

# Cristianesimo

## Oriental Orthodox Churches

*ISBN 978-0-8153-3071-4. Brock, Sebastian P. (2016). "Miaphysite, not Monophysite!"*, *Cristianesimo Nella Storia*. 37 (1): 45–52. ISBN 9788815261687. Charles, Robert H.

The Oriental Orthodox Churches are Eastern Christian churches adhering to Miaphysite Christology, with approximately 50 million members worldwide. The Oriental Orthodox Churches adhere to the Nicene Christian tradition. Oriental Orthodoxy is one of the oldest branches in Christianity.

As some of the oldest religious institutions in the world, the Oriental Orthodox Churches have played a prominent role in the history and culture of countries and regions such as Armenia, Egypt, Eritrea, Ethiopia, Sudan, the Levant, Iraq and the Malabar region of southern India. As autocephalous churches, their bishops are equal by virtue of episcopal ordination. Their doctrines recognize the validity of only the first three ecumenical councils.

The Oriental Orthodox communion is composed of six autocephalous national churches: the Coptic Orthodox Church of Alexandria; the Syriac Orthodox Church of Antioch; the Armenian Apostolic Church comprising the autocephalous Catholicosate of Etchmiadzin in Armenia and the Catholicosate of Cilicia in the Levant and of diaspora; the Malankara Orthodox Syrian Church, the Ethiopian Orthodox Tewahedo Church, and the Eritrean Orthodox Tewahedo Church.

The Malabar Independent Syrian Church—based in India—and the British Orthodox Church in the UK are independent Oriental Orthodox churches, having formerly been part of one of the mainstream Oriental Orthodox churches.

Oriental Orthodox Christians consider themselves to be the one, holy, catholic, and apostolic Church founded by Jesus Christ in his Great Commission, and its bishops as the successors of Christ's apostles. Three primary rites are practiced by the churches: the western-influenced Armenian Rite, the West Syriac Rite of the Syriac Church (including its Malankara Rite) and the Alexandrian Rite of the Copts, Ethiopians and Eritreans.

Oriental Orthodox Churches shared communion with the imperial Roman church before the Council of Chalcedon in AD 451, and with the Church of the East until the Synod of Beth Lapat in AD 484, separating primarily over differences in Christology.

The majority of Oriental Orthodox Christians live in Egypt, Ethiopia, Eritrea, India, Syria, Turkey and Armenia, with smaller Syriac communities in Western Asia decreasing due to persecution. There are also many in other parts of the world, formed through diaspora, conversions, and missionary activity.

## List of sexually active popes

2013) ISBN 978-0-06-156308-9 Karlheinz Deschner, *Storia criminale del cristianesimo (tomo VIII)*, Ariele, Milano, 2007, pag. 216. Nigel Cawthorne, *Das Sexleben*

This is a list of sexually active popes, Catholic priests who were not celibate before they became pope, and those who were legally married before becoming pope. Some candidates were allegedly sexually active before their election as pope, and others were thought to have been sexually active during their papacies. A number of them had children.

There are various classifications for those who were sexually active during their lives. Allegations of sexual activities are of varying levels of reliability, with contemporary political or religious opponents have made

several. Some claims are generally accepted by modern historians, while other remain more contested.

## Miaphysitism

10–11. Brock, Sebastian P. (2016). *“Miaphysite, Not Monophysite!”*. *Cristianesimo Nella Storia*. 37 (1): 45–52. ISBN 9788815261687. Chesnut, R. C. (1976)

Miaphysitism () is the Christological doctrine that holds Jesus, the Incarnate Word, is fully divine and fully human, in one nature (physis, Greek: ?????). It is a position held by the Oriental Orthodox Churches. It differs from the Dyophysitism of the Catholic Church, Eastern Orthodox Churches, the Church of the East and the major Protestant denominations, which holds that Jesus is one "person" of two "natures", a divine nature and a human nature, as defined by the Council of Chalcedon in 451.

While historically a major point of controversy within Christianity, some modern declarations by both Chalcedonian and miaphysite () churches claim that the difference between the two Christological formulations does not reflect any significant difference in belief about the nature of Christ. Other statements from both Chalcedonian and miaphysite churches claim that such difference is indeed theological although "widened by non-theological factors".

## Ernesto Buonaiuti

*method in his study of early Christianity[broken anchor] in his book Il cristianesimo primitivo e la Politica imperiale romana ( “Primitive Christianity and*

Ernesto Buonaiuti (June 25, 1881 – April 20, 1946) was an Italian historian, philosopher of religion, former Catholic priest and anti-fascist. He lost his chair at the University of Rome owing to his opposition to the Fascists. As a scholar in History of Christianity and religious philosophy he was one of the most important exponents of the modernist current.

## Joseph Zen

*Pope Benedict XVI (2009) L’agnello e il dragone: Dialoghi su Cina e Cristianesimo (2016)*

“The lamb and the dragon: Dialogues on China and Christianity” - Joseph Zen Ze-kiun, SDB (Wu Chinese pronunciation: [z?? z?? t?y??], born 13 January 1932) is a Chinese Catholic prelate who served as Bishop of Hong Kong from 2002 to 2009. He was made a cardinal by Pope Benedict XVI in 2006 and has been outspoken on issues regarding human rights, political freedom, and religious liberty. He is a member of the Salesians of Don Bosco.

Zen's strong ties with Hong Kong's pro-democracy camp often attract criticism from the pro-Beijing camp and the government of China. Zen retired on 15 April 2009, but remains a strong pro-democracy influence in Hong Kong. On 11 May 2022, he was arrested by the National Security Police and later that day released on bail.

## Church of the East

*Synod and His Letter to Mina as a Polemic against Martyrius-Sahdona”*. *Cristianesimo Nella Storia*. 38 (3): 729–784. Fiey, Jean Maurice (1967). *“Les étapes*

The Church of the East (Classical Syriac: ????? ?????? ???t? d-Ma?en??) or the East Syriac Church, also called the Church of Seleucia-Ctesiphon, the Persian Church, the Assyrian Church, the Babylonian Church, the Chaldean Church or the Nestorian Church, is one of three major branches of Eastern Nicene Christianity that arose from the Christological controversies in the 5th century and the 6th century, alongside that of Miaphysitism (which came to be known as the Oriental Orthodox Churches) and Chalcedonian Christianity

Having its origins in Mesopotamia during the time of the Parthian Empire, the Church of the East developed its own unique form of Christian theology and liturgy. During the early modern period, a series of schisms gave rise to rival patriarchates, sometimes two, sometimes three. In the latter half of the 20th century, the traditionalist patriarchate of the church underwent a split into two rival patriarchates, namely the Assyrian Church of the East and the Ancient Church of the East, which continue to follow the traditional theology and liturgy of the mother church. The Chaldean Catholic Church based in Iraq and the Syro-Malabar Church in India are two Eastern Catholic churches which also claim the heritage of the Church of the East.

*Veggenti, profeti, gnostici. Identità e conflitti nel cristianesimo antico (2005) Cristianesimo (2007) La Chiesa e le sfide della modernità (2007) Hoeller*

# Armenian Apostolic Church

The Armenian Apostolic Church (Armenian: Հայ Առաքելական Եկեղեցի, romanized: Hay Aʔaqelakan Ékeʔetsi) is the autocephalous national church of Armenia. Part of Oriental Orthodoxy, it is one of the most ancient Christian churches. The Armenian Apostolic Church uses the Armenian Rite. The Kingdom of Armenia was the first state in history to adopt Christianity as its official religion (under the Armenian Apostolic traditions) during the rule of King Tiridates III, of the Arsacid dynasty in the early 4th century.

The Armenian Apostolic Church should not be confused with the fully distinct Armenian Catholic Church, which is an Eastern Catholic Church in communion with the See of Rome.

*Translation by Magda Oschwald-Di Felice. Gli abitatori del tempo. Cristianesimo, marxismo, tecnica, Roma, Armando, 1978; nuova edizione ampliata, ivi*

Coptic Orthodox Church

The Coptic Orthodox Church (Coptic: ⲧⲉⲕⲗⲓⲥⲓⲁ ⲛⲉⲛⲟⲩⲁⲑⲁⲛⲟⲥⲟⲥ, romanized: *Ti-eklisia en-remenkimi en-orthodoxos*, lit. 'the Egyptian Orthodox Church'), Officially known as the Coptic Orthodox Church of Alexandria, is an Oriental Orthodox Christian church based in Egypt. The head of the church and the See of Alexandria is the pope of Alexandria on the Holy Apostolic See of Saint Mark, who also carries the title of Father of fathers, Shepherd of shepherds, Ecumenical Judge and the 13th among the Apostles.

The See of Alexandria is titular. The Coptic pope presides from Saint Mark's Coptic Orthodox Cathedral in the Abbassia District in Cairo. The church follows the Coptic Rite for its liturgy, prayer and devotional patrimony. Adherents of the Coptic Orthodox Church make up Egypt's largest and most significant minority population, and the largest population of Christians in the Middle East and North Africa (MENA). They make up the largest share of the approximately 10 million Christians in Egypt.

The Coptic Orthodox Church was established by Saint Mark, an apostle and evangelist, during the middle of the 1st century (c. AD 42). Due to disputes concerning the nature of Christ, the Oriental Orthodox Churches were in schism after the Council of Chalcedon in AD 451.

After AD 639, Egypt was ruled by its Islamic conquerors from Arabia. In the 12th century, the church relocated its seat from Alexandria to Cairo. The same century also saw the Copts become a religious minority. During the 14th and 15th centuries, Nubian Christianity was supplanted by Islam. In the 19th and 20th centuries, the larger body of ethnic Egyptian Christians began to call themselves Coptic Orthodox, to distinguish themselves from the Catholic Copts and from the Eastern Orthodox, who are mostly Greek. In 1959, the Ethiopian Orthodox Tewahedo Church was granted autocephaly. This was extended to the Eritrean Orthodox Tewahedo Church in 1998 following the successful Eritrean War of Independence from Ethiopia. Since the 2011 Egyptian revolution, Coptic Christians have suffered increased religious discrimination and violence.

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