

The Local Councils in the First Half of the 5th Century in South of the Danube and the Resolving of the Religious Disputes

**Fr. Senior Lecturer PhD MARIN COJOC,
University of Craiova,
marin.cojoc@yahoo.com**

Abstract

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In the context of the jurisdictional disputes between East (pars orientis) and West (pars occidentis) it was debated the imperial law (421) in which the imperial authority tried to end the ongoing dispute. The Pope attempts to reinstate between 419 and 423 the bishop of Thessaloniki with full powers as vicars in Illyria to counter the progress of Constantinople on jurisdictional line these territories have not a positive result.

In this politic-religious context from the many manifestations of citizens of Iliricum it means that their attempt to gain some independence from Rome, from the papal policy practiced in these territories and one of these trials is the local Council of Corinth, called at a time when the papal policy had become cautious against the political and religious events to Illyria.

In the aftermath, besides the Ecumenical 3rd, 4th and 5th Councils were convened other local councils where Illyrian hierarchs and clergy attended, who debated dogmatic, canonical and jurisdiction issues. Such a synod which is the subject of our research is the one held under Pope Coelestin in Rome in 430, local synod held when between the East and the West was a fierce dispute and Nestorius was declared a heretic and threatened with deposition.

At the thievish Council of Ephesus in 449, where the pope's representatives and Theodosius II endorsed those decisions, several Eastern bishops asked the pope in several letters to take a firmer stance against what happened. Pope Leon nervous about the Eastern disorders, met a local synod in Rome, of which the deacon Hilarius wrote to the Empress Pulcheria to inform them of what

was debated at that *occidentale concilium*, which was convened to combat everything that had been thievishly committed in Ephesus.