



Can the Two
Original
Churches Come
Together?



Agenda

What does the Bible say about the One Church?

Why did the Churches Split in the First Place?

The Emerging Differences

What are the Significant Stumbling Block to Reunification Today?

What Work is Being Done to Heal this Wound?



What Does the Bible and Christ Say?

Jesus made no definitive statements about one universal church but did say, as we here in the Liturgy;
For where two or three gather in my name, there am I with them

However St Paul did make several statements comparing Christ to the Church being.

For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

1 Corinthians 12:13

For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior.

Ephesians 5:23


So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.

Acts 9:31



Event Timeline

DATE	EVENTS – EARLY CHURCH
33 AD	Pentecost event – Birth of the Church – Apostles as first presbyters (Acts 2)
33-313	The era of Christian persecutions
52-68	The Apostle Thomas brings Christianity to India and China
313 .	Constantine and Licinius issued the Edict of Milan making Christianity the state religion and ending the period of Roman persecution of Christians
319	Constantine the Great begins construction on St Peter’s Basilica in Rome
330	Constantine moves imperial residence to Byzantium (renamed Constantinople)
325	The first of the seven (7) great Ecumenical Councils to formalize the dogma of the Christian faith



Event Timeline

DATE	EVENT – Byzantine Timeline
404	The Divine Liturgy of St John Chrysostom is finalized. This Liturgy is based on the previous liturgies of St James and St Basil
532	Emperor Justinian begins construction on Agia Sophia in Constantinople. Construction lasts 6 years
550	The Pentarchy was first tangibly expressed in the laws of Emperor Justinian particularly in <i>Novella</i> 131.
692.	The Quinisext Council gives formal recognition to the Pentarchy and ranks the 5 great Patriarchates
787	The era of Ecumenical Councils ends at Nicea; the Seventh Council restores the centuries-old use of icons to the Church.
988	Conversion of the Rus (Russia) by Greek missionaries from Constantinople, Saints Cyril and Saint Methodius. They developed the Cyrillic alphabet and translated parts of the Bible into Church Slavonic language.



Event Timeline

DATE	EVENT – Schism and Beyond
1054.	The Great Schism occurs in which the Eastern and Western Churches excommunicate one another. Two major issues include Rome's claim to a universal papal supremacy and her addition of the filioque clause to the Nicene Creed.
1095	The Crusades begun by the Roman Church. The Sack of Constantinople (1204) adds to the estrangement between East and West.
1453	Ottomans overrun Constantinople ¹ . Byzantine Empire ends.
1453-1825	The Orthodox Church operates under the captivity of the Ottoman Empire.



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The Battle at Milvian Bridge

In the year 311, with 40,000 soldiers, Constantine rode toward Rome to confront an enemy whose numbers were four times his own. Maxentius, vying for supremacy in the West, waited in Rome with his troops and the elite Praetorian Guard.

Constantine, after receiving a sign from God ordered his soldiers to mark their shields with the now famous X-P.

Constantine's army routed Maxentius's troops who fled in disarray toward the Tiber River where Maxentius attempted, unsuccessfully to escape over the Milvian Bridge.

Constantine entered Rome the undisputed ruler of the West, the first Roman emperor with a cross in his crown.

Constantine Moves the Empire

As co-Roman emperors Valerius Licinius and Constantine co-authored the Edict of Milan in 313 that granted official toleration to Christians in the Roman Empire.

After defeating Licinius at the Battle of Adrianople in Thrace in 324 Constantine became the sole ruler of the Roman world.

The victory enabled Constantine to move the seat of government permanently to the East, to the ancient Greek city of Byzantium.

Constantine enlarged and enriched the city and built magnificent churches throughout the East.

The new capital was dedicated as New Rome, but the city became known as Constantinople.





The Schism Occurs

Conflicting political interests intensified to the point that the final break came in 1054.

Pope Leo IX delivered the Bull of Excommunication to Patriarch Michael Cerularius during the conduct of a Divine Liturgy.

Patriarch Michael retaliated with a similar excommunication of Rome.

Although there had been mutual excommunications before, they had not resulted in permanent schisms.

The Fourth Crusade - 1202

The Fourth Crusade was launched by Pope Innocent III with the official intention of reclaiming Jerusalem for Christendom after its fall in 1187 to Saladin, Sultan of Egypt.

Centuries of argument and mistrust, the constant rivalry between Popes, Patriarchs and emperors, and the rising ambition of the West to bring Byzantium under Rome was the seeds of this Crusade.

Pope Innocent also used this crusade in retaliation to the Byzantine's lack of support of previous Crusades.

This retaliation also included the sacking of the riches of Constantinople which was then used to pay for the rest of the Crusade as it marched on to Jerusalem with the fall of great City of Constantinople in 1204.





The End of Byzantine Empire

By the latter half of the 14th century the Ottoman Turks had extended their control over virtually all of the Balkans and most of East having conquered several Byzantine cities west of Constantinople.

It was during this time that Constantinople itself became an Ottoman vassal during this period.

By the mid-15th century, constant struggles for dominance with its Balkan neighbors and Roman Catholic rivals had significantly diminished Byzantine imperial holdings.

The Sultan, Mehmed II intended to complete his father's mission and conquer Constantinople for the Ottomans.



The End of Byzantine Empire

Byzantine Emperor Constantine XI Palaeologus entreated major powers in Christendom to aid him in the impending siege.

Hungary refused to assist, and, instead of sending men, Pope Nicholas V pushed for the reunification of the Orthodox and Roman Catholic churches.

While Orthodox leaders voted in favor of union, the people of Constantinople were adamantly against it and rioted in response.

With Mehmed's entry into the city of Constantinople in 1453, the city finally fell to the Ottomans

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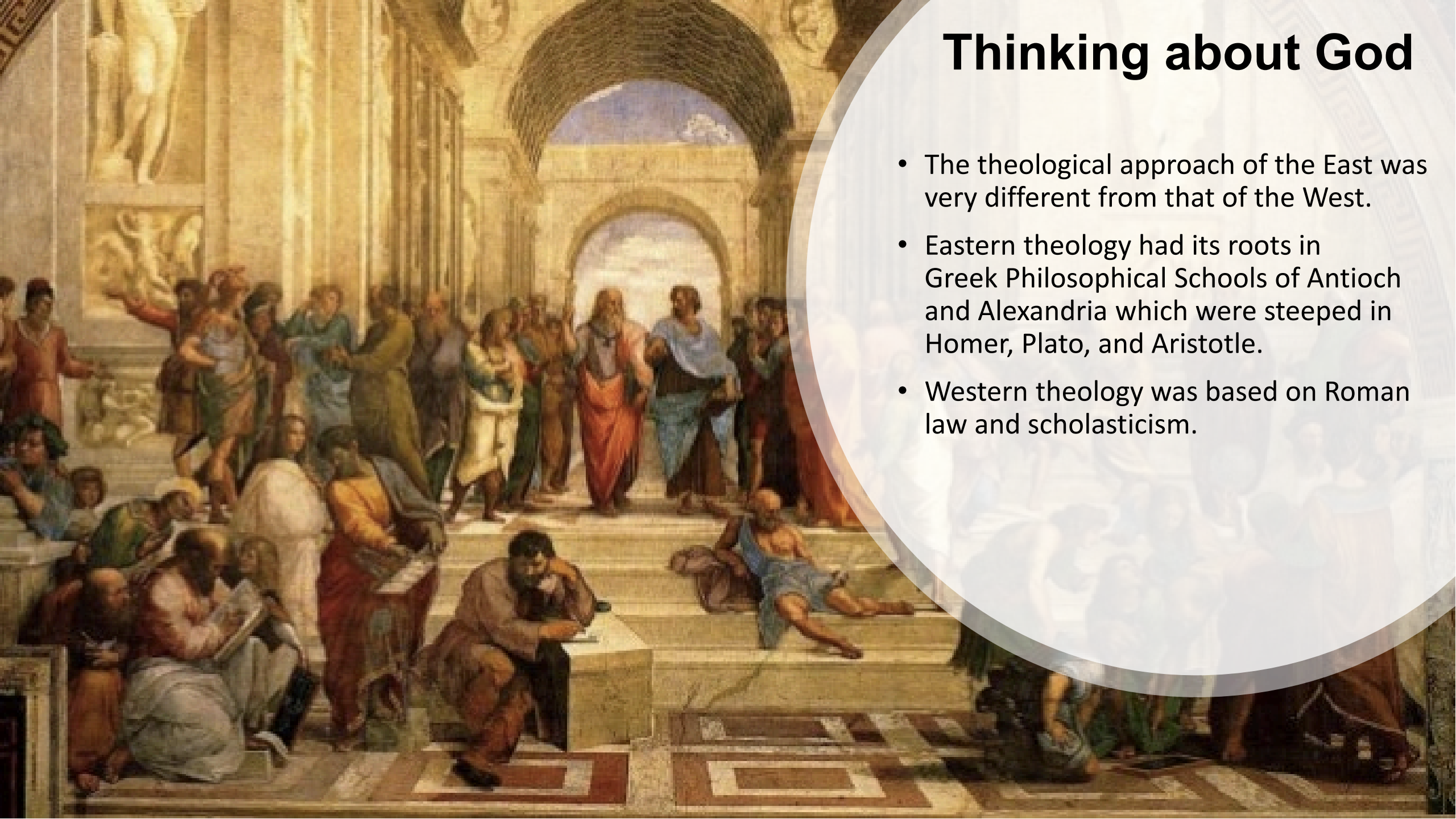
The Emerging Differences

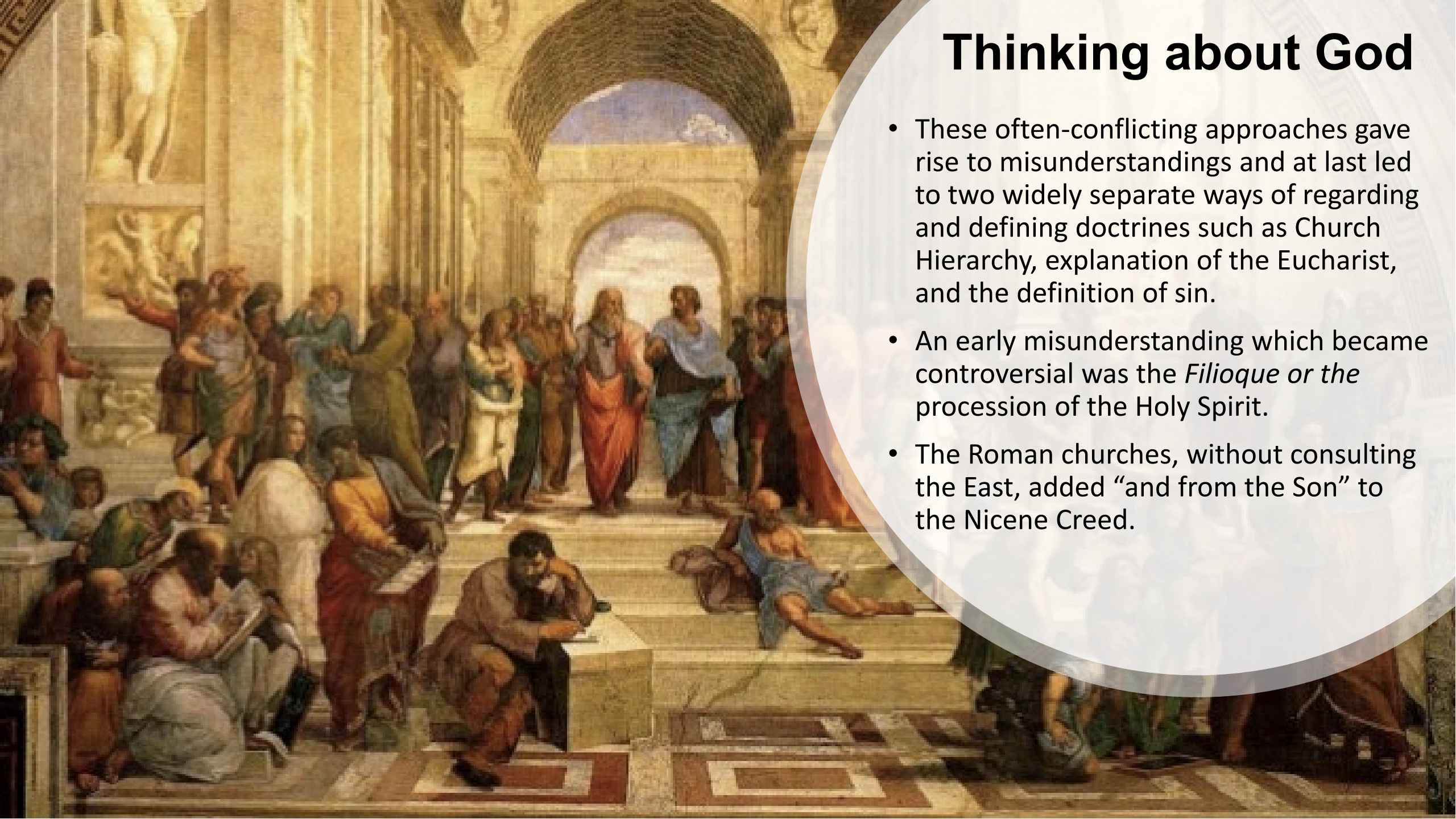
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Thinking about God

- The theological approach of the East was very different from that of the West.
- Eastern theology had its roots in Greek Philosophical Schools of Antioch and Alexandria which were steeped in Homer, Plato, and Aristotle.
- Western theology was based on Roman law and scholasticism.





Thinking about God

- These often-conflicting approaches gave rise to misunderstandings and at last led to two widely separate ways of regarding and defining doctrines such as Church Hierarchy, explanation of the Eucharist, and the definition of sin.
- An early misunderstanding which became controversial was the *Filioque* or the procession of the Holy Spirit.
- The Roman churches, without consulting the East, added “and from the Son” to the Nicene Creed.



Orthodox-Catholic

Practical Similarities and Differences

- The Orthodox do not fast on Saturday (except Holy Saturday) or Sunday. Roman Catholics experience no such restriction.
- Many Orthodox do not kneel on Sunday; Roman Catholics do.
- Orthodox deacons and priests may marry before ordination; Roman Catholic deacons can marry, priests remain celibate. Both Orthodox and Catholic Bishops must remain celibate.
- During worship services Orthodox clergy face towards the East; Roman Catholics, not necessarily.
- In the Orthodox Liturgy, the "bread" of the Eucharist is *leavened* (ζύμη); in the Roman Catholic Mass it is "*unleavened*" (άζυμη).
- The Orthodox faithful receive both species of Christ in Holy Communion; Roman Catholics are permitted to receive only one species.
- Cremation is conditionally accepted by the Catholic Church while fully rejected by the Orthodox Church.



Orthodox-Catholic

Practical Similarities and Differences



Catholic - Papal Infallibility

The Catholic Church recognizes that the position of Peter is the visible expression in the Bishop of Rome who exercises those prerogatives and that primacy in the church depends on the consent of the Church

Orthodox – Ecumenical Infallibility:

The grace of the Holy Spirit the Church is infallible when it meets in synods to clarify the Church's understanding of the central truths of salvation.

Each Patriarch must exercise his ministry not in isolation but in collegial association with his brother bishops of each of the 5 ancient patriarchates.

The dogma of Papal Infallibility is rejected by Eastern Orthodoxy.

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Common Declaration between Pope Paul VI and Patriarch Athenagoras I

*Removal from Memory and from the Midst of the
Church the excommunication of 1054*

In Dec. 1965, both the Pope and Patriarch, in common agreement, declared that:

They regret the offensive words, the reproaches without foundation, and the reprehensible gestures which, on both sides, have marked or accompanied the sad events of this period.





Relationship of Pope Francis & Patriarch Bartholomew

On the occasion of their meeting in Jerusalem in May of 2014 both the Pope and Patriarch signed a joint declaration in which they:

...remembered the historical embrace of our venerable predecessors Pope Paul VI and the Ecumenical Patriarch Athenagoras as we signed this joint declaration. We celebrate together the feast of Saint Andrew, the first-called and brother of the Apostle Peter.

Our remembrance of the Apostles, who proclaimed the good news of the Gospel to the world through their preaching and their witness of martyrdom, strengthens in us the aspiration to continue to walk together in order to overcome, in love and in truth, the obstacles that divide us.

Joint International Commission

While the Schism has never fully healed, relations between the churches improved following the Second Vatican Council (1962–65).

This council recognized the validity of the sacraments in the Eastern Orthodox churches.

In 1979 the Joint International Commission for Theological Dialogue between the Catholic Church and the Orthodox Church was established to foster continued dialogue.

This council meets every other year at the Holy Cross Theological School in Boston.

