

## **APOSTOLIC SEE**

An [apostolic](#) see is a see that was founded by an Apostle. The number of sees and their names differed from century to century. In the fourth century, Rome, **Alexandria**, Antioch, and Ephesus were considered the four [apostolic](#) sees. However, with the foundation of Constantinople as a capital, the emperors started to assert their capital as an [apostolic](#) see, especially in the **Council of Constantinople** in 381 a.d. The relics of St. Andrew were later discovered in order to justify their assertion. From the beginning of the fifth century, the other [apostolic](#) sees opposed this innovation.

This can be detected in the attitude of the Egyptian [popes](#) such as **Theophilus** and **Cyril** toward the **patriarchs** of Constantinople, such as John [Chrysostom](#) and **Nestorius** (the heretic).

The **Council of Chalcedon** in 451 a.d. declared the famous Canon 28 (rejected for a long time by Rome), which considered the See of Constantinople as the second see after Rome, for it was the “New Rome.” Through the machinations of its [bishop](#), Juvenal, Jerusalem also became a patriarchate at the same council. Later, [Moscow](#) took the title of “New Rome.”

In the Coptic tradition, the four [apostolic](#) sees are Rome, Alexandria, Antioch, and Ephesus, as mentioned [in a Coptic](#) hymn in honor of Julius of Rome, though the manuscripts erroneously attribute the hymn to his namesake, Julius of Akfahs. In the *History of the Patriarchs* of the Egyptian church, there is a quotation from a work by **Severus of Antioch** mentioning the four parts of the garment of Christ as the four (apostolic) seats that exist in the world.

**GAWDAT GABRA**

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