

## Turning Point #6: The Great Schism (1054 C.E.)



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*"My dearest brother, we do not deny to the Roman Church the primacy amongst the five sister Patriarchates; and we recognize her right to the most honorable seat at an Ecumenical Council."*

—Nicetas of Nicomedia

# I. A Historical Faith

## A. Estrangement between West and East

- *Original Cultural Unity: Roman Empire*
  
- *The Politically-Divided Roman Empire—Western and Eastern*
  - *Constantine and a Second Imperial City: Constantinople*
  
  - *Barbarian Invasions*
  
- *The Culturally -Divided Empire: Holy Roman Empire and Byzantium*
  - *Religious Tensions*
  
  - *Social Tensions*
  
  - *Political Tensions*

*"From the start, Greeks and Latins had approached the Christian Mystery in their own way. The Latin approach was more practical; the Greek more speculative; Latin thought was influenced by more juridical ideas, by the concepts of Roman law, while the Greeks understood theology in the context of worship and in the light of the Holy Liturgy. ... When thinking about the Crucifixion, Latins thought primarily of Christ the Victim, Greeks of Christ the Victor; Latins talked more of redemption, Greeks of deification ... these two distinctive approaches were not in themselves contradictory; each served to supplement the other, and each had its place in the fullness of the Catholic tradition. But now that the two sides were becoming strangers to one another – with no political and little cultural unity, with no common language – there was a danger that each side would follow its own approach in isolation and push it to extremes, forgetting the value in the opposite point of view."*

—Kallistos Ware, *The Orthodox Church*

## B. Theological Differences

- *Primacy of Papacy*
  
  
  
  
  
  
  
  
  
  
- *The "filioque" and Nicene Creed*



## C. From Estrangement to Schism: The Crusades

## D. Towards Reunion?



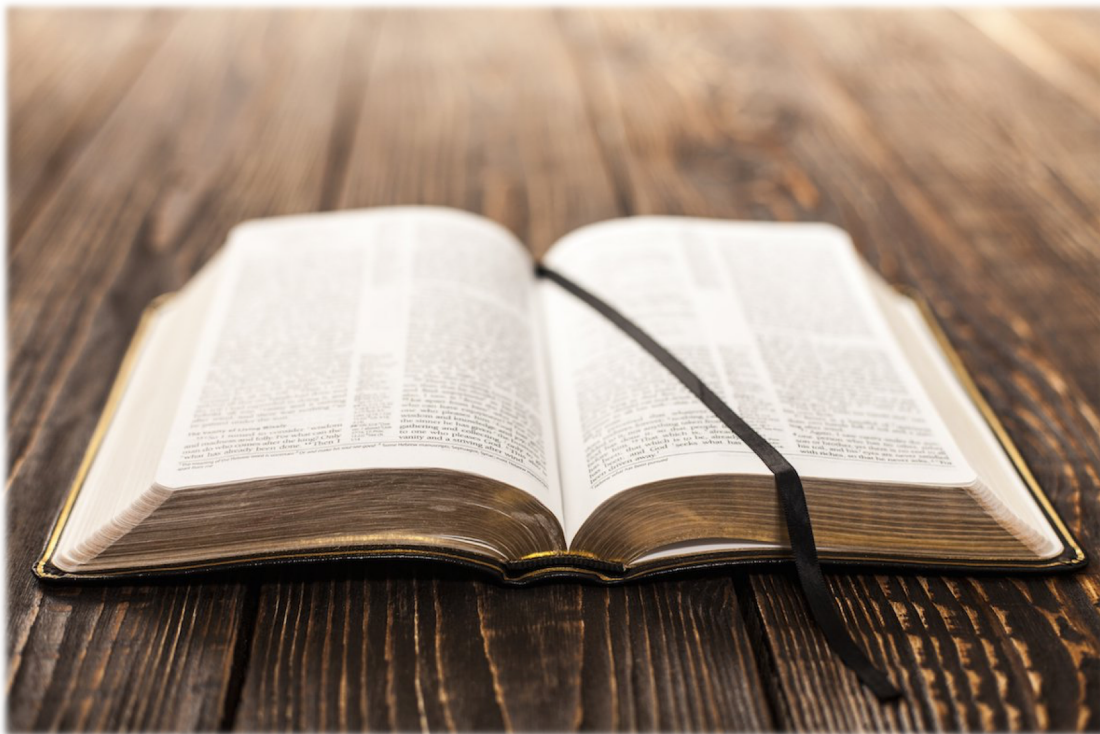
## II. The Interpretation of Scripture

“I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit—just as you were called to the one hope that belongs to your call—one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.”

**Ephesians 4:1–6**

“I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.”

**John 17:20–23**

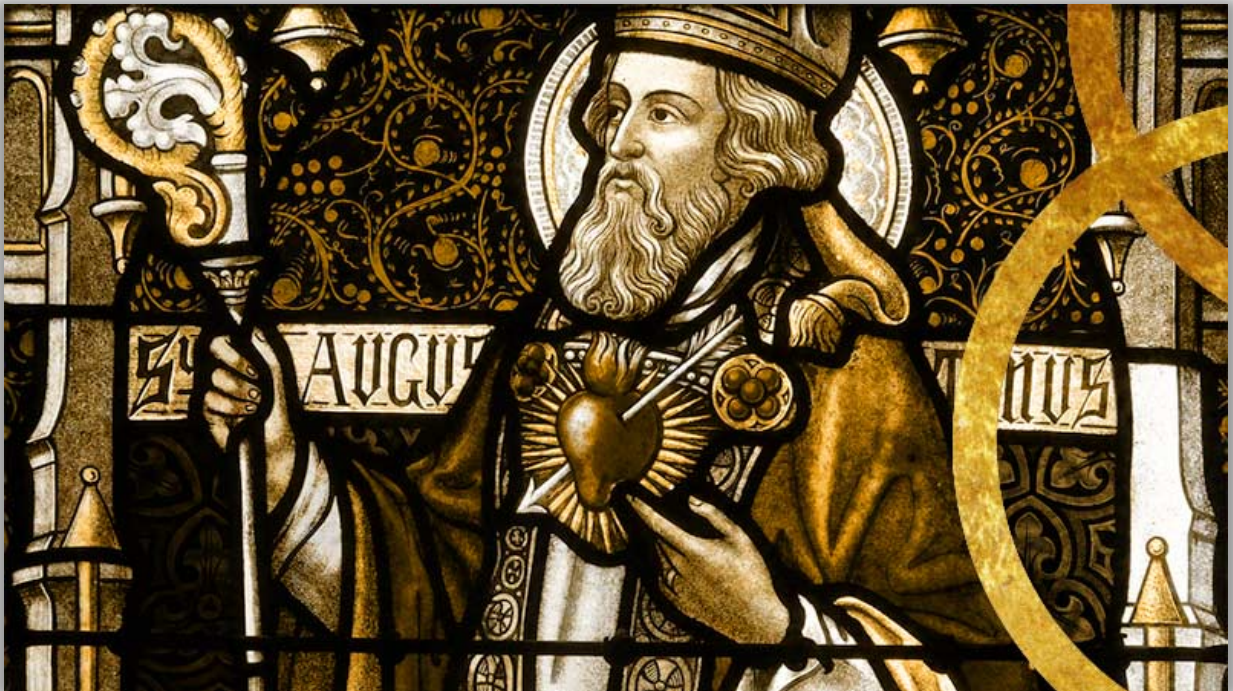


### III. Love of God & Love of Neighbor (Matt. 22)

What do these people, places, or events teach me about God?

What do these teach me about myself?

What can I do differently this next week based on something I've learned tonight?



#### IV. Thought(s) for Next Session

*Read and meditate on these texts—and how they relate to one another—before our next session.*

“For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, ‘The righteous shall live by faith.’”

**Romans 1:16–17**

“For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, ‘I will destroy the wisdom of the wise, and the discerning I will thwart.’ Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.”

**1 Corinthians 1:18–25**

# **Session #6: Primary Sources**