**DOCUMENT 1**

**Iconoclastic Council of Constantinople, 754**

**\*Iconoclasm is Greek for “Image Breaking”**

(*it should be noted that Pope Gregory III and the Roman Catholic church supported the use of Icons which created tension between the Eastern and Western parts of the Christian church but was NOT the ultimate cause of the Schism between the two)*

The Byzantine emperor is calling a council of church leaders together to discuss the problems of icons and their use in the church.

Satan misguided men, so that they worshipped the creature instead of the Creator. The Mosaic [Jewish] law and the prophets cooperated to undo this ruin [evil]; but in order to save mankind thoroughly, God sent his own Son, who turned us away from error and the worshipping of idols, and taught us the worshipping of God in spirit and in truth. As messengers of his saving doctrine, he left us his Apostles and disciples, and these adorned the Church, his Bride, with his glorious doctrines. This ornament of the Church the holy Fathers and the six Ecumenical Councils have preserved inviolate... As then Christ armed his Apostles against the ancient idolatry with the power of the Holy Spirit, and sent them out into all the world, so has he awakened against the new idolatry his servants our faithful Emperors, and endowed them with the same wisdom of the Holy Spirit. Impelled by the Holy Spirit they could no longer be witnesses of the Church being laid waste by the deception of demons [and idols], and summoned the sanctified assembly of the God-beloved bishops, that they might institute at a synod a scriptural examination into the deceitful coloring of the pictures which draws down the spirit of man from the lofty adoration [worship] of God to the low and material adoration of the creature, and that they, under divine guidance, might express their view on the subject.

1) What "Jewish law" is the document referring to?

2) What other belief system we have spoken about is opposed to idols/icons? Why is this?

3) How should one worship God according to this document?

**DOCUMENT 2**

**THEOPHANES CONTINUATUS -The Powerful and the Poor**

The Reign of Constantine VII (Reigned 913-959 CE)

10. Since the emperor's ears were ringing with the injustices and hardships inflicted on the pitiful and wretched poor (*penetes*) by the military governors (*strategoi*), the chief notaries [in charge of provisioning the armed forces] (*protonotarioi*), the soldiers (*stratiotes*) and cavalry during his father-in-law Romanos' reign, he sent devout and fair men to ease the great burdens on the wretched poor (*ptochoi*), which had been taxed regardless of circumstance. To the Anatolikon [theme, or province] he sent the *magistros* Romanos Saronites, to the Opsikion the *magistros* Romanos Mousele, to the Thrakesion the *patrikios* Photios, and to the Armeniakon Leo Agelastos. In due course [good men were sent to] the remaining provinces (*themata*). The men, on the emperor's instruction, gave the poor a small return (*mikran anakochen*).(1)

Note: This seems to indicate a cash sum returned to the poor, but might simply mean a break from taxation.]

1) What evidence is there in this passage of a bureaucracy? Quote the evidence below.

2) Create the hierarchy within the government based on document 2:

**DOCUMENT 3**

**On Appeals beyond Constantinople, and to the Emperor**

"Concerning the Privileges of the Patriarchs", he remarked that "the service of the emperors includes the enlightening and strengthening of both the soul and the body; the dignity of the patriarchs is limited to the benefit of souls and to that only."

 “But the appeal is not to be submitted to the ears of the emperor on account of this annoyance. If then someone abandons going to a higher synod, and disputes the proper form of pleas of justification in the rules of appeal, and troubles the emperor about this, not only shall he derive no benefit by as one not being worthy of pardon, but all doors of justification will be fastened against him and he will have no hope of restoration.”

1) Who has ultimate authority in this situation? The patriarch or the emperor?

2) What is the job of the emperor? What is the job of the patriarch?

**DOCUMENT 4**

Patriarch Anthony: Defending the Emperor, 1395 CE

The holy emperor has a great place in the church, for he is not like other rulers or governors of other regions. This is so because from the beginning the emperors established and confirmed the [true] faith in all the inhabited world. They convoked the church councils and confirmed and decreed the acceptance of... [Christian law] regarding the correct doctrines and the government of Christians.... Everywhere the name of the emperor is commemorated by all patriarchs and... bishops wherever men are called Christians, [a thing] which no other ruler or governor ever received. Indeed he enjoys such great authority over all that even the Latins themselves, who are not in communion with our church, give him the same honor and submission which they did in the old days when they were united with us. So much more do Orthodox Christians owe such recognition to him....

...it is impossible for Christians to have a church and no empire. The *Baslleia* [empire] and the church have a great unity and community - indeed they cannot be separated. Christians can reject only emperors who are heretics [ who attack the church, or who introduce doctrines conflicting with the teachings of the Apostles and the Fathers. But our very great and holy *autokrator*, by the grace of God, is most orthodox and faithful, a champion of' the church, its defender and avenger, so that it is impossible for bishops not to mention his name in the liturgy. Of whom, then, do the Fathers, councils, and canons speak? Always and everywhere they speak loudly of' the one rightful basileus [emperor], whose laws, decrees, and charters are in force throughout the world...

Letter of' Patriarch Anthony, from F. Miklosich and I. Mueller, eds., *Acta et Diplomata Graeca Medii Aev)I* [Vienna, 18621, vol. 2, pp. 190-91., trans in Deno Geanakoplos, ed. *Byzantium: Church Society, and Civilization Seen through Contemporary Eyes*, (Chicago: University of Chicago Press, 1984)

1) Why is the emperor so important to the Orthodox Church? What has he done to prove his importance?

2) How is this similar to Islam and the Umayyad and Abbasid caliphates?