

Chapter 1 : Pope Theodosius II of Alexandria - Wikidata

Pope Theodosius I of Alexandria (died June 5,) was the last Patriarch of Alexandria recognised by both Copts and Melchites. As successor to Timothy III (IV), At the request of the Arab king Al-Harith ibn Jabalah al-Ghassani and Empress Theodora's efforts, Jacob Baradaeus ordained a universal bishop in /4 AD by Mor Theodosius.

In the worst disaster since the days of Hannibal the Roman army and the emperor Valens were wiped out near Hadrianopolis by the Goths in August. The senior surviving emperor, the young Gratian, summoned from his Spanish homeland a certain Theodosius who was elevated as emperor in January at the age of . His first task was to come to terms with the barbarian invaders. He allowed them to settle and used them as federated troops. He dealt with the other military threat, Persia, by establishing a policy of coexistence that yielded a century of peace. It is not easy to tell exactly how much of subsequent imperial policy was initiated by the emperor himself. It may be supposed that his influence on the laws was direct and strong; on the councils and church affairs generally it was indirect and deeply affected by practical politics as well as by those around him. These included women of the household, episcopal politicians, and court officials. In Theodosius was baptized possibly in connection with a serious illness, despite the fact that people of his class ordinarily postponed baptism until they were beyond the occasions for sin inherent in public office. Accordingly, he was the first emperor brought up in a Christian family who was a fully initiated and believing Christian for the greatest part of a long reign. As a full member of the church, it was his duty to assist in church affairs. Further, the theory was beginning to take shape of the pious Christian monarch who, as persona "personification" of the laity and of the body politic, prepared and made possible the oblation offered by the priests; he also, in some sense, represented the mind and heart of the body of Christ. This idea was taken over not only by the Byzantine monarchies but may be detected in monarchical thinking in France, Britain, and Russia. In February, possibly even before his baptism, Theodosius issued an edict Theodosian Code. Those who hold the Father, Son, and Holy Spirit to be one godhead in equal majesty are catholic Christians. In January Theodosius followed this up with a law stating that everywhere the name of the one supreme God was to be celebrated and the Nicene faith observed. A person of Nicene faith and a true catholic is one who confesses the omnipotent God, and Christ his son, God under one name, and who does not violate the Holy Spirit by denial. The law quotes parts of the creed promulgated by the Council of Nicaea and then interprets it in accordance with the teachings of the Cappadocian fathers, one of whom, Gregory of Nazianzus, had been ratified in his position as bishop of Constantinople by Theodosius. In May a council of bishops met at Constantinople. A sister council met at Aquileia in Italy, but it is not possible to determine the exact interrelationship of the two. The creed associated with Constantinople took up and reaffirmed the teaching of the Council of Nicaea with modifications in keeping with the teachings of Athanasius and other Fathers, who had upheld the Nicene faith during a half century of civil war inside the church. Without the filioque clause which says that the Holy Spirit proceeds "also from the Son" and is a later Western addition, it remains one of the great central affirmations of faith acceptable to most Christians. The canons of the council give precedence to Rome as the see of Peter but insist that Constantinople, as the new Rome, must have appropriate standing. No doubt the decisions were made by the council itself, but the emperor and his ecclesiastical policymakers had largely determined who was to be present and what issues were on the agenda. The beliefs adumbrated by the laws and the council had immediate implications. Trinitarian heretics, like the various followers of Arius, were cajoled and coerced. People who in the minds of the legislators insulted God by apostatizing from Christianity or following the teachings of Mani were fiercely attacked. A mere decade was to pass before pagans a contemporary word designating followers of the old Greco-Roman ways of worship also became the object of this zeal for conformity. During this reign the independent status of the Jews was maintained despite mob and demagogic attacks, but later they, too, met the Theodosian logic. During these years of policy-making, Theodosius had made Constantinople the definitive capital of his empire and, since the murder in of Gratian, his senior colleague, had permitted Maximus, a staunch Nicene Christian, to govern the far western end of the empire. Italy was nominally under the rule of the young Valentinian II, whose powerful mother, Justina, was friendly

to the Arians and earned the title "Jezebel" from Ambrose. Theodosius, whose wife Flaccilla had died in , visited them there and married the daughter Galla, thereby absorbing the claims of the dynasty of Valentinian. Obviously, much else became subsumed in his ambition to found a lasting dynasty with control of the whole Roman world. In an easy victory, he defeated Maximus and sent his pagan barbarian general Arbogast over the Alps to govern the far west on behalf of Valentinian. Late found Theodosius in Italy, the last person to rule de facto from the Atlantic to the Euphrates. It was not long before he came into collision with Ambrose, the bishop of Milan. At Callinicum, on the Persian border, a Christian mob had destroyed a synagogue, and Theodosius, as became a Roman magistrate, ordered the bishop to rebuild it. Ambrose forced the emperor to rescind the order. Then, in the latter part of , Ambrose imposed excommunication and public penance on the emperor for ordering a blood bath at Thessalonica that had resulted in the deaths of ten to fifteen thousand people. During mass on Christmas Day , the emperor was reconciled. These events had a tremendous effect on the emperor. He seems to have determined, as his laws express, to cooperate with zealous Christian leaders to prevent further insult to heaven by barring the pagan cults. Until now, legislation had not worsened the pagan position, and the commando raids by Christian monks and mobs had been kept in some check. In and , Theodosius caused surviving pagan sacrifices at Alexandria and Rome to cease and proscribed domestic cults. The world-renowned Temple of Serapis at Alexandria was destroyed by monks led on by the local bishop, while Roman officials stood by. Riots by the Christian mobs, fueled by the promise of spoils, spread like wildfire. Alarmed, the pagan aristocrats in the west looked for allies. In May Valentinian II died mysteriously. Arbogast elevated a certain Eugenius to the position of emperor and in invaded Italy. The western pagans offered their help and were enthusiastically received. The struggle was likened by both sides to that of Jupiter and Hercules versus Christ. As Theodosius tried to enter Italy through the valley of the Frigidus River in September his enemies gave battle. He was facing defeat when the bora, a violent Adriatic wind, sprang up from behind him. The panic-stricken pagans died at their posts or fled. At the time of his triumph in January , gout and death overtook Theodosius. He was survived by his son Arcadius in the East where the East Roman Byzantine Empire lived on until the Turks struck down the last Christian emperor in the gateway of Constantinople in . In the West, his young and feeble son Honorius sat enthroned. The Goths sacked Rome in ; within the century the Western Empire had collapsed and the medieval papacy had emerged. Despite his title, Theodosius the Great was a mediocre man who completed the work of Diocletian and Constantine and put together a scheme of survival for the East Roman Empire. Behind its fortifications, Western civilization gained time to take shape. Thanks to the religious policy of Theodosius, his predecessors back to Constantine, and his successors down to his redoubtable granddaughter Pulcheria , certain features of the Greek, Hellenistic, Roman, African, and ancient Near Eastern heritages that might otherwise have been excluded were decisively imbibed by Christianity. This process created and presented a face of Christianity that for centuries has obscured its innate affinity with the powerless, the underprivileged, and the non-Western, as well as its heritage of detestation of coercion, violence, and triumphalism. See also Jill Harries and Ian Wood, eds. Matthews, *Laying Down the Law*: Important related discussions can also be found in Kenneth G. This reign saw the beginning of the effulgence of intellect, holiness and charity, associated with such names as the Cappadocians, the Bethlehem women and Jerome, the desert Mothers and Fathers, Augustine and Monica, Ambrose, the Priscillianists, Martin of Tours, and the Pelagians. Each has an extensive bibliography that interlinks with that of the Emperor. A good visual aid is also offered in the film "Trials and Triumphs in Rome: King and Cite this article Pick a style below, and copy the text for your bibliography.

Chapter 2 : Theodosius of Alexandria (grammarian) explained

Theodosius Of Alexandria, (flourished 6th centuryâ€”died June , Constantinople [now Istanbul, Tur.]), patriarch of Alexandria (), theologian, and leader of the Monophysites in Egypt and Syria, who were reputed for their asceticism and also for their mystical prayer.

He is known for the law code Codex Theodosianus produced during his reign and for the erection of the defensive walls for Constantinople known as the Theodosian Wall. In January , he was proclaimed co-Augustus by his father Arcadius and succeeded, under the regency of the praetorian prefect Anthemius, to the throne upon the death of his father in . His older sister, Pulcheria influenced his life greatly, particularly pushing him toward Orthodox Christianity. In , at the age of fifteen, Pulcheria dismissed Anthemius, having found fault with his tutoring of Theodosius. She then assumed the position of regent and was proclaimed Augusta as well as becoming his tutor. In , Theodosius II was proclaimed emperor in his own right while Pulcheria continued to administer the government. While significant events occurred during his reign, their accomplishment was most often through the efforts of other people. In response to the invasions of the western parts of the empire by Goths, construction of extensive fortifications was began in by the regent Anthemius. These new fortifications came to be called the Wall of Theodosius. In , Theodosius appointed a commission to collect all the laws issued from the time of the reign of Constantine the Great. The work was published in the Codex Theodosianus in . With the agreement of the western emperor Valentinian III, the collection was published in a set of sixteen books. This law code was the basis for the code of law issued by Emperor Justinian in . Under her influence Theodosius and his wife Aelia Eudoxia became devout Christians. While seemingly indifferent to Arianism practiced by the German tribes, Pulcheria stood firm against the heretical teachings of Nestorius. Whenever Theodosius wavered toward supporting Nestorius, who was the Patriarch of Constantinople, Pulcheria, who supported Cyril of Alexandria , would assert her influence over her brother steering him away from Nestorianism. The controversies eventually led to the Council of Ephesus in . In , Theodosius, under the influence of the eunuch Chrysaphius, was convinced to dismiss his sister. Theodosius then began to support the Monophysite heresy that was promoted by the archimandrite Eutyches and Dioscorus. Dioscorus was the patriarch of Alexandria and successor to Cyril. On July 28 , , Theodosius died when he was thrown from his horse while crossing the River Lycus, severely injuring his spine. The new emperor Marcian returned, with Pulcheria as his wife, and convened the Council of Chalcedon in which found Monophysitism to be heretical. Legacy Other than his initiatives in updating the legal code for the empire, his lengthy reign was relatively devoid of achievements. Civil war was practically non-existent in the eastern empire which enjoyed internal stability, but the west slowly disintegrated under barbarian pressures. In Christian affairs, his actions were strongly influenced by presence of his sister Pulcheria who supported the Orthodox position in the Christological disputes, but in his latter years his support of the monophysitic side temporarily threw the Orthodox Christians into disarray before his death.

Theodosius of Alexandria was an Ancient Greek grammarian, purported to have lived about the time of Constantine the Great. A terminus ante quem is yielded by a letter of Synesius (floruit ca. CE) to the "wonderful grammarian Theodosius".

It was under Ptolemy that the newly-founded Alexandria came to replace the ancient city of Memphis as the capital of Egypt. This marked the beginning of the rise of Alexandria. Yet, no dynasty can survive for long without the support of their subjects, and the Ptolemies were keenly aware of this. It was this patronage that resulted in the creation of the great Library of Alexandria by Ptolemy. Over the centuries, the Library of Alexandria was one of the largest and most significant libraries in the ancient world. The great thinkers of the age, scientists, mathematicians, poets from all civilizations came to study and exchange ideas. As many as , scrolls filled the shelves. However, in one of the greatest tragedies of the academic world, the Library became lost to history and scholars are still not able to agree on how it was destroyed. Perhaps one of the most interesting accounts of its destruction comes from the accounts of the Roman writers. According to several authors, the Library of Alexandria was accidentally destroyed by Julius Caesar during the siege of Alexandria in 48 BC. Plutarch, for instance, provides this account: Plutarch, *The Life of Julius Caesar*, Nevertheless, Strabo does not mention the Library of Alexandria itself, thereby supporting the claim that Caesar was responsible for burning it down. The second possible culprit would be the Christians of the 4 th century AD. In AD, the Emperor Theodosius issued a decree that officially outlawed pagan practices. Thus, the Serapeum or Temple of Serapis in Alexandria was destroyed. However, this was not the Library of Alexandria, or for that matter, a library of any sort. Furthermore, no ancient sources mention the destruction of any library at this time at all. Hence, there is no evidence that the Christians of the 4 th century destroyed the Library of Alexandria. The last possible perpetrator of this crime would be the Muslim Caliph, Omar. Firstly, there is no mention of any library, only books. Secondly, this was written by a Syrian Christian writer, and may have been invented to tarnish the image of Omar. Unfortunately, archaeology has not been able to contribute much to this mystery. For a start, papyri have rarely been found in Alexandria, possibly due to the climatic condition, which is unfavourable for the preservation of organic material. Secondly, the remains of the Library of Alexandria itself have not been discovered. This is due to the fact that Alexandria is still inhabited by people today and only salvage excavations are allowed to be carried out by archaeologists. While it may be convenient to blame one man or group of people for the destruction of what many consider to be the greatest library in the ancient world, it may be over-simplifying the matter. The library may not have gone up in flames at all, but rather could have been gradually abandoned over time. If the Library was created for the display of Ptolemaic wealth, then its decline could also have been linked to an economic decline. As Ptolemaic Egypt gradually declined over the centuries, this may have also had an effect on the state of the Library of Alexandria. If the Library did survive into the first few centuries AD, its golden days would have been in the past, as Rome became the new centre of the world. One of the theories suggests that Library of Alexandria was burned down. *The Destruction of the Library of Alexandria: What Happened to the Ancient Library of Alexandria?*

Chapter 4 : Theodosius II - OrthodoxWiki

His Beatitude Theodosius I of Alexandria was the Patriarch and Pope of the Church of Alexandria in Patr. Theodosius was a member of the non-Chalcedonian party. Although initially recognized by Emperor Justinian I and the Melkites/Orthodox, his adherence to the Miaphysite theology soon led to his rejection by the Chalcedonian party.

The Departure of St. Theodosius, 33rd Pope of Alexandria. On this day, of the year A. June 22nd, A. Theodosius, the thirty-third Pope of Alexandria, departed. After the departure of Pope Timothy, the bishops and the Orthodox Christians gathered and ordained this father a patriarch. He was a learned man, and well rehearsed in the church books. Soon after, the enemy of the good enticed some evil men from the city of Alexandria, to take Acacius, Archdeacon of the churches of the city of Alexandria, and appoint him a patriarch. That happened with the help of Julian, who was excommunicated by Pope Timothy for his approval of the council of Chalcedon. When they appointed Acacius, they exiled Pope Theodosius to the city of Germanos. Severus, the Antiochian Patriarch, who was residing in Sakha, in the Egyptian land, comforted and strengthened him. He reminded him of the tribulation that came upon the apostles, and John Chrysostom of the golden mouth. Six month after the exile of Pope Theodosius, he went to the city of Malig, and dwelt there for two years. Afterwards, the people of the city of Alexandria went to the governor and demanded from him the return of their legitimate shepherd, and the expulsion of Acacius the Fraudulent. When the news reached Emperor Justinian and the God-loving Empress Theodora, she sent a letter to the church in Alexandria to ask about the legitimacy of the ordination of Pope Theodosius, for if it was according to the canon of the church he should be reinstated on his chair. A council of lay people and one hundred twenty priests convened and unanimously agreed that Theodosius was ordained with the consent of the bishops and the people and according to the canons of the church. Acacius was present in this council; he rose up confessing that he had transgressed. He asked for forgiveness and to remain as archdeacon as he was before. They sent these facts to the Empress. Since the Emperor was in agreement with the faith of the council of Chalcedon, he wanted to attract the Pope to this erroneous faith. He wrote to his representative in Alexandria saying, "If the Patriarch Theodosius agreed with us in faith, along with his papacy, add the governorship of the city of Alexandria, but if he did not agree, he should be expelled from the city. The Patriarch then left the city and went to Upper Egypt and stayed there confirming the believers. Later on, the Emperor called St. Theodosius to Constantinople, so he went with some of the learned priests. The Emperor received him with great honor, and seated him in a distinguished place. He tried to flatter him, and talk gently to him, to persuade him to agree on the faith of the council of Chalcedon. When he did not yield, he exiled him to Upper Egypt, and appointed in his place a person called Paul. When this Paul arrived to Alexandria, its people did not receive him. He remained there for a year and only few followed him. When the Emperor heard of this, he commanded to shut the churches until the people submitted to the patriarch he appointed. The believers built a church in the name of St. Mark and another on the name of Sts. Cosmas and Damian outside the city where they were able to receive the Holy Mysteries and baptize their children. When the Emperor heard that, he had the churches opened. Pope Theodosius, when he heard this, feared that the Emperor might have intended to lure the people by that act. He wrote a letter to the believers to confirm them in the Orthodox faith and to warn them from the deception of this infidel. He lived four years in Alexandria, and remained in exile in Upper Egypt for twenty-eight years. He spent thirty-one years, four months, and fifteen days in the patriarchate. This Pope wrote many discourses and useful teachings. May his prayers be with us. On this day also, the church celebrates the Commemoration of the Consecration of the Church of Anba Sarabamoun, the martyr, Bishop of Nikios. May his prayers be with us and Glory be to God forever. Designed and Maintained by St.

Chapter 5 : Patriarch Theodosius II of Alexandria | Revolv

Theodosius (Latinized from the Greek "Θεοδοσίῳ", Theodosios, "given by god") is a given blog.quintoapp.com may take the form TeodÃ³sio, Teodosie, Teodosije etc.

Chapter 6 : Patriarch Theodosius of Alexandria | Revolv

Pope Theodosius III of Alexandria This disambiguation page lists articles associated with the same personal name. If an internal link led you here, you may wish to change the link to point directly to the intended article.

Chapter 7 : Theodosius I of Alexandria - OrthodoxWiki

Pope Theodosius I of Alexandria (died June 5,) was the last Patriarch of Alexandria recognised by both Copts and Melchites.. As successor to Timothy III (IV), he was at first recognized by the Emperor Justinian I and the Eastern Orthodox Church.

Chapter 8 : Lives of Saints :: Paona 28

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Chapter 9 : Theodosius of Alexandria, the grammarian [WorldCat Identities]

Theodosius II served as Greek Patriarch of Alexandria in the 12th century (exact dates are unknown). Preceded by Cyril II Greek Patriarch of Alexandria 12th century Succeeded by Sophronius III Theodosius II served as Greek Patriarch of Alexandria in the 12th century (exact dates are unknown).