



YEAR OF FAITH²⁰¹²₂₀₁₃

信德年

信仰培育課程

第一單元 信理

第四課

26-9-2012

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“願天父的慈愛，基督的聖寵，聖神的恩
賜與你們同在” (2Cor13,13)

信經的構成（4-5世紀）

1-4 世紀的教會

- 公元後30-100 – 宗徒時代的教會
 - 福傳
 - 編寫 “新約”
 - 發展地方教會內的組織和最初禮儀
 - 定那些著作屬聖經的準則(聖經目錄382年)
 - 地方性的信經
 - 普世教會感開始出現。 。 。
 - 異見現象出現。 。 。

受難的教會 64-313AD

尼祿皇AD64年



戴克里先教難 AD303-312

250年教難殉道
者多至廿八萬人

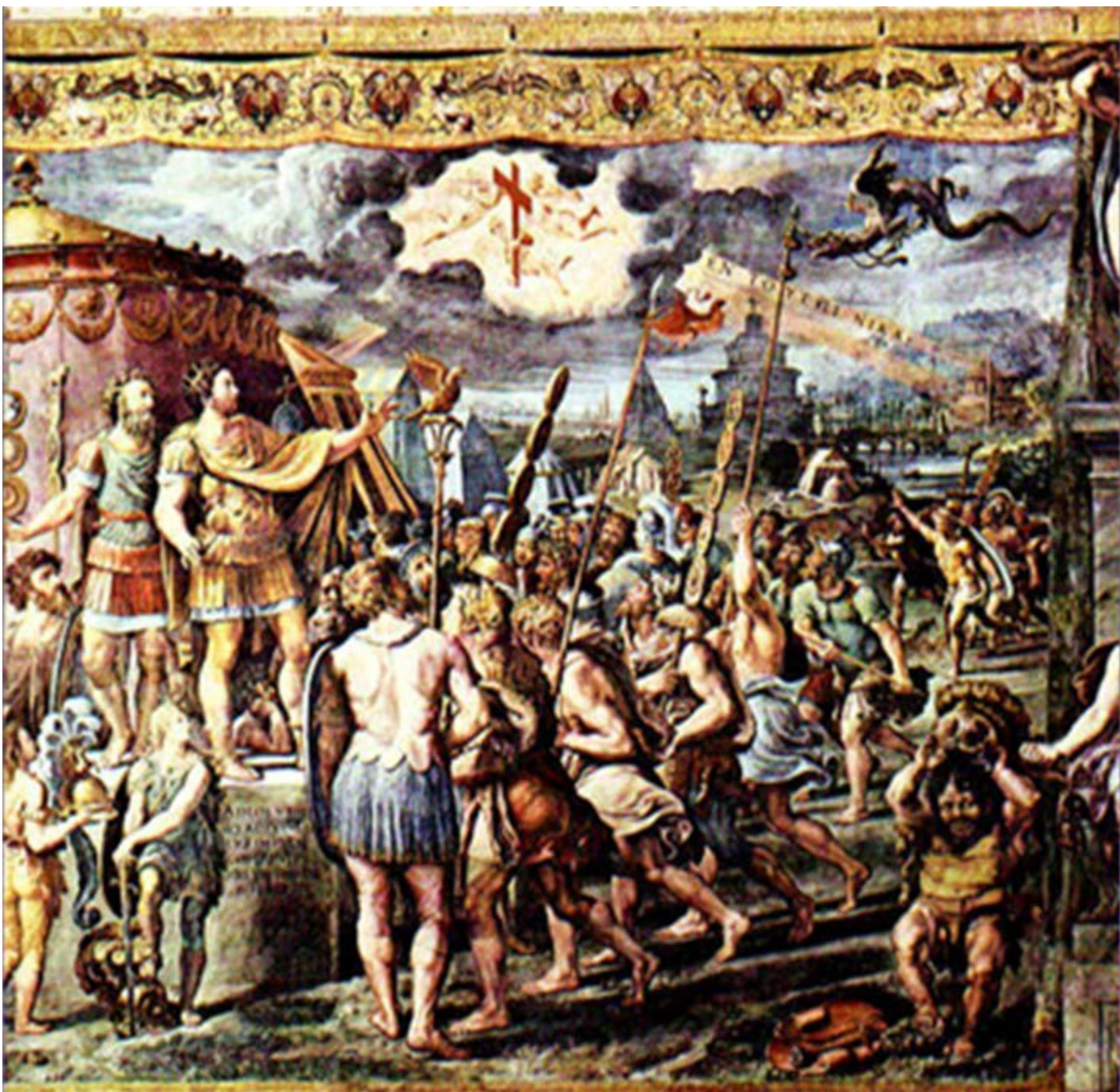




AD313 教會太平



君士坦丁皇



戴奧圖西

AD380基督宗教成為國教



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313，教會太平之後。。。。

三位一體爭論及大公會議的時代

- 地方性的爭論成為全球性的爭論
- 關於信義的爭論（基督論）為最關鍵性的大公會議
 - 325 尼西亞
 - 381 君士坦丁堡（東方會議）
 - 430 厄弗所
 - 451 加採東（分裂教會。。。）

教父和神學發展的時代





Division of the Roman Empire



Western Empire



Eastern Empire

--- Dividing line between lands
under Diocletian and Maximian

Home of
Constantius I,
Maximian's Caesar

Trier

Rhine

Danube

Mediolanum

Rome

Thessalonica

Home of Galerius,
Diocletian's Caesar

Black Sea

Byzantium

Nicomedia

Home of
co-emperor
Maximian

Mediterranean

Sea

Tigris

Euphrates

Home of
Emperor Diocletian

N

0 250 500 mi
0 250 500 km

Nile

我信

我信**唯一的天主**，全能的**聖父**，天地萬物，無論有形無形，都是祂所創造的。

我信唯一的主、耶穌基督、**天主的獨生子**。

祂在萬世之前，由聖父所生。

祂是出自天主的天主，出自光明的光明，出自真天主的**真天主**。

祂是聖父所生，而非聖父所造，**與聖父同性同體**，萬物是藉著祂而造成的。

。 。 。

我信**聖神**，**祂是主**及賦予生命者，**由聖父聖子所共發**。

祂和聖父聖子，同受欽崇，同享光榮，祂曾藉先知們發言。

。 。 。

亞孟。

(*尼西亞—君士坦丁堡信經*)

信經的構成（4-5世紀）

第一屆大公會議

FORMATION OF THE CREED (4-5 C) 1ST ECUMENICAL COUNCIL

- The first Christians did not put forward a philosophy or theology right away.
- 初期的基督徒並沒有立即提出一個哲學或神學。
- They witnessed to Jesus, who called the God of Scriptures as “My Father”.
- 他們目睹耶穌，他稱呼聖經的天主為：“我的父”。
- In Scripture we find titles like these, elements of early Creeds
- 聖經裡頭我們找到這樣的耶穌的稱號...
- ...

耶穌基督向當時的人宣講舊約聖經所啓示的天主**为他的父亲**。

‘宗徒大事錄’記載：耶穌後來雖然死了，天主却使他復活，**并立他為主，爲默西亞 (Acts 2.24,26)**。所謂‘主’，在聖經中是對天主的尊稱，所以，**天主的確給他的兒子耶穌基督自己的名號**。(Phil 2,6-11)

從字面上來看聖經的這些章句，我們可以發現耶穌基督‘**至少是接近天主、甚至相似天主的人**。早在耶穌誕生之前，舊約聖經’就已經指出耶穌**本來就與天主同在**，是**天主的智慧 (Prov.8)**，這個智慧參與了天主的造化工程，

保祿在‘哥羅森書’指著耶穌基督所說的：「他**是不可見的天主的肖像...他在萬有之先就有**，萬有都賴他而存在」(Col1.15)

聖若望福音開宗明義便說：耶穌是降生爲人的**天主聖言 (LOGOS)**，這個聖言創造了萬物。

- Word is Logos or Verbum... Logos is biblical, but also meant thought or divine will in Greek philosophy... a meeting point!
- 聖言(道)是**Logos**或**Verbum**---Logos是屬聖經的，但也在希臘哲學中意味著的“思想”或“神的意志” ---**一個交匯點！**

最初的信仰宣誓

FIRST CONFESSIONS OF FAITH

- **Confessions of faith in NT**
- 在新約中可找到的信仰宣誓
- In Liturgy of Baptism & Eucharist Phrases from Scripture to affirm faith
- 在聖洗和聖餐禮儀中教會利用聖經中的語句來宣誓信仰.....
- ...你們要去使萬民成為門徒，因父及子及聖神之名給他們受洗(Mt 28,19)
- Need to “explain” to selves, to others ‘incompatible’ things...
 - God is one, and also Father & Son...
 - A man born, lived & died: how can He be God?
 - ... a God who by definition is “beyond change”
- 但是需要對自己和他人 “解釋”
‘一些不容易協調’的事...比如
 - 1) 神只有一位，同時也是父與子
 - 2) 一個人出生，生活和死亡：他怎麼能是神？
 - 3) 一位被定義為 “超越變化” 之神

答案

- Theology provided answers, in different directions, while Councils tried to reconcile different views.
- 從不同的角度**神學**提供的答案
而**大公會議**試圖綜合不同的觀點.
- ...共識???

信經 CREED

- The Creed did not evolve just through peaceful exchanges of ideas... but battles were fought that went beyond dogma.
- Conflicts between people, cultures, regions... exiles, bloody skirmishes, army intervention, police... were also part of the background in the formation of our Creed!
- 信經不只是通過和平交流思想而發展的，而是由爭鬥而發展，... 超越了信條爭鬥
- 在人與人，文化，地區間的**衝突**---流亡者，血淋淋的小衝突，軍隊或警察的干預，等也曾是形成我們信條的一部分背景

1-耶穌基督和聖神為何是神？

HOW CAN JC AND THE HS BE GOD?

➤ 1.1 Beginning of Arian Crisis

Issue: safeguard “Biblical Monotheism” & baptismal profession of “Trinitarian Faith”

➤ 1.1 亞略神父(Arius)危機的開始

➤ **問題**：維護“聖經一神論”和洗禮中的對“三位信仰”的宣誓

答案：不同的方向

Answers: different directions

1. God was at the same time Father & Son (=Father suffered, *Patripassianism*)

1、神同時是父和子（=父遭受苦難論，Patripassianism）

2. Distinction between F&S or Father & his Logos... the Son was God NOT in the same way as Father: was SUBORDINATE (*Subordinationism*)

2、父與子，或父親和他的Logos之間的區別---兒子是神但和父不是以同樣的方式：附屬於他 (Subordinationism)

3. Jesus was divine
“through adoption”
(adoptionist
monarchianism 义子一
体一位) “The Father is
greater than I”
(Jn14,28)

4. Greek and Latin words
used in different ways,
hence confusion...

➤ 3、耶穌是神， “通過收養”
(義子一體一位論) “父比
我大” (若14, 28)

➤ 4、希臘和拉丁詞語用的方式
不同，因此產生混亂...

- Before 313 = local disagreement ➤ 313年前 = 本地分歧
- After 313 = global disagreement 313年後 = 全球分歧

- Crisis in Alexandria echoed in whole East: **Arius** (notes p. 50)
- Objective: safeguard monotheism, a God “without beginning”. Father because he begot a Son. Hence the Son “had a beginning”, not in the same nature, but “subordinate”
- “Lord created me” (Wisdom 8,22)
- Jn 14, 28
- 縈繞在整個東亞的亞歷山德里亞危機：**亞略神父**（講義第50頁）
- 目標：保障一神教，“沒有開始”的天主。父親，因他生了子。所以人子“有一個開始”，不是同出一轍，而是“**下屬**” ...
- 證據：8，22“天主創造了我”（智慧篇）
- 若14，28

- Alexander, bishop of Alexandria:
“The Son, the Logos of God,
existed from all eternity as equal to
the Father”

**“If the Logos is not fully God,
man could not be fully divine,
because it would not have been
God who became incarnate as
man. So man could not be saved!”**

Meetings, discussions, Arius
excommunicated (318) Arius
appealed to followers in the East...

Trouble, theological insults, in
theaters, market, songs, paintings
to defend ideas

- 亞歷山大，亞歷山德里亞的主教說：“子，神的聖言，從永恆就存在，與父同等”

“如果聖言是不完全的神，
人就不能有完全的神性，
他不會是天主道成肉身，
成為人。**這樣，人類就不
可能被拯救**”！

- 會議，討論，318年亞略神父被逐出教會，向東方的支持者上訴。
- 暴動，神學的侮辱，在劇場，市場，歌曲，繪畫藝術上捍衛思想。 。 。 。

君士坦丁大帝的角色



君士坦丁大帝的角色

- The sole master of the empire since his victory over Licinius, CONSTANTINE wanted to *see peace restored in the East*.
- 君士坦丁，帝國唯一的主宰，因他戰勝了魯錫尼。他希望能看到東方部地區恢復和平。
- It was a matter of disagreeing over words, he thought...
- 他以為，這是關於字句不同意的問題...
- Everyone should make an effort to be reconciled!
- 每個人都應該努力趨向一致！但是，因為紛亂繼續着
- As disturbances went on, HE DECIDED TO CALL THE BISHOPS TOGETHER FOR A GREAT COUNCIL
- 他決定召集主教們，為召開一個偉大的教會會議

325年尼西亞大公會議325

THE COUNCIL OF NICAEA 325 AD

- Several local councils previously held
- 325 first “ecumenical” council (Vat II 21st)
- 300 attending bishops (220 names), from East (Greeks), passionate over the issue
- West: Caecilian of Carthage, a bp from Calabria, two representatives of Sylvester (bishop of Rome) i.e. Nicasius from Gaul & Hosius of Cordoba (adviser of Constantine)
- 先前舉行的幾個地方會議
- 325年的為第一個 “大公” 會議 (梵2為第21屆大公會議)
- 300位主教出席 (還存有220位的名單)，來自東方 (希臘人)，對此問題較熱情
- 西方：迦太基的Caecilian主教一位卡拉布里亞地區的主教，兩名羅馬主教西爾維特的代表：
 - 高盧 (法國) 的Nicasius 和
 - 西班牙科爾多瓦的Hosius (君士坦丁的顧問)

EUSEBIUS OF CAESAREA

凱撒勒雅的主教歐瑟伯





- 大會留下了偉大的印記：第一次這樣的教會聚會...
- 從一些主教身上能看到在剛結束的教難中受到的迫害的“傷痕”...
- 偉大和強大的主教坐在卑微謙虛的主教旁邊...
- 皇帝準備了一個盛大的歡迎...
- 神的王國會更加美好嗎？
- The assembly made a great impression: 1st such ecclesial gathering...
- Some bishops bore the “scars” of the recent persecution...
- High & mighty bishops sat next to humble ones...
- The emperor prepared a marvelous welcome...
- Could the Kingdom of God be more splendid?

- Most bishops confirmed the **condemnation** of Arius.
- A **positive statement** was drafted following the Creed of Eusebius of Caesarea, and accepted!
- At the request of Constantine (advised by Hosius) the bishops added the adjective **homousios** in speaking of the Son of God: the Son is of the “same *ousia*” (substance, 同性同體) as the Father”: ‘consubstantial’ with Him!
- It affirms the ‘absolute equality’ between F&S
- Since it was proposed by Constantine, it was accepted by all bps except 2 (exiled with Arius)
- 大多數主教們證實了對亞略的**譴責**。
- 一個積極的聲明被起草，隨之以凱撒勒亞的Eusebius的信經，並被接受！
- 在君士坦丁的要求下（由Hosius 建議），主教們在談到天主子時，加上了形容詞homousios“**同性同體**：”子與父一樣，是“同性同體”的(of the same substance)“：與他“同體”！
- 這個字肯定父與子之間的“絕對平等”
- 因為它由君士坦丁所提出，被所有主教所接受，除了2位（與亞略一起被流放的）。



亞略危機 和尼西亞大公會議(325)

亞略:基督是義子
尼西亞:同性同體

教會訓導

CHURCH DISCIPLINE

1. Date of Easter adopted by Rome & Alexandria

2. Rules about episcopate (later...)

3. Restriction on clergy living with wives: some bsp wanted to force clergy to give up marital relations (Spain); bp Paphnutius (celibate) opposed demand, and Council allowed freedom...

4. Sort out consequence of persecutions: reconciliation of heretics, forms of liturgical penance...

1、羅馬和亞歷山德里亞人對復活節的日期被接受

2、有關主教的規則（之後---）

3、與妻子生活的神職人員的限定：一些主教想強迫神職人員放棄婚姻關係（西班牙）；Paphnutius主教（獨身主義者），反對要求，及會議允許的自由...

4、理清遭受迫害的結果，與異端者的和解，懺悔禮儀的形式...

陷入困境的中世紀

TROUBLED HALF CENTURY...

- The Nicaea consensus was soon in danger: many rejected 'homoousios' because NOT in Bible
- Some felt it had been used by 'heretics' who failed to distinguish between Father & Son
- In the East soon many rejected Nicaea, except Athanasius (bp of Alexandria since 328).
- Latin West on the whole loyal to Nicaea.
- Constantine wanted to keep friendship with East, and so changed his mind: violence, settling of accounts... Athanasius was deposed by Council of Tyre (335) and exiled in Trier...
- 尼西亞共識很快遭遇危機：許多人拒絕“同性同體”，因為聖經“中沒有
- 有些人提出有一些沒能區別父和子“異端者”已經用過了
- 在東方很快有許多人拒絕尼西亞，除了亞大納修（328年亞歷山德里亞主教）
- 拉丁文化西部全部都忠於尼西亞
- 君士坦丁希望與東方保持友誼，因此他改變了主意：結果發生暴力和報復的事件...
- 亞大納修被Tyre會議(335)廢黜，並流亡德國特里爾...



- He was to be exiled 4 more times because of loyalty to Nicaea...
- Under Constantine's son, disagreements grew
- 342-3 at Sardica Council of East & West saw two sides part ways...
- Constantius favoured Arianism... Liberius (Bp of Rome) Hilary of Poitiers, Hosius of Cordoba were exiled.
- Councils sought 'compromise' formulas: in 359 emperor imposed "The son is like the Father"
- "The whole earth groaned, surprised to find itself Arian" (Jerome)
- 他被放逐多4次，因為忠於尼西亞...
- 在君士坦丁兒子的統治時代，分歧增長
- 342-3在東西方薩爾迪卡會議上，東西方分道揚鑣...
- 繼續青睞亞略派...利比里奧（羅馬主教）Poitiers的希拉里，科爾多瓦的Hosius被流放。
- 議會尋求“妥協”的公式：359國王實行“子像父親”的公式
- “整個地球呻吟著，驚訝地發現自己是亞略派的” (Jerome)

分裂 DIVISION...

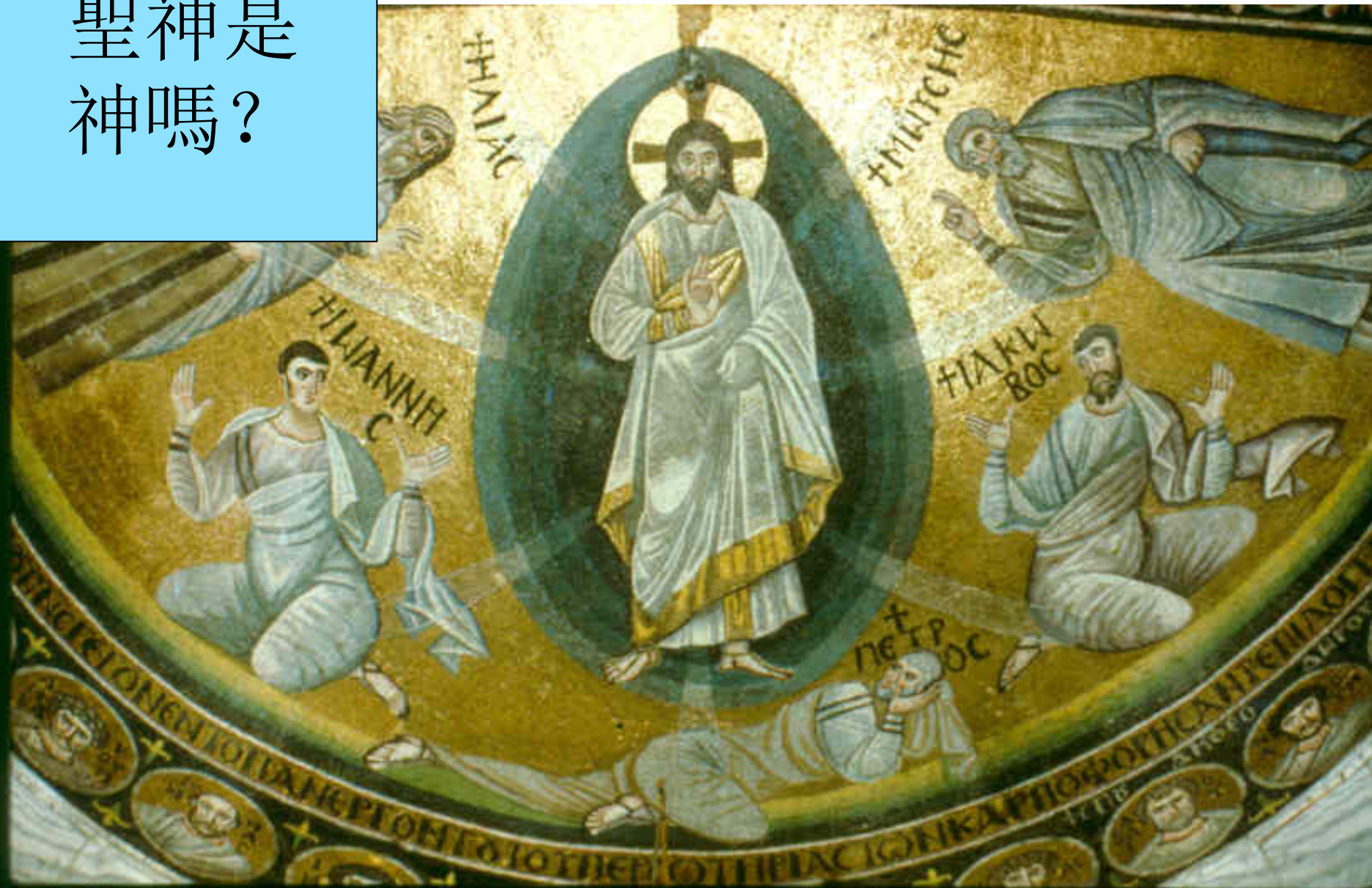
- Arguments sowed division within local churches: 5 communities in Antioch (own formula, own bishop!)
- In Rome violence broke up when a successor to Bp Liberius had to be found: Damasus won, but 37 people died!!
- 爭論在當地的教會播下了分裂：在安提約基亞有五個團體（專有的公式和自己的主教！）
- 當必須找出Liberius主教的繼任者時，羅馬發生了的暴力衝突：：達瑪斯贏了，但有37人死亡！

君士坦丁堡會議（381）危機的解決

COUNCIL OF CONSTANTINOPLE (381) RESOLUTION OF CRISIS

- Through troubles theological thinking made progress: vocabulary became clearer...
- Distinction between 'ousia' (substance本质) and 'hypostatis' (person位格), hence equality of Father and Son as 'ousia', and distinction as two 'hypostases'...
- Basil (+379) achieved union through theological thinking...
- New question:...
- 通過困難，**神學思想**方面取得了進展：詞彙變得更清晰...
- “ousia”（本質）和 “hypostatis”（位格）的區別：因此父子的同等是 “ousia”，兩位是同性同體，但說道 'hypostases'（位格）兩者間有區別...
- 巴西略（+379）通過神學思想達到了整合...
- **新的問題：...!!!**

聖神是
神嗎？



- The Arians said “No!”, hence called ‘pneuma-tomachoi’ (fighters against Spirit)
- In his “Treatise on the Holy Spirit” Basil demonstrated that the Spirit is “of the same substance” as the Father.
- His friend Gregory of Nazianzus wrote along the same lines
- Basil approached the Eastern bishops and asked Athanasius to be a bridge with the West: in a letter to bps in Italy & Gaul Basil described the ‘distress’ felt in the East...
- However Damasus made little effort at reconciliation....
- 亞略派說：“不！”，因此被稱為“pneuma-tomachoi”（反對聖神之爭鬥者）
- 巴西略在他的“聖神的專著”中論證了，這一聖神是與“父”同質的。
- 他的朋友額我略.納西盎沿著相同的路線寫作
- 巴西略與東部主教接觸了，並要求亞大納修作為與西方的橋樑：在巴西略寫給意大利和高盧主教的一封信中描述感覺在東方很“苦惱”...
- 但達瑪斯在和解上沒作太大的努力....

亞大納修、兩位額我略 和 巴西略



- The death of Arian Emperor Valens at Adrianopolis (378) against the Goths seemed like divine punishment... The two emperors, Gratian (West) & Theodosius (East) decided to put an end to the theological quarrels (which caused brawling in the streets...)
- In 380 Theodosius made Christianity 'state religion', appointed Gregory of Nazianzus Bp of Constantinople, and convened a Council in the Capital (381)...
- It was an Eastern Council, and only 4 canons were preserved:
- 在Adrianopolis (378) 反抗哥特人時，瓦倫斯大帝的死，似乎是神的懲罰。兩位新皇帝，格拉提安（西方）狄奧多西（東方）決定結束神學爭論（那曾在街上引起打架鬥毆...）
- 380狄奧多西把基督宗教定為“國教”，任命額我略·納西盎君士坦丁堡主教，並在首都召開了會議，（381）...
- 這是一個東方會議，只有4個法律條被保存

- Faith of Nicaea to be preserved
- Various heresies just appeared to be rejected
- Hence it reaffirmed the Nicene Creed, AND ADDED a statement about the H. Spirit:
- “We believe in the HS, the Lord and Life-Giver, who proceeds from the Father, who with the Father and Son is worshipped and glorified”.
- This is the Nicene-Constantinopolitan Creed!
- In the 8th C. the “*Filioque*” statement was added, which in the 11th C. caused the schism between East and West!
- The Council also settled the “personal quarrel” regarding Gregory of Nazianzus...

- 1. 尼西亞的信仰被保留
- 2. 剛剛出現的各種異端邪說被拒絕
- 3. 因此，重申了尼西亞信經，並添加了一份關於聖神的聲明：
- “我們信聖神，他是主，是生命的賜予者，是出自父，他和父及子同受欽崇和歌頌”
- 這是尼西亞 - 君士坦丁堡的信經！
- 在八世紀加了“和聖子”的說法，這引起了11世紀東方和西方之間的分裂！
- 會議還解決了針對額我略·納西盎的“個人紛爭”

- In 381 the synod of Aquileia settled the question in the West: Arian bps dismissed, and emperor carried out sentences.
- Arianism disappeared from the Empire, but survived among the German Goths evangelized by Ulphilas, who had been consecrated bishop by an Arian bishop (Eusebius of Nicomedia)
- 381年，阿奎拉教會會議解決了在西方的這個問題，亞略派主教被撤職，皇帝執行宣判。
- 亞略派從帝國消失了，但存活於由烏爾菲拉所福傳的德國哥特人中，烏爾菲拉由一個亞略派主教所祝聖 (Eusebius of Nicomedia)

君士坦丁堡大公會議 (381) [聖神：聖父，聖子所共發]



一個難題

1. 基督和聖神怎麼可能是天主呢？

答

1.1 SUBSTANCE (性體)

1.2 PERSON (位格)

= 三位一體

2-神與人如何在耶穌內統一

HOW ARE GOD & MAN UNITED IN JESUS CHRIST

➤ 2.1 Beginning of Christological Controversy

- Thinking & discussing never stopped.
- Fresh question: how to explain the “union” between the divinity in the Word and humanity in Jesus?
- The Word is eternal, but Jesus was born, suffered and died: was “God born”, hungered, suffered and died?
- If too much distinction between God & man in Jesus, how to explain incarnation (聖言取得肉軀)?

➤ 2.1基督論爭端的開始

- 思考和討論從未停止過。
- 新的問題：如何解釋在耶穌內聖言和人性的“統一”？
- 聖言是永恆的，但耶穌被生，受苦和死亡：是“神誕生”，飢渴的，遭受痛苦並死亡？
- 如果耶穌內有太多的神和人之間的區別，那如何解釋“聖言取得肉軀”？

- Apollinarius of Laodicaea (+390), friend of Athanasius, found the answer: the soul in Jesus was replaced by the Word! Hence he could not sin!
- This endangered redemption: *"only that which has been assumed by Christ can be saved in man"*(只有那些被基督所取得人的才能得救). If Christ did not have a human soul, man's will could not be saved!!!
- Apollinarius was condemned!
- 亞大納修的朋友，勞迪塞亞的阿波利納萊（+390），找到了答案：耶穌的靈魂被聖言所替換！因此，他不能犯罪！
- 這瀕危的救贖：只有那些被基督所取得的才能得救。如果基督沒有一個人的靈魂，人的意志無法被拯救！！
- 阿波利納萊被譴責！

統一與區別

UNITY AND DISTINCTION

➤ Two theological trends showed up:

1. In Alexandria, emphasis was on UNITY of Christ, starting from the Logos: Christ is the Word who appears in the flesh; that was the condition for the ‘divinization’ of man!
2. In Antioch, emphasis was on the two aspects of Xt’s being: start from the TWO NATURES and try to show their union! One worry: save humanity of Christ...
Poor vocabulary did not help agreement...

➤ 兩個神學的趨勢出現：

- 1、在亞歷山德里亞，強調**基督內的統一**，從聖言開始：基督是神的話在肉體內的顯現...這是人的“神化”的前提！
- 2、在安提約基亞，重點在**基督存在的兩個因素**：從兩個本性開始，並嘗試展示其聯接統一！一個擔心：維護基督的人性...
詞彙之缺乏對達成協議沒有幫助...

- **Physis** (nature性體) was used both to indicate TWO natures in Christ, and to indicate the UNION (=One Nature) of the two in Christ (Cyril of Alexandria!)
- Sharp confrontation between Cyril of Alexandria and Nestorius of Constantinople...
- In about 428 Nestorius attacked popular piety which saw Mary a “Theotokos” (Mother of God)
 - 1. Term not in Scripture!
 - 2. Mary could only be mother of Jesus
- Cyril argued for the ‘one single nature’ in Christ
- Cyril & Celestine (Rome) condemned Nestorius
- **Physis**性體，用來表示在基督內的**兩個性體**，同時表明在基督內兩個**本性的統一**（一個性體）（亞歷山德里亞的濟利祿！）
- 亞歷山德里亞的濟利祿和君士坦丁堡奈斯多略之間的尖銳對立...
- 約428年，奈斯多略攻擊民間對“**天主之母**”聖母瑪麗亞的敬禮
 - 1、聖經中沒有的措詞！
 - 2、瑪麗亞只能是耶穌的母親
- 濟利祿認為在基督內“一個性體”
- 濟利祿和Celestin（羅馬）譴責奈斯多略

- Cyril further requested that Nestorius sign a statement: In Jesus the Word and man were “united in one single nature”.
- Nestorius appealed to his friends, and accused Cyril of Apollinarism.
- UPROAR! Emperor Theodosius II called a Council at Ephesus: the Bp of Rome was invited, as was Augustine (died 430!)
- 濟利祿進一步要求奈斯多略簽署一份聲明：在耶穌內，聖言和人“團結成為一個單一性體”
- 奈斯多略投訴向他的朋友，並指責濟利祿犯Apollinarism 的異端。
- 一片嘩然！ ！
- 皇帝狄奧多西二世召開了厄弗所大公會議：羅馬主教被邀請奧古斯丁都被要請（死於430年！）

奈斯多略和厄弗所大公會議 (431) [天主之母]



2.2 厄弗所大公會議

THE COUNCIL OF EPHESUS

- Stormy proceedings! Cyril was bent on eliminating his rival, and brought with him 50 Egyptian bishops, plus many gifts!
- Many were late, but Cyril went ahead, opened the Council, 200 bps deposed Nestorius as “new Judas”!
- The crowd, wild with joy, accompanied bps back to lodgings with a torchlight procession: the “Mother of God” had triumphed!
- 風雨如磐的程序！濟利祿意欲消除他的對手他帶來了50位埃及主教，以及許多禮物！
- 許多人晚到，但濟利祿領頭召開了會議，200個主教廢黜了奈斯多略，視其為“新猶達斯”！
- 人群欣喜若狂，陪主教們回其寓所，一路伴隨者火炬遊行：“天主之母”獲得了勝利！

- Nestorius' followers arrived shortly thereafter, and condemned Cyril...
- The emperor's representatives deposed both, but Cyril managed to return to Alexandria in triumph, while Nestorius spent the rest of his life in exile...
- The Dogma of Ephesus?
- Thin! Only document is condemnation of Nestorius. However...
- Ephesus reinforced Nicaea
- Theotokos no longer disputed
- 433 a formula of reconciliation by John of Antioch:
- 此後不久，奈斯多略的追隨者抵達，並譴責濟利祿...
- 皇帝的代表罷免了他們二人，但濟利祿設法順利的回到了亞歷山德里亞，但奈斯多略卻在流亡中度過了其餘生..
- 厄弗所的教義？
- 淺薄的！只有譴責奈斯多略的文件。但是.....
 1. 厄弗所增強了尼西亞
 2. 天主聖母不再成為爭議
 3. 433年，安提約基亞的若望提出的和解的公式：

- *“Union of two natures has been achieved... and because of this union, we confess that the Holy Virgin is Theotokos, because the Word of God has been made flesh & been made man”.*
- “得到了兩個性體聯合....因為這個聯合，我們承認聖童貞是天主聖母，因為聖言已經取得了肉身而成為人”。
- Cyril accepted enthusiastically, and Sixtus, Bp of Rome, congratulated the two rivals when he approved the statement.
- 濟利祿熱情地接受,當羅馬主教Sixtus核准這項聲明時，他向這兩個對手錶示了祝賀。



3 到加採東大公會議的進一步爭議 451

FURTHER CONTROVERSIES UP TO COUNCIL OF CHALCEDON 451

- Extremists were unsatisfied by the union of 433! ➤ 極端分子不滿433年的統一！
- A quarrel broke out between **Theodoret** (bp of Cyrrus in Syria) who defended the TWO NATURES of Christ but could not satisfactorily explain “union without confusion” (不混淆得結合) ➤ 在狄奧多雷托和歐迪奇之間爆發了爭吵。狄奧多雷托（敘利亞 Cyrrus 的主教）為基督的兩個性體辯護，但不能令人滿意的解釋“不混淆的結合”
- And Eutyches, an old monk of Constantinople who claimed that in Christ “the divine nature had absorbed the human nature”: the body of Xt was NOT of the same substance as ours! ➤ 歐迪奇，君士坦丁堡的老會士聲稱，在基督內“神性吸收了人性”：基督的身體是與我們的質性不同的！

- Eutyches was condemned, but appealed to Rome and Alexandria!
- Theodosius II (a friend of Eutyches) convened a Council at which only friends of Eutyches and the bp of Rome were invited.
- Leo sent delegates with a “Tome” explaining the doctrine of the Incarnation: “Christ has a real body, of the same nature as that of his Mother!” The two natures were thus safeguarded, and were united “in one person”!
- In Latin the distinction between ‘nature’ and ‘person’ had long been clarified, but NOT in Greek (physis & hypostasis)
- 歐迪奇被譴責，但上訴到羅馬和亞歷山德里亞！
- 狄奧多西二世（歐迪奇的朋友）召開了會議，只有歐迪奇的朋友和羅馬主教被邀請出席。
- 羅馬主教良一世派代錶帶著一本“書”解釋聖言成肉身的教義：“**基督有一個真正的身體，並與他的母親同出一轍！**”他的兩個性體因而得有保障，並在“一位”內得以結合！
- 在拉丁語中，“本性” (nature) 與“位格” (person) 之間的區別早已被澄清，但在希臘語中沒有（性體和位格）

- The supporters of Eutyches (Dioscorus of Alexandria and a crowd of unruly monks) manipulated the proceedings.
- The papal delegates could not be heard
- Flavian (who had condemned Eutyches) was deposed, wounded and died shortly thereafter.
- Theodoret appealed to Rome, and Leo I angrily labelled the Council “Robber synod of Ephesus”.
- A new emperor, Marcian, requested Leo to come and preside a Council. Leo could not go (the Huns had invaded the West), but sent legates when the Council met in Chalcedon in 451
- 歐迪奇的支持者（亞歷山德里亞的Dioscorus和一群不羈的修道人）操縱了議程。
- 羅馬教宗的代表無法被傾聽。
- 弗拉維安（譴責歐迪奇者）被廢黜，受傷，此後不久就去世了。
- Theodoret向羅馬提出訴訟，良一世憤怒地稱會議為“**厄弗所的僭越偷竊**”。
- 一個新的皇帝，馬爾奇安，請良前來主持一個會議。良不能前往（匈奴入侵西方），但451在**加採東**會議舉行時，他派出了代表。

- 1st Council presided over by the Bp of Rome...
- The 2 camps were kept apart by the Gospel:
- Flavian was rehabilitated
- The Nicene-Constantinopolitan Creed read out, together with letter of Cyril and Leo's *Tome* (which aroused great enthusiasm!):
 - *"This is the faith of the Fathers, the faith of the Apostles! This is what we all believe! Peter has spoken through Leo! This is what Cyril taught! Leo and Cyril taught the same thing!"*
- Dioscorus was deposed and exiled...
- 第一次會議由羅馬主教主持...
- 兩個陣營由福音所分割的：
 - 1、弗拉維安得到平反
 - 2、尼西亞-君士坦丁堡的信經讀，連同濟利祿的信和良的書（這帶動了人們極大的熱情！）
- “這是教父的信仰，使徒們的信仰！這是我們大家都相信的！伯多祿通過良說話！這是濟利祿所教導的！良和濟利祿教導了同樣的事！”
- Dioscorus 被廢黜並流放...

基督是完全的人 教宗良一世的教訓角色



- Accounts were settled with participants of Robber Synod
- A statement of faith was drafted (Tome+Creed):
“Christ is one person in two natures”.
- Disciplinary measures were also taken (Canon 28). The emperor approved all decisions, but Rome approved only those that concerned dogma!
- 清算Robber Synod的參與者
- 信仰聲明的起草（書+信經）：
“基督是一位但有兩個性體”。
- 也採取了紀律措施（第28條）。皇帝批准了所有的決定，但羅馬只批准了那些有關的教義！

加採東大公會議 (451)

〔兩性一位〕



2.4 最初分裂教會和危機的結果

THE 1ST SEPARATED CHURCHES AND THE CONSEQUENCE OF THE CRISIS

- The balanced formula of 451 did not achieve peace... Christological disputes went on!
- The opponents of Chalcedon left the official Church: Monophysites 一性論 felt they were faithful to Cyril... (one nature)
- The Nestorians wished to safeguard “duality” (man+God in Xt)...
- Not necessarily “heretics”: choices often dictated by need to keep distance from Constantinople...
- 451年的平衡公式並沒有實現和平！關於基督論的爭論沒有停止。 。 。
- 加採東的反對者們離開了官方教會：基督一性論者覺得他們是忠實於濟利祿的（一個性體）
- 景教希望維護在基督內的“雙重性”（人+神）...
- 不一定是“異教徒”的。選擇往往取決於需要與君士坦丁堡保持距離...

一性論 (MONOPHYSITISM)



皇國內 INSIDE EMPIRE

- In Egypt: “monophysitism” became national religion to show cultural & religious independence from Constantinople (Copts)
Chalcedonians were the Hellenistic minority
- In Syria: “monophysitism” religion of Syriac speaking communities; Chalcedonians were called “Melchites” of ‘imperials’.
- Monophysites accepted Nicea-Constantiople’s Creed and the “older” tradition, against Chalcedon’s innovations!
- 在埃及：“基督一性論”成為顯示獨立於君士坦丁堡（科普特人）的文化和宗教的國教
Chalcedonians是希臘文化的少數
- 在敘利亞：“基督一性論”宗教，敘利亞的發言團體；
Chalcedonians被稱為‘帝國’的“Melchites”。
- 基督一性論者接受尼西亞，Constantiople 的信經和“古老”的傳統，反對卡爾西的創新！

帝國外...OUTSIDE EMPIRE

- Choices dictated by politics or chance
- Nestorianism became the official religion of Christians within the Persian Empire, to avoid accusations of being 'spies'...
- Persian Nestorians reached inside Asia (the 西安景教碑 erected in 781)
- Armenians adopted Monophysitism against Nestorian Persians and Greeks of Constantinople.
- Ethiopia linked to Alexandria: monophysitism
- 選擇取決於政治或機遇
- **景教**在波斯帝國成為官方基督宗教，以避免被指為“間諜” ...
- 波斯的景教進入亞洲（西安景教碑建於781）
- 亞美尼亞接受基督**一性論**，反對君士坦丁堡的波斯和希臘人的景教。
- 埃塞俄比亞與到亞歷山德里亞連接：基督一性論

- Compromise formulas encouraged by Emperors caused even more divisions....
- (Monothelitism, 一意论, one will in Christ and Monoenergism, 单一能力, one operation/energy in Christ)

- 國王鼓勵妥協方案，這引起了更多的分裂....
- (Monothelitism，一意論，在基督內只有一個意志；Monoenergism，單一能量，在基督內只有一種運作/能量)

1. 基督和聖神怎可能是天主呢？

* SUBSTANCE (性體)

* PERSON (位格)

2. 天主與人怎樣結合在耶穌基督內？

* NATURE (本性)

* UNION WITHOUT CONFUSION
(不混淆的結合)

* ONE PERSON TWO NATURES
(兩性一位)

我信

我信**唯一的天主**，全能的**聖父**，天地萬物，無論有形無形，都是祂所創造的。

我信唯一的主、耶穌基督、**天主的獨生子**。

祂在萬世之前，由聖父所生。

祂是出自天主的天主，出自光明的光明，出自真天主的**真天主**。

祂是聖父所生，而非聖父所造，**與聖父同性同體**，萬物是藉著祂而造成的。

。 。 。

我信**聖神**，**祂是主**及賦予生命者，**由聖父聖子所共發**。

祂和聖父聖子，同受欽崇，同享光榮，祂曾藉先知們發言。

。 。 。

亞孟。

(*尼西亞—君士坦丁堡信經*)