

The Anglican Institute of Theology

Abstract

THE CAUSE OF HERESY AS
DEFECTIVE THEOLOGY OF
THE HOLY TRINITY

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The Doctrine of the Holy Trinity states the respective relationships between the Persons of God the Father, God the Son, and God the Holy Ghost. These relationships symbolize the four parts of the Lambeth Quadrilateral of 1888: 1. The historic episcopate (Father and Holy Ghost); 2. The major sacraments of baptism and holy communion (Son and Holy Ghost); 3. The creeds (Father and Son); and 4. Scripture above tradition (The Holy Trinity). Heresies are defined, traced to the misunderstanding of these relationships, and grouped.

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1. INTRODUCTION

Before examining the critical apparatus of the argument proper, the assumptions must be identified. The initial assumptions made are that the God of Christianity exists and that the Holy Trinity [HT] exists. The mathematical proof for the existence of the God of Christianity is found in Appendix 7.1. The definitive proof of the existence of the HT follows directly from the first proof in this way. God does not lie, therefore Holy Scripture is the inerrant and infallible Word of God. The Bible is an exact record of how Jesus Christ fulfills the Law and the Prophets. The Son of God describes God the Father, Himself, and God the Holy Ghost. Therefore the HT is revealed to us. Those accepting the doctrine of the HT are known as Trinitarians or Homoousians.

The modus of encapsulating the doctrine of the HT is to use the parts of the figure of a triangle. Attributes are assigned logically to the two major geometric elements of a triangle in 1.1. the angles and 1.2. the sides to produce 1.3. the triangle.

1.1. The angles

The three angles of a triangle symbolize the three Persons of the Holy Trinity who are God the Father, God the Son, and God the Holy Ghost. There are three Persons in one God, and one God in three Persons. The expression thus follows: one God in three Persons and three Persons in one God. In other words that is One in Three and Three in One.

The modes of water can be used as an analogy of the three Persons of the Holy Trinity. Ice, steam, and liquid water are all chemically water but are in different modes or states. Similarly God the Father, God the Son, and God the Holy Ghost are all one God and are distinct persons of one God. That the Holy Trinity has different forms of expression is not to say that the forms are different modes, as in the case of water. The use of the angles of a triangle is not an attempt to reduce or diminish God.

To which angle of the triangle a Person of God is assigned is immaterial because they are co-equal and all God. We know that they not only have distinct names in Person, but that they also love each other.

1.2. The sides

The three sides of a triangle symbolize three of the four attributes of the Lambeth Quadrilateral of 1888 [LQ]. The four attributes of the LQ are:

1.2.1. The Nicene and Apostles' Creed;

1.2.2. The two major sacraments of Baptism and Holy Communion;

1.2.3. The historic episcopate (apostolic succession) ; and

1.2.4. The scriptural basis for faith and practice.

The three sides of a triangle symbolize the attributes of 1.2.1. through 1.2.3. above.

Item 1.2.1. of the LQ concerns the Nicene and Apostles' Creed which state the historical fact that Jesus Christ is the Son of God the Father and is God the Son.

Item 1.2.2. of the LQ concerns the dominical sacraments as ordained by God the Son. These major sacraments are Holy Baptism and Holy Communion. They demonstrate the grace of God the Holy Ghost.

Item 1.2.3. of the LQ concerns the historic episcopate as established by God the Father, God the Son, and God the Holy Ghost. The historic episcopate is also termed apostolic succession. It demonstrates the Filioque clause of the Nicene Creed which states that God the Holy Ghost proceeds from God the Father and God the Son. This clause refers specifically to how the Holy Ghost was revealed to us in time.

1.3. The triangle

The unity of the HT and elements of the LQ are depicted in the angles, sides, and figure of the triangle below.

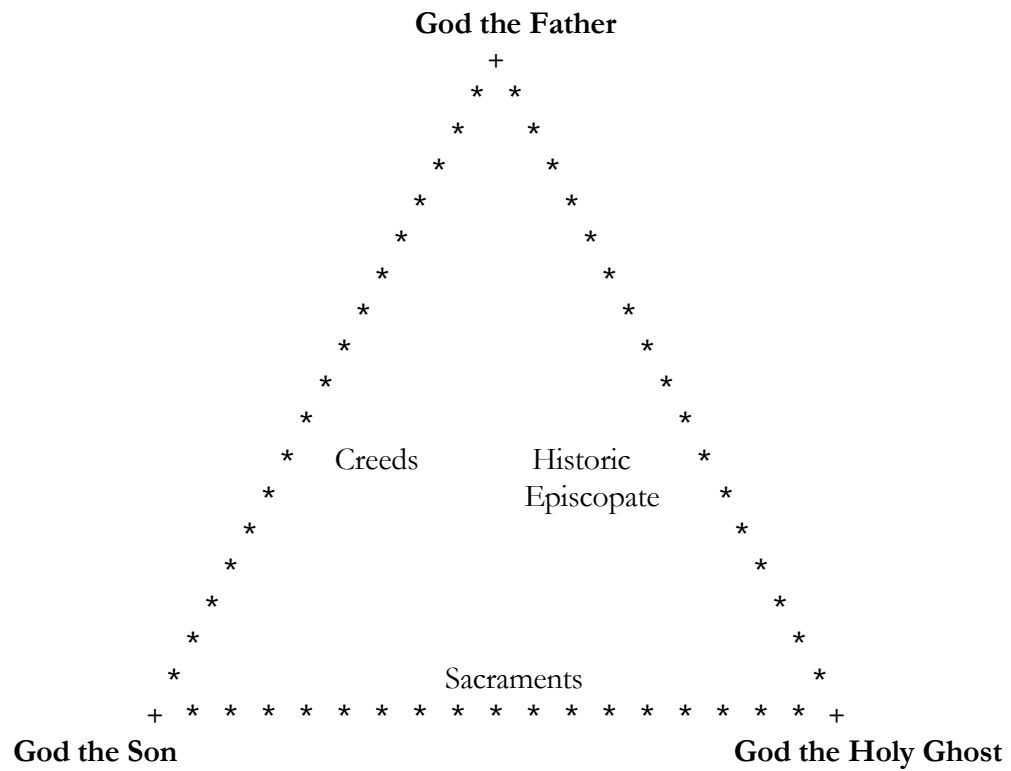


Figure 1.3. The triangle symbol

2. HOW THE UNITY OF THE HOLY TRINITY DENOTES HERESY

The unity of the HT requires that any attempt to diminish that unity is a lie and hence heresy. Such attempts are depicted in a triangle as a broken line of the respective side.

There are eight possible triangles with the combinations of such unbroken and broken sides. Unbroken sides are denoted by asterisks, and broken sides are denoted by periods. The angles are denoted by F, S, and HG. These refer respectively to God the Father, God the Son, and God the Holy Ghost. The sides are denoted by c, e, and s. These refer respectively to the creeds, the episcopate, and the sacraments (which are described in the next sub-section). The triangles appear below.

$$\begin{array}{c}
F \\
+ \\
* \quad * \\
* \quad 1 \quad * \\
c \quad e \\
* \quad s \quad * \\
S + * * * * + HG
\end{array}$$

$$\begin{array}{c}
F \\
+ \\
. \quad * \\
. \quad 5 \quad * \\
.c \quad e* \\
. \quad s \quad * \\
S + + HG
\end{array}$$

$$\begin{array}{c}
F \\
+ \\
. \quad * \\
. \quad 2 \quad * \\
.c \quad e* \\
. \quad s \quad * \\
S + * * * * + HG
\end{array}$$

$$\begin{array}{c}
F \\
+ \\
* \quad . \\
* \quad 6 \quad . \\
*c \quad e. \\
* \quad s \quad . \\
S + + HG
\end{array}$$

$$\begin{array}{c}
F \\
+ \\
* \quad . \\
* \quad 3 \quad . \\
*c \quad e. \\
* \quad s \quad . \\
S + * * * * + HG
\end{array}$$

$$\begin{array}{c}
F \\
+ \\
* \quad . \\
* \quad 7 \quad . \\
*c \quad e. \\
* \quad s \quad . \\
S + * * * * + HG
\end{array}$$

$$\begin{array}{c}
F \\
+ \\
* \quad * \\
* \quad 4 \quad * \\
c \quad e \\
* \quad s \quad * \\
S + + HG
\end{array}$$

$$\begin{array}{c}
F \\
+ \\
. \quad . \\
. \quad 8 \quad . \\
.c \quad e. \\
. \quad s \quad . \\
S + + HG
\end{array}$$

Figure 2. The eight combinations for sides of the triangle

3. HOW THE REQUIREMENTS OF THE LAMBETH QUADRILATERAL DENOTE THE CHURCH, THE DENOMINATIONS, AND THE CULTS

The broken and the unbroken lines of the sides each have meanings for the LQ.
They appear below.

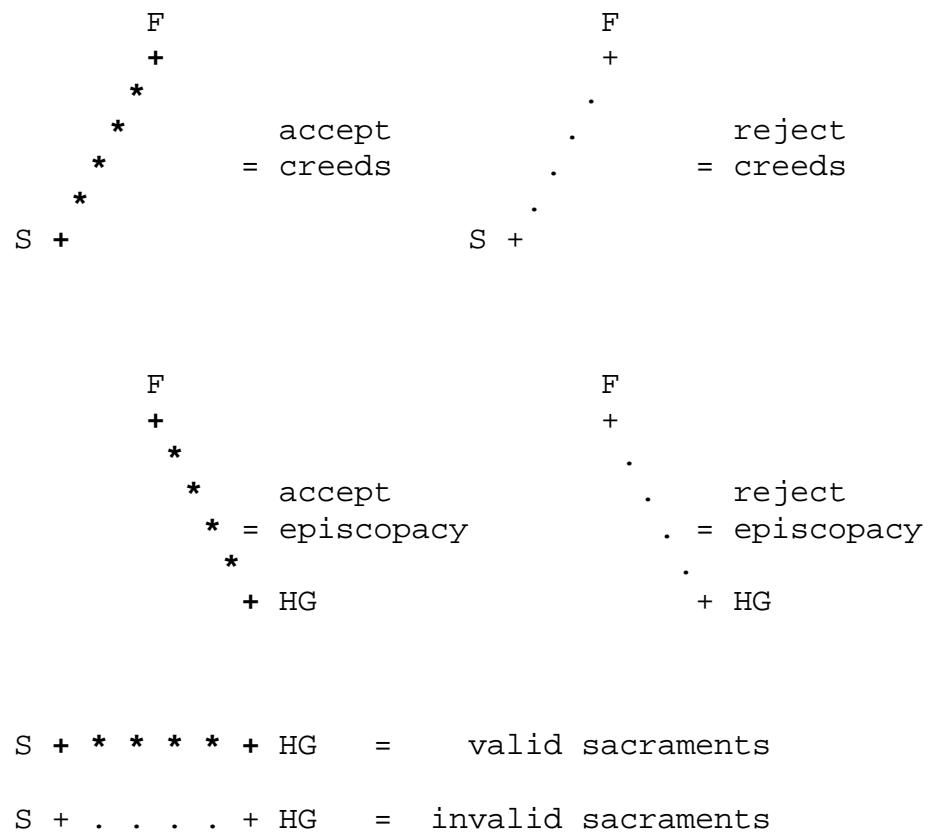


Figure 3. The meanings of the sides of the triangle

The LQ states the requirements of 3.1. the Church and of Christianity and by contrast what are outside the Church as 3.2. the denominations and 3.3.

the cults. The denominations and cults which lack some feature of the LQ are depicted with sides of broken lines in the corresponding triangles above.

3.1. The Church

Inside the Church are divisible parts of Christians. The parts of the Church are usually due to geographic considerations. The major geographic parts are the Anglican Church, the Old Catholic Church, the Orthodox Church, and the Roman Catholic Church. This depiction is triangle 1 above.

3.2. The denominations

Outside the Church are denominations of non-Christians. The denominations by their own definitions at least minimally aspire to Christianity. The major denominations are Baptists, Church of England, Episcopalians, Lutherans, Methodists, and Presbyterians. The Baptists include the offshoots of Evangelics and Pentecostals. The Presbyterians include the offshoots of Church of Christ, Congregational, and Disciples of Christ. This depiction is triangles 2 through 7 above.

3.3. The cults

Outside the Church are also cults of non-Christians. The cults do not aspire to Christianity, even minimally, and therefore differ from the denominations in that regard. The major cults are Christian Science, Jehovah's Witnesses, and Mormons. This depiction is triangle 8 above.

4. SCRIPTURE AND TRADITION AS A TEST OF THE CHURCH

The last point of the LQ concerns the scriptural basis of faith and practice (see above, 1.1.4.). This means that scripture must take precedence over tradition in matters of faith and practice. Put in other words, matters of faith and practice must be fully supported and verifiable by scripture.

Within the Church it is therefore possible for three conditions to arise: 4.1. scripture above tradition; 4.2. tradition above scripture; and 4.3. no scripture or tradition.

4.1. Scripture above tradition

The last part of the LQ is placed in the center of triangle 1 below as scripture above tradition.

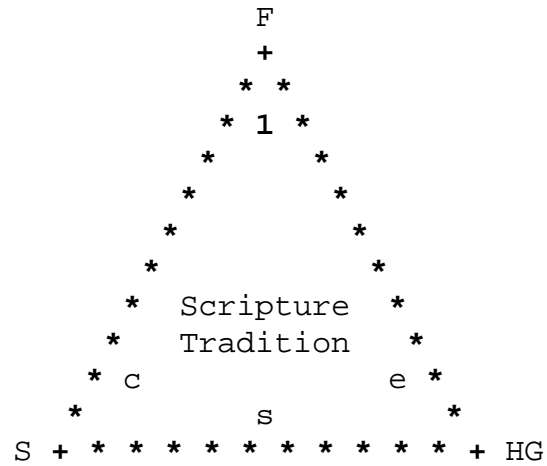


Figure 4.1. Scripture above tradition

Those parts of the Church holding scripture above tradition are in fact only the traditional Episcopalians and Anglicans.

4.2. Tradition above scripture

The last part of the LQ is placed in the center of triangle below as tradition above scripture to denote the imperfect condition of parts of the Church.

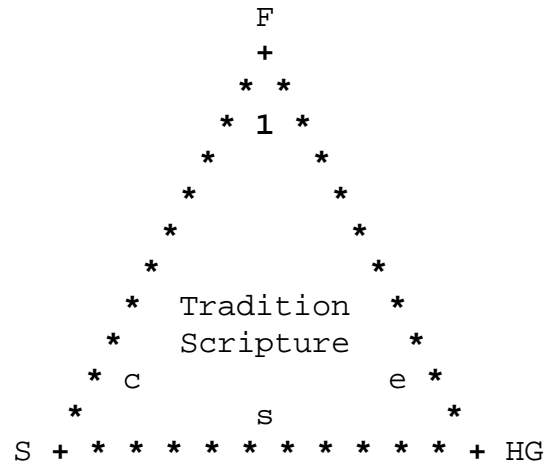


Figure 4.2. Tradition above scripture

Those parts of the Church holding tradition above scripture are the Old Catholics, Orthodox, and Roman Catholics.

4.3. No scripture and no tradition

The condition of no scripture can not exist in the Church. Because God's Word is God Will, the highest written authority of the Church is scripture. (The highest personal authority of the Church is Jesus Christ, God the Son.) Without the authority of scripture there can be no Church.

What follows from a condition of no scripture is the condition of no tradition. This is due to the fact that thoughts follow actions. The condition of tradition implies the prior state of applying scripture. The condition of no scripture implies the prior state of exclusion of scripture. What follows from the activity of excluding scripture is therefore the state of no tradition. In other words, no valid condition (here tradition) can exist without a prior factual basis (here scripture). This means the same thing as the fact that no implied truth can come out of non-truth, that is, no good can come out of a lie.

The negation of the last part of the LQ is placed in the center of triangle 1 below as no scripture (and hence no tradition) to denote the condition of parts of the Church denying the Church and hence leaving it.

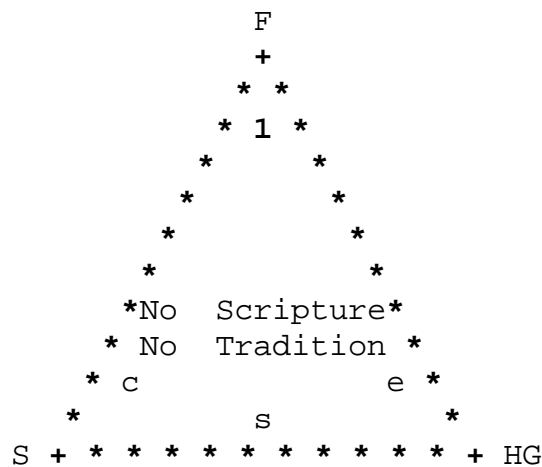


Figure 4.3. No scripture and no tradition

Those parts of the Church adopting the above schema of no scripture are the modern Roman Catholics and Episcopalians. This is due respectively to the call to replace the business of salvation with the business of social activity in the Vatican II documents and to the ordination of women and homosexuals.

What follows from the above, non-scriptural activities are defective thought processes. That defective thoughts follow from defective activities implies that some side or sides of the triangle should appear as broken. The side of the triangle symbolizing thought is the creed side. Hence the triangle below contains a broken side for the creed.

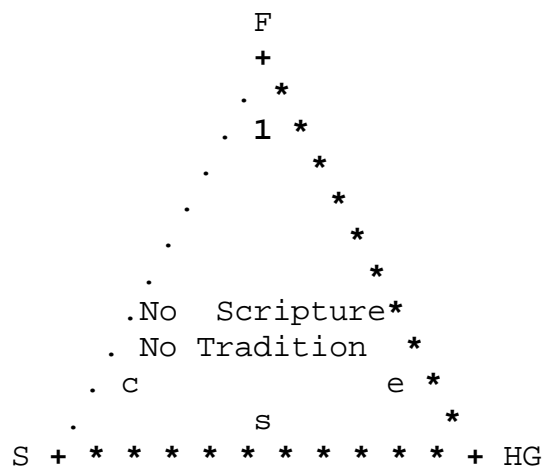


Figure 4.4. No scripture, no tradition, and no creeds

Those parts of the Church adopting the above schema of no scripture and no creeds are again the modern Roman Catholics and Episcopalians. This is due jointly to the adoption of a modern English translation of the Nicene Creed which intentionally and purposely misstates the original creed to obviate

salvation and to justify social activities, (See Appendix 7.2. for errors introduced by the modern translation of the Creed.

It is the above schema and triangle which begin to typify the various and diverse heresies categorized below.

5. CATEGORIES OF HERESIES

Heresies occur because of ignorance and malevolence. Ignorance of theological doctrine and practice is innocent if when discerned it is corrected. If discerned but not corrected then ignorance ceases, becoming laziness which is indifference. Such indifference is ultimately malevolence because an intent contrary to the will of God is a mistaken intent and hence necessarily evil.

Ignorance and malevolence as the causes of heresy apply therefore to any misunderstandings of the HT. They are depicted in the triangles 2 through 7.

Triangles 2 through 4 contain only one broken line for a side. This symbolizes ignorance because without one side of the triangle a confusion occurs as to the distinction between two Persons of the HT. The Persons confused are symbolized by the resulting two unconnected angles.

Similarly, triangles 5 through 7 contain two broken lines for sides. These symbolize malevolence because without two sides of the triangle a denial occurs as to the existence of one of the Persons of the HT. The Person denied is symbolized by the resulting angle connected by the broken lines of the two sides.

The two causes of heresy are therefore depicted by one or two broken sides of a triangle meaning, respectively, a confusion or denial of the Persons of the HT. Triangle 6 depicts the condition of three broken sides. This means a denial of all the Persons in the HT and hence a denial of the HT altogether.

Triangles 2 through 8 also depict which requirements of the LQ are excluded with the respective confusion or denial of the Persons of the HT. The seven descriptions are:

- 5.1. No creed: God the Father and God the Son confused;
- 5.2. No episcopate: God the Father and God the Holy Ghost confused;
- 5.3. No sacraments: God the Son and God the Holy Ghost confused;
- 5.4. No creed and no sacraments: God the Son denied;
- 5.5. No sacraments and no episcopate: God the Holy Ghost denied;
- 5.6. No creed and no episcopate: God the Father denied; and
- 5.7. No creed, no episcopate, and no sacraments: the Holy Trinity denied.

Beneath each description and triangle is an alphabetical list of those heresies categorized as such. Appendix 7.2. contains definitions of those heresies.

5.1. No creed: God the Father and God the Son confused

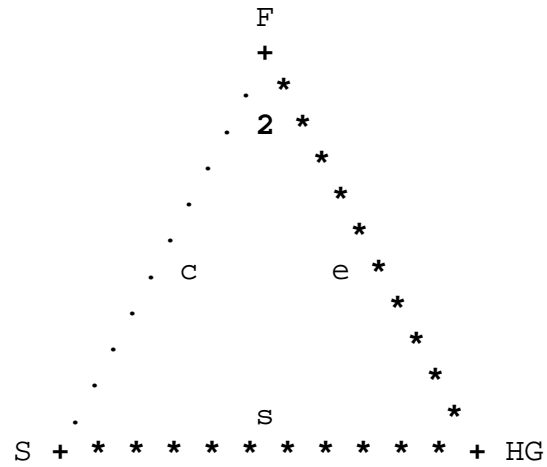


Figure 5.1. No creed

APOLLINARIANISM

MONOPHYSITES

ARABICI

MONOTHELITES

EUTYCHIANS

NESTORIANS

HOMOII

ORIGENISM

HOMOIOUSIANS

POLEMEANS

JACOBITE CHURCH

SEMIARIANS

MODALISM

VITALIANS

MONARCHIANISM

5.2. No episcopate: God the Father and God the Holy Ghost confused

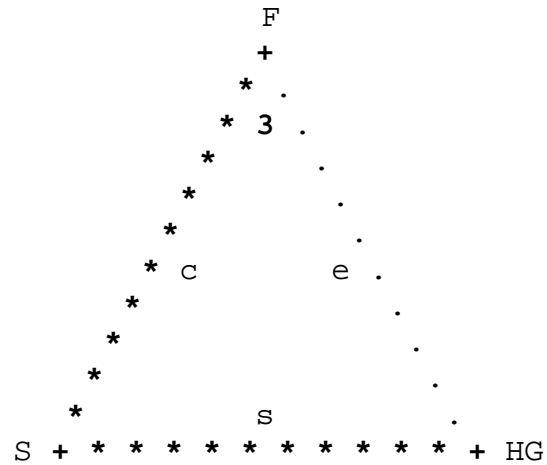


Figure 5.2. No episcopate

This arrangement is impossible because without a valid episcopacy no valid sacraments are possible. However the following denominations would describe themselves to be under this Scheme.

BAPTISTS

DISCIPLES OF CHRIST

LUTHERANS

METHODISTS

PRESBYTERIANS

5.3. No sacraments: God the Son and God the Holy Ghost confused

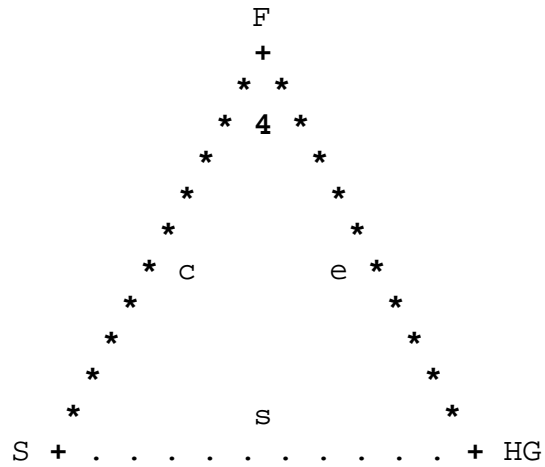


Figure 5.3. No sacraments

Although these groups had valid episcopates and potentially valid sacraments, their intentional misuse of the sacraments makes their sacraments only conditionally invalid. The intent was usually to abuse sacraments, however unknowingly.

ABSTEMII

AGAPETAE

AUGUSTINIANISM

CONVULSIONARIES

JANSENISM

NOVATIANS

5.4. No creed and no sacraments: God the Son denied

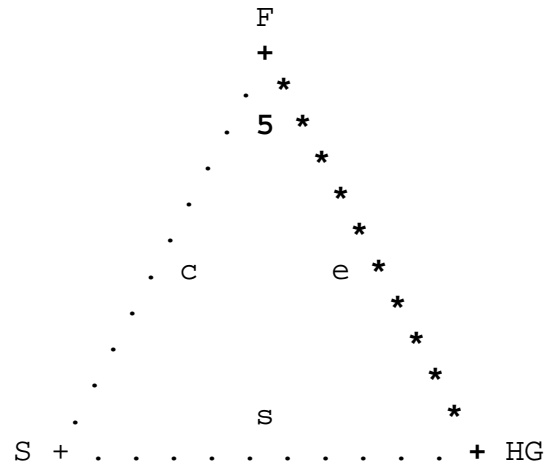


Figure 5.4. No creed and no sacraments

ACACIANS

PHTHARTOLATRAE

ACOEMETI

PRISCILLIANISM

ANOMII

QUARTODECIMANS

ARIANS

SABELLIANISM

EUNOMIANISM

SEMPIELAGIANS

EXOUKONTIANS

THEOPASCHITISM

MASSILIANS

PATRIPASSIANISM

PELAGIANS

5.5. No episcopate and no sacraments: God the Holy Ghost denied

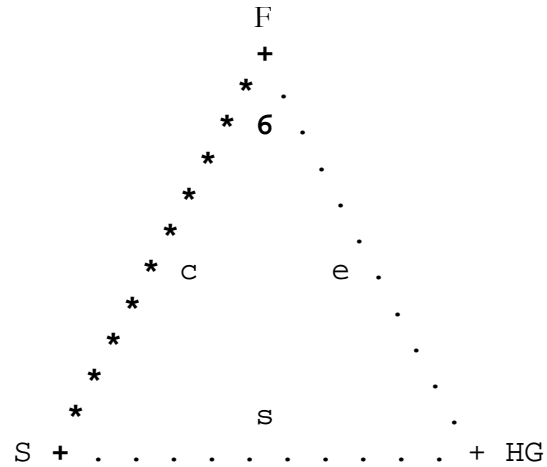


Figure 5.5. No episcopate

Two groups formerly with valid episcopates and sacraments are now included here due to recent historical events: they are the Church of England and Episcopalians. Both groups now have women as deacons, priests, and bishops and hence have abrogated the historic episcopate because it is not possible to impart to females or for females to receive those particular Holy Orders.

ASCITAE

CHURCH OF ENGLAND

ASCITANS

DISCIPLES OF CHRIST

BAPTISTS

DONATISTS

BIBLE CHRISTIANS

EPISCOPALIANS

CATAESCHINITES

FEBRONIANISM

CATAPROCLANS

GALLICANISM

KATAPHRYGIANS

LUTHERANS

MACEDONIANS

MARATHONIANS

METHODISTS

MONTANISM

PIETISM

PNEUMATOMACHI

PRESBYTERIANS

SACRAMENTARIANS

SALVATION ARMY

ULTRAMONTANISM

5.6. No creed and no episcopate: God the Father denied

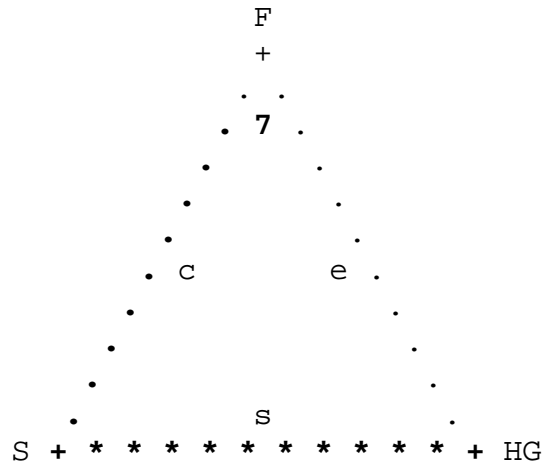


Figure 5.6. No creed and no episcopate

This arrangement is impossible because without a valid episcopacy there are no valid priests, and hence no valid sacraments can be confected or imparted.

However the following groups probably would describe themselves to be under this scheme.

APOSTOLICI

GNOSTICISM

CHRISTIAN SCIENCE

ILLUMINATI

These groups all have idiosyncratic faith and practice which makes use of self-styled sacraments. These include hidden, secret, or forbidden knowledge not divulged until after initiation in non-public ceremonies. The invariable dualism of spirit-matter in a ghost-human god also fits this scheme.

5.7. No creed, no episcopate, and no sacraments: the HT denied

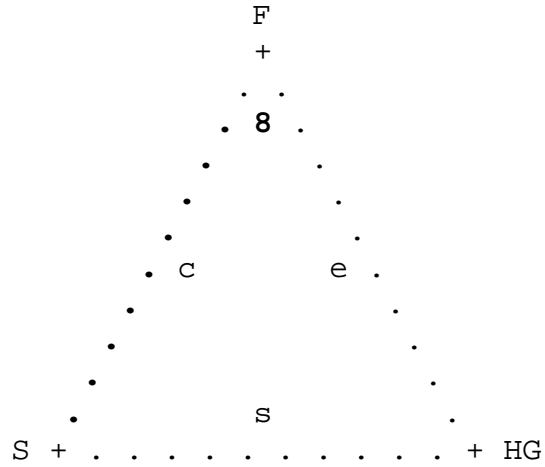


Figure 5.7. No creed, no episcopate, and no sacraments

ABECEDARIANS

AKISTETAE

ABRAHAMITES

ALBANENSES

ACEPHALI

ALBIGENSES

ADAMIANS

ALBIGEOS

ADAMITES

ALOGI

ADIAPHORITES

ALUMBRADOS

ADOPTIANISM

ALUMINADOS

AETIANS

AMALRICANS

AGAPEMENTITES

ANABAPTISTS

AGNOETAE

ANOMOEANISM

ANTINOMIANS	CAINITES
APHTHARTODOCETAE	CALIXTINES
APOSTOLIC BRETHREN	CAMISARDS
APOSTOLICI	CARPOCRATIANI
APOTACTICI	CATHARS
APOTACTITES	CERINTHUSIANS
AQUARII	CHRISTIAN SCIENCE
ARCHONTICI	CIRCUMCELLIONS
ARMINIANISM	COMMUNITY OF THE SON OF MAN
BARBELOGNOSTICS	CONCORRICII
BARDESANITES	CONGREGATIONALISTS
BASILIDIANS	DAVIDISTS
BOGOMILS	DOCETAE
BORBORITES	DOLCINISM
BRETHREN AND SISTERS OF THE FREE SPIRIT	DOUKHBORS
BULGARS	DUKHBORS
CABALISTS	DUKHOBORTSI

EBIONITES

HYDROPARASTATAE

ELKESAITES

ILLUMINATI

ENCRATTISM

JEHOVAH' S WITNESSES

ENTHUSIASTS

JOACHIMISM

ESSENIANS

LIBERTINES

EUCHITES

MANDAEANS

FAMILISTS

MANDAITES

FRATICELLISM

MANICHAEANS

FRENCH PROPHETS

MARCIONITES

GAIANISTS

MARCOSIANS

GLASITES

MARTINISTS

GNOSTICISM

MASSALIANI

HENRICIANS

MANDAEANS

HESYCHASTS

MENNONITES

HIERACITES

MESSALIANS

HUMANITARIANS

MITHRAISM

HUSSITES

MOLINISM

MOLOKANI

QUAKERS

MONOIMOSITES

REMONSTRANTS

MORMONS

ROSICRUCIANS

NAASSENI

SABIANS

NAZARENES

ST JOHN'S CHRISTIANS

NICOLATIAN

SANDEMANIANS

OPHIANS

SATORNILIANS

OPHITES

SEGARELLISM

PALAMITES

SETHIANI

PATARELLI

SETHITES

PATARENES

SEVENTH-DAY ADVENTISTS

PAULICIANS

SIMONIANI

PERATAE

SOCIETY OF FRIENDS

PERFECTI

SOCINIANS

PERFECTIBILISTS

SPIRITUALE

PHANTASIASTAE

STRIGOLNIKI

PHILIONITES

TATIANISM

THONRAKI

TIXERANDS

UMBILICANIMI

UNITARIANS

UTRAQUISM

VALENTINIANS

VAUDOIS

WALDENSES

6. CONCLUSION

The angles and sides of a triangle symbolize the Persons of the HT and depict the requirements of the LQ. The resulting triangles describe the Church, denominations, and cults. The triangles also describe the heresies resulting from ignorance and malevolence. The types of heresies are those due to: the confusion of the Persons of the HT; the denial of a Person of the HT, and the denial of the HT.

What follows from this explanation of heresy is the implication that the remedy for the ignorance causing heresy is 6.1. theological education and that the remedy for the malevolence causing heresy is 6.2. faith and practice.

6.1. Theological education

Because education is only as good as the comprehensive nature of what is being taught, the subject matter must examine the veracity of opinions. Thus theological education to be effective needs that comprehensive setting. For example, learning the arguments of higher criticism which allege the Bible as contradictory myth is meaningless without also learning the definitive arguments of why higher criticism is invalid. Similarly with education of dogmatic theology, learning about the mystery of the HT of Orthodox Christianity is in vain without also applying what is learned to personal faith and practice. Thus the setting and conditions of one's method of worship also become important.

6.2. Faith and practice

Because faith and practice are important as the practical application of theological education, the type of worship must be examined as well. Certain characteristics of effective worship repeatedly have been demonstrated. These are discipline and continuity.

The importance of discipline in worship is shown in the fact that strict churches expand and permissive churches shrink. Dean Kelley [1972] demonstrated this in an unusual study commissioned by social activists of the Episcopal Church. Instead of writing to the presumed conclusion that churches grow by teaching situation ethics, Kelley observed the opposite. The conclusion was that churches open when in the business of promoting salvation and that churches close when in the business of promoting social issues and political activities.

The importance of continuity in worship is shown in the fact that traditional churches expand and non-traditional churches shrink. Church history demonstrates this in two ways.

First, no political organization has consumed the historic Church in two thousand years. To the contrary, it was the traditional, historic Church which endured. This means that the qualities of the historic Church as embodied in the LQ are timeless.

Second, the traditional worship as embodied in the Anglican BOOK OF COMMON PRAYER (editions 1549 through 1928) has established the corporate worship of the historic Church throughout the world. The lesson from Luther and the Continental Reformation was that continuity of worship was predicated on praying in the vernacular. The BOOK OF COMMON PRAYER, as the title suggests, put this into practice with the respective prayers

and order of service identical for any given day. The pervasive effect of the BOOK OF COMMON PRAYER in expanding the historic Church is second only to the King James Translation of the Bible. This means that the traditional format of worship is timeless.

What discipline and continuity of faith and practice and comprehensive theological education indicate is the only effective means for avoiding heresies. This is demonstrated corporately whenever traditional Creeds are said, valid sacraments conferred, and valid sacraments received.

7. APPENDIX

7.1. Mathematical proof of the existence of the God of Christianity

God is defined as a personal God (and therefore a person) who is omniscient, omnipotent, and omnipresent. Popper (1972] uses the existentialist metalanguage of Rudolf Carnap to prove that the existence of this personal God has a probability of one ($P=1$) and that once so proven, that probability can not be refuted.

That the God so proved above is the moral God of Orthodox Christianity is shown easily when the existentialist makes the utterance "I ought to ...". In other words, when the existentialist who denies conscience actually makes an assertion of conscience, then the existentialist has contradicted himself and thus proven the denial of conscience to be false.

Certain additional implications follow. The God proved above is not the god of Islam. This is because the Muslim god, by their definition, is not personal or moral. The God proved above is not the god of modern Judaism. This is because the Jewish god, by their definition, is no longer personal due to no prophets since Malachi. The God proved above is not the god of deistic or theistic religions as for example Baha'i. This is because those gods, by their respective definitions, are not personal or moral.

7.2. Errors in the modern translation of the Nicene Creed

The classical translation of the Nicene Creed is in THE BOOK OF COMMON PRAYER (1928 edition). The modern Nicene Creed resulted from translation by committee of the International Consultation on English Texts [ICET]. The ICET Creed is in the trendy order of service used by Disciples of Christ, Congregational, Episcopalian, Lutheran, Methodist, and Presbyterian, and Roman Catholic groups.

The following sections contrast phrases in the classical translation with respective counterparts in the ICET translation. Eight errors introduced by the modern translation are noted.

7.2.1. "visible and invisible" vs

"seen and unseen"

The word "invisible" means not seeable; the word "unseen" means relatively visible. For example, the back of one's head is unseen without two mirrors, but not invisible with two mirrors.

7.2.2. "God of God" vs

"God from God"

The word "of" precisely translates what is meant by the Greek preposition "EN" The word "from" implies chronological precedence and cause and effect.

7.2.3. "being of one substance with the Father" vs

"of one Being with the Father"

The word "substance" obviously does not mean "Being".

7.2.4. "by the Holy Ghost" vs

"by the power of the Holy Spirit"

The word "power" implies a known, mechanistic method which is a finite model. The word "Ghost" is more exact than "Spirit" here because the subject is the Holy Paraclete in particular and not the Spirit of God (as the Holy Trinity) in general.

7.2.5. "incarnate ... of the Virgin Mary" vs

"incarnate from the Virgin Mary"

The word "from" implies cause and effect.

7.2.6. "crucified also for us under Pontius" vs

"For our sake he was crucified under Pontius"

The phrase "For our sake" does not mean "for us": the former implies distance and depersonalization; the latter implies sufficiency and is personable.

7.2.7. "with the Father and Son together is worshiped" vs

"With the Father and Son he is worshipped"

Without the word "together", the latter phrase becomes a statement of the heresy of monarchianism

7.2.8. "one Catholic and Apostolic Church" vs

"one holy catholic and apostolic Church"

In the latter phrase, the consistent use of lower case in words such as "catholic" and "apostolic" implies one of many catholic and apostolic churches. The former phrase refers distinctly to one specific Church.

It is remarkable that the modern Roman Catholic translation retains the upper case in the word "Catholic" due to the mistaken notion that the Church of Rome is the Mother Church and hence the only Church. (See Appendix 7.3. below for other arguments of Roman Catholic supremacy.)

7.3. The Roman Catholic claim to supremacy as an Apostolic See

Since about 250 AD the Roman Catholic Church has claimed supremacy as the prime Apostolic See. This is based on the alleged presence of St Peter at Rome. That St Peter died in Rome, much less spent time there, is a mistaken notion aptly dismissed by the Orthodox. The Antiochene Patriarchate has proven the fact that St Peter died in Antioch. His remains probably were translated to Rome in an apparent attempt to rewrite history. The Church at Jerusalem and at Antioch obviously predates that at Rome.

7.4. Definitions diagramed and categorized

The diagrams below include the following elements: the heresy (or non heresy) name in capital letters; the triangle representing the definition; dates AD (or negative for BC) marking the respective definition; the equal sign to indicate synonyms; and the word See for additional references.

With the triangle representing the definition, the number in the apex of the triangle refers to the respective triangle described in Chapter 2 and Figure 2 and in Chapter 5 and Figures 5.1 through 5.7. The letters F, S, and HG refer respectively to God the Father, God the Son, and God the Holy Ghost. The letters c, e, and s refer respectively to the creeds, episcopacy, and sacraments.

8. BIBLIOGRAPHY

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