

make the potential of a true council very difficult (due to wars and boundary changes). But the idea is still present that the church as a collect body can resolve its differences and no matter why men wanted them called, there is an ongoing of the conciliar movement that will carry us through three more "genuine" councils and allow us to look at the spectacle of one that did not fare so well.

The Second Council of
Constantinople -553

Called by the Emperor Justinian in the hope of settling the continuing confusion of monophysitism, the council was to forge a document that would end the ecclesiastical warfare. The Eutychian problem had dragged on but part of the problem stemmed from the Chalcedonian council itself in what is known as the Three Chapter Controversy. It went like this:

The Council of Chalcedon allowed some allegations made by Theodoret against Cyril of Alexandria to stand unchallenged. The opinions of Theodoret did not coincide with the Chalcedonian opinions and being out of harmony with it made the findings of the council contradictory. This probably had grown from fatigue...the council was tired and anxious to end...too anxious as the case goes. But, in addition, the Council allowed a letter to the monophysite Bishop of Ibas to be identified as truth and with this had upheld some of the weaker ideas of Theodore of Mopsuestia. In short by three small enactments the council had somewhat betrayed the seriousness of its purpose. These three items are then known as the "Three Chapters." The end result was that monophysite oriented persons could point out a contradiction in Chalcedon between the official creed and the secondary pronouncements. So long as such a potential disagreement existed it threatened the actual acceptance and use of the final decrees. In short, if you did not follow the Creed you could say that you were in keeping with the Chalcedonian spirit if not the letter of the law. And I hope you understand that because I am not going to pass this way again.

Justinian, as a scholar-emperor, thought the difficulties of monophysitism could be reasolved easily if this point of departure were corrected. He sensed that if it were not corrected the dispute would rage more viciously. While some of the earlier emperors