

**Review: Irene Economides, *Differences Between the Orthodox Church and Roman Catholicism*, Holy Synod of the Church of Greece, Athens, 2001**

Pages: 54

**Plain and Simple Case on the False Papacy**

This is easy to follow in explaining why there are two Romes; basically the Papacy (also Cardinals), and the *filioque*. From an Orthodox perspective, the fact there is no scriptural support for either (in the so-called “Church Fathers”), nor in the Ecumenical councils is quite damning to the Romish Church. These were clearly power-grabbing innovations.

The material after this is more of an Orthodox apologetic and of little value to the born again believer, however, highlighting the somewhat obscured eternal, but very real feud between the two Romes is a powerful argument against Catholicism in all its forms.

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Christianity was identical in East and West till the IX c. AD, as confessed by the Seven Ecumenical Councils (Synods).

The Schism was caused by Nicholas I (858-68), Bishop of Rome who asserted primacy.

The first and most important and difficult difference to overcome is this position of the Bishop of Rome (based on Mat 16.15-18 wrongly interpreted). The stone on which He should build His church was not Peter, but Peter’s confession (cf. I Cr 3.11).

As the Papacy assumed worldly power in order to counter the Western Emperors, it became monarchical and thus there ensued religious wars.

The Orthodox Church (OC) is based on The Old and New Testaments, and the Holy Tradition ... the Orthodox Church, is the real Universal Church,

Roman Catholicism deformed this tradition and Protestantism denied it completely. [p8]

OC canons constitute *divine will* and are considered as “unchangeable as the Gospel”.

“The Church is not submitted to human arbitrary will, she possesses *an absolute authority*.”

In 809 at the Council of Aix-La-Chapelle, Rome changed the procession of the Holy Spirit to the Son as well as the father (*filioque*: “and the Son”).

Metaphor: the source of the river is the Father, the river is the Son, and the water the Holy Spirit.

In AD 1054, both these issues came to a head with reciprocal excommunication (this was lifted 12/7/1965).

Rome adopted water sprinkling in the IX c.

The rationalistic Western mind requires the child to have reasoning before confirmation, not so in the East.

John 20.23 is used to claim Bishops have power to ordain priests.

A widower priest may become a bishop since he is liberated of family obligations.

Only deacon, presbyteros and bishop exist in the OC; Cardinal is a Roman innovation.

The OC permits divorce for infidelity per Mt 19.9.

“Purgatory is a later invention of Roman Catholicism. It did not exist at all in the apostolic tradition.” [p19]

The ‘great miracle’ given only to the OC is the Holy Light in Jerusalem; Easter Saturday at noon, the OC Archbishop or Patriarch repeats the Kyrie eleison and then Holy Light flashes up and lights a little lamp of olive oil.

He then lights two clusters of 33 candles of believers. It is said each time heterodox bishops tried to obtain the fire, they failed.

Theodicy is answered by free choice necessity, also, as a test of faith without which faith would be meaningless.

“Three ‘evil spirits’ of the nineteenth century ... Marx who characterised the human dilemma as the mere fulfilment of material needs. Freud who saw man as the slave of his physical appetites, and Nietzsche who said ‘God is dead’ ”. [p32]

The Act of Independence for Greece imposed on her a foreign king Otto of Bavaria.

Compunction is an “elevated state of spiritual awareness”.

“The OC favours icons instead of statues because statues occupy a concrete space. Therefore their effect is more material, closer to a pagan spirit ... The faithful prostrate themselves before icons to honour the figure of the saint which the icon portrays.” [p50]

The archetype of the face of the Saviour is imprinted on the cloth sent to the king Abgar of Edessa in Mesopotamia, and the face of the Holy Virgin is derived from the first icon of St Luke the Evangelist.

Russian prince St Vladimir in the 10<sup>th</sup>C chose OC because of the marvel of Hagia Sophia.