

- Called in the year 325 AD by the Roman Emperor Constantine.
- 318 Bishops attended.
- Coptic Patriarch Alexandros , who was joined by Deacon Athanasius.

Four major orders of business

- 1) The Arian Doctrine
- 2) The date of Easter
- 3) The issue of Re-Baptism
- 4) Celibacy of the Clergy

The Arian Doctrine

- Arius was a priest from Libya
- Taught that the Father alone is God
- Christ was closer to God than all others, but was not Divine.
- Christ was created and not born.

Council's Conclusions

1) The Arian Doctrine

- St. Athanasius gave a strong defense against Arius with Biblical proof.
- [Colossians 2:9;](#)
- [Romans 9:5](#)
- [John 1:1-5,9](#)
- [John 14:6](#)
- [The Nicene Creed is created](#)

The Nicene Creed

- *"We believe in one God. The Father Almighty. Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten not made; of one essence with the Father, by 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. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again according to the Scriptures; and ascended into heaven, and sits at the right hand of the Father; and he shall come again with glory to judge the living and the dead; whose Kingdom shall have no end."*

2) The date of Easter

- Agreement that Easter comes after Passover.
- The Epact calculation is used (developed by 13th Patriarch – Demetrius)

3) Re- Baptism

- A person can only get baptized once in a lifetime.

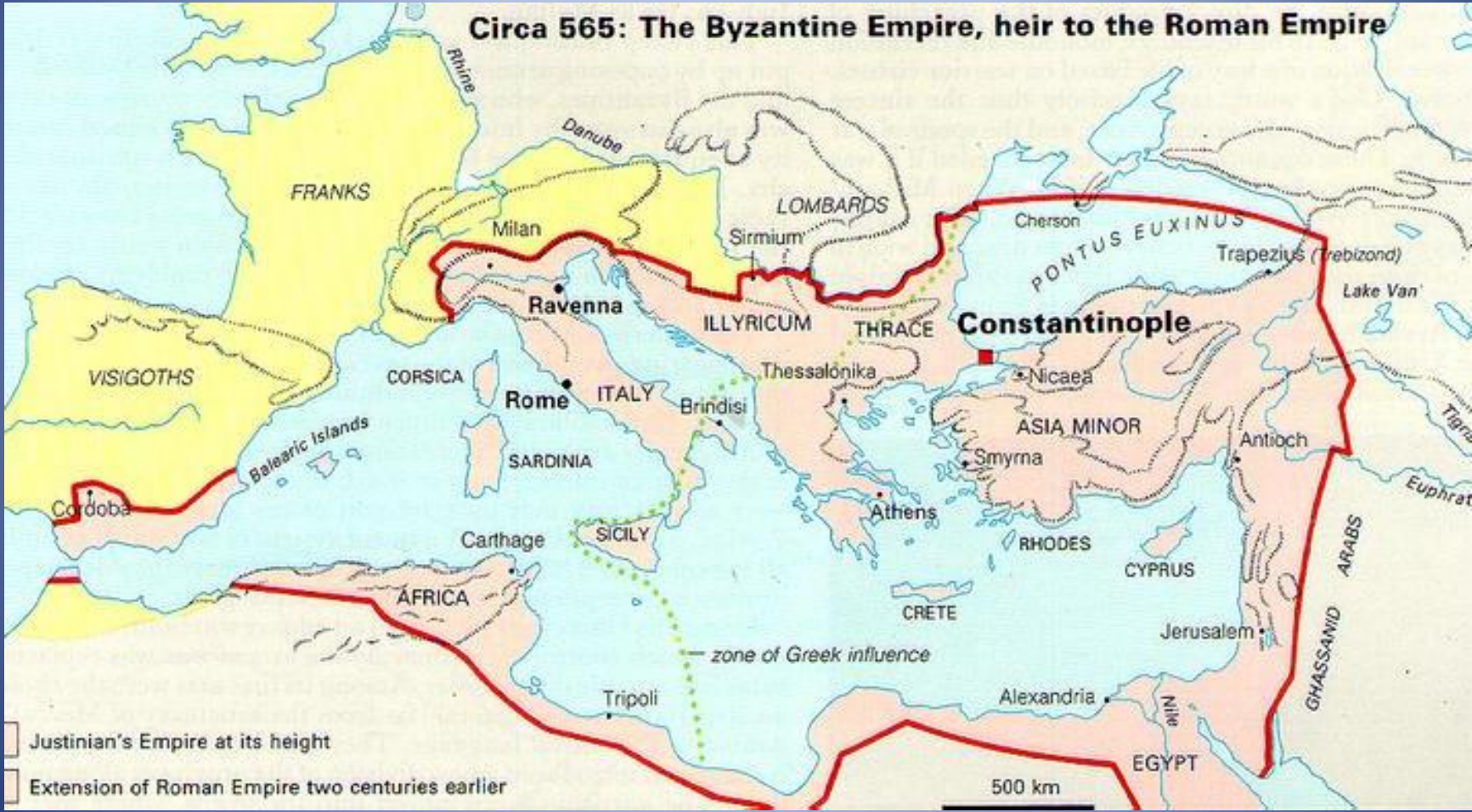
4) Celibacy of Clergy

- Each clergyman should decide for himself.
- What does our church say today?

The Council of Constantinople



Circa 565: The Byzantine Empire, heir to the Roman Empire



The Council of Constantinople

- Called in the year 381 AD
- Under Emperor Theodosius the Great.
- 150 Bishops were present.
- Coptic Patriarch Timotheos was in attendance

Order of Business

- 1) The Doctrine of Macedonius
- 2) The Doctrine of Appolinarius
- 3) The Transfer of Bishops from their original see.

1) The Doctrine of Macedonius

- Bishop of Constantinople
- Denied the Divinity of the Holy Spirit
- Council declared that the doctrine was a heresy and wrote the second part of the Creed.

- *"And (We believe) in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father: who with the Father and the Son together is worshipped and glorified: who spoke by the prophets. In one Holy, Catholic, and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen."*

2) The Doctrine of Appolinarius

- Bishop of Laodecia
- Denied the full humanity of Jesus Christ
- Christ did not have a soul as He received His power from God the Father
- Declared to be a heresy

3) The Transfer of Bishops from their Original See

- Affirmed that Bishops should not be transferred from their original see.

The Council of Ephesus





- Held in the year 431AD.
- Called by Emperor Theodosius II, grandson of Theodosius the Great.
- Attended by 200 Bishops.
- The Coptic Patriarch Kyrillos was in attendance.

Order of Business

- 1) The Nestorian Heresies
 - a) The two natures of Christ
 - b) The role of St. Mary as the Theotokos

The Nestorian Heresies

- Nestorius was Bishop of Constantinople
- Nestorius declared that Christ was of two distinct natures. One Divine and One Human and the two were not always together.
- The Divine Christ did not suffer on the cross with the Human Christ.

- Nestorius also declared that St. Mary cannot be called the Mother of God (Theotokos).
- He said that St. Mary only bore the human Christ and that the Spirit of God then dwelled in Him.

On the Nature of Christ

- Pope Kyrillos wrote several books disputing that Christ was of two distinct natures.
- In his paschal letters, special epistles to his own as well as other churches, and in full-length books he expounded the Orthodox doctrine of the indivisible union of the divine and human natures of Christ. He showed how this was the faith that was taught both by the scriptures and the Nicene fathers, and to which all true believers should adhere. One of the metaphors Kyrillos used to illustrate his defense was that of the iron molten in an excessively high degree of heat. In that state the iron and the heat were united into one, and though there substances were two, there union was complete without mixing, nor usion nor change. No one could either separate or divide them. Such were the two natures of the Son of God.

On the Role of St. Mary

- If our Savior Jesus Christ is God, it follows that His mother is the "mother" who bore Him forever. This is what the Apostles taught us and the doctrine of our Fathers. Not that the nature of the Word originated with Saint Mary, but because within her was formed the sacred Body to which the Word was hypostatically united we exclaim with John the Evangelist, "the Word was made flesh." And just as the human mother has no share in creating the soul of her child yet is considered the mother of the whole person and not merely the mother of his physical nature, so it is with Saint Mary who is the Mother of Christ in His entirety and hence is indeed the Mother of God."

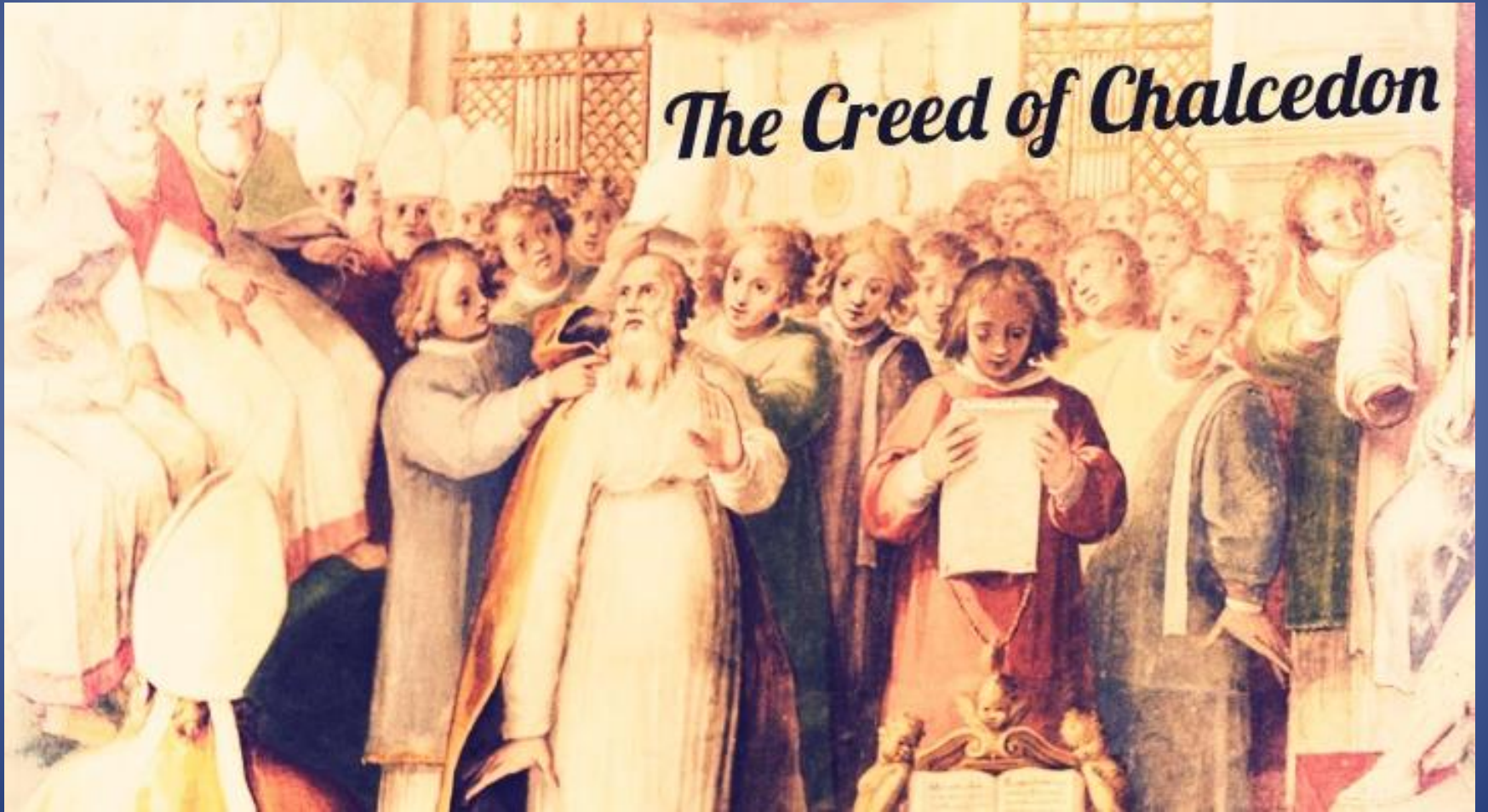
The Introduction to the Creed

- *"WE MAGNIFY THEE, O MOTHER OF THE TRUE LIGHT, AND GLORIFY THEE, O SAINTLY VIRGIN. FOR YOU HAVE GIVEN BIRTH TO THE SAVIOR OF MANKIND WHO CAME AND REDEEMED US AND SAVED OUR SOULS."*

The Council of Chalcedon



The Creed of Chalcedon



The Council of Chalcedon

- 451 AD
- Called by Emperor Marcianus to heal the division of the churches concerning the heresy of **Monophysitism**
- Attended by Coptic Patriarch Dioscorus

The Issues

- Coptic Patriarch Dioscorus told the Emperor that he should not intervene in the business of the church.
- Bishop Leo of Rome felt that the power of the church should be in Rome and not Alexandria
- Coptic church accused of being Monophysite
- Dioscorus is exiled by the Emperor
- The Coptic delegation is asked to leave

- Coptic church becomes part of the Oriental Orthodox churches (Coptic, Armenian, Ethiopian, Eritrian, Syrian and Indian)
- The Emperor appoints his own Patriarch to Alexandria
- For many years, Alexandria has a Chalcedonian and a non-Chalcedonian Patriarch.
- Church becomes isolated from the rest of the churches for hundreds of years.