

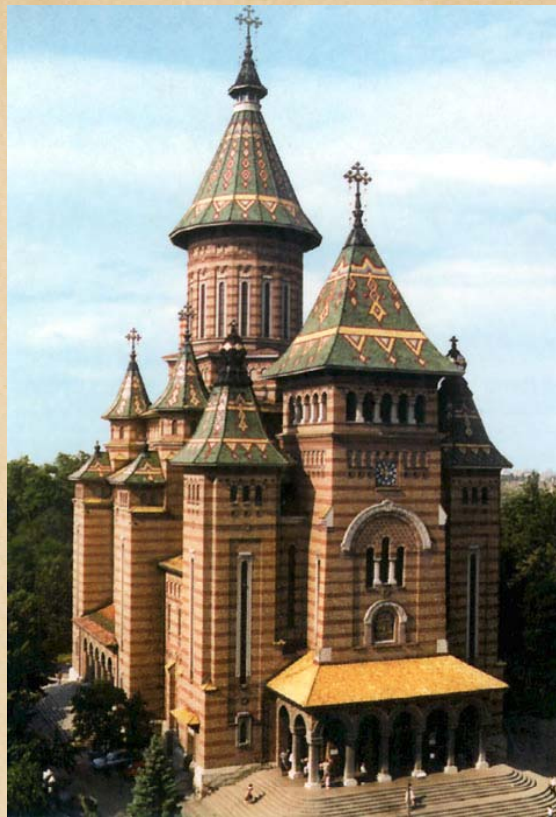
# Our Story Begins

1. The Fall of Jerusalem – The Church Moves Out
2. Council of Nicaea – The Trinity Affirmed
3. Augustine – Father of the West
4. Council of Chalcedon – Who and What is Jesus
5. **Eastern Orthodoxy -- A Visceral Approach**
6. Charlemagne -- Latin Christianity
7. Protestant Reformation -- Faith Alone
8. Protestant Reformation – Theological Genius

# Eastern Orthodoxy



St. Basil's Cathedral  
Moscow



Metropolitan Cathedral  
Romania



"Ascension of Christ"  
fresco  
Byzantium

# What's in this Session?

**You will learn ...**

- 1. Cappadocian Fathers**
- 2. Orthodoxy Prevails**
- 3. Theodosius and Justinian**
- 4. Hagia Sophia**
- 5. Cyril and Methodius**
- 6. Distinctives of Eastern Orthodoxy**

# Cappadocian Fathers

- Basil the Great
- Gregory of Nyssa
- Gregory of Naziansus
- John Chrysostom



# Cappadocian Fathers

- **Basil the Great**
- **Gregory of Nyssa**
- **Gregory of Naziansus**
- **John Chrysostom**



# Cappadocian Fathers and the Christological Controversy

- **The Great Cappadocians replied,** “If deity took the place of a human mind, how does that help? Deity joined to flesh alone is not truly human!”



# Orthodoxy Prevails: Council of Chalcedon (451)

- **Why?** Monophysites claimed that Jesus' divine nature swallowed up his human nature.
- **What happened?** Bishops affirmed that Jesus was one person with two natures: "Christ [is] ... recognized in two natures, without confusion, division, or separation ... but not as if Christ were parted into two persons."

## Orthodoxy Prevails: Council of Constantinople II (553)

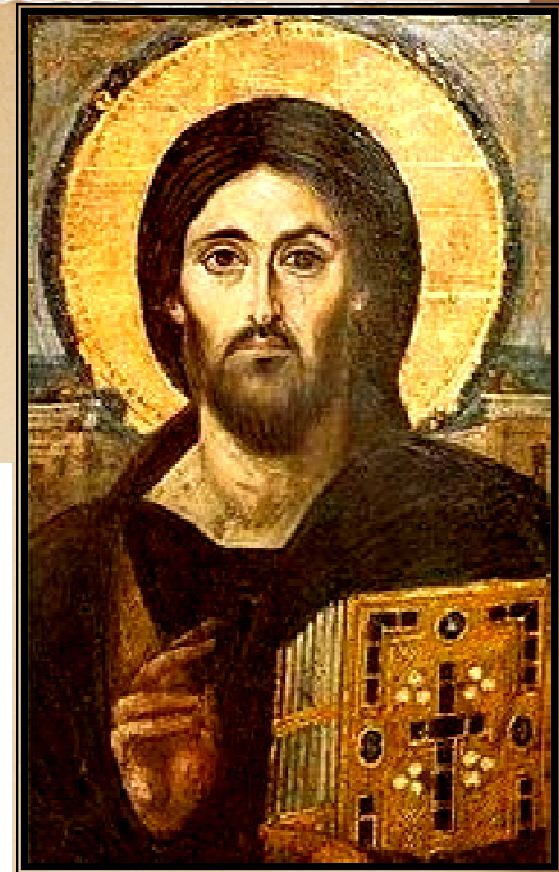
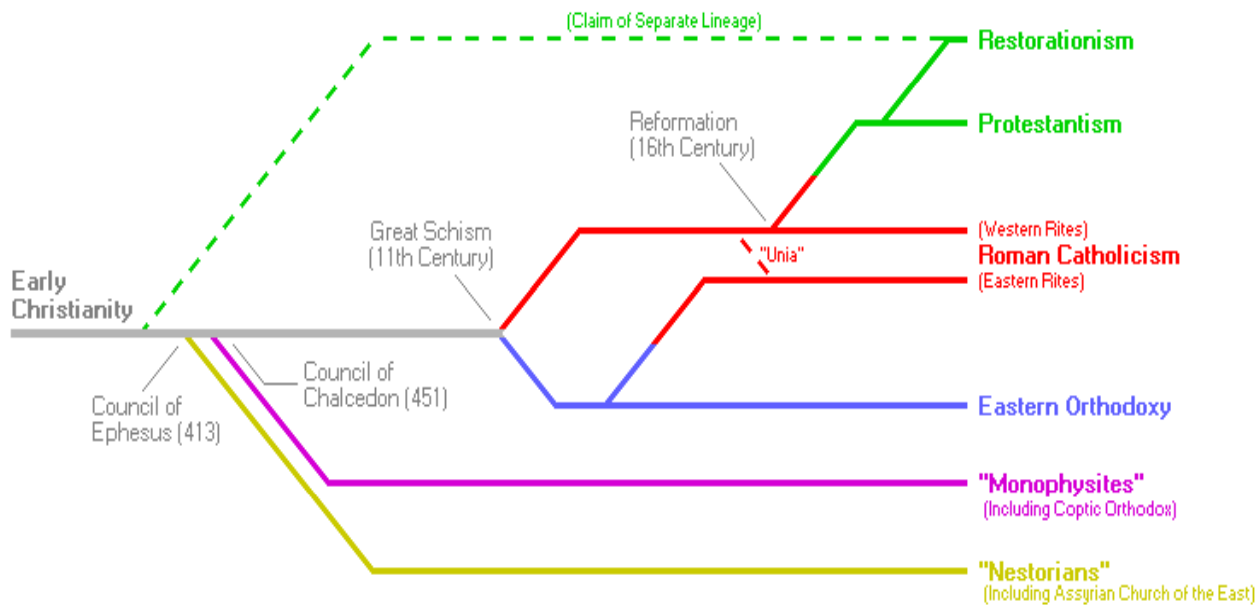
- **Why?**  
Monophysite theology became popular again.
- **What happened?**  
The council denounced both Nestorians and Monophysites.



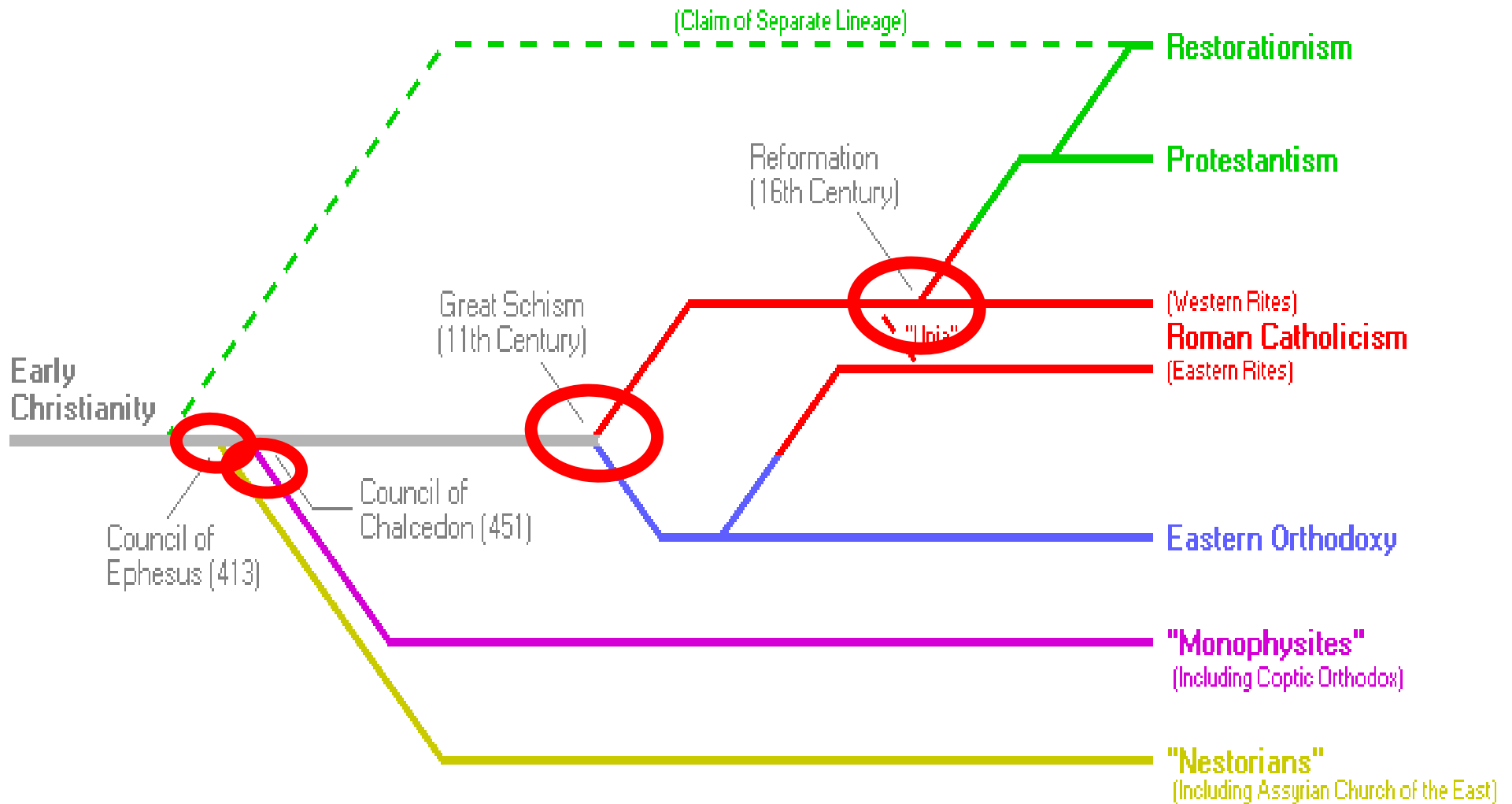


# Orthodoxy Prevails: With Schisms

- Mono = One
- Physite = Nature



# Orthodoxy Prevails: With Schisms



# Eastern vs. Oriental Orthodoxy

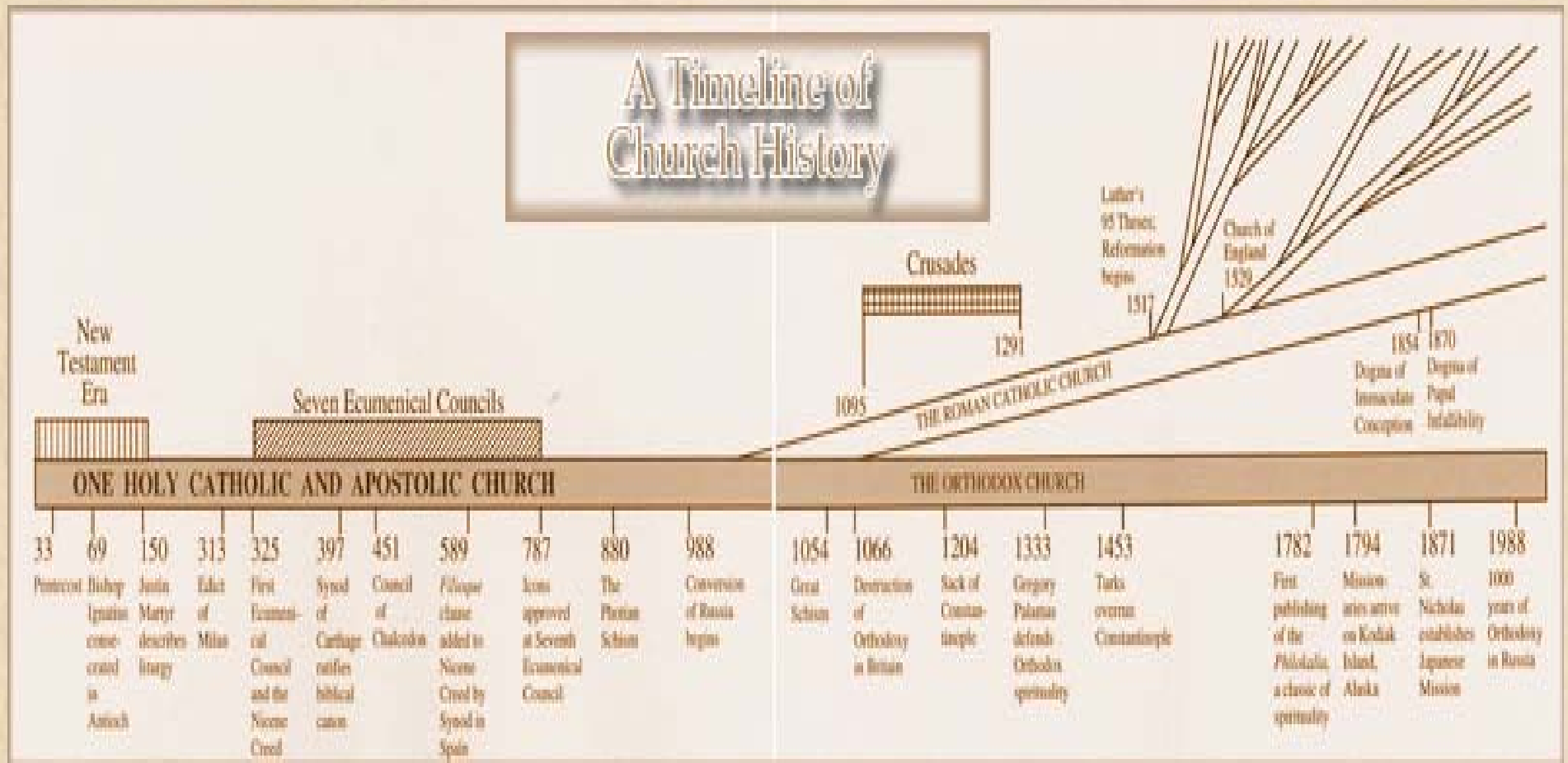
## Eastern Orthodoxy (Chalcedonian)

- ❖ Greek Orthodox
- ❖ Russian Orthodox
- ❖ Romanian Orthodox

## Oriental Orthodoxy (Monophysite)

- ❖ Coptic Church
- ❖ Ethiopian Orthodox Church
- ❖ Armenian Church

# Orthodoxy Prevails: With Schisms

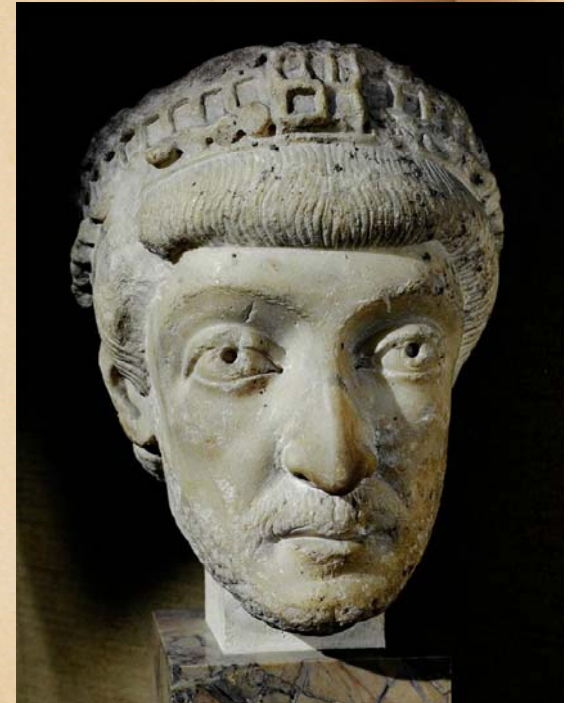


# What on Earth Was Happening?

- The ancient Roman Empire was falling apart.
- The feudal system gradually emerged to provide a semblance of social order.
- Churches in eastern and western parts of the former empire were developing very different perspectives and practices.

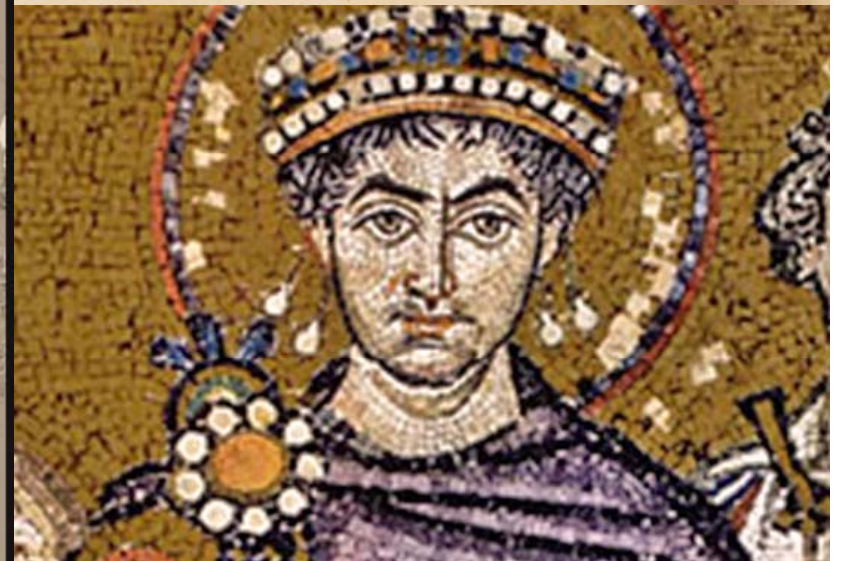
# Theodosius

- Emperor Theodosius ruled the Roman Empire from AD 379 until 395.
- Theodosius was the last emperor to rule both halves of the Roman Empire.
- Theodosius declared Christianity the faith of the Roman Empire.



# Justinian – 483-565 reigned 527-565

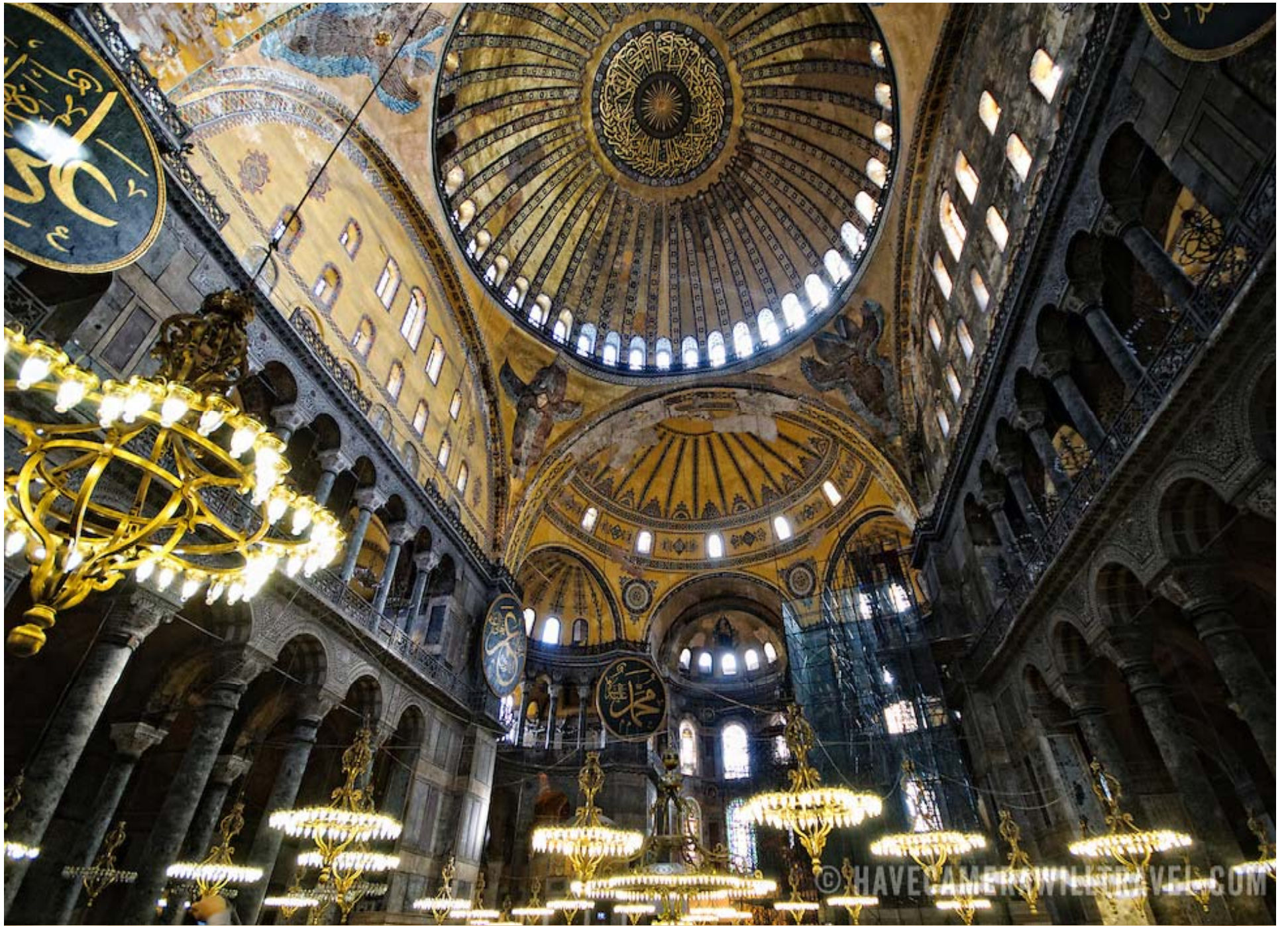
- Most Renown Byzantine Emperor
- Expanded the Empire
- Reformed the Law Code
- Staunch defender of the Nicene Creed













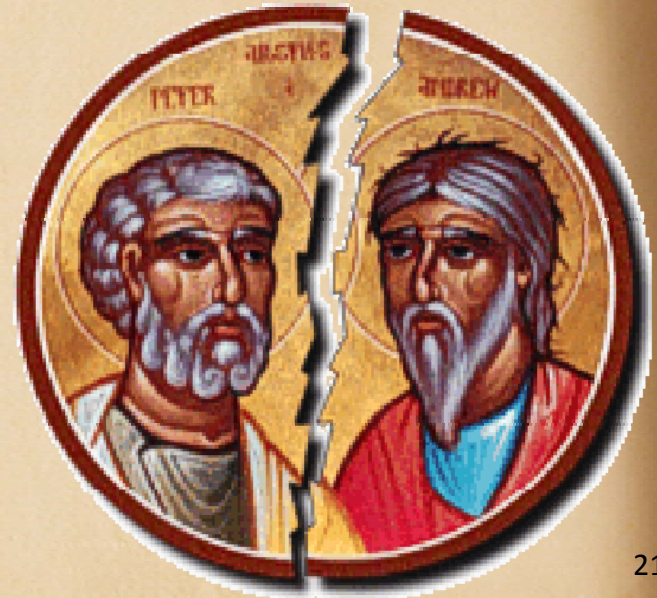


ΘΣ  
ΩΝ ΙΣ  
ΧΘ  
ΘΑΙΣ  
ΙΩ  
Ο ΠΥΡΡΟΝ


# Hagia Sophia

## Two Historic Moments

1. Vladimir Adopts Christianity 988 AD
2. Great Schism 1054 AD



# Cyril and Methodius: Missionaries to the Slavs

A white marble statue of two men, Cyril and Methodius, standing side-by-side. Cyril is on the left, wearing a simple white robe and holding a book. Methodius is on the right, wearing a white hooded robe with a cross on the front and holding a book. The background is a dark, textured wall.

Cyril  
c. 826–869

Methodius  
815–885

# Cyril and Methodius

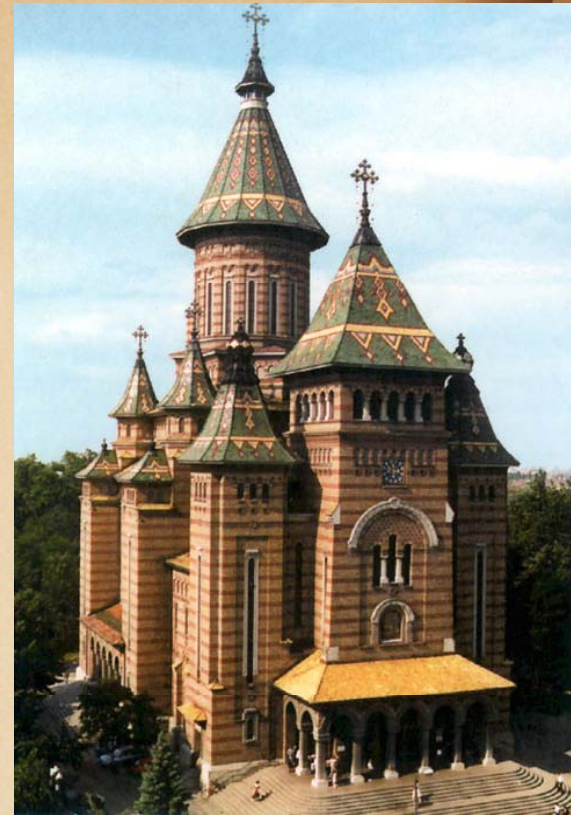
- Sent to Moravia – 863 AD
- Invented the Glagolitic Alphabet



Аа Бб Вв Гг Дд Ее  
Ёё Жж Зз Ии Йй  
Кк Лл Мм Нн Оо  
Пп Рр Сс Тт Уу Фф  
Хх Цц Чч Шш Щщ  
Ъъ Ыы Ьь Ээ Юю  
Яя (Іі Өө Vv Ъѡ)

# Eastern Orthodoxy

- **RELATIONAL**
- **MONASTIC**
- **LITURGICAL**
- **USE OF ICONS**





# Relational

- West -- Start with the the Unity of God
- East -- Start with the Three Person of the Trinity

This approach affects the way you look at the doctrine of JUSTIFICATION

# Monastic

- Monasticism occupies a central place
- Vows of celibacy, poverty, and obedience
- Many great bishops and theologians were monks

Saint Catherine Monastery



Mt. Athos Monastery

# Codex Sinaiticus

ΕΝ ΤΩ ΚΑΙ ΜΕΤΑ  
ΧΑΡΙΤΙ ΚΑΙ ΣΥΝ-  
ΚΑΘΗΜΕΡΑΝ ΟΝ  
ΤΟΣ ΜΟΥ ΜΕ ΟΥΜ-  
ΕΝ ΤΩ ΕΡΩ ΟΥΚ  
ΣΕ ΤΙΝΑ ΤΕ ΤΑ ΧΥ-  
ΡΑΣ ΕΤΙ ΜΕ ΑΛΛΑ  
ΤΗ ΕΣΤΙΝ Η ΨΑΧ-  
Η ΕΣΟΥΣΙΑ ΤΟΥ Κ-  
ΤΟΥΣ  
ΣΥΛΛΑΒΟΝΤΕΣ ΔΕ ΧΥ-  
ΤΟΝ ΗΓΑΓΟΝ ΚΑΙ Η-  
ΟΙ ΗΓΑΓΟΝ ΕΙΣ ΤΗΝ  
ΟΙΚΙΑΝ ΤΟΥ ΑΡΧΙ-  
ΡΕΩΣ  
ΟΛΕΤΕ ΤΡΟΧΗ ΚΟΛΗ  
ΘΙΜΑΚΡΟΘΕΝΙ-  
ΡΙΑ ΨΑΝΤΩΝ ΔΕ  
ΠΥΡΕΝ ΜΕΣΩ ΤΗ-  
ΧΥΛΗΣ ΚΑΙ ΟΥΝ ΚΑ-  
ΘΙΣΑΝΤΩΝ ΚΑ-  
ΘΗΤΟΘΙΕ ΤΡΟΧΗ  
ΜΕΣΩ ΧΥΤΩΝ Η  
ΛΟΥΣΑΛΕΧΥΤΟΝ  
Η ΧΙΛΙΚΗ ΤΙΣ ΚΑ-  
ΘΗΜΕΝΟΝ ΤΡΟ-  
ΤΟ ΦΩΣ ΚΑΙ ΑΤΕΝΙ-  
ΣΧΑΛΛΥΤΩ ΕΠΙ Η-  
ΚΑΙ ΟΥΤΟΣ ΣΥΝ Η-  
ΨΗΝ ΟΛΕΗΤΗ Η  
ΣΑΤΟΛΕΓΩΝ ΟΥΚ Ε-  
ΑΛΛΥΤΟΝ ΓΥΝΑ-  
ΚΑΙ ΜΕΤΑΡΑΧΥ-  
ΤΕΡΟ ΣΙΑΩΝ ΑΥΤ-  
ΕΦΗΚΑΙΣ ΥΕΣΑΙ  
ΙΩΝ ΕΙΔΕΤΕ ΤΡ-  
ΕΦΗΛΗΝ ΟΡΩΠΕΤ  
ΚΕΙΜΗΚΑΙ ΙΑ ΣΙΑ  
ΣΗΣΩΣΕΙΩ ΡΑΣΗ  
ΚΑΛΛΟΣ ΤΙΣ ΑΙ Η-  
ΤΙΣ ΤΟΛΕΩΝ ΕΙΩ  
ΑΗΘΙΣ ΚΑΙ ΟΥΤ-  
ΜΕΤΑΧΥ ΟΥΚ ΗΝΑ  
ΓΑΛΙΛΑΙΟΣ ΕΣΤΙΝ Η-  
ΠΕΝ ΔΕ Ο Η ΕΤΡΟΣ  
ΑΝΘΡΩΠΕ ΟΥΚ ΟΙ  
ΑΛΤΙΣ ΛΕΓΕΙΣ ΚΑΙ Η  
ΡΑΧΡΗ ΜΑΚΕΡΩΝ

ΤΟΣ ΧΥΤΟΥΣ ΕΦΩΝ Η  
ΕΣ ΑΛΛΕΚΤΩΡ ΚΑΙ  
ΕΤΡΑΦΕΙΣ ΟΚΣΕΝΕ  
ΒΛΕΨΕΝ ΤΩ ΠΕΤΡ-  
ΚΑΙ ΥΠΕΜΝΗΣΘΗ  
ΟΤΙ ΕΤΡΟΣ ΤΟΥ ΡΗΜΑ  
ΤΟΣ ΤΟΥ ΚΥΨΩΣΕ Π-  
ΛΥΤΩ ΟΤΙ ΠΡΙΝ ΔΕ  
ΚΤΟΡΑ ΦΩΝΗΣΕ Η-  
ΜΕΡΟΝ ΑΤΙΑΡΝΗ Η  
ΜΕΤΡΙΣ ΚΑΙ ΕΞΕΛΟΥ-  
ΕΣΩ ΕΚΧΑΥΣΕΝ Η  
ΚΡΩΣ  
ΚΑΙ ΟΙ ΤΑΝ ΔΕ ΣΟΙΣ  
ΜΕΧΟΝΤΕΣ ΧΥΤΟΝ  
ΕΝΕΙ ΤΕ ΖΩΝΑ ΧΥ-  
ΛΕΡΟΝ ΤΕ ΚΑΙ ΠΕ-  
ΡΙΚΑΛΥΨΑΝΤΕΣ  
ΠΗΡΩΤΩΝ ΑΥΤΟ-  
ΛΕΤΟΝ ΤΕ ΣΗΡΟΦΗ  
ΤΕΥΣΟΝ ΤΙ ΕΣΤΙΝ  
ΟΤΙ ΑΙΣ ΕΣΕΚΑΙ Ε-  
ΤΕΡΑΙ ΤΟ ΑΛΛΕΛΕΦΗ  
ΜΟΥΝ ΤΕ ΣΑΕΤΟΝ  
ΕΙΣ ΧΥΤΟΝ  
ΚΑΙ ΨΩΣΗΜΕΡΑ ΕΙ-  
ΤΟΣ ΥΠΗΧΟΗΤΟ  
ΠΡΟΣΚΥΤΕΡΙΟΝ ΤΕ  
ΛΑΟΥ ΑΡΧΙΕΡΕΙΣ ΤΕ  
ΚΑΙ ΓΡΑΜΜΑΤΙΣΤΙΚΑΙ  
ΑΠΗΓΑΓΟΝ ΑΥΤΟΝ  
ΕΙΣ ΤΟ ΣΥΝΕΔΡΙΟΝ  
ΑΥΤΩΝ ΛΕΙΟΝ ΤΕ  
ΕΙΣ ΥΕΙΟΧΣΕΙ ΠΟΝ  
ΗΜΙΝ  
ΕΙΠΕΝ ΔΕ ΑΥΤΟΙΣ ΕΛ-  
ΕΙΠΩ ΟΥΜΗ ΠΕΡ Τ-  
ΣΗΤΕ ΕΑΝ ΔΕ ΕΡΩ  
ΤΗΣΩ ΟΥΜΗ ΑΠΟ-  
ΚΡΙΘΗΤΕ  
ΑΠΟ ΤΟΥ ΝΥΝ ΔΕ  
ΣΤΑΙ ΟΥΣ ΤΟΥ ΑΝΘ-  
ΠΟΥ ΚΑΘΗΜΕΝΟ-  
ΕΚΛΕΘΗΤΗ ΕΥ-  
ΝΑ ΜΕΩΣ ΤΟΥ ΟΥ  
ΕΙΠΑΝ ΔΕ ΑΝΤΕΣ  
ΣΥΟΥΝ ΕΙ ΟΥΣ ΤΟΥ  
ΟΔΕ ΠΡΟΣ ΧΥΤΟΥ

ΦΗΜΕΙΣ ΧΕΙΡΕΤ-  
ΟΤΙ ΕΙΩΣΙΜΙ  
ΟΙ ΔΕ ΕΙΠΑΝ ΤΙ ΕΤΙ  
ΧΡΙΑΝ ΕΧΟΜΕΝ ΗΜ-  
ΤΥΡΙΑΣ ΑΥΤΟΙΣ ΑΡ-  
ΚΟΥΣ ΑΜΕΝ ΑΠΟ Τ-  
ΕΤΟΜΑΙ ΟΣ ΑΥΤΟΥ  
ΚΑΙ ΑΝΑΣΤΑΝ ΑΠΟ Η-  
ΤΟ ΠΛΗΘΟΣ ΑΥΤΩΝ Η-  
Η ΓΑΡ ΟΝ ΑΥΤΟΝ ΕΙ-  
ΤΟΝ ΠΙΛΑΤΟΝ  
Η ΡΕΖΑΝ ΤΟ ΛΕΚΤΗΡ-  
ΡΙΝ ΑΥΤΟΥ ΛΕΙΟΝ Τ-  
ΤΟΥ ΤΟΝ ΕΤΡΟΜΕΝ  
ΑΙ ΑΣΤΡΕΨΟΝΤΕΣ ΤΟ  
ΕΘΝΟΣ ΗΜΩΝ ΚΑΙ  
ΚΩΧΥΟΝΤΕΣ ΤΟΝ  
ΚΑΙ ΣΑΡΙΑΙ ΟΝΑΙ  
ΚΑΙ ΛΕΙΟΝ ΤΑΣ ΧΥ-  
ΧΗΒΑΣΙΛΕ ΕΙΝΑΙ  
ΟΛΕΤΗ ΑΧΙΩΣ ΕΠ-  
ΤΙΣ ΕΝ ΧΥΤΟΝ ΔΕ  
ΣΥΕΙΟ ΚΑΙ ΛΕΥΣΤ-  
ΤΟΥ ΑΛΛΙΩΝ ΟΔΕ  
ΤΙ ΟΚΡΙΘΕΙΣ ΑΥΤΩ  
ΛΕΓΕΙΣ ΟΥΛΕΓΕΙΣ  
ΟΛΕΤΗ ΑΧΙΩΣ ΕΠ-  
ΠΡΟΣ ΤΟΥΣ ΑΡΧΙΕΡ-  
ΚΑΙ ΤΟΥΣ ΟΧΛΟΥΣ  
ΟΥΔΕΝΕΥΡΙΣ ΚΩ  
ΑΠΟΝ ΕΝ ΤΩ ΑΝ-  
ΟΡΩΤΩ ΟΥΤΩ  
ΟΙ ΔΕ ΕΠΙΧΥΟΝΤΕΣ  
ΤΕΣ ΟΤΙ ΑΝ ΑΣΤΡΗ  
ΟΧΛΟΝ ΚΑΘΟΛΗΣ  
ΤΗΣ ΟΥ ΑΛΙΣ ΚΑΙ  
ΑΡΣΑΜΕΝ ΟΣ ΑΠΟ  
ΤΗΣ ΓΑΛΙΛΑΙΑΣ Ε-  
ΩΔΕ  
ΠΕΙΛΑΧΤΟΣ ΔΕ ΧΟΥ  
ΕΣΕΠΗΡΩΤΗΣΕΝ  
ΕΙ Ο ΑΝΘΡΩΠΟΣ ΤΑ  
ΑΙ ΑΙ ΟΣ ΕΣΤΙΝ ΚΑΙ  
ΕΠΙ ΤΟΥΣ ΟΤΙ ΕΚ  
ΤΗΣ ΕΣΟΥΣΙΑΣ Η-  
ΛΟΥΣΤΙΝ ΑΝ ΕΠ-  
ΨΕΝ ΑΥΤΟΝ ΠΡΟ-  
ΨΑΧΡΗΝ ΟΝ ΤΑ ΚΑ

ΑΥΤΟΝ ΕΝ ΤΕΡΩΣ  
ΑΥΜΟΙΣ ΕΝ ΧΥΤΩ  
ΤΑΙΣ ΗΜΕΡΑΙΣ ΟΤΙ  
ΨΑΧΗ ΣΙΑΩΝ ΤΟΝ  
ΙΝ ΕΧΑΡΗ Η ΙΑΝ Η Η  
ΓΑΡ ΕΣΤΙ ΚΑΝΩΝ ΧΥ-  
ΝΩΝ ΟΣ ΕΛΩΝ ΗΜ-  
ΑΥΤΟΝ ΔΙΚΤΟΛΟΥ  
ΕΙΝ ΠΕΡ ΑΥΤΟΥΣ  
Η ΛΗΠΙΣ ΕΤΙΣ ΗΜΙ-  
ΟΝ ΙΔΙΝ ΥΠΙ ΑΥΤ-  
ΤΕΙΝ ΟΜΕΝ ΟΝ Ε-  
ΤΗ ΡΩΤΑ ΑΥΤΟΝ  
ΕΝ ΛΟΤΟΙΟΙΣ ΚΑΝ-  
ΑΥΤΟΣ ΔΕ ΟΥΚ ΑΙ-  
ΚΡΙΝΑΝ ΤΟ ΑΥΤΩ  
ΕΣΤΙ ΚΕΤΙΣ ΑΝ ΛΕΙ-  
ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΟΙ  
ΓΡΑΜΜΑΤΕΙΣ ΟΥ  
ΤΟΝ ΩΣ ΚΑΤΗΤΟΡ-  
ΤΕΣ ΧΥΤΟΥ  
ΕΣΟΥΘΕΝ ΗΣΑΤΕΡΕΤΕ  
ΚΑΙ ΟΙ ΗΡΩΔΗΣ ΟΥΝ  
ΤΟΙΣ ΕΤΡΙΚΙΣ ΗΜΩΝ  
ΑΥΤΟΥ ΚΑΙ ΕΝ ΠΕ-  
ΣΑΣΤΕΡΙΑ ΛΛΩΝ  
ΑΙΣ ΟΝ ΤΑ ΑΛΑΜ ΠΡΑ-  
ΛΕΤΕΜ ΨΕΝ ΑΥΤΟΝ  
ΤΩΤΗ ΑΧΙΩΣ ΕΙ ΕΝ-  
ΤΟ ΛΕΦΙΛΟΙ ΟΤΕ Η  
ΨΑΧΗ ΚΑΙ Ο ΠΙΛΑ-  
ΤΟΣ ΕΝ ΑΥΤΗ ΤΗ ΗΜ-  
ΡΑ ΜΕΤΑ ΑΛΛΗΛΩΝ  
ΠΡΟΥΠΗΡΧΟΝ Τ-  
ΓΑΡ ΕΝ ΕΧΘΡΟΝ Τ-  
ΠΡΟΣ ΑΥΤΟΥΣ ΤΙ  
ΑΛΤΟΣ ΔΕ ΣΥΝ ΚΑΝ-  
ΣΑΜΕΝ ΟΣ ΤΟΥΣ ΑΡ-  
ΧΙΕΡΕΙΣ ΚΑΙ ΤΟΥΣ ΑΡ-  
ΧΟΝΤΑΣ ΚΑΙ ΤΟΝ Α-  
ΟΝ ΕΙΠΕΝ ΠΡΟΣ  
ΤΟΥΣ ΤΡΟΣ ΗΝ Ε-  
ΚΑΤΕΜΟΙ ΤΟΝ ΑΝΘΡ-  
ΠΟΝ ΤΟΥ ΤΟΝ ΩΣ  
ΑΠΟ ΤΡΑΦΟΝ ΤΑ  
ΤΟΝ ΑΛΛΟΝ ΚΑΙ ΙΔΕ-  
ΕΓΩ ΕΝ ΩΠΙΟΝ ΟΥ  
ΜΩΝ ΑΙ ΑΙ ΚΡΙΝΑ

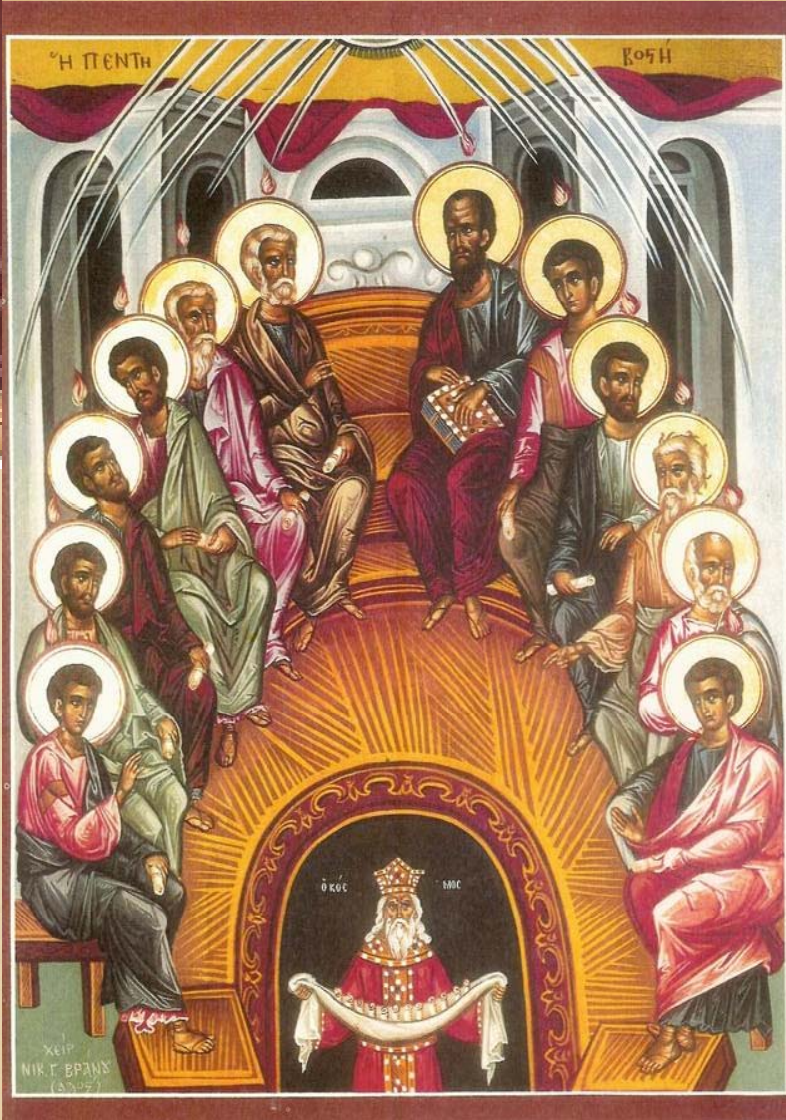
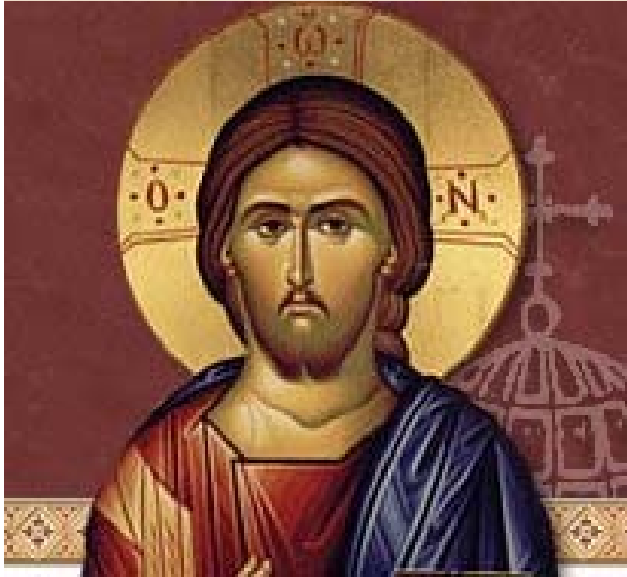
# Monasteries



# LITUGICAL

- **Deacon:** Let us complete our prayer to the Lord.
- **People:** Lord, have mercy.
- **Deacon:** For the precious gifts here presented, let us pray to the Lord.
- **People:** Lord, have mercy.
- **Deacon:** For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.
- **People:** Lord, have mercy.
- **Deacon:** For our deliverance from all affliction, wrath, danger, and distress, let us pray to the Lord.
- **People:** Lord, have mercy.

# USE OF ICONS



# USE OF ICONS: Iconostasis



# Islam and Iconoclasm



- Muhammad lived in Mecca, a trading post in Arabia.
- In 610, Muhammad claimed an angel had entrusted him with words from *Allah*, the one true God.



# Islam and Iconoclasm

- Followers of Muhammad became known as Muslims from the Arabic *Islam* (“submission”).
- The words that Muhammad claimed to have received from the angel Gabriel were eventually recorded in the Qur’an (“recitation”).

# Islam and Iconoclasm

- Muslims rejected all idols and even pointed out that many Christians seemed to worship icons of Jesus (something that also concerned many Christians).
- In 725, a volcano rocked Constantinople; the eastern emperor wondered if this was a punishment for icon-worship.

# Iconoclasm



- Conflict quickly erupted between iconodules (“icon-kissers”) and iconoclasts (“icon-smashers”).
- At first, the emperor sided with the iconoclasts.

# Iconoclasm



- Iconoclasts claimed that iconodules were idolizing their icons.
- In 787, the Second Council of Nicaea allowed reverence of icons but clearly forbade worship of icons.

# Comparison

## Eastern Orthodoxy

More spiritual

Static/reluctant to change doctrines

God the father is the supreme being, Jesus the son and the holy spirit beneath him

Deification (goal is for you to become like god)

All bishops are equal, there is no one single head of the church

All icons are two-dimensional

## Roman Catholicism

More practical, reasoning

Dynamic/beliefs can change over time

God the father, Jesus the son, and the holy spirit are all equal and of the same spirit

Salvation (goal is for your impure soul to be saved by god)

Church is headed by a Pope considered infallible

Statues, three-dimensional representations

Monotheistic

Believed Jesus was the Messiah and died so believers could go to heaven

Have Seven Sacraments

Main holy text is the Bible

Worship in churches

Statues, three-dimensional representations