

ordered that the Bishop should assemble in Asia Minor for a council from the whole "oikoumene". And Constantine the Emperor entertained the Christian Bishops there and appointed a Bishop from Spain, Bishop Hogius, to preside. It was an imperial function, extending the imperial power over the church. But there was no Bishop of Rome present. The Pope is the title they give today to the Bishop of Rome. Back in those days they called every Bishop a pope, because pope simply means a father, and every Bishop was then called a pope. When the Bishop of Rome would write the Bishop of Alexander he would say to the Pope of Alexander. It was a common term. Today they restrict it.

But no Bishop of Rome was present at this meeting, no Bishop of Rome had anything to do with calling this meeting, no Bishop of Rome had anything to do with the force of the decree of the First Ecumenical Council. That was 325, and in 381, 56 years later another Roman Emperor a Spaniard, Theodosius, called the Second Ecumenical Council. And no pope had anything to do with the calling of this council, no pope was present at the meeting, no pope had anything to do with the authority of its decisions. And a third council, oh, they may say the pope had representatives at the first council, he had representatives at the Second Council, and I even found one book that said that Bishop Hodosius from Spain presided the first council as a representative of the pope. But that's pure imagination, there's nothing in any book from the time that suggests such a thing. But the Third Council, the Council of Ephesus, was held in Asia Minor, no pope had anything to do with its calling, no pope presided at this meeting, no pope had any representative there, because all of the members came there came from the East. Not a single one from the West, but every Roman Catholic list of councils lists it as the Third Ecumenical Council. And a Fourth Ecumenical Council, the Council of Constantinople, was called by the Emperor against the opposition of the Bishop of Rome who did not even desire a council to be held, and that is the Fourth Ecumenical Council, and the four councils gave excellent consideration to certain difficult doctrinal questions of the precise formulation of the meaning