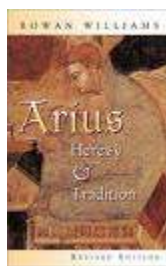


Heresies Condemned by the Catholic Church

- By Rev. Fr. Nilindra Gunsekera sss

1. Arianism

Arianism is a set of beliefs originating with Alexander the presbyter of Arius (336 AD), who stressed that the Son of God was subordinate and inferior to the Father. Arius said that the Son was not and 'there was a time when the condemned by the Council of true God from true God and *homo-ousios* in Greek - as the Arianism enjoyed powerful much of whose theological between the defenders of Nicea ranged from the Anomeans, who maintained that the Son is unlike the Father, through the *Homoeans* who held that the Son was similar to the Father, to the *Homoiousians* who taught that he was of like substance to the Father.



2. Gnosticism

Gnosticism (in Greek: γνῶσις *gnōsis*, meaning knowledge) refers to a diverse, syncretistic religious movement consisting of various belief systems generally united in the teaching that humans are divine souls trapped in a material world created by an imperfect spirit, called the demiurge, who is frequently identified with the Abrahamic God. The demiurge may be depicted as an embodiment of evil, or in other instances as merely imperfect and as benevolent as its inadequacy permits. This demiurge exists alongside another remote and unknowable supreme being that embodies good. In order to free oneself from the inferior material world, one needs gnosis, or spiritual knowledge available to all through direct experience or knowledge (gnosis) of God. Jesus of Nazareth is identified by some Gnostic sects as an embodiment of the Supreme Being, who became incarnate to bring gnosis to the Earth. In others he was thought to be a gnosis teacher, and yet others, nothing more than a man.

Gnosticism was popular in the Mediterranean and middle eastern regions in the second and third centuries. It was also popular as early as the first century, predating Jesus Christ as a dualistic heresy in areas controlled by the Roman Empire when Christianity became its state religion in the fourth century.

2.1 The Main Features of Gnosticism

According to Christoph Marksches's description in 'Gnosis: An Introduction':

Gnostic systems are typically marked by:

1. The notion of a remote, supreme monadic divinity, who is known under a variety of names, such as 'Pleroma' and 'Bythos' (which in Greek means 'deep');
2. More divine beings emanate, and they are aspects of the God from whom they proceed. The process of emanation destroys the fabric of the divinity.
3. The Fall of Man has its ultimate foundations within *divinity itself*, and does not occur through human agency.
4. Divine emanation takes place through the figure of Sophia (which in Greek means 'Wisdom').
5. The existence of a creator god, called *demiurgos*. The demiurge creates a group of co-actors named 'Archons', who preside over the material realm.
6. The world is flawed or a production of 'error' but nevertheless as good as its constituent material might allow. This world is an inferior simulacrum of a higher-level reality or consciousness. The inferiority may be compared to the technical inferiority of a painting, sculpture, or other handicraft to the thing(s) of which those crafts are supposed to be a representation. It could become a deliberate prison for its inhabitants;
7. The explanation of this state basically is that a divine element 'falls' into the material realm and lodges itself within certain human beings. From here, it may be returned to the divine realm through a process of awakening (leading towards salvation). The salvation of the individual is also a concurrent restoration of the divine nature.
8. Knowledge is a central factor in this process of restoration, achieved through the mediation of a redeemer figure (Christ, or, Seth or Sophia).

The model limits itself to describing characteristics of the Syrian-Egyptian school of Gnosticism. This is for the reason that the greatest expressions of the Persian gnostic school - Manicheism and Mandaeanism - are typically conceived of as religious traditions in their own right; indeed, the typical usage of 'Gnosticism' is to refer to the Syrian-Egyptian schools alone, while 'Manichean' describes the movements of the Persian school.

- Typically, Gnostic systems because they conceive the two fundamental entities. gnostic system can range systems of Manicheism to mitigated dualism' of classic Radical dualism or absolute dualism posits two co-equal divine forces.



are 'dualistic' in nature world as consisting of Within this definition, a from 'radical dualist' a 'moderate and gnostic movements.

Manichaeism conceives of two previously coexistent realms of light and darkness which become embroiled in conflict. The Mandaean creation myth witnesses the

progressive emanations of Supreme Being of Light, with each emanation bringing about a progressive corruption resulting in the eventual emergence of Ptahil, the god of darkness who had a hand in creating and henceforward rules the material realm.

- Mitigated dualism argued for two principles which were in some way inferior to the other. Such classical Gnostic movements as the Sethians conceived of the material world as being created by a lesser divinity than the true God that was the object of their devotion. They considered the spiritual world as being radically different from the material world.
- On the other hand, qualified Monism argued for the presence of a second entity which was neither divine nor semi-divine. Elements of Valentinian versions of Gnostic myth suggest to some that its understanding of the universe may have been monistic rather than a dualistic one: ‘a standard element in the interpretation of Valentinianism and similar forms of Gnosticism is the recognition that they are fundamentally monistic’ (William Schoedel, ‘Gnostic Monism and the Gospel of Truth’ in *The Rediscovery of Gnosticism, Vol.1: The School of Valentinus*, edited by Bentley Layton, E.J.Brill, Leiden, 1980). In Monism, creation is a flawed materiality. Yet, it results from honest ignorance of the Demiurge concerning the world above him.

3. Manichaeism

Manichaeism originated from Mani a native of Persia (c. 216 – c. 276), who taught a religion at which core was an absolute dualism, a conflict between good and evil, light and darkness. As such his views were related to various aspects of Judaism, Christianity, Gnosticism, and the traditional religion of Persian, Zoroastrianism.

Mani held the basic view that the cosmos comprised of matter in which particles of light were imprisoned. The light had to be liberated. The principal means to accomplish this for the individual the ‘elect’ were expected to carry the much larger number of



was strict asceticism. Yet only out this struggle totally, while ‘hearers’ was not held to it.

The movement had considerable success within the Roman Empire, Augustine himself becoming a hearer for a while. Manichaeism is a variation on a basic religious theme of dualism as a means of explaining the existence and relationship of good and evil in the universe. Medieval Albigensianism was another version of the same tendency.

4. Priscillianism

Priscillianism is a Christian doctrine developed in the Iberian Peninsula (the Roman Hispania) in the 4th century by *Priscillian*, derived from the Gnostic-Manichaean doctrines taught by *Marcus*, an Egyptian from Memphis, and later considered a heresy by the mainstream church. His first adherents were a lady named *Agape* and a rhetorician named *Helpidius*, through whose influence Priscillian (Sulpicius Severus, 'Histor. Sac.', II, 46) was also enrolled. Among those drawn to him were two bishops, *Instantius* and *Salvianus*. Priscillian was ordained to the priesthood and appointed Bishop of Avila.

The foundation of the doctrines of the Priscillianists was Gnostic-Manichaean dualism, a belief in the existence of two kingdoms, one of Light and one of Darkness. Angels and the souls of men were said to be severed from the substance of the Deity. Human souls were intended to conquer the Kingdom of Darkness, but fell and were imprisoned in material bodies. Thus both kingdoms were represented in man, and hence a conflict symbolized on the side of Light by the Twelve Patriarchs, heavenly spirits, who corresponded to certain of man's powers, and on the side of Darkness by the Signs of the Zodiac, the symbols of matter and the lower kingdom. The salvation of man consists in liberation from the domination of matter. The twelve heavenly spirits having failed to accomplish their release, the Saviour came in a heavenly body which appeared to be like that of other men, and through His doctrine and His apparent death released the souls of the men from the influence of the material.

5. Catharism

Catharism was a name given to a religious sect with dualistic and gnostic elements that appeared in the Languedoc region of France in the 11th century and flourished in the 12th and 13th centuries. The Cathars had no official name for their movement, preferring to refer to themselves only as *Bons Hommes et Bonnes Femmes* (Good Men and Good Women). The word *Cathar* most likely originated from Greek *καθαροί* (Katharoi), meaning "pure ones", a term related to the word Katharsis or Catharsis, meaning "purification". The Cathars were also sometimes referred to as the **Albigois (Albigensians)**. This name originates from the end of the 12th century, and was used by the chronicler Geoffroy du Breuil of Vigeois in 1181. The name refers to the town of Albi (the ancient Albiga) northeast of Toulouse. The designation is misleading as the movement had no centre and is known to have flourished in several European countries (from northern Spain and Catalonia to Belgium, and from Italy to Rhineland). The Church launched the Albigensian Crusade to crush the movement.



Like many medieval movements, there were various schools of thought and practice amongst the Cathari; some were dualistic, others gnostic, some closer to orthodoxy while abstaining from an acceptance of Roman Catholic doctrines. The Cathars claimed there existed within mankind a spark of divine light. This light, or spirit, had fallen into captivity within a realm of corruption — identified with the physical body and world. This was a distinct feature of classical Gnosticism, of Manichaeism and of the theology of the Bogomils. This concept of the human condition within Catharism was most probably due to direct and indirect historical influences from these older (and sometimes also violently suppressed) Gnostic movements. According to the Cathars, the world had been created by a lesser deity, much like the figure known in classical Gnostic myth as the Demiurge. This creative force was identified with Satan. (Most forms of classical Gnosticism had not made this explicit link between the Demiurge and Satan). Spirit — the vital essence of humanity — was thus trapped in a polluted world created by a usurper God and ruled by his corrupt minions. The dualist theology was the most prominent, however, and held that the physical world was evil and created by Satan, who was taken to be identical with the God of the Old Testament; and that men underwent a series of reincarnations before reaching the pure realm of spirit, the presence of the God of Love described in the New Testament and his messenger Jesus.



Cathars in general formed an anti-sacerdotal party in opposition to the Catholic Church, protesting what they perceived to be the moral, spiritual, and political corruption of the Catholic Church. They claimed an Apostolic succession to the early founders of Christianity and saw Rome as having betrayed and corrupted the original purity of the message, particularly since Pope Sylvester accepted the Donation of Constantine.

The goal of Cathar eschatology was liberation from the realm of limitation and corruption identified with material existence. The path to liberation first required an awakening to the intrinsic corruption of the medieval "consensus reality", including its ecclesiastical, dogmatic, and social structures. Matter's enslaving bonds must be broken. This was a step by step process, accomplished in different measures by each individual. The Cathars clearly accepted the idea of reincarnation. Those who were unable to achieve liberation during their current mortal journey would return another time to continue the struggle for perfection. Thus it should be understood that reincarnation was neither a necessary nor a desirable event, but a result of the fact that not all humans could break the enthralling chains of matter within a single lifetime.

Cathar society was divided into two general categories, the *Perfecti* (Perfects, Parfaits) and the *Credentes* (Believers). The Perfecti were the core of the movement. The demands of extreme asceticism fell only upon the Perfecti. An individual entered into the community of Perfecti through a ritual known as the consolamentum, which was a rite that was both sacramental and sacerdotal in nature. It was sacramental because it granted redemption and liberation from this world. It was sacerdotal because those who had received this rite functioned in some ways as the Cathar clergy. The consolamentum was the baptism of the Holy Spirit, baptismal regeneration, absolution, and ordination. Upon reception of the consolamentum, the new Perfectus surrendered his or her worldly goods

to the community, vested himself in a simple black robe with cord belt, and undertook a life dedicated to following the example of Christ and His Apostles. The Perfecti were dedicated to enabling others find the road that led from the dark land ruled by the dark lord, to the realm of light which they believed to be humankind's first source and ultimate end. The Cathar *credentes* (believers) were not expected to adopt the same stringent lifestyle. They were refrained from eating meat and dairy products, from killing and from swearing oaths.

Decisions of Catholic Church councils against the Cathars at this period — in particular, those of the Council of Tours (1163) and of the Third Council of the Lateran (1179) — were ineffectual. Pope Innocent III attempted to deal with the Cathars through pacific conversion, and sent a number of legates into the Cathar regions. When the papal legate Pierre de Castelnau who was known for excommunicating noblemen who protected the Cathars, was murdered after excommunicating Count Raymond VI of Toulouse, who was the ruler of the area dominated by Cathars, the Pope called a formal crusade. There followed twenty years of war against the Cathars and their allies in the Languedoc: the Albigensian Crusade.

The Inquisition was established in 1229 to uproot the remaining Cathars.



Inquisitors required heretical sympathisers - repentant first offenders - to sew a yellow cross onto their clothes. ^[5]

By the 14th century the Inquisition had grown very powerful. Many were summoned to appear before it. Precise indications of this are found in the registers of the Inquisitors, Bernard of Caux, Jean de St Pierre, Geoffroy d'Ablis, and others. The parfaits only rarely recanted. Hundreds were burned. Repentant lay believers were punished, but their lives were spared as long as they did not relapse. Having recanted, they were obliged to sew yellow crosses onto their outdoor clothing.

6. Waldensians

Peter Waldo inherited some of the errors of the Albigensians. They too maintained that matter was evil, and that although the OT came under the influence of a demiurge or evil spirit. They denied the human body of Jesus Christ, and that sacraments were in themselves means of sanctification. They exalted ascetical practice notably renunciation. In their zeal to counteract the unworthiness and worldliness of decadent clergymen whom they held directly responsible for the decline of religious life, they maintained that only those who lived religious poverty radically (i.e. in its extreme form) were worthy ministers of sacraments. They also claimed that the validity of the

sacraments depended on the worthiness of the minister. They were proponents of the dictum *In opere operantis*, as opposed to *In opere operato*.

7. Origenism

Origenists were a group of Jerusalem monks who exaggerated and proposed as firm doctrine what Origen had proposed as a hypothesis. The Origenists maintained that preexisting souls are inserted into bodies as punishment for sin. The body was a degrading place of exile. The origin of the world is based on necessity and not a result of God's free and creative act.



8. Marcionism

Marcionism is the dualist belief system that originates in the teachings of Marcion of Sinope at Rome around the year 144 AD. Marcion was reportedly a wealthy ship-owner, the son of a bishop of Sinope of Pontus, Asia Minor. He arrived in Rome circa 140, soon after Bar Kokhba's revolt. That revolution, along with other Jewish-Roman wars (cf. the Great Jewish Revolt and the Kitos War), provides some of the historical context of the founding of Marcionism. Marcion was excommunicated from the Roman Church because he was threatening to make schisms in the church.

Marcionists believed that the wrathful Hebrew God, Yahweh (*Hebrew*: יהוה) was a separate and lower entity than the all-forgiving God of the New Testament. This belief stemmed from a syncretistic combination of gnostic thought and Christian theology.

Marcion declared that Christianity was distinct from and in opposition to Judaism. He rejected the entire Hebrew Bible, and declared that the God of the Hebrew Bible was a lesser *demiurge*, who had created the earth, but was (*de facto*) the source of evil.

The premise of Marcionism is that many of the teachings of Christ are incompatible with the actions of Yahweh, the God of the Old Testament. Tertullian claimed Marcion was the first to separate the *New Testament* from the *Old Testament*.

Marcionism continued in the West for 300 years, although Marcionistic ideas persisted much longer. Marcionism persisted in the East for some centuries, particularly outside the Byzantine Empire in areas which later would be dominated by Manichaeism. The reason being that Mani was a Mandaean, and Mandaeanism is related to Marcionism in several ways. For example, both Mandaeanism and Marcionism are characterized by a belief in a Demiurge.

9. Pelagianism

Pelagianism is a theological theory named after Pelagius. It is the belief that original sin did not taint human good, and that mortal will is evil without Divine aid. Thus, Adam's sin was 'to set a bad example' for his progeny, but consequences imputed to the role of Jesus as 'setting a humanity, thus counteracting humanity has full control, and thus full responsibility, for its own salvation *in addition to* full responsibility for every sin. According to Pelagian doctrine, because humanity does not require God's grace for salvation (beyond the creation of will), Jesus' execution is devoid of the redemptive quality ascribed to it by orthodox Christian theology.



Pelagianism was opposed by Augustine of Hippo, who taught that a person's salvation comes solely through the efficacious grace of God. Crucially, he taught that no person could save himself by his works, and that salvation was a free gift of God's grace.

10. Monarchianism

Monarchianism, or Monarchism, is a set of beliefs that emphasize God as being *one*, that God is the single and only ruler. They defended the 'monarchy' or unity of God against the Logos theology of Justin Martyr.

Monarchianism presented models of the relationship between the Father and the Son, which was rejected as heretical by the Church when the doctrine of the Trinity was developed at the First Council of Constantinople, in which it was decided that God was one being that consisted of three persons: Father, Son, and Holy Spirit. Some of the earliest Monarchists were called Alogi because they opposed the doctrine of the logos, as explained in the Gospel of St. John.

Monarchianism is of two types:

- Modalism (or Modal Monarchianism) considers God to be one person appearing and working in the different "modes" of the Heavenly Father, the Resurrected Son, and the Holy Spirit. The chief proponent of Modalism was Sabellius, hence the view is also called Sabellianism. It has also been labeled *Patripassianism* by its opponents because it purports that the Person of God the Heavenly Father suffered on the cross.
- Adoptionism (or Dynamic Monarchianism) holds that God is one being, and wholly indivisible and of one nature. It maintains that the Resurrected Son Jesus Christ was not co-eternal with the Heavenly Father. Jesus the Christ was adopted

as Resurrected Son. An early exponent of this belief was Theodotus of Byzantium.

11. Sabellianism

Sabellianism was an early heresy comparable to modernism. Early Christians had considerable difficulty in reconciling the fact that they believed in only one God, with the reality that they also believed in the divinity of Christ. An unacceptable attempt to resolve this dilemma was known as monarchianism. One form of monarchianism was subordinationist, teaching that Christ was divine only in some secondary sense since only the Father was fully divine. Another form of monarchianism was modalism. This held that what we called the persons of the Trinity were merely the title which human beings attached to different manifestations (*modi*) of the one God. Father, Son and Spirit as divine reality. This form of modalism was sometimes also called 'patripassionism' in the West. If the Son died on the cross, then so did the Father (*Patris passio*). Sabellianism was an alternate term for this type of modalism. Little is known of the historical Sabellius; he was condemned in Rome in the early 3rd Century.



12. Montanism

Montanism was an early Christian sectarian movement of the mid-2nd century A.D., named after its founder Montanus. It flourished mostly in and around the region of Phrygia, where early on its followers were called **Cataphrygians**. The most widely known Montanist was undoubtedly Tertullian, who was the foremost Latin church writer before he converted to Montanism.



Scholars are divided as to when Montanus first began his prophecy, having chosen dates varying from c. AD 165 to as late as AD 177. Montanus travelled among the rural settlements of Asia Minor after his conversion, and preached and testified what he purported to be the Word of God; however, his teachings were regarded as heresy by the orthodox Church for a number of reasons. He claimed to have received a series of direct revelations from the Holy Spirit, and to be the incarnation of the Paraclete mentioned in the Gospel of John 14:16.

Montanus was accompanied by two women, Prisca, sometimes called Priscilla, and Maximilla, who likewise claimed to be the embodiments of the Holy Spirit that moved and inspired them. As they went, ‘the Three’ as they were called, spoke in ecstatic visions and urged their followers to fast and pray, so that they might share these personal revelations. His preaching spread from his native Phrygia (where he proclaimed the village of Pepuza as the site of the New Jerusalem) across the contemporary Christian world, to Africa and Gaul.

The movement was inspired by Montanus’ reading of the *Gospel of John*— ‘I will send you the advocate [*Paraclete*], the spirit of truth’ (Heine 1987, 1989; Groh 1985).

Prisca claimed that Christ had appeared to her in female form. When she was excommunicated, she exclaimed ‘I am driven away like the wolf from the sheep. I am no wolf: I am word and spirit and power.’

The most widely known defender of Montanists was undoubtedly Tertullian, onetime champion of orthodox belief, who believed that the new prophecy was genuine and began to fall out of step with what he began to call ‘the church of a lot of bishops’ (*On Modesty*).

13. Docetism

Docetism was an early Christian heresy which argued that Christ’s human nature, life and suffering were only apparent. The term Docetism is derived from the Greek word *dokein*, meaning ‘to appear.’ Docetism proposed that Christ only ‘appeared’ to have a real human body. This belief was a prevalent feature of Gnosticism, which held that matter and spirit are antagonistic. For the Gnostics, salvation consisted in liberation from the bondage of matter; consequently, while accepting Christ as Saviour, Gnosticism could not logically accept a real incarnation. Another common Docetistic tenet was that Christ's sufferings on Calvary were an illusion or that someone else was substituted for Him. Earl Doherty and Timothy Freke have suggested docetism arose from Christ mythicism.



14. Donatism

Donatism was a long standing schism which wrecked the church of Latin North Africa in Christian antiquity. It began following the Great Persecution of the Emperor Diocletian at the beginning of the 4th Century. Certain rigorists claimed that those Christians who had handed over the sacred scriptures and other church books to be burned at the demand of the persecutors had forfeited all claim to be Christians, and if they were bishops and priests, all authority as church leaders. The dispute crystallized

around the issue of the ordination of the new bishop Carthage in which city each party came to have its own bishop. Donatus soon emerged and long remained the effective and impressive leader of the dissident group.

During the 4th Century, the Christian group. They were in fact almost every town and village; yet pre-Constantinian church, small, themselves as the 'remnant,' since apostasized by remaining in descendants of those who had persecution.



Donatists were probably the larger a mass church with a bishop in they maintained the rhetoric of the persecuted by the world. They saw the rest of the world church had communion with the *traditores*, the handed over the scriptures during the

It is unclear whether the charge that they taught that the validity of the sacraments depended entirely on the moral and spiritual state of the minister is correct or is an overly systematized interpretation of their view that the ecclesial standing of their opponents was destroyed by their (alleged) status as Christian apostates during the time of persecution. The Council of Carthage in 411 AD, decided decisively and definitively against the Donatist position.

15. Monophysitism

Monophysitism (from the Greek **monos** meaning 'one, alone' and **physis** meaning 'nature'), or Monophysiticism, is the Christological position that Christ has only one nature (divine), as opposed to the Chalcedonian position which holds that Christ has two natures, one divine and one human.

There are two major doctrines that can indisputably be called **Monophysite**:



- Eutychianism holds that the human nature of Christ was essentially obliterated by the Divine, "dissolved like a drop of honey in the sea", and therefore Christ only had the one (mono) nature, that of divinity.
- Apollinarianism holds that Christ had a human body and human "living principle" but that the Divine Logos had taken the place of the *nous*, or "thinking principle", analogous but not identical to what might be called a mind in the present day.

The Monophysitism of Eutyches, a sometimes radical presbyter and archimandrite at Constantinople, emerged in 431 as a response to Nestorianism, espoused by the Archbishop of Constantinople Nestorius at the First Council of Ephesus. That council repudiated the Nestorians' interpretation, but did not accept the position of Eutyches. Monophysitism was rejected at the Council of Chalcedon in 451.

16. Eutychianism

Eutychianism refers to a set of Christian theological doctrines derived from the ideas of Eutyches of Constantinople (c. 380—456). Eutychianism is a specific understanding of how the human and divine relate within the person of Jesus Christ. Eutychianism is a Christology). At various times, Eutyches taught that the human nature of Christ was overcome by the divine, or that Christ had a human nature but it was unlike the rest of humanity.

The response to Eutychianism resulted in the Fourth Ecumenical Council in Chalcedon in 451, and the statement of faith known as the Chalcedonian Creed.

17. Apollinarism

Apollinarism or **Apollinarianism** was a view proposed by Apollinaris (*Apolinarios*) the Younger, Bishop of Laodicea (d. 390) that Jesus had a human body and lower soul (the seat of the emotions) but a divine mind. Apollinaris further taught that the souls of men were propagated by other souls, as well as their bodies. Apollinarism and Eutychianism were two forms of monophysitism, which maintained that Christ had only one nature.

It was declared to be a heresy in 381 by the First Council of Constantinople, since Christ was officially depicted as fully human and fully God. Pope Damasus set forth the doctrine of the church in the Council of Rome, 381. *"We pronounce anathema against them who say that the Word of God is in the human flesh in lieu and place of the human rational and intellective soul. For, the Word of God is the Son Himself. Neither did He come in the flesh to replace, but rather to assume and preserve from sin and save the rational and intellective soul of man."*



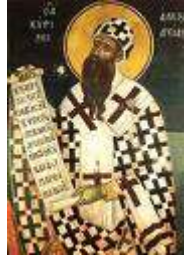
16. Nestorianism

Nestorius, was born at Germanicia, in Syria Euphoratensis (date unknown); died in the Thebaid, Egypt, c. 451. He was living as a priest and monk in the monastery of Euprepus near the walls, when he was chosen by the Emperor Theodosius II to be Patriarch of Constantinople in succession to Sisinnius.

At the end of 428, or at latest in the early part of 429, Nestorius preached the first of his famous sermons against the word *Theotokos*, and detailed his Antiochian doctrine of the Incarnation. The first to raise his voice against it was Eusebius, a layman,

afterwards Bishop of Dorylaeum and the accuser of Eutyches. Nestorius was condemned at the Council of Ephesus (431). It was confirmed by Pope Sixtus III.

Nestorius was a disciple of the school of Antioch, and his Christology was essentially that of Diodorus of Tarsus and Theodore of Mopsuestia, both Cilician bishops and great opponents of Arianism. Both died in the Catholic Church. Diodorus was a holy man, much venerated by St. John Chrysostom. Theodore, however, was condemned by the Fifth General Council, in 553.



In opposition to many of the Arians, who taught that in the Incarnation the Son of God assumed a human body in which His Divine Nature took the place of the soul, and to the followers of Apollinarius of Laodicea, who held that the Divine Nature supplied the functions of the higher or intellectual soul, the Antiochenes insisted upon the completeness of the humanity which the Word assumed. Unfortunately, they represented this human nature as a complete man, and represented the Incarnation as the assumption of a man by the Word.

the Arians, who taught that in the assumed a human body in which His soul, and to the followers of held that the Divine Nature supplied intellectual soul, the Antiochenes

Nestorians argued that Mary was not the mother of God (Theotokos) but only the mother of Christ (Khristotokos) to whom the person of the Word of God had united himself. Christ was a complete human person to whom the divine person of the Word had united Himself. Christ was therefore, to persons; one human, one divine.

19. Monothelism

Monothelism (a Greek loanword meaning ‘one will’) is a particular teaching about how the divine and human relate in the person of Jesus. Specifically, Monothelism teaches that Jesus Christ had two natures but only one will. This is contrary to the orthodox interpretation of Christology, which teaches that Jesus Christ has two wills (human and divine) corresponding to his two natures. Monothelism is a development of the Monophysite position in the Christological debates.

Monothelism was officially condemned at the Third Council of Constantinople (the Sixth Ecumenical Council, 680–681 AD). The churches condemned at Constantinople include the Oriental Orthodox churches and the Maronite church, although they now deny that they ever held the Monothelite view (they describe their own Christology as Miaphysite). Christians in England rejected the Monothelite position at the Council of Hatfield in 680 AD.



20. Mohammedan



The name "Muhammad" in traditional Thuluth calligraphy by the hand of Hattat Aziz Efendi.

Abu l-Qasim Muhammad ibn ‘Abd Allāh al-Hashimi al-Qurashi (Arabic: **محمّد** *Muḥammad*; (**Mohammed, Muhammed, Mahomet**) (c. 570 Mecca – June 8, 632 Medina), was the founder of the world religion of Islam and is regarded by Muslims as the last messenger and prophet of God (Arabic: الله). Muslims consider him the restorer of the original, uncorrupted monotheistic faith

(*islām*) of Adam, Abraham and others. They see him as the last and the greatest in a series of prophets of Islam. Muhammad is also regarded as a prophet by the Druze and as a manifestation of God by the Bahá'í Faith. He was also active as a diplomat, merchant, philosopher, orator, legislator, general and reformer.^[11]

Muhammad was born *ca.* 570 CE in the city of Mecca in Arabia. He was orphaned at a young age and was brought up by his uncle. He was married by age 26. Discontented with life in Mecca, he retreated to a cave in the surrounding mountains for meditation and reflection. According to Islamic tradition, it was here at age 40, in the month of Ramadan, where he received his first revelation from God. Three years after this event, Muhammad started preaching these revelations publicly, proclaiming that ‘God is One’, that complete ‘surrender’ to Him (lit. *islām*) is the only way (*dīn*), acceptable to God, and that he was a prophet and messenger of God, in the same vein as Adam, Noah, Abraham, Moses, David, and Jesus.



📌 Muhammad's name, engraved in gold, adorns the walls of Hagia Sophia in Istanbul. Originally a Christian church, it was converted into a mosque after the Fall of Constantinople.



The Kaaba in Mecca held a major economic and religious role for the area. It became the Muslim Qibla, or direction for Salah.

21. Baianism



Baianism is a school of thought credited to the Roman Catholic theologian Michael Baius (1513-1589). It is the immediate historical predecessor of Jansenism. Michel Baius (Michel de Bay) was born at Meslin l'Eveque near Ath in Hainaut, 1513, and died at Louvain on 16 September 1589. He was a catholic priest.

Baius' system has been conveniently called Baianism, as a more objective name for it would be difficult to find. It is contained in a series of opuscula, or pamphlets. Baius was concerned about (1) the state of innocent nature; (2) the state of fallen nature; (3) the state of redeemed nature.

(1) State of Innocent Nature

For Baius, primitive innocence was not supernatural. The primitive state, natural to man, included destination to heaven, immunity from ignorance, suffering, and death, and the inherent power of meriting. None of these were a gratuitous gift of grace.

(2) State of Fallen Nature

The downfall of man is not forfeiture of gratuitous or supernatural gifts, but some positive evil reaching deep into our very nature. That evil is original sin. By original sin Baius understands, instead of a simple privation of grace, habitual concupiscence itself. It is a sin or moral evil by itself, even in irresponsible children. Moral agents need not be free from internal determinism, but only from external compulsion. All human actions, not purified by Redemption, are vices pure and simple and damning vices at that (*vitia sunt et damnant*).

(3) State of Redeemed Nature

The gifts of primitive innocence, forfeited by original sin, are restored by Jesus Christ. Then and then only do they become graces. Aided by grace, the redeemed can perform virtuous actions and acquire merits for heaven.

For Baius, moral action, whether called justice, or charity, or obedience to the law, is the sole instrument of justification and virtue and merit. The rôle of grace consists exclusively in keeping concupiscence under control and in thus enabling us to perform moral actions and fulfil the law.

In conclusion then, for de bay grace, immortality, and freedom from concupiscence were not gratuitous gifts from God to Adam; they were due to man and given to him in creation. Concupiscence, which is the wrong attitude of the will, is a continual transgression of the law: 'You shall not covet.' Human freedom consists only in the absence of external coercion; it does not necessarily imply the possibility of choosing

between good and evil. Grace consists in the capability of fulfilling god's commandments.

22. Jansenism

Jansenism was a further development of Baianism. Cornelius Jansen was bishop of Ypres. After exhaustive study of St. Augustine's work he wrote his work *Augustinus*, which was published posthumously. Jansenism emphasized original sin, human depravity, the necessity of divine grace, and predestination. Several propositions upheld by Jansenists, especially those concerning the relationship between human's free will and the 'efficacious grace,' were condemned by Pope Urban VIII. Jansen also insisted on justification by faith, although he revered all Catholic saints, of communion. Jansen's opponents did not contest the necessity of confession, and of frequent (mainly Jesuits) condemned Jansen's teachings for their alleged similarities to Calvinism (though, unlike Calvinism, Jansen rejected the doctrine of assurance and taught that even the saved could not be assured that they were saved).



On August 1, 1641, the Holy Office of the Inquisition issued a decree condemning *Augustinus* which manuscript Jansen completed on his death bed, and forbade reading it. Yet Jansenism flourished until Pope Innocent X issued the bull *Cum occasione* on May 31, 1653. The bull condemned five propositions:

1. that there are some commands of God which just men cannot keep, no matter how hard they wish and strive;
2. that it is impossible for fallen man to resist sovereign grace;
3. it is possible for human beings who lack free will to merit - it is only external compulsion which makes a person unable to merit or demerit;
4. the Semipelagians were correct to teach that prevenient grace was necessary for all interior acts, including for faith, but were incorrect to teach that fallen man is free to accept or resist prevenient grace; and
5. that it is Semipelagian to say that Christ died for all men.



23. Pantheism

Pantheism is the view that everything is of an all-encompassing immanent abstract God; or that the Universe, or nature, and God are equivalent. A feature of pantheism is that each individual human, being part of the Universe or nature, is part of God. In answer, the following analogy is sometimes given (particularly by classical pantheists): 'you are to God as an individual blood cell in your vein is to you.'

24. Modernism



Modernism is the generic name for varied attempts to reconcile Christian religion with the findings of agnostic philosophy, rationalistic science of history and cultural movements which have progressively become estranged from religion.

Modernism comprises those systems which yielded to attacks against the foundations of Christian faith, and sought a new basis for religion. Modernism discards absolute philosophical certitudes about God, creation, and rejects historical certitudes concerning the event of Jesus Christ and his work, focusing rather on man's inner self, religious experience, and the effect of such religious experience on the church and throughout the world in all cultures and ages. Pope Pius X condemned modernism.

Modernism embraces all abortive attempts to find satisfactory solutions to the problem of revelation and its proofs in the face of modern science and philosophy. Naturalism, positivism, and deism are three movements that flourished under modernism.

a. Naturalism

Naturalism is the view that the scientific method (hypothesize, predict, test, repeat) is the only effective way to investigate reality. Naturalism does not necessarily claim that phenomena or hypotheses commonly labeled as supernatural do not exist or are wrong, but insists that all phenomena and hypotheses can be studied by the same methods and therefore anything considered supernatural is either nonexistent or not inherently different from natural phenomena or hypotheses. Any method of inquiry or investigation or any procedure for gaining knowledge that limits itself to natural, physical, and material approaches and explanations can be described as naturalistic.

Many modern philosophers of science use the terms *methodological naturalism* or *scientific naturalism* to refer to the long standing convention in science of the scientific method, which makes the methodological assumption that observable effects in nature are best explainable only by natural causes. This is often contrasted with the approach known as *ontological naturalism* or *metaphysical naturalism*, which refers to the metaphysical belief that the natural world (including the universe) is all that exists, and therefore nothing supernatural exists.

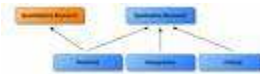
In philosophy and science, naturalism can refer to:

- Naturalism (philosophy), any of several philosophical stances wherein all phenomena or hypotheses commonly labeled as supernatural, are either false or not inherently different from natural phenomena or hypotheses
 - Methodological naturalism, is the methodological assumption that observable events in nature are explained only by natural causes without assuming the existence or non-existence of the supernatural,

- Metaphysical naturalism, a view whereby the world is amenable to a unified study that includes the natural sciences and in this sense the world is a unity.
- Humanistic naturalism, an outlook that places the emphasis upon a naturalism based upon scientific reasoning.

Proponents of creationism claim that modern science is atheistic, and contrast it with their preferred approach of a revived natural philosophy which welcomes supernatural explanations for natural phenomena and supports 'theistic science.' Creationism or intelligent design explains *methodological naturalism* as *scientific materialism* or as *methodological materialism* and conflate it with *metaphysical naturalism*.

Supporters of creationism claim that the possibility of supernatural action is unnecessarily excluded by the current practices and theories of science. Currently, proponents of intelligent design, who hold that certain features of the natural world are best explained as the results of intelligence, argue that the naturalist conception of reality is not needed in order to do science. Their general criticism is that insisting that the natural world is a closed system of inviolable laws independent of theism or supernatural intervention will cause science to come to incorrect conclusions and inappropriately exclude research that claims to include such ideas.



b. Positivism

Positivism is a philosophy that states that the only authentic knowledge is scientific knowledge, and that such knowledge can only come from positive affirmation of theories through strict scientific method. It was developed by Auguste Comte (widely regarded as the first sociologist) in the middle of the 19th century.

According to Auguste Comte, society undergoes three different phases in its quest for the truth according to the aptly named Law of three stages. These three phases are the theological, the metaphysical and the positive phases.

The theological phase of man is based on whole-hearted belief in all things with reference to God. The theological phase deals with humankind accepting the doctrines of the church (or place of worship) and not questioning the world. It dealt with the restrictions put in place by the religious organization at the time and the total acceptance of any "fact" placed forth for society to believe.

Comte describes the metaphysical phase of humanity as the time since the Enlightenment, a time steeped in logical rationalism, to the time right after the French Revolution. This second phase states that the universal rights of humanity are most important. The central idea is that humanity is born with certain rights, that should not and cannot be taken away, which must be respected.

The final stage of the trilogy of Comte's universal law is the scientific, or positive stage. The central idea of this phase is the idea that individual rights are more important than the rule of any one person. Comte stated the idea that humanity is able to govern itself is what makes this stage innately different from the rest. There is no higher power governing the masses and the intrigue of any one person than the idea that one can achieve anything based on one's individual free will and authority. The third principle is most important in the positive stage.

These three phases are what Comte calls the universal rule – in relation to society and its development. Neither the second nor the third phase can be reached without the completion and understanding of the preceding stage. All stages must be completed in progress.

c. Deism



Deism is a religious philosophy and movement that derives the existence and nature of God from reason and personal experience. This is in contrast to fideism which is found in many forms of Christianity.

Deists typically reject supernatural events (prophecy, miracles) and tend to assert that God does not intervene with the affairs of human life and the laws of the universe. What organized religions see as divine revelation and holy books, deists see as interpretations made by other humans, rather than as authoritative sources. Deists believe that God's greatest gift to humanity is not religion, but the ability to reason.

Deism became prominent in the 17th and 18th centuries during the Age of Enlightenment, especially in The United Kingdom, France and The United States of America, mostly among Christians who could not believe in either a triune God, the divinity of Jesus, miracles, or the inerrancy of scriptures, but who did believe in one God.

Deism rejects revealed religion. — this was the *critical* aspect of deism. It upholds the belief that reason, not faith, leads us to certain basic religious truths. Deists reject the revealed word of God, reports of miracles and prophecies,, the Genesis account of creation, and the doctrine of original sin. Deists affirm the existence of a Creator God, who wants human beings to act morally, and maintain that human beings have souls that survive after death. Belief in the after life varies: some maintain that a God will punish or reward us according to our behavior on Earth, others assert that any punishment or reward that is due to us is given during our mortal stay on Earth.

25. Traducianism

Traducianism is a doctrine that teaches that both body and soul are generated by the biological parents. This Armenian heresy was condemned by Pope Benedict XII.

26. Lutheranism

Martin Luther was an Augustinian monk whose confrontation with Charles V at the Diet of Worms over freedom of conscience in 1521 shook the Holy Roman Empire. Luther's theology challenged the authority of the papacy by holding that the Bible is the only infallible source of religious authority and that all baptized Christians are a priesthood of believers. According to Luther, salvation was attainable only by true repentance and faith in Jesus as the Messiah, a faith unmediated by the church. These ideas inspired the Protestant Reformation and changed the course of Western civilization.

Luther came to understand justification as entirely the work of God. Against the teaching of his day that the righteous acts of believers are performed in *cooperation* with God, Luther wrote that Christians receive such righteousness entirely from outside themselves; that righteousness not only comes from Christ but actually *is* the righteousness of Christ, imputed to Christians (rather than infused into them) through faith. 'That is why faith alone makes someone just and fulfills the law,' he wrote. 'Faith is that which brings the Holy Spirit through the merits of Christ.' Faith, for Luther, was a gift from God.

In 1516-17, Johann Tetzel, a Dominican friar and papal commissioner for indulgences, was sent to Germany by the Roman Catholic Church to sell indulgences to raise money to rebuild St Peter's Basilica in Rome. On October 31, 1517, Luther wrote to Albrecht, Archbishop of Mainz and Magdeburg, protesting the sale of indulgences. He enclosed in his letter a copy of his 'Disputation of Martin Luther on the Power and Efficacy of Indulgences,' which came to be known as *The 95 Theses*.



The key doctrine, or material principle, of Lutheranism is the doctrine of justification. Lutherans believe that humans are saved from their sins by God's grace alone (*Sola Gratia*), through faith alone (*Sola Fide*). Lutherans believe that this grace is granted for the sake of Christ's merit alone (*Solus Christus*). Traditional Lutheran theology holds that God made the world, including humanity, perfect, holy and sinless. However, Adam and Eve chose to disobey God, trusting in their own strength, knowledge, and wisdom. Consequently, people are saddled with Original sin, born sinful and unable to avoid committing sinful acts. For Lutherans, original sin is the 'chief sin, a root and fountainhead of all actual sins.'

Door of the *Schlosskirche* (castle church) to which Luther is said to have nailed his 95 Theses, sparking the Reformation.

Lutherans teach that sinners are not capable of doing any good works that can satisfy God's justice. Because of this, all humanity deserves eternal damnation in hell. God has intervened in this world because he loves all people and does not want anyone to be eternally damned. By God's grace, made known and effective in the person and work of Jesus Christ, a person is forgiven, adopted as a child and heir of God, and given eternal salvation.

For this reason, Lutherans teach that salvation is possible only because of the grace of God made manifest in the birth, life, suffering, death, and resurrection, and continuing presence by the power of the Holy Spirit, of Jesus Christ. Lutherans believe Jesus Christ is both by nature God and by nature man in one person, as they confess in Luther's Small Catechism that he is 'true God begotten of the Father from eternity and also true man born of the Virgin Mary.'

Lutherans are Trinitarian because they confess in the Athanasian Creed, 'we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the majesty coeternal.' Lutherans reject as error the idea that the Father and the Son are merely faces of the same person, because both the Old Testament and the New Testament show them to be two distinct persons. Lutherans believe the Holy Spirit proceeds from both the Father and the Son.

Lutherans believe that individuals receive this gift of salvation through faith alone — a full and complete trust in God's promises to forgive and to save. Even faith itself is seen as a gift of God, created in the hearts of Christians by the work of the Holy Spirit through his means of grace, which are the Word. It is important to note the words — *through* faith, not *by* faith. Faith is seen as an instrument that receives the gift of salvation, not something that causes salvation.

Lutherans believe that although humans have free will concerning civil righteousness, they cannot work spiritual righteousness without the Holy Spirit, since righteousness in the heart cannot be wrought in the absence of the Holy Spirit. Lutherans believe that the elect are predestined to salvation. However, they disagree with those that make predestination the source of salvation rather than Christ's suffering, death, and resurrection. Unlike some in Calvinism, Lutherans do not believe in a predestination to damnation. Instead, Lutherans teach that damnation is a result of the unbeliever's rejection of the Holy Spirit. Although he encouraged confession as a means of awakening faith in God's forgiveness, he said confession had to be free of any coercion. The sinner found assurance of God's promise in the words of absolution. Luther objected to the reservation of the power of forgiveness to priests because it promoted clerical dominance.



Some Lutherans speak of only two sacraments, Baptism and Holy Communion. They teach that Baptism is a saving work of God, mandated and instituted by Christ. Thus it is administered to both infants and adults. Absolution is also confessed by some Lutherans to be a sacrament.

Lutherans hold that within Holy Communion, the consecrated elements of bread and wine are the true body and blood of Christ 'in, with, and under the form' of bread and wine for all those who eat and drink it, a doctrine that the Formula of Concord calls the Sacramental union.

Lutherans believe that can be certain of their work and his promises in which final hope of the Christian is and the life everlasting' as Creed, but Lutherans also teach immediately taken into the await this resurrection and the second coming of Jesus on the Last Day.



all who trust in Jesus alone salvation, for it is in Christ's their certainty lies. The central 'the resurrection of the body confessed in the Apostles' that, at death, Christians are presence of Jesus, where they

Although Lutherans believe that good works do not satisfy God's wrath, this is not to say that they hold good works to play no role in the Christian life. Good works are the fruit of saving faith, and always and in every instance spring spontaneously from true faith. Any true good works have their true origin in God, not in the fallen human heart or in human striving; their absence would demonstrate that faith, too, is absent.

27. Errors of Wyclif and Hus

John Wyclif was a forerunner to the Reformation in England. He refused to define the church by profession of the true faith or as a sacramental institution. He maintained that the Church was spiritual and defined by pre-destination. The Church is the congregation of the pre-destined. John Hus was his spiritual heir.

28. Propositions of Teosophia of Rosmini-Serbati

In 1887 the Holy Office condemned 40 propositions of Rosmini's posthumous work Teosophia. Two of such propositions which may be considered of interest to us is the erroneous assertion i). our natural knowledge of God is not intuitive, and ii). It is through the limited experience of created things that we have access to God's transcendent mystery.

29. Quietism

Quietism can be used in a general sense to mean peace or tranquility of mind; calmness; indifference; *ataraxia*; apathy; dispassion; indisturbance; inaction.

Quietism is a Christian philosophy that swept through France, Italy and Spain during the 17th century. The mystics known as *Quietists* insist with more or less emphasis on intellectual stillness and interior passivity as essential conditions of perfection; and all have been officially proscribed as heresy in very explicit terms by the Roman Catholic Church. Michael Molinos proposed a false quietism which excluded from the spiritual life every moral effort. Molinos maintained that the will to work actively is an offense to God who wishes to be Himself the sole agent. Natural activity is the enemy of grace. By doing nothing, the soul annihilates itself. For the one who is resigned to the divine will it is not proper to ask anything from God, because asking is an imperfection.

30. Conclusion

Even today, some contemporary catholic faithful maintain views about the nature of the Triune God that borders on some of these above mentioned heretical opinions. Many are swept away by the persuasive rhetoric of modernism. It is hoped that this article would enlighten the Catholic faithful in so far as identifying heretical trend in their thinking and in the opinions of others.

We conclude with a statement of some of the salient points of orthodox catholic doctrine. The earliest profession of faith in the apostolic church was Christological. It was expressed in three concise formulae: 'Jesus is Christ' (Acts. 2:36; 10:36; Col. 2:6); 'Jesus is Lord' (1 Cor. 12:3; Rom. 10:9); 'Jesus is the Son of God' (Acts. 9:20; 13:33; Rom. 1:4; Heb. 4:14). The NT testifies to the gradual development whereby the Christ event, the central event of salvation, began to be elaborated upon (1 Cor. 15:3-4; Phil. 2:6-11; 1 Tim. 3:16). A further development was the Trinitarian profession of faith which was implied in the early kerygma (Acts. 2:14-39; 3:12-26; 4:8-12; 5:29-32; 10:34-43; 13:16-41). In the NT the clearest exposition of the Trinitarian profession of faith is in Mt. 28:19-20 and 2 Cor. 13:13.

In the post apostolic church, the Trinitarian and the Christological profession of faith prevailed until it appeared in a hybrid form in the 4th Century 'Apostles' Creed' of Rufinus and St. Ambrose. This Apostles' Creed represents the faith of the apostles. Two important papyri have been discovered in Upper Egypt called the Der-Balizeh papyrus which contains a 2nd Century Trinitarian creed, and the Apostolic Tradition of Hippolytus of the 3rd Century which has a Christological creed within a Trinitarian structure.

As heresies emerged the Catholic Church pronounced the orthodox doctrine.

1. Against Arius the Church pronounced through the Nicene Creed the oneness of being of the Father with the Son. The Son was one in being (*homoousios*) with the Father.
2. The Symbol or profession of faith of the 1st Council of Constantinople acclaimed the divinity of the Holy Spirit. This was against Eunomious and the Macedonians, who were also called 'Pneumatomachs' who denied the divinity of the Holy Spirit.
- 3 The symbol of faith of the 4th Lateran Council affirmed that God in his unity was the unique principle of creation, the Incarnation was the common work of the entire trinity, the mystery of the Church contained a sacrificial and Eucharistic character, and it is by the exercise of the ministerial priesthood that the Eucharist is present in the Church. Christ the only mediator between God and man (1 Tim. 2:5) communicated His priesthood to the Church (1 Pet. 2:9). The common priesthood of all Christians and the ministerial priesthood of the hierarchy are two inseparable and essentially related elements of the Church's mystery.

In general, the Church expounded that Christian existence is based on the belief that God had spoken. The ultimate mystery which is the source of human existence and of all creation has revealed itself as love, unfathomable yet personal, and all embracing. This love makes full claim on man and gives him a destiny beyond himself. Man's response to this invitation is faith.

The failure of Israel and of the Church are failures of faith, not only in the sense that truths revealed by God are denied, but also by drifting towards self reliance, and becoming a prey to isolation, narrowness of spirit, weakness, darkness, and sin.

Christian revelation is found in Tradition and Scripture. Tradition is the way in which divine revelation coming from Jesus Christ through the apostles, is communicated and unfolded in the community of the Church. There are three stages to tradition: first Christ preached; second the apostles' who witnessed the resurrection having received the full illumination of truth began to preach the kerygma; third, as the apostles began to die off, evangelists committed the memory of their preaching to writing for the sake of posterity, by compiling the gospels, according to the needs of their audience.

The Gospel of John 17:3 states, 'This is eternal life, that they should know you the only true God, and the one whom you sent, Jesus Christ.' Hence, it is important to obtain the right conception of God, as opposed to other heretical views. The Christian conception of God unfolds itself in the mission and revelation of the Son and the Spirit. Jesus said, 'I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth' (Jn.

16:12-13). Hence, this unity in God and the mutual relations between the divine persons need to be clarified.

The eternal Son of God became man in order to save men. The Christian message reveals to man his true vocation as a son of God in God's own Son. In the Son incarnate God and man have been united in the unity of one person: Jesus the God-man is the mediator between God and man. Nestorianism denied the unity of the person of Jesus, Monophysitism denied the duality of natures in Jesus after union. The Church affirms the integrity of Jesus' two natures (divine and human) and maintains against the Monothelistic tendency that in Jesus there were two wills and actions, the divine and the human. The two natures, the two wills and the two actions - divine and human - remain distinct in the one person of Jesus. The mystery of Christ is a mystery of unity in duality.

From early times Trinitarian theology developed along two different strands. Patristic theology in the East maintained that the One God is the God the Father, and that the Son and the Spirit share in His divine life (cf. Abbot Joachim de Fiore). The patristic theology of the East maintained that the Holy Spirit proceeds from the Father through the Son. The Patristic theology of the West conceived God as the one divine substance, comprising Father, Son and Spirit (cf. St. Augustine and Peter the Lombard). The unity of God and the equality of the Father, Son and Spirit was safeguarded. The Council of Toledo affirmed that *filioque*, stating that the Holy Spirit proceeds 'from the Father and the Son.'

The doctrine of the two natures of Jesus is closely linked to the doctrine on Mary. She is not merely the mother of the man Jesus or of a man united to the Son of God, but is the Mother of God Himself. God truly became man through her. Hence the doctrine of *Theotokos* - Mother of God - is central for the correct understanding of Jesus Christ Himself. Mary's sinlessness, her Immaculate Conception, her ever virginity and her Assumption is linked to her role as Mother of God. Mary's role in the life of the church does not rival that of her son, but only enhances it. Her virginal motherhood is the 'type' which is fulfilled in the Church. While she has already reached her final glory, the Church is still on her pilgrimage, behind her.

'The Church is clearly a people whose unity derives from that of the Father, the Son, and the Holy Spirit,' said St. Cyprian. The Second Vatican Council presents the Trinitarian life as the model and source of inter-personal relations in human society. The Church is the universal sign and sacrament of salvation. The liturgy is at the center of the Church's life. Founded by Christ as the sign of the salvation which He gained for men, enlivened by the spirit of Christ to signify this mystery effectively, the Church finds her deepest *raison d'être* of her entire activity in her union with Christ. But nowhere does the Church signify the mystery of Christ as deeply as in her liturgical life. In her liturgy the church is mysteriously united with her Head, from whose glorified humanity there proceed at once men's sanctification and the perfect worship of God. The liturgy is the exercise of Christ's

mediatory and priestly function through His body, the Church. In the liturgy, heaven and earth are united; in it the Christian discovers his true vocation to serve God.

The sacraments are privileged means instituted by Christ and entrusted by Him to the Church, by which the mystery of salvation becomes, for every age till the end of the world, a living and tangible reality. The fundamental affirmations of the Church's teaching on sacraments are: first, the Church is the depository of the signs instituted by Christ, which He entrusted to her to faithfully preserved and administered.; second, these signs, because they are signs of the action of the glorified Christ, are efficacious signs of grace.

To be Christian is to be conformed to the mystery of Christ's death and resurrection in order to live a new life in Christ, and to continue His mission in the world as a member of the His Church. Baptism, Confirmation and Eucharist are the three sacraments that initiate the Christian into this new life. Together the three sacraments confer full Christian membership. Baptism and Confirmation mark a person once and for all as a member of Christ in His Church, and Eucharist is meant to strengthen Christian life day by day the.

The Eucharist is the summit of the Church's liturgy, the center of her life, the source of her power, the visible sign on which her unity is built. Eucharist is at once sacrifice, presence, and meal. It perpetuates the sacrifice of Christ, and make her members share in the sacred banquet of His body and blood. For it contains Christ Himself in the reality of His glorified humanity. In this it surpasses all other sacraments given to the Church.

The life of grace has its source in the Paschal Mystery of Christ and its immediate principle in the person of the Holy Spirit dwelling in the heart of the justified man. Christian life consists in an intimate relationship with the three divine persons, Father, Son and Holy Spirit. The life of grace implies man's personal response to God's self-communication and demands his cooperation. It can be lost through grievous sin, but restored through conversion and repentance. Sin implies an inner dissociation from the spiritual communion with God's people. The life of the Spirit belongs to the whole Church and communicates manifold charisms for the benefit of the entire People of God.

The Christian family is a fundamental expression of the mystery of the Church. Christian marriage is one of the means by which the mystery of the church is actualized. Thus, Christian marriage is an effective sharing in the mystery of Christ's union with His spouse the Church, and is therefore an efficacious sign of grace.

A final word about the Church's doctrine on creation and original sin. Pope Pius the XII in his encyclical letter *Humani Generis* states 'The teaching of the Church does not forbid that the doctrine of evolutionism, in so far as it inquires into

the origin of the human body from already existing and living matter, be, according to the present state of human disciplines and scared theology, treated in research and discussion by experts on both sides; as to the souls, the Catholic faith demands us to hold that they are immediatly created by God ...' The encyclical rejects polygenism which argues that the human race descended from several couples because 'it does not appear' to be reconcilable with the doctrine of original sin.

The Church teaches the following doctrinal points concerning original justice and original sin:

- **The first man was endowed with a life of grace.**
- **He was free from death and concupiscence.**
- **These gifts were not due to man.**
- **Adam lost the supernatural gifts through sin.**
- **His sin and its fruits are transmitted to his offspring.**
- **Original sin differs from actual sin by the absence of personal consent.**
- **It consists in the loss of grace.**
- **It brings death with it.**
- **It is the source of concupiscence which weakens man.**
- **It does not destroy freedom.**
- **Original sin is wiped out by baptism.**
- **Concupiscence remains after baptism but is not sin (cf. 512).**

The church also teaches that Christian life is by nature a testimony. It implies for all Christians a call to perfection and holiness according to his own state of life. Christian life is based on fundamental principles which go far beyond the natural demands of morality, but it builds on these demands of morality bringing it to perfection. The Church upholds the natural law based on the dignity of the person and inscribed in his heart by God.

