

idols must be taken out of all churches and destroyed and this decision was taken by the council of Constantinople in 754 which they declared to be the 7th ecumenical council, but the people of the west were not satisfied with that, at least, the bishop in Rome and his supporters were not, they felt that that was wrong, the monks of the east were dead against it and they did not succeed in making it affective, although they did destroy a great many idols and images and the Roman Catholic church histories tell of a great many martyrs who for their love of the images resisted to death and who were killed and tortured by the emperors in the attempt to force them to give up veneration of the images and as you read their accounts you can see what great heroism was shown by some of these people. Whether it was a mistaken her~~o~~ism or not, there were at least instances of it. (question 9 $\frac{1}{4}$) No, I am saying that is what the iconoclasts stand for truth. They said it was not true and my own opinion is that both sides were extreme. That is to say, to worship an image instead of God is wrong, to worship a saint, whether the image of the saint or not, is wrong, and that, of course, is even worse than the image worship, I think is the saint worship and that, both east and west was doing at this time and they were worshipping saints and that is wrong, definitely, to worship any saint. (question 10) Well, of course, that is using the word in a different sense, that is to say, you are using the word image in the different sense, the word image in the sense with which they were opposing it means a picture, a picture or a statue or anything like that. Well, now, suppose I were to say let us destroy all pictures of Christ, only the communion service is a proper picture of Christ. Well, the communion service is a picture of Christ. In it we have the bread and the wine which tell us about Christ's body broken for us, as you break the bread, it is a picture to you of Christ's body broken for you and so there is a true sense in which the communion is a picture, is a picture of Christ, but it is not in the sense of a photograph or drawing him, it is using our word picture in a little different sense and, of course, what they meant there was that we don't want a picture of Christ, for we don't know what