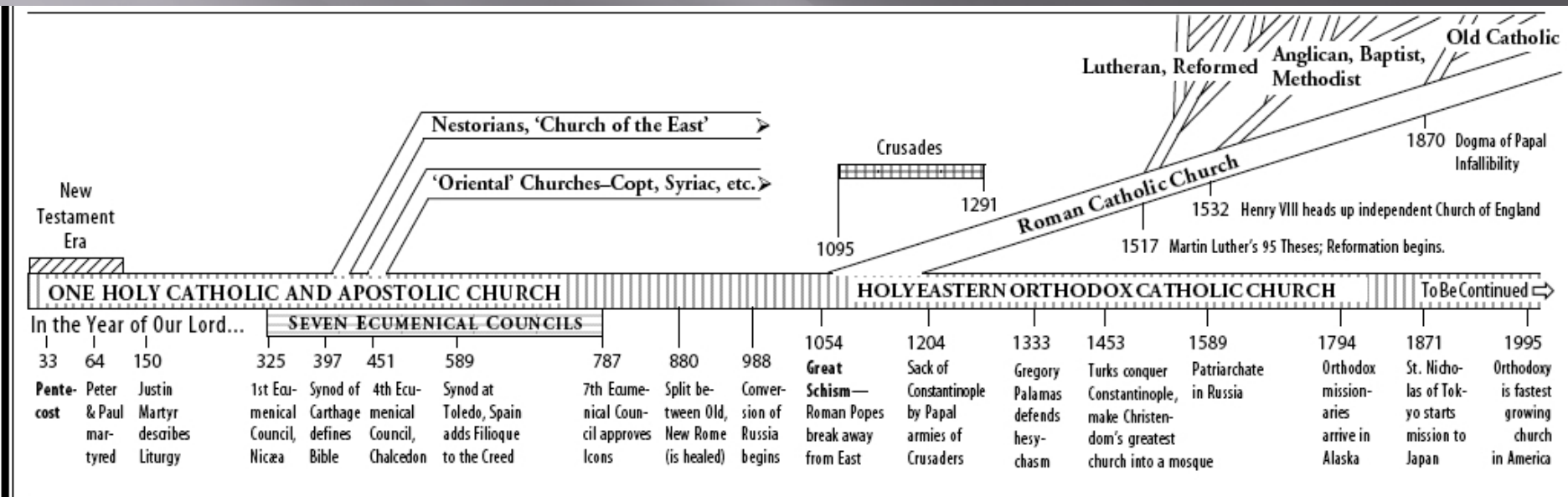


DIFFERENCES BETWEEN THE ORTHODOX, PROTESTANT & CATHOLIC CHURCHES

A Church History Time Line

- Orthodox & Catholic Unity until 1054 AD
- Protestant Church is born in 1517 AD – a reaction to Catholic distortions



Definitions

Orthodox =	Catholic =	Protestant =
<p>Ortho – right, correct, true Doxa – glorification</p> <ul style="list-style-type: none">• Correct Worship/ Right Belief <p>In the Creed: “Catholic” is defined as “wholeness, complete as having everything”</p> <p><i>“Kaqlikh from Kaq olou means, first of all, the inner wholeness and integrity of the Church’s life.... The first Christians when using the words ‘Catholic Church’ never meant world-wide Church. This word rather gave prominence to the Orthodoxy of the Church, to the truth of the “Great Church” ...it was the idea of integrity and purity that was expressed.” (Florovsky)</i></p>	<p>Catholic is defined and used as being a “universal” Church.</p>	<p>In 1517, Martin Luther lead a reformation of the Roman Catholic Church and ended in 1648.</p> <p>In “protest” against the Roman Catholic Church included -indulgences, simony (buying & selling church positions), purgatory,</p>

Definition of Terms

What is the Church?– Ekklesia – to be called out, assembly

"The Church is Christ's work on earth; it is the image and abode of His blessed Presence in the world. . .The Holy Spirit descended on the Church . . .He lives and abides ceaselessly in the Church." (Florovsky, "The Catholicity of the Church." Sobornost: London , 1934)

Outside the Church there is no salvation

"Outside the Church there is no salvation, because salvation is the Church. For salvation is the revelation of the way for everyone who believes in Christ's name. This revelation is only to be found in the Church. In the Church, as in the Body of Christ. . .the head completes the body and the body is completed by the Head." (Florovsky, p. 38)

Who is Saved?

“Does it therefore follow that anyone who is not visibly within the Church is necessarily damned? Of course not; still less does it follow that everyone who is visibly within the Church is necessarily saved. As Augustine wisely remarked: "How many sheep there are outside (the Church), how many wolves within!" (Homilies on John, 45, 12) While there is no division between a "visible" and an "invisible Church", yet there may be members of the Church who are not visibly such, but whose membership is known to God alone. If anyone is saved, he must in some sense be a member of the Church; in what sense, we cannot always say (Kallistos Ware, The Orthodox Church).”

The New Testament Era

Church Order - Hierarchy- The Bible

- ▣ For 300 years, the Church with a definite structure (i.e., Bishops, Presbyters and Deacons) existed without a "New Testament" as we know it today. The New Testament came about as a witness to the "Truth" as it was being revealed in the Church through its members united in Christ.
- ▣ "It is the traditional teaching of the Orthodox Church that the Bible is the scripture of the Church, that it has its proper meaning only within the life and experience of the people of God, that it is not a thing-in-itself which can be isolated from its organic context within the Church community, in which and for which and from which it exists." (Hopko)

The Bible

▣ THE HISTORY OF HOLY SCRIPTURE

I. THE ORAL PERIOD - 33 AD-50 AD

II. THE WRITTEN PERIOD - 50 AD-100 AD

A.) The Epistles of St. Paul

III. THE GOSPELS

A.) Mark: 70 AD Matthew and Luke & John: The end of the first century

▣ THE BIBLE IN ORTHODOXY

"There emerges in Orthodox tradition the position that the Bible is the record of truth not the truth itself, according to the Church Fathers the Truth itself is God alone." Fr. Ted Stylianopoulos

The Bible

Orthodox	Catholic	Protestant
<p>27 books- NT</p> <p>49 Old Testament</p> <p>39 OT books in common with RC & Protestants</p> <p>The additional books are known as <i>Deuterocanonical</i> i.e. a second canon of scripture</p> <p>The Orthodox Church also has “Apocryphal” books from the NT era which are regarded as useful for edification but not doctrine ie. Gospel of James</p>	<p>27 books - NT</p> <p>46 OT Books</p> <p>Catholic Old Testaments include <i>1st and 2nd Maccabees, Baruch, Tobit, Judith, The Wisdom of Solomon, Sirach</i> (Ecclesiasticus), additions to Esther, and the stories of <i>Susanna</i> and <i>Bel and the Dragon</i> which are included in Daniel.</p> <p><u>Orthodox Old Testament includes these plus <i>1st and 2nd Esdras, Prayer of Manasseh, Psalm 151</i> and <i>3rd Maccabees.</i></u></p>	<p>27 Books -NT</p> <p>39 OT Books</p> <p>Protestants reject the deuterocanonicals as not being inspired scripture and term them as <i>Apocrypha</i></p>

Old Testament Differences

ORTHODOX	Catholic	Protestant
<p>At the time the Christian Bible was being formed, a Greek translation (300-100 BC) of Jewish Scripture, called the Septuagint (the work of 70 Jewish Scholars), was in common use and Christians adopted it as the Old Testament of the Christian Bible. Most New Testament quotes from the Old Testament are based upon the Septuagint.</p>	<p>In 382. A.D. Pope Damasus I, had St. Jerome translate the Bible into Latin – the Vulgate (common translation).</p> <p>He translated from Septuagint Greek into Latin but later translated the entire OT from the Hebrew.</p>	<p>The Old Testament material according to official canon of Judaism rather than the Septuagint.</p> <p>The books that were removed supported such things as</p> <ul style="list-style-type: none">• Prayers for the dead (Tobit 12:12; 2 Maccabees 12:39-45)• Purgatory (Wisdom 3:1-7)• Intercession of saints in heaven (2 Maccabees 15:14)• Intercession of angels (Tobit 12:12-15)

Importance of Scripture

ORTHODOX	Catholic	Protestant
<p>"We can say that Scripture is a God-inspired image of Truth, but not Truth itself. . . . If we declare Scripture to be self-sufficient, we only expose it to subjective, arbitrary interpretation, thus cutting it away from its sacred source. Scripture is given to us in Tradition. The Church, as the body of Christ, stands mystically first and is fuller than scripture." (Florovsky)</p> <p>There is one source of divine revelation – Tradition is “the life of the Holy Spirit in the Church (Lossky).” Scripture forms the oral part, and the writings of saints, decisions of ecumenical councils, icons, etc., are also part of it.</p>	<p>Sacred Scripture and Sacred Tradition (i.e. teachings handed down from Christ and the apostles to the present) both are to be considered sources of divine revelation.</p> <p>Tradition and scripture are interpreted by the <i>magisterium</i> (bishops) or teaching authority of the church.</p>	<p>Sola Scriptura – scripture alone</p> <p>Scripture alone is the only infallible guide and the final authority on matters of Christian faith and practice - One of the foundational principles of Protestantism.</p>

Clergy

ORTHODOX	Catholic	Protestant
<p>Hierarchal with the highest authority resting in a synod of bishops. The Trinity provides the model of church order.</p> <p>Christ is the “High Priest” Bishops = “over-seers” Priest = The presiding one Deacon = servants</p> <p>Bishops – celibacy required – exclusively male</p> <p>Priesthood – married, celibacy optional, must be married prior to ordination, exclusively male</p> <p>Deaconate – male and female but the female deaconate is not currently active.</p>	<p>Hierarchal with the highest authority resting in the Pope.</p> <p>Bishops, priests and deacons</p> <p>All clergy are male and celibate</p>	<p>There is a wide variety of understanding of the priesthood.</p> <p>Most believe in the “Royal Priesthood” of all believers but not a continuation of the priesthood of Christ.</p> <p>No “hierarchy” but orders of clergy are present for the good of church order.</p>

Apostolic Succession

ORTHODOX	Catholic	Protestant
<p>Apostolic Succession teaches that there is a tracing of ordinations back to one of the original twelve disciples. The Church of Constantinople claims, St. Andrew as the first Patriarch.</p> <p>Secondly, for the Church to be “apostolic” is also has to have the teachings, faith, doctrine, ecclesial order of the church through out the ages.</p>	<p>Apostolic Succession teaches that there is a tracing of ordinations back to one of the original twelve disciples.</p> <p>The Church of Rome connected claims of primacy to an apostolic connection with St. Peter – “You are Peter and on this rock I will build my Church”</p>	<p>This idea is by most rejected but they do emphasize continuity of teaching with that of the apostles.</p>

Metropolitan Gerasimos of the Metropolis of San Francisco
California, Oregon, Hawaii, Washington, Nevada, Arizona
150,000 Members
67 Parishes



PHOTO: DIMITRIOS PANAGOS 2005

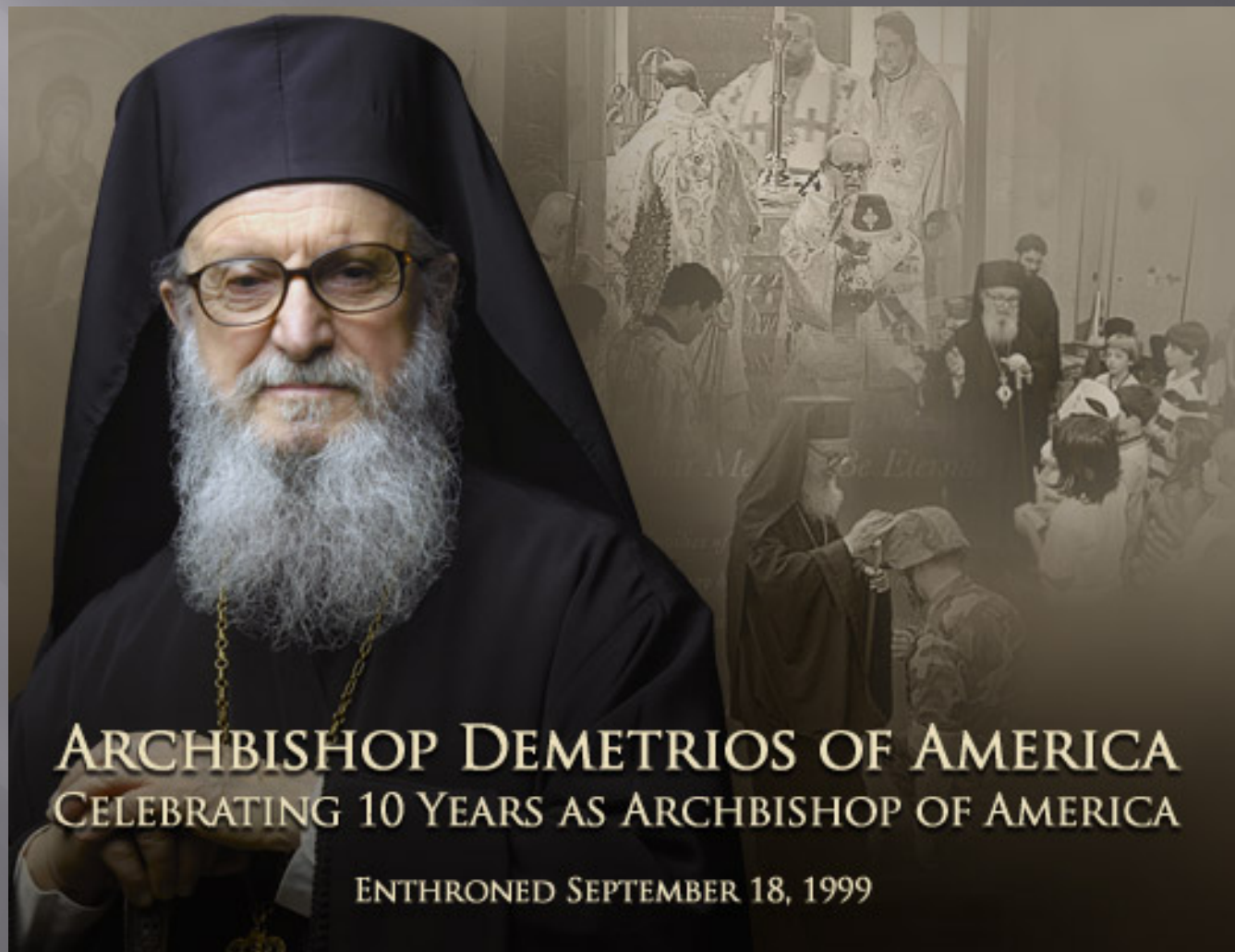
Archbishop Demetrios, Greek Orthodox Archdiocese of America, New York

WWW.GOARCHORG

540 Parishes

800 Clergy

1.5 Million Members



The Ecumenical Patriarch Bartholemew – Constantinople, Istanbul, Turkey, Mt. Athos, Northern & Western Europe, North & South America, Australia & New Zealand, Southeast Asia

Other Patriarchates:

Patriarch of Alexandria - Africa

Patriarch of Antioch – Syria, Lebanon, Iraq & Iran

Patriarch of Jerusalem – Palestine, Jordan, Arabia, St. Sinai

Patriarch of Moscow – Russia

Patriarch of Serbia –

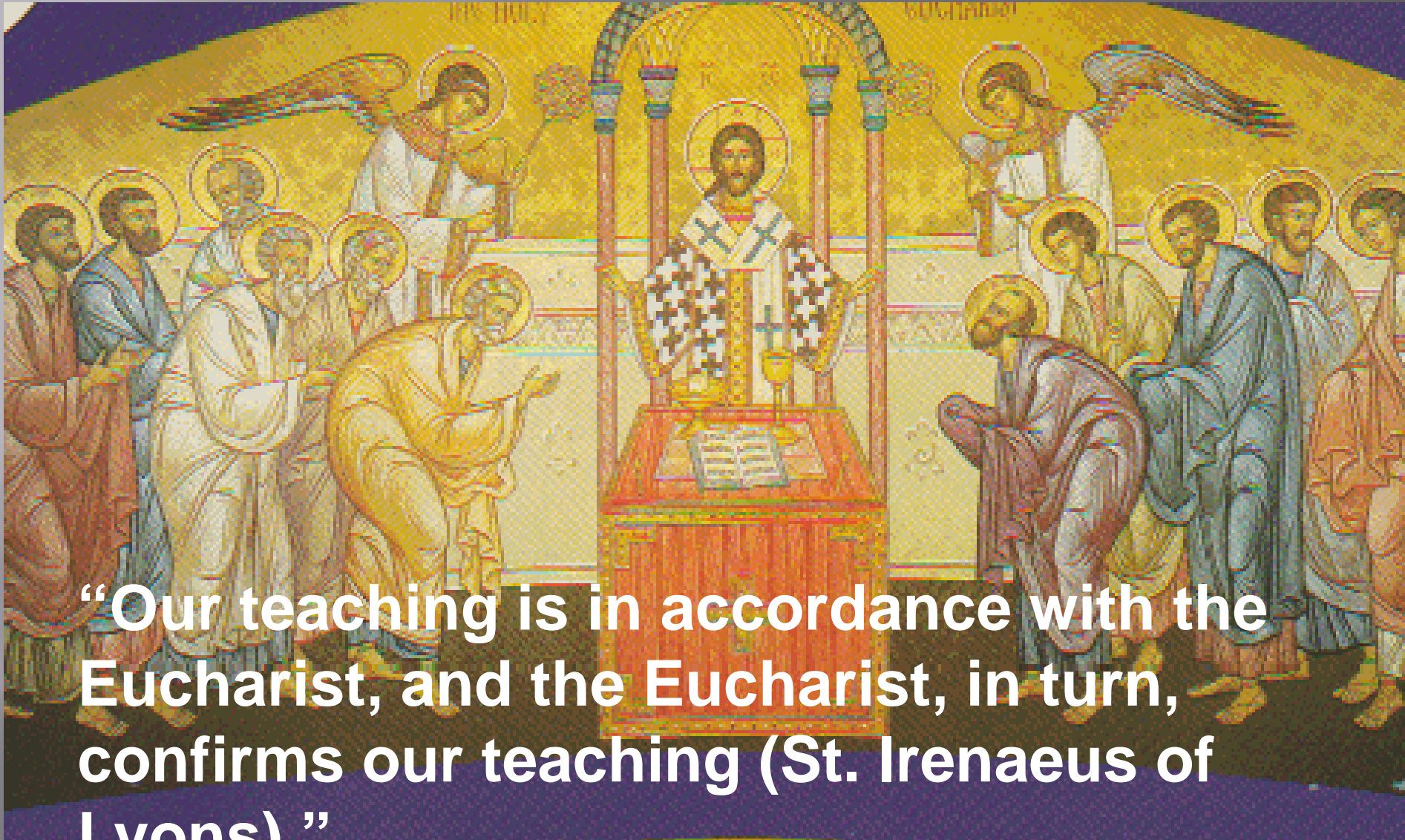
Patriarch of Romania –

Patriarch of Bulgaria

Autocephalous Churches

Cyprus, Greece, Poland, Albania, Czech Lands, Slovakia, Georgia





“Our teaching is in accordance with the Eucharist, and the Eucharist, in turn, confirms our teaching (St. Irenaeus of Lyons).”

The Holy Eucharist

“CHURCH”

ORTHODOX	Catholic	Protestant
<p>The invisible Christ is made present through the visible unity of the bishop and the people: the Head and the Body.</p> <p>“...the church of God abiding in every place: to the local church, to the community led by a bishop and having, in communion with him, the fullness of the Church.” (Schmemmann)</p> <p>Eucharistic Ecclesiology – the Eucharist manifests the whole Church, her “catholicity.” In the Eucharist the Church is realized as the Body of Christ.</p>	<p>“Each community, each local community is but a part, a member of a universal organism; and it participates in the Church only through its belonging to the “whole.”</p> <p>Consequently, the need for a universal head becomes a reality. – Pope of Rome.</p> <p>The Pope is the “Vicar of Christ” he is the visible head of the church on earth, he has has universal power over the Church and Councils i.e. he can speak infalable</p>	<p>A divorce between the visible church on earth and the invisible church in heaven.</p> <p>They interpret the term “Catholic Church” to mean the general Church not Roman Catholic some substitute the word “Christian” for “Catholic”</p> <p>Each congregation is independent and self-ruled.</p>

INFALLIBILITY

ORTHODOX	Catholic	Protestant
<p>Papal infallibility is rejected. The Holy Spirit guides the Church in all truth through ecumenical councils whose Orthodoxy must be accepted by the people as Truth.</p> <p>An Ecumenical Council is a gathering of many bishops, priests and lay theologians who were called to defend the Truth in the face of heresy.</p> <p>Heresies were started by misguided bishops or priest who taught a doctrine that was not “apostolic”</p> <p><u>Dogma:</u></p> <p>“The whole meaning of dogmatic definition consists in testifying to unchanging truth, truth which was revealed and has been preserved from the beginning. (Florovsky)</p> <p>Dogmas do not develop they are revelations of truth, <i>universal and unchanging</i>.</p>	<p>The Pope is infallible when, through the Holy Spirit, he defines a doctrine on faith and morals that is to be held by the whole church.</p> <p>This is a dogma and therefore a required belief within Catholicism.</p>	<p>The only source of infallible is the Bible.</p> <p>Biblical inerrancy is the historically traditional doctrinal position that in its original form, the Bible is without error.</p> <p>Biblical Infallibility holds that the Bible is inerrant on issues of faith and practice but not history or science.</p>

THE EUCHARIST

ORTHODOX	Catholic	Protestant
<p>Through the celebration of the Eucharist the Church becomes the manifestation of the Kingdom of God as the salvation of the world.</p> <p>The entire Eucharist is seen as a whole, a divine journey in the Holy Spirit which makes Christ present throughout.</p> <p>The Orthodox do not focus on any particular moment of “change” occurring in the bread and wine but understand by faith that the bread and wine are the body and blood of Christ.</p>	<p>Scholastic Interpretation</p> <p>The consecration becomes effective through the “words of institution” by the priest. Interpretations of the Liturgy do not focus on the whole from the beginning to the end as a manifestation of the salvation of the world.</p> <p>A personal means of receiving the sanctifying grace.</p> <p>They term this change as “transubstantiation” – outwardly remain as bread and wine but a change in substance occurs.</p>	<p>Bread and wine are symbols do not change in substance.</p> <p>There are wide varieties of understanding throughout Protestant Churches.</p>

THE FALL

ORTHODOX	Catholic	Protestant
<p>Image denotes our potential to be “God-like” and likeness is the extent to which ones’ potential is realized.</p> <p>Image denotes everything that separates us from animals. Ability to reason, self-determination, creativity, our perception of right or wrong.</p> <p>THE FALL – REJECTING RELATIONSHIP WITH GOD – this is the Ancestral sin.</p> <p>“MAN DOES NOT DRAW HIS LIFE FROM NOURISHMENT ITSELF BUT FROM NOURISHMENT AS A RELATIONSHIP AND COMMUNION WITH GOD.” (Yanaras)</p>	<p>Original sin teaches that the conditions inherited from the fall are transmitted through the act of procreation. Each new born child is an inheritor of the guilt of Adam and thus an object of God’s wrath and judgment, deserving punishment.</p> <p>“Original sin is the privation of sanctifying grace in consequence of the sin of Adam.” (Catholic Encyclopedia)</p>	<p>Total Depravity</p> <p>It is the teaching that, as a consequence of the Fall of Man, every person born into the world is enslaved to the service of sin and apart from the grace of God, is utterly unable to choose to follow God or choose to accept salvation as it is freely offered.</p>

CONSEQUENCES OF ORIGINAL SIN

ORTHODOX	Catholic	Protestant
<p>We do not inherit the Adam's guilt but the consequences of his sin, corruption, mortality, weakened will.</p> <p>Spiritual death results— God responds by sending His Son to reestablish our relationship with God- this is salvation. A real loss of our potential to realize our God-likeness.</p> <p>A distortion of intelligence, creativity, our sense of God, our ability to discern between good and evil, an inability to consistently do what is good and avoid evil.</p>	<p>Historically: Augustine believed it was passed on through procreation.</p> <p>Today: <i>Catechism of the Catholic Church</i>, includes "original sin does not have the character of a personal fault in any of Adam's descendants. It is a deprivation of original holiness and justice, but human nature has not been totally corrupted" (§405)."</p>	<p>Total Depravity</p> <p>It is the teaching that, as a consequence of the Fall, every person born into the world is enslaved to the service of sin and, apart from the grace of God, is utterly unable to choose to follow God or choose to accept salvation as it is freely offered.</p>

Immaculate Conception

ORTHODOX	Catholic	Protestant
<p>The Orthodox Church does not hold the doctrine of the Immaculate Conception.</p> <p>Christ takes “flesh” from Mary and nails in order to save us from sin and death. She must have the same nature as the rest of humanity.</p> <p>Her sinful condition must be like ours in every way. She was “pure” but had inherited all of the consequences of Adam’s sin.</p>	<p>1854 Pope Pius IX . The Immaculate Conception is a dogma of the Catholic Church maintaining that from the moment when she was conceived in the womb, the Blessed Virgin Mary was kept free of original sin, so that she was from the start filled with the sanctifying grace normally conferred in baptism.</p>	<p>They reject the Dogma of the Immaculate Conception</p>

Mary

ORTHODOX	Catholic	Protestant
<p>The “Theotokos” – the “bearer” of God or the “Mother of God.” We emphasize the “motherhood” of Mary as that which makes Christ the “Son of Man.”</p> <p>Ever Virginitly – three stars</p> <p>Body was assumed into heaven after her death</p> <p>Brothers and sisters of Christ were cousins.</p> <p>First among the Saints</p>	<p>The Roman Catholics emphasize her perpetual Virginitly.</p> <p>Free from Original Sin</p> <p>Isolated from her role in the Incarnation.</p> <p>Devotions exclusively to Mary.</p> <p>Body was assumed into heaven after her death</p>	<p>They reject that Mary was sinless and the Dogma of the Immaculate Conception</p>