

# DOWNLOAD PDF EX OPERE OPERATO : RE-THINKING A HISTORIC BAPTIST REJECTION PAUL S. FIDDES

## Chapter 1 : Full text of "Baptist Sacramentalism: A Warning To Baptists"

*Ex Opere Operato: Re-thinking a historic baptist Rejection - Paul S. Fiddes* *The Sacramentality of the Word in Gregory of Nyssa's Catechetical Oration: Implications for a Baptist Sacramental Theology - Steven R. Harmon.*

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## Chapter 2 : Paul Fiddes Explained

*Chapter 13 Ex Opere Operato: Re-thinking a Historic Baptist Rejection Paul S. Fiddes Chapter 14 The Sacramentality of the Word in Gregory of Nyssa's Catechetical Oration: Implications for a Baptist Sacramental Theology Steven R. Harmon*

The relationship between these disciplines has formed a major part of his subsequent scholarship. Career Fiddes was a member of the Oxford Theology Faculty Board from , serving as Chairman , and having been a senior member of the Faculty since In he was chosen to preach the University Sermon on the Grace of Humility, and in he was appointed to deliver the Oxford Bampton Lectures , choosing as his topic Seeing the world and knowing God: Elusive Subjects in Modern Literature: Fiddes", Samford University Seasons Winter , p. These lectures will be prepared for future publication. At the same time he also spoke, as a keynote speaker, at the Melbourne College of Divinity Centenary Conference 5â€™7 July. Critical Theory and Spiritual Practice". His thesis, which was entitled The Cause of Our Salvation: Novelist Fiddes has recently published his first novel, A Unicorn Dies: A Novel of Mystery and Ideas Oxford: The plot is absolutely ingenious and both characterization and dialogue are wonderful. It is both gripping and complex. I very much enjoyed this quest with Giles, and look forward to the next novel. Fiddes has also been honoured with two Festschriften: Essays in Honour of Paul S. A Novel of Mystery and Ideas. Academic books Charismatic Renewal: The Creative Suffering of God. Past Event and Present Salvation: The Christian Idea of Atonement. The Trinity in Worship and Preaching. A Dialogue between Literature and Christian Doctrine. A Pastoral Doctrine of the Trinity. Eschatology in Theology and Literature. Baptist Identity in Church and Theology. Seeing the World and Knowing God: A Guide to Charismatic Renewal. For Us and for Our Salvation: Seven Perspectives on Christian Soteriology. Interuniversitair Instituut voor Missiologie en Oecumenica. A Christian for All Christians: Essays in Honour of C. Reprinted as Rumours of Heaven: Essays in Celebration of C. Called to One Hope: Perspectives on the Life to Come. Narrative theology and the Centrality of Story. Faith in the Centre: The Work of Love: Grand Rapids, Michigan and Cambridge: Apocalyptic in History and Tradition. Journal for the Study of the Pseudepigrapha, Supplement Series. Biblical and Theological Studies. Silence and the Word: Negative Theology and Incarnation. Gemeinschaft der Kirchen und gesellschaftliche Verantwortung: In Search of Humanity and Deity: Theology and Film in Dialogue. Understanding, Practice, Ecumenical Implications. Stillness and Journey" in Fiddes, Paul S. Under the Rule of Christ: The Scholarly Vocation and the Baptist Academy: Essays on the Future of Baptist Higher Education. Dialogues with a Radical Baptist Theologian: Essays Presented to Dr. Wright on His Sixtieth Birthday. Studies in Baptist History and Thought. New Topics in Feminist Philosophy of Religion: Contestations and Transcendence Incarnate. The Cambridge Companion to C. Cambridge Companions to Religion. Essays in Honour of Brian Haymes. Centre for Baptist History and Heritage Studies. The "Plainly Revealed" Word of God?: Baptist Hermeneutics in Theory and Practice. Two Disciplines, Two Worlds? Perspectives on Ecclesiology and Ethnography. Studies in Ecclesiology and Ethnography. Poetry and the religious imagination: The Oxford Handbook to Systematic Theology. Selected Journal articles Fiddes has published around a further seventy articles which are not yet included in this list. A Doctrinal Reflection upon a Pauline Text". Perspectives in Religious Studies. Baptists and Receptive Ecumenism". International Journal of Systematic Theology. Theological Hints in the Novels of Patrick White". Archived from the original on 1 March The Oxford Journal of Law and Religion. The New Covenant, trans. Clark, , The Expository Times Baptist Essays towards a Theology of Commitment. A Theology of Covenanted Disciples. Centre for Baptist History and Heritage. Clarke Chapter "Baptists and Spirituality: Dimensions of Baptist Spirituality. Understanding God and the World through the Baptism of Believers. Doing Theology in a Baptist Way. The Novel, Spirituality and Modern Culture: University of Wales Press. A world-order of Love: Baptists and the peace movements of Centre for Baptist History and Heritage studies. As joint editor Gemeinschaft am Evangelium: Essays in

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Baptist History in Honour of B. Brackney and John H. Briggs *The Spirit and the Letter: A Tradition and a Reversal*. Pool, review in *The Journal of Religion*

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## Chapter 3 : Paul Fiddes | Revolvly

*Paul Stuart Fiddes (born 30 April ) is a British Baptist theologian and novelist. He holds the Title of Distinction of Professor of Systematic Theology in the University of Oxford and was formerly Principal of Regent's Park College and Chairman of the Theology Faculty.*

By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead" 1 Peter 1: For Christians, that hope is confessed regularly. Lutheran-Catholic Dialogue contribute to the ongoing ecumenical journey of our churches. The foundation for the discussions and findings of Round XI was established by the "Joint Declaration on the Doctrine of Justification. Further, the statement of Round XI builds on the findings of the previous ten rounds of the U. We are united as Christians by our baptism into Christ. We are taught by Scripture and tradition and share a common life in Christ. We affirm as Lutherans and Catholics in the dialogue process a commitment to the goal of full communion, even as we recognize that further agreements are necessary before full, sacramental communion can be restored. Matters for such consideration include the nature of the church, the ordering of ministry, patterns for the formulation of authoritative teaching, and the anthropological and ecclesial contexts for making judgments about human sexuality and other concerns. The statement of Round XI offers fresh insights into some issues that proved contentious in the debates of the sixteenth century. Among the issues explored in this dialogue were continuity in the communion of saints, prayers for or about the dead, the meaning of death, purgation, an interim state between death and the final general judgment, and the promise of resurrection. Agreements are affirmed on the basis of new insights. Areas needing further study also are identified. The agreements affirmed by the dialogue emerged from a shared search. The agreements do not represent a compromise between opposing views, nor do the statements ignore complex doctrinal or confessional concerns. The members of the dialogue recognize that they do not speak officially for their respective churches. They offer their work as diligent scholars and conscientious servants of the churches. They do so with the desire that the emerging agreements may contribute in fruitful ways to the ecumenical endeavor now and in the years to come. We hope that this statement may serve a salutary catechetical function within our churches. The findings of the dialogue may be a resource for study among clergy as well as throughout the parishes and congregations. This report also may assist individuals who provide pastoral care to the sick and dying. During the five years of discussion in Round XI, we experienced two deeply poignant events. Two of the original members of the U. Lutheran-Catholic Dialogue were entrusted into the loving arms of their Creator and Redeemer. Tavard died on August 13, , and Dr. Reumann on June 6, They also offered early contributions to what emerged as the text of Round XI. For all the conscientious scholarly work demonstrated by each member of this dialogue, we express our gratitude as we present this report to our churches. Sklba, co-chair The Rev. An ecumenically historic moment transpired in an old church at Augsburg, Germany, on October 31, In the Church of St. Anna, which dates from , official representatives of the Roman Catholic Church and the member churches of the Lutheran World Federation signed the "Joint Declaration on the Doctrine of Justification. Their signatures attested to the official reception in our churches of the fruit of years of ecumenical dialogue on the topic of justification, one of the central issues of contention in the Lutheran Reformation of the sixteenth century. That solemn ceremony marked a "decisive step forward on the way to overcoming the division of the church. The consensus expressed in the "Joint Declaration" is assumed in this report of the eleventh round of the U. The findings, statements of consensus, and even expressions of certain divergent convictions related to "The Hope of Eternal Life" are built upon what Lutherans and Catholics confessed together in the "Joint Declaration" in The method of the "Joint Declaration" is reflected in this report. Lutheran-Catholic differences are not denied, but those differences are placed in the context of an extensive consensus in faith and practice. Seen in the light of that consensus, the remaining differences need not stand in the way of communion between our churches. Lutherans and Roman Catholics in the United States have engaged in ongoing, substantive dialogue for almost

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half a century. Beginning in , this official dialogue addressed doctrines and issues of great importance for our churches. Acknowledged have been points of agreement and convergence. Addressed, too, have been matters that have separated our churches since the sixteenth century. The summaries of findings and joint or common statements "accompanied occasionally by supporting studies" have contributed significantly to wider ecumenical discussion and fostered greater mutual understanding between our churches. This round of our dialogue has taken up a cluster of themes that remained for further discussion after our earlier discussions and following the reception of the "Joint Declaration. Further, the faithful in both churches affirm that death does not break the time-transcending communion of the church. The justified in this life are one in Christ with those who have died in Christ. Yet the members of the dialogue pondered how our respective traditions have spoken of the transformation of the faithful to eschatological perfection. We probed the meaning of prayers for the dead. We wrestled with descriptions of the contemporary character of indulgences in Roman Catholic practice, especially in the light of the "Joint Declaration. The "Joint Declaration" affirms that the "Lutheran churches and the Roman Catholic Church will continue to strive together to deepen this common understanding of justification and to make it bear fruit in the life and teaching of the churches. Hope in our Time 9. Contemporary cultural attitudes toward death are ambivalent at best. The Pew U. Religious Landscape Survey found that almost three-quarters of Americans say they believe in life after death. Even among those the survey identified as religiously unaffiliated, almost half agreed with such belief. Christian faith hinges on the belief that death is not the end of life for the individual, for humanity, or the universe. For every Christian, "to live is Christ, and to die is gain" Phil. Death is not the last word, for "death has been swallowed up in victory" 1 Cor. This hope is not only for ourselves, but for all things: This hope is the common heritage of Christians. Disagreements on the Christian hope of eternal life have not touched the core of our common confession. Christians need to make that confession together before the world with confidence and joy. Members of this dialogue desire that our work may contribute not only to the ongoing reconciliation of our Lutheran and Catholic traditions, but also to the proclamation of that message of hope. Life does not end in death. God in Christ offers everyone the hope of eternal life. Presentation of What is to Follow Our work is presented in three chapters. Chapter Two describes the common convictions that shape the hope of both Catholics and Lutherans. The text takes up a series of individual topic, death and intermediate states i. In each case, biblical, doctrinal, and theological material is surveyed and the heart of our common convictions stated. Even in a statement as extensive as this one, all aspects of all topics cannot be addressed. We have focused on those most important for Catholic-Lutheran relations. Chapter Three takes up the two most important Lutheran-Catholic controversies over last things: Again, biblical and doctrinal material is surveyed and the controversy analyzed. These controversies take on a new appearance when seen against the background of our common hope and in the light of developments in our understandings of the communion of saints and in our liturgies. In each case, we find that our remaining differences, while not to be denied, need not in themselves block communion between us. The final chapter affirms our common hope of eternal life. Called to the One Hope: Our Common Doctrinal Heritage A. The Hope that Unites Us 1. Our Common Hope Catholics and Lutherans are united not only by "one Lord, one faith, one baptism" Eph. We live "in the hope of eternal life that God, who never lies, promised before the ages began" Tit. This hope is not peripheral within the Christian life, but at its center: Our shared hope is not vague or uncertain, for it focuses on Jesus Christ. For as in Adam all die, so also in Christ all shall be made alive" 1 Cor. Christ "abolished death, brought life and immortality to light" 2 Tim. Christ is not simply the reason we hope; he is the content of our hope. Jesus is not only the "first-born of the dead" Col. Those who believe in me, even though they die, will live" Jn. We cannot know the details of this future: Nevertheless, we know that Jesus is our future. Our shared Scripture provides numerous images for the hope of eternal life. Eternal life can be described as life in the kingdom of God Mk. Catholics and Lutherans alike witness in worship to our common hope. Both Lutherans and Catholics proclaim in the celebration of the Eucharist: Hope is particularly expressed in our funeral liturgies. Lutherans pray, "Give courage and faith to all who mourn, and a sure and certain hope in your loving care.

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### Chapter 4 : Beggars All: Reformation And Apologetics: June

*Chapter 13 is captioned Ex Opere Operato: Re-thinking a Historic Baptist Rejection, by Paul S. Fiddes. The author considers the Catholic view of the sacraments. The author considers the Catholic view of the sacraments.*

As sole author Books Charismatic renewal: Baptist Publications, A leading question: Baptist Publications, The creative suffering of God Oxford: Clarendon Press, Reviews: Pool, in The Journal of Religion Macmillan, ; Macon, Georgia: Mercer University Press, Participating in God: Blackwell, Tracks and traces: Baptist identity in church and theology Carlisle: Blackwell, , pp. Haymes, Bound to love: Baptist Union, , pp. Interuniversitair Instituut voor Missiologie en Oecumenica, , pp. Marshall Pickering, , pp. Paternoster, , pp. Ashgate, , pp. Christianity and culture Oxford: SPCK, , pp. Sheffield Academic Press, , pp. Porter and Anthony R. LIT Verlag, , pp. SCM, , pp. Liturgical Press, , pp. Cross and Philip E. Gushee, eds, The scholarly vocation and the Baptist academy: Mercer University Press, , ch. Wright on his sixtieth birthday London: Oxford University Press, , pp. Wiley-Blackwell, , pp. Clark, , The Expository Times Baptist Union, Something to declare: Whitley, The novel, spirituality and modern culture: University of Wales Press, Faith in the centre: Evangelische Verlagsanstalt, Pilgrim pathways: White, with William H. Brackney and John H.

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### Chapter 5 : September â€“ Jason Goroncy

*An important step was taken by Paul Fiddes in an article titled "Ex Opere Operato: Re-thinking a Historic Baptist Rejection," published in the collection of essays Baptist Sacramentalism 2. Fiddes affirmed the ancient principle that the gift of sacramental grace is not dependent on the character of those who participate in the sacraments.*

Fundamental religious differences can bring unexpected complexities to marriage life. Here, objective is to increase awareness of interfaith complexities and help young adults better prepare for a happy and long lasting married life, even that is an interfaith relationship. As the former president of a Balvihar, I only regret one point of our collective inaction: In the Western world, it is quite common that young adults date those from other faiths during their college years, therefore it should come as no surprise that about a third of our young generation of Hindus, Jains, Sikhs, and Buddhists marry a person from outside of these Dharmic faith traditions. In almost all cases where a non-Dharmic life partner is selected, the decision is made by our young adults without pre-emptive advice, guidance, or consultation with their parents. As cited in this article, religious differences could bring complexities in their married life, starting with an "unintended" religious conversion of Dharmic and their progeny to the faith of their intended spouse. Further, divorce rates in interfaith marriages are double compared to within the same faith marriages. For these reasons, it is increasingly important for our young adults to understand potential complications before entering into a serious relationship. While interfaith relationships should develop based on a mutual respect for religious diversity, sometimes major differences in fundamental pose difficulties in finding a common ground 1 , 2. Dharmics carry this tolerant attitude that all faiths help you attain God, and everyone should respect not only their own religion, but other religions as well. But this tolerant attitude is not universal. Many families belonging to Christianity, Islam, and Judaism Abrahamics believe in the supremacy of their monotheistic dogma. Their holy books reject what they consider polytheistic beliefs of Dharma. According to the Ten Commandments: I am the Lord your God. You shall have no other gods eg. You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the Lord your God am a jealous God. Another example, Islam forbids marriage with a non-believer in Allah. Non-believers are expected to convert to Islam by taking the Shahadah oath, the declaration that there is no God but Allah and Muhammad as his apostle. A similar practice also exists in some Christian sects where there is often intense pressure from family members and the clergy to perform a religious conversion of a Dharmic by Baptism before the church wedding. An uninformed Dharmic will only discover the often times unmentioned expectation of religious conversion after years of being in a romantic relationship. At this point, reluctantly accepting the religious conversion may be the only way of averting a marital grid-lock. Religious conversion may be a matter of just a brief ceremony, but do not underestimate this ritual as a trivial matter. You will soon find out that the conversion was not just a matter of satisfying the sentimental obsession of the parents-in-law, but a binding commitment guarded by every member of the new community. Offering prayers or supplications to anyone, living or dead, is an unpardonable sin. Therefore, one should be prepared to accept conversion to a new religion as a serious and irreversible process. Most conflicts in inter-religious marriages will surface after you have children. For Abrahamics, it is vital that children from their marriage follow only the rules of their individual holy book. A Muslim spouse and the community may demand your kids have sunat religious circumcision and bear only an Arabic name. A Jewish person may not ask for a religious conversion for the spouse but may want Bris circumcision to declare the Jewish faith for the child. A Christian spouse may require Baptism of children and require them and you too to attend Church every Sunday, while you may wish to take your child to the Mandir or Balvihar. Another major consideration is about the expectation for family planning. I know of a case where an Ahmedabadi young woman already has five kids because her Catholic husband did not believe in birth control. Did she know and realize the consequences of her interfaith

relationship while dating in college? In the truest sense, marriage is a secular act and not a religious one. Unfortunately, some religious leaders and communities would like to use the wedding as a tool for their ambition of religious expansion. I learned of a case in Boston where without the Shahadah and Islamic wedding nikaah, the wedding was denounced by a local Imam and most Muslim relatives did not attend the wedding reception party. In almost all cases of a Hindu-Muslim marriage in which both Muslim and Hindu ceremonies are performed, the religious conversion to Islam Shahadah is performed first. Then it is followed by the Muslim wedding ceremony nikaah and after that by the Hindu ceremony Vivah. Similarly, in many church weddings declaration of faith to Christianity is a mandatory requirement. Therefore, technically speaking, after conversion to Islam or Christian faith has been performed, the Hindu ceremony is a totally superfluous oxymoron because it is a Muslim to Muslim or Christian to Christian wedding performed by a Hindu priest! In such a wedding, do celebrating Hindus really know what why they are celebrating? While investigating the possibility of a relationship with those from other religions, be sure to find out if there is going to be any pressure to convert BBS: Not all Abrahamics impose their religious beliefs and practices on their spouse, but it is very important to find out the facts sooner than later. It is also important to note that despite all the potential marital pitfalls, a successful and fulfilling inter-religious marriage is possible, ideally, by not imposing ones respective religious beliefs on the other partner. Bollywood star Hrithik Roshan and Suzanne Khan kept the religions out and got married by a civil wedding, and it is an admirable act. If someone you are dating cannot show you this same respect and expects you to forsake your own religion for marriage, even just in name sake, you must ask yourself if you are prepared to tolerate the intolerance being practiced against you. Before entering into a relationship, one should have an open dialogue about religious expectations especially the conversion business and recognize the far-reaching consequences. Though dealing with this issue early on will obviously be important for the well being of the couple, it is also a significant issue for their children, not to mention the couples extended families who take pride in preserving their religious and cultural traditions that have been passed down for generations and generations. Well-informed and well-thought out decisions for selecting a life mate will certainly bring long lasting happiness in a married life, even if it is an interfaith marriage. But most importantly is that we want to make sure we will have the freedom to follow our traditions and raise our children to do the same without threats to this liberty created by our spouse and his or her relatives. Ten points of Interfaith Dating More and more young adults are making friends and engaging in interfaith relationships leading to marriage, sometimes without realizing the complexities associated with their decision. No one is perfect, but one could improve chances of a happy and long lasting marriage by making an informed decision, even when that decision is to engage in an interfaith marriage. Here are some pointers:

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## Chapter 6 : January – Jason Goroncy

*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.*

His book *The Creative Suffering of God* is "considered to be one of the major contributions to theology in the last decades of the 20th century". The relationship between these disciplines has formed a major part of his subsequent scholarship. Career Fiddes was a member of the Oxford Theology Faculty Board from , serving as Chairman , and having been a senior member of the Faculty since . Later in that year, he was awarded the degree of Doctor of Divinity, the highest that the University confers. In he was chosen to preach the University Sermon on the Grace of Humility, and in he was appointed to deliver the Oxford Bampton Lectures, choosing as his topic *Seeing the world and knowing God: He is also a Trustee Fellow of Georgetown College*. Professional activities Fiddes is a member of the editorial board of *Ecclesiology*: He shares the latter honour with Rowan Williams , whom he "vested in the traditional fur almuce" upon the occasion of his admission and installation as a prebendary. *Elusive Subjects in Modern Literature: Fiddes*", Samford University Seasons Winter , p. These lectures will be prepared for future publication. At the same time he also spoke, as a keynote speaker, at the Melbourne College of Divinity Centenary Conference 5â€™7 July. Fiddes was a keynote speaker at "The Power of the Word: Critical Theory and Spiritual Practice". Publications Fiddes has written ten books, and more than articles or book chapters. He has edited or co-edited ten books and he has jointly authored four more books. Fiddes has also been honoured with two *Festschriften*: *Essays in Honour of Paul S. Lewis the Myth-maker* in *Reprinted as Rumours of Heaven: Essays in Celebration of C. Stillness and Journey* in "Christianity, Culture and Education: Two Disciplines, Two Worlds? Measure for measure and *The merchant of Venice*" in *Encyclopaedia, handbook, and companion articles "Process Theology"* in.

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### Chapter 7 : Justification by Faith Alone: The Perspectives of William Kiffen and John Owen – Southern E

*From Wikipedia, the free encyclopedia. Paul Stuart Fiddes (born 30 April ) is a British Baptist theologian. He is Professor of Systematic Theology in the University of Oxford and was formerly Principal of Regent's Park College and Chairman of the Theology Faculty.*

This gain carries the cost, however, of the denial of a good creation. Desire, as something underlying all cultural endeavor, is inherently mimetic and thus must lead to violence, Girard insists. But is it true that mimetic contagion explains all desire and that it accounts for all violence? Girard fails to acknowledge that we often desire certain objects because of their inherent value rather than simply because other models desire them. A theology of creation that affirms its inherent goodness will insist that desire can function in wholesome ways and stems not first of all from imitation but from the positive value of the created order. Not only does Girard regard violence as the basis of human culture, but he also finds much of the Old Testament unworthy of the nonviolent God that we have come to know in Jesus Christ. The continuity between the two Testaments gets stretched to the breaking point. Firstly, he would have never attacked Girard by name. He felt that when we ought to expose error, we should expose the error and not attack the person. Forsyth insists that sin is so violent that it took the almost boisterous expression of violence a clash of violence to overcome it. Whenever grace and guilt collide, war it out, there will be violence – even in prayer. But it was not the violence of it that saved. It was the obedience in the midst of violence that did that. Everything turns, not on His life having been taken from Him, but on its having been laid down. Everything, for His purpose, turns on the will to die. So that we say it would have mattered a whole world if the death had not been violent and wicked, if Jesus had died of disease in His bed, or by accidental poison. To us pain and death seem a moral outrage, a violent injustice done to the good. Only a great difference remains: The taste of death makes us think that it is a moral outrage on us – a tyranny; whereas Christ tasted it as the fruit of a moral outrage by us – a treason. See item 4 here. You can do it. I know you can –! Share this:

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## Chapter 8 : Paul Fiddes - Wikipedia

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## Chapter 9 : The Hope of Eternal Life

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In this conversion story, a former Mid-America Reformed Seminary alumni recounted his journey across the Tiber. I happen to know a little bit about this seminary. During the interview both he and his wife mentioned de Sales book a number of times. This short mp3 clip highlights their basic point. The basic thrust of what they said was that de Sales asked who sent the Reformers? Where did their authority come from? If God really raised up the Reformers, where are their miracles to prove they were sent from God? First, I say then that no one should allege an extraordinary mission unless he prove it by miracles: Would it not be a cloak for all sorts of reveries? Arius, Marcion, Montanus, Messalius " could they not be received into this dignity of reformers, by swearing the same oath? Never was any one extraordinarily sent unless he brought this letter of credit from the divine Majesty. Moses was sent immediately by God to govern the people of Israel. He wished to know his name who sent him; when he had learnt the admirable name of God, he asked for signs and patents of his commission: God so far found this request good that he gave him the grace of three sorts of prodigies and marvels, which were, so to speak, three attestations in three different languages, of the charge which he gave him, in order that any one who did not understand one might understand another. If then they allege extraordinary mission, let them show us some extraordinary works, otherwise we are not obliged to believe them. In truth Moses clearly shows the necessity of this proof for him who would speak extraordinarily: The mission of S. Their handkerchiefs, their shadow, served for the prompt healing of the sick and driving away of the devils: Mark declares quite explicitly in the last words of his Gospel, and S. Paul to the Hebrews ii. How then shall those who in our age would allege an extraordinary mission excuse and relieve themselves of this proof of their mission? What privilege have they greater than an Apostolic, a Mosaic? What shall I say more. If our sovereign Master, consubstantial with the Father, having a mission so authentic that it comprises the communication of the same essence, if he himself, I say, who is the living source of all Ecclesiastical mission, has not chosen to dispense himself from this proof of miracles, what reason is there that these new ministers should be believed on their mere word? But also, to give authority to his mission, he brings forward his miracles, and attests that if he had not done among the Jews works which no other man had done, they would not have sinned in not believing him. And elsewhere he says to them: Do you not believe that I am in the Father and the Father in me? He then who would be so rash as to boast of extraordinary mission without immediately producing miracles, deserves to be taken for an impostor. Now it is a fact that neither the first nor the last ministers have worked a single miracle: The speculative response I can hear in reply is such are not either real miracles or are miracles worked by Satan. Well, how would someone, based on de Sales criteria, determine that? Guess who claims to be able to pick which miracles are real miracles? Why that would be the Roman Catholic Church. In other words, one has to assume the truth of Rome previous to evaluating any sort of "miracle" offered. Here is the Bull of Canonization of St. Guess who, according to the Roman Catholic Church, was sent by God? Why, it was none other than Francis de Sales: The solemn commemoration last year of the third centenary of the canonization of five great saints--Ignatius Loyola, Francis Xavier, Philip Neri, Teresa of Jesus, and Isidore the Farmer-- helped greatly, Venerable Brothers, toward reawakening among the faithful a love for the Christian life. We are now happily called upon to celebrate the Third Centenary of the entrance into heaven of another great saint, one who was remarkable not only for the sublime holiness of life which he achieved but also for the wisdom with which he directed souls in the ways of sanctity. Like those brilliant examples of Christian perfection and wisdom to whom We have just referred, he seemed to have been sent especially by God to contend against the heresies begotten by the Reformation. It is in these heresies that we discover the beginnings of that apostasy of mankind from the Church, the sad and disastrous effects of which are deplored, even to the present hour, by every fair mind.

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What is more, it appears that Francis de Sales was given to the Church by God for a very special mission. He sort of did stuff like The only thing that proves he was sent especially by God for a very special mission is I certainly can appreciate that the above quoted excerpt from de Sales relied heavily on Scripture. This has really been happening in the papacy, though in Turkey, too, there are many such priests and special saints. You can read about this in the books and legends, especially in what the monks have written. They are all crawling with miracles, though they were really nothing but lies and rascalities. How they have made fools of the people nowadays with all those pilgrimages to the Grym Valley, to the Oak, or to Trier! Who could recount all the rascality and devilish sorcery they have been practicing under the holy name of Christ, Mary, the holy cross, or St. The monks have been practicing all this mightily, and the whole world has fallen for it, so that no one even dares to peep against it. No pope or bishop ever preached against it, but they all helped it along. If anyone opposed it, he was violently beaten down and crushed. But the evil outcome was that it made him ill, and he was only too happy to rebuild it. This sorcery has helped to introduce and confirm things like purgatory, Masses for the dead, the worship of all the saints, pilgrimages, monasteries, churches, and chapels. Many have even prophesied about the future, like Lichtenberg and others. All this has happened through the devil: It is a minor matter for the devil to let himself be expelled even by an evil fellow, if he chooses, and yet to remain unexpelled. By this abominable deception he possesses and traps the people even more completely. Being a clever and experienced spirit, he can also guess at future events. Usually he makes fools of the people with his prophecies, by juggling them in such a way that they can be interpreted to mean various things; whichever way it comes out, he has hit it right. He used to do this long ago through his heathen priests. You can see and touch the miracles and signs! The fools do not remember that Christ clearly foretold all this and faithfully warned us against it, personally and through His apostles. But this had to be the outcome, and it serves us right for despising the Word of God and for not being concerned about losing Christ and accepting the signs of the devil. For the devil it was a lot of fun, by which he had the complete control over Christendom that he sought. Once we have seen this and experienced all too often what great damage the devil has done through these lying spirits and false signs, it should bring us to our senses. This sermon or prophecy was written as a warning. Unfortunately it comes too late for our predecessors, but early enough for us if we heed it. Then we will not let ourselves be diverted by their claims of the signs and wonders that Mary and other saints have done, nor by the skillful way they throw dust into our eyes to lead us away from the Word. Since we hear this warning that these false signs have to happen, we shall be smart enough not to believe in any mere sign. When He discussed these miracles in Matthew 24, He warned them faithfully and seriously Matt. You have My Word, so that you know what the will of My Father is. Here you have My teaching, which tells you how to live and act. There you see the signs that contradict this teaching. I shall test them where they ought to be tested, as to whether they serve to strengthen my faith in the Word: This would mean being led away from Christ, from my church, pulpit, Baptism, and the Sacrament, and from my station and the works demanded of me—all things with which I should remain. Therefore I refuse to listen or to know any of this though an angel were to come from heaven Gal. Christ has taught and warned me: Where these are there you will find Me. Stay there, for you do not need to go running or looking any farther. I will never come any nearer to you than where My Gospel, Baptism, and ministry are; through them I come into your heart and talk to you. Remain in your station, where you hear Me speak, where I Myself am present. You silly men, why go running to wood and stone, where no Word of God is preached? Just to give them a short answer: You are showing me, by contrast, your teaching and your signs, which point me to rosaries, pilgrimages, the worship of saints, Masses, monkery, and other special and self-chosen works. There is nothing here about Christ, or about faith, Baptism, and the Sacrament, or about obedience and the good works which Christ teaches me to practice within my station, in my relations with my neighbor. Instead, there is the exact opposite. All of this can deceive me, but the Word of God does not deceive me. Or he can damage your eye or some other part of your body and then restore it to health, so that you imagine that it was done by a miracle. So God decrees that even genuine miracles happen as a punishment for those who do not pay attention to the truth, as St. Paul says

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2 Thess. People are going to such extremes in their ingratitude and contempt for His Word that wrath is not a sufficient punishment. If the world stands much longer, this will happen to us, too, for sinning so gravely that it has to deteriorate into all sorts of errors and signs. Because the world simply refuses to listen and wants to despise the Word, yearning for something different, He will send it enough to seduce it into the abyss of all error. This is what happened when nothing else was being preached and taught in all the churches, monasteries, and schools, and all the books were smeared up with these lying signs. The only reason for this was the fact that these signs had taken placeâ€”as though it had not been proclaimed often enough that this was going to happen and that the people would be seduced by it, so that even the elect would scarcely be rescued from the error Matt. It serves those people right for so wantonly letting themselves be seduced and refusing to heed this warning. He gave the Word on how people should believe and live, and in addition He confirmed it with plenty of signs.