

Sophronius of Jerusalem and his protest to the scholars alarmed Sergius. He attempted to withdraw from the teaching and not be further involved in the growing controversy. His suggestion (that of Sergius) was that the whole matter be dropped and not discussed further and he succeeded in persuading the Emperor, Heraclius, to give an order to that effect, a paper similar to Zeno's Henoticon...but this one was called the Ektheses (638). Such matters are rarely dropped and Honorius, Bishop of Rome, moved into the area and promoted the idea that Christ had two energies but only one will--a refinement of the position of Cyrus--and this merely moved the problem into an arena now known as monothelism.

John IV of Rome (640-642) took exception to the teaching of his predecessor and to the opinion of the emperor in the east and condemned this view. Several later Roman bishops spoke against it as well, including Martin I (649-655) who was so adamant that he incurred the wrath of the emperor and was captured by Imperial forces and tortured at Constantine to make him change his mind. When he would not capitulate, Constans II exiled Martin to a painful death in the Crimea.

Thus the sixth council was called (680-81) and discussed the one-will matter and pronounced it heretical. Sergius, Cyrus, and Honorius were all examined posthumously and pronounced to have been in error. It is one of the more embarrassing concepts to the Roman church that a bishop of Rome should have pushed so wide an error as to have been condemned by a council, but it is generally claimed today that he did not set it forth "ex cathedra" but out of his own opinion and will. Monothelism, as you may perceive, is even more remote and obscure than monophysitism. It did not gain a wide grip in the popular world but marked, for all practical purposes, the last of the arguments of this sort over the Person of Christ. Formal Christology is approaching completion in the concept of historical theology.

#### The Second Council of Nicaea 787

This is the last of the major councils having uniform acceptance in the church. One more will be called but achieve nothing and after that all councils are called somewhat arbitrarily and are representative only of particular party spirits.