

Constantinople II and III: Christological Controversies Continue December 18th

- I. The Church in the sixth and seventh centuries
 - A. The second and third councils of Constantinople (553 and 660-61).
 - B. Issues: Church, Empire, East vs. West, Christology
- II. Constantinople II — What just happened?
 - A. The aftermath of Chalcedon.
 - 1. Chalcedon (451) had defined Christ as being one person with two natures.
 - 2. Two heresies nonetheless lingered: Nestorianism and Monophysitism.
 - B. Justinian was the emperor (527-565)
 - 1. The monophysite party despised the “Three Chapters.”
 - a) Writings of Theodore of Mopsuestia, Theodoret of Cyr, and Ibas of Edessa.
 - C. Pope Vigilius (537-555)
 - 1. Pope Agapitus succeeded by Pope Silverius
 - 2. Justinian wants to condemn the Three Chapters, but Vigilius won’t sign off.
 - a) Justinian has Vigilius arrested and brought to Constantinople.
 - 3. In 553, Justinian calls the Second Council of Constantinople
 - a) The Council condemns the Three Chapters for being Nestorian.
 - 4. Upshot: long run (Nestorianism expunged) and short run (schism)
 - 5. What happened? A legitimate Council — but a lot of tensions and machinations
- III. Constantinople III (680-681) — where there’s a will there’s a heresy.
 - A. Interlude — Pope St. Gregory the Great (590-604)
 - B. Monothelitism — a modified monophysitism
 - 1. The doctrine, tied to monophysitism, that Christ had one, Divine, will.
 - a) Remember Apollinarianism?
 - 2. Emperor Herakleios (610 - 641) and Patriarch Sergios (610 - 638).
 - a) Pope Honorius (625-638) seemed to approve...?
 - b) Pope Martin I (649-653) opposed the heresy; arrested and exiled to Crimea.
 - 3. St. Maximus the Confessor (580-662)
 - C. The Council
 - 1. Called by Constantine IV and Pope Agatho (678 - 681)
 - a) Condemned monothelitism — Christ has two wills, human and Divine.
 - 2. The Pope Honorius (625-638) situation
 - 3. The *Quinsext* Council - Fake
- IV. Doctrine
 - A. Quotes from the Councils
 - 1. Constantinople II, 12th canon: “If anyone defends the impious Theodore of Mopsuestia, who has said that the Word of God is one person, but that another person is Christ.... *Anathema sit.*”
 - 2. Constantinople III, against monothelitism: “And we proclaim equally two natural volitions or wills in him...” Cf. John 6:38
 - B. The importance of the wills of Christ for our redemption
 - C. The importance of the humanity of Christ for the Church
- V. Characters
 - A. St. Bridget (451 - 525); *Cill-Dara*, "the church of the oak" (Kildare); co-patron of Ireland.
 - B. St. Benedict (480 - 547) From Nursia, to Subiaco, and then Monte Cassino with community. The original patron saint of Europe.
 - C. Theodora (497 - 548) Empress, incredibly capable but with heretical leanings..
- VI. Church and Empire — the growing challenges