

felt for some time but the reality of it was very pronounced after the first three ecumenical councils. Different ideas and practices in worship, in the ordering of the clergy, in the observation of certain fasts, etc. all became a part of the dividing of the bodies resulting in the western church following one track and the eastern following another. The differences in these are not really so great..but the emphasis is great. I will offer some comparative notes in class..as we wander through this academic wilderness.

### 3. The Order of Orthodoxy

Differing from Rome where the infallibility of the Pope has made that authority supreme in the church, the orthodox bodies see a parity of bishops (patriarchs) and the government of the total body is largely a matter of an oligarchy of patriarchs and an ecumenical council of bishops. There is an order or honor among the patriarchs and today there are four patriarchates that carry the burden of the church world. The major bodies are called "autocephalous" each having its own human leader and all of these being equal in the expression of Divine calling. The total detail of the order is somewhat more than we can handle at this point but the antiquity of it is what arrests us...it is, in terms of understanding, superior to the antiquity of Rome, and allows its organizational principles to be more historic than that of its chief rival.

### 4. The disagreements with the West

This is chiefly a matter of disagreement with the Roman system or ideology and we can track it out along the following lines:

#### a. Conciliar matters:

It is an oversimplification, of course, but the major councils, although being held in the east, tended to favor western ideology in decisions...major decisions, that is. I will try to explain how this sort of thing produced a poor feeling over the years and added to the aggravation of the time.

*Method:  
Handbook &  
Conventions*