

theological coup and a return to his see the prominence which he felt had been sacrificed in the latter period of Cyril's administration. He as an argumentative brother, with large political skills and somewhat less theological understanding, in my estimate...although I suppose we must be careful in motive assignment and character estimation. At best he thought the ideas of Euthychus were compatible with those of Cyril and that the Ephesian decree was being attacked. Whatever resemblance there may have been, it was only superficial but it led Dioscurus to attack.

He called for a council in 449 to meet at Ephesus. The decision of Flavian had been supported by the Bishop of Rome who, nevertheless, was willing to write a letter of opinion to the new council. The meeting was close to being a fiasco. Although the Emperor supported the meeting, the galleries were packed by Dioscurus' men and physical violence erupted more than once. Flavian was struck and died on the way home...whether from the injury, old age, or the emotional strain is not certain. The opinion of Leo was not read (Bishop of Rome) and he referred to this council as a "council of Robbers"...a name that has stuck with it ever since. When it was over things were much worse than before and the aggravation had been increased greatly.

c. The resolution

In 451 AD the Eastern Emperor, Marcian (Theodosius II died between the councils) called for an ecumenical council to discuss this matter. Not only were the teachings of Eutychus on trial but the whole behavior question of the church was "up for grabs". The Council gathered on 8 October 451. 520 Bishops were present and about 110 other representatives of the church were available in different capacities. A number of proxies were also present. The preliminary work consisted the reading of an older letter from Cyril of Alexandria to John of Antioch so that the orthodox positions could be summarized and seen in better light. The Creeds of Constantinople and Nicaea were also affirmed.

The debate on the monophysite challenge was long and strenuous. The Letter of Leo of Rome (Leo's Tome) was read and it affirmed the following which is the substance of the resolution of the monophysite issue:

--there are two natures in Christ, permanently distinct.

--the two natures unite in one Person, each performing its proper function.

--the unity of the Person calls for the communication of attributes.