testament (Mat 8:11), and those of the New Testament. Therefore, properly speaking church history extends from the creation, as records in Genesis, down to the present. The central event in this long history is the coming of Jesus Christ the saviour of the world. He is not only the centre of history but also He is the key stone to the universe (John 1:3).

1. 2. Backgrounds to the Foundation of the Church

There are backgrounds into which the church came. Some of them are politics, religions and cultures.

1.2.1. The Dispersion of the Jews

The wide-spread of the Jews started from the time of the Babylonian exile at the time of Emperor Nebuchadnezzar II (605—562). They were most numerous in the kingdom of Persia. They were counted by millions in Mesopotamia, Nubia, Media and Babylonia.

- their dispersion in most of the countries of the Roman and Persian Empires prepared the way for the evangelists to preach the gospel,
- The Jews of the dispersion were much more liberal minded than the Jews of Palestine
- They were gathering for worshipping God and listening the teaching of Torah and prophecies.
- Wherever the evangelists of the gospel went there, they found communities small and great of God fearing people, eagerly expecting the coming of the Messiah and zealous of good works.

1.2. 2. The Greek Cultural Influence

Alexander the Great (336-325 BC) introduced the Greek culture /language in all the countries he conquered and Greek became the universal language understood and spoken by every educated people. Therefore,

- a. The Old Testament Books were translated into Greek in about 250 BC,
- b. the Books of the NT were written in Greek even if Aramaic was the language spoken by our Lord Jesus Christ,
- c. the Apostles the evangelists were preaching in Greek in the countries they visited. The wide-spread knowledge of Greek was a great help to the preacher of the gospel, and
- d. the foundation of the Greek Philosophy at institutional level.

➤ Socrates (470?-399)

The explanation of man himself, not of the universe, was the prime object of thought. Man's conduct, that is morals, was the most important theme of investigation. Right action is based on knowledge, and will result in the four virtues—prudence, courage, self-control, and justice—which, as the “natural virtues,” were to have their eminent place in mediaeval Christian theology. This identification of virtue with knowledge, the doctrine that to know will involve doing, was indeed a disastrous legacy to all Greek thinking, and influential in much Christian speculation, notably in the Gnosticism of the second century.

➤ Plato (427-347 B.C.)

The passing forms of this visible world give no real knowledge. That knowledge of the truly permanent and real comes from our acquaintance with the “ideas,” those changeless archetypal/*model*, universal patterns which exist in the invisible spiritual world—the “intelligible” world, since known by reason rather than by the senses—and give whatever of reality is shared by the passing phenomena present to our senses. The soul knew these “ideas” in previous existence. The phenomena of the visible world call

to remembrance these once known “ideas.” The soul, existing before the body, must be independent of it, and not affected by its decay. The realm of “ideas” is the true home of the soul, which finds its highest satisfaction in communion with them.

➤ **Aristotle (384-322 BC)**

The visible world was an unquestioned reality. He discarded Plato’s sharp discrimination between “ideas” and phenomena. Each existence is a substance. Matter in itself is only potential substance. It has always existed, yet never without form. Hence the world is eternal, for a realm of “ideas” antecedent to their manifestation in phenomena does not exist. The world is the prime object of knowledge. Its changes demand the initiation of a “prime mover,” who is Himself unmoved. Hence Aristotle presents this celebrated argument for the existence of God. But the “prime mover” works with intelligent purpose, and God is, therefore, not only the beginning but the end of the process of the world’s development. Man belongs to the world of substances, but in him there is not merely the body and sensitive “soul” of the animal; there is also a divine spark, a Logos which he shares with God, and which is eternal. In morals Aristotle held that happiness, or well-being, is the aim.

➤ **Stoicism**

The other great answer was that of Stoicism, the noblest type of ancient pagan ethical thought, the nearest in some respects to Christianity, and in others remote from it. Its leaders were Zeno (B. C.?-264?), Cleanthes (B.C. 301?-232?), and Chrysippus (B.C.280?-207?). Though developed in Athens, it flourished best outside of Greece, and notably in Rome, where Seneca (B. C. 3?-A.D.65), Epictetus (A.D.60?-?), and the Emperor, Marcus Aurelius (A. D. 121-180), had great influence. It was powerfully represented in Tarsus during the early life of the Apostle Paul. Stoicism was primarily a great ethical system, yet not without claims to be considered a religion. Its thought of the universe was curiously materialistic. All that is real is

physical. Yet there is great difference in the fineness of bodies, and the coarser are penetrated by the finer.

1.2.3. The Roman Political influence

The Roman Empire was a unified international world, formed itself into a single great monarchy. Geographically, The Roman Empire extends from the River Euphrates in the East to Atlantic in the west, from the Danube, the Rhine, and the firths of Scotland to the African deserts bordering on the Mediterranean Sea in the south. In the empire, there were:

- Within the circle of the empire there was peace due to well training soldiers,
- Internationalism was a fact
- the roads were excellent
- Throughout the empire there was a net-work of communication by land and sea

1.2.4. Other Religious Influences

We may distinguish three main religious influences in the world in which Christianity came to existence

- The religions of Greece associated with the classic culture
- The religions of the pre-Roman culture in the West.
- The ancient religions of the east: Persia, China, India, Ethiopia, Nubia and etc.

The earlier religions saw a super human power at work in the play of natural forces and the products. Trees, streams, sky, air, planets, moon earth, etc. were revered as suppers and as such personified and worshipped. There was no fixed dogmatic teaching. The majority of the pagans were despondent, having no hope, and a minority looked with ancient to the east, the east of ancient religion, in the hope of finding their remedy for the disorder of their time, and possibly a saviour.

Chapter Two

The Church of the First Century

2. 1. Jesus Christ the Jewish Messiah

Christianity begins with Christ and for our knowledge of Christ we are more dependent on the gospel than any other documents.

2. 1.1. The Birth of Jesus Christ

In the little town of Bethlehem a boy was born of a pure virgin by the power of the Holy Spirit. The child's destiny had been foretold to his mother Mary by the angel of God who announced the coming through the direct operation of the Most High, and too Joseph was given like explanatory vision and prophecy.

2.1.2. Beginning of His Mission

Jesus realized that the time had come to begin his Mission, and was baptized by John in the River of Jordan coming up from the water, His belief in his mission was confirmed, a voice from heaven declaring "This is my beloved son, in whom I am well blessed", and in order to empower him for his ministry, the Holy Sprit in the form of a dove descended from Heaven and rested up on Him.

2.1.3. His Teachings

According to Christ, the first and the greatest commandments "Hear, O! Israel the Lord our God is one God, and thou shalt love the lord thy God with all your heart and with your entire mind and with your soul and with all the strength" and the second is" thy shalt love thy neighbour as they self" (Mk12:29.31). His new commandment is "a new commandment I give you love one another, as I have loved ye (John 13:34).He taught the disciples how to pray (Matthew, 6:9-14)

2.1.4. His claims

Without having any fear of the Jews Jesus made many stronger claims – example that he was the of life and that he was the son of God, and that he and the father were one, that he was the only way to God, that he was the truth, and that the only means by which man could inter the kingdom of God and obtain the eternal life.

2.1.5. His Trial, Death and Resurrection

Jesus was betrayed by one of his apostles (Judah the Iscariot) and sold into the hands of the rulers who promptly brought him before the Roman Procurator or Prefect Pilate of Pontius. After a cruel trial and on the evidence of false witness, he was condemned death. After being scourged by the soldiers, he was taken outside the city of Jerusalem and was crucified with two criminals. On the cross, Jesus offered himself as a full perfect and a sufficient sacrifice for the sins of the whole world. On the third day as he himself prophesied Christ emerged alive from a tomb and was declared to be the son of God.

2.1.6. The Foundation of the Universal Church

The church of Christ began its history as world movement on the day of the Pentecost, 50 days after our Lord's resurrection and ten days after his ascension. When Lord ascended to heaven, he left behind the disciples to proclaim the good news of salvation to the world.

2.1.7. The Descending and Gift of the Holy Spirit

On the morning day of Pentecost, while all the followers of Jesus in number 120 were assembled in their meeting place (the house of John Mark's mother) and praying, the Holy Spirit came upon them in a marvellous manner. The Holy Spirit transformed them and enabled them to witness in many languages to the crowds of pilgrims who gather there.

2.1.8. The Early Church in Jerusalem

From **34-44** Jerusalem was the great church center. The Apostle Peter and James, the brother of the Lord, were the great leaders of the church at that time. From 44-68 AD. the Apostle Paul made Antioch in Syria the great center of the foreign mission. From 68-100 A.D. the Apostle John made Ephesus the great church center of the world.

2.1.9. The Expansion of the Early Church

The church began in the city of Jerusalem and apparently was limited that city and its immediate surroundings. The upper room on Mount Zion and Solomon's porch in the temple were the headquarters of the church throughout its earliest epoch. As a result of the remarkable miracles of the apostles and of their preaching, many people were added to the church.

2.1.10. The Government of the Church

The first church that was joined by small numbers was managed, by the apostles. However, Acts 6: records the appointment of the first officials of the newly formed church, whose special work was to administer relief to widowers and the poor.

2.1.10. Stephen the First Martyr

The first among the seven was Stephen, a man full of faith and the Holy Spirit. Immediately after his election, he soon attracted notice as a preacher. He preached so boldly and was so emphatic about the universality of the gospel. He proclaimed Jesus as a saviour not only for the Jews but also for the Gentiles of every nation. He was stoned to death by the Jews, and so became the first of the martyrs.

2.1.11. Philip and His mission

Due to the stoning of Stephen, the Christians from Jerusalem migrated to Samaria. Philip another of the seven deacons preached a gospel to the Samaritans and established a church in Samaria. He also Baptized the eunuch of Candace, the Queen of Ethiopia, and formed new congregation in Joppa, Gaza, and Caesarea.

2. 2.12. The Family, Education and Character of Saul

Saul was born at Tarsus from the Pharisaic parents about 1 B.C. According to Jerome, Saul's family went from Gischala, in North Galilee to Tarsus. While Saul was at the age 13, his parents send him to Jerusalem studying their ancestral tradition under the famous Rabbi Gamaliel. He studied deeply the Jewish and Greek, he became a member of the Sanhedrin when Stephen was stoned.

2.1.13. The Conversion of Saul

The next outstanding event recorded in the acts of Paul is the conversion of him. On his way to Damascus for persecuting Christians, he was arrested by a vision of the ascended Lord. Thus, he became Paulos the apostle of Gentiles. After his baptism, he retired to Arabia for three years, then he visited Damascus, Jerusalem, and Tarsus and at the invitation of Barnabas, he settled at Antioch for a time in order to build up the rapidly growing church of the town.

2.1.14. St. Paul's Missionary Journeys

St. Paul's missionary activities were among the Gentiles though he did not neglect preaching to Jews.

a. First Missionary Journeys (Acts 13-14)

St. Paul started his first missionary journeys from Antioch. He was accompanied by Barnabas and Mark. At the middle of their journeys Mark left Paul and Barnabas and returned home. Paul and Barnabas visited Crete and a number of cities in Asia-minor; made converts and established many churches in every place they visited. Then they returned to Antioch.

b. The Council of Jerusalem in 50 AD (Acts 15)

In AD 50, a council was conducted in Jerusalem. The intention of the council was to settle the conflict between Judo and Pagano-Christians. The Judo-Christians insisted that the Pagano-Christians should practice the Mosaic Laws; otherwise, they would not be full members of a church. The council decided in favour of the Pagano-Christians; without practising the Mosaic Laws they could be full members a church,

c. The Second Missionary journeys of St. Paul

After the council of Jerusalem, Paul started his second missionary journeys from Syria (In Antioch). In his journey he was accompanied by Silas and Timothy. He visited again the churches he founded on his first journeys. As a result of a vision proceeded to evangelize Macedonia, visiting and establishing churches in Philippi, Thessalonica, Brea, Athens, Corinth and

Ephesus, after which he returned to Antioch. **Then they returned to Antioch.**

d. The Third Missionary Journeys of St. Paul

After a brief period of rest, Paul started his third missionary journeys again from Antioch. His only companion in the beginning was Timothy. . He began by visiting the churches in Syria and Cilicia including his birth place, Tarsus. Then he passed over his old route calling for the last time visit upon the churches of his previous journey. Having visited the churches planted during the 1st and 2nd journeys and planted new churches, Paul directed to Caesarea, then to Jerusalem. While he was worshipping in the temple, Paul was attacked by the Jewish opponents, and they tried to kill him. But he was rescued by the Roman soldiers and confined to prison.

e. The Fourth Missionary Journeys of St. Paul

St. Paul appears to have begun his fourth missionary journeys and re-visited the churches had established in Macedonia, and he may also have visited Spain. Traditions state that at Nicopolison on the Adriatic sea, north of Greek he was arrested again and sent to Rome, where he was martyred (68 A.D), beheaded by Nero's persecutions.

2.2. The Age of the Shadows

2.2.1. Nero's persecutions (54--68)

The first imperial persecution of the Christians began in 64 AD; it was accidental. The Christians by this time were known to be distinct from the Jews and so no longer enjoyed the privilege which the stage allowed to the Jewish people. They were now known as members of unrecognized and unlawful religion. From the 19th to the 24th of July, 64 AD., the City of Rome was burned. Emperor Nero wanted to divert from himself the suspicion of being the author of the fire. Many Christians were executed in the cruelest manner.

2.2.2. The Destruction of the Temple of Jerusalem

In 64 Gessius Florus became procurator of Judaea and by 66 his tyrannical administration had stirred up a rebellion. The Jewish people revolted against the yoke of the Romans and was at first successfully resisted the army sent against them by the Romans. On August 10, A.D. 70, the soldiers of Titus captured Jerusalem and the temple was destroyed by fire. The pillaged its treasures, including the seven-branched candlestick, which was feature both in the eventual triumph at Rome and on the arch of Titus. By September 8, all resistance throughout the city had ceased and Jerusalem passed into the hands of the Romans.

2.2.3 .The Persecutions of Domitian

The second persecution occurred towards the end of the reign of Emperor Domitian in the year of A.D. 95. He had adopted the title “Lord and god” by that title he was saluted by the common Roman people. But the Christians refused to pay him divine honor. He charged the Christians with being atheist and ordered to kill them. Thousands and thousands of believers were slain, especially in Rome.

2.3. The Main Writings of the First Century Christianity

2.3.1. Old Testament

The church inherited the OT Books from the Jews. The Jewish canon of the Holy Scripture completed about 160 B.C contained 39 books written in Hebrew by various authors at different periods.

2.3.2. The New Testament

At the time of the council of Jerusalem 50 A.D none of the NT Books had been written, and the church was dependent for its knowledge of the Christ’s life and teaching upon the memory of the disciples. Before the close of the 60 AD, a large part of the NT was in circulation, including the gospel of Mathew, Mark, and Luke the Acts of Apostles, the Epistles of Paul and James, Peter first and second. The Gospel of St John completed about AD 95 when he was living in Ephesus.

2.3.3. The Writings of Apostolic Fathers of the 1st Century

There were some other books so highly esteemed by the Christians that were read in the church service and treated with great respect. The writers of the books are known as apostolic fathers. Those written in the 1st c are the Epistles of Clement of Rome, Barnabas and the Didache (consider your Patrology).

2.4. The Condition of the Church at the End of the 1st Century

In the first century the mother church in Jerusalem made an amazing progress. From Jerusalem the Apostles and evangelists had gone forth in obedience to their Lord's command, and as a result of their preaching and witness by the end of the first century, churches were well established in many parts of the world. Its membership includes several millions.

2.4.1. Terms Given to the Nature of the Church

The nature of the church is identified with the adjective words, Holy, One, Catholic and Apostolic.

2.4.2. The main Doctrinal Teaching of the First Century

Accepting Jesus as Messiah, believing in the Resurrection and second coming of Christ were the only doctrinal teachings of the 1st century.

2.4.2. Worship in Apostolic Church

The Jewish converts although baptized, were still attending the Jewish religious services in Jewish temple and synagogue (Acts 3:1, 14:1, 17...). Gradually they began to hold separate meetings for the worship, especially on the first day of the week, the day on which the Lord had risen from the dead (Acts 20:7). The Christians were expected to practise the following:

- The Lord's Day was generally observed,
- Lord's Supper was universally observed,
- The recognition of the Easter Sunday as the anniversary of the Lord's Resurrection,
- Baptism is the right of initiation into the church.

2.4.3. The Ministry of the First Century

Paul gives a list of the ministers to the Christians to the early date of the Church. They were the Apostles, prophets, evangelists, pastors, teachers, etc (Eph. 4:11, 1cor. 2:28, Rom. 12:6-8)

a. The Apostles

They had been appointed by the Lord Jesus; they were to be his witness to the world; they were to be unitedly the foundation of his church (Rev. 21:14) to them were given the key of the kingdom of heaven by which they were to admit to the church membership of all believers. To them was given the authority to bind and loose that is to declare what was forbidden and what was lawful for all Christians.

b. Prophets

These were an order of man who had received a special gift from the Holy Sprit which enabled them to preach with the convincing power in the church. They were not restricted to any particular place or church, but travelling here and there strengthening the brothers in faith.

c. Evangelist

They were itinerant preachers, hearing good news to all manhood.

d. Pastors/ teachers

There were men also placed in charge of the settled congregations-they conducted religious services taught the members of their congregations, and were generally responsible for the spiritual well-being of the Christians committed to their charge, and for the organization of the church.

e. Elders (presbyters, bishop, overseers)

In the Acts and the epistles, the elders are named as though the two titles were applied interchangeably to the same person (Phil 1:1, Acts 20:7, 28, 1 Tim 3:1-7, Tit. 1:5-9...) Paul appointed elders in all the churches founded by him (Acts 14:23, 20:17, Titus 1:5). They are also mentioned with the Apostles in Acts 15:4-23, 21:18, 1Pet. 5:1. They were responsible people who were appointed to take charge of congregations (Acts 14:23, Phil. 1:1, col.

4:17). Their qualification and duties are described in Paul's Epistles 2Tim and Titus.

f. Deacons and Deaconess

Acts 6 describes the election of seven deacons who were appointed especially to look after the material needs of the people. The service of the women in the church was early recognized by the appointment of Pheba as a deaconess in the church of Cencreal (Roman 16); possibly Persis who laboured much in the Lord was also a deaconess (Rom. 16:12).

Their special duties were to prepare women for baptism, to seat women in the church and to take communion to sick in their homes. They were not permitted to preach or to teach in the church services.

Chapter Three

The Church of the Second Century

3.1 Persecutions of the Church by the Roman Government

This period was the period of terrible testing for the church. The Roman Empire became large and powerful and it included a great part of the Roman World. The empire was governed by the emperor who was regarded by the Romans as a god. Christian community faced dangers and persecutions from the pagan, Jews and especially from the pagan emperors.

3.1.1. Some Reasons for Persecutions by the Pagan Emperors

- a. Disloyal to the emperor and the Government
- b. Idol worship Inter-woven with life
- c. Christians Refusal to Serve as Soldiers and Civil Service
- d. The Judaism Recognition
- e. Accusation of the Christians as the Cause for Calamities
- f. Secret Meetings
- g. The Equality of the Christians in the Church
- h. The Loss cause to the Business people

3.2. Stages of Persecutions

- 3.2.1. Trajan's Persecutions (96-117 AD)
- 3.2.2. Hadrian's Persecutions (AD 117-138)
- 3.2.3. Antonio Pius' Persecutions (138-161)
- 3.2.4. Marcus Aurelius' persecutions (161-180 AD)
- 3.2.5. Commodus' Persecutions (180-193 AD)

Chapter Four

The Church of the Third Century

4.1. The Continuation of Persecutions in 3rd Century

- 4.1.1. Septimus Severus' Persecutions (193-211 AD)
- 4.1.2. Caracalla's Persecutions (211-217 AD)
- 4.1.3. Elagabalus' Persecutions (217-222 AD)
- 4.1. 4. Alexander Severus' Persecutions (222-235 AD)
- 4.1. 5. Maximun the Goth' Persecutions (235-238 AD)
- 4.1. 6. Philip the Arabian' Persecutions (244-249 AD)

4.2. Some Rival Religious System

4.2.1. The Gods of Rome and Greece

So far we have been considering mainly the struggle of Christianity with the emperors and with the mob. Here we look at some other religious systems with which Christianity in conflict.

They are best known to us are those who sat up on the Mountain of Olympus.

Some of the Greek gods were:

- Jupiter,
- Juno
- Mercury
- Venus
- Saturn
- Mars and
- Minerva.

Some of these names were given to the planets and one to a day of the week; Saturday is Saturn's day other gods were also popular in the Roman Empire: the gods of the earth such as Attis, Denis, Isis, and Osiris.

4.2.2. Mithraism

Emerged from Persia and was a strong rival religion to Christianity .The worship of Mithra was found in the Rig-Veda where Mithra is depicted as the god of light .Mithra was also worshipped in Iran in which Zoroaster, the god of war worshipped. In the third century AD it flourished and gained many converts in the Roman Empire. According to a legend, Mithra killed a bull by stabbing in flank, and from the wound came out grains [wheat]. Here is an explanation to the growth of vegetation, because the grain came out by the light and warmth from Mithra. Mithra, the god of Sun, his birth day was on December 25th When the Sun begins its upward course. This date was adopted by some Christian Churches as the birth day of Jesus Christ and was observed for the first time in Rome in AD 353. Since that time Christmas Day has been one of the most joyous day of the Christian festivals.

4.2.3. Manchianism

The best organized and the most dangerous system opposed to Christianity. It arose in the East at the beginning of the third century AD. It was derived from Persian religion and had very little Christianity in it, although it used Christian terms and phrases in unchristian sense, but its influence was wide spread, and for a very long time it exercised great influence both in the east and west. Very little of its literature has survived. Its founder was Mani, a Persian noble who had been brought up in Babylonia. In AD 245, when he was 30 years old, he claimed to be the promised Paraclit, and began to preach in the east. Mani had visited Central Asia, and China. His system was a strong mixture of Zoroasterism, Judaism and Christianity, and he also added some Gnostic ideas that the material world is evil, and that there are intermediate beings between man and God.

It differed from Gnosticism in that its salvation was the reward, not of acquiring of the superior knowledge but of an ascetic life based on the Manchian belief. It was dualistic in that Mani preached the kingdom of light and the kingdom of darkness which were opposed to one another. Man was made of light and darkness which is mingled by Satan. To deliver man from the evil of darkness, a succession of prophets came into this world, of whom Christ was the one.

Christ had no connection with Jesus of Nazareth and many entirely denied any incarnation. Sin was dwelling in the flesh of man because the flesh is matter. To overcome evil, many preached an extreme ascetism, ordered severe fasting and denied marriage to his followers. He formed an organization in which there were twelve Apostles and Seventy-two Bishops under whom there were Presbyters, deacons and evangelists. There were many rituals in the worship and Sacraments were celebrated. Baptism was given only at the point of death, and was regarded as a passport into the kingdom of light. Hearers were allowed to present the celebration of the communion, but only the elect were permitted to partake in it. Mani's

followers were divided into two: the elect and the novices. The novices were allowed to eat meat but the elect had to abstain from flesh and marriage. Sunday and Monday were observed as fasting day.

4.2.4. Neo-Platonism

Neo-Platonism founded by Ammonius Sacass of Alexandria, a Porter in the market of Alexandria. He attempted to form a religion which is Pantheistic and he taught that there is a supreme God from the inferior gods issued. This religion included magical activity in their system and taught that human race had astray from God, and in order to resume Communion with him, man must become virtuous by the practice of ascetism and self-deny. Neo-Platonism attempted to spiritualise the old pagan faith and it was the religion which favoured few.

4.3. Schisms and Controversies of the 2nd and 3rd Centuries

In the second and third centuries the church had not only to fight with the attacks of the persecuting emperors and rival religions but also she was attacked from within the form of schism and controversies. Some important schisms and controversies are the following:

4.3. 1. The Montanist Schism and Revolt

Montanius, a presbyter of Phrygian Church (Asia-Minor) associated with Maximila and Pricilla who were the exponents of this system. They claimed themselves as the prophets of God and they said themselves to reform the church. About AD 157 Montanius began the existing hierarchal order of the church. He claimed that he was the chosen instrument of God. Through whom the Holy Spirit revealed to the world.

4.3.2. Paschal Controversy

In the early church there was a universal custom to keep the solemn fast and prayer in the time of great Easter feast. Most of the Easter Churches completed the fast on the eve of Nissan 14th (the day of the Jewish Passover) The Eastern Churches celebrated regardless of the Jewish Passover. But the

Western Churches kept their own Sunday next after the 14th of Nissan, maintaining the fast until Saturday evening. This caused much inconvenience especially in those town where both Westerners Easterners lived together .Those who were celebrating the Easter on 14th Nissan were called Quatro-Decimen.

4.3.3. The Schism of Felicissimus

During the Decian Persecutions large number of Christians denied their faith by force .They were three kinds:

- 1. The Sacrificati:** those who had offered the sacrifice to the gods and had eaten the sacrificial offering.
- 2. Turificati:** those who had sprinkled incenses on the pagan altar.
- 3. Libellatic:** those who did not sacrifice but by bribing the officials obtained from them certificates that they had done so.

4.3. 4. The Schism of Novation

He was the leader, presbyter and theologian of the Church of Rome had strongly opposed the election of Cornelius as the bishop of Rome, and charged him with weakness and leniency to as the lapsi. His followers called themselves Cathari (Puritance).They remained orthodoxy in their faith and based their opposition to Cornelius and support of Novation purely on disciplinary grounds. Many bishops especially Dionysius of Alexandria wrote to Novation and his followers and begged them to be merciful to the weaker brethren.

4.3. 5. Controversy about Heretical Baptism

There was a controversy broke out in Africa about the validity of baptism administered by heretics and schematics. Were those persons who had been baptised by heretical and schismatical clergy and desire to be admitted to the church to be re-baptized? The African church was practicing the re-baptism in the belief that sacraments belong exclusively to the church and the heretics and schematics could not administer a valid sacrament.

4.4. The Rise of Sects or Heresies

- **The Gnostics**
- **Nazaraites**
- **Ebonites**
- **Elcesoutes (Sampseans)**

4.5. The Trinitarian and Christological Heresies

The heretical teachings which imposed are the following:

- Dynamic Monarchianism,
- Adoptioninism.
- Modalistic Monarchianism and
- Sabalianism were exponents (consider your patrology study).

4.6. Main Authors and Fathers of the 2nd and 3rd centuries

4.6. 1. Apostolic Fathers and Apologetics

Some of the main Apostolic Fathers of the first and second centuries are the following:

- Clement of Rome
- Ignatius of Antioch (seven Epistles)
- Barnabas
- Hermass the Shepherd
- Papius (exposition of the oracles of our Lord)

Besides the main Apostolic Fathers, we have another group of writers called Apologetics or defenders of the Orthodox faith of the second and the third centuries. They refuted and answered all the charges and accusations made by the pagans, the emperors and the Jews .They were very able men and they were having a capacity to present the Christian faith in convincing manners to the emperors and to the non-Christians. The following are the main Apologetics:

- Quandratus
- Athenagoras of Athens
- Aristides
- Clement of Alexandria
- Aristo of Pella
- Origen of Alexandria

- Jestin Martyr
- Irenios of Lyons
- Tation the Syrian
- Hypolytus of Rome
- Theophilus of Austrod
- Cyprian of Cartage and etc...

Besides these Apologetics, there were also some other Apostolarum, Apostolic Constitution, Apostolic Tradition, Church Order (Cyprian Church Order).

4.6. 2. Apocryphal Writings of the Second and 3rd Century

Some of the important writings are the following:

- The Pseudo-Gospel of Mathius
- The Life of Blessed Virgin Mary
- The Proto-Gospel of James (Proto Evangelism)

The Proto-Gospel of James recorded the birth of Jesus with details that are not found in the gospels. It records also the boyhood of Jesus and his numerous miracles performed when Jesus was child. He moulded clay into birds which at His command came to life and flew away. The same narratives are found in the other writings:

- The Gospel of Nativity
- History of Joseph the Carpenter
- The Gospel of Nicodemos
- Apocripha of Peter
- Gospel of Peter and Paul
- Acts of Peter and Paul
- Gospel of Thomas
- Acts of Thomas
- Acts of John
- Acts of Endrias and Barnabas
- the Transitus of Mary
- the Doctrina Apostolorum
- The Pseudo-Clementine Writings .

4.7. The Condition of the Church at the End of the 3rd Century

At the beginning of the 3rd c., the Christian faith had been spread all over the world. And by the end of the third c. strong churches had been established all over the world .The scattered Christians of the world were beginning to contact with each. In many places the dioceses were forming under the guidance of bishop. Correspondence between the bishops was

frequent and they often visited each other for consultation and common action. Legally Christianity had no right to exist but practically it was growing and growing religion of the world.

4.7. 1. The Development of Doctrine

A significant feature of this was the development of doctrine. In the Apostolic Age faith was of the heart ,a personal surrender to the will of Christ as Lord and King ,a life in accordance with His example, and as a result the indwelling of the Holy Spirit. But in the 2nd and 3rd centuries, faith has gradually come to be of the mind, an intellectual faith with the fast system of doctrine. Beside the inner spiritual life, they started emphasizing the correct doctrine. The schools of Theology emerged and developed as the centre of investigations into the doctrine of the Church (School of Alexandria, Antioch, Caesarea, Asia-Minor, Nisivis).

4.7.2. Organization

Between 100 and 300 AD, the independent and widely scattered congregation began to realize that they were one universal Church governed and supervised by the bishops. The title Apostle in its proper sense was lost from the Church with St. John, the last of the Apostles. The order of the prophets also gradually disappeared from the Church owing to the excessive zeal ecstatic utterance of the Montanist Prophets. In the first quarter of the 2nd century, we find deacons, presbyters, or priests and bishops, the three well established and recognized orders of the Church. Ignatius of Antioch clearly mentioned this fact in his Epistles.

The struggle with Montanism and Gnosticism strengthening of the position of the bishop as the centre of unity, witness to the Apostolic Faith and Tradition and a successor to the Apostles. They were looked upon as the guardians of the Apostolic and Orthodox faith.

4.7. 3. Worship

From the Apostolic time the Sacraments of Baptism and Holy Communion were the basis of all Christian Worship. Baptism was practised by infants

and adults. For the adult baptism, there was always a regular instruction of faith, and before baptism, the candidate was required to fast for two days .Baptism was generally administered by the clergy by the complete immersion of the candidate in water, or if it was impossible, by springing of water on the head of the candidate in the name of the Holy Trinity. Easter and Pentecost were the favourite seasons for Baptism. Also we find references made to Baptism of infant and children of the very tender age were confirmed and admitted to the Holy Communion.

4.7. 4. Festivals and Feasts

The Easter and Pentecost were now added the 40th days after Easter to commemorate the Ascension of Christ, and the festival of Epiphany to celebrate the Revelation of Christ to the world. Two days before Easter were observed as days of fasting. The period of fasting varied in each locality. The mention of the fasting days of Lent to be observed as a fast first occurs in the 5th Canon of Nicea (325), and it implies that it was a well established custom in the Church. Wednesday and Friday were now observed as fasting days in memory of Christ's suffering on the Cross. The fast was kept till three P.M. Hours of prayers were recognized officially.

4.7. 5. The Discipline of the Church

In the Church of the 2nd and 3rd centuries if a Christian after Baptism denied the faith or was proved to be immoral he or she was immediately suspended and out off from all Christian privileges. If the person repented and wished to be readmitted the Church, he had to make a public confession of his sin, expressing his repentance and submitting to whatever punishment the Church ordered. The penitent was publically humiliated ,he was not allowed to sit in the congregation, but had to sit apart in a place set aside for that purpose only when the clergy were fully satisfied that his repentance was genuine, he could receive absolution. The more severe punishment was the measure of excommunication when the impenitent sinner was publically out off from all Christian fellowship and was regarded

as delivered to Satan. The deadly sins were idolatry, blasphemy, murder, adultery, fornication and false witness.

4.7. 6. Creed

The Creed at the 2nd c. was based on the baptismal formula of apostolic days. The confession of the Ethiopian Eunuch gives as the earliest form of the Creed. [I believe that Jesus is the Son of God [Acts 8:37].] At the early time, at the time of Baptism the candidate was asked "Do you believe that Jesus is the Son of God?" Gradually this was expanded into much full of statements and which is taught to have been used until about the middle of the 3rd c. (The so called Apostolic Creed or Roman Creed). The Apostolic Creed was not composed by the Apostles but it is Apostolic in that it contains the truth taught and preached by them and believed by the early Christians

4.8. The Continuation of persecution in the 3rd century

4.8. 1. Decius's Persecutions (249-251 AD)

4.8. 2. Gallus' Persecutions (251-253 AD)

4.8. 3. Valerian's Persecutions (253-260 AD)

4.8. 4. Gallienus' Persecutions (260-284 AD)

4.8. 5. Diocletian and Maximian's Persecutions (284-305 AD)

4.8.6. Galerius of the East and Constantius I of the West

Part Two

Chapter One

The Church of the Fourth Century

1.1. The Imperial Church

Rapid changes took place on the death of Constantius in 306. His son Constantine was proclaimed emperor by the army and he immediately took position of Britain, Gaul and Spain. He had got a rival named Maxentius for the throne. They were in battle at the Malvia Bridge, over the River Tiber, ten miles from Rome, in 312 AD. Maxentius represented the old heathen persecuted elements and Constantine was friendly to the Christians though

at that time he was not a professed Christian. He claimed that he had seen in the sky a shining cross bearing the Motto “By this sign you will conquer.” and afterwards he adopted it as the standard of his army. The victory was with Constantine, and Maxentius was drowned in the river. Soon after, in 313 Constantine promulgated his famous edict of toleration (the edict of Milan) which put an end to the persecutions.

1.1.1. Some Good Results to the Church after the Change of Persecution

- Persecutions Ended
- Churches were Restored
- Official Pagan Sacrifices Ceased
- Temples Consecrated as Churches
- Endowment to the Churches
- Privileges to the Clergymen
- Observance of Sunday

1.1.2. Good Results to the State

- a. Infant Side Repressed
- b. Slavery Modified
- c. Gladiatorial Games Suppressed
- d. Crucifixion was abolished

1.1.3. Evil Results of Christian Victory

- all membership rushed into the communion (not having firm belief)
- Ambitious, worldly and unscrupulous/ horrible/ men sought office in the church
- Less spiritual than those of the former times.
- The forms and ceremonies of paganism gradually crept into the church.
- The humility and holiness of an earlier age was succeeded by ambition, pride, and arrogance among the church men.

1.2. The Foundation of Constantinople

Soon after Christianity was recognized as the religion of the empire, a new capital was chosen and built and established as the seat of authority. Constantine recognized that Rome was closely associated with the pagan worship and filled with temple and statues. He selected the Greek city of Byzantine which was located at the meeting point of Europe and Asia. Here Constantine fixed his capital in 330 AD and planned the great city universally known for many years as Constantinople, the “city of Constantine” but now officially called Istanbul.

After the establishment of the new capital, many churches aroused there. Of these, the largest was Santasophia (Hagiasophia-the holy wisdom). It was built by Constantine, but after its destruction by fire it was rebuilt by emperor Justinian in 537 AD on a magnificent scale. It remained the leading cathedral of the Christendom for eleven centuries until 1453 AD.

1.3. Schisms, Heresies Controversies, and the Councils of Nicaea

There were mainly three schisms happened in the 4th century.

1.3.1 Meletian Schism

This trouble arose in Egypt about AD 306. Mellitus, the Bishop of Lycopolice was rigorous, fanatic and loved-power. He accused Peter the Patriarch of Alexandria of being too lenient with those who failed their courage to deny their faith before persecutions. While Peter was confined in prison for the faith, Mellitus traveled about Egypt plotting against him and ordaining presbyters and bishops who were pledged to oppose the lawful Bishop, Peter. Theodore wrote a letter to him in which they demanded that he stop his irregular actions, which ran roughshod over the rights of the Bishop of Alexandria.

1.3.2 The Donatist Schism

This schism broke out in Cartage under the leadership of Donatus of Cartage. With the alleged (suspected) purpose of preserving purity inside the church, they while refusing to readmit those who had denied the faith during the persecution of Diocletian, declared that those who were trying to restore the fallen were corrupting the church. And they showed themselves bitterly and fanatically intolerant. They became the strong persecutors of their brethren. Some of the Donatists even made forged documents and brought false charges against their brethren. Instead of purifying the church they brought factional spirit in the Church. At Arles, in AD 314, at which 400 bishops were presented and the Donatists were condemned

1.3.3 Priscilian Schism

At the end of the 4th C. Priscilian a wealthy Spaniard and a man of great intellectual ability began to teach a doctrine compounded of Gnosticism and Manichaeism, and he won over the considerable number of followers in Spain. He taught an extreme form of asceticism based on the theory that all

material things are evil. He and his followers were accused of practising witchcraft and the false teaching. Priscilian and six of his followers were taken to the secular court at Treves in 384.

1.3.4 Arianism

Arius was born in Libya (AD 256–336) and after a theological education, possibly at the feet of Lucian of Antioch, was made deacon by Peter of Alexandria (300-311), only to be excommunicated for his association with Melitians. He was restored under Achillas (311-312) and advanced to the priesthood in charge of the Church of Baucalis. Arius proposed the following heretical teachings:

- “the Son has a beginning that prior to his generation he did exist, and that there was when he was not, so that consequently he is called God in name only.”
- “Though Christ higher than the human beings was inferior to God the Father, and was not eternal in existence but had a beginning. He was only a created being and was not truly and eternally God.”

Hearing his heretical teaching, Alexander of Alexandria advised and warned Arius but with no result. Alexander called together a council of Alexandria of nearly 100 bishops in 320. The council, after a careful examination of the problem, condemned the teaching of Arius and excommunicated together with his supporters.

1.3.5 The Council of Nicaea

The heretical teachings of Arius disturbed the church. Emperor Constantine issued necessary instructions and on June 19th, 325 the bishops assembled at Nicaea, a town near Nicomedia in Bithynia, in Asia-minor, for the general council of the whole churches.

The participants were divided into three groups:

- The orthodox bishops headed by Alexander of Alexandria
- Arians: headed by Eusebius of Nicomedia
- The conservatives who adopted middle position-headed by Eusebius of Caesarea.

In the council Arius explained his doctrinal position but it was speedily rejected by the council. Deacon Athanasius, the secretary to the Bishop of

Alexandria was permitted to speak though not to vote. He asserted the unity of the Son with Father, the deity of Christ and his eternal existence. He earnestly fought in the council for the inclusion certain phrases, which he claimed were absolutely necessary to the Creed of Caesarea. After much discussion the following clauses were accepted and included in the creed – “Begotten not made, being of one substance with the Father (Homoousion), came down from heaven, and was made man”. Thus, the Caesarean Creed was amended and it was finally accepted by the council. It was signed by 318 bishops, although some were doubtful about the need of the amendments.

The council also passed canons regulating church discipline and also settled the date for observing Easter. Even if the council ended in peace some of the conservatives were not at all happy with all the inclusion in the church. The Arians led by Eusabius of Nicomedia at once began to organize a bitter opposition against the orthodox party especially Athanasius.

1.3.6 The Arian Attacks on the Orthodox Leaders

The Arians began to attack the leaders of the orthodox party and were successful in obtaining the banishment of Eustatius of Antioch in AD. 330 (a strong supporter of Nicean Creed) in the next three or two years there were able to obtain the banishment of ten more orthodox bishops. Marcellus of Angera who was an orthodox leader was charged of being Sabellian and a number of charges were lodged against Athanasius who had been elected in 328 and Constantine banished Athanasius to Trevers in Gaul where he was compelled to reside for 28 months.

1.4. The Death of Emperor Constantine I and his Successors

Constantine died on May 22nd, 337 having been baptized on his death bed by his friend, the Arian bishop Eusabius of Nicomedia. He was succeeded by his three sons who divided the empire among themselves. Constantine II took Europe till the west of Alps, Constantius took Asia-minor, Egypt and Syria in the east and Constans received Italy and Illyricum.

In the west Constantine II supported Athanasius and the Nicean orthodoxy. In the east Constantius supported the Arians and agitated always against the orthodox faith.

1.4. 1. The Local Council of Sardica

In AD 340 Constantine II was killed in a battle fighting against his brother. Now the empire came into the hands of the two kings made a compromising attempt of both the orthodox and the Arian parties. The two kings convened the fresh council of 107 bishops at Sardica in 343 which was presided over by Hosius Cordova. Before this, in 341 the Arians challenged Orthodoxy by holding two councils in Antioch. The Council of Sardica in 343 decided in favour of Nicean Orthodoxy and rejected all the false charges made by the Arians but the Arians again gathered at Phipolis and issued excommunication of Athanasius, Hosius of Cordova, Julius of Rome and Marcellus of Angers.

1.4. 2. The Division of the Arians

In AD 350 Constantius was assassinated and Constantius became the sole emperor. By his support, Arianism now emerged to have triumphed over the orthodox faith. But a split occurred among the Arians themselves and they emerged three parties.

- The Semi-Arians
- The Eusebians
- Anomeans

1.4. 3. Emperor Julian

In 361 he became emperor. On his accession to the throne he publicly declared himself a pagan and announced his determination to restore paganism. He extolled (celebrated) the pagan worship but he published an edict of Granting Liberty to all and he recalled all the bishops who had been exiled by Constantius. It was in order to promote dissension among the Christians.

1.4.4. Juvian

He was a brilliant Christian and he restored the cross as the symbol of the empire. He made peace with the Persians and then did his best to rule the empire. He was not biased to the Arians, and refused to take sides in the controversy and proclaimed freedom to all. He recalled Athanasius from exile who was banished by Julian. He persisted in his neutral attitude until his death 364.

1.4.5. Valentinian and Valence

On the death of Juvian the empire was divided between Valentinian (Orthodox) who took the west and Valence (Arian) who ruled the east. Under Valentinian in the west the orthodox party enjoyed peace but under Valence the orthodox of the east suffered a lot. Valentinian in the west died in 375 AD and was succeeded by his son Gratian. He, by the influence of Ambrose of Milan rejected paganism from the empire and paganism started dying throughout the empire. Valence the Arian emperor of the east was killed in the battle of Adrianople when fighting against the western Goats in 378. Theodosius became emperor of the East.

1.5. The Council of Constantinople

Gregory the Theologian quickly persuaded emperor Theodosius I called a general council of the church in order to settle the disputes, controversies, heresies etc which had been destructing the church. Theodosius consented and he issued the necessary orders for the gathering of an ecumenical council. In May 381, the bishops from the churches met together at Constantinople. All of them were from the eastern churches, and not one was present from the west.

The council of Constantinople anathematized Arianism, Anomeanism and Macedonianism. The council also condemned the teaching of Appolinarius and affirmed the perfect humanity of our Lord. 36 heresies (bishops) were condemned and rejected by the council. After having the condemnation and anathematization of the heretics and heretical doctrine the council ended

1.6. The Church at the End of the Fourth Century

In the fourth century the church of Jesus Christ emerged victorious from the conflict with paganism and pagan state. Christianity was now recognized as state religion. Here we may describe some of the main flourishing of the fourth century.

1.6.1. The Foundation of Monasticism

The word “monasticism” derives from the Greek *monos*; single or solitary. When the great controversies were raging (strong) in the church another movement started as *Meritorious Movement*. After Christianity became dominant in the empire, worldliness crept into the church and became an evil into the church. Many who sought to high life were dissatisfied with

their surroundings and retired from the world. Either alone or in groups, they dwelt in seclusion (isolation), seeking to cultivate spiritual life by meditation, prayer and ascetic habits. This monastic spirit began in Egypt. Instances of solitary life (Elijah and John the Baptist) may be found early in the Christian history, but we may consider St. Anthony the Great who was born in 250 at Coma in Middle Egypt as a founder of monasticism about 320 A.D. His way of life attracted thousands of persons to be his followers. He lived for thirty-six years alone in a cave in Egypt. His stay for a long period of time in a cave was widely known. Multitude followed his example and the caves of Upper Egypt were thronged by his disciples. They were called "Anchorites" from the word meaning returned.

From Egypt Monasticism spread over the Eastern Churches, where the monastic life was adopted by multitude of both men women. One peculiar form of asceticism was adopted by the pillar saints, of whom the first was a Syrian monk, Simon the stylite. He lived on the pillars for 37 years. Thousands emulated his life and the Syrians held many pillar cells in the 4th, 5th, and 6th centuries and it continued till the 12th century.

The monastic movement in the West spread more slowly than Asia and in Africa. Benedict's rule, by which the western monastery was generally organized and directed, was promulgated in 529 A.D

1.6.2. The Writings of the Fourth Century Church Fathers

The recognition of Christianity as a state religion, contributed to the church many highly educated became Christians. This gave the church eminent scholars, orators and men of culture. They were able to spend their time for studies and they could write lengthy works. Also the emergence of heresies urged the Fathers to write very strongly against them. At the same time the development of monasticism with its solitude, silence and prayer life gave great depth to the works of the fathers. They were:

- Gregory of Nazianzus
- Eusabius of Caesarea
- Athanasius of Alexandria
- Cyril of Jerusalem
- John Chrysostom
- Augustine of Hippo
- Julius of Rome

- Basil the Great
- Ephrem the Syrian
- Epiphanius of Salamis
- Hilary of Pontius
- Ambrose of Milan
- Jerome (Refer your Patrology notes for detailed information)

1.6.3. The Doctrine of the Fourth Century

- the deity of Jesus Christ and the Holy Spirit,
- creed was universally accepted by all the churches as the standard of Orthodoxy
- The Trinitarian doctrine is formally fixed
- The service of the holy Eucharist was considered the chief act of worship in the church.

1.6.4. Feast and Festivals

- The celebration of Christmas was universally accepted
- Sunday became a holiday
- The circumcision of Christ and His presentation to the temple.

Chapter Two

The Church of the 5th Century

2.1. Problems inside the Churches

After the Council of Constantinople (381), Theodosius the Great died in 395 A.D. He was proved to be the sole emperor of the empire. After his death, however, the empire was divided into two for his two sons-Arcadius in the East and Honorius in the west. Like their father, the new emperors were Orthodox Christians, increasingly intolerant of the remains of paganism. They prohibited paganism from the empire.

When Nectarius who had replaced Gregory of Nazianzus in the Constantinopolitan Council (381) as the Patriarch died in 397, John Chrysostom was elected by Emperor Arcadius as a successor Patriarch. Theophilus of Alexandria objected this movement, but was himself compelled to consecrate John. After becoming a patriarch of Constantinople, John began a thorough reform of the church of Constantinople and aroused great opposition. He imposed austerity on his clergy, confirmed monks to their monasteries and railed at the vanities of rich women. Factions of all these groups gradually turned against him.

By this time the Egyptians monks were divided into the followers and opponents of Origen. Theophilus of Alexandria expelled the Origenists and they found refuge in Constantinople. John received them, but with reserve, pending an explanation from their bishop. Empress Eudoxia influenced Arcadius to summon Theophilus of Alexandria to Constantinople to tackle with the situations in the city. Theophilus arrived with 29 Egyptian bishops and gained control of the synod called at the village of Oak near Chalcedon (403 August). John was summoned, but he refused to appear and so he was declared to be deposed from his See and ordered into exile. The synod referred this matter to the emperor, and he condemned him to banishment.

2.1.1. Theological Controversy and the Ecumenical Council of Ephesus

Nestorius was a man trained in the Antiochean word-Man Christological Tradition. By the end of 428 his chaplain, Anastasius preached a sermon in which he criticized the use of Theotokos (Mother of God) to holy virgin Mary: "Let no one call Mary Theotokos, for Mary was only a human being, and it is impossible that God should be born of a human being." This title was a very ancient one, and it was used by all the Churches from the beginning of the second century itself. It had been used by Origen, Athanasius, Eusebius of Caesarea, Cyril of Jerusalem, Basil the Great, Gregory of Nazianzus, Gregory of Nyssa and etc, to mention only few. Since it was a part of Traditional faith in the Church, the people protested against Anastasius. But contrary to the popular expectation Nestorius supported the priest and began to attack the title in every opportunity. The people aroused in defense of St. Mary and they interrupted his sermon shouting that Mary is the Mother of God. A placard was stuck on the wall of the cathedral accusing Nestorius as the follower of Paul of Samosata by denying that Jesus Christ is God, and Nestorius is the enemy of Mary. When the incidence was reported to Cyril of Alexandria, he first wrote an introductory letter warning the people of Nestorius' errors and then a more doctrinal epistle usually referred to as the first epistles of Cyril to Nestorius.

Meanwhile, with the support of Celestine of Rome, Cyril convened a council of bishops in Alexandria and drew up twelve anathemas for Nestorius to

endorse in default of which he was to be excommunicated. The anathemas were sent to Nestorius with a covering letter, which is referred to as the second letter of Cyril to Nestorius. Nestorius rejected this letter as well. Theodosius II with the support of western counterpart Valentinian III ordered all the bishops to assemble at Ephesus, in 431.

The council had its first session on 22nd, June, 431, several days after originally appointed date. This delay was in consequence of the fact that John of Antioch and his suffragants did not succeed in arriving at Ephesus on time. Cyril presided over the council Nestorius was officially summoned. He refused; he was asked for a second and then a third time to attend the council. But he again refused to attend, as his supporters had not arrived. Cyril, with the help of Memnon the bishop of Ephesus, started investigation and Nestorius was condemned and deposed in a single session on June 23. Nestorius was sent to the Monastery of Euprepus. After sometimes, he was exiled to Petra in Arabia and then to the desert of Egypt. He died about the year 449.

2.1.2. The Formula of Re-Union

The removal of Nestorius did not solve the problem. The conflict between two parties continued. The emperor himself exerted his influence to reestablish peace. As a result, in 433 John of Antioch sent Paul of Emessa to Alexandria with a profession of faith. This letter was accepted by Cyril and sent back with a famous covering letter. This covering letter incorporated a passage from John's profession stressing the unity of Christ and the unconfused continuance of Godhead and Manhood in Him. John also accepted the term Theotokos to Holy Virgin Mary without having any other conditions.

2.1.3. Events after the Re-union

So long as Cyril and John were alive, there was peace between the two sides, at least on the surface level. But John died in 442, whereas Cyril in 444 and his arch-deacon Dioscorus succeeded him. Dominus, his nephew succeeded the patriarchal throne. He was very weak in Theology and his Theological advisor was Theodore of Cyrus. Theodore of Cyrus was anti-Alexandrian and Anti-Cyrian. He accused Cyril of Alexandria as a Deceitist and as

Appollinarian and distorted and ridiculed the Orthodox teaching of the Alexandrian Fathers.

2.1.4. Eutychus the Archimandrite

Eutychus was an archimandrite of a monastery outside the walls of Constantinople, where he ruled over three hundred monks. He was much respected and was godfather to Chrysaphius, an influential eunuch at the court of Theodosius.

Eutyches taught that the human nature of Christ was overcome by the divine, or that Christ had a human nature but it was unlike the rest of humanity. One formulation is that Eutychianism stressed the unity of Christ's nature to such an extent that Christ's divinity consumed his humanity as the ocean consumes a drop of vinegar.

2.1.5. The Home Synod of Constantinople in 448

On 8th November 448 while patriarch Philavian of Constantinople (successor to Nestorius) was seated in the drawing room of his Episcopal subsidence for his usual home synod, Eusabius presented his complain against Eutychus, accusing of him holding and disseminating ideas contrary to the true faith of the fathers of Nicea, Constantinople and Ephesus and demanded that the monk should be called for self-defense. With regard to Philavian, it may be noted that he certainly was not a man of bad character. So he advised the bishop Eusabius to meet the monk privately and settle the dispute between them. Eusabius, however, persisted and with the support of the other bishops he insisted that his petition should be accepted. So it is clear that Philavian was drawn into the conflict by Eusabius and his friends much against his will.

The home synod had its several seating from 8th to 22nd November 448. Altogether 32 bishops took part in the proceedings. Eutychus was summoned to appear before the council two times, but he refused. A deputation was sent to make a report on the basis of its interview with him. In the interview, Eutychus refused any heresy and acclaimed Eusabius as his strong and old enemy. He made a confession of faith and the deputation reported in a bad way, adding bad ideas what he was not saying.

Eutychus made a confession of faith and the deputation reported in a bad way, adding bad ideas what he was not saying. For example, the report says “...He admitted that Christ was prefect God and perfect man; but insisted that the flesh taken from Mary was not consubstantial with us” This made confusion among the synod member. Eutychus was called in the third time he made his appearance.

Eusabius intervened and explained “This is what this man here does not confess.” Now they asked Eutychus what his position was and Eusabius came forward saying that the charge could be proved from the word of the deputy as well as from the testimony of weakness, however, Philavian questioned Eutychus whether he accepts the union of two natures. The synod questioned him again and again commanding that he had not come to argue on the subject of faith but only to make his position clear, he held fold of paper, saying that contained his profession and requested that it should be read. But the document was neither received nor read. In this way the confession of faith of Eutychus was deliberately omitted by the home synod. And the synod excommunicated and deposed him.

2.1.6. Reaction to the Condemnation of Eutychus

Eutychus responded to his condemnation by appearing to the Bishop of Rome, Alexandria, Jerusalem and Thessalonica also he lodged a complain to the emperor saying that the minutes of the home synod had been falsified; consequently, Emperor Theodosius did three things;

- He ordered an official enquiry to check the minutes of the home-synod.
- He ordered Philavian of Constantinople to submit a confusion of faith and vindicate with Orthodoxy
- He resolved to settle the controversy immediately by calling a general council again to Ephesus in 449.

On March 30th, 449 the Emperor dispatched letters to the bishops and all the metropolitans of the empire. Pope Leo of Rome refused to come.

The Emperor Theodosius II (408-450) who convened the council asked Dioscorus of Alexandria to exercise supreme authority over it as the president. He also appointed Jovanal of Jerusalem and Thallasius of Chappadocia to assist Dioscorus. Eutychus submitted his appeal to the council. In his appeal he incorporated the creed of the council of Nicea as

confirmed by the council of Constantinople, and Ephesus implied the Alexandrian view of reunion. After listening the appeal, Dioscorus asked the assembly to give its judgment concerning Eutychus. Soon after the rehabilitation of Eutychus the other clergy and the excommunicated monks by the home synod of Constantinople presented a petition to the council appealing that they also be exonerated against the condemnation pronounced by Philavian. All receiving their promise that they would remain loyal to the Nicean faith as confirmed by the council of 431 were observed.

2.1.7. Events after the Council of Ephesus

Pope Leo tried to abrogate the proceedings of the council of Ephesus in 449 in different ways. However, he did not succeed in any way since Theodosius II was convened of the council but suddenly the whole situation was radically changed when the emperor Theodosius II died in July 450 AD as a result of fall from his horse while hunting after he had reigned 42 years.

Theodosius's sister Pulchera gained control under her consort Marcian who was declared emperor on 28th August, of the same year. Now, on the death of her brother, Theodosius she removed the chamberlain (Chrysaphius) by a sentence of death, banished Eutychus to Doliche in North Syria and asserted her leadership through her husband. Since Theodosius and his chamberlain (her enemy) were with Alexandrian group, Pulchera gave up Alexandria and praised Rome, and planned to elevate the See of Constantinople.

Chapter Three

3.1. The council of Chalcedon and its Reactions

Hundreds of bishops arrived at Nicea by September first, 451 from many parts of the church. But they were ordered by the emperor to proceed to Chalcedon due to some unknown reasons. Chalcedon was an ancient town in the province of Bithynia in Asia-minor two miles far from Constantinople. On October 8th, 451 the council started at Chalcedon in the center of Basilica of the great shrine of St. Euphemia, legendary and virgin of the 4th century, stood a decorated book of the gospels. Marcian and Pulchera had an imposing array of eighteen high ranking state officials to control the meetings.

After much shouting and unsuccessful discussion, the Roman delegates proclaimed "Leo, through us and the present Holy Synod, together with St. Peter who is the rock of the church and the foundation of the Orthodox faith deprives Dioscorus of all the Episcopal dignity and made him from every priestly function.

The assembly now wrote a number of letters, one to Mercian, one to the Alexandrian clergy and another to Mercian's counter part of the west, Valentinian III and also another letter was written to Empress Pulchera. A public notice was also given to say that the Alexandrian pope had been deposed. The reason stated in the letters is not heresy but violation of canons. The sentence as such, though it was the work of a party came to be confirmed as the official one in the letter session of the council.

Besides the deposition of Dioscorus, the council did four more main things:

- The council reconfirmed the condemnation of Eutychus made by the home synod of the council of Constantinople, in 448;
- It approved the Tome of Leo as the documents of faith;
- It exonerated Theodore of Cyrus and Ibas of Idessa (Nestorians who were condemned by the Alexandrian);
- It adopted a definition of faith and these natures continued with their respective properties with *Communicatio Indiomatum* (an exchange of properties).

3.1.1. Reactions to the Council of Chalcedon

Dioscorus of Alexandria and thirteen Egyptian bishops alone had not actually signed the Tome of Leo and the Chalcedonian definition of faith. Dioscorus was vanished to Gangra and there he died later after a period of horrible torturing. Among the 13 bishops, four made their submission at the end to the Tome and the formula, and they went back to Alexandria to consecrate a successor to Dioscorus. The other nine were severely persecuted. All the other participants finally and slowly signed by force and because of fear. Jovanal of Jerusalem, Thallasius of Caesarea also made their submission at the end.

a. Reaction from Rome

Leo of Rome refused to recognize the council for some time. The ruling concerning the see of Constantinople, which the council adopted, was not acceptable to the pope Leo, and he protested against the decision in clear

terms. The 28th canon of the council of Chalcedon reads as follows: “The Fathers give equal privileges unto the holy See of New Rome (Constantinople), thinking it be reasonable that the same city of Constantinople being now furnished with the capital of the empire, should enjoy equal privileges with the princely city of old Rome and in all ecclesiastical affairs should bear the same majesty that Rome bears

b. Reaction in Jerusalem

It was in Jerusalem that the first storm of reaction to the Chalcedonian Council was raised. Jovanal of Jerusalem betrayed Dioscorus in the council and he joined to the triumphed party in the council itself. However, when came back to Jerusalem, his flock refused to accept him. The assembly of monks and the clergy together with the people and their bishops elected a famous monk and Alexandrian follower Anastasius as the patriarch of Jerusalem in the place of Jovanal Peter the Iberian; the main leader of the non-Chalcedonians movement was the one who consecrated him. Eudoxia, the widow of Theodosius II supported this incidence with her full heart.

c. Reaction in Alexandria

At Alexandria the opposition to the council was much stronger. Pretorius, the archpriest to whom Dioscorus entrusted the administration of the see in his absence when he was at Chalcedon, was elected as the Patriarch to replace Dioscorus. The city broke in revolt at this news. The mass of the people resolutely refused to accept Protirius even after the death of Dioscorus. The interference of the imperial commission did not reconcile the people. After the death of Marcion 457, when the general Dynitius was away from the city the people elected Timothy Aurelius as the patriarch in succession to Cyril and Dioscorus. Peter the Iberian and two Egyptian bishops consecrated him before the coming back of the government general to the city. But when the general heard of this incidence, he arrested Timothy. This led riots among the people so as to cause many deaths, and the general was forced to release Timothy.

Shortly after, Protirius was murdered and his body was torn to pieces by the mob and the soldiers because they were irritated by the demand of Protirius

for the blood of his opponent. Timothy became very popular with people by his life of service to the needy.

In 459 Timothy was ordered to go to exile to Gangra. There was a trouble confusion and riot raised by the people to rescue their Patriarch. More than ten thousand people came to be killed. Basilicus recalled all the non-Chalcedonian leaders from exile. For example, Timothy Aurelius, Peter the Fuller, Paul of Ephesus. In exile Timothy was continued his works to oppose the Council of Chalcedon and Nestorianism on the one hand Eutychianism through his writings. It was in late 475 that he returned to Alexandria. He was received by the people of Egypt with great respect. He brought the remains of Dioscorus and buried them with the predecessors on the See of Alexandria. Timothy died on July 477 and was succeeded by Peter Mangus.

d. Reaction in Antioch and Syria

Antioch was the centre of two nature theory. But it had also followers of one incarnate nature of God the word. In 449 the second council of Ephesus had condemned Dominus of Antioch and his place was given to Maximus. The council of Chalcedon reversed this decision of the Council of 449. However, Dominus returned from the episcopate voluntarily leaving Maximus on the See. Maximus died in 455 and his three successors, Basil (456-459), Acasius (459-461), and Marterius (461-471), were Chalcedonians. While Marterius was away from Antioch to Constantinople in the year, 468, the non-Chalcedonian party raised Peter the Fuller as the Patriarch of Antioch.

3.1.2. The Abrogation of the Decisions of the Council Chalcedon

Basilicus issued the Encyclical on April 475 in which the encyclical was addressed to all cities and people throughout the empire. The encyclical insisted that the Creed of Nicea should prevail over the church as the only symbol of faith. This creed had been ratified by the Council of Constantinople (381) and Ephesus (431). The Council of Chalcedon in 451 and the Tome of Leo of Rome were anathematized by the encyclical.

At Ephesus Timothy took part a Council of Eastern Bishops. The assembly of eastern bishops held at Ephesus under the leader ship of Timothy endorsed the Encyclical and passed its resolution against the Council of Chalcedon. The encyclical and the decision of the council were signed by

Timothy, Peter the Fuller, Anastasius of Jerusalem Paul of Ephesus and by the bishops of the east numbering about seven hundred. But Acasius of Constantinople did not sign the encyclical, and he formed a group of organization in the city against the non-Chalcedoneans. He was forced to withdraw his encyclical. But it did not profit. He was defeated by Zeno who re-took the capital and the throne in 476.

3.2. The Abrogation of Basilicus' Encyclical

On coming to power, Zeno ordered the abrogation of the encyclical of Basilicus and the exiling of all non-Chalcedonian leaders whom Basilicus had recalled. Timothy Aurelius was exempted due to his old age and illness, and he died in 477. At his death, his sufferegant bishops appointed Peter Mangus as a new patriarch. Hearing this emperor Zeno expressed threatened that he would order the imposition of a death penalty on Peter. But Peter fled to the Egyptian Monastery and spent his days in hiding until the tide turned.

3.3. The Re-unification of the Alexandrian Church

in Alexandria proposed to the official that after the death of Timothy the white Turban both sides should be recognized Peter Mangus as the patriarch and brought about unity inside the church. The majority of the people of Alexandria could now make their representation to the emperor appealing him to restore Peter Mangus. Zeno was in favor of the idea and offered his Henotikon (instrument of union) as a basis for adopting this step. The document was prepared by Zeno with the agreement and support of Acasius of Constantinople. The Henotikon was issued by Emperor Zeno on July 28th 482. The document recognized the Creed of Nicea, as the only symbol of faith as confirmed at Constantinople (381) and Ephesus 431. The twelve anathemas of Cyril against Nestorian were accepted, and no mention was made of the two natures. At the same time the document anathematized Nestorian and Eutychians. Peter Mangus of Alexandria agreed to sign on the Henotikon and he was restored to the See of Alexandria. Both Acasius of

Constantinople and Peter Mangus of Alexandria exchanged letters of union between each other.

3.4. Another Trouble in Alexandria

Peter Mangus signed the Henotikon and formally entered into communion with Acasius of Constantinople. Peter had, in fact acknowledged in his letter to Acasius, that the council of Chalcedon had not really introduced any innovation in the faith. However, his opponents argued that this admission and the union which he established with the Patriarch of Constantinople constituted betray of faith. Several efforts were made to reconcile both Peter Mangus and his opponents. Even Peter condemned the Council of Chalcedon and the Tome of Leo officially and publicly. But it did not pacify the opponent monks. The opponents of the patriarch came to be called Acephalists, making those without head.

2. 5. The Reign of Emperor Anastasius

Zeno died in April 491 A.D. Anstasis who served as a silentary (one who keeps as a guard at the doors during imperial councils) was a person of piety who followed the same religious policy of his predecessor and tried to bring to unity the parties in the church in the basis of Henotikon.

In 512 a council was held at Cidon (Beirut). Flavian of Antioch presided over the council. In the council Flavian declared the Council of Chalcedon as Orthodox. Philoxinos of Mabuq attacked the declaration and he gave the emperor a report of the Council of Cidon representing Flavian as indeed a heretic. Now with the imperial orders Flavian was deposed and was exiled to Petra in Southern Palestine. The vacancy thus created in the See of Antioch was filled by raising Severs on sixth Nov.512 Now the See of Constantinople and Alexandria were headed by a man who expressed agreement in faith with Severs.

Severus with the help of Philoxinos tried to consolidate forces against Chalcedoneans with imperial orders he held a great council at Tyre, the capital of Phoenicia and Antiochean Province in 514. It had representative from Alexandria, Constantinople and from Jerusalem on the four

patriarchates. The council declared the Henotikon as Orthodox and canceled the formula of the Council of Chalcedon and the Tome of Leo. Elias of Jerusalem opposed this declaration and consequently he was deposed and was replaced by John. The four patriarchates exchanged letters for union between each other and thus a union of the four major sees occurred again for a time being.

Part Two

Chapter One

1.1.The Reign of Emperor Justin I

Anstasis died in the night of 8 July, 518 after his twenty – seven years of reign. On the day following his death, Justin an elderly commander of the palace guard was declared emperor. He was guided by his nephew Justinian, the ambitious and narrow-minded man. The old emperor came out as a strong supporter of the Chalcedoneans and the Tome of Leo. He adopted very rigorous and cruel measures to enforce them everywhere in the east and to suppress the non-Chalcedonean movement. Many non-Chalcedoneans leaders had to go either into exile or into the hiding place. Most of them had to undergo very severe experiences and died in the strange lands.

1.2. The Emergence of Julianism

Julian the Bishop of Halicarnassus (Asia-Minor) a friend of Severus of Antioch insisted that Christ's body was incorruptible both before and after resurrection; he composed a book on this subject and sent to Severus for his support. Severus refused this idea and insisted that Christ's body was corruptible before resurrection.

1. 3. Emperor Justinian and his Religious Policy

Justin I died in August, 527 and his nephew and helper Justinian was declared emperor. At first he followed the same policy of Justin I. But later he came to realize the need of the settlement so he ordered the bishops and

other leading men of non-Chalcedoneans who had been either in exile or in hiding to come to the capital for discussion of the issue, offering them the right of safe conduct. He sent a special invitation to Severus, but Severus declined and wrote a letter to the emperor explaining why he thought against going to the capital. A series of meetings were held by the representatives of both side under the direction of Justinian. But they could not come into an agreement and the non-Chalcedonean leaders had to retire again to different places where they could find safety for lives. Epiphanius of Constantinople who succeeded John in 520 was a Chalcedonean. He was succeeded by Anthimus who was also a Chalcedonean in 535, but through Empress Theodora he came to contact with Severus and finally he became a non-Chalcedonean.

1.4. The Chalcedonean Reaction in East

Epiphanius of Constantinople who succeeded John in 520 was a Chalcedonean. He was succeeded by Anthimus who was also a Chalcedonean in 535, but through Empress Theodora he came to contact with Severus and finally he became a non-Chalcedonean. Justinian himself issued an edict declaring it criminal to maintain the non-Chalcedonean position in the empire and he ordered the burning of Severus' works. The edict of Justinian was indeed injurious to the non-Chalcedonean bodies at least in three ways:

- Churches and other religious institutions became by a law the possession of Chalcedoneans.
- The non-Chalcedonean Clergy had to spend their life in exile or in hiding place
- The non-Chalcedonean laymen were denied the possibility of obtaining position of dignity in the state.

1.5. Organizing the non-Chalcedonean Bodies

All the exiling and the hiding bishops and the other ecclesiastic leaders of non-Chalcedonean section were not letting the people without pastoral care and Christian nurture. For instances, John the Bishop of Tella in North

Syria played secretly a very significant role, but he was caught and he died in prison on 6th January, 538. Severus of Antioch, Theodosius of Alexandria, Anthimus of Constantinople, etc were doing their best for the growth of the non-Chalcedonean movement. Theodosius of Alexandria consecrated Jacob, Nick named Baradius (meaning a person in sack cloth) in 542. Jacob braved all perils and labor unceasingly in the service of his section of the church in opposition to the mighty Roman Emperors. He constantly moved from place to place all over Syria, Mesopotamia, Egypt, Palestine and other parts of the east.

1.6. The Council of Constantinople in 553

In spite of his plan to support the Chalcedoneans, Justinian's many discussions with the leaders of non-Chalcedonean movement convinced him that their objection to the Council of Chalcedon in 451 was not altogether meaningless, nor that it could be legitimately brushed aside. Consequently, he decided to have a council at Constantinople in 553 and dispatched letters for the leaders of the church. This council is considered as the 5th ecumenical council by the Chalcedonean churches. The aim of the council was to pacify the non-Chalcedoneans by abrogating the decision of the Council of Chalcedon in 451 and the Tome of Leo I. The council did the following:

- This council declared the Council of Chalcedon in 451 should be recognized as ecumenical council without having any discussion.
- It condemned Theodore of Mopsuestia, Theodoret of Cyrus, Ibas of Edessa, Arius, Appollinarius, Nestorius, Eutychus, and Origen of Alexandria as heretics in order to show that the Chalcedoneans are Orthodox.
- It also condemned Monophysitism, so that the so-called monophysites (the Churches of Alexandria, Syria and Antioch).

1.7. The Reign of Justin II and His Successors

Emperor Justinian died on Nov. 14, 565. His nephew Justin II was proclaimed emperor. His wife Sophia like her aunt, Theodora hired the non-Chalcedonean position. Through her influence Justin II made an effort to

conciliate all parties by recalling all the bishops exiled by Justinian. Many negotiations took place between the non-Chalcedoneans and Chalcedoneans. But all the efforts ended in failure.

In 578 Justin left the throne to Tiberius II. Tiberius II opposed to the idea of inflicting and ill-treatment on the non-Chalcedonean side. At his death in 582, General Maurice succeeded to the imperial throne and continued the moderate religious policy of his predecessor, but he was maintaining a close relationship with the Chalcedoneans. His predecessor had left a practically empty treasure. So Maurice had to meet the program of the Persian war and other financial obligations.

Chapter Two

The Church of the 7th and 8th Centuries

2.1. Chosros' Invasion of Byzantium and the Looting of the True Cross in Jerusalem

Politically speaking there was always enmity between Persia and Constantinople. But the Byzantine Emperor Maurice made friendship with Chosros II, the Persian Emperor and he went too far to ask to give his daughter Maria as a wife to the non-Christian Chosros II. He thought much

his friendship with Chosros II and neglected his security forces. In any case, on Nov.26, 602 he and his children were put to death by the army. The army now crowned Phocas an army officer as emperor.

Chosros II of Persia was deeply grieved at the murderer of Maurice and his family. As revenge he started invading Syria, Chappadocia etc. Phocas could not do anything to stop the invading Persian army. This made the general Heracles of North Africa to revolt, and Egypt also joined with him. He took the control of the empire in 610 AD Seizing Phocas from the throne.

In 614 they captured Jerusalem and after ravaging the Constantine Basilica of the Holy Sepulcher, the Zoroastrians carried off the cross in triumph to their capital at Seleucia-Ctesiphon. In 612 Egypt the granary of the empire was occupied by the Persians.

Gradually Sergius, the Patriarch of Constantinople and Heracles rallied their people. They built a strong army, a series of victories against the Persians culminating in decisive battle that was fought near Nineveh in 627. Chosros II was put to death by his own son. In 628 the cross was restored to Jerusalem.

2.2. The Teaching of Monothelitism

This teaching emerged out in the middle of the seventh century. According to this teaching, "Although Christ has two natures, he has only one will." The people who teach this were Theoderos of Pharan, Sergius, Paul and Peter of Constantinople, Pope Honerius of Rome, Cyrus of Alexandria, Macarius of Antioch. This teaching was opposed by many Chalcedonean Bishops. Against this teaching the disagreements happened during the reign of the grandson of Heracles (Constantine III or Constans). He supported this teaching. The main opponents of this teaching were Maximus the confessor (an abbot of the monasteries in Constantinople) and Martin the Bishop of Rome. Both were arrested, tortured and sent exile. Martin died in 655 in Chersosus and Maximus died in 662 in Cocousus (Armenia).

When Emperor Constantine Pogonatus gave the freedom to the Chalcedonian Churches to decide upon the question in its essence and he summoned a council in Constantinople, the council met from Nov. 680 - September 681 in Constantinople and it is referred to as the 6th ecumenical council by the Chalcedonians.

The council ratified the council of Nicea, Constantinople, Ephesus, Chalcedon and the second Council of Constantinople. Monotheism was rejected and the Chalcedonian was supplemented by the doctrine of two wills in Christ. According to the council, "If Christ has two natures, then he must also have two wills."

2.3. The Iconoclastic Controversies

In the 8th century another struggle occurred in the Byzantine Chalcedonians circle which was centered on the holy Icons, pictures of Christ, the Mother of God, and the saints which were kept and venerated both in churches and in private homes. The Iconoclasts (the Iconoclasts) demanded the destruction of Icons and the other groups, Iconodules (venerators of Icons) vigorously defended the place of Icons in the life of church. The Iconoclasts may have been influenced from the outside by Jewish and Islamic ideas and from inside by the Christians which consider icons as the images of idol worship.

2.3.1. The Persecutions of Emperor Leo III and his Successors

This controversy falls into two periods. The 1st period opened in 726 when Emperor Leo III began his attack on icon. The Patriarch of Constantinople Germanos, who defended the ancient practice of venerating the icons was removed and replaced by Anastasius who was sympathetic to Iconoclasts. The son of Leo III, Constantine Copronymus started persecuting the icon-venerators. In 753 he summoned a council of Constantinople at which icon and the veneration of icons were condemned. Then he put his decision into practice with fire and sword. Many icon venerators were killed. After the severe persecutions, he died in 775. His son Leo IV even if he also was a convinced Iconoclast, stopped the persecution. When he died in 780, his

wife Irene took the power. She had always been devotee of Icons. She gathered a Council in Nicea in 787 (called by the Chalcedoneans as a seventh ecumenical council). To solve the controversy to this effect, she deposed Anastasius and installed Tarasius as the patriarch of Constantinople. Tarasius presided over the council of Nicea (787).

2.3.2. The Persecutions of Leo V and his Successors

The second period starts with the death of Irene in 802. There were still the supporters of Iconoclast heresy chiefly in the government military circles. The reign of Constantine Copronimus was remembered with intense admiration. Emperor Leo V (Leo the Armenian) demanded Patriarch Nicephorus that the icons in churches should be raised above human heights making it impossible to kiss them. The patriarch and the defender of Icons rejected and refused the order of the emperor. Persecutions started and it produced more victims than the persecutions of Copronimus. Somewhat lessened in violence, this persecution continued under Leo's successor, Michael II (820-829), and Theophilus (829-842). In 843 Theophilus died and his wife Empress Theodora halted the persecution and reinstated the Icon in the churches.

Chapter Three

The Schisms between Rome and Constantinople

3.1. Backgrounds to the Schism

It is not really an event its beginning can be exactly dated. It was something that came about gradually as a result of a long and complicated process starting well before 8th C. and completed sometime after the eleventh century.

3.1.1. Political Background

- a. the division of the Roman Empire as east and west by Emperor Diocletian,
- b. the shifting of the capital from Rome to Constantinople by Constantine the Great,
- c. the invasion of the western the Roman Empire by Barbarian,
- d. the foundation of the new holy Roman Empire by Charlemagne

3.1.2. Cultural Background

- a. the west completely neglected to use Greek,
- b. as a response, the Byzantines abolished any liturgical services written in Latin.

3.1.3. Ecclesiastical Background

- following the political fall of the western Roman Empire, the bishop of Rome became the head of church as well as the state,
- the Pope became an absolute monarch over the church in the West,
- The pope of Rome viewed the infallibility as his own prerogative (papal claims),

3.1.4. Filioque Controversy

- Rejecting the ecumenical Council of Constantinople in 381, the Roman Catholic church proposed a new doctrine that “the Holy Spirit proceeds from the father and the Son”

3.1.5. Some other Minor Reasons

- the marriage of the Priest was forbidden in the West,
- the East continued to keep old custom of permitting marriage of Priest in the Church,
- the East as in the ancient times continued to use the leavened bread,
- unleavened bread is used in the Roman church,
- Saturday becomes a fasting day for the Roman Catholic believers

3.2. How the Division occurred

3.2.1. The Consecration of Photius as a Patriarch of Constantinople

- The deposition of Ignatius while Photius was consecrated as a patriarch of Constantinople in 858,
- The intervention Pope Nicolas of Roman in church of Constantinople and the condemnation of Photius by the pope in 863,
- The dispute clearly involved the papal claims,
- the Filioque also became involved in the dispute as Pope Nicolas supported the German missionaries who were the exponents of Filioque,
- The excommunication of Pope Nicolas by Photius in 867.

3.2.2. The Deposition of Photius

At this critical movement the whole situation was suddenly changed. In 867 itself Photius was deposed from the Patriarchate by the emperor. Ignatius became Patriarch once more and communion with Rome was restored.

3.2.3. The Restoration of Photius to the See of Constantinople

At Constantinople, Photius and Ignatius were reconciled to one another, and after few months of their reconciliation Ignatius died in 877. Photius once more succeeded as the Patriarch. This incidence occurred without Protest at Rome.

3.2.4. Controversies between Michael Keroularios and Leo IX of Rome

At the beginning of the eleventh century trouble emerged out again due to the following points,

- Rome at least officially adopted the Filioque in the creed in the same year,
- Michael was determined to maintain the dignity of his office and the dogmatic and ritual traditions of the Eastern Church against the Latins.
- Benedict VIII (1012-24) supported rebellion in southern Italy against Byzantine rule,
- The pope introduced into the mass in Rome the singing of the Nicene Creed with the *Filioque*,
- Ceasing of commemorating the name of Pope John XIX (1024-32) in Constantinople,
- Holding a Synod on Byzantine territory by Pope Leo IX (1048-54) appointed Humbert of Silva Candida as archbishop of Sicily,
- Michael's rejection of Latin customs drew authority from the *Quinisext Council*/the Council of Trullo (691-2),
- Closing the whole diet of Latin practices in Constantinople by Patriarch Michael
- The imprisonment of Pope Leo IX in June 1053 when taking military action against the incursion in the southern Italy,
- laying publicly a formal Bull of excommunication of Michael on the altar of Hgia Sophia on Sunday morning 16 July, 1054 as the service was about to begin in the Church of Hagiasophia by Cardinal Humbert.

3.3. The Crusades

From the end of the 11th to the end of 13th century the Christian of Western Europe fought the Muslims in Asia Minor, Syria, Palestine, and Egypt. The general reason was to take the Holy Land from Muslims. These wars against the Muslims are known as in history as the Crusades or the wars of the Cross.

3.3.1. Causes of the Crusades

- The Increment of Pilgrims to the Holy Land
- The Quarrel of the Nobles and the Popes
- The Plan of Westerners Capturing Trade Routes and Lands in the East
- The Need of Emperor Alexis Getting Military Help from the West

3.3.2. The Sequence of Crusades

a. The 1st Crusade (1096-1099)

In AD 1096 the first Crusade started. The leaders of the campaign were Peter the Hermit (aroused the people to go on a Crusade), Godfrey of Lorraine, Count Raymond of Toulouse, Duke Robert of Normandy and others. In AD 1099 the Crusaders captured the Holy Land and Jerusalem became the possession of the Christians till 1187.

c. The 2nd Crusades (1147-1149)

In AD 1147 the Muslims were in a position to re-capture Jerusalem and the Crusaders marched to defend the Holy land. The leaders the Crusades were “St”. Benard of Clairvaux, (aroused the people for the 2nd Crusade by preaching), Emperor Conrad III of Germany and King Louis VII of France. They went as far as Asia Minor, but they were defeated and returned before reaching Jerusalem.

d. The 3rd Crusades (1189-1192)

In AD 1187 the Holy Land was fully captured by Muslims who were under the leadership of Saladin. The intension the war was re-capturing the Holy Land from Muslims. The leaders of the war were Frederick who was drowned in Asia Minor, King Philip Augustus of France who changed his mind and

returned home and King Richard-the Lion-Heart of England who carried out the Crusade (successfully captured the city of Acre from the Muslims, but not Jerusalem).

c. The 3rd Crusades (1189-1192)

These Crusaders wanted to go by ship to the Eastern Mediterranean instead of going by land as the former ones did. The merchants of Venice agreed to take them by ship. Constantinople was the rival of Venice in trade. The people of Venice wanted to weaken their rival. The Crusaders and the Venetians joined together to attack the Byzantine Empire instead of the Muslims in Holy Land. They invaded the Byzantine Empire and captured Constantinople. They removed the Byzantine Emperor, and Baldwin of Flanders, one of the leaders of the Crusaders, became the king of Constantinople. Due to the conspiring acts, the 4th Crusade is regarded in history as the worst one that destroyed the Christian Empire; rather than re-capturing the Holy Land.

e. The Fifth crusade (1228-1229)

The Fifth Crusade was led by Frederick II of Germany. At first he obtained a treaty whereby Jerusalem, Jaffa, Bethlehem and Nazareth were ceded to the Christians. But these cities were re-taken by Islamic oppressors until 1917.

f. The sixth Crusade (1248-1254)

The Sixth Crusade was under taken by Louis IX of France. He made his invasion by the way of Egypt, and though at first successful he was defeated and was taken prisoner by the Muslims. At an immense price he was ransomed and then he went to Palestine.

g. The Seventh Crusade (1270-1272)

The seventh crusade was also under the leadership of Louis, Jointly with Prince Edward I of England. The route chosen was again by way of Africa. But Louis died at Tunisia and Edward returned to England by fear and then he became a king in England. So this was also a failure and it was generally regarded as the last official crusade.

3.3.3. Some Reasons for the Failure of Crusades

The crusaders failed to free the Holy Land from the dominion of the Muslims due to the following problems:

- The leaders of the movement were quarreling each other,
- caring for his own interest than for the common cause,
- everybody was Jealous to one another,
- The Crusaders did not have far sighted vision,
- The crusaders considered the local Christians as schismatic and heretics, and they persecuted and ill-treated them very badly.

3.4. Attempts Uniting the East and the West

Two important attempts were made to secure re-union between the Christians of the East and West, the first was done in 13th century while the 2nd was in 15th century.

3.4.1. Emperor Michael IX

The first attempt to unite the East and West was made of the council of Lyon (May 7, 1274). Michael IX (1259-1282) of Constantinople made a desperate attempt to re-unite the East and the West, because he wanted to get the help of the Pope of Rome against the attack of Charles of Anjou the sovereign of Sicily. Michael decided that the only way to political safety was to submit to the pope. But he encounters unexpected opposition in the East. He sent delegates from the East to recognize the papal claims and the Filioque clause, but it was completely and strongly rejected by the whole East.

3.4.2. Emperor John VIII

The second re-union was held at Florence in 1438-1439, the Byzantine Emperor, John VIII attended in Person together with the large delegation from the Byzantine Churches and with many observers from the other Eastern Churches. Prolonged discussion and great attempt were made to reach at an agreement. Eventually a formulary of re-union was drawn up covering the Filioque, papacy etc. All the council members signed the formula except one Mark, Arch-bishop of Ephesus. However, the union of

Florence also proved no more a reality in the eastern churches than in the union attempts at Lyon. All the Easterners who signed at Florence revoked/*cancelled* their signature before they reached their home because they understood that the Romans cheated them.

John VIII and successors had hoped that the union of Florence would secure them military helps from the West, but they got nothing from the West in this respect. On April 7, 1453 the Turks began to attack Constantinople by land and sea. The Byzantines maintained helpless and a hopeless defense for seven weeks. Finally in the early hours of 29th, May 1453, the Mohammedans under the leadership of Mohamed II captured the city of Constantinople.

Part Three

The History of the Modern Church

Chapter One

Reformation in Europe

1.1. Backgrounds to the Reformation

In the 16th century, the history of the Church, the great fact which arrests our attention is reformation, which began in Germany and spread over first to all northern Europe and then to all over the world. Some antecedent forces leading to the reformation are the following:

1.1.1. The Renaissance in the West

One of the main facts was the renaissance of Europe to a new interest in literature, art and science. During the middle ages the interest of the scholars had been in religious truth with philosophy as related to religion, and the chief thinkers and writers were Churchmen. But in this awakening a new interest aroused in ecclesiastical literature with that interest came the first gleams of modern science. The leaders of this movement were generally not clergy but laymen.

1.2.2. Invention of printing Machine

This discovery was made by John Gutenberg in 1456 at Mayence in the Rhine. A Bible in the middle ages cost the wages of a workingman for a year. The invention of printing brought the scripture into common use in every easy manner and this led to their translation and circulation in all the major languages of Europe. The people who read the New Testament (NT) soon realized that the papal Church is far from the NT idea.

1.2.3. The Spirit of Nationality

There was also rising in Europe a spirit of Nationality. This differed from the medieval mentality between the popes and the Emperors in that it was more popular than kingly movement. The patriotism of the people was beginning to manifest itself in unwillingness to submit foreign rule over their own national Church, to resist the appointment of bishop or abbot from a distant land.

1.3. Reformation in Germany

4.3. 1. Luther's Role Leading the Reformation

The reformation started in Germany under the leadership of Martin Luther (1483-1546). He was born in Eisleben. He studied law at the University of Erfurt. A narrow escape from death in 1505 changed him to divert his career and led him to follow the monastic life. He became an Augustinian monk in the Roman Catholic Church and continued his Theological studies concentrating attention on psalm and Pauline Epistles. In 1510-1511 he made a trip to Rome and from then he started thinking of the need for reforming the church.

Luther started reforming the church opposing the sale of the certificate of indulgence made by Pope Leo. On the morning of Oct. 13, 1517, Luther nailed to the Oaken Door of Wittenberg Cathedral a parchment containing Ninety-five (95) theses or statements nearly all relatives to the sale of indulgence, but in their application striking at the authority of the Pope.

4.3. 2. The Excommunication of Luther

In 1521, Luther was summoned to appear before the supreme council of the German rulers. Emperor Charles V gave him the promise of safe conduct. Luther went to the assembly although his friends warned him. He stood firm before the supreme council and was refused all their demands. Consequently, Emperor Charles was urged to seize Luther, but he permitted him to live the place in peace. When he returned home his own friends abducted him and he was hidden for several months. Luther took the following measures to practice reformation:

- translated the NT into German language,
- produced new liturgy,
- he married a wife named Catherine Vonbora,
- proposed a slogan that Scripture is the only authority and not the people of the Church,
- Luther explained two biblically based sacraments, Baptism and Eucharist.

4.3.3. The Division of Germany

The division of the German states into the reformed and the Roman branches was between the North and the South. The South was with Rome while the North was with Luther. A supreme council was held at Spires in

1529 in the hope reconciling the two parties. At this council, the Romans were majority and they condemned the Lutheran doctrines. The prince forbade any teaching of Luther's doctrine in the state where it had not become dominant.

4.4. The Reformation in other Lands

4.4.1. Reformation in Switzerland

Reformation arose independently of that of Germany though simultaneous with it. First it was under a soldier named Holdreich Zueingl. In 1519 Zwingl became a priest and a pastor of Zurich Cathedral. He led the people of Zurich in abolishing many Roman Catholic beliefs and practice. He established a biblically based Christian faith. After a long battle, the Roman Catholic opponents killed him in 1531 in the Battle of Kappel.

4.4.1. The Role of Calvin Reforming the Church of Switzerland

Calvin was born in 1509 in Lyons /France/ had been educated first clerical and then for legal career. In 1532, he underwent an experience of sudden change in his life. The impact of the experience made him follow a new way of Christian life, which is different from the Roman Catholic Church. During the same year his friend Nicolas Cop (the new restorer of Catholic University in Paris) delivered a speech at the University of Paris which so Protestant in time. Calvin was the one who helped him to prepare the speech. So due to the popular attacks both Cop and Calvin were forced to flee from Paris. Calvin went into Basel and met with his another friend William Farel there in Geneva. Farel persuaded him to stay in Geneva and to help the work of reforming the city. His first position in Geneva was a lecturer on the Bible. A year later, he was appointed as a pastor from where he launched his program of reformation. In 1541 became the most powerful man in the city. He established his own ideal common wealth.

4.4.2. The Scandivian Countries, France, and the Netherlands

The Scandivian Kingdom (Denmark, Norway and Sweden) early received the teaching of Luther, which favored by the King Kristian II. In France the

Roman Catholic Church possessed greater liberty than the interest of Europe, and hence there was less demand for the ecclesiastical independence of Rome. But a religious movement arose among the French people even earlier than in Germany, for example in 1512 Jacques Lefure wrote and preached *Justification by faith alone*, but his followers greatly got opposition from the Roman Catholic Church opponents and consequently many of them fall victim to the massacre of 1572. Through the action of tolerate King Henry IV, they won legal existence in the edict of Nantes in 1598. Though small in numbers French Protestantism has been great-united influence.

4.4.3. Reformation in England

The English reformation produced no single great figure such as Luther or Calvin and was even more deeply involved in the Political and national factors than the German or Switzerland reformations in a certain sense, it was a response of the English people as a whole.

The English reformation began in the reign of Henry VIII with a group of students in classical literature. One of their leaders was John Tyndale who first translated the NT. in to English language the earliest English version after the invention of printing. This English translation shaped all the other translation, which came later. His Roman Catholic enemies killed Tyndale at Antwerp in 1536.

a. The Role of King Henry VIII Reforming the Church of England

The main event of England's break with Rome happened when the king Hennerly VIII wanted to get rid of his wife, Catherine in order that he might marry Annie Boylin. The Pope of Rome refused the legal separation of Hennerly VIII and his wife Catherine. So Hennerly decided to break with Rome. Thomas Cranmer who was a strong Calvinist in his mind was the archbishop of Canterbury at that time. He recognized the separation of Henry with Catherine and performed the marriage ceremony of Hennerly and Anny. Hennerly followed up these acts by the confiscation of extensive lands

of the Roman Catholic Church and monasteries and he divided them among his own subservient nobles. Henry died in 1547 and was followed by his son Edward IV who was a child.

b. The Successors of King Henry

Edward died in 1553 and succeeded by his Roman Catholic sister Mary. She understood to bring her subjects back to the Roman Catholic Church by lighting the fire of persecution. She reigned for five years only, but in that time about 300 Protestants suffered death. After her death in 1558, Elizabeth the daughter of Henry and Anne became the Queen. Religiously she sought a middle position between the extreme Roman Catholicism and Calvinist Protestantism. In 1559 the act of supremacy was declared that the Church of England to stand politically under the crown. The Book of Common Prayer was declared as the standard one for the public worship.

4. 5. The Counter Reformation

When the reformation began a mighty effort was made by the Roman Catholic Church to regain its lost ground in Europe. This movement is called by the 19th century Historians as the Counter Reformation. With this movement the Roman Catholic Church emerged in a massively defensive position, which has defined her Characteristics until almost the present.

As a part of this movement, the Roman Catholic Church established many orders and organizations. Among this the Society of Jesus (Jesuits) founded by Ignatius of Loyola around 1540 was the most important and the best known. The Jesuits spread rapidly throughout the world and was instrumental in reviving the Roman Catholic Church.

4.5.1. The Council of Trent

The second main attempt for the Counter Reformation was the gathering of the council of Trent called in 1545 by Paul III. This council was composed all the bishops and Abbots of the Church and lasted nearly 20 years through the reigns of four popes from 1545-1563. The aim of the council was to reconcile the Protestant with the Roman Catholic Church. But they did not

succeed in their attempt. However, many reforms were made and the doctrines of the Roman Catholic Church were definitely stated. The council denounced the “Justification by faith alone and the scripture alone theory of Protestantism. In the interpretation of the Eucharist transubstantiation” theory was stoutly maintained on the issue of penance, Purgatory and indulgence and the council discussed nothing.

4.5.2. The treaty of Westphalia between Catholics and Protestants

A war began in 1618 in Germany between the Protestants and the Roman Catholic. It is known in history as “the Thirty Years War” Political as well as religious rivalries became involved and the states of the same faith were at times on opposing sides. Finally in 1648 this war ended by the peace of Westphalia which fixed the boundaries of Roman Catholic and Protestant mainly as they have continued onto the present time.

4.5.3. The First and Second Councils of Vatican

The 19th century and early 20th century witnessed a series of events, which brought Roman Catholic defensiveness to climax. In 1864 Pope Pius IX issued the syllabus of errors, which was a list of errors to which the Roman pope must never be reconciled and pardoned. Some of the errors in the list are pantheism, absolute rationalism, indifferentism, socialism, Bible societies etc. The climax of Pius’ IX papacy was the Vatican council of 1864-1870 (Vatican 1st). The most significant action of this council was the affirmation of the doctrine of the infallibility of the pope. This doctrine made confusion and it is subjected always to the popular misunderstanding. A liberal attitude, however, was started and initiated by Pope John XXIII in 2nd Vatican Council 1963-1965.

Chapter Two

The Foundation of World Church Council

5.1. The Historical Context of World Church Council

On 23, August 1948, delegates from 147 Churches, who had come to Amsterdam from around the world, unanimously approved a resolution “That the formation of the world council of Churches (WCC) be declared to be and is hereby completed”. A long and complex process had led up to what Arch-bishop of Canterbury Geoffrey Fisher called “this act in the faith of

Christ and by the power of the Holy spirit” on that Monday morning, in 1948. The WCC’s history has been depicted as the flow of several streams in to a river.

The name, “the World Church Council” was proposed eleven years before Amsterdam. At a meeting in London, USA Ecumenist Samuel McCrea had suggested it in response to a question from then Archbishop of Canterbury William Temple. “Why not?” Temple replied. “That is what we really need and want.”

5.1.1. Missionary Beginnings

Expression in the formation of the WCC, were propelled by a vision that took shape in variety of voluntary activities in the late 1800s and early 1900s. Still, the challenge of a common task in a context where confessional identity was something transplanted from a far convinced many missionaries that division among Christians was a scandal. Important in focusing this feeling was the 1910 World Missionary Conference in Edinburgh.

The delegates at Edinburgh were from mission societies, not from Churches. Those societies were all Protestants. Most of the participants were North Americans and the Europeans (predominantly from UK); Latin America was almost completely excluded (because the conference’s mission or scope was limited to mission working among non-Christian peoples). Even with these “limitations, Edinburgh, which has been described as” one of the great landmarks in the history of the Church is often cited as the birth place of the Ecumenical movement.

5.1. 2. The Purposes of WCC

a. Common service

It is to make common Christian response to the victims of war, poverty, oppression and natural disaster, and particularly in recent decades, to call the Churches to oppose economic and social injustice, including racism and sexism.

b. Common fellowship

Overcoming obstacles to the mutual reorganization of members and ministers, at helping the churches to express more fully the apostolic faith and to recognize various expressions of that the faith in their ecumenical partners and at discovering ways of making decisions together.

c. Common witness

This concern for cooperative mission and evangelism found early expression in the International Missionary Council. It was out of this stream that the question of interfaith relations, so much a part of contemporary ecumenical consciousness first emerged.

5.1.3. Some Issues Considered by WCC

a. Faith and order

The Basis of the WCC is a fellowship of Churches which confess the Lord Jesus Christ as God and savior according to the scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit.

b. Life and work

The Confidence of the life and work movement, which formed a permanent body in 1930 that “doctrine divides and service unites” soon gave way to recognition that theological differences, principally over what the “kingdom of God” means, could not so easily be swept aside.

5.1.4. The Assemblies of WCC

The first Council of World Churches was held in Amsterdam in 1948 (the Netherlands), in Evanston, 1954 (U.S.A), in Nairobi in 1975 (Kenya), in Vancouver, 1983 (British Columbia), in Canberra, in 1990 (Australia) and it will continue every seven years.

5.1.5. The Orthodox Churches and their Ecumenical Movement

Eastern Europe and the Middle East are the geographical areas where Christian Churches known as Orthodox: Greek Orthodox, and Eastern

Orthodox Churches. Fifteen of these Churches are described as “autocephalous”, meaning self-governing-churches. Ranking first in honor are the ancient patriarchies: Constantinople, Alexandria, Antioch and Jerusalem in that order.

In addition, Oriental Orthodox Churches have histories which go back to the the Council of Chalcedon in 451. These are the Coptic and Ethiopian, the Syrian, or Jacobin, the Armenian and the Syrian Orthodox of India. These churches do not have any relation in communion with Eastern Orthodox but are generally held to belong to the family of Eastern churches. Among these churches the Ethiopian is the only established or state church.

a. Eastern Orthodox Churches

The Orthodox Church does not have an external center of authority, like the office of pope within Roman Catholic Church. The Ecumenical Patriarch (Constantinople) is accepted by all orthodox Churches as *primus, inter pares* which gives him the right of initiative in calling pan-Orthodox conferences and in some matters affecting relations with other Churches. In 1948 Athenagoras, the Greek Orthodox Church Archbishop of America became the Ecumenical Patriarch. He has been pursuing a policy of closer co-operation within and without Orthodoxy ever since.

b. Oriental Orthodox Churches

In the summer of 1948 at Amsterdam at the first Assembly of the World Council of Churches, perhaps for the first time in about a thousand years, a few members of the scattered Oriental Orthodox Churches got together”, wrote Fr. k. M. Simon of the Syrian Orthodox Church in 1951. This took place at a dinner given by his grace Abune Theophilos of the Ethiopian Orthodox Church.

Fr. Simon then visited Churches of his tradition in Syria, Egypt and Ethiopia and learned that there was a general willingness to co-operate. So he purposed the holding of a World Conference of Oriental Orthodox Churches.

The world conference was held in January 1965 in Addis Ababa upon the invitation of Emperor Haileselassie I. Attendants were the heads of the Coptic Orthodox, the Syrian Orthodox of Antioch, the Armenian Orthodox of Cilicia, the Syria Orthodox of India, and the Ethiopian Orthodox Churches. Catholikos Vazken of the Armenian Orthodox Church of Etchmaidzin was present, but did not take part officially. The conference set up a standing committee of the Oriental Orthodox Churches, which met in Addis Ababa later in 1965, in Cairo 1966, and in Anthelias, Lebanon in 1967. It also organized co-operation at the theological education level, with the result that an Armenian Theologian and three theologians from the Syrian Orthodox Church of India were appointed to the faculty of the Theological College of the Holy Trinity in Addis Ababa. The Churches represented in conference agreed to co-operate in evangelism and in determining their relations with other Churches. The meeting ended with a statement on peace and justice in the world and with a resolution declaring Emperor Haileselassie I as the "Defender of the Faith" because of his work for the unity of these Churches.

b. Oriental Orthodox Churches and W.C.C.

The Church of Ethiopia and Syrian Orthodox Church of India have been members of the world Council of Churches since its beginning. At the second world Assembly the Coptic and the Syrian Churches entered the Council. At the 3rd Assembly delegates of the Syrian Orthodox Church of Syria were present. In 1962 at the central committee meeting in Paris the Armenian Catholicossotes of Etchmiadizin and Cecilia joined the council.

The presence of orthodoxy in ecumenical movement is a witness of Orthodox faith and worship made available for others. She presents to the western world the dimension and experience of Christianity, which goes back through the historic continuity and a living tradition to the beginnings of the faith. The Western world has shown a keen interest in the concept of Dogma, the liturgical life, the patristic spirit, the religious, mystical and ascetic concepts of Christian experience, and the work of scholarship to be found in Orthodoxy.

c. Eastern Orthodox and the World Council of Churches

With the exception of the Orthodox Church of Albania the whole of Eastern Orthodoxy holds membership in the World Council of Churches. When the World Council of Churches comes formally into existence in 1948, it confronted the Orthodox Churches with New problems. The Russian Orthodox Church, which was unable to have contact with the ecumenical movement until after the 2nd world war, was not prepared for the new event.

d. The Roman Catholic Church and WCC

The joint working Group of Roman Catholic Church and the world Council of Churches (established in 1965), from its inception/*beginning* held two meetings every year, each meeting lasting several days. So far it has twice presented a report to the Holy See and to the central committee of the WCC, together with Proposals and recommendations concerning the form of the relationship and of co-operation (February 1966 and August 1967) both reports were approved.

Was it conceivable that the Roman Catholic Church might become a member of the WCC? The joint working Group has not yet ended its discussions on this matter. So far it has reached only a number of provisional conclusions. Its second stresses that all events there can be one ecumenical movement and that both Roman Catholic Church and WCC are committed to serve this one movement.

Developing Roman Catholic relations with other international Christian Organization must also be referred in this context of particular importance is the co-operation with the united Bible Societies. This arose naturally out of the Vatican Council.

The Uppsala Assembly (1968) of the WCC signified another important step forward in the development of relations. The Roman Catholic Church sent fourteen observers, and in addition several guest and consultants attended. A great number of Catholic journalists followed the proceedings. Two speakers, Father Roberto Tucci and Lady Barbara Jackson addressed the assembly. Shortly before the assembly opened, the Vatican had given permission for

Roman Catholic Theologians to become full members of the Faith and order Commission. The Assembly made use of this opportunity by appointing nine Roman Catholic persons to the Commission. The Roman Catholic Church is therefore, like the member Churches of the WCC, now represented in Faith and order movement.

5.1.6. The Old Roman Catholic Churches

The Old Roman Catholic Churches are a group of national Churches, which at various times separated from Rome. The term “Old Catholic” was adopted to mean original Catholicism. The doctrinal basis of the O.C.C. is the Declaration of Utrecht (1889). The Old Catholic Churches recognize the seventh Ecumenical councils and doctrines accepted before the great schism of 1054. Since 1932 they have been in full communion with the Church of England.