

The Grounds of the Primacy of the Church of Rome, in the First Christian Millennium

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Abstract

In the first Christian millennium, the Church of Rome was recognized by the other Churches as a *special authority*, which was observed even in canons. This was first of all a *political aspect* of the time: the quality of Rome's capital of the Roman Empire - followed by the memory and honor of the former imperial capital - and then a series of *church aspects*, such as: the quality of being the only Church founded by Apostles in the West; the association of the Church in Rome with the preaching of the Apostles Peter and Paul; the size of the territory subjected to Rome, the center of evangelization of the entire West, and the venerable age of the Church in Rome; situated far from the influences of the imperial court and the centers of the great heresies, Rome was also marked by the steadiness in the right faith and its confession in the context of the dogmatic struggle with the great heresies. All of these reasons, however, were based only on *an honorary prerogative*, as witnessed by the entire Christian history of the first millennium, and especially by the decisions of the ecumenical councils. Therefore, *no synod did establish the Roman primacy*, the only place recognized to the Church in Rome being *an honorary prerogative*, and to the roman bishop, one of *primus inter pares*. Following the observation of the true grounds that was recognized to the *Roman primacy* in the first Christian millennium, we affirm that the same primacy can be recognized today to the Church of Rome and the roman bishop, on three conditions: the return to the right faith of the Church of Rome, the observance of the canons emancipated by the ecumenical councils and the manifestation of roman primacy within the episcopal collegiality and synodality, which marked the first Christian millennium.