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**Professional field 2.4. Religion and Theology**

**(GENERAL HISTORY OF THE CHURCH)**

## **ABSTRACT**

**of a dissertation on a topic**

**TRULLO (FIFTH-SIXTH) ECUMENICAL**

**COUNCIL (691-2)**

**/HISTORICAL AND CANONICAL STUDY/**

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Sofia, 2022

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The dissertation on "*Trullo (Fifth-Sixth) Ecumenical Council (691-2) (historical and canonical study)*" consists of 281 (two hundred and eighty one) pages, which contain: Title page, Content, Preface, Introduction, Three chapters with a statement on the topic, Conclusion of each of the chapters, Conclusion of the dissertation, Declaration of originality of the text, Bibliography and Applications.

## **I. INTRODUCTION**

Much of the church legislation was created at the time of the Ecumenical Councils, as well as some local councils, which took place more than ten centuries ago. Given the distance in time, these rules were made and adopted in a completely different reality than ours. Historical and political circumstances, society's very understanding of a person, the "cost" of human life and other similar "criteria" for the development of certain rules, have changed over time to such an extent that looking today through the prism of time, we can say, that their change is beyond recognition. If in the society of that time the "price" of an ordinary person was close to or equal to zero, then today human life is the highest good that everyone is obliged to respect. That is why in the study of certain rules accepted so long ago, all the circumstances and their whole context must be taken into account in order to correctly perceive an idea contained in them, and then apply the derived idea to our reality. Just as the fathers of the Council of Trullo did when they accepted its twelfth rule.

In close connection with the holding of a certain ecclesiastical council, and even more so with those of ecumenical importance, the historical circumstances and processes that led to the need for its convening and holding should be researched and presented.

In this regard, we should keep in mind that history is not a random sequence of events, it has its own logic. Church history is no exception in this sense. Each ecclesiastical event or phenomenon gives rise to certain results, leading to another one, which in turn leads to the next one, and so on.

This, in turn, obliges us, before examining the canons adopted at the Trullo (Fifth-Sixth) Ecumenical Council, to pay attention to these historical and political processes that led to the necessity of its convening and holding, as well as the rest of the context of the council.

### **1. General characteristics of the dissertation.**

The present dissertation draws attention to one of the most significant

ecumenical councils that took place in the Church, as far as the ecclesiastical-legislative initiative in it is concerned - the Council of Trullo. Before examining this council, however, the work makes a modest attempt to trace the historical and political processes that led to its convening and holding.

The beginning of these processes can be set already after the conclusion of the Third Ecumenical Council. They are rooted about three centuries before the Trullo (Fifth-Sixth) Ecumenical Council became a fact – when the so-called anathematism of St. Cyril of Alexandria began to be interpreted in a different way, which subsequently led to the appearance of Monophysitism and the long struggle with it, which even ended with the separation of the Armenians and other Christian peoples and their final loss to Orthodoxy. Insofar as there were hopes for the return of the Armenians and other Monophysites to the Church at the time of the Council of Trullo, rules were adopted that condemned some of their non-canonical practices.

The Council of Trullo is one of the most commented councils between the Eastern and Western Churches and their theologians even before the Great Schism in 1054. It has a fundamental importance in the field of ecclesiastical law, as it adopted the most canons of all other ecumenical councils, held until now, with some of its rules condemning many of the non-canonical practices of the Roman Episcopal Cathedral. This also leads to an exacerbation of the clash between East and West, which already existed centuries ago and the beginning of which was set on a territorial basis during the time of the holy emperor Constantine the Great, under whose leadership a new magnificent city was built - the capital of the Eastern Roman empire - Constantinople.

The desire of the Bishop of Constantinople to take his rightful place of honor as second only to the Pope did not particularly please Rome. And these claims began to manifest themselves from the time of the first ecumenical council, held in Constantinople in 381 - the Second Ecumenical Council, where the Constantinople Cathedral was erected with its third rule. As the new capital city of the Roman Empire, it was completely normal to desire the construction of this

new cathedral, to such an extent that it was precisely on its model that the various practices in the Church, which at that time largely coincided with the borders of the Roman Empire, were to be unified . From that moment on, a struggle for ecclesiastical influence and supremacy began between old and new Rome.

The holding of subsequent councils in the Eastern Roman Empire also followed this idea - raising the Constantinople Cathedral in honor equal to the Roman one. Thus, the Trullo (Fifth-Sixth) Ecumenical Council follows the idea of unifying various church practices on the model of Constantinople, and some other practices it not only does not allow, but categorically condemns - for example, the celibacy of the priesthood in the West.

All these oppositions developed through various historical and political processes long before reaching the period of the Trullo (Fifth-Sixth) Ecumenical Council considered by the dissertation, from whose rules we can gain a very clear idea of various ecclesiastical and non-ecclesiastical practices at the time.

Mainly, these circumstances have led to the sharp opposition of the Roman Episcopal Cathedral against the rules adopted at this council, and even to this day this council is not recognized by Rome, and the rules adopted at it are considered to have only a local, local meaning.

### **1.1. Relevance of the study.**

Although it took place more than fourteen centuries ago, the Council of Trullo continues to be fundamental for church law today. A large part of the rules adopted then found expression even today in the statutes of various Orthodox churches, as well as in the Statute of the Bulgarian Orthodox Church - Bulgarian Patriarchate (BOC-BP). The establishment of a uniform practice in the various local churches following the model of Constantinople, necessarily leads to the application of this liturgical order in our lands as well, which, upon accepting Christianity and the known "wandering" between East and West, eventually accepted Eastern Orthodoxy precisely from Constantinople, which has survived to this day.

In this regard, the topicality of the issue is linked to several main directions.

First of all, the understanding of the canons of the Council of Trullo can only be achieved after familiarization and tracking of the historical processes that led to its convening and holding in general. This historical "understanding" of the necessity of the convocation can give us a more complete idea of the content of certain canons, as well as explain to us the reason why certain rules are still included in the Statute of the BOC-BP.

Secondly, the study of the canons of the Council of Trullo can explain to us why some rules adopted by various local councils, as well as rules of some holy fathers, are today accepted as rules generally valid and binding for the whole Church.

Thirdly, getting to know the rules of the Council of Trullo gives us a huge canonical base for improving our church legislation and bringing it into line with the ideas of Christianity in general.

Fourthly, the present study serves to defend the Ecumenical Statute of the Trullo (Fifth-Sixth) Ecumenical Council, whose ecumenicality is not recognized by Rome even today, since part of the Trullo rules expose some of the non-canonical practices of the West that existed even before more of fourteen centuries.

In the fifth place, the study can also serve as a starting point for dialogue between the East and the West and for unifying the different practices, thus bringing the Roman Catholics back to the Orthodox faith. This issue is particularly delicate and very relevant today, when the technological progress of society allows for a much more serious and rapid dialogue, access to various masses of information in which to examine the differences and to establish what are the non-canonical practices allowed in the East and in the West, respectively, to accept only the canonical ones.

These most important aspects give us reason to assume that the topic is very relevant today and should be subjected to the attention and criticism of the academic and the Bulgarian community in general. Moreover, there is a lack of

such research in Bulgarian theological science.

## **1.2. Object and subject of the study.**

*The subject of the study*, which we will dwell on in this work, is specifically the Trullo Council – the reasons that led to its convocation, its conduct, its rules, the echo of its holding in the immediate years after its completion.

*The object of the study is the* historical and political processes and causal links that led to the need to hold such a church event. The object of the study is the status of the Council and the rules adopted on it, as well as the application of these rules in the Statute of BOC-BP today.

## **1.3. Purpose and objectives of the study.**

*The purpose of this work* is to help the reader to correctly perceive the ideas enshrined in the Trullo canons, by helping him to explain the practices existing today in Christianity in general and in particular in the BOC-BP, as well as to contribute to the development of theological science, especially in the field of history and church law.

*The tasks* set by the work are several, all of which serve its common purpose. On the one hand, the work sets itself as a task the study of the historical and political circumstances and processes that led to the convening of the Trullo (Fifth-Sixth) Ecumenical Council and its conduct. The task of this work is also the examination of the rules adopted at the Council and their presentation in different groups, using different classification criteria to help systematize them. Other tasks of this work are: to prove the time of the Trullo Council, the participants in it, the place of its conduct, the status of the Council.

## **1.4. Methodology of the study.**

The methods used in this work are different depending on the goals and tasks set. Private scientific methods are mainly used, i.e. those that are characteristic of a particular science, and less often interdisciplinary ones are used, aimed at the

intersections of different sciences. The specific methods that are used in this work are: comparative, comparative-historical, analytical, comparative-analytical, etc.

### **1.5. Status of the study**

We are not aware of studies in Bulgarian and Bulgarian theological science that specifically address the current topic – the Trullo (Fifth-Sixth) Ecumenical Council. However, there are many authors and works that touch in one way or another on the current topic, and the same have been used in its research.

In general, we can divide the various scientific works used in this work into sources in Cyrillic and Latin sources.

#### **Sources of Cyrillic:**

First, we will dwell on the sources of Cyrillic.

First of all, we should dwell on the sources that we managed to find in Cyrillic, and in particular these are the minutes of the meetings of the Ecumenical Councils, described in all the volumes of the "*Acts of Ecumenical Soborov*". Also from the source data we should mention ***Eusebius of Caesarea***, with his "*History of the Church*", which has an auxiliary significance of this study, as well as "*Chronicle of Theophanes the Confessor*".

First of all the authors of the Cyrillic alphabet and of great importance for this study is our scientific supervisor ***Prof. Dr. Alexander Omarchevski***.

- *Omarchevsky, Al. The Akakiev Schism (484-519) – In: Yearbook of Sofia University "St. Kliment Ohridski", BF, vol. 5, 2004*, which study pays extremely detailed attention to the processes after the Third Ecumenical Council, which led to the convening of the Fourth Ecumenical Council and to the Akakiev Schism, as well as to the moment of its overcoming. This study is extremely valuable for the present work precisely in the part of tracing the historical processes that began that time, developed subsequently and led to the necessity of holding the Trullo Council;

- *Omarchevski, Al. Holy Emperor Constantine I the Great (306-337), University of Economics, Sofia, 2016*, which study presents in great detail the



historical and political processes that led to the cessation of persecution during the reign of St. Emperor Constantine the Great, as well as gives us information about the administrative structure and management of the empire, which is also reflected in some aspects of the current work;

- *Omarchevsky, Al. The Religious Policy of Emperor Justinian I (527-565) (Ecclesiastical and Historical Study), University of Economics, Sofia, 2004* – extremely valuable and fundamental work for this study, as it directly affects most of the processes that led to the convening and holding of the Trullo Council.

Another author from the sources of Cyrillic is **Prof. Dr. Mihail Posnov**, whose "History of the Christian Church" is considered one of the best studies in this field. It is his three volumes that have been used extensively on the understanding and transmission of historical and political processes, especially as regards the time before the convening and holding of the Trullo Council. In this particular work we have used the edition of **Mihail Posnov** in Bulgarian in three volumes "History of the Christian Church", namely:

- "*History of the Christian Church*" vol. 1, *Anubis, 1993* , in which special attention is paid to the first centuries of Christianity from the moment of the foundation of the Church of Christ on earth until the time of St. Emperor Constantine the Great and the cessation of persecutions;

- "*History of the Christian Church*" Vol. 2, *Anubis, 1993*, which presents the historical processes from the time of the Holy Emperor Constantine the Great, the development of Christian teaching in the period of the Ecumenical Councils, church legislation, moral life in this period, as well as other ecclesiastical-historical processes up to the moment of the Great Schism;

- "*History of the Christian Church*" Vol. 3, *Anubis, 1994*, which addresses the problems of monasticism in the period of the 4th-9th centuries, as well as some problems of church history in the first ten centuries, and also addresses the question of the primacy of the Pope.

Also of great importance for the current research is the work of Prof. **Vasily V. Bolotov** – "*Lectures on Ancient Church Stories*", which, although entitled

lectures, do not have such a structure, but are a rather serious and in-depth study of history from the moment of the foundation of the Christian Church on earth to the so-called "great schism" in 1054.

We cannot overlook the work of **Georgiy Ostrogorski** – *"History of the Byzantine State"*, Munich, 1963. , republished by the publishing house "Window" in 1996 in Bulgarian. Studying church history, we cannot help but study the civil one, in which the political processes are largely affected, as well as the external and internal historical processes and development of the statehood itself in the Eastern Roman Empire – Byzantium.

Here we should also mention **Hans-Georg Beck** with his *"Byzantine Millennium"*, Window, 2017. , which represents a fundamental study of Byzantine civic history and is of particular interest to the present work.

Peter **Malitzky** with his three volumes "History of the Christian Church", which are of auxiliary importance in this study, namely:

- *"History of the Christian Church" vol. 1, Sofia, 1994* – this volume examines the historical processes in the first centuries after the foundation of the Church of Christ on earth until 313;

*"History of the Christian Church" 2, Sofia, 1994* – here are considered the historical processes of 313, i.e. from the cessation of persecution against Christianity to the abolition of Roman Catholics from the One, Holy, Catholic and Apostolic Church (1054);

*"History of the Christian Church" 3, Sofia, 1994* – this volume examines the historical processes after 1054 and is used in this study for auxiliary purposes in relation mainly to the first centuries after the fall of the Roman Catholics (1054) with a view to clarifying some processes that began even before the Council of Trullo and continued after the division.

**Anton V. Kartashev** with his work *"Universe Soborы"*, Moscow, 2006 should also be pointed out to the authors of the Cyrillic alphabet, which also proved to be an indispensable assistant in the development of the present topic.

Regarding the canonical side of this study, we should put first the translation

*"The Rules of St. Cyril and Methodius". Orthodox Church with their interpretations", Vol. 1, Orthodox Classics, 2019* , as well as the *"Rules of S. Orthodox Church with their interpretations", Vol. 2, Sofia, 1913, translation of priest Dr. Stefan Tsankov, protodeacon Ivan Stefanov and Pencho Tsanev*, in which are placed all the canons of the Council of Trullo and are placed the interpretations of these canons made by Zonara, Theodore Valsamon, Aristine, Bishop Nicodim Milash . These translations are extremely valuable for law in general, as they contain the interpretations of all canons adopted by Ecumenical Councils and also by local ones, and in most of the interpretations some historical features that led to the need for their adoption are explained.

Separately, another author of the Cyrillic alphabet is **Dr. Nikodim Milash**, who with his *"Orthodox Church Law", Sofia, 1904.* provides extremely valuable information on basic legal principles, ecclesiastical legislation, canons, including the rules of the Trullo (Fifth-Sixth) Ecumenical Council.

An author who has touched on some of the issues in this study is also **Prof. Dilyan Nikolchev** with his paper *"Marriage, Divorce and Subsequent Marriage in the Orthodox Church" (canonical study), Sofia, 2007*, which traces part of the Trullo rules, in particular those relating to the marriage discipline of Christians.

Other scientific works used in this edition are by different authors, such as: **Prof. Dr. Hristo Stoyanov Hristov** – *"Preparation and Convocation of the Sixth Ecumenical Council" (short historical review)* – In: *"Spiritual Culture" No 2, 1982*, **Prof. Totyu Koev** – *"The Dogmatic Activity of the Sixth Ecumenical Council"* – In: *"Spiritual Culture" No 2, 1982*, and also **prof. Radko Poptodorov** Publishing House – *"Basic Provisions in the Canonical Activity of the Sixth Ecumenical Council"* – In: *"Spiritual Culture" No 2, 1982*, as well as others.

### **Sources in Latin:**

The sources of the Latin alphabet are the second group to which we should pay attention, and again we will first focus on the source data. These are: *Acta conciliorum oecumenicorum I, II, III, IV.*

From the authors in Latin we can focus mainly on **Mansi** with his *Sacrorum conciliorum nova et amplissima collection*. Immediately after him and of fundamental importance is **Heinz Ohme** with his seminal scientific work "Das Concilium Quinisextum und seine bischofsliste" New York, 1990, as well as "Concilium Quinisextum Das konzil Quinisextum; Belgium, 2006".

We should also mention here the articles of: **Judith Herrin** "Femina Byzantina": *The Council in Trullo on Women*; **Trombley, Frank** "The Council in Trullo (691-692): A Study of the Canons Relating to Paganism, Heresy, and the Invasions", and George **Nedugatt's** theological study "The Council in Trullo revisited: ecumenism and the canon of the councils".

A number of other authors and their scientific works have been used as supporting materials, such as: *Barnard, L., The Council of Serdica 343 A.D. ; Balsamon, Theodoros, Kommentar zum Nomokanon und der Collectio canonum, in: Rhalles-Potles I-IV; Concilia generalia et provincialia, ed. S. Binius, 9 Bde., Koln 1618; Concilia generalia et provincialia, (Collectio Regia), 37 Bde. Paris 1644; Conciliorum collectio regia maxima...., ed. J. Harduini, 12 Bde., Paris 1714-1715; Conciliorum Generalium Ecclesiae Catholicae Tomus 1- 4 Pauli V. Pont. Max. Auctoritate Editus, Rom 1608-1612 (Editio Romana); Concilium Constantinopolitanum I: C.H. Turner, Canons attributed to the Council of Constantinople, A.O. 381, together with the names of the bishops of two Patmos MSS POB' POr., in: The Journal of Theo. Studies 15 (1914) and others on which we shall not dwell in detail.*

At the end of the presentation we have indicated the Bibliography concerning the present study.

## **1.6. Structure of the study.**

The dissertation on "Trullo (Fifth-Sixth) Ecumenical Council (691-2) (historical and canonical study)" consists of 281 (two hundred and eighty one) pages, which contain: Title page, Content, Preface, Introduction, Three chapters in which the main issues develop, each of which contains different sections and

subsections clarifying the questions raised, and after each chapter there is a brief conclusion with the conclusions of the the problem discussed in the chapter, a general Key in which the main conclusions of the overall study, the Declaration of originality of the text, and the Bibliography are made, and finally there are several interesting applications that complement in various aspects the questions raised.

## II. EXHIBITION.

In the *preface*, a few words are indicated about the choice of the topic.

The *introduction* sets out the object, subject, objectives, tasks, structure of the study, as well as its topicality.

*The first chapter* is an introductory study of the issues, examining the historical situation and the political situation of the Eastern Roman Empire and the Church until the middle of the seventh century. This chapter is divided into sections.

The first section of the first chapter deals only vaguely and extremely concisely with the founding of Byzantium and the division of the Eastern and Western Roman Empires, and subsequently the fall of the Western Roman Empire.

The second section of chapter one briefly discusses the Fourth Ecumenical Council and the Akakiev Schism, as far as we can point out that this is where some of the historical processes that necessarily led to the convening and holding of the Trullo (Fifth-Sixth) Ecumenical Council began.

The third section of chapter one is dedicated to Emperor Justinian I The Great and The Fifth Ecumenical Council.

The fourth section pays attention to the time after Emperor Justinian I The Great, trying to deepen the study of the various processes in Church and State that were immediately before the convening of the Sixth and Sixth Ecumenical Councils. Therefore, the fourth section is structured in several subsections, the first of which deals with the immediate successors of Justinian I, the second is

dedicated to Emperor Heraclius and his reforms in the Empire, the third subsection is dedicated to the newly emerging heresy – monotheism, the fourth subsection concerns Emperor Constantine IV and the Sixth Ecumenical Council held during his time, which in turn is divided into an exposition of Emperor Constantine IV and an exposition on the convening and holding of the Sixth Ecumenical Council.

The first chapter concludes with a brief conclusion describing the conclusions of the problems examined.

*The second chapter* pays special attention to the historical study of the Trullo (Fifth-Sixth) Ecumenical Council. It begins with a section dedicated entirely to Emperor Justinian II, seeking to clarify his origin, character, attitudes and governance. A major part of the emperor's life and reign is concerned.

The second section is devoted specifically to the Council of Trullo, and is broken down into nine subsections, each dealing with a specific question immediately connected with it. The first subsection is devoted to the reasons that led to the convocation of the Trullo (Fifth-Sixth) Ecumenical Council. The second subsection clarifies the place of the council; the third – the time of its holding; the fourth – the participants in the sessions of the council; the fifth clarifies the status of the council; the sixth pays special attention to the welcoming speech with which the fathers appealed to Emperor Justinian II to approve the rules made; the seventh is devoted to the relation of papal Rome to the canons adopted by the council; the eighth subsection is devoted entirely to the questions of recognition and the confirmation of the canons adopted by the Trullo (Fifth-Sixth) Ecumenical Council and the last, ninth subsection deals with the question of the relationship between Rome and Constantinople on the basis of the accepted canons denouncing a number of non-canonical practices of the West.

The second chapter concludes with a conclusion setting out briefly the conclusions of the issues addressed.

*The third chapter* deals specifically with the canons of the Council of Trullo.

The same chapter again contains different sections, the first of which deals

with an explanation of the difference between dogmas and canons.

The second section pays attention to the canonical activity of the Council of Trullo, and in particular to the types of canons, which consists of subdivisions in which an attempt is made to propose a classification and systematization of the various canons.

The first subsection of the second section of chapter three gives us information about the canons of the Trullo Council in general.

The second subsection classifies the rules of the council according to their addressee, with separate statements setting out the rules for clergy, the rules for the laity, and finally the rules for all members of the Church.

The third subsection makes a classification of the rules according to their subject matter.

The fourth subsection of chapter three indicates which of the canons have lost their relevance and application today.

Finally, the chapter concludes with a conclusion in which conclusions are drawn from the issues addressed.

### **III. CONCLUSION**

At the beginning of the dissertation, it was a task to examine the Trullo (Fifth-Sixth) Ecumenical Council from the historical and canonical sides. At the end of the work, by examining the problems raised, we can reach some interesting conclusions.

First of all, we cannot fail to mention that in order to understand a rule, it is necessary to understand its entire context and only then to extract the idea embedded in it. Then this idea should be applied in today's reality. It is for this reason, before proceeding with the examination of the Trullo Council in particular, that the dissertation dismantles some more peculiar and interesting historical and political processes that began even before the division of the Roman Empire into Eastern and Western, i.e. on territorial grounds. The work traces how gradually developed the statehood of the Eastern Roman Empire, respectively that

of the Western Empire, which in 476 began to be ruled by the German leader Odoacer. This led us to understand how Caesarean-Papism developed in the East, i.e. primate of state power over spiritual, respectively in the West developed Papo-Cesarism, i.e. primate the spiritual over worldly power.

While Western man is characterized by his practicality, eastern man is his antipode—he seeks a theoretical explanation of every phenomenon that has been characteristic since the time of the ancient Hellenic philosophers. These two diametrically opposed attitudes led to the division of the Roman Empire not only on a territorial basis, but also on many others.

While the Roman episcopal chair in the first centuries was the guardian of the correct Christian faith, the East was torn apart by various and numerous teachings that grew into heresies. Constantinople, the city where everyone is in a hurry to reach and present their teachings, becomes the center of the clash between many of the emerging heresies.

After Nestorianism and the teaching of St. Cyril of Alexandria was brought to such an extreme that it eventually distorted, another heresy more terrible than Nestorianism – that of Monophysitism. It took too much life from the empire and the Church, as the struggle against it was fought for more than two centuries and finally ended with the separation of huge masses of population from one correct Christian faith. and their final loss, both for the Empire and for the Church.

The attempts of various emperors to fight this heresy did not lead to a positive result. All sorts of attempts were made and in various ways to suppress the heresy of Monophysitism, as well as to bring about the unification of the population of the empire – by force, by vague wording of imperial documents, by the prohibition of commenting on matters of faith, by cunning. The Church also made a number and numerous attempts, and it was even necessary to convene not one, Two in the Ecumenical Council. But even they could not put an end to the controversy over the faith. This dispute failed to put Emperor Marcian and the Fourth Ecumenical Council organized by him. The actions taken after the council



by Marcian's successors also did not work. The great Justinian, successful in a number of the affairs of the empire, failed to terminate or finally stifle Monophysitism, but only the apparent struggle of the Monophysites to pass into a hidden one. The Fifth Ecumenical Council organized by him and the struggle for the condemnation of the "three chapters" again did not give the desired peace to the Church. Even the influence of the emperor on the then Roman Pope Vigilius The result demanded by the Emperor himself did not lead to the condemnation of the personalities of the "three heads", and the Council limited itself to condemning their writings in defense of Nestorius, as well as the condemnation of Theodore of Mopsuestia.

These complex political relations within the empire and the Church, as well as the tense foreign policy picture in the 6th century, probably prevented the then Fifth Ecumenical Council from dealing with issues other than those raised in advance, i.e. from drafting canons and adopting rules. The gap in the Church was filled with various edicts and novellas of the emperor, and his initiative, both in civil and ecclesiastical legislation, led to the lack of need for the elaboration of explicit rules to be discussed at an ecumenical council.

After Emperor Justinian I the Great, the empire quickly began to lose its glory because of the many military and economic power it lost in the incredible century of Justinian. His successors could not meet the challenges that history had assigned to the "tired" empire, and it slowly began to lose some of its glory and part of its territories. The loss of territories with Monophysite A population led to a favorable ground for it to continue to spread and to be instilled more and more in these people, as far as there was nothing to stop or suffocate it.

In the time of Heraclius, many and many reforms were made on the state-political side. But there was no union of Orthodox and Monophysites. At the beginning of the seventh century, we even saw that a number of compromises were made between Orthodox and Monophysites to achieve the much-desired unification. It even came to the conclusion of some unias on the basis of the heresy

created by Patriarch Sergius of Constantinople, a monothelichest that also did not give peace to the Church, but rather in the long run brought more unrest and unrest, as an occasion for the convening of the Sixth Ecumenical Council and the condemnation of Monotheliitism, as well as of all its sponsors, including for the first time came the condemnation of the Bishop of Rome, Pope Honorius I. Again, the political situation in the empire was too complicated to discuss and elaborate canons, which were obviously necessary for the Church, since only ten years later we see the work of the Trullo Council under consideration and the numerous canons that were adopted then.

It was only when Emperor Justinian II came to power that a calmer foreign policy environment for the empire was created, which made it possible to pay more serious attention to the internal issues concerning the Church. As we see in the second chapter of the dissertation, the personality of Emperor Justinian II is very interesting, power-hungry and proud, at the same time with the lack of one serious quality – the wisdom of the statesman. This, at the beginning of the reign of Justinian II, led to his very ambitious deeds and very repressive approaches, which twice cost him the overthrow from power, and the second overthrow cost him his life. It was hardly possible for this ruler to miss the right moment to supplement the ecclesiastical legislation, and it is precisely on the example and model of Constantinople that the whole of this rule. church and liturgical order. And he didn't miss his chance.

We have established that the emperor organized a council to be counted among the six ecumenical councils held so far, and even claimed to be part of the last one, the Sixth. It was for this reason that the place of the council was the same – the Trullo, arched hall of the Grand Imperial Palace in Constantinople, where the meetings of the Sixth Ecumenical Council were held.

The condemnation of a Roman pope under Justinian II's predecessor in the same chamber probably gave sufficient motives and grounds to devise canons to denounce and directly condemn certain non-canonical Roman practices. The

Emperor's desire to reach and even hurt Rome itself can be inferred from several canons of the Council of Trullo. This, however, led rather to the opposite effect of the desired effect – the non-recognition of the Trullo Council as ecumenical by the West and its subjection of too much criticism between Eastern and Western theologians. However, we believe that the work has succeeded in proving the Ecumenical status of the Council and its ecumenical significance, establishing and examining who are the participants in it. Taking into account the time at which it occurred, we can reasonably assume that the said signatures and the persons who participated in the Council at that time were in fact alive and with a high degree of probability actually attended the Council. That is why we can also reason to conclude that the rules adopted by the Council should have an effect binding on the whole Church, and not a local one, as the West is trying to bend. This was especially supported by the Seventh Ecumenical Council, which recognized the canons adopted by the previous Ecumenical Councils, including the canons of the Trullo (Fifth-Sixth) Ecumenical Council, of which the then Roman Pope was well aware, referring to their citation in the sessions of the Seventh Ecumenical Council and referring to some of the canons adopted at the Trullo Council.

Nevertheless, even today, Roman Catholics do not accept or recognize the Council of Trullo and its accepted canons, insofar as it would mean acknowledging the obvious non-canonical practices that were denounced fourteen centuries ago. The division into a territorial sign began at the time of St. Cyril and Methodius. Emperor Constantine the Great led to the escalation of relations between East and West through the condemnation of the Pope of Rome at the Sixth Ecumenical Council and the attempt to expose the Church of Rome in anti-canonical practices. Given the height and importance of the bishop of Rome at that time, one could hardly expect the most ordinary adoption of the Trullo rules and agreement with the provisions expressed in it. Looking now from the distance of time, we can rightly point out that this is another big step towards the abolition of Roman Catholics from the One, Holy, Catholic and Apostolic Church in 1054

Very briefly, the work dissects the rules made and adopted by the Council of Trullo, trying to propose their grouping with a view to facilitating their systematization and understanding, as well as their assimilation in their study. As far as there are sufficient interpretations of these Rules, we have not extended to interpret them, but have only briefly stated their meaning, as it was laid down at the Trullo Council and as subsequently interpreted by a number of eminent and authoritative interpreters.

In view of this work, this work does not constitute a simple retelling of the book *"The Rules of St. Cyril and Methodius". Orthodox Church with their interpretations*, item 2, in clarifying the canonical side of the given topic, an attempt was made to present some parallels between the Trullo Rules and the provisions adopted in the Statute of the BOC-BP, and an attempt was made to explain them in view of some tolerances. In addition, the work sets out and separately these rules, which today have no practical application and have lost their relevance in view of the lost necessity due to the changes in public relations.

In conclusion, we hope that the work has fulfilled the objectives set for it at the beginning, namely: to help the reader to understand more easily and fully the ideas put by the Holy Fathers in the elaboration of the Trullo rules, as well as their historical context; to adopt and explain certain rules that exist today in the Church in general and in particular in the BOC-BP; to contribute to the development and popularization of theological science, Especially in history and church law.

In order to achieve these objectives, certain tasks were set, which we hope we have been able to solve and respond accordingly to the problems set for research. We believe that we were able to consider the more basic historical and political circumstances and processes that led to the need to organize such an ecclesiastical and historical event, as well as some more important issues related to it – the time of its conduct, the place of its conduct, the participants, the status of the council and others.

We hope that the work has managed to propose a certain grouping of the rules adopted at this council, using different classification criteria, thus assisting in their systematization and study.

Finally, for a more complete understanding and illustration of the issues examined, the following are given in annexes what the city of Constantinople looked like, a scheme of the Grand Palace, coins with the image of Emperor Justinian II, as well as tables with a grouping of the rules of the Council of Trullo.

And knowing that no human work is perfect, we are left hoping that if we have not been able to satisfy the reader's interest, then at least we have not disappointed him. We also hope that the dissertation will illuminate the issue of the Trullo (Fifth-Sixth) Ecumenical Council and will give impetus to the academic and theological community on the way to raising and clarifying more and more different issues related to it.

#### IV. SCIENTIFIC CONTRIBUTIONS

Without pretending to be exhaustive, the dissertation work seeks to contribute to the development and popularization of theological science in several aspects.

1) First of all, the dissertation is the first such attempt to study the Trullo (Fifth-Sixth) Ecumenical Council (691-2) on the historical and canonical sides. There are many scientific works that mention this council, but so far there is no complete such work in Bulgarian theological science that deals only with the Trullo Council.

2) Secondly, the dissertation paper presents the main historical and political processes that led to the need to convene and conduct the Trullsk Council in particular.

3) Thirdly, the dissertation attempted to defend the ecumenical status of the Trullo Council, which was not recognized by Roman Catholics.

4) Fourthly, the work attempts to present a grouping of the rules of the Trullo Council using two different classification criteria – by addressee and by subject, which could be used to systematize these rules when considering and studying them by pupils and students in theological secondary and higher schools, as well as by ordinary readers who want to satisfy their curiosity about certain practices in Christianity today.

5) Fifthly, the work shows which of the canons of the Council of Trullo have lost their relevance and application today, which in turn is evidence in support of the fact that the canons can be changed or abolished in view of the different social needs and circumstances, but of course whenever the general principles of the church canon are followed.

## V. PUBLICATIONS ON THE SUBJECT.

1. **Tsekov, Svetoslav**, *"Historical and Political Situation Surrounding the Convocation and Conduct of the Trullo (Fifth-Sixth) Ecumenical Council (691-692)"*. The publication is printed in the Collection of Reports "Harmony in Differences" and contains the reports of the Scientific Conference "Harmony in Differences", held on 10.12.2020, printed in Sofia in 2020 by the Academic Publishing House "For the Letters – O Pismeneh", pp. 283-294, ISSN: 2367-7899.
2. **Tsekov, Svetoslav**, *"The Personality of Emperor Justinian II and His Rule (685-695; 705-711)"*. The publication is printed in the Collection of Reports "Harmony in Differences" and contains the reports of the Scientific Conference "Harmony in Differences", held on 10.12.2021, printed in Sofia in 2021. from the Academic Publishing House "For the letters – O pismeneh", p. 249-256, ISSN: 2367-7899.
3. **Tsekov, Svetoslav**, *"Archimandrite prof. Dr. Evtimiy Sapundjiev – an apology for the right of self-worth of the Bulgarian Church and its headquarters in Constantinople" / Dr. Evtimii Sapundjiev "The Bulgarian Exarchate in Constantinople" /*. The publication is printed in: "Professor Dr. Evtimii Sapundzhiev: Life, Church and Academic Activity (1884-1943)" – Collection on the occasion of the 75th anniversary of his death, Sofia, 2020, pp. 154-169, ISBN: 978-619-91095-4-0
4. **Tsekov, Svetoslav**, *"Christian Marriage in the Modern Rule of Law"*. The publication was presented at the Third Doctoral Conference, organized by the PhD Center "DoctCent" at Sofia University "St. Kliment Ohridski". Kliment Ohridski", and was given for printing on 13.04.2020. Due to the coronavirus pandemic, it has not been printed so far.