

### 3.1.2. The Transitional Period: The Disputes Over the Issue of Images, Part A

1. When did the Iconoclasm historically happen and what was it?

- From the early 8th to the mid-9th centuries.
- Iconoclasm = a spiritual movement that was linked to the following question: Is the worship of images in accordance with the traditions of Orthodoxy?

2. Who were the pioneers of the iconoclastic movement and by what were they influenced?

- Pioneers were the emperors Leo III and Constantine V.
- They had been influenced by the iconoclastic (opposed to the worship of images) perceptions of the Jewish and Islamic religions => they rejected the worship of images as a form of idolatry.

3. In which populations were iconoclastic perceptions widespread? = among the farmers of Asia Minor, who bore the main burden of the defense against the Arabs.

4. Apart from the iconoclastic perceptions, what other factors led to the ban on images?

- superstitions and excesses that had manifested themselves around the worship of images,
- the desire of the Isaurian to limit the influence of the monks,
- the idea that the successes of the enemies of Byzantium came from the just anger of God for what was happening in the field of worship.

4. What happened during the first phase of Iconoclasm and how did it end?

- The first phase of Iconoclasm (726-787) began with the removal of the image of Christ from the Chalke Gate of the City, an act that caused the protests of the people of the capital. The first imperial decree against the worship of images was published in 730.
- The iconophiles, as the supporters of the images were called, were punished with exiles, imprisonments and confiscations of property.
- The case of the iconophiles was theoretically defended by the greatest theologian of the time, John of Damascus, who lived in the territory of the Arab Caliphate.
- The intensity of the dispute reached its peak under Constantine V, who proceeded to terrorize the monks and destroy the monasteries where iconoclasm prevailed.
- The first phase ended with the Seventh Ecumenical Council (787). This council, which was convened at the initiative of Empress Irene of Athens, restored the images, clarifying that only a honorary worship is awarded to the images.

**Quiz: Correct the errors, where there are any, in the following periods:**

1. From the early 8th to the mid-9th centuries the Iconoclasm occurred.
2. Pioneers were the emperors Leo III and Constantine V.
3. The farmers of Asia Minor did not have iconoclastic perceptions.
4. The idea that the successes of the enemies of Byzantium came from the just anger of God for what was happening in the field of worship contributed to the ban on images.

5. There is no reference in the text to the removal of an image from the Chalke Gate of the City or to exiles, imprisonments and confiscations of property.
6. Iconoclasm was completed with the Seventh Ecumenical Council (787), where the images were restored and it was clarified that only a honorary worship is awarded to the images.
7. Iconophiles are the defenders of the images.
8. Images have been found since the early centuries of Christianity, but Iconoclasm as a movement began during the Byzantine Empire of the 8th century.
9. The first phase of Iconoclasm lasted from 726 to 787.
10. The pioneers of the iconoclastic movement were influenced by the iconoclastic perceptions of the Jewish and Islamic religions.

### **3.1.2. The Transitional Period: The Disputes Over the Issue of Images, Part B**

1. What happened during the second phase of Iconoclasm and how did it end?

The second phase (815-843) began by Leo V the Armenian.

- He attributed iconoclasm to the defeats of the Byzantines in the battlefields.
- It was ended by an empress, this time by the augusta Theodora, mother of the underage Michael III.
- The council of 843 proceeded to the final and triumphant restoration and restoration of the images.

2. What is the significance of the restoration of the images?

- The restoration of the images is considered as a victory of the Greek spiritual tradition over the iconoclastic Asian tradition.
- The restoration of the images ended the religious disputes.
- The restoration of the images inaugurated a period of cooperation between the state and the church.
- The church was devoted to its missionary work.
- The monasteries began to multiply and enrich themselves.
- The excesses in the worship of images and relics were limited.

3. What were the consequences of iconoclasm?

1. Iconoclasm divided the Byzantine people.
2. it had disastrous consequences in the fields of foreign policy and culture.
3. The Church of Rome, dissatisfied with the iconoclast emperors, "turned its back" on Byzantium.
4. The Church of Rome moved away from Byzantium.
5. The Church of Rome sought support from the Frankish rulers.
6. During iconoclasm, the representation of divine persons on the walls of churches and the hanging of images was prohibited.
7. The destruction of images was ordered.
8. Many works of art were destroyed.
9. The churches were decorated with animals, plants and decorative motifs.
10. The involvement with letters decreased.

11. After the victory of the images, many important texts of the iconoclasts were destroyed.

**Quiz: Correct the errors, where they exist, in the following periods:**

1. The second phase of iconoclasm was terminated by the empress Theodora.
2. The Council of 843 proceeded to the final restoration and revival of the images.
3. The restoration of the images was a victory of the Greek spiritual tradition over the iconoclastic Asian tradition.
4. With the restoration of the images, the religious disputes that were caused by iconoclasm were terminated.
5. There is no consequence of the restoration of the images on the population increase and prosperity of the monasteries.
6. The restoration of the images led to the limitation of the excesses in the worship of images and relics that had preceded during iconoclasm.
7. Iconoclasm led to discord and tension between the Byzantines.
8. Iconoclasm had negative impacts in the fields of foreign policy and culture.
9. The Church of Rome did not move away from Byzantium.
10. The Church of Rome sought support from the Frankish rulers during iconoclasm.
11. During iconoclasm, the use of images and divine persons in churches was prohibited.