

They said, you can give veneration, not adoration to the saints, you venerate the saints, that is a form of worship, but it is not adoration, it is veneration, but it is not the worship that you give God and that you can give to the saints. in the Greek. And then you can give hyper to the Virgin Mary. That is extreme veneration, such as no saint gets, but not the adoration you give to God. You do not give the Virgin Mary the type of worship that you give God, you give her the type that you give the saints but to a far higher degree than any saints can receive and so they made this distinction as to the attitude toward God and Christ, towards the Virgin Mary and toward the saints, they made this distinction, they said, it is right and proper to use images as a means of bringing the thoughts to your mind and as you adore, as you venerate the saints, you can venerate his image, they said, you can worship the image that suggests to you the saint, but it is not the type of worship that you give to God, that is what they said. And so they made a statement about this and the 350 bishops agreed to it and it was approved by the archbishop of Const. later on the bishop of Rome also gave his approval to it and it is accepted by both eastern and western churches today as the 7th ecumenical council, the council, the 2nd council of Nicea in 787. This, however, did not carry the thing through in the eastern church. Another 60 years, 65, passed before this was finally and completely accepted in the eastern portion of the church. There was bitter controversy about it. The opposing sides succeeding in doing away with Irene's second son, she herself escaped, she went to Athens and there in poverty she used her needle to do needle work and sell it for a living in her latter days, as she had in her youth before she caught the eye of the emperor and had become empress and so Irene had a great influence upon the world, but she, herself last out and ended in poverty and the other side of the iconoclasts triumphed again in the eastern empire to a very large extent, but by 842 their influence was gone and the influence of the 7th council had been established. There is one other thing to mention in connection with the iconoclastic controversy, and that is the Caroline book. I don't know whether you