

had not been committed to Chalcedon, Justinian was and he wanted to see the council purged of any charge that would nullify its work or put its reputation in jeopardy. But when his desire for a council reached the ears of Vigilius, bishop of Rome, that worthy resisted the council concept and offered nothing to do with it. It is thought that he feared the emperor was going to seek to overthrow the ideas of Leo. Justinian felt he was necessary for the council and so had him brought forcefully to Constantinople where he was a "house-guest" of the government. He was offered the chairmanship of the council but would not accept it. Contrary to the lot of some bishops he does not seem to have been abused...just locked up and told to support the meetings through all their sessions..

The council served Justinian's purpose well. The three chapters were proscribed and the Chalcedonian Creed was ratified anew. As a side benefit, Origen and his teachings were condemned, his double-sidedness was thought to give further grounds to monophysitism, and it was hoped that he would now no longer be studied and so not have a detrimental influence in the church. This did lessen the monophysite controversy although total peace came slowly.

The Third Council of Constantinople....680-81 AD

Called by the eastern emperor, Constantine IV, the council was intended to deal with a problem known as monotheletism. This was a spin off matter from the monophysite issue and was just one step removed, albeit a rather large step.

Sergius, Patriarch of Constantinople (610-638), sought to reconcile the various monophysite parties still disrupting his patriarchate. He had the help of Cyrus of Alexandria, perhaps a monophysite sympathizer, but one who professedly held the orthodox position. Cyrus had adjusted his stance, however, just a bit to teach a "one divine-human energy" view of the Lord's person. This was associated with will, not nature. His ideas amounted to near total confusion but perhaps the sheer obscurity of them made it difficult for others to refute or take a strong view against them. While Cyrus and Sergius were conciliatory in tone, they were actually promoting a contrary teaching. This was picked up by