

The Seven Ecumenical Councils ⁽²⁾

- 1) [First Council of Nicaea, \(325\)](#); repudiated [Arianism](#), adopted the [Nicene Creed](#). This and all subsequent councils are not recognized by [nontrinitarian](#), pseudo-Christian churches— e.g. [Arians](#), [Unitarians](#), [Mormons](#), and [Jehovah's Witnesses](#).
- 2) [First Council of Constantinople, \(381\)](#); revised the [Nicene Creed](#) into present form used in the Eastern and [Oriental Orthodox](#) churches and prohibited any further alteration of the Creed without the assent of an Ecumenical Council.
- 3) [Council of Ephesus, \(431\)](#); repudiated [Nestorianism](#), proclaimed the Virgin [Mary](#) as the [Theotokos](#) (Greek Η Θεοτόκος, "One who gave birth to God"). This and all following councils are not recognized by the [Assyrian Church of the East](#).
- 4) [Council of Chalcedon, \(451\)](#); repudiated the [Eutychian](#) doctrine of [monophysitism](#), described and delineated the two natures of Christ, human and divine; adopted the [Chalcedonian Creed](#). This and all following councils are not recognized by the Oriental Orthodox Communion.
- 5) [Second Council of Constantinople, \(553\)](#); reaffirmed decisions and doctrines explicated by previous Councils, condemned new Arian, Nestorian, and Monophysite writings.
- 6) [Third Council of Constantinople, \(680–681\)](#); repudiated [Monothelitism](#), affirmed that Christ had both human and divine wills.
 - [Quinisext Council](#) (Fifth and Sixth) or Council in [Trullo, \(692\)](#); mostly an administrative council that raised some local canons to ecumenical status and established principles of clerical discipline. It is not considered to be a full-fledged council in its own right because it did not determine matters of doctrine. **This council is accepted by the Eastern Orthodox Church as a part of the Third Council of Constantinople, but is rejected by Catholics.**
- 7) [Second Council of Nicaea, \(787\)](#); restoration of the veneration of icons and end of the first iconoclasm. **It is rejected by many Protestant denominations, who instead prefer the Council of Constantinople of 754, which condemned veneration of icons.**

Note (2): http://en.wikipedia.org/wiki/Ecumenical_council

- The first five church councils were unanimously accepted by all forming major denominations (RCC, EOC, Protestants)
- Anglicanism and Protestantism: accept #1-#7 with reservations
- Many Anglicans and Protestants (especially those belonging to the magisterial traditions, such as Lutherans) accept the teachings of the first seven councils, but do not ascribe to the councils themselves the same authority as Catholics and the Eastern Orthodox do.
- Some Protestants, including some fundamentalist and nontrinitarian churches, condemn the ecumenical councils for other reasons. Independency or congregationalism among Protestants involves the rejection of any governmental structure or binding authority above local congregations; conformity to the decisions of these councils is therefore considered purely voluntary and the councils are to be considered binding only insofar as those doctrines are derived from the Scriptures.

Many of these churches reject the idea that anyone other than the authors of Scripture can directly lead other Christians by original divine authority; after the New Testament, they assert, the doors of revelation were closed and councils can only give advice or guidance, but have no authority. They consider new doctrines not derived from the sealed canon of Scripture to be both impossible and unnecessary, whether proposed by church councils or by more recent prophets. Supporters of the councils contend that the councils did not create new doctrines but merely elucidated doctrines already in Scripture that had gone unrecognized.