

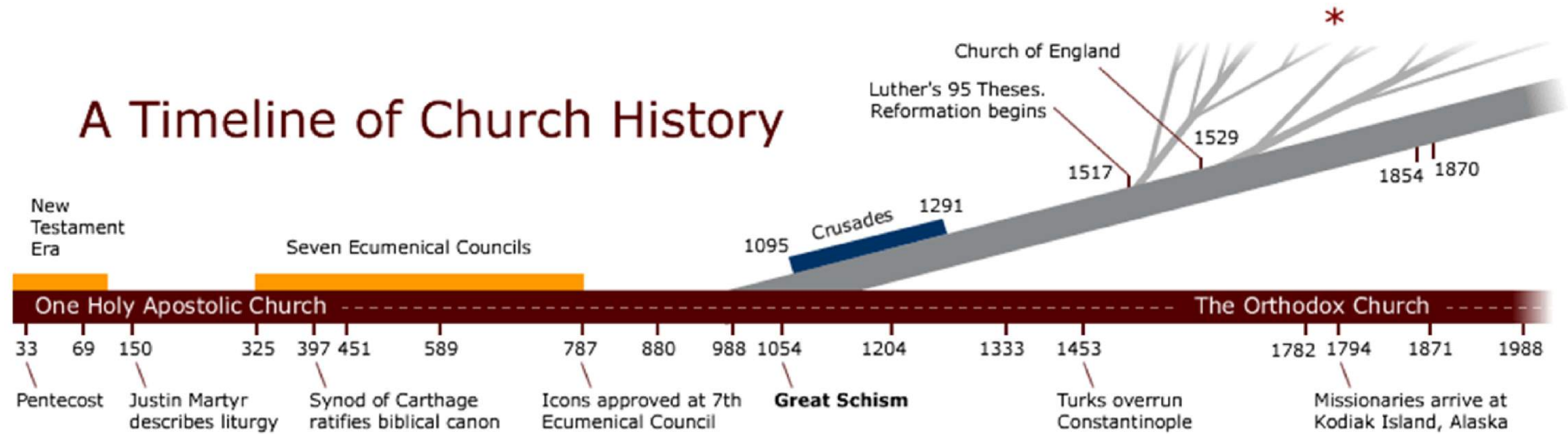
THE CREED & THE SEVEN ECUMENICAL COUNCILS

CATECHISM & THEOLOGY | SESSION I, CLASS 5

IMPORTANT HISTORICAL DATES

- 33 AD PENTECOST-THE CHURCH IS CONSECRATED-ACTS CHAPTER 2
- 50 AD THE FIRST APOSTOLIC COUNCIL OF JERUSALEM
- 313 THE EDICT OF MILAN-CHRISTIANITY BECOMES THE OFFICIAL RELIGION
- 321 BYZANTIUM BECOMES THE "NEW ROME"
- 325 1ST ECUMENICAL COUNCIL OF NICAEA
- 381 2ND ECUMENICAL COUNCIL OF CONSTANTINOPLE
- 431 3RD ECUMENICAL COUNCIL OF EPHESUS
- 451 4TH ECUMENICAL COUNCIL OF CHALCEDON
- 1ST SCHISM IN THE CHURCH-NESTORIAN CHURCH OF PERSIA; THE FIVE MONOPHYSITE CHURCHES OF ARMENIAN, SYRIA, COPTICS OF EGYPT, ETHIOPIA AND INDIA
- 553 5TH ECUMENICAL COUNCIL
- 680 6TH ECUMENICAL COUNCIL
- 787 7TH ECUMENICAL COUNCIL OF NICAEA
- 843 THE TRIUMPH OF ORTHODOXY (ICONS RESTORED)-THE FIRST SUNDAY OF LENT DESIGNATED AS "SUNDAY OF ORTHODOXY."
- 863 CYRIL AND METHODIUS MISSION TO BULGARIA, SERBIA, AND RUSSIA
- 988 ST. VLADIMIR ADOPTS ORTHODOXY AS THE RELIGION OF RUSSIA
- 1054 THE GREAT SCHISM (CATHOLIC WEST AND ORTHODOX EAST)

A Timeline of Church History



33	Pentecost (A.D. 29 is thought to be more accurate).	325	The Council of Nicea settles the major heretical challenge to the Christian faith when the heretic Arius asserts Christ was created by the Father. St. Athanasius defends the eternity of the Son of God. The Arians continue their assault on true Christianity for years. Nicea is the first of Seven Ecumenical (Church-wide) Councils.	988	Conversion of Russia begins.	1517	Martin Luther nails his 95 Thesis to the door of the Roman Church in Wittenberg, starting the Protestant Reformation.
49	Council at Jerusalem (Acts 15) establishes precedent for addressing Church disputes in Council. James presides as bishop.	451	Council of Chalcedon affirms apostolic doctrine of two natures in Christ.	1054	The Great Schism occurs. Two major issues were Rome's claim to a universal papal supremacy and her addition of the <i>filioque</i> clause to the Nicene Creed. The Photian schism (880) further complicated the debate.	1529	Church of England begins pulling away from Rome.
69	Bishop Ignatius consecrated in Antioch in heart of New Testament era—St. Peter had been the first bishop there. Other early bishops include James, Polycarp, and Clement.	589	In a synod in Toledo, Spain, the <i>filioque</i> , asserting that the Holy Spirit proceeds from the father and the Son is added to the Nicene Creed. This error is later adopted by Rome.	1095	The Crusades begun by the Roman Church. The Sack of Constantinople by Rome (1204) adds to the estrangement between East and West.	1794	Missionaries arrive on Kodiak Island in Alaska; Orthodoxy introduced to North America.
93	Book of Revelation written, probably the last of the New Testament books.	787	The era of Ecumenical Councils ends at Nicea, with the Seventh Council bringing the centuries-old use of icons back into the Church.	1204		1854	Rome establishes the Immaculate Conception dogma.
150	St. Justin Martyr describes the liturgical worship of the Church, centered in the Eucharist. Liturgical worship is rooted in both the Old and New Testament.			1333	St. Gregory Palamas defends the Orthodox practice of hesychast spirituality and the use of the Jesus prayer.	1870	Papal Infallibility becomes Roman dogma.
				1453	Turks overrun Constantinople; Byzantine Empire ends.	1988	One thousand years of Orthodoxy in Russia, as Orthodox Church world-wide maintains fullness of the Apostolic faith.

IMPORTANT HISTORICAL DATES

- 2009 THE ASSEMBLY OF CANONICAL ORTHODOX BISHOPS OF THE UNITED STATES OF AMERICA (“FOR I AM CONVINCED THAT NEITHER DEATH NOR LIFE, NEITHER ANGELS NOR DEMONS, NEITHER THE PRESENT NOR THE FUTURE, NOR ANY POWERS, NEITHER HEIGHT NOR DEPTH, NOR ANYTHING ELSE IN ALL CREATION, WILL BE ABLE TO SEPARATE US FROM THE LOVE OF GOD THAT IS IN CHRIST JESUS OUR LORD.” - /) IS MADE UP OF ALL THE ACTIVE, CANONICAL ORTHODOX BISHOPS IN THE UNITED STATES OF AMERICA, OF EVERY JURISDICTION.
- THE ASSEMBLY WAS ESTABLISHED IN ACCORDANCE WITH THE DECISION OF THE 4TH PRE-CONCILIAR PAN-ORTHODOX CONFERENCE, CONVOKED IN CHAMBÉSY, SWITZERLAND, JUNE 6-12, 2009, AT WHICH MET REPRESENTATIVES FROM ALL THE UNIVERSALLY-RECOGNIZED AUTOCEPHALOUS ORTHODOX CHURCHES.

THE GREAT & HOLY COUNCIL 2016 – CRETE, GREECE

- THE PATRIARCHAL AND SYNODICAL ENCYCLICAL OF ECUMENICAL PATRIARCH JOACHIM III IN 1902, THROUGH WHICH THE PRIMATES OF THE ORTHODOX AUTOCEPHALOUS CHURCHES WERE CALLED TO COLLABORATE TO FACE THE PROBLEMS CONCERNING THE ORTHODOX CHURCH
- THE ECUMENICAL PATRIARCH PHOTIOS II CONVENED THE MEETING OF AN INTER-ORTHODOX PREPARATORY COMMITTEE IN 1930 AT THE MONASTERY OF VATOPEDI ON MOUNT ATHOS, DURING WHICH THEY ESTABLISHED AN INITIAL LIST OF 17 TOPICS.
- ECUMENICAL PATRIARCH ATHENAGORAS REVIVED THE IDEA OF CONVENING A COUNCIL AFTER THE SECOND WORLD WAR. IN 1961 THAT THE FIRST PAN-ORTHODOX CONFERENCE WAS ABLE TO MEET IN RHODES AND OFFICIALLY AND DEFINITELY LAUNCHED THE PROCESS OF THE PREPARATION OF THE HOLY AND GREAT COUNCIL OF THE ORTHODOX CHURCH.
- IN 1976, THE FIRST PRE-CONCILIAR PANORTHODOX CONFERENCE OF CHAMBÉSY. TEN SUBJECTS APPEARED ON THE AGENDA OF THE HOLY AND GREAT COUNCIL: 1) THE ISSUE OF THE CALENDAR; 2) THE IMPEDIMENTS TO MARRIAGE; 3) THE ADAPTATION OF THE RULES OF FASTING TO CONTEMPORARY CONDITIONS; 4) THE RELATIONS OF THE ORTHODOX CHURCH WITH OTHER CHURCHES AND CHRISTIAN CONFESSIONS; 5) THE RELATIONS OF THE ORTHODOX CHURCH TO THE ECUMENICAL MOVEMENT; 6) THE RELATIONS OF THE ORTHODOX CHURCH IN THE WORLD; 7) THE ISSUE OF THE ORTHODOX DIASPORA; 8) AUTOCEPHALY AND THE MANNER OF ITS PROCLAMATION; 9) AUTONOMY AND THE MANNER OF ITS PROCLAMATION; 10) THE DIPTYCHS OF THE ORTHODOX CHURCH.

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- THE SECOND PAN-ORTHODOX PRE-CONCILIAR CONFERENCE OF CHAMBÉSY IN 1982 ADOPTED THE TEXT ON THE ISSUE OF THE IMPEDIMENTS TO MARRIAGE, OF THE ADAPTATION OF THE RULES OF FASTING TO CONTEMPORARY CONDITIONS, OF THE QUESTION OF THE CALENDAR (MAINLY ABOUT THE COMMON DATE OF EASTER (PASCHA), FOLLOWING A CONFERENCE OF ORTHODOX ASTRONOMERS AND CANONISTS PREVIOUSLY GATHERED AT CHAMBÉSY).
- THE THIRD PAN-ORTHODOX PRE-CONCILIAR CONFERENCE OF CHAMBÉSY IN 1986 ADOPTED THE TEXT ON “THE CONTRIBUTION OF THE ORTHODOX CHURCH TO THE REALIZATION OF PEACE, JUSTICE, LIBERTY, FRATERNITY AND LOVE AMONG PEOPLES, AND THE ELIMINATION OF RACIAL DISCRIMINATION AND OTHER FORMS OF DISCRIMINATION,” THE RELATIONSHIP OF THE ORTHODOX CHURCH TO THE ECUMENICAL MOVEMENT, THE RELATIONSHIP OF THE ORTHODOX CHURCH WITH THE CHRISTIAN WORLD.
- THE FOURTH PAN-ORTHODOX PRE-CONCILIAR CONFERENCE OF CHAMBÉSY IN 2009 ADOPTED THE FINAL TEXT ON THE ORTHODOX DIASPORA, WHICH RATIFIED THE ORTHODOX EPISCOPAL ASSEMBLIES IN TWELVE REGIONS: 1) NORTH AND CENTRAL AMERICA, 2) SOUTH AMERICA, 3) AUSTRALIA – NEW ZEALAND – OCEANIA, 4) GREAT BRITAIN – IRELAND, 5) FRANCE, 6) BELGIUM – NETHERLANDS – LUXEMBOURG, 7) AUSTRIA, 8) ITALY AND MALTA, 9) SWITZERLAND 10) GERMANY 11) SCANDINAVIA, 12) SPAIN AND PORTUGAL. THE REGION OF NORTH AND CENTRAL AMERICA WAS LATER DIVIDED BETWEEN CANADA AND THE USA DURING THE SYNAXIS OF THE PRIMATES OF THE ORTHODOX CHURCH IN 2014.

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- [HTTPS://WWW.HOLYCOUNCIL.ORG](https://www.holycouncil.org) (156 BISHOP REPRESENTING 14 SELF-GOVERNING ORTHODOX CHURCHES)
- SIX ITEMS ON THE AGENDA WERE APPROVED FOR THE COUNCIL:
 1. THE MISSION OF THE ORTHODOX CHURCH IN THE CONTEMPORARY WORLD;
 2. THE ORTHODOX DIASPORA;
 3. AUTONOMY AND THE MANNER OF ITS PROCLAMATION;
 4. THE SACRAMENT OF MARRIAGE AND ITS IMPEDIMENTS;
 5. THE IMPORTANCE OF FASTING AND ITS OBSERVANCE TODAY;
 6. THE RELATIONSHIP OF THE ORTHODOX CHURCH WITH THE REST OF THE CHRISTIAN WORLD

THE CREED (CREDO - "I BELIEVE" LATIN)

- THE ORTHODOX USE THE PHRASE "SYMBOL OF FAITH" IS THAT WHICH HOLDS TOGETHER ALL THE TRUTHS THAT THE CHURCH BELIEVES ARE ESSENTIAL FOR MANKIND, FOR FULLNESS OF LIFE AND FOR SALVATION FROM SIN AND SPIRITUAL DEATH. (SCHMEMANN, CELEBRATION OF FAITH, VOL. 1)
- "IT IS AT ONCE BOTH AN AFFIRMATION AND A RESPONSE. IT IS THE RESPONSE TO THE ONE WHO FIRST LOVED ME; IT IS THE AFFIRMATION OF MY ACCEPTANCE OF THIS LOVE AND THE REALITY OF THIS ENCOUNTER (SCHMEMANN, CELEBRATION OF FAITH, VOL. 1)."
- "ONE MUST BELIEVE IN CERTAIN THINGS WITH MIND, HEART, AND SOUL; AND THEN LIVE BY THEM IN THE COURSE OF EVERYDAY LIFE (HOPKO)."

THE “NICENE-CONSTANTINOPOLITAN CREED”

THE FIRST ECUMENICAL COUNCIL (NICAEA, 325):

- CONVENED UNDER EMPEROR CONSTANTINE I, THE FIRST ECUMENICAL COUNCIL MAINLY BATTLED A HERESY CALLED ARIANISM. 318 BISHOPS PARTICIPATED IN THIS COUNCIL, INCLUDING ST. NICHOLAS THE WONDERWORKER; ST. SPYRIDON OF TREMITHUS; AND ST. ATHANASIUS. THEY CAME TOGETHER BECAUSE AN ALEXANDRIAN PRIEST NAMED ARIUS REJECTED THE DIVINE NATURE AND PRE-ETERNAL BIRTH OF JESUS CHRIST. INSTEAD, HE TAUGHT HIS FOLLOWERS THAT THE SON OF GOD WAS THE HIGHEST CREATION.

- “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.

THE “NICENE-CONSTANTINOPOLITAN CREED”

THE SECOND ECUMENICAL COUNCIL (CONSTANTINOPLE, 381):

CONVENED UNDER EMPEROR THEODOSIUS I. 150 BISHOPS ATTENDED THIS COUNCIL, INCLUDING GREGORY THE THEOLOGIAN, WHO PRESIDED OVER THE COUNCIL, GREGORY OF NYSSA AND CYRIL OF JERUSALEM. THIS COUNCIL CONDEMNED THE HERESY LED BY ARIAN BISHOP MACEDONIUS OF CONSTANTINOPLE, TAUGHT THAT THE HOLY SPIRIT WAS NOT DIVINE, BUT A CREATED (IT HAD A BEGINNING). THEREFORE, THE HOLY SPIRIT WAS, ACCORDING TO THIS HERESY, SUBSERVIENT TO GOD THE FATHER AND GOD THE SON. THEY ADDED THE FINAL FIVE ARTICLES OF FAITH TO THE CREED.

- “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

FOURTH ECUMENICAL COUNCIL (EPHESUS, 431 A.D.)

EMPEROR THEODOSIUS II, THE THIRD ECUMENICAL COUNCIL CONDEMNED THE HERESY OF NESTORIANISM. TWO-HUNDRED BISHOPS PARTICIPATED IN THIS COUNCIL.

NESTORIUS, ARCHBISHOP OF CONSTANTINOPLE, INCORRECTLY TAUGHT THAT THE MOST-HOLY VIRGIN MARY SIMPLY GAVE BIRTH TO THE MAN CHRIST. HE BELIEVED THAT GOD LATER UNITED WITH THE MAN JESUS AND DWELT IN HIM AS IN A TEMPLE. THEREFORE, NESTORIUS CALLED THE LORD JESUS CHRIST GOD-BEARING, AND NOT GOD INCARNATE. HE INSISTED ON CALLING THE VIRGIN MARY CHRISTOTOKOS (CHRIST-BEARER) RATHER THAN THEOTOKOS (GOD-BEARER). IN RESPONSE TO THIS HERESY, THE THIRD ECUMENICAL COUNCIL DECLARED THE FOLLOWING:

- JESUS CHRIST WAS FULLY GOD AND FULLY MAN
- BECAUSE JESUS WAS TRUE GOD OF TRUE GOD, THE VIRGIN MARY GAVE BIRTH TO GOD; THUS SHE SHOULD BE CALLED THEOTOKOS

THE COUNCIL ALSO AFFIRMED THE NICENE-CONSTANTINOPOLITAN CREED, AND STRICTLY PROHIBITED MAKING ANY CHANGES OR ADDITIONS TO IT.

FIFTH ECUMENICAL COUNCIL (CONSTANTINOPLE, 553 AD)

JUSTINIAN I CONVENED THE FIFTH ECUMENICAL COUNCIL TO QUELL A CONTROVERSY BETWEEN NESTORIANS AND MONOPHYSITES. 165 BISHOPS MET AT THIS COUNCIL TO CONDEMN THE WELL-KNOWN WORKS OF THE ANTIOCHIAN SCHOOL OF THE SYRIAN CHURCH, ENTITLED THE THREE CHAPTERS. THE WRITERS OF THESE WORKS – THEODORE OF MOPSUESTIA, THEODORET OF CYRUS, AND IBAS OF EDESSA – CLEARLY EXPRESSED NESTORIAN ERRORS.

SIXTH ECUMENICAL COUNCIL (CONSTANTINOPLE, 680 A.D.)

THE SIXTH ECUMENICAL COUNCIL CONVENED UNDER CONSTANTINE IV. IT CONSISTED OF 170 BISHOPS WHO COLLECTIVELY CONDEMNED MONOTHELITISM (ONE-WILL) THIS HERESY TAUGHT THAT WHILE JESUS CHRIST HAD TWO NATURES, BOTH GOD AND MAN, HE ONLY HAD ONE DIVINE WILL; IT WAS A REJECTION THAT CHRIST, AS A MAN, HAD HIS OWN FREE HUMAN WILL.

THE COUNCIL CLARIFIED THAT IN JESUS CHRIST ARE TWO NATURES, DIVINE AND HUMAN, AND IN THESE TWO NATURES THERE ARE TWO WILLS. HOWEVER, THE HUMAN WILL IN CHRIST ALWAYS SUBMITS TO THE WILL OF HIS FATHER.

SEVENTH ECUMENICAL COUNCIL (NICEA, 787 A.D.)

CONVENED UNDER EMPRESS IRENE (WIDOW OF LEO IV), THE SEVENTH ECUMENICAL COUNCIL FOUGHT AGAINST THE HERESY OF ICONOCLASM. AT THE TIME OF THE COUNCIL, ICONOCLASM HAD RAGED FOR SIXTY YEARS UNDER THE GREEK EMPEROR LEO III.

THE COUNCIL RESOLVED TO PROVIDE HOLY ICONS AND PLACE THEM IN CHURCHES, TOGETHER WITH THE LIKENESS OF THE LIFE-GIVING CROSS OF THE LORD. THE FAITHFUL WERE TO HONOR AND VENERATE (BUT NOT WORSHIP) THE ICONS, ELEVATING THEIR SOULS AND HEARTS TO THE LORD GOD, THE THEOTOKOS AND THE SAINTS, WHO ARE REPRESENTED IN THEM.

HOWEVER, AFTER THIS COUNCIL, PERSECUTION OF THE HOLY ICONS CONTINUED UNDER EMPERORS LEO V, MICHAEL II, AND THEOPHILUS. THUS, ICONOCLASM DISTURBED THE CHURCH FOR ANOTHER 25 YEARS. THE LOCAL SYNOD OF CONSTANTINOPLE IN 843 A.D. FINALLY RESTORED AND AFFIRMED VENERATION OF THE HOLY ICONS UNDER THE EMPRESS THEODORA.

THIS COUNCIL ALSO ESTABLISHED THE CELEBRATION OF THE TRIUMPH OF ORTHODOXY ON THE FIRST SUNDAY OF GREAT LENT, WHICH WE CELEBRATE IN THANKSGIVING TO THE LORD FOR GRANTING HIS CHURCH VICTORY OVER THE HERESY OF ICONOCLASM.

QUESTION?