THE VICTORY OF ORTHODOXY: COUNCIL OF CONSTANTINOPLE, 381 A.D.

Prayer
Reading: John 14:25-27; 15:26,27; 16:7-15; and the Nicene Creed, 381 A.D.
Hymns: 614" Come, Holy Spirit, Guest Divine" and 477 (Our Blest Redeemer, Ere He Breathed"

JULIAN THE APOSTATE AND THE ATTEMPT TO RESTORE PAGANISM:

Julian's youth: His mother, Basilina, died when he was an infant and his father, Julius Constantius, was killed in the palace murders in 337. Julian blamed Constantius. His education: Placed under the tutelage of Eusebius of Nicomedia, a relative of Basilina's. Constantius had Julian and his older brother moved from place to place until he had the older brother, Gallus, put to death. As prisoner and ward of his cousin, Constantius, Julian was moved about: Macellum in Cappadocia, to Constantinople, back to Macellum, to Pergamum, Ephesus, Athens. Arian Christian teachers were provided and he was forbidden to attend the lectures of pagan teachers. Secretly Julian sought out pagan teachers and read pagan books. Outwardly he was a conforming Christian. Inwardly more and more he came to admire Greek culture and paganism. At twenty he was initiated into pagan mysteries. Julian's paganism was his own syncretism of many elements: ancient Greek and Roman paganism, the mysteries, Neo-Platonism, astrology, magic, allegory, Chaldean oracles. It was a paganism that had never really existed—it was his dream.

Julians as sole emperor: Julian's troops declared him emperor and upon the death of Constantius in 361 Julian entered Constantinople as sole emperor. He renounced Christianity and openly proclaimed himself the champion of paganism. He started out as the liberal protector of culture and declared liberty of conscience and toleration for all. At state expense he ordered the pagan temples and gardens repaired and restored and reopened. Christians were ordered to restore objects taken from pagan sanctuaries and to pay for damage they had done. Resistance and protests from the Christians led to clashes and finally to persecution.

The reform of Paganism: Julian reopened the temples and gardens, appointing pagan priesthoods, calling for the old processions and revived the pagan oracles with their priestesses. He borrowed from the Christians: pagan evangelists were sent out, pagan orphan homes and hospitals were opened. Pagans were favored in appointments to government service.

Julien'a acts against the Christians:
Angered at Christian resistance, Julian forbade Christians to serve in government posts. He recalled the exiles saying that he wanted to see the Christians tear each other up in the quarrels. Athanasius was allowed to return to his church in Alexandria from his third exile. He so powerfully preached against paganism and baptized so many that Julian sent him into his fourth exile. Christians were forbidden to teach in the schools. Christians were forbidden to read classical literature. Apollinaris the Elder and his son, Apollinaris the Younger translated Moses into Homeric metre. Pagan schools of philosophy had Julian's backing. Julian himself wrote a bitter attack on the Christians.

The death of Julian: on June 26, 363 Julian was wounded in his war with Persia and died that night at the age of thirty-two. He had been emperor twenty months. His revival of paganism collapsed.

The failure of the Arians under Julian: Many Arians had renounced Christianity and followed Julian in paganism. Arians did not
make good martyrs. At the end of Julian's reign Arians were reduced in numbers and had lost face and were somewhat discredited.

THE HOMOOSIANS AND THE HOMOIOUSIANS UNITE AGAINST THE HOMOIAN ARIANS:

When Arianism was splitting assunder in the last days of Constantine, before the rise of Julian, George of Laodicea and Basil of Ancyra at the Council of Ancyra in 358 had used "homoiousios" to express the truth. It is not accurate to call them Semi-Arians for they had no use for Arius and were bitter enemies of Aetius and his Anomoeans. They were bitterly persecuted by Acacius and his Homoians. They felt closer to Athanasius and the Homoiousians. The Homoiousians had seen Sabellianism in "homoousios". Athanasius and the Creed of Nicaea did not use "Homoousios" in a Sabellian sense. There was a growing feeling that "Homoiousios" and "Homoousios" could mean the same thing—the substance of the Son was not like the substance of the Father unless they were of the same substance. Athanasius recognized that the Homoiousians were approaching the orthodox position, and encouraged them. Hilary of Poitiers furthered the union urging that what conservative Arians meant by "Homoiousios" was the same as the Nicenes meant by "Homoousios."

Jovian who followed Julian interfered very little in religion, although all parties sought his favor. He allowed Athanasius to return from his fourth exile.

THE CONTROVERSY OVER THE HOLY SPIRIT:
Some of the Arians, growing weary of the fight over the Son, and sensing that victory was impossible, began shifting to the question of the Holy Spirit. Some denied the personality of the Spirit and made it only an attribute of God. Others insisted the Holy Spirit was a creature and of a substance different from the substance of Christ. The Council of Alexandria in 362 had condemned the new Arian heresy. These new Arians are sometimes called Semi-Arians, but most commonly they are called "Pneumatomachii". The leaders of Arianism on the Holy Spirit were Eustathius of Sebaste, Eleusius of Cyzicus, Marathionius of Nicomedia and Macedonius of Constantinople. Sometimes they are called Marathioni and sometimes Macedonians.

THE REIGN OF VALENS: At the death of Jovian, an officer of his guard, Valentinian, became emperor. He split the empire, taking the West, and supporting the faith of Nicaea. He made his brother, Valens, emperor in the East. Valens was a strong advocate of the Homoian position of the Council of Rimini of 359--The Son is like the Father, but at Rimini the words "in all things" were omitted. This was the Arianism Constantius was backing at his death. Valens renewed persecution--those who would not sign his formula were sent into exile. Athanasius went into his fifth and last exile.

When war came with the Goths Valens was so desperate he allowed the exiles to return. Athanasius returned to die in peace. Valens was defeated by the Goths and disappeared. It is thought the Goths burned him.

THE GREAT CAPPADOCIANS: Already before the death of Athanasius leadership in the battle for the Creed of Nicaea was passing to three great Cappadocians: Basil of Caesarea, his younger brother, Gregory of Nyssa, and their friend, Gregory of Nazianzus. They battled the Arians both on the question of the Son and that of the Holy Spirit. These Cappadocians were grandsons of noble families who were among the first converts of Gregory Thaumaturgos, the pupil of Origen.
BASIL OF CAESAREA: the man of action, the Shepherd, the classical scholar. Studied in Caesarea, Constantinople, and Athens where he was a fellow student with Gregory of Nazianzus. Converted by his sister Macrina; studied in Egypt. A monk at Annesi for five years; Eusebius, bishop of Caesarea in Cappadocia, called him from the monastery to be a priest; when about forty he became bishop at the death of Eusebius. A leader in fight against Arianism in both forms; very effective in replacing Arian clergy with Nicenes—appointed his brother Gregory to see of Nyssa and his friend Gregory of Nazianzus to church at Sasima. Corresponded with Athanasius and Damasus of Rome. The Rule of Basil—monks should be servants of bishop and be useful. Sermons on Creation and on Psalms. Against Eunomius—a refutation of Arianism in both forms. The Holy Spirit GREGORY OF NYSSA: younger brother of Basil—youngest of Cappadocians. The philosopher. Reared by his sister, Macrina, one of the great Christian women. Baptized early and planned to be ordained. Married and taught rhetoric. Retired to monastery at Annesi Basil made him bishop of Nyssa: powerful preacher but not a distinguished administrator. Powerful sermons against Arians Theological works: Against Eunomius, On Faith, On the Trinity, Against Apollinaris; Scriptural Works: The Creation, The Life of Moses, The Psalms; Ascetic Works: On Virginity, The Life of Saint Macrina Gregory matured into one of the most respected pillars of the faith of Nicaea. GREGORY OF NAZIANZUS: One of the greatest orators and preachers of the ancient Church. Son of the bishop of Nazianzus. Sound Christian education from his father and mother, Nonna. Studied in Caesarea, Alexandria, Athens. Joined Basil in monastery at Annesi. Basil appointed him bishop of Sasima, but instead he went to Nazianzus to help his father; at father's death joined a monastery at Seleucia in Isauria. Called to Church of Resurrection in Constantinople to preach against Arianism. Emperor has him appointed bishop of Constantinople, preaching in the Church of Saint Sophia. Under his preaching Arians fled. Appointed to preside at Council of Constantinople, 381, but in midst of council resigned and returned to Cappadocia to spend his last days in monastic retirement. Left a rich collection of sermons, poems and letters. With Basil of Caesarea published The Philologia, an anthology of the works of Origen. APOLLINARIS OF LAODICEA: He and his father great defenders of Nicaea. Friend of Athanasius. Translated Moses into Homeric metre in time of Julian.
Apollinaris' attack on the error of Arius on Christology:
Arius: Christ got body and soul from Mary. The place of the mind was taken by the Logos, the first thing created by the Father.
Apollinaris: Christ got body and soul from Mary, but the place of the mind was taken by the eternal Logos.
Several councils in the 360's and 370's condemned his ideas without mentioning his name.
Apollinaris withdrew from the church about 376 and set up Apollinarian churches.
He and his churches were condemned at the Council of Constantinople in 381.

THE SECOND ECUMENICAL COUNCIL: Constantinople, 381 A.D.
At the death of Valentinian his cousin, Gratian, became emperor in the West. At the death of Valens he became sole emperor of the empire. He took the West and appointed one of his generals from Spain, Theodosius, emperor in the East. Both were favorable to Nicaea.
Emperor Gratian and Ambrose of Milan battle Arianism in the West and replace Arians with Nicenes.
Theodosius forbade Arians to meet in towns and ordered them to restore all churches to Nicenes.
Theodosius called the Second Ecumenical Council to meet in Constantinople in 381.
One hundred and fifty bishops attended.
Gregory of Nazianzus presided until he resigned.
Nectarius was chosen to replace Gregory.
The bishops reaffirmed the Creed of Nicaea, condemned the Arians and the Apollinarians. The Pneumatomachi were especially condemned.
They condemned the false claims of Maximus to be the rightful patriarch of Constantinople and declared Nectarius the true successor of Gregory of Nyzianzus.
They failed to agree on the division at Antioch between followers of Meletius and Paulinus.
They forbade bishops to interfere in churches outside their own diocese.
They declared that Constantinople was the New Rome.
The decrees were aimed at humiliating Alexandria.
The bishops called on the emperor to enforce the results of the council. He ordered all heretical churches closed and the property turned over to the Nicenes. A little later he ordered all pagan temples closed.
The Nicene Creed, 381, circulated as the work of this council.
The council was followed by "The Golden Age of the Fathers".