

**Comparative Christianity
by
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via
Zoom 5:30 – 6:30 pm**



Orthodox Christianity – The Great Schism

May 25, 2022

What are three causes of the Great Schism in Christianity?

The Great Schism of 1054 was caused by many factors. Three of the most important issues were **doctrinal differences between Eastern and Western churches, the rejection of universal Papal authority by Eastern patriarchs, and growing sociopolitical differences between East and West.**

When did Christianity divide between Eastern and Western?



1054

East-West Schism, also called Schism of **1054**, event that precipitated the final separation between the Eastern Christian churches (led by the patriarch of Constantinople, Michael Cerularius) and the Western church (led by Pope Leo IX). Apr 15, 2022

What major difference between the Eastern and Western churches led to their schism?

The major difference between the Eastern and Western churches led to their schism was **the inclusion of Pope as the religious head of Christianity**. Western churches believed in the authority of a religious leader called Pope who will issue orders. Eastern churches functioned without Pope and a group took decisions.

What were the main causes of the split between eastern and Western Christianity?



The Great Schism came about due to a complex mix of **religious disagreements and political conflicts**. One of the many religious disagreements between the western (Roman) and eastern (Byzantine) branches of the church had to do with whether or not it was acceptable to use unleavened bread for the sacrament of communion.

What are two differences between the Eastern and Roman churches quizlet?

The Eastern Orthodox Church spoke Greek, while the Roman Catholic Church spoke Latin. In the Orthodox church, you could get married if you wished to. In the Catholic church, the priest could not.

On which three items did the Roman Catholic Church and the Eastern Orthodox Church disagree?

The Eastern Orthodox and Roman Catholic churches disagreed on a number of doctrinal issues, including **the nature of the Trinity, the relative importance of faith and reason, and the veneration of icons.**

Why is Catholic Easter different from orthodox?

The Catholic church uses the Gregorian calendar to determine their holidays, while the Orthodox Christians still use the Julian calendar—which means they celebrate the same holidays on different days. Rawf8/Getty Images Red-dyed eggs sit on top of a loaf of Kulich, a traditional Orthodox Easter bread.

The **East–West Schism** (also known as the **Great Schism** or **Schism of 1054**) is the break of [communion](#) since 1054 between the [Roman Catholic](#) and [Eastern Orthodox](#) churches.^[1] Immediately following the schism, it is estimated that [Eastern Christianity](#) comprised a slim majority of [Christians worldwide](#), with the majority of remaining Christians being Western.^[2] The [schism](#) was the culmination of theological and political differences which had developed during the preceding centuries between [Eastern](#) and [Western Christianity](#).

A succession of [ecclesiastical differences](#) and [theological disputes](#) between the [Greek East and Latin West](#) preceded the formal split that occurred in 1054.^{[1][3][4]} Prominent among these were: the [procession of the Holy Spirit](#) (*Filioque*), whether [leavened](#) or [unleavened bread](#) should be used in the [Eucharist](#),^[5] the [bishop of Rome's](#) claim to [universal jurisdiction](#), and the place of the [See of Constantinople](#) in relation to the [pentarchy](#).^[6]

In 1053, the first step in the process that led to a formal schism was taken: The Greek churches in southern Italy were forced to conform to Latin practices and, if any of them did not, they were forced to close.^{[9][10][11]} In retaliation, Patriarch [Michael I Cerularius](#) of Constantinople ordered the closure of all Latin churches in [Constantinople](#). In 1054, the [papal legate](#) sent by [Leo IX](#) travelled to Constantinople for purposes that included refusing Cerularius the title of "[ecumenical patriarch](#)" and insisting that he recognize the pope's claim to be the head of all of the churches.^[1] The main purposes of the papal legation were to seek help from the [Byzantine emperor](#), [Constantine IX Monomachos](#), in view of the [Norman conquest of southern Italy](#), and deal with recent attacks by [Leo of Ohrid](#) against the use of unleavened bread and other Western customs,^[12] attacks that had the support of Cerularius. The historian Axel Bayer says the legation was sent in response to two letters, one from the emperor seeking assistance in arranging a common military campaign by the [eastern](#) and [western empires](#) against the [Normans](#), and the other from Cerularius.^[13] On the refusal of Cerularius to accept the demand, the leader of the legation, Cardinal [Humbert of Silva Candida](#), [O.S.B.](#), [excommunicated](#) him, and in return Cerularius [excommunicated](#) Humbert and the other legates.^[1] According to Ware, "Even after 1054 friendly relations between East and West continued. The two parts of Christendom were not yet conscious of a great gulf of separation between them. ... The dispute remained something of which ordinary Christians in East and West were largely unaware".^[14]

The validity of the Western legates' act is doubtful because Pope Leo had died and Cerularius' excommunication only applied to the legates personally.^[1] Still, the Church split along doctrinal, theological, linguistic, political, and geographical lines, and the fundamental breach has never been

healed, with each side sometimes accusing the other of falling into [heresy](#) and initiating the division. The Latin-led [Crusades](#), the [Massacre of the Latins](#) in 1182, the West's retaliation in the [Sacking of Thessalonica in 1185](#), the [capture and pillaging of Constantinople](#) during the [Fourth Crusade](#) in 1204, and the imposition of [Latin patriarchs](#) made reconciliation more difficult.^[1] Establishing [Latin](#) hierarchies in the [Crusader states](#) meant that there were two rival claimants to each of the patriarchal sees of Antioch, Constantinople, and Jerusalem, making the existence of schism clear.^[15] Several attempts at reconciliation did not bear fruit.

In 1965, [Pope Paul VI](#) and Ecumenical Patriarch [Athenagoras I](#) nullified the [anathemas](#) of 1054,^[1] although this nullification of measures which were taken against a few individuals was essentially a goodwill gesture and did not constitute any sort of reunion. The absence of full communion between the churches is even explicitly mentioned when the Code of Canon Law accords Catholic ministers permission to administer the sacraments of penance, the Eucharist and the anointing of the sick to spontaneously requesting members of eastern churches such as the Eastern Orthodox Church (as well as the [Oriental Orthodox](#) churches and the [Church of the East](#)) and members of western churches such as the [Old Catholic Church](#).^[16] Contacts between the two sides continue. Every year a delegation from each joins in the other's celebration of its patronal feast, [Saints Peter and Paul](#) (29 June) for [Rome](#) and [Saint Andrew](#) (30 November) for Constantinople, and there have been several visits by the head of each to the other. The efforts of the ecumenical patriarchs towards reconciliation with the Catholic Church have often been the target of sharp criticism from some fellow Orthodox.^[17]

Philip Sherrard, an [Eastern Orthodox theologian](#), asserts that the underlying cause of the East–West schism was and continues to be "the clash of these two fundamentally irreconcilable ecclesiologies." Roger Haight characterizes the question of episcopal authority in the Church as "acute" with the "relative standings of Rome and Constantinople a recurrent source of tension." Haight characterizes the difference in ecclesiologies as "the contrast between a pope with universal jurisdiction and a combination of the patriarchal superstructure with an episcopal and synodal communion ecclesiology analogous to that found in [Cyprian](#)."^[19] However, [Nicholas Afansiev](#) has criticized both the Catholic and Orthodox churches for "subscribing to the universal ecclesiology of St. Cyprian of Carthage according to which only one true and universal church can exist."^[20]

Another point of controversy was [celibacy among Western priests](#) (both monastic and parish), as opposed to the Eastern discipline whereby parish priests could be married men. However, the Latin church has always had some priests who were legally married. They have been a small minority since the 12th century.

https://en.wikipedia.org/wiki/East%E2%80%93West_Schism