

During the nineteenth century the schism has been intensified by the formation of two new dogmas by the Western Church, viz., in 1854 the immaculate conception, and in 1870 the infallibility of the pope; and against these the Eastern Church takes strong ground, so that when invited by Pope Pius IX to the Vatican Council, the Eastern patriarchs indignantly refused to attend. Papal supremacy and the "double procession" have remained to this day insuperable barriers between the two Churches, and no doubt will remain so, until both parties are willing to deal with one another in a more sympathizing and tolerant spirit, and until they learn to place more emphasis on what they hold in common and less on the points wherein they differ.

Such is the history of the Greek Church in the vacillating movement of its growth and development, though properly speaking the Eastern Church has had no continuous growth. It has been stationary in creed, form and missionary enterprise. In the Levant it has been losing ground; the patriarchates of Antioch, Alexandria and Jerusalem still exist, but little more than in name. Their jurisdiction is limited, as Greek Christians are far outnumbered by Copts, Armenians and other sects. The only really powerful branch of the Greek Church is the Russian. Until near the end of the sixteenth century the Russian Church was governed by a metropolitan appointed by the patriarch of Constantinople. The metropolitan resided at Kieff and exercised considerable power. In 1589 another metropolitan was appointed at Moscow, and from this appointment the history of the Russian national Church really begins. The Russians felt themselves inde-

pendent of Constantinople, for in 1667 when a strife arose between the patriarch Nikon and the Czar Michaelovitz, Nikon was deposed and ecclesiastical matters were made subject to imperial authority.

Peter the Great was the great reformer of the Russian Church. Up to his time widowed priests (for all secular priests had to marry) had to become laymen; but Peter issued an edict allowing them, even after a second marriage, to be employed as rectors, if they applied themselves diligently to study and especially to preaching. Peter's greatest reform was the abolition of the patriarchate, for which he substituted for a time an exarchate, but later in 1721 he replaced it by the "Holy Governing Synod" of twelve members who were dependent upon the Czar. The head of the Synod, whose members now number more than twelve, is a layman who represents the Czar. Each member on taking office must swear that he recognizes the Czar "as supreme judge in this spiritual assembly," yet the Synod has great power. It proposes to the Czar candidates for vacant sees, translates and deposes bishops, gives dispensations, and with the approval of the Czar can make new laws for the Church. It also watches over doctrines, ritual and purity of the Church, controls ecclesiastical colleges and superintends payment of clergy. Ever since the appointment of the Synod remarkable harmony has existed between Church and State, and the Greek or Eastern Church is now the fully established Church of Russia.

About the end of the sixteenth century a vigorous attempt was made by Pope Gregory XIII to win over the Russian Church to the Roman see.