

ANTIOCH IAN LEGACY FOR TODAY

I

Fr. Michel Najim

www.Frmichel.najim.net

COURSE DESCRIPTION

- **YEAR ONE:** See of Antioch. The importance of Antiochian history and legacy. Antioch during the Greco-Roman period. Early Antiochian Councils. Antioch and the Ecumenical Councils. Early Antiochian writers: Greek literature, Syriac literature. Antiochian Liturgical tradition. Antiochian Monasticism. Missionary role of Antioch.

The Chalice of Antioch



The Oldest Liturgical Chalice

- This chalice was found in 1910 near Antioch. It goes to 2th century AD. It is 7 1/2 inches (19 cm) high. The inner cup is made of plain silver, and the outer cup is silver gilded. This cup is decorated with 12 figures two represent Christ, the others represent the Evangelists and the Apostles.

Christ the Savior and the Youthful Christ



Christ the Saviour



The Youthful Christ

The Apostles: Andrew, James the Greater, James the lesser, Jude



Saint Andrew



Saint James the Greater



Saint James the Lesser



Saint Jude

John, Luke, Mark, Matthew



Saint John



Saint Luke



Saint Mark



Saint Matthew

Paul, Peter



IMPORTANCE OF ANTIOCHIAN LEGACY

- Antiochians were significant builders of Christianity's theological and liturgical structures as well as of its spiritual and monastic institutions.
- The extent of the Antiochian legacy being so vast, and its diversity, variety and complexity so rich, coupled with the limited amount of work done to this date in English, the necessary effort to research and present the contribution of the Antiochian heritage would appear to require almost unlimited time, not to mention the involvement of a huge number of scholars and students.
- One major responsibility is to acquaint the adherents of the Christian Orthodox faith in particular and the American people in general with her historical, theological, spiritual and literary legacy of the Christian East.

Historical Resources

- Eusebius of Ceasrea. (+339) "The Ecclesiastical history."
- Epitome of the Ecclesiastical history of Philosterphus
- Palladius, The Lausaic History (For history of monasticism written 420)
- Evagrius, The Ecclesiastical History.
- Socrates. Church history from 305-439
- Sozomenus, Ecclesiastical history from 323-425
- THEODORET, Ecclesiastical History, ed. L. Parmentier and F. Scheidweete (Griech. Christ. Schrift. 19, edn. 2), Leipzig, 1954.
- idem, A History of the Church (Bohn's Eccl. Lib.), London, 1854
- MICHAEL THE SYRIAN, Chronicle, ed. and Fr. tr. J. B. Chabot, Paris, 4 vols, 1899-1905; reprinted Brussels, 1963.
- JOHN OF EPHESUS (or OF ASIA), Ecclesiastical History, Part III, ed. and tr. E. W. Brooks, C.S.C.O., scr. Syri, ser. tertia, III. 3, Louvain, vols 105-6.
- BAR-HEBRAEUS, GREGORY (ABU'L-FARAJ), Chronicon Syriacum, ed. P. Bedjan, Paris, 1890.
- idem, Chronicon Ecclesiasticum, ed. and Lat. tr. J. B. Abbeloos and The. J. Lamy, Louvain, 1872-7.
- -Acts of the local and ecumenical councils:

Bibliography

- **A History of the Holy Eastern Church, the Patriarchate of Antioch, by John Mason Neale, ASIN 0404046703.**
- **Christian Antioch, A study of early Christian thought in the East, by D. S. Willace-Hadrill, ASIN 0521234355.**
- **A Short History of Syriac Christianity to the rise of Islam, W. Stewart McCullough, ASIN 0891304541.**
- **A short history of the Church of Antioch and its apostolic succession**
by Edward C Sullivan ASIN: B000739Y8O
- **The harvest of Antioch: A selection of heroes of the Orthodox Church of Antioch**
by Bill Essey ASIN: B00072P3GM
- **An historical sketch of Antioch Church (Oconee County)**
by B. O Miller ASIN: B0008BIORC
- **The place of the patriarchs of Antioch in church history**
by Elias B Skaff ASIN: B0006QTE5U
- **History of the Antioch Christian Church**
by Gary L Lee ASIN: B00071UGX8
- **The great chalice of Antioch**
by Gustavus A Eisen ASIN: B00085X2A2

Historical Orientation of Antioch

- The see of Antioch is “Ancient” (Apostolic) and “contemporary.”
- It is in the “East,” but growing in the “West.”
- It is Local, but it is Catholic and Universal.
- It is Historical, but it is Transcendental.
- It is canonical, but it is Mystical.

Introducing the Antiochian legacy

- **Step one** is to understand the history and theology of Eastern Orthodoxy in broader multi-cultural setting, and particularly in the Greek, Aramaic and Arabic legacy to introduce the Antiochian heritage to the modern world.
- **Step two** is to have a new perspective toward the history of Antioch especially the history of the Chalcedonian and Non-Chalcedonian debate, the encounter with Islam, the resistance of Western proselytism etc.. so that we can study the history from a new approach.
- **Step three** is to present this heritage to the contemporary society, so that they can improve its spirituality, and find the healing through Patristic writings.

Rediscovering the Tradition

- **1.** Acquiring all available materials, such as manuscripts and microfilms, connected with the theological, spiritual and intellectual legacy of this Patriarchate.
- **2.** Publishing critical editions of the writings of the leading figures in Antiochian history, and translating these texts into English so they can be studied widely.
- **3.** Recognizing the specific Antiochian contributions to the history of Dogma, Patrology, Liturgy and the whole Christian legacy in general by studying this theology in a thematic and systematic way.
- **4.** Holding seminars enabling students to meet and enrich this field of study by their research work.
- **5.** Studying the Archeological sites so that we know the structure and design of the Churches, the developments of church buildings and Christian symbols.

Meaning of the term Antioch

ἀντιοχεύομαι ἀντιοχεύομαι,

Pass. *to drive against*

FOUNDATION OF ANTIOCH

Ἀντιόχεια, ἡ, *Antioch*, is the name of several Asiatic cities, two of which are mentioned in the New Testament;

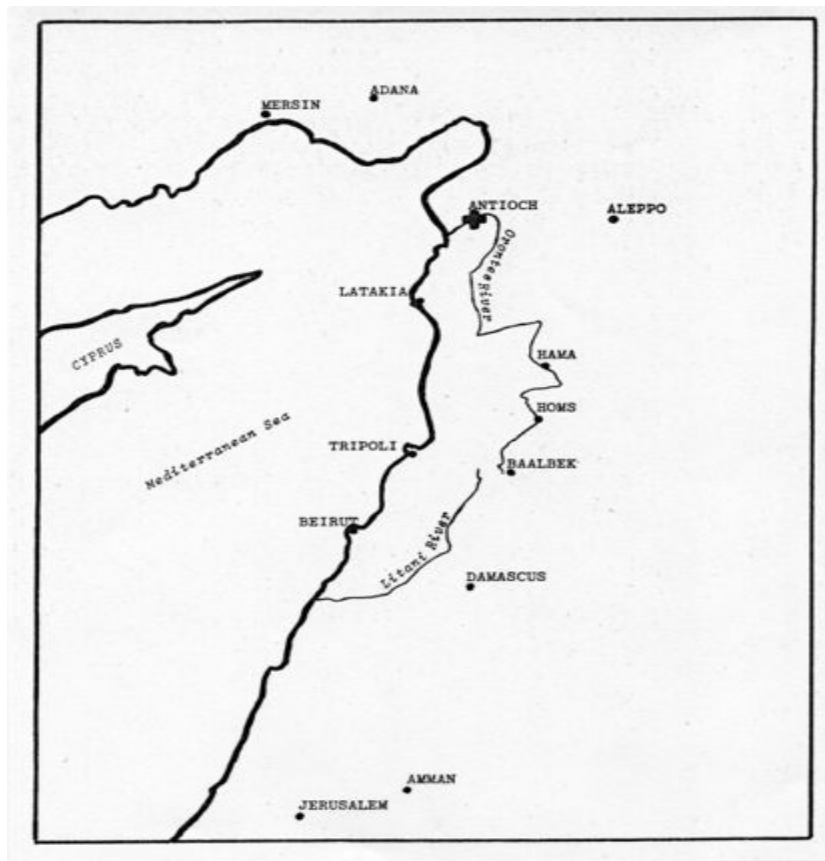
1. The see of the Orthodox Patriarchate: It was founded by Seleucus I Nicator, and named in honor of his father Antiochus. And there the disciples of Christ were first called Christians: Acts 11:19ff; 13:1; 14:26; 15:22ff; Gal. 2:11.
2. A city of Phrygia, called in Acts 13:14 *Antioch of Pisidia* (*the Pisidian Antioch*: Acts 14:19,21; 2 Tim. 3:11. This was founded also by Seleucus Nicator.

The Location of the City

It is located between the Orontes River and the northwestern slopes of Mount Silipius, some fourteen miles from the coast and 250 miles north of Jerusalem. The location controls the land routes between Europe and Asia.

When the Seleucid emperors made it their permanent residence the city became a wealthy city, controlling as it did three major trade routes.

Map of Antioch



The term "see"

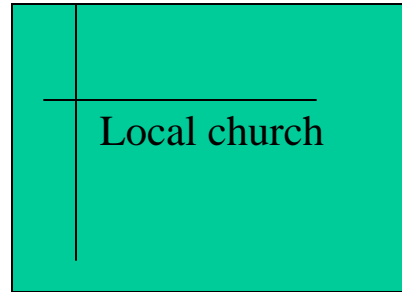
- The term "see" has three meanings:
- 1-From the foundation of the Church to the fourth century, "see" meant a specific local church.
- 2-IN the early fourth century an administrative system was introduced into the life of the Church. The first ecumenical council introduced the "Metropolitan system" The civil political capital city of the province became the Metropolis (Metropolitan see) for the ecclesiastical-provincial body, and its bishop became the Metropolitan-President of all the bishops of the province.
- 3-The patriarchal system consists of several provinces each of which consisted of numerous local churches, became dependant upon one of the several Metropolitan sees which was canonically promoted to the dignity of "Patriarchal see."

2- Orthodox versus R.C Ecclesiology

- Each Local Church is the totality of the One, Holy, Catholic and Apostolic Church, since all these attributes are realized in the Body of Christ through the Holy Eucharist.
- In every Local Church we experience the Church and its specific Characteristics.
- In R.C. understanding every local Church is but a part of the one Church. Its unity is realized through its relationship with the successor of Peter.

Orthodox understanding of the Local Church versus R. C. understanding

- The Catholic understanding of the local church



- The Orthodox understanding of the Local Church



Orthodox versus Protestant Ecclesiology

- Protestants have only a notion of an invisible Church, not an experience of a visible, living Church
- For them, the unity of the Church is realized in the eschaton.
- For Orthodox the Local Churches are united to one another through the Apostolic succession and the sameness and experience of the Eucharist.

THE TASK OF THE ORTHODOX HISTORY

- The plan of projected historical work will deal with the following points:
 - 1-The lines of succession from the apostles.
 - 2-The theology of the Fathers and Councils, and of heretics.
 - 3-The calamities that overwhelmed the Church.
 - 4-The widespread, bitter and recurrent campaigns launched by unbelievers.
 - 5-The martyrdom of all Christians

Antioch In The Roman Empire

- In order to understand the influence of the Greco-Roman on Antioch it is necessary to take into consideration different factors:
- **The Political:** The city achieved a highly favored position in the administrative system of the Roman Empire.

The Capital of the Prefecture of the East.

- In the Roman Empire and later in New Rome, the city of Antioch was named as the capital city of the *vast Prefecture of the East.*
- This Prefecture included the areas of:
- Syria,
- Palestine,
- Arabia,
- Mesopotamia,
- Phoenicia,
- Pontus
- Asia Minor,
- Thrace.

The Economical: Located in the center of the commercial activity of the Roman Empire.

- **The Ecclesiastical:** In the metropolitan structure in the ancient Church, every province was a single, ecclesiastical and administrative unit. The Orthodox Church and especially Antioch has her origin with Jesus Christ and the Holy Spirit. Its power and truth rests upon the living testimony of the Apostles who were called by Christ to see His miracles firsthand, to hear His words of truth and wisdom, and to give witness to the wonders of His glory.
- **The Social:** Because of its importance in the empire, It attracted large numbers of residents from throughout the Roman world. It was a truly cosmopolitan city.
- **The Cultural:** It was the capital of culture of the East and the center of education. Every weakness in language had to be studied and criticized. Many historians praised its reputation for scholarship and art. St John Chrysostom mentioned that the people of Antioch were passionately in love with literature.

Diocesis Orientis

Emperor Diocletian organized the Empire in the year 295 making Antioch the center of the Oriental diocese.

- 1-Syria Prima. (Antioch)
- 2-Syria Secunda (Aphamia)
- 3- Phoenicia Prima. (Tyre)
- 4- Phenicia Secunda/Libanisia (Damascus)
- 5-Palestina Prima. (Caesaria)
- 6- Palestina Secunda (Skytopoulos, Baisan)
- 7- Palestina Tertia (Petra)
- 8-Cilicia Prima. (Tarsus)
- 9-Cilicia Secunda (Ain Zourbah)
- 10-Cyprus.
- 11-Arabia. (Bosra)
- 12-Isauria. (Behind the mountains of Taurus) (Seleucia)
- 13-Euphratesia. (Edessa)

HISTORICAL OUTLINE OF ANTIOCH

- **In 64 B.C. Pompeius captured the city to become part of the Roman Empire.**
- **In 253 Sapour the Persian captured the city and killed many citizens.**
- **In 337 Constantius the son of Constantine improved the city and rebuilt it.**
- **527-565 Justin the Emperor helped the city tremendously rebuilding the whole city after the earthquake of 526.**
- **In 638 Abou-Oubaida opened the city.**
- **In 969 Constantinople recaptured the city.**
- **In 1084 The Seljuks took over.**
- **In 1098 The Crusaders captured the city until 1268 during that period they expelled the Orthodox patriarch and tortured the Orthodox.**
- **In 1268 the Memluks expelled the Crusaders. The earthquake destroyed the whole city. The Patriarch was forced to leave his city and then he settled in Damascus in 1324.**
- **In 1516 the Ottoman invaded Antioch.**
- **In 1918 Ibrahim Basha captured the city.**
- **In 1939 Turkey occupied the city and all the province of Isknaderona.**

The theology of the heretics

- In his work “On heresies” John of Damascus listed 103 heresies.
- According to John of Damascus, the Archetypes of all heresies are four: 1) Barbarism, 2) Schythism, 3) Hellenism, and 4) Judaism.
- Many historians see only the negative side of the Church, the heresies, and the interference of civil authorities in the life of the Church. They neglect Apologetics and the Refutation of these heresies which are of extreme importance in understanding Orthodox Doctrine.

Historical Centers of Orthodoxy

- The first thousand years of her history the Church was essentially one. Three original historic centers--Rome, Alexandria, Antioch, and later Constantinople and Jerusalem -- formed a cohesive whole and were in full communion with each other.
- Then, in events culminating in A.D.1054, the Roman Patriarch pulled away from the other four, pursuing his long-developing claim of universal headship of the Church.

The Early Antiochian Church

- The first mention of Antioch in the New Testament occurs with the selection of the Church's first seven deacons in Acts 6.
- The apostles in Jerusalem, witnessing the rapid growth of the new Christian community in Antioch, decided to send Barnabas there to oversee things and ensure the Gospel wasn't compromised in Antioch's syncretistic atmosphere. Barnabas was a Jew of Cypriot origin, and probably a Hellenist. Under his sure guidance, the Christian community in Antioch developed into a powerful church. However, Barnabas' very success proved to be a problem, for the church became too large for him to manage alone. He therefore sent to nearby Tarsus for the apostle Paul .
- The most famous biblical reference to Antioch states that it was in this city the followers of Christ were first called "Christians" (Acts 11:26).
- Peter and Paul are traditionally credited with heading the Christian church at Antioch. While Paul was busy on his missionary journeys, though, it was primarily Peter who administered the affairs of Antioch

Peter, Apostle (+ c. 64)

- He is considered by the Church Fathers and early Church historians to be the first bishop of Antioch. Many ancient sources suggest that he went to Antioch four years after the Ascension of our Lord Jesus Christ, though others suggest that he only came to Antioch after the Apostolic Council in Jerusalem. Paul's epistle to the Galatians implies that Peter used to fellowship with the Gentiles in Antioch; however, after certain Judaizing Christians from Jerusalem came to Antioch and began criticizing Peter's contact with Gentiles, he began to restrict his contact to fellow Jews. This inspired Paul's charge that Peter was guilty of hypocrisy (Gal. 2:11–14).
- Peter alone, according to post-apostolic tradition, was the one who established the Antiochian episcopacy, becoming Antioch's first bishop. Saint Jerome mentions Peter as the first bishop of Antioch. Eusebius declares Peter to be the founder of the Antiochian See, saying: "Ignatius, . . . the second after Peter to succeed to the bishopric of Antioch."
- After administering the See of Antioch for a short period, Peter traveled to Rome and left Evodius as his successor in the Apostolic See. Thus Peter's apostolic ministry in Antioch predates his ministry in Rome. Peter was then martyred in Rome during the reign of Nero.

The Church of Saint Peter in Antioch



The first Church

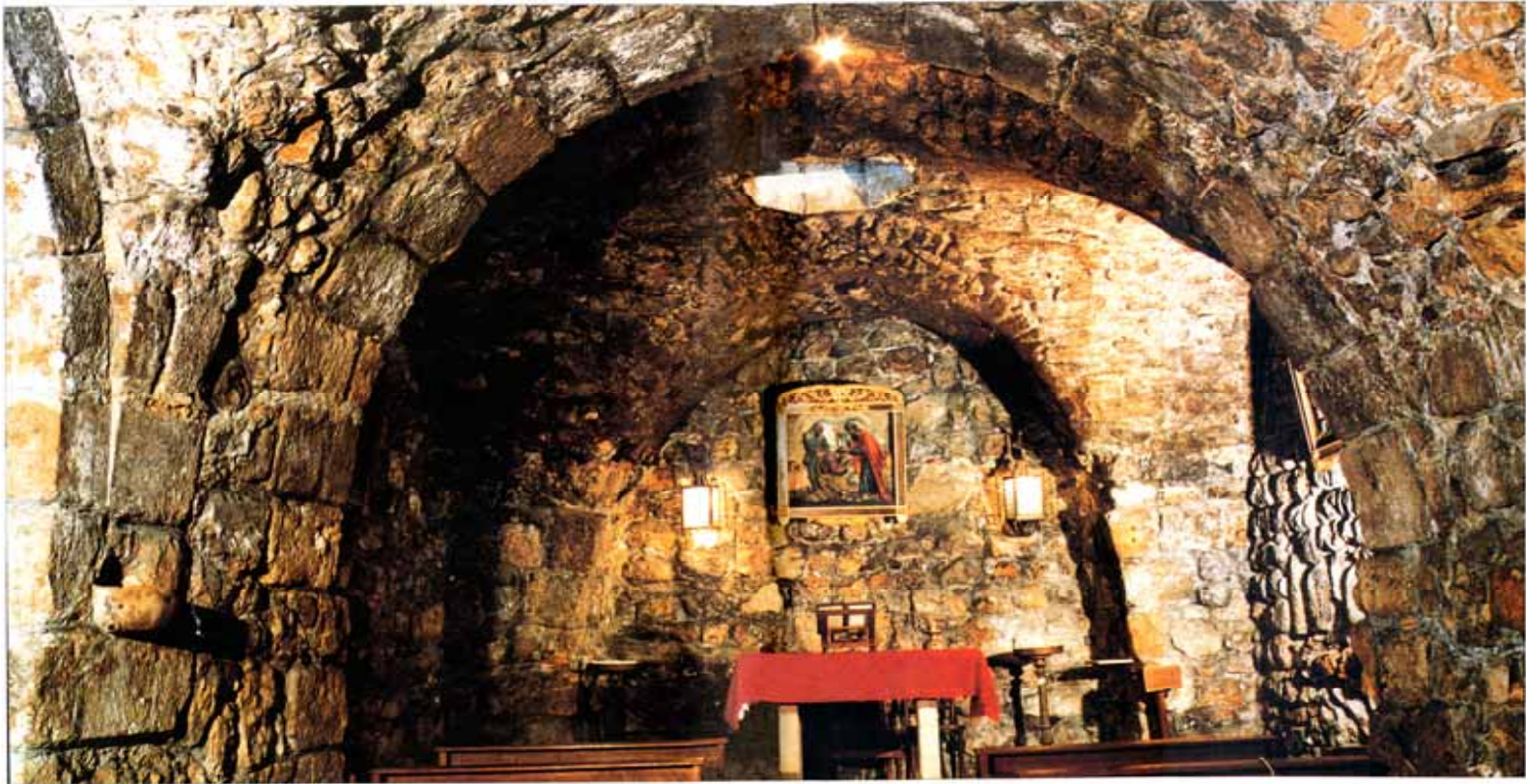
- Inside the cave a church was built, which is today called **St. Peter's Church**. This cave church is often called the first church built by man.
- The cave is reached by going up the stone steps, on the right a relief in the mountainside with a veiled person who looks over the city and most probably dates back to the 2nd century BC. The cave is hidden by a forefront and facade, built in a later period. In the cave there is a small altar, part of a mosaic floor and some fresco's.

Paul And Ananias

In Acts 9:3-6 we hear of Saul on his way to Damascus receiving a revelation of Jesus, and lost his sight, But he was led into Damascus. He stopped in a house in the city, where Ananias, by the direction of the Lord, found him. Ananias was told that Paul was praying.

Ananias said, "**And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.**" (Acts 22:16). After Paul's sight was restored he went off to Arabia - no doubt to be guided by the Holy Spirit - communing with no man. After that he returned to Damascus and spent three years there before going up to Jerusalem to meet with Peter.

The Chapel of Ananias



Antiochian mission to the Gentiles

Paul installs himself in Antioch, to help Barnabas in establishing a community of Christians. This would be the beginning of his Missionary Journey.

The Council of Jerusalem under Saint James the Apostle determined the direction of the Antiochian mission to the Gentiles, and the dynamic nature of that Christian community in its missionary outreach. It was from Antioch that Paul and Barnabas departed for their great missionary journeys to the Gentile lands.

Icon of Peter and Paul founders of the See of Antioch



EVODIUS (A.D. 53), the second Patriarch of Antioch

- In the time of Claudius Caesar Evodius was consecrated Bishop of Antioch, by Peter, for those who believed;
- He having presided for fifteen years in all, was adorned with a martyr's crown in the year A.D. 68.

IGNATIUS

- He is called also Theophoros, succeeded Evodios, being ordained Bishop for those of the Gentiles who believed, He, having tended the Church of Antioch two and thirty years, was commanded by Trajan to be exposed to wild beasts, and sent as prisoner to Rome. Being then brought on his way through Smyrna he wrote divers epistles (of which seven are genuine) conforming the faithful in godliness.
- When he had now arrived in Rome and heard the roaring of the lions, burning with a desire to suffer, he said, "I am the wheat of Jesus Christ, and I pray that I may be ground by the teeth of the wild beasts, that I may be found a pure loaf." (Ignatius to the Romans) Thus becoming the food of lions, he received the blessed consummation.

Early Patriarchs

- 4. **HEROS** was advanced to this Apostolic Throne, and having guided the Church for twenty-six years departed to the Lord, and was succeeded by
- 5. **CORNELIUS** in A.D. 127. He continued Bishop twenty four years, after whom
- 6. **HEROS II.** received the helm in the year 151. He died after an Episcopate of eighteen years, and was succeeded by
- 7. **THEOPHILOS** in the year 169. By constant reading of the holy Scriptures he attained the knowledge of the truth, and became a Christian. He was well read in Greek literature, as is proved by his three books to Autolycos, a teamed Gentile and a lover of the truth. Having governed the Church of Antioch piously for twenty years, he departed this life.

Babylas (13th Patriarch)

- One of the outstanding Patriarchs of Antioch during the third century was Babylas, imprisoned and martyred in 250 during the great persecution of Emperor Decius. Noted for his courage, Babylas is perhaps best remembered for his confrontation with Emperor Philip the Arabian (244-249)

The condemnation of PAUL OF SAMOSATA the 17th Patariach

- In the year 267, this Heretic Patriarch said that there was in the Godhead one Hypostasis or Person, and pretended that the Son of God was One and Christ another; whence he professed also in Christ two natures different one from the other, and wholly without communication one with the other. Having, been convicted and condemned as a blasphemer by the Synods assembled in Antioch against him, he was deposed and ejected from the Episcopate, after having tyrannized eight years. The followers of his heresy were called Samosatians.

Antiochian local Synods

- However, not all the early Antiochian bishops were a credit to the Church. The local synod of bishops, though, was quick in dealing with these. Such was the case with Paul of Samosata. In the mid-third century, the Arabian desert state of Palmyra, ruled by a chieftain named Odenath and his wife Zenobia, led the Roman East in revolt. In 260, they managed to impose a certain Paul, native of Samosata, on the church of Antioch. As bishop he espoused the heresies of Monarchiansim and Adoptionism. Paul was condemned by no less than three local synods between 264 and 269. He was finally expelled in 272 by a decree of Emperor Aurelian (270-275).
- Antioch convened ten local synods in the last half of the third century, all of them closely watched by the rest of the Church. Unfortunately, because Paul of Samosata had used the term *homoousios* (“co-essential”) in propagating his heresy, the bishops of the Antiochian synod of 268 rashly condemned the term as heretical. This was to have tragic consequences for the Church in the next century, when many bishops would reject the Nicene Creed for no other reason than it used the word *homoousios* to say Christ is “one in essence” with the Father. Only in the late fourth century was it made clear that the term *homoousios* as such hadn’t been condemned by Antioch, only its heretical usage.

The first local Synod 252-253:

- **FABIUS** (14 PATRIARCH) died a martyr's death in AD 253 after governing for three years. Upon his death the Synod met and condemned the teaching of Novatian (who took in Rome a rigorist stand on the readmission of lapsed, d. 258) and elected **DEMETRIAN**, whose death took place after seven years.

THE FIRST COUNCIL CONDEMNING PAUL OF SAMOSATA (264)

- The Synod of Antioch in 264 included the most outstanding bishops of the East: **Firmilian of Caesarea**, **Gregory the Wonder-worker** and **Theotechus**, **Dionysius of Alexandria** who wrote to the Synod excusing himself because of his illness.
- The Synodical letter states: “We have been compelled to excommunicate Paul of Samosata, since he sets himself against God, and refuses to obey; and to appoint in his place another bishop for the Catholic Church. By divine direction, as we believe, we have appointed **Domnus**, who is adorned with all the qualities becoming in a bishop, and who is a son of the blessed **Demetrianus**, who formerly presided in a distinguished manner over the same parish.

The second Council condemning Paul of Samosata

- Depending upon the protection of the Zenobia the queen of the East Paul of Samosata was protected and kept in his office. For this reason he was condemned in this Council for the second time. We do not have surviving minutes of this council. However the Semi-Arians mentioned it at the council of Ancyra (358).

THE THIRD COUNCIL CONDEMNING PAUL OF SAMOSATA

- **Malchion** the presbyter was a teacher of the great Christian school at Antioch took part in the Synod of Antioch, which Eusebius calls the final council. A synodical epistle was written by Malchion, and of which we have extracts in Eusebius. Jesus Christ was made one (person), constituted by God the Word, and a human body which is of the seed of David, and subsists without having any manner of division between the two, but in unity.
- Paul has made the assertion the Wisdom dwelt in Him, just as we also dwell in houses, the one in the other, and yet not as if we formed a part of the house, or the house a part of us.

COUNCIL OF NEO-CESAREA

319

- It was held under the leadership of **Vitalius**. Seventeen Metropolitans participated from Capadoica, Cyclopedia, Syria, Palestine, Pontus, Galatia and Armenia. Some of the decisions calls for postponing the baptism or the Chrismation of the sinful catechumens, and for accepting the baptism of pregnant women. It prohibited the ordination of priests before reach the 30th of their age and those who put off their baptism until they fall sick, and those whose wives were caught in adultery.

COUNCIL OF ANTIOCH 324-325

- This was a creed-making council prior to Nicea. 55 bishops from Palestine, Arabia, Pheonicia, Syria, Cilicia and Cappadocia condemned the Arian heresy. This council discussed all the major points in the Arian controversy even before the first Ecumenical Council. It stated that the Son is begotten "Not from that which is not but from the Father," but as properly offspring. He existed eternally and "did not at one time not exist." Again "He is the express image not of the will or anything else, but of the Father's hypostasis." Only a Syriac version of this document is preserved. There is consensus among scholars that the Syriac text is reliable.

The Antiochian Creed

- "The faith is to believe in one God, Father Almighty, incomprehensible, immutable and unchangeable, protector and ruler of the universe, just, good, creator of heaven and earth and of all things in them, Lord of the law and of the prophet and of the new covenant; And in one Lord Jesus Christ, only begotten Son, begotten not from that which is not but from the Father, not as created but as properly an offspring, but begotten in an ineffable, indescribable manner, because only the Father Who begot and the Son Who was begotten now, Who exists everlastingly and did not at one time not exist. For we have learned from the Holy Scriptures that He alone is the express image, not as if He might have remained unbegotten from the Father, nor by adoption; but the Scriptures describe Him as validly and truly begotten as Son, so that we believe Him to be immutable and unchangeable, and that He was not begotten and did not come to be by violation or by adoption, so as to appear to be from that which is not, but as it befits Him to be begotten; not according to likeness or nature or commixture with any of the things which came to be through Him, but in a way which passes all understanding or conception or reasoning we confess Him to have been begotten of the unbegotten Father, the divine Logos, true light, righteousness, Jesus Christ, Lord and Savior of all. For He is the express image, not of the will or of anything else, but of His Father's very substance. This Son, the divine Logos, having been born in flesh from Mary the Mother of God and was incarnate, having suffered and died, rose from the dead and was taken up into heaven, and sits on the right hand of the Majesty most high, and will come to judge the living and the dead.

Antiochian Creed (Continuation)

- Furthermore, as in our Savior, the Holy Scriptures teach us to believe also in one Spirit,
- One Catholic Church,
- The resurrection of the dead and a judgment of requital according to whether a man has done well or badly in the flesh.
- And we anathematize those who say or think or preach that the Son of God is a creature or has come into being or has been created and is not truly begotten, or that there was when He was not. For we believe that He was and is and that He is light. Furthermore, we anathematize those who suppose that He is immutable by His own act of will, just as those who derive His birth from that which is not, and deny that He is immutable in the way the Father is. For Just as our Savior is the image of the Father in all things, so in this respect particularly He has been proclaimed the Father's image.

Paganism in Antioch

- The pagans of Antioch, though, were not themselves over-awed with their city's prestigious church, and made a rather clever attempt at the beginning of the fourth century to rid themselves of the city's entire Christian population.
- Emperor Maximinus toured his eastern realm and was met in Antioch with a delegation of prominent citizens who requested that he rescind Galerius' edict of toleration for the Christians (forced on him by Emperor Constantine the Great in the West).
- Among these prominent citizens was one Theotecnus, curator of Antioch and an apostate from the Christian Faith. Maximinus agreed to lift the edict, and Theotecnus began a local persecution of the Christians of Antioch. He then took the next step of preparing to erect a statue to Zeus Philios—ironically, the god of friendship and goodwill! Zeus Philios was the tutelary god of Antioch, and had his own temple in the city.

The Christians were expelled from Antioch

- According to the *Ecclesiastical History* of Eusebius of Pamphilus (9:2-4), the statue was dedicated with various pagan rites and ceremonies, during which Theotecnus pretended to utter an oracle from god commanding that the Christians be evicted from the city *en masse*. Word was sent to Emperor Maximinus, who was known to detest Christians and who, in any event, was not one to contradict the gods. The Christians were expelled from Antioch. The success of this ruse emboldened pagan magistrates in cities throughout the East to erect similar statues and receive identical oracles.

The defeat of Maximinus

- For his part, the resourceful Theotecnus was rewarded by the emperor with the office of chief magistrate of Galatia. Justice nevertheless caught up with Theotecnus. After the defeat of Maximinus at the hands of Licinius in 313, Licinius had the scheming Theotecnus executed after being duly tortured. Eusebius ends his account of the incident with an appropriate citation from Psalm 146:3, “Put not your trust in princes” (*Ecclesiastical History*, 9:11:5-8)

Antioch and the Ecumenical Councils

- Emperor Constantine the Great openly embraced the Christian Faith after his defeat of Licinius in 324, and, that same year, initiated the construction of Constantinople as the new capitol of the empire. At that time, the Arian heresy was beginning to rend the unity of the Church, and Constantine turned to Bishop Hosius of Cordoba to mediate a reconciliation between the Orthodox and the Arians.
- In the spring of 325 Hosius was in Antioch to preside over a council to determine between rival Orthodox and Arian claimants to the Episcopal throne. The council convened on Easter in 325, attended by fifty-nine bishops of the Middle East.
- The Orthodox Bishop Eustathius of Beroea (Aleppo) was chosen to become bishop of Antioch, and the bishops of Caesarea, Laodicea, and Neronias were condemned as being pro-Arian. However, the synod deferred sanction of the three to a “great and holy council” of the whole Church that it recommended should meet at Ancyra in Asia Minor. Thus the idea of an ecumenical council originated in Antioch.

The First Ecumenical Council

- Some 80 bishops from Antiochian territory were in attendance. Moreover, according to Theodoret of Cyrrhus, Bishop Eustathius of Antioch even presided over the council (see Theodoret's Letter 151, "To the Monks of Euphratensian, the Osrhoene, Syria, Phoenicia, and Cilicia"). Theodoret in his *Ecclesiastical History* also asserts that Eustathius occupied the seat of honor at the right hand of Emperor Constantine, and gave the panegyric address to the emperor (see 1:7);,
- The Council of Nicaea issued a landmark creed declaring the Father and the Son to be one in essence, and also promulgated Canon 6 sanctioning the traditional primacy of the bishop of Antioch over all the other bishops of the civil Diocese of the East.

Antioch's Golden Church

- Synod of 341 was timed to coincide with the dedication of Antioch's great "Golden Church," commenced by Constantine before his death.
- Eusebius of Caesarea described Antioch's Golden Church in his *Life of Constantine* as a structure of "unparalleled size and beauty.
- The entire building was encompassed by an enclosure of great extent, within which the church itself rose to a vast elevation, being of an octagonal form, and surrounded on all sides by many chambers, courts, and upper and lower apartments; the whole was richly adorned with a profusion of gold, brass, and other materials of the most costly kind" (3:50).
- However, Julian "the Apostate" closed the church when he made Antioch his capitol after becoming emperor in 360. In retaliation, Christians burned down the historic temple to Apollo in nearby Daphne.

Leontius

- The Arian Emperor Constantius appointed the pro-Arian Leontius to the throne of Antioch in 348. Though Leontius endeavored to keep his Arianism low-profile, the fact that he would only ordain Arians to the clergy eventually gave him away. Eventually two devoted Antiochian laymen, Flavianus and Diodorus, rallied the Orthodox and began gathering them into cemeteries at night to sing hymns at the tombs of the martyrs.
- It was during these all-night worship services that antiphonal singing was introduced to the Church. Flavianus would later become bishop of Antioch, and Diodorus bishop of Tarsus.

Antioch fragmented into Orthodox and Arian parties.

- Leontius was succeeded in 357 by Eudoxius, an out-and-out Arian. When Eudoxius of Antioch was translated to Constantinople in 360, Antioch fragmented into Orthodox and Arian parties. A certain Euzoius, a friend of Arius from an early age, was made bishop of Antioch on the orders of Emperor Constantius in 361. During the reign of the Arian Emperor Valens (364-378), the Orthodox clergy were expelled from the city and Arianism reigned supreme. Many Orthodox who refused communion with Euzoius were executed by Valens by being drowned in the Orontes River.

Patriarch Meletius

- Orthodoxy returned to Antioch when Emperor Gratian's Edict of Toleration of 379 allowed Patriarch Meletius to resume the Antiochian throne; Orthodox Christianity became the official religion of the Roman Empire the following year with the accession of Emperor Theodosius the Great in 380.
- Paganism and Arianism became technically illegal, though pragmatism demanded their nominal toleration.

The Second Ecumenical Council

- It was attended by an Antiochian delegation of 65 bishops, reaffirmed Nicene Orthodoxy and amplified the Nicene Creed to profess the full divinity of the Holy Spirit. The Council also removed territory from the jurisdiction of Antioch to create a separate jurisdiction for the Church of Constantinople, which was then in Canon 3 declared second in honor in the universal Church only to Old Rome.
- Thus all of Asia Minor, with the exception of Cilicia, passed to the church of the new imperial capitol. Ironically, the first president of the Council was none other than Meletius, the bishop of Antioch!
- Meletius, however, died during the proceedings and Gregory the Theologian, then bishop of Constantinople, succeeded Meletius as president of the Council. Political wrangling then led Gregory to resign both his presidency of the Council and his episcopacy.
- The Council then elected an elderly but pious civil official who was at the time only a catechumen, Nectarius, as bishop of Constantinople. Nectarius was quickly baptized and then immediately consecrated bishop while still in his baptismal robes. It was he who saw to the drafting of the Council's canons that created Constantinople's jurisdiction and primacy in the Church. The above mentioned Flavianus was then chosen by the Council as Meletius' successor in Antioch.

Nestorianism

- The tendency to separate Christ's humanity and divinity sparked a crisis in the Church when Nestorius, a pupil of Theodore of Mopsuestia, became Patriarch of Constantinople in 428.
- Born of Persian parents, Nestorius had been a monk and then a priest at Antioch.
- He was the radical product of the extreme branch of the Antiochian School, and when he was called upon as Patriarch of Constantinople to pronounce upon the suitability of calling Mary *Theotokos* ("God-bearer"), he demurred. Instead, he declared Mary was better called *Christotokos*, or "Christ-bearer," as he felt that "Theotokos" confused the divine and human natures of Christ. Nestorius' theology placed Christ's two natures alongside each other with little more than a moral union between the two. It wasn't a big step for Nestorius' followers to begin asserting that Christ was two separate persons joined in a crudely adoptionist manner.

The Third Ecumenical Council

- Cyril of Alexandria, representing Antioch's rival School, led the opposition to Nestorius, and succeeded in having him deposed at the Third Ecumenical Council at Ephesus in 431. The Antiochian delegation of 34 bishops at Ephesus was led by John, then bishop of Antioch, who unfortunately arrived late at the Council. The emperor first exiled Nestorius to his monastery in Antioch, and later to the Great Oasis in Egypt, where he died in 451.
- The Council created a temporary schism between Antioch and Alexandria lasting almost ten years.
- The Council also shrunk the jurisdiction of Antioch even further, recognizing the island of Cyprus as autocephalous (self-governing).

The Symbol of Union

- The instrument of agreement, known as the Symbol of Union, was contained in a letter sent by John of Antioch to Cyril of Alexandria.
- John sent the bishop, Paul of Emesa, with a letter containing a creedal statement. Paul was an old man with good diplomatic abilities, and his character and stance played a very important role in the achievement of the union.

Cyril accepted the Antiochian confession of faith

- Cyril accepted the Antiochian confession of faith as Orthodox and asked Paul of Emesa to anathematize Nestorius publicly.
- An agreement was reached and on December 25, 432, Cyril and Paul served the Divine Liturgy together in the cathedral of Alexandria.
- Antioch and Alexandria accepted that the Theotokos gave birth to Emmanuel, and Emmanuel is God who became man... For having taken up our nature completely... and *making our body a temple for himself*, he came forth from the Theotokos perfect God and perfect human, one and the same. For the conjunction of two perfect natures, resulted in one Son for us, the one Christ, the one Lord.

Disagreement with the Symbol of Union

- Unfortunately there were many among the Alexandrians and the Antiochians who were against the Symbol of Union. Cyril's traditionalist allies—especially among the monks—viewed his acceptance of the Two Natures doctrine with unconcealed dismay and as a caving in to the Antiochians.
- Cyril was obliged to provide further arguments to show that he was still stating his original teaching.
- On the Antiochian side, there was an extremist group from Cilicia which persisted in declaring Cyril a heretic.
- Theodoret of Cyrus refused to endorse the sentence passed on Nestorius, while he accepted the Symbol of Union. Theodoret would only sign the condemnation of Nestorius in 451 during the Council of Chalcedon, because, as he said, he wanted the unity of the Church.

The Church of the East

- Those who refused to accept the third Council gradually constituted themselves a separate Nestorian Church. Their independence was recognized by the Synod of Markabta 424.
- The center of this Church was fixed on Seleucia-Ctesiphon on the Tigris.
- It was active in Missionary work and established settlements in Arabia, India, Persia and East Asia.

Eutyches

- A monk in Constantinople named Eutyches began preaching that Christ's humanity and divinity had actually blended together in the womb of the Virgin. According to Eutyches, Christ was God and man merged into a single, composite nature, a heresy that came to be known as Monophysitism ("one-nature").
- Eutyches was promptly condemned in a local synod in the imperial capitol; but the controversy he engendered resulted in another council at Ephesus in 449 led by Cyril's successor at Alexandria, Dioscoros.
- The council rehabilitated Eutyches and condemned his opponents. The proceedings at Ephesus were so heavy-handed, and the results so biased in favor of the extremes of Alexandrian theology, that Emperor Marcian was forced to convene another council at Chalcedon in 451, the Fourth Ecumenical Council.

The Fourth Ecumenical Council

- The Antiochian delegation had 113 bishops: Bishops of Syria (1), Syria (2), Assyria, Cilicia (1), (2), Euphrates, Edessa, Mesopotamia, Arabia, Phoenicia (1), (2).
- Chalcedon achieved an admirable balance between Antiochian and Alexandrian theology. Against Nestorius, the Chalcedonian definition asserted that Christ was born of the “Virgin Mary, the Theotokos.” Against Eutyches, the one Person (Gr. *hypostasis*) of Christ was acknowledged in two natures, without confusion, without change, without separation; the distinction of the natures being in no way abolished by the union, but rather the characteristic property of each nature being preserved, and concurring into one Person and one subsistence, not as if Christ were parted or divided into two persons, but one and the same Son and only-begotten God.
- The Ecumenical Council at Chalcedon also carved out a separate jurisdiction for the church of Jerusalem, which had since its destruction in A.D. 70 been a rather small church within Antioch’s far-flung jurisdiction, canonically dependent on nearby Caesarea. Jerusalem from then on ruled a territory encompassing modern Israel, Palestine, and Jordan.

The geographical boundaries for Antioch

- It is therefore at the Council of Chalcedon in 451 that the geographical boundaries for Antioch were finally set. They encompassed twelve Roman provinces and the Christians of the Persian Empire, corresponding to present-day Syria, Lebanon, Iraq, the Arabian peninsula, southeastern Turkey, Iran, and India.
- The Council also recognized the bishops of Rome, Constantinople, Alexandria, Antioch, and Jerusalem as “patriarchs,” and their area of jurisdictional influence as “patriarchates.” The title of “patriarch,” or “chief father,” had been used informally since the fourth century, and possibly even as early as the third. But after the Council of Chalcedon, the bishops of Antioch would always be known as patriarchs. The Patriarch of Constantinople, as patriarch of the imperial capitol, became known as the “Ecumenical Patriarch” in the sixth century.

The Non-Chalcedonians

- Partisans of Alexandrian theology, who took Cyril of Alexandria's teachings in a fundamentalist manner, would have none of it. Alexandrian theology held the terms "person" (Gr. *hypostasis*) and "nature" (Gr. *ousia*) to be synonymous, the distinction between the two being a product of Antiochian/Cappadocian genius. In the end, the controversy was basically over terminology, leading the Alexandrians to see any suggestion of duality in Christ as a relapse into Nestorianism. As a result, most of the Egyptian church would in the end reject the Council and form what has come to be known as the Coptic church. Armenia, which wasn't represented at the Council, would also reject the definition.
- In the Antiochian Patriarchate, a sizeable number of Syriac-speaking Christians similarly rejected Chalcedon, and in the sixth century formed a separate hierarchy, headed by an Antiochian "patriarch" (Severus of Antioch being the first), through the clandestine consecrations of Jacob Baradaeus.
- Thus a separate non-Chalcedonian Antiochian church was formed that the Orthodox derisively called "Jacobite" after its founder.
- The non-Chalcedonians of Antioch in turn labeled the Orthodox as "Melkites" (Syriac for, "Royalists") because Chalcedon was the official teaching of the Imperial government.

ATTEMPTS FOR RECONCILIATION

- Many attempts in history were made to restore the union of the Two Churches.
- The participation by the Armenian bishops in the 5, 6, 7 Councils.
- The condemnation of three chapters in the 5th E. council.
- From the encyclical of Photius (866).
- The negotiations between Constantinople and Armenian representatives in the 12th. C.
- The declaration of the Synod of Jerusalem (1672).
- The declaration of the Ecumenical Patriarch in 1951.
- The good relationship between the representatives at Rhodes 1961.
- The several informal consultations, at Aarhus (1964), Bristol (1967), Geneva (1970) and Addis Ababa (1971) First (1989) and Second (1990) Agreed Statements.

The First Agreed Statement (Anba Bishoi Monastery, 1989)

- It acknowledges that although separated for centuries both Churches have inherited the same apostolic faith and tradition, and seek union on the basis of that one faith. To lay the groundwork for that reunion the following statement is presented.
- First, the mystery of the Holy Trinity is acknowledged, one ousia in three hypostases. Then the Incarnation is also called an ineffable mystery, implicitly stressing the limitation of human language to describe divine reality.
- The double consubstantiality of Jesus Christ, as the Logos become Incarnate, is affirmed. The Logos, of the same divine essence of the Father and the Holy Spirit, became man and consubstantial with mankind except without sin, and thus is true God and true man. As a result, Theotokos is agreed to be the proper title for Mary, since the one who she bore was God Himself.
- It is made clear that the term composite hypostasis does not include human and divine hypostases uniting, but that the divine hypostasis of the Second Person of the Trinity became incarnate, uniting human nature to His coeternal divine nature, forming one real divine-human being, the two natures inseparable except by thought or contemplation. However, the divine hypostasis is not composite itself, but rather it is called composite because of the union of the human and divine natures, both of which exist through the hypostasis.
- The hypostatic union is confessed, a real union of the divine and human natures, each with its own properties, including the natural will and energy of each nature. The four adverbs without confusion, without change, without separation and without division, used by Chalcedon, are declared as belonging to the one common tradition. Those who speak of two natures in Christ do not deny the indivisible union, and those who speak of one united divine-human nature in Christ do not deny the continued reality in Christ of the divine and the human, without change.

The Second Agreed Statement (Geneva, 1990)

- Again the Eutychian heresy is condemned, and the double consubstantiality of the incarnate Logos is asserted. However, his humanity is further elaborated to include a soul, body and mind, possibly to guard against Apollinarian heresy, which is sometimes seen as type of a proto-monophysitism.
- The Nestorian heresy is also condemned again, and it is further stated that affirming the double consubstantiality is not sufficient to maintain the faith, but that it must be accepted that the Logos, who is by nature God, became Man in the Incarnation. This is continued in the next paragraph where it is agreed that the hypostasis of the Logos became composite by uniting to the divine nature the human nature. It is also recognized that the divine nature of the Logos includes a natural will and energy, which is the same as that of the Father and the Spirit. And the human nature also includes its own natural will and energy. The two natures, with their energies and wills, are united hypostatically and naturally, without confusion, without change, without division and without separation, so that they are distinguished in thought alone.

Reservations about the dialogue

- Some Chalcedonians have the following reservations about the dialogue:
- The Orthodox abandon their historic identity with the Church of the Ecumenical Councils if they accept that the Non-Chalcedonians are Orthodox;
- The ability to lift the anathemas of the Ecumenical Councils is questioned;
- The Agreed Statements concluded so far have not been accomplished in a proper synodical fashion;
- True union presupposes that the Non-Chalcedonians will accept the Seven Ecumenical Councils and the fathers of the Orthodox.

Fifth Ecumenical Council

- Emperor Justinian I (527-565) convened a Fifth Ecumenical Council at Constantinople in 553, attended by around 165 bishops, including six to nine from Africa. The majority of the bishops, though, were from the Antiochian patriarchate.
- To assuage the non-Chalcedonians, the Council reaffirmed Cyril of Alexandria's Twelve Anathemas against Nestorius, and declared that it is God the Word who is the subject of all attribution in the incarnate Christ. Moreover, the Council also debated the orthodoxy of some of the Antiochian School's most prominent exegetes: Diodorus of Tarsus (*d. ca.* 394), Theodore of Mopsuestia (350-428), Theodoret of Cyrrhus (393-458), and Ibas of Edessa (*d.* 457). The first three had long been under a cloud of suspicion because of their links with Nestorius, and Diodorus was even posthumously condemned by an Antiochian synod in 499.
- In an effort to further clarify Chalcedon's union of Antiochian and Alexandrian theology, the Council decided to condemn certain writings (the so-called "Three Chapters") of Theodore Mopsuestia, Theodoret of Cyrrhus, and Ibas of Edessa, further reaffirming the Church's rejection of Nestorianism.
- At the same time, it also condemned Origenism, an extreme form of the teachings of Alexandria's most famous theologian, Origen (185-254). Thus the Council clearly condemned the radical extremes of both Antioch and Alexandria.

Monothelitism

- In the seventh century, yet another attempt to reconcile the dissenting non-Chalcedonians was proposed by Sergius, Patriarch of Constantinople. He advanced the idea that there existed but a single will in the God-man Christ, a teaching called Monothelitism. Yet the Orthodox, led by Patriarch Sophronius of Jerusalem (born in Damascus) and a monk known as Maximus the Confessor, were compelled to point out that if Christ had both a human and a divine nature, then he must also have both a human and divine will. Maximus the Confessor (originally from the Antiochian Patriarchate, if one Syriac source is to be believed) stressed that volition is not an attribute of the person, but of nature. The Trinitarian God does not have three “wills,” one for each Person, but one divine will. Similarly, in Christ there are two wills, one human and one divine, with the human will in perfect accord with the divine. Although there are, according to Maximus the Confessor, two natural wills in Christ, there is only one “gnomic will.”

Sixth Ecumenical Council

- Monothelitism was therefore condemned at the Sixth Ecumenical Council held at Constantinople in 680. Antioch was represented at this Council by Patriarch Macarius, who declared to the assembled bishops that he “would rather be torn to pieces than accept two wills in Christ.” Macarius was put on trial during the eleventh and twelfth sessions of the Council, and his writings were found to be heretical. He was deposed and a Sicilian named Theophanes was consecrated Patriarch of Antioch by the Council at its fourteenth session.

The Maronites

- Yet the consequences of Monothelitism resulted in another tragedy for Antioch. Some adherents of Monothelitism, later taking the name “Maronites” from the fourth-century Syrian solitary known as Maron, deserted Northern Syria and established themselves in the mountains of Lebanon and formed yet another separate hierarchy, the head of which assumed the title “Patriarch of Antioch and all the East.” During the Crusades, the Maronites entered into communion with the Roman Catholic church. With at this point one Orthodox Patriarch of Antioch and many dissident ones, the patriarchal throne was beginning to resemble more of a couch.

Theological debate between Iconoclasm and Orthodoxy (1)

- A- They related the prohibition of Icons to the invisibility and incomprehensibility of God, referring to the fact that Moses heard God's voice, but saw no form. The Godhead does not remain uncircumscribed when Christ is circumscribed.
- Response: But When God became flesh and became visible and tangible, He is venerated in His image. Christ has a genuine human nature, He must be circumscribed and therefore portrayable like any human being. He who in His own divinity is uncircumscribable accepts the circumscription natural to His body, otherwise we would deny that the Word became flesh.
- B- The erection of the images is completely forbidden (Ex. 20:4-5) They believe that the superiority of spirit to matter made it inappropriate to use material images for spiritual worship (Neo-platonism).
- Response: -Old Testament: When idolatry was widespread, This commandment to protect humans against foreign idols. The Old Testament was not Iconoclastic as the Iconoclasts understand the prohibition of the usage of the Icons. Many Images, especially, in Temple worship were commanded by God. Thus, What was forbidden in this case, was not forbidden in other case. God ordered Moses to make two cherubims (Ex. 25:18-22). And in the Book of numbers the Lord said to Moses make a bronze serpent (Num. 21:8-9). This serpent prefigured Christ.
- C- They asserted that the true image must have the same essence as its original, like Christ and the Father (2 Cor. 4:4; Col. 1:15). Thus the worshippers of the Icons are worshipping a thing which is not God. The true image must have the same essence with its prototype. The only valid image is the Eucharist.
- Response: No one could ever believe that shadow and truth, nature and art, original and copy, cause and effect are the same in essence. The image directs attention from itself to the prototype. The image and the prototype differ in essence, but share the same likeness and are called by the same name. Insofar as the image is like its prototype, the prototype may be venerated in the image. Christ can be the prototype of an image, because of His humanity. "The honor given to the image passes over to the prototype." Every human is the prototype of His own image. There could not be a man who would not have a copy which is his image. If Christ could be portrayed, then the second person of the Trinity was not truly man. The Icon translates the reality.

Theological debate between Iconoclasm and Orthodoxy (2)

- D- The Christological arguments: They said either the divine nature is portrayed along with the human nature or it is not. Divinity cannot be portrayed. Either the divine nature is confused with the human nature, which is monophysitism (Eutychianism); or else, if the human nature alone is portrayed, the two natures are separated.(Nestorianism). If the divine nature is in the Icon, there is circumscription, but if not, the veneration is impious.
- Response: 1-The archetype and the image are not the same thing, because the one is truth, but the other is shadow. Thus the divinity is not present in the Icons by a union of natures, because they are not the deified flesh, but a relative participation, because they share in the grace and honor. 2-If Christ cannot be portrayed, then either He lacks a genuine human nature (docectism), or His human nature is submerged with His divinity (Monophystism). 3-The Logos assumed a human nature in general, not a human person. Therefore Christ's human nature cannot be portrayed as nature, but only as a divine person who became human.
- E-The uniqueness of the Eucharist: They say that Christ may be represented, only according to the holy words which we have received from God Himself, for He said: "Do this in remembrance of me" ((1 Cor. 11:24). Thus He can not be represented otherwise than by being remembered. Thus this image is true and this act of depiction is sacred.
- Response: They contradict themselves, when they admit that Christ is circumscribed, although previously they denied it. His image was drawn in writing by the apostles (the Gospel). Basil the Great said: "Whatever the words of the narrative offer, the picture silently shows the same by imitation. The Eucharist is not an image, but the reality of Christ's body and blood.
- F- Worship and adoration: They said that we should not venerate the Icon, because equally with hearing the sight enables us to return to the events and remember them; while at the same time we avoid the unspiritual effect of material representation. For "God is Spirit, and those who worship Him must worship Him in spirit and truth" (Jn. 4:24)
- Response: If they admit that the sharpness of sight is equal to that of hearing, they should take the equivalence seriously: Let the Gospel remain only for hearing, and not to be venerated. But if this is foolish, why is not their suggestion is foolish also? So whether in an image, or in the Gospel, or in the Cross, God is evidently worshipped in spirit and truth, as the materials are exalted by the raising of the mind toward God. Through the materials, the mind ascends toward the prototype. The Cross is venerated because it was formerly an instrument of condemnation, but was later hallowed, when it was accepted for the use of divine passion. Worship is unique and belongs to God alone; but other kinds of veneration belongs to others. Adoration is due to God alone; veneration may be offered to respected persons.

John of Damascus & Theodore Abou-Qourra

- The subsequent Orthodox defense of icons took its point of departure from John of Damascus and his insistence that the Christ of history and the Christ of faith are one and the same.
- The Antiochene School persisted with Theodore Abou-Qourra, a pupil of John of Damascus, and with all the Syriac and Arabic theologians who developed their theology in a new cultural context.

The Iconoclastic Synod of Hieria

754

- Out of six anathemas that the Synod preserved for three persons: Patriarch of Constantinople and Archbishop of Cyprus, John received four.
- John (Mansur) has a bad name and Saracene opinions.
- He is an iconolater, or worshiper of icons, a falsifier.
- He is an insulter of Christ, a conspirator against the Empire.
- He is a teacher of impiety and perverter of the Scriptures.

THE SEVENTH ECUMENICAL COUNCIL

- During the Patriarchate of THEODORE the seventh General Council was assembled in Nicea of Bibynia, A.D. 787, for he, with the patriarchs of Alexandria and Jerusalem through fear of the Caliphite Rulers, who then governed at country, acted in the Synod through two presbyter monks, John and Thomas, whom they sent as their representatives.
- The theology of John of Damascus was the dominant theology in the council. In spite of the negative affect that the heresies had on the life of the Church, their tendencies attest to the vitality of the Patriarchate of Antioch and its ability to produce theological thinkers and to remain loyal to the Apostolic Faith despite all odds.