

1: Catholic Encyclopedia (/African Synods - Wikisource, the free online library

second council of carthage under cyprian (a.d.) The Second Council of Carthage under Cyprian (A.D.) reconciles all the penitent lapsed in view of the impending persecution (sacrificati, thurificati, libellataci alike).

Cyrrillus 13 , hagiologist 26 Dio Cassius lx. Probably this was an earlier measure not found sufficiently effective. The expulsion of the "Mathematici" about the same time Tacitus, Ann. This has been ed. The evidence is slight; but it does not appear from Photius that the Gospels formed the subject of special annotation, and Bunsen makes the third book Commentarius in Evangelia. Whymper has given a good picture of such a phenomenon observed by him after the fatal accident on the first ascent of the Matterhorn Scrambles amongst the Alps, London, , p. The presbyter also answers to the Levitic tribe; each congregation diocese to "the congregation of Israel. Lipsius has ingeniously conjectured, to meet the second difficulty, that the council empowered Cyprian to recognize Cornelius after their dissolution, if he were satisfied. But the council, before breaking up, were abundantly satisfied, and directed him to be acknowledged Ep. So that it is out of the question that afterwards Cyprian should have gone to Hadrumetum and suspended its correspondence with Cornelius. It is clear from the sensation they produced that the Novatianist embassy brought the first news of it. Hence supervenerunt, 44 i. To postpone the appearance of the de Lapsis to Nov. Therefore, if "ultio," c. The synodic letter of the third council characterizes the ground for readmission accepted by the second council as necessitate cogente and that of the first as infirmitate urgente, and blames bp. Therapulus for having neglected both. Add to which that 64 is written in a peaceful time, such as began with Aemilian Ap. Novatus has not yet made a bishop in Carthage. Maximus is spoken of as sent nuper a. The step, then, had been delayed in Carthage, and this must have been because they still had hopes of Cyprian, which, though misplaced, seem to me not unnatural. I conclude to have been bishops. This contradiction of his statement that Poenitentiaries were an institution in the West as well as the East shews how little was known of the origin or date of the office. The relations of Numidia with Carthage seem unsettled Hefele, Conciles, vol. Valois is right, I believe, in thinking this a threat. Routh thinks it was actual excommunication, and Lipsius that he excommunicated Cyprian. Several bishops of the seventh council were very early in the Roman calendar for iv. He has already said that it had been held in very populous churches, and has told us of the old council of Agrippinus which declared it. Lipsius is actually driven by his own special pleading to say there were two synods of Iconium "which must not be confounded," one named by Firmilian, and one by Dionysiusâ€”about the baptism of hereticsâ€”at the same placeâ€”at a very considerable intervalâ€”both making exactly the same declaration. He himself seems Eus. The letter of Stephanus shewn to Pompeius is the same which Firmilian saw. The legation of course presented the synodal letter, which was meant to be final: Shepherd says, "Wonderful to say, it has a date. Of another event he remarks, "It would have been far more natural to have said a. The paucity of dates is, however, singular. It may have some connexion with the African hostility, even to civil usages dependent on heathenism, The Donatists at Carthage, a. The Catholics reply, that though the Donatists avoid dates, the Catholics use them. But it may be that the Donatists preserve the old puritanic tradition. For an account of the Romanist assaults on it, see Rettberg, pp. Augustine accepted it, when some wished to make it of Donatist origin, on the ground of its containing so much against Donatism. Nos etiam illos quos hi qui. The remarkable translation of Eph. The reply of the Catholics was "Deum esse datorem" Optat. The 2nd is what Stephen applies here. The 3rd was desired by some extreme partisans. Eusebius, by an error, in which he indulges in other instances, ascribes to him years for months both in chronicle and history; and Jerome repeats it from him. Does Acta mean merely "trial before"? If it means "official report," how could a Christian report be so styled, or how could a heathen one give the details with such advantage to the prisoners?

2: 3rd Century CE - gnostictom

The Councils of Carthage, or Synods of Carthage, were church synods held during the 3rd, 4th, and 5th centuries in the city of Carthage in Africa. The most important of these are described below.

Mauretania Sitifensis; Imperial Mauretania. This organization lasted till the Arab invasion in the seventh century. Because of its civil importance, Carthage was the primatial see and held control of these suffragan provinces, except perhaps during the period of the Byzantine domination in Africa, when Tripoli and the two Mauretaniae seem to have been independent of Carthage. The Bishop of Carthage was in rank and privilege, though not in name, the Patriarch of the African Church. It was he who called and presided over the general synods, and early in the fifth century, it was his wont to sign the decrees in the name of all. These synods were held, with but few exceptions e. Hippo, ; Milevum, at Carthage. In several instances we are able to name the church where the meeting took place: But about , Agrippinus called together seventy bishops from Proconsular Africa and Numidia. From the time of St. Cyprian general synods came to be the wonted resource of Church administration, and they were held in Africa with greater frequency and regularity than elsewhere in Christendom. We know from the letters of St. Cyprian that, except in time of persecution, the African bishops met at least once a year, in the springtime, and sometimes again in the autumn. Six or seven synods, for instance, were held under St. The Synod of Hippo ordered a general meeting yearly. But this was found too onerous for the bishops, and in the Synod of Carthage it was decided to hold a general synod only when necessary for the needs of all Africa, and it was to be held at a place most convenient for the purpose. As a matter of fact, the needs were so persistent that general synods were held with perhaps equal frequency up to the Vandal invasion, and Carthage continued to be the meeting-place. The Church of Africa then entered on "penal times". Towards the end of the Vandal domination there was a cessation of persecution, and synods were resumed. The general Synod of Carthage in , though numerously attended, shows in reality a humble and diminished church. There was an improvement under the Byzantine control, and the Synod of perhaps the only general one for this period is the second largest in point of numbers of all the African synods. In we still find the bishops meeting in provincial synods, on the very eve of the final dissolution of their ancient organization. The Arab domination spread in successive waves from up to , when Carthage fell. Within the following half century the Church of Roman Africa had ceased to be. Attendance and Representation Elsewhere in Christendom only bishops attended general synods; but in North Africa there was, at least for a time, a departure from this custom. In the synods held under St. Cyprian, to deal with the lapsed, and in the synod of , which considered the question of re-baptism, there were present not only the bishops, but many priests and deacons, and even a very large representation of the laity. Only the bishops, however, had a vote in the final determinations. Not all the bishops of the country were required to assist at the general synod. At the Synod of Hippo it was ordered that "dignities" should be sent from each ecclesiastical province. Only one was required from Tripoli, because of the poverty of the bishops of that province. In the synod held in Carthage in September, , it was decreed that each province should be divided into two or three districts, and that each of them should send deputies to the general synod. Attendance was urgently insisted on. There were ninety bishops in attendance at the synod that condemned Privatus, and more than two hundred and twenty-three, the largest recorded for Africa, at the Synod of It has been through her literature, the writings of Tertullian, St. Cyprian, and, more than all, of St. The African synods dealt for the most part, as was natural, with matters of local discipline, and today are chiefly of interest to students of Church History and Canon Law. Nevertheless, at times, their decrees transcended their immediate and local scope and helped, in concert with Rome, to fix the discipline and to define the doctrine of the Church Universal. The penitential decrees drawn up after the Decian persecution and the decrees against Pelagianism are instances in point. Brief Analysis of Synodal Acts The synodal decrees show how restless and factional the national temper was, and how ready to break out into violent schism. Those who lapsed under Decius formed a party strong enough to withstand the hierarchy, and the synods of the fourth and fifth centuries are constantly engaged with the bitter and persistent Donatist Schism, which upset all Africa and perplexed both Church and State. Civil intervention was invoked in the

Synod of The persecution of Decius left in Africa, as elsewhere, many who had denied or compromised their faith under fear of death. The Church was now called upon to determine whether she might forgive so grave a sin. In the Synod of May, , under the presidency of St. Cyprian, it was decided that the lapsed should be admitted to penance, and should be reconciled at least at the moment of death. The next year Synod of further grace was shown them in view of the persecution of Gallus, and all who had entered seriously upon a course of penance were to be restored to fellowship at once. The Church of Africa was not equally fortunate in finding the solution for the difficult problem of the worth of Baptism as administered outside the Church. The earliest synod about took the matter up and declared such Baptism invalid, and this decision was reaffirmed in synods held in under St. All converts should be re-baptized. Cyprian strove to press the African views on Rome, but Pope Stephen q. At the celebrated September Synod of the eighty-seven bishops assembled from the three provinces still maintained their attitude against Baptism by heretics. This error was finally retracted in the Synod under Gratus. These records show how the close relations between Africa and Rome were several times troubled during the course of five centuries. The baptismal controversy put the Church into a state of passive resistance to Rome. In the Synod of September, , St. Cyprian was placed in a painful dilemma. While maintaining the right of bishops to think for themselves, he still clung to the necessity of unity in the Church, and would not break the revered bond with Rome. Again, early in the fifth century, the appeal to Rome of Apiarius q. Legates came from Rome to adjust the difference. In the Synods of an enquiry was made into the canonical warrant for such appeals. The Roman legates cited by mistake, as canons passed at Nicea , the canons of Sardica regulating the appeals of bishops. This led to a tedious delay, and the whole matter was dropped for the moment. It was reopened a few years later, when Apiarius, who had been deposed a second time, on new charges, again appealed to Rome for reinstatement. Faustinus, the Roman legate, reappeared at the Synod of and demanded the annulment of the sentence passed on the priest. Apiarius, however, broke down under examination, and admitted his guilt. So nothing further could be done for him. A synodal letter to Rome emphasized how needful it was that Rome should not lightly credit all complainants from Africa, nor receive into fellowship such as had been excommunicated. At the Synod of Hippo , and again at the Synod of at Carthage, a list of the books of Holy Scripture was drawn up. It is the Catholic canon i. The latter synod, at the end of the enumeration, added, "But let Church beyond sea Rome be consulted about confirming this canon". Augustine was one among the forty-four bishops who signed the proceedings. Celestius, the friend of Pelagius, came to Carthage to be ordained a priest; Paulinus, the deacon of Milan, warned the Bishop of Carthage against him; and thus, in , began the series of synods against Pelagianism. They had a most important influence in checking its spread. The earlier ones seem to have been provincial. The important Synod of , under Sylvanus, at Milevum urged Innocent I to stop the heresy, and in the synod of all Africa held at Carthage in the bishops, intensely convinced that vital issues were involved, passed a series of doctrinal utterances with annexed anathemas against the Pelagians. It was, in respect of doctrine, the most important of all the synods of Africa. It is no longer possible from the meagre remains to attempt a complete list of the general synods of Africa; nor is it any longer possible to determine, with exactness in every instance, what synods were general. The following approximate enumeration is made therefore with all due reserve: Carthage, , , ; Autumn of , or Spring of ; September Synod of Carthage, , The texts of the Synods are found in the collections of Mansi or of Hardouin. Bibliography *Obstat, Nihil.*

3: African Synods | Catholic Answers

Council of The council of , under the presidency of Bp. Cyprian, established lower requirements for readmission to communion for those who showed serious penance and reaffirmed the decisions concerning baptism that were made at the year earlier council.

Bishop of Carthage to and martyr; d. Before his conversion Cyprian Caecilius Cyprianus had the best education of the day and made his mark as a master of eloquence. In his account of the transformation effected by his baptism *Ad Donatum* , he paints his early life in dark colors but without significant detail. His style is stilted and affected, but the sincerity of his response to grace is shown by his distribution of his abundant wealth to the poor and by his dedication to chastity—also, thereafter, by the almost complete absence of artificiality in his speech and writing. He read *tertulian* and used him freely, but with discrimination: His early election to the episcopate is proof of the influence he exercised in Carthage, though it gained him a few lifelong clerical enemies. Cyprian went "underground" during the persecution of Decius, directing and encouraging his clergy and faithful from his place of hiding and resisting the insubordination of some of the priests and of the confessors who were pandering to the lapsed. On his return he addressed his people about these last *De lapsis* , and with the other African bishops in concert with Rome drew up equitable measures, exacting further penance only from the Christians who had sacrificed to the pagan gods *sacrificati*. As the liberal opposition persisted in its schism and a contrary rigorist schism under *novatian* broke out in Rome, Cyprian delivered his famous address, *De ecclesiae catholicae unitate*. The threat of a fresh persecution under Gallus led to the restoration of Communion to the penitents, and the same year Cyprian had to appeal to the courage of his people during a devastating plague, urging them to self-sacrificing charity toward Christian and pagan sufferers alike *De mortalitate*. The spread and persistence of the Novatianist schism raised the question whether those who had received Novatianist baptism should, on reconciliation with the Church, be baptized anew. This led to the baptismal controversy—It was the practice of the African Church as of many Oriental churches to ignore all heretical baptisms, and Cyprian himself maintained that no baptism, or any sacrament administered outside the Church, had any value. He felt that the unity of the Church was at stake, and by his correspondence and in three successive synods he succeeded in rallying the whole African episcopate to his view, as is proved by the unanimous votes of the third synod, Sept. Indeed Stephen, bishop of Rome, appealed to traditional practice when he exacted that reconciliation should be effected without fresh Baptism. Cyprian was supported in this attitude by a vehement denunciation of Pope Stephen that he received from *firmilian*, bishop of Caesarea in Cappadocia. However, Cyprian may well have been distressed about it, for it was at this time that he wrote his treatise *De bono patientiae*. Cyprian was exiled to *Curubis* on the coast Aug. The plain records of his trial and of his last moments before beheading show him treating it all as a matter of course, with no call for rhetoric. Martyrdom spoke louder than words. Of Christ himself he had written: *Dei Sermo ad crucem tacens ducitur* The Word of God was led, wordless, to the cross. Besides the treatises already mentioned, the *Ad Demetrianum* is a vigorous defense of Christianity against pagan calumnies; but most of the treatises are addresses to his flock: *The Quod idola dii non sint* is almost certainly spurious. The standard collection of 81 letters includes a few by his correspondents or by other contemporaries. Altogether they give a vivid picture of Christian life in Carthage, especially during the persecutions, and throw light on the organization of the Church not only in Africa from *Mauretania* to *Tripolitania*, but also in Spain, Gaul, and Rome itself. At the same time they reveal the character and activities of Cyprian, a bishop often in peril of his life but totally dedicated to his flock, and while a leader of men, beloved and respected by Christian and pagan alike, yet the object of slander and opposition from a handful of his clergy. He could be sympathetic yet firm, just as he could be lyrical in his praises and mordant in his irony. He was a man of prayer who drew his strength from his faith in Christ and the Holy Spirit dwelling in the Church, at one with the sufferings of those whom he encouraged to martyrdom, and training his people to be at one with him in his own. His writings reveal his practical faith and his humanity far better than does the stilted eulogy of his *Vita* written soon after his martyrdom, apparently by his deacon, *Pontius* or even the so-called *Acta proconsularia*, though both these

records have preserved factual details that complete the portrait. These, too, form part of the corpus. He had a keen sense of the unity of the Church which was shown in his own church of Carthage, not only by the assertion of his episcopal authority over the faithful, but also by his normal practice of making no clerical appointment without first consulting his clergy and people. All alike had committed themselves to Christ; and their union with him, which had begun with the remission of sin in Baptism, was fostered and strengthened by the Eucharist and repaired or restored by almsdeeds or by the official Penance in which bishop, clergy, and faithful cooperated with the repenting sinner. The Carthaginian Church was only part of a greater unity: Hence heresy and schism were equally abhorrent to Cyprian as breaches of the one faith and of the charity that the unity of the Church demanded. Anyone who broke with his bishop put himself outside the Church; and a bishop who broke away from the consortium of his fellow bishops not only put himself outside the Church, but forfeited all his episcopal powers, as did a bishop who betrayed the faith under persecution or who led a scandalous life. He did not allow for any uncovenanted action of the Spirit, and while he was wont to quote "He that is not with Me is against Me" Lk His attitude was later explicitly adopted by the donatists. Catholics strove to prove that he did, others that he did not. But it is now generally recognized that in the first centuries the position of the bishop of Rome was not so clear-cut as to constitute a doctrine explicitly believed by every part of the Church, but was the subject of a development analogous to that of many other elements of the faith. If he based the unity of the Church on the concord of bishopsâ€”the "collegiality of the episcopate"â€”it was because they all derived their responsibilities and powers in the Church from Peter "on whom the Church was built. But this theory, true as far as it went, put all bishops on the same level and left vague the position of the bishop of Rome in spite of his having inherited, in a more special way, the Cathedra Petri. In practice Cyprian generally showed the greatest regard toward Rome and recognized his obligation to inform its bishop of any important development in his own Church. Even when he thought that Pope Stephen was imperiling the unity of the Church by recognizing heretical baptism, he never considered that Stephen should be deposed, as he had Marcianus of Arles for his Novatianism. In fact, he showed by his conduct a certain consciousness of elements in the mystery of the Church that he did not allow for in this theory of its unity. According to him they had never been baptized and, logically, he would have to refuse them communion. Without being aware of it, he was undermining that very unity of the Church that he had so much at heart. Rome must have soon forgotten the brush with Cyprian, since it included the day of his martyrdom among the very few feasts of its earliest calendar, that of the chronographer of , and set his name permanently among the martyrs selected for special mention in the canon of its liturgy. Already highly esteemed by Augustine, he was one of the few authorities quoted as decisive at the Council of ephesus against nestorianism, and his name heads the list of orthodox Fathers in the Decretum Gelasianum. Diligently transcribed during the renaissance, his writings were freely drawn upon for proof texts during the century of the Reformation by Cardinal fisher, John calvin, Robert bellarmine, and many other writers. In modern times a number of authors specify the contrasting ecclesiologies that allow or refuse validity to sacraments conferred outside the Church as being, respectively, Augustinian or Cyprianic, but this is an over-simplification. By the time of St. Augustine there were in Carthage three churches dedicated to St. Cyprian, one of which stood over his tomb. At Moissac, in the south of France, what purport to be his relics have been venerated since , having been transferred there from Lyons, where, according to florus the deacon, they were brought from Carthage in the time of Charlemagne. Corpus scriptorum ecclesiasticorum latinorum Vienna â€” 3. A 13thâ€”Century Sequence," Traditio 19 â€”; St. Latinitas christianorum primaeva 5, 6, 8, 9 Nijmegen â€” New York â€” Clavis Patrum latinorum, ed. Cyprian of Carthage, 4 v.

4: , C.E. | The Center for Early African Christianity

Under Bishop Genethlius of Carthage, who was much esteemed by the Donatists, took place (4) a synod in the "Prætorium," and a year later, or in , (5) the so-called "Second Council of Carthage," attended by sixty bishops.

Jerusalem Council Against Judaizers. Origen left for Caesarea, where he taught Gregory Thaumaturgus and Dionysius. Attendees included Gregory Thaumaturgus and Anatolius. Much of the Nicene Creed was copied from this creed. Synod of Antioch Note: May 20th to July 25th A. Arians kicked out of Orthodox churches See the appendix at the end of this page for exactly how many bishops came to Nicea A. Synod of Tyre against Athanasius, who left in the middle, when he saw he could not get a fair hearing. Synod of Laodicea A. Synod of Seleucia - Hippolytus present A. Synod of Ancyra attempts to arrest Gregory of Nyssa A. Council of Saragossa I - against Manichaeans A. Constantinople I - called by Emperor Theodosius I - bishops condemned some sects, reaffirmed Nicea I and defined the Holy Spirit as consubstantial and coeternal with the Father and Son. Bishop of Constantinople 2nd in precedence to Rome. Council of Diospolis A. Nestorians kicked out of Orthodox Churches Cyril was involved and there were a lot of politics A. Council of Orange I deposed Cheliderius of Besancon because he married a widow before receiving priestly orders A. Monophysites kicked out of Orthodox Churches A. Council of Milan A. Council of Rome A. Synod of Dvin I A. Agde - Caesarius of Arles presided A. Arles - Caesarius of Arles presided A. Carpentras - Caesarius of Arles presided A. Vaison - Caesarius of Arles presided A. Orleans I A. Marseille - Caesarius of Arles presided A. Orleans II A. Constantinople - repudiated Council of Ephesus A. Toledo - filioque clause put in to Creed A. Council of Paris A. Council of Hereford in Britain A. Council of Hatford in Britain A. Western church never accepted this. Council of Germanicum - banned Easter fires A. Council of Lestines - banned Easter fires A. Synod of Franconia A. Constantinople V - called by Emperor Constantine V. Council of Frankfurt of western bishops. This council rejected the A. Council according to The Ante-Nicene Fathers vol. Council of Paris - France and the East tried to agree on the devotion to be paid to images. Synod of Charroux, France A. Synod of Narbonne, France A. Synod of Puy, France A. Council of Limoges, France A. Council of Poitiers, France A. Council of Thoinville, Germany A. Council of Frankfurt, Germany A. Council of Seligenstadt, Germany A. Council of Arras I against Manichaeans A. Council of Bourges, France A. Council of Vercelli - condemned Berengarius of Tours A. Council of Paris - condemned Berengarius of Tours A. Synod of Worms A. Council of Clermout - launch first Crusade A. Council of Bari - East vs. Easter Synod A. Council of London A. Council of Troyes - Criticized Bernard of Clairvaux. Sens Bernard condemns Abelard A. Cremona - excommunicated Arnold of Brescia A. Synod of Tours A. Council of Verona - condemned Waldenses and Humiliati A. Council of Berona - Burn Waldenses to death A. Pamiens tried to reconcile Waldenses and Catholics A. Council of Bergamo 12 Waldenses said no purgatory or prayers for the dead A. Condemned 45 propositions of Wycliffe and 30 of Hus, who was burned at the stake.

5: Councils of Carthage - OrthodoxWiki

/ A.D. African Synod of Carthage under Cyprian / Synod of Rome (after the Synod of Carthage) A.D. Council of Antioch to condemn Paul of Samosata's writings.

This period admits the lapsed to reconciliation. Carthage and Rome the two centres. Cyprian the dominating figure. The edict of Decius. Extent of the persecution. A new situation created. A new remedy demanded. Result for all expulsion. The difficult position of Cyprian in face of the demand for reconciliation. Reconciliation at death first indicated from Rome. The clamour for reconciliation at Carthage. The magnitude of this claim at Carthage. Cyprian declines to anticipate a council. Comparison of this position with that of the Roman clergy. Case of those lapsed persons who were left to die unreconciled. Restrictions of the privileges of the martyrs. Did the martyrs simply intercede, or did they convey the grace of reconciliation? Lapsed persons subsequently confessing Christ under persecution restore peace to themselves. Irregular reconciliations by some of the clergy. It is exercised in minoribus peccatis. It comprises a pamentia, b exomologesis, c imposition of hands. Not the modern system. The ministers of Penance. Confessions made to the bishop. The presbyters join in the public laying on of hands. They reconcile in oases of urgency. A deacon is also empowered to reconcile in urgent cases. Notification received from Rome of the election of Cornelius. Further advices from Rome. Rulings of the council in the matter of the lapsed: Cyprian loyal to the council. His ruling as to those who recover after reconciliation. Progress of events at Rome. First letter of the Roman clergy to Carthage A. Second letter of the Roman clergy written by Novatian A. This admits the penitent apostate to communion at death, but ignores the claims of the martyrs. Who the Roman clergy were. Different tempers of the confessors at Rome and at Carthage. The Roman church rejects the claim of the confessors. Case of Eteusa and Candida. Cornelius elected bishop and consecrated A. Schismatic consecration of Novatian. Novatianism and the Novatianist sect. Stare super antiquas vias. Novatianism marks the last stand made for the policy of severity. The Catholic Church now claims her full prerogative. Cyprian encourages his flock at Carthage. Rapidity of the concessions made in two and a half years. The persecution under Gallus did not prove to be severe. Of no avail unless the penitence be adequate. Too facile reception merely hinders salvation. It is God, not man, Who pardons. The unreal penitence of many self-indulgent penitents. Cyprian values the intervention of the martyrs. He values confession, satisfaction, and remission by the bishops. In both cases an accession of grace is carried to the credit of the penitent. Tertullian had argued that as no one expects the Church to reconcile apostates or homicides, she should not reconcile adulterers. The same answer everywhere, that they might be received among the faithful, but not again exercise their ministry. Case of Basilidee and Martialis. No place among the clergy for any lapsed persons. Bishops should strive that none should perish out of the Church by their fault. But corrupt members are not so to be gathered in that the sound are injured. Novatian encouraged the penance of the lapsed, while with-holding reconciliation upon earth. Author possibly Xystus Sixtus II. The Schism an accomplished fact. Some who had lapsed in the Decian persecution had conquered in a second trial. Exhortation to confession and satisfaction. The door of pardon is open. But has features which indicate a date con temporary with Novatian. The writer maintains the position of the Church against Novatian. Novatian admits to penance not reconciliation those whom his statements bar from reconciliation hereafter. The two churches of Rome and Carthage lead Western Christendom. The reconciliation of the apostate now admitted for all time. An apostate reconciled at death. The church of Antioch. Council at Antioch under Demetrianus, A. Rigorism rejected in the Catholic Church Novatianism as a sect. Its existence registers a great struggle. Importance of this dramatic change of attitude. Yet diverse opinions still. In the present chapter will be considered a S. Gregory Thaumaturgus, and the beginnings of the penitential grades ; b The Syriaio Didaacalia Apoatorum source of Apostolic Constitutions, i-vi. The Canonical Epistle c. The five grades of penance enumerated in the eleventh chapter: The part in the Liturgy permitted to each grade of penitent. The grades not invented by S. Their original purpose not for penitents, but for catechumens. References to the grades in the body of S. The system of Neo-Caesarea greek text. Detailed consideration of the epistle as regards its application of the grades of penance. Recapitulation of the grades,

and of the place of each in the Liturgy. Balsamon assigns the outlining of the five grades to S. Gregory, but not the duration of the penances. The Didaacalia is the foundation of the first six books of the Apostolic Constitutions. It may probably be assigned to Syria in the third century. Some provincial town not far from Palestine, as in Ccelesyria or on the Arabian border. Contents of the Didaacalia. Position of the bishop. It is one of supremacy and control.

6: Carthage, Synods of

Sboond Council of Carthage under Cyprian (a.d.) The Seoond Council of Carthage under Cyprian (a.d.) reconciles all the penitent lapsed in view of the impending persecution (sacrificati, thurificati, libellatici alike).

Marcus Celedensis[edit] Coming down to us with the writings of Jerome we have the statement of faith attributed to Marcus Celedensis, friend and correspondent to Jerome, presented to Cyril: And they are three persons, not two nor one. There are said to be other works by him, which I have not yet read. He is still living, infirm with age. All, however, are one God, because the three are one, tres unum sunt. Therefore God supreme and true, with His Word and Holy Spirit which three are one , one God omnipotentâ€¦ [41] has often been referenced as based upon the scripture verse of the heavenly witnesses. But it is certain on the basis of the work Contra Maximum 2. And what meaneth "Christ is the end"? Because Christ is God, and "the end of the commandment is charity" and "Charity is God": I would not have thee mistake that place in the epistle of John the apostle where he saith, "There are three witnesses: For these are mystical expressions, in which the point always to be considered is, not what the actual things are, but what they denote as signs: If then we understand the things signified, we do find these things to be of one substance â€¦ But if we will inquire into the things signified by these, there not unreasonably comes into our thoughts the Trinity itself, which is the One, Only, True, Supreme God, Father and Son and Holy Ghost, of whom it could most truly be said, "There are Three Witnesses, and the Three are One: Augustine, in his book against Maximin the Arian, turns every stone to find arguments from the Scriptures to prove that tho Spirit is God, and that the Three Persons are the same in substance, but does not adduce this text; nay, clearly shows that he knew nothing of it, for he repeatedly employs the 8th verse, and says, that by the Spirit, the Blood, and the Waterâ€¦"the persons of the Father, Son, and Holy Spirit, arc signified see Contr. This is the victory which overcometh the world, even our faith"; and: This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear witness, the spirit, the water, and the blood; and the three are one. Porson asserted that the verse "remained a rude, unformed mass, and was not completely licked into shape till the end of the tenth century". Burgess argued, ironically, that the fact that Leo could move from verse 6 to 8 for argument context is, in the bigger picture, favourable to authenticity. Wallace writes that since Cyprian does not quote the Father, the Word, and the Holy Spirit "this in the least does not afford proof that he knew of such wording". The Scrivener view is often discussed. Cyprian, while discussing baptism, writes: If he obtained the remission of sins, he was sanctified, and if he was sanctified, he was made the temple of God. But of what God? De centesima, sexagesimal tricesima [66] speaks of the Father, Son and Holy Spirit as "three witnesses" and was passed down with the Cyprian corpus. This was only first published in and thus does not show up in the historical debate. UBS-4 includes this in the apparatus as Ps-Cyprian. The contrasting position is that there are in fact such references, and that "evidences from silence" arguments, looking at the extant early church writer material, should not be given much weight as reflecting absence in the manuscriptsâ€¦"with the exception of verse-by-verse homilies, which were uncommon in the Ante-Nicene era. This has been considered by many commentators, including the translation source Nathaniel Ellsworth Cornwall, as an allusion to verse 7. Likewise is not the remission of sins procured by that quickening and sanctifying ablution, without which no man shall see the kingdom of heaven, an ablution given to the faithful in the thrice-blessed name. And besides all these, John says, And the three are one. Charles Forster in New Plea argues for the writing as stylistically Athanasius. The Synopsis of Scripture, often ascribed to Athanasius, has also been referenced as indicating awareness of the Comma. Priscillian of Avila[edit] The earliest quotation which some scholars consider a direct reference to the heavenly witnesses from the First Epistle of John is from the Spaniard Priscillian c. As the Latin is presented by a secondary source, it reads: And this Latin has no indication as to where the quotation of 1 John ends in Priscillian nor where Priscillian starts making comments on it if he does. As given rendered in English, the statement reads: As John says and there are three which give testimony on earth the water the flesh the blood and these three are in one and there are three which give testimony in heaven the Father the Word and the Spirit and these

three are one in Christ Jesus [capitals speculative; punctuation deleted from English translation as probably little or no punctuation in original] [75] Theodor Zahn calls this "the earliest quotation of the passage which is certain and which can be definitely dated circa ", [76] a view expressed by Westcott, Brooke, Metzger and others. Priscillian was probably a Sabellianist or Modalist, whose principal interest would have been in the closing statement about the heavenly witnesses "and these three, the Father, the Word, the Holy Spirit, are one". Here he found his theological opinions confirmed: This observation caused some interpreters to suppose that Priscillian himself created the Comma Johanneum. However, there are signs of the Comma Johanneum, although no certain attestations, even before Priscillian's". Non tamen dixit "Unus est in Christo Iesu. The authorship is uncertain, however it is often placed around the same period as Priscillian. Alan England Brooke [80] notes the similarities of the Expositio with the Priscillian form, and the Priscillian form with the Leon Palimpsest. Theodor Zahn [81] refers to the Expositio as "possibly contemporaneous" to Priscillian, "apparently taken from the proselyte Isaac alias Ambrosiaster ". Chapman saw an indication that Priscillian found himself bound to defend the comma by citing from the "Unity of the Church" Cyprian section. And so, no occasion for uncertainty is left. It is clear that the Holy Spirit is also God and the author of his own will, he who is most clearly shown to be at work in all things and to bestow the gifts of the divine dispensation according to the judgment of his own will, because where it is proclaimed that he distributes graces where he wills, servile condition cannot exist, for servitude is to be understood in what is created, but power and freedom in the Trinity. And so that we may teach the Holy Spirit to be of one divinity with the Father and the Son still more clearly than the light, here is proof from the testimony of John the evangelist. No, he says that the "three are one". But so that the single divinity which the Holy Spirit has with the Father and the Son might be demonstrated still more in the creation of all things, you have in the book of Job the Holy Spirit as a creator: Raymond Brown gives one summary: The Comma is cited in 1. John so absolutely testifies in his Epistle: And the three are one. But how, ye heretics, are the three ONE, if their substance be divided or cut asunder? Or how are they one, if they be placed one before another? Or how are the three one. How are they one, if there reside not in them the united eternal plenitude of the Godhead? The Contra Varimadum reference: John the Evangelist, in his Epistle to the Parthians i. Ebrard , in referencing this quote, comments, "We see that he had before him the passage in his New Testament in its corrupt form aqua, sanguis et caro, et tres in nobis sunt ; but also, that the gloss was already in the text, and not merely in a single copy, but that it was so widely diffused and acknowledged in the West as to be appealed to by him bona fide in his contest with his Arian opponents. In the Father, therefore, and the Son, and the Holy Spirit, we acknowledge unity of substance, but dare not confound the persons. John the apostle, testifieth saying, "There are three that bear witness in heaven, the Father, the Word, and the Spirit, and these three are one. Which also the blessed martyr Cyprian, in his epistle de unitate Ecclesiae Unity of the Church , confesseth, saying, Who so breaketh the peace of Christ, and concord, acteth against Christ: And that he might shew, that the Church of the one God is one, he inserted these testimonies, immediately from the scriptures; The Lord said, "I and the Father are one. See, in short you have it that the Father is one, the Son another, and the Holy Spirit another, in Person, each is other, but in nature they are not other. In this regard He says: In like manner it is said: It presents itself as a letter of Jerome to Eustochium , but is the work of an unknown imitator, likely from the late 5th century. Cassiodorus was also skilled in Greek. In Complexiones in Epistolis Apostolorum, first published in by Scipio Maffei , in the commentary section on 1 John, from the Cassiodorus corpus, is written: On earth three mysteries bear witness, the water, the blood, and the spirit, which were fulfilled, we read, in the passion of the Lord. However, earlier "Porson endeavoured to show that Cassiodorus had, in his copy, no more than the 8th verse, to which he added the gloss of Eucherius, with whose writings he was acquainted. Quoniam tres sunt qui testimonium dant in terra Spiritus, aqua, et sanguis; et tres unum sunt in Christo Iesu; et tres sunt qui testimonium dicunt in coelo, Pater, Verbum, et Spiritus, et tres unum sunt. Although the expression of faithful witness found therein, refers directly to Jesus Christ alone, "yet it equally characterises the Father, the Son, and the Holy Ghost; according to these words of St. There are three which bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. When the Fourth Council of the Lateran was held in at Rome, with hundreds of Bishops attending, the understanding of the heavenly witnesses was a primary point

in siding with Lombard, against the writing of Joachim. They are one only in this sense, that they form one church through the unity of the catholic faith, and finally one kingdom through a union of indissoluble charity. Thus we read in the canonical letter of John: For there are three that bear witness in heaven, the Father and the Word and the holy Spirit, and these three are one; and he immediately adds, And the three that bear witness on earth are the spirit, water and blood, and the three are one, according to some manuscripts. The reference to "some manuscripts" showed an acknowledgment of textual issues, yet this likely related to "and the three are one" in verse eight, not the heavenly witnesses in verse seven. Latin commentaries[edit] In this period, the greater portion of Bible commentary was written in Latin. The references in this era are extensive and wide-ranging. Some of the better-known writers who utilized the comma as scripture, in addition to Peter Lombard and Joachim of Fiore , include Gerbert of Aurillac Pope Sylvester , Peter Abelard , Bernard of Clairvaux , Duns Scotus , Roger of Wendover historian, including the Lateran Council , Thomas Aquinas many verse uses, including one which has Origen relating to "the three that give witness in heaven" , William of Ockham of razor fame , Nicholas of Lyra and the commentary of the Glossa Ordinaria. Greek commentaries[edit] Emanuel Calecas in the 14th and Joseph Bryennius c.

7: EWTN's Saints and other Holy People Home

Cyprian becomes bishop of his native city, Carthage. Beginning of Christian persecutions under Emperor Decius (), who issued a general edict ordering Roman citizens to participate in a formal civic confession; tempting many Christians to lapse into idolatry.

Hildebrand elected pope Gregory VII Foundation of the Carthusian Order Death of Gregory VII Foundation of the Cistercian Order Jerusalem taken in the First Crusade Order of St John or Hospitallers founded Order of the Temple founded Agreement between pope and emperor at Worms The Second Crusade Murder of Archbishop Thomas Becket The Third Crusade Innocent III elected pope Constantinople taken by Crusaders England put under an interdict War against the Albigenses First Crusade of St. Second Crusade and death of St. Second Council of Lyons Election of Pope Celestine V Boniface celebrates the first jubilee Death of Boniface The popes settle at Avignon Council of Vienne-The Templars dissolved Gregory XI moves the papacy from Avignon to Rome Beginning of the Great Schism of the West Death of John Wyclif Council of Constance John Huss burnt by order of the Council Election of Pope Martin V and end of the Schism Religious war of Bohemia breaks out Council of Basel opened Council of Ferrara and Florence Constantinople taken by the Turks Invention of Printing Pope Pius II vainly attempts a crusade Death of Savonarola Death of Pope Alexander VI Appearance of Martin Luther as a reformer.

8: Councils of Carthage - Wikipedia

CYPRIAN, ST. Bishop of Carthage to and martyr; d. Carthage, Sept. 14, Life. Before his conversion () Cyprian (Caecilius Cyprianus) had the best education of the day and made his mark as a master of eloquence.

It the violent anticlimax to more than a century of conflict between Rome and Carthage, the two most powerful states in the western Mediterranean. Rome and Carthage had not always been enemies, but conflicting Roman and Carthaginian imperial interests resulted in the First Punic War " and the Second Punic War " In the latter war, the Carthaginian general Hannibal invaded Italy and brought Rome to the brink of defeat. Carthage was forced to accept severe terms, including a large indemnity paid annually for fifty years and the loss of all overseas territories. Carthage also agreed to restore to Masinissa the king of neighboring Numidia and a Roman ally since all the territory that he or his ancestors had once possessed. Masinissa consistently raided or seized Carthaginian territory, claiming that the lands once belonged to his family. Each time, Carthage either acquiesced or dutifully sought Roman arbitration, and each time, the Romans sided with Masinissa. Despite the loss of territory and military power, Carthage remained a prosperous city. A Roman embassy, which included the powerful senator, Cato the elder, visited Carthage in and returned home impressed by the size and wealth of the city. After this visit, Cato reportedly began concluding all of his speeches in the Senate with the phrase "Carthage must be destroyed. This fear may have grown stronger after Carthage paid off its indemnity in Alternatively they may have believed the war indemnity stipulated by the treaty of was paid, that they were no longer bound by the treaty and could pursue independent foreign policy. Whatever the case, the Numidians badly defeated the Carthaginian army, which fought under the command of Hasdrubal. The Carthaginians immediately condemned Hasdrubal to death, then sent an embassy to Rome to publicly disavow the actions of Hasdrubal and to seek arbitration over the dispute with Masinissa. The Roman response was calculated and duplicitous. In fact, the Roman historian Appian claims that the Roman senate had had begun to seek a pretext to attack Carthage soon after Cato had returned from his visit to the city three years earlier, though the veracity of the statement is questionable. In any case, the Roman senate had already begun to prepare for an invasion of Africa by the time the Carthaginian embassy arrived. The senate blamed Carthage for the impending war and warned that it could be avoided only if Carthage "satisfied the Roman people" Appian, , p. The next year , the Roman senate declared war and ordered a fleet and army to gather in Sicily, preparatory to invading Africa. The Carthaginians sent another embassy to the Roman senate in a desperate attempt to avoid conflict. The Romans responded that the Carthaginians could retain their lands in Africa and would be allowed to live under their own laws. To gain this concession, however, they were ordered to hand over hostages"children from aristocratic families"within thirty days to the Roman generals in Sicily and obeyed Rome "in other ways" Appian, , p. The Carthaginians were suspicious, but they complied with this demand. The Roman generals then sent word that they would provide further conditions once the Roman army landed in Utica a harbor town in north Africa. Carthage sent an embassy to meet the Roman generals in Utica, at which point the generals demanded that the Carthaginians turn over all stockpiled weapons and siege machines. Only after the Romans collected these weapons did they reveal their final conditions for peace: The city itself would be razed, except for its shrines and graves. Carthage rejected these terms, and the Romans began to prosecute the war. The Third Punic War lasted longer than Rome expected, though there was little doubt as to the outcome. After a lengthy siege the Romans, under the command of Scipio Aemilianus, forced the city to surrender, but only after a great many women, children, and elderly had been killed or wounded when Scipio ordered residential buildings set on fire to clear a path to the citadel. Fifty thousand men, women, and children were sold into slavery. Roman soldiers looted the city for several days, after which a board of ten Roman senators oversaw the systematic destruction of the city. Carthage was burned to the ground and buildings were razed. The story that the Romans sowed salt on the fields to prevent crops from growing is a later invention. What drove the Romans to extreme barbarity in this case is a matter of debate. After the war, Carthaginian territory was reorganized as the province of Africa, and in the Romans tried to establish a colony on the site of Carthage. However, this

decision was reached long after the destruction of Carthage and was very controversial, suggesting that colonization had not been the foremost reason for Roman actions in Roman politics and the desire for glory certainly contributed to its treatment of Carthage. Finally, one should not underestimate Roman hatred of Carthage, fear even if unfounded, and desire to avenge the destruction wrought by Hannibal in the Second Punic War. Finally, it is worth considering to what degree the treatment of Carthage was typical of contemporary Roman military and diplomatic procedure. On the one hand, Roman brutality throughout the Mediterranean appears to have increased in the second century bce. For example, in Rome razed the city of Corinth and enslaved its population. This underscores the degree to which Roman fear, hatred, and desire for revenge may have been important motivating factors in the decision to wipe out Carthage both physically and symbolically. *The Histories in Six Volumes*. Loeb Classical Library, trans. A History of the Roman World, 4th edition. Fronda Pick a style below, and copy the text for your bibliography.

9: African Synods - The Catholic Encyclopedia - Bible Encyclopedia

There was an improvement under the Byzantine control (), and the Synod of (perhaps the only general one for this period) is the second largest in point of numbers of all the African synods.

These decisions were confirmed by a synod of Rome in the autumn of the same year. Other Carthaginian synods concerning the lapsi were held in and A third synod in September , possibly following the repudiation, unanimously reaffirmed the position of the other two. The eighth canon of the council in particular addressed Novationists. In one section of this code the following paragraph concerning the canon of Scripture appears. *Sunt autem canonicae Scripture: Liceat etiam legi passiones Martyrum, cum anniversarii dies eorum celebrantur* 20 *Hoc etiam fratri et consacerdoti nostro Bonifacio, vel aliis earum partium episcopis, pro confirmando isto canone innotescas, quia ita a patribus ista accepimus in ecclesia legenda.* Let it also be allowed that the Passions of Martyrs be read when their festivals are kept. Because we have received from our fathers that those books must be read in the Church. It was presided over by Marcellinus of Carthage who found in favour of the Catholic party, which led to the violent suppression of the Donatists. The synod issued eight canons [8] Canon I: Adam was not created for death Canon II: Infants are to be baptized Canon III: Baptismal graces afford the remission of sins and assistance against occasions of sin Canon IV: Grace provides knowledge, inspiration and desire to perform required duty Canon V: Without grace no good is possible Canon VI: Christians should humbly admit that they have sinned Canon VII: Those who say "forgive our trespass" in humility but not in truth has lied in his heart. Council of [edit] When Apiarius of Sicca , a priest excommunicated by the African Church, went to Rome for reinstatement in , Pope Zosimus sent envoys to Africa in order to investigate. A council was called in Carthage to deny the papal jurisdiction. The African church leadership told Rome that Nicaea indeed "gave no authority for appeals by priests against their episcopal superiors. It also ruled that if any of the African clergy dared to appeal to Rome, "the same was ipso facto cast out of the clergy". The Catholic bishops refused and many, including Fulgentius of Ruspe and Tiberiumus, were exiled to Sardinia , [17] [18] and some executed. The Notitia Provinciarum at Civitatum Africa says that nearly went into exile. The synod appears to have been an exercise in royal browbeating more than a genuine debate, with bias toward Arian bishops.

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