

The Great Schism

The Church Divided

Part IV

Events, Causes and Controversies
which led to the Church's division
East and West

New Realities

The Church of Two Different Worlds

Church and the Crusades

- **Crusades ... 1096.**
 - Greeks massacre Latins in Constantinople ... 1182.
 - Western feeling becomes ... crusades can only be successful if Byzantine Emperor is replaced by a Latin Emperor.
- **Constantinople sacked by Crusaders ... 1204.**
 - Fourth Crusade
 - Latin bishops placed throughout the East ... Eastern bishops have little authority although they are permitted to continue in office.
- **Constantinople restored to "Byzantines" ... 1261.**
 - Michael VIII Palaeologus becomes emperor.

Orthodox Isolation

- Much of the Orthodox world was overrun by Arab conquest by the end of the 7th century.
 - Rise of Mohammed 632
 - Antioch falls 637
 - Jerusalem falls 638
 - Alexandria falls 642
- Constantinople stood alone in the east for over 800 years.
 - Constantinople survived until 1453 and did not emerge from Moslem control until after World War I.
- The Orthodox Church was forced to be (in the 20th century) what it had been in the 7th century ... but with lesser influence.

Scholasticism

In the west, Scholasticism ... the first great departure.

- “Scholastic” principles were developing in the west in the 10th century.
- St. Anselm (1033-1109) to St. Thomas Aquinas (1225-1274).
- Cathedral schools were developing into colleges and universities.
- By 1200, theology had moved from the cloister to the classroom.
- “Truth” was being codified in abstract “scientific theology.”
- Every pope between 1100 and 1300 was a lawyer.
- In the west, theology had become a science ... legalistic ... that needed to be taught. Theology was the “mother of the sciences.”
- In the east theology remained in the monasteries ... was experiential ... needed to be proclaimed.
- In the east, John Italus was condemned for having scholastic leanings in the 12th century but by the 15th century there was a reverence for Thomas Aquinas in the East.

Orthodox Isolation

- The Orthodox Christian world, because of subservience to Moslem rule, therefore, missed:
 - Scholasticism (11th -13th cent)
 - Renaissance (13th -16th)
 - Protestant Reformation (16th cent)
 - Enlightenment (18th)
- These historical realities which shaped modern western culture and attitudes simply did not occur in the east.
- In the 20th century, the largest Orthodox churches were under Communist oppression.

Attempts at Reunion

Council of Lyons 1274

- Constantinople restored to “Byzantines” with defeat of Crusaders (1261).
- Pope Gregory X desires to restore church unity after disastrous Latin occupation of the east.
 - Calls council at Lyons ... delegates present from France, Germany, England and Sicily.
- Eastern Emperor forces eastern bishops to accept union because he feared another Latin (Crusader) attempt to capture Constantinople.
 - Purgatory, papal supremacy and the *filioque* were all acknowledged and confessed by the emperor’s representatives. Eastern clerical hierarchy did not attend.
 - Delegates return, Church rejects council, people rise up against imperial decision.
- Roman Catholic Church numbers Lyons II as an Ecumenical Council ... Orthodox Churches in East does not.

The Great (Western) Schism

Popes or Councils ??

The Great Western Schism

Avignon Residency or Babylonian Captivity? 1305-1377.

- Political problems between Papacy and France dating back to late 13th century.
- In 1305, a Frenchman is chosen as pope (Clement V) because of a division among the Roman cardinals and competing families.
 - chooses many French cardinals to insure a French "primacy" in the Church.
 - Clement resides in Avignon because of political problems in Papal States.
- Gregory IX (1271-1278), sixth Avignon pope ... returns to Rome.
- When Gregory dies, Romans demand a Roman pope and threaten the synod ... a Roman is selected, Urban VI (1281-1285).
 - immediately says he will never choose French cardinals and insults those who elected him.
 - French cardinals return to Avignon, declare his election invalid and select another pope ... *Clement VIII 1294-1305*

The Great Western Schism (con't)

- Competing popes in Rome and Avignon.
- In 1409, cardinals call council at Pisa, invite competing bishops, and excommunicate both Gregory XII and *Benedict XIII* as schismatics, heretics and perjurers when they do not attend ... elect *Alexander V 1409-1410*
 - When *Alexander* dies, cardinals elect *John XXIII pope*.

Avignon pope is supported by France, Burgundy, Savoy, Naples, and Scotland.
 Roman pope is supported by England, Germany, most of Italy, Scandinavia, Portugal, Hungary and Poland.

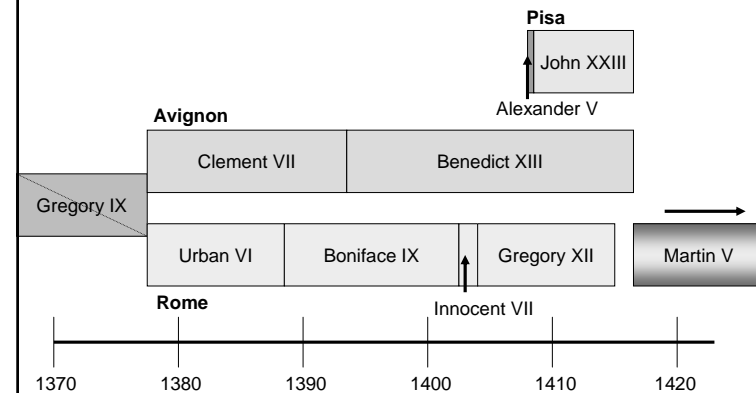
Therefore:

- Between 1378 and 1423 there is a pope in Rome and an *anti-pope* in Avignon.
- Between 1409 and 1415 there are three popes, Rome, Avignon and Pisa.

The Great Western Schism (con't)

- In 1417-8 The Council of Constance is called to rectify the situation.
 - Deposes *John XXIII* (Pisa).
 - Gregory XII (Rome) abdicates.
 - *Benedict XIII* (Avignon) refuses to abdicate and is simply ignored.
- Considered continuation of council at Pisa.
- Conciliarists vs. Curialists
- Councils to meet every three years.
- Church government to be conciliar and independent of the pope.
- Martin V is elected 1417-1431.
- The Council also condemned John Hus (1369-1415) and John Wycliffe (1324-1384)
 - Wycliffe preached against *transubstantiation*, and the owning of personal property by the clergy. He believed that the bible contained the totality of Christian revelation and teaching. Hus was a later follower of the teachings of Wycliffe.

Great Western Schism



Attempts at Reunion

Council of Florence 1439-1445

- In 1439 decree of union is established with eastern church and later with Armenian, Coptic (non-Chalcedonian) churches, with Bosnians, Syrians, Chaldeans, and Maronites.
 - Eastern delegates seriously overwhelmed by Western scholastic arguments.
 - Eastern delegates agree to western wording.
 - Union not announced in the east until 1452.

Eastern church forced into submission ... Constantinople falls to Moslem Turks (May 29, 1453).

Western church becomes more concerned with Protestant schism beginning in early 16th century and its own "counter-reformation."

Enlightenment

In the West, Enlightenment (18th century) ... the next great departure.

- An age of secular philosophy.
- Knowledge is limited to the world that can be observed.
- Faith is not susceptible to the "proof of reason." There is no "faith and reason."
- To command faith went against the rights and freedom of the individual.
- Because of scientific knowledge and progress, mankind was "evolving" into an idyllic state. Man did not fall from some perfect state but is progressing toward that state. "Redemption" would occur through mankind's achievements.
- There was no heaven or hell, or even objective sin. There were no absolutes (Nominalism).
- There might be a God but that's about all we can believe. Revelation from God is unknowable.
- A new secular religion would rely on "progress, freedom and reason."

The Great Schism A Summary

- Chronology
 - 862-863 Photian Schism
 - 1054 "The Incident"
 - 1098 First Crusade
 - 1204 Constantinople sacked by Crusaders
- Attempts at Reconciliation
 - Lyons 1274
 - Florence 1438-9
- Constantinople falls to the Moslems
 - 29 May 1453

Differences Today Orthodox/ Roman Catholic

- Papal Primacy/ Infallibility
- Immaculate Conception
- *Filioque*
- Interpretation of Theological Language
- Original Sin
- Married Clergy
- Divorce and Remarriage
- Calendar

Differences Today Orthodox/ Roman Catholic

- Papal Primacy (primacy of the bishop of Rome)
 - Matt 16
 - Council of Nicea (Canon VI) ... Council of Chalcedon (Canon XXV).
- Papal Infallibility
 - Proclaimed by Catholic Church (Vatican I) in 1870.
- Immaculate Conception (of Mary)
 - Proclaimed by Catholic Church (Pope Pius IX) in 1854.
 - Mary must be like us.
 - The systematic theology problem.
- *Filioque* (and from the Son)
 - Does not appear in the creeds confessed at Nicea (325 CE) and Constantinople (381 CE).
 - Confessed by Pope Leo I in 447 CE.
 - Gradually introduced into the creed in Latin liturgies between the eighth and eleventh centuries.
- Trinity ... language

The Immaculate Conception

Meaning of Dogma

Immaculate Conception

The dogma of the Immaculate Conception:

“The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin.”

Catechism of the Catholic Church
Libreria Editrice Vaticana
pg 124

Summa Theologica

Immaculate Conception:

- “Whether the Blessed Virgin was sanctified before animation.”
(union of soul and body)
 - “Now sin cannot be taken away except by grace, the subject of which is the rational creature alone. Therefore before the infusion of the rational soul, the Blessed Virgin was not sanctified.”
 - “It remains, therefore, that the Blessed Virgin was sanctified after animation.”
 - “If the soul of the Blessed Virgin had never incurred the stain of original sin, this would be derogatory to the dignity of Christ, by reason of His being the universal Saviour of all.”

The doctrine of the Immaculate Conception was defined as a dogma binding on Roman Catholics by Pope Pius IX (*Ineffabilis Deus*) in 1854.

Thomas Aquinas

“On The Restoration Of Christian Philosophy According To The Mind Of St. Thomas Aquinas, The Angelic Doctor”

Pope Leo XIII, 4 August 1879

- “... instill the doctrine of Thomas Aquinas into the minds of their hearers; and let them clearly point out its solidity and excellence above all other teaching.”
- “... it is the proper and singular gift of Scholastic theologians to bind together human knowledge and Divine knowledge in the very closest bonds.”
- “... In the midst of the Council of Trent ... the *Summa* of Thomas Aquinas lay open on the altar, with the Holy Scriptures and the decrees of the Supreme Pontiffs, that from it might be sought counsel and reasons and answers.”

Thomas Today

Leo XIII, in 1879, insisted on Thomism as the only adequate Catholic philosophy. (*Aeterni Patris*)

But ... after Vatican II ...

- Analytical Thomism ...
 - Thomas’ methodologies and thought should be used to further inquiry.
- “... the Church has been justified in consistently proposing St. Thomas as a master of thought and a model of the right way to do theology.” (John Paul II 1998 ... *Fides et ratio*)
- Although Thomas is “the guide and model for theological studies” this does not imply “adherence to particular theses” but rather “to show how St. Thomas is an authentic model for all who seek the truth.” (John Paul II 1998 ... *Fides et ratio*)

Filioque

Who can change the creed?

The Nicene Creed and the *Filioque*

... *filioque* ... and the Son.

- Original Nicene-Constantinopolitan creed (325 & 381) does not contain the *filioque* clause.
 - *Filioque* was added by the western Church in Spain to combat Arian heresy. Gradually it was accepted throughout the west ... but creed cannot be changed.

We believe in One God ...

... And in the Holy Spirit, the Lord, the Giver of life, Who proceeds from the Father **and the Son**; Who together with the Father and the Son is worshipped and glorified; Who spoke through the Prophets.

Filioque

“The affirmation of the *filioque* does not appear in the Creed confessed in 381 at Constantinople. The use of this formula in the Creed was gradually admitted into the Latin liturgy (between the 8th and 11th centuries).

The introduction of the *filioque* into the Niceno-Constantinopolitan Creed by the Latin liturgy constitutes moreover, even today, a point of disagreement with the Orthodox Churches.”

Catechism of the Catholic Church
Libreria Editrice Vaticana
pg 65

Filioque

- The *filioque* is not the reason for east/west schism, but certainly has been used as the excuse.
- There are important theological implications of the *filioque* but it was both trivial liturgical differences and the quest for power that split the Church.
 - Theophylact of Ohrid (Bulgaria) “Trivial liturgical and disciplinary divergences existing within Christendom were not a cause of schism. Christian unity is threatened only by those practices which have a doctrinal implication.”
- In 2003, the Roman Catholic and Orthodox churches issued a joint statement on their mutual understanding of the Holy Spirit. (largely from scripture)

Language & the Development of Doctrine

Trinity

- **In Greek ... three *hypostases* in one *ousia*.**
- **In Latin ... three *personae* in one *substantia*.**
- **In English ... three persons in one substance.**

Perichoresis ... mutual interpenetration

But ... the Greek words do not translate at all well into Latin and our English meaning has been derived from the Latin.

Today we might say ... God is a single personal self in three eternal modes of being or identities (expressions or entities).

Differences Today Orthodox/ Roman Catholic

- Original Sin
 - A sin contracted, not committed (a state not an act).
 - Produces a tendency toward evil, i.e., concupiscence.
 - Evil dominates man, although man remains free.
 - Catholic Church bases much of its doctrine on Augustine.
 - Augustine ... every person is "guilty."
- Married Clergy
 - Celibacy mandatory only after Second Lateran Council in 1139.
- Divorce and Remarriage
 - *No oikonomia* in the West.
- Easter
 - When ?
- Calendar
 - Gregorian vs. Julian

Differences Today Orthodox/ Roman Catholic

- Eucharistic Bread
 - Leavened vs. unleavened.
 - Alternate traditions accepted.
- Others

However, on January 5, 1964, Patriarch (Constantinople) Athenagoras I and Pope Paul VI met in Jerusalem and made a joint statement of reconciliation.

In 1965, both churches lifted their anathemas and excommunications against one another (from 1054).

Joint “dialogues” have taken place (over 65 sessions) ... but no real progress has been made ...

The General Councils of the Church

• Nicea	325 CE
• Constantinople I	381
• Ephesus	431
• Chalcedon	451
• Constantinople II	553
• Constantinople III	680-81
• Nicea II	787
• Constantinople IV	869-70
• Lateran I	1123
• Lateran II	1139
• Lateran III	1179
• Lateran IV	1215

The General Councils of the Church

• Lyons I	1245
• Lyons II	1274
• Vienne	1311-13
• Constance	1414-18
• Basel-Ferrara-Florence	1431-45
• Lateran V	1512-17
• Trent	1545-63
• Vatican I	1869-70
• Vatican II	1963-65

Only those in bold type are recognized in the East.

Church History

- **The History of the Church, From Christ to Constantine**, Eusebius, trans. by G.A. Williamson, Dorset Press, 1965.
- **The Christians, Their First Two Thousand Years**, Ted Byfield, ed., Christian History Project, Friesens Corp.
 - Volume 1, **The Veil is Torn, A.D. 30 to 70, Pentecost to the Destruction of Jerusalem.** 2002
 - Volume 2, **A Pinch of Incense, A.D. 70 to 250, From the Fall of Jerusalem to the Decian Persecution.** 2002
 - Volume 3, **By This Sign, A.D. 250 to 350, From the Decian Persecution to the Constantine Era.** 2003.
 - Volume 4, **Darkness Descends, A.D. 350 to 565, The Fall of the Western Roman Empire.** 2003.
 - (7 volumes produced, eighth volume in production, will eventually be a twelve volume set.)
- **The Story of Christianity, Volume I, The Early Church to the Dawn of the Reformation**, Justo L. Gonzalez, Harper San Francisco, 1984.
- **A History of the Christian Church**, 4th edition, Williston Walker, Scribner, 1985.

History of Christian Thought

- **Historical Theology, An Introduction to the History of Christian Thought**, Alister E. McGrath, Blackwell Publishers, 1998.
- **The Christian Tradition, A History of the Development of Doctrine** (5 volumes), Jeroslav Pelikan, The University of Chicago Press, 1971.
 - This set is truly exceptional, especially on development of thought in the early church. I use volumes 1 & 2 extensively.

Councils/Canon Law

- **The Church of the Ancient Councils, The Disciplinary Work of the First Four Ecumenical Councils**, Archbishop Peter L'Huillier, St. Vladimir's Seminary Press, 1996.