

# DOWNLOAD PDF APPENDIX D. THE NATURE AND PURPOSE OF ECUMENICAL DIALOGUE: A JWG STUDY

## Chapter 1 : Catholic Church Help? | Yahoo Answers

*The history of the RCC/WCC Joint Working Group -- Appendix C. Ecclesiological and ecumenical implications of a common baptism: a JWG study -- Appendix D. The nature and purpose of ecumenical dialogue: a JWG study -- Appendix E. "Inspired by the same vision": Roman Catholic participation in national and regional councils of churches: a JWG study.*

Apostolic Fathers[ edit ] The earliest Church Fathers within two generations of the Twelve apostles of Christ are usually called the Apostolic Fathers , for reportedly knowing and studied under the apostles personally. In addition, the Shepherd of Hermas is usually placed among the writings of the Apostolic Fathers although its author is unknown. En route to his martyrdom in Rome, Ignatius wrote a series of letters which have been preserved as an example of the theology of the earliest Christians. Important topics addressed in these letters include ecclesiology , the sacraments , the role of bishops, and Biblical Sabbath. He spoke in "praise of unity" in a Letter to the Ephesians, saying "He, therefore, that does not assemble with the Church, has even by this manifested his pride, and condemned himself. Ignatius stresses the hierarchical relationship between God and the bishop more strongly to the Magnesians urging them "to yield him all reverence, having respect to the power of God the Father , Further elements of the hierarchical relationship are mentioned by St. Clement of Alexandria , referring to advice in the "holy books: It is recorded that he had been a disciple of John. The options for this John are John the son of Zebedee traditionally viewed as the author of the fourth Gospel, or John the Presbyter. Polycarp, c , tried and failed to persuade Anicetus , Bishop of Rome, to have the West celebrate Easter on 14 Nisan, as in the East. Legend states that the flames built to kill him refused to burn him, and that when he was stabbed to death; so much blood issued from his body that it quenched the flames around him. The Shepherd had great authority in the 2nd and 3rd centuries. Other early Christians, however, considered the work to be apocryphal. Famous Greek Fathers of 2nd century other than the Apostolic Fathers include: Irenaeus of Lyons and Clement of Alexandria. His writings were formative in the early development of Christian theology , and he is recognized as a saint by both the Eastern Orthodox Church and the Roman Catholic Church. He was a notable early apologetic. He was also a disciple of Polycarp , who was said to be a disciple of John the Evangelist. His best-known book, Against Heresies c. Irenaeus wrote that the only way for Christians to retain unity was to humbly accept one doctrinal authorityâ€”episcopal councils. Clement[ edit ] Clement of Alexandria was a Christian theologian and the head of the noted Catechetical School of Alexandria. Clement is best remembered as the teacher of Origen. He used the term "gnostic" for Christians who had attained the deeper teaching of the Logos. The thoroughness of his education is shown by his prolific quotation of the Greek poets and philosophers. He travelled in Greece , Italy , and Egypt. He became the colleague of Pantaeus , the head of the Catechetical School of Alexandria , and finally succeeded him in the direction of the school. Alexandria had a major Christian community in early Christianity, noted for its scholarship and its high-quality copies of Scripture known as the Alexandrian text-type. During the persecution of Christians by Septimius Severus or he sought refuge with Alexander, then Cappadocia. Protrepticus , "Exhortation to the Greeks" Stromata , "Miscellanies" The first book deals with the religious basis of Christian morality, the second and third with the individual cases of conduct. As with Epictetus , true virtue shows itself with him in its external evidences by a natural, simple, and moderate way of living. The significance of Clement in the history of the development of doctrine is, according to Adolf von Harnack , that he knew how to replace the apologetic method by the constructive or systematic, to turn the simple church tradition into a "scientific" dogmatic theology. It is a marked characteristic of his that he sees only superficial and transient disagreement where others find a fundamental opposition. He is able to reconcile, or even to fuse, differing views to an extent which makes it almost impossible to attribute to him a definite individual system. He is admittedly an eclectic Stromata, i. This attitude determines especially his treatment of non-Christian philosophy. Tertullian was the first Latin Father and only well known such father of the 2nd

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century. Tertullian[ edit ] Tertullian , who was converted to Christianity before , was a prolific writer of apologetic, theological, controversial and ascetic works. He wrote three books in Greek and was the first great writer of Latin Christianity, thus sometimes known as the "Father of the Latin Church". In his Apologeticus , he was the first Latin author who qualified Christianity as the "vera religio" and systematically relegated the classical Roman Empire religion and other accepted cults to the position of mere "superstitions". Later in life, Tertullian is thought by most to have joined the Montanists , a heretical sect that appealed to his rigorism. Rome , the capital of the Roman Empire until , was the most important Christian center in the Western Roman Empire. Antioch , Alexandria , and others were important centers of Christian thought in the Eastern Roman Empire. Christianity also spread outside of the Roman Empire. Illegal churches before "Christian legalization" are mentioned throughout church history. Of the underground churches that existed before legalization, some are recorded to have existed as the catacombs in Europe, Catacombs of Rome , Greece see Cave of the Apocalypse , The Church of St George and the church at Pergamon and also in the underground cities of Anatolia such as Derinkuyu Underground City also see Cave monastery and Bab Kisan. Church of Antioch[ edit ] The community and seat of the patriarchate according to Orthodox tradition was founded by St Peter and then given to St. Ignatius , in what is now Turkey. Origin and expansion of the Church of the East[ edit ] The church which spread throughout most of Asia bears the appellation "Nestorian," after the 5th-century patriarch of Constantinople, Nestorius , who was condemned by Rome as a heretic in AD Nestorian was not the name by which the church knew itself, nor was it so commonly designated in Asian lands. It was rather known as the Church of the East , or Easterns, to distinguish it from the Greek and Latin churches in the West which were divided by subtle theological controversies little appreciated by the Eastern Christians. It also came to be known as the Assyrian church because of the location of its successive headquarters, and also as the Luminous Religion, especially in China. This ancient church claimed a 1st-century origin and developed almost wholly apart from the Greek and Roman churches, using the Aramaic language. This division of Jesus into two persons, entailed in the rejection of the title Theotokos, was considered heretical in the West both Latin and Greek. For at least twelve hundred years the church of the Easterns was noted for its missionary zeal, its high degree of lay participation, its superior educational standards and cultural contributions in less developed countries, and its fortitude in the face of persecution. The vicissitudes of its later growth were rooted in its minority status in a situation of international tension. The rulers of the Parthian Empire were on the whole tolerant in spirit, and with the older faiths of Babylonia and Assyria in a state of decay, the time was ripe for a new and vital faith. The rulers of the Sassanid Empire also followed a policy of religious toleration to begin with, though later they gave Christians the same status as a subject race. However, these rulers also encouraged the revival of the ancient Persian dualistic faith of Zoroastrianism and established it as the state religion, with the result that the Christians were increasingly subjected to repressive measures. Nevertheless, it was not until Christianity became the state religion in the West that enmity toward Rome was focused on the Eastern Christians. After the Mohammedan conquest in the 7th century, the caliphate tolerated other faiths but forbade proselytism and subjected Christians to heavy taxation. Strategically located on the main trade routes of the Fertile Crescent , it was easily accessible from Antioch , where the mission to the Gentiles was inaugurated. When early Christians were scattered abroad because of persecution, some found refuge at Edessa. Thus the Edessan church traced its origin to the apostolic age, and Christianity even became the state religion for a time. Thus it was from Edessa that a missionary movement began which gradually spread throughout Mesopotamia , Persia , Central Asia and China. According to tradition, Mari was sent as a missionary to Seleucia on the Tigris River near Baghdad , which, with its twin city of Ctesiphon across the river, became another center of missionary outreach. Mari was also regarded as the pioneer evangelist in the whole region of Adiabene to the north, of which Arbil now Erbil was the capital. The twenty bishops and many presbyters were more of the order of itinerant missionaries, passing from place to place as Paul did and supplying their needs with such occupations as merchant or craftsman. By the metropolis of Seleucia assumed the title of "Catholicos," and in a council of the church at Seleucia elected the first patriarch to have jurisdiction

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over the whole church of the East, including India and Ceylon. The seat of the Patriarchate was fixed at Seleucia-Ctesiphon , since this was an important point on the East-West trade routes which extended both to India and China, Java and Japan. Thus the shift of ecclesiastical authority was away from Edessa, which in had become tributary to Rome. The establishment of an independent patriarchate with nine subordinate metropoli contributed to a more favourable attitude by the Persian government, which no longer had to fear an ecclesiastical alliance with the common enemy, Rome. Arabian Peninsula[ edit ] Christianity apparently gained its strongest foothold in the ancient center of Semitic civilisation in southwest Arabia or Yemen , sometimes known as Seba or Sheba , whose queen visited Solomon. Because of geographic proximity, acculturation with Ethiopia was always strong, and the royal family traces its ancestry to this queen. A 4th-century church history states that the apostle Bartholomew preached in Arabia and that Himyarites were among his converts.

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## Chapter 2 : The Cost of "Recognition" Keeps Getting Higher and Higher

*Nature and purpose of ecumenical dialogue (Appendix D) "Inspired by the same vision": Roman Catholic participation in national and regional councils of churches (Appendix E) Issues studied by the JWG.*

Texts with background essays I. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. Similar developments have occurred regularly around the globe. P, as part of the report *The Unity We Seek*. An exploratory meeting had been held in Washington, DC on July 27, , just eight months after the promulgation of the Decree on Ecumenism and five months before the Second Vatican Council concluded. That exploratory meeting set in place the continuous series of conversations celebrated and explored in this volume. In almost any ecumenical structure in which Catholics and Reformed churches participate, they provide unique leadership because of their numbers, their ability to exercise leadership in all of their congregations, their theological and ethical seriousness, and the mutual accountability of their ministers. This does not mean that Reformed or Catholic churches are without their own internal tensions which intrude into the ecumenical setting. However, Reformed and Catholic Christians recognize that by their baptism, their confession of the Christian faith as attested in the Scriptures and the ancient ecumenical creeds, and their common calling to mission, what binds them together is far greater than what divides them. To further the gospel call toward greater visible unity, there have been official dialogues commissioned for over forty years: Both traditions have also participated in numerous faith and order commissions across the world. From time to time, other US Reformed churches have been included in the dialogue, i. Summary of the Dialogues We begin with a brief overview of the various dialogues as a contribution to the other dimensions of ecumenical life, in social witness, common evangelism, spiritual renewal, theological research and collaborative efforts in the local community. The overview outlines theological discussion creating the bases for visible unity, full communion among these churches. The dialogues are an occasion to appreciate the gifts of our traditions. We also seek to identify differences of conviction and to resolve them in truth. In the remainder of this Introduction, we will note the elements of full communion as they have been articulated in our World Council of Churches discussion. We will also note a specific framework for moving toward full communion as articulated by the Reformed churches and the Catholic Church, and our hopes for the use of this overview. To simplify this summary, we have noted the documents keyed to the lists at the end of the introduction and of the whole booklet, and " where possible " left in paragraph numbering, so that references can be followed in whatever version of the document is used. Also, where possible, web addresses as well as hard copy are noted. The next section, *The Journey Toward Unity*, will survey the two rounds of world level dialogues and the eight rounds of US dialogues and their results. The third section, *Common Basis in Faith*, will briefly focus the contents of these dialogues, by themes, to show how they interrelate in one unified process contributing to our pilgrimage toward full communion in the Church Christ wills for us. The fourth section, *Common Pastoral Challenges*, will deal with the day to day living of Reformed and Catholic Christians, and how we can promote the Gospel in the lives of all Christians. Full Communion Reformed and Catholic churches have worked together for forty years and Reformed churches for nearly a century with the full array of Orthodox, Protestant, and Anglican churches to articulate a basis for Christian unity in the context of a movement of theological dialogue called Faith and Order. Among the results of these dialogues is a vision of what is necessary for a united Church. Within the World Council of Churches, that same vision was articulated in in a document called *The Unity of the Church as Koinonia*: This vision can link the bilateral work of Reformed and Catholic churches to the wider work for the unity of the Church. Among other things, this WCC statement enumerates the specific elements needing resolution if full communion is to be achieved: The goal of the search for full communion is realized when all the churches are able to recognize in one another the one, holy, catholic and apostolic church in its fullness. This full communion will be 5 expressed on the local level and the universal levels through conciliar forms of life and action. In such communion churches

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are bound in all aspects of life together at all levels in confessing the one faith and engaging in worship and witness, deliberation and action. Of course, these elements are also the subject of other ecumenical discussions, both in the World Council of Churches and in other church union conversations. The Unity of the Church as Koinonia articulates what Christians agree must be part of the Church, on the one hand, and where agreement must be reached if Christians are to be united. They affirm that the essential unity of the people of God is grounded in our baptism. The Reformed believe that Eucharistic unity is a given in our one baptism, and in the Eucharist the baptized may experience their unity in Christ even if certain manifestations of that unity are incomplete. It expressed the matter this way: They find assurance of reconciliation, forgiveness and healing. In the body of Christ, there is diversity in unity, variety which enriches fellowship, many gifts of the one Spirit 1 Cor. Within the body of Christ, love becomes enfleshed in justice and sharing. We do not know the precise form of the unity we seek but we believe that it must be such that all in each place must be seen as belonging to one fellowship and that these local, regional or national churches must be in conciliar communion with one another. The second Reformed-Catholic consultation in the United States summarized what Christians have come to identify as the essential elements needed for full communion: The communion in which Christians believe and for which they hope is, in its deepest reality, their unity with the Father through Christ in the Spirit. Since Pentecost, it has been given and received in the Church, the communion of saints. It is accomplished fully in the glory of heaven, but is already realized in the Church on earth as she journeys toward that fullness. Those who live united 1 in faith, hope and love, 2 in mutual service, 3 in common teaching and sacraments, 4 under the guidance of the pastors are part of that communion which constitutes the Church of God. This communion is realized concretely 5 in the particular churches, each of which is gathered together around its bishop. In each of these "the one, holy, catholic and apostolic Church of Christ is truly present and alive. However, the substance is the same. In a survey of these dialogues, the elements identified by the Reformed and Catholic churches have been touched upon, either in the US or the global dialogues. In local discussions Reformed and Catholic Christians from all points of view and traditions, along with other Christian traditions, are invited to participate. Both of our traditions are unalterably committed to the ecumenical movement; its penultimate goal of common witness, service, prayer and action; and its ultimate goal of full communion. Thus, the dialogue has as its clear goal: The journey toward the unity of the churches must be founded on love and trust. However, as we build up our trust and love in Christ by the power of the Holy Spirit, we also move into the more challenging issues that continue to keep us divided. Remarkable progress has been made toward resolving many of the issues that once divided us. Our dialogues deal with the careful, and often technical, discussions that are necessary if our churches are to achieve the full communion in faith, sacramental life and witness for which we pray. As the international bilateral formulates our common understanding of church: Norms for the belief and practice of the Church are not simply to be found in isolated proof-texts or in clearly discernible primitive patterns, but in the New Testament considered as a whole and as testimony to the divine purpose and mission for Israel, for the Church and for all humanity. There was complete agreement in presenting ecclesiology from a clear christological and pneumatological perspective in which the Church is the object of declared faith and cannot be completely embraced by a historical and sociological description. There was also agreement in presenting the Church as the "body of Christ" cf. The Church exists therefore as the body of Christ essentially by the Holy Spirit, just as does the exalted Lord. Stress was laid, however, on the complementary character of other images, particularly that of the bride cf. Thomas Best, Gunther Gassmann, eds. *On the Way to Fuller Koinonia*, Geneva: World Council of Churches, John Paul, *Ut Unum Sint: On Commitment to Ecumenism*, Origins, *The Journey toward Unity* A. *Worldwide Dialogues* Robert McAfee Brown and other Reformed leaders initiated conversations with the leadership of the Catholic Church during the course of the second Vatican Council where they were observers representing the Reformed churches. An Interpretation of the Catholic-Protestant Dialogue, one is impressed with the candor of the exchange, on the one hand, and on the other hand with the significant progress that has been made in these ecumenical relationships. In celebrating the recovery of the word ecumenism he identifies

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its three interlocking meanings: The appropriate means of communication in this new situation is dialogue. The papers covered such themes as mission, the world, authority, ministry and the Eucharist. The second round took up the theme "Towards a Common Understanding of the Church" It focused on five themes in its meetings: Concurrently, the Reformation-Catholic Dialogue Commission in the Netherlands took up the same theme and published their results under the title *From Roots to Fruits*. After providing these two published reports, the WARC dialogue took up the theme: *As of*, six meetings have taken place touching on a variety of topics related to kingdom, church, communion and common witness. In addition to these bilateral dialogues, the World Council Faith and Order discussions, and a host of national and regional dialogues have contributed to Reformed Catholic reconciliation. Key among these are the dialogues of the German churches studying the condemnations of the sixteenth century, and the French *Groupe des Dombes*, an informal group of scholars whose central leaders have been Reformed and Catholic. United States Dialogues The American dialogue between our two traditions, which has been going on since , has brought to the table both theoretical and practical expertise in ecumenism, and have innovated several areas of ecumenical reflection. The first Round took up topics still of central interest for the ecumenical endeavor. Commenting jointly at the end of the volume on the discussions, Daniel J. Thus does the search for Christian unity cycle back time and again to its core themes and the urging of the Spirit. The first joint statement of the consultation was devoted to the topic, "The Ministry of the Church. The action recommendations at the end of each reflection on "what is essential" remain challenging both nationally and in local congregations. The next rounds discussed the relationship between ethical issues and ecumenism. To what extent, it was asked, are differing stances on personal and social ethical questions church-dividing? Round three took up that challenge. In *Ethics and the Search for Christian Unity*, the consultation reported on two topics of great sensitivity and difficulty for our religious communities. The joint "Statement on Abortion" from *Ethics and the Search for Christian Unity* still serves as a model for what can be said together by two believing communities despite real differences in theory and practice. Likewise, the "Statement on Human Rights," which focused especially on the case of South Africa, while illustrating a closer common moral vision on one level also surfaced some real differences. The principle of approach to these themes was set at the outset and successfully adhered to all the way through: The consultation then grappled with different stances on aid to private education. This section of the statement reflected on compatibilities of understanding of the nature and function of the educational process in society and in Church. The studies on the laity and on families in the fifth and sixth rounds are designed to serve direct congregational engagement. At present the dialogue has returned to theological issues, discussing the Eucharist and baptism. Common Basis in Faith A. What we believe together 1 Scripture and Tradition The international dialogue undertaken between the World Alliance of Reformed Churches and the Secretariat for Promoting Christian Unity in made a significant contribution to the relationship between scripture and tradition: Both on the Catholic and on the Reformed side today, the problem is no longer presented in terms of the battle lines of post-Tridentine polemic.

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### Chapter 3 : Robert Charles Zaehner - Wikipedia

*Thus, ecumenical dialogue on moral issues should include the nature, mission and structures of the Church, the role of ministerial authority and its use of resources in offering moral guidance, and the response to the exercise of such authority within the Church.*

Christian Lifestyle Church of the Brethren Statement Two Annual Conference queries prompting this study have asked for a focus on the use of possessions and resources, our response to taxation for war, and the mind of Christ in relation to world citizenship. The request passed on by the General Board has asked the task force to define the problem, to provide a descriptive study of Brethren attitudes, and to make recommendations to the church at large and for implementation by the Board. Where have we been? Historically Brethren have identified the "simple life" as an essential element of Christian discipleship. Simplicity has been commended not for its own sake, but for the purpose of seeking first the kingdom Mt. The church has held up the simple life as a means to unity and integrity, to experiencing the transforming will and power of God, and to living out the beatitude, "Blessed are the pure in heart" Mt. For nearly three centuries our identity as Brethren and Christians has been more closely tied to how we live than it has to creeds and doctrines. At times in the past this has taken the form of rigid legalism. In the present generation we are obsessed with individuals doing their own thing. Neither of these extremes conforms to the mind of Christ. Yet we have found it easier to repent for the legalism of our forebears than for our own sin of indifference and lack of discernment. In researching its assignment, the task force discovered that Annual Conference has repeatedly made significant statements on lifestyle, possessions, wealth, stewardship, taxation, and relationship to the state. Representative excerpts from statements of the last thirty years are included in Appendix A of this report. Still there are new areas of awareness that need to be addressed. Second, only recently have we become sensitive to the fact that about half the federal taxes we pay personally is used for past, present and future wars. Our money destroys life and global resources in defiance of the will of God. We pray for peace while paying for war. Third, we are becoming increasingly sensitized to the fact of how much of our time and energy are expended in producing, consuming, and competing for possessions and prestige. There is little time for knowing ourselves, sharing in the lives of others, and standing in the presence of God. It is especially to these aspects of lifestyle that the study is addressed. What is our motive? Concern for simple living is no longer the exclusive preoccupation of ascetics and pietists. Research indicates that in about five million people in the United States had already adopted some form of voluntary simplicity, and it is predicted that some 35 million will do so by A Harris survey notes that 69 percent of those polled believe the country would be better served by emphasis upon "learning to appreciate human values more than material values. It is based on an understanding of how God uses power as revealed to us in Jesus Christ. Our motivation for examining lifestyle is not primarily a concern for simplicity or economics, but for faithfulness. We believe that God through Jesus Christ speaks directly to the way we live. As participants in a kingdom which seeks the lost, redeems the outcasts, liberates the captives, and proclaims the redistribution of wealth and property in the jubilee year of the Lord, we cannot sit easily in the seats of wealth and power of an oppressive status quo Lk. A call to intentionality Most things we do are a matter of habit, conditioning, training, and unconscious imitation. We are programmed by culture, family, and media, seldom questioning why we act as we do, or whether we are doing the things we value most. Many of the Influences which shape our behavior - hedonism, triumphalism, cynicism, legalism - run counter to the lifestyle of the kingdom of God which Jesus lived and proclaimed. A call to Christian lifestyle is a call to intentionality. It is a call to reject the shifting winds of culture. It is a call to place our lives, our values, our priorities in the control of Christ with the help of the Holy Spirit and the support of the brothers and sisters in the community of faith. A call to joy and freedom A call to Christian lifestyle is not a call to asceticism, grimness, or calculation. It is rather a call to celebration, joy and liberation, the result of a single unified focus in our lives. A call to responsible citizenship As Christians we recognize that all power and

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authority belong to God. For this reason we respect authority. However the scriptures warn us of "principalities and powers" that see themselves as independent of God and have therefore become demonic. As Christians we are called to discernment. Where government or institutions use power as God would, for justice, mercy, peace, help for the needy, and measures to enrich the life of all, we have no conflict. Where government or institutions invest in the destruction of life and resources, in preparation for global holocaust, in neglect or exploitation of the poor, and in stripping away human dignity, there we are responsible to use our power and wealth to resist. A call to count the cost Most of us are very comfortable in our affluent society. Lifestyle changes are not without cost to individuals, to communities and to the church as a whole. Jesus charged his disciples to count the cost of the commitment they were undertaking. If as Brethren we are committed to searching for a Christian lifestyle it will cost more than approving an Annual Conference Statement. What price are we willing to pay for our commitment to Christ? What is a Christian lifestyle? Living as Christians calls for constant reexamination and recommitment. We seek "an obedient devotion that transcends legalism and remains open to new situations" Personal Ethics Report of Annual Conference, Without presuming to be all inclusive, we observe that Christian lifestyle embraces the following concerns: The life to which we have been called is that of unity in body and spirit, and of meekness, patience, forbearance and love Eph. Jesus manifests his greatness not in exercising lordship but by his presence as one who serves Lk. The church is called to bring about change where persons are devalued and exploited. Yet promoting change may cause the hidden violence of the status quo to erupt. Can we think of the "poor" as brothers and sisters rather than as problems? Are we free to treat our spouse, children, friends, employers, employees as persons apart from their function or role? Are we able to enter into the joy and pain of others? Time is a resource, non-renewable and irreplaceable, a gift from God. Time is life, our very existence. Like the people of ancient Israel, we need regular Sabbath periods for laying aside the past, renewing our spirits through worship, and deepening our trust in God Ex. In heeding the injunction of Eph. Without the stewardship of time there can be no stewardship of life. Healthful living includes our getting adequate physical exercise, practicing sound nutrition, appreciating our sexuality, and in our high pressure world, learning to manage stress. It follows that physical inactivity, overeating, abusing sexuality, and turning to alcohol and other drugs as a means of coping with stress are contradictions to a Christian style of life. So glorify God in your body" 1 Cor. Are we satisfied with "enough"? Can we reject incessant advertising built on appeals to greed, envy, and egotism? To scale down, to be free to give away our material substance or leave it for others may be seen as an act of defiance, a provocative witness. We need to discern violent attitudes toward natural resources as well as toward persons. Trees, grasslands, water supplies, minerals, wildlife and farmlands are resources which must be conserved by conscious effort. What are we already doing? A survey was undertaken to discover ways in which Brethren already are responding to the concern for lifestyles. The survey was not a representative sampling of all Brethren. It was rather a largely self-selected group of approximately individuals and families who chose to fill out the survey sheet in the August , Messenger. The task force opted for this type of survey in the belief that it would be more helpful to the church at large to know what concerned members are doing rather than to reflect on what is not being done. The survey results and analysis found in Appendix B indicate that a corps of Brethren is actively involved in lifestyle concerns. What are some other options? Descriptive examples of individuals, communities, or churches in rural and urban settings are provided in Appendix C as models which may help others who are seeking a more responsible lifestyle. Additional models are described in the special issue of Messenger commissioned by the task force, "Simplicity and Solidarity," November Action recommendations The Goals for the 80s is a call to individuals, congregations, and the denomination as a whole to embody a more creative and responsible lifestyle. We recommend that the General Board provide leadership to assist pastors and laity in the formation of local covenant groups that focus on faithfulness to God as the basis for assessing lifestyles. Such Christ-centered community is needed to support families and individuals dedicated to radical faithfulness. A covenant group formulates its own pledge for working toward lifestyle change. To work at lifestyle in covenant groups will

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involve tension and risk. This especially will be the case in economic matters, a realm most of us treat as private and confidential. It will not be easy to subject information about how much money we have and how we spend it to a group of brothers and sisters for scrutiny and counsel about how we can be more faithful. Yet it is time to renounce our individualism, acknowledge our dependence on and confidence in one another, and commit our lives in the economic sphere as in other dimensions of life. A Network for Sharing Information. We recommend the General Board and other program agencies assist in the exchanging of information about Brethren individuals and groups intentionally working at lifestyle change. Several possibilities commend themselves: Solidarity with the Powerless. We recommend that districts, local churches, voluntary groups and individuals each find at least one tangible way to stand with and for the powerless, as a response to biblical teaching. Such a search may lead to: Further, in the present global transition from an age of growth to an age of scarcity we recommend the General Board provide leadership and resources for widespread study of the scriptural implications of economic life. Particular attention is to be given to economic systems that are dependent upon excessive consumption, waste, and planned obsolescence, and that make unjust claims on the raw materials of underdeveloped countries. At the same time, models for transforming economic relationships are to be lifted up. Also with reference to taxes for war, Brethren are urged to work for legislation that will enable alternative tax arrangements for persons conscientiously opposed to war. Stewardship of Natural Resources.

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### Chapter 4 : John Chrysostom - Wikipedia

*The Joint Working Group (JWG) appreciates the importance of the mandate it has received from the Roman Catholic Church and the World Council of Churches to assist in carrying out the ecumenical mission of the churches.*

Final report of the membership study group Guide to the Report The report is presented in four sections: Certain matters have to be spelt out in more detail and therefore attached to the report as appendices. Additional changes to the Constitution and Rules of the World Council of Churches are anticipated to be necessary as well. This material is included because the specific subject matters was received by and incorporated into the Final Report of the Special Commission. Mandate and Process 1. The eight-member Study Group, along with two staff members, has been designated in a manner consistent with the composition of the Special Commission, that is, with half of the members of the Study Group and staff representing member churches from the Eastern and Oriental Orthodox Churches, and half representing other member churches. Five members of the Study Group also have been members of the Special Commission. The Study Group has met independently on four occasions. In addition to this final report, three interim reports have been prepared: Comments from the Executive Committee have been integrated into the work of the Study Group. All reports of the Study Group have been made available to all members of the Special Commission. The meetings of the Study Group purposely have been scheduled to alternate with the meetings of the Special Commission so that at every stage of the development of the work of the Special Commission, the Commission has been informed of the work of the Study Group and at every stage of the work of the Study Group, the Study Group has had the benefit of the comments, discussion and advice of the Special Commission. The final meeting of the Study Group took place several weeks after the conclusion of the final meeting of the Special Commission. The Study Group reviewed an extensive dossier assembled by staff of material relating to membership in the WCC, from the inception of the Council through the work of the Special Commission. The Study Group has undertaken at each step to integrate into its work review of the historical documentation on the issues of membership, to understand the implications for the WCC as an institution and for the churches belonging to the fellowship of the WCC of the current model of membership and representation, and to consider practical effects of its recommendations. All of the foregoing was undertaken whilst keeping in mind the terms of reference for the Study Group, the Common Understanding and Vision document particularly the many provisions related to issues of membership in the WCC , and especially the overarching question referred by the Steering Committee of the Special Commission in its aide-memoire, Geneva, March What kind of Council do we envisage in light of the CUV? Summary of History and Issues 6. Subsequent studies of the issue did not result in recommendations for change. Requirements for membership have remained largely unchanged since the inception of the WCC over fifty years ago. No impediments have been placed in the way of applicants from the same confession and the same nation or region as that of existing members although churches in the same country or region that do not fulfil the criterion of size may jointly apply for membership -- Rules, I. While the model of membership has remained the same and the requirements have only been slightly modified since the inception of the WCC, the character of the Council has changed in its half-century of institutional life. At its inception, membership was based upon the then current participation in the Faith and Order and Life and Work Movements, which included churches from the British Isles, continental Europe, North America, Australia and other continents as represented by the missionary councils, as well as several of the Orthodox churches. Following the Upsala Assembly and continuing throughout the following decades, many more churches, primarily from the south, were received into membership, not only churches arising out of the missionary movement, but also independent churches. Membership has increased from churches in , including 5 Eastern and Oriental Orthodox churches, to churches in , including 21 Eastern and Oriental Orthodox churches. A statistical analysis of membership regarding churches approved as new member churches since numbering , reveals that

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there were a significant number of new member churches of a small constituency 25, 50, Member churches that were products of divisions numbered six matched almost exactly by the number of churches which came into being as the result of a church union 7. The survey disclosed that most new member churches are related to Christian World Communions and the vast majority both grew out of missionary work 75 and were located in the southern hemisphere. The conclusions stated in the Survey indicate an unabated trend of continued growth of numbers of member churches. If the model of individual church affiliation with the Council is continued, the disparity in numbers of member churches between the Orthodox churches and the rest of the WCC affiliated churches would continue to grow. Proliferation of member churches, however, carries with it difficulties beyond the issues raised by the Orthodox churches. Practical problems reside also in the administration of such numbers of churches: In some parts of the world, especially in the north, there is de facto Eucharistic fellowship among many churches, with many examples of successful bilateral and multilateral dialogues. Moreover, growing unity among churches other than Orthodox Churches has yet to be fully realized in the membership structure of the Council. The current model and requirements for membership have led to a dramatic increase in the number of member churches belonging to the Western tradition, particularly Protestant churches, and to the marginalizing of the voice of the Eastern churches, which only rarely form into additional recognized autonomous or autocephalous churches, as well as the voices of some other minority churches, and b a situation in which churches are not encouraged to bridge differences at the local level with neighbouring autonomous churches of the same confessional family or the same tradition. The Study Group accepted among its primary tasks to evaluate and offer proposals for action regarding a forms of membership in the World Council of Churches, b the meaning of membership, c modes of relating to the World Council of Churches, d criteria for membership, e procedures for admission of new members, f oversight of membership, and g models of representation and participation. Forms of membership in the World Council of Churches After having discussed the issues raised by the current membership model in which individual churches are direct members of the Council, the Study Group very seriously explored alternative models of membership. As the Study Group explored a families of churches approach, it became clear that, despite the success of this model in some regional contexts, reorganising on the global level according to confessional families would not be feasible. Every variation of family grouping would be problematic to at least some, if not many, of the hundreds of Protestant, Anglican, Evangelical, Pentecostal and Old Catholic churches, as well as the Orthodox churches, currently in membership in the WCC. The self-understanding of some would prevent their grouping at all. Membership according to geographical region would be problematic for other churches, including the Orthodox churches. Using national boundaries as the criteria for any type of definition or grouping concept for churches raises the danger of giving to such boundaries a theological significance they do not necessarily warrant. In both the families of churches model and the regional model, there is danger of marginalizing the newer churches of the south. Self-understanding and indigenization of the local churches from the historical traditions must be respected in their sense of individual church. All of these options would significantly diminish the sense of ownership and fellowship among churches belonging to the WCC as the primary reality of the WCC. Restructuring membership in either of these ways, therefore, would seem to reverse the emphasis of the Common Understanding and Vision of the WCC. However, the Study Group believes that there are two crucial issues that must be addressed within the current context of the WCC. Second, how does the current process of membership and representation serve to strengthen the visible unity of the churches in the local context? These questions are addressed in Paragraphs 20, 21 and of this Report. Whilst affirming the current form of membership of individual, autonomous churches, the Study Group would like to emphasize the significance of grouped or joint membership, theologically as well as in terms of the purpose and functions of the Council. For this purpose the Study Group and the Special Commission draw the attention of the churches to already existing provisions in the Rules. According to Article I of the Rules: A group of churches within a country or region may determine to participate in the World Council of Churches as one church. The Study Group and the Special Commission

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urge churches to determine to participate with other churches locally as members in the Council using this provision of the Rules. In the interest of promoting visible unity and abating the trend toward fragmentation, the Study Group recommends that applicant churches belonging to the same ecclesial traditions of churches currently in the fellowship and in close geographic proximity, be urged to show a compelling reason why they should not join together with the existing member churches for purposes of membership. At the same time, where there are existing member churches which belong to the same ecclesial traditions and are in geographic proximity, they shall be encouraged to question the need to maintain separate membership in the Council.

**The Meaning of Membership** One important description is as follows: By their mutual engagement in the Council, the Churches open themselves to be challenged by one another to deeper, more costly ecumenical commitment. This mutual accountability takes many forms: Modes of relating to the World Council of Churches

**The Study Group reviewed the current Rules regarding member churches, including the language of membership and the categories of membership and associate membership. As the Study Group explored alternative language, it became clear that the issue was more than semantic. The current structure does not provide adequately for churches which may wish to participate in the work of the WCC in some capacity, but which find themselves either unwilling or not able to be fully committed as member churches belonging to the fellowship of the WCC. Responding both to the semantic adjustment and to the deeper question of providing alternative modes of relating to the Council, the Study Group, together with the Special Commission, recommend two possibilities for churches wanting to relate to the WCC: Member churches belonging to the fellowship of the WCC are churches that agree with the Basis of the WCC, confirm their commitment to the purposes and functions of the Council, and conform to the theological and organizational criteria. Churches in association with the WCC are churches that agree with the Basis of the Council and are accepted for such status. Such churches can send representatives to the Assembly and the Central Committee who can speak with the permission of the chair, but have no right to vote. Such churches can be invited to participate in the work of commissions, advisory groups, and other consultative bodies of the Council as consultants or advisors. Churches applying to be in association with the WCC should state in writing their reasons for requesting this relationship, which reasons must be approved by the Central Committee. Churches in association with the WCC would have the possibility of participating in the work of the WCC as described, but would not be identified with decisions taken or statements issued by the Council. There would be no financial obligation on the part of the church for the work of the Council, nor would financial support be made available from the Council to such churches to facilitate their participation. Recognizing the commitment to fellowship shared alike by large churches and small member churches belonging to the fellowship of the WCC, the Study Group recommends that the current category of associate members by virtue of size under Rule I. See attached Appendix A. The Study Group investigated the issue of minimum size required of a church applying for membership. Within the trend over the years since showing continued growth in the number of member churches and the difficulties attendant thereto, there are many churches of small size, having between 25, and 50, members. In order to help mitigate this trend, the Study Group recommends to increase the minimum number of members of a church accepted for individual membership from 25, to 50, members, under normal circumstances. An applicant church with fewer than 50, members but more than 10, members which has not been granted a size exception as provided in the Rules, but otherwise is eligible for membership, could be accepted as a member church belonging to the fellowship of the WCC, but still subject to the provisions of the Rules that such churches do not have the right to vote in the Assembly, but may participate with other such churches in selecting five representatives to the Central Committee in accordance with Art. The Study Group recommends that the existing category of associate member church under Rule I. Criteria for Membership**

The current membership definition and criteria for membership insufficiently reflect the ongoing work of the Council regarding ecclesial aspects of membership. The Study Group agreed with the Special Commission, that the existing criteria need to be clarified, expanded, codified and specifically subscribed to by applicant churches. The founding and governing documents of any applicant church, as well

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as its life and witness and self-understanding must be consistent with the Basis of the WCC and applicant churches also should understand themselves as conforming to the criteria, and be ready to give an account of their faith and witness in relationship to such terms. The proposed revised criteria draw from the Toronto statement, assembly statements and Faith and Order documents, and include ecclesial marks as sought by the Special Commission with a reference to the Purposes and Functions of the Council as included in the Constitution.

**Procedures for Admission of New Members** The current application process relies upon staff in a manner inconsistent with the CUV such that the churches themselves are not involved in the application process until the application is presented to the Executive Committee for action. The current or any revised membership model would include a process of application to join the WCC. The Study Group suggests that the subcommittee of the Executive Committee that currently receives applications from churches seeking to become member churches belonging to the fellowship of the WCC, be enabled to process, investigate and evaluate applications. It should assure the member churches belonging to the fellowship of the WCC that any applicant church is in conformity with the Rules, exhibits and retains all of the required criteria and demonstrates commitment to the purposes of the WCC in its local context over an extended period of time. Furthermore, the Study Group and the Special Commission recognized that new churches should best be received, through the then-applicable decision-making procedures, at meetings of the Central Committee and not the Assembly, following review by the subcommittee referred to in the previous paragraph and approval for recommendation by the Executive Committee. This process would include that the application for joining the WCC would be presented to one Central Committee meeting, with an intervening period of participation in the work of the Council and interaction with the local fellowship of member churches, and a decision taken on the application at a subsequent meeting of Central Committee. Concern was expressed that the Executive Committee shall have determined 1 that each church within that association or grouping independently agrees with the Basis and fulfils the criteria set forth in the Rules for individual membership in the WCC, and 2 in the event any additional church or churches seeks to affiliate with the association, federation or grouping, that such church[es] agrees with the Basis and fulfils the criteria set forth in the Rules.

**Oversight of Membership** The Study Group explored some related issues arising out of the experience of the Council over the past fifty years, including: In not one of these cases is the Council now provided with an effective procedure for re-examining membership of such church in the Council. The Study Group recommends that the General Secretary refer any such situations to the Executive Committee and that the Executive Committee develop fair and appropriate procedures to address them.

**Models of Representation and Participation** The current model of representation of member churches belonging to the fellowship of the WCC, at the Assembly, on Central Committee, on Executive Committee and in ancillary committees has evolved with some difficulty.

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## Chapter 5 : Christian Lifestyle

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Biography[ edit ] Early life and education[ edit ] John was born in Antioch in to Greek parents from Syria. Different scholars describe his mother Anthusa as a pagan [11] or as a Christian, and his father was a high-ranking military officer. He was baptised in or and tonsured as a reader one of the minor orders of the Church. According to the Christian historian Sozomen , Libanius was supposed to have said on his deathbed that John would have been his successor "if the Christians had not taken him from us". As a consequence of these practices, his stomach and kidneys were permanently damaged and poor health forced him to return to Antioch. Meletian schism John was ordained as a deacon in by Saint Meletius of Antioch who was not then in communion with Alexandria and Rome. After the death of Meletius, John separated himself from the followers of Meletius, without joining Paulinus , the rival of Meletius for the bishopric of Antioch. But after the death of Paulinus he was ordained a presbyter priest in by Evagrius , the successor of Paulinus. The most valuable of his works from this period are his Homilies on various books of the Bible. He emphasised charitable giving and was concerned with the spiritual and temporal needs of the poor. He spoke against abuse of wealth and personal property: Do you wish to honour the body of Christ? Do not ignore him when he is naked. Do not pay him homage in the temple clad in silk, only then to neglect him outside where he is cold and ill-clad. What good is it if the Eucharistic table is overloaded with golden chalices when your brother is dying of hunger? Start by satisfying his hunger and then with what is left you may adorn the altar as well. Such straightforward preaching helped Chrysostom to garner popular support. He founded a series of hospitals in Constantinople to care for the poor. When Chrysostom arrived in Antioch, Flavian, the bishop of the city, had to intervene with Emperor Theodosius I on behalf of citizens who had gone on a rampage mutilating statues of the Emperor and his family. During the weeks of Lent in , John preached more than twenty homilies in which he entreated the people to see the error of their ways. These made a lasting impression on the general population of the city: He had to leave Antioch in secret due to fears that the departure of such a popular figure would cause civil unrest. His reforms of the clergy were also unpopular. He told visiting regional preachers to return to the churches they were meant to be servingâ€”without any payout. They fled to John and were welcomed by him. Theophilus therefore accused John of being too partial to the teaching of Origen. It resulted in his deposition and banishment. He was called back by Arcadius almost immediately, as the people became "tumultuous" over his departure, even threatening to burn the royal palace. A silver statue of Eudoxia was erected in the Augustaion , near his cathedral. John denounced the dedication ceremonies as pagan and spoke against the Empress in harsh terms: Once again he was banished, this time to the Caucasus in Abkhazia. The Patriarch of the Eastern Rome appeals to the great bishops of the West, as the champions of an ecclesiastical discipline which he confesses himself unable to enforce, or to see any prospect of establishing. The interference of Innocent is courted, a certain primacy is accorded him, but at the same time he is not addressed as a supreme arbitrator; assistance and sympathy are solicited from him as from an elder brother, and two other prelates of Italy are joint recipients with him of the appeal. Innocent sent a delegation to intercede on behalf of John in It was led by Gaudentius of Brescia ; Gaudentius and his companions, two bishops, encountered many difficulties and never reached their goal of entering Constantinople. As a result of this, he was further exiled from Cucusus where he stayed from to to Pitiunt Pityus in modern Georgia where his tomb is a shrine for pilgrims. He never reached this destination, as he died at Comana Pontica on 14 September during the journey. Almost immediately after, an anonymous supporter of John known as pseudo-Martyrius wrote a funeral oration to reclaim John as a symbol of Christian orthodoxy. He said, "O John, your life was filled with sorrow, but your death was glorious. Your grave is blessed and reward is great, by the grace and

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mercy of our Lord Jesus Christ O graced one, having conquered the bounds of time and place! Love has conquered space, unforgetting memory has annihilated the limits, and place does not hinder the miracles of the saint. These three saints, in addition to having their own individual commemorations throughout the year, are commemorated together on 30 January, a feast known as the Synaxis of the Three Hierarchs.

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### Chapter 6 : Christianity in the 2nd century - Wikipedia

*The plenary sessions of the Joint Working Group (JWG) are listed in boldface and given a progressive numeration. The other meetings without numeration are meetings of the sub-commissions of the JWG or consultations, convoked, organized or recommended by the JWG, even if these were sometimes realized with the assistance of other organisms.*

Honor and blessing, glory and praise to You forever. The litany is from "Women prayer, Women Song: Resources for Ritual" by Miriam Therese Winter. The Re-Imagining Conference held in Minneapolis, Minnesota in November, has become a subject of controversy within some denominations. During the Litany, another woman came to the table, took the water from one of the pitchers and poured it out completely into the large bowl on the table. While she was doing this rather slowly everyone except Virginia and I we did not participate in any of the readings, songs, etc. Under the title "Naming the Holy One" "The naming of God is a sacred act; the words we use give meaning to our imagining of the Divine It compares the suffering of women with that of Christ and the blood of women with the blood of Christ, referred to the Holy Spirit as "Her. Louis, Missouri with Rita N. Gateley, who urged students to get in touch with the "God of the belly button" also characterizes, "A big God is black and white and brown and yellow and gay and straight. Women Journeying Towards Wisdom. Body and Soul" is published. It included a service at the chapel of the Unnamed Faithful in which the following words were repeated by seminary students as an act of worship: Who are You, O Holy One? How have Your daughters named You? I am Ishtar and Inanna. Isis, show us Wisdom in everything and in everyone. Look for me in the sycamore. Look for Me in the sky. I am Cybele, Great Mother goddess of ancient Anatolia. How have your daughters named You? Nut, we call upon your name and long for Your affection. Sweet Chariot" "Sing lo! Wisdom come abide in my heart. Abzug gave the call to worship with, "Welcome, daughters of the earth. It stated in part: According to Connie Griffith The greatest discipline of all is the joyous living of our lives! Epiphanies is a not-for-profit organization that exists to build bridges between traditional and emerging expressions of spirituality, and to expand awareness of the divine-human connection. Choose to attend one of these In this workshop we will explore the common threads that exist between Christianity and Buddhism, with a special emphasis on the basic teachings of the Buddha. Magnetic healing from the Philippines is able to remove tumors and disease by use of the hands and energy. Chi Lei Qigong is a year old Chinese healing practice. This event is sponsored by Epiphanies, Inc. Epiphanies is "a not-for-profit organization that exists to build bridges between traditional and emerging expressions of spirituality, and to expand awareness of the divine-human connection. Naming, Claiming and ReImagining Power. This reimagining was realized through "holy play" exercises, round-table discussions, music and ritual. A first-person account follows: Donna Hailson took my place at one of the nearly 70 round tables. At the first opening, I identified myself as an evangelical woman who had come in an attempt to understand the Re-Imagining Community. I said that I would probably be writing about my experience. A woman, seated to my left, leapt up from the table and alerted the leadership to my presence. Two conference coordinators came to the table and asked the women what they wanted to do with me. Others argued for my staying, but were overruled Thus, the Church could not accept the "Goddess Wall," at which nearly 40 goddesses were depicted with details on how each has been worshiped. The Church could not affirm the reinterpretation of the Fall which celebrates the "freedom and wisdom" that, Re-Imaginers claim, Eve gained as she bit the apple. December 6, - "A Course in Miracles" - The article quotes Deb Rummel as saying, "The main premise of the course is that there are only two issues in the is world, fear and love. As you move forward you realize fear is an illusion A Course in Miracles is only one of them. Box , Spearfish, South Dakota. Approximately United Methodists attended the event. Enshrouded in darkness, the "Re-Imagining community" gathered in a Radisson Hotel ballroom on opening night to the throbbing of conference drummers. Overhead, light flashed from a rotating, mirrored sphere while flames leaped from a four-foot cauldron on stage. She proclaimed that all of life is simply an extrusion of divine reality, and that no person can claim to be unique, not even Jesus:

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That is what we are to do May 24, - A Course in Miracles: Groups also meet in Hot Springs, Spearfish and other outlying towns The article goes on to say: But unlike those other spiritual writings, it is modern-day scripture, appearing in late-20th century America, written in English. Like her colleague and boss, William Thetford, she was in search of a happier, more peaceful, more fulfilling life. When she started having intense visual images, she tried to ignore them until Thetford convinced her to write down what she was seeing and hearing. Its main themes are love and forgiveness, and chief among its many lessons is that there are only two ways to view anything: Of the two, only love is real. Fear, it says, is an illusion Page B3 goes on to say: October 18, - A program bulletin from "United Methodist Church" in Spearfish, South Dakota, dated October 18, , shows that "Course on Miracles" meets in the parlor of the church at 7: The front of the flyer reads in part, "Deepening into our wholeness. Many women have said that their shared experience with Judith Duerk in a group of women was one of the most profound experiences of their lives, and that they have never quite returned to the way they were before that experience Under the heading "Deepening into our wholeness" we find, "We will spend the weekend weaving a deep containing silence in which to share our deepest experience as women, naming into the silence our hopes, our pain, our fears. The Report of the Deputy General Secretary, Joyce Sohl, centered on the importance of spiritual formation or spiritual growth. She stated that, "Definitions of spirituality were as numerous as the writers and depend on the religious perspective whether Jewish, Christian, Buddhist or even New Age. Sohl went on to address her remarks toward Christian spirituality. She identified four possibilities models or resources for spiritual growth. Much to my surprise she listed Matthew Fox, among others, as a provider of contemporary writings that can, "serve as spiritual guidance for the individual seeker. He established the Institute in Culture and Creation Spirituality which advocates a pantheistic God is all and all is God earth spirituality. His teachings incorporate paganism and extreme environmentalism. Prayers, Poems and Reflections by Women. While many of the entries are acceptable, many are not. Earth spirituality is strong in many of the writings and syncretism the blending of many religions is very prevalent. Box , Cornelia, Georgia ; dated July May 15, - Farewell Open House for D. The flyer states in part, "Presentation of a cash gift and a Memory Tree will be presented at We invite you to make a cash contribution The "Overtures" mentioned here compare with the petitions we send to our quadrennial general conference; their Book of Order compares to our Book of Discipline.

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### Chapter 7 : The Church In Bondage - Appendix D

*Nature and Purpose of the Church, a preliminary report on ecclesiology published by the WCC in and undergoing a further round of study and revision. Two useful background sources for ecumenical documents are A Communion of Communion, ed. J. Robert Wright.*

He labored for many years on a scholarly work, his Zurvan , a Zoroastrian dilemma Zurvanism was promoted by the Sasanian Empire " which arose later during Roman times. Until the Muslim conquest, Zurvanism in the Persian world became established and disestablished by turns. These two created Spirits were called twins, one good, one evil. Over the centuries Ahura Mazda and his "messenger" the good Spenta Mainyu became conflated and identified; hence, the creator Ahura Mazda began to be seen as the twin of the evil Angra Mainyu. It was in this guise that Zoroastrianism became the state religion in Achaemenid Persia. Without fully abandoning dualism, some started to consider Zurvan Time as the underlying cause of both the benevolent Ahura Mazda and the evil Angra Mainyu. The picture is complicated by very different schools of Zurvanism, and contesting Zoroastrian sects. During the 12, year period of finite Time Zurvan being both kinds of Time , human history occurs, the fight against Ahriman starts, and the final victory of Ohrmazd is achieved. Yet throughout, orthodox Mazdeans insisted, it is Ohrmazd who remains supreme, not Zurvan. It presented the "main tenets" of the religion in the Sasanid era, during the reign of Shapur II , a 4th-century King. Its chief sources were Pahlavi books written a few centuries later by Zoroastrians. His article "Zoroastrianism" was included in a double-columned book he edited, The Concise Encyclopedia of Living Faiths, first published in He first explores origins, the founding of the religion by its prophet Zoroaster. He notes that the Gathas , the earliest texts in the Avesta , make it obvious that "Zoroaster met with very stiff opposition from the civil and ecclesiastical authorities when once he had proclaimed his mission. His theological and ethical dualism advocated for "the followers of Truth the life-conserving and life-enhancing forces" and against the "destructive forces" of the Lie. Zaehner interpreted them not as new substitutes for the excluded old gods, "but as part of the divine personality itself" which may also serve "as mediating functions between God and man". The Amesha Spentas are "aspects of God, but aspects in which man too can share. Later following the invasion of India the asuras sank to the rank of demon. In the old Iranian religion, an ahura [lord] was concerned with "the right ordering of the cosmos". The Amesha Spentas provided spiritual support for human activities according to an articulated mean e. Other doctrines came into prominence, such as those about the future saviour Saoshyans Zoroaster himself or his posthumous son. Then after the final triumph of the Good Religion the wise lord Ohrmazd "elevates the whole material creation into the spiritual order, and there the perfection that each created thing has as it issues from the hand of God is restored to it" in the Frashkart or "Making Excellent". Yet traditional Christian and Jewish writings provided much of the source material, as did classical literature, these being eventually joined by non-western religious texts, then empirical ethnological studies. If he does this, he will at least be less liable to deceive himself and others. For me the centre of coherence can only be Christ. Christianity in its Catholic manifestation. Yet Zaehner also employed comparative analysis, e. The Introduction contains a brief history of Christianity in world context, e. The Church perpetually struggles to keep to that "perfect yet precarious balance between the transcendent Judge and King and the indwelling Christ". Writing in , Zaehner reports "a change for the better" in the increasing acceptance of the "Yogin in India or Zen in Japan". Then one may enter the subtleties of mystical experience, and "mistake his own soul for God. In his comparative work he directly addressed mysticism. Zaehner criticized the apparently simplistic idea, then widely endorsed: He based his contrary views on well-known texts authored by the mystics of various traditions. After describing of their first-hand experiences of visionary states, he presented traditional interpretations. These might understand it as evidencing a particular world view, e. He presents fourteen exemplary people of history, as each reaching a somewhat similar realization: Zaehner does not dispute that spiritual visionaries reach a distinguishable level of awareness. Nor does he

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deny that a life sequence over time may lead to mystical experience: Instead, what Zaehner suggests is a profound difference between, e. From reading the writings of mystics, various traditional distinctions have been further elaborated, such as its psychological nature and its social-cultural context. Discussions have also articulated its phenomenology as a personal experience versus how it has been interpreted by the mystic or by others. Sacred and Profane[ edit ] [Under construction] Hindu and Muslim[ edit ] His innovative book compares the mystical literature and practice of Hindus and Muslims. He frames it with a theme of diversity. Often he offers a phenomenological description of the reported experiences, after which he interprets them in various theological terms. He leaves aside the first of historic interest , and the fourth due to contending definitions of nirvana , so that as exemplars of mystical experience he presents: Nature mystics Nature mysticism chiefly describes a spontaneous oceanic feeling in which a person identifies with the cosmos. It also may include a drug-induced state of consciousness. Like Aldous Huxley , [] he had taken mescaline , but Zaehner came to a different conclusion. In his book *Mysticism. An Inquiry into some Varieties of Praeternatural Experience*. In part he relies on a personal experience recorded by Martin Buber. Decades later he published *The Catholic Church and World Religions* , expressly from that perspective. As an objective scholar, he drew on his acquired insights from this source to further his understanding of others. Zaehner "did not choose to write to convince others of the truth of his own faith," rather "to frame questions" was his usual purpose. Often this being was male, whether the mystic was a man or a woman. In Christianity the Church as a whole was described by many as the bride of Christ. Zaehner evolved into a conservative believer, whose ethics and morals were founded on his Catholic faith. Accordingly, sexual activity is blessed within the context of marriage. During his later life, while a don at Oxford, he became wholly devoted to teaching and research, and abstained from sexual intercourse. The works on mysticism are more controversial though they established important distinctions in refusing to regard all mysticisms as the same," wrote Prof. He also taught himself a related language, Sanskrit , used to write the early Hindu sacred books. Decades later he was asked by OUP to author a volume on Hinduism. Unexpectedly Zaehner insisted on first reading in Sanskrit the Mahabharata , a very long epic. Zaehner discusses, among other things, the subtleties of dharma , and Yudhishtira , the son of Dharma, who became the King of righteousness dharma raja. Yudhishtira is the elder of five brothers of the royal Pandava family, who leads one side in the war of the Mahabharata. Accordingly, he struggles to follow his conscience, to do the right thing, to avoid slaughter and bloodshed. Yet he finds that tradition and custom, and the Lord Krishna , are ready to allow the usual killing and mayhem of warfare. Yet their situations differed. Yudhishtira, although ascetic by nature, was a royal leader who had to directly face the conflicts of his society. His realm and his family suffered great misfortunes due to political conflict and war. Yet the divine Krishna evidently considered the war and the destructive duties of the warrior the kshatriya dharma acceptable. The wealthy householder Job, a faithful servant of his Deity, suffers severe family and personal reversals, due to Divine acquiescence. Each human being, both Job and Yudhishtira, is committed to following his righteous duty, acting in conforming to his conscience. Although Yudhishtira is the King of Dharma , eventually he harshly criticizes the bloody duties of a warrior the kshatriya dharma , duties imposed also on kings. Yudhishtira himself prefers the "constant virtues" mandated by the dharma of a brahmin. He discusses these writings in his short Introduction. A brief Glossary of Names is at the end. Before the great battle, the Lord Krishna discusses with the Pandava brother Arjuna the enduring spiritual realities. Krishna "was not merely a local prince of no very great importance: His Introduction places the Gita within the context of the Mahabharata and of Hindu philosophy. Hindu religious teachings in the Gita are addressed in terms of the individual Self, material Nature, Liberation, and Deity. A useful Appendix is organized by main subject, and under each are "quoted in full" the relevant passages, giving chapter and verse. On his return to Bengal in India, he studied its ancient literature in Sanskrit. He later became a major political orator with a spiritual dimension, a prominent leader for Indian independence. Hence he was jailed. There in he had a religious experience. Relocating to the then French port of Pondicherry , he became a yogin and was eventually recognized as a Hindu sage. Each such gnosis would also be guided by the Power of

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Consciousness. In choosing to pursue the realization of such social self-understanding, India would hasten the natural evolution of humanity. In these sessions he revisited the subject of comparative mysticism focusing on Hinduism, then discussed Taoist classics, Neo-Confucianism, and Zen. In the course of the discourse, he mentions occasionally a sophisticated view: Although Zaehner gives a suggestive commentary at the conjunction of living faiths, he respects that each remains distinct, unique. Zaehner allows the possibility of what he calls the convergence of faiths, or solidarity. His rear-guard opinions conflicted with major academic trends then prevailing. At this early stage of contact with the non-Christian religions, this surely is the most that we can hope for. The Interdependence of Faiths.

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### Chapter 8 : Journey in Faith: Forty Years of Reformed-Catholic Dialogue:

*The Nature and Purpose of Ecumenical Dialogue: a JWG Study 73 E. Topical issues: the documents Dominus Iesus and Ecclesia de Eucharistia 26 V. Character and nature of the JWG 17 2. and 34 B. MEMBERS OF THE JOINT WORKING GROUP () 31 APPENDICES A.2 Nature and Purpose of Ecumenical Dialogue (Appendix D) 20 2.*

Droleskey Nearly six years have passed since I was invited to a luncheon that I knew would be something along the lines of an inquisition. The invitation that I received came from a very well-meaning Catholic concerned only about the good of Holy Mother Church. Although this Catholic was in attendance at the luncheon, the main purpose of the invitation was to permit a traditionally-minded conciliar presbyter, one who is quite knowledgeable and for whom I continue to pray every day, to skewer me at great length, getting very red in the face on occasion when I would not accept his sophistries and rationalizations, for writing an article, "The High Price of Recognition," that had been published in Catholic Family News. That article, which my principal inquisitor had not even read prior to lambasting me, demonstrated in a very systematic and logical fashion how Bishop Fernando Areas Rifan of the Society of Saint John Mary Vianney in Campos, Brazil, was singing quite a different tune following the "reconciliation" he entered into on January 18, , with the counterfeit church of conciliarism than he had done during the lifetime of the late Bishop Antonio de Castro Mayer, a firm opponent of the Protestant and Masonic Novus Ordo service and of the false ecumenism of the conciliar "popes. A Response to Bishop Fernando Areas Rifan , which was published less than a month before my first article indicating my openness to accept the canonical doctrine of sedevacantism and that it applied to our times was the revelation that Bishop Rifan had, despite his initial protestations to the contrary, extended his hands during a concelebrated staging of the Novus Ordo service in Recife, Brazil, on the Feast of the Nativity of the Blessed Virgin Mary, September 8, Bishop Rifan initially denied having extended his right arm in the manner of Novus Ordo concelebrations, backtracking when video of the event emerged, which is when he said that he had merely "simulated" a "concelebration," a serious sacrilege in and of itself. I just would like to give you some steps on one person who is the head of Campos. Before he was consecrated a bishop, Fr. Rifan, just a few months before, said in Rome to the Vicar General "who repeated it to Fr. I think it is important to see that. That is the first step. I may say that there is even a step before. Before that, he goes with the diocesan Corpus Christi procession, and he says to those who oppose it, "If we would not have done that, we would have jeopardized the agreement with Rome. The next step will be the jubilee of the diocese of Campos. For that occasion, of course, the local bishop is having a great ceremony, and Rome invites Bishop Rifan to go to that New Mass, to be there. And Bishop Rifan goes there. He does not participate in the sense of concelebrating the Mass, but he is there present with all his ecclesiastical ornaments, with a surplice and so on. He is really there at this New Mass. The next step will be the Requiem [i. At that Requiem Mass, you have Bishop Rifan there, and also the nuncio. The next step will be the Mass of Thanksgiving of the new cardinal of Sao Paulo. This time, Bishop Rifan is there again present at that New Mass; he is in the choir. He is not in his surplice; nevertheless, at the time of consecration, with the other priests and bishops celebrating, he raises his hands and says the words of consecration. A seminarian saw him. And now, the 8th of September this year, we have photos and even a video of the Mass concelebrated by Bishop Rifan on the occasion of the centennial of the coronation of Our Lady of the Aparecida, who is the patroness of Brazil. He is concelebrating the New Mass, a New Mass where you have really scandalous happenings: Trying to defend himself, he said "But I did not say the words of consecration. You see, and that is the natural development which was announced from the start by the officials in Rome, Cottier, now Cardinal Cottier and Msgr. At the time of the agreement between Campos and Rome, Cottier said: The next step will be the new Mass. The price of "recognition" by the conciliar authorities is indeed quite high. Its leaders are not possessed of the charism of personal infallibility. It has been on the exact same trajectory of compromise and silence, the exact "natural psychological dynamic," that has been exhibited by the priests and presbyters of the Motu communities and

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that Bishop Rifan has demonstrated so amply in his very own person in the past one hundred five months. Nice try, Father Michael Mary. However, your "nice try" fails on several accounts. First, the exceptions granted by our true popes extended principally to permitting Catholic missionaries to work with heretical sects that had the true sacraments in order to effect their conversion to the true Faith. Pope Saint Pius X, who opposed the promiscuous association of Catholics and non-Catholics even in secular affairs see Appendix B , merely tolerated the requested made of him by the metropolitan of Halcyz and Kiev to permit Catholics to receive the sacraments of the Orthodox when no Catholic priest was available to minister to them. Do you contend, Father Michael Mary, that the Anglicans have true sacraments? Would this not be the reasonable conclusion made by anyone who saw video or photographs of this "joint blessing"? How can a man who is in the grip of the devil give anyone a "blessing"? How can a true Successor of Saint Peter do such a thing? When has a true pope of the Catholic Church ever appeared in public as an "equal" with the leader of a false religion, no less appeared in public as an "equal" with the leader of a false religion in a formerly Catholic church building that was seized by the heretics and taken for their own? It is nothing other than scandalous, without any precedent in the history of the Catholic Church, for a true pope to enter into the halls of heretics and schismatics and to encourage them in their own "work," which is of the devil as the Anglican sect supports the chemical and surgical assassination of innocent preborn children and divorce and remarriage and perversity while rejecting Papal Primacy, Papal Infallibility, Purgatory, the Marian dogmas as defined by the teaching of the Catholic Church and the Social Reign of Christ the King. *Lumen Gentium* , nn. This unity, we are convinced, indeed subsists in the Catholic Church, without the possibility of ever being lost cf. *Unitatis Redintegratio* , n. On the other hand, this unity does not mean what could be called ecumenism of the return: It does not mean uniformity in all expressions of theology and spirituality, in liturgical forms and in discipline. Unity in multiplicity, and multiplicity in unity: As a necessary condition for the achievement of this coexistence, the commitment to unity must be constantly purified and renewed; it must constantly grow and mature. She does not hesitate to raise to the Lord of mercy most fervent prayers to tear down of the walls of division, to dissipate the haze of errors, and lead them back within holy Mother Church, where their Ancestors found salutary pastures of life; where, in an exclusive way, is conserved and transmitted whole the doctrine of Jesus Christ and wherein is dispensed the mysteries of heavenly grace. It is therefore by force of the right of Our supreme Apostolic ministry, entrusted to us by the same Christ the Lord, which, having to carry out with [supreme] participation all the duties of the good Shepherd and to follow and embrace with paternal love all the men of the world, we send this Letter of Ours to all the Christians from whom We are separated, with which we exhort them warmly and beseech them with insistence to hasten to return to the one fold of Christ; we desire in fact from the depths of the heart their salvation in Christ Jesus, and we fear having to render an account one day to Him, Our Judge, if, through some possibility, we have not pointed out and prepared the way for them to attain eternal salvation. In all Our prayers and supplications, with thankfulness, day and night we never omit to ask for them, with humble insistence, from the eternal Shepherd of souls the abundance of goods and heavenly graces. And since, if also, we fulfill in the earth the office of vicar, with all our heart we await with open arms the return of the wayward sons to the Catholic Church, in order to receive them with infinite fondness into the house of the Heavenly Father and to enrich them with its inexhaustible treasures. By our greatest wish for the return to the truth and the communion with the Catholic Church, upon which depends not only the salvation of all of them, but above all also of the whole Christian society: If he was correct, as any believing Catholic accepts without question, then you have shown yourself to betray the integrity of the Catholic Faith by seeking to indemnify an enemy of souls, a man who specifically and categorically rejects the Social Reign of Christ the King in favor of the separation of Church and State that was condemned by Pope Saint Pius X as a thesis "absolutely false" Paragraph 3, *Vehementer Nos*, February 11, , who has told us publicly in his very own words uttered from his very own mouth before an "ecumenical" gathering in Cologne, Germany, that he rejects out of hand the "ecumenism of the return" that was sought by Pope Pius IX. Oh, yes, the cost of recognition keeps getting higher and higher. So, Venerable Brethren, it is clear why this

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Apostolic See has never allowed its subjects to take part in the assemblies of non-Catholics: To the one true Church of Christ, we say, which is visible to all, and which is to remain, according to the will of its Author, exactly the same as He instituted it. During the lapse of centuries, the mystical Spouse of Christ has never been contaminated, nor can she ever in the future be contaminated, as Cyprian bears witness: She knows but one dwelling, she guards the sanctity of the nuptial chamber chastely and modestly. Did he not have his facts correct? Did he err on Catholic doctrine by reiterating the simple truth that Catholics are not allowed to take part in the assemblies of non-Catholics and that the Catholic Church promotes the return to the one true Church of Christ of those who are separated from it, meaning, of course that the Anglican sect is false and must disappear as its adherents are converted to the Catholic Faith and its buildings returned to Holy Mother Church? Why did you not inform Catholics that Pope Pius XI stressed that Catholics are not allowed to take part in the assemblies of non-Catholics? For the false "pontiff" dared once again to praise the "Word Missionary Conference" that took place in Edinburgh, Scotland, in that gave rise to the modern ecumenism that was condemned by Pope Pius XI in *Mortalium Animos* and that Father Maximilian Kolbe, the founder of the Knights of the Immaculata, termed as being "no greater enemy" of the Immaculata: In commemorating this anniversary, we must give thanks for the remarkable progress made towards this noble goal through the efforts of committed Christians of every denomination. At the same time, however, we remain conscious of how much yet remains to be done. In a world marked by growing interdependence and solidarity, we are challenged to proclaim with renewed conviction the reality of our reconciliation and liberation in Christ, and to propose the truth of the Gospel as the key to an authentic and integral human development. In a society which has become increasingly indifferent or even hostile to the Christian message, we are all the more compelled to give a joyful and convincing account of the hope that is within us cf. Do Anglicans have a mission from God to do anything other than to convert to the Catholic Faith? How can men and women who reject substantial parts of the Deposit of Faith bear any kind of witness to the Gospel? Words have meaning, Father Michael Mary. Do you agree with your "pontiff" that Anglicans "are challenged to proclaim with renewed conviction the reality of our reconciliation and liberation in Christ, and to propose the truth of the Gospel as the key to an authentic and integral human development"? Can Protestants serve as witnesses in behalf of the Gospel of Christ the King? I am just pointing out the consequences of your "reconciliation" with a false church and your lame efforts to defend the indefensible, to justify what are, objectively speaking, offenses to the very honor and glory and majesty of the Most Blessed Trinity. Ecumenical relations with the Anglicans provide a good first example of how ecumenism has degenerated into an utter debacle in its departure from the preconiliar teachings on the return of the dissidents. Over the course of the s, this body drew up so-called "Agreed Statements" on the Eucharist, ministry, and authority. Anyone familiar with the liturgical changes that brought us the new Mass would recognize in these "Agreed Statements" the same kind of equivocation regarding sacrifice, the priesthood, and other such issues that seem to be present in parts of the new rite. These dreadful and apparently deliberate ambiguities were ultimately repudiated by Rome in the early s. This is to be welcomed. But do we draw any lessons from this? Instead, Pope John Paul II has approved the convocation of yet another Anglican-Catholic "working group," addressing this new collection of Catholic bishops and Anglican "bishops" with these words: Their denial of the torments of hell? Their support for abortion, contraception and divorce? But there we go, pitting one Pope against another. Ferrara and Thomas E. Mind you, these words do not belong to the crazy sedevacantist, Thomas A. Droleskey, whose articles are, within the Holy Providence of God, accessed by only two or three hundred people on average and whose financial supporters can be counted on the fingers of two hands at the present time. This being so, it is clear that the Apostolic See cannot on any terms take part in their assemblies, nor is it anyway lawful for Catholics either to support or to work for such enterprises; for if they do so they will be giving countenance to a false Christianity, quite alien to the one Church of Christ. Shall We suffer, what would indeed be iniquitous, the truth, and a truth divinely revealed, to be made a subject for compromise? For here there is question of defending revealed truth. Jesus Christ sent His Apostles into the whole world in order that they might

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permeate all nations with the Gospel faith, and, lest they should err, He willed beforehand that they should be taught by the Holy Ghost: If our Redeemer plainly said that His Gospel was to continue not only during the times of the Apostles, but also till future ages, is it possible that the object of faith should in the process of time become so obscure and uncertain, that it would be necessary today to tolerate opinions which are even incompatible one with another? If this were true, we should have to confess that the coming of the Holy Ghost on the Apostles, and the perpetual indwelling of the same Spirit in the Church, and the very preaching of Jesus Christ, have several centuries ago, lost all their efficacy and use, to affirm which would be blasphemy. But the Only-begotten Son of God, when He commanded His representatives to teach all nations, obliged all men to give credence to whatever was made known to them by "witnesses preordained by God," and also confirmed His command with this sanction: Was Pope Pius XI wrong? We must realize the goal of the Militia Immaculata as quickly as possible: The cost of "recognition" by a man who personally esteems the symbols of false religions with his own hands and treats the non-ordained "clergy" of false religions as having a mission from God to serve and sanctify and save souls is very, very high, Father Michael Mary. Well, what was the "Second" Vatican Council all about?

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Chapter 9 : Vandervelde festschrift Reformed, Evangelical and Catholic Dialogue | Jeffrey Gros - [www.nxg.org](http://www.nxg.org)

*appendix b - study document: "the ecumenical dialogue on moral issues: potential sources of common witness or of division" (september ) APPENDIX C - STUDY DOCUMENT: "THE CHALLENGE OF PROSELYTISM AND THE CALLING TO COMMON WITNESS" (September ).*

Jeffrey Gros Mission and Mystery Gospel Testimony in Service to the World The Church in the late twentieth century, passing into a new millennium, has seen a multiplicity of transformations, challenges and new opportunities for Gospel witness. George Vandervelde, as an astute observer, a magisterial lay churchman, and careful theologian has made important contributions to these developments, especially in the field of ecumenical theology. His own Christian Reformed Church has been a champion of intellectually serious Christianity, far and above its numerical strength. The CRC membership, now, in both the World Alliance of Reformed Churches and the Canadian Council of Churches, with discussions in process over participation in Christian Churches Together in the USA and the Global Forum, creates a new context in which the gifts of this Dutch background tradition will again have an opportunity to be shared. The 1 first of these is a Christian Reformed evaluation of Catholic Eucharistic theology. At the same time, the strong commitment to the sovereignty of God produces a hermeneutics of suspicion of Christian beliefs and practices which might introduce idolatrous distractions from this single minded orientation of the faithful believer. However, the gulf between the Reformed position in the Calvinist tradition and the Catholic position on the Eucharist has been among the most dramatic. While this is a 2 burning pastoral issue among interchurch families, [Cooney, ] for the two church traditions it is a key ecclesiological issue, with implications for the understanding of the role of the incarnation in history, the action of the Holy Spirit, and the mission of the Church. Important irenic studies have been done. The Vatican here rightly puts its finger on ecclesiology as the key issue in the current ecumenical discussions. The way in which the churches deal with this issue will determine the course of ecumenism for years to come. Following this methodology, the Christian Reformed Church has taken the initiative to reassess its confessional position on the Catholic teaching on the Eucharist. The classical position as enunciated in the Heidelberg Catechism, Question 80, states: It also declares to us that the Holy Spirit grafts us into Christ, who with his very body is now in heaven at the right hand of the Father where he wants us to worship him. But the Mass teaches that the living and the dead do not have their sins forgiven through the suffering of Christ unless Christ is still offered for them daily by the priests. It also teaches that Christ is bodily present in the form of bread and wine where Christ is therefore to be worshiped. Thus the Mass is basically nothing but a denial of the one sacrifice and suffering of Jesus Christ and a condemnable idolatry. The Christian Reformed Church has begun a process of reconsidering this question. An extensive report was produced for the Synod of the Church and further developed for the Synod. Final disposition of the report will be before the Synod. Positive results are expected. The theological conclusions are significant. On the issue of sacrifice, the IRC 4 concludes that H 80 does not accurately touch the present Catholic understanding of sacrifice, or the correctly interpret the Council of Trent: Appealing to documents contemporary with, and subsequent to, the Heidelberg Catechism, the Roman Catholic representatives insisted that Q. The understanding of the Mass as sacrifice, they explained, in no way detracts from the once-for-all sacrifice of Jesus Christ. This understanding may be summed up in the four points below. The fruits of this oblation the bloody one, that is are received in abundance through this unbloody oblation. On the basis of the Heidelberg Catechism, the committee challenged the Roman Catholic representatives as follows: To this the Roman Catholic representatives responded: Since the sacrifice of the Mass is a re-enactment and representation of the one final, sufficient, and unrepeatable sacrifice of Christ on the cross, the Mass by its very nature as sacrament of that once-for-all event cannot detract from the one sacrifice of Christ. The eternal state of those who die in the Lord is not in question. They are simply being purified for the state of full glorification. One might say, therefore, that in Roman Catholic teaching the effect of the Mass on those who die in the Lord lies not in the

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area of justification but of final sanctification” 4. More than sacrifice Except for the teaching on bodily presence, the Heidelberg Catechism focuses solely on the Mass as sacrifice. Council of Trent, Session 13, chapter 2, DS Reflecting this, recent Roman Catholic teaching says that the Eucharist includes elements such as meal, spiritual nourishment, offering of thanksgiving, memorial, sign of unity, bond of love, source of grace, and pledge of future glory V II, SC, 47; CCC, . The report goes on to outline key differences: The text also treats of the Real Presence and the accusation of Catholic idolatry: They expressed a caution that the word bodily should not be misunderstood. When Roman Catholics seek to explain the mystery of the presence of Christ in the bread and wine, we were told, they generally proceed by way of the *via negativa*. Among the steps taken along that way is the denial of a localized or fleshly presence. Externally, the bread and wine retain their appearance even after consecration. Yet, at the same time, the whole Christ is sacramentally present in them”the whole Christ, body and blood, soul and divinity. The Roman Catholic theologians with whom the committee met emphasized that what is important is affirming the real presence of Christ and the change of the elements of bread and wine. Although other explanations of this presence would be possible, none has yet been approved by the Roman Catholic Church. The next section offers a brief summary of important developments and statements in Roman Catholic teaching regarding the change in the elements of bread and wine. The report reviews extensively the position of Baptism, Eucharist and Ministry and the Catholic response and goes on to propose: It appears, then, that the official position of the Roman Catholic Church on the matter of the presence of the body and blood of Christ in the Eucharist has remained consistent since the Council of Trent. On these points, the Council of Trent is abundantly clear: In their discussions with us, representatives of the Roman Catholic Church acknowledged the polemical tone of these statements, indicating that such may have been more appropriate in the sixteenth century than in the decidedly more ecumenical context of today. They also noted that the primary purpose of reserving storing consecrated elements is not to venerate the elements but to make possible communion for the dying Eucharisticum Mysterium [ ] , ch. On the main issue itself, however, they insisted along with Trent, first, that the holy sacrament is to be venerated and, second, that this veneration does not constitute idolatry inasmuch as, in the veneration of the consecrated bread and wine, Christ is being worshiped, not the elements. A key difference between the Heidelberg Catechism and Roman Catholic teaching With regard to veneration, it is important to remember that the Reformed creedal tradition did not embrace the Zwinglian interpretation of the sacrament. It seems reasonable to assert that the difference between Roman Catholic and Reformed teaching is not whether the sacramental meal should be treated with reverence but the precise manner in which that reverence is expressed. As a result of this study, the ICR proposed to the Synod: If the bishops of the Roman Catholic Church in the United States and Canada endorse the above report as an accurate presentation of official Roman Catholic teaching regarding the sacrament of the Eucharist, that will have significant implications on whether, and how, the Heidelberg Catechism ought to be modified. To which the bishops of both US and Canadian conferences have answered in the affirmative. It makes reflections which are also of significance for future work: Under the consecrated species of bread and wine Christ himself, living and glorious, is present in a true, real and substantial manner: The CRC is expected to hear a proposal in its Synod with a recommendation for action in its Synod: That synod declare the following: The Mass, when celebrated in accordance with official Roman Catholic teaching, neither denies the one sacrifice and suffering of Jesus Christ nor constitutes idolatry. In the adoration of the consecrated bread and wine, Christ is being worshiped, not the elements” b. When and where that occurs, Q. That synod propose to the churches that, rather than being deleted completely, Q. That synod propose to the churches the following footnote to Heidelberg Catechism Q. Question and Answer 80 was absent from the first edition of the Catechism but was present in a shorter form in the second edition. The translation here given is of the expanded text of the third edition. The synod of concluded that the Mass, when celebrated in accordance with official Roman Catholic teaching, neither denies the one sacrifice and suffering of Jesus Christ nor constitutes idolatry. The same synod also concluded that Q. The initiative of this Church, the responses of the Catholic Church, and the careful work of

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Reformed scholars, GV among them, create a new level of relationship in the ecumenical movement. This text also demonstrates a responsible approach to reception, in which the partner church is consulted before the results of the dialogue is evaluated and acted upon. Unlike the traditional ecumenical movement, Evangelicals have collaborated more in practical action than in discussion of the classical, orthodox faith of the Church. However, in the last decades of the previous century the World Evangelical Alliance formerly Fellowship has responded to the World Council Baptism, Eucharist and Ministry, [Schrotenboer, ] and its commentary on the orthodox faith as embodied in the Nicene Creed, Confessing One Faith. The result of this dialogue will illustrate the importance of the issue of mission in reconciliation between Catholics and Evangelicals. His own earlier assessment of Catholic motives and methods in ecumenism make this leadership even more impressive: The first part of the text focuses on ecclesiology, through the lens of Koinonia, a biblical 12 term which has proved itself to be fruitful in he ecumenical movement. In the context set by common reflection on this ecclesial perspective, differences like proselytism, religious liberty and common witness are taken up in the second part. The purpose is duly circumscribed: The authorities who appointed the participants have allowed the Report to be published so that it may be widely discussed. It is not an authoritative declaration of either the Catholic Church or of the World Evangelical Alliance, who will both also evaluate the document. In fact, Evangelical caution made it necessary for over a year to pass from the finalization of the text in , until its publication. The common biblical understandings of fellowship provide a consensus within which Catholic and Evangelical emphases and differences can be articulated: This latter was an issue GV raised in his evaluation of the Catholic response to BEM, where he proposed that Catholic ecclesiology identified the fullness of Koinonia too easily with its own present reality, without sufficient attention to the eschatological fullness, which holds all of our pilgrim communities under judgment. However, the text continues to articulate caution here for Evangelicals: Evangelical attitudes to the Roman Catholic and Orthodox Churches differ widely. Some Evangelicals are praying, talking, studying Scripture and working with these churches. Others are strongly opposed to any form of dialogue or cooperation with them. All are aware that serious theological differences between us remain. Where appropriate, and so long as biblical truth is not compromised, cooperation may be possible in such areas as Bible translation, the study of contemporary theological and ethical issues, social work and political action. We wish to make it clear, however, that common evangelism demands a common commitment to the biblical Gospel. The modern pilgrimage toward greater toleration, mutual understanding and consequent ecclesial recognition is recounted. The Catholic and Evangelical differences on the visibility of he church lead to a difference of emphasis on the personal and the institutional dimensions of Koinonia, and 14 the disciplines which flow therefrom. This discussion of differences has led tttto a surprising convergence: Catholics have begun to reemphasize the importance of the personal in understanding the church. Evangelicals show an increasing appreciation of visible expressions of unity in the life of the church beyond the bounds of their own denomination. Such a convergence in our understanding of biblical koinonia offers promise for a continuation of the dialogue. We pray that God grant us a spirit of metanoia. We need to continue to study and face issues which have separated us. We need to examine also the practices that uncritically continue the biases of the past.