

X. NOTES ON THE ORTHODOX CHURCH and HOW ROME CAME OUT ON TOP

A. **The Orthodox Community**

1. Terms:

We do not spend a lot of time on the Orthodox community, not because we do not think it important, but because our course naturally follows the track of the western world. But Orthodoxy is the third largest configuration of Christians and is the dominant voice in eastern Europe, Russia, etc. Those who are going to work or live in those areas need to acquaint themselves in greater detail with this expression of Christianity.

The term "orthodox" indicates "right thinking" and like most other designations is a combination of tradition and application. It distinguishes a group of believers who do not make obedience to Rome a fashion but are still committed to tradition, etc., as a grounds of authority. Worship is still very much a matter of liturgy and the ancient offices of the body politic are respected. The term covers a lot of bodies and a lot of ground and the notes in the "Handbook of Denominations (Mead/Hill) are adequate for a general grip on the groups.

2. Origin

All Christian bodies, it is argued here, are out of the same stock..the early church. The different expressions develop with time and circumstance but all have a common source if it is pushed to a proper degree. As a body politic the roots of Orthodoxy are found in that common stock and the development of the body gains impetus when Constantine moved the center of the Empire from Rome to Byzantium (Constantinople). This fostered a continuing rivalry between Rome and the new capital and this was witnessed in many areas of life. But as time moved on the culture of the east became increasingly Greek and the culture of the west became increasingly Latin. A division of spirit occurred and as the ecclesiastical rulers attempted to control one another (in prestige if not in actual politicisim) the rivalry deepened. The full force of the division was not