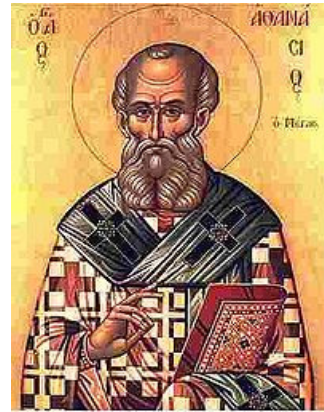


# The First Council of Constantinople

381

(The fourth century was chaotic. Pro-Arian advocates, primarily in the eastern portion, were actively promoting their notions of Christ's limited divinity.)

Icon of St. Athanasius



St. Athanasius, bishop of Alexandria, a staunch supporter of the creed of Nicaea I, was at the focal point of the chaos. For his support, he was exiled five different times by Roman Emperors of whom the pro Arian factions had gained favor. Pope Julius I (337-352) called a synod in Rome that found Athanasius innocent of all the charges and reinstated him the lawful Patriarch of Alexandria. Emperor Constantius II (337-361) forced the exile of Pope Liberius (352-366) who had continued to support Athanasius. Then Constantius staged the election of an antipope, (Felix II 355-365), sympathetic to the Arian faction. When Constantius, Felix and Liberius died, Ursinus and Damasus I (366-384) vied for the papacy with Damasus gaining control. However, Damasus did not attend **The First Council of Constantinople** which was called by Emperor Theodosius I to settle questions regarding the Creed of Nicaea I, the Arian controversy, and the divinity of the third Person of God.

## Constantinople I brought clarity to the Creed of Nicaea I:

Removed sections in blue.

Unchanged sections in purple.

Added sections in green

### Nicaea I

### God the Father

### Constantinople I

*We believe in one God the Father all powerful, maker of all things seen and unseen.*



*We believe in one God the Father all powerful, maker of heaven and earth and of all things seen and unseen.*

### God the Son

*And in one Lord Jesus Christ, the Son of God, the only-begotten from the Father that is from the substance of the Father, God from God, light from light, true God from true God begotten not made consubstantial with the Father, through whom all things came to be, both those in heaven and those in earth.*



*And in one Lord Jesus Christ, the only begotten Son of God, begotten from the Father before the all the ages, light from light, true God from true God, begotten not made consubstantial with the Father, through whom all things came to be.*

### The Incarnation

*for us humans and for our salvation he came down and became incarnate, became human, suffered and rose up on the third day, went up into the heavens, is coming to judge the living and the dead.*



*for us humans and for our salvation he came down from the heavens and became incarnate from the Holy Spirit and the virgin Mary, became human and was crucified on our behalf under Pontius Pilate he suffered and was buried and rose up on the third day in accordance with the scriptures; he is coming again with glory to judge the living and the dead; his kingdom will have no end.*

### The Holy Spirit

*And in the Holy Spirit.*



*And in the Spirit, the holy, the lordly and life-giving one, proceeding forth from the Father, co-worshipped and co-glorified with the father and the Son, the one who spoke through the prophets; in one holy catholic and apostolic church. We confess one baptism for the forgiving of sins. We look forward to a resurrection from the dead and life in the age to come. Amen.*

The Arian Correction was no longer considered necessary

*And those who say "there was once when he was not," ..... church anathematizes.*

Emperor

Theodosius I  
379 – 395



At the close of the Council, Emperor Theodosius issued an imperial decree declaring that the churches should be restored to those bishops who confessed the equal Divinity of the Father, the Son, and the Holy Spirit. He later issued a decree that the doctrine of the Trinity was official and that all subjects shall adhere to it.

St. Basil died two years before the Council but his contribution came earlier. He ranks among the greatest figures in church history as a most distinguished Doctor of the Church. He ranks after Athanasius as defender against heresies of the fourth century. He was especially known for his care of the poor and underprivileged.

Icon of St. Basil

