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Chapter 1 : Western Schism - Wikipedia

The Inner History of the Great Schism of the West () - Ebook download as PDF File .pdf), Text File .txt) or read book online. An inside look at the Politics of the Great Schism of the West.

Images Background To understand the meaning of East-West Schism, it is useful to understand the meaning of schism. In very simple words, when differences arise among one group of persons or organizations and they divide themselves into two or more groups, this is schism. The term East-West Schism describes the division which happened in Christianity. The Christian church became divided into two major groups: Roman Catholicism and Eastern Orthodoxy. Most people accept that it happened in However, this separation was the result of differences that had begun many years before. One difference was the " filioque clause " in the Nicene Creed. This stated that the Holy Spirit came from the Father and the Son, although the original creed declared that It came from just the Father. One major reason for the division concerned the authority of the pope. However instances of open division on doctrinal questions as well as daily matters had occurred long before the Great Schism of Leading up to the schism, Pope Leo IX sent forth a party led by Cardinal Humbert of Silva Candida to talk through the obvious problems between the papacy and Constantinople. Michael Cerularius, the Patriarch of Constantinople, rejected the claims put forward by the papal committee. Those from the western side of the church accused Constantinople of having altered the Nicene Creed, and those from the eastern side accused the western church of altering the creed. It inserted a passage that is known as the Filioque. Role of the pope There were many bishops in the church, and in the East the Pope was considered the "first among equals", but Rome claimed that the Pope was the primary Apostolic see, being that of Peter. But it came to pass that the Pope decided he also had power over Eastern Christendom as well and he tried to enforce his power on the eastern Patriarchates. Pope Nicholas also went beyond his powers as stated in Canon of the Council of Sardica when he overturned a verdict and ordered a retrial on a matter concerning Photius and St. Ignatius, two Patriarchs of Constantinople. This was as a result of petitions to Rome by backers of Ignatius. When, in Cerularius attempted friendly relations with Pope Leo IX after a disagreement, a bull religious legal document of excommunication expulsion from the Church was brought to Constantinople. Each Church excommunicated the other. Images Hagia Sophia , cathedral of Constantinople at the time of the schism Icon depicting the Emperor Constantine centre and the bishops of the First Council of Nicaea holding the Nicenoâ€”Constantinopolitan Creed of All content from Kiddle encyclopedia articles including the article images and facts can be freely used under Attribution-ShareAlike license, unless stated otherwise.

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Consequences[edit] Habemus Papam at the Council of Constance Sustained by such national and factional rivalries throughout Catholic Christianity, the schism continued after the deaths of both the Pope and the initial antipope claimant; Pope Boniface IX , crowned at Rome in , and antipope Benedict XIII , who reigned in Avignon from , maintained their rival courts. In the intense partisanship, characteristic of the Middle Ages, the schism engendered a fanatical hatred noted by Johan Huizinga: None of these remedies worked. The suggestion that a church council should resolve the Schism, first made in , was not adopted at first because canon law required that a pope call a council. They balked at the last moment, and both groups of cardinals abandoned their preferred leaders. A church council was held at Pisa in under the auspices of the cardinals to try solving the dispute. At the fifteenth session, 5 June , the Council of Pisa attempted to depose both Pope and antipope as schismatical, heretical, perjured and scandalous, [4] but it then added to the problem by electing a second antipope, Alexander V. He reigned briefly from June 26, , to his death in , when he was succeeded by antipope John XXIII , who won some but not universal support. This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. The Council elected Pope Martin V in , essentially ending the schism. The line of Roman popes is now recognized as the legitimate line, but confusion on this point continued until the 19th century. Pope Pius II died decreed that no appeal could be made from pope to council, to avoid any future attempts to undo a papal election by anyone but the elected pope. No such crisis has arisen since the 15th century, and so there has been no need to revisit this decision. The alternate papal claimants have become known in history as antipopes. Those of Avignon were dismissed by Rome early on, but the Pisan popes were included in the *Annuario Pontificio* as popes well into the 20th century. Aftermath[edit] After its resolution, the Western Schism still affected the Catholic Church for years to come. One of the most significant of these involved the emergence of the theory called conciliarism , founded on the success of the Council of Constance , which effectively ended the conflict. This new reform movement held that a general council is superior to the pope on the strength of its capability to settle things even in the early church such as the case in when Pope Honorius was condemned by a council called Constantinople III. Scholars note that although the Western Schism did not directly cause such a phenomenon, it was a gradual development rooted in the conflict, effectively eroding the church authority and its capacity to proclaim the gospel. Historiography[edit] According to Broderick, in Doubt still shrouds the validity of the three rival lines of pontiffs during the four decades subsequent to the still disputed papal election of This makes suspect the credentials of the cardinals created by the Roman, Avignon, and Pisan claimants to the Apostolic See. Unity was finally restored without a definitive solution to the question; for the Council of Constance succeeded in terminating the Western Schism, not by declaring which of the three claimants was the rightful one, but by eliminating all of them by forcing their abdication or deposition, and then setting up a novel arrangement for choosing a new pope acceptable to all sides. To this day the Church has never made any official, authoritative pronouncement about the papal lines of succession for this confusing period; nor has Martin V or any of his successors. Modern scholars are not agreed in their solutions, although they tend to favor the Roman line.

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Chapter 3 : Eastâ€“West Schism - Wikipedia

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This schism of the fourteenth and fifteenth centuries differs in all points from the Eastern Schism. The latter was a real revolt against the supreme authority of the Church, fomented by the ambition of the patriarchs of Constantinople, favoured by the Greek emperors, supported by the Byzantine clergy and people, and lasting nine centuries. The Western Schism was only a temporary misunderstanding, even though it compelled the Church for forty years to seek its true head; it was fed by politics and passions, and was terminated by the assembling of the councils of Pisa and Constance. This religious division, infinitely less serious than the other, will be examined in its origin, its developments, the means employed to end it, and its ending in by the election of an undisputed pope. From a legal and apologetic standpoint what did the early doctors think of it? What is the reasoned opinion of modern theologians and canonists? Was the real pope to be found at Avignon or at Rome? At once attention was directed to the choice of his successor. The question was most serious. Cardinals, priests, nobles, and the Romans in general were interested in it, because on the election to be made by the conclave depended the residence of the future pope at Avignon or at Rome. Since the beginning of the century the pontiffs had fixed their abode beyond the Alps; the Romans, whose interests and claims had been so long slighted, wanted a Roman or at least an Italian pope. The name of Bartolommeo Prignano, Archbishop of Bari, was mentioned from the first. This prelate had been Vice-Chancellor of the Roman Church, and was regarded as the enemy of vice, simony, and display. His morals were exemplary and his integrity rigid. He was regarded by all as eligible. The sixteen cardinals present at Rome met in conclave on 7 April, and on the following day chose Prignano. During the election disturbance reigned in the city. The people of Rome and the vicinity, turbulent and easily roused, had, under the sway of circumstances, loudly declared their preferences and antipathies, and endeavoured to influence the decision of the cardinals. Were these facts, regrettable in themselves, sufficient to rob the members of the conclave of the necessary freedom of mind and to prevent the election from being valid? This is the question which has been asked since the end of the fourteenth century. On its solution depends our opinion of the legitimacy of the popes of Rome and Avignon. It seems certain that the cardinals then took every means to obviate all possible doubts. On the evening of the same day thirteen of them proceeded to a new election, and again chose the Archbishop of Bari with the formally expressed intention of selecting a legitimate pope. During the following days all the members of the Sacred College offered their respectful homage to the new pope, who had taken the name of Urban VI, and asked of him countless favours. They then enthroned him, first at the Vatican Palace, and later at St. John Lateran; finally on 18 April they solemnly crowned him at St. The Roman cardinals then wrote to the head of the empire and the other Catholic sovereigns. Thus far, therefore, there was not a single objection to or dissatisfaction with the selection of Bartolommeo Prignano, not a protest, no hesitation, and no fear manifested for the future. Unfortunately Pope Urban did not realize the hopes to which his election had given rise. He showed himself whimsical, haughty, suspicious, and sometimes choleric in his relations with the cardinals who had elected him. Too obvious roughness and blameable extravagances seemed to show that his unexpected election had altered his character. Catherine of Siena, with supernatural courage, did not hesitate to make him some very well-founded remarks in this respect, nor did she hesitate when there was question of blaming the cardinals in their revolt against the pope whom they had previously elected. Some historians state that Urban openly attacked the failings, real or supposed, of members of the Sacred College, and that he energetically refused to restore the pontifical see to Avignon. Hence, they add, the growing opposition. However that may be, none of these unpleasant dissensions which arose subsequently to the election could logically weaken the validity of the choice made on 8 April. The cardinals elected Prignano, not because they

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were swayed by fear, though naturally they were somewhat fearful of the mischances that might grow out of delay. Urban was pope before his errors ; he was still pope after his errors. Louis and lawful kings of France. Unhappily such was not, in , the reasoning of the Roman cardinals. Their dissatisfaction continued to increase. Under pretext of escaping the unhealthy heat of Rome , they withdrew in May to Anagni , and in July to Fondi, under the protection of Queen Joanna of Naples and two hundred Gascon lances of Bernardon de la Salle. Some months later the new pontiff, driven from the Kingdom of Naples , took up his residence at Avignon ; the schism was complete. Clement VII was related to or allied with the principal royal families of Europe ; he was influential, intellectual , and skilful in politics. Christendom was quickly divided into two almost equal parties. Everywhere the faithful faced the anxious problem: The saints themselves were divided: St Catherine of Siena , St. Catherine of Sweden , Bl. Peter of Aragon , Bl. Peter of Luxemburg, and St. Colette belonged to the party of Clement. The conflict of rival passions and the novelty of the situation rendered understanding difficult and unanimity impossible. As a general thing scholars adopted the opinion of their country. The powers also took sides. The greater number of the Italian and German states, England , and Flanders supported the pope of Rome. On the other hand France , Spain , Scotland , and all the nations in the orbit of France were for the pope of Avignon. Nevertheless Charles V had first suggested officially to the cardinals of Anagni the assembling of a general council , but he was not heard. Unfortunately the rival popes launched excommunication against each other; they created numerous cardinals to make up for the defections and sent them throughout Christendom to defend their cause, spread their influence, and win adherents. Several ecclesiastical assemblies met in France and elsewhere without definite result. The evil continued without remedy or truce. The King of France and his uncles began to weary of supporting such a pope as Benedict, who acted only according to his humour and who caused the failure of every plan for union. Moreover, his exactions and the fiscal severity of his agents weighed heavily on the bishops , abbots , and lesser clergy of France. Charles VI released his people from obedience to Benedict , and forbade his subjects, under severe penalties, to submit to this pope. Every bull or letter of the pope was to be sent to the king; no account was to be taken of privileges granted by the pope ; in future every dispensation was to be asked of the ordinaries. This therefore was a schism within a schism , a law of separation. The Chancellor of France , who was already viceroy during the illness of Charles VI, thereby became even vice-pope. Not without the connivance of the public power, Geoffrey Boucicaut, brother of the illustrious marshal, laid siege to Avignon , and a more or less strict blockade deprived the pontiff of all communication with those who remained faithful to him. When restored to liberty in Benedict had not become more conciliating, less obstinate or stubborn. Another private synod, which assembled in Paris in , met with only partial success. The latter, although of temperate character, seems not to have realized the hopes which Christendom , immeasurably wearied of these endless divisions, had placed in him. The council which assembled at Pisa added a third claimant to the papal throne instead of two After many conferences, projects, discussions oftentimes violent , interventions of the civil powers , catastrophes of all kinds, the Council of Constance deposed the suspicious John XXIII , received the abdication of the gentle and timid Gregory XII , and finally dismissed the obstinate Benedict XIII. Thus ended the great schism of the West. It was not a schism properly so called, being in reality a deplorable misunderstanding concerning a question of fact, an historical complication which lasted forty years. In the West there was no revolt against papal authority in general, no scorn of the sovereign power of which St. Peter was the representative. Faith in the necessary unity never wavered a particle; no one wished voluntarily to separate from the head of the Church. On the contrary everyone desired that unity, materially overshadowed and temporarily compromised, should speedily shine forth with new splendour. The theologians , canonists, princes, and faithful of the fourteenth century felt so intensely and maintained so vigorously that this character of unity was essential to the true Church of Jesus Christ, that at Constance solicitude for unity took precedence of that for reform. The benefit of unity had never been adequately appreciated till it had been lost, till the Church had become bicephalous or tricephalous, and there seemed to be no head precisely because there were too many. Indeed the first mark of the true Church consists above all in unity under one head, the Divinely

appointed guardian of the unity of faith and of worship. Now in practice there was then no wilful error regarding the necessity of this character of the true Church, much less was there any culpable revolt against the known head. There was simply ignorance, and among the greater number invincible ignorance regarding the person of the true pope, regarding him who was at that time the visible depositary of the promises of the invisible Head. How indeed was this ignorance to be dispelled? The only witnesses of the facts, the authors of the double election, were the same persons. The cardinals held successive opinions. They had in turn testified for Urban, the first pope elected, on 8 April, and for Clement of Avignon on 20 September. Who were to be believed? The members of the Sacred College, choosing and writing in April, or the same cardinals speaking and acting contradictorily in September? Fondi was the starting point of the division; there likewise must be sought the serious errors and formidable responsibilities. Bishops, princes, theologians, and canonists were in a state of perplexity from which they could not emerge in consequence of the conflicting, not disinterested, and perhaps insincere testimony of the cardinals. Thenceforth how were the faithful to dispel uncertainty and form a morally sure opinion? They relied on their natural leaders, and these, not knowing exactly what to hold, followed their interests or passions and attached themselves to probabilities. It was a terrible and distressing problem which lasted forty years and tormented two generations of Christians; a schism in the course of which there was no schismatic intention, unless exception perhaps be made of some exalted persons who should have considered the interests of the Church before all else. Exception should also be made of some doctors of the period whose extraordinary opinions show what was the general disorder of minds during the schism. N. Valois, I, ; IV, Apart from these exceptions no one had the intention of dividing the seamless robe, no one formally desired schism; those concerned were ignorant or misled, but not culpable. In behalf of the great majority of clergy and people must be pleaded the good faith which excludes all errors and the wellnigh impossibility for the simple faithful to reach the truth. This is the conclusion reached by a study of the facts and contemporary documents.

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Chapter 4 : Timeline of the East-West Schism of the Catholic and Orthodox Church

The inner history of the Great Schism of the West [microform]: a problem in church unity / London: Williams & Norgate, Ltd by Jordan, George Jefferis, Publication date

This site can be accessed from www.D At the end of the imperial persecutions of Christianity c. Rome, Alexandria, and Antioch in that order of primacy. This is somehow related to the influence of the Arians at the imperial court; and most likely developed as a modified form of the old, pagan Emperor worship. The presiding bishop at this council is St. Athanasius himself, who had previously been restored to his see of Alexandria by the authority of Pope Julius I --an authority that is even recognized by the Arians, then in power at Constantinople. Rather, citing Canon 6 of Nicaea, Rome upholds the authority of Alexandria as the Traditional second see, and that of Antioch as the third see. It claims that this order of primacy was established by St. Thus, Constantinople is denied the status of a Christian patriarchate. Gregory, however, refuses to accept the title, and soon after resigns the bishopric. Around this time, the imperial court of Constantinople moves to make Jerusalem an honorary patriarchate, a status denied to Jerusalem aka Aelia by the Council of Nicaea in Although not one of the three original patriarchates established by St. God and man are powerful in the Eastern Church. Numerous orthodox Eastern bishops are deposed, including Bishop Flavian of Constantinople, and appeal to the Pope of Rome to be restored to their sees. Peter has spoken in the person of Leo. Because of this, numerous Monophysite communities in the Middle East break off to form independent bodies. With the see of Alexandria plunged into heresy, the Byzantines at the Council of Chalcedon make another attempt to declare the Bishop of Constantinople second in status after the Pope of Rome. However, this innovation, known as Canon 28, is unilaterally rejected by Pope Leo, and struck from the canons of the Council in both East and West by Papal decree. Bishop Anatolius of Constantinople writes to Pope Leo to apologize for the attempted innovation. Thus, Constantinople is again denied the status of a patriarchate, and Rome displays its final authority, even over the decrees of Ecumenical Councils. The Monophysites then appoint their own bishops in Alexandria, Antioch, and Jerusalem; and the East is plagued by all manner of disputes and schisms. The West, as well as the Cappadocian fathers of Asia Minor i. Gregory of Nyssa, and St. Gregory still defends the three-patriarchal system of Rome, Alexandria, and Antioch as it was established by St. Maximos the Confessor a native of Constantinople defends the orthodoxy of the Filioque clause and writes to his Byzantine peers, explaining what the Romans really mean by it. The heresy is rejected by the West, but temporarily embraced by the Maronite church in Syria and Lebanon. Around this time, Rome recognizes Constantinople as a patriarchate. With the two great Eastern sees of Alexandria and Antioch reduced to minor Christian communities by the Muslims, Constantinople remains the only Christian capital in the East. Cyril and Methodius into the Balkans to convert the pagan Slavs. To get to the bottom of this conflict, the Pope calls Cyril and Methodius to Rome; and Rome gives its blessing to their ministry. Cyril and Methodius also recognize the universal primacy of the Pope of Rome. He also marries a Byzantine princess. His army enters latin Churches in Constantinople and throws Eucharists into the street. Differences come to a head as Cardinal Humbertus, Papal legate of Leo IX excommunicates Patriarch Michael Cerularius and all his communicates something he does without Papal approval, since Pope Leo had died shortly before. The Patriarch, in turn, excommunicates Humbertus and his fellow Papal delegates. Urban also lifts the ban of excommunication on Emperor Alexius I Comnenus. After promising Holy Roman Emperor Frederick Barbarossa safe passage for his troops through Byzantine dominions on the way to the Holy Land, Isaac uses Turkish mercenaries to ambush and destroy the German army. The Pope refuses to give his consent. In the same year Patriarch Dositheus of Constantinople offers unconditional absolution to any Greek killing a Westerner. This act of savagery perpetuates hostilities between East and West. At first, the Pope excommunicates the crusaders; but later gives his blessing to the Latin Empire of Constantinople. Many Nestorian Christians in these regions re-enter into communion with Rome. Other Eastern churches, such as the Armenians, Jacobites, and some

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Nestorian bodies re-enter into communion with Rome. Partly due to this, the crusade launched by Pope Eugene VI to relieve Constantinople from the surrounding Turks is a dismal failure. The Turks want no contact between Byzantines and the West. They exploit the doctrinal differences, persecuting Western Christians; and naming the Patriarch of Constantinople as head of the Christian community within the Turkish domain. Consequently, East and West celebrate Easter on different dates. Formerly a metropolitan district under Constantinople, certain conditions had to be met before the Ukraine could accept the leadership of the Moscow Patriarch. To this end, Nikon introduced reforms into the Russian ritual adhering more closely to the original Byzantine Liturgy which, he discovered, had been distorted in the Slavonic translation from Greek. His reforms, however, caused a schism, with most of the Russian clergy refusing to abandon rituals which were followed for centuries. But, at a Russian synod in , the dissenters were declared schismatics. Rome recognizes the Melchite Catholic Patriarch in Damascus. Although better relations are established, the East-West Schism continues. The Nestorian schism of is largely healed; and the Apostolic Christians of Iraq are now called Chaldean Catholics. In his "Day of Pardon" homily, the Pope confessed: Let us ask pardon for the divisions which have occurred among Christians, for the violence some have used in the service of the truth and for the distrustful and hostile attitudes sometimes taken towards the followers of other religions. For the occasions past and present, when sons and daughters of the Catholic Church have sinned by action or omission against their Orthodox brothers and sisters, may the Lord grant us the forgiveness we beg of Him. I am thinking of the disastrous sack of the imperial city of Constantinople, which was for so long the bastion of Christianity in the East. It is tragic that the assailants, who had set out to secure free access for Christians to the Holy Land, turned against their own brothers in the faith. To God alone belongs judgment and, therefore, we entrust the heavy burden of the past to his endless mercy, imploring him to heal the wounds that still cause suffering to the spirit of the Greek people.

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Chapter 5 : East-West Schism Facts for Kids

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Orthodox apologists point to this incident as an example of claims by Rome to papal primacy and its rejection by Eastern Churches. Sporadic schisms in the common unions took place under Pope Damasus I in the 4th and 5th centuries. Most sources agree that the separation between East and West is clearly evident by the Photian schism for 13 years from 867. Pentarchy Apart from Rome in the West, "many major Churches of the East claim to have been founded by the apostles: Claims of the See of Rome[edit] While the church at Rome claimed a special authority over the other churches, the extant documents of that era yield "no clear-cut claims to, or recognition, of papal primacy. The question was whether to celebrate Easter concurrently with the Jewish Passover , as Christians in the Roman province of Asia did, or to wait until the following Sunday, as was unanimously decreed by synods held in other Eastern provinces, such as those of Palestine and Pontus , the acts of which were still extant at the time of Eusebius , and in Rome. Other bishops rebuked him for doing so. Victor obviously claimed superior authority, probably from St. Peter, and decided   or at least "attempted" to excommunicate a whole group of Churches because they followed a different tradition and refused to conform. One could therefore argue that the Great schism started with Victor, continued with Stephen and remained underground until the ninth century! But the question is this: This is what Roman Catholics argue with the implication that such an excommunication would be ontologically meaningful and put someone "outside the Catholic Church". Yet, we do not see bishops "pleading" but indeed "sharply rebuking" and "admonishing" Victor. Ultimately this is why his letters of excommunication came to no effect. Irenaeus recognized that Victor could indeed "cut off whole Churches" and that such excommunication would have been ontologically meaningful. In the end, it took some patience and an Ecumenical Council to achieve what Victor could not achieve by his threat to excommunicate. The bishops of Rome never obviously belonged to either the Antiochian or the Alexandrian schools of theology, and usually managed to steer a middle course between whatever extremes were being propounded by theologians of either school. Because Rome was remote from the centres of Christianity in the eastern Mediterranean, it was frequently hoped its bishop would be more impartial. For instance, in 431, Cyril , the patriarch of Alexandria, appealed to Pope Celestine I , as well as the other patriarchs, charging Constantinople Patriarch Nestorius with heresy, which was dealt with at the Council of Ephesus. In 476, Pope Julius I wrote: Rome lost the Senate to Constantinople and lost its status and gravitas as imperial capital. No Western bishop took part in this council, and the Latin Church recognized it as ecumenical only in the mid-6th century. This has been described as sowing the seed for the ecclesiastical rivalry between Constantinople and Rome that was a factor leading to the schism between East and West. Theodosius the Great , who in established Nicene Christianity as the official religion of the Roman Empire see Edict of Thessalonica , was the last Emperor to rule over a united Roman Empire. Following the death of Theodosius in 451, the Empire was divided for the final time into western and eastern halves. In the 4th century , the Roman emperor reigning in Constantinople started to control the Church in his territory. It was enunciated in its most advanced form by Photios I of Constantinople c. Constantinople, as the seat of the ruler of the empire and therefore of the world, was the highest among the patriarchates and, like the emperor, had the right to govern them.

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Chapter 6 : the great schism of the west | Download eBook PDF/EPUB

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The Second Ecumenical Council whose additions to the original Nicene Creed lay at the heart of one of the theological disputes associated with the East–West Schism. The bishops at the council confirmed the position of the metropolitan sees of Rome and Alexandria as having authority outside their own province, and also the existing privileges of the churches in Antioch and the other provinces. Rome, as capital of the empire was naturally given first place, then came Alexandria and Antioch. In a separate canon the Council also approved the special honor given to Jerusalem over other sees subject to the same metropolitan. The Second Ecumenical Council, held at the new capital in , elevated the see of Constantinople, to a position ahead of the other chief metropolitan sees, except that of Rome. Egypt under Alexandria, the East under Antioch, Asia under Ephesus, Pontus under Caesarea Cappadociae, and Thrace originally under Heraclea, later under Constantinople; [45] The council mentioned in particular the provinces of Asia, Pontus and Thrace, it decreed that the synod of each province should manage the ecclesiastical affairs of that province alone, except for the privileges already recognized for Alexandria and Antioch. The Pope being considered the first among equals. He rejected its canon 28 on the ground that it contravened the sixth canon of Nicaea and infringed the rights of Alexandria and Antioch. Much earlier, the Vandals had crossed the Rhine in , entered Iberia in , crossed into North Africa in and by had built a kingdom that removed from the Empire all of North Africa, Sicily, Sardinia and other islands of the western Mediterranean and that had sacked Rome in . The Visigoths had already invaded Italy and sacked Rome in , before settling in Iberia and founding a kingdom that lasted for years. They were followed into Roman territory by the Ostrogoths, led by Theodoric the Great, who settled in Italy. In Gaul the Franks a fusion of western Germanic tribes whose leaders had been aligned with Rome since the third century AD entered Roman lands gradually and peacefully during the fifth century, and were accepted as rulers by the Roman-Gaulish population. Fending off challenges from the Allemanni, Burgundians and Visigoths, the Frankish kingdom became the nucleus of the future France and Germany. The initial Anglo-Saxon settlement of Britain also occurred during the 5th century, when Roman control of Britain had come to an end. He declared himself King of Italy and soon added Dalmatia to his dominions. The Emperor Diocletian famously divided the administration of the eastern and western portions of the Empire in the early 4th century, though subsequent leaders including Constantine aspired to and sometimes gained control of both regions. Theodosius the Great, who established Nicene Christianity as the official religion of the Roman Empire see Edict of Thessalonica, was the last Emperor to rule over a united Roman Empire. Following his death in , the division into western and eastern halves, each for a few decades still under its own Emperor, was never reunited. Following the Sack of Rome by invading European Goths, Rome became increasingly isolated from the churches in the eastern and southern Mediterranean. This was a situation which suited and pleased many of the patriarchs and bishops of those churches. In the early fifth century, its whole territory was overrun by Germanic tribes, and the year saw the end even of the pretence of a Western Roman Emperor, when Odoacer forced Romulus Augustus to abdicate. By the end of the 5th century, the Western Roman Empire had been overrun by the Germanic tribes, while the Eastern Roman Empire known also as the Byzantine Empire continued to thrive. Thus, the political unity of the Roman Empire was the first to fall. When royal and imperial rule reestablished itself, it had to contend with power wielded independently by the Church. In the East, however, imperial and, later, Islamic rule dominated the Eastern bishops of Byzantium. The Eastern Roman Empire known also as the Byzantine Empire continued to thrive and in the 6th century recovered Italy and other sections of the western Mediterranean shore. It soon lost most of that territory. It continued to hold Rome, as part of the Exarchate of Ravenna, until . Thus, the political unity of what had been the Roman

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Empire fell. In the West, the collapse of civil government left the Church practically in charge in many areas, and bishops took to administering secular cities and domains. The dominant language of the West was Latin, whilst that of the East was Greek. Soon after the fall of the Western Empire, the number of individuals who spoke both Latin and Greek began to dwindle, and communication between East and West grew much more difficult. When the Latins showed up at councils in the East, they spoke in Latin which was not understood by the other delegates, who continued to speak Greek, which, in turn, was not understood by the Latins. Both sides were suspicious of the other. The two halves of the Church were naturally divided along similar lines; they developed different rites and had different approaches to religious doctrines. Although the Great Schism was still centuries away, its outlines were already perceptible. The Latin practices that had got the attention of the other Patriarchates [citation needed] and that had been condemned by this Council included the practice of celebrating Mass on weekdays in Lent rather than having Pre-Sanctified Liturgies; [88] fasting on Saturdays throughout the year; [89] omitting the "Alleluia" in Lent; depicting Christ as a lamb; [90] using unleavened bread. Though a loyal subject of the Empire, he would not be "its captive in matters of religion" and refused to sign the canons. But those who shall dare to compose a different faith, or to introduce or offer it to persons desiring to turn to the acknowledgment of the truth, whether from Heathenism or from Judaism, or from any heresy whatsoever, shall be deposed, if they be bishops or clergymen; bishops from the episcopate and clergymen from the clergy; and if they be laymen, they shall be anathematized [] Eastern Orthodox today state that this Canon of the Council of Ephesus explicitly prohibited modification of the Nicene Creed drawn up by the first Ecumenical Council in , the wording of which but, it is claimed, not the substance, had been modified by the second Ecumenical Council, making additions such as "who proceeds from the Father". In the Orthodox view, the Bishop of Rome i.

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History of the East-West Schism refers to history of the East-West Schism that occurred in , representing one of the most significant events in the history of Christianity. It includes various events and processes that led to the Schism, and also those events and processes that occurred as a result of the Schism.

Chapter 8 : History of the East–West Schism - Wikipedia

Schism of , also called East-West Schism, 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).

Chapter 9 : Schism of | Summary, History, & Effects | calendrierdelascience.com

THE FIFTH (GREAT) SCHISM: Differences come to a head as Cardinal Humbertus, Papal legate of Leo IX excommunicates Patriarch Michael Cerularius and all his communicates (something he does without Papal approval, since Pope Leo had died shortly before). The Patriarch, in turn, excommunicates Humbertus and his fellow Papal delegates.