

Catechesis VI Unity God CLEANED

Catechesis Vi Unity God CATECHESIS VI On the Unity of God Be renewed for me, you islands. Israel is saved by the Lord, saved fore shall never be put to shame disgraced in future ages. 1. **Blessed be the God and Father of our Lord Jesus C When we think of God, we should also think of so that Father and Son may be perfectly and indivisibly glorified Father and the Son do not have separate they share one glory. When the Father is glorified, the Son is also glo When the Son is honored, the Fath such a blessed Son is honored as well. 2. The mind moves quickly, but our words and much explanation. The eye can see many stars a identify individual stars, we need to speak at leng minds can grasp the whole world in a moment, but de it takes many words. No matter how impressive the exam still weak when speaking about God. We spe based on what our nature allows us to understand and what our bear. We cannot declare what admitting our ignorance is true knowledge. So let us glorify the Lord together no can do this alone, and all the Church united could not praise God fully. 3. **Abraham** was great among men, approached God, he said, I am but earth and ashes. He not just earth, but ashes acknowledging human corru Even the vast heavens, larger than earth, cannot God as He deserves. If such immense things cannot adequa God, how can earth and ashes"the le so? God sits enthroned above the vaults of the earth, and its inhabitant like grasshoppers. 4. If anyone tries to speak about Gods attributes, let them first describe the boundaries of t earth. We do no know the limits of where we live, so how could we understand the Creator? We see the stars, their Mak counting the drops of rain from a single storm. Since you cannot, acknowledge your weakness and le has numbered the raindrops, not just now, but for all time. The sun is Gods work but small compared to the he attend to the sun, then seek its Lord. Seek not what is too sublime for you; attend to what is given to you 5. If t Divine Nature is incomprehensible, why speak of it at all? Because although I cannot comprehend the can rece need. I cannot look at all the sunlight, but I can see enough for my needs. In a great orchard not eat every fruit I will not go hungry. I praise and glorify Him who made us; it is a command: Let everyth that has breath praise Lord! I aim to glorify Him, not describe Him, knowing I cannot do so worthily, yet I try Jesus assures us: No on any time has seen God. 6. Some may ask: Do not the angels always see the face of my Father in heaven? T God, not a but as they are able. Jesus Himself said, Not that anyone has seen the Father except Him who is f according to capacity: angels, archangels, higher powers, yet still less than Gods true being. Only the Holy Sp behold Him perfectly the Holy Spirit searches all things, even the deep things of God, and the Son, w Holy Sp knows the Father fully and reveals Him to whom He

wills. If the angels are limited in their understanding we should be ashamed to admit our ignorance. We cannot even define our own soul, so how can we define God? 7. It is enough to say "God is One", eternal, unchanging, without father or rival, without succession, who under many names, although consistent in nature. His various titles: Good, Just, Omnipotent, Sabaoth do not divide; He is the single source of divine action, possessing all attributes in equal measure, seeing and knowing all things perfectly and at once. We describe His form or shape. You have never heard His voice nor seen His face. Moses told the Israelites, "You saw all." If we cannot visualize His likeness, how can we apprehend His essence? 8. Many have imagined God in various ways: in fire, some as a man with wings, referencing the seraphim. But such images are metaphors, not literal. Others imagined God as having seven eyes; the scripture says, "seven eyes of the Lord that range over the world." But if God had only seven eyes, He would be imperfectly seeing, which is unthinkable. God is perfect in all things: sight, power, wisdom, loving-kindness, justice, not limited by space, but the Creator of space, present everywhere yet confining nothing. 9. God is everywhere present, knowing and understanding all, creating through Christ. He is the source of the unending stream of blessing, eternal light, and unmatched power, yet merciful towards our weaknesses. We cannot name Him fully. If we cannot comprehend His smallest works, how shall we comprehend Him? The eye has not heard, nor entered the heart of man, what God has prepared for those who love Him. If His works are before us, how much more! Though God is so great, people have made idols: calling stones, trees, and even animals gods, while despite this, idolatry has gone so far as to worship cats, dogs, wolves, lions, serpents, and even onions. They have worshipped products and elements as gods, ignoring the Creator. 11. The error of polytheism arose because people misunderstood God's spiritual nature, inventing myths of human weaknesses. The Greek gods were said to commit adultery, change, and die. From such a false Son of God descended to heal humanity, to correct the error and teach the truth of the Father. 12. Some claiming to be Christians have separated God from His works, speaking of two gods: one Godhead, it is good; if not, why is it called Godhead? If goodness, loving-kindness, and power belong to God and reality go together. Otherwise, do not grant the empty title. 13. Heretics teaching two Gods: a good and an evil, introduce contradictions. If both are primal and uncreated, they are equal and mighty; then why does light always overcome darkness? If they are separate, each must have their will; still, reason forces us back to the worship of one God. If the Good God is Christ's Father, yet if the universe is made by an evil god and the sun is part of it, how does the Son willingly exist in the domain of the evil? This doctrine cannot stand up to reason. 14. The originator of heresies was Simon Magus, who after being rejected by the apostles, claimed to be the Son of the Father, then Christ, and then the Holy Spirit. He deceived many in Rome, gaining even a statue in his honor. 15. The apostles Peter and Paul exposed Simon the Sorcerer, bringing him down from the heights in public, their authority and the truth of the Church. Yet, heresy continued under new names and forms. 16. The Church endured assaults by other

false teachers: Cerinthus, Marcion, the Ebionites, and Marcion, who opposed the unity of the Old and New Testaments and mutilated his teaching.¹⁷ Basilides and Valentinus created further systems of many deities and complicated myths, beyond any previous imaginings, inventing Aeons and absurd doctrines from trivial scriptural numbers exposing the emptiness of such arguments.

18. Valentinus taught that Wisdom, an Aeon, fell from heaven and gave birth, by her sadness, to the devil and to senseless speculation. They say Christ was produced artificially to complete a mythic number, even a hermaphrodite. Such teachings deserve rejection.

19. These heretics must be avoided completely; do not seek with them, have no fellowship with them of darkness.

20. Among heretics, especially avoid Mani, a recent and no blasphemer, who combined various heresies and ravaged the Church under a pretense of humility and piety. Do not by fair words or apparent humility.

21. Mani was not a Christian nor expelled from the Church but borrowed from other teachers. The story of his origin begins with Scythianus in Egypt, whose book passed through the hands of a discipule Terebinthus Mani, who changed his name from Cubricus to Mani.

22-24. Mani learned from Persian traditions, his teacher's books, and cultivated followers through his ideas, eventually making a great reputation.

25. Mani blasphemed the Holy Spirit, which is blasphemy. He gained a following and claimed to have powers to heal the Persian king. Imprisoned for his deception, he later escaped, causing the deaths of his jailers.

26. Mani's legacy is marked by blasphemy, deception, failed promises, murder, and disgrace. He ran from the Lord who faced death willingly. Bishop Archelaus of Mesopotamia confronted Mani, exposing his errors before both Christians and the people. Creator, but Archelaus answered by showing that Christ's own words echo those in the Old Testament making the one.

28-29. Mani claimed it was wrong for God to bring blindness, but Archelaus showed that Christ and the apostles sometimes ignorance is the result of willful sin, or so that people might be turned to good. The truth of God is always consistent.

30. Mani was publicly defeated and exposed, captured, and executed the fate of a pretender, not a high hung at the city gates as a warning.

31. Mani's followers, including Thomas, Baddas, and Hermas, wrote false gospels "do not read them or associate with Manichaeans. Their teachings were ridiculous, such as believing that when a person cuts, they themselves become; the doctrine is absurd and self-contradictory.

32. Manichaeans exploit the weak others, curse the bread they receive, and blaspheme the Creator even at His gifts. An ungrateful and contradictory behavior.

33. Their secret rituals are shameful, even unspeakable, worse than the worst excesses among pagans. Their actions openly defile what is holy.

34. The Church teaches about these dangers not to inspire curiosity, but to warn against defilement. Knowledge of errors is for protection; do not seek the experience.

35. The Manichaeans even rains coming from shameful unions in heaven a teaching refuted by the Church, which teaches order, purity, self-control, gratitude, and worship of the one Creator.

36. Stay with the Church, avoid wolves, do not trust those suspected of heresy unless you see genuine repentance.

have been taught the truth of God's unity; test every doctrine what is good, reject every kind of evil. If you ever were among such heretics, now turn away from them completely and worship the Father of Christ, the God of the Prophets, the One who is both Good and Just. May He keep you firm in faith, in Christ Jesus our Lord. Amen.

---*All introductions, notes, and publisher content have been removed, and this has been reformatted for clear modern readability, as recommended in guidelines for updating Christian classics.