

so far away that it was difficult to do it effectively, it is the fact of having no great that is the most outstanding thing in history of strengthen the bishop of Rome. Now right at this time the bishop of Const. began to calling the ecumenical the bishop or the universal bishop and this term had been applied to the bishop of Constantinople at various time in the clash although sometime it had been applied to the bishop of Rome it was purley an honorary title, nevertheless to be the universal bishop is more or less saying you are the head of all the church, not quite but it gets in that direction, and Gregory did not like to have the bishop of Constantinople call himself the universal bishop and so he wrote to the bishop of Const. and told him that he was amazed at the proudness and the stubborn heart that could take on such error and thing that he might be entitled to the term of universal bishop. And having criticized the bishop of Constantinople for taking such a term, then he got a letter from the bishop of Alexandria which he called him universal and he was quited under a situation which he refuted and then strongly reputated it and said that I have said neither to me nor to any one else ought to write anything of this kind and though in the preface of your letter you applied the proud title of universal pope.

This I beg your most sweet holiness to do no more because it is given to others what reason requires, I do not esteem that an honor by which I know my brother my honor is universal church, by honor is the soldi strength of the brethren. I am then truly honored when all of each

duty, for your holiness called the universal pope you denied yourself to be that which, you call your self to be no pope, no more of this, away with words which inflate pride and. That is pretty strong language for the bishop of Rome to use, which the latter bishops of Rome insist belong to them and insist that people should apply to them.

Yes, that comes from letter 8, Gregory's letter 8, section 30.

It is quoted in Schaff's Church History, Vol, IV on page of 220-224.