



COUNCIL OF NICAEA

May 19 - June 20, 325
318 Fathers in Attendance

We believe in one God the Father all powerful,
maker of
all things both seen and unseen.
And in one Lord Jesus Christ, the Son of God,
the only-begotten begotten from the Father,
that is from the substance [Gr. *ousias*, Lat. *substantia*]
of the Father,
God from God, light from light, true God from true God,
begotten [Gr. *gennethenta* , Lat. *natum*]
not made [Gr. *poethenta* , Lat. *factum*],
CONSUBSTANTIAL [Gr. *homoousion* , Lat. *unius substantiae*
(*quod Graeci dicunt homousion*)] with the Father,
through whom all things came to be,
both those in heaven and those in earth;
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.

And in the holy Spirit.

And those who say "there once was when he was not", and "before he was begotten he was not", and that he came to be from things that were not, or from another hypostasis [Gr. *hypostaseos*] or substance [Gr. *ousias* , Lat. *substantia*], affirming that the Son of God is subject to change or alteration these the catholic and apostolic church anathematizes.

COUNCIL OF CONSTANTINOPLE

May - July 9, 381
150 Fathers in Attendance

We believe in one God the Father all-powerful,
maker of **heaven and of earth**,
and of all things both seen and unseen.
And in one Lord Jesus Christ, the only-begotten Son of God,
begotten from the Father
before 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;

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**;
and he went up into the heavens
and is seated at the Father's right hand;
he is coming **again with glory** to judge the living and the dead;
his kingdom will have no end.

And in the Spirit, the holy, **the lordly and life-giving one**,
proceeding forth from the Father,
co-worshipped and co-glorified with Father and 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 of the dead
and life in the age to come. Amen.

The profession of faith of the holy fathers who gathered in Nicaea in Bithynia is not to be abrogated, but it is to remain in force. Every heresy is to be anathematized and in particular that of the Eunomians or Anomoeans, that of the Arians or Eudoxians, that of the Semi-Arians or Pneumatomachi, that of the Sabellians that of the Marcellians, that of the Photinians and that of the Apollinarians.

SOME KEY GREEK TERMS

<u>Term</u>	<u>Definition</u>	<u>Usage</u>
<i>ousia</i>	(Latin: <i>substantia</i>) substance, being, essence	Creed: "We believe in one Lord, Jesus Christ, the only Son of God... of one Being with the Father..."
<i>homoousios</i>	(Latin: <i>unius substantiae</i>) of one being, of the same substance, of a single essence	
<i>homoiousios</i>	of like being, of a similar substance	
<i>hypostasis</i>	sometimes used synonymously with <i>ousia</i> to refer to essence; sometimes used to refer to distinctions in relations within the godhead, parallel to the Latin <i>persona</i>	Hebrews 1:3: "He is the reflection of God's glory and the exact imprint of God's very being ..."
<i>arche</i>	beginning	Gen 1:1, Prov 8:22-23
<i>logos</i>	word; principle of divine reason and creative order	John 1:1: "In the beginning was the Word ..."
<i>eikon</i>	image, representation, picture	Colossians 1:15: "He is the image of the invisible God, the firstborn of all creation"

SOME KEY POSITIONS IN THE DEBATES

<u>Position</u>	<u>Description</u>
Adoptionism	Jesus is adopted by God as His Son; a denial of Jesus's eternal sonship
Anomoians	Jesus is neither the same nor similar substance as God; opposition even to the use of <i>homoiousion</i> as a compromise, i.e., Son is actually <i>heteroousios</i> ; a denial of Jesus's divinity
Ariamaniacs	Jesus is not <i>homoousian</i> ; he was not fully divine ("Ariamaniac" is Athanasius's polemical term for this belief)
Docetism	Jesus is fully divine, but only seemed (Greek: <i>dokeo</i>) human
Ebionism	Jesus is fully human, but not divine
Sabellianism / Modalism	Jesus is divine, but "Trinity" is three different modes of expression of the divine at different times in history; God reveals Himself sometimes as Son and sometimes as Spirit; a denial of distinct relations in the godhead (also called Monarchianism)