

DOWNLOAD PDF THE NON-CONFORMISTS OF THE GREEK AND ROMAN CHURCHES

Chapter 1 : Steps towards a Reunited Church: A Sketch of an Orthodox-Catholic Vision for the Future

In English church history, a nonconformist was a Protestant who did not "conform" to the governance and usages of the established Church of England. The use of the term was precipitated after the Restoration of the British monarchy in 1660, when the Act of Uniformity re-established the opponents of reform within the Church of England.

Steps towards a Reunited Church: For almost forty-five years, the North American Orthodox-Catholic Theological Consultation has been meeting regularly to discuss some of the major pastoral and doctrinal issues that prevent our Churches from sharing a single life of faith, sacraments, and witness before the world. Our goal has been to pave the way towards sharing fully in Eucharistic communion through recognizing and accepting each other as integral parts of the Church founded by Jesus Christ. A Central Point of Disagreement. At the heart of our differences stands the way each of our traditions understands the proper exercise of primacy in the leadership of the Church, both within the various regions of the Christian world and within Christianity as a whole. It seems to be no exaggeration, in fact, to say that the root obstacle preventing the Orthodox and Catholic Churches from growing steadily towards sacramental and practical unity has been, and continues to be, the role that the bishop of Rome plays in the worldwide Catholic communion. The historical roots of this difference in vision go back many centuries. Episcopal and regional structures of leadership have developed in different ways in the Churches of Christ, and are to some extent based on social and political expectations that reach back to early Christianity. In Christian antiquity, the primary reality of the local Church, centered in a city and bound by special concerns to the other Churches of the same province or region, served as the main model for Church unity. In the Latin Church, a sense of the distinctive importance of the bishop of Rome, as the leading although not the sole spokesman for the apostolic tradition, goes back at least to the second century, and was expressed in a variety of ways. By the mid-fourth century, bishops of Rome began to intervene more explicitly in doctrinal and liturgical disputes in Italy and the Latin West, and through the seventh century took an increasingly influential, if geographically more distant, role in the Christological controversies that so sharply divided the Eastern Churches. It was only in the eleventh and twelfth centuries, during what is known as the Gregorian reforms, that the bishops of Rome, in response to centuries-old encroachments on the freedom and integrity of Church life by local secular rulers, began to assert the independence of a centrally-organized Catholic Church in a way that was to prove distinctive in Western society. Even in the Middle Ages, however, this centralized vision of the universal Church was not shared by the Orthodox Churches. For the Orthodox consciousness, even in the twelfth century, the particular authority traditionally attached to the see of Rome has to be contextualized in regular synodal practice that includes representatives of all the Churches. The challenges of the Western Enlightenment to religious faith, and the threats of the new secular, absolutist forms of civil government that developed in nineteenth-century Europe, challenged the competence and even the right of Catholic institutions to teach and care for their own people. In the Eastern world, structures of authority and community in the Church developed in a somewhat different pattern from the fourth century onwards. And when the Eastern Roman Empire finally fell before the Turkish invaders in 1453, the Churches of the eastern patriarchates shared the political and social role of unifying and protecting the Christian minorities in lands dominated by a variety of Muslim rulers. In the Slavic territories to the north and east, new metropolitan sees and new patriarchates continued to develop after the fall of Constantinople, carrying out the mission of unifying newly converted Christian peoples, who largely shared the same geographical, linguistic and ethnic characteristics. Primacy had a less supra-national character than it had acquired in the Latin Church; what we presently call autocephaly -- ecclesiastical independence correlative to the emerging nation-state -- had become the underlying pattern for ecclesiastical organization. Custom and habit, in all human societies, tend to become law. Structures that had come into being gradually, under the pressures of changing cultural and political conditions, came to be seen in both Eastern and Western Christianity as normative for the life of the Church. Yet precisely in our times, when centralized power is

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increasingly felt to be oppressive, and national identities and traditions are increasingly overwhelmed by the complexities of migration, mass communication, and supranational forces, questions continue to be raised about the enduring value of these structures. In our discussions, and indeed in discussions within our two Churches, such basic questions about the normativity of our current structures are inescapable. Despite disagreement on the place of the bishop of Rome in the worldwide cohesion of Christianity, however, it seems to us obvious that what we share, as Orthodox and Catholic Christians, significantly overshadows our differences. Both our Churches emphasize the continuity of apostolic teaching as the heart of our faith, received within the interpretive context of the historical Christian community. Both our Churches, too, recognize the importance of various kinds of primacy, as the Ravenna statement further affirms: Both our Churches cherish ancient practices that help the faithful grow in holiness, value personal asceticism and fasting, reverence sacred images, promote the monastic life, and set a high value on contemplative prayer. In all of these ways, our lives as Churches are enriched by the same spiritual resources. A significant degree of communion already exists between us. A Matter of Urgency. In light of the divine gifts that we share, then, it seems all the more urgent to us that our Churches grow closer together, in ways that the men and women of our time can see. Marriages involving members of both our traditions are increasingly common, especially in ethnically pluralistic countries, creating serious problems in Christian education and practice for the families involved. All of these factors urgently call our Churches to overcome their division. As our largely secular world reaches constantly for new technical means of communication, and for mutual understanding within all its cultural and political diversity, it is urgent that Orthodox and Catholic Christians find an effective way to realize our common tradition of faith together, and to present the world with a unified testimony to the Lordship of Jesus. To be what we are called to be, we need each other. To become what we are, effectively and permanently, we cannot stop short of re-establishing full Eucharistic communion among ourselves. Clearly, this cannot be achieved without new, better harmonized structures of leadership on both sides: The Shape of Communion. It is difficult to predict what a structure of worldwide ecclesial communion, sacramental and spiritual, between our Churches, might look like. Some of its main features, however, would include the following: This would include the recognition of our fundamental agreement on central Christian dogmas, as revealed in Scripture and articulated in mutually recognized ecumenical Councils, despite variations in our theological and liturgical traditions. In addition, other forms of common liturgical prayer would be encouraged as a regular practice involving both our Churches. Bishops of all the Churches would be invited to participate fully in any ecumenical councils that might be summoned. Synodality would operate at various levels of ecclesial institutions: Aside from episcopal structures of synodality, the laity would be active participants in this dimension of Church life. As sister Churches, they would also engage in common efforts to promote the realization of a Christian moral vision in the world. This would mean, among other things, that in the Orthodox and Eastern Catholic Churches, at least, bishops would be elected by local synods or by other traditional methods of selection. Those elected to major episcopal or primatial offices would present themselves to other Church leaders at their level, to their own patriarch, and to the bishop of Rome as first among the patriarchs, by the exchange and reception of letters of communion, according to ancient Christian custom. The bishop of Rome would also inform the Eastern patriarchs of his election. Ordered growth is essential to the health and well-being of the Church, and this means both continuity and change. For the Church, an essential aspect of this growth is renewal: Life in communion with each other would be a life lived in readiness for a new Pentecost, in which people of many nations and cultures are formed anew by the living Word of God. The Role of the Papacy. In such a communion of Churches, the role of the bishop of Rome would have to be carefully defined, both in continuity with the ancient structural principles of Christianity and in response to the need for a unified Christian message in the world of today. His relationship to the Eastern Churches and their bishops, however, would have to be substantially different from the relationship now accepted in the Latin Church. The present Eastern Catholic Churches would relate to the bishop of Rome in the same way as the present Orthodox Churches would. The leadership of the pope would always be realized

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by way of a serious and practical commitment to synodality and collegiality. Vatican I, Pastor Aeternus 3. In a reunited Church, this understanding of papal and episcopal authority, as complementary and mutually enhancing, would have to be expanded to include the much more complex patterns of local, primatial, and patriarchal leadership that have developed in the Eastern Churches since patristic times. He would do this as a witness to the faith of Peter and Paul, a role inherited from his early predecessors who presided over the Church in that city where Peter and Paul gave their final witness. In the Western Church, this same presiding function would include convoking and leading regular episcopal synods. In cases of dispute among primates, the bishop of Rome would be expected to mediate and to bring the crisis to brotherly resolution. And in crises of doctrine that might occasionally concern the whole Christian family, bishops throughout the world would have the right to appeal to him also for doctrinal guidance, much as Theodoret of Cyrus did to Pope Leo I in , during the controversy over the person of Christ that preceded the Council of Chalcedon Ep. To prepare for an eventual restoration of full communion within a reunited Church formed from the Orthodox and Catholic traditions, a number of steps might be helpful. Patriarchs and representatives of the autocephalous and autonomous Orthodox Churches could also meet with the Pope and leading Catholic bishops and curial officials on a regular basis for consultation and planning. Outstanding Questions and Problems. Confronted by these long-term prospects of growth towards ecclesial unity, we are aware that many serious theological, liturgical and structural questions remain unsolved, and need to be considered further. To what extent do these Scriptural interpretations simply reflect differing ecclesiologies? What limits should be acknowledged to the authority and jurisdiction of the other patriarchs? Who has the authority to define these limits? To what extent can the formula of Apostolic Canon 34, from the late fourth century, serve as a model for the universal Church as well as for the local Churches: Can he lay down rules of procedure? By what primatial and synodal authorities does such independence need to be recognized? Should diversity of national background continue to determine the structures of church life in a world that is increasingly shaped by the migration of peoples? If diversity within our own Churches on theological issues is usually not seen as a barrier to Eucharistic sharing, should we allow the differences between Orthodox and Catholic Christians to overrule the substantial agreement our Churches already enjoy on most of the fundamental issues of faith, and keep us from receiving each other at the Eucharistic table, at least on some occasions? Would it be acceptable to both of our Churches to allow priests of one Church at least to care for the dying in the other, when no priest of their own is available? The extraordinary practice of shared communion has been carried on, at various critical points of recent history, in some parts of the world, and is occasionally carried on today. Can this serve as a precedent for wider Eucharistic sharing? Can such occasional sharing of communion serve as a concrete step towards deeper and more lasting unity? In his Commentary on the 17th Chapter of St. Cyril of Alexandria argues that the unity of the Church, modeled on the unity of Father and Son and realized through the gift of the Spirit, is primarily formed in us through the Eucharist in which the disciples of Jesus share: Who, after all, could divide, or alienate from natural unity with one another, those who are bound through the one holy body into unity with Christ? It is impossible to divide Christ. That is the reason that the church is called the Body of Christ, and we are individually his members, as Paul understands it. For since we are all united with Christ through his holy Body - which we take, one and undivided, into our own bodies - we owe our own limbs more to him than to ourselves! How, then are we all not clearly one [Cyril goes on to ask] in each other and in Christ? For Christ is himself the bond of unity, existing at the same time as God and as a human being! And all of us who have received one and the same Spirit - I mean the Holy Spirit - are blended together, in a certain way, with each other and with God! For just as the power of his holy flesh forms those to whom it comes into a single body, in the same way, I believe, the one Spirit of God, who dwells in all of us undivided, brings us all to a spiritual unity Comm.

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Chapter 2 : Differences Between the Roman Catholic and Greek Orthodox Churches | Difference Between

calendrierdelascience.com (England & Wales, Non-Conformist and Non-Parochial Registers, This collection is mainly comprised of birth, marriage, and death registers from non-conformist congregations and churches in England and Wales that were turned over to the Registrar General following the Non-Parochial Register Act of and a later.

Authority Part of the reason Orthodox do not like to pin down the question of infallibility is because it is understood among them that we live in a broken, sinful world. But the question of infallibility does not concern the Pope of Rome alone. A certain type of infallibility and incorruptibility is placed on the scriptures by many modern Christians. The Orthodox have maintained a stance on the scriptures that continues the thought of the early church on them. While the scriptures were seen as the infallible word of God expressed through fallible men, it was believed that, were they all to be burned, the Holy Spirit would simply reveal them again, even if they appeared with different wording. This thought has been expressed in various ways by many different authors over the centuries. This idea sheds light on just how foreign the idea of infallibility is to eastern sensibilities. Language itself is viewed as part of the corrupt experience of mankind. We must grapple with it in trying to express ourselves. The very fact that numerous interpretations have been made of the same words bears out the wisdom of this understanding. This is also part of the reason why councils are so important to Orthodox. Language is used and its interpretation is agreed upon. Papacy The Bishop of Rome was seen not simply as first among equals and "essentially equal to the other major patriarchs"; rather, an equality in terms of vote existed at all councils. Each bishop had one vote except in cases where one bishop was voting on behalf of another. Even so-called "country bishops" had the same voting power as a patriarch. Then, what is a patriarch or pope? The term patriarch refers to pockets of centrality of administration, not centrality of spiritual power. From a practical point of view, bishops holding sees with a great flux of people and thought were in a better position to distribute and hear teaching, tradition, and practice. As such, patriarchs presided at their respective local councils, but they still had the same voting power as the last bishop to vote. The term pope is one of endearment. It was first applied not to a bishop of Rome but rather to the thirteenth bishop of Alexandria, Heraklas in a letter from his successor, Dionysios, to Philemon. About three centuries later, it was used by the bishop of Rome, John The term is obviously still in use for Rome, but many do not realize that to this day, the bishop of Alexandria is referred to as "The Pope and Patriarch of Alexandria. Strangely, the Orthodox thought on this is best expressed by St. Gregory the Dialogist or St. Gregory the Great, who was a bishop of Rome During his time, a controversy arose over the term ecumenical. Many clerics and courtesans urged the then patriarch of Constantinople, John, to begin using the term ecumenical oikoumenikos. The term has two distinct meanings, depending on its usage. John was urged to use it as meaning "imperial. But the other meaning of ecumenical is universal, and this is how it was understood by Gregory. He immediately wrote to several other bishops denouncing the title. He described Christ as the head of the church and decried the idea of one bishop being universal, or one bishop being greater than another. His language is quite strong on this: He is an antichrist. Gregory, Orthodox reject the idea of a bishop of bishops. The filioque Clause The phrase was first used in the west in an attempt to fight particular heresies. The objection to its use in the East was not to its application in the temporal procession of the Holy Spirit i. All this probably sounds like splitting hairs, but it actually makes the Holy Spirit a creature from the eastern perspective. The Roman church has at various times recanted its use of the filioque. Pope Leo was so against its use that he actually had silver plaques made to be placed in St. More recently, the just retired Pope Benedict XVI declared that the creed containing the filioque would no longer be taught to catechumens. Liturgy One interesting difference is the proscription of the celebration of the full liturgy during the weekdays of Great Lent. This was the tradition of the early church. There are even somewhat later canons that forbid it, though the Roman Catholic acceptance of the Pendecti or Quinisext Council has not been consistent over the years. Gregory, Pope of Rome, referred to above is credited with recognizing a need among the faithful to

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commune regularly during Great Lent and therefore writing the Liturgy of the Presanctified Gifts. This liturgy is still used by the Orthodox during Great Lent, while among Roman Catholics the proscription of the regular mass is no longer observed. I would also like to add that good source material for understanding common differences would be any primary source surrounding the Council of Florence, during which Mark of Ephesus on the Orthodox side was able to show that the very manuscripts of many church fathers found in the west did not match any of those found in the east on several important doctrinal issues. This is important, as it sheds light on why at least some doctrinal differences may have started. Finally, it is common to list as the date of the rift between the Roman Patriarchate and the other four in the east. The Roman patriarchate was in and out of communion with the east just prior to this date and for about a century after. Differences in practice extended much further back, as well.

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Chapter 3 : Do you know differences between Roman, Byzantine Catholic Churches? | The Compass

The name Greek Orthodox Church (Greek: ἡ ἑλληνορθόδοξη ἐκκλησία, ἑλληνορθόδοξη ἐκκλησία, Ellinorthōdoxi Ekklesiā-a, IPA: [elinoˈɔksi ekliˈsia]), or Greek Orthodoxy, is a term referring to the body of several Churches within the larger communion of Eastern Orthodox Christianity, whose liturgy is or was traditionally conducted in Koine Greek, the original language of the Septuagint and New.

However, the Catholic Church is in fact very diversified. It is a little known fact that there are many Catholic Churches in union with the Bishop of Rome, commonly referred to as the pope. There are six principle or main rites used in the Catholic Church: Each rite has its own prayers, rituals or ways of celebrating the sacraments as well as its own vestments, church art and architecture, music, etc. Each rite also has its own theological emphasis or way of explaining the one, holy, Catholic and apostolic faith. An icon of St. All of these churches are headed by a patriarch, major archbishop, or metropolitan and all are in union with the Bishop of Rome pope. We all share the same Catholic faith. We all experience or live it out in different ways. Members of these Catholic churches can attend and are encouraged to receive the sacraments in the other Catholic churches. There is total inter-communion between us. However, the Eastern Catholic Churches operate under the Code of Canons of the Eastern Church promulgated by the pope in and some, if not all, of the individual Eastern Catholic churches have their own particular set of church law, as well. Thus, in some of these Eastern Catholic churches, married men can be ordained to the priesthood because they are under a different set of church laws. In the Byzantine Catholic Church, the seven sacraments are administered in ways that are different than in the Roman Catholic Church. For instance, baptism is conferred by immersion rather than the sprinkling of water. All three sacraments of initiation or baptism, confirmation called Chrismation in the Byzantine Rite, and holy Eucharist are administered at the same time. Thus, infants or adults receive all three sacraments when they are brought into the church. The sacrament of the sick is administered not only when someone is gravely ill, but also to the entire congregation at the end of Divine Liturgy Byzantine Catholic Mass various Sundays throughout the year. There is a crowning ceremony and a sharing of the common cup. In fact, the priest, not the couple themselves as in the Roman rite, actually confers the sacrament. Holy orders is conferred by a bishop in a manner similar to the Roman rite. However, married men can be ordained to the diaconate and priesthood in the Byzantine rite. Bishops are selected from the celibate clergy. One of the biggest differences most Roman Catholics would see between the Roman rite and Byzantine rite is the way the Mass or as it is called in the Byzantine rite, Divine Liturgy, is celebrated. The whole liturgy is sung or chanted with a continuous back and forth between the priest and the congregation. The priest wears different vestments and uses different-looking religious articles or vessels during the celebration of the liturgy. For most of the liturgy, the priest leads the congregation in worship by facing east or with his back to the people. However, there is much more movement of the priest between the sanctuary and the nave of the church than in the Roman rite. Also, there are very few parts of the liturgy in which the congregation does not have an active part. The prayers of the Byzantine liturgy, with the exception of the Creed said without the Filioque and Our Father, are different than in the Roman rite. There are more litanies throughout the liturgy and many more signs of the cross. The two main liturgies used, the Liturgy of St. John Chrysostom and the Liturgy of St. Basil, are approximately 1, years old. The bread consecrated into the body of Christ is leavened bread instead of unleavened bread. This symbolizes that Christ is the leaven in our lives. The priest distributes the precious body and blood of our Lord that have been mixed together in the chalice by use of a spoon instead of placing an unleavened host in the hand or on the tongue as in the Roman rite. In general, there is a strong feeling of the sacred at a Byzantine rite liturgy. This is brought out through the architecture of the church building, the art used in the liturgical setting icons, multiple candles, incense, actions of the priest and people during the liturgy, as well as the prayers sung throughout the whole liturgy by the priest and people. In fact, some have said that it appears like heaven on earth. As Catholics, we are truly

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blessed to belong to the universal church established by Christ which recognizes, respects and encourages various ways of expressing the one true faith. Bound is director of the diocesan Department of Education.

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Chapter 4 : Church of Greece - OrthodoxWiki

Nonconformist places of worship have made an important contribution to English life are quite likely to be referred to as churches. those of the Roman.

The Encyclopedia of Christianity says [In America] it covers a wide range of not completely harmonious uses, from the Pentecostal churches to the peace churches, Missouri Synod Lutherans, Southern Baptist Convention, Holiness movement eg Church of the Nazarene , charismatic groups including Roman Catholics , and evangelicals in the mainline denominations. History John Stott emphasized that evangelicalism does not see itself as an innovation or deviation from orthodox Christianity. Doctrinally speaking, evangelicals are able to find many precursors - for example, Stott identifies Augustine as a "proto-evangelical", on the basis of his view of grace. Martin Luther picked it up, and today the German word Evangelisch is not really distinguishable from Protestantisch - unlike in the English-speaking world. Stott and others have identified several related movements that have identified themselves as evangelical. The following listing is from John Hitchen, who argues that evangelicalism has tended to define itself in opposition to tendencies in the church, or society, at large. The Reformers - against medieval Catholicism. The Second Evangelical awakening - against the Deism, laxity and Unitarianism in the early 18th century church. The mid 20th century evangelicalism - against Liberal theology and Neo-orthodoxy. They also share a desire for conversion of the world - in this regard, Stott contrasts it on either side with the fundamentalist position stand aloof from the world and the liberal position adapt to the world 2. The Bebbington scheme has gained some currency, though Stott for one was uncomfortable with all the -isms, and the low profile of God. He preferred this formulation of evangelical priorities: In fact, I think there is a great diversity of political beliefs among evangelicals though the two-party system suppresses that diversity at the polls. Part of this is generational or age-based, but I also have a sense that some political points spring fairly naturally from the evangelical worldview. For example, the evangelical environmental movement makes perfect sense within the context of the history above. This is not to say that evangelicals are automatically left-wing or liberal either! Probably, most evangelicals would be considered socially conservative, and may even regard such issues as overriding priorities when choosing candidates. Encyclopedia of Christianity Wm. Eerdmans, under "Evangelical Movement" 2. What it means to be an evangelical today, John M. Hitchen, Evangelical Quarterly 76 1: Evangelicalism in modern Britain: Bebbington Unwin Hyman, Packer Latimer House,

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Chapter 5 : Greek Church | Catholic Answers

A lot of people are curious about the differences between the Roman Catholic Church and the Eastern Orthodox Church. From the outside, it might look like we are basically the same Church with the same practices and the same theology.

The first difference is related to the Pope. For the Roman Catholics, the Pope is infallible; he can contradict lower ranking church leaders. This bishop is not infallible and does not have supreme authority over the churches. Another difference between these two is related to the language used during church services. Another difference between the two religions is the concept of original sin. They also differ when it comes to how it can be applied to Mary, the mother of Jesus Christ. For Catholics, Mary was born with no original sin. According to the Greek Orthodox, Mary "just like all other humans" was born and will then die. Aside from these major differences, there are some minor ones as well. One of these is related to icons and statues. Churches of the Eastern Orthodox pay homage to icons, while Roman Catholic ones have statues. Additionally, in the Roman Catholic Church, the doctrines, which are changed over time by popes, bishops, and other known instruments of the Holy Spirit, are considered to be more intellectual, bearing the enlightenment provided by the Spirit itself. Meanwhile, for the other religion, the New Testament must not be changed. Furthermore, Eastern Orthodox priests are allowed to marry before they are ordained, while in the Roman Catholic Church, priests cannot marry. Additionally, Eastern Orthodox believers do not accept the concept of purgatory as well as the Stations of the Cross, as opposed to the Roman Catholics. In relation to the sacrament of the Holy Eucharist, while Roman Catholics make use of an unleavened wafer, members of the Greek Orthodox Church use unleavened bread. They also have differences in the calculations of the days pertaining to Easter and Christmas. Roman Catholic and Greek Orthodox believers both believe in the same God. Roman Catholic priests cannot marry, while priests in the Greek Orthodox can marry before they are ordained. Latin is the main language used during Roman Catholic services, while Greek Orthodox churches use native languages. Doctrines can be changed in Roman Catholicism, as opposed to Greek Orthodox. If you like this article or our site. Please spread the word.

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Chapter 6 : Nonconformist - Wikipedia

Where the Church of England had previously enjoyed a monopoly, civil registrars of marriage could now marry non-conformists, including Roman Catholics, in their own churches and chapels. Also, civil birth registration now has a legal status previously only enjoyed by Church of England baptism certificates.

The threefold ministry of bishops , priests and deacons The broad structure of the visible church The sinless life of the Blessed Virgin Mary and the honour due to her as Theotokos Invocation of the saints Acceptance of the seven sacraments Confession to a priest Use of icons in worship Solemn celebration of the Eucharist and affirmation of its sacrificial nature as identical with the sacrifice of Christ The Eucharistic bread and wine becoming the body and blood of Jesus Christ Neither Church community subscribes to the Protestant teachings expressed in the five solae , especially regarding the teachings of salvation through faith alone which these two communities understand as requiring no acts of love and charity or of sola Scriptura which they understand as excluding doctrinal teachings passed down through the Church from the apostles in the form of sacred tradition. This schism was caused by historical and linguistic developments, and the ensuing theological differences between the Western and Eastern churches. The Roman Empire was divided into a predominantly Greek speaking Eastern half and a Latin speaking Western half, resulting in a separation into two empires: With the fall of the Western Empire in AD, the whole of what had been the western part of the empire was ruled by Germanic people. The subsequent mutual alienation of the Greek-speaking East and the Latin-speaking West led to increasing ignorance of the theological and ecclesiological developments of each tradition. Translations did not always correspond exactly. This also led to misunderstandings. Papal primacy Papal primacy, also known as the "primacy of the Bishop of Rome," is an ecclesiastical doctrine concerning the respect and authority that is due to the pope from other bishops and their episcopal sees. In the Eastern Orthodox Churches, some understand the primacy of the Bishop of Rome to be merely one of greater honour, regarding him as *primus inter pares* "first among equals" , without effective power over other churches. Filioque Differences over this doctrine and the question of papal primacy have been and remain primary causes of schism between the Eastern Orthodox and Western churches. The Latin term Filioque describes the procession of the Holy Spirit as double, and is translated into the English clause "and the Son" in that creed: Who with the Father and the Son is adored and glorified. Et in Spiritum Sanctum, Dominum et vivificantem: So to add the Filioque clause to the Latin version would cause the Nicene Creed to state that the Spirit proceeds [but not in the sense of coming from an ultimate cause or source] from both the Father and the Son. The two versions of the Nicene Creed, Greek and Latin, say two different but equally true things about the procession of the Spirit. The idea that the Spirit proceeds as from an ultimate cause from both the Father and the Son has for a very long time been considered heresy by both the Eastern and Western Churches[citation needed], and so to add the Filioque clause to the Greek version of the Creed would be considered heresy by both sides. The controversy surrounding the Filioque clause is a problem of language, not a problem of theology. Consequences[edit] Whether that term Filioque is included, as well as how it is translated and understood, can have important implications for how one understands the central Christian doctrine of the Holy Trinity. Over time, the term became a symbol of conflict between Eastern Christianity and Western Christianity, although there have been attempts at resolving the conflict. Among the early attempts at harmonization are the works of Maximus the Confessor , who notably was canonised independently by both Eastern and Western churches. History of Eastern Orthodox theology in the 20th century The 20th century saw the rise of neo-Palamism, c. According to this point of view, which arose in defense of the Palamite distinction between essence and energia, western theology is dominated by rational philosophy, while Orthodox theology is based on the experiential vision of God and the highest truth. According to neo-Palamism, this is a main division between East and West. Neo-Palamism has its roots in the Hesychast controversy or Palamite controversy 14th century , [23] [24] in which Gregory Palamas provided a theological justification for the

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centuries-old Orthodox practice of hesychasm. The hesychast controversy led to a further distinction between East and West, giving a prominent place to the contemplative practice and theology in the Eastern Orthodox Churches. The publication in of the *Philokalia*, which led to a revival of hesychasm, accepted in particular by the Slav Orthodox churches. According to Steenberg, Eastern theologians assert that Christianity in essence is apodictic truth, in contrast to the dialectic, *dianoia* or rationalised knowledge which is arrived at truth by way of philosophical speculation. Lossky argues that therefore the Eastern Orthodox and Catholics have become "different men," [31] stating that "Revelation sets an abyss between the truth which it declares and the truths which can be discovered by philosophical speculation. The Slavophiles sought reconciliation with all various forms of Christianity, as can be seen in the works of its most famous proponent Vladimir Solovyov.

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Chapter 7 : Differences between evangelical and roman catholic church? | Yahoo Answers

In , the Ionian islands were added to the Church of Greece and in the diocese of Thessaly and parts of Epirus were also added. Also in this year, the first Greek Orthodox church was founded in America.

He writes that some Greeks among those who used to visit Jerusalem at the Passover approached Philip and Andrew and asked to see Jesus Jn. The Greeks, as seekers after truth, were eager to listen to something novel, to meet the new master. Jesus was aware that the Greeks who came to Him were men with a searching mind and a troubled spirit. Upon His confrontation with them, He exclaimed, "The hour has come for the son of man to be glorified" Jn. These Greeks were few in number, but Christ saw in them not only Greeks but Romans and Scythians and other peoples of all times and places who would also seek to find Him. Jesus said the hour had come for the Christian Gospel to be proclaimed outside the limited boundaries of ancient Israel. The Greeks have played a major role in the kerygma and the didache of Christ. The Greeks found in the person of Christ the eternal Logos and the "unknown God" of their forefathers, while Christ discovered in them sincere followers and dedicated apostles of the New Kingdom. In the history of the Greek Orthodox Church four stages of development can be distinguished. The first three centuries, through the age of Constantine the Great constitute the apostolic and ancient period. The medieval period includes almost ten centuries, to the fall of Constantinople. The age of captivity starts, roughly, in the fifteenth century and ends about the year It is followed by the modern period. Paul who was the first to preach Christianity in Greece. Christianity eventually spread through Greece from these cities. In these early days, the Church of Greece comprised a diocese, with Corinth as the centre, known then as Achaia and considered a city of great importance. This was confirmed by the Emperor in The Medieval Period Following three centuries of underground existence and persecution in the Roman Empire, it was again the Greek Church, the Greek language, and Greek missionaries that carried the Christian message in both the East and the West. This first period ended in with the edict of toleration, where Constantine the Great divided the Roman Empire and prepared the way for Christianity to become the state religion of the later Roman and Byzantine empires. The geographical area we know today as Greece constituted the diocese of Eastern Illyricum, which was self-governing. For historical and other reasons, the Greeks for many centuries identified themselves solely as Christians and especially during the centuries of captivity under the Turks [1]. This is significant that although the patriarchs of Constantinople and many bishops of the Bulgarians, Albanians, and Slavs were Greeks during the Ottoman period, they did not attempt to Hellenize their congregations: However, all nations living outside the medieval Greek world of the Byzantine Empire, such as the Russians, the Germans, Khazars, the English, the Georgians, the peoples of Italy, and the Franks, called the native inhabitants of the Byzantine Empire "Greeks. Age of Captivity During the Byzantine Empire and the subsequent Turkish occupation of Greece, the Christian church in Greece was under the administration of the ecumenical patriarch of Constantinople. After the Greek War of Independence , the provisional president of Greece Ioannis Kapodistrias , began negotiations with the patriarch for the independence of the Greek church. The final decision was made when Otto I , the new king of Greece, feared the Turkish government might still be able to influence the politics of Greece through the patriarchate of Constantinople and as such the Greek church was declared autocephalous in The independence was formalised by Constantinople in , with some limitations. In , the Ionian islands were added to the Church of Greece and in the diocese of Thessaly and parts of Epirus were also added. Also in this year, the first Greek Orthodox church was founded in America. Under an agreement made in between the Ecumenical Patriarchate and the Holy Synod of Athens, jurisdiction of the churches in America was given to the Church of Greece. In , the statutes regarding the Church were modified resulting in the government controlling the church and attending the Holy Synod meetings. So during the 20s and 30s, the turbulent political events in Greece divided the Greeks of America and this resulted in Archbishop Athenaogoras of Corfu to be appointed to head the Greek Church in America. Today the Church of Greece is

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governed by a Holy Synod, presided over by the Metropolitan Archbishop of Athens and assisted by four bishops chosen in regular succession. The Patriarch of Constantinople is still regarded as the spiritual head of the church and all of the Holy Chrisma used in Greece is consecrated by him. Organised as a state church, similar to the pattern adopted in the Russian church under Peter the Great of Russia, the ultimate authority is vested in the Synod of Bishops under the presidency of the archbishop of Athens and all Greece. A second synod, with the same presidency, consists of 12 bishops, each serving for one year only. The first synod deals with general ecclesiastical questions, whereas the second synod deals with administrative details. The church is divided into 81 small dioceses; some of these, are nominally under the jurisdiction of Constantinople. Greek language The Greek language has been known as the "Sacred Language" [3] [4] [5] of the church from the time of the Apostles and enjoyed its prominence mainly in the early history of Christianity. In scriptural study and to a great extent it is one of the original languages of the Scriptures the New Testament.

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Chapter 8 : Cheshire Non-Conformist and Roman Catholic Registers (Baptisms) - | calendrierdelascience.c

In Roman Catholic churches, services are held in Latin, while in Greek Orthodox churches, native languages are used. Another difference between the two religions is the concept of original sin. Even though both believe in the so-called 'original sin' that can be purified through baptism, they have varying ideas regarding its effects on.

What follows is a heavily excerpted and slightly edited transcript of three lectures given by the great Orthodox scholar John S. This article deals with the fundamental difference between Orthodoxy and Western Christianity, mainly Roman Catholicism. Readers will be surprised to learn that the division between "East" and "West" was actually more of a political division, caused by the ambitions of the Franks and other Germanic tribes, than a "Theological" question. Professor John Romanides of the University of Thessalonike challenges the common views regarding the causes for the Schism of the Church in the "Roman world," and offers his own provocative interpretation of the historical background of this tragedy in the history of the Christian Church. Far from seeing basic differences in the "Roman world," which led to alienation between the East and West, Romanides argues for the existence of "national, cultural and even linguistic unity between East Byzantine and West Romans"; that is, until the intrusion and takeover of the West Romans the Roman Catholics by the Franks German tribes. The Christian Activist extends its thanks to Holy Cross Press for permission to reprint these lectures, which they first published in European and American histories treat the alienation between Eastern and Western Christian Churches as though it were inevitable, because of an alleged separation of the Roman Empire itself into "East" and "West," because of alleged linguistic and cultural differences, and because of an alleged difference between the legal West and the speculative East. The evidence points clearly to the national, cultural, and even linguistic unity between East and West Romans which survived to the time when the Roman popes were replaced by Franks. Had the Franks not taken over the Papacy, it is very probable that the local synod of the Church of Rome with the pope as president, elected according to the election decree approved by the Eighth Ecumenical Synod in , would have survived, and that there would not have been any significant difference between the papacy and the other four Roman Orthodox Patriarchates. However, things did not turn out that way. The Papacy was alienated from the Orthodox East by the Franks, so we now are faced with the history of that alienation when we contemplate the reunion of divided Christians. By the eighth century, we meet for the first time the beginnings of a split in Christianity. One detects in both terminologies an ethnic or racial basis for the schism which may be more profound and important for descriptive analysis than the doctrinal claims of either side. The Roman Empire was conquered in three stages: In contrast to this, the ecclesiastical administration of the Roman Empire disappeared in stages from West Europe, but has survived up to modern times in the "East Roman Empire" the Orthodox Patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem. In each instance of conquest, the bishops became the ethnarchs of the conquered Romans and administered Roman law on behalf of the rulers. As long as the bishops were Roman, the unity of the Roman Church was preserved, in spite of theological conflicts. Roman Revolutions and the Rise of Frankish Feudalism and Doctrine The Franks applied their policy of destroying the unity between the Romans under their rule and the "East Romans," the Orthodox, under the rule of Constantinople. Pope Leo was then accused of immoral conduct. Charlemagne took a personal and active interest in the investigations which caused Leo to be brought to him in Paderborn. Leo was sent back to Rome, followed by Charlemagne, who continued the investigations. The Frankish king required finally that Leo swear his innocence on the Bible, which he did on December 23, Two days later Leo crowned Charlemagne "Emperor of the Romans. Charlemagne caused the filioque the new line in the Creed that said that the Holy Spirit, "proceeds from the Father and the Son," instead of the original which read, "proceeds from the Father, to be added to the Frankish Creed, without consulting the pope. When the controversy over this addition broke out in Jerusalem, Charlemagne convoked the Council of Aachen and decreed that this addition was a dogma necessary for salvation. What Leo said to the Franks but in diplomatic terms, was that the addition of the

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filioque to the Creed is a heresy. The so-called split between East and West was, in reality, the importation into Old Rome of the schism provoked by Charlemagne and carried there by the Franks and Germans who took over the papacy. The Bible and Tradition A basic characteristic of the Frankish Germanic-Latin scholastic method, misled by Augustinian Platonism and Thomistic Aristotelianism had been its naive confidence in the objective existence of things rationally speculated about. By following Augustine, the Franks and the "Latin" Roman Catholic Church substituted the patristic concern for spiritual observation, which they had found firmly established in Gaul when they first conquered the area with a Germanic fascination for metaphysics In contrast to the Franks the Fathers of the Orthodox Church did not understand theology as a theoretical or speculative science, but as a positive science in all respects. This is why the patristic understanding of Biblical inspiration is similar to the inspiration of writings in the field of the positive sciences. Scientific manuals are inspired by the observations of specialists. For example, the astronomer records what he observes by means of the instruments at his disposal. Because of his training in the use of his instruments, he is inspired by the heavenly bodies, and sees things invisible to the naked eye. The same is true of all the positive sciences. However, books about science can never replace scientific observations. These writings are not the observations themselves, but about these observations. The same is true of the Orthodox understanding of the Bible and the writings of the Fathers. Neither the Bible nor the writings of the Fathers are revelation or the word of God. They are about revelation and about the word of God. Revelation is the appearance of God to the prophets, apostles, and saints. The Bible and the writings of the Fathers are about these appearances, but not the appearances themselves. This is why it is the prophet, apostle, and saint who sees God, and not those who simply read about their experiences of glorification. It is obvious that neither a book about glorification nor one who reads such a book can ever replace the prophet, apostle, or saint who has the experience of glorification. This is the heart of the Orthodox understanding of tradition and apostolic succession which sets it apart from the "Latin" in other words, Frankish-Germanic and Protestant traditions, both of which stem from the theology of the Franks. Following Augustine, the Franks identified revelation with the Bible and believed that Christ gave to the Church the Holy Spirit as a guide to its correct understanding. This would be similar to claiming that the books about biology were revealed by microbes and cells without the biologists having seen them with the microscope, and that these same microbes and cells inspire future teachers to correctly understand these books without the use of the microscope! Historians have noted the naivete of the Frankish religious mind which was shocked by the first claims for the primacy of observation over rational analysis. However, several centuries before Galileo, the Franks had been shocked by the East Roman Orthodox claim, hurled by Saint Gregory Palamas , of the primacy of experience and observation over "reason" in theology. Instruments, Observation, Concepts, and Language The universe has turned out to be a much greater mystery to man than anyone was ever able to imagine. Indications are strong that it will yet prove to be an even greater mystery than man today can yet imagine. The Latin tradition could not understand the significance of an instrument by which the prophets, apostles, and saints had reached glorification. The Biblical name for this is the heart. Christ says, "Blessed are the pure in heart for they shall see God. Like the lens of a telescope or microscope, it must be polished so that light may pass through and allow man to focus his spiritual vision on things not visible to the naked eye. The heart, and not the brain, is the area in which the theologian is formed. Theology includes the intellect as all sciences do, but it is in the heart that the intellect and all of man observes and experiences the rule of God. One of the basic differences between science and Orthodox theology is that man has his heart or noetic faculty by nature, whereas he himself has created his instruments of scientific observation. A second basic difference is the following: These words are symbols of accumulated human experience, and understood by those with the same or similar experience. In contrast to this, the experience of glorification is to see God who has no similarity whatsoever to anything created, not even to the intellect or to the angels. God is literally unique and can in no way be described by comparison with anything that any creature may be, know or imagine. No aspect about God can be expressed in a concept or collection of concepts. It is for this reason that in Orthodoxy positive statements

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about God are counterbalanced by negative statements, not in order to purify the positive ones of their imperfections, but in order to make clear that God is in no way similar to the concepts conveyed by words, since God is above every name and concept ascribed to Him. Although God created the universe, which continues to depend on Him, God and the universe do not belong to one category of truth. Truths concerning creation cannot apply to God, nor can the truth of God be applied to creation. **Diagnosis and Therapy** Let us turn our attention to those aspects of differences between Roman and Frankish theologies which have had a strong impact on the development of differences in the doctrine of the Church. The basic differences may be listed under diagnosis of spiritual ills and their therapy. According to the Orthodox Church, the "East Romans," Glorification is the vision of God in which the equality of all men and the absolute value of each man is experienced. God loves all men equally and indiscriminately, regardless of even their moral status. God loves with the same love, both the saint and the devil. To teach otherwise, as Augustine and the Franks did, would be adequate proof that they did not have the slightest idea of what glorification was. According to the Orthodox, God multiplies and divides himself in His uncreated energies undividedly among divided things, so that He is both present by act and absent by nature to each individual creature and everywhere present and absent at the same time. This is the fundamental mystery of the presence of God to His creatures and shows that universals do not exist in God and are, therefore, not part of the state of illumination as in the Augustinian Frankish Latin tradition. According to the Orthodox, God himself is both heaven and hell, reward and punishment. All men have been created to see God unceasingly in His uncreated glory. One can see how the Frankish understanding of heaven and hell poetically described by Dante, John Milton, and James Joyce are so foreign to the Orthodox tradition but in keeping with the "Latin" tradition. According to the Orthodox, since all men will see God, no religion can claim for itself the power to send people either to heaven or to hell. The primary purpose of Orthodox Christianity then, is to prepare its members for an experience which every human being will sooner or later have. While the brain according to the Orthodox is the center of human adaptation to the environment, the noetic faculty in the heart is the primary organ for communion with God. The fall of man or the state of inherited sin is: Each individual experiences the fall of his own noetic faculty. One can see why the Augustinian "Latin," Frankish understanding of the fall of man as an inherited guilt for the sin of Adam and Eve is not, and cannot, be accepted by the Orthodox tradition. There are two known memory systems built into living beings, 1 cell memory which determines the function and development of the individual in relation to itself, and 2 brain cell memory which determines the function of the individual in relation to its environment. In addition to this, the patristic tradition is aware of the existence in human beings of a now normally non-functioning or sub-functioning memory in the heart, which when put into action via noetic prayer, includes unceasing memory of God and, therefore, the normalization of all other relations. When the noetic faculty is not functioning properly, man is enslaved to fear and anxiety and his relations to others are essentially utilitarian. Thus, the root cause of all abnormal relations between God and man and among men is that fallen man, i. Man outside of glorification imagines the existence of god or gods which are psychological projections of his need for security and happiness. That all men have this noetic faculty in the heart also means that all are in direct relation to God at various levels, depending on how much the individual personality resists enslavement to his physical and social surroundings and allows himself to be directed by God. Every individual is sustained by the uncreated glory of God and is the dwelling place of this uncreated creative and sustaining light, which is called the rule, power, grace, etc. Human reaction to this direct relation or communion with God can range from the hardening of the heart, i. This means that all men are equal in possession of the noetic faculty, but not in quality or degree of function. Or 4 one may be of meager intellectual accomplishment with a hardening of the heart. Saint Basil the Great writes that "the in-dwelling of God is this" to have God established within oneself by means of memory. We thus become temples of God, when the continuity of memory is not interrupted by earthly cares, nor the noetic faculty shaken by unexpected sufferings, but escaping from all things this noetic faculty friend of God retires to God, driving out the passions which tempt it to incontinence and abides in the practices which lead to virtues. During this latter

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state of glorification, unceasing noetic prayer is interrupted since it is replaced by a vision of the glory of God in Christ. The normal functions of the body, such as sleeping, eating, drinking, and digestion are suspended. In other respects, the intellect and the body function normally. One does not lose consciousness, as happens in the ecstatic mystical experiences of non-Orthodox Christian and pagan religions. One is fully aware and conversant with his environment and those around him, except that he sees everything and everyone saturated by the uncreated glory of God, which is neither light nor darkness, and nowhere and everywhere at the same time.

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Chapter 9 : Greek and Roman Church, Total Separation of - Amazing Bible Timeline with World History

The Christian Church was born mainly out of the missionary work of two Apostles: St Peter and St Paul. St Peter is considered the founder of Western Christian Church and the Papacy in Rome, while the Eastern (now Orthodox) Churches are the result of St Paul's missionary work in the Eastern part of the Roman Empire.

The Society seeks to foster public interest in the architectural and historical importance of all nonconformist places of worship including churches, chapels and meeting houses throughout the United Kingdom [www](#). Collections Guide 2 Nonconformist Registers [www](#). The site has historical information and a timeline on the dissenting academies and Protestant dissent in the British Isles with as well as an Encyclopedia and Virtual Library System [www](#). Non Anglican Religious Bodies including records of non-conformist and foreign protestant congregations in the City of London [www](#). Records of nonconformists in London [www](#). Non-Anglican register transcripts held in London Metropolitan Archives [www](#). Presbyterianism - Scottish style: The Great Disruption of [www](#). Baptism, marriage, and burial registers for many Non-Conformist churches in the greater London area digitised in partnership with London Metropolitan Archives and Guildhall Library Manuscripts [www](#). West Yorkshire, Nonconformist Records, This database contains a compilation of records from Nonconformist congregations in the West Yorkshire area of England including Methodist, Baptist, Society of Friends Quaker , Presbyterian, Congregationalist, and other congregations [www](#). This database contains birth records from Nonconformist congregations in the Manchester area. Includes access to baptism, marriage and burial registers supplied by members of the Federation of Family History Societies and other organisations. Includes records from the Spa Fields Burial Ground from up to which catered for mostly but by no means exclusively for Non-Conformist rather than Anglican burials [www](#). Non-Conformist and Roman Catholic Records The original records are held by the Cheshire Archives and Local Studies [www](#). The collection includes searchable transcripts and scanned colour images of Non-Conformist Shropshire registers [www](#). The dataset contains records covering Anglican, Roman Catholic, Quaker, and non-conformist, as well as community and war memorials [www](#). Also try searching for a named individual at the Gloucestershire Archives Online Catalogue which includes the General Personal Names Index and other specialist indexes [www](#). Catalogue of British Missionary Society records. The catalogue contains summary description of collections relating to missionary material held at various institutions and British missionary societies. The material includes missionary archives, personal papers, printed matter, maps and photographs.