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A summary of the Historical Anglican Position argues that no council of the Church of the General or otherwise can claim immunity from mistakes or corruption, and indeed that all councils can be wrong and sometimes wrong, even in things pertaining to God. Historical Articles of religion of the Church of England further confirm that all churches and councils of the church are subject to the study of the Scriptures, so that besides there should be (the Church) to provide any things to believe in the need for salvation. (Article 21, 1662 BC). For these reasons, Anglicans were clearly reluctant to list general or ecumenical councils that claimed to have universal approval, although the first four ecumenical councils were always considered particularly important in historical Anglicanism. Below are a brief summary of the ecumenical councils of the indivisced church. Nice I (325) Called by Emperor Constantine, Nice was the first ecumenical cathedral of the entire Church and was called primarily to deal with the rise of the Russian Arius (priest of Alexandria, 336), who denied the anti-murder of God's Son with God-Father. The Council condemned Arianism and determined that the Son was born, not created, and was thus the same substance (i.e. homo-ousion) as the Father. The crowning glory of this council was the production of a credo that would be the basis of our Nikv credo. The council also set the date of Easter. Constantinople I (381) This council was called upon to consider a number of essays causing the early Church at that time, including the persistent remnants of Arianism and semi-arianism, which suffered a final defeat in this council confirming the faith of Nice (325). This council also condemned the Erazia Sabellius (who rejected the Trinity People) and Apollinarius (who denied the humanity of Christ). But perhaps most significantly, this council condemned the Macedonian heresy, clearly defining the Divinity of the Holy Spirit in the final statements added by this council to the credo of Nice (i.e. the Divine Mercy of the Spirit, His procession from the Father, and equal worship and glory for all three Faces of the Trinity). Ephesus (431) on behalf of the Eastern Emperor Theodosius II, this council condemned the heresy of Nestoria, stating that the Virgin Mary (i.e. Theotokos - Theath-bearer God) gave birth in the flesh ... The word of God has made flesh (i.e. incarnate). Thus, the Council defined the one-personity of Christ in its affirmation of two natures (Divine and Human), agreeing in one Divine Man, the second Man of the Happy Trinity. Thus, Nestorius was overthrown as Bishop of Constantinople. This council also affirmed the condemnation of pelagianism (convicted in the Council of Carthage, N.D. 416), heretics, original sin and taught that man contributes to his salvation through good deeds. Chalcedon (451) The largest of the ecumenical councils, Chalcedon was called emperor Marcian to work off the abbot Eutyches - Monophysitism - which claimed that there existed only one nature (Divine) in Christ from the incarnation onwards, thus denying the humanity of Christ. The Council reaffirmed both the Nica creed and the condemnation of Nestorianism by the Council of Ephesus, and in its own Definition (largely based on the famous Tom the Lion of the Great), proclaimed the last word on the Hypostatic Union of the Divine and Human Nature of Christ, being entirely God and entirely Human without diminishing or mixing nature. Chalcedon represents the ultimate victory over the Christological Eris who persecute the early Church. Constantinople II (553), Constantinople III (681), Nice II (787) Anglicans usually recognize that the fifth and sixth ecumenical cathedrals (both held in Constantinople) are consistent with, though nothing adding to the essence of the dogma defined by the first four cathedrals. Largely disciplinary in nature, Constantinople II (553) condemned a collection of essays purporting to support Nestorianism known as the Three Chapters, while at the same time the board supported the definition of Chalcedon. Constantinople III (681) condemned the heretibe of monothelism, a far-fetched Christological model designed to appease monophysics, attributing only one to the Christ (Divine) rather than two (Divine and Human). Nicea II (787), the so-called Seventh Ecumenical Council, is disputed over its ecumenicity and application, although in principle its condemnation of icono more is considered Orthodox. From Annex A of the Reformed Episcopal Constitution and Canons (2005) PDF version of the approved prayer book for the reformed Episcopal Church 2005 Open ... Pdf copy of the latest version of the Constitution and Canons (2017). Open... Summary written by the Reformed Episcopal Church and Anglican Province in America Open ... Ties with the authorities, declaration and approval of the Reformed Episcopal Church Open ... 1. Nicaea Council (325) lasted two months and twelve days. There were 318 bishops present, Hosius, Bishop of Cordoba, assisted Pope Sylvester as legate. Emperor Constantine was also present. We owe this advice to the Creed (Symbolum) of Nicaea, defining against Arius the true divinity of the Son of God (homoousio), and fixing the date of the preservation of Easter (against the quartodimen). 2. 150 bishops took part in the First Cathedral of Constantinople (381), under Pope Damas and Emperor Theodosia I. It was directed against the followers of the Macedonian, who questioned the divinity of the Holy Spirit. To Nicene credo he added provisions relating to the Holy Spirit (qui simul adoratur) and all that follows to the end. 3. The Cathedral of Ephesus (431), of more than 200 bishops, presided over by St. Cyril of Alexandria, representing Pope Celestin I, defined the true personal unity of Christ, proclaimed Mary the Mother of God (theotokos) against Nestoria, Bishop of Constantinople, and renewed the condemnation of Pelagia. 4. Hulkedon Council (451) -- 150 bishops under Pope Leo the Great and Emperor Martians identified two natures (divine and human) in Christ against the Eutichs who were excommunicated from the Church. 5. The Second Constantinople Council (553) of the 165 bishops under Pope Vigilla and Emperor Justinian I condemned the mistakes of Origen and some of the writings (Three Chapters) of Theodore, Theodore, Bishop of Pugusia and Ibas, Bishop of Edes; it also confirmed the first four general councils, especially that of Chalcedon whose authority was challenged by some heretics. 6. In the Third Cathedral of Constantinople (680-681) under Pope Agatho and Emperor Constantine Pogonatus were present Constantinople Patriarchs and Antioch, 174 bishop and emperor. He put an end to monotheism by defining two wills in Christ, Divine and Human, as two different principles of work. She anathema to Sergius, Pirr, Paul, Makarius and all their followers. 7. The Second Council of Nicaea (787) was held by Emperor Constantine VI and his mother Irene under the direction of Pope Adrian I and led by Hadrian's legitimate spouses; he regulated the veneration of holy images. From 300 to 367 bishops provided assistance. Not considered the Ecumenical Council of the Orthodox Church, but adopted by the Roman Church: 8. The Fourth Cathedral of Constantinople (869), under Pope Adrian II and Emperor Basil, inhabiting 102 bishops, 3 papal legates and 4 patriachs, betrayed the flame of the Acts of the Irregular Cathedral (Consult) fused by Fotia against Pope Nicholas and the Epiphany he condemned Photius, who had illegally seized patriarchal dignity. However, the Greek church was divided, and no other general council in the East took place. Described by Fr. Seraphim Slobodsky, the First Ecumenical Council was convened in 325 AD, in the city of Nice, under Emperor Constantine I. This Council was called because of the false teachings of the Alexandrian priest Arius, who rejected the Divine nature and the birth of the second man of the Holy Trinity, namely the Divine Son of God' Father, and taught that the Son of God is only the supreme creation. The Council was attended by 318 bishops, including St. Nicholas the Wonderworker, St. Iakit, Bishop of Nisib, Saint Spiridon of Tremit and Saint Athanasius, who was a deacon at the time. The Council condemned and Russian and Russian and confirmed the immutable truth, the dogma that the Son of God is a true God, born from God by the Father of all ages, and eternal, like God the Father; He was born, and did not, and has one essence with God the Father. In order for all Orthodox Christians to know exactly the true doctrine of faith, it was clearly and succinctly summarized in the first of the seven sections of Creed, or Symbol of Faith. At this Council it was decided to celebrate Easter on the first Sunday after the first full moon after the vernal equinox, after the Jewish Passover. He also determined that priests should be married, and he established many other rules or canons. The Second Ecumenical Council (Constantinople) The Second Ecumenical Council was convened in 381 in the city of Constantinople, under Emperor Theodosia I. This Cathedral was accompanied against the false teachings of the Aryan bishop of Constantinople of Macedon, who rejected the deity of the third face of the Holy Trinity, the Holy Spirit. He taught that the Holy Spirit is not God, and called Him a being, or created by force, and therefore conquered god the Father and God of the Son as an angel. The Cathedral was attended by 150 bishops, including Gregory the Theologian, who presided over the Council, Gregory Nissa, Meety of Antioch, Amphiloehus of Ikon and Cyril of Jerusalem. In the Council, the Macedonian was condemned and rejected. The Council affirmed as dogma equality and one essence of the God of the Holy Spirit with God the Father and God The Son. The Council also supplemented the Nicaian Creed, or Symbol of Faith, with five articles outlining his teachings on the Holy Spirit, about the Church, on secrets, on the resurrection of the dead, and on the coming life in the world. Thus, they constituted the Nikan-Constantinople Creed, which serves as the guide of the Church for all time. The Third Ecumenical Council (Ephesus) Third Ecumenical Council was convened in 431 years of our life, in the city of Ephesus, under Emperor Theodosia II. The Council was called because of the false doctrine of Nestoria, Archbishop of Constantinople, who obscenely taught that the Holy Virgin Mary simply gave birth to a man of Christ, with whom then God united morally and lived in Him, as in the temple, as in the temple. Therefore, Nestorius called the Lord Jesus Christ, the God-bearing, not God, the embodiment; and the Virgin was called the Bearer of Christ (Christotos), not Our Lady (Theotokos). The 200 bishops present at the Cathedral condemned and rejected Nestoria's history and ruled that two natures, divine and human, were united in Jesus Christ during the incarnation, and that Jesus should be professed, as a true God and a true Man, and the Holy Virgin Mary as the Crusader (Theotokos). The Council also reaffirmed the Nikan-Constantinopolitan credo and strictly prohibited any changes or additions to it. The Fourth Ecumenical Council (Chalcedon) The Fourth Ecumenical Council (Chalcedon) The Fourth Ecumenical Council was convened in 451 AD, in the city of Haledon, under emperor Martian. The Council met to challenge the false teachings of the archimandrite of Constantinople Monastery, Eu-Tikhia, who rejected the human nature of the Lord Jesus Christ. By refuting one heresy and protecting the divinity of Jesus Christ, he himself went to extremes and taught that in the Lord Jesus Christ, human nature is completely absorbed by the Divine, and therefore it was therefore necessary to recognize the Divine nature. This false doctrine is called monophysitism, and followers call it monophysics. The Council of 650 Bishops condemned and rejected the false teachings of Euthia and determined the true teaching of the Church, namely that our Lord Jesus Christ is a perfect God, and how God is forever born of God. As a man, He was born of the Holy Virgin and in every way is like us except sin. Through incarnation, birth from the Holy Virgin, divinity and humanity are united in Him as a single Man, imbued and immutable, thus, the reputation of Euthia; indivisible and inseparable, reputing Nestorius. The Fifth Ecumenical Council (Second in Constantinople) The Fifth Ecumenical Council was convened in 553 AD, in the city of Constantinople, under the famous Emperor Justinian I. It was designed to quell disputes between Nestorians and Euthicists. The main points of contention were the well-known works of the Antioch School of the Syrian Church, entitled Three Heads. Theodore Ofcestri, Theodore Kirsky and Ibas Edessa made a clear non-Historical error, although nothing was mentioned about their works at the Fourth Ecumenical Council. Nestorians in dispute with the Euthis (monophysisites) referred to these works, and the Eutichi found in them a reason to reject the Fourth Ecumenical Council and slander the universal Orthodox Church, accusing it of rejection to nestorism. The Cathedral was attended by 165 bishops, who condemned all three works and Theodore Pugusity himself as not repentant. For the other two, censure was limited to their Nestorian works. They themselves were pardoned. They renounced their false opinions and died at peace with the Church. The Council once again condemned the Euruss nestoria and Euthia. The Sixth Ecumenical Council (Third in Constantinople) The Sixth Ecumenical Council was convened in 680 years of our life in the city of Constantinople, under Emperor Constantine IV, and consisted of 170 bishops. The Council was an escort against the false doctrine of heretics, which, although they recognized in Jesus Christ two natures, God and man, attributed only to Him the Divine will. After the Fifth Ecumenical Council, the agitation provoked by monotelites continued and threatened the Greek emperor with great danger. Emperor Herakley, wanting reconciliation, decided to persuade Orthodoxy to yield to monotelists and by the power of his cabinet ordered to recognize that in Jesus Christ there will be one and two energies. Among the defenders and defenders of the true teachings of the Church were Saint Sophronius, Patriarch of Jerusalem, and a monk from Constantinople, St. Maxim the Confessor, who suffered for his firmness in faith by cutting out his tongue and cutting off his hand. The Sixth Ecumenical Council condemned and rejected the heretic of monothelism and formulated a recognition that there are two natures in Jesus Christ, Divine and human, and there are two wills in these two natures, but that the human will in Christ is not against, but dutifully against, his divine will. It is noteworthy that at this Council the excommunication was declared against a number of other heretics, as well as against the Pope Onoria, as one who recognized the teachings of one will. The wording of the Council was signed by a Roman delegation consisting of presbyters Theodore and Gregory and Deacon John. This clearly shows that the highest power in the Christian world belongs to the Ecumenical Council, not to the Pope. Eleven years later, the Council reopened a meeting at the imperial palace called dome Hall (in Greek, Trullos) in order to address issues of paramount importance pertaining to the church hierarchy. In this regard, he supplemented the Fifth and Sixth Ecumenical Councils, and is therefore called the Fifth-Sixth (quintisext) Synod. This Council established the canons that should guide the Church, namely the 85 canons of the Holy Apostles, the canons of the six Ecumenical and seven on local councils, and the canons of the thirteen Fathers of the Church. Subsequently, these canons were supplemented by the canons of the Seventh Ecumenical Council and two other local councils and include the so-called nomokanon in English Rudder, which is the basis of the rule of the Orthodox Church. Here, several innovations of the Roman Church have been condemned as disagreeing with the spiritual decisions of the Ecumenical Church, namely the requirement that priests and deacons be celibate, strict fasting on the Saturdays of Lent, and the representation of Christ in the form of a lamb, or in any other way than He appeared on earth. The Seventh Ecumenical Council (Second in Nice) The Seventh Ecumenical Council was convened in 787 AD, in the city of Nice, under Empress Irene, widow of Emperor Leo IV, and consisted of 367 fathers. The council was convened against Erez, who raged for sixty years before the Council, under the Greek Emperor Leo III, who, wanting to convert Muslims to Christianity, found it necessary to honor the icons. This here continued under his son Constantine V Copronimus and his grandson Leo IV. After the Seventh Ecumenical Council, the persecution of holy icons re-emerged under emperors Leo V of Armenian origin Michael II and Theophilus, and for twenty-five years interfered with the Church. The veneration of the holy icons was finally restored and confirmed by the local synod of Constantinople in 843 AD under Empress Theodore. At this cathedral, in honor of the Lord of God for giving the Victory of the Church over iconoclasm and all heretics, on the first Sunday of Lent, which is celebrated by the Orthodox Church around the world, a celebration of the Triumph of Orthodoxy was established. Note: The Roman Catholic Church, in addition to these seven Councils, recognizes more than 20 ecumenical councils. This number was wrongly included in the Western Church's post-Separation of the Western Church. Protestants, despite the example of the Apostles and the recognition of the entire Christian church, do not recognize any of the Ecumenical Councils. (from: the law of God By Serafim Slobodsky) Slobodsky) seven ecumenical councils summary pdf. summary of the first seven ecumenical councils

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