



Fr. Victor Potapov

ORTHODOXY  
AND HETERODOXY

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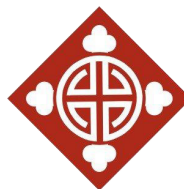


**Fr. Victor Potapov**

# ORTHODOXY AND HETERODOXY



Orthodox Brotherhood  
Of Apostles  
Saints Peter And Paul



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ALL SAINTS OF CHINA

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## PREFACE TO THE CHINESE TRANSLATION

*prepared with blessing of Archpriest Victor Potapov, 26th December 2009*

Orthodoxy and Heterodoxy was written from 1996 to 1998 by Fr. Victor Potapov, rector of Saint John the Baptist Russian Orthodox Cathedral in Washington, DC. Fr. Victor is the 4th rector of the parish, which was founded by the Holy Hierarch Saint John of Shanghai and San Francisco in September 1949. Since its founding, Saint John the Baptist Russian Orthodox Cathedral has served as a bright lamp of the true light of the Orthodox faith both to Russian and Eastern European émigrés fleeing Communist persecution in their homelands as well as to a steadily increasing number of converts of all nationalities to Holy Orthodoxy. The history, iconography, and architecture of Saint John the Baptist Russian Orthodox Cathedral, as well as a wealth of teachings on the Orthodox Faith, are available in both the English and the Russian languages on the cathedral's website, <http://www.stjohndc.org> <<http://www.stjohndc.org>> .

The connection of the cathedral parish of Saint John the Baptist to Orthodoxy in China is an old one, dating back to the parish's founding by the Holy Hierarch Saint John Maximovitch of Shanghai and San Francisco. Born in the Kharkov province of Russia in 1896, the Holy Hierarch attended the Poltava Military Academy and the Kharkov Imperial University School of Law. After he and his family fled Russia following the civil war there, they emigrated to Yugoslavia where the Holy Hierarch graduated from the Belgrade University Department of Theology in 1925. The Holy Hierarch was tonsured to the monastic rank with the name John in 1926, and was afterwards ordained to the rank of hierodeacon and then hieromonk. Saint John Maximovitch was assigned to the Diocese of Shanghai in China in May 1934, where among many other labors of love for the Orthodox faith he established the cathedral church dedicated to the Surety of Sinners Icon of the Mother of God which stands to this day. Saint John Maximovitch also established and inspired other churches and hospitals in Shanghai, as well as an orphan-

age to serve orphans and needy children. The Holy Hierarch himself gathered up ailing and starving children from the streets of the Shanghai slums. With the coming of the Communists to power in China, the Holy Hierarch and his flock fled to the Philippine Islands. During a trip to Washington DC in 1949 to lobby for legal permission for Russian émigrés to enter the United States, Saint John Maximovitch founded the community of believers which was to become Saint John the Baptist Russian Orthodox Cathedral. In 1962 Saint John Maximovitch was appointed to the San Francisco cathedra, where he erected the majestic cathedral in honor of the Mother of God “Joy of All Who Sorrow” and where he endured many accomplishments and many tribulations and sorrows before his repose in 1966. The relics of the Holy Hierarch Saint John Maximovitch of Shanghai and San Francisco were discovered to be incorrupt in 1994, and that same year he was glorified as one of the Holy Worthy Ones of God.\*\*

Orthodoxy and Heterodoxy clearly explains the Holy Orthodox Faith, the deviations from it that have been introduced into Christianity by other confessions, and the impediments that these deviations place into the way of those truly seeking salvation. Combating the profound spiritual relativism of our time that has permeated even all of Christianity, Orthodoxy and Heterodoxy shows that adhering to the Holy Orthodox Faith as it has been preserved in the Orthodox Church is necessary for all peoples and all nations who wish to be saved. May the Lord Jesus Christ grant great blessings and perseverance in this Holy Orthodox Faith to the one who has written this work, to those who have labored with sincere love to make it available to Chinese readers, and to all who read it.





## WHAT IS ORTHODOXY

First of all, Orthodoxy is right faith in God; it is that mighty power which makes each truly believing Orthodox Christian unwavering on the righteous and pious path of his life. To be Orthodox means to know correctly with the mind, to believe correctly with the heart, and to confess correctly with the lips all that God Himself has revealed to us about Himself, about the world and man, and about the tasks and aims of our life in the teaching on the attaining of our spiritual union with Him and our eternal salvation. Without such right faith, according to the word of the Apostle Paul, it is impossible to please God<sup>1</sup>.

Orthodoxy is not only right faith and a right confession of the fundamental truths and dogmas of the Church of Christ, but also a right and virtuous life, founded on an unshakable law: the fulfilling of God's commandments, the permeating of the heart with humility, meekness and love for one's neighbor, the rendering of help to the needy and unfortunate, and the serving of one's church. The Apostle James teaches: *"Faith without works is dead"*<sup>2</sup>. The Lord Jesus Christ Himself, the future Judge of the whole world, promises to *"reward every man according to his works"*<sup>3</sup>. The Apostle Paul testifies that *"every man shall receive his own reward according to his own labor"*<sup>4</sup>. Here is the Orthodox point of view. Right faith must be expressed in deeds, and deeds must serve as a manifestation of faith. One must be closely united with the other indissolubly, like soul and body. This only, then, is the Orthodox, the correct way leading us to God.

Orthodoxy is not only right faith and a life according to faith, but also correct service to God. Our Lord Jesus Christ expressed the essence of the right worship of God in these brief but profound words: *"God is Spirit, and those who worship Him must worship in spirit and truth"*<sup>5</sup>. Only the inspired divine service of the Holy Orthodox Church, which is permeated by prayer, has realized this sacred worship of God in truth.

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- 1      Heb 11: 6
  - 2      James 2: 26
  - 3      Matt. 16:27
  - 4      1 Cor. 3:8
  - 5      John 4:24

Moreover, Orthodoxy is strict proportionality and correctness in the manifestations of all the powers of soul and body. In Orthodoxy, a proper place is allotted to everything: to the intellect, to the wants and needs of the heart, to the manifestations of man's free will, to labor and prayer, to abstinence and watchfulness, in a word, to everything of which man's life consists.

## WESTERN THEOLOGY

Last time, in a condensed form, we attempted to respond to the question — what is Orthodoxy. Now it behooves us to begin our investigation of the doctrinal differences between the Christian East and the West.

First of all, it is essential for us to understand the main cultural and psychological peculiarities in which the theology of the West developed. This will help us to evaluate better the extent of the errors of the Roman Catholic and Protestant confessions in comparison with the Apostolic and patristic teaching of the Orthodox Church.

We shall call on the well-known Greek Church writer, Doctor Alexander Kalomiros, for help, and shall turn to his remarkable work, "The River of Fire."

At the beginning of his article, Kalomiros, poses such questions: "... *what was the instrument of the devil's slandering of God? What means did he use in order to convince humanity, in order to pervert human thought?*" The author answers: "*He used 'theology.'* He first introduced a slight alteration in theology which, once it was accepted, he managed to increase more and more to the degree that Christianity became completely unrecognizable. This is what we call 'Western theology.'"

Further on in the article, "The River of Fire," Doctor Kalomiros writes that Western theology's "*principle characteristic is that it considers God as the real cause of all evil.*" The author notes that "*all Roman Catholics and most Protestants consider death as a punishment from God.*" According to this teaching, "*God considered all men guilty of Adam's sin and punished them by death, that is by cutting them away from Himself; depriving them of His life-giving energy, and so killing them spiritually at first and later bodily, by some sort of spiritual starvation.*"

Doctor Kalomiros writes further that

*“some Protestants consider death not as a punishment but as something natural. But is not God the creator of all natural things? So in both cases, God — for them — is the real cause of death. (...)*

*“The ‘God’ of the West is an offended and angry God, full of wrath for the disobedience of men, who desires in His destructive passion to torment all humanity unto eternity for their sins, unless He receives an infinite satisfaction for His offended pride.*

*‘What is the Western dogma of salvation? Did not God kill God in order to satisfy His pride, which the Westerners euphemistically call justice?’*

*Western theology teaches that “salvation... is to be saved from the hands of God! (...)*

*“This juridical conception of God, this completely distorted interpretation of God’s justice, was nothing else than the projection of human passions on theology. It was a return to the pagan process of humanizing God and deifying man. Men are vexed and angered when not taken seriously and consider it a humiliation which only vengeance can remove, whether it is by crime or by duel. This was the worldly, passionate conception of justice ...*

*“Western Christians thought about God’s justice in the same way also; God, the infinite Being, was infinitely insulted by Adam’s disobedience. He decided that the guilt of Adam’s disobedience descended equally to all His children, and that all were to be sentenced to death for Adam’s sin, which they did not commit. God’s justice for Westerners operated like a vendetta. Not only the man who insulted you, but also all his family must die. And what was tragic for men, to the point of helplessness, was that no man, nor even all humanity, could appease God’s insulted dignity, even if all men in history were to be sacrificed. God’s dignity could be saved only if He could punish someone of the same dignity as He. So in order to save both God’s dignity and mankind, there was no other solution than the incarnation of His Son, so that a man of godly dignity could be sacrificed to save God’s honor.”*

Doctor Kalomiros considers that such a pagan concept of God’s justice makes God the source of all our misfortunes. But such a justice is not at all justice, the author considers, since it punishes men who are completely innocent of the sin of their forefathers. *“...what Westerners call justice ought rather to be called resentment and vengeance of the worst kind.*

*Even Christ's love and sacrifice lose their significance and logic in this schizoid notion of a God who kills God in order to satisfy the so-called justice of God."*

Further, Kalomiros turns to the understanding of the justice of God as it is set forth in Sacred Scripture and its interpretation by the Holy Fathers of the Church. In the Greek language, in which Ahe Bible has come down to us, justice is called dikaiosune. Dikaiosune is a translation of the Hebrew word, tsedaka. This means *"the divine energy which accomplishes man's salvation."* It corresponds *"to the other Hebrew word, besed, which means Smercy,' 'compassion,' 'love,' and to the word, emeth, which means 'fidelity,' 'truth.'"* This is a completely different concept than what we usually call justice. Kalomiros writes that in the West the word dikaiosune was understood the way the men of the pagan, humanistic Greek civilization of antiquity understood it — *"human justice, the one which takes place in court."*

Kalomiros writes that

*"God is not just, with the human meaning of this word. His justice means His goodness and love, which are given in an unjust manner, that is, God always gives without taking anything in return, and He gives to persons like us who are not worthy of receiving. (... )*

*"God is good, loving and kind toward those who disregard, disobey and ignore Him. He never returns evil for evil, He never takes vengeance. His punishments are loving means of correction, as long as anything can be corrected and healed in this life. (... ) The eternally evil has nothing to do with God. It comes rather from the will of His free, logical creatures, and this will he respects.*

*"Death was not inflicted upon us by God. We fell into it by our revolt. God is Life and Life is God. We revolted against God, we closed our gates to His live-giving grace. 'For as much as he departed from life,' wrote Saint Basil, 'by so much did he draw nearer to death. For God is Life, deprivation of life is death.' 'God did not create death,' continues Saint Basil, 'but we brought it upon ourselves.' (... ) As Saint Irenaeus puts it: 'Separation from God is death, separation from light is darkness... and it is not the light which brings upon them the punishment of blindness.'*

*"'Death,' says Saint Maximus the Confessor, 'is principally the separation from God, from which followed necessarily the death of the body. Life is principally He who said, "I am the Life." ' "*

*"And why did death come upon the whole of humanity? Why did those who did not sin with Adam die as did Adam?" The author replies with the words of Saint Anastasius the Sinaite: " 'We became the inheritors of the curse in Adam. We were not punished as if we had disobeyed that divine commandment along with Adam; but because Adam became mortal, he transmitted sin to his posterity. We became mortal since we were born from a mortal.' "*

The author writes further that Blessed Augustine, Anselm of Canterbury, Thomas Aquinas and the other founders of Western theology are guilty of this calumny against God. Of course, they did not affirm *"expressed and clearly that God is a wicked and passionate being. They rather consider God as being chained by a superior force, by a gloomy and implacable Necessity, like the one which governed the pagan gods. This necessity obliges Him to return evil for evil and does not permit Him to pardon and to forget the evil done against His will, unless an infinite satisfaction is offered to Him."*

Further on in the article, *"The River of Fire,"* the author writes of the influence of Greek paganism on western Christianity:

*"The pagan mentality was in the foundation of all heresies. It was very strong in the East, because the east was the cross road of all philosophical and religious currents. But as we read in the New Testament, 'where sin abounded, grace did much more abound.' So when heresies flourished, Orthodoxy flourished also, and although it was persecuted by the mighty of this world, it always survived victorious. In the West, on the contrary, the pagan Greek mentality entered in unobtrusively, without taking the aspect of heresy. It entered in through the multitude of Latin texts dictated by Augustine, Bishop of Hippo. (... ) In the West, little by little knowledge of the Greek language vanished, and Augustine's texts were the only books available dating from ancient times in a language understood there. So the West received as Christian a teaching which was in many of its aspects pagan. Caesaro-papist developments in Rome did not permit any healthy reaction to this state of affairs, and so the West was drowned in the humanistic, pagan thought which prevails to this day.*

*"So we have the East on the one side which, speaking and writing Greek, remained essentially the New Israel with Israelitic thought and sacred tradition, and the West on the other side which having forgotten the Greek language and having been cut off from the Eastern state, inherited pagan Greek thought and its mentality, and formed with it an adulterated Christian teaching.*

*"In reality, the opposition between Orthodoxy and Eastern Christianity is nothing else but the perpetuation of the opposition between Israel and Hellas.*

*"We must never forget that the Fathers of the Church considered themselves to be the true spiritual children of Abraham, that the Church considered itself to be the New Israel, and that the Orthodox peoples, whether Greek, Russian, Bulgarian, Serbian, Romanian, etc., were conscious of being like Nathaniel, true Israelites, the People of God. And while this was the real consciousness of Eastern Christianity, the West became more and more a child of pagan, humanistic Greece and Rome."*

## THE WESTERN CHURCH AND THE CULTURE OF ROME

The Roman Church was formed and developed on the foundations of Latin culture, which came out of the Roman pagan religion. The pagan religion of Rome was based on the worship of the souls of the dead, and fear before their supernatural power was the main motive for worship. This religious fear imparted a serious and even gloomy tint to Roman religion and led to the instilling of formalism into the Roman pagan cult.

The peculiarities of the Roman state system exerted an even greater influence on the Roman Church. The state had an enormous, overwhelming significance on the psyche and in the life of the Romans: the main virtue was patriotism. The Romans were able to subordinate all the forces of man to state discipline and to turn them toward one end the exaltation of the state. In the greatness and prosperity of the Roman state, the Roman citizen saw the pledge of the well-being and prosperity of Roman citizens and the peoples of the whole world. Hence, the conviction that the Romans ought to be the lords and masters of the world. All peoples ought to submit and enter into the make-up of the Roman state, in order to make use of the good things of the "Pax Romana" and Roman governance. The requirements for building a world-wide state and organization, a union of numerous peoples, led to the development of juridical thought in the Romans. The fusion of Roman religion and the Roman state system attained its highest degree when the Emperor Augustus and his successors were deified: divine honors were rendered

to them during their life, temples were built in their honor and after their death they were numbered among the assembly of the gods.

The spirit of the Roman people, which was formed on the basis of the peculiarities of its religion and its state system, defined the character of the direction of Church life in the West after the acceptance of Christianity. Here they were little interested in dogmatic questions about the Holy Trinity and the Person of Jesus Christ which agitated the East. The Western Christian people, in conformity with the cast of its mind, was occupied with the practical and external the ritual and legislative side of Church life. It turned its attention to discipline and governance in the Church, to relations between Church and state. The representatives of the Western Church were not lofty theologians, but were good politicians and administrators. In particular, the national traditions bound up with the might of ancient Rome inevitably remained with the Romans even after the acceptance of Christianity. Under the influence of these traditions, the Romans came to think that mighty Rome ought to have the same significance in Church matters that it had in matters of state.

Especially powerful and vital in the Roman people was the idea of the monarchical absolutism of the Roman emperors, which went as far as their deification in the literal sense of this word. This idea of the unlimited supremacy of one person over the whole world became a Church idea in the West. It was transferred from the emperor to the Roman pope. Even the title "Pontifex Maximus" which the Roman emperors bore, was taken by the popes. Hence, in time, a striving for self-exaltation took possession of the Roman popes.

However, as regards the first eight centuries of the existence of the Universal Church, one may speak of all these phenomena in the Roman Church only as tendencies, as moods, as a psychological cast, as sporadic manifestations. In general, then, the differences in interests, strivings and psychological cast between the Churches of the East and West during the first eight centuries were for the Church as a whole beneficial rather than harmful, since they promoted the fullness of the elucidation and incarnation in life of the principles of Christianity, leaving the Church one. In actual fact, in conformity with their own national peculiarities, the Christians of the East, as was already mentioned, discovered in full one side of Christianity dogmatic teaching. And the Western Christians, in conformity with their own peculiarities, developed another side of Christianity ecclesiastical organization. It was required of the Churches of the East and the West only that they remain in mutual

ecclesiastical communion between themselves and that they not leave the bosom of the one Universal Church.

Unfortunately, the Western Church broke this communion, and in this rift is contained the cause of its entry on the path of error.

Concerning how this took place, we shall recount next time.

## THE GREAT SCHISM OF 1054

The breakaway of the Roman Church from the Church Universal occurred in the following manner.

In the year 752, Pope Zacharias anointed Pepin the Short, the chief steward of the Frankish kings, to be king, and by this gave, as it were, the Church's blessing to the overthrow carried out by Pepin in the Frankish kingdom that removed the lawful Frankish king from power. For this, Pepin, in the year 755, took away from the Germanic tribe of the Lombards the lands conquered by them in Italy and delivered into the pope's hands the keys to twenty-two cities and the Ravenna Exarchate, which had previously belonged to the Byzantine Empire. Thus, the Pope was transformed from a subject of the Eastern Roman (Constantinopolitan) emperor into an independent secular sovereign, not dependent on any other sovereign, with an independent territory and with possession of supreme state authority on this territory.

This rapidly demoralized the papacy. The inner contradiction between the ascetic ideal and secular authority appeared as a dangerous enemy of the moral purity of the popes. It entailed a radical change not only in the status, but also in the behavior, in the intentions, in the aspirations and in the *modi-operandi* of the Roman popes. Conceit, pride, lust for power and the aspiration to subordinate all the local churches to their authority, which had previously appeared in the behavior of the Roman popes only as tendencies, as sporadic phenomena now wholly take possession of the popes.

At first, the popes set themselves the task of strengthening their authority in those Western churches the African, Spanish and Gallic Churches which did not form a part of the Roman Church. Despite a certain resistance on the part of the African Church, the popes succeeded comparatively easily in securing the subordination to themselves of these churches: great was the authority of Rome in these its former provinces.

As for the churches in Britain, Germany and in the other countries of Western Europe that were newly founded by missionaries of the Roman bishop, the popes succeeded in subordinating them to their authority all the more easily, inasmuch as the idea of the supremacy of the pope in the Church was inculcated in them simultaneously with the preaching of Christianity.

While subordinating to themselves the Western churches, the popes were simultaneously taking measures in order to substantiate their authority, if not dogmatically, then at least juridically. For this, a collection of ecclesiastical juridical acts was compiled in the West at the beginning of the ninth century in the name of Isidore, an authoritative Spanish sacred minister. Since both the name of the compiler and the contents of the collection, as was established later on, were spurious, it received the name of the "Pseudo-Isidorian Decretals." The collection consists of three parts. In the first part, there are fifty Apostolic Canons and sixty decretals of the Roman popes. Of these sixty decretals, two are partly falsified, while fifty-eight are altogether spurious. In the second part, among other spurious material, there is the spurious donation of the city of Rome by the Emperor Constantine the Great to the Roman Pope Silvester.

The collection was first published only at the end of the sixteenth century, and then scholars proved without difficulty the spuriousness of the documents that were in it. At the present time, even Catholic scholars do not recognize their authenticity. But at that time, the collection served as an authoritative basis for the development of ecclesiastical relations in the West, inasmuch as it was accepted on faith, and in the course of all the Middle Ages enjoyed the authority of authenticity. The popes began categorically to cite the decretals of the collection in substantiation of their rights to supremacy in the whole Church.

Pope Nicholas the First (858-876) began first to cite the "Pseudo-Isidorian Decretals," since he first formulated sharply and decisively the idea of papal omnipotence in the Church. But the East, naturally, did not recognize this omnipotence. Pope Nicholas the First tried to subordinate the East to himself in a swoop. But he did not succeed in this. As a consequence of this failure, the Church schism appeared: for the first time in the ninth century, and definitively in the eleventh century (1054).

The external history of the falling away of the Roman Church is such. Because of the minority of the Emperor Michael III, the Byzantine (Eastern) Empire was ruled from the year 842 by his mother, Theodora,

and the Emperor's uncle, Bardas. The patriarch in Constantinople was Ignatius (from the year 847). At the instigation of Bardas, the Emperor confined his mother in a convent; but the Patriarch, who before this had reproached Bardas for cohabiting with his daughter-in-law, opposed this. Bardas secured the deposition of Ignatius (in the year 852) and the elevation of Photius a man learned and worthy to the patriarchal throne. Enmity between the partisans of Ignatius and Photius began. On the advice of Bardas, the Emperor Michael decided to convoke a great council, to which he also invited Pope Nicholas the First. The latter decided to make use of the occasion and come out as the judge of the Eastern Church. He dispatched two of his legates to the council with a letter to the Emperor.

In it, he wrote that the Emperor had acted incorrectly, contrary to the Church canons, by having appointed one patriarch and by having deposed another without the knowledge of the pope. The Constantinopolitan Council (in the year 861), recognized Ignatius as deposed, and Photius as lawfully installed as patriarch. Pope Nicholas the First might well have recognized Photius as patriarch, if he had not seen in him a firm opponent of his pretensions to supremacy in the Church. He wrote a letter to the Emperor that declared Photius deprived of the patriarchal rank, and Ignatius restored. In the year 862, the pope convoked a council in Rome, which declared Photius deposed. In Constantinople, this enactment was not recognized, and a breach between the churches began.

The question of the governance of the Bulgarian Church intensified the inimical relations between the churches. In response to the arbitrary actions of the pope and his clergy in Bulgaria, Photius assembled a Local Council, at which he condemned all the Roman errors. In the year 867, a new council assembled in Constantinople, with representatives of the Eastern patriarchs, which again condemned the Roman errors and the pretensions of Pope Nicholas the First in the East.

At this time, the Emperor Michael was killed through the intrigues of his co-ruler, Basil the Macedonian, who occupied the imperial throne and sought support from the pope. In Constantinople, in the year 869, in the presence of papal legates, a council took place, which deposed Photius and recognized the supremacy of the pope and the subordination of the Eastern Church to him. But in the year 879, Ignatius died, and the Emperor Basil, who at that time no longer needed the pope, restored Photius. In the same year of 879, a council assembled in Constantinople with legates

from Pope John VIII. Not one of the pope's conditions did the council accept; and the pope did not recognize the enactments of the council.

From the middle of the ninth century to the middle of the eleventh century, relations between the churches were indeterminate, and contacts between them were wanting, except for rare instances of correspondence by the emperors with the popes. In the middle of the eleventh century, relations were renewed, but only to end in a definitive breach. Leo IX was the pope at that time, and Michael Cerularius was the patriarch in Constantinople. The pope bethought to subordinate to himself certain churches in southern Italy that were subordinate to the Patriarch of Constantinople, while the latter then closed the Latin monasteries and churches located in Constantinople. For the regularization of mutual relations, the pope sent his legates to Constantinople, who behaved rudely and haughtily towards the patriarch. Bishop Arsenius, in "The Chronicle of Church Events," describes the action of the papal legates thus:

*"And so, the papal legates, 'having become bored by the opposition of the patriarch,' as they said, decided on a most insolent action. On the 15th of July, they entered the Church of Hagia Sophia, and, while the clergy were preparing for the service at the third hour of the day on Saturday, they laid a bull of excommunication on the main altar in full view of the clergy and people present. Going out thence, they shook off even the dust from their feet as a testimony against them, according to the words of the Gospel<sup>6</sup>, exclaiming: 'Let God see and judge.'*

*Thus does Cardinal Humbert himself portray the deed. In the bull of excommunication, it was said incidentally: 'As for the pillars of the Empire and the honorable, wise citizens, the city (that is, Constantinople) is most Christian and Orthodox. But as for Michael, who is unlawfully called patriarch, and the champions of his stupidity, innumerable weeds of heresies are scattered in it... Let them be anathema, let them be anathema maranatha<sup>7</sup>. Amen.' After this, and in the presence of the emperor and his grandees, they orally pronounced: 'whoever obstinately begins to oppose the faith of the holy Roman and apostolic throne and its sacrificial offering, let him be anathema, let him be anathema maranatha (that is, let him be excommunicated and let him perish at the coming of the Lord) and let him not be considered*

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6 Luke 9: 5

7 I Corinthians 16: 22

*a Catholic Christian, but a heretical Prozymite (that is, those who do not accept unleavened bread and prefer leavened bread). So be it, so be it, so be it.' The insolence of the papal legates stirred up the whole population of the capital against them; only thanks to the emperor, who esteemed their position as emissaries, were they able to freely depart."*

In response, a Constantinopolitan council gave the papal legates over to anathema. From this time, the pope ceased to be commemorated in all the Eastern churches at the divine services.

Thus, the causes of the Church schism in the ninth and eleventh centuries were one and the same: the illegal pretensions of the popes to subordinate to their authority all the local churches, with the simultaneous, as we shall see below, deviations of the Roman popes from Orthodoxy in matters dogmatical, canonical and ritual. In this is the essence of the events, while those factual events that served as the concrete reason for the breach happened by simple chance. It was not a matter of individual facts, but the whole aggregate of the ideas and aspirations of the Romans popes of that time. The spirit of lust for power begat the idea of a great and dangerous untruth the un-limited sovereignty of the popes over the whole Universal Church.

This subordination of the papacy to a sinful principle occurred only from the ninth century. But when the Roman popes in the ninth century first formulated their pretensions, they did not present them as innovations, but, on the contrary, they naturally strove to prove that their authority was a right, everywhere and always recognized in the Universal Church.

So, from the ninth century, the Eastern and Western Churches have gone along different paths. The appellations which they themselves appropriated for themselves speak of the aims pursued by them: the Eastern Church began to call herself Orthodox, underscoring by this that her main aim is to preserve the Christian faith unharmed. The Western Church began to call herself Catholic (universal), underscoring by this that her main aim is the unification of the whole Christian world under the authority of the Roman pope.

## ORTHODOXY AND HETERODOXY — THE VENERATION OF THE MOTHER OF GOD

Orthodoxy is the correct veneration of the Most Pure and Most Holy Virgin Mary, the Theotokos, who, with the assembly of the prophets, apostles, martyrs and all the saints, is our unsleeping mediatrix before God. In regard to the veneration of the Mother of God, the Roman Catholic Church likewise diverges greatly from the ancient ecclesiastical Orthodox teaching. We have in mind the Catholic teaching known as the dogma of the **“Immaculate Conception of the Mother of God.”**

In the official enactment of the Roman throne concerning this dogma, it is said: *“The Most Blessed Virgin Mary, in the first moment of her conception, by a special grace of the omnipotent God and by a special privilege, for the sake of the future merits of Jesus Christ, the Saviour of the human race, was preserved free of all stain of original guilt”*<sup>8</sup>. In other words, the Mother of God, at her conception, by a special act of Divine Providence, was freed from original sin, which by inheritance from our forefather has spread to all mankind.

The first Christian millennium did not know such a teaching. Beginning with the twelfth century, that is, already after the falling away of the Western church from the Universal Church, the idea of the Immaculate Conception began to spread among the clergy and laity. The new teaching provoked a multitude of disputes. Renowned theologians of the West, such as Thomas Aquinas, Bernard of Clairvaux and others rejected it.

The Orthodox Church acknowledges the birth of the Mother of God as holy, immaculate and blessed in the sense that this birth was from aged parents, that it was announced by an angel of God, that it served for the salvation of mankind, but it occurred within the usual laws of human life, both in a spiritual and physical regard. The Mother of God is also dear to us because she has the same nature as we all have; but she, by the ascetic struggle of her life, beginning from childhood, vanquished in herself her sinful nature and ascended on high as more honorable than the Cherubim and incomparably more glorious than the Seraphim. But if a different spiritual nature were given to her, apart from her will, then she is no longer ours and cannot constitute our glory. We cannot then say to God: *“We have given her to Thee,”* as the Church says concerning this on the feast of Christ’s Nativity.

Catholics, ostensibly desiring to magnify the Mother of God, separate her from mankind and ascribe to her different spiritual nature. The Roman Catholic dogma of the Immaculate Conception does not elevate, but demeans the Mother of God, since, if she were born free of sin and holy, then in the attainment of holiness there is no merit of her own. This dogma demeans also the work of men's redemption by Christ's death, since it allows the possibility — even though for only one person — to attain holiness apart from this redemption.

## ORTHODOXY AND HETERODOXY — ORIGINAL SIN

The Roman Catholic dogma of the Immaculate Conception, whereof we spoke in the last discussion, contradicts the clear teaching of Sacred Scripture on the universality of original sin<sup>9</sup>.

The sin committed by our progenitors in paradise, with all its consequences, passed and passes from them to all their posterity. What the first people became after the Fall, such also till now are their descendants in the world. *"Adam begat a son in his own likeness, after his image"*<sup>10</sup>. Estrangement from God, the loss of grace, the distortion of God's image, the perversion and weakening of the bodily organism, which ends with death — here is Adam's sad legacy, received by each of us at our very appearance in the world. *"As from an infected source there naturally flows an infected stream,"* teaches the Orthodox catechism, *"so from an ancestor infected with sin, and hence mortal, there naturally proceeds a posterity infected with sin, and hence mortal."*

Therefore, each of us can repeat after King David: *"For behold, I was conceived in iniquities, and in sins did my mother bear me"*<sup>11</sup>. The Apostle Paul expresses this thought still more clearly: *"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"*<sup>12</sup>.

Inherited sin does not contradict either psychological or physiological laws, but, on the contrary, finds confirmation in those and other laws. The transmission of certain psychical and moral attributes, cer-

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9 Job 14: 4-5, John 3: 6 and many others

10 Genesis 5: 3, KJV

11 Psalm 50: 7

12 Romans 5: 12

tain depraved inclinations and also physiological defects (for example, predisposition to certain diseases) from parents to children and later generations is a completely ordinary phenomenon. From a purely psychological point of view, it would have been unnatural if the damage to the moral nature of the progenitors of the human race through sin had remained only with them and had passed away without leaving a trace on their posterity, without touching it.

*“Original sin is the damage to human nature [caused] by sin, which makes it incapable of fulfilling God’s plan, God’s design for man as the crown of the creation of the whole visible world,”* writes Archbishop Nathaniel<sup>13</sup>.

According to the teaching of the Roman Catholics, the essence of human nature did not change after the Fall; man remained such as he was created by God, only he was deprived of the supernatural gifts of grace (immortality of the body, the primordial righteousness and dominion over nature), in consequence of which he began to change for the worse in soul and body. In this deprivation of supernatural grace consisted the punishment of our progenitors, and after them of all men as well. Fallen man, according to the teaching of Catholic theologians, is a former courtier, who once was elevated and exalted by a special mercy of the king, and then for his fault was cast down from his high post and returned to his former condition.

Catholics exclude the Most Pure Virgin Mary from this notion. *“According to the Roman Catholic notion,”* writes Vladyka Nathaniel, *“original sin lies in the taking away by God from the first people, who had sinned, of the gift of ‘original righteousness’ (justitia originalis), which people had before the Fall, which was taken away from them after the commission of sin by them, but, by an exception to the general law, was given to the soul of the Virgin Mary at its introduction into the body. Therefore, the Virgin Mary is completely similar to Eve before the Fall, who had the gift of justitia originalis”*<sup>14</sup>.

According to the teaching of the Orthodox Church (from the first centuries and up to our days), all men are subject to original sin — all, including also the Mother of God. And all have to be redeemed by the sacrifice of the Son of God. The Most Holy Virgin herself numbers herself among the saved, calling God her Saviour: *“and my spirit hath rejoiced in God my Saviour”*<sup>15</sup>. Sacred Scripture knows only one man who did not

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13 “Discussions on Sacred Scripture and on Faith,” Volume 1, page 96 [in Russian]

14 “Discussions on Sacred Scripture and on Faith,” Volume 1, page 98 [in Russian]

15 Luke 1: 47

partake of original sin — the God-Man Christ Jesus, Who was conceived in a supernatural manner — by the Holy Spirit.

The Catholic view on original sin and on its consequences contradicts the clear testimonies of the word of God that point out the damage [caused] to man's very nature through the sin of our progenitors and the consequences of this sin, which show the violation of the natural order of human life. The Apostle Paul says: *"For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members"*<sup>16</sup>.

The infinite grandeur of the redeeming sacrifice of the Lord Jesus Christ is demeaned by the Catholic teaching on the Fall, and too great a significance is attributed to the participation of man himself in the work of salvation. Here the juridical approach characteristic of Catholics is again expressed: man not only receives salvation as something due and earned, but he can even perform more good works than he needs for acquiring eternal salvation.

Protestantism, in its teaching on original sin, as in many other points, fell into the opposite extreme. In its notion, man's Fall perverted human nature to such an extent that not even a trace of the powers and abilities bestowed by the Creator remained in him, and all his desires are directed solely toward what is evil and sinful. Man, according to Luther's expression, was turned, as it were, into a pillar of salt, like Lot's wife; he became a soulless block and even worse, because a block does not act and does not oppose, while man opposes the action of divine grace. It is true that many Protestants later acknowledged their extremeness in this teaching and some drew near even to the Orthodox view, but others, unfortunately, fell into rationalism and went as far as a complete rejection of original sin and even the very historical fact of the fall of our progenitors.

The Protestant view of original sin contradicts all those places in Sacred Scripture wherein an appeal to man's free will is contained for correction and salvation, and wherein, consequently, it is confirmed that man did not pervert his nature so much that he cannot take any part in the work of his salvation<sup>17</sup>.

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16      Romans 7: 19-23

17      see Matthew 16: 24; 19: 17-21

## SUPEREROGATORY WORKS

From the Catholic teaching on the Fall, there issue some more erroneous teachings — the dogma on supererogatory works and the treasury of the saints. As we have already said, according to Roman Catholic teaching, the essence of the Fall lies not so much in the damage to man's spiritual and bodily powers, as in the fact that man offended God, incurred His righteous wrath and was deprived of the primordial righteousness. Thanks to the redemption accomplished by Jesus Christ, the primordial righteousness is returned to man, and, for justification and salvation, it only remains for men to assimilate the Saviour's merits and to make use of the grace given in the sacraments. And since man's natural powers have been preserved almost in an undamaged condition, he can himself, through faith and, in particular, through his good works, merit for himself from God and acquire for himself the right to receive a reward from God and eternal blessedness.

In this way, works in Catholicism are turned into something valuable in themselves, into merit in the sight of God; man expects to receive salvation not so much by God's mercy, but as the due of his labors. In this is expressed the legacy of ancient, pagan Rome, where all concepts and attitudes were based on the callous, soulless law. The Catholic looks on his attitudes toward God from an exclusively legal, external, judicial point of view as well. Good works for him are not the fruit of a certain disposition of soul, not an expression of love for Christ<sup>18</sup>, not an indicator of a man's spiritual and moral growth, but simply a payment to God's justice; they are liable to an exact reckoning and measuring: the more good works a man performs, the greater the measure of blessedness he will receive in the future life, and the less he has of these works, the lesser his right to blessedness.

According to Catholic teaching, many of God's saints, especially the Most Holy Virgin Mary, in endeavoring to realize in their life not only God's law or the commandments (*præcepta*), offered superabundant and supererogatory satisfaction to the divine justice and performed supererogatory good works (*opera supererogationis*). From them, a certain quantity still remains, as it were, of excess, supererogatory good works. This excess makes up the so called treasury of supererogatory merits (*thesaurus meritorium*), which is at the full and unconditional disposal of the pope. Whoever does not have as many of his own deeds

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18      John 14: 15

as are needed to satisfy God's justice for his sins, can, by the mercy of the pope, make use of the supererogatory merits of the saints in the church's treasury. This teaching was confirmed in 1343 by Pope Clement VI.

This absurd and even blasphemous teaching is explained exclusively by the avarice of the popes and the Catholic clergy and entirely contradicts the clear teaching of Sacred Scripture on man's salvation. The ideal of Christian perfection is so high, so unattainable that not only can man never perform anything supererogatory, but he cannot even attain this ideal. The Lord said to His disciples: *"When ye shall have done all these things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do"*<sup>19</sup>. The Apostle Paul says: *"For by grace are ye saved through faith; and not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"*<sup>20</sup>.

## PURGATORY AND INDULGENCES.

The teaching on purgatory is one of the characteristic differences that distinguish the Roman Catholic confession from the Orthodox Church. According to the teaching of the Catholics, the souls of Christians who have died, if the Lord deems them pure, are sent straight to paradise, while the souls of men who are weighed down by mortal sins are sent to Hades. But Catholics also believe that in the life beyond the grave there exists as well the so-called "purgatory" (from the Latin, *purgatorium*) — a special state between paradise and Hades, wherein are found the souls of those who died with repentance for their sins, but who did not succeed on earth in offering satisfaction to God for their sins, and also of those who for some reason or other did not repent of their sins of little importance, for which it would be cruel to send them to eternity in Hades, but impossible also to allow them straight into paradise. In purgatory, the souls burn in a purifying fire; when their sins are expiated, they can receive admittance to paradise. Here, in the course of a certain period, depending on the importance and quantity of their sins, the souls of the dead suffer various tortures, and by these torments they pay for their sins committed on earth, but not yet paid

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19 Luke 17: 10

20 Ephesians 2:8-10

for. When the period of torments ends, when the debt to God's justice is paid in full, the soul passes from purgatory to paradise. Purgatory will exist until the Second Coming of Christ; but the souls of sinners that go thither will not await the Dread Judgement there. Each soul will stay in purgatory as much time as necessary to expiate its sins. The lot of the soul in purgatory depends not only on its repentance, but also on the prayers raised up for it on earth. With the help of masses, prayers and good works performed in memory of the dead by the faithful on earth, the lot of the soul in purgatory can be alleviated and the period of its stay there can be shortened.

As proof of the existence of purgatory and the possibility of forgiveness of some sins in the life beyond the grave, Catholics cite mainly two passages from Sacred Scripture: 1) "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come"<sup>21</sup>; 2) "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is"<sup>22</sup>. In the first passage, Catholics see a distinction between sins forgiven during earthly life and sins forgiven in the life beyond the grave. They understand the second citation, about the fire that tries every man's works, in a literal and not in a figurative sense. The Orthodox Church understands the Apostle Paul's words, "the fire shall try," in that sense in which the Fathers of the Church of the post-apostolic age explain them, i.e., in the sense of experience or trial, but not in the sense of fiery torments<sup>23</sup>.

The teaching on purgatory was elaborated and developed in detail by Thomas Aquinas and finally accepted as dogma at the Council of Florence in 1439.

Some confuse the Latin teaching on purgatory with the Orthodox teaching on the custom houses. The custom houses are only the figurative representations of the particular judgment, which is inescapable for each man; the way from purgatory is to paradise, while the way from the custom houses is both to paradise and to Hades. Nevertheless, in its basic idea, the Latin teaching on paradise has some similarity to the Orthodox teaching on the state of dead men's souls until the general resurrection. This similarity lies in the common teaching that the souls

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21 Matthew 12: 32

22 I Corinthians 3: 13

23 see, for example, "The Teaching of the Twelve Apostles"

of some of the dead, having undergone torments for their sins, can, however, receive forgiveness of sins and alleviation of their torments or even full release from them. According to the teaching of the Orthodox Church, this alleviation of torments or even the complete release from them is received by the soul of one who has fallen asleep by virtue of the prayers and benefactions of members of Christ's Church, whereas, according to the Latin teaching, the souls of dead men receive forgiveness of sins in purgatory by virtue of the purgatorial torments themselves, by which they personally offer satisfaction to God's justice and through this purify their sins.

The period of torments in purgatory can be shortened, according to the teaching of the Catholics, by way of papal indulgences. An indulgence is the forgiveness or the reduction of the temporal punishment that a sinner must undergo for the satisfaction of God's righteousness, after his guilt and the eternal punishment for sins are absolved, through his assimilation, by means of the Roman bishop, of the Saviour's surplus merits and the supererogatory good works of the Theotokos and the saints, outside of the sacrament of repentance. These indulgences are given to living men, who are released by them from the obligation to offer satisfactions and to fulfill penances for certain sins, and to the dead, for whom the period of torment in purgatory is shortened. These indulgences, in accordance with God's great mercy and in accordance with the pope's condescension, can be given out gratis for some pious deed — a journey to holy places (to Rome, for example), for beneficial social undertakings, for some service and donation in the pope's behalf. Indulgences are plenary, which extend to one's whole life and to all one's sins, and partial — to several days or years. Additionally, there are great indulgences, which are given at a certain time to the whole Catholic world, or to a whole country, or to all Christians who are in Rome on some special occasions: for example, during the solemn celebration of jubilees in the Roman Church or during the election of a new pope. These indulgences are given personally by the pope himself, or through the cardinal penitentiary or through bishops and other members of the ecclesiastical hierarchy. In Catholic countries there are special, privileged churches, chapels, altars, icons and statues before which everyone who desires may pray and receive an indulgence for several days. The grace of indulgences may be acquired in certain types of medals, rosaries and crosses hallowed in Rome.

The profitableness of indulgences led to their greater and greater growth and to the search for new occasions for granting them. Not

without the influence of financial motives was the theory of indulgences itself worked out as well — frankly, their advocates and sellers were guided by monetary interests. Already long ago, all this evoked a protest against indulgences themselves and against the papacy's trafficking in them. Attacks on indulgences were some of the first features of the reformation movement. It goes without saying that this mediæval teaching on indulgences was completely unknown in the ancient, undivided Church and is unacceptable to us, since it contradicts the whole spirit of Orthodoxy.

## PRIMACY OF THE ROMAN POPE

Orthodoxy is faith "in one, holy, catholic and apostolic Church." Outside of the Church, there is no salvation, just as there was no salvation outside of Noah's ark in the days of the flood. Orthodoxy is firm faith in the fact that in the mysteries of the Church lies God's saving grace.

The Orthodox Church, as "the pillar and ground of the truth"<sup>24</sup>, as a living organism, against which even "the gates of hell shall not prevail"<sup>25</sup>, and which has Christ Himself as its Head, abiding with it "always, even to the end of the age"<sup>26</sup>.

Such a Church as a whole cannot err; for the whole Church to err would be tantamount to her spiritual death, but, by virtue of the Saviour's promise, she cannot die. But if the Orthodox Church as a whole cannot err, her individual members, individual gatherings and groups and even large parts of her can fall into error. And since the opinion of the whole Church is made manifest at Ecumenical Councils, the Ecumenical Councils are the infallible custodians and interpreters of Divine Revelation — not because the members of the councils are individually infallible, but because the decisions of the councils are the voice of the whole Church, which is directed by the grace of the Holy Spirit (the decisions of the councils always begin with the words: "*It seemed good to the Holy Spirit and to us*"<sup>27</sup>).

This view of the infallibility of the universal Church, which comes from Christ and His apostles, was common in Christianity during the

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24 I Timothy 3: 15

25 Matthew 16: 18

26 Matthew 28: 20, NKJV

27 see Acts 15: 28

course of the first centuries and remained unchanged in the Orthodox Church. But in the West, side by side with other deviations, this view of the infallibility of the Church also under-went distortion. The Roman bishop was always considered one of the members of the council, and he submitted to its decisions. But, in the course of time, the pope of Rome began to attribute the privilege of ecclesiastical infallibility to himself alone and, after long efforts, finally secured the recognition of his absurd pretension at the Vatican Council of 1870.

Besides the invisible Head, Jesus Christ, Catholics recognize yet a visible head, the Roman bishop, the pope, and they consider him, and not the universal Church, infallible.

The teaching on the supremacy of the pope arose in the ninth century and is the main dogma of the Roman confession and its main difference with Orthodoxy. Catholics assert that Christ made one of His disciples, namely the Apostle Peter, His vicar on earth, the prince of the apostles, the head of the visible Church with plenipotentiary authority over the apostles and over the whole Church, and that only through him did all the remaining apostles receive their grace-filled rights. Catholics also assert that the Roman pope became the successor of the Apostle Peter and received all rights and privileges from him as well. He, the pope, is the head of the whole Church, the vicar of Christ, the sole bearer for the whole visible Church of all her grace-filled rights; his voice in matters of faith, speaking *ex cathedra* — “from the chair,” that is, officially — is infallible and obligatory for each member of the Church individually and for all together.

In this dogma of the Roman Catholic Church, three elements stand out: 1) the teaching on the supremacy of the Apostle Peter, 2) on the supremacy of the pope and 3) on his infallibility.

Today we shall touch on the first two parts of the teaching on the papacy. Catholics base the teaching on the supremacy of the Apostle Peter on two passages of Sacred Scripture. The first pertains to the sixteenth chapter of the Gospel according to Matthew (verses 13-19):

*“When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said*

*unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."*

In the Saviour's words quoted above, nothing is said about the supremacy of the Apostle Peter or in general about his relationship to the other apostles. Here, Christ is speaking about the founding of the Church. But the Church is founded not on Peter alone. In the Epistle to the Ephesians (2: 20), the Apostle Paul, addressing the Christians, says: "[Ye] are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone"; while in the First Epistle to the Corinthians (3: 10-11), the Apostle Paul, speaking about the creation of Christ's Church, expresses it thus: "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." In the Apocalypse, where the Church is compared to a city, it says: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb"<sup>28</sup>.

But let us return to the main passage of the Gospel according to Matthew, by which Catholics attempt to prove the supremacy of the Apostle Peter over the other apostles and, through him, of the pope of Rome over the whole Church. In this Gospel excerpt, the context clearly shows that the Apostle Peter's confession of Christ as the Son of God did not contain his opinion alone, but that of all the apostles as well, and that is why, in actuality, the Saviour's promise also pertains to them all. The Saviour's question, "But whom say ye that I am?," was asked completely unexpectedly, and before the other disciples grasped it, the Apostle Peter, as the most impulsive, forestalled them, which happened not infrequently in other instances as well, and answered the Saviour first.

Further. In the Lord's words, "Thou art Peter, and upon this rock I will build my church," Catholics regard the words "Peter" and "rock" as identical and draw the conclusion that allegedly the Saviour want-

ed to found the Church on Peter himself, as on an individual, and on him alone. But here is a confusion of terms — the proper name is confused with the appellative. The proper name of this apostle in Hebrew is Simon. The Saviour, seeing the firmness of his faith, gives him a new name, or, more precisely, a nickname (as He also did with regard to James and John, calling them “Boanerges,” that is, “sons of thunder”<sup>29</sup>) — Cephas in Hebrew, Petros in Greek. Here is a kind of play on words, which Catholic scholasticism also utilizes.

As for the mention of the keys of the Kingdom of Heaven and the right to bind and loose, here, in the person of the Apostle Peter, the Lord is giving a promise to all the apostles — especially since He repeats the very same promise and in the same expressions with regard to all the disciples in the same Gospel according to Matthew, slightly later (8:18); and after His resurrection, Christ fulfilled this promise, having said to all the disciples: *“Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained”*<sup>30</sup>.

Now, let us turn to that passage in the Gospel according to John, which Catholics cite, attempting to prove that the su-premacy of the Apostle Peter over the rest of the apostles was established by God. In the twenty-first chapter of this Gospel (verses 15-17) we read: *“Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.”*

In these words, Catholics see the fulfillment by the Lord of that promise which was given by Him before to the Apostle Peter, that is, the granting of authority and supremacy in the Church to Peter; moreover, by sheep they understand the apostles, while by lambs — the rest of the faithful.

The Saviour’s words, recorded in the Gospel according to John, were uttered shortly after the resurrection, that is, when the Apostle Peter was still found under the heavy oppression of his faintheartedness and renunciation of Christ. It was essential not only for him, but for

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29      Mark 3: 17

30      John 20: 22-23

the other disciples as well, to restore him to his previous apostolic dignity. This restoration was accomplished in this conversation. The words, “lovest thou me more than these?,” serve as a reminder of Peter’s self-confident words, “*Though all men shall be offended because of thee, yet will I never be offended*”<sup>31</sup>, and, “*Lord, I am ready to go with thee, both into prison, and to death*”<sup>32</sup>. The threefold question, “lovest thou me?,” corresponds to the threefold renunciation by Peter, whom at this point the Lord no longer calls “Peter,” but “Simon,” his former name. The fact that Peter was grieved, was saddened after the Lord’s third question would be completely inexplicable if we are to allow that the discussion here is about granting the supremacy and vicariate to Peter. And, to the contrary, this sadness is fully understandable if the Apostle Peter had seen in the Lord’s words a reminder of his renunciation. And it is hard to reconcile the Saviour’s further words with the supremacy of the Apostle Peter. While following after the Teacher, the Apostle Peter, having seen John, asked: “And what about this man?,” and in reply he heard: “*If I will that he tarry till I come, what is that to thee? follow thou me*”<sup>33</sup>. It is hard to suppose that the Saviour would speak thus to him whom He had assigned as His vicar and as the prince of the Apostles.

As for the Saviour’s words to Peter: “Feed my lambs; feed my sheep,” the word “feed” does not at all signify the supreme authority of pastorship, as Catholic theologians assert, but simply the authority and responsibilities of pastorship proper to all the apostles and their successors. And there is no necessity to understand the words “sheep” and “lambs” in the sense of flock and pastors, understanding by the latter the very apostles themselves, as the Catholics would like, but more simply, following the Holy Fathers of the Church, to see in the sheep and the lambs two groups of the faithful — the less perfect and the more perfect, the infants in the faith and the adults.

The Orthodox Church teaches that the twelve apostles were completely equal among themselves according to their dignity, authority and grace. In a certain sense, it is possible to call the Apostle Peter the first, but the first among equals. This teaching is confirmed by the whole history of the apostles, as it is set forth in the books of the New Testament, where the full equality of the apostles among themselves is dem-

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31      Matthew 26: 33-35

32      Luke 22: 33

33      John 21: 22

onstrated indisputably<sup>34</sup>; many passages demonstrate that the apostles received not only the grace of apostleship, but also the right to act by this grace in the Church, directly from Christ the Saviour, and not from the Apostle Peter<sup>35</sup>, and that all the apostles without exception are liable to a higher court — the Church<sup>36</sup>.

The history of the Apostolic Council<sup>37</sup> speaks especially clearly against the supremacy of the Apostle Peter. The Antiochian Christians appeal not to the Apostle Peter for the resolution of their perplexity, as should have occurred if we are to believe the Catholic dogma, but to all the apostles and pres-byters. We see in this excerpt from the book of the Acts of the Apostles that the question at the Council is subject to a general discussion by the Council and that the completion of the matter at the Council belongs to the Apostle James, and from his words the decision is written, and not from the words of the Apostle Peter.

The fact that Peter, according to the testimony of Sacred Scripture, is sent by the apostles<sup>38</sup>, gives an account of his actions to the apostles and the faithful<sup>39</sup> and listens to their objections and even denunciations<sup>40</sup>, which of course, could not be if Peter were the prince of the apostles and head of the Church, also speaks against the Catholic teaching.

Orthodox theology strictly differentiates between the grace-filled service of the apostles and that of bishops. Bishop Alexander (Semenov-Tian-Shansky) writes of this: *“The significance of the apostles was exceptional and in many ways exceeded the significance of bishops. Bishops head local churches, while the apostles were wandering preachers of the Gospel. An apostle, having founded a new local Church in some locale, would ordain a bishop for it and would himself go to another place to preach. In consequence of this, the Orthodox Church does not honor the Apostle Peter as the first bishop of Rome. Nonetheless, the Holy Church always allowed that among the bishops one is recognized as first in honor, but concerning his infallibil-*

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34 for example, Matthew 4: 18-19; 10: 1, 40; 19: 28; 20: 24-27; 23: 8-11; Mark 10:

35-37, 16: 15; Luke 22: 22-30 and many others

35 Matthew 4: 18-22; Mark 1: 16-20; Luke 9: 1-6, John 20: 21-23, and many others

36 for example, Matthew 18: 17

37 Acts, Chapter 15

38 Acts 8: 14

39 Acts 11: 4-18

40 Gal. 2: 11-14

*ity there is no discussion. "In the first ages, the primacy of honor belonged to the Roman bishop, while after his falling away into schism, it passed to the Patriarch of Constantinople"*<sup>41</sup>.

## THE "INFALLIBILITY" OF THE POPE

The teaching on the infallibility of the pope, which was completely unknown to the ancient, undivided Church, appeared in the Middle Ages, just like the teaching on the supremacy of the pope; but for a long time it met opposition on the part of the more enlightened, honest and independent members of the Catholic Church. Only in the year 1870, at the First Vatican Council, did Pope Pius IX succeed in turning this teaching into a dogma, in spite of the protest of many Catholics, who even preferred to leave this church and found their own community (of the Old Catholics) than to accept so absurd a dogma. By virtue of the definition of the Vatican Council, the pope is infallible when he, as the pastor and teacher of all Christians, defines or proclaims the truths of the faith "ex cathedra," that is, officially, as the head of the Church. The nebulous expression "ex cathedra" is not understood in the same way by all Catholic theologians; but, no matter how one understands it, the Catholic dogma contradicts the whole spirit of Christ's teaching, which rejects the possibility of infallibility for an individual man, no matter what position he might occupy.

The dogma of the infallibility of the pope contradicts the whole history of the Church and of the papacy itself. History provides a whole series of indisputable facts concerning the errors of popes in dogmatic questions and the contradictions of popes among themselves in matters of faith. For example, Pope Sixtus V, in concert with the bishops, issued a Latin translation of the Bible corrected by him and, under threat of anathema, required it to be accepted as the most authentic. There proved to be major mistakes in this translation, and subsequent popes withdrew it from church use. Which of the popes was infallible, Sixtus or his successor? Pope Leo III not only refused to insert the "filioque," the addition "and the Son," into the Symbol of Faith, but even commanded that the intact Symbol be engraved on tablets and set up in church. Within two hundred years, Pope

Benedict VIII inserted this addition into the Symbol of Faith. Which of them was infallible? Out of the numerous instances of the dogmatic

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41 "Orthodox Catechism," Paris, 181, page 160

errors of the Roman bishops, it is sufficient to mention Pope Honorius (625-638), who fell into the Monothelite heresy (the false teaching, according to which Christ has only one will — the Divine) and was excommunicated from the Church by the Sixth Ecumenical Council. At this council, the delegates of the Roman bishop, Agathon, also were present and signed its decisions.

## THE ROMAN CATHOLIC THEORY ON THE DEVELOPMENT OF DOGMA

In view of the fact that those teachings which separate Catholicism from Orthodoxy — the filioque, the supremacy and infallibility of the pope, the immaculate conception of the Virgin Mary and others — were not known in the first centuries of Christianity, in confirmation of them an original theory appeared in the West, the so-called “theory of the development of dogmas” or the “theory of doctrinal progress,” by virtue of which these teachings first existed “in embryo,” and then gradually developed in the consciousness of the faithful and, finally, acquired their present-day form. It would be interesting to learn what new dogmas the Vatican will promulgate in the future?

The teaching on papal authority affected the whole Catholic teaching on the Church. In the first place, this erroneous teaching lessens the importance of bishops and diminishes the significance of the Ecumenical and other Church councils. The very ecclesiastical unity of Catholic doctrine is defined not so much by an organic community of faith and love, which are the inalienable components of that which we Orthodox call “catholicity” (sobornost’), as by an authority that stands outside and, in part, over the Church. Here is why, according to the thought of Father Alexander Elchaninov, “in Catholicism, the Church is mystically founded and experience by the faithful first of all as an organization and not as an Organism. An organization with the pope-monarch at its head”.<sup>42</sup>

Alexei Khomiakov notes that in Western Christian consciousness, “authority became external power” and “the knowledge of religious truths was removed from religious life.” Truth defined by ecclesiastical authority became the property only of human reason, as the means “es-

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42 The Notes of Priest A. Elchaninov, YMCA Press, Paris, 1962, page 150 [in Russian]

sential" or "beneficial" for salvation. Whereas Khomiakov writes, "the Church is not an authority, just as God is not an authority, just as Christ is not an authority; for an authority is for us something external. Not an authority, I say, but truth, and at the same time the life of a Christian, his inner life; for God, Christ, the Church live in him by a life more real than the heart beating in his breast or the blood flowing in his veins; but they live, inasmuch as he himself lives by the universal life of love and unity, that is, by the life of the Church".<sup>43</sup>

The powerful organization of the Roman Catholic Church attracts many people, even Orthodox, and the jurisdictional chaos of the Orthodox Churches disturbs them. Concerning this, Father Alexander Elchaninov speaks well:

*"Of course, in the Orthodox Church we have many 'disorders', which are almost unthinkable in Catholicism, where the centralization of authority in the hands of the pope (over the heads of the bishops) makes such disorders almost impossible.*

*"But one ought not forget that there were also 'disorders' in the ancient Church and that they were vanquished not through submission to the authority of the Roman pontiff, but were overcome and are overcome from within. And such obedience to authority is often an external submission, not signifying inner unity. One must remark that many Catholics and even Catholic theologians often internally do not accept this formal juridical submission to the Church".<sup>44</sup>*

Father Alexander Elchaninov's last thought, expressed in the twenties, is confirmed in our time. Each day the statements of Catholics against one or another aspect of their church's doctrine are reported. This criticism took on large-scale dimensions shortly after the Second Vatican Council (1965), when attempts were made to introduce some elements of catholicity (sobornost'). Professor Protopriest John Meyendorff considers that this step pushed Western Christianity into a state of crisis:

*"The movement to reinforce Roman authority, which constantly expanded from the time of the early Middle Ages until the pontificate of Pius XII inclusive, was reversed by Pope John XXIII and his Council... The Catholic intelligentsia, unaccustomed to freedom, be-*

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43 A Few Words of an Orthodox Christian on the Western Confessions

44 *ibid.*, page 150

*gan to be attracted by various forms of modernism, while skepticism and simple rebelliousness... triumphed in their minds. (...)*

*"...The question of "authority" continues to be the most obvious defect of Western Christianity. In the West, they have forgotten that which was fully evident for the ancient Church (and for contemporary Orthodoxy): it is not authority that makes the Church the Church, but the Holy Spirit acting in her, as in the Body of Christ, making real the sacramental Presence of Christ Himself among men and in men. Authority — bishops, Councils, Sacred Scripture, Tradition — is only an expression of this Presence".<sup>45</sup>*

Historically, too sharp a line between the clergy and laity has been drawn by the Catholic hierarchy with the pope at its head. The clergy elevated itself too much over the people and, abusing its position, oppressed them. An artificial division into the Church of those that teach and the Church of those that are taught appeared, while in the sacramental life, the significance of the prayerful participation of the people of the Church has been diminished.

## DIFFERENCES IN THE SACRAMENTS

Roman Catholics defend the idea that it is sufficient for a lawfully ordained sacred minister to perform a certain sacrament according to the established rite in order for it to affect a man. In this understanding, the sacraments approximate almost magical actions, which produce one or another change in man's nature without any particular participation on his part.

As a counterweight to the Latin view, Protestants attribute the whole force and significance of the sacrament exclusively to the inner disposition and faith of the man receiving this sacrament. Here, faith is everything. The absence of faith turns the sacrament into an empty formality, deprived of any meaning. Therefore, they reject the transubstantiation of the bread and wine into the true body and blood of Christ in the most important of the Christian sacraments — the sacrament of the Eucharist. The bread remains bread, and the wine remains wine; but "in the bread, with the bread and under the bread, Christ is invisibly present," and he

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45 "Is there External Authority in the Church," in the collection, *Orthodoxy in the Contemporary World*, New York, 1981, pages 66-67 [in Russian]

who approaches the sacrament with faith — through communicating of the bread and wine — really takes into himself the body and blood of Christ, whereas he who does not have a corresponding disposition tastes ordinary bread and wine. Of the other sacraments, Protestants accept only baptism. They reject all the rest of the sacraments or equate them to simple ceremonies — on the grounds that there are allegedly no clear testimonies in Sacred Scripture touching their divine institution.

**BAPTISM.** Roman Catholics and Protestants (Baptists and Pentecostals constitute an exception) perform baptism not through immersion, but through pouring and sprinkling. The whole of Christian antiquity speaks in favor of the practice of the Orthodox Church — full, three-fold immersion in water. Through immersion, Christ Himself was baptized; through immersion, the first preachers of Christianity baptized<sup>46</sup>; special baptistries adapted for this purpose, which have been preserved till now at certain ancient churches in Rome and other places in the West, testify to immersion; immersion corresponds to the main idea of the sacrament: by being immersed thrice in the font, he who is being baptized is buried with Christ unto death and then rises together with Him unto life eternal<sup>47</sup>. At an Orthodox baptism, these words are pronounced: *“The servant of God (name) is baptized in the name of the Father, Amen. And of the Son, Amen. And of the Holy Spirit, Amen.”* In the fifteenth century, the Catholics changed this formula, and from that time Catholic priests, while pouring water on those being baptized, say: *“I baptize thee...”*

Sectarians consider the baptism of infants as an addition to the teaching of Jesus Christ that is in no way justified.

The Holy Spirit, Who directs the life of the Church, does not err in His actions. So then, the practice of baptizing infants was also instituted precisely by the inspiration of the Holy Spirit. The assertion of the Baptists that the original practice of the Christian Church consisted in the baptism only of adults that had consciously accepted the faith is an argument that holds little weight, not having confirmation in Church history. If the practice of baptizing children were an innovation, how then did it spread everywhere and become confirmed in both the Christian East and West, without having evoked any opposition on the part of Christians? After all, the believers of the first centuries were incomparably

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46      see Acts 8:37-38

47      Romans 6:4

more zealous and strict as regards both religious questions and Church practice than present-day members of the Church. If the baptism of infants were a new matter, it could have been confirmed only after great disputes, as the result of struggle and, perhaps, even divisions. However, the history of the Church does not inform us of anything concerning disputes among Christians regarding the baptism of infants. The first objections to the baptism of infants appeared in Germany in the sixteenth century on the part of the Anabaptists. What then happened during all these fifteen centuries after the Nativity of Christ? Can one really think seriously that the whole Ecumenical Church tore itself away from Jesus Christ because of the baptism of children?

The baptism of children was known everywhere from apostolic times. In the book of the Acts of the Apostles, it is recounted repeatedly that the Apostles baptized entire families, and consequently also children. In order to deny the baptism of children by the Apostles, it is necessary to assume that in all of these instances, in the given households of those baptized by the Apostles, there were no children, which would be a very strained interpretation, especially if one takes into consideration that childless families in those times were a rare occurrence. After all, Christianity was intended to be the soul not only of the life of the individual person, but also of the life common to the whole family. The baptism of children is also an expression of this. Christ Himself says that only they that are born of water and the Spirit will be able to enter into the Kingdom of God<sup>48</sup>, and by this He obliges us to bring children also into His Kingdom. This means that we can and must be fully assured of the expediency of the custom to baptize infants instituted by the Apostles, according to the testimony of Origen, the great scholar of Christian antiquity, who wrote: *"The Church received from the Apostles the tradition to baptize children."*

During the first centuries of Christianity, the Church was still in the stage of missionary activity. With her word, preaching and the sacrament of Baptism, she first of all addressed herself to adults. But, having secured the ground under her, she looks upon the children born in her bosom as upon her own children. Protopresbyter Alexander Schmemmann writes about this in his book on baptism, "By Water and the Spirit":

*"The newborn child belongs to a family. It does not have any autonomous existence; its life is determined and formed in full — both*

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48      John 3:5

*in the present and in the near future — by this belonging. And the family — if it is a Christian family — belongs to the Church and finds in the Church the source, the content and the transcendental aim of its existence in its capacity as a family. Therefore, the child who belongs to the family and, in a more concrete, biological sense, to the mother, by this very means belongs to the Church and is truly her child, already brought and commended to God."*

Some sectarians, objecting to the baptism of children, assert that infants, the children of Christians, are already washed and cleansed by the Blood of Christ; therefore, there is no need to cleanse them in baptism from the sin of Adam: their sins are forgiven them for the sake of the merits and the name of Jesus Christ. Moreover, the opponents of child baptism cite Christ's commandment, given to His disciples: "*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*"<sup>49</sup>, considering that from these words it is allegedly clear that it was commanded the Apostles to baptize only those who are taught and who believe, but in nowise infants.

But, after all, Scripture clearly teaches, according to the word of the Apostle Paul, that in Adam all have sinned<sup>50</sup>. Consequently, even children, not having personal sins, are all the same not free from original sin, from the legacy of Adam, and in order to be delivered from this legacy, they must be united with Christ; and this union, as we have already said, is accomplished in the sacrament of Holy Baptism. "*For behold, I was conceived in iniquities, and in sins did my mother bear me,*" exclaims King David with sorrow in the Fiftieth Psalm. In order to cleanse a child from original sin, in order to sanctify it and by this very means bring it into the Kingdom of Heaven, whither, as it says in the book of the Apocalypse<sup>51</sup>, "*no unclean thing will enter,*" now already for two thousand years children have been brought through this cleansing in the sacrament of Holy Baptism. People that deny children the sacrament of Baptism subject them to danger, for if children die before baptism, not having been born of water and the Spirit<sup>52</sup>, how will they be able to inherit life eternal? Of course, we believe in God's mercy, and also in the

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49      Matthew 28:19

50      Romans 5:12

51      Revelation 21:27

52      John 3:5

fact that Christ said that what is impossible for men is possible for God; but why tempt the Lord?

The reference to the Saviour's words in the Evangelists Matthew and Mark in favor of the opinion that Christ supposedly commanded to baptize only adults who have a conscious faith is unfounded also because these words bear no relation to the question of the baptism of infants. Just as the Gospel paralytic received forgiveness of sins and healing according to the faith of those who brought him to Christ, just as the daughter of the Canaanite woman received healing according to the faith of her mother, so too children receive cleansing from original sin according to the faith of those who bring them to the baptismal font to unite the infant with Christ in the sacrament of Baptism. One should also not forget that the sacrament of Baptism instituted in the New Testament replaced the Old Testament rite of circumcision, which was a prototype of Holy Baptism, and that children underwent this rite. And to this day, the Jews perform this rite on their children. As by way of circumcision, he who underwent it became a member of the Old Testament chosen people and entered into the covenant with God, so too all the baptized become members of the New Testament people of God, members of the body of Christ — His Church. Why then should children remain outside the Body of Christ?

**CHRISMATION.** With Catholics, the sacrament of Chrismation (Confirmation) can be performed only by a bishop, who lays his hand on the believer, impresses on his forehead the Cross with holy myron and says: *"I sign thee with the sign of the Cross, and I confirm thee with the myron of salvation in the name of the Father, and of the Son, and of the Holy Spirit. Amen."* In removing priests from this sacrament, Catholics cite the fact that Philip, having baptized the Samaritans, could not impart the Holy Spirit to them, and for this the Apostles Peter and John were purposely sent from Jerusalem<sup>53</sup>; but Philip was a deacon, and not a priest, and hence it is still not evident that priests are unable to perform Chrismation. Inasmuch as in antiquity, as now also in Orthodoxy, Chrismation was united with Holy Baptism, one may rather conclude that it was performed not only by bishops, but also by priests, because the number of bishops was too limited. One deviation in Catholicism inevitably led to another. Since a bishop did not have the possibility of being present physically at the baptism of each infant within the boundaries of

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53      Acts 8:14-17

his diocese, the sacrament of Chrismation was then performed separately from Baptism in adolescence (from seven to twelve years); a bishop, traveling around his diocese, usually stops at one or another settlement or town and there confirms all the baptized children at one time. And since many children can die without waiting for Confirmation, Catholic theologians, to soothe the faithful, resorted to a new teaching — that the sacrament of Chrismation was allegedly not unconditionally necessary for salvation.

**REPENTANCE.** In addition to absolution of sins in the sacrament of repentance, with Roman Catholics the so-called “indulgences” are allowed as well<sup>54</sup>. Catholics teach that, for the satisfaction of God’s justice, a man, even though forgiven in repentance, must bear temporal punishments for his sins — here on earth, in various misfortunes, while after death, in purgatory. But since man is weak and infirm, in condescension to him, it is possible to free him from these temporal punishments by virtue of the superabundant merits of the Saviour and the saints, which constitute the treasury of the Church. The right to give indulgences belongs to the pope as the vicar of Christ on earth. At confession, the priests diligently investigate the faults of the penitent and then impart to him such a quantity of supererogatory good works performed by the saints as is necessary in order to expiate the sins of the penitent.

In this way, the great sacrament of the spiritual cleansing and grace-filled curing of the sinful soul took on in Catholicism the character of a judicial interrogation and a mechanical reckoning of the actions of one man to another. Indulgences are not usually given out gratis, but are often sold for money — under the pretence, of course, of performing good works with this money. The mercenary distribution of indulgences served as the main occasion for the separation of the Lutherans and the reformers from the Roman Catholic confession.

Some confuse the Orthodox and Catholic approaches to *epitimias* [penances] (the Greek word “*epitimia*” means punishment), which are completely different from one another, and the Roman Church’s practice of giving out indulgences with penances.

In the language of the Church canons, an *epitimia* signifies the voluntary performance of certain works of piety (prolonged prayer, alms, intensified fasting, pilgrimage, and such like) by the one who has confessed, as designated by the confessor. An *epitimia* does not have the

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54      on the origin of indulgences, see “Parish Life” for November 1996

significance of a punishment, a punitive measure, a deprivation of the rights of a member of the Church; it is only a "spiritual treatment." A canon of the Sixth Ecumenical Council says: "They who have received from God authority to bind and loose sins must consider the quality of the sin and the readiness of the sinner for conversion, and thus make use of a treatment appropriate to the disease, lest, by not maintaining moderation in the one and the other, they lose the salvation of the diseased one. For the disease of sin is not always the same, but various and multifiform, and produces many forms of harm, from which evil develops abundantly and spreads further, until it is checked by the power of the one treating it."

*'From this is apparent the unacceptability of the Roman Catholic view of penances,' writes Protopresbyter Michael Pomazansky, 'which proceeds from juridical concepts according to which: a) every sin or sum of sins must have an ecclesiastical punishment (apart from the fact that often misfortunes, for example, illnesses [as Catholics think — V.P.], are natural retributions for sin, so that often even the sinner himself can see God's punishment for sins in his fate); b) this punishment can be removed by an "indulgence," given out even in advance, for example, on the occasion of jubilee solemnities; c) the Church, that is, its head, the Bishop of Rome (the Pope), in giving indulgences, imparts to persons liable to penances the "merits of the saints," withdrawn from the so-called "treasury of good works."*

*'If by certain Western teachers of the ancient Church penances were called "satisfactions," they were called such only in a moral sense, as a means of deepening the consciousness of sinfulness in the sinner, being "satisfactory" for an educational purpose, and not juridical justification'.<sup>55</sup>*

**THE EUCHARIST.** With Catholics, this sacrament is performed, in essence, by the priest alone, in accordance with the right belonging to him, at the time when he, all but becoming identified with the Lord Himself, pronounces the "words of institution." In the Orthodox understanding, these words also have a great significance, but the sacrament of the changing of the bread and wine into the Lord's Body and Blood is performed by the prayer of the whole Church, in the course

55 Orthodox Dogmatic Theology [in Russian], Jordanville, 1963, page 193 [pages 293-294 in the English edition, published by the Brotherhood of Saint Herman of Alaska, Platina, 1984]

of the whole Liturgy, and is only completed by the invocation of the Holy Spirit.

With the help of scholastic concepts, Catholic doctrine also attempts to explain the eucharistic miracle itself too rationalistically. According to this explanation, only the appearance of bread and wine remains unchanged, but their essence (substantia) is changed into the Body and Blood of Christ.

The Orthodox ecclesiastical consciousness reverently refrains from such a rationalistic penetration into the mystery. In it, the conviction prevails that the bread and wine, remaining themselves in appearance, at the same time become the Body and Blood of the Lord, just as red-hot iron becomes fire, and just as the Lord Jesus Christ is simultaneously God and man.

Concerning this, Father Michael Pomazansky, in his *Orthodox Dogmatic Theology*<sup>56</sup> writes thus:

*'...the consecrated Gifts 1) are not only signs or symbols, reminding the faithful of redemption, as the reformer Zwingli taught; and equally, 2) Jesus Christ is present in them not only by His "activity and power" ("dynamically"), as Calvin taught; finally, 3) He is present not in the sense only of "penetration," as the Lutherans teach (recognizing the co-presence of Christ "with the bread, under the bread, in the bread"); but the consecrated Gifts in the sacrament are changed or (a later term) transubstantiated into the true Body and true Blood of Christ, as the Saviour said: "For my flesh is meat indeed, and my blood is drink indeed"<sup>57</sup>.*

Further, Father Michael Pomazansky cites words from the "Epistle of the Eastern Patriarchs" (eighteenth century):

*'We believe that in this sacred rite our Lord Jesus Christ is present not symbolically (typikos), not figuratively (eikonikos), not by a superabundance of grace, as in the other sacraments, not by a descent alone, as certain Fathers say about baptism, and not through a "penetration" of the bread, so that the divinity of the Word would "enter" into the bread offered for the Eucharist essentially, as the followers of Luther rather artlessly and unworthily explain: but truly*

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56 page 183 [pages 279-280 in the English edition]

57 John 6:55

*and actually, so that after the consecration of the bread and wine, the bread is changed, transubstantiated, converted, transformed into the actual true Body of the Lord, which was born in Bethlehem of the Ever-Virgin, was baptized in the Jordan, suffered, was buried, resurrected, ascended, sits at the right hand of the God the Father, and is to appear on the clouds of heaven; and the wine is converted and transubstantiated into the actual true Blood of the Lord, which, at the time of His suffering on the Cross was shed for the life of the world. Again we believe that after the consecration of the bread and wine, the very bread and wine no longer remain, but the very Body and Blood of the Lord, under the appearance and form of bread and wine'.<sup>58</sup>*

With Roman Catholics, the Mass, in which the bloodless sacrifice is offered, is performed in a two-fold manner: either it is served aloud, with singing and playing on an organ, or it is read through in a whisper, secretly. And since there can be several altars in Catholic churches at the same time, so-called "low" Masses are often performed simultaneously with that which is served aloud on the main altar. There were no "low" Liturgies in Christian antiquity whatsoever, and the simultaneous serving of several liturgies in one church was not allowed.

The very transubstantiation of the Holy Gifts, according to Catholic teaching, takes place not during the blessing of them and the invocation of the Holy Spirit, as the Orthodox Church teaches and as the ancient copies of the liturgies testify (in the Catholic Mass, in general, there is no priest's prayer concerning the invocation of the Holy Spirit), but during the pronouncement of the words: "take, eat," "drink ye all of it."

At the Mystical Supper, as the evangelists recount, the Lord at first rendered thanks, then blessed the offered bread and wine and only afterwards pronounced the words, "take, eat" From this, it becomes clear that the transubstantiation was performed by prayer and blessing, while the words "take, eat" signify a simple invitation to the apostles to approach and receive the Holy Gifts and indicates the mystical significance of the Eucharist.

A substantial deviation from Orthodoxy lies also in the fact that the laity are deprived of the holy Chalice, that is, they are deprived of communion of the immaculate Blood of Christ, contrary to the Lord's direct words: "drink ye ALL of it." This innovation was first allowed in the West in the twelfth century, with the aim of showing the superiority of the

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58 Orthodox Dogmatic Theology, page 183 [page 280 in the English edition]

clergy over the laity in the very communion; later it was confirmed at the Council of Trent. In justification of their deviation, Roman Catholic theologians thought up some pretexts, such as, *"there is no necessity for the laity to commune of the Holy Blood separately because where the Body is given, there the Blood is given,"* or *"when there is a multitude of communicants, it is easy to jostle and spill the Chalice."*

The Lord's words, *"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you"*<sup>59</sup>, confirm the correctness of the Orthodox method of performing the sacrament — under both species. The teaching on the necessity for everyone to commune under two species is also clearly expressed in the apostolic epistles<sup>60</sup>. And the patristic works testify against the Roman practice. Saint John Chrysostom (fourth century) says, *"we are all equally counted worthy of the Body and Blood of Christ — not as happened in the Old Testament: the priest would eat some parts of the sacrifice and the people would eat other parts. Now it is not so, but one Body and one Cup is offered to everyone.."*

Since little children cannot receive solid food, Catholics, having taken the Chalice away from the laity, by this very thing have altogether deprived infants of holy communion. This deviation appeared no earlier than the twelfth century. Roman theologians adduce the following grounds: One ought to approach communion with a consciousness of the importance and significance of this sacrament and after proper preparation; in Sacred Scripture there is no command to commune infants; for the salvation of children, baptism alone is sufficient. But communion of the Body and Blood of Christ serves for us as a means to union with Christ, the Source of our spiritual life, received in the sacrament of Baptism. Catholics bar the way for infants to the closest intercourse with Him, Who once said *"Suffer the little children to come unto me, and forbid them not"*<sup>61</sup>.

With Catholics, the Eucharist is performed not on leavened bread, as with us, but on unleavened, despite the fact that the very word *"artos,"* which is used in the Greek text of the Gospel in the narration on the institution of the sacrament, signifies precisely leavened, fermented, risen bread. Catholics cite the fact that the Saviour allegedly performed the Mystical Supper on the first day of unleavened bread, and consequently on the unleavened bread (wafers) used by virtue of the prescriptions

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59 John 6:53

60 see, for example, I Corinthians 10:16-17 and 11:26-30

61 Mark 10:14

of Judaic law. However, from the Evangelist John's narration, it follows that Christ performed the Mystical Supper a day before the onset of the Judaic feast of Pascha<sup>62</sup>; otherwise, how then on the next day could the Sanhedrin have judged Him, Joseph of Arimathæa have bought the winding sheet and the myrrh-bearers have bought the aromatics? Since unleavened bread had a ritual significance with the Jews, Christ, having performed the Mystical Supper on leavened bread, underscores by this that He is abro-gating the Judaic ritual law.

The use of unleavened bread, which was confirmed in the West in the eleventh century, led it as well to certain other deviations from the tradition of the ancient Church. Since unleavened bread does not require special preparation at the Liturgy, its whole first part — the *proskomedion* — was lost. In this way, Western Christians are deprived of the ancient church custom of commemorating before Christ's Sacrifice all the members of the Church, living and dead, and of praying that their sins would also be washed away by the true Blood of Christ, just as the particles of the *prosphoras* taken out for them are washed in the holy eucharistic Chalice. And when the communion of the laity takes place at the Catholic Mass, the priest, besides the main unleavened bread, from which he himself communes, consecrates others as well, little ones, one for each communicant. This custom contradicts the very concept of the unity of the eucharistic Sacrifice; communion from one bread has, according to the teaching of the Word of God, a profound dogmatic and moral significance: *"For we being many are one bread, and one body: for we are all partakers of that one bread"*<sup>63</sup>.

**PRIESTHOOD.** With Catholics, the bishop of Rome is honored not only as a bishop and as patriarch of the Western Church, but also as the visible head of the whole Christian Church.

Besides the well-known degrees of the priesthood, there exist with Catholics the so-called "cardinals" as well. Originally, the bishops of the churches nearest to Rome were so named, as friends and counsellors of the pope, but then this distinction began to be given to the most deserving persons in the Catholic clergy, and not only to bishops, but also to presbyters, and even to deacons. The rank of cardinal has been particularly elevated since the eleventh century, when the exclusive right was granted to the cardinals to elect the pope from their midst.

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62 John, Chapter 13

63 I Corinthians 10:17

In the Roman Church, celibacy has been instituted for all persons of priestly rank; it was introduced in the eleventh century under Pope Gregory VII. The main reason for the institution of obligatory celibacy by this pope lay in the following thesis — *“the Church cannot become free of subordination to laymen if clerics do not become free of their wives.”*

With the elevation of papal authority, a striving to break those ties whereby the clergy is united with the family, and through it with the state, naturally had to be born; only a priest completely free of all familial and civil bonds and obligations could serve as a reliable instrument in the hands of the Roman pontiffs for the achievement of their ambitious political plans.

The institution of a celibate clergy, which at least had as its apparent aim the raising of the whole clergy to the height of the Christian ideal of virginity, in reality had to lead to concubinage. To a significant extent, one should seek in this unnatural demand of the Roman throne the beginning of that terrible dissoluteness and decline of morals, into which the Catholic clergy fell in the fourteenth and fifteenth centuries. Desiring to put an end to such dissoluteness, representatives of some Western churches proposed openly to institute concubinage for priests deprived of the possibility of entering into lawful marriage. Rome could not agree with these proposals and silently endured that which it did not have the power to impede, all the more so because some of the popes of the fourteenth and fifteenth centuries not infrequently surpassed in immorality the bishops and priests subordinate to them, which gave occasion to Savonarola to preach the correction of the whole Church’s morals, both of its head and of all its members.

In our time, Catholics are losing a multitude of priests who cannot sustain a celibate way of life.

As for Protestants, they do not have and cannot have a lawfully ordained priesthood, since the apostolic succession ceased with them already with the beginning of the Reformation — not one bishop followed either Luther or the other reformers. From the Orthodox Church’s point of view, Protestant pastors are laymen.

**MARRIAGE.** With Catholics, the dissolution of marriage is not allowed under any conditions, even in the case of the violation of marital fidelity by either of the spouses, which contradicts the direct and clear teaching on this of Jesus Christ Himself, Who said: *“whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit*

adultery”<sup>64</sup> and “Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery”<sup>65</sup>.

In those cases where the spouses do not desire to live together or cannot, the Catholic Church tries to replace divorce either with the separation of the spouses or — if by all means the spouses want to enter into a new marriage — by recognizing the first marriage as invalid.

**UNCTION.** With Catholics, Unction is performed only on the dying and is, therefore, called “extreme unction.” Moreover, according to the teaching of Catholics, the oil for the sacrament can be consecrated only by a bishop. The one and the other teaching contradict the teaching of the Apostle James — *“Is any sick among you? let him call for the elders [presbyters] of the church: and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him”*<sup>66</sup> — so too was the practice of the ancient Church. Recently, Catholics have changed their attitude somewhat toward “extreme unction” and under the influence of Orthodox theology have drawn nearer to our understanding of this great sacrament.

## THE SPIRITUALITY OF THE CHRISTIAN WEST AND THE ORTHODOX EAST

All the deviations of the Roman Catholic confession from the ideals of the ancient, undivided Church could not but affect its spiritual life. M.V. Lodyzhensky, in the second volume of his “Mystical Trilogy,” compares the spirituality of the Eastern and Western Churches using the examples of Venerable Seraphim of Sarov and Francis of Assisi. This is not by chance, since in the West the sanctity of Venerable Seraphim is thought to resemble the righteousness of the friar of Assisi. Here are the main conclusions at which Lodyzhensky arrives in his comparison:

*“In the mystic of the East, in the person of Saint Seraphim of Sarov, we see an example of man’s complete regeneration... ..that the super-consciousness of the ascetic of the East is concentrated in his flaming*

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64 Matthew 5:32

65 Matthew 19:9

66 James 5:14-15

*heart. There — within himself — he perceives the fire of the Godhead, he perceives Christ. This feeling of his inner unity with God descends upon him naturally and freely, as a direct result of growth, as a result of work on himself on the path of humility and repentance. According to the mysticism of the East, all these descents of higher perceptions are for the humble man beyond expectation, for the ascetic, in accordance with his humility, does not even feel himself worthy of this”.*<sup>67</sup>

The spiritual vision of the ascetic of the East is turned toward his inner world, according to Christ’s word, *“the Kingdom of God is within you”*<sup>68</sup>. The source of the spirituality of the western saints is different. Again Lodyzhensky:

*“St. Francis, in his notion of Christ, was struck most of all by the earthly life of Christ, by His image of suffering. This impression came to Francis from without, and Francis thirsted for visions of the suffering Christ. Proceeding from an external impression, from an image of Christ and His sufferings, the mysticism of St. Francis developed. This resulted in the mysticism of Francis having to deviate toward the imagination and sensuality, for, if Christ was for Francis an object, if he came to a notion of Christ from an external impression, one of the means for developing this mysticism was the stimulation of the imagination toward this external impression. And if the imagination was stimulated, then sensuality also had to be affected”.*<sup>69</sup>

The spirituality of Francis of Assisi is characteristic of the spirituality of the whole Roman Catholic Church. It is all sensual and oriented toward the Saviour’s external feat. This does not mean that the Orthodox Church does not impart significance to this feat; but she always seeks the inner meaning of this feat, its inner light and repose. It is not superfluous here to touch upon the question of hesychasm and the place of Saint Gregory Palamas in confirming this Orthodox teaching.

The Greek word “hesychia” signifies peace, repose. The hesychast monks, besides various other spiritual exercises, uninterruptedly practiced the Jesus Prayer, that is, they continually repeated the words: *“Lord*

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67 Mystical Trilogy, v. 2 — “Light Unseen,” Petrograd, 1915, pages 156-157 [in Russian]

68 Luke 17:21

69 *ibid.*, page 157

*Jesus Christ, Son of God, have mercy on me, a sinner.*" Such praying not infrequently was accompanied by special bodily techniques, for example, by prostrations, by a bent over posture of the body while sitting, by rhythmical breathing.

Monks who had long practised such prayer attained a lofty state of spirit, perceived the manifest grace-filled presence of God in their hearts and in a radical manner eliminated from their consciousness not only sinful, but all involuntary notions and feelings; they were wholly absorbed in contemplating God. The hesychast monks who were successful in this prayer not infrequently received gifts of prophetic clairvoyance, and they promoted the enlightenment of the people surrounding them and of those who resorted to their spiritual help. In a word, the influence of these monks, who lived mainly on Athos, was very powerful during the epoch of Gregory Palamas.

In the thirteenth century, when rationalism, emanating from the Latin West, began to spread, certain theologians raised their voices against the hesychasts.

The main thing against which the rationalists rose up was the faith of the ascetics that they could be deemed worthy of true divine communion and that that spiritual light which illumined them interiorly was that very same light that transfigured Christ on Mount Tabor.

The opponents of the hesychasts asserted that the Essence of God is unapproachable for man, and that God, only as it were from afar, illumines chiefly the thoughts of men and in this way directs human behavior.

Hierarch Gregory Palamas, Archbishop of Thessalonica, came out in defense of the hesychasts. He declared that the practice of the hesychasts was an ancient Christian phenomenon, that there were no innovations here whatsoever and that drawing near to God in prayer had its basis in the mysteries of the Church, through which man receives the seed of true grace.

But Palamas' main contribution to theology was his teaching on the divine energies. He demonstrated that if communion with the Divine Essence Itself is unattainable, all the same, man has the possibility of genuine divine communion and contact with God, since God, out of love for man, communes with him through His special energies or powers.

According to the teaching of Gregory Palamas, God has, as it were, two forms of existence: one form is the proper life of the Godhead, which is inaccessible to us, and His Essence; the other is God's constant adver-

tence toward His creation. Thus, we can commune with God, Who is turned toward us through his energies, and obtain from Him various grace-filled gifts.

The teaching of Gregory Palamas, expounded by him in the fourteenth century, explained and consolidated the teaching of the ancient Fathers of the Church, who had written that man is created for transfiguration, for deification. By this teaching, faith in the efficacy, in the reality of the whole sacramental life of the Church and of prayers was strengthened.

The sensuality of Roman Catholic spirituality is particularly striking in its prayers and ecclesiastical art. Let us compare the well-known prayer of Ignatius of Loyola, which is revered in the Catholic Church to the same degree that the Lenten prayer of Venerable Ephraim the Syrian, “*O Lord and Master of my life...*,” is revered by us. Here is the prayer of Ignatius of Loyola:

*Soul of Jesus, sanctify me,  
Body of Jesus, save me,  
Blood of Jesus, grant me rest,  
Water from the side of Jesus, cleanse me,  
Sufferings of Jesus, strengthen me,  
O good Jesus, hear me.*

Let us compare an Orthodox prayer, taken from the Akathist for Communion of the Holy Mysteries (First Ekos), analogous to this Catholic prayer:

*Jesus, burn up the thorns of my many transgressions.  
Jesus, create in me a clean heart and renew a right spirit within me.  
Jesus, bring my poor soul out of the prison of the passions.  
Jesus, destroy in me unclean thoughts and evil lusts.  
Jesus, direct my feeble steps on the path of Thy command-ments.  
Jesus, God of my heart, come and unite me with Thee forever.*

The manifest spiritual difference, which is noticed in these prayers, strikes one to an equal degree while examining the sacred art of the West and East.

In the Orthodox notion, the icon depicts the world glorified; in it there ought not be anything earthly or worldly. Therefore, the tech-

niques of depiction are altogether different from those that are used in realistic painting.

Rome has completely departed from classical Byzantine fundamentals. This was expressed particularly forcefully during the epoch of the Renaissance. The very philosophical direction of this period hymns man's egoism and powerfulness, his self-perception in the surrounding and material environment. As a result, the ecclesiastical art of the West also headed along this path — along the path of free creativity, independent of the Church and its enactments. A free attitude toward Church ideas and the mixing of Church traditions with contemporary reality resulted in Western religious art allowing, by striving toward human earthly beauty and sensuality, the distortion of the sacred image.

That which the ancient Church so painstakingly avoided — the influence of antique pagan painting and realism — was in full measure reborn in Western Christianity and has covered the walls of the largest Catholic churches and cathedrals. Naked bodies, contemporary dress and decor became the norm, while spiritual beauty was brought down to something worldly and everyday.

## THE ORTHODOX IN THE EYES OF THE VATICAN

It is appropriate also to say a few words about the attitude of the Vatican toward us Orthodox. In the eighth volume of the Reference Book for Sacred Ministers, published by the Moscow Patriarchate, we read:

*"Inasmuch as the churchliness of the Orthodox Churches is incomplete, and these Churches do not give to their children of the whole plenitude of the means of salvation established by Christ, this justifies, from the Roman Catholic point of view, the maintenance of Uniate Churches and a Latin hierarchy in Orthodox countries.*

*"None the less, inasmuch as most of the Orthodox, in view of their special historical and cultural situation, are ignorant of (or misunderstand) the dogma of Roman primacy and the other dogmas enacted by the Roman Church after the separation, this ignorance being unwilling and therefore not imputed to them as fault, such an absence among them of the means of salvation all the same does not deprive them of the grace of the Holy Spirit, although it does produce in them, from the Roman Catholic point of view, a multitude of evils. ...Baptism is*

*considered as always fully effectual, even in heretical and schismatical groups... Hence, according to classical Roman theology, every baptized person is by right subject to the jurisdiction of the pope.... In its relations with the Orthodox Church, the Roman Church has a tendency to reduce to a minimum the seriousness of the disagreements separating them; they are either interpreted as different expressions of the faith that do not violate its 'substantial core' or are viewed as formulae corresponding to different stages of 'doctrinal progress'..."<sup>70</sup>.*

The Calendar Question. Let us begin with the difference in the celebration of the Resurrection of Christ. The celebration of Pascha goes back to the first Christian generation, to the Apostolic Church. But in the first centuries of the Christian era, there was still no definite unity regarding precisely on which day Pascha — the Resurrection of Christ — ought to be celebrated. In the Christian churches of Asia Minor, where there were many Jews who had come to believe in Christ, the feast of Pascha was performed on the day of the Jewish Passover, that is, on the fourteenth day of the first spring month, Nisan. Western Christians, whose center the capital of the empire — Rome — had become already in the apostolic epoch, consisted primarily of pagans who had come to believe in Christ. To them, it seemed inadmissible to celebrate the Christian Pascha simultaneously with the Jewish Passover, because Christ resurrected after the Jewish Passover, and that is why in the Western Church, already in the early epoch, the tradition arose of performing the celebration of Pascha on the first Sunday after the vernal full moon. These two different customs of celebrating Pascha — eastern and western — existed until the First Ecumenical Council in the year 325, in the city of Nicea, in Asia Minor. This Council, at which all the local Christian Churches, both of the East and of the West, were represented, took a decision concerning the day of the celebration of Pascha. According to the Council's decision, the Christian Pascha must be performed on the first Sunday of the vernal full moon, but always after the Jewish Passover. The Orthodox Church till now strictly adheres to this rule enacted by the First Ecumenical Council. But the Western confessions, in their historical development preserved only the first part of this decision — to celebrate Pascha on the first Sunday of the vernal full moon, and they ceased to attach significance to whether or not Pascha is celebrated after the Jewish feast or simultaneously with it.

In the year 1582, Pope Gregory XIII, in an attempt to equate the astronomical year with the ecclesiastical, commanded that ten days be skipped from the 4th to the 14th of October (the bull *Inter gravissimas*), and the “Gregorian” Calendar introduced by him was accepted by all the states of Western Europe.

It should be noted that in ecclesiastical questions, astronomical accuracy does not have that significance which the internal unity of believers has. And to make this unity dependent on astronomical accuracy, is, at the very least, strange.

A.N. Zelinsky, the well-known investigator of the calendar problem, writes that *“astronomical accuracy even in the calendar (which has purely practical tasks) is a thing unattainable and unnecessary”*<sup>71</sup>. The contemporary ecumenical movement seeks solutions that can resolve the calendar problem. Thus, from the 5th through the 10th of March this year, representatives of Christian confessions belonging to the World Council of Churches, together with the Council of Churches of the Near East, conducted a conference in Syria with the aim of establishing a common date for the celebration of Pascha. Ten years before this conference, Professor L. Perepoilkina foresaw that ecumenical circles will concretely attempt to work out a common approach to the Paschalia<sup>72</sup>. She writes: “Among other proposals regarding this question are two of the most discussed: 1) To appoint the feast of Holy Pascha on one fixed day according to the Gregorian Calendar (first or second Sunday of April). This proposal, which totally breaks with the decision of the Nicean Council, was supported by the Second Vatican Council. 2) To determine the date of the celebration of Pascha by imparting a literal astronomical meaning to the concepts of ‘equinox’ and ‘full moon’.

“According to A. Zelinsky’s opinion, both of these proposals are unacceptable. The first — in connection with the astronomical and canonical deficiencies of the Gregorian Calendar and its modification; the second — in connection with the fact that ‘astronomical accuracy’, understood literally, would place the Church in constant dependence on the progress of astronomical knowledge. Besides that, this solution

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71 “Constructive Principles of the Ancient Russian Calendar” in the collection, Context 1978, “Science” Publishing House, Moscow, 1978, page 84 [in Russian]

72 “The Julian Calendar — a Thousand-Year Icon of Time in Rus’,” Orthodox Way, Holy Trinity Monastery, Jordanville, NY, 1988, [in Russian]; English translation is found under the title, “The Julian Calendar,” in The Orthodox Church Calendar, Holy Trinity Monastery, Jordanville, NY, 1996

would be uncanonical, since it allows the coincidence of the Christian Pascha with the Jewish Passover, that is, it leads to a complete break with the tradition of the Holy Fathers.

*“‘If the Christian confessions are destined to unite sometime,’ writes Zelinsky, ‘this union, in the sphere of the liturgical ecclesiastical calendar, ought to rest on a solid, unshakable foundation. Only the sacred calendrical-cosmological system of the Great Cycle of Creation — the brilliant collective creation of nameless devotees of science and faith — can become this foundation.’”*



# PROTESTANTISM

Having declared himself the infallible head of the Universal Church, the pope demanded from all Christians unquestioning sub-mission to him as the vicar of Christ and the sole transmitter of the grace of Christ. Unfortunately, the striving of the Protestants to restore ecclesiastical truth in the West did not return them to Orthodoxy, but drew them into errors sometimes more grave than those present in the Roman church. On the question of the Church, as on other questions also, the Protestants fell into the opposite extreme.

**THE UNIVERSALITY OF THE PRIESTHOOD.** Justifiably denying the Roman bishop the significance of infallible vicar of Christ and immediate head of all Christians, many Protestants simply rejected hierarchy and proclaimed the teaching of the universal priesthood. Incorrectly interpreting certain passages of Sacred Scripture, they began to assert that all Christians are equal before God, that all enjoy the same right to turn to Him directly, personally, without any hierarchal mediation. The Church is the invisible society of believing hearts enlightened by grace through faith in Jesus Christ. The Church is holy and infallible because it is governed by the Spirit of grace, Who cleanses her from defilement and invisibly cuts off unworthy members. The Apostle Peter writes to Christians: *"We are a chosen generation, a royal priesthood"*<sup>73</sup>. The Apostle John says that Christ *"made us kings and priests unto God and his Father"*<sup>74</sup>. But here the priesthood is spoken of not in the hierarchal sense, but in the sense that Christians, as regenerated and sanctified by the Holy Spirit, ought to be amid others — unbelievers — as if they were God's special sacred inheritance. That hierarchy is a divine institution, is a truth so clearly confirmed by numerous passages of Sacred Scripture and Sacred Tradition that it could not be disputed, and Protestants themselves subsequently introduced among themselves a kind of hierarchy. The denial of hierarchy by the first Protestants is explained — besides their hatred for the Roman Catholic clergy — as well by the fact that not one bishop came over to Luther's side, and for this reason the Protestants could not have a lawfully ordained priesthood.

In this connection, it should be noted that the Protestants cannot have a lawful priesthood since the apostolic succession ceased among them already at the beginning of the Reformation.

The denial of hierarchy brought in its wake other denials as well, including the denial of all the sacraments, with the exception of Baptism. For some Protestant confessions, the Eucharist too is only a rite instituted in remembrance of the Mystical Supper and the Lord's Passion. But others, reckoning that the eucharistic bread and wine always remain only bread and wine, affirm that communicants, by virtue of their faith, all the same commune of the Body and Blood of the Lord.

73 I Peter 2:9

74 Revelation 1:6

## THE TEACHING ON JUSTIFICATION SOLELY BY FAITH

As a counterweight to the exaggerated significance in Catholicism of a man's personal merits before God, the followers of Luther teach that good works do not constitute an essential condition for a man's salvation, that they can even be harmful, since they develop self-conceit and pharisaical pride. God's grace, acting on a man, instills in him faith in Jesus Christ, and this faith, which places a man in an immediate relationship to the Redeemer, also affords a man salvation and makes him righteous.

Lutherans, as proof of their teaching on justification by faith alone, cite the words of the Apostle Paul: *"Therefore we conclude that a man is justified by faith without the deeds of the law"*<sup>75</sup>, and further: *"...a man is not justified by the works of the law, but by the faith of Jesus Christ"*<sup>76</sup>. But in these and similar expressions, the Apostle Paul does not at all deny the significance of good works for salvation, but only rejects the false view of the Jews, who in proud self-assurance hoped to attain salvation by an exact, formal fulfillment of the outward prescriptions of the law, apart from heartfelt faith in Jesus Christ. This faith, according to the Apostle Paul, ought to be alive and active, that is, united with good works. It ought to be that *"which worketh by love"*<sup>77</sup>; *"and though,"* he says, *"I have all faith, so that I could remove mountains, and have not charity, I am nothing"*<sup>78</sup>. The Saviour Himself says, *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven"*<sup>79</sup>. But the idea of the necessity of good works for salvation is especially clearly set forth in the Epistle of the Apostle James, which the Protestants so dislike that they even reject its authenticity: *"What doth it profit, my brethren, though a man say he hath faith, and have not*

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75      Romans 3:28

76      Galatians 2:16

77      Galatians 5:6

78      I Corinthians 13:2

79      Matthew 7:21

*works? can faith save him? ...as the body without the spirit is dead, so faith without works is dead also*"<sup>80</sup>.

## THE TEACHING ON PREDESTINATION AND THE VENERATION OF SAINTS

Luther and his followers could not bring themselves to draw the extreme conclusions that logically flowed from their false teaching on man's salvation. Calvin and Zwingli and their reformer-followers proved to be more consistent. If good works have no significance whatsoever in the matter of salvation, if man through sin has lost every capacity for good, and if even faith — the sole condition for salvation — is God's gift, the question naturally arises: why then are not all men saved, why do some receive grace, while others believe and perish? There can be only one answer to this question, and the reformers give it: *"From eternity, God predestined some for salvation, others for perdition, and this predestination depends not at all on a man's personal freedom and life."*

The erroneousness of the reformers' teaching is obvious. It perverts the truly Christian understanding of God's justice and mercy, of man's worth and purpose as a free and rational being. God appears here not as a loving, merciful Father, *"Who will have all men to be saved, and to come to the knowledge of the truth"*<sup>81</sup>, but as a cruel, unjust despot, who saves some without any merit and dooms others without fault to perdition.

The Orthodox Church also recognizes predestination, but does not consider it unconditional, that is, independent of men's free will and based on a groundless decision of the divine will. According to Orthodox teaching, God, as omniscient, knows, foresees the moral state of men and, on the basis of this foresight, preordains, predetermines for them a certain fate.

But He does not preordain for anyone a definite moral state; He does not preordain either a virtuous or a sinful life and does not at all inhibit our freedom. Therefore, even the Apostle Paul, whom the reformers cite, very closely connects the teaching on predestination with the teaching on God's foresight. In the Epistle to the Romans, he explains this thought in detail, and, incidentally, says concerning predestination: *"For whom he did foreknow, he also did predestinate to be conformed to*

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80 James 2:14, 26

81 I Timothy 2:4

*the image of his Son? Moreover whom he did pre-destinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified*"<sup>82</sup>. In this way, God predestinates to glory not according to His groundless arbitrariness, as the reformers think, but according to His foreknowledge of a man's merits accomplished through his free will.

Protestants do not recognize the veneration of saints, since it, in their opinion, debases the worth of the Saviour, as "*the one mediator between God and men,*" and contradicts those passages of Sacred Scripture where it says that one should worship God alone. Protestants consider the veneration of saints as useless, since the saints cannot hear our prayers.

In the Orthodox teaching on the veneration of saints there is no belittling of the Lord's redemptive sacrifice, since we ask of the saints not that which is not within their power — the forgiveness of sins, the granting of grace and the future blessed life — but we pray to the saints, as members of the Church who have been redeemed by the most pure blood of Jesus Christ and are nearer to God than we, that they mediate for us before the one Mediator, the Lord Jesus Christ.

In the passages of Sacred Scripture cited by the Protestants<sup>83</sup>, the rendering of divine honor to God alone is spoken of; but we do not render such honor to the saints. We venerate God's grace, which resides in them; we venerate God, Who is, according to the words of the Psalmist, "wondrous in His saints."

As for the hearing of our prayers by the saints, for this there is no necessity to possess omniscience, which really is proper to God alone. It is sufficient to have that gift of clairvoyance which the Lord deemed many of his saints worthy of while still on earth, and which they, one must suppose, possess to a higher degree in heaven.

The Protestants object also to the veneration of relics, saying that by worshiping them, we Orthodox are venerating dead matter. But in relics we venerate not matter itself, but the living and life-creating power of the Holy Spirit, which makes them not only incorrupt, but also healing. From Sacred Scripture, it is known that from the touch of the bones of the Prophet Elisseus a dead man resurrected<sup>84</sup>; a woman with an issue of blood received healing from touching the hem of the Saviour's garment<sup>85</sup>; the sick and the possessed were healed by laying on them the

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82 Romans 8:29-30

83 Deuteronomy 6:13, I Timothy 1:17

84 IV Kings 13:21

85 Matthew 9:20-22

Apostle Paul's handkerchiefs and aprons<sup>86</sup>. The same divine power that was inherent in the bones of the Prophet Elisseus, the garment of the Saviour and the handkerchiefs of the Apostle Paul also grants incorruption and miracle-working power to the bodies of the saints to strengthen the faith of Christians.

## VIEW ON LIFE BEYOND THE GRAVE

The Orthodox confession of faith is completed by a lively expectation of the resurrection of the dead and the life of the age to come. Whoever does not believe in the future life, whoever does not believe in the future last righteous judgement of God, whoever does not believe in a recompense for the righteous and punishment for the evil is not Orthodox, is not a Christian.

Whereas we Orthodox believe in the efficacious power of prayer for the dead, sectarians reject prayers for the dead on the grounds that there is no direct commandment in Sacred Scripture concerning prayer for the dead and because a man's fate beyond the grave supposedly depends exclusively on what he was himself personally during his earthly life and, finally, because believers have one Mediator — the Saviour Jesus Christ Himself.

But if prayer for the dead is really not spoken of directly in the Word of God, this our duty with regard to them follows of itself from the obligation of Christians to support the communion of love between themselves, which with regard to the dead is expressed in prayers for them.

The Apostle James persuades us to pray for one another<sup>87</sup> and adds that "*the effectual fervent prayer of a righteous man availeth much*"; the Apostle Paul exhorts to pray for all men<sup>88</sup>; Saint John the Theologian — especially for sinners<sup>89</sup>. One must not presuppose that these exhortations related only to the living, since the dead are also members of Christ's Church, just as we are, and a man's death, from the Christian point of view, ought not to break communion between him and those remaining among the living. "*For he is not a God of the dead, but of the living: for all live*

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86 Acts 19:12

87 James 5:16

88 I Timothy 2:1

89 I John 5:16

unto Him," says the Lord Jesus Christ<sup>90</sup>. "*whether we live therefore or die, we are the Lord's,*" teaches the Apostle Paul<sup>91</sup>.

As for the citation by Protestants of passages in Sacred Scripture where the matter concerns the recompense to each man according to his works<sup>92</sup>, either the fact that the dead themselves cannot change their fate or the condition of the dead after the Dread Judgment is spoken of in these passages; but the benefit of prayers for the dead is not denied.

Finally, it is completely true that our Saviour, the Lord Jesus Christ, is the "*one mediator between God and men.*" Thus the Orthodox Church teaches, and thus is it said repeatedly in Sacred Scripture, especially often in the epistles of the Apostle Paul. But, after all, we Orthodox, in our requiem prayers, do turn precisely to Him, our Saviour, as children of His Church.

Commemoration of the dead and church prayers for them are a primordial apostolic tradition of the Church, preserved holily by her throughout all the centuries. Already in the fifth century, Saint Cyril of Jerusalem, a participant in the Second Ecumenical Council, in explaining the structure of the divine services and mysteries to the catechumens that had entered the Church in his time, wrote apropos the church's commemoration of the dead at the Liturgy: "*Very great will be the benefit to the souls for whom supplication is offered at the time when the holy and dread sacrifice is set forth*"<sup>93</sup>. Particles taken out from the prosphoras in commemoration of the living and the dead are placed on the discos at the foot of the Lamb, where they remain until that moment when they are put into the chalice with the words: "*By Thy precious Blood, O Lord, wash away the sins of those commemorated here, through the prayers of Thy saints.*"

## THE SOURCE OF FAITH

All of Protestantism's erroneous repudiations have as a basis the no less erroneous repudiation of Sacred Tradition by Protestants. They strive to lean only on Sacred Scripture, not realizing to what extent both constitute one undivided whole. Protestants arbitrarily limit the action

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90 Luke 20:38

91 Romans 14:8

92 Psalm 6:6, Galatians 6:7, II Corinthians 5:10 and others

93 Mystagogic Instruction 5, Chapter 9

of the Holy Spirit in the Church to apostolic times, and that is why they consider all church enactments that have appeared definitively after the Apostles as purely human. They forget at the same time that even the very composition

of the books comprising Sacred Scripture was determined considerably after the death of the Apostles. Protestants forget also, or prefer not to remember, that the oral preaching of Christianity (that is, the oral Tradition) preceded the inscription of the sacred books of the New Testament.

Or, recognizing Sacred Tradition until the time of the definitive composition of the books of the New Testament in the second century, Protestants have difficulty agreeing that the Holy Spirit, abiding in the Church as in the Body of Christ, did not cease to safeguard and vivify the true meaning of Sacred Scripture in the following centuries as well.

According to Orthodox teaching, Sacred Scripture is the fundamental monument of Sacred Tradition and contains the fullness of the divine revelation. But the Holy Spirit, Who inspired the Apostles and Evangelists in their oral and written evangelism, guides the Holy Church even now, promoting the understanding and assimilation of Christ's truth.

## ECUMENISM

The ecumenical movement takes the Protestant vision of the Church for its guiding principle. Protestants consider that there is no one truth and one Church, but that every one of the numerous Christian denominations possesses a particle of truth, thanks to which fact it is possible, by way of dialog, to lead these relative truths to one truth and one Church. One of the methods of attaining this unity, in the understanding of the ideologues of the ecumenical movement, is the conducting of joint prayers and divine services with a view toward achieving communion from one chalice (inter-communion) with time.

Orthodoxy cannot in any way accept such an ecclesiology, for it believes and testifies that it is not in need of collecting particles of the truth, for the Orthodox Church is precisely the guardian of the fullness of the Truth given Her on the day of Holy Pentecost.

Nevertheless, the Orthodox Church does not forbid prayer for those who are outside communion with Her. By the prayers of the holy, righteous John of Kronstadt and the blessed Archbishop John (Maximovich),

both Catholics and Protestants, Jews and Muslims, and even pagans received healing. But, in acting in accordance with their faith and request, these and our other righteous ones taught them at the same time that the saving Truth is only in Orthodoxy.

For the Orthodox, joint prayer and communion at the Liturgy are the expression of an already existing unity within the confines of the One, Holy, Catholic and Apostolic Church. Saint Irenæus of Lyons (second century), laconically formulated this thus: *"Our faith is in concordance with the Eucharist, and the Eucharist confirms our faith."* The Holy Fathers of the Church teach that the members of the Church build up the Church — the Body of Christ — by the fact that they commune of the Body and Blood of Christ in the Eucharist. Outside the Eucharist and Communion there is no Church. Joint communion would appear to be a recognition that all who are communing belong to the One, Apostolic Church, whereas the realities of Christian history and of our time, unfortunately, point out the profound doctrinal and ecclesiological division of the Christian world.

The representatives of the contemporary ecumenical movement not only do not promote unity, but aggravate the division of the Christian world. They issue a call to go not by the narrow path of salvation in the confession of the one truth, but by the wide path of unification with those who confess various errors, about whom the holy Apostle Peter said that *"by reason of whom the way of truth shall be evil spoken of."*

Until recently, the basically Protestant World Council of Churches called the Christians of the whole world to unity. Now this organization calls them to unity with pagans. In this sense, the World Council of Churches increasingly approaches the positions of religious syncretism. This position leads to an obliteration of the distinctions between religious confessions with the aim of founding one universal world religion, which would contain in itself something from each religion. A universal world religion implies also a universal world government with one economic order and one world nation — a mixture of all existing nations — with one leader.

If this occurs, the soil will be prepared realistically for the enthronement of Antichrist.

Let us recall the sadly notorious ecumenical prayer assembly, organized a few years ago in Assisi by the Pope of Rome, in which non-Christians participated. To which divinity did the religious figures who had assembled at that time pray? At that assembly, the Pope of Rome

said to the non-Christians that *"they believe in the true God."* The True God is the Lord Jesus Christ, worshipped in the Triune Trinity. Do the non-Christians believe in the Holy Trinity? May a Christian pray to an indefinite divinity? According to Orthodox teaching, such prayer is heresy. According to the expression of the eminent Orthodox theologian, Archimandrite Justin Pópovich, it is "pan-heresy."

Orthodox participants in the ecumenical movement assert that, by their formal membership in the World Council of Churches, they are witnessing to the truth that lives in the Orthodox Church. But the open violation of the canonical rules witnesses not to a confession of the Truth, but to a trampling of the Church's Sacred Tradition.

How would the pillars of Orthodoxy, the Holy Fathers of the Church, Saints Athanasius the Great, Basil the Great, Gregory the Theologian, John Chrysostom, Mark of Ephesus and others react to the participation of Orthodox in the contemporary ecumenical movement?

Let us turn to hoary antiquity, to the life of Venerable Maximus the Confessor. Shown in it is how an Orthodox Christian ought to behave in the face of apostasy — mass desertion from Christ's truth.

"Wilt thou not enter into communion with the Throne of Constantinople?" the patricians Troilus and Sergius Euphrastes, the chief of the imperial table, asked Venerable Maximus the Confessor.

"No," replied the saint.

"But why?" they asked.

"Because," replied the saint, "the leaders of this church have rejected the enactments of the four Councils...they themselves have excommunicated themselves from the Church many times over and have convicted themselves of incorrect thinking."

"Then thou alone wilt be saved," they retorted to him, "while all others will perish?"

The Saint replied to this:

"When all men were worshipping the golden idol in Babylon, the three holy youths did not condemn anyone to perdition. They were not concerned about what others did, but only about them-selves, lest they fall away from true piety. And Daniel, when cast into the den, in precisely the same way did not condemn any of those who, in fulfilling the law of Darius, did not want to pray to God, but he kept his duty in mind and desired rather to die than to sin and be punished by his conscience for transgressing the Law of God. And may God forbid that I should condemn anyone or say that I alone shall be saved. However, I shall

sooner agree to die than, having apostatized in some way from the right faith, endure torments of conscience."

"But what wilt thou do," the emissaries said to him, "when the Romans unite with the Byzantines? After all, two apocrisiaries arrived yesterday from Rome, and tomorrow, on the Lord's day, they will commune of the Immaculate Mysteries with the patriarch."

The Venerable one replied:

"If even the whole universe will begin to commune with the patriarch, I will not commune with him. For I know from the writings of the holy Apostle Paul that the Holy Spirit gives even the angels over to anathema, if they begin to preach a different Gospel, introducing something new."

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In confessing ourselves to be Orthodox, we should remember that Orthodoxy is not at all a privilege, not a personal merit and not an occasion for the proud condemnation of others. We ought in every way to spurn such a path. We ought to be open with every-one, in order to help the multitude of heterodox, who are dissatisfied with the spiritual state of their confessions, to find the way to the truth. This means to associate with them, to invite them in, to give them an opportunity to see the unearthly beauty of the ancient Church that is preserved in Orthodoxy.

To confess Orthodoxy means to manifest humbly by one's life the fullness of the Truth in love and righteousness. Orthodoxy ought to conquer only by its radiance, as the Lord Himself, and by no means in arguments and by force. Orthodoxy is darkened by whomever is proud of it.

The truth of Orthodoxy is open for the sake of men's salvation, and not for their condemnation and chastisement. Orthodoxy is the sunlight that falls upon the earth. It shines for all who want to be warmed by its rays.





在承认我们自己是位正教徒时，我们要记住身在正教根本就不是什么特权，并不是什么个人骄傲的资本，也不是可以傲慢地谴责他人的机会。我们应该想尽办法杜绝这种思想。我们应该向每个人敞开胸怀，目的就是为了帮助那些身处异教并对其教派精神状态不满的大众，我们要帮助他们找到正道。这就意味着与他们联合，邀请他们入教，让他们领略，古圣教会超自然的美妙在正教中得以保存。

信正教意味着谦卑地通过自身的生活用爱和正义展示完满的真理。正教应该像我主耶稣一样，只依靠自身的魅力，决不能够通过争吵或诉诸武力。正教会因着自傲之徒而变得黯淡无光。

正教会的真理一直为人类灵魂得救的缘故而敞开，这并非是为了要定罪或是惩罚。正教会是照向人间的阳光。照耀在所有想靠这光束取暖的人身上。

「不。」圣人回答说。

「然而这是为什么呢？」他们问道。

圣人说「因为这个教会的领导者否认了四次大公会议的信理……他们已经多次将自己绝罚出了教会，宣判了他们自己有不正确思想的罪。」

「那么只有您能够得到拯救吧，」他们反驳说，「而其他人则全部都要下地狱么？」

圣人这么回答：

「在巴比伦，当所有的人们都崇拜金子制成的偶像时，那三位年轻的圣人没有宣判任何一人要被毁灭。他们不介意其他人的所作所为，他们只关心自己（的信仰），惟恐他们自己背离了真信仰。还有达尼伊尔（但以理，达尼尔），当他被冲进鲸鱼腹里时<sup>136</sup>，也是完全一样地没有谴责人们为了钱行大流士（大利乌，达理阿）命令而不愿向上帝祈祷，但是他自己时刻记得自己的职责，他宁愿去死，也不愿意犯罪或者因为不遵守上帝律法而被良心谴责。如果我去谴责任何人，或者说单我一人能够得救，上帝是不许的。然而，我情愿去死，也不愿意因为任何变节而脱离正信，且为之忍受良心的煎熬。」

「但是当罗马人与拜占庭人联合，您会做什么？」使者对他说，「毕竟，从罗马来的两个使者昨天已经到了，而且明天，就是主日，他们会与牧首一同交流这美妙奥秘的。」

这可敬之人回答说：

「即便是整个宇宙开始同牧首进行交流，我也不会这么做的。因为我从圣使徒帕弗罗的著作中得知，如果有人传讲不同的福音，引出什么新的理论，即便是天使也要受圣灵的驱逐。」

<sup>136</sup> 原文为『兽穴』，但根据《达尼伊尔书/但/达》，应为鲸鱼腹

让我们回忆几年前罗马教宗在阿西西城举办的那次声名狼藉得人伤心的普世祈祷集会，那次会议也有非基督徒参加。那么当时参与祈祷的宗教人物们究竟是在向那个神祈祷呢？在那次集会中，罗马教宗对非基督徒说：「他们信真上帝。」真上帝即在三位一体中受拜的主耶稣基督。那么非基督徒信上帝圣三位一体么？难道一个基督徒可以向一个模糊的神祈祷？根据正教的教导，这样的祈祷就是异端。根据杰出的正教神学家修道院长犹斯廷（本姓颇颇维奇）<sup>121</sup>的表述，就是「泛异端主义」<sup>122</sup>」。

参与普世运动的正教人士以他们在世界基督教联合会会员的身份断言到，他们亲眼目睹了存于正教中的真理。但是对教规的公开违背却证明这并非真理，而是对教会圣统的践踏和破坏。

正教的奠基人们，即教会的圣教父们，大圣阿塔纳西<sup>123</sup>、大圣瓦西里、神学家格里高利、圣金口约安、艾弗所的玛尔克和其他人会对正教会参与近代普世运动持何看法呢？

让我们追溯到久远的历史中去，追溯到可敬的宣信者玛克息默<sup>124</sup>的生活中去。其中显示了一个正教基督徒面对人们完全背离基督的真理——亦即叛教行为该怎么做。

「您会不会和君士坦丁堡的牧首<sup>125</sup>一起参与全体血礼呢？」皇帝议席中的首领，贵族特罗伊洛斯和塞尔吉·鄂弗乐忒斯问可敬的宣信者玛克息默。

<sup>121</sup> Archimandrite Justin (Popovich)

<sup>122</sup> pan-heresy

<sup>123</sup> 译作『亚塔那修斯』

<sup>124</sup> Venerable Maximus the Confessor

<sup>125</sup> 原应为『皇帝』，此亦应为『牧首』

对正教来说，在唯一、神圣、大公和传自使徒的教会中已经存在着和睦统一，参加联合祈祷仪式和圣体血就是这种和睦统一的表现。二世纪，里昂的圣伊里奈奥<sup>119</sup>简洁地说了如下的话：「我们的信因着圣事成了一致的，而圣事则坚固了我们的信仰。」教会的圣教父们教导说，教会的成员建立起了教会——教会即是基督的身体，这点通过他们在圣体血时领受基督的身体和宝血就可以知道。圣体血和交流之外，就没有教会可言。共同参加圣体血就意味着所有参加圣体血的人都属于唯一、神圣、大公、传自使徒的教会的人，然而不幸的是，基督徒历史史实和我们的现实情况都指明了基督教世界中神学和教会学上深深的分裂。

当代泛基督教化运动的代表人物不仅没有促进和一，反而加深了基督教世界的分裂。他们呼吁不要靠着只有一个真理的教条在狭窄的救赎道路上前进，而走一条宽阔的道路，和那些承认有各种错误的教条形成统一。关于这个使徒裴特若说过：「叫真道因他们的缘故被毁谤。<sup>120</sup>」

直到最近，基本为新教性质的世界教会大公会议才呼吁基督徒们去向世界的合一前进。现在这个组织呼吁他们与异端合一。在这个意义上，世界基督教大公会议日渐向着信仰合一的立场前进。这种立场是要消除不同宗教教条之间的分歧，目的是为了建立一个普世的全球宗教，其中将包含来自各宗教的教义。一个普世信仰必然包含一个普世的政府、唯一的经济秩序和唯一的世界国家，即所有现有国家的结合体，但是只有一个领导人。

如果此事成真，那实际上就是准备好要在这片土地上为敌基督加冕了。

<sup>119</sup> St Irenaeus of Lyons

<sup>120</sup> 裴特若书信二／彼后／伯后2：2

根据正教会的教导，圣经是圣传基本的原则并且满溢着神圣的启示。但是启示使徒们和福音作者们在口头和书面的作传教工作的圣灵，直到现在还在引导着圣教会，帮助我们促进、理解和消化基督的真谛。

## 泛基督教主义

泛基督教运动以新教的观点为指导原则。新教徒认为没有唯一的真理和唯一的教会，而是每一个基督教派都占有一部分真理，正是因为这样，藉着对话，就能将这些相关的真理组成一个真理和唯一的教会了。达到此联合的方法之一，在泛基督教化运动理论家看来，就是要通过举行联合的祈祷和圣事，以期通过这样的行为最终能够达到从一个圣杯（指内在交流）中得到共融的目的。

正教无论如何也不能同意这样一种教会论，因为我们相信并证实了根本没有必要去集合真理的微小尘埃，因为正教会就正是圣灵降临节那天被赐予满溢的真理的引导者。

然而，正教会并不禁绝为教外的人祈祷。喀琅施塔德的公义神圣的约安和蒙福的总主教圣伊望（本姓玛克西莫维奇）两人虔诚祈祷，天主教徒、新教徒，甚至犹太教徒、穆斯林甚至是异教徒都能收到他们祈祷的康复效力。但是，通过遵守他们自身的信仰和要求，他们和我们教内其他正直的人们同时也是在教导人们，救世的真理只在正教会中。

对亡者的纪念以及教会为他们作祈祷是从最初使徒教会就流传下来的传统，在后来的年代里一直被教会完好地保存。在五世纪，耶路撒冷的圣基里尔作为第二次大公会议的参与者，在《解释神圣仪式的构成和当时初进教会的慕道者的奥秘》中，顺带提到了在礼拜式中对于死者的纪念：「祭拜式开始之后，得到祈祷的灵魂将得到极大的好处。<sup>118</sup>」为纪念生者及亡者，祭品中会拿出一小块圣饼，置于羔羊的脚下，直到后来被放置在圣体血杯中，并说：「藉着您的宝血，哦主啊，因着您诸圣的祈祷，涤净这些被纪念的人们。」

## 信仰之源

所有新教徒们的错误批判都基于同样错误地对教会圣传进行批判。他们力图只依靠圣经，而未意识到圣传和圣经两者是不可分割的整体。新教徒武断地认为圣灵在教会内的作为只局限于使徒时期，这也就是为什么他们认为在使徒时期之后所有教会的圣传都是人为所作的原因了。他们甚至同时忘记了组成圣经所使用的书籍是在使徒时代以后才被确定要进行编撰。新教徒还忘记了，或者说宁愿不去提起，基督教口传的教义（也就是说圣传）是先于圣经新约形成的。

或者，若是承认在公元二世纪，新约各章编撰之后才有圣传存在，新教徒又无法认同在接下来的几个世纪里，驻留在基督身体和教会内的圣灵也并没有停止保护和活跃圣经真谛。

但是如果说上帝圣言没有明确地提及为死者祈祷的话，那么我们对死者的责任就在于基督徒要互相支持，在教内进行爱的交流，具体到死者身上，这点就要通过为他们所作的祈祷中表达出来。

使徒雅科弗劝说我们互相祈祷<sup>112</sup> 并且补充说「义人祈祷所发的力量是大有功效的。」使徒帕弗罗劝说我们为所有人祈祷<sup>113</sup> 神学家圣约安也说，尤其要为罪人祈祷<sup>114</sup>。因此我们不能假定这一切都是劝诫我们为生者作祷告，因为死者也和我们一样，是教会的成员；而且根据基督徒的观点，一个人的死去则不应当打破他与生者之间的交流的。主耶稣基督说：「上帝原不是死人的上帝，乃是活人的上帝；因为在他那里，人都是活的。」<sup>115</sup>使徒帕弗罗教导：「所以我们或活或死，总是主的人。」<sup>116</sup>

至于新教徒引用圣经中关于要根据每个人的行为施予赏罚的字句<sup>117</sup>，这些章节中所说得要么就是死者本人并不能改变自己的命运、要么就是死者在最终审判之后情形，但是却并没有否认死者祈祷的好处。

最后，我们的救世主耶稣基督确实是「上帝与人的中保」，正教会也的确是这么教导的，而这也在圣经中重复出现，特别是在使徒帕弗罗的书信中。但是不管怎么样，我们正教会在我们为亡者的恳祷中，的确要求助于他，我们的救世主，就好像我们是教会的孩子一样。

<sup>112</sup> 雅科弗书信／雅 5：16

<sup>113</sup> 致提摩泰书 1／提前／弟前 2：1

<sup>114</sup> 约安书信 1／约壹／若 1 5：16

<sup>115</sup> 路喀福音／路加 20：38

<sup>116</sup> 致罗马人书 14：8

<sup>117</sup> 圣咏／诗篇 6：6·玛特泰福音／太／玛 6：7·致科林托人书 11／林后／格后·5：10 及其他

接触埃利塞（以利沙，厄里叟）先知的尸骨死人就复活了<sup>109</sup>；一个患血漏女人触碰了救世主的衣裳就治好了血漏<sup>110</sup>；有人拿去帕弗罗身上的手巾或围裙放在病人身上，疾病就退了，恶魔也出去了。<sup>111</sup>同样的，埃利塞先知的骨头、救世主的衣裳和使徒帕弗罗的手巾中的神力都一脉相承，让圣人的身体永远不朽，有创造奇迹的力量，并以此加强基督教徒的信仰。

## 关于死后生命的观点

正教信仰的信条依赖于对于死后复活和来世生命积极地期盼而成型。不论是谁不信来世的生命，谁不信将来上帝最后的公正审判，谁不信对正直的报偿和对邪恶的惩罚，就不是正教徒，就不是基督徒。

然而我们正教相信为死去的人们祈祷的效力，宗派主义者拒绝为死去的人祈祷，依据是认为在圣经中没有明确直接的诫命说明为死人祈祷，并且认为这个人在死后的生活怎么样，完全取决于他个人在世间的言行事，再说，信徒到底只有一个中保——救世主耶稣基督本人。

<sup>109</sup> 众王传四／列下 13：21

<sup>110</sup> 玛特泰福音／太／玛 9：20-22

<sup>111</sup> 使徒行实／徒／宗 19：12

新教徒不赞同对圣人敬礼，贬低了圣人做上帝与人之间的中介，因为他们认为这会贬低救世主的价值，而且认为这与圣经中所说单要侍奉上帝的字句相抵触。新教徒们认为对圣人的敬礼是无用的，因为圣人是听不到我们祈祷的。

在正教会敬礼圣人的教义中，绝对无意轻视救世主为拯救我们而做出的牺牲，因为我们不向圣人企求他们能力之外的事，如罪过的赦免、恩典的赐予和将来有福的生命，但我们向圣人祈祷，是把他们当作教会内被主耶稣基督至纯真的血救赎的人，比我们更亲近上帝的人，向他祈祷，是让他们为我们在中保主耶稣基督前做中介。<sup>1187</sup>

被新教徒们引用的圣经章节<sup>1188</sup>中，只有上帝得荣耀的赞颂之词；我们并不能给圣人这样的荣耀。我们崇敬上帝的恩典，这恩典就在圣人身上；我们事奉的是上帝，根据圣咏集的字句，「上帝在诸圣中，灵奇显神妙。<sup>1189</sup>」

至于圣人倾听我们的祈祷，他们没有必要拥有无所不能的能力，唯有上帝才有这样的力量。上帝给了在世的所有圣人他们应得的神力，这就已经足够了，并且我们可以想象得到，他们在天国中会拥有更高的能力。新教徒还反对对圣髑的敬礼，认为我们正教会敬拜圣髑只是在敬拜死物。但是我们敬拜的不是这些东西本身，而是创造生命的圣灵的能力，而这不仅使这些东西不朽，还有救死扶伤的力量。从圣经中，我们知道

<sup>1187</sup> 第二法典之书／申 6: 13…致提摩泰书 1／提前／弟前 1: 17

<sup>1188</sup> 似乎是圣咏 67: 36。在和合本诗篇 68: 35 中没有这字句。

很明显改革家们的教导是错误的。这与基督徒对于上帝公义和怜悯的认识相悖，违背了他们相信一个人作为自由和理性的存在体的价值和宗旨。上帝在这里并不是以慈爱怜悯的父亲形象示人，「他愿意万人得救，明白真道。<sup>1196</sup>」，而是以一个残忍的、不公正的暴君出现，他拯救一些毫无优点的人却把一些没有过失的人推向毁灭。

正教会也认可预定，却并不是说无条件的，也就是说，这种预定论并非独立于人的自由意志，并不基于神意毫无根据的决定。根据正教会的教导，上帝全知、全能，预见人的道德状态，基于这种预见，注定、预定了人类的某种命运。

但是他却不为任何人预设一个确定的道德水平；不会预设一个人是度贞洁的生活，还是有罪的生活，也绝对不会抑制我们的自由。因此，甚至宗教改革家们也引用使徒帕弗罗的话非常紧密地把预定论和上帝的预见力联系起来。在《致罗马人书》中，他都详细地解释了这个思想，并且顺便提及这一切都和预定有关：「因为他预先所知道的人，就预先定下效法他儿子的模样，使他儿子在许多弟兄中作长子。预先所定下的人又召他们来；所召来的人又称他们为义；所称为义的人又叫他们得荣耀。<sup>1197</sup>」通过这种方式，上帝并不是像改革家们所想象的那样毫无根据独断专行地预设了荣耀，而是根据他对人们通过自由意志所完成的善工所作出的预设。

<sup>1196</sup> 致提摩泰书一 / 提前 / 弟前 2: 4

<sup>1197</sup> 致罗马人书 8: 29-30

主啊』的人，不能都进天国；惟独遵行我天父旨意的人，才能进去。<sup>103</sup>」但是在使徒《雅科弗书信》中却特别清楚地提到为得到救赎而做善工的必要性，这点为新教徒所厌恶，以至不愿承认其真实性：「我的弟兄们，若有人说自己有信心，却没有行为，有什么益处呢？这信心能救他吗？……信心若没有行为就是死的。<sup>104</sup>」

## 关于对圣人的敬礼和预定论的教导

路德和他的追随者们不能基于他们对于救赎错误的逻辑观点而得到最后的结论。加尔文和茨温利以及他们的改革运动追随者们则更为前后一致。如果善工对于拯救没有任何意义的话，如果一个人因为罪孽而失去了所有行善的能力，或者甚至如果作为救赎唯一条件的信仰也是上帝赐予的礼物的话，自然就会突显出这样的问题：为什么不是所有人被拯救，为什么有些人受到恩典而其他的有信而被毁灭呢？那就只能有一个解释了，而改革家们就这么解释：「从永远里，上帝就计划好了一些人得救，一些人灭亡，而这个预定根本就不取决于人类的个人自由和人生。」

<sup>102</sup> 致科林托人书一／林前／格前 13：2

<sup>103</sup> 玛特泰福音／太／玛 7：21

<sup>104</sup> 雅科弗书信／雅 2：14，26

# 关于因信称义的教导

天主教过分夸大个人善工在上帝面前的重要性，为对此进行制约，路德的追随者们说善工并不是得救的必备条件，甚至还可能是有害的，因为这会让人产生妄自尊大的情结。上帝施于一个人的恩典会让他产生对于基督耶稣的信仰，而让人与救世主紧密相连的信仰也让人得到救赎、拥有正义感。

路德教会的人为证明因信称义的可靠性，引用了使徒帕弗罗的话：「人称义是因着信，不在乎遵行律法。<sup>99</sup>」更进一步的还有：「既知道人称义不是因行律法，乃是因信耶稣基督。<sup>100</sup>」但在这些说法以及其他相似的说法中，使徒帕弗罗根本就没有否认得救而做出善工的重要性，而是在批判犹太人错误的立场，犹太人自负自得，希望可以通过外部律法正式规定要得到救赎所需要完成的善工的准确数量，完成就能得到救赎，却忘记了心中要真心信仰基督耶稣。根据使徒帕弗罗的话，信仰应该是活生生的，也就是说，和善工结合。应该是「仁爱的信心才有功效<sup>101</sup>」；帕弗罗说：「我若有先知讲道之能，也明白各样的奥秘、各样的知识，而且有全备的信，叫它能够移山，却没有爱，我就算不得什么。<sup>102</sup>」救世主自己也说：「凡称呼我『主啊，

<sup>99</sup> 致罗马人书 3：28

<sup>100</sup> 玛特泰福音／太／玛 2：16

<sup>101</sup> 玛特泰福音／太／玛 5：6

**教职的普遍性。**新教徒有理有据地否认了罗马教宗是耶稣基督的在世代表的意义，否认了他所有基

督徒的直接领导，他们全盘摒弃了教内等级制度，宣称教职是普遍通用的。他们错误地解释了圣经的某些段落，并因此断言所有基督徒在上帝面前都是平等的，都享有亲自直接求助于上帝的平等权利，没有任何级别的界限。教会是一个无形的结合体，藉着在主耶稣基督里的信仰的恩典而形成。教会是神圣且无误的，因为她是受着圣灵恩典引导的，圣灵以无可察觉的方式洗清教会的污秽并且清除羞耻的信徒。使徒裴特若给基督徒写道：「你们是被拣选的族类，是有君尊的祭司」<sup>97</sup>使徒约安说基督「又使我们成为国民，作他父上帝的祭司」<sup>98</sup>但是在这里神职并不牵涉等级观念，从基督徒的层面上讲，是视基督徒受上帝的赐福及重生，应当其他人即不信的人中，好像他们就是上帝特别的神圣继承者。教会等级制度是一种神圣的组织方式，圣经圣传中无数的段落已经清楚地证实了这一无可辩驳的真理，而新教徒随后也引进了他们自己的等级制度。初期的新教徒对这种等级制度的否认也得到了解释，不仅是出于对罗马天主教神职人员的仇恨，还是因为没有一个主教站在路德教派这边，而正是因着这个原因，新教徒不能拥有合法的神职。

关于这一点，要注意的是新教徒自从改革之初起，就失去了使徒继承权，就不能再成为合法的神职人员了。对教内等级制度的否认同样引起了对与其它事情的否定，包括对除了洗礼之外的其它所有圣事的否认。在一些新教教会团体当中，圣体血礼也一样只是对最后的晚餐和耶稣受难的追思仪式，他们认为圣体血中的饼和酒永远只是饼和酒，断言领圣体血的人借着他们信，一样可以领受主的身体和宝血。

<sup>97</sup> 裴特若书信 1 / 彼前 2: 9

<sup>98</sup> 约安之启示录 / 默 1: 6

# 新教

在宣布自己作为普世教会永无谬误的领袖之后，教宗就要求所有基督徒要不加思索地服从他，把他视作耶稣基督的在世代表及基督恩典的唯一传递人。不幸的是，西方教会内新教徒们为恢复神学真理的斗争没有让他们回到正教的道路上，在某些方面他们反而犯了比现存的罗马教会还要严重的错误。在教会的问题上，就像其他问题上一样，新教徒陷入了相反的极端中。



二个主日)。这条完全打破了尼西亚大公会议的决定，却得到了梵蒂冈第二次会议的支持。(2)对『春分』『满月』等词以天文学意义设定具体的概念，来决定复活节庆的日期。」

根据翟临司基的意见，这两个提议都是无法接受的。第一个与格里高利历法及其修正案在天文学和教规上相去甚远；第二个提议中的「天文学上的精确性」，按照字面上的意思来理解，将会使得教会处于长期依赖于天文知识发展的境地。除此之外，这个问题的解决方法也还是不合教规的，因为它认可了基督教复活节与犹太教逾越节在同一时间，也就是说，这完全背离了诸圣教父的传统。

「『如果基督教团体注定要在某个时候联合起来』，翟临司基写到，『那么教会圣事历法领域内的合一，应当建立在一个坚实的、不可动摇的基础之上。那么只有万物轮转的圣历宇宙体系才足以担当这一重任、因为这是无数无名科学与教会的信徒集体智慧的结晶。』」

公会议订立的日期。西方教会中，他们只是发展了大会决定的第一部分，即在春分满月后的第一个主日，却忽视了复活节是否在逾越节之后或两者是否同时庆祝的问题。

1582年，教宗格里高利十三世，试图把天文纪年与教会纪年统一起来，命令跳过十月的4日至14日<sup>92</sup>，而「格里高利历」也就产生了，而且也受到了西欧所有国家的广泛接受。

我们应当提及，在教会问题上，天文历法的准确性没有信徒的内心合一来得重要。而要把依靠天文历法上的准确性实现这种内心合一，怎么说都是很怪异的。

著名的立法问题研究者，翟临司基<sup>93</sup>写到：「天文学的精确性甚至在（纯粹实用性的）历法上都是不可能达到而且是没有必要的。<sup>94</sup>」当代的普世运动寻找解决历法问题的办法。因此，从今年（1998年）的三月五日到十日这段时间，归属于世界教会委员会的一些基督教信仰团体代表与近东的教会委员会，在叙利亚召开会议，旨在确立庆祝复活节的相同日期。在这次会议的十年前，路德弥拉·佩里玻利克那<sup>95</sup>教授就预见，全球教会圈将会做出实际行动，得出庆祝复活节的统一日期。<sup>96</sup>她写道：「在关于此问题的其他提议中，有两个是最为受人关注讨论的：1）根据格里高利历法，约定复活节为一个固定的时间（四月的第一个或第

<sup>92</sup> 天主教教宗诏书

<sup>93</sup> A. N. Zelinsky

<sup>94</sup> 《〈古代教会历法的几点建设性意见〉集》，上下文出自1978年，莫斯科「科学」出版社，84页（俄语）

<sup>95</sup> Ludmila Perepilkina

<sup>96</sup> 《儒略历——俄国一千年时间的肖像》Jordanville圣三修道院的《正教之路》NY 1988年「俄语」：英语翻译为如下题目：

《正教历法》内的「儒略历」，Jordanville的圣三修道院，NY，1996年

「当然，由于正教特殊的历史和文化背景，大多数正教人士，在分裂之后忽略（或是误解了）罗马教会在分裂之后制定的关于其首席地位的教条以及其他教条，这种漠视并非出于他们所愿，因此也不能归咎是他们的错，他们虽然没有救赎的手段，却并没有被剥夺圣灵的恩典，根据罗马天主教的观点，尽管这样的漠视催生出了许多罪恶。……但·洗礼还依然是充满效力的——甚至是在异端和分裂教派中。……因此，根据古代天主教神学，每个受洗了的人都是在罗马教宗权力下的……在和正教的关系中，罗马教会倾向于尽量将意见分裂的严重性减至最小化；他们还解释说这要不是信仰上的不同表达，并不违背『核心的本质』，要不就说是关于不同阶段『学术上的进步』的不同解释……」<sup>91</sup>

历法问题。让我们从庆祝基督复活的不同时期开始谈起。复活节的庆祝要追溯到第一代基督徒——使徒教会身上。但在公元伊始的基督徒那里，还没有就哪一天庆祝复活节——即基督复活之日——达成共识。在小亚细亚的基督教会中，有许多信基督的犹太人，复活节就在犹太人的逾越节当天庆祝，也就是说，在春季月份的第一月，尼散月的十四日。西方教会的首都罗马已经进入使徒时代，主要是由信仰基督的异教徒组成的。对他们而言，很难容忍复活节和逾越节在同一天，因为基督是在逾越节之后复活的。这两种不同的庆祝复活节上的习俗——东西方不同的礼仪——一直存在至325年的第一次在小亚细亚举行的尼西亚大公会议。东西两方所有的地方教会都出席了这次会议，并且决定了庆祝的日期。根据大公会议的决定，复活节必须在春分满月后的第一个主日进行庆祝，一定要在犹太逾越节之后，正教会直到现在仍然严格遵守第一次大

<sup>91</sup> 《给圣部的参考书》，莫斯科，1988年，第八卷，669-670页

罗马教会已经从传统的拜占庭的基本规则中彻底分离。这点在文艺复兴时期尤其强烈地被表现出来。这个时期的哲学导向唱到了人的自私和力量，及其在周遭和内部环境中的自我认知。结果，西方教会的艺术也朝着这条路走——自由创意、独立于教会以及教义教规之外。这条道路倡导对于教会观点可以有自由的态度、将教会传统与当代现实结合起来，这就使得西方宗教艺术为了满足人类对于世俗美丽和物欲的追求，从而导致圣像的扭曲。

古代教会极力避免的事情——即异教和写实主义的绘画的影响，在西方基督教会完全地再生了，这样的画像覆盖了最雄伟的天主教堂和大教堂。裸体、当代的衣服和戏剧化的装饰成了规范，而灵性上的美则被日常和世俗的事情给淹没了。

## 梵蒂冈眼中的正教

我们还有必要说说梵蒂冈方面对我们正教的态度。在莫斯科牧首区出版的《给圣部的参考书》<sup>90</sup>第八卷中，我们读到了如下字句：

「由于正教教会的教会化尚未完备，而且这些信徒们并不能把基督创立的所有救赎手段完全交付给孩子，在天主教会看来，在正教国家中保留东仪天主教和拉丁教会是完全必要的。」

<sup>90</sup> Reference Book for Sacred Ministers

耶稣旁水，洗净我等，

耶稣苦难，坚固我等，

哦，主耶稣，俯听我等。

让我们将其和正教的祈祷做一个比较，这个祷文摘录自圣体血会之弗坐词的诗节一，和刚刚提到的天主  
祈祷文性质相似：

耶稣，燃尽我等罪孽的荆棘。

耶稣，求造洁净之心于我内并复兴正气之灵于衷，

耶稣，救我等之灵魂出离偏情的桎梏，

耶稣，清除我们污秽的思想以及邪恶的意欲，

耶稣，引导我等无力的脚步于您诚命之路，

耶稣，我心中的上帝，求降临我等并伴随我等直至永远。

在祷文中体现了在灵性上的明显差别，在审视东西方教会艺术时也能看到同样惊人的差异。

在正教观念中，圣像描述了被荣耀了的国度；在其中不应该有任何世俗的成分。因此，描绘的技法完全不同于写实绘画。

德撒洛尼基的总主教<sup>88</sup> 格里高利·帕拉玛斯，则捍卫了静修制度。他指出修道的惯例是古代基督教就有的现象，到目前没有任何的改革创新之处，在教会的奥秘里有人在祈祷中接近上帝的依据，从中人们获得了真正恩典的种子。

但是帕拉玛斯主要的神学贡献是关于天赐能力的教导。他证明即使达不到与神性本质进行交流的程度，人们同样可能有真正的神圣交流，也可能与上帝交谈，因为出于上帝对世人的爱，上帝会用其特殊的能力与世人进行交流。

根据格里高利·帕拉玛斯的教导，上帝好像有两种存在形式：一个是严格意义上的对我们是无法接近的神性和其本质；另一个就是上帝对受造之物恒久的关心。如此，我们得以与上帝交流，而上帝通过他的能力垂顾我们，且从他获得他各种满溢恩典的恩赐。

在十四世纪，格里高利·帕拉玛斯的教导得到了详细的说明，他解释并整理了古教会教父们的教导，即人为了变像、为了圣化而被造。这个教导增强了人们对于效验、对于整个教会礼仪生活现实以及祈祷的信仰。罗马天主教会祷文和教会艺术中的世俗精神是尤为让人惊讶的。让我们来比较一下著名的罗耀拉的圣伊格纳提祷文和叙利亚圣艾弗冷祷文，即「主，我生命之君宰：」，前者在天主教会中的地位和后者的大斋祷文一样，罗耀拉的圣伊格纳提祷文如下：

耶稣之灵，令我尊崇，

耶稣圣体，救赎我等，

基督圣血，赐我安眠，

希腊文「hesychia」意味着宁静、安息。而修道的修士，除了其他灵性上各种各样的练习之外，还会锲而不舍地练习耶稣祷文，也就是说，他们不停地重复「主耶稣基督，上帝之子，怜悯我罪人」这句话。这类祷文常常伴着特殊的肢体动作的陪衬，如俯服至地、坐着的时候躬拜或者有节奏的呼吸等等。

长期接受这类祷文操练的修士将会达到一个崇高的精神境界、感知到上帝明显的圣恩临在于他们心上、以一个彻底的方式消除他们出于内心的罪恶、并一切身不由己的想法和感觉；他们全身心地归属与上帝。而在祷告方面成功的正教的静修士们还时常得到预言能力的恩赐，而且他们也会给予周围的人们和前来进行灵性求助的人们启示。总而言之，在格里高利·帕拉玛斯的时代，这些大部份居住在阿托斯圣山<sup>88</sup>的修士们产生的影响是非常强大的。

在十三世纪，当发源于拉丁教会的理性主义开始传播时，某些神学家开始发出反对苦修默念的静修派的呼声。

但理性主义者反对的主要观点是：禁欲者相信他们才配和神有真正的交流，并且点亮了他们内心的灵性之光，这光和基督在塔博尔山变容的光芒是一样的。

而反对静修主义的人们宣扬说，人类无从得知上帝的本性，就好像从很远处，上帝主要是启迪人类的思想，并以这个方式来引导人类的行为。

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<sup>88</sup> Athos

<sup>89</sup> Archbishop

东方教会苦修者们灵性的眼睛是转向其内心世界的，照基督的话：「上帝的国就在你们心里」<sup>86</sup> 西方圣者们灵性的来源则不同，罗迪詹斯基又说：

「圣弗朗西斯对基督的概念里，给他印象最深的是基督在世上所过的生活，是基督受苦的形象。而这个印象从外表进入了弗朗西斯内心，他渴望看到基督忍受苦难的景像。源于外在的印象和基督及其苦难，圣弗朗西斯发展了神秘主义。这种结果导致弗朗西斯并没有走向神秘，相反已经偏向于幻想中身体上的快感，因为如果基督对他来说是个实物的话，如果他对基督的概念是来自外在的话，那么发展这神秘主义的手段之一就是鼓励朝着外在印象上的臆想。而如果这种空想被激发了，那么就不可避免的会催生出情欲化的倾向。」<sup>87</sup>

阿西西的弗朗西斯的灵修是典型的罗马天主教会的灵修。这种灵修是完全世俗化的，并且朝着基督的世间功绩。这里并不是说正教会不重视这功绩的重要意义，只不过正教更注重这种功绩的内在意义——内在的光明和安息。在这里，有必要讨论关于静修和格里高利·帕拉马斯对于该正教教义的立场。

<sup>86</sup> 路喀福音／路加 17：21

<sup>87</sup> 《奥秘三部曲》157 页

# 西方基督教与东方正教的灵修

罗马天主教教条和古代的合一教会理想之间的所有分歧肯定会对其灵修生活造成影响。罗迪詹斯基<sup>83</sup>在其《奥迹三部曲》中的第二部分里，运用了蒙福者萨罗夫的塞拉芬和阿西西的弗朗西斯<sup>84</sup>的例子比较了东西方教会的灵修。这绝非偶然，因为西方教会把蒙福者塞拉芬的圣洁性看作类似于阿西西的苦修僧，以下就是罗迪詹斯基在其比较中得出的主要结论：

「在东方神秘主义者身上，以萨罗夫的圣塞拉芬为代表，我们看到了人的完全重生的榜样……东方的苦行者如火般燃烧的心中有极强烈的洞察力。在他自己心里——他感到了神性的火焰，他感知到了基督。他内心与上帝契合的感觉是自由与自然地临于他身上，是灵性成长的直接结果，是他在谦卑与悔过的路上苦修的结果。根据东方的奥秘观，拥有这样高超感知力的都是一些谦卑得出乎意料的人，对于苦修者来说，因为他的谦卑，他甚至认为他不配得到这一切。」<sup>85</sup>

<sup>83</sup> M. V. Lodyzhensky

<sup>84</sup> Venerable Seraphim of Sarov and Francis of Assisi

<sup>85</sup> 《奥迹三部曲·第一部分：『未见的光明』》彼得格勒，1915年，156-157页〔俄语〕

**婚配圣事。**对天主教徒来说，离婚在任何条件下都是不允许的，甚至是在夫妻的任何一方违背了婚姻

忠诚的情况下也不行，而这与耶稣基督本人直接明了的训导相抵触：「只是我告诉你们：凡休妻的，若不是为淫乱的缘故，就是叫她作淫妇了；人若娶这被休的妇人，也是犯奸淫了。」<sup>80</sup>以及「我告诉你们：凡休妻另娶的，若不是为淫乱的缘故，就是犯奸淫了；有人娶那被休的妇人，也是犯奸淫了。」<sup>81</sup>

而至于那些夫妻双方不愿意或者不能同居的情况，天主教会则试图以分居取代离婚，或者夫妻双方一定要开始一段新的婚姻，那便将第一次的婚姻认作无效。

**傅油礼。**对于天主教徒，傅油礼只给垂死的人施行，也因此称做「终敷」。此外，根据天主教会的教义，圣事用的油只有主教才能祝圣，而这又与使徒雅科弗的教导相抵触：「你们中间有病了的呢，他就该请教会的长老来，他们可以奉主的名用油抹他，为他祷告。出于信心的祈祷要救那病人，主必叫他起来；他若犯了罪，也必蒙赦免。」<sup>82</sup>——而这也是古代教会的传统。受到正教神学的影响，最近，天主教徒对「终敷」的态度稍微有点转变，使得他们更加接近了我们对这一圣事的理解。

<sup>80</sup> 玛特泰福音／太／玛 5：32

<sup>81</sup> 玛特泰福音／太／玛 19：9

<sup>82</sup> 雅科弗书信 5：14-15

在罗马教会，所有神职人员都必须禁欲；这是在十一世纪由教宗格里高利一世首创的。该教宗规定神职人员有义务禁欲的主要原因如下——「只要神职人员不把自己从妻子中解放出来，教会就不能从对世俗人的依靠中解脱。」

随着教宗权力的提升，自然而然就有人努力打破神职人员与家庭之间、乃至通过家庭关系和国家之间的联系；只有一个司祭完全脱离家庭和国家的约束和义务，才能成为罗马教宗手下为了实现其野心勃勃的政计计划的一个可信赖的工具。

神职人员的独身制度，至少在表面上看起来是为了提高全体神职人员达到理想中童贞的高度，但实际上却导致了非法同居一类的事。我们应当看到，由于罗马教会探寻这种违反人性的要求，在很大程度上导致了十四世纪和十五世纪时期，天主教内神职人员生活放荡道德败坏。由于想要结束这种荒淫的生活，一些西方教会的代表公开提出神职人员因为没有拥有合法婚姻的可能性，应当让他们的同居行为合法化。罗马教会则不能容忍这些意见，也无法静静地忍耐，因为他们没有力量去平息，更有甚者，一些十四和十五世纪的教宗们在这种不道德行为方面比起他们下面的主教和神父有过之而无不及，这就给了萨佛纳罗拉一个宣扬整个教会需要整顿的机会，——包括他的领袖和所有的成员。

在我们这个时代，天主教会中失去了大量无法维持独身生活的司祭。

至于新教徒，他们没有也不能有一个合法授权的神职，自宗教改革运动一开始，使徒传统就从他们那里终结了——没有一个主教跟从路德或其他改革者。从正教观点来看，新教的牧师都是非正统的。

饼在犹太人的礼仪中有重要意义，基督则在奥秘的晚餐中使用了有酵的饼，强调出他是要通过此举废黜犹太礼仪法则的意图。

十一世纪开始，西方教会批准无酵饼的使用，这又导致了与传统古圣教会的其他分歧。因为无酵饼在圣事之前不需要专门预备，其整个第一部分——预备祭品礼仪<sup>78</sup>就被遗失了。这样的话，天主教徒就缺少了古代教会在基督钉十字架以前对教会成员，包括生者亡者的纪念，也不用祈祷他们的罪孽被圣血洗净，为他们端出的圣饼要在圣杯中被洗净一样。并且当平信徒在弥撒圣祭中领受圣体血时，神父会在自己领受的无酵主饼之外，制作一些小的无酵饼，每个领受圣体血的人都可以拿一个。这种风俗正与圣事中的合一的概念相抵触；根据上帝圣言，大家共同领受一个圣饼在教条上和道德上都有深远的意义：「我们虽多，仍是一个饼、一个身体，因为我们都是分受这一个饼。」<sup>79</sup>

**神职。**在天主教徒看来 罗马教宗不仅有着主教的荣耀及西方教会的首领，而且还是整个基督教会中可见的头。除了著名的神职人员的地位，天主教还有所谓的「红衣主教」。起初，这是指离罗马最近的一些教会的主教，他们是教宗的朋友与顾问，但是现在却是指天主教神职人员中最有地位的人，而且并不只是主教，还有教会中的司祭甚至是辅祭。在十一世纪，红衣主教拥有了从自身当中选出教宗的独特权利，自此之后他们的地位就得到了显著提高。

<sup>78</sup> Proskomidia / προσκομιδή 希腊文，意为预备

<sup>79</sup> 致科林托人书 1 / 林前 / 格前 10: 17

样的必要性的词句<sup>75</sup>。而且教父的著作里也有不利于罗马教会做法的证明。圣金口约安（四世纪）说过：「我们在圣事中是被平等对待的，应当领受基督的身体和宝血——并不像旧约所发生的：祭司会吃掉祭品的一部分而另外的人则分食另一部分。现在不是这样，为每一个人提供的都是同一个圣体和同一个圣杯……」

天主教徒还把圣杯从礼仪中除去，由于小孩子不能吃固体食物，拿去圣杯就剥夺了婴儿领受圣体血的权利。这种背离直到12世纪才出现。罗马天主教的神学家们引出了以下的例证：只有一个人做好恰当的准备，对圣事的重要性和意义有深刻认识之后才能领受圣体血；在圣经中没有要求小孩子参与进这种交流；至于孩子的得救，光洗礼就足够了。但是对我们来说领受基督的圣体血意味着与基督的结合，是我们灵性生命的源泉，是在洗礼圣事中执行的。基督曾经说过「让小孩子到我这里来，不要禁止他们」<sup>76</sup>，天主教却禁止婴儿与基督做最亲近的交流。

对天主教徒来说，圣体血礼不能用我们用的发酵的饼——而要用未经发酵的，也不管「artos」这一字眼出现在希腊文福音书中对建立圣体血礼圣事的描述，其准确的意思就是「发酵的」饼。天主教徒引用了救世主在第一天的奥秘晚餐中所用的无酵饼的例证，并因此照犹太法律的指示而是用了无酵饼（薄饼）。然而，从著福音者约安的叙述中，说到救世主的奥秘晚餐是在犹太逾越节开始的前一天<sup>77</sup>；不然，最高裁判所怎么能在第二天审判他，亚利马特泰人约熙福（约瑟，若瑟）又如何购买裹尸布，香料和请抬棺人呢？因为无酵

<sup>75</sup> 例如参见致科林托人书1 / 林前 / 格前 10: 16-17 和 11: 26-30

<sup>76</sup> 玛尔克福音 / 可 / 谷 10: 14

<sup>77</sup> 约安福音 / 约 / 若 13

等」的弥撒经常和在主祭坛上高声举行的弥撒同时举行。不管怎样，古代教会没有「低一等」的圣事，而且在一个圣堂中同时举行许多圣事是不允许的。

根据天主教的教义，神圣恩典的圣体血的变体不会在降福和圣灵祝福期间发生，这点如正教会的教导一样，而且古代的圣事也可以证实这一点（天主教弥撒中，司铎通常不作关于圣灵降福的祈祷），但是圣体血的变体通常发生在宣告如下词句的时候：「你们拿著吃」、「你们一起喝」。

在奥秘的晚餐中，就像圣经新约福音书的作者所叙述的，主先祝谢了，然后降福给提供的饼酒，并且紧接着说：「你们拿著吃」。透过这点，很显然，饼和酒的变体是通过祝圣和祈祷得以完成，「你们拿著吃」的字句意味着一个对使徒们的简单邀请，邀请他们去接近和领受神圣的恩典，同时也指出圣事的奥秘意义所在。一个和正教的重大分歧在于，平信徒不能领受圣杯，也就是说，他们被剥夺了领受基督无玷宝血的权利，这违背了与主的话语「你们拿著喝」，这项改革于十二世纪为西方教会初次批准，它带有显示神职人员在该圣事上有高于平信徒的地位；随后其被特伦特大公会议批准。为了证明和正教的分歧是正当合理的，罗马天主教神学家们想出了些借口，例如，「为平信徒分开执行圣血礼仪是毫无必要的，因为圣体给出，圣血也就给出」或者「当有很多的领圣体血者时，会很容易推挤，打翻圣杯」。

主说过：「我实实在在在地告诉你们：你们若不吃人子的肉，不喝人子的血，就没有生命在你们里面。」<sup>14</sup>，这证实了正教会同时在礼仪中执行杯酒同领的正确性。在使徒书信中，也同样明确地写到了关于每个人领受两

除此之外，米哈伊尔·波马赞司基神父引用了《东方教会牧首的书信》（十八世纪）：

「我们相信，在这神圣的礼仪中我们的主耶稣基督不是如在其他的圣事中的一样，只是象征性<sup>71</sup>或比喻性的<sup>72</sup>的临在、或是通过剩余的恩典，不是像教父们说的，单靠降至人间，也不是通过对圣饼的「渗透」而得以让上帝圣言的神性「进入」饼中，从而体现圣事的真正含义，虽然路德的追随者们宁愿作出这样拙劣卑鄙的解释：但是事实上只有这样，在饼酒的奉献之后，饼就真正变成了基督的肉身，就是那个生在伯利恒、在约旦河受洗、受难并埋葬、由死中复活、上升天庭、坐在上帝圣父之右并在天国的云彩中显现的基督真身；与此同时，当为了世上生命酒也改变成为了主的真血了，这血是他为了世间的生命在十字架上受难之际流下的。我们还相信，在饼酒的祭献之后，这真的饼酒就不再存在了，却成了掩藏在饼酒的形式之下的主真实的肉身和血。<sup>73</sup>」

照罗马天主教的观点，圣祭中无血的弥撒，操作起来有两种方法：或是一边大声地宣读，一边在管风琴上歌唱和演奏，或者是通过轻声秘密地宣读。而且因为天主教的教堂里可以同时有多个祭坛，所谓的「低一

<sup>71</sup> τυπικός / τυπικός

<sup>72</sup> eikonikos / εικονικός

<sup>73</sup> 《正教信理神学》，183 页 [英文版为 280 页]

**圣体血圣事。**在天主教中，这一圣事其实是由神父根据归属于他的权利单独执行。当他宣读「祝圣祷文」

时，他就几乎成了主耶稣基督自己。在正教的理解中，这些宣言也同样有重要的意义，但是礼仪中饼和酒转变成基督的身体与宝血则是通过整个教会在礼仪期间的祈祷，而且只有通过圣灵的祝福才能完成。

藉着经院哲学观点的帮助，天主教神学试图通过理性主义解释圣体血的奇迹。根据这些解释，饼和酒只是在表面上看来没变，但实质上却变成了主的圣体和圣血。正教神学观一直抵制对于奥迹进行这种理性主义的理解。这一理解坚持认为饼和酒在表面看来没有变，实际上变成了基督的身体和宝血，就好像红热的铁成了火一般，也像是主耶稣基督同时是上帝也是人。

关于这个，米哈伊尔·波马赞斯基神父在他的《正教信理神学》<sup>68</sup>如下写道：

『... 神圣的恩典 1) 不仅仅是像改革家茨温利所说的标志或是记号、起着提醒信徒救赎工作的作用；且同样的，2) 耶稣基督不仅仅如加尔文所说是通过其「行动和力量」<sup>69</sup>在其中临在；最后，3) 他的临在不但是指路德教所说的渗透力（他们承认基督「与饼共生，与饼共存」），还指圣事中神圣的恩典的转变或者（后来）转变成为了基督的真身体和真血，就如救世主说的：「我的肉真是可吃的，我的血真是可喝的。」<sup>70</sup>』

<sup>68</sup> 《正教信理神学》183 页 [英文版为 279-280 页]

<sup>69</sup> dynamically

<sup>70</sup> 约安福音／约／若 6: 55

在教会法典中，苦修表示告解人依照忏悔神父的指令，自愿履行某些虔敬的工作（长时间的祈祷、救济穷人、频繁斋戒、朝圣及诸如此类的善工），苦修没有任何惩罚的意思，不是一种惩罚性的措施，也不是剥夺教会成员的权利。它只是一种「心灵的治疗」。第六次大公会议中有条教规说到：从上帝获得权柄捆绑或释放罪恶的人必须要考虑到罪的性质和罪人是否已经准备好为罪悔过，然后才能对症下药。以免因为没有掌握好其中的度，从而丧失对患病者的拯救。因为罪孽的病患并不总是一样的，是多种多样的，而且产生许多不同形式的伤害，由此罪恶大量滋生愈演愈烈，直到有处理这个问题能力的人来才能抑制。

『通过这点很明显可以看出，罗马天主教对苦修的观点是不能接受的，』米哈伊尔·波马赞斯基大司祭写道，『其观点起源于以下审判条例：<sup>65</sup>）每一条罪或者所有的罪必须受到教会的惩罚（除此之外，罪人还常伴有各种不幸，如疾病等作为对其所犯罪孽的应受惩罚「这是罗马天主教的思想——作家」所以常常连罪人自己在生命中都能看到上帝的惩罚）；<sup>66</sup>）这些惩罚可以通过被「赦免」而移走，有时甚至预先就派发了，例如，在大赦年的场合下；<sup>67</sup>）教会，更确切的说是他的头——罗马主教（教宗）在赦免中，通常向那些有可能赎罪的人分发「圣人的恩德」，这些恩德来自所谓的「善工宝库」。』

『如果根据古代教会中某些西方教士的观点，苦修被称作「补赎」，这种叫法只有道德观念，也就是为了要加深罪人自己对罪孽的认识，为教化目的做「补赎」，而不是为了上帝的公义审判。<sup>68</sup>』

<sup>65</sup> 《正教信理神学》「俄语」，约旦维力，1963年，193页（普拉蒂纳的阿拉斯加州圣革尔曼昆仲会1984年出版，英文版

孩子有可能没等到敷聖膏就夭折了，天主教神学家为了减轻信徒的痛苦，采取一个新的教义——即坚信礼据称并非为得救的必需条件。

**告解圣事。**除了在告解圣事中罪过的赦免外，天主教所谓的「大赦」也有类似的效果<sup>65</sup>。天主教教导说，为了对上帝的公义做出补赎，一个人即使是在告解中被赦免了，仍要为自己的罪孽忍受短暂性的惩罚——活在世上的，要经受种种磨难，死后则要进入炼狱。但因为人们天性软弱、信仰不坚，在基督的恩典里，凭借救世主及圣人无限的恩宠把他从这些短期的苦难中拯救出来是可能的，这就构成了教会的宝库。大赦的权力属于教宗，他是耶稣基督在世的代表。在告解中，神父尽力考察告解人的过犯，并授与他们大量由圣人完成的额外善工，好去补赎他们的过犯。

就这样，天主教中所呈现的涤净心神及满溢恩典地治愈有罪灵魂的伟大圣事变了质，变成了公义的审问和一个人对另外一个人行为的机械清算。大赦通常不是白送的，而是要用钱来买的——当然，表面上要假装这钱是用来做善事的。这样唯利是图地分配救赎是路德教派及改革派们与天主教「告解圣事」分道扬镳的主要原因。

关于「苦修」正教和天主教之间有些混淆。<sup>66</sup>这两者之间是完全不同的，而天主教会的做法则是通过个人苦修得到赦免。

<sup>65</sup> 关于大赦一说的起源，参见1996年11月的《教区生活》

<sup>66</sup> ἐπιτηδεύω/eptimias·希腊文·意即「惩罚」

参照救世主在著福音者玛特泰、著福音者玛尔克中持的观点：「基督只命令有坚定信仰的成年人受洗」是没有根据的，因为这个同婴儿受洗的问题是毫不相干的。就像福音书中的瘫子获得罪的赦免和治愈，照他相信带他到基督面前的人的信仰，还有迦南（客纳罕）妇人的女儿因着她母亲的信得到康复，因着在圣洗圣事中带他进入洗礼圣水的人的信，孩子洗去了原罪，和上帝建立了联系。我们不应该忘记新约中规定的圣洗圣事取代了旧约当中的割礼，割礼是洗礼的原型，连小孩子都要受割礼。并且时至今日，犹太人们仍然在给孩子们施行割礼。正如受过割礼的人会成为旧约中的选民并加入与上帝的盟约，因此同样地，所有受洗的人将会成为新约中上帝的子民、基督的身体——教会的一部分。为什么儿童要被排除在基督身体的外面呢？

**聖膏礼。**在天主教会中，聖膏礼（坚振礼）只有主教才能施行，他把手放在信徒身上，在前额上用圣油画十字号并说：「我以十字圣号的记号给你标记，并且我藉着救赎的圣油使你坚信，因父及子及圣灵之名，阿民！」为了证明司祭不能执行这项圣事，天主教徒引用了斐利普（腓力，斐理伯）给撒玛利亚（撒马利亚，撒玛黎雅）人施洗而不能把圣灵带给他们的事例为证，因此使徒斐特若和约安才被刻意派离耶路撒冷<sup>26</sup>；但斐利普只是个辅祭，更不是司祭，所以没有证据表明司祭不能够执行聖膏礼。由于古代教会什么样子，正教会现在也是一样，聖膏礼和圣洗圣事是连在一起的，我们可以得出结论，并非只有主教才能执行这个仪式，司祭也可以，因为主教的人数太有限了。天主教里一个地方的偏离无可避免地导致另一个偏离。因为主教不可能亲自出现在自己教区内每一个孩子的洗礼上，坚信礼就只能和洗礼分开，在青少年时期（7-12岁）举行；一个主教巡视他的教区，通常会在某个城镇或地区停下并且一次性为所有曾受洗的孩子敷聖膏。而由于许多

赦免了。而且，反对给儿童施洗的人引用了基督给予门徒们的律令：「所以，你们要去，使万民作我的门徒，奉父、子、圣灵的名给他们施洗<sup>60</sup>。」认为通过这些字句很明显基督只是命令使徒们去给那些受教化的信徒施洗，而不是毫无心智的孩童。

但毕竟，根据使徒帕弗罗的话，圣经明确地教导：所有人都因阿达穆而犯了罪<sup>61</sup>。因此，即使是孩子们个人并未犯罪，也同样无法免脱由阿达穆遗传下来的原罪，而为了把他们救拔出这罪，他们必须与基督联合；如我们已说的，这种联系是通过圣洗圣事完成的。达维德王在圣咏集50篇中说「诚然，我在不义中被孕育，在罪孽中我母亲生养了我。」为了使一个儿童免除原罪，为了赐福给他，并因此而把孩子带入天国，而要进天国，就像事启示录中说的<sup>62</sup>「凡不洁净的，总不得进那城。」到现在，两千年来已经有无数孩童因着圣洗圣事的涤洒而被带进其中。那些否认孩童的洗礼的人只会把孩子们引向危险，因为在洗礼之前死亡的孩子，就不是从水和圣灵生的<sup>63</sup>，他们如何承受永生？当然，我们信上帝的怜悯，事实上，基督曾说过，在人不能，在上帝凡事都能。<sup>64</sup>但为什么要试探主呢？

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<sup>60</sup> 玛特泰福音／太／玛 28：19

<sup>61</sup> 致罗马人书 5：12

<sup>62</sup> 约安之启示录／默 21：27

<sup>63</sup> 约安福音／约／若 3：5

<sup>64</sup> 参见玛特泰福音／太／玛 19：26

就更加行不通了。毕竟，基督教并不只是个人生命的灵魂，还是整个家族生命的灵魂所在。为孩子洗礼也是其表现之一。耶稣自己说过「我实实在在在地告诉你：人若不是从水和圣灵生的，就不能进上帝的国。」<sup>20</sup>他通过这样的话要求我们把孩子也带入上帝的国度。这意味着我们可以充分肯定让婴儿接受使徒的洗礼是恰当的，根据伟大的古代基督教学者奥理根的断言，他说：「教会从使徒手中接受给幼儿施洗的传统。」

在基督教的第一个世纪，教会仍然在传道阶段。通过基督教的文字、讲道和洗礼圣事，她先是向成人传道。但是，在她的领地上，她看顾着在她的胸怀下降生的孩子，就像是看顾自己的孩子。亚历山大·斯贺摩曼大司祭在他关于洗礼的书《藉着水和圣灵》中写到了这一点：

「新生婴儿属于一个家庭。新生儿不会自己来到这个世上；其生命完全由这种亲密关系决定和形成——在现在和不久的将来也是一样。而这个家庭——如果是基督教家庭——又是属于教会的，在教会这个大家庭当中他们又可以找到其存在的源泉、内容及大致目标。因此，这些归属于此家庭的孩童——更准确地从生物学的角度来说，属于母亲的孩童——因此也是属于教会的，实际上也是教会的孩子，已经被带到了上帝的面前，托付给了上帝。」

一些「反对给孩童施洗的宗派主义者声称，婴儿既然是基督徒的孩子，那么就已经受基督的宝血的洗了；因此，已经没有必要再去通过洗礼去洗净从阿达穆来的罪了：因着耶稣基督的大能和圣名他们的罪孽已经被

和西方某些地方一直被保存至今，这都是这种浸礼的明证；三次浸礼符合圣事的主旨：受过这样浸礼的人将随基督一同埋葬，并随着基督一同进入永生<sup>57</sup>。在正教的洗礼中，总有这样的宣言：「上帝的仆人（受洗人之名）因父，阿民！及子，阿民！及圣灵之名，阿民！被施洗」在十五世纪，天主教徒改变了这个规矩，而自从那个时代开始，神父边向被施洗人倒水边说：「我给你施洗：…」

宗派主义者认为把婴儿的洗礼看作是对耶稣基督教义的补充是毫无证明的。

圣灵直接引导教会生活者，在其大能中是绝对不会犯错的。所以，给婴儿施洗也恰是受到圣灵默感的做法。而施洗者坚持认为在古代基督教会中，只为内心明确接受这信仰的成人施洗，其实这样的断言是无足轻重的，在整个教会的历史中找不到丝毫的根据。如果给婴儿施洗是个革新的话，他们怎么到处推广而成为了东西方教会的惯例，却没有引起教会方面的任何反对呢？毕竟，前一个世纪的信徒在信仰问题和教会仪式方面比起现在的教会成员来说，是无比热心和严格的。如果给婴儿受洗是个新生事物，那么一定要经过相当的争议，如争吵和分歧等等，才能被确定下来。然而，教会历史告诉我们在基督徒当中并没有出现任何关于婴儿受洗的争议。第一个对于婴儿施洗的异议出现于十六世纪的德国的再洗礼派。那么基督诞生后十五个世纪时间里都发生了什么？难道整个普世教会仅仅因为给婴儿施洗的问题就叛离了基督耶稣？

从使徒时代起，给幼儿施洗是非常常见的。在《使徒行实／徒／宗》中，多次描述使徒给一家人的洗礼，当然其中也包括孩子在内。如果要否认使徒并没有为幼童施洗，那就要假设在所有这些受洗事例当中，在使徒施洗的家庭当中，没有孩子，这个解释太过牵强，特别是考虑到当时没有孩子的家庭极为少见，这个解释

# 圣事的差别

罗马天主教为其想法作辩护，他们认为合法授权的神职人员根据已确立的礼仪执行圣事以对人施加影响，这样就足够了。按照这样的理解，圣事近乎一种魔术行为，它无需人类亲身参与到这一仪式当中，却可以在人性中产生这样或那样的影响，

作为对此拉丁观点的一种平衡，新教徒把圣事的全部影响和意义都归结为，领受过圣事的人内心取向和信仰发生了改变。这里，信仰即是所有。信仰缺失导致圣事成了一个空无的形式，没有任何意义。因此，他们拒绝接受最重要的基督教的圣事——圣体血礼之中，饼和酒通过一定的仪式可以变成基督的真肉体 and 真血。饼还是饼，酒还是酒；但是「有了这面饼，在这面饼之下，基督不知不觉地到来了」，而那真正心怀虔诚来参加圣事的人——通过这饼酒的沟通——吃下去的就是基督耶稣的真正血肉，而如果内心取向与此不同，则吃下去的就只是普通的面饼和酒。在其他圣事中，新教徒只接受洗礼。他们拒绝接受其他一切圣事或者把他们等同于一件简单的礼仪——他们会这样想是基于在圣经当中并无关于圣事制度的明确证据。

**圣洗圣事。**罗马天主教和新教徒（浸信会和五旬节派是个特例）在洗礼时并不是采取浸礼，而是点水礼。整个古代基督教所采用的是正教会的方法——全身三次进入水中。基督本人也是通过浸入水中受洗的；为他洗礼的是基督教会中最早的教士<sup>56</sup>；正是为了这个原因，出现了专门的洗礼池，并在罗马教会的古代教堂中

<sup>56</sup> 参见使徒行传／徒／第8：37-38

上述亚历山大·阿尔坎尼诺夫神父的最后一个观点发表于二十世纪，这个观点在我们这个时代得到了印证。每天都能听到关于天主教徒反对某个教会学说的报道。第二次梵蒂冈大公会议（1965）不久以后，有人意图引入普世原理（sobornost）的某些学说，教会内就出现大规模的批判。首席司祭约安·梅耶多夫教授认为这一举动将西方基督教会推向了危机：

「强化罗马教会权力的运动从中世纪早期开始，一直持续到教宗庇乌斯十二世为止，直至被约安二十世和他的大公会议给颠覆……天主教的知识阶层，不太不习惯于自由，开始被各种不同的现代主义所吸引，同时怀疑论和简单的反抗开始统领他们的思想……」

「……关于『权威』的问题继续成为了西方基督教最明显的瑕疵。在西方，他们忘记了在古代教会中显而易见的（同样对于现代正教来说也是）：不是权威把教会缔造为教会，而是圣灵对其发生作用，正如圣灵对基督的身体发生作用，使得基督可以真正在圣事中临在人类之中。权力——主教、大公会议、圣经、传统——只是其降临的表现而已」<sup>15</sup>。

历史上，以教宗作为其首领的天主教阶层，平信徒和神职人员之间的界限太明显了。神职人员把自己的地位提升的比普通人高得多，并且滥用其职压迫他们。在教会内人为地造成了教人者和被教者的隔阂，而在礼仪生活中，却贬低了一般教众参与祈祷的重要性。

<sup>15</sup> 《正教于当代社会》集中的《在教会中有永恒的权威么》，纽约，1981年，66-67页〔俄语〕

阿莱克西·科米亚科夫提醒道，在西方基督徒的意识中，「权力是外部的力量」而且「在宗教生活中无法获知宗教真理的知识」。教会权威将真理定义为人类理性的特质，是救赎「必不可少的」「有利的」手段。然而，科米亚科夫写道：「教会不是一个权力机构，就像上帝不是一个权威，基督也不是一个权威一样，因为权威是外部的事物。我说他们不是权威，但却是真理，同时也是基督徒的生活，内心的生活；因为上帝、基督和教会以一种真实的生命力活在他的生命中，比心脏在胸膛跳动更为真实，比血液在血管中流淌更为真实；因为他自己过着充满爱和团结的生活，也就是说，过着教会的生活<sup>53</sup>」。

罗马天主教会强大的组织吸引了很多人，甚至是正教徒，正教会管辖权上的混乱困扰着他们。关于此事，亚历山大·阿尔坎尼诺夫神父说得很精妙：

「当然，在正教会内我们有很多『混乱』，这些对于天主教来说简直是不可想象的，在教宗（主教之上的首领）手中权力高度集中化，几乎不可能会发生这样的混乱。」

「但是我们不应忘记在古代教会中也有同样的『混乱』。解决这样的『混乱』并不是通过向罗马教宗归顺和屈从，而是通过内部的努力来克服。而且这种对于权力的服从经常是表面上的屈服，并不表示其内部的团结。必须提出一点，许多天主教徒甚至是天主教神学家经常内心并不接受这种在形式上对于教会的服从。」<sup>54</sup>

<sup>53</sup> 《一个正教基督徒对于西方教会信仰的几点看法》

<sup>54</sup> 《对神父A. 阿尔坎尼诺夫司祭的注释》150 页

加入了信经中。他们谁是对的？关于罗马主教们教条谬误的事例数不胜数，这些姑且不谈，单是教宗何诺留

(625-638) 的事例已足够说明一切，他堕入了一志论的异端（错误的教义，认为基督只有一个位格——神性）并且被第六次大公会议革除教籍，在这次大公会议中，罗马主教的代表阿伽同也出席并签署了此项决议。

## 罗马天主教关于教条发展的学说

鉴于天主教徒相信的和子、教宗权力至高无上及永无谬误、圣母始胎无染原罪说等等学说在基督教存续的第一个世纪里是闻所未闻的，为了证实上述学说，西方教会独创了一套理论，即所谓的「教条发展说」或者是「教义发展理论」，此理论称上述学说起初「尚处萌芽状态」，随后通过信徒的思索逐渐得到完善，并最终演变为他们现在的模样。看看梵蒂冈将来还会弄出什么新教义的花样来，可不是件有趣的事情么？

关于教宗权威的教义影响了整个天主教关于教会的教义。首先，这个错误的教义降低了主教们的重要性、削弱了普世教会及其他教会的大公会议的重大意义。信奉这样教条的天主教教会并不是一个充满爱和信仰的有机组织，而爱和信仰正是被我们正教所称「公教（sobornost）」不可或缺的组成部分，教会之外的其他更高权力机关亦是如此认为。这就是为什么，根据神父亚历山大·阿尔坎尼诺夫的思想，「在天主教教义内，教会神秘地被建立，信徒最初的体验是这更像一个组织而不是一个有机整体。这不过是一个以教宗作为帝王的组织。」<sup>52</sup>

<sup>52</sup> 《圣神父 A. 阿尔坎尼诺夫司祭的注释》，YMCA 印，巴黎，1962 年，150 页（俄语）

# 教宗之「永无谬论」

关于教宗永无谬误的教义，这在古代分裂之前的教会中根本就是闻所未闻，它和关于教宗的首席地位的教义一样，是出现于中世纪；但是长期以来一直面临着天主教会中相对较为清醒、诚实和独立的成员们反对。直到1870年，梵蒂冈第一次大公会议时，教宗庇乌斯九世不顾其他天主教徒的抗议，成功地使这个教义变成了教条，而这些反对者们宁愿离开教会并成立他们自己的「旧天主教会」也不愿意接受如此荒谬的教条。凭借梵蒂冈会议的释义，当教宗作为所有基督徒的导师时，是永无谬误的，他对信仰的解释和宣讲是「绝对权威」的，从职务上来说，教宗是教会的首领。天主教神学家对这条模糊的「绝对权威」并没有达成一致的理解；但是，不管怎么去理解它，这条天主教的教条完全违背了基督教义的精神，基督教教义认为一个人不可能是绝无谬误的——不管这个人的地位是什么崇高。

这条关于教宗永无谬误的教义与整个教会史，乃至教宗制度本身相矛盾。历史展现了一系列无可辩驳的事实，即：教宗在教义问题上的谬误，以及教宗之间在信仰上的问题上也互有矛盾。举例来说，教宗西克特五世和众主教一道，发行了一版由他亲自校对的拉丁文圣经，并要求教众接受该本圣经为最正宗的，如若不然则革除教籍。后来证实在这部译本当中出现了重大错误，被后来的教宗们从教会用书撤去。那一个教宗是无误的？西克特或者是他的继任者？教宗莱翁三世不仅拒绝将「[*trilique*]」即「和圣子」这一补充加入《信经》，还甚至命令将未经修改的信经镌刻起来并安放于教堂中。不到两百年，教宗本笃八世却把这个补充

事实上裴特若，根据圣经的陈述，是受使徒们派遣<sup>48</sup>，向其他使徒和信徒们叙述了他的作为<sup>49</sup>并且聆听他们的异议甚至是谴责<sup>50</sup>，当然，如果使徒裴特若是使徒之长和教会的首领这一切就说不通了，这都是和天主教教义背道而驰的。

正教神学严格区分使徒们荣耀的贡献和主教的工作。亚历山大主教(本姓Semenov-Tian-Shansky)写道：「使徒们至关重要，而且在许多情况下其重要性胜过主教。主教们领导地方教会，而使徒们则作为传福音之人在各地奔波。一个使徒，若在某地建立一个新的地方教会，可以为之任命一个主教而自己则去其他地方去传播福音。因此，正教会并不把使徒裴特若作为罗马的第一位主教去宣扬。虽然如此，圣教会却允许在主教中有一人拥有至高的荣耀，然而关于其是否永无谬误，无相关论述。」在最初的时代，首席的荣耀属于罗马主教，然而在他分裂教会之后，这一荣耀已经被传给了君士坦丁堡教会的牧首<sup>51</sup>。

<sup>48</sup> 使徒行实／徒／宗 8：14

<sup>49</sup> 使徒行实／徒／宗 11：4-18

<sup>50</sup> 致噶拉塔人书／加／迦 2：11-14

<sup>51</sup> 《正教问答集》，巴黎，1981年，160页

正教导说十二使徒们在尊贵、权力和恩宠上是完全同等的。特定意义上来说，是可以称使徒裴特若为使徒长，但也是和其他使徒平等的使徒长。这个教义在整段使徒时代的历史中得到了证实，正如在新约中所阐明的一样，使徒间的完全平等无可争论地被证明出来。<sup>44</sup>；许多段落证明了使徒们不仅得到了使徒身份的恩典。还有在教会内依此恩典行事的权力，这恩典直接来自救世主基督耶稣，而不是得自使徒裴特若<sup>45</sup>，而且所有的使徒们无一例外都要受到更高的审判所——教会的审判<sup>46</sup>。

使徒会议的史实<sup>47</sup> 特别清楚地否认了使徒裴特若拥有至高无上的地位。安提阿的基督徒们并不是单请求使徒裴特若一人解决他们的困境，而是向所有的使徒们和大司祭们提出请求。如果我们相信天主教教条是真的，那基督徒们应该向他一人请求才是。我们从节选自使徒行传的章节中可以看出，会议中的问题要经过整个会议的共同讨论，而且会议中最终解决这个事情的是使徒雅科弗，并且这个决定是根据他的话，而不是根据使徒裴特若的话写下来的。

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<sup>44</sup> 例如，玛特泰福音／太／玛 4: 18-19; 10: 1; 40; 19: 28; 20: 24-27; 23: 8-11; 玛尔克福音／可／谷 10: 35-37; 16: 15; 路喀福音／路加 22: 20-30 及其其他多处

<sup>45</sup> 玛特泰福音／太／玛 4: 18-22; 玛尔克福音／可／谷 1: 16-20; 路喀福音／路加 9: 1-6; 约安福音／约／若 20: 21-23 及其他多处

<sup>46</sup> 例如玛特泰福音／太／玛 18: 17

<sup>47</sup> 使徒行实／徒／宗十五章

当中他已经得复其位。「你爱我比这些更深吗？」的字句是用来提醒裴特若记忆起他的自信之语，「众人虽然为你的缘故跌倒，我却永不跌倒。」<sup>41</sup>以及「主啊，我就是同你下监，同你受死，也是甘心！」<sup>42</sup>这三次「你爱我吗」的诘问符合裴特若三次的背主行为，在这时候主不再叫他「裴特若」，而是叫他之前的名字「西蒙」。事实上裴特若很伤心，在被主的三次发问后变得很悲哀，如果我们承认这里是在讨论关于建立裴特若的至高无上的权利和职权，那这三次问题就完全无法解释。而相反地，如果裴特若明白主的话语是在提醒他的背信的话语，这悲伤是完全可以理解的。主之后所说的话与授予使徒裴特若权力也是风马牛不相及的。在跟随拉比的过程中，使徒裴特若见到了约安，问（耶稣）：「这人将来如何？」他听到的回答是：「我若要他等到我来的时候，与你何干？你跟从我吧！」<sup>43</sup>很难想象主会对一个已经被指派作他的代表和使徒之长的人说这样的话。

至于救世主对裴特若说的话：「你喂养我的小羊；你喂养我的羊。」的话，「喂养」这个词根本不意味天主教神学家们所声称的牧养职位的最高权威，而仅仅只是表示对其他所有使徒和其继任者们的恰当地指引权力和责任。而且根本没必要把「羊」和「小羊」理解成为众人 and 神父、或是如天主教所想，将后者理解为使徒本人，其实根据诸圣教父们的解释要简单得多，羊和小羊是两类信徒的代表——分别指修为稍浅信徒的和稍深的信徒、稚嫩的信徒和成熟的信徒。

<sup>41</sup> 玛特泰福音／太／玛 26: 33-35

<sup>42</sup> 路喀福音／路加 22: 33

<sup>43</sup> 约安福音／约／若 21: 22

至于提起天国的钥匙以及捆绑和释放的权利，这里，主要是通过使徒裴特若这个人，给予了所有使徒一个允诺——按照《圣福音依玛特泰所传者》<sup>39</sup>。他对所有门徒重复了完全一致的许诺和话语；并且在他复活之后，基督履行了他的许诺，对所有门徒们说：「你们受圣灵。你们赦免谁的罪，谁的罪就赦免了；你们留下谁的罪，谁的罪就留下了。」<sup>40</sup>」

现在，让我们看到《圣福音依约安所传者》中，天主教徒从中引用若干章节，意图证明使徒裴特若拥有超越其他使徒的权力，这至高无上的权力是上帝赐予给他的。在这部福音书的二十一章(51-57节)，我们读到：「耶稣对西蒙裴特若说：『约纳(约拿)的儿子西蒙，你爱我比这些更深吗？』裴特若说：『主啊，是的，你知道我爱你。』耶稣对他说：『你喂养我的小羊。』耶稣第二次又对他说：『约纳的儿子西蒙，你爱我吗？』裴特若说：『主啊，是的，你知道我爱你。』耶稣说：『你牧养我的羊。』第三次对他说：『约纳的儿子西蒙，你爱我吗？』裴特若因为耶稣第三次对他说：『你爱我吗？』，就忧愁，对耶稣说：『主啊，你是无所不知的，你知道我爱你。』耶稣说：『你喂养我的羊。』」

在这些字句中，天主教徒们看见了主实现了之前向使徒裴特若许下的那个诺言。就是说，授予了裴特若以权威和在教会之内至高无上的权力；此外，他们把羊理解为使徒，而羔羊则是其他的信徒。

在约安福音中所录述的救世主之语，是在其复活后不久所说，而那个时候，使徒裴特若还是懦弱小信，否认基督的。使他恢复到之前的使徒地位，是当时对他和众使徒最至关紧要之事。而就在他和救世主的对话

<sup>39</sup> 玛特泰福音／太／玛 8：18

<sup>40</sup> 约安福音／约／若 20：22-23

照上帝所给我的恩，好像一个聪明的工头，立好了根基，有别人在上面建造，只是各人要谨慎怎样在上面建造。因为那已经立好的根基就是耶稣基督，此外没有人能立别的根基」。在启示录中，教会被比作一个城市，其中说到：「城墙有十二根基，根基上有羔羊十二使徒的名字。」<sup>37</sup>

让我们回到福音书的主要经文中，根据《圣福音依玛特泰所传者》，天主教徒试图从中证明使徒裴特若拥有超过其他使徒们的地位，而透过使徒裴特若，罗马教宗又拥有在教会中至高无上的权力。在这段引用的经文中，清楚地显示了使徒裴特若承认基督为上帝之子，这不仅是他的观点，也是其他所有使徒的观点，实际上，这也正是救世主的许诺与所有使徒都有关的原因。救世主出乎意料地问到「你们说我是谁？」，使徒裴特若最为冲动，在其他使徒尚未明白其中真意之前，他已经抢先回答了救世主的问题，在经文中这样的事例也并不鲜见。

更有甚者。在救世主的话语中，「你是裴特若，我要把我的教会建立在这磐石上，」天主教徒把「裴特若」视为相同的意思，并且想当然地依此得出结论，认为救世主是想要在使徒裴特若本人身上建立教会，只以裴特若一人为教会的根基。这是概念的混淆，导致名称正误不分。该使徒的正确名称在希伯来文中应为西蒙（西门，西满）。救世主看到了他信仰的坚固，给了他个新名字，或者更准确地说，这是一个绰号（正如他同样对雅科弗和约安做的一样，叫他们「半尼其（波纳尔革）」，就是「雷子」<sup>38</sup>）——希伯来语为 Cephas，希腊语为 Petros。这不过是类似文字游戏的话，却被天主教神学利用。

<sup>37</sup> 约安之启示录／默 21：14

<sup>38</sup> 玛尔克福音／路／谷 3：17

现在我们将略微探讨关于教宗教义的头两条。天主教徒对使徒裴特若拥有至高无上权利的教义基于以下两条圣经经文。第一条见于《圣福音依玛特泰所传者》第16章<sup>34</sup>：

「耶稣到了凯撒里亚斐利彼的境内，就问门徒说：『人说我人子是谁？』他们说：『有人说是施洗的约安，有人说是伊利亚，又有人说是耶热弥亚或是先知里的一位。』耶稣说：『你们说我是谁？』西蒙裴特若回答说：『你是基督，是永生神的儿子。』耶稣对他说：『西蒙巴约拿，你是有福的！因为这不是属血肉的指示你的，乃是我在天上的父指示的。我还告诉你：你是裴特若，我要把我的教会建造在这磐石上，阴间的权柄不能胜过他。我要把天国的钥匙给你，凡你在地上所捆绑的，在天上也要捆绑；凡你在地上所释放的，在天上也要释放。』」

在引用的救世主的话语中，没有任何话能够说明使徒裴特若拥有至高无上的地位或者概括说明关于他与其他使徒们的关系。这里，基督在提及教会的建立。但是教会不是建立在裴特若一个人身上。在《致艾弗所人书》中<sup>35</sup>，使徒帕弗罗向基督教徒致词说：「（教会）建立于使徒和先知们的基础上，耶稣基督自己作房脚的基石」，同样《致科林托人书一》中<sup>36</sup>，使徒帕弗罗说到基督教会的建立时，作出如下表述：「我

<sup>34</sup> 玛特泰福音／太／玛 16: 13-19

<sup>35</sup> 致艾弗所人书／弗 2: 20

<sup>36</sup> 致科林托人书一／林前／格前 3: 10-11

普世教会的永无谬误这一观点来自基督和他的使徒们，在公元一世纪的基督教会中流传甚广，并且在正教会中保留至今。但在西方教会，伴随着其它方面一点点的被歪曲，这个观点也受到了扭曲。罗马主教一直被视为会议（大公会议）的一员，并且服从会议的决定。但是，随着时间推移，罗马教宗开始把教会无误的特权归结于自己个人身上，经过长期的努力，最终在1870年的梵蒂冈（第一届大公）会议上他荒谬的主张得到了承认。

除了他们看不见的首领，即耶稣基督之外，天主教徒认为他们还有一个看得见的首领，即罗马教宗，他们认为永无谬误的是罗马教宗而不是普世教会。

关于教宗拥有至高无上的地位的教义在九世纪开始兴起，并且是天主教的主要教条之一，也是与正教会的主要差别之一。天主教徒认定：基督派遣他的一个使徒，即使徒裴特若，基督在世的代表、使徒之长、实体教会中的首领，全权代表基督拥有超越一切使徒和整个教会的无上权力，并且只有通过他，余下的使徒们才能够得到他们无上光荣的权利。天主教徒还声称罗马教宗成为了使徒裴特若的继任者，并且继承了他的一切权力和特权。教宗是全教会的首领、基督在世的代表、唯一为实体教会传递无上光荣权利的信使；他关于信仰的话语是绝对权威——用官方语言来说即是「来自上座的指令」，——是一贯正确的，不管是对于教会，还是教内众人个人而言，都是义不容辞的。

在罗马天主教的教义中，突出了三个要点：（1）关于使徒裴特若拥有至高无上权利的教义、（2）关于教宗无上权利和（3）其永无谬误。

# 罗马教宗之首席地位

正教是「唯一、神圣、大公、传自使徒的教会」的信仰。在正教会之外，没有其他得救的可能，就像在洪水灭世时，除诺亚（挪亚，诺厄）方舟以外没有得救的可能一样。正教坚信在教会的种种奥迹之下隐藏着上帝救赎的恩宠。

正教会就像「真理的柱石和根基」<sup>30</sup>、就像一个鲜活的生命体，甚至「阴间的权柄不能胜过他」<sup>31</sup>，且教会有基督他亲自为首领，并永远与之同在，「我就常与你们同在，直到世界的末了」<sup>32</sup>。

从整体上来说，这样的教会是不会走上歧途的，教会走向歧途就等同于其灵性的灭亡，但是，因着救世主的允诺，教会是不会灭亡的。但是如果说正教会作为整体不会步入歧途，教会中的个别成员、个别团体和组织甚至是教会中很大一部分成员则有可能走上歧途。而且自从整个教会的观点在大公会议上确定之后，大公会议就成为教会绝对正确的监管人，神圣启示的权威阐释者——这不是因为会议中的成员个人绝对不会犯错，而是因为会议的决定是整个教会的声音，是由圣灵的恩典引导的<sup>33</sup>。

<sup>30</sup> 致提摩泰书 1 / 提前 / 弟前 3: 15

<sup>31</sup> 玛特泰福音 / 太 / 玛 16: 18

<sup>32</sup> 玛特泰福音 / 太 / 玛 28: 20

<sup>33</sup> 会议的决定总是以以下字句开头：『因为圣灵和我们认为最好』。参见使徒行实 / 徒 / 宗 15: 28

根据天主教会的教义，通过罗马教宗的大赦可以缩短炼狱期限。大赦即是指在罪人的罪孽和永罚得到赦免之后，宽恕或是减免罪人为补赎上帝的公义所必须经受的暂时性的惩罚。除忏悔的圣事以外，还要通过罪人自身的同化，靠着罗马教宗，主耶稣的额外恩典，诞神女及圣人的额外善工。生者若得到这样的大赦，犯特定罪时可以不用补偿或是赎罪，死者若得到这样的大赦，在炼狱中受苦的时日将会被缩短。这些赦免，与上帝的伟大慈悯和教宗的谦卑相一致，若人有虔诚之举，如去朝圣（例如罗马），或者有益于社会事业，或是为了教宗的利益而提供服务或者捐献，那么他们就可以无偿地得到赦免。大赦可以是无限的，可以延伸到人的整个一生和所有的罪孽，也可以是不完全的——时长为数天或数年。另外还有许多其它的在某个特定时期下给予整个天主教的，或者整个国家，再或者在特定场合下给予罗马教会的全体基督徒的特恩：例如在罗马教会的大赦年某些庄严的庆典上或者在新任罗马教宗的选举期间。这些赦免由教宗本人亲自授予，或是通过枢机主教养所、主教以及其他教会圣职成员授予。在天主教国家有专门的，有特权的教堂、礼拜堂、圣坛、圣像或雕像，在其之前每一个渴望得到赦免的人都可以祈祷并得到为期数天的赦免。获赠若干特定的奖章、咏诵玫瑰经文和获得在罗马祝圣的十字架等都可以得到这种赦免的恩典。

赦免的有利可图性导致其越来越大地发展，并寻求大赦的新机会。赦免理论进展状况如此之好，其中不能排除利益驱动的影响——说实话，赦免理论的鼓吹者与售卖者都是受经济利益驱使的。而在很久以前，这就引起了对赦免理论和教宗兜售赎罪券的抗议。对赦免理论的攻击是革新运动的初期特征之一。毫无疑问，有关赦免的教义在古代基督教分裂前是根本不存在的，对于我们也是无法接受的，因为它与正教的整体精神背道而驰。

天主教徒们主要引用下面两段经文来引证炼狱的存在和某些罪孽在人死后的可赎性：「所以我告诉你们：人一切的罪和褻渎的话，都可得赦免；惟独褻渎圣灵，总不得赦免。」<sup>27</sup>「各人的工程必然显露，因为那日子要将它表明出来，有火发现，这火要试验各人的工程怎样。」<sup>28</sup>在第一段经文中，天主教徒看到了人们在世间的罪孽得到赦免和在阴间时罪孽得到赦免的区别。他们把第二段经文中试验每一个人工作的火看作是真正的火，而不是象征意义上的火。正教会对使徒帕弗罗「这火要试验」的话所作出的理解，与后使徒时代的教父们的解释相一致，他们认为这是试炼和经验的意思，但却不是什么火焰的折磨<sup>29</sup>。

托马斯·阿奎奈详细地描述和发展了关于炼狱的教义，且于1439年在佛罗伦萨的会议上，最终被作为教义接受。

一些人将拉丁教会关于炼狱的教义和正教会中关于税关的教义混淆起来。税关仅是特定审判的形象表征，是每一个人都是不可避免的；炼狱的道路是通向天国的，而税关则可能通向天国，也可能通向地狱。然而，在其基本的观点中，拉丁教会关于天国的教义与正教会关于亡灵在普世复活前状态的教义有某些相似之处。这相似之处共同教导说死去的人的灵魂在为他们的罪孽受苦之后，可以获得罪恶的宽恕、它们的痛苦会得以减轻、甚至会被全部赦免。根据正教会的教义，死后灵魂痛苦的减轻甚至是全部赦免是受于基督教会的祈祷或教内人员的布施，然而，根据天主教的拉丁教义，死后的灵魂要得到罪孽的赦免，得凭借他们自己在炼狱里的受的折磨，以此来补赎对上帝公义的亏缺，通过这种方式涤净他们的罪。

<sup>27</sup> 玛特泰福音／太／玛 12：32

<sup>28</sup> 致科林托人书一／林前／格前 3：13

<sup>29</sup> 例如，参见《十二使徒们的教义》

# 炼狱与大赦

关于炼狱的不同教义是辨别罗马天主教与正教的典型区别之一。根据天主教会的教义，去世后的基督徒的灵魂，如果主认为他们洁净，就能直接升入天国，至于被罪孽所累的灵魂则被打入地狱。但是天主教徒还相信人死后存在一种被称作「炼狱」的状态<sup>26</sup>——一种特殊的临界于天堂和地狱之间的地方，在这其中可以发现那些为他们自己的罪孽悔过的灵魂，只因为在世界上没有为他们所犯的罪孽向上帝作出足够的补赎，或者也还有那些因为某些原因而没有对他们的一些无关紧要的罪孽而悔过的灵魂，把他们永远地打入地狱过于残忍，但也不可能把他们直接送入天国。在炼狱中，灵魂们在火中燃烧受到净化；当他们的灵魂赎完罪之后，他们才得以进入天堂。这种状态里，在某一段时间里，取决于他们罪孽的轻重和数量，死者的灵魂要遭受各种折磨，通过这些折磨，为他们在世上尚未偿还的罪孽赎罪。当受炼的时期结束，当全部偿清亏欠上帝公义的债后，灵魂就从炼狱进入天国。炼狱将会一直存在直到基督第二次再临；然而到炼狱的罪人的灵魂在那里不会等待令人畏惧的最后审判。每一个呆在炼狱的灵魂都需要足够的时间去赎清他们的罪。在炼狱中的灵魂的命运不仅取决于其悔改程度，还凭借在世上人们为他们所作的祈祷。在弥撒圣祭和世人纪念死者的祈祷和善事的帮助下，大量炼狱中的灵魂的痛苦可被减轻，呆在那里的时间可以被缩短。

<sup>26</sup> 英语的“purgatory”从拉丁语的“purgatorium”而来

根据天主教的教义，许多属于上帝的圣人，特别是至圣诞神女，在他们的生活中，要尽力实现的不仅是上帝的律法或是戒律<sup>21</sup>、而且他们为了实现神的正义还做出了为数众多的额外工作，并且行了额外的善举<sup>22</sup>。这些额外组成了所谓的额外益处的宝藏<sup>23</sup>，教宗可以无条件的支配它们。不论是谁，如果其所作为并不足以赢得上帝对其所犯罪孽的公正对待，可以通过教宗的怜悯，使用教会宝藏中圣人额外的好处。这条教义于1343年初次被克利密斯六世批准。

这条荒谬的、甚至是亵渎的教义的形成完全可以用罗马教宗及全体教会神职人员的贪欲来解释，它同圣经中明确地指出关于人类救赎的教义完全背道而驰。基督教中达到完美境界的理想是高不可攀的，人类非但不可能做出超额的功绩、就连要达到这个理想也是不甚可能的。主对他的使徒们说：「这样，你们做完了一切所吩咐的，只当说：『我们是无用的仆人，所做的本是我们应分做的。』」<sup>24</sup>使徒帕弗罗说：「你们得救是本乎恩，也因著信。这并不是出于自己，乃是上帝所赐的；也不是出于行为，免得有人自夸。我们原是他的工作，在基督耶稣里造成的，为要叫我们行善，就是上帝所预备叫我们行的。」<sup>25</sup>

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<sup>21</sup> 拉一语.. *praecepta*

<sup>22</sup> 拉一语.. *opera supererogationis*

<sup>23</sup> 拉一语.. *thesaurus meritorium*

<sup>24</sup> 路喀福音／路加 17: 10

<sup>25</sup> 致艾弗所人书／弗 2: 8-10

# 额外的善工

根据天主教关于人类堕落的教义，又带来了更多错误的教义——关于额外的善工及圣徒宝库的教义。正如我们已经叙述的，根据罗马天主教的教义，堕落的实质并不在于对人的精神和肉身力量的损害，而是基于人类冒犯了上帝这一事实，招致了上帝的义怒，并且丧失了最初的正义。多亏了耶稣基督所做的赎罪祭，最初的正义又回到了人类身上，而且，为了公正和拯救，它的存在只是为了让人类接近于救世主的样式，为了让人类运用在圣事中上主所赐予的恩宠。并且因为人类的自然力量被完好无损地保存下来，他自己就可以通过信仰，特别是在透过他自己的善工，获得从上帝而来的功绩，获得受上帝嘉奖的权力，获得上帝给予的永恒的赐福。

通过这种方式，天主教内的事工转变成了对他们自身有利的事情，转变成在上帝看来是有益处的事情；人们期望得到上帝的救赎不是通过上帝的恩宠，而是由于他们自己的劳苦所得。这在罗马异教的古代文献中显露出来，所有的概念和态度都是基于冷酷无情的法律中。天主教以一种彻彻底底合法的、客观的、公正的观点去看待他们所持态度下的上帝。对于他来说善举并非出自于内心的意志、不是对于基督的爱的表现<sup>20</sup>、也不一一个人灵魂和道德上成长多少的记录器，而不过是由于上帝公义的一种报酬；他们易于接受的是一种精确的清算和估计：一个人行的善事越多，在来世的生命里，他得到的赐福也就越多，而他所做的善行越少，他所荣受的赐福也就越少。

欢上帝的律；但我觉得肢体中另有个律和我心中的律交战，把我掳去，叫我附从那肢体中犯罪的律。<sup>18</sup>」

主耶稣基督为拯救人类所作出的牺牲是极为伟大的，但这一献祭却被天主教会关于堕落的教义看轻了，而人类自身的参与在救赎当中被看得过分重要了。这里天主教独有的评判方式又一次地表现出来：人类得到救赎不但是应得的、通过自己得来的，而且得到永远的救赎完全不在其话下，人类可以做到的精彩之事比这有过之而无不及。

新教关于原罪的教义，像许多其它的观点一样，都陷入了另一种极端。在其主张中，人类的堕落导致其天性的败坏达到了在人类身上找不到一点上帝赐予人类的能力与权利的痕迹，而且他所有的欲望都是朝着邪恶和罪恶的。根据路德的表述，人类变成了盐柱，就好像罗德的妻子一样；变成了一块缺少灵性的木头甚至还更糟，因为木头不会行动和反抗，而人会反对神圣恩宠的作工。的确许多新教徒后来承认他们提出的这一教义太过极端，有些新教徒的观点甚至和正教观点更为接近，但是，很不幸的，其他人则陷入了理性主义，并且到了彻底否认原罪甚至我们祖先的堕落这一史实的地步。

新教关于原罪的观点与圣经中的下列内容相抵触：呼吁人类通过自由意志改正错误获得救赎，从而证实了人类的天性并没有被改变得太厉害，他们还是可以参与自身的救赎。<sup>19</sup>

<sup>18</sup> 致罗马人书 7: 19-23

<sup>19</sup> 参见玛特泰福音 / 太 / 玛 16: 24; 19: 17-21

的说法，堕落的人就像是一朝臣，一度因为国王特别的恩典而被提升，然后因为他的过错而被从高位上贬谪下来，随后又回到了他从前的状态。

天主教徒把至洁童贞诞神女从这个概念中剔除。「根据罗马天主教会的主张，」纳撒尼尔主教写道，「所以有原罪是因为最早的人类犯了罪，上帝从他们身上拿走了『原始的正义』（原始的公正），在他们堕落之前这本是他们的天赋，因为犯罪而被剥夺，这样一个普遍的规律在圣母玛利亚身上却是个例外。因为，圣母玛利亚的灵魂在进入她的肉身之前就拥有了这一天赋。因此，圣母完全相似与堕落前的埃及娃，她拥有此原始的公正的天赋。」<sup>16</sup>」

根据正教会（从公元伊始至现在）的教导，所有的人都有原罪——所有人，包括圣母。而且所有人都必须通过上帝之子的献祭而被拯救。至洁童贞诞神女自己也列在被救赎的队伍中，把上帝称为她的救世主：「我灵以上帝我的救世主为乐。」<sup>17</sup>「圣经只知道一个人没有原罪——神人耶稣基督，由一个超自然方式而孕育——由圣灵感孕。」

天主教会对于原罪的观点和在此基础上结论与上帝圣言相悖，上帝清晰地指出人类祖先所犯的罪和这罪的后果对人类的天性是有所损害的，表明人类生命的自然规则遭到了破坏。使徒帕弗罗说：「故此，我所愿意的善，我反不做；我所不愿意的恶，我倒去做。若我去做所不愿意做的，就不是我做的，乃是住在我里头的罪做的。我觉得有个律，就是我愿意为善的时候，便有恶与我同在。因为按着我里面的意思，我是喜

<sup>16</sup> 《对圣经和信仰的讨论》卷一，98页，「俄文版」

<sup>17</sup> 路略福音／路加 1：47

每个人一来到这个世界上就要接受的遗传。「从被污染的源泉里自然会流淌出被污染的水流，」正教会的教理问答书中教导，「所以如果祖先是犯罪的，是必死之身，那么后代自然也是有罪的，也是必死之身。」

因此，我们每一个人都跟着达维德（大卫，达味）王重复：「诚然，我在不义中被孕育，在罪孽中我母亲生养了我」<sup>13</sup>。使徒帕弗罗更清晰地表达了这个思想：「故此就如罪恶借着一人进入了世界，死亡也进入了世界，这样死亡就殃及了众人，因为众人都犯了罪」<sup>14</sup>。

继承到的罪并不与生理或心理的法则相矛盾。相反地，反而在这样那样的法则中得到了肯定。某种精神或道德的品质，或者某种堕落的倾向，以及生理的缺陷（例如：易患病的体质或是某种疾病）从父母遗传到孩子及其后代是一种完全正常的现象。从一个纯粹的心理学的观点来看，如果人类祖先犯罪造成的对道德天性的损害只存在他们身上，而没有在后裔身上留下任何影响就消失得无影无踪，那才是不正常的。

「原罪是指罪恶对人性的损害，原罪让人类无法完成上帝的计划，满足上帝把人类作为世界万物之王的预想」纳撒尼尔主教写道。<sup>15</sup>

根据罗马天主教会教导，人性的本质在始祖堕落之后并没有改变；人类仍然保持着被上帝创造时的样子，只是丧失了天赐的恩宠（不朽的肉身、原始的正义、对大自然的统治力），由于这个缘故，人类开始在灵魂与肉身上变得每况愈下。这个天赐恩宠的剥夺，是对始祖和之后所有人类的惩罚。根据天主教神学家

<sup>13</sup> 圣咏 50:7 / 诗篇 51: 5

<sup>14</sup> 致罗马人书 5: 12

<sup>15</sup> 《对圣经和信仰的讨论》，卷1，96页 [俄文版]

了这样的灵魂天性，即便她愿意，她也不是属于我们的圣母玛利亚，也无法增添我们的荣耀了。我们就不能在教会的基督圣诞典礼时这么对上帝说：「我们把她献于您」。

天主教表面上希望去赞美圣母，把她和人类区分开来，把她归于和人类不同的灵类。罗马天主教关于圣母始胎无原罪的教义非但不举扬，反而贬低了圣母，因为要是她生来就没有罪孽并且圣洁，那么成圣就对她也就毫无价值可言了。这条教义同样贬低了基督圣死对人类的救赎，因为其承认了这种可能性，即就算只是一个人——不通过救赎就可以达到至圣至善的境界。

## 正教与异端——原罪

我们在上节讨论的罗马天主教的圣母无原罪始胎的教义，与圣经中世人都有原罪的教导相悖<sup>11</sup>。

这个罪是由人类的祖先在伊甸园里犯的，这罪孽和其所有的后果，遗传到他们的后裔身上。那次堕落之后的人类是怎样，那么他们在世上的后裔也一直是怎样。「生了一个儿子，形像样式和自己相似。」<sup>12</sup>疏远上帝、遗失恩宠、扭曲上帝的肖像、肉体组织的衰败和渐渐的弱化，最后死亡——这就是阿达穆悲哀的遗传，我们

<sup>11</sup> 约弗传／伯／约 14：4-5、约安福音／约／若 3：6 等许多其他地方

<sup>12</sup> 起源之书／创 5：3

# 正教与异端——对圣母的敬礼

正教对至洁至圣的童贞诞神女玛利亚有着正确的敬礼，她联合众先知、众使徒、众殉道者及所有圣人，是我们在上帝面前永不休歇的中间人。关于对圣母的敬礼，罗马天主教同样和古代正统的教义中所说大相径庭。就像我们都知道的天主教教义「圣母始胎无原罪说」。

在圣座关于这个教义的官方文件中提出：「万福圣母玛利亚，自她怀有基督耶稣那一刻起，靠着全能上帝的特殊恩典，为使人类的救世主基督耶稣天赋卓异，享有特权不受任何原罪的玷污。」（1854年罗马教宗比约九世在新教义中的诏书中所说）换句话说，圣母受孕之时，天意特许她未犯承自先祖并延续至全人类之原罪。

在第一个千年并没有这样一个教义。在十二世纪开始，即西方教会已经从普世教会中分离后，圣母无原罪的观念开始在神职人员和平信徒中流行了。新的教义引发了许多的争议。西方教会著名的神学家，如托马斯·亚奎那、卡拉文思的伯纳德及其他人都对这一学说持排斥态度。

正教会承认圣母生来是圣洁、无瑕且蒙福的，从这个意义上讲，她诞自年老的双亲，由上帝的天使宣告她的诞生，且是为人类的救赎服务的，但是不管是从心里上还是肉体上来说，她的出生都符合人类的正常规律。圣母与我们同样亲近，因为她有和我们一样的天性；但是她，通过那自女孩提时代就开始的克修生活，就战胜了她的罪孽的天性，她的尊荣得到了提升，超越了赫儒文，她的荣耀远逾于炽塞拉芬。但是她要不是被赋予

作为对此事的回应，君士坦丁堡议会决定革除教廷使节。从这时候起，在所有东方教会中的事奉圣礼就不再纪念教宗了。

因此，从九世纪至十一世纪的教会分裂的起因是一样的：教宗不合理地要求所有地方教会都屈服他的权威，同时，正如我们将会在下面看到的，罗马教宗又在教义、规范和礼仪方面与正教离经叛道。这才是事物的本质，而另外那些导致教会分裂的事情只不过是简单的巧合而已。这不仅仅是个体事件，而是当时罗马教宗集团集体的想法和强烈欲望。对贪图权力的灵魂而言，导致了极其危险的谎言，让教宗在普世教会内拥有了至高无上的权利。

一个从属于带罪原则的教宗职位只是从公元9世纪开始的。但是当九世纪的罗马教宗第一次提出对特权的要求时，他们并没有把这种权力当成是改革，而是相反的，他们顺水推舟地证明他们的权威本来就是应得的，这种权力不论是哪里的普世教会都是永远承认的。

所以，自九世纪起，东西方教会已经分道扬镳。那些他们自吹自擂的称呼正好说出了他们的狼子野心：东方教会开始称自己为正教，强调他们的主要目标是保护基督教信仰免受伤害。西方教会开始称自己为普世教会，着力走在罗马教宗的权威下实现全体基督徒的合一的路线。

「因此，教廷使节，如他们自己所说『对于牧首的反抗已经感到厌倦』，决定作出极度无礼的行为。在七月十五日，他们进入了圣索斐亚大教堂，当时众牧者正在准备礼拜六第三时辰的事奉圣礼，当着在场牧者和所有人的面，他们将开除教籍的教宗诏书放在主祭坛上。他们走出来后，照福音书<sup>7</sup>上面所说的，拂去脚上的尘土，作为反对他们的证据，还大声叫喊说：『让上帝鉴查吧！』」

红衣主教亨伯特本人是这样描述此举的。在教宗诏书中唐突地提到：「就帝国的栋梁和荣耀、睿智的居民而言，这座城市（即君士坦丁堡）教会氛围最浓、教义最为正统。但说到被不合法地称为牧首的弥哈伊尔，和他愚蠢行为的支持者们，可以说在这座城市到处可以看到无数的异端行为。让他们被革除教籍吧，让他们被革除教籍吧，吾主，来罢！<sup>8</sup>阿民！」从这之后，并在皇帝和他的贵族面前，他们口头上宣称：「不论是谁，固执地去反对神圣的罗马信仰和使徒的王权以及其祭仪，就让他们被革除教籍，让他们被革除教籍吧，吾主，来罢<sup>9</sup>，并且不让他被称为普世信徒，而是异端的普罗西米特<sup>10</sup>。就这么决定了，就这么决定了，就这么决定了。」这教廷使节的傲慢激起了整个首都人民的反对；由于皇帝尊重他们作为使节的身份，他们才得以自由地离去。

<sup>7</sup> 路喀福音／路加 9：5

<sup>8</sup> 致科林托人书一／林前／格前 16：22

<sup>9</sup> 就是说，让他被革除教籍并让他在主来时被毁灭

<sup>10</sup> 即那些不接受无酵饼而接受有酵饼的人

写信给皇帝，宣布免去佛提的牧首职务，恢复伊格内修斯的职务。在862年，教宗在罗马召开会议，宣布佛提被免职。在君士坦丁堡，这个宣判并没有得到承认，然后教会之间的决裂开始了。

保加利亚教会的管辖问题加剧了教会间的敌意。作为对教宗和他的教士们对保加利亚的独裁行为的反应，佛提组织了一个当地的议会，在这次会议中他声讨了罗马教会的种种劣迹，在867年一个新的委员会在君士坦丁堡成立了，其中有那些东方牧首派去的代表，他们再一次谴责了罗马教会的错误和教宗尼科拉一世在东方教会中的特权。

此时，皇帝弥哈伊尔被他的统治伙伴马其顿的瓦西里密谋杀害了。瓦西里篡夺了皇帝的宝座，并且寻求到了教宗的支持。869年，在君士坦丁堡召开有教宗使节在场的会议，会上免去了佛提的职务，承认了教宗至高无上的权利以及东方教会臣服于教宗之下。但在879年，伊格内修斯死去了，皇帝瓦西里在那时不再需要教宗，而恢复了佛提的地位。在同年，在君士坦丁堡召开了会议，会议中有教宗约安八世派遣的使节出席。教宗的条件没有一项被会议承认；而且教宗也不承认大会的规定。

从九世纪中叶到十一世纪，教会之间的关系是很模糊不清的，而且除了少量皇帝和教宗之间的通信，彼此的接触是很缺乏的。在十一世纪中叶，关系被重建了，但不料是以最终的分裂为结局。莱翁九世是那时的教宗，弥哈伊尔·瑟如拉留是那时君士坦丁堡的牧首。教宗本来想到要使原来服从于君士坦丁堡牧首的南部意大利教会服顺自己，然而后者当时却关闭了位于君士坦丁堡的拉丁修道院和教堂。为了调节相互的关系，教宗使节被派到君士坦丁堡，他们在牧首前粗暴无理。阿尔塞尼主教在《教会大事记》中是这样描述教宗使节的：

这部集子到了十六世纪末才首次出版，然后学者们毫不费力地就证明了其文献中的虚假性。现在即便是天主教的学者也无法承认它们的真实性。但是在那时，这部集子是当时西方教会之间关系发展的权威基础，因为它不加怀疑地被接受。在整个中古时期都确信其权威的真实性。教宗们开始直截了当地引用这部集子中的教令，为了证实他们在整个教会中拥有至高无上的权利。

从教宗常尼科拉一世(858-867)尖锐武断地首次构想出教会内教宗权利至高无上之时，他就开始引用《伪伊西多尔教令集》中的内容。但在东方教会，很自然地，不承认教宗的至上权力。教宗尼科拉一世曾试图以突然袭击来让东方教会臣服于他，但他没有成功。这次失败的必然结果是：教会分裂出现了：第一次出现在九世纪，在十一世纪(1054年)教会最终分裂了。

罗马教会分裂的客观历史是这样的。因为皇帝弥哈伊尔三世年幼，从862年开始拜占庭帝国由他的母亲，德奥多拉和叔叔，巴尔达斯统治。君士坦丁堡的牧首是伊格内纳提(从845年开始)。在巴尔达斯的教唆下，皇帝把他的母亲囚禁在一所修道院；然而牧首在此之前因为巴尔达斯和他儿媳同居的行为而谴责过他，当时反对皇帝这么做。巴尔达斯废黜了伊格内纳提(在862年)，并把学识渊博和杰出的佛提提拔到了牧首的职位。伊格内斯和佛提的追随者们之间的仇恨上演了。在巴尔达斯的建议下，皇帝麦克尔决定召集一个庞大的会议，其间他也邀请了教宗尼科拉一世出席。教宗决定利用这次时机并且以东方教会的审判者的身份出现。两名教宗使节被派去参加会议，并给皇帝带去了一封信。

在这封信里，他写道，皇帝做得不正确，与教会法典相悖，因为他在教宗不知情的情况下进行了牧首的委任和罢免。君士坦丁堡会议(861年)认定了伊格内斯被罢免并且佛提合法地就任了牧首。要不是他看出佛提强烈地反对他自诩在教会内有至高无上的权利，教宗尼科拉一世本来很可能承认佛提为牧首。为此他

是属于拜占庭帝国的。因此，教宗从隶属于东罗马（君士坦丁堡）变成了一个独立世俗的君主，不依赖于任何势力，且拥有独立的领土和对其领土内拥有绝对权利。

这迅速打压了罗马教廷的士气。禁欲主义和世俗的权力之间的矛盾，成了教宗道德纯洁性的危险敌人。这不仅需要罗马教宗在身份上，也要其在行为、目的、志向和行动方式上的完全改变。自负、傲慢、权力和渴望统治所有地方上的教会，这些现象教宗以往只是有倾向和偶尔地流露出，而现在教宗则完全地表现出来。

起初，教宗们致力于巩固他们在非洲、西班牙和高卢地区的西方教会的权力，这些地区先前并不是罗马教会的一部分。尽管在部份的非洲教会里有一定的抵制，但教宗们还是相对容易地成功控制住了这些教会对于他们的服从：在其从前所辖的省份，罗马在教会中可谓位高权重。

至于由罗马主教的传教士们刚刚建立起的不列颠、德意志及其他西欧国家的教会里，教宗们更是轻而易举地让他们服从于自己的权威之下，这是由于教宗在传播基督教的同时，也在教内反复灌输其在教会内拥有至高无上的地位。

当他们在西方教会内使人民顺服他的时候，教宗们同时也采取措施，为了能用事实来证明他们的权力，如果在教义上做不到，起码在法制上要做到。正因为这个，在九世纪初，以权威的西班牙神圣导师伊西多尔的名义，在西方教会内编纂了一个教会审判的法令集。由于编者和集子中的内容正如以后证实的那样是伪造的，它有了《伪伊西多尔教令集》的称号。这部集子有三部分组成。第一部分，有五十篇使徒书信和六十条罗马教宗的教令。在六十条教令中，两条部分伪造，而另外五十八条则完全是伪造的。第二部分，在众多的伪造材料中，还捏造了君士坦丁大帝向罗马教宗西尔维斯特尔捐赠罗马城一事。

然而，关于普世教会存在的起初八个世纪，人们谈及所有这些罗马教会内的现象，都仅将其视为是趋势、倾向、心理投射和偶尔的表现。总而言之，起初的八个世纪里，东西方教会之间在兴趣上、奋斗方向上以及心理投射的差异对教会来说是利大于弊的，因为这样的差异促进了基督教教义和道成肉身理论的完备性。实际上，东方的基督教徒，照他们自己的民族特性，正如已经被提起过的一样，深刻发掘了基督教会的教义这一方面。而西方教会的信徒，由于他们自身的特征，发展了基督教神职系统的另一方面。东西各教会之间能够存有奇妙的教会共融，不离开普世教会的怀抱，这就是对它们唯一的要求。

很不幸的是西方教会打破了此共融，并且这个裂痕为日后它走向歧途埋下了伏笔。  
至于这是怎么发生的，我们将在下一节叙述。

## 1054 年大分裂

罗马教会从普世教会中分裂的过程如下。

在752年，匝哈里亚教宗给矮子丕平——法兰西众国王中的领导者行了敷油礼，使之成为国王。并且凭此赐福于丕平，准他用武力颠覆和取代合法的法兰西国王。因此，丕平于753年将日耳曼的伦巴底人从被他们占领的意大利领土上赶走，并交付给了教宗二十二座城市的钥匙，还有拉文纳城的大主教职位，这些先前

马宗教一种严肃甚至是阴暗的色彩，并且导致形式主义逐渐渗入罗马异教文化。

罗马帝国的体制特性在罗马教会中显现了更为深远的影响。这片土地对罗马人的精神与生活有着巨大的、无法抗拒的意义：最重要的美德就是爱国。罗马人一切的个人力量都可以服从于国家意志，所有的个人力量都是为着加强国力这一相同的目的。在伟大与繁荣的罗马帝国时期，罗马人为罗马人民和全世界人民的福祉与繁荣做出努力。因此，他们深信他们自己应当成为世界的主宰。所有人应当服从并融入到罗马帝国里，为了能享用「罗马帝国统治下的和平」和罗马人的管辖下的种种好东西。为了满足对打造一个世界范围的国家组织的需求，联合数不胜数的各国人民，引导其向罗马人司法思想的方向发展。在奥古斯都皇帝和他的继任者被神化时：神圣的荣耀在他们有位时被授予给他们，为荣耀他们而建造庙宇，他们死后又被列入众神的队伍中，这一切都使罗马宗教信仰与国家体系的融合达到登峰造极的地步。

罗马人的核心思想，是建立在他们的宗教信仰与国家体制特色的基础上得以成型，这决定了西方在基督教会传入后教会生活趋势的特征。对于在东方掀起幡然大波的关于圣三和耶稣基督位格的教义争论，他们毫无兴趣。西方教徒理所当然的就沉溺于实用主义和表面化的事奉圣礼和教会法制。他们转而注意起教会内的纪律与管理，注意到国家与教会之间的关系。西方教会的代表不是高不可攀的神学家，而是优秀的政客和行政管理员。特别是在罗马人信奉基督教之后，民族传统以及古罗马的强大还不可避免地留在他们心中。在这些传统的影响之下，罗马人就认为强大的罗马在教会内应该有和在国家事务方面一样重要的影响力。

君主专制制度在罗马人心目中尤为强大和重要，他们简直已经将君主奉若神明。一个人拥有全世界至高无上最高权力就成为了西方教会的思想。这种对皇帝的思想变成了对罗马教宗。甚至教宗们都采用了连罗马皇帝都厌烦的「教宗玛克息默」的头衔。因此，一时间，罗马教宗沉迷于提高自己的地位。

地绝迹了，奥古斯丁的文献成了唯一可以追溯到古代的、而且人们又可以读懂的书籍。所以西方接受了一种在很多方面来说是异教学说的基督教。罗马教皇制度的发展不允许有任何异意，因此西方教会沉溺于这种人为的异端思想中，也使这思想盛行至今。」

「所以一方面我们有东方教会，使用希腊语，本质上来说仍保存着具有以色列人思想与圣传的新以色列人，另一方面，西方教会已经忘却了希腊语，而且从东方的范围内被剪除，它继承了希腊异端思想与精神，还因之形成了一套不纯正的基督教教义。」

「实际上，正教和西方教会的对立只不过是以色列与希腊之间的永远的对立。」

「我们必须永远铭记教会的圣教父们，他们把自己看成是阿弗拉穆（亚伯拉罕，亚巴郎）灵性的真子女，而教会也把自己看为新以色列，并且正教会内的信徒，无论是来自希腊、俄罗斯、保加利亚、塞尔维亚、罗马尼亚教会等等，都有意识地模仿纳撒尼尔，真正的以色列人，也就是上帝的子民。并且，当这成为东方基督教的真正意识时，西方教会则变得越来越象人性化希腊罗马异教的后裔。」

## 西方教会与罗马文化

罗马教会是在拉丁文化的基础上形成并发展而来的，而拉丁文化又来源于罗马异教信仰。罗马异教信仰是建立在对亡灵的崇拜的基础之上，对超自然力量的恐惧成了崇拜的主要动机。这种信仰上的恐惧赋予了罗

「宣信者圣玛克息默说：『死亡，主要是因为与上帝的分离，随之而来的必定是肉身的死亡。生命就是那说「我即是生命」的上帝」

「但是为什么死亡会临到全人类的身上？为什么没有犯像阿达穆一样罪的人却要像阿达穆一样地死了呢？」作者引用了圣西奈的阿纳斯塔西的话来回答：「『我们成了对阿达穆的诅咒的继承者。我们并没有像阿达穆一样违背了那神圣的律法；但是由于阿达穆成了必死的，他把这个罪传给了他的子孙。我们必死是因为我们从一个必死的肉躯中来。』」

作者进一步写到了蒙福者奥古斯丁、坎特伯雷的安塞姆、托马斯·阿奎奈以及其他西方神学的奠基人，他们都犯有诽谤上帝的罪。当然，他们并不断言「明确和清楚地表示上帝是邪恶和感情用事的。他们宁愿把上帝看成被一种更为强大的力量，被阴暗及难以平息的需要所束缚，就像那统治着异教众神的上帝。这种需要促使他以暴制暴，且不允许他宽恕或遗忘违抗他意愿的罪恶，除非能够给予他无限的补足。」

在《火焰之河》中进一步写到了希腊异端在西方基督教中的影响。

「异端的思维存在于每一个异端的基础中。这在东方非常强大，因为东方是所有哲学与宗教潮流的交叉路口。但正如我们在新约中读到的一样，『哪里充满了邪恶，恩典也就更多地充满到哪里。』」所以当异端横行的时候，正教也同样兴盛，而且尽管受到世俗力量的迫害，她总是以得胜的姿态延续下来。在西方，相反地，希腊异端的思想悄悄地、不带有异端特征地进入了其中。这一切都是通过希颇主教奥古斯丁口述的大量拉丁文文献引入的。（……）在西方，希腊语的知识一点一点

卡洛弥洛斯更深一步地转向了对上帝公义的理解，实际上是阐明圣经以及教会的圣教父们所给予的解释。在希腊语中，圣经已告诉我们「公义」被称做「dikaiosune, δικαιοσύνη」。「dikaiosune」是希伯来语「tsedaka, צדקה」的翻译。这个词的意思是「完成人类救赎的神圣能力」。这与「其它的希伯来词汇「khesed, חסד」即「仁慈」「怜悯」「爱德」，以及「emet, אמון」，即「信实」「真理」相对应。」这和我们通常所说的「公义」的概念是完全不同的。卡洛弥洛斯还写道，在西方，「dikaiosune」被人以异教徒的方式去理解，古老的人文主义希腊文明认为这个词是：「人类的公义，即在法庭中发生的事。」

卡洛弥洛斯还写道：

「上帝的公义，不仅仅是人类的这个词所表达的。他的公义意味着他的仁慈与爱，这些都以一种不均等的方式赐予，即上帝总是毫不求回报地赐予，他给予像我们一样不配领受的人。（...）」

「上帝总是良善、慈爱与仁慈地对待那些漠视、违抗、故意忽视他的人。他从不以暴制暴、计划复仇。无论什么事情都能在此生被纠正与消除，他的惩罚只是充满爱意的纠正。（...）」罪恶永存与上帝毫无干系。罪恶之所以永存在于他的造物有自由、理性的意志，而他尊重这意志。」

「死亡并非上帝给予我们的惩罚。因着我们的反叛，我们才会陷入其中。上帝即是生命，生命即是上帝。我们反抗上帝，我们就关上了通向祂赐生命恩典的门。圣瓦西里写到，『人离弃生命有多少，他离死亡就近了多少。因为上帝就是生命，剥夺生命也就是死亡。』圣瓦西里继续写道，『上帝没有创造出死亡，而是我们把死亡带到自己身上。』（...）」正如圣伊里奈所说的，『与上帝的分离即是死亡，与光明的分离即是黑暗... 光明并不会给他们带来盲目的惩罚。』」

去符合在西方被委婉地称为公义的荣耀吗？」

西方教会教导说「拯救……就是从上帝手中被拯救出来！」（……）

「这种对上帝的观念是对上帝公义完全的扭曲，反映出人类在神学研究中的感情用事。这是对上帝人性化及人的神化的异端的恢复与延伸。当人们不被重视时，会变得焦虑和易怒，并且认为只有通过复仇才能雪耻，不管这种复仇是通过决斗或犯罪。这就是世俗的、感情用事的公义……」

「西方的基督徒认为上帝的公义也同样如此；永恒的上帝因阿达穆的违命而受到极大的冒犯。

因此他决定将阿达穆因不服从而犯的罪延续给他所有的后代，他们虽未犯过阿达穆的罪，也都会因着他的罪而被判处死亡。上帝的公义对于西方的教徒而言就像以一种宿怨持续着。一个人侮辱了你，他的全家人就必须死。而且对人类而言罪悲惨与无助的是：没有一个人，甚至把全人类加起来，也不足以平息上帝因被冒犯而来的怒气，就是把所有历史上出现过的人都用来献祭也不够。

上帝的尊威只有通过惩罚与他一样尊威的人方能挽回。因此为了同时挽回上帝的颜面与人类，除了上帝的儿子道成肉身之外别无他法，以至于，只好牺牲一个有上帝的尊贵的神人以挽回上帝的颜面。」

卡洛弥洛斯博士认为，像这样一个对上帝公义的异端认识使上帝变成了我们所有不幸的源泉。但作者认为，这种公义完全不是公义，因为他惩罚了与其祖先所犯的罪没有关系的无辜者。「……西方教会所称的「公义」还不如称作最龌龊的愤怒与仇恨。而且构想出这样一个像患精神分裂一般的上帝，要杀死自己以满足自己那所谓的「公义」，使得基督的爱及牺牲都失去其重要性和逻辑性。」

我们要提及著名的希腊教会作家，亚历山大·卡洛弥洛斯博士，并参考他的旷世之作，《火焰之河》。

卡洛弥洛斯，在他的文章开始，提出了这样的问题：「∴魔鬼用来诬蔑上帝的工具是什么？为了征服人类，为了使人类走上堕落之路，魔鬼采取什么样的手段？」作者自问自答：「他用的是所谓的『神学』。他起先提出一个神学上的微小更改，一旦它被接受，他就想方设法得在程度上进行越来越多的更改。从而使教义变得根本无法辨认。这就是所谓的『西方神学』。」

在《火焰之河》这篇文章中，卡洛弥洛斯博士进一步地写到西方神学的「基本特点是，他们把上帝视为一切罪恶真正的起因」。作者还解释说「所有罗马天主教徒以及大多数新教徒都把死亡看作是上帝给予的惩罚」。根据这个教义，「上帝认为人人皆犯了阿达穆（亚当）的罪，并藉着死亡来惩罚他们，也就是把他们与上帝断绝开来；剥夺了他们获得上帝所赐生命力量的机会，并且通过某种精神上的空虚，使他们在思想上倍受煎熬，在身体上精疲力竭。」

卡洛弥洛斯博士更进一步写到，一些新教徒不认为死亡是一种惩罚，而看作是一种自然现象。但是上帝不是一切自然物的造物者么？所以不管是上述哪一种可能，对他们而言，上帝是死亡存在的真正原因。（∴）」

「西方的『上帝』是个易怒的上帝，充满了对人类不顺服的愤怒，因着人类罪孽的缘故，在上帝毁灭性的愤怒中带给人类永远的苦难，除非他被触犯的荣耀获得极大的补足。」

「西方教义中对人类灵魂的拯救什么意思呢？难道上帝自己把自己钉死在十字架上仅仅是为了

6 参考 [http://orthodoxpress.org/parish/river\\_of\\_fire.htm](http://orthodoxpress.org/parish/river_of_fire.htm)

不可剥离的，就好像是灵魂与肉身。这是独一无二的正教，以正确的方法引领我们趋向上帝。

正教信仰不但是正确的信仰和依据此信仰的生活，而且也是对上帝正确的事奉。我们的主耶稣基督以言简意深的话语道出了正确敬拜的本质：「上帝是个灵，我们必须用心灵和诚实敬拜他。」<sup>5</sup>只有那有灵感的事奉圣礼在处处弥漫祈祷声的正教堂里举行时，才能真正实现对上帝的神圣事奉。此外，正教信仰还指灵魂和肉身的力量都表现出精准的协调性和正确性。在正教中，一切需要都能以恰当的方式得到满足：如理智、心灵的追求以及心灵的需求、人类自由意志的体现、工作与祈祷、警醒与自制，总而言之，人类生活中的万事万物都各得其所。

## 西方神学

上节中，我们概要性地回答了这问题——什么是正教。现在我们应当开始着手研究东西方神学教义上的区别。

首先，我们要明白西方神学的发展是建立于关于文化与心理学方面的特性上。这会有助于我们更好地评价罗马天主教及新教的信条相对于正教会的使徒和圣教父的教导而言其谬误何在。

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<sup>5</sup> 约安福音／约／若4：24

# 什么是正教

首先，正教是对上帝正确的信仰；它是一股强大的力量，它使每一个虔信的正教徒在正直和虔诚的道路上坚定不移。要成为正教徒，就意味着要有正确的思想，全心全意地坚持正确的信仰，正确地宣认上帝向我们揭示关于他自己的一切，关于这个世界与人类，以及我们生活的任务和目标。这一切都要在讲到我们与上帝灵魂结合与永恒救赎的教义中得以体现。正如使徒帕弗罗（保罗，保禄）所说，如果没有这样正确的信仰，那就不可能愉悦上帝。<sup>1</sup>

正教不仅是对基督教会基本事实和基本信条的正确信仰以及正确宣认，还代表着一个正直善良的人生，它基于一个不可动摇的律法：恒常履行上帝律法、满怀谦卑之心、对左右邻舍心怀怜悯及爱德、为贫乏和不幸者提供救助以及事奉他的教会。使徒雅科弗（雅各，雅各伯）教导说：「没有行为的信心是死的。」<sup>2</sup>主耶稣基督自己，即未来全世界的审判者，许诺说：「要照各人的行为施与赏罚。」<sup>3</sup>使徒帕弗罗证明说「要按各人所作的工，施与赏罚。」<sup>4</sup>这就是正教的观点。正信必须要在行为中体现，而行为则是信仰的表现。两者是

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<sup>1</sup> 致希伯来人书 11: 6

<sup>2</sup> 雅科弗书信／雅 2: 26

<sup>3</sup> 玛特泰福音／太／玛 16: 27

<sup>4</sup> 致科林托人书 1／林前／格前 3: 8





了许多仁爱之工的事情，其中之一便是他建造了一座献给「罪人之保障」圣母圣像的教堂。「这座教堂至今是否还在？」。他还在上海建造并促使其他教堂和医院的建成，同时也为孤儿和贫苦儿童建造了一所孤儿院。圣人自己还从上海贫民窟的街道上收拢起来了生病和快要饿死的儿童。随着中国共产主义力量的逐步掌权，圣人和他的教区民众逃避到了菲律宾。1949年，为了使俄罗斯难民合法进入美国，圣约安·马克西莫维奇前往美国华盛顿特区进行游说，途中圣人成立了信徒团体，该团体后来成为施洗浸者圣约安俄罗斯正教堂区的前身。1962年，他被派往旧金山堂区，在此他建立了一座雄伟的大教堂，以此来荣耀「诸忧苦者之喜乐」圣母。也是在这里，圣人经历了各种成就，忍受过许多艰辛与悲痛，并在1966年安息于此。1994年发现上海和旧金山的圣伊望·马克西莫维奇主教的圣髑是没有朽坏的，同年他被荣耀为属于上帝的圣洁杰出的一员。

《正统信仰与异端》清楚地阐释了神圣正教信仰，以及由此产生的背离信仰，这些信仰已经被其它宗教派别引入到基督教中，还有背离信仰对那些真正寻求得救者带来的阻碍。当今时代的精神相对论已根深蒂固，几乎渗透到了所有的基督教，在与之做抗争的同时，《正统信仰与异端》一书表明，坚持正教会一直以来所保护的神圣正教信仰是所有渴望得到得救的人们和民族必需的。愿主耶稣基督在正教信仰里赐予这部著作的作者、为使中国的读者能读到这本书而虔诚努力的人，及所有此书的读者以极大的祝福和毅力坚定。

# 中文版序言

翻译领受了总司祭波达波夫神父的祝福，2009年12月26日

《正统信仰与异端》一书由维克托·波巴达波夫神父在1996年至1998年间写成所著。维克托神父是华盛顿特区俄罗斯正教会的施洗浸者圣约安堂区的堂区长。此堂区是上海和旧金山的圣伊望主教于1949年9月创建的，维克托神父是这个堂区的第四任堂区长。自成立以来，施洗浸者圣约安堂区作为正教信仰的真实光明的一盏明灯，为俄罗斯人和为逃避自己家乡里共产主义迫害的东欧移民，以及一批数目稳定增长的皈依圣洁正教的各国信仰者照亮了道路。关于施洗浸者圣约安俄罗斯正教堂区的历史、圣像学和建筑学，以及宝贵的正教信仰教义的信息，堂区的网站上〈<http://www.stjohndc.org>〉提供〈相关的英文与俄文版本〉。

施洗浸者圣约安堂区与中国正教会的历史渊源由来已久，可追溯到上海和旧金山的圣伊望·马克西莫维奇主教建立此堂区之初。1896年，圣人出生于俄罗斯哈尔科夫省，后来进入波尔塔瓦军事学院和哈尔科夫皇家学院法律系学习。俄国国内战爆发后，圣人和他的家庭一起离开了俄罗斯，移居南斯拉夫。1925年，圣人于贝尔格拉德大学的神学院毕业。1926年，他削发成为修士并取名为伊望，之后成为修士辅祭，再之后成为修士司祭。1934年5月，圣伊望·马克西莫维奇被派往中国上海主教区，在那里，他为正教信仰做出



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要取得相关信息的，请和香港圣彼得圣保罗教堂主持司祭迪奥尼西•波兹德尼耶夫神父联系。地址如下：

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本译文经正教会中华诸圣会翻译委员会审核通过

# 正教与异端

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康斯坦丁·陆

华译




香港圣彼得圣  
保罗教堂



正教會中華諸聖會

2010





维克托·波达波夫神父著  
康斯坦丁·陆  
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