Councils & Creeds
Defining and Defending the Faith

Church Fathers
Defining and Defending the Faith

Church Fathers
Defining and Defending the Faith

- After the death of the apostles, divergent teaching on various theological issues emerged. Early disputes involved the nature of God and Christ. Theological arguments ensued and certain teachings were deemed orthodox while others were deemed heretical. Often the orthodox doctrines were codified in creeds.

- The influential theologians and writers who shaped the intellectual and doctrinal foundations of Christianity during its early centuries are called the "church fathers."

Church Fathers
Defining and Defending the Faith

- The Church Fathers are divided chronologically into the Ante-Nicene Fathers and the Post-Nicene Fathers: those who lived and wrote before, and those who lived and wrote after the Council of Nicaea in 325. The Apostolic Fathers were part of the former group.

- The Church Fathers are also divided based on language, whether they wrote in Greek or Latin.

https://en.wikipedia.org/wiki/Patristics • https://www.newadvent.org/cathen/01637a.htm

Greek Church Fathers
Defining and Defending the Faith

Irenaeus of Lyons	c. 130-202	A disciple of Polycarp, he wrote against heresies, emphasized apostolic succession and authority of bishops.
Clement of Alexandria	c. 150-215	A prominent teacher in Alexandria, he united Greek philosophical traditions with Christian doctrine, developing Christian Platonism.
Origen of Alexandria	c. 185-254	A prolific writer and teacher, he interpreted scripture allegorically and further developed Christian Platonism. He also taught universal salvation, where even demons would eventually be reunited with God.

Greek Church Fathers
Defining and Defending the Faith

Athanasius of Alexandria	293-373	A leader in the conflict against Arianism, he is remembered for his role in defining the Trinity and his defense of orthodoxy.
Basil the Great	c. 330-379	Bishop of Caesarea and a key figure in the Council of Nicaea, he emphasized the importance of the Holy Spirit and the Trinity.

Greek Church Fathers
Defining and Defending the Faith

Gregory of Nyssa	c. 335-395	Bishop of Nyssa and a brother of Basil, he wrote extensively on theology and ethics, emphasizing the importance of the Incarnation and the Trinity.
Peter of Sabots	c. 340-391	Bishop of Sebaste and a friend of Basil and Gregory, he wrote on theology and asceticism
John Chrysostom	c. 347-407	Archbishop of Constantinople, John Chrysostom was known for his eloquent preaching and denunciations of abuse of authority. He also wrote extensively on theology and ethics.

Latin Church Fathers
Defining and Defending the Faith

Tertullian	c. 160-220	Considered the "Father of Latin Christianity," he wrote extensively on Christian doctrine, apologetics, and ethics.
Cyprian of Carthage	d. 258	Particularly important in defining the Christian church as "catholic," meaning "universal," and his insistence that there can be no salvation outside of the Christian church.
Ambrose of Milan	c. 339-397	A key figure in the conversion of St. Augustine, he wrote on theology, ethics, and biblical exegesis.

Latin Church Fathers
Defining and Defending the Faith

Jerome	c. 347-420	A biblical scholar and translator, Jerome is known for his Latin Vulgate translation of the Bible, commentaries and treatises.
Augustine of Hippo	354-430	A bishop and theologian, Augustine is one of the most important figures in Western Christianity. He wrote extensively on theology, philosophy, and biblical interpretation.
Gregory the Great	c. 540-604	Pope Gregory I, also known as Gregory the Dialogist, wrote on theology, pastoral care, and liturgy.

Brave Software. (2024). Leo AI [Large language model]. Brave. https://brave.com/ • https://www.newworldencyclopedia.org/entry/Church_Fathers

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Church Fathers
Defining and Defending the Faith

- The time period of in which the church fathers wrote is often called the "patristic" period. It died away at about the close of the 6th century.
- The age from the 6th to the 11th century is considered a period of transition from the patristic to the scholastic age.
- The "scholastic" age proper begins with Anselm of Canterbury who died in 1109. It continues to the outbreak of the Reformation when Martin Luther posted his 95 Theses in 1517.

https://www.biblicalcyclopedia.com/S/scholastic-theology.html

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Ecumenical Councils
Defining and Defending the Faith

Ecumenical Councils
Definition

- Church councils, also known as ecumenical councils, were official gatherings of church leaders from across the Christian world to discuss and resolve theological issues and other matters such as jurisdiction and discipline.
- These councils aimed to secure the approval of the entire Church and establish authoritative decisions.
- After Constantine's proclamation of toleration for Christians (313) and the end of persecution, it became possible for bishops from many provinces to convene in a general council.
- In fact, Constantine himself called the first council, the Council of Nicaea in 325.

https://en.wikipedia.org/wiki/Ecumenical_council • BRAVE

Ecumenical Councils
Origins

- Prior to the ecumenical councils, local and provincial councils were held, mostly without representatives from the entire Christian world.
- Of particular note is perhaps the original "church council", recorded in the book of Acts, where the apostles and elders met to address Gentile converts' observance of biblical law.

When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them. But some believers who belonged to the party of the Pharisees rose up and said, "It is necessary to circumcise them and to order them to keep the law of Moses." The apostles and the elders were gathered together to consider this matter. (Acts 15:4-6 ESV)

Ecumenical Councils
Origins

- Other pre-ecumenical councils are often called "synods".
- In 255 and 256 synods in Carthage Africa met regarding baptism among other issues.
- Similarly, in 305-06 synods met in Elivra Spain. Attended by 19 bishops and 26 presbyters, they addressed issues of order, discipline and conduct among the Christian community. 81 canons are recorded.

Canon 36, forbidding the use of images in churches, became a bone of contention in future eras.

https://en.wikipedia.org/wiki/Councils_of_Carthage • https://en.wikipedia.org/wiki/Synod_of_Elvira

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Ecumenical Councils
Definition

- All of the original seven ecumenical councils—as recognized in whole or in part by different traditions—were called after the Edit of Milan by an emperor of the Eastern Roman Empire and all were held in the Eastern Roman Empire, a recognition denied to other councils similarly called by an Eastern Roman emperor and held in his territory.
- This is a summary of the seven ecumenical councils.

https://en.wikipedia.org/wiki/Ecumenical_council

Ecumenical Councils
Summary

Council	Year	Issue	Resolution	Creed
Council of Nicaea	325	Arianism (the nature of Christ's divinity)	Condemned Arianism, affirmed that Christ is "of the same substance" as the Father	Nicene Creed (initial version)
Council of Constantinople	381	Further clarification of Christ's divinity, Holy Spirit	Affirmed the divinity of the Holy Spirit, further developed the Nicene Creed	Expanded Nicene Creed

OpenAI. (2024). *ChatGPT (Version GPT-4) [Large language model]*. OpenAI. https://chat.openai.com/

Slide 1

Ecumenical Councils
Summary

Council	Year	Issue	Resolution	Creed
Council of Ephesus	431	Nestorianism (Christ's two natures and the title of Mary)	Affirmed the unity of Christ's divine and human natures. Mary declared Theotokos ("God-bearer")	None (reaffirmation of the Nicene Creed)
Council of Chalcedon	451	Eutychianism (Christ's humanity subsumed by deity())	Declared Christ has two distinct natures (divine and human) in one person	Chalcedonian Definition (clarified doctrine)

Slide 2

Ecumenical Councils
Summary

Council	Year	Issue	Resolution	Creed
Second Council of Constantinople	553	Various Christological disputes and writings of Origen	Reaffirmed earlier councils, condemned certain Nestorian writings	None (reaffirmation of previous councils)
Third Council of Constantinople	681	Monothelitism (Christ had one will)	Affirmed Christ has two wills (divine and human)	None

Slide 3

Ecumenical Councils
Summary

Council	Year	Issue	Resolution	Creed
Second Council of Nicaea	787	Iconoclasm (the veneration of icons)	Restored the veneration of icons	None

Slide 4

Ecumenical Councils Detail
Defining and Defending the Faith

Ecumenical Councils
Detail

- A detailed look at a few of these councils will help us understand their nature and significance.

- Notice that some of the modern "cults" hold theological positions that were condemned by some of the councils.

https://en.wikipedia.org/wiki/Ecumenical_council

#1 Council of Nicaea (325)
Ecumenical Councils

- The First Council of Nicaea was convened by Roman Emperor Constantine I while Sylvester I was pope.

- It repudiated Arianism which taught that Jesus did not always exist but was begotten/made before time by God the Father. This council declared that Christ is "*homoousios* with the Father" (of the same substance as the Father), and adopted the original Nicene Creed.

- It also addressed the Quartod-eciman controversy (celebrating Easter on Passover) by fixing the date of Easter.

https://en.wikipedia.org/wiki/Ecumenical_council • https://en.wikipedia.org/wiki/Quartodecimanism • https://en.wikipedia.org/wiki/Arianism

#2 Council of Constantinople (381)
Ecumenical Councils

- The First Council of Constantinople was called by Roman Emperor Theodosius I. while Damasus I was pope.

- It repudiated Arianism and Macedonianism (which denied the deity of the Holy Spirit) and declared that Christ is "born of the Father before all time".

- It revised the Nicene Creed in regard to the Holy Spirit and water baptism, resulting in the the Nicaea-Constantinople Creed.

https://en.wikipedia.org/wiki/Ecumenical_council • https://en.wikipedia.org/wiki/First_Council_of_Constantinople#Niceno-Constantinopolitan_Creed

#3 Council of Ephesus (431)
Ecumenical Councils

- The First Council of Ephesus was convened by Emperor Theodosius II while Celestine I was pope.

- It repudiated Nestorianism, the teaching that Christ exists as two persons sharing one body, that hishis divine and human natures are completely distinct.

- It proclaimed the Virgin Mary as the *Theotokos* ("birth-giver to God", "God-bearer", "Mother of God").

- It repudiated Pelagianism, which taught that Adam's sin did not affect future generations of humanity: that very person was born morally neutral. It denied "original sin" the moral corruption we possess as a consequence of Adam's sin.

https://en.wikipedia.org/wiki/Ecumenical_council • https://www.gotquestions.org/Nestorianism.html • https://en.wikipedia.org/wiki/Pelagianism

#4 Council of Chalcedon (451)

- The Council of Chalcedon was convened by the Emperor Marcian while Leo I was pope.

- It repudiated the doctrine of *monophysitism* which taught that Christ possessed only a divine nature, adopting the Chalcedonian Creed, which described the hypostatic union of the two natures of Christ, human and divine.

- It reinstated various deposed leaders and deposed others, and elevated the bishoprics of Constantinople and Jerusalem to the status of patriarchates.

https://en.wikipedia.org/wiki/Ecumenical_council • https://en.wikipedia.org/wiki/Monophysitism

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#5 Second Council of Constantinople (553)

- The Second Council of Constantinople was convened by Emperor Justinian I while Vigilius was pope. It met in the great hall attached to Hagia Sophia cathedral.

- The council issued 14 canons. It condemned:
  - Nestorianism, instead affirming the unity of Christ's person in two natures, divine and human
  - The teachings of Origen and his followers, including universal restoration (the ultimate salvation of all intelligent creatures, including angels and humans) and the concept of pre-existence (that each human soul was created by God at some time prior to conception).

https://en.wikipedia.org/wiki/Ecumenical_council • https://en.wikipedia.org/wiki/Second_Council_of_Constantinople • Brave

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#5 Second Council of Constantinople (553)

- The teaching that Mary could not be rightly called the Mother of God (*theotokos*), but only the mother of the man (*anthropotokos*) or the mother of Christ (*christotokos*).

https://en.wikipedia.org/wiki/Ecumenical_council • https://en.wikipedia.org/wiki/Second_Council_of_Constantinople • Brave

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Council Acceptance

Not all Christian traditions accepted all of the canons of all of the councils:

Christian Tradition	1	2	3	4	5	6	7
Roman Catholic	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Eastern Orthodox	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Anglican Communion	Yes	Yes	Yes	Yes	No	No	No
Reformed Churches	Yes	Yes	Yes	Yes	No	No	No
Lutheran	Yes	Yes	Yes	Yes	No	No	No

OpenAI. (2024). *ChatGPT (Version GPT-4) [Large language model]*. OpenAI. https://chat.openai.com/ • https://en.wikipedia.org/wiki/Ecumenical_council

Role of the Pope

- It is interesting that popes were not personally present at the first seven councils. However, his representatives were present at five of the seven.

- No western bishops were present Constantinople in 381, hence it was regarded as non-ecumenical at first: not representative of the universal church. But it was orthodox, and so was later declared to be ecumenical.

- No western bishops were present at Constantinople in 553 because the pope was being held prisoner and the Emperor didn't want western Catholicism to be proportionately represented. However, it too was later deemed ecumenical by Rome since it was also orthodox in outcome.

https://www.patheos.com/blogs/davearmstrong/2018/02/papal-participation-in-the-first-seven-ecumenical-councils.html

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Church Creeds
Defining and Defending the Faith

Apostle's Creed
Defining and Defending the Faith

- Tradition holds that this creed has its roots in the teachings of the apostles, though it was not written by them directly. It took its current form in the 5th century, but its elements date back to the early church.

- It is a concise summary of Christian doctrine, affirming belief in God the Father, Jesus Christ, and the Holy Spirit, as well as the Church, the forgiveness of sins, and the resurrection of the body.

- The creed is widely used in Western Christianity, particularly in the Roman Catholic Church, Anglicanism, and many Protestant denominations.

OpenAI. (2024). *ChatGPT (Version GPT-4) [Large language model]*. OpenAI. https://chat.openai.com/

Apostle's Creed
Defining and Defending the Faith

I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting.

Amen.

https://www.usccb.org/prayers/apostles-creed

Nicene Creed (325, revised in 381)
Defining and Defending the Faith

- Formulated at the First Council of Nicaea in 325 and revised at the First Council of Constantinople in 381, it was created in response to Arianism, which denied the full divinity of Christ.
- The creed affirms the belief in the Trinity—Father, Son, and Holy Spirit—emphasizing the consubstantiality (oneness in essence) of the Son with the Father, and the divinity of the Holy Spirit.
- It is recited in both Eastern Orthodox and Western Christian traditions, especially during liturgical services.

Nicaea-Constantinople Creed
Defining and Defending the Faith

- Also know as the *Symbolum Nicaeno-Constantinopolitanum,* this creed is a refined version of the Nicene Creed, produced by the First and Second Ecumenical Councils in the 4th century (Nicaea and Constantinople).
- It confirms the divinity of the Holy Spirit and expands on Christ's life and role in salvation history.
- It is the most widely used creed in Christianity, central to both Eastern Orthodox, Roman Catholic, and many Protestant liturgies.

Nicaea-Constantinople Creed
Defining and Defending the Faith

We believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

And in one Lord Jesus Christ, the only Son of God, begotten from the Father before all ages, God from God, Light from Light, true God from true God, begotten, not made; of the same essence as the Father. Through him all things were made.

For us and for our salvation he came down from heaven; he became incarnate by the Holy Spirit and the virgin Mary, and was made human. He was crucified for us under Pontius Pilate; he suffered and was buried. The third day he rose again, according to the Scriptures. He ascended to heaven and is seated at the right hand of the Father.

Nicaea-Constantinople Creed
Defining and Defending the Faith

And we believe in the Holy Spirit, the Lord, the giver of life. He proceeds from the Father and the Son, and with the Father and the Son is worshiped and glorified. He spoke through the prophets.

We believe in one holy catholic and apostolic church. We affirm one baptism for the forgiveness of sins. We look forward to the resurrection of the dead, and to life in the world to come. Amen.

Chalcedonian Creed (451)
Defining and Defending the Faith

- This creed, defined at the Council of Chalcedon in 451, was primarily to settle the debate about the nature of Christ, and particularly in response to the Monophysite controversy, which emphasized either Christ's humanity or divinity to the exclusion of the other.
- It declares that Christ is one person in two natures, fully divine and fully human, without confusion, change, division, or separation.
- The creed is accepted by most mainstream Christian traditions, though it led to the split with the Oriental Orthodox Churches, which rejected this formulation.

Athanasian Creed (Late 5th – Early 6th Century)
Defining and Defending the Faith

- This creed is traditionally attributed to Athanasius of Alexandria, though most scholars believe it was written in the West in the 5th or 6th century.
- With a strong emphasis on the doctrine of the Trinity and the nature of Christ, it elaborates on the equality of the three persons of the Trinity and asserts that belief in this doctrine is essential for salvation.
- It is primarily used in the Western Church, particularly in liturgical settings. Its use has declined in many Protestant traditions, but is still highly valued for its theological clarity.

Church Creeds
Defining and Defending the Faith

- The original Apostolic Creeds was a summary statement of the key doctrines of the Christian faith.
- Many of the subsequent ancient creeds were written to clarify specific doctrines, often in response to teachings which were identified as heretical.
- Since the time of the Reformation, creeds have returned to the original form of listing key doctrines. Today these statements are often identified with specific denominations and are called "confessions" or "statements of faith".

Augsburg Confession (1530)
Defining and Defending the Faith

- Written by Philip Melanchthon and presented at the Diet of Augsburg, this creed is one of the foundational documents of Lutheranism.
- It outlines the central tenets of Lutheran belief, including justification by faith alone, the sacraments, and the role of grace in salvation. It was written to present a united Protestant front to Emperor Charles V.
- The confession is foundational for the Lutheran Church, though it is less frequently used in ecumenical settings.

Westminster Confession of Faith (1646)
Defining and Defending the Faith

- This creed was written by the Westminster Assembly, a group of theologians and laymen convened by the English Parliament during the English Civil War.
- It is a comprehensive articulation of Reformed theology, including doctrines of Scripture, predestination, the sacraments, and the role of the church in salvation.
- The Confession is foundational in Presbyterianism and has been influential in other Reformed traditions.

OpenAI. (2024). *ChatGPT (Version GPT-4) [Large language model]*. OpenAI. https://chat.openai.com/

Monasteries & Religious Orders
Growth and Development of Christianity

Monastic Movement
Separated Community

Monastic Movement
Definition of Monasticism

- The monastic movement is a structured, ascetic pursuit of the Christian life, characterized by a return to God through attention to classic spiritual disciplines such as silence, chastity, prayer, fasting, confession, good works, obedience, and vigils.
- This way of life involves a commitment to a simple, austere lifestyle, often lived in community with others who share similar goals.

Brave Software. (2024). Leo AI [Large language model]. Brave. https://brave.com/

Monastic Movement
Origin of Monasticism

- Monasticism originated in the early Christian Church, with the first recorded monastic community established by Anthony the Great in Egypt around 270.

- Over time, monasticism spread throughout Europe, with various orders emerging, such as Benedictines, Cistercians, and Carthusians.

- Each order developed its own unique practices and rules, yet shared a common commitment to prayer, work, and community.

Monastic Movement
Characteristics of Monasticism

Characteristics of the movement involve:
- A commitment to a simple, austere lifestyle
- A focus on prayer, meditation, and spiritual growth
- A sense of community and shared responsibility
- A willingness to renounce worldly pursuits and comforts
- A dedication to serving others and the common good

Religious Orders
Consecrated Service

Catholic Religious Orders
Definition

- In the Catholic Church, a religious order is a community of men or women who live according to a specific set of rules, often taking vows of poverty, chastity, and obedience.

- These orders follow a spiritual path and mission set by their founder, which can involve prayer, contemplation, or active ministry such as education, healthcare, or social work.

- Orders can be monastic (focused on community life and prayer within a monastery) or mendicant (engaged in missionary and charitable activities while relying on alms).

Catholic Religious Orders
Origins

- Catholic religious orders originated as ways for Christians to live out their faith more intensely, often in reaction to the challenges of their time.

- The earliest forms of religious life were solitary hermits in the desert, but by the 4th century, communal monastic life developed, starting with Saint Anthony of Egypt.

- Over time, different founders established various orders to address specific spiritual or social needs. For example, during the Middle Ages, the rise of cities and universities led to the formation of mendicant orders like the Franciscans and Dominicans, which focused on preaching and serving the poor.

Catholic Religious Orders
Distinguishing Characteristics

Religious orders share the following characteristics:

- Spiritual Focus
  Each order has a unique spiritual emphasis based on the vision of its founder. For example, Franciscans focus on poverty and humility, while Dominicans prioritize preaching and theological study.

- Rule of Life
  Different orders follow different rules or constitutions, such as the Rule of Saint Benedict for Benedictines or the Rule of Saint Augustine for Augustinians. These rules dictate how members live, pray, and work.

Catholic Religious Orders
Distinguishing Characteristics

- Lifestyle
  Some orders, like the Benedictines and Cistercians, lead a monastic life, with members living in cloisters and dedicating themselves to prayer and work. Others, like the Franciscans and Jesuits, are more active in the world, engaging in missionary work, education, and social justice efforts.

- Mission
  Each order has a specific mission or apostolate. For example, the Jesuits are known for their educational institutions, while the Missionaries of Charity (founded by Mother Teresa) focus on serving the poorest of the poor.

Catholic Religious Orders
Distinguishing Characteristics

- Structure
  Orders also differ in their organizational structure. Some, like the Jesuits, have a centralized leadership with a superior general, while others, like the Franciscans, are more decentralized.

Catholic Religious Orders
Major Orders

These are some of the historical religious orders:

- <u>Benedictines</u> (Order of Saint Benedict)
  Founded by Saint Benedict of Nursia in the 6th century, the Benedictines are known for their motto *Ora et Labora* (Pray and Work) and emphasize community life, prayer, and manual labor.

- <u>Franciscans</u> (Order of Friars Minor)
  Founded by Saint Francis of Assisi in 1209, the Franciscans focus on living in poverty, simplicity, and serving the poor. They are known for their love of nature and creation.

Catholic Religious Orders
Major Orders

- <u>Dominicans</u> (Order of Preachers)
  Founded by Saint Dominic in 1216, the Dominicans emphasize preaching, teaching, and defending the faith through intellectual engagement. They played a key role in the development of theology and education.

- <u>Jesuits</u> (Society of Jesus)
  Founded by Saint Ignatius of Loyola in 1540, the Jesuits are known for their commitment to education, intellectual rigor, and missionary work. They have a strong presence in schools and universities worldwide.

Catholic Religious Orders
Major Orders

- <u>Carmelites</u> (Order of the Brothers of the Blessed Virgin Mary of Mount Carmel)
  Originating from hermits living on Mount Carmel in the Holy Land in the 12th century, the Carmelites focus on contemplative prayer and devotion to the Virgin Mary.

- <u>Augustinians</u> (Order of Saint Augustine)
  Founded in the 11th century and based on the rule of Saint Augustine, this order emphasizes community life and pastoral work, focusing on the search for truth and charity.

Catholic Religious Orders
Major Orders

- <u>Cistercians</u> (Order of Cistercians)
  A reform of the Benedictine order, founded in 1098 by Saint Robert of Molesme, the Cistercians emphasize strict adherence to the Rule of Saint Benedict, manual labor, and self-sufficiency.

Sacraments

"Outward Signs of Inward Grace"

Sacraments
"Outward Signs of Inward Grace"

- In the early church, baptism and the Lord's Supper were celebrated regularly.

- In the second century, Christian theologians such as Justin Martyr and Irenaeus wrote about the importance of rituals and symbols in the Christian faith and concept of sacraments as outward signs of inward grace began to take shape.

- The influential theologian Augustine of Hippo (354-430) formulated a definition of sacrament as "an outward sign of an inward grace, instituted by Jesus Christ." This definition, still influential today, emphasized the connection between the physical ritual and the spiritual reality it represented.

Brave Software. (2024). Leo AI [Large language model]. Brave. https://brave.com/ • https://en.wikipedia.org/wiki/Sacrament

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Sacraments
"Outward Signs of Inward Grace"

- The Council of Trent (1545-156) formally established the Roman Catholic Church's doctrine of seven sacraments: baptism, confirmation, Eucharist, penance, holy orders, matrimony, and anointing of the sick. This definition was later adopted by the Eastern Orthodox Church.

- Protestant reformers such as Martin Luther, John Calvin, and Huldrych Zwingli rejected the Catholic Church's seven sacraments, accepting only baptism and the Lord's Supper as essential rituals, but symbolic and not means of grace.

- Luther, however, acknowledged the importance of penance as a valid part of sacramental theology.

Brave Software. (2024). Leo AI [Large language model]. Brave. https://brave.com/ • https://en.wikipedia.org/wiki/Sacrament

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Sacraments
"Outward Signs of Inward Grace"

- In many traditions, the sacraments are a way to encounter the invisible God in an invisible way and the pathways to live with him,

- Sacraments are prayers through public rites offered by the whole community.

- The Roman Catholic church teaches that the sacraments are necessary for the salvation of believers.

What are the Sacraments: Video Catechism of the Catholic Church Part 16 • Catholic Korea CPBC • https://www.youtube.com/watch?v=f9PiC9VtLH8 • 5:04

Sacraments
"Outward Signs of Inward Grace"

The first three sacraments are called the "sacraments of initiation" because they lay the foundation of the Christian life:

Baptism	The removing of original sin while infusing the act with sanctifying grace.
Confirmation	Formal acceptance into the church along with special anointing of the Holy Spirit
The Eucharist	Receiving and consuming of the actual body and blood of Christ (called "transubstantiation")

https://www.gotquestions.org/seven-Catholic-sacraments.html

Sacraments
"Outward Signs of Inward Grace"

The next two sacraments are called the "sacraments of healing" because they facilitate the forgiveness of sins and the healing of the sick:

Penance	Confessesing sins to a priest for forgiveness
Anointing of the sick	Performed by a priest, he anoints a sick person's forehead and hands with oil. This is associated not only with bodily healing but with forgiveness of sins. When performed on a dying person, it is called Extreme Unction, last rites or final anointing.

https://www.gotquestions.org/seven-Catholic-sacraments.html

Sacraments
"Outward Signs of Inward Grace"

- The last two sacraments are called the "sacraments at the service of communion" and are directed at the salvation of others:

Holy Orders	The process by which men are ordained to clergy
Matrimony	Provides special grace to a couple in marriage

https://www.gotquestions.org/seven-Catholic-sacraments.html

Veneration of Saints
Growth & Development of Christianity

Veneration of Saints
Origins and Development

- The veneration of saints began with the respect and honor given to Christian martyrs—those who died for their faith during Roman persecutions. These martyrs were seen as powerful witnesses to Christ, and early Christians believed they had a special closeness to God.

- Christians would gather at the graves of martyrs to pray, celebrate the Eucharist, and remember their sacrifice, believing that martyrs could intercede with God on behalf of the living.

Veneration of Saints
Origins and Development

- In the 4th century, as persecution decreased after the legalization of Christianity under Constantine, the Church began to venerate not only martyrs but also confessors (those who suffered for their faith without being killed) and other holy individuals, recognized for their piety, holiness, and miracles.

- The collection of relics began. Bones, clothing, or personal effects of saints, especially martyrs, were considered as imbued with the power of the saint's holiness and could work miracles.

- Shrines built to house relics became centers of pilgrimage and devotion. Bishops and local Christian communities would declare individuals as "saints" based on popular devotion and evidence of miracles.

Veneration of Saints
Origins and Development

- By the early Middle Ages, saints were commemorated on feast days in the Church's liturgical calendar. These days often marked the anniversary of the saint's death when they entered eternal life with God.

- The Church began to develop special liturgies around saints: prayers, hymns, and readings for these feast days. Saints were invoked during the Eucharist and other liturgical services, and the faithful would ask for their intercession.

Veneration of Saints
Origins and Development

- As relics of saints were distributed throughout Christendom, pilgrimages to the sites of relics, such as those of St. Peter in Rome became common. Pilgrims believed that by visiting these shrines and praying at the relics, they could receive healing or other spiritual benefits.

- By the Middle Ages, certain saints became patron saints, associated with cities, professions, or aspects of life. For example, St. George was considered the patron saint of soldiers, while St. Cecilia became the patroness of musicians.

Veneration of Saints
Origins and Development

- The stories of saints' lives, called hagiographies, were widely read. They often included miraculous events and martyrdoms which served as spiritual inspiration and models of Christian living.

- Miracles attributed to the intercession of saints, especially through their relics, played an important role in their veneration. Healing miracles, in particular, were seen as evidence of a saint's continuing activity in the world.

Veneration of Saints
Origins and Development

- The canonization process became more formalized in the Catholic Church during the Middle Ages, culminating in a rigorous investigation of miracles attributed to a candidate for sainthood.

- In 993, Pope John XV became the first pope to formally canonize a saint (St. Ulrich of Augsburg). This was a shift toward a more centralized and regulated process of canonization.

- In the 12th century, Pope Alexander III established the principle that no one could be recognized as a saint without papal approval, leading to the formal development of a canonization process.

Veneration of Saints
Origins and Development

- By the Middle Ages, a formal investigation process was instituted. A candidate for sainthood was required to have lived a life of heroic virtue, and miracles attributed to their intercession after death became crucial evidence.

Veneration of Saints
Modern Practices

- Today, while saints are venerated, they are not not worshipped. Worship is reserved for God alone.

- However, saints are honored and they have spiritual power. Central to Catholic theology is the belief in the Communion of Saints, the idea that saints, as members of the Church triumphant in heaven, can intercede on behalf of the living.

- The faithful ask saints to intercede on their behalf for specific needs, such as health, protection, or guidance.

Veneration of Saints
Modern Practices

- Today, Catholics and Orthodox Christians continue to celebrate the feast days of saints, lighting candles, praying novenas (nine-day prayer rituals), and making pilgrimages to shrines dedicated to saints.

- Relics of saints are still important in Catholic and Orthodox traditions. Pilgrims visit shrines, believing that contact with relics can bring spiritual and even physical healing.

- Saints from various cultures and nationalities are now canonized, reflecting the global nature of Christianity.

Veneration of Saints
Protestant Response

- During the Protestant Reformation, many reformers, including Martin Luther, rejected the veneration of saints and relics, considering it idolatry. This led to a decline in the practice in Protestant regions, though it continued to flourish in Catholic and Orthodox traditions.

Video Catechism of the Catholic Church #30
The Veneration of Saints

Veneration of Saints: Video Catechism of the Catholic Church Part 30 • Catholic Korea CPBC • https://www.youtube.com/watch?v=VXFOn9co4IA • 5:10