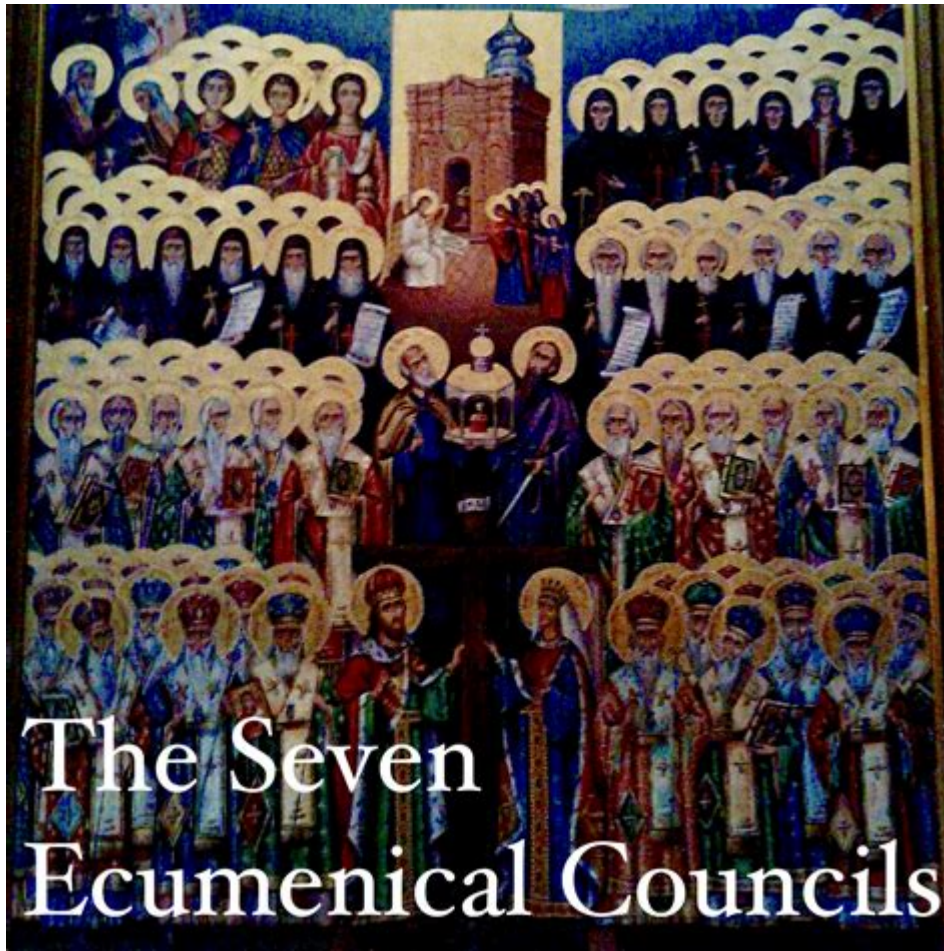


# The First Seven Ecumenical Councils



**The first seven ecumenical councils** were critical gatherings in the history of Christianity, shaping the theological landscape and ecclesiastical authority of the Church. These councils, held between the 4th and 8th centuries, addressed various doctrinal disputes and established foundational beliefs that continue to influence Christian theology today. This article will delve into each of these councils, their historical context, key decisions, and lasting impacts on the Christian faith.

## 1. The Council of Nicaea (325 AD)

The First Council of Nicaea, convened by Emperor Constantine I, marked a significant moment in Christian history. The council was primarily aimed at addressing the Arian controversy, which revolved around the nature of Christ and his relationship to God the Father.

### Key Issues Addressed

- **Arianism:** Arius, a priest from Alexandria, argued that Jesus was not fully divine but a created being. This view challenged the traditional understanding of the Trinity.
- **Date of Easter:** The council also addressed the method of calculating the date of Easter, seeking to

unify the celebration across the Christian world.

## **Decisions Made**

- The Nicene Creed was established, affirming the belief in the Trinity and declaring Jesus as "true God from true God."
- The council set a precedent for future councils, emphasizing the authority of ecumenical gatherings in resolving theological disputes.

## **2. The Council of Constantinople (381 AD)**

The Second Ecumenical Council was convened to address the outcomes of the First Council of Nicaea and further develop the Nicene Creed. It was also significant for its condemnation of various heretical views.

### **Key Issues Addressed**

- Pneumatomachians: This group denied the divinity of the Holy Spirit, which was a crucial issue for the council.
- Further Clarification of the Creed: The council sought to expand and clarify the Nicene Creed to incorporate the Holy Spirit's role within the Trinity.

## **Decisions Made**

- The affirmation of the divinity of the Holy Spirit was included in the Nicene Creed, leading to the formulation of the Niceno-Constantinopolitan Creed.
- The council also established the authority of the bishop of Constantinople, recognizing it as the new Rome.

## **3. The Council of Ephesus (431 AD)**

The Third Ecumenical Council was convened to address the Nestorian controversy, which revolved around the nature of Christ and the relationship between his human and divine natures.

### **Key Issues Addressed**

- Nestorianism: Nestorius, the Patriarch of Constantinople, proposed a distinction between the divine and human natures of Christ, suggesting that Mary should not be called Theotokos (Mother of God).
- Role of Mary: The council aimed to affirm Mary's role in the incarnation of Christ.

## **Decisions Made**

- The council declared Nestorianism a heresy and affirmed the title of Theotokos for Mary.
- It reinforced the belief in the hypostatic union of Christ's two natures, divine and human, in one person.

## **4. The Council of Chalcedon (451 AD)**

The Fourth Ecumenical Council is one of the most significant councils in Christian history, primarily because of its comprehensive definition of the two natures of Christ.

### **Key Issues Addressed**

- Monophysitism: This doctrine, which claimed that Christ had only one nature (divine), was a major point of contention.
- Authority of Councils: The council also addressed the authority of previous councils and their decisions.

## **Decisions Made**

- The Chalcedonian Definition affirmed that Christ exists in two natures, fully divine and fully human, without confusion, change, division, or separation.
- The council also established the authority of the Bishop of Rome as a prominent figure in the church hierarchy.

## **5. The Second Council of Constantinople (553 AD)**

The Fifth Ecumenical Council aimed to resolve lingering disputes that arose from the Chalcedonian Definition and to address the writings of certain theologians deemed heretical.

### **Key Issues Addressed**

- Three Chapters: The council focused on the writings of Theodore of Mopsuestia, Theodoret of Cyrrhus, and the letter of Ibas, which were considered controversial.
- Restoration of Unity: The council sought to heal the rift between different factions within the Church.

## **Decisions Made**

- The council condemned the Three Chapters, reinforcing the decisions made at Chalcedon.
- It affirmed the teaching of the two natures of Christ and sought to promote unity within the Church.

## **6. The Third Council of Constantinople (680-681 AD)**

The Sixth Ecumenical Council convened to address the Monothelite controversy, which argued that Christ had only one will.

### **Key Issues Addressed**

- Monothelitism: This doctrine was seen as a compromise between the Chalcedonian position and the Monophysite views.
- Clarification of Will: The council sought to clarify the relationship between Christ's human and divine wills.

### **Decisions Made**

- The council declared Monothelitism a heresy, affirming that Christ had two wills corresponding to his two natures.
- The decisions further solidified the Chalcedonian Definition and reinforced the established Christological doctrines.

## **7. The Second Council of Nicaea (787 AD)**

The Seventh Ecumenical Council addressed the iconoclast controversy, which involved the veneration of icons in Christian worship.

### **Key Issues Addressed**

- Iconoclasm: The council confronted the movement that sought to destroy icons, arguing that such actions were contrary to Christian worship.
- Veneration of Saints: The relationship between the veneration of icons and the veneration of saints was also explored.

### **Decisions Made**

- The council affirmed the legitimacy of the veneration of icons, distinguishing between worship due to God alone and honor given to icons.
- It established a clear theological basis for the use of icons in the Church, emphasizing their role in

Christian devotion.

## **Conclusion**

The first seven ecumenical councils were pivotal events that defined Christian doctrine and established the authority of the Church in addressing theological disputes. Each council built upon the previous ones, responding to the challenges of its time while seeking to unify the Christian faith. Their decisions continue to resonate within the Church today, influencing not only doctrine but also the understanding of Christology, ecclesiology, and worship practices. The legacy of these councils is an enduring testament to the Church's commitment to theological clarity and unity amid diversity.

## **Frequently Asked Questions**

### **What were the first seven ecumenical councils?**

The first seven ecumenical councils were: Nicaea I (325), Constantinople I (381), Ephesus (431), Chalcedon (451), Constantinople II (553), Constantinople III (680-681), and Nicaea II (787).

### **What was the primary purpose of the Council of Nicaea?**

The primary purpose of the Council of Nicaea was to address the Arian controversy regarding the nature of Christ and to establish the Nicene Creed, affirming the divinity of Jesus.

### **How did the Council of Chalcedon define the nature of Christ?**

The Council of Chalcedon defined Christ as having two natures, divine and human, united in one person, a doctrine known as Dyophysitism.

### **What significant issues were addressed at the Council of Ephesus?**

The Council of Ephesus addressed the Nestorian controversy and affirmed the title of Mary as Theotokos, meaning 'God-bearer' or 'Mother of God'.

### **What was the outcome of the Second Council of Constantinople?**

The Second Council of Constantinople condemned the Three Chapters and reaffirmed the decisions of the Council of Chalcedon, further clarifying the nature of Christ.

### **Why is the Seventh Ecumenical Council significant in the context of icons?**

The Seventh Ecumenical Council, Nicaea II, is significant because it affirmed the veneration of icons in the Church, opposing iconoclasm and declaring that religious images can aid in worship.

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