

THE SECOND ECUMENICAL COUNCIL

1. Semiarianism: the Arian heresy continues for a while

- a) Excommunication of the heretics
 - * the Arians strove for intercommunion
 - * the Orthodox insisted that only those of "one mind", of one teaching can share in the

- b) The Arian heretics fight back:
 - * through influence on changing imperial authority
 - * major Arian figure:
 - + Eusebius of Nicomedia
 - + Eusebius of Caesarea
 - * major defender of the faith:
 - + Athanasius of Alexandria
 - * the "HOMOIUSIOS" = LIKE, SIMILAR alternative
 - * numerous local councils take place

2. The new heresies regarding Christ and the Holy Spirit

a) The APOLLINARIAN heresy

- * Apollinaris of Laodicea (modern Latakia-Syria)
 - + taught in Antioch for a while
 - + broke away from the church in 375
 - + he ordained his own episkopos in Antioch
- * some of his teachings:
 - + The Word has become flesh without having assumed a human mind
 - + The one Son of God is not of two natures but is "one incarnate nature of the divine word"
- * local councils condemn him:
 - + in the West, in A.D. 377
 - + in the East, in A.D. 379
- * among the defenders of the faith against him:
 - + Basil of Caesarea
 - + Damasus of Rome
 - + Gregory of Nazianzus
 - + Gregory of Nyssa
- * some of the remarks made by Gregory of Nazianzus:
 - + what is not assumed by the Redeemer is not redeemed; if the whole Adam fell, then the Redeemer must be united to the whole nature of Adam in order to save it wholly.
 - + if Christ has a soul and yet is without a mind, how is He really man. For a man is not a mindless animal.
 - + if Apollinaris denies a human mind to the God-man because it is prone to sin and subject to damnation, then he offers an excuse for those who sin with the mind lone, for it is shown impossible even for God to heal the human mind.

b) The Macedonian or Pneumatomachian Heresy

- * among the initiators of this heresy: **Macedonius**

- * they denied the consubstantiality of the Holy Spirit with the Father and the Son, because:
 - + the Holy Spirit intercedes, which means that He must be inferior to the father and the Son
 - see Romans 8,26
 - + the New Testament shows that Baptism "in the name of the Lord Jesus is sufficient"
 - see Galatians 3,27
 - see Romans 6,3
 - + even the angels are associated with the Father and the Son, yet they are not of the same essence, which means that when the Holy Spirit is associated with the Father and the Son that doesn't mean He is of the same essence
 - see Timothy 5,21
 - + the word "procession" does have a human value, and thus it implies that the Holy Spirit originated from the Father, time, thus being created.
 - see John 15,26
- * Local councils condemned this heresy also:
 - + in the West, the same council which condemned Apollinaris, also condemned Macedonianism, saying among other things:
 - holding fast to "the inviable faith of Nicaea" they affirmed that they "do not separate the Holy Spirit, but together with the Father and the Son...offer Him a JOINT WORSHIP as complete in everything, in POWER, HONOR, MAJESTY and GODHEAD..."
 - + in the East, a local council in Antioch agreed with the Western local council

3. The Council of Constantinople on A.D. 381

a) originally intended as a local council called to proclaim the final Nicene victory after decades of struggle

- * attended initially by 150 Eastern episkopos; some of the well known participants were:
 - + Gregory of Nazianzus
 - + Gregory of Nyssa
 - + Meletius of Antioch
 - + Cyril of Alexandria
 - + Acholius of Thessalonika represented his diocese as well as the bishop of Rome
- * 36 Macedonian episkopoi also attended the early sessions
- * unfortunately, the Tome, a detailed description on Orthodox Trinitarian doctrine and condemnation of the heretical opinions are missing; we can find references to its main parts in its affirmation in a local council in 382, also in Constantinople
- * the council followed the pattern established by the Apostles and described in Acts 15

- * a key document used as a starting point for discussion was **"On the Holy Spirit"** written by Basil of Caesarea in which he points out to the following New Testament passages to show the consubstantiality of the Holy Spirit with the Father and the Son;
 - + Matthew 28,19 points out **one name** for all Three
 - + 1 Corinthians 12,3
 - + 1 Corinthians 12,4-6: **"same"** Spirit (Holy Spirit), **"same"** Lord (Son of God), **"same"** God (the Father)
 - + 1 Corinthians 12,11: the Holy Spirit **has authority as true God**
 - + 2 Corinthians 13,14: early **Doxology**, has been copied in the worship of the Church repeatedly pointing out that **the Father, the Son and the Holy Spirit share fully in the DIVINE CHARACTERISTICS**
 - + Acts 5, verses 9 together with verse 4 show that Ananias and Sapphira **"tested the Spirit"** (Holy Spirit) **of the Lord** and they had **"lied to God"**, which makes the Holy Spirit true God
 - + Psalm 104, 30 shows that the Holy Spirit is **Creator** and **Sustainer** together with the Father and the Son
 - + the Holy Spirit speaks with **authority as true God** as we can see from:
 - Acts 10, 19-20
 - Acts 13,2
 - John 16,13
 - Acts 7,51
 - + the Holy Spirit is **called Lord**, as we can see from:
 - 1 Thessalonians 3,11-13 calls all Three Persons **Lord**
 - 2 Corinthians 3,17-18
 - 2 Thessalonians 3,5
 - + the Holy Spirit **is present everywhere**; only God is present everywhere; the angels are not, thus it is heresy to compare the Holy Spirit with the angels
 - + Basil also quotes the ancient Evening service hymn **"Radiant Light"** and points out that it calls us to **"praise You, the Father, Son and Holy Spirit"**
- * the Nicene Creed is updated to deal with both Apollinarians and Macedonians
- b) Some of the Canons from the Council in Constantinople
 - * Canon 1: reaffirming the Nicene faith
 - * Canon 2: "episkopoi must not go beyond their dioceses... for ordination or any other ecclesiastical ministrations..."

- * Canon 3: "The Episkopos of Constantinople, however, shall have the prerogative of honor after the Episkopos of Rome; because Constantinople is New Rome"
 - * Canon 7: The heretics of could be accepted back into the Church through anointing of their senses with Chrism
 - * Canon 8: condemns the heretics who baptized with one immersion and advised that they be re-baptized
- c) unfortunately, the 36 Macedonians Episkopos, led by Eleusius of Cyzicus, left the council and continued in their heresy