

clearly anti- and pro-Nicene positions that crystallised after his death. The fact that later authors on both sides of the pro- and anti-Nicene divide availed themselves of Theodore's exegetical erudition demonstrates that his condemnation at Serdica in 343 did not hinder his having a broader influence, and suggests that his overriding theological concern was to oppose Marcellan Monarchianism rather than merely to subordinate the Son to the Father. In other words, Theodore is best understood when viewed in terms of the theological concerns of the Eusebian alliance during the 330s–350s, rather than merely through the lens of the tendentious 'Arian' category constructed by Athanasius.

Jnl of Ecclesiastical History, Vol. 64, No. 2, April 2013. © Cambridge University Press 2013
doi:10.1017/S002204691300002X

The Eusebius Essay Prize

The *Eusebius Essay Prize*, of £500, is offered annually for the best essay submitted on a subject connected with any aspect of early Christian history, broadly understood as including the first seven centuries AD/CE. Scholars in any relevant discipline (theology, classics, late antique studies, Middle Eastern Studies etc.), whether established in their field or graduate students, are encouraged to enter the competition. Submissions from younger scholars are particularly welcomed. The essay should not exceed 8,000 words, including footnotes, and for this year should be submitted by 30 September. A judgement will be made at the end of November (the editors reserve the right not to award the prize if no essay of significant quality is submitted). The essay of the successful candidate will be published in the *Journal*, probably in the number appearing in July 2014. Other submissions entered into the competition may also be recommended for publication. All essays should be sent as two hard copies, prepared to journal style, to Mrs Anne Waites, *Journal of Ecclesiastical History*, Robinson College, Cambridge CB3 9AN.