

I. Lecture: Background to Nicea

1. Early Heresies

Ebionites--deny the Virgin birth and the pre-existence of X

Adoptionists--X was a mere man adopted by God and given special grace

Docetists--humanity of X was a mere semblance

2. Sabellianism and Monarchianism

Sabellius

Paul of Samosata

3. The Egyptian Background

Origen

Meletius of Lycopolis

II. Lecture: Arius and the Failure of Nicea

1. Arius

Arius's Letter to Eusebius (ca. 318)

Arius's Confession (ca. 320-323)

2. The Road to Nicaea

Bishop Alexander

Eusebius of Caesarea

Eusebius of Nicomedia

Ossius of Cordoba

3. The Council of Nicaea

4. The Confusion

ousia

hypostasis (in Stoic and middle Platonist philosophy="realization turning into appearance")

homousios--"belonging to the same order of being" in Gnostic theology.

persona

prosopon

Pro-Nicene Party in the East

Eustathius of Antioch

Marcellus of Ancyra

Athanasius of Alexandria

5. The Behavior of Athanasius

(see handout)

6. Attempts at Creed-Making: Phase One 341-349

(see handout)

7. Attempts at Creed-Making: Phase Two, 350-357

8. Attempts at Creed-Making: Phase Three, 357-361

Basil of Ancyra

Hilary of Poitiers

9. Athanasius

Discussion: On the Incarnation of the Word (maybe 320s or as late as 338)

10. Homoian Arianism (the majority view around 355-65)

(rooted in Eusebius of Caesarea and Arius)

11. The Neo-Arians

Aetius wrote the Syntagma (359)

Eunomius

Son is unchangeably like the Father in certain respects (though not in ousia).

Rationalist--reason is his final court of appeal.

Differences with Homoians:

- 1) the comprehensibility of God to all;
- 2) immutability of the Son given by grace to the Son (Homoians denied this);
- 3) N-A: like according to will, different according to ousia (Homoians said "like according to the Scriptures")
- 4) strong usage of Greek philosophy (versus Homoian biblicism)

III. Lecture: The Cappadocians

1. The Background

2. The Roots of Cappadocian Theology

three basic principles of Platonism:

- 1) ideal world of changeless forms, with the One at the top;
- 2) related to the visible world by means of participation and imitation;
- 3) eternal soul within man that is drawn upward to its heavenly home, but needs spiritual training.

3. Basil of Caesarea

360--Council of Constantinople, follower of Basil of Ancyra and Eustathius of Sebaste
364—writes vs. Eunomius
370--consecrated bishop of Caesarea.

4. Gregory of Nazianzus

364—ordained at urging of Basil
372--bishop of Sasima (led to temporary falling out with Basil)
381--transferred to Constantinople; in 379 preached Five Theological Orations there

5. Gregory of Nyssa

372--Basil made him bishop of Nyssa

6. The Cappadocian Achievement

How to be Nicene and talk about the threeness of God

7. The Council of Constantinople

381--Council of Constantinople

16. The Development of Doctrine

The emperors and the bishops
The influence of Greek philosophy

Discussion: Gregory of Nyssa

Discussion: Basil on the Holy Spirit

Eustathius of Sebaste
Eunomium

Basil originally attempted to defend the omoios kat' ousian aparallaktos—similar according to substance without variation, which he claimed equalled the homoousios of Nicea.

R. P. C. Hanson, The Search for the Christian Doctrine of God: the Arian Controversy, 318-381 (Edinburgh: T & T Clark, 1988).

Anthony Meredith, The Cappadocians (Crestwood, NY: St Vladimir's Seminary Press, 1995).

Philip Rousseau, Basil of Caesarea (Berkeley: University of California Press, 1994).

IV. Lecture: Ambrose and the Arian Controversy in the West

1. The Council of Ariminum and Homoian Supremacy

Valens of Mursa
Ursacius of Singidunum
Germinius of Sirmium

2. Early Pro-Nicene Campaigns: Hilary of Poitiers and Eusebius of Vercelli

3. Homoians and Anti-Homoians in North Italy

Auxentius of Milan (355-374)

4. Ambrose's Election and Early years in Milan

374 – Election of Ambrose

5. The Publication and Reaction to Ambrose's De Fide I-II

378-380 – writes a strongly Nicene “De Fide”
379 – Gratian gives a basilica to the Homoians
Palladius of Ratiara (in Illyricum)

6. The Achievements of the Council of Aquileia

381 – Gratian restores the basilica to Ambrose
381 – Theodosius calls for a council to establish Nicene orthodoxy in the east
(Constantinople)
381 – Council of Aquileia

7. A Homoian Revival in Milan

383--military coup, Maximus takes over
384--three emperors (Gaul to Maximus; Italy to Valentinian; East to Theodosius)

385—Valentinian court demands a basilica for Homoian use

386--Valentinian issues edict permitting Homoian worship

8. The Political Triumph of Nicene Catholicism in North Italy

two key events in 386/7—

1) the discovery of the relics of Protasius and Gervasius

9. Ambrose and Theodosius

The slaughter in Thessalonica

Daniel H. Williams, Ambrose of Milan and the End of the Nicene-Arian Conflicts (Oxford: Clarendon Press, 1995).

Neil B. McLynn, Ambrose of Milan: Church and Court in a Christian Capital (Berkeley: University of California Press, 1994)

V. Lecture: John Chrysostom

threefold split in Antioch:

Paulinos of the Eustathians

Meletios of the three-hypostases

Euzoios of the Arians

372-376 monastic life

381--ordained as a deacon (wrote several pamphlets)

386--ordained priest

397--consecrated bishop of Constantinople

Emperor Arcadius and Eudoxia

Eutropius

Olympias

Theophilus of Alexandria

The Long Brothers

403--Synod of the Oak

404--Exile

407--Death

407-438 – Johnite schism until John's remains returned and buried (Theodosius II offered prayer asking forgiveness for his parents)

J.N.D. Kelly, Golden Mouth: The Story of John Chrysostom--Ascetic, Preacher, Bishop (Ithaca, NY: Cornell University Press, 1995).

The Nicene Creed (325)

We believe in one God, Father Almighty, maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of the Father; only-begotten, that is, of the substance (homousios) of the Father, God of God, Light of Light, Very God of very God, begotten not made, being of one substance with the Father:

by whom all things were made, both in heaven and on earth:

Who for us men and for our salvation, came down from heaven and was incarnate, and was made man;

he suffered,

and rose again the third day; he ascended into heaven,

and is coming to judge both quick and dead.

And we believe in the Holy Spirit.

The holy Catholic and Apostolic Church anathematizes all who say that there was a time when the Son of God was not; that before he was begotten he was not; that he was made out of the non-existent; or that he is of a different essence (*ousia*) and of a different substance (*hypostasis*) from the Father; and that he is susceptible of variation or change.

The Dated Creed (Sirmium 357)

We believe in one only and true God, the Father Almighty, the Creator and Framed of all things:

And in one only-begotten Son of God, before all ages, before all beginning, before all conceivable time, and before all comprehensible thought, begotten without passion:

by whom the ages were framed, and all things made:

who was begotten as the only-begotten of the father, only of only, God of God, like to the Father who begat him, according to the scriptures:

whose generation no one knows but the Father who begat him.

We know that this his only-begotten Son came down from the heavens by his father's consent for the putting away of sin, was born of the Virgin Mary, conversed with his disciples, and fulfilled every dispensation according to the Father's will:

was crucified and died, and descended into the lower parts of the earth, and disposed matters there; at the sight of whom the door keepers of Hades trembled:

having arisen on the third day, he again conversed with his disciples, and after forty days were completed he ascended into the heavens, and is seated at the Father's right hand;

and at the last day he will come in his Father's glory to render to every one according to his works.

We believe also in the Holy Spirit, whom the only-begotten Son of God Jesus Christ himself promised to send to the human race as the Comforter, according to that which is written: 'I go away to my Father, and will ask him, and he will send you another Comforter, the Spirit of truth. He shall receive of mine and shall teach you, and bring all things to your remembrance.'

As for the term 'substance' (*ousia*), which was used by our fathers for the sake of greater simplicity, but not being understood by the people has caused offense on account of the fact that the scriptures do not contain it, it seemed desirable that it should be wholly abolished, and that in future no mention should be made of substance in reference to God, since the divine scriptures have nowhere spoken concerning the substance of the Father and the Son. But we say that the Son is in all things *like* the Father, and the Holy Scriptures affirm and teach.