



John: what do the words "I will build my Church on this rock" mean? About this faith, about what you say, "You are the Christ, the Son of the living God." In his treatise 124 On St. John we find this very significant phrase: "On this rock, which you have confessed, I will build my Church, since Christ himself was the rock." In his Sermon 13 he says, "Thou art Peter, and upon this rock [petra] which thou hast confessed, upon this rock which thou hast acknowledged, saying, "Thou art the Christ, the Son of the living God," I will build my church: upon myself that I am the Son of the living God. I will build it on myself and not on you.

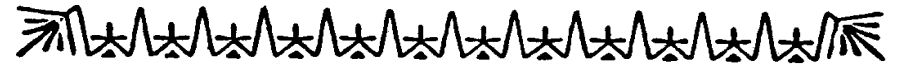
The dogmatic definition of papal primacy and infallibility given in 1870 only sought to maintain control and supremacy in the hands of the pope, since he had lost all temporal power with the disappearance of the papal states at the same time.

Priestly Celibacy

The Orthodox Church allows married men to be ordained to the Holy Priesthood without arbitrarily imposing priestly celibacy; the fact that a man has a vocation to the priesthood does not necessarily mean that God gives him a vocation to celibacy (1 Cor. 7:7-9; 1 Tim. 3:1-13; Titus 1:5-9).

The Energies of God

Western theology teaches that man was created from the Essence of God; for the Orthodox it is a mistake, for if man had been created from the Essence of God, we would have immortality in us. Therefore, within Eastern theology we differentiate between the Holy Energies of God and His Essence. Man was created by the divine Energies of God, which are like the rays of the sun that generate heat, without the sun being in essence but the product of what the essence emits, as St. Gregory Palamas teaches. ***These are the main points on which the Orthodox Church disagrees with other Churches, which is faithful to its Founder and continues to transmit his message to the world today, without adding or subtracting anything.***



DIFFERENCES BETWEEN THE ORTHODOX CHURCH AND OTHER CHRISTIAN CONFESSIONS

The Procession of the Holy Spirit of the Father and the Son

To say that the Holy Spirit also proceeds from the Son would be to introduce two origins into the Trinity and to break the unity of God; The Three are One because both the Son and the Holy Spirit have their origin in the Father, One who is begotten (the Son) and the Other who proceeds (the Holy Spirit), which is why the Orthodox worship God in the Trinity (Matt. 28:19; Gen. 18:2ff.)

The Addition of the Filioque (... and of the Son) to the Symbol of Faith

It was first introduced into the Church of Spain by the Council of Toledo (589), ignoring the Council of Chalcedon (451) which prohibited, under pain of excommunication, the use of a different Creed or the addition of new articles to the aforementioned one.

Baptism by Sprinkling or Infusion

The act of Baptism, according to Orthodox doctrine, is to be performed by a triple immersion of the baptized person in water in the name of the Three Divine Persons; Except in cases of necessity, all baptism administered by infusion or sprinkling is illicit. The Orthodox Church believes that, following the tradition of the Apostles and their disciples, for there to be a true Baptism it is necessary that the water be given by immersion just as Christ was baptized.

Unleavened Bread in the Eucharist

The Church uses leavened bread in order to express faith in Christ's complete human nature, that is, composed of body and soul; in this symbolism, leaven represents the soul of bread.

The Denial of the Consecrating Virtue of the Epiclesis

The Eucharistic transformation is accomplished not only by the words of consecration, but by the epiclesis that accompanies them, that is, by the invocation of the Holy Spirit that follows the words of consecration and thus constitutes a unity (Council of Constantinople, [381]).





The great majority of Orthodox theologians see in the words of consecration and in the words of epiclesis an indivisible whole.

Communion Under One Species

The Lord's Command was: Take and eat, all of you... Take and drink, all of you, for this is why the Church, following the command of Jesus, feeds her children under the two species of bread and wine.

The Real Presence of Christ in the Eucharist

We Orthodox believe that Christ is present in the Church that celebrates the Divine Liturgy, not only because He promised that He would be among His disciples when they gathered in His Name, but because He is also present in His Word and, above all, because the Holy Spirit transforms (epiclesis) the bread and wine of the Offering into the very Body and Blood of Our Saviour. In such a way that we believe that the Risen One is truly present, bodily and personally, in the Mysteries of Salvation that we are celebrating and that the believer who comes to receive Communion enters into the whole of himself (body, mind, spirit) into real communion with the whole person of Jesus Christ, God-Man, the same one who died on the cross and rose again on the third day. We do not believe that this is merely a symbolic or commemorative presence (as Protestants think) nor do we share the Roman Catholic idea that transubstantiation takes place under the "accidents" of bread and wine (Matt. 18:20; 26, 26; Mark. 14:22-24; 1 Cor. 11:23-26).

The Fire of Purgatory, the Perfect Reward, and the Indulgences of the Righteous before the Resurrection and the Last Judgment

The Orthodox theologian Kallinikos says: If the souls of the departed have lived according to the will of God, their ultimate fate will be Paradise; Already now, in the time between death and judgment, they feel an anticipatory taste of the joy of Paradise, for they are nearer to God and are illumined by His light.

But if they have ended their lives in sin and without penance, from now on they are already suffering and feel (so to speak) at the gates of hell. The Orthodox Church prays for the dead, saints and sinners, because the end of physical existence does not imply an immediate judgment of the soul, and it can still improve its situation and trust in forgiveness until it renders



its accounts until the end of the centuries.

The Definition of the Dogma of the Immaculate Conception

The Mother of God, in spite of the leading role she played in the salvation of the human race, was conceived by God's holy predecessors, Joachim and Anna, with the stain of original sin and with a mortal body. Predestined to be the Mother of God, she was not exempt from the corruption that is transmitted from Adam by inheritance to all men. Only Jesus Christ, the Prince of Life, enjoyed an immaculate conception in Mary's womb. Orthodox Christians, however, call it Immaculate because it was purified from all sin when the Holy Spirit descended upon it after the visit of the angel.

The Primacy and Infallibility of the Bishop of Rome

According to Orthodox doctrine, the Ecumenical Council, as successor of the Apostolic College, constitutes the supreme and infallible authority of the faith. This is established because: a) Jesus gave his Apostles the same power that he gave Peter (Matt. 19:28; Lk. 22:24-30). b) The Apostles never recognized in St. Peter the Vicar of Jesus Christ and the infallible Doctor of the Church (Acts 15:1 Cor. 1:12ff.). c) That the Councils of the first four centuries, while acknowledging the high position which the Bishop of Rome occupied by reason of Rome being the capital of the Empire, only granted him an honorary pre-eminence, never of power or jurisdiction. (Cf. Acts of the African Council of Milevi, signed by St. Augustine of Hippo; Law of Theodosius, II Can. 28; Letter of Pope Pelagius II to Patriarch John, Bishop of Constantinople, lit. 3). d) The Holy Fathers, in the famous passage: You are Peter and on this rock I will build my Church, never understood that the Church was built on Peter, but on the Rock, that is, on the confession of faith of the Apostle.

St. Cyril in his 4th book On the Trinity: "I believe that by the rock you must understand the unmoved faith of the Apostles. St. Hilary, Bishop of Poitiers, in his sixth book On the Trinity, says: "It is upon this rock of the confession of faith that the Church is built." St. John Chrysostom, in his Homily 53 on St. Matthew, says: "On this rock I will build my Church," that is, on the faith of confession.

St. Augustine writes, commenting on a passage from the 1 Letter of St.

