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THE GREEK OR EASTERN ORTHODOX CHURCH.

(Continued from last issue)

TO return to the history of the struggle between the Eastern and the Western branches of the Church. It might have been expected that the Crusades, which were engaged in with such religious zeal during the twelfth and thirteenth centuries, would have united the East and the West in a common cause, and tended to remove the barriers separating them; but they had just the opposite effect. The contempt with which the Crusaders treated the Greek Christians in Palestine, the brutal atrocities of the Crusading army that captured Constantinople in 1204, the establishment of a Latin Empire in the East and the elevation of an Italian to the patriarchate, increased a jealousy and enmity which already were only too great to be overcome.

During the thirteenth century when the Greeks were being hard pressed by the Mohammedans, the Emperor tried to bring about a reconciliation, that he might gain the help of the West against the besiegers, but met with very little success. In 1261 the Latin Empire in the East fell, and the Greek patriarchate was once more restored. To prevent another attack being made on Constantinople an at-

tempt was again made to bring about a reconciliation with the Pope and so secure his aid. A general council was convened in 1274 at Lyons for this purpose, the object of the council as declared by the Pope being (1) reform of the Church, (2) union with the Greeks, and (3) help for Jerusalem. It may be interesting to note that the famous schoolman and mediæval philosopher, Thomas Aquinas, was to have attended this Council, but died on the way to Lyons. Over five hundred bishops and upwards of one thousand lesser dignitaries attended the Council. The Greek ambassadors, who were received with the highest respect, seem to have been more ready to make concessions to the Western party than at any time in the past. The result of the Council was that the primacy of the Pope was acknowledged and the Nicene creed adopted with the "filioque" clause, the schism apparently being at an end. But schisms and long standing quarrels are not so easily healed. If a few representatives of the Greek Church had submitted to Rome the Church in general was not prepared for any such step. While the Emperor Michael Palaeologus, who had strongly advocated the union, lived, the East was forced to acquiesce in the reconciliation, but with the Em-