

1: Easter - HISTORY

Overview. This collection of six volumes is a masterful and invaluable introduction to the history, theology, piety, and worship of the Eastern Orthodox Church.

Despite its significance as a Christian holy day, many of the traditions and symbols that play a key role in Easter observances actually have roots in pagan celebrations—particularly the pagan goddess Eostre or Ostara, the ancient Germanic goddess of spring—and in the Jewish holiday of Passover. Religious Tradition of Easter The resurrection of Jesus, as described in the New Testament of the Bible, is essentially the foundation upon which the Christian religions are built. Hence, Easter is a very significant date on the Christian calendar. He was sentenced to death by Pontius Pilate, the Roman prefect in the province of Judea from 26 to 36 A. Passover and Easter Notably, Easter is also associated with the Jewish holiday of Passover, as well as the exodus of the Jews from Egypt, as described in the Old Testament. The Last Supper was essentially a Passover feast. However, the New Testament describes it as being given new significance by Jesus: Easter Traditions In western Christianity, including Roman Catholicism and Protestant denominations, the period prior to Easter holds special significance. This period of fasting and penitence is called Lent. It begins on Ash Wednesday, and lasts for 40 days not including Sundays. Many churches begin the Easter observance in the late hours of the day before Holy Saturday in a religious service called the Easter Vigil. Palm Sunday marks the beginning of Holy Week, which ends on Easter. Easter Eggs Irrespective of denomination, there are many Easter-time traditions with roots that can be traced to non-Christian and even pagan or non-religious celebrations. Many non-Christians choose to observe these traditions while essentially ignoring the religious aspects of the celebration. Examples of non-religious Easter traditions include Easter eggs, and related games such as egg rolling and egg decorating. Egg decorating may have become part of the Easter celebration in a nod to the religious significance of Easter, i. Easter Bunny In some households, a character known as the Easter Bunny delivers candy and chocolate eggs to children on Easter Sunday morning. These candies often arrive in an Easter basket. The exact origins of the Easter Bunny tradition are unknown, although some historians believe it arrived in America with German immigrants in the s. Rabbits are, in many cultures, known as enthusiastic procreators, so the arrival of baby bunnies in springtime meadows became associated with birth and renewal. Notably, several Protestant Christian denominations, including Lutherans and Quakers, have opted to formally abandon many Easter traditions, deeming them too pagan. However, many religious observers of Easter also include them in their celebrations. An Easter dinner of lamb also has historical roots, since a lamb was often used as a sacrificial animal in Jewish traditions, and lamb is frequently served during Passover. Today, Easter is a commercial event as well as a religious holiday, marked by high sales for greeting cards, candies such as Peeps, chocolate eggs and chocolate Easter bunnies and other gifts. History, Origin, Symbolism and tradition.

2: A History of the Holy Eastern Church

None was written since about the Coptic Church, in English, until the great Coptic historian professor Aziz S. Atiya wrote his pages, 'History of Eastern Christianity', in He has limited his review of Coptic history of two millennia to pages, producing a condensed comprehensive chapter.

Singing the Holy Liturgy 1. The entire person is involved in worship The Eastern Catholic Christians, of whom I am now one, listen to the words and the music of the Holy Liturgy and the sounds of the liturgical action, speak and sing with our voices united, observe the liturgical actions, Icons, and vestments, etc. If you are coming from a western church background, all of this action may seem very strange and might make you feel uncomfortable at first. However, before long, you will begin to experience the awesome beauty of this way of worshipping, and the Holy Liturgy will draw you into the reverential and mystical worshipping God. There is only one Eucharistic service Holy Liturgy on Sunday. It is composed of two parts: One of the first things you might notice when you enter the Eastern Catholic Churches is that there is a lot of joy evident in the congregation. Before the Holy Liturgy, people walk up to the front of the church, praying in front of the Iconostasis the standing icons in front of the altar, reverencing kissing the icons, lighting candles. The parish priest is hearing confessions before the Holy Tabernacle. Then approximately ten minutes before the Holy Liturgy is to start, a sudden hush comes over the entire congregation, as they prepare themselves to enter into the Holy Liturgy. In the Eastern Catholic churches, the congregation does a lot of kissing: Standing and prostrations during the Holy Liturgy. In some Eastern Catholic churches there are no pews there are a few chairs for the elderly and infirm to use. This is because, in this Christian tradition, standing is the most appropriate physical attitude for prayer and worship and because for us. Many Eastern Christians prostrate they kneel, place their hands on the floor, and touch their forehead down between our hands similar to Mid-eastern worship as you have seen on television. The Sign of the Cross. One of the first things you will see us do throughout the course of the Holy Liturgy is to make the sign of the cross. The Sign of the Cross is an important expression of the Holy Faith. In fact, it has been said, that as long as the Eastern Catholic and the Eastern Orthodox Churches teach their members to properly make the sign of the cross, the Holy Faith will remain safe and secure. The Sign of the Cross is made with the right hand. The thumb and the first two fingers are joined at the tip, symbolizing the Holy Trinity. The sign of the cross begins and ends with the right hand touching the centre of the chest heart, then the forehead, the centre of the chest heart, then the right shoulder, then the left shoulder, and finally over the chest. The sign of the cross is typically made at the mention of the Blessed Trinity, when the priest blesses the congregation, at the beginning and ending of the Holy Gospel, and in response to the petitions in the litany, after the reception of Holy Communion. Often a reverence or a bow, while making the sign of the cross, is frequently made when entering or leaving the church, passing in front of the Holy Tabernacle, Holy Altar, and holy icons. During Lent, the bow begins with the right hand touching the floor before making the sign of the cross; sometimes, the members of the church make a full prostration. The use of Candles You will also notice that there are a lot of candles: The faithful light candles as a sign of their fervent prayer unto God. We light candles and lamps before icons, carry them in processions, and on the Holy Altar. The prayer is that any wickedness in us will vanish as the wax of the candle vanishes and is consumed by the flame. The use of Incense You will also notice that incense is used throughout the Holy Liturgy. You will notice that the Holy Altar a sign of the throne of Christ, the Gospel Book a sign of the verbal image of Christ upon the Holy Altar, the icons representing the presence of the holy men and women and the events of the History of Salvation, and finally all the faithful people who have come to the church for worship are censured. We as human beings are made in the image and according to the likeness of God Genesis 1: The use of Icons The inside church are surrounded by Icons based upon Hebrews Eastern Christians quite often reverence kiss the Icons when they enter and depart from the church. This is due to the belief that human beings has a deep God-given need to express their love and what they feel inside when those feelings are good and pure. This is not idolatry as some Protestants have attempted, in their ignorance, to label the Eastern Christian Churches; are you worshipping your father, your mother, your spouse, son or daughter when you

give that person a kiss? Of course not; it is our belief that the outward honour we pay to the material reality goes far beyond the prototype. There is a vast distinction between honour i. We worship God alone and may have no others before Him Exodus The draperies on the wall behind the Holy Altar, the covering in front of the Altar of Prothesis, the covering before the Holy Altar and behind the Icons on the Iconostasis are all red, to remind us of the shed Blood of Our Lord Jesus Christ which brought out the redemption of the world. Singing the Holy Liturgy. The priest and the congregation with the choir sing the Holy Liturgy. The human voice is at its very best in worshipping songs. The human voice is a musical instrument which was created by God. The voice is one instrument which is the most fitting for the Praise of Almighty God and which every member of the church possess. Whether you attend the Holy Liturgy in the Traditional Setting or in the Charismatic setting, the congregation actively participates by singing the Holy Liturgy. So much so that you can not wait until its time to go to Liturgy once again.

3: Gorgias Press. A History of the Holy Eastern Church: The Patriarchate of Alexandria

Lectures on the History of the Eastern Church With an Introduction on the Study of Ecclesiastical History by Arthur Penrhyn Stanley The Ethiopian Church Historical Notes on the Church of Abyssinia by De Lacy Evans O'leary.

From ancient times through the first millennium, Greek was the most prevalent shared language in the demographic regions where the Byzantine Empire flourished, and Greek, being the language in which the New Testament was written, was the primary liturgical language of the church. For this reason, the eastern churches were sometimes identified as "Greek" in contrast to the "Roman" or "Latin" church, which used a Latin translation of the Bible, even before the great schism. After, "Greek Orthodox" or "Greek Catholic" marked a church as being in communion with Constantinople, much as "Catholic" did for communion with Rome. This identification with Greek, however, became increasingly confusing with time. Missionaries brought Orthodoxy to many regions without ethnic Greeks, where the Greek language was not spoken. In addition, struggles between Rome and Constantinople to control parts of southeastern Europe resulted in the conversion of some churches to Rome, which then also used "Greek Catholic" to indicate their continued use of the Byzantine rites. Today, many of those same churches remain, while a very large number of Orthodox are not of Greek national origin, and do not use Greek as the language of worship. While the Church continues officially to call itself "Catholic", for reasons of universality, the common title of "Eastern Orthodox Church" avoids casual confusion with the Catholic Church. Orthodoxy[edit] Emperor Constantine presents a representation of the city of Constantinople as tribute to an enthroned Mary and baby Jesus in this church mosaic. Hagia Sophia, c. The first known use of the phrase "the catholic church" *he katholike ekklesia* occurred in a letter written about AD from one Greek church to another Saint Ignatius of Antioch to the Smyrnaeans The letter states: A number of other Christian churches also make a similar claim: Similarly, the churches in Rome and Constantinople separated in an event known as the East–West Schism, traditionally dated to the year, although it was more a gradual process than a sudden break. The Church of England separated from the Catholic Church, not directly from the Eastern Orthodox Church, for the first time in the 16th century, and, after a brief reunion in the 17th century, again finally in 1853. Thus, though it was united to Orthodoxy when established through the work of Saint Augustine of Canterbury in the early 7th century, its separation from Orthodoxy came about indirectly through the See of Rome. To all these churches, the claim to catholicity universality, oneness with the ancient church is important for multiple doctrinal reasons that have more bearing internally in each church than in their relation to the others, now separated in faith. Together, these express the core of a fundamental teaching about the inseparability of belief and worship and their role in drawing the Church together with Christ, meaning "correctness of glorification", to denote what is in English Orthodoxy, while the Georgians use the title *Martlmadidebeli*. Several other churches in Europe, Asia, and Africa also came to use Orthodox in their titles, but are still distinct from the Eastern Orthodox Church as described in this article. The term "Eastern Church" the geographic east in the East–West Schism has been used to distinguish it from western Christendom the geographic West, which at first came to designate the Catholic communion, later also the various Protestant and Anglican branches. Orthodox Christians throughout the world use various ethnic or national jurisdictional titles, or more inclusively, the title "Eastern Orthodox", "Orthodox Catholic", or simply "Orthodox". That faith is expressed most fundamentally in Scripture and in worship, [41] and the latter most essentially through the Mystery of Baptism and in the Divine Liturgy. Inter-communion is the litmus test by which all can see that two churches share the same faith; lack of inter-communion excommunication, literally "out of communion" is the sign of different faiths, even though some central theological points may be shared. The sharing of beliefs can be highly significant, but it is not the full measure of the faith. The lines of even this test can blur, however, when differences that arise are not due to doctrine, but to recognition of jurisdiction. As the Eastern Orthodox Church has spread into the west and over the world, the church as a whole has yet to sort out all the inter-jurisdictional issues that have arisen in the expansion, leaving some areas of doubt about what is proper church governance. Holy Tradition encompasses the understandings and means by which that unity of faith is transmitted across boundaries of time, geography,

and culture. It is a continuity that exists only inasmuch as it lives within Christians themselves. The Holy Spirit maintains the unity and consistency of the Holy Tradition to preserve the integrity of the faith within the Church, as given in the Scriptural promises. Similarly, reconciliation and unity are not superficial, but are prayed and lived out. The doctrine of Catholicity of the Church, as derived from the Nicene Creed, is essential to Eastern Orthodox ecclesiology. Therefore, the Eastern Orthodox notion of catholicity is not centered around any singular see, unlike Catholicism, that has one earthly center. Due to the influence of the Catholic Church in the west, where the English language itself developed, the words "catholic" and "catholicity" are sometimes used to refer to that church specifically. However, the more prominent dictionary sense given for general use is still the one shared by other languages, implying breadth and universality, reflecting comprehensive scope. Just as Christ is indivisible, so are union with Him and faith in him, whereby the church is "universal", unseparated, and comprehensive, including all who share that faith. Orthodox bishop Kallistos Ware has called that "simple Christianity". It is also the sense within the phrase "One, Holy, Catholic, and Apostolic Church", found in the Nicene Creed, and referred to in Orthodox worship, etc. With the mutual excommunications of the East-West Schism in 1054, the churches in Rome and Constantinople each viewed the other as having departed from the true church, leaving a smaller but still-catholic church in place. Each retained the "Catholic" part of its title, the "Catholic Church" or the "Roman Catholic Church" on the one hand, and the "Orthodox Catholic Church" on the other, each of which was defined in terms of inter-communion with either Rome or Constantinople. While the Eastern Orthodox Church recognizes what it shares in common with other churches, including the Catholic Church, it sees catholicity in terms of complete union in communion and faith, with the church throughout all time, and the sharing remains incomplete when not shared fully.

Organization and leadership [edit] The exterior of the Patriarchal Basilica of St. The religious authority for Eastern Orthodoxy is not a Patriarch or the Pope as in Catholicism, nor the Bible as in Protestantism, but the scriptures as interpreted by the seven ecumenical councils of the Church. The Eastern Orthodox Church is a fellowship of "autocephalous" Greek for self-headed Churches, with the Ecumenical Patriarch of Constantinople being the only autocephalous head who holds the title *primus inter pares*, meaning "first among equals" in Latin. The Patriarch of Constantinople has the honor of primacy, but his title is only first among equals and has no real authority over Churches other than the Constantinopolitan. It is believed that authority and the grace of God is directly passed down to Orthodox bishops and clergy through the laying on of hands—a practice started by the apostles, and that this unbroken historical and physical link is an essential element of the true Church Acts 8: However, the Church asserts that apostolic succession also requires apostolic faith, and bishops without apostolic faith, who are in heresy, forfeit their claim to apostolic succession. Each bishop has a territory see over which he governs. Bishops are equal in authority and cannot interfere in the jurisdiction of another bishop. Administratively, these bishops and their territories are organized into various autocephalous groups or synods of bishops who gather together at least twice a year to discuss the state of affairs within their respective sees. While bishops and their autocephalous synods have the ability to administer guidance in individual cases, their actions do not usually set precedents that affect the entire Eastern Orthodox Church. Bishops are almost always chosen from the monastic ranks and must remain unmarried.

Church councils [edit] There have been a number of times when alternative theological ideas arose to challenge the Orthodox faith. At such times the Orthodox communion deemed it necessary to convene a general or "great" council of all available bishops throughout the world. The Orthodox Church holds that seven ecumenical councils, held between the 4th and the 8th centuries, are authoritative. Oldest extant manuscript of the Nicene Creed, dated to the 5th Century The ecumenical councils followed a democratic form, with each bishop having one vote. The primary goal of these Great Synods was to verify and confirm the fundamental beliefs of the Great Christian Church as truth, and to remove as heresy any false teachings that would threaten the Church. The Pope of Rome at that time held the position of "first among equals" and, while he was not present at any of the councils, he continued to hold this title until the East-West Schism of 1054. According to Orthodox teaching the position of "First Among Equals" gives no additional power or authority to the bishop that holds it, but rather that this person sits as organizational head of a council of equals like a president. His words and opinions carry no more insight or wisdom than any other bishop. It is believed that

the Holy Spirit guides the Eastern Orthodox Church through the decisions of the entire council, not one individual. One of the decisions made by the First Council of Constantinople the second ecumenical council, meeting in and supported by later such councils was that the Patriarch of Constantinople should be given equal honor to the Pope of Rome since Constantinople was considered to be the " New Rome ". According to the third Canon of the second ecumenical council: The 28th canon of the fourth ecumenical council clarified this point by stating: And the One Hundred and Fifty most religious Bishops i. The Patriarch of Constantinople therefore, like the Pope before him, now enjoys the title of "first among equals".

4: A History of the Holy Eastern Church, vol. 2: The Patriarchate of Alexandria - Logos Bible Software

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Nature and significance Eastern Orthodoxy is the large body of Christians who follow the faith and practices that were defined by the first seven ecumenical councils. These terms are sometimes misleading, especially when applied to Russian or Slavic churches and to the Orthodox communities in western Europe and America. From the time of the Council of Chalcedon in to the late 20th century, the Oriental Orthodox churches were out of communion with the Roman Catholic Church and later the Eastern Orthodox Church because of a perceived difference in doctrine regarding the divine and human natures of Jesus. This changed in the s, when both churches independently began dialogue with the Oriental Orthodox churches and resolved many of the ancient Christological disputes. The cultural context The Schism of between the churches of the East and the West was the culmination of a gradual process of estrangement that began in the first centuries of the Christian era and continued through the Middle Ages. Linguistic and cultural differences, as well as political events, contributed to the estrangement. From the 4th to the 11th century, Constantinople now Istanbul , the centre of Eastern Christianity, was also the capital of the Eastern Roman, or Byzantine, Empire , while Rome, after the barbarian invasions, fell under the influence of the Holy Roman Empire of the West, a political rival. In the West theology remained under the influence of St. Augustine of Hippo , while in the East doctrinal thought was shaped by the Greek Fathers. Theological differences could have been settled if the two areas had not simultaneously developed different concepts of church authority. The growth of Roman primacy, based on the concept of the apostolic origin of the church of Rome , was incompatible with the Eastern idea that the importance of certain local churches—Rome, Alexandria, Antioch, and, later, Constantinople—could be determined only by their numerical and political significance. For the East, the highest authority in settling doctrinal disputes was the ecumenical council. Missionary expansion toward Asia and emigration toward the West, however, have helped to maintain the importance of Orthodoxy worldwide. The number of autocephalous churches has varied in history. In the early 21st century there were many: These titles are strictly honorary. The order of precedence in which the autocephalous churches are listed does not reflect their actual influence or numerical importance. The patriarchates of Constantinople, Alexandria, and Antioch, for example, present only shadows of their past glory. The modern pan-Orthodox conferences were thus convoked by the ecumenical patriarch of Constantinople. Several of the autocephalous churches are de facto national churches, the Russian church being by far the largest. However, it is not the criterion of nationality but rather the territorial principle that is the norm of organization in the Orthodox church. Since the Russian Revolution there has been much turmoil and administrative conflict within the Orthodox church. In western Europe and in the Americas, in particular, overlapping jurisdictions have been set up, and political passions have led to the formation of ecclesiastical organizations without clear canonical status. Although it has provoked controversy, the establishment of the autocephalous Orthodox Church in America by the patriarch of Moscow has as its stated goal the resumption of normal territorial unity in the Western Hemisphere. History The church of imperial Byzantium Byzantine Christianity about ad At the beginning of the 2nd millennium of Christian history, the church of Constantinople, capital of the Eastern Roman or Byzantine Empire, was at the peak of its world influence and power. Neither Rome, which had become a provincial town and its church an instrument in the hands of political interests, nor Europe under the Carolingian and Ottonian dynasties could really compete with Byzantium as centres of Christian civilization. The Byzantine emperors of the Macedonian dynasty had extended the frontiers of the empire from Mesopotamia to Naples in Italy and from the Danube River in central Europe to Palestine. The church of Constantinople not only enjoyed a parallel expansion but also extended its missionary penetration, much beyond the political frontiers of the empire, to Russia and the Caucasus. Virgin Mary centre , holding the Christ Child, Justinian left , holding a model of Hagia Sophia, and Constantine right , holding a model of the city of Constantinople; mosaic from Hagia Sophia, Istanbul, 9th century. Technically, he occupied the second rank—after the bishop of Rome—in a

hierarchy of five major primates, which also included the patriarchs of Alexandria, Antioch, and Jerusalem. In practice, however, the latter three were deprived of all authority by the Arab conquest of the Middle East in the 7th century, and only the emerging Slavic churches attempted to challenge, at times, the position of Constantinople as the unique centre of Eastern Christendom. The relations between state and church in Byzantium are often described by the term caesaropapism, which implies that the emperor was acting as the head of the church. The official texts, however, describe the emperor and the patriarch as a dyarchy government with dual authority and compare their functions to that of the soul and the body in a single organism. In practice, the emperor had the upper hand over much of church administration, though strong patriarchs could occasionally play a decisive role in politics: Nicholas I byname Nicholas Mystikos; patriarchs Photios I and Polyeuctus patriarch excommunicated emperors for uncanonical acts. In the area of faith and doctrine, the emperors could never impose their will when it contradicted the conscience of the church: The Church of the Holy Wisdom, or Hagia Sophia, built by Justinian in the 6th century, was the centre of religious life in the Eastern Orthodox world. It was by far the largest and most splendid religious edifice in all of Christendom. According to The Russian Primary Chronicle a work of history compiled in Kiev in the 12th century, the envoys of the Kievan prince Vladimir, who visited it in 988, reported: This adoption was generally spontaneous, and it was based upon the moral and cultural prestige of the imperial capital: Monastic and mission movements Both in the capital and in other centres, the monastic movement continued to flourish as it was shaped during the early centuries of Christianity. The Constantinopolitan monastery of Studios was a community of more than 1,000 monks, dedicated to liturgical prayer, obedience, and asceticism. They frequently opposed both government and ecclesiastical officialdom, defending fundamental Christian principles against political compromises. The Studite Rule, providing guidelines for monastic life, was adopted by daughter monasteries, particularly the famous Monastery of the Caves Kiev-Pechersk Lavra in Kievan Rus now in Ukraine. Athanasius the Athonite, whose large monastery is still the centre of the monastic republic of Mount Athos under the protection of Greece. The writings of St. Symeon the New Theologian, abbot of the monastery of St. Mamas in Constantinople, are a most remarkable example of Eastern Christian mysticism, and they exercised a decisive influence on later developments of Orthodox spirituality. Historically, the most significant event was the missionary expansion of Byzantine Christianity throughout eastern Europe. In the 9th century Bulgaria had become an Orthodox nation and under Tsar Symeon established its own autocephalous administratively independent patriarchate in Preslav now known as Veliki Preslav. Under Tsar Samuel another autocephalous Bulgarian centre appeared in Ohrid. Thus, a Slavic-speaking daughter church of Byzantium dominated the Balkan Peninsula. It lost its political and ecclesiastical independence after the conquests of the Byzantine emperor Basil II, but the seed of a Slavic Orthodoxy had been solidly planted. After that time Russia became an ecclesiastical province of the church of Byzantium, headed by a Greek or, less frequently, a Russian metropolitan appointed from Constantinople. This statute of dependence was not challenged by the Russians until 1054. During the entire period, Russia adopted and developed the spiritual, artistic, and social heritage of Byzantine civilization, which was received through intermediary Bulgarian translators. Relations with the West Relations with the Latin West, meanwhile, were becoming more ambiguous. On the other hand, the Frankish and German emperors in Europe were challenging this nominal scheme, and the internal decadence of the Roman papacy was such that the powerful patriarch of Byzantium seldom took the trouble of entertaining any relations with it. The incident of 1054, wrongly considered as the date of schism which had actually been developing over a period of time, was in fact an unsuccessful attempt at restoring relations, disintegrating as they were because of political competition in Italy between the Byzantines and the Germans and also because of disciplinary changes enforced celibacy of the clergy, in particular imposed by the reform movement that had been initiated by the monks of Cluny, France. The conciliatory efforts of Emperor Constantine Monomachus reigned 1057-61 were powerless to overcome either the aggressive and uninformed attitudes of the Frankish clergy, who were now governing the Roman church, or the intransigence of Byzantine Patriarch Michael Cerularius reigned 1059-68. When papal legates came to Constantinople in 1054, they found no common language with the patriarch. Both sides exchanged recriminations on points of doctrine and ritual and finally hurled anathemas of excommunication at each other, thus

provoking what has been called the Schism of . Partly solicited by the Byzantines, the Crusades proved another disaster: The culminating point was, of course, the sack of Constantinople itself in 1204, the enthronement of a Latin emperor on the Bosphorus, and the installation of a Latin patriarch in Hagia Sophia. Meanwhile, the Balkan countries of Bulgaria and Serbia secured national emancipation with Western help, the Mongols sacked Kiev, and Russia became a part of the Mongol empire of Genghis Khan. The Byzantine heritage survived this series of tragedies mainly because the Orthodox church showed an astonishing internal strength and a remarkable administrative flexibility. Peter the Hermit leading the First Crusade, *Abreviamen de las estorias*, 14th century. The British Library Public Domain Until the Crusades, and in spite of such incidents as the exchanges of anathemas between Michael Cerularius and the papal legates in 1054, Byzantine Christians did not consider the break with the West as a final schism. This utopian scheme came to an end when the Crusaders replaced the Greek patriarchs of Antioch and Jerusalem with Latin prelates, after they had captured these ancient cities. Instead of reestablishing Christian unity in the common struggle against Islam, the Crusades demonstrated how far apart Latins and Greeks really were from each other. When finally, in 1204, after a shameless sacking of the city, the Venetian Thomas Morosini was installed as patriarch of Constantinople and confirmed as such by Pope Innocent III, the Greeks realized the full seriousness of papal claims over the universal church: After the capture of the Constantinople, the Orthodox patriarch John Camaterus fled to Bulgaria and died there in 1206. A successor, Michael Autorianus, was elected in Nicaea, where he enjoyed the support of a restored Greek empire. Although he lived in exile, Michael Autorianus was recognized as the legitimate patriarch by the entire Orthodox world. He continued to administer the immense Russian metropolitanate. The Bulgarian church received from him and not his Latin competitor its right for ecclesiastical independence with a restored patriarchate in Trnovo. It was also with the Byzantine government at Nicaea that the Orthodox Serbs negotiated the establishment of their own national church; their spiritual leader, St. Sava, was installed as autocephalous archbishop of Serbia in 1217. The Mongol invasion The invasion of Russia by the Mongols had disastrous effects on the future of Russian civilization, but the church survived, both as the only unified social organization and as the main bearer of the Byzantine heritage. Exempt from taxes paid by the local princes to the Mongols and reporting only to his superior the ecumenical patriarch, the head of the Russian church acquired an unprecedented moral prestige though he had to abandon his cathedral see of Kiev, which had been devastated by the Mongols. He retained ecclesiastical control over immense territories from the Carpathian Mountains to the Volga River, over the newly created episcopal see of Sarai near the Caspian Sea, which was the capital of the Mongols, as well as over the Western principalities of the former Kievan empire even after they succeeded in winning independence. Attempts at ecclesiastical union and theological renaissance In the Nicaean emperor Michael Palaeologus recaptured Constantinople from the Latins, and an Orthodox patriarch again occupied the see in Hagia Sophia. From 1261 to the Palaeologan dynasty presided over an empire that was embattled from every side, torn apart by civil wars, and gradually shrinking to the very limits of the imperial city itself. The church, meanwhile, kept much of its former prestige, exercising jurisdiction over a much greater territory, which included Russia as well as the distant Caucasus, parts of the Balkans, and the vast regions occupied by the Turks. Several patriarchs of this late period. Without the military backing of a strong empire, the patriarchate of Constantinople was, of course, unable to assert its jurisdiction over the churches of Bulgaria and Serbia, which had gained independence during the days of the Latin occupation. In the Serbian church even proclaimed itself a patriarchate; a short-lived protest by Constantinople ended with recognition in 1221. In Russia, Byzantine ecclesiastical diplomacy was involved in a violent civil strife. A fierce competition arose between the grand princes of Moscow and Lithuania, who both aspired to become leaders of a Russian state liberated from the Mongol yoke. The ecclesiastical support of Moscow by the church was decisive in the final victory of the Muscovites and had a pronounced impact on later Russian history. The dissatisfied western Russian principalities which would later constitute Ukraine could only obtain with the strong support of their Polish and Lithuanian overlords the temporary appointment of separate metropolitans in Galicia and Belorussia. Eventually, late in the 14th century, the metropolitan residing in Moscow again centralized ecclesiastical power in Russia. Relations with the Western church One of the major reasons behind this power struggle in

the northern area of the Byzantine world was the problem of relations with the Western church. To most Byzantine churchmen, the young Muscovite principality appeared to be a safer bulwark of Orthodoxy than the Western-oriented princes who had submitted to Roman Catholic Poland and Lithuania. Also, an important political party in Byzantium itself favoured union with the West in the hope that a new Western Crusade might be made against the menacing Turks. The problem of ecclesiastical union was in fact the most burning issue during the entire Palaeologan period. Emperor Michael Palaeologus 1282 had to face the aggressive ambition of the Sicilian Norman king Charles of Anjou, who dreamed of restoring the Latin empire in Constantinople. To gain the valuable support of the papacy against Charles, Michael sent a Latin-inspired confession of faith to Pope Gregory X, and his delegates accepted union with Rome at the Council of Lyons. This capitulation before the West, sponsored by the emperor, won little support in the church.

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As the Eastern Hemisphere is separated from the Western by the Ural and Carpathian ranges, so is Eastern Christendom separated from Western Christendom, and more effectually, by the mountain barriers which our ignorance, prejudice, and indifference have set up. But it is well to remember the German proverb, Behind the mountains are also people, and that the people who are behind those mountains which have been the growth of centuries, form nearly one-fourth of the followers of the Faith of Christ, or about one hundred million souls. The causes which have led to this indifference on the part of the West towards the East are many, but there are two which might be mentioned as being perhaps the chief. The first of these is the inherent peculiarity of temperament, which finds its expression in habits of thought, and modes of action, in the East, against which the spirit of the West frets, and for which it has neither sympathy nor toleration. The quiet, meditative restfulness of the East--its satisfaction with past attainment in the matter of Doctrine and Worship, its wistful retrospective gaze upon magnificent accomplishment, which the experience of centuries of trial has only intensified, are totally alien to the active, speculative, hopeful spirit of the West. Attainment is the boast of the East, and in that it rests content. Progress, achievement, is the craze of the West. Those temperaments, so obviously diverse, have for long parted company. The other is the great Roman Church. Inspired with that spirit which commends itself to the Western mind--its activity, its aptitude to fit itself to the ever-changing circumstances of the times, its progressive spirit, its thirst for achievement--characteristics without which it could scarcely have survived amid the crash of falling empire, and the chaos of barbaric anarchy which marked its birth--that Church for the past nine centuries has obtruded itself upon our attention, and claimed, nay demanded, our consideration. It pervades the West, its advocates are ubiquitous, its influence is everywhere felt. It was a knowledge of that Church and a very real acquaintance with its spirit and methods, which enabled the reformers of the sixteenth and seventeenth centuries to successfully wage war with it; and we realise that, in these days, to retain our freedom we must keep ourselves in touch with it, and by full and fresh acquaintance continue armed against its persistent aggressiveness. We are out of touch with the East, at no point do we come in contact with it; we have nothing to fear, though we might have something to hope from it. But we are in the West, and whether we will or not the Roman Church is always with us, and unceasingly demands our attention. So the Eastern Church fades from our view: But the Eastern Church deserves better at our hands than to be thus forgotten. There, in all her pristine simplicity and attractiveness, as in the golden days of the Empire, as in the fierce conflict of the early middle ages when John of Damascus whetted the sword for the conflict, so now under the misrule and tyranny of the Turk, she holds in quiet restfulness the simple faith committed to her by the Apostles and Fathers, the same Church now as then. Do we forget that the Fathers of the Eastern Church formulated our doctrines, and shaped our Creed, guarding it in every item with jealous care? Do we forget that the Churches founded by the apostles in Syria and Asia Minor still hold by the apostolic doctrine, and are parts of that great Church? Do we forget that the creed framed at Nicea is practically our creed, even as it is the creed of the Eastern Church? Do we forget that with unbroken succession, from the dawn of Christianity down to the present day, the bishops of that Church have handed on the torch of truth? We reap the blessings of Eastern fidelity to Christian truth, and forget, or ignore, the source whence it came to us. The high-sounding pretensions of Rome hide the facts of the case from us, and Rome, the first great dissenter from the Catholic Church, would not only claim for herself what does not belong to her, but would brand as schismatic and heretic all who differ from her in doctrine or practice. What modern Christendom would have been, had the Roman schism of never taken place, it is difficult to conceive. The suggestion opens up to our minds an alluring prospect, for we cannot forget that the revolt of the reformed faith in the sixteenth century was not from the faith of the East, but from the Roman Church with its accumulation of intolerable abuse. Such thoughts should incline us sympathetically towards the Church of the East, and enable us to overtop the barriers which have been raised by incidents of history and unfounded prejudices and differences of temperament, which in no way affect the fact of our indebtedness to that Church,

and consequently her claim upon our intelligent interest. But we are told that, after all, there is little difference between the Roman Church and the Greek Church--that the abuses of the one are the abuses of the other. That, we shall see shortly, is not the case. And we are told, too, that the Greek Church is a dead Church, and without missionary zeal. How a Church that has stretched out its hands to the farthest east, bestowing the blessings of the Gospel upon Tartar and Indian; southward, planting the Cross in Arabia, Persia, and Egypt; northward, diffusing light to the limits of Siberia, can be termed a non-missionary Church, is difficult to understand. How a Church that has fought hand to hand with idolatry, not only in the early ages when her spirit was young, but also during the past six centuries under the abominable superstition of the Turk, retaining her faith in Christ through it all, can be termed a dead Church, does not readily appear. No Church has provided more martyrs to the Christian Faith; and even during the course of the nineteenth century, in the Lebanon, at Damascus, throughout Syria, and in Armenia, men and women have chosen death rather than abandon their faith in Christ. If under persistent, unceasing persecution--not for generations, but for centuries--a Church can hold to its faith and maintain its testimony, the term dead cannot be applied to it. When in the Turk entered Constantinople, the history of the Greek empire was closed, but not that of the Church. She accepted the change of circumstances; and when her temples were despoiled, and her worship profaned, still held to her faith in Christ. If missionary zeal has languished, if life is faint in the midst of such experiences, is it to be wondered at? The struggle with oppression has been long, but now that the Ottoman Empire totters to its fall, the prospect brightens, and the Church which has so nobly maintained the conflict will doubtless reap her reward when the tyranny, which is meanwhile co-extensive with her beneficent sway, has for ever been removed. Prior to the great schism of , when the See of Rome separated from the East, and the Pope excommunicated Michael Cerularius, Patriarch of Constantinople, in East and West, Christendom was practically one. The causes which led to that separation, which was fraught with momentous and far-reaching issues for Christianity, may be briefly referred to. They had their beginnings in the far past. The building of Constantinople in A. Prior to that event, Byzantium was but one of the many Sees of the Eastern Church, but thereafter its rank rose with the rising importance of the city, till at the Council of Constantinople, A. No pre-eminence of jurisdiction was granted at that time, but it came in due course when, at the Council of Chalcedon, A. Against all this Rome, of course, protested emphatically, the Pope excommunicating the patriarchs of Constantinople and Alexandria, and for forty years the East and West were practically separated. At the end of that term, however, excommunication was withdrawn on the acknowledgment of the supremacy of Rome; but the estrangement continued and broadened. It was aided, on the one hand by the pride of the Greeks who plumed themselves on their unbroken succession from the Apostolic Church, their use of the language of the Apostles which was little known in the West, their introduction of Christianity into the West, and their formulation of Christian doctrine; and on the other hand, by the old spirit of Rome, which aspired to world-wide dominion both in Church and in State, and could ill brook rivalry on the part of the Greeks. The estrangement found its completion in , when the addition of the word Filioque to the Latin creed, by which the Roman See expressed its belief in the doctrine of the double procession of the Holy Ghost--from the Father and the Son--a doctrine against which the Greek Church had emphatically protested, supplied the ground for a renewal of the quarrel which this time resulted in separation complete and final, Pope Leo IX. The responsibility for the great schism undoubtedly lies with Rome, and that should be remembered for all time. The introduction of Filioque into the Creed was a proceeding by no means called for. Christians could quite well have lived and worked together without dogmatising on that particular; but a pretext had to be found, and Filioque supplied it. After that disaster she fell into a dependent condition in those territories secured by the Turk. In the eighteenth century Russia claimed separation from Constantinople, and has been governed since by a Holy Synod; and when the new kingdom of Greece was established in the early part of last century, the Church there, in like manner, claimed a distinct organisation. Scattered portions of the Church, chiefly in Hungary, Servia, Bosnia, Bulgaria, and in Poland, which, while following the Greek rite, accepted the supremacy of the Pope, united themselves, A. But those Uniat Greeks, as they were termed, after years, returned to the Eastern Church, in part associating themselves with the Russian Church, and in part with the See of Constantinople. Servia has now its own Metropolitan. At the present time, the Eastern Church may be

thus grouped-- I. The Greek Church proper. The Greek Church comprises those peoples who speak the Greek language. Among these are the independent Church of Greece, the Apostolic Churches of Asia Minor, and those Uniats in the northern part of the Balkan Peninsula who returned to their former allegiance to the Patriarch of Constantinople. In this group we may also include the independent Church of Servia. The Heretical Churches are self-supporting Churches in the countries in which they are situated. They are termed heretical on account of their revolt from the jurisdiction of Constantinople. They hold with the rest of the Church to the doctrine of the Nicene creed as drawn up at the first two Councils, but reject the decisions of the subsequent Councils. The causes which gave rise to those so-called Heretical Churches are not a little interesting, but cannot be gone into here at any length. They may, however, be referred to as shewing the relation of the Churches of the East to the various Councils. At these the doctrines accepted by Orthodox and Heretical Churches alike were distinctly expressed. But when to the decisions of those Councils there came to be added the decrees of succeeding Councils, certain Churches revolted. It was, however, only when theologians tried to make plain what was meant by the latter phrase, that it prickled with disputable points. The differences of opinion emerging took two types. One of these so thoroughly divided the Divine from the human nature in Christ, as almost to destroy altogether any real union. Another insisted on an absorption of the human in the Divine, such as would disfigure both, and by that absorption create a distinct nature. The former, the separation of the natures, became the doctrine of the Churches of Chaldea, while the latter was adopted by the Churches of Egypt. The Nestorians in like manner accept the decrees of the first two Councils, and refuse to entertain the additions made by the latter Councils, characterising them as unwarranted alterations of, or additions to the findings of the first two Councils. The Monophysites accept the addition of Chalcedon and of all the Councils following it. The third General Council, that of Ephesus, decreed that the title Theotokos God-bearer should be applied to the Virgin, and at the Council of Chalcedon this was repeated, affirming that Christ was born of the Theotokos, according to the manhood; the same Symbol affirming that two natures are to be acknowledged in Christ, and that they are indivisible and inseparable. There was nothing for it, therefore, but to separate from the Greek Church orthodox, and in separation from that Church they became most extensive and powerful. At the Council of Chalcedon, the fourth General Council, the now widely acknowledged doctrine in all the Churches of the West, as also in the Orthodox Greek Church, was declared, that Christ was to be acknowledged in two natures. The Monophysites--those who held by the one nature theory--revolted, and gave rise to many sects, and to three Churches--the Coptic Church of Egypt, the Abyssinian Church, and the Jacobite Church of Syria. Jacobus Baradaeus, an eminent Syrian theologian, who rejected all decisions of Councils subsequent to Constantinople, A. The Armenian Church is in much the same position; but it has been termed even more heretical than the Jacobite, a very erroneous charge against a Church which is really orthodox. The Armenian Church is separated from the Constantinopolitan by the difference which the accidental absence of the Armenian bishop from the Council of Chalcedon made: The Russian Church includes the peoples of that great Empire. Christianity was first preached in Russia at the close of the tenth century, when Prince Vladimir was baptised, A. Originally, and for many years this Church, subject to the Patriarch of Constantinople, as already stated, claimed separate jurisdiction in The Czar is the head of the Church in temporalities, but the Holy governing Synod is the spiritual head, and supplies the place of a patriarch. Under so many jurisdictions, the Eastern Church is dogmatically one. She has no Confession of Faith; no Thirty-nine Articles: The Athanasian Creed is found in the Service Books of the Church, but it is not an acknowledged Symbol; and there it differs from the text accepted in the West in the clause relating to the Holy Spirit. One cannot help feeling that without the mental subtleness of the East, and the atmosphere and environment of its worship, it is impossible to understand, so as to express it, how this Sacrament is viewed. Eastern theology has not been systematised, and could not be--such subtleties and nice distinctions abound, as would defy systematising. And nowhere as in this Sacrament do we feel this difficulty more. Transubstantiation as we understand it, and as it is held in the West, is nowhere a doctrine of belief in the Eastern Church, although the language of the service may seem emphatic, and quite unmistakable. Under the operation of the Holy Spirit--not as in the West, after the formula of institution and this is an important difference the bread and wine become the precious Body and the precious Blood of our Lord; and when they

are partaken of, are as fire and light in us, consuming the substance of sin, and burning the tares of our passions. That all seems plain enough. But what is the nature of this change? In the Western Church the material on the altar--the bread and the wine--are actually changed into the Body and the Blood: They are, as the term expresses it, transubstantiated. That is not the view of the Greek Church. The bread and the wine do not change their substance:

6: A History of the Holy Eastern Church, vol. 4: The Patriarchate of Antioch - Verbum

Until AD Eastern Orthodoxy and Roman Catholicism were branches of the same body—the One, Holy, Catholic and Apostolic Church. This date marks an important moment in the history of all Christian denominations because it designates the very first major division in Christianity and the beginning.

Construction 4th century [edit] The second room of the aedicula, purportedly containing the tomb of Jesus A diagram of the Church of the Holy Sepulchre showing the traditional site of Calvary and the Tomb of Jesus According to Eusebius of Caesarea , the Roman emperor Hadrian in the 2nd century AD built a temple dedicated to the goddess Venus in order to bury the cave in which Jesus had been buried. The remains are completely enveloped by a marble sheath placed sometime in the fourteenth century, probably to prevent pilgrims from laying their hands on the original rock or taking small pieces as souvenirs [11]. However, there are several thick window wells extending through the marble sheath, from the interior to the exterior that are not marble clad. They appear to reveal an underlying limestone rock, which may be part of the original living rock of the tomb. From pilgrim reports it seems that the chapel housing the tomb of Jesus was freestanding at first, and that the Rotunda was only erected around the chapel in the s. In , the Emperor Heraclius restored it and rebuilt the church after recapturing the city. A story reports that the Caliph Umar ibn al-Khattab visited the church and stopped to pray on the balcony; but at the time of prayer, he turned away from the church and prayed outside. He feared that future generations would misinterpret this gesture, taking it as a pretext to turn the church into a mosque. Eutychius added that Umar wrote a decree prohibiting Muslims from praying at this location. The building suffered severe damage due to an earthquake in The damage was repaired in by Patriarch Thomas. In the year , the church suffered a fire. In , the Orthodox Christians prevented the construction of a Muslim mosque adjacent to the Church. In , a new fire damaged the inside of the basilica and came close to the rotunda. In , due to a defeat of Muslim armies in the region of Syria, a riot broke out, which was followed by reprisals. The basilica was burned again. In addition, the Byzantines, while releasing 5, Muslim prisoners, made demands for the restoration of other churches destroyed by Al-Hakim and the re-establishment of a Patriarch in Jerusalem. Contemporary sources credit the emperor with spending vast sums in an effort to restore the Church of the Holy Sepulchre after this agreement was made. The new construction was concentrated on the rotunda and its surrounding buildings: They commemorated scenes from the passion, such as the location of the prison of Christ and of his flagellation, and presumably were so placed because of the difficulties of free movement among shrines in the streets of the city. Western pilgrims to Jerusalem during the eleventh century found much of the sacred site in ruins. Historians agree that the fate of Jerusalem and thereby the Church of the Holy Sepulchre was of concern if not the immediate goal of papal policy in The idea of taking Jerusalem gained more focus as the Crusade was underway. The rebuilt church site was taken from the Fatimids who had recently taken it from the Abassids by the knights of the First Crusade on 15 July The Holy Sepulchre 2. The Dome of the Rock 3. Ramparts The First Crusade was envisioned as an armed pilgrimage, and no crusader could consider his journey complete unless he had prayed as a pilgrim at the Holy Sepulchre. Crusader Prince Godfrey of Bouillon , who became the first crusader monarch of Jerusalem , decided not to use the title "king" during his lifetime, and declared himself "Advocatus Sancti Sepulchri" "Protector [or Defender] of the Holy Sepulchre". By the crusader period, a cistern under the former basilica was rumoured to have been the location where Helena had found the True Cross, and began to be venerated as such; although the cistern later became the "Chapel of the Invention of the Cross," there is no evidence of the rumour before the 11th century, and modern archaeological investigation has now dated the cistern to 11th century repairs by Monomachos. The crusaders began to refurnish the church in a Romanesque style and added a bell tower. The church was lost to Saladin , [23] along with the rest of the city, in , although the treaty established after the Third Crusade allowed for Christian pilgrims to visit the site. Emperor Frederick II r. Its appearance has essentially not changed since the 12th century. The Franciscan friars renovated it further in , as it had been neglected despite increased numbers of pilgrims. The Franciscans rebuilt the Aedicule, extending the structure to create an ante-chamber. There was no agreement about this question,

although it was discussed at the negotiations to the Treaty of Karlowitz in Komnenos of Mytilene in the then current Ottoman Baroque style. The fire did not reach the interior of the Aedicule, and the marble decoration of the Tomb dates mainly to the restoration, although the interior of the ante-chamber, now known as the "Chapel of the Angel," was partly rebuilt to a square ground-plan, in place of the previously semi-circular western end. Another decree in from the sultan solidified the existing territorial division among the communities and set a "status quo" for arrangements to "remain forever," causing differences of opinion about upkeep and even minor changes, [27] including disagreement on the removal of the "Immovable Ladder", an exterior ladder under one of the windows; this ladder has remained in the same position since then. The church after its restoration The cladding of red marble applied to the Aedicule by Komnenos has deteriorated badly and is detaching from the underlying structure; since it has been held in place with an exterior scaffolding of iron girders installed by the British authorities. During the "restoration works and excavations inside the building, and under the nearby Muristan, it was found that the area was originally a quarry, from which white meleke limestone was struck. For the first time since at least , marble cladding which protected the estimated burial bed of Jesus from vandalism and souvenir takers [31] was removed. By the night of 28 October, the original limestone burial bed was revealed intact. This suggested that the tomb location has not changed through time and confirmed the existence of the original limestone cave walls within the Aedicule. The tomb was resealed shortly thereafter.

Overview. The History of the Holy Eastern Church offers readers with a masterful and invaluable introduction to the history, theology, piety, and worship of the Eastern Orthodox Church.

Mar Thomas the Apostle travelled to India. Mar Peter the Apostle crucified in Rome. Mar Paul the Apostle beheaded in Rome. In Edessa, Syriac a form of Aramaic becomes the official liturgical language of the Church of the East, and it eventually reaches and is utilised in India and China. Under Pope Victor, the first African and Latin speaking Pope, the beginning of the Roman Church claiming authority over all the churches outside of Rome. First persecution of the Christians in Persia. A. The Cathedral Church in Edessa completed. The Council fixed the method of the reckoning of Holy Pascha for the entire church. The Synod of Yaballaha 2nd General Synod. Bishopric of Rewardashir in Persia raised to Metropolitan with responsibility for the Church in India. The Catholicos is declared equal to the patriarchs with all the rights of a patriarch. This was in no way a schism, since the Church faith remained the same as the first two synods was declared. The Church of the East rejected this one only. Pope Leo of Rome refuses to accept Canon Council of Beit Lapet called to give honour to Mar Theodore of Mopsuestia and approved married bishops. Synod of Acacius in Seleucia-Ctesiphon in Persia, 4th general synod, specifically affirms the right of all Christians to marry, including priests and bishops. Solemn blessing of Holy Chrism. Introduction of the recitation of the Nicene Creed into the Liturgy. The 5th general synod, the Church of the East moves further away from the Byzantine West. The Catholicos is now officially known as patriarch, with all that this implies. The Book of Apocalypse translated into Syriac. From this time forward, images of the face of our Lord Jesus Christ assume frontal aspect seen in all icons. The screen with three doors becomes the Iconostasis use of rod and curtains. A solid icon is utilised in the 14th Century. The Church in India is well established with its own hierarchy. He further sent Christian missionaries to China. Icons were utilised from the very beginning by the Persian monks. Cochin falls under Portuguese rule. Cochin is captured by the British. Metropolitan Mar Abdisho Thondanatta is consecrated for India. Roman-Syrian hierarchy is established in Trichur and Kottayam. This branch was created autocephalous. Works date back to 9th centuries. Metropolitan Mar Thimotheus reaches Trichur. During his reign, this Metropolitan destroyed all the Icons in all of the Church of the East in India, to make India identical in practise to the Assyrian Church. Mar David of Edessa, O. The Metropolitan permitted the English translations to be utilised on a regular basis but the Aramaic Liturgies must be utilised during Holy Week. He permitted each parish to make this decision concerning the language to be utilised on the regular usage in their respective parishes. Mar David permits any parish which enters this jurisdiction utilising the Gregorian Eastern Rite Calendar to continue to utilise this calendar, in place of the mandated Julian Calendar. Mar David opened this jurisdiction to permitting the Coptic, Syrian, and other Eastern Orthodox Christians to receive the Holy Mysteries, because of a lack of their own respective clergy priests and bishops. Once the War was over and there were their own priests and bishops arrived for these other Orthodox Christians, Metropolitan Dr. Mar David encourages them to return to their own various jurisdictions. The Metropolitan did not permit any type of proselytising evangelism to occur to attempt to persuade any Orthodox Christian attending and receiving the Holy Mysteries to switch jurisdictions. The approved vernacular must be issued by the Office of the Metropolitan See. The Aramaic Liturgy was mandated to be utilised during Holy Week. The Revised Julian Calendar is accepted for use within this jurisdiction. The calendar determination shall be made for each vicar-diocese and parishes by their respective members. This occurred after the Metropolitan had met with His Holiness, Patriarch Mar Eshai Shimun; the Metropolitan did not want any confusion between the Assyrian Church and his own jurisdiction. All liturgical vestments for all the ranks of the clergy remained Chaldean-Syrian as known and received from the mother church. First Assyrian Patriarch to ever visit India. He attempted to bring the autocephalous Church of India under his direct patriarchal control, through civil law suits. Eventually, the Patriarch lost all of his law suits. The Church in India begins its reorganisation to prevent such occurrences from happening in the future. First attempt of the Patriarch to resign in order to marry. He consecrated Metropolitan Dr. Return of the Old Calendar. Patriarch Mar Thoma dies. Mar David of Edessa

dies. Mar Apriam of Edessa, O. Coadjutor Metropolitan with the Right of Succession, Dr. Mar Mikhael of Edessa, O. A second or rival patriarch is elected in England: Patriarch Mar Dinkha new calendar ; a schism occurs. India remained under Patriarch Mar Addai until First threats of intimidation, slander, and libel made against this jurisdiction by these clergymen. The theology of the Church of the East is considered Orthodox. Bishop Mar Bawai Soro, the ecumenical officer of the Assyrian Church of the East begins his major slander and libel campaign to force us to surrender our autocephalous status and submit to Patriarch Mar Dinkha IV. This bishop later was excommunicated and defrocked by Patriarch Mar Dinkha for his intrigues to force Mar Dinkha to join Rome; he further created a schism and brought three 3 parishes with him as he joined the Catholic Chaldean Church under Rome. This bishop was also responsible for the 3rd assassination attempt against Metropolitan Dr. This jurisdiction the 3rd Canonical Branch of the Church of the East remains autocephalous. By order of the United States National Conference of Roman Catholic Bishops, these canons sections 3 and 4 are mandated to be included in all Missalettes to disseminate this information. The Province is now located within 4 continents. The Missionary Diocese of the Philippines 2 parishes to be supervised by Chor-episcopa Josef until a missionary vicar-bishop can be trained and consecrated. Mar Aprem in India. Reproduction without permission is strictly prohibited. All rights are reserved. Last modified March

8: Worship in the Eastern Catholic Church

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9: About the Eastern Catholic Church

The Eastern Orthodox Church, officially the Orthodox Catholic Church, is the second-largest Christian church, with approximately million members. As one of the oldest religious institutions in the world, the Orthodox Church has played a prominent role in the history and culture of Eastern and Southeastern Europe, the Caucasus, and the Near East.

Literary letters to a woman, I-IV. Applied mathematics lecture notes Network programmability and automation Homeland (Forgotten Realms: The Dark Elf Trilogy, Book 1) Helen Keller: A Determined Life (Snapshots: Images of People and Places in History) Automotive Internal Auditor Pocket Guide: Process Auditing to Iso/ts 16949:2002 Supervised study; a discussion of the study lesson in high school Genevieve cogman the burning page Professor mesfin woldemariam books Trade Liberalization, Competition and the Wto Faiz ahmed faiz poetry in urdu Senator from Maryland Petty cash book questions Critical theory and poststructuralism: Habermas and Foucault Beatrice Hanssen Hays statistics 5th edition First love utada hikaru piano sheet music Tales from Balzac. Inefficient lobbying, populism, and oligarchy Living your life as practice : relationships, work, parenting, creativity, and other additional modules Edward unready for school Ravel la valse piano The book of a thousand days Welcome to France Sergeant Will Duncan, Second Pennsylvania Militia Battalion Maryland medical assistance application Hobys Courtier (1561) V.9-12. The history of Sir Charles Grandison. Fear and Sanctuary Ap biology reference book Tao of jeet kune do new expanded edition Ted chiang the story of your life The cold dish Fortunes and Misfortunes of the Famous Moll Flanders Counting digraphs and hypergraphs. A sketch of the life of Captain John Savage, J.P. Helping young children understand peace, war, and the nuclear threat Why there must be a revolution in Quebec Nancy a collins tempted 2 Hole-in-one adverbs Appendix B: guide for observing and noting reading behaviors