

## **Councils, Confessions, Creeds, and Catechisms**

### **The Council of Constantinople – 381 A.D.**

#### Some of the parties involved:

Polemians – believed in the admixture of Christ's two natures

Antidicomarianites – believed that Mary was not particularly special, but that Joseph was a widower with children from his previous marriage.

Homoian Arians – believed that Christ's deistic nature was not the same as the Father, but like that of the Father.

Apollinarianists – believed that Christ had a human body, but a divine mind

Macedonianists – believed was a creation of the Father

\* Note \* Constantinople was becoming entrenched in Arianism, thus the beginning of the great split between the Roman Catholic church and the Eastern Orthodox church that would formalize in the early second millennium A.D.

#### Several of the debated issues:

##### The affirmation of the Nicene Creed concerning Christology:

1. Arianism was slow to die.

The belief that Jesus Christ was the first of the Father's creation, and therefore the first in importance and quality, as well as many variants of this basic doctrine.

2. Orthodox theology was slow to be established.

The belief that Jesus Christ is God the Son, not simply the Son of God, and that He is deity and of the very essence of God.

##### The determination of Pneumatology:

1. A new theology had arisen, "Pneumatomachianism" – denial of the divinity of the Holy Spirit.
2. This new theology was debated, but not resolved by vote.

##### The major point of conflict:

Canon #3 – "The bishop of Constantinople, however, shall have the prerogative of honour after the Bishop of Rome because Constantinople is New Rome."

##### The decree to invalidate the appointment of Maximus:

1. The Bishopric of Constantinople had been hijacked by Maximus, and was largely rejected by the Roman Catholic church.
2. He had been ordained by the bishops of Egypt who attempted a sort of ecclesiastical coup.