

Events:

Rise of the Papacy

- The church fathers (Irenaeus, Tertullian and others) taught that it was apostolic succession, where the gospel is passed from one leader of the church to the next starting with the apostles, that was the primary argument against Gnosticism
- The Bishop of Rome had always had a position of importance in the early church, but not all the other bishops recognized his jurisdiction over them.
 - Rome was the imperial capital
 - Rome's church had been established by Peter and Paul
 - Rome's church was large with 30,000 (est.) members in the 4th century
- The Council of Nicaea (325) gave primacy to the churches of Rome, Alexandria and Antioch. The Council of Chalcedon (451) gave primacy to Constantinople that was equal to Rome.
- The Bishop of Rome Leo I (Leo the Great – ruled 440-461) declared the Roman church to be the center
 - He stated, “the care of the universal Church should converge towards Peter's one seat, and nothing anywhere should be separated from its Head”
 - At Chalcedon, Leo's emissary arrived “speaking with the voice of Peter”
- Two historical events following Chalcedon helped to establish Leo as something more than just a spiritual leader
 - In 452, Leo successfully negotiated a truce with Attila the Hun to prevent his entry into Rome (Attila's army was tired and sick at the time)
 - In 455, Leo negotiated with Vandal leader Gaiseric, who agreed to only loot Rome for fourteen days but to not burn or destroy the city.
- Leo had effectively established the strength of the Papal position.
- The first Bishop of Rome to use the title “Pope” was Marcellinus (296-304)
- Gregory VII (1073-1085) declared the title to be reserved for the Bishop of Rome
- In 1870, the First Vatican Council affirmed, among other things, that Jesus Christ established the Papacy with the apostle Peter, and the Bishop of Rome, as Peter's successor, bears supreme authority (primacy) over the whole church.

Heroes:

Gregory the Great

- Born around 540 in Rome. Died in 604.
- He is considered one of the four great Latin “Doctors of the Church” along with Augustine, Ambrose and Jerome.
- He was born into a wealthy and noble Roman family who had moved to and lived in Sicily during the occupation of Rome by the Visigoths. The emperor Justinian I retook Rome in 547, and the family moved back to Rome in 549.

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- His family was Christian. His mother Silvia is also a saint of the Roman church, and his three sisters were nuns.
- He was the first Pope to come from a monastic background having entered the Benedictine order and founded a monastery dedicated to St. Andrew.
- He was a great administrator and leader
 - He was appointed the prefect of Rome in 573 by the emperor
 - He left the office and entered the monastic order, but the ruling Pope used him as a legate on several trips to Constantinople
 - He was reluctantly elected Pope in 590 (he ran off at first) after the death of his predecessor and a six-month period without a ruling Pope
 - He reorganized Rome and the church following a great plague
 - He organized military and welfare systems following the invasion of Italy by the Lombards
 - He was the example of a pastoral servant and hated the eastern title of “universal bishop”
- His beliefs were thoroughly Roman Catholic orthodoxy
 - Our will cooperates with God’s will for our salvation (semi-Pelagian)
 - Baptism fully atones for sins up until that point in time
 - Penance atones for our sins after our baptism
 - Praying to the saints (and their relics) have great penitential power
- He wrote more than any other pope up until his time including:
 - Sermons (40 on the gospels, 22 on Ezekiel and 2 on Song of Songs)
 - The book Dialogues, which is a collection of miracles, signs, wonders and healings and contains the life of St. Benedict
 - In his commentary on Job entitled Magna Moralia, he spoke of the effects of pride as one who continually battled the sin himself
 - A book entitled The Rule for Pastors in which he contrasted the duties of a bishop as pastor of the flock with their position as nobles in the church
 - Some 854 letters survive as copies
- John Calvin admired Gregory and called him the last good pope in the Institutes

Heresies:

Apollinarianism

- This heresy is named for its founder Apollinarius (c. 315 – 390)
- He was a Bishop of Laodicea and a friend and correspondent with Athanasius and Basil the Great, and he was an opponent to Arianism.
- The pagan emperor Julian (361-363) decreed that Christians were not allowed to teach the classics. Apollinarius and his father had the Old Testament “translated” into 24 books into Homeric style epic poetry and the New Testament gospels into Platonic dialogues in order to help ensure the education of the Christians.
- This was well meaning and was not the source of his heresy
- Apollinarianism is a western (Docetist) heresy in which the human mind (Greek *nous*) is replaced by the divine Logos

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- Christ's unity was derived from a divine mind in a human body
- The mind is the source of the soul and the will
- Christ's body suffered, but not his mind or soul
- When a Christian is converted, the human mind is "destroyed" and then "replaced" by the divine Logos
- This belief treats sin as a symptom (behavior) without treating its deeper root cause (heart, soul, and will)
- The body becomes the scapegoat for sin (similar to Manichaeism)
- This heresy is also sometimes called Monophysitism from Greek words *mono* (one) and *physis* (nature)
- The Council of Constantinople repudiated Apollinarianism in 381 and declared that the human mind is not "destroyed" or "replaced"
- A good defense against Apollinarianism is Romans 12:2:
Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.
- Apollinarianism manifests itself today when a person tries to "escape" the body by altering (or replacing) the mind – including using drugs and joining cults

Nestorianism

- This heresy is named for its supposed founder Nestorius (c. 386 – 451)
- There is evidence that Nestorius himself may not have been Nestorian but was instead the victim of political "intrigue" (he may have been framed)
- Nestorianism is an eastern (Adoptionist) heresy that denied the unity of Christ's two persons.
 - Christ was indeed fully human and fully divine, but this was manifested by two separate "persons" (prosopon) united only by the will
- Two imperfect analogies might help illustrate this difficult concept:
 - Gasoline and water (prosopon) mix together when alcohol (will) is added
 - A family and an adopted child (prosopon) become a true family when love (will) binds them together
- Nestorianism fails to save because only Jesus' will joins his human nature to his divine nature
- Similar to other Adoptionist heresies, we are saved only through the striving of our own will similar to the following analogy:
 - Two halves of a broken canoe paddle are joined by white wood glue
 - While water (sin) is absent, the glue (our will) hardens, and our lives (paddle) remain strong
 - When water (sin) is present, the glue (our will) dissolves, and our lives (paddle) fall apart
- Nestorianism was repudiated at the Council of Ephesus in 431. That Council declared the unity of Christ by saying that He has two "natures" (Gr. *physis*) in a single "person" (prosopon)

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- Nestorianism continued in Persia for several centuries, and they send missionaries as far east as India and China

Eutychianism

- This heresy is named for its founder Eutyches (c. 378 – c. 452)
- Eutychianism was a western (Docetic) heresy that teaches ideas similar to its older brother Apollinarianism but with even more subtlety
 - Apollinarianism taught that the human mind of Christ was replaced by the divine mind of the Logos
 - Eutychianism taught that Christ's humanity was "absorbed" into his divine nature
 - Eutychianism is therefore another form of Monophysitism (one nature)
- Eutychianism destroyed the human nature of Christ instead of preserving two natures in one person
- Our sanctification is a process whereby our humanity slowly *withers away* while we become more divine-like in our nature
 - This might sound good to our itching ears. Paul tells us we should "put to death the deeds of the body" (Romans 8:13), that we should "put off" our "old self" and "put on" the "new self" (Ephesians 4:22-24), and that he who is in Christ is a "new creation" (2 Corinthians 5:17)
 - But our humanity is not withered or destroyed or absorbed, but it is instead transformed by the Spirit – a subtle but important difference
- Eutychianism was repudiated at the Council of Chalcedon in 451
 - The Chalcedonian Creed (separate handout) does not explain "how" Christ's two natures are maintained, but it does set limits around what teachings may be considered orthodox
- Monophysitism continues to exist today in the Coptic Church in Egypt and also in Ethiopia, Syria and parts of Asia Minor

Eutychianism is generally considered to be the last major "original" heresy. Richard Hooker, in his book Of the Laws of Ecclesiastical Polity, writes:

"All heresies which touch the person of Jesus Christ, whether they have risen in these later days, or in any age heretofore, have occurred and do occur in terms of those heresies and those affirmations with which the Councils of Nicea, Constantinople, Ephesus and Chalcedon dealt. In four words ... truly, perfectly, indivisibly, distinctly: the first one applied to His being God, and the second to His being Man, the third to His being of both One, and the fourth to His still continuing in that one Both."