THE GREAT SCHISM--1054

Reading: Ephesians 4:1-16
Prayer
Hymn: 400 "How Sweet, How Heavenly, Is the Sight"

EVENTS LEADING TO THE FINAL SPLIT OF EAST AND WEST:

The gradual alienation of East and West and their drifting apart:
Jealousy and rivalry of Rome and Constantinople
Difference in language and culture
The barbarian invasions

Gregory I rebuked Emperor Maurice and Patriarch John the Faster in the great councils Rome prevailed in doctrine but in the disciplinary decrees the East slapped Rome in the face:
Constantinople of 381: New Rome second to Old Rome
Chalcedon of 451: New Rome seat of government
Constantinople of 553: Justinian forced Pope Vigilius to sign decrees
Quinque-Sextum of 690, 91: Constantinople equal to Old Rome, fasting on Saturday, marriage of clergy, Christ to be represented in art only by human figure

Split between East and West 484-517 over Christology
Troubles between Charlemagne and Irene during the Iconoclastic Controversy
Rivalry over Moravia, the Balkans and Southern Italy
The Photian Schism (867-869, 70)
East's resentment of pope calling Germans "Holy Roman Emperors"
Council in Constantinople in 879 declared pope only a patriarch with no authority over whole church; papal legates arrested.
Patriarch Nicholas Mysticus deposed for condemning the fourth marriage of Emperor Leo VI; pope approved the marriage.

Emperor Nicephorus Phocas prohibited Latin rites in Greek territory in Southern Italy; Latin influence grew in Southern Italy in tenth and eleventh centuries.
Patriarch Sergius (999-1012) removed pope's diptych from altar.
DENUNCIATION OF EAST BY LIUTPRAND, BISHOP OF CREMONA, WHO had been sent to Constantinople to secure the daughter of Emperor Nicephorus Phocas as wife for son of Otto I, Otto II

The storm raised by the reformers when Pope John XIX yielded to request of Eastern Emperor, Basil II that pope recognize church of Constantinople as universal in her sphere as Rome was in the whole church.

THE FINAL SPLIT OF EAST AND WEST:

Pope Leo IX of the West:
An Alsatian nobleman and near kinsman of Emperor Henry III. Bishop of Toul and ardent Lorraine reformer. Most important of the reforming German popes appointed by Henry III. Agreed to serve if approved by Roman people.
Pope Leo IX was the real founder of the papal monarchy over the whole church. Surrounded himself with reformers remote from the Roman aristocracy. Created a papal secretariat free from Roman ties. Made Lorraine reformers the leaders of the church. Humbert of
Moyenmoutier made cardinal-bishop of Silva Candida in 1050. Hildebrand, a Roman clerk and Cluny reformer put in charge of papal estates but only a subdeacon. Leo changed the nature of the reform from emphasis on morality to a battle for the universal power of the pope. Leo refused to get bogged down in Roman politics. Left Rome in 1049, three months after his consecration. During the five years of his pontificate spent barely three months in Rome. Crossed Alps three times touring France and Germany holding synods, settling disputes, preaching and issuing decrees against simony, clerical marriage, violence, and moral laxity. Made papal power and authority real and visible. Won support of reforming movements.

Change in Canon Law:
Decretum of 1012 of Bishop Burchard of Worms: emphasis on moral questions.
Collection of 74 titles: first book of canon law made in Rome (1050): the legal position and prerogatives of the papacy. Based on letters and decrees of popes.

Pope Leo IX sent Cardinal Humbert to Constantinople to proclaim the universal authority of the pope and to demand that Constantinople give up claims to Southern Italy, and to protest the closing of Latin churches in Constantinople.

The patriarch of Constantinople, Michael Cerularius: ablest and most ambitious of the patriarchs. Educated layman who was exiled for leading conspiracy of aristocracy against Emperor Michael IV. Became a monk during exile. Returned to Constantinople at death of Michael IV and became patriarch in 1043. Restless, bellicose, ruthless, and very conscious of dignity of his office and the status of Constantinople. Norman conquests in Southern Italy led to proposal of an alliance of Emperor Constantine IX and Pope Leo IX to drive Normans out of Italy. Michael Cerularius felt Constantinople did not need Rome since the conversion of the Russians and their alliance with Constantinople. He feared Constantine IX might relinquish to the pope Constantinople's claims to Southern Italy. Michael Cerularius encouraged and countenanced attacks on Latin Church by the monks of Studium and Archbishop Leo of Ohrida. Cardinal Humbert's arrogance and lack of tact provoked the worst in Michael Cerularius and he rejected the claims and demands of the pope.

The charges of the East against Rome:
Rome was Judaizing by using unleavened bread.
Rome followed the Jews by demanding fasting on the Sabbath.
Rome's forbidding the clergy to marry was heresy.
Rome was in error on the date of Easter.
Rome was teaching heresy by using the "filoque".

Michael Cerularius gave emphasis to the matter of unleavened bread because it was a very emotional issue in the East. Constantinople had clashed with Armenia on this issue. It was easier to arouse the people over the bread than over doctrinal issues.
Michael Cerularius ordered all Latin churches closed in Constantinople and forbade the use of Roman rites. Pope Leo and Cardinal Humbert were incensed at the attacks and Cardinal Humbert was instructed to draft a reply. Humbert addressed the patriarch as "bishop", took him to task for claiming to be "ecumenical patriarch", and protested the closing of the Latin churches.

Michael Cerularius replied addressing the pope as brother instead of using "Father" as was customary; he promised to restore the pope's diptych if his name would be inscribed in Rome on diptychs.

The emperor, Constantine IX sided with Rome against his patriarch and seemed ready to sacrifice the patriarch. The people of Constantinople were with the patriarch.

Pope Leo IX became ill and Cardinal Humbert took matters in his own hands, drafting vitriolic letters to emperor and patriarch. He drafted Frederick of Lorraine and Peter, archbishop of Amalfi to accompany him; ignoring protocol they threw the letter at the patriarch and stomped out. The letter condemned Michael Cerularius for the title "ecumenical", berated the Greeks for using leavened bread, and declared that a church separated from Rome was a synagogue of Satan. Michael Cerularius was called on to repent.

Pope Leo IX died on April 15, 1054, invalidating the standing of Cardinal Humbert as papal legate. The new pope, Victor II appointed by Henry III did not arrive in Rome until the following April. Cardinal Humbert acted as papal legate and acted abominably. Niketas Stethatos, a Byzantine monk and theologian, reiterated the charges against the Latins. Humbert with rage attacked the Greeks for adding warm water to the wine. The emperor forced Niketas Stethatos to apologize.

On July 16, 1054 Cardinal Humbert and his colleagues stalked into the church, Hagia Sophia, and laid the bull of excommunication on the altar, marched out of the church, and shook off the dust of their feet. The Greeks claimed they had poured out the wine and stomped on the bread.

The Greek populace rioted; the emperor fearing for his throne ordered the bull of excommunication burned. The patriarch prepared a bull of excommunication against the Latin envoys which was read on Sunday, July 24, 1054.

The unity of the church had been permanently broken.

**THE RESULTS OF THE SPLIT:**

The split was final and permanent but only gradually did people awaken to the seriousness—there had been breaks before and they had been healed. Michael Cerularius did not intend for this one to be healed. The emperor had yielded to the patriarch.

The way was opened to a further weakening of the emperor and his military aristocracy.

The West did not come to the help of the East when the Turks threatened.

The split made the Crusades ineffective.

The Fourth Crusade with the sack of Constantinople by the Latins sealed the matter.

The Eastern Church, cut off from the West and losing much of its territory to the Muslims, became a Greek Church whose remaining mission was to convert the Slavs of Bulgaria and Russia.
The split opened the way to the final fall of Constantinople to the Turks in 1453.

THE FOLLY OF THE SPLIT:
The differences did not have to erupt into a permanent schism. Threats against East and West called for unity.
The split involved a handful of leading churchmen and not the masses.
The legates had no standing—they could not represent the dead pope.
The bull of the legates was really against Michael Cerularius and his followers.
The anathema of Michael Cerularius was really against the legates and not against the papacy and Western church in general.
The next pope could have disowned the whole affair.
Instead of healing actions matters were made worse: in the twelfth century Greek monks were put to death on Cyprus for refusing unleavened bread. Latins tried to burn Luke, Bishop of Asyla for criticising the Latin rites.
The pope blessed the Norman conquest of Southern Italy.
Across the ages Greeks made pilgrimages to Rome.

REMOVING THE ANATHEMAS: In December 1965 Pope Paul VI and Patriarch Athenagoras I met in Bethlehem, removed the anathemas, and kissed, but unity has not been restored.