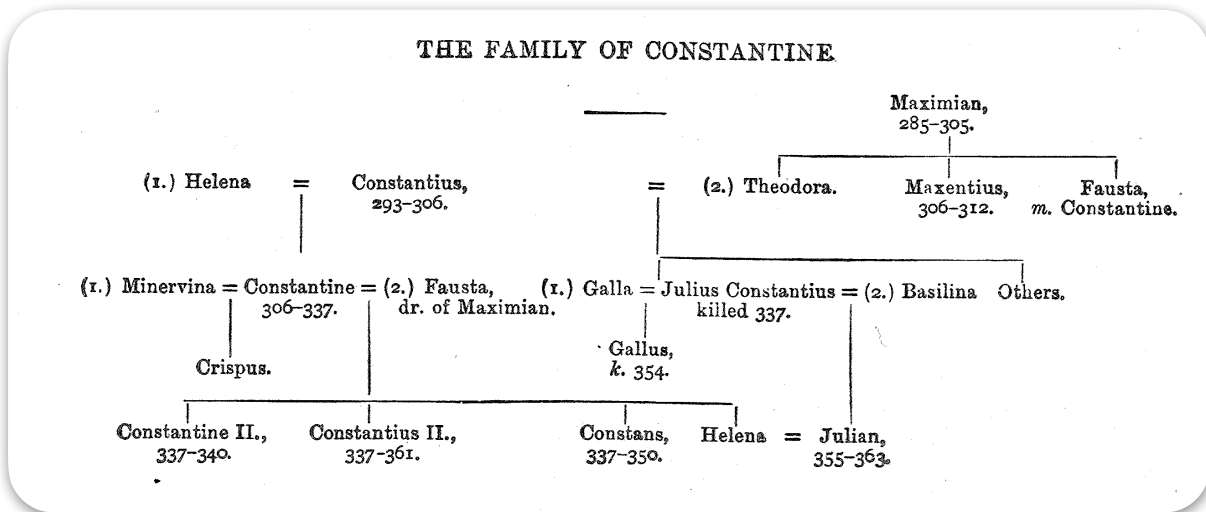


337 [May 22] **The death of Constantine** - His sons shared the Empire:

In the East, Constantius, and in the West Constantine II took Gaul and Britain; the youngest son Constans, Italy and Illyricum. Their cousins Dalmatius and Hannibalianus governed Thrace and Pontus.

Constantine's death was followed by a simple funeral. His Empire was divided up among his sons and two of their cousins. One of the first acts of Constantius was to recall Athanasius from Exile in 337. Marcellus similarly was recalled at this time.



Constantius in the East

Able man who sustained peace in the east. He was fearful and jealous of men better than himself and so he trusted unworthy favourites. He became treacherous and cold blooded. He enjoyed the ecclesiastical game and was won over to the Eusebian side. He began with a dislike of the Nicene council and, while he was conservative in language for a time, ended up in the Homoean [the Arian party led by Acacius of Caesarea] with its compromise of homoiousian in 359. Arians were encouraged to hold assemblies of their own, and they did at Antioch in the winter of 388. There they charged Athanasius, not with heresy, but sedition and intrigue. The apostate prefect Philagrius expelled Athanasius from Alexandria and Gregory of Cappadocia was forcibly installed in his place.

339 [Lent 346 - October] **The Second Exile of Athanasius**

Athanasius fled to Rome, which put him under Constans' rule [Italy and Illyricum]. Many eastern clerics from the east came there. Bishop of Rome, Julius arbitrated. He sent envoys to Antioch but they were detained there until January, 340. After delays, by autumn 50 bishops met in Rome and acquitted Athanasius and Marcellus. Julius in a long and strong letter, reviewed the whole matter and made a report to the East.

341 Council of The Dedication at Antioch [Consecration of Ulfilas]

Council at Antioch in 341

It was a council of 90 bishops the Eusebians replied. They [1] had pressed a creed on unwilling conservatives - but even if Constantine was no longer alive to enforce Nicaea, Athanasius'

friends would have no new creed ratified. All this attitude led to 20 more years of creed-making and much confusion. [2] Lucian's creed was brought out, conservative and leaning to Nicaea; it was politically blocked. [3] Next a confession, brought forward by Theophronius of Tyana which had an anathema specific to Marcellus. It was greeted with approach but not adopted. Lucian's creed remained as the leading formula.

[4] Now a fourth creed was put forward by a group of Arianizers. [They sent a deputation West to Constans in Gaul, [Constantine II had died 340] and they repeated this creed later, at Philippolis [343] and at Sirmium [351]. It was very inflammatory toward Julius at Rome.

But before the envoys had got to Constans in Gaul, he had already written to his brother about a new general council. To the dismay of the Eusebians, the place chosen was Sardica - inside the borders of Constans.

343 Councils of Sardica and Philippopolis

Council of Sardica, (342/343),

was an ecclesiastical council of the Christian Church held at Sardica, or Serdica (modern Sofia, Bulg.). It was convened by the joint emperors Constantius II (Eastern, sympathetic to the Arian party) and Constans I (Western, sympathetic to the Nicene party) to attempt a settlement of the Arian controversies. In fact, the council merely embittered still further the relations between the two parties and those between the Western and Eastern halves of the Roman Empire. When Athanasius, whom the East had removed from his bishopric, appeared at the council and the Western bishops refused to exclude him, the Eastern bishops refused to take part and formulated a written protest addressed to several foreign prelates. The Western bishops, presided over by Hosius of Córdoba, confirmed the restoration of Athanasius and acquitted Marcellus of Ancyra of heresy. Canons 3, 4, and 5 of this council were of great historical importance. They invested the bishop of Rome with a prerogative that was the first legal recognition of the bishop of Rome's jurisdiction over the other sees and was, therefore, the basis for the further development of the Roman bishop's primacy as pope.[Encyc.Britannica] Athanasius was graciously received by Constantius II at Antioch. Maximus brought all the bishops of Palestine to greet him as he journeyed south to Jerusalem, and then he arrived to a stupendous welcome at Alexandria.

346 October, Athanasius returns to Alexandria, to a wonderful welcome.

350 Death of Constans

351 The battle of Mursa

353 The **death of Magnentius**

Modification of the Nicene position

- Nicene and conservatives were agreed on the reality of the Lord's divinity.
- Stress was now laid on the homoiousian 'like in all things' [a Semi Arian position]
- The Nicene were aware that some saw the homoousion as tending towards Sabellian
- So it came to mean absolute likeness rather than a common essence between Father and the Son
- So we see the the Conservatives and the Nicenes are drawing together.
- A much more aggressive and extreme Arian party arose - the Anomoeans.

db Anomoeans - aka Aetians and the Exoucoutians.

These were the extreme Arians of the 4th century. Called this because they carried the principles of Ariansim to its extreme of saying that the Son was totally *unlike* the Father.

They were led by Aetius [d.370] and Eunomius [d.395]. Both men attended the Arian Synod of Antioch [358]: Eunomius was ordained deacon there. He went to Alexandria and became a disciple of Aetius. In the reign of Julian [361-363] Aetius was ordained Bp without a see, by the Arians..

Eunomius followed the Homoean bishops to Constantinople and was appointed Bishop of Cyzicus. Shortly afterwards he embraced Anomoean doctrine and had to resign his see - he retired to Cappadocia.

After Aetius died, Eunomius re-appeared in the East, constantly agitating for the Anomoean party which he now led. He spent his last years at Dakora, continuing to write against the Nicene faith. 355 Julian is Caesar in Gaul

Council of Milan

State of the Churches at Jerusalem and Antioch during the years of rest is now reviewed.