

during these years when all the other churches in Const. were ~~heretic~~ Arian, had been helpful to Gregory Nazianzen and to the others in establishing the orthodox view, in ~~Const.~~ Const., and exception was made in the law, and they were permitted to continue their services in Const. for, I believe, the next 60 years. They were made an exception, on account of their stand for the orthodox ~~g~~ faith and their loyalty to it. And so here we have an evidence of the fact that here was a truly orthodox church, unaffected ~~by~~ by the Arian heresy which almost took over the Catholic church of the eastern part of the empire during all these ~~x~~ years, which had continued and which was a real force in the empire during this time.

Some people think, you know, that the Christian church was one organization completely and unified until the time of Martin Luther, when it was split in two. That is not the case. Right from very early days we ~~have~~ have had various groups like the Novations, which have existed as large groups of true Christians without being in fellowship ~~with~~ or an organization of harmony with the other Christians, ~~with~~ and with other sections of the Christian church.

We have another similar group at this time, which is the Donisus of Athens. We will look at them ~~a~~ more in detail in the next century, we don't need to now, but just barely to mention the fact that they are in existence during this time. It was not at this time of Cyprian, but at the time of the end of the Diocletian persecution in Tarsus in North Africa, that there came ~~a~~ a split in the church of North Africa. And this Donisus separation ~~came~~ came from the other churches of North Africa. (end of record)

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....confined to this section. It was the large north African church. The Novation church was perhaps not as large in any one area, ~~as~~ as was the Donitus in North Africa, but it was ~~spread~~ spread through many sections of the empire. And it started in Rome and had become of importance in Constantinople.

Well, the Council of Constantinople, then, in 381, is the second great ecumenical council. The first ecumenical council, 325, the Council of ~~at~~ Nicea,