

# From Catholic To Orthodox

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By Thom Nickels

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<http://journeytoorthodoxy.com/2012/05/10/from-catholic-to-orthodox/>



The word 'orthodoxy' can conjure up foul associations. There's Bertrand Russell's famous quote, "*Orthodoxy is the grave of intelligence,*" which covers any sort of rigid or right thinking at the expense of creative thought.

Orthodoxy (lower case) implies a strict adherence to tradition against which Modernism doesn't stand a chance. In Judaism, Orthodoxy is seen as that religion's supreme, most traditional expression, its un-reformed essence. In Christianity, Orthodoxy which has never had a Second Vatican Council or anything approaching a Novus Ordo – Divine Liturgy with lay ministers and Protestant-style hymns – is a window into the ancient Church. In fact, you could search the world for a modern young Orthodox priest with a guitar and a penchant for humming "*On Eagles Wings,*" but chances are you wouldn't find one. Priests like that never get a chance to bloom in Orthodoxy; or, if one was discovered in seminary, he'd be sent packing or be told to switch

hit to the local Catholic Franciscans.

In the Orthodox Church there are no activist organizations of lay women clamoring to be priests (although Metropolitan Kallistos Ware admits that at some point in time the Church may have to consider the question). To date Orthodox women, however feminist their inclinations, haven't splintered off and gotten themselves "ordained" by renegade bishops.

There are no Orthodox lay liturgists trying to reinvent or modernize the Divine Liturgy, either. In the eyes of the world, Orthodox Christianity has always been relegated to second tier status, taking a back seat to Catholicism's power, even in this era of clergy sex abuse. As a box to be checked on applications and questionnaires, where religious affiliation means Protestant, Catholic, Jewish, Muslim, or other, Orthodoxy barely exists at all.

My first glimpse of Orthodoxy was at the 1964-1965 New York Worlds Fair. I'd gone to the Fair with my family primarily to visit the Vatican Pavilion, a modernist white building that had a futuristic look and that effectively mirrored the reformatting of Catholicism taking place in Rome at the Second Vatican Council. Inside the Pavilion was Michelangelo's treasure, The Pieta, a major Fair exhibit that attracted people of all faiths. Inside the Pavilion there was also the modernist Chapel of the Good Shepard with its minimalist altar table, glass stained windows but not much else.

The chapel's over-wrought simplicity made an impression on me. Not only did this new Catholic structure have a decidedly Presbyterian style, all the signature Catholic elements were missing except a crucifix. The intent seemed to be the creation of an interdenominational chapel where everybody would be made to feel at home. This was a Catholic chapel that didn't want to offend Protestants by looking "too Catholic."

At the time, I sensed that the chapel design hinted at coming changes in Catholic Church architecture. I was right. Most visitors, distracted by the media hoopla surrounding The Pieta (the Vatican Pavilion was the second most popular exhibit at the Fair, attracting some 27,020,857 guests) probably didn't dwell

on this fact that much. My sense is that many Catholics then excused minimalist, Protestant looking church interiors if there was enough stained glass to take the mind off what had been eliminated.

Not far from the Pavilion was a small log cabin church with a three-bar cross on top. I knew the cross to be Russian Orthodox. The chapel was a replica of the first Orthodox chapel in America built in the 1800s at Fort Hood, California. While the rustic exterior put one in mind of Lincoln Logs or Lewis and Clark expeditions, the interior – we had to peer through the windows because the chapel was locked – revealed something startling: a small chandelier illuminating a colorful iconostasis in the center of which were circles of electric candles and a replica of the framed (miraculous) icon of Our Lady of Kazan.

The beauty of that small log cabin church far surpassed anything in the great white Pavilion monolith with its cold and empty Chapel of the Good Shepard.

It was then that I asked myself: What is this thing called Orthodoxy? Growing up, I was taught by the nuns that only Catholics had the true sacrament, the actual Body and Blood of Christ or the Real Presence; Catholics were the only ones with saints, the Mass, priests, and churches that looked like real holy places.

Orthodoxy, I found, also had the Mass (the Divine Liturgy), canonized saints, monks, nuns, priests, vestments, miters—everything in fact that Catholicism had, even miracle stories, bleeding and myrrh streaming images, as well as visions of the Virgin Mary.

This was confusing stuff for a committed, 12-year old Catholic. If there is only one true Church, why would the Virgin Mary make alleged appearances over the dome of a Coptic Orthodox church in Zeitoun, Egypt in front of hundreds of thousands of people? These series of apparitions, lasting from 1968 to 1971, spontaneously healed many people who witnessed the lady in light move around the dome of the church. Why would the bodies of some Orthodox saints remain incorrupt in the same manner as

Saint Catherine Laboure's body in Paris? For every Catholic saint or miracle story there is an Orthodox counterpart.

Is the Orthodox Church the true “other” lung of the whole Church, and not the schismatic renegades they're made out to be by some Catholic traditionalists? In the eyes of God, where the divide and conquer nature of human politics does not exist – to the chagrin of strict doctrinaire prelates, both East and West, steeped in charges of heresy or schism – are both Churches already really one and united “under the skin” despite the lack of an official agreement?

As the abbot of St. Tikhon's monastery near Scranton told me last year:

*“It was the Western, or Catholic Church, that began changing everything.”*

These changes not only included the Filioque clause in the Nicene Creed but the way Christians crossed themselves. The original method of crossing oneself was the Orthodox way, right to left, but Rome changed it from left to right in the 8th century.

A change like this seems a small thing but it can also be indicative of something deeper, like a tendency to re-invent and denude until centuries later you get something like the Second Vatican Council, where the changes were so drastic that if a Catholic from 1947 could come back he wouldn't even recognize today's Catholic Mass as being Catholic.

When former Byzantine Catholic Hieromonk and theologian Fr. Gabriel Bunge converted to the Orthodox Church, it generated a lot of press. (Conversions work both ways and can be a lot like musical chairs: In 2009, Orthodox theologian and writer John Mack converted to Eastern Catholicism although shortly after this he divorced his wife and left the priesthood).

On his conversion to Orthodoxy, Fr. Bunge said:

*“...Many people thought that the two Churches were moving towards each other and would eventually meet at one point. But as I was growing older and learning some things deeper, I stopped believing in the possibility of the reconciliation of two Churches in terms of the divine services and institutional unity. What was I to*

*do? I could only go on searching for this unity on my own, individually, restoring it in one separate soul, mine. I could not do more. I just followed my conscience, and came to Orthodoxy."*

I see the wisdom in this statement, especially since my conversion to Orthodoxy on April 8th of this year. Prior to my first communion at an Orthodox parish in Northern Liberties, I had many conversations with members of the congregation in which more than several freely admitted that they often attend Catholic churches when they are away on vacation and when they cannot find an Orthodox church.

Not only do they attend Catholic churches but they receive communion in these churches, a fact which may be frowned upon by their pastor or bishop but a fact nevertheless. The Orthodox people I spoke with felt they could relate to Catholics because Catholics believe in the Real Presence. "It's all about the Eucharist," as one Orthodox lady told me.

*"This is why I come to church, to receive the Eucharist. The Eucharist is not a symbol or a memorial, it is real."*

Comments like these bypass the usual East-West schism rhetoric having to do with the Filioque, or questions related to the primacy of the Bishop of Rome. It's not that many or most Orthodox don't think that these questions are important; many do. But for the ordinary people in the pews, ie. people who are not theologians, priests or monks, it is the Eucharist that stands out as the centerpiece of spiritual life. So yes, a certain strange unity of the heart between the two churches has already taken place.

I came to Orthodoxy from Catholicism partially because of its unchanged liturgy; because the Orthodox Church, in its wisdom, never embarked on a path of liturgical self-destruction. It was not enough for me to attend the Traditional Catholic Latin Mass once a month when the bulk of the Catholic Church remains in the Novus Ordo camp. Even while attending the TLM at beautiful Saint Paul's church in South Philadelphia, one could not escape the reality that this Mass was a minority Mass, primarily a footnote to the Novus Ordo.

It pained me to realize that the TLM was seen more as a specialized event and not part of the regular lists of masses in most Catholic churches.

In the Orthodox Church there is always the traditional liturgy; the rubrics never wax or wane depending on the latest liturgical fashion. There's no need for committees to advertise or promote tradition. Tradition is already there, and it's not going anywhere. It is, as they say, the Church.

Since becoming Orthodox, gone are the endless personal narratives that would run in my head whenever I'd attend either a TLM or the Novus Ordo. Those narratives concentrated on what had been lost or thrown away.

In the Orthodox Church, tradition is not shuffled in and shuffled out, like a road show trekking onto Buffalo.

## **Twelve Differences Between the Orthodox and the Catholic Churches**

(not an Orthodox source but a fair treatment of some key differences)

Excerpt taken from:

<http://vivificat1.blogspot.com/2009/08/twelve-differences-between-orthodox-and.html?m=1>

**FRIDAY, AUGUST 07, 2009**

*I am a Catholic who upon occasion attends Orthodox services because of my frequent travels in Eastern European countries. The differences in the masses are obvious, but I wonder what the differences in the theology are. I don't see much. Is that something that you can elucidate?*

...Orthodox Christians consider the differences between the Orthodox and the Roman Catholic Churches as both substantial and substantive, and resent when Catholics trivialize them. Though they recognize that both communions share a common "Tradition" or Deposit of Faith, they will point out that the Roman Catholic Church has been more inconsistently faithful – or more consistently unfaithful – to Tradition than the Orthodox Church has been in 2000 years of Christian history. Generally, all Orthodox Christians would agree, with various nuances, with the following 12 differences between their Church and the Catholic Church. I want to limit them to 12 because of its symbolic character and also because it is convenient and brief:

1. The Orthodox Church of the East is the Church that Christ founded in 33 AD. She is the One, Holy, Catholic, Apostolic Church confessed in the Nicene-Constantinopolitan Creed. All other churches are separated from by schism, heresy, or both, including the Roman Catholic Church.

2. Jesus Christ, as Son of God is divine by nature, as born of the Virgin Mary, True Man by nature, alone is the head of the Church. No hierarch, no bishop, no matter how exalted, is the earthly head of the Church, since Jesus Christ's headship is enough.

3. All bishops are equal in their power and jurisdiction. Precedence between bishops is a matter of canonical and therefore of human, not divine law. "Primacies" of honor or even jurisdiction of one bishop over many is a matter of ecclesiastical law, and dependent bishops need to give their consent to such subordination in synod assembled.

4. The Church is a communion of churches conciliar in nature; it is not a "perfect society" arranged as a pyramid with a single monarchical hierarch on top. As such, the Orthodox Church gives priority to the first Seven Ecumenical Councils as having precedent in defining the nature of Christian belief, the nature

and structure of the Church, and the relationship between the Church and secular government, as well as the continuation of synodal government throughout their churches to this day.

5. Outside of the Seven Ecumenical Councils, the Orthodox Church receives with veneration various other regional synods and councils as authoritative, but these are all of various national churches, and always secondary in authority to the first seven. They do not hold the other 14 Western Councils as having ecumenical authority.

6. Orthodox Christians do not define "authority" in quite the same way the Catholic Church would define it in terms of powers, jurisdictions, prerogatives and their interrelationships. Orthodox Christian would say that "authority" is inimical to Love and in this sense, only agape is the one firm criterion to delimit rights and responsibilities within the Church. Under this scheme, not even God himself is to be considered an "authority" even though, if there was a need of one, it would be that of God in Christ.

7. The Orthodox Church holds an anthropology different from that of the Catholic Church. This is because the Orthodox Church does not hold a forensic view of Original Sin, that is, they hold that the sin of Adam did not transmit an intrinsic, "guilt" to his descendants. "Ancestral Sin," as they would call it, transmitted what may be termed as a "genetic predisposition" to sin, but not a juridical declaration from God that such-a-one is "born in sin." Hyper-Augustinianism, Catholic, Lutheran, and Reformed, is impossible in Orthodox anthropology because according to the Orthodox, man is still essentially good, despite his propensity to sin. By the way, even what Catholics would consider a "healthy Augustinianism" would be looked at with suspicion by most Orthodox authorities. Many trace "the fall" of the Latin Church to the adoption of St. Augustine as the West's foremost theological authority for 1,000 years prior to St. Thomas Aquinas. The best evaluations of St. Augustine in the Orthodox Church see him as

holy, well-meaning, but “heterodox” in many important details, starting with his anthropology.

8. Since no “forensic guilt” is transmitted genetically through “Original Sin,” the dogma of the Immaculate Conception of our Blessed Mother is considered superfluous. She had no need for such an exception because there was nothing to exempt her from in the first place. Of course, Mary is *Theotokos* (“God-bearer”), *Panagia* (“All-Holy”) and proclaimed in every Liturgy as “more honorable than the Cherubim, and beyond compare more glorious than the Seraphim,” but her sanctification is spoken about more in terms of a special, unique, total, and gratuitous bestowing and subsequent indwelling of the Spirit in her, without the need of “applying the merits of the atonement” of Christ to her at the moment of conception, in order to remove a non-existent forensic guilt from her soul, as the Catholic dogma of the Immaculate Conception would have it. If pressed, Orthodox authorities would point at the Annunciation as the “moment” in which this utter experience of redemption and sanctification took place in the life of the Blessed Theotokos. Although the Orthodox believe in her Assumption, they deny that any individual hierarch has any power to singly and unilaterally define it as a dogma binding on the whole Church, and that only Councils would have such power if and when they were to proclaim it and its proclamations received as such by the entire Church.

9. Although Orthodox Christians have at their disposal various institutions of learning such as schools, universities, and seminaries, and do hold “Sunday Schools,” at least in the USA, it is fair to say that the main catechetical vehicle for all Orthodox peoples is the Divine Liturgy. All the liturgical prayers are self-contained: they enshrine the history, the story, the meaning, and the practical application of what is celebrated every Sunday, major feast, and commemoration of angels, saints, and prophets. If one pays attention – and “Be attentive” is a common invitation

made throughout the Divine Liturgy – the worshipper catches all that he or she needs to know and live the Orthodox faith without need for further specialized education. For this very reason, the Divine Liturgy, more than any other focus of “power and authority,” is the true locus of Orthodox unity and the principal explanation for Orthodox unity and resiliency throughout history.

10. Since the celebration of the Divine Liturgy is overwhelmingly important and indispensable as the vehicle for True Christian Worship – one of the possible translations of “orthodoxy” is “True Worship – and as a teaching vehicle – since another possible translation of “orthodoxy” is “True Teaching” – all the ecclesiastical arts are aimed at sustaining the worthy celebration of the Divine Liturgy. Iconography in the Eastern Church is a mode of worship and a window into heaven; the canons governing this art are strict and quite unchanging and the use of two-dimensional iconography in temples and chapels is mandatory and often profuse. For them, church architecture exists to serve the Liturgy: you will not find in the East “modernistic” temples resembling auditoriums. Same thing applies to music which is either plain chant, or is organically derived from the tones found in plain chant. This allows for “national expressions” of church music that nevertheless do not stray too far away from the set conventions. Organ music exists but is rare; forget guitars or any other instrument for that matter. Choral arrangements are common in Russia – except in the Old Calendarist churches – the Orthodox counterparts to Catholic “traditionalists.”

11. There are Seven Sacraments in the Orthodox Church, but that’s more a matter of informal consensus based on the perfection of the number “seven” than on a formal dogmatic declaration. Various Orthodox authorities would also argue that the tonsure of a monk or the consecration of an Emperor or other Orthodox secular monarch is also a sacramental act. Opinion in

this instance is divided and the issue for them still open and susceptible to a final dogmatic definition in the future, if one is ever needed.

12. The end of man in this life and the next is similar between the Orthodox and the Catholics but I believe the Orthodox “sing it in a higher key.” While Catholics would say that the “end of man is to serve God in this life to be reasonably happy in this life and completely happy in the next,” a rather succinct explanation of what being “holy” entails, the Orthodox Church would say that the end of man is “deification.” They will say that God became man so that man may become “god” in the order of grace, not of nature of course. Men – in the Greek the word for “man” still includes “womankind” – are called to partake fully of the divine nature. There is no “taxonomy” of grace in the Orthodox Church, no “quantification” between “Sanctifying Grace” and actual grace, enabling grace, etc. Every grace is “Sanctifying Grace,” who – in this Catholic and Orthodox agree – is a Person, rather than a created power or effect geared to our sanctification. Grace is a continuum, rather than a set of discreet episodes interspersed through a Christian’s life; for an Orthodox Christian, every Grace is Uncreated. The consequences of such a view are rich, unfathomable, and rarely studied by Catholic Christians.

## A Helpful Table Comparing Orthodoxy, Protestantism & Roman Catholicism

FROM: <http://christianityinview.com/comparison.html>

<i>Topic</i>	<i>Eastern Orthodox</i>	<i>Protestant</i>	<i>Roman Catholic</i>
<u>Apostolic Succession</u>	This is an important part of Orthodox belief and ensures continuity with the church that Christ founded.	With the exception of the Anglicans and some Lutherans, this idea is rejected. Rather it is important to emphasise continuity of teaching with that of the apostles, rather than a direct line of succession.	As in Orthodoxy, this is of vital importance to the church. There is also some degree of mutual recognition of the validity of Orthodox ordinations.
<u>Bible - Composition of</u>	Accept the 39 Old Testament and 27 New Testament books, but also a collection of books not found in the original Hebrew Bible. These are known as Deuterocanonicals i.e. a second canon of scripture.	Protestants reject the deuterocanonicals as not being inspired scripture and term them Apocrypha (Greek: 'Hidden Things').	Agrees with Orthodoxy as to the validity of these books.
<u>Clergy - Qualification for</u>	Priests and Bishops must be male, but deaconesses are permitted, though the order is dormant. Priests and deacons may marry before ordination but not after. Bishops, on the other hand, must be celibate.	The majority of Protestants do not require celibacy as a condition of election to the clergy. Many churches practice female ordination, including those within the Anglican communion, where the issue of female episcopacy is currently being discussed.	All clergy are required to be male. Priests and Bishops must also be celibate, with the exception of Eastern Rite Catholics and Anglican married clergy who subsequently convert to Catholicism. These groups are allowed to have married priests.
<u>Eucharist - Significance of</u>	Commonly termed the 'Mystic Supper' or 'Divine Liturgy' - This makes present Christ's	The Eucharist, like Baptism is only a symbol of grace. The sacrificial nature of the	The position is similar to the Orthodox. The Eucharist is also known as the 'Holy



	sacrifice and therefore forgiveness of sins is obtained through it. It is also an encounter with the Risen Christ.	Eucharist is also rejected.	sacrifice of the Mass'.
<b><u>Eucharist - Presence of Christ in</u></b>	During the Eucharist, the Priest calls down the Holy Spirit (in Greek: epiklesis) upon the gifts (the bread and the wine). They then change into the actual body and blood of Christ. The precise way in which this happens is a divine mystery.	The bread and wine, being symbols, do not change substance. There are however, a wide variety of views held within Protestantism on this subject (e.g. some Anglicans accept the Catholic view, whereas Baptists deny it).	As in Orthodoxy, the Priest invokes the Holy Spirit during the Mass. However, the consecration becomes effective through the Priest, who acts in the person of Christ. The gifts change completely into Christ's body and blood and this change is termed 'Transubstantiation' i.e. the outward appearance remains the same, but the substance changes.
<b><u>Eucharist - Distribution of</u></b>	The consecrated elements can only be received by members. Orthodox policy is to have communion in both kinds (i.e. both the bread and wine are given to those present).	The elements are usually offered to all Christians who feel able to partake of them. The vast majority of Protestant churches have communion in both kinds.	As with Orthodoxy, only members of the church may receive. In some Catholic Churches, the bread alone is given to the congregation, the Priest receiving the wine. However, it is becoming common for churches to have communion in both kinds.
<b><u>Holy Spirit</u></b>	The third person of the Trinity, proceeding from the Father alone as in the original Nicene Creed. The Father sends the Spirit at the intercession of the Son. The Son is therefore an agent only in the procession of the Spirit.	The Holy Spirit proceeds from both the Father and the Son. The Nicene creed includes the filioque (Latin: 'and the son').	Agrees with the Protestant view. Ambrose of Milan (340-397) wrote: 'When the Holy Spirit proceeds from the Father and the Son, He is not separated from the Father, He is not separated from the Son'.
<b><u>Marriage and Divorce</u></b>	Marriage is a mystical union between a man and a woman. Divorce is generally only allowed in cases of	Marriage is a contract, but is not unbreakable. Divorce is discouraged, but permitted as evidence of human	Marriage is seen as an unbreakable contract & a type of Christ and the church. Remarriage after

	adultery, though there are exceptions.	weakness. Some denominations permit remarriage in church.	divorce is not permitted unless there is some canonical impediment to the marriage. In this situation, an annulment may be granted.
<b><u>Mary - Assumption and Immaculate conception of</u></b>	The Assumption is accepted and it is agreed that Mary experienced physical death, but the Immaculate conception is rejected. Orthodox belief is that the guilt of original sin is not transmitted from one generation to the next, thus obviating the need for Mary to be sinless.	Both are denied. The claim that Mary was sinless is rejected - only Christ was sinless.	Both are dogmas of the church. The church has not as yet decided whether Mary actually experienced Physical death. The dogma of the Immaculate Conception states that Mary, was at conception 'preserved immaculate from all stain of original sin' and should not be confused with the virgin birth.
<b><u>Mary - Position of</u></b>	Mary is venerated as Theotokos (Greek: 'God-bearer'). By this is meant that the son she bore was God in human form. She is first amongst the saints and 'ever-virgin'.	Mary was a holy woman who was chosen to bear the Son of God. Her perpetual virginity and intercession are denied.	The view is similar to the Orthodox church - the title 'Mother of God' being used more commonly than Theotokos. This title forms one of the 'Marian Dogmas' of the Church. The others are Mary's perpetual virginity, assumption and immaculate conception.
<b><u>Pope - Authority of</u></b>	As the Bishop of Rome, he has a primacy of honour when Orthodox, not of jurisdiction. At present, his primacy is not effective as the papacy needs to be reformed in accordance with Orthodoxy. His authority is thus no greater or lesser than any of his fellow Bishops in the church.	The Pope is the leader of the Catholic church, having no authority to speak for the church as a whole.	The Pope is the 'Vicar of Christ' i.e. the visible head of the church on earth and spiritual successor of St. Peter. He has supreme authority (including that over church councils) within Christendom (The Power of the keys).

<b><u>Pope - Infallibility of</u></b>	Papal Infallibility is rejected. The Holy Spirit acts to guide the church into truth through (for example) ecumenical councils. This Orthodoxy recognises the first seven ecumenical councils (325-787) as being infallible.	Protestants also reject Papal infallibility. The only source of infallible teaching is that found in the Bible.	The Pope is infallible when, through the Holy Spirit, he defines a doctrine on faith and morals that is to be held by the whole church. This is a dogma and is therefore a required belief within Catholicism.
<b><u>Purgatory</u></b>	An intermediate state between earth and heaven is recognised, but cleansing and purification occur in this life, not the next.	Purgatory is rejected - Christ's death on the cross is sufficient to remove the penalty for all our sins.	A place of cleansing and preparation for heaven. Also a place where the punishment due to unremitted venial sins may be expiated.
<b><u>Sacraments</u></b>	There are at least seven Sacraments (known as 'Mysteries' in Orthodoxy): Baptism, Chrismation, Eucharist, Holy Orders, Holy Unction, Marriage (Holy Matrimony) and Penance (Confession). The list is not fixed.	Generally, only two sacraments (also known as Ordinances) are recognised: Baptism and the Eucharist (often called 'Holy Communion' or the 'Lord's Supper').	The number of Sacraments is fixed at seven and is the same list as that in Orthodoxy, with the exception of Chrismation, which is generally known as 'Confirmation'.
<b><u>Sacraments - Effect of</u></b>	The Mysteries convey grace to those who participate in them worthily.	There is a diverse range of opinions, but many Protestants regard the Sacraments as symbols or reminders of Grace already given.	Agrees with the Orthodox position. The Sacraments are signs that effect that which they signify.
<b><u>Saints</u></b>	A special group of holy people, who are venerated. They may act as intercessors between God and Man and may be invoked in prayer.	All Christians are saints, called to imitate Christ. Only Christ may mediate between God and Man.	The position is very similar to Orthodoxy. For sainthood, it is also required that at least two verifiable miracles have occurred as a result of the intercession of that person.
<b><u>Salvation</u></b>	Salvation is "faith working through love" and should be seen as a life long process. The Ultimate aim of every Orthodox Christian is to obtain Theosis or union with God. This	Salvation is the free and unmerited gift of God to man. It is obtained by grace through faith in Christ alone. Through Christ's atoning sacrifice, we are rendered acceptable to	Salvation is by grace, specifically sanctifying grace, which is given initially through Baptismal regeneration and then maintained through the Sacraments, which are

	is done through living a holy life and seeking to draw closer to God.	God and judged righteous (justified) in his sight.	'channels of grace'.
<b><u>Scripture - Importance of</u></b>	There is one source of divine revelation: Tradition. Scripture forms the oral part, and the writings of saints, decisions of ecumenical councils etc. are also part of it.	Scripture alone is the only infallible guide and the final authority on matters of Christian faith and practice (One of the foundational principles of Protestantism).	Alongside Sacred Scripture, Sacred Tradition (i.e. teachings handed down from Christ and the apostles to the present) are to be considered sources of divine revelation. Tradition and scripture are interpreted by the magisterium or teaching authority of the church.
<b><u>Worship and Liturgy</u></b>	The 'Divine Liturgy' is the centre of Orthodox spirituality. Worship is usually in the vernacular, though Greek is also used.	There are a wide variety of worship styles. Examples include the spontaneity of the Pentecostal churches, and the more traditional worship of the Anglican churches in the Catholic tradition.	Worship is centred around the Mass. Following the Vatican II council (1962-5), greater emphasis was placed on worship in the vernacular, though the traditional Latin ('Tridentine') Mass is also used.
<b>Topic</b>	<b>Eastern Orthodox</b>	<b>Protestant</b>	<b>Roman Catholic</b>