

## The Council of Chalcedon and the Christology of Severus of Antioch

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*Church History*, Vol. 27, No. 4 (Dec., 1958), 372.

Stable URL:

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*Church History* is currently published by American Society of Church History.

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## DOCTORAL DISSERTATIONS

"The Council of Chalcedon and the Christology of Severus of Antioch." By V. C. Samuel. (Christian Institute for the Study of Religion and Society, Bangalore, India). Yale University, 1957. Director: Roland Bainton.

This work calls in question our traditional understanding of the Chalcedon doctrinal statement as a synthesis of theological principles contained in the various ways of thinking then current in the Church, and of its opponents as Monophysite heretics.

On the strength of a detailed study of the primary source materials connected with the three Councils—the Home Synod of Constantinople in 448, the second Council of Ephesus in 449 and the Council of Chalcedon in 451—the author shows:— (i) the leaders of the Council of Chalcedon had no appreciation for the Alexandrine theological tradition, and they did not seek to conserve its principles; (ii) the deposition of Dioscorus of Alexandria was a flagrant violation of all norms of justice and fairness; and therefore (iii) Eastern branches of the Church which had maintained the Alexandrine theological tradition were forced to assume a stand in opposition to Chalcedon.

The question whether there is any basis for the charge that these Eastern Churches were Monophysite is taken up on the strength of a discussion of the Christology of Dioscorus and a few of his renowned followers. The ablest and the most erudite theologian of these Churches in the sixth century was Severus of Antioch. The author has made extensive use of Severus' writings to show that the sixth century anti-Chalcedonian theologian had excluded every heresy known in his day, and that his positive statements on the faith had conserved all principles of orthodoxy so far recognized by the Church.

"Thomas Hooker, A Study in Puritan Ideals." By Hubert Ray Pellman (Eastern Mennonite College, Harrisonburg, Va.). University of Pennsylvania, 1958. Director: Thomas P. Haviland.

Thomas Hooker's importance for the student of early New England Puritanism is established by the estimates of his contemporaries as well as by historians and scholars from his day to the present.

Hooker was greatly concerned with the intricacies of the conversion process. He never successfully resolved the conflict between Calvinistic predestinarianism and freedom of the will; he held to both and urged men to be ready to cooperate with God if and when He came to save them. However, as the outstanding preacher of experiential religion in his day, he was redemptive in his outlook and preached the love of God as much as the wrath of God.

Hooker's otherworldliness did not exclude the secular. The natural gifts of God are not to be despised but are to be transmuted into spiritual good. Sex—to use an example of a natural human impulse which it is commonly believed Puritans tried to ignore or stifle, to the warping of personality—was to be accepted but channeled into love, which would culminate in pure, normal family life. He stressed the person-to-person relationship in mutual covenanting, which he regarded as the basis of society. His high regard for rectified human reason and for knowledge led to his stressing the importance of a literate church and community. His own education included not only excellent theological training but also acquaintance with secular literature. His inquiring mind gave room for scientific interest.

Hooker was not democratic in the modern sense. In his theocratic setting, however, he stressed the democratic elements in Congregationalism, espe-