

(2) For the sake of unity the Council designated the bishops of Rome, Antioch and Alexandria, as patriarchs entrusted with loose authority in their respective areas.

(3) Concerning Arianism

(a) The Arian view was energetically pushed by a small group led by Arius.

(b) Alexander of Alexandria and his archdeacon Athanasius and Hosius of Spain opposed Arius. The majority swung away from the Arian view.

(c) An ancient Palestinian code which acknowledged the deity of Christ in general terms was proposed. The orthodox group however refused to accept it, since the Arians were willing to sign it.

(d) When the words "^(ὁμοουσία) homo usia" (of the same substance - used here in a distinctly different sense from the way they were used by Paul of Samosata 23) were added to the Palestinian creed, the Arians refused to sign, maintaining that to say Christ and God are of the very same essence or being was to set up two Gods. The bulk of the delegates signed this creed stating that there is only one God yet the Father is God, Christ is God and the Holy Spirit is God. The word hypostasis was used to refer to the One God: thus there is only one hypostasis but three which are the same usia.

(e) Only two Egyptian bishops and Arius refused to sign and were therefore banished.

4. Following the Council of Nicaea, Constantine determined to establish a new capital. He founded New Rome at Byzantium, and due to its splendid location the city grew. Soon after his death New Rome was named Constantinople. The church of this city came to be of considerable influence and its bishop regarded himself as on a par with the patriarchs authorized at Nicaea.

5. Constantine gave his murdered wife's palace (the Lateran Palace) to Bishop Sylvester of Rome. Five centuries later documents were advanced by the Roman church which claimed Constantine had also turned over to the bishop of Rome temporal power of much of Italy. (Donations of Constantine, or Credals of Sylvester). Laurentius Valla proved these documents were poor fakes.

C. The Donatists and the Meletian Schism

1. General - In considering the history of the early church one must bear in mind that by and large the only literature which remains from this period is