

c. The conflict:

Whatever the actual reasons may have been, Leo the Isaurian, Eastern Emperor from 717-740, decided that religious life would be better without the pictures and the icons (images). He began a program of forceful removal and this caused great stress. The matter continued after his death and it is **known as the iconoclastic** (breaking the images) controversy. John of Damascus had previously argued that the images were not bad so long as they were not worshipped.. they could serve as aids but not objects.

d. The meeting:

The decision was to allow icons and pictures so long as they did not become worshipful objects in themselves. The dispute continued briefly but by 843 when the Feast of Orthodoxy was established in the eastern churches it was virtually over.

e. Aftermath and some sidelights...

I will discuss some of these depending on the time given us.

8. After this there is an attempt at an ecumenical council in 869 and again at 880 but these do not bear any fruit and as the division in east and west churches becomes more apparent, the possibility of further councils becomes very remote.

Many other councils do meet. In the west they will eventually center on the Lateran palace of the Vatican and then on the Vatican itself. In the east they will be "Trullan" councils centering in Constantinople until the Islamics overrun the eastern empire in 1453.

D. The work of the Fathers

Patrology is interesting stuff and voluminous in character. We can only dig so far into it. In this section I will serialize the fathers as they are instrumental in the doctrinal development of the church.

1. And who is a Father, anyway?