

WED
11.01
7p

ADULT CATECHISM CLASS

SEVEN ECUMENICAL COUNCILS

It seemed good to the
Holy Spirit and to us...
(Acts 15:28)

PURPOSE OF A SYNOD/COUNCIL

- ❖ Deal with a controversy, question, or problem
 - Heresy
 - Church governance
 - Christian life



RESULTS OF SYNOD/COUNCIL

- ❖ Statements
- ❖ Canons



SOURCE OF CANONS

- ❖ Apostles
- ❖ Ecumenical Synods/Councils
- ❖ Regional synods
- ❖ Holy Fathers



CANONS OF THE APOSTLES

❖ Early Governance of Church

- Office of Bishop
- Conduct of clergy
- Spiritual life of the faithful
- Administration
- Sacraments



REGIONAL SYNODS

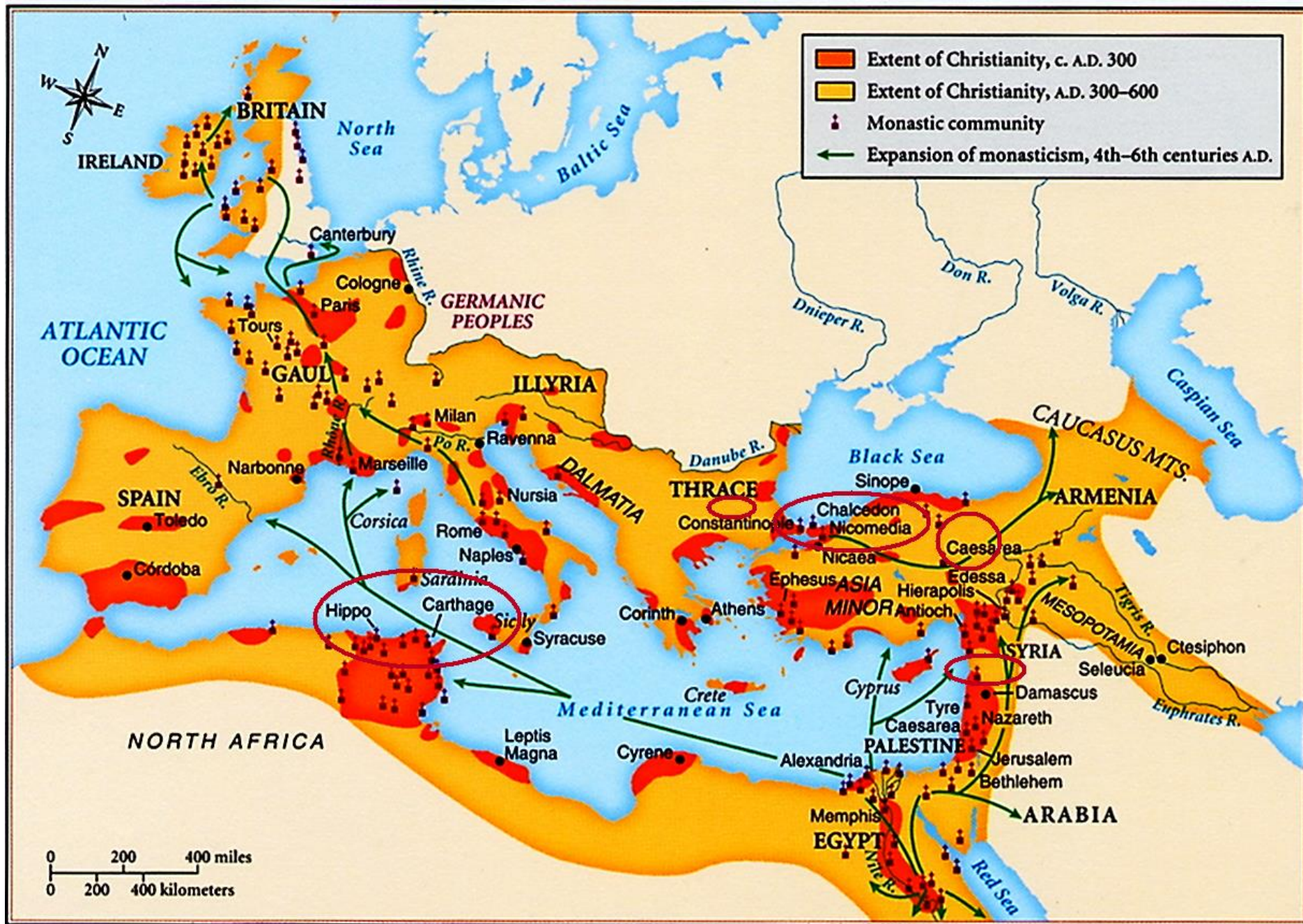
- ❖ 1st and 2nd – Cople – 861 – Michael III – St. Photios
- ❖ Church Of Holy Wisdom – Basil I – St. Photios
- ❖ Carthage – 255 – St. Cyprian
- ❖ Ancyra – 315 – Pat of Antioch (Vitalius)
- ❖ Neocaesarea – 315 – Pat of Antioch
- ❖ Gangra – 340 – Eustastios of Sebastea
- ❖ Antioch – 343 – Constantius – Eusebius of Cople, Placotus of Antioch
- ❖ Laodicea – 364 – Valens
- ❖ Sardica – 347 – Constantius
- ❖ Cople – 394 – Arcadius, Honorius – Nektarios of Cople
- ❖ Carthage – 418/19 – Honorius – Aurelius of Carthage





Byzantine Asia Minor ca. 842 AD

- Capital of a *thema* or *kleisoura*
- Other city, town or fortress
- Provincial boundaries are approximate only





CANONS OF HOLY FATHERS

- ❖ St. Dionysios of Alexandria
- ❖ St. Gregory of Neocaesarea
- ❖ St. Peter The Martyr
- ❖ St. Athanasios The Great
- ❖ St. Basil The Great
- ❖ St. Gregory of Nyssa
- ❖ St. Gregory The Theologian
- ❖ St. Amphilochios
- ❖ St. Timothy of Alexandria
- ❖ St. Cyril of Alexandria
- ❖ St. Gennadios
- ❖ St. John The Faster
- ❖ St. Tarasios
- ❖ St. Nikiforos The Confessor

7 ECUMENICAL COUNCILS

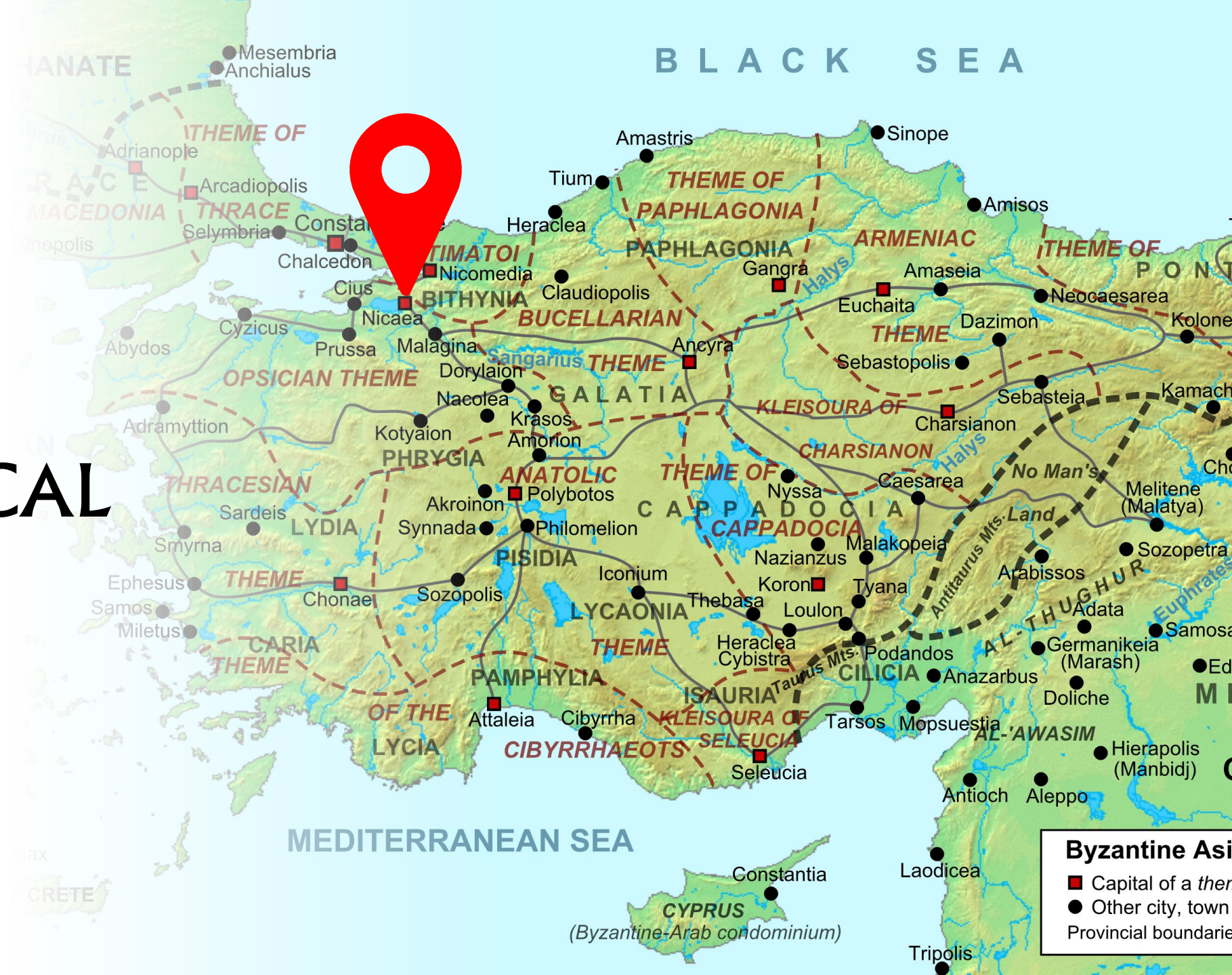
- ❖ Called to settle controversy
 - Mainly the natures of Christ
- ❖ Deal with administrative issues
- ❖ Some issues of practice
- ❖ Confirm canons of other synods



1
ST

ECUMENICAL COUNCIL

Nicaea, 325 AD

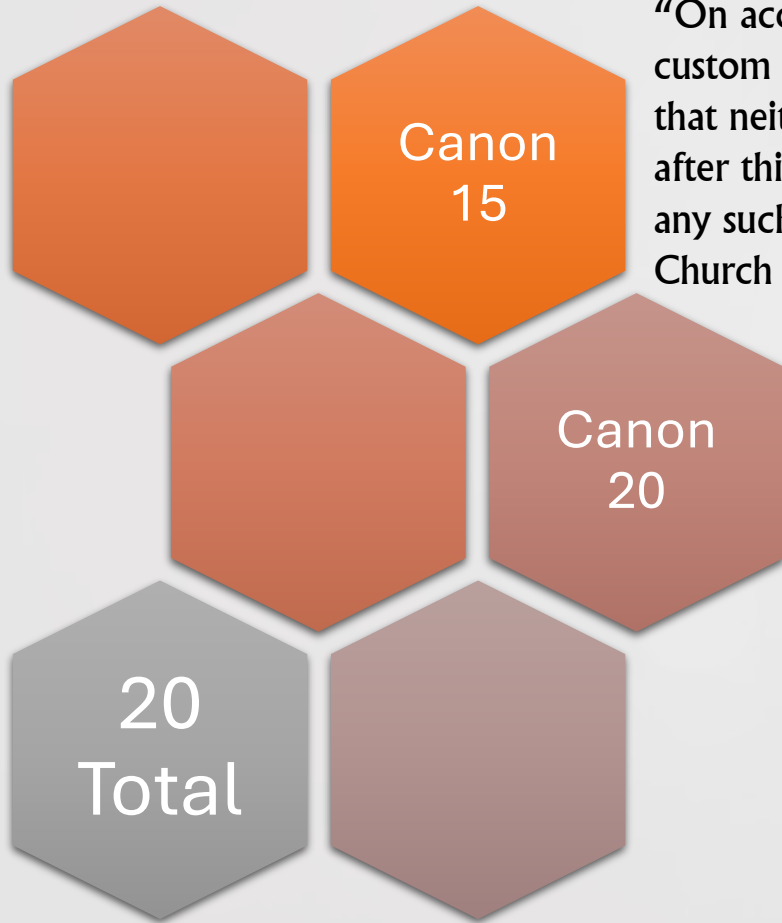




1ST ECUMENICAL COUNCIL

- ❖ Nicaea – 325 – St. Constantine – 318 bishops
- ❖ Dealt with Arian controversy
 - Jesus created by God - not divine
 - Caught fire in the East
 - Council called to settle dispute
- ❖ Terminology
 - Ousia – essence
 - Homousios – of same essence
 - Hypostasis – distinct person

CANONS OF THE 1ST EC. COUNCIL



“On account of the great disturbance and discords that occur, it is decreed that the custom prevailing in certain places contrary to the Canon must wholly be done away; so that neither bishop, presbyter, nor deacon shall pass from city to city. And if any one, after this decree of the holy and great Synod, shall attempt any such thing, or continue in any such course, his proceedings shall be utterly void, and he shall be restored to the Church for which he was ordained bishop or presbyter.”

“Forasmuch as there are certain persons who kneel on the Lord’s Day and in the days of Pentecost, therefore, to the intent that all things may be uniformly observed everywhere (in every parish), it seems good to the holy Synod that prayer be made to God standing.”

FIRST CREED

We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten of his Father, of the substance of the Father, God of God, Light of Light, very God of very God, begotten (gennethenta), not made, being of one essence with the Father. By whom all things were made, both which be in heaven and in earth. Who for us men and for our salvation came down [from heaven] and was incarnate and was made man. He suffered and the third day he rose

again, and ascended into heaven. And he shall come again to judge both the quick and the dead. And [we believe] in the Holy Ghost. And whosoever shall say that there was a time when the Son of God was not, or that before he was begotten he was not, or that he was made of things that were not, or that he is of a different substance or essence [from the Father] or that he is a creature, or subject to change or conversion - all that so say, the Catholic and Apostolic Church anathematizes them.

2nd

ECUMENICAL COUNCIL

Constantinople, 381 AD





2ND ECUMENICAL COUNCIL

- ❖ Constantinople – 381 – Theodosios I – 150 bishops
- ❖ Dealt with Arian bishop of Constantinople Macedonius – taught Holy Spirit was created
 - St. Gregory the Theologian presided
 - St. Gregory of Nyssa, St. Cyril of Alexandria, and St. Amphilochios of Iconium present
 - Macedonian heresy condemned
 - H. S. declared of one essence with Father and Son

CANONS OF THE 2nd EC. COUNCIL



“The Faith of the Three Hundred and Eighteen Fathers assembled at Nicaea in Bithynia shall not be set aside, but shall remain firm. And every heresy shall be anathematized, particularly that of the Eunomians or [Anomoeans, the Arians or] Eudoxians, and that of the Semi-Arians or Pneumatomachi, and that of the Sabellians, and that of the Marcellians, and that of the Photinians, and that of the Apollinarians.”



“The Bishop of Constantinople, however, shall have the prerogative of honor after the Bishop of Rome; because Constantinople is New Rome.”



First Sunday after the first full moon following the spring equinox, after the Hebrew Passover.

NICEAN-COPLITAN CREED

I believe in one God, Father Almighty, Creator of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages;

Light of Light, true God of true God, begotten, not created, of one essence with the Father through whom all things were made.

Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man.

He was crucified for us under Pontius Pilate, and suffered and was buried;

And He rose on the third day, according to the Scriptures.

He ascended into heaven and is seated at the right hand of the Father;

And He will come again with glory to judge the living and the dead; His kingdom shall have no end.

And in the Holy Spirit, the Lord, the Creator of life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, who spoke through the prophets.

In one, holy, catholic, and apostolic Church.

I confess one baptism for the forgiveness of sins.

I look for the resurrection of the dead,

And the life of the age to come. Amen.

3rd

ECUMENICAL COUNCIL

Ephesus, 431 AD





3RD

ECUMENICAL COUNCIL

- ❖ Ephesus – 431 – Theodosios II – 200 bishops
- ❖ Dealt with Nestorian heresy
 - Nestorios was Pat. of Cople
 - Taught V. Mary gave birth on to Jesus as Man – and God united with Him morally and dwelt in Him
 - Called Jesus God Bearing and not God Incarnate
 - Called V. Mary Christotokos, not Theotokos
 - Nestorios repudiated – stated Jesus Christ at incarnation was of 2 natures (divine and human) and should be known as true God and true Man
 - V. Mary is the Theotokos

CANONS OF THE 3rd EC. COUNCIL



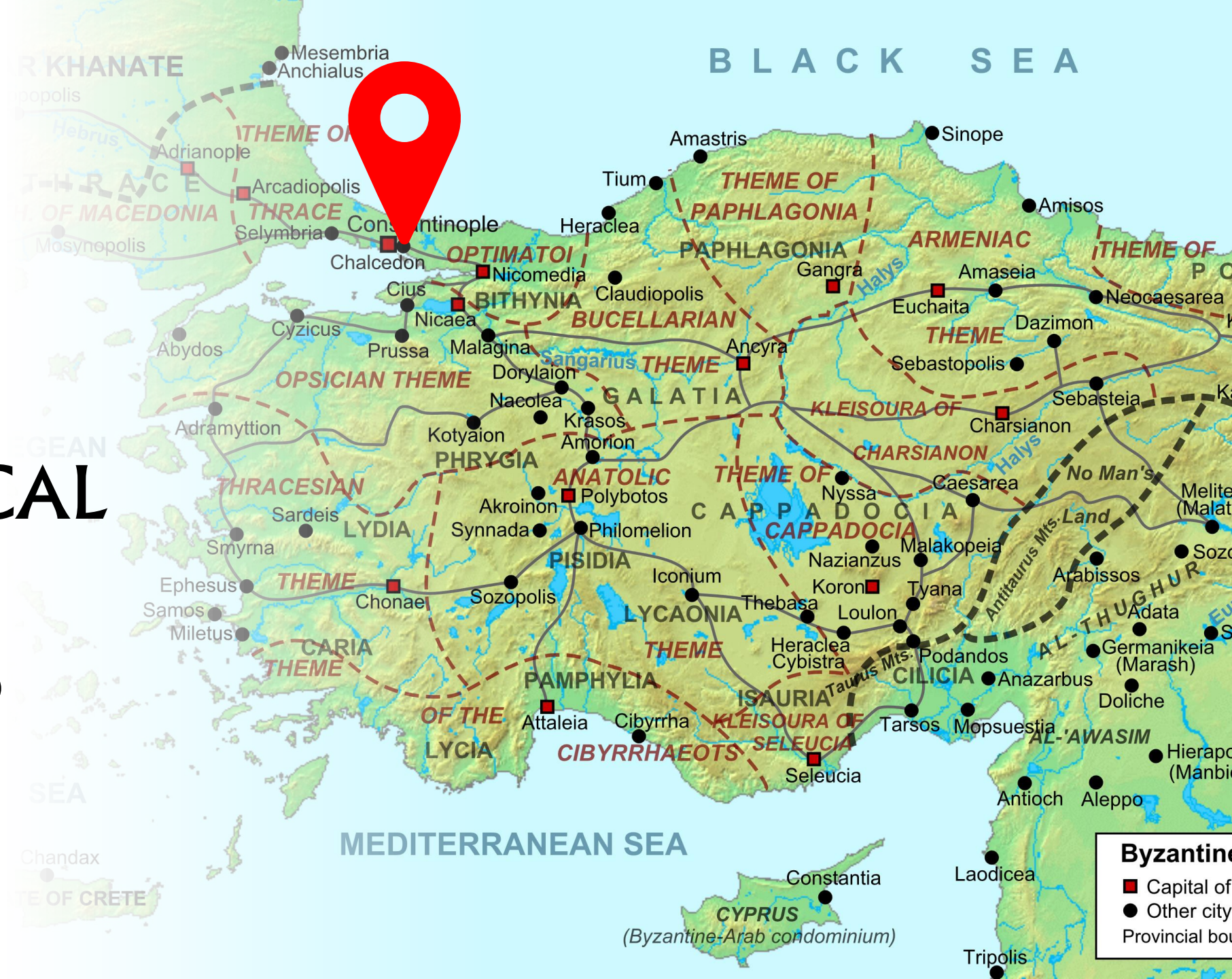
If any of the clergy should fall away, and publicly or privately presume to maintain the doctrines of Nestorius or Celestius, it is declared just by the holy Synod that these also should be deposed.

When these things had been read, the holy Synod decreed that it is unlawful for any man to bring forward, or to write, or to compose a different Creed as a rival to that established by the holy Fathers assembled with the Holy Ghost in Nicaea. But those who shall dare to compose a different faith, or to introduce or offer it to persons desiring to turn to the acknowledgment of the truth, whether from Heathenism or from Judaism, or from any heresy whatsoever, shall be deposed, if they be bishops or clergymen; bishops from the episcopate and clergymen from the clergy; and if they be laymen, they shall be anathematized.

4th

ECUMENICAL COUNCIL

Chalcedon, 451 AD



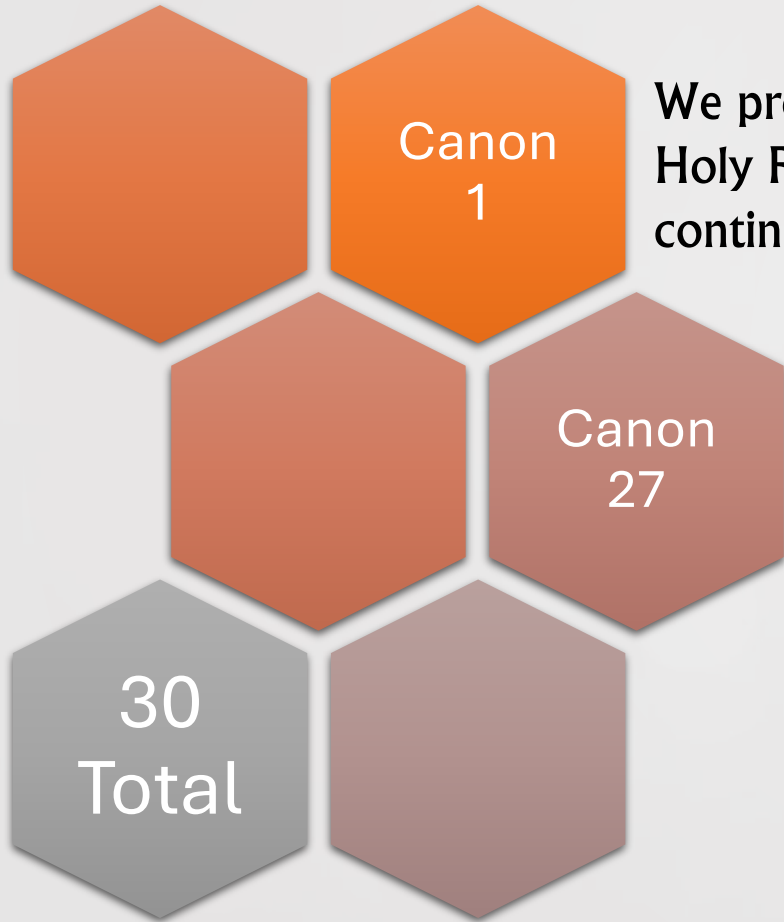


4th

ECUMENICAL COUNCIL

- ❖ Chalcedon – 451 – Marcian – 650 B
- ❖ Dealt with Heresy of Monophysitism
 - Archimandrite in Cople, Eutychios, in rejecting Ariansim, went to the other extreme and said Jesus' human nature was absorbed by his divine nature - and we only need to recognize His divine nature
 - Eutychios and his teaching was repudiated – Jesus is perfect God and perfect Man, 2 natures in 1 person, united “unconfusedly, unchangeably, indivisibly, and inseparably”

CANONS OF THE 4th EC. COUNCIL



We pronounce it just and right that the canons promulgated by the Holy Fathers, in each and every Council down to the present time, continue in full force and effect.

The holy Council has made it a rule regarding those who take women by force under the pretense of marriage, and their accomplices and abettors, that if they should be Clergymen, they shall forfeit their own rank, but if they are laymen, they shall be anathematized.

CANONS OF THE 4th EC. COUNCIL



“Everywhere following the decrees of the Holy Fathers, and aware of the recently recognized Canon of the one hundred and fifty most God-beloved Bishops who convened during the reign of Theodosios the Great of pious memory, who became emperor in the imperial city of Constantinople otherwise known as New Rome; we too decree and vote the same things in regard to the privileges and priorities of the most holy Church of that same Constantinople and New Rome. And this is in keeping with the fact that the Fathers naturally enough granted the priorities to the throne of Old Rome on account of her being the imperial capital. And motivated by the same object and aim the one hundred and fifty most God-beloved Bishops have accorded the like priorities to the most holy throne of New Rome, with good reason deeming that the city which is the seat of an empire, and of a senate, and is equal to old imperial Rome in respect of

other privileges and priorities, should be magnified also as she is in respect of ecclesiastical affairs, as coming next after her, or as being second to her. And it is arranged so that only the Metropolitans of the Pontic, Asian, and Thracian dioceses shall be ordained by the most holy throne of the most holy Church of Constantinople aforesaid, and likewise the Bishops of the aforesaid dioceses which are situated in barbarian lands; that is to say, that each Metropolitan of the aforesaid dioceses, together with the Bishops of the province, shall ordain the Bishops of the province, just as is prescribed by the divine Canons. But the Metropolitans of the aforesaid dioceses, as has been said, are to be ordained by the Archbishop of Constantinople, after the elections have first been conducted in accordance with custom, and have been reported to him.”

STATEMENT OF FAITH (4TH EC. COUNCIL)

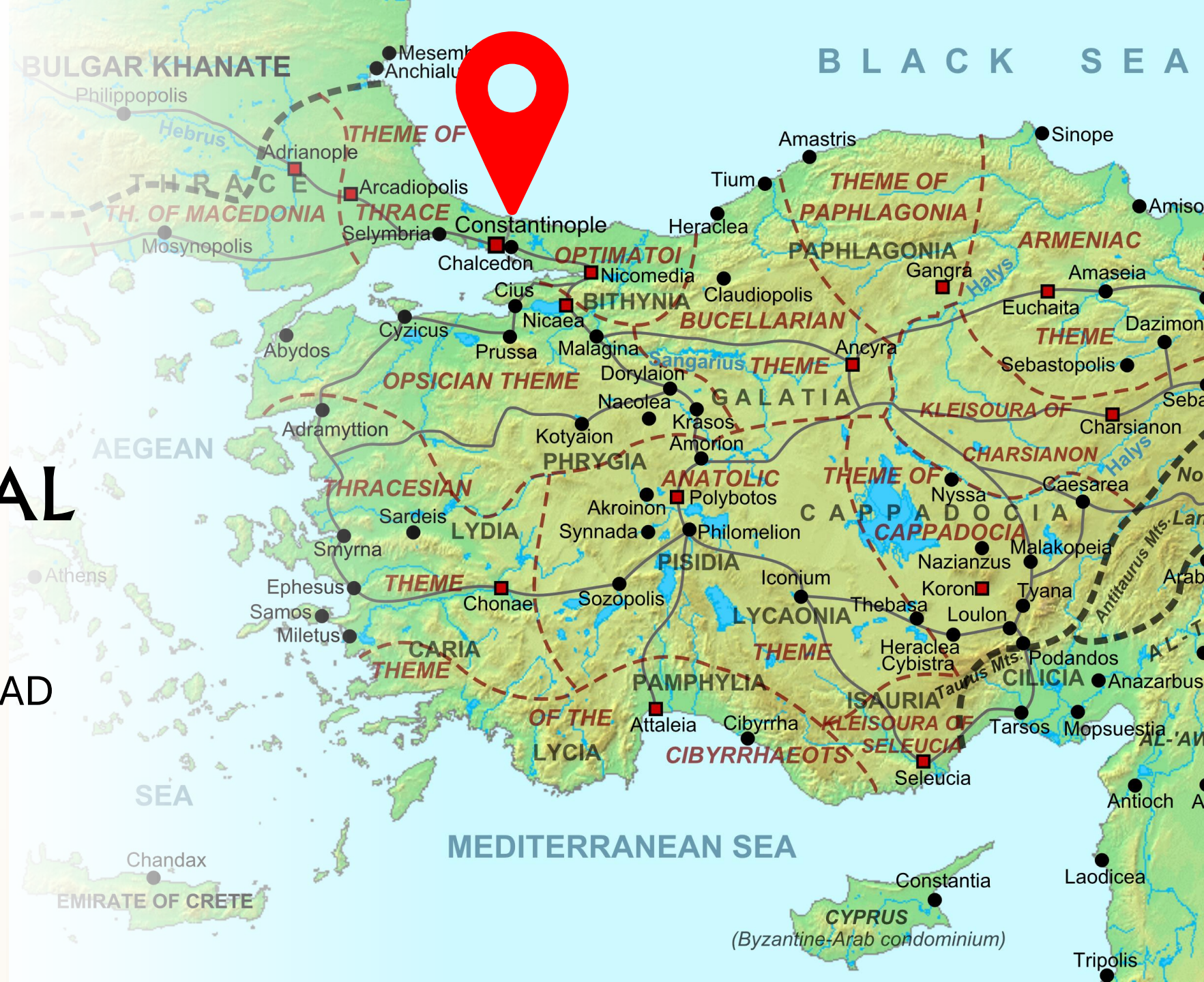
“We, then, following the holy Fathers, all with one consent, teach people to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-essential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly,

inseparably; (έν δύο φύσεσιν άσυγχύτως, άτρέπτως, άδιαιρέτως, άχωρίστως – in duabus naturis inconfuse, immutabiliter, indivise, inseparabiliter) the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person (prosopon) and one Subsistence (hypostasis), not parted or divided into two persons, but one and the same Son, and only begotten God (μονογενή Θεόν), the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us.”

5th

ECUMENICAL COUNCIL

Constantinople, 553 AD





5th

ECUMENICAL COUNCIL

- ❖ Constantinople – 553 – Justinian I – 165 B
- ❖ Dealt with Monophysite problem, again – and Nestorians, again
- ❖ Nestorians were using the works of Theodore of Mopsuestia, Theodoret of Cyrus, and Ibas of Edessa
- ❖ These works not condemned by 4th Ec. Synod
- ❖ Monophysites took that to mean the Church was moving towards Nestorianism
- ❖ The council condemned all the works of Theodore of Mopsuestia and the Nestorian works of Theodoret of Cyrus and Ibas of Edessa
- ❖ Condemned many heretics/heresies including Origen

JUSTINIAN I'S STATEMENT

“Only-begotten Son and Logos of God, being immortal, You condescended for our salvation to take flesh from the holy Theotokos and ever-virgin Mary and, without change, became man. Christ, our God, You were crucified and conquered death by death. Being one of the Holy Trinity, glorified with the Father and the Holy Spirit: Save us.”

6th

ECUMENICAL COUNCIL

Constantinople, 680 AD





6TH ECUMENICAL COUNCIL

- ❖ Constantinople – 680 - Constantine IV - 170 bishops
- ❖ After 5th Ec. Synod, Monophysites still agitate
- ❖ Say Jesus has only 1 divine will
- ❖ Emp Heraclius said Jesus was of one will and two energies to try and quell the problem and bring back the Armenians
- ❖ St. Sophronios of Jerusalem and St. Maximos the Confessor towed the Orthodox line
- ❖ Council condemned Monothelitism
- ❖ Excommunicated Pope Honorius for teaching Monothelitism – the Roman delegation agreed

STATEMENT OF FAITH (6th EC. COUNCIL)

"Christ had two natures with two activities: as God working miracles, rising from the dead and ascending into heaven; as Man, performing the ordinary acts of daily life. Each nature exercises its own free will." Christ's divine nature had a specific task to perform and so did His human nature. Each nature performed those tasks set forth without being confused, subjected to any change or working against each other. The two distinct natures and related to them activities were mystically united in the one Divine Person of our Lord and Savior Jesus Christ."



QUINISEXT OR COUNCIL OF TRULLO

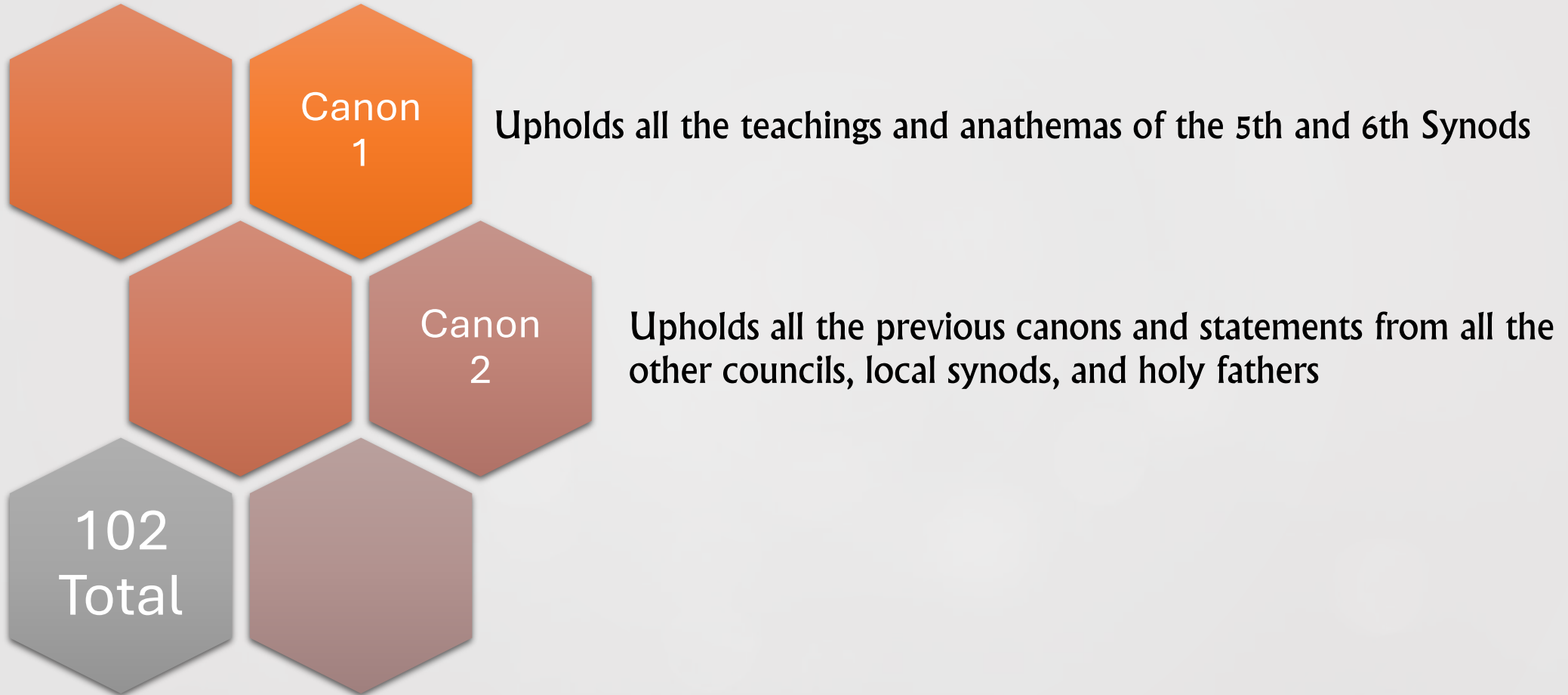
Constantinople, 691 AD

QUINISEXT OR COUNCIL OF TRULLO

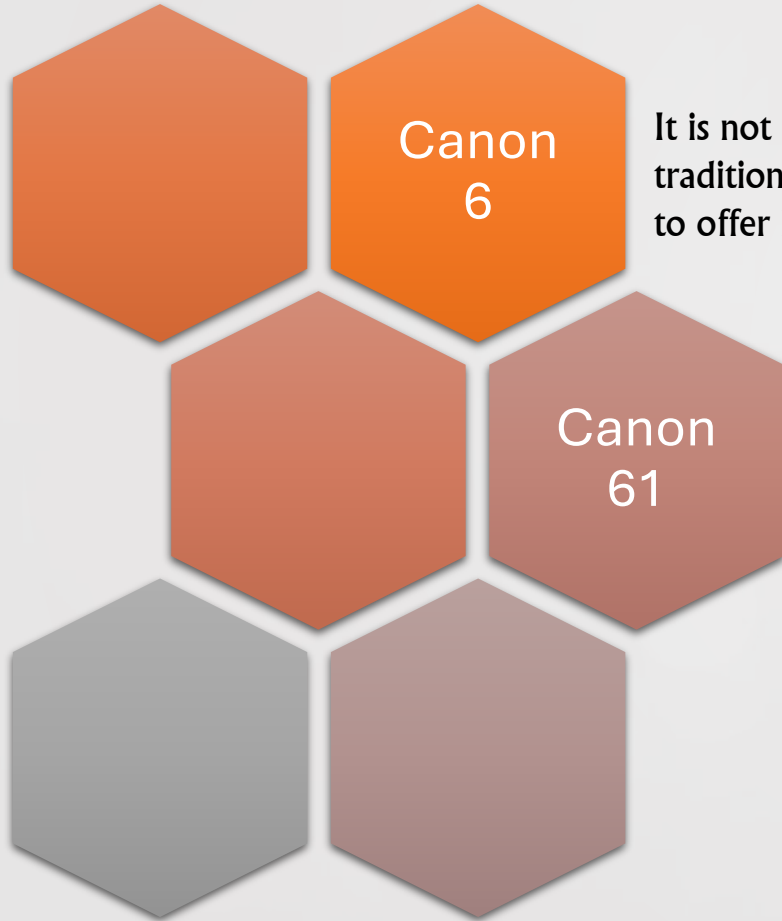
- ❖ Constantinople, under the dome of the imperial palace (Trullo) – 691 – Justinian II - 327 bishops
- ❖ Since no canons from 5th and 6th Synods, needed guidance from Church
- ❖ Supplemented the 5th and 6th Councils



CANONS FROM SYNOD OF TRULLO



CANONS FROM SYNOD OF TRULLO



Canon
6

It is not permitted to a layman to enter the altar though, in accordance with a certain ancient tradition, the imperial power and authority is by no means prohibited from this when he wishes to offer his gifts to the Creator.

Canon
61

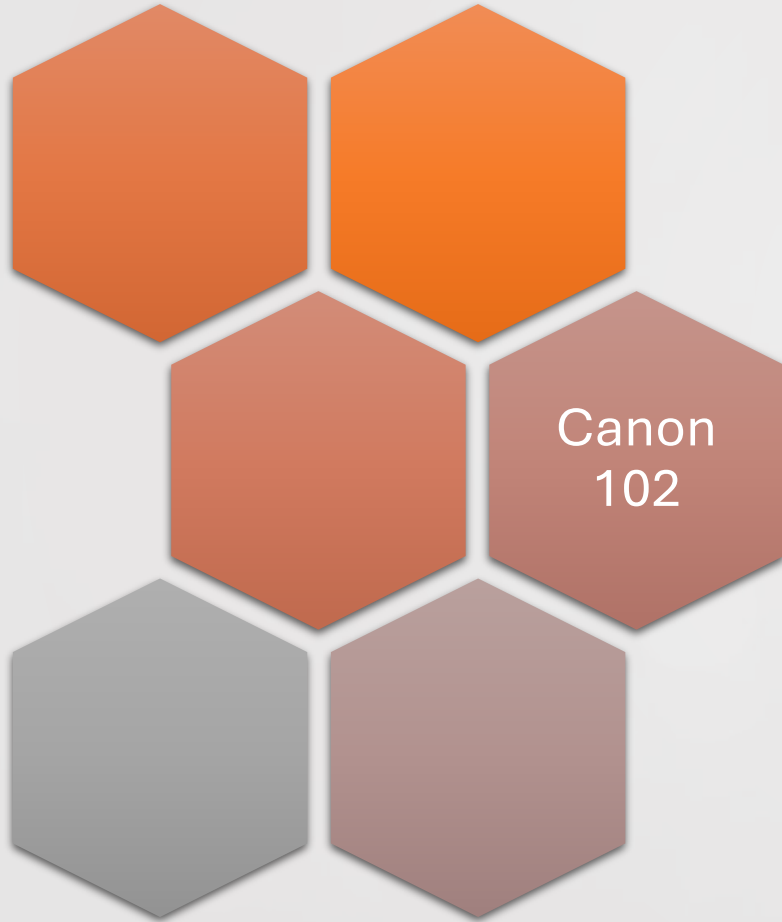
“Those who give themselves up to soothsayers or to those who are called hecatontarchs or to any such, in order that they may learn from them what things they wish to have revealed to them, let all such, according to the decrees lately made by the Fathers concerning them, be subjected to the canon of six years. And to this [penalty] they also should be subjected who carry about she-bears or animals of the kind for the diversion and injury of the simple; as well as those who tell fortunes and fates, and genealogy, and a multitude of words of this kind from the nonsense of deceit and imposture. Also, those who are called expellers of clouds, enchanters, amulet-givers, and soothsayers, if they persist in these professions, and refuse to change their occupation and to eschew these ruinous practices and Greek “rackets,” we decree that they be thrown out of the Church altogether, in conformity with what the sacred Canons also prescribe. “For what communion has light with darkness?” as the Apostle says; or what agreement has a temple of God with idols? Or what portion has a believer with an infidel? And what concord has Christ with Belial?”

CANONS FROM SYNOD OF TRULLO



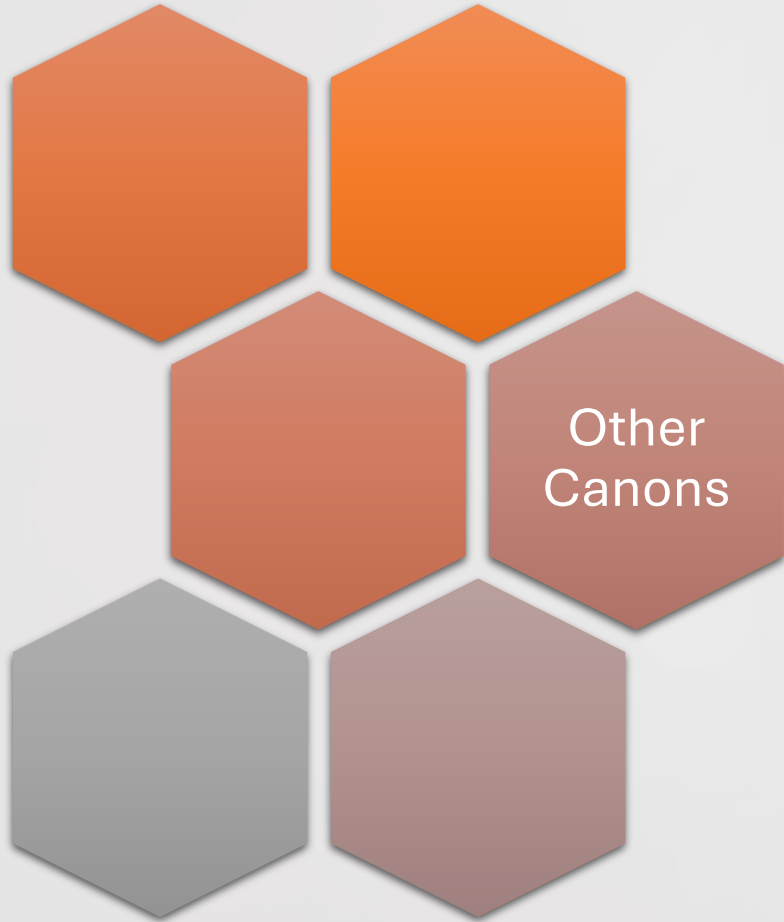
“Since it is declared in the apostolic canons that of those who are advanced to the clergy unmarried, only readers and cantors are able to marry; we also, maintaining this, determine that henceforth it is in nowise lawful for any subdeacon, deacon or presbyter after his ordination to contract matrimony but if he shall have dared to do so, let him be deposed. And if any of those who enter the clergy, wishes to be joined to a wife in lawful marriage before he is ordained subdeacon, deacon, or presbyter, let it be done.”

CANONS FROM SYNOD OF TRULLO



It behooves those who have received from God the power to loose and bind, to consider the quality of the sin and the readiness of the sinner for conversion, and to apply medicine suitable for the disease, lest if he is injudicious in each of these respects he should fail in regard to the healing of the sick man. For the disease of sin is not simple, but various and multiform, and it germinates many mischievous offshoots, from which much evil is diffused, and it proceeds further until it is checked by the power of the physician. Wherefore he who professes the science of spiritual medicine ought first of all to consider the disposition of him who has sinned, and to see whether he tends to health or (on the contrary) provokes to himself disease by his own behavior, and to look how he can care for his manner of life during the interval. And if he does not resist the physician, and if the ulcer of the soul is increased by the application of the imposed medicaments, then let him mete out mercy to him according as he is worthy of it. For the whole account is between God and him to whom the pastoral rule has been delivered, to lead back the wandering sheep and to cure that which is wounded by the serpent; and that he may neither cast them down into the precipices of despair, nor loosen the bridle towards dissolution or contempt of life; but in some way or other, either by means of sternness and astringency, or by greater softness and mild medicines, to resist this sickness and exert himself for the healing of the ulcer, now examining the fruits of his repentance and wisely managing the man who is called to higher illumination. For we ought to know two things, to wit, the things which belong to strictness and those which belong to custom, and to follow the traditional form in the case of those who are not fitted for the highest things, as holy Basil teaches us.

CANONS FROM SYNOD OF TRULLO



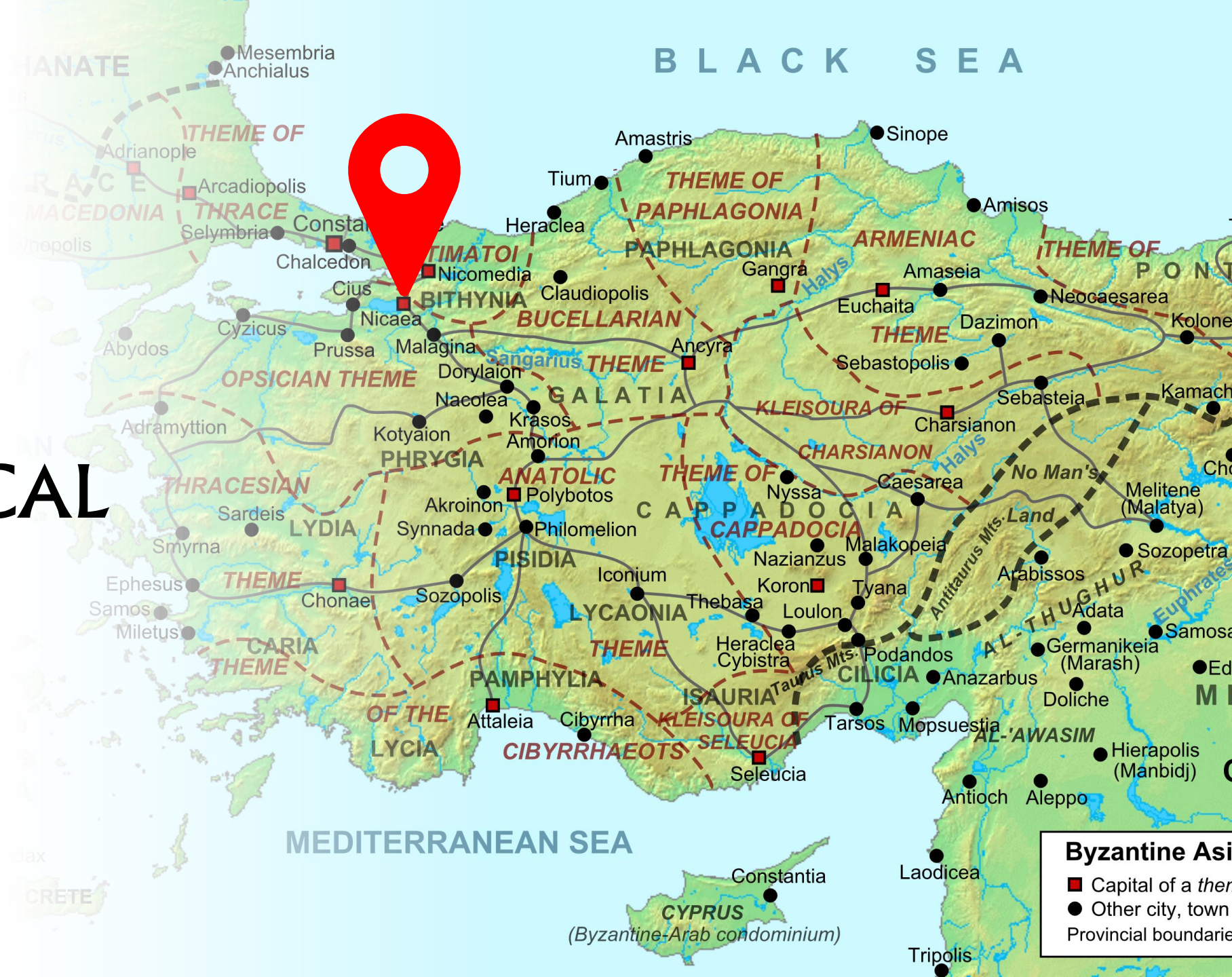
Condemn innovations of the Roman Church:

- forced celibacy of priests and deacons,
- strict fast on Saturdays during Great Lent,
- and Christ represented as a lamb

7th

ECUMENICAL COUNCIL

Nicaea, 787 AD





7TH ECUMENICAL COUNCIL

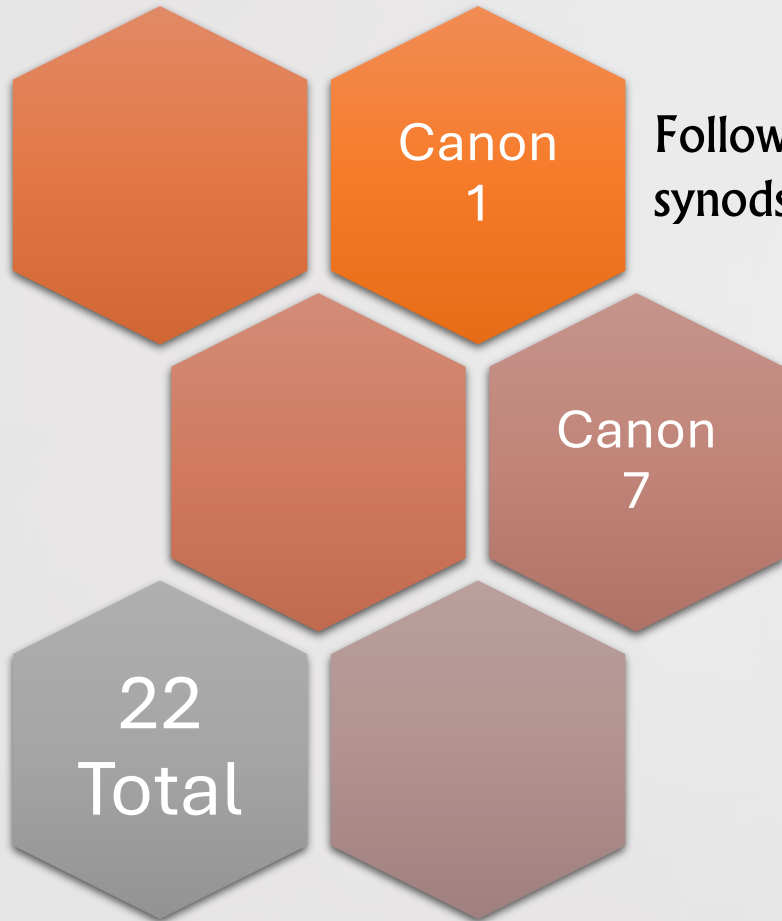
- ❖ Nicaea – 787 – Empress Irene – 367 bishops
- ❖ Dealt with Iconoclasm
- ❖ Leo III, Constantine vs. Copronymos, and Leo IV all wanted icons out
 - Perhaps in effort to convert Muslims, but also because they believed the Orthodox were worshipping idols
- ❖ Council repudiated Iconoclams



7TH ECUMENICAL COUNCIL

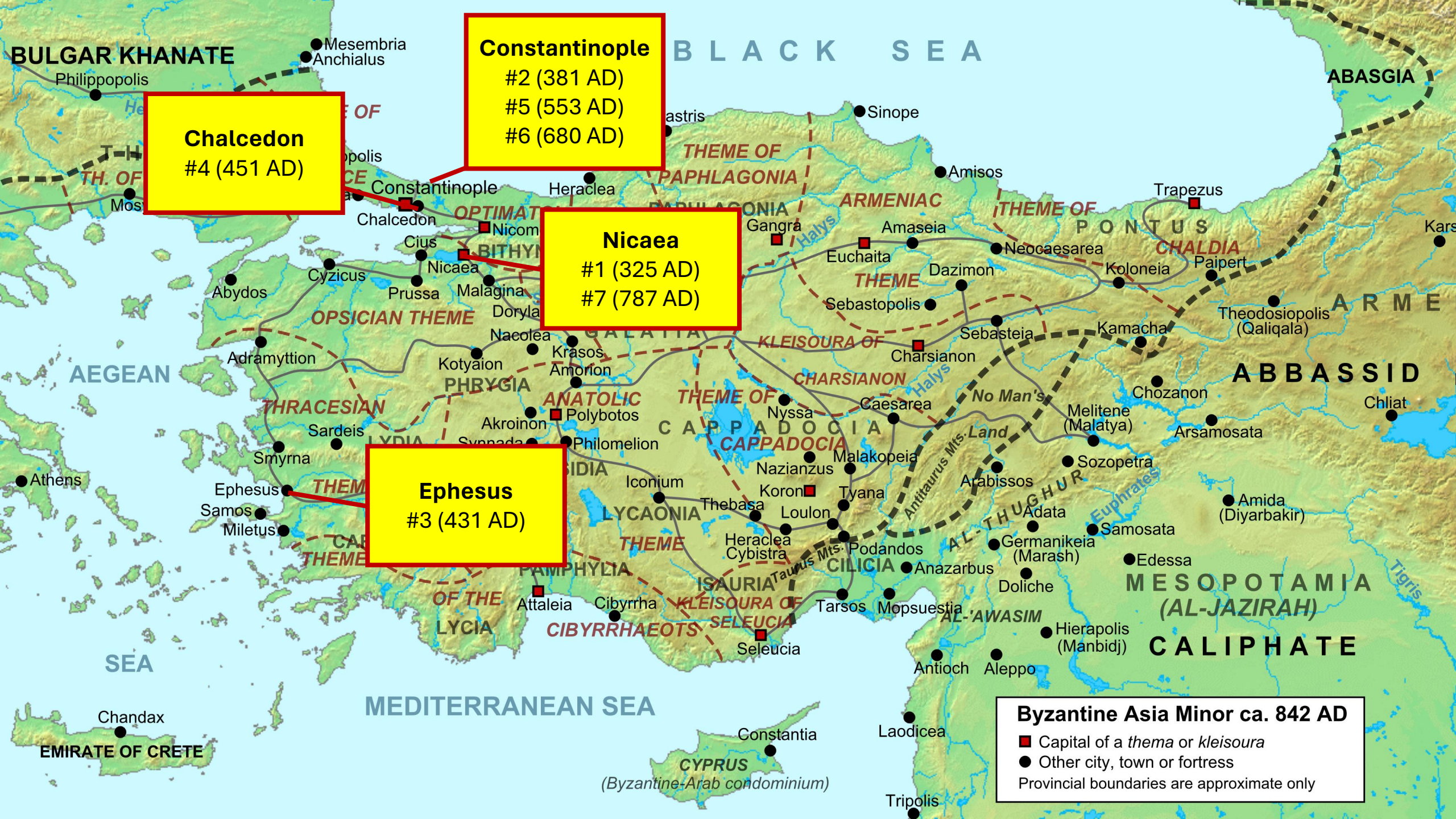
- ❖ However, after council, Iconoclasts continued with emperors Leo V the Armenian, Michael II, and Theophilos
- ❖ Finally, empress Theodora ended the controversy once and for all and brought back icons into the life of the Church

CANONS OF THE 7TH EC. COUNCIL



Follow all the canons of the 5th and 6th Councils and all the previous synods and canons of the holy fathers

“The divine apostle Paul said: The sins of some people are manifest, those of others appear later. Some sins take the front rank, but others follow in their footsteps. Thus, in the train of the impious heresy of the defamers of Christians, many other impieties appeared. Just as those heretics removed the sight of venerable icons from the church, they also abandoned other customs, which should now be renewed, and which should be in vigor in virtue of both written and unwritten legislation. Therefore, we decree that in venerable churches consecrated without relics of the holy martyrs, the installation of relics should take place along with the usual prayers. And if in future any bishop is found out consecrating a church without relics, let him be deposed as someone who has flouted the ecclesiastical traditions.”



Constantinople
 #2 (381 AD)
 #5 (553 AD)
 #6 (680 AD)

Chalcedon
 #4 (451 AD)

Nicaea
 #1 (325 AD)
 #7 (787 AD)

Ephesus
 #3 (431 AD)

Byzantine Asia Minor ca. 842 AD
 ■ Capital of a *thema* or *kleisoura*
 ● Other city, town or fortress
 Provincial boundaries are approximate only

A dramatic sunset or sunrise over a body of water. The sky is filled with vibrant orange and red clouds. In the foreground, a large, dark, skeletal structure, possibly a ship's mast or a large tree, is silhouetted against the bright light. The water in the foreground is dark and calm.

THANK YOU