

# DOWNLOAD PDF TOWARDS AN ANGLICAN COVENANT : A ROMAN CATHOLIC PERSEPECTIVE PAUL MCPARTLAN

## Chapter 1 : Anglican Covenant: Unity and Diversity in the Anglican Communion | UVA Library | Virgo

*Towards an Anglican covenant: a Roman Catholic persepective / Paul McPartlan The Methodist Idea of covenant / Kenneth Wilson Covenant in the Bible and today / John Barton.*

Paul, the Word of God is rightly divided. Between and considered the age of Lutheran Orthodoxy this principle was considered of fundamental importance by Lutheran theologians. The foundation of evangelical Lutheran biblical exegesis and exposition is contained in the Apology of the Augsburg Confession Article 4 All Scripture ought to be distributed into these two principal topics, the Law and the promises. For in some places it presents the Law, and in others the promise concerning Christ, namely, either when [in the Old Testament ] it promises that Christ will come, and offers, for His sake, the remission of sins justification, and life eternal, or when, in the Gospel [in the New Testament ], Christ Himself, since He has appeared, promises the remission of sins, justification, and life eternal. Advocates of this view hold that, while not always easy to do and overlap between categories does occur, the divisions they make are possible and supported based on information contained in the commands themselves; specifically to whom they are addressed, whom or what they speak about, and their content. In keeping with this, most advocates also hold that when the Law is spoken of as everlasting, it is in reference to certain divisions of the Law. Anglican and Methodist[ edit ] Anglican and Methodist theology regarding the Old Covenant is expressed by their historic defining statements known as the Thirty-Nine Articles and Articles of Religion , respectively. Dispensationists divide the Bible into varying numbers of separate dispensations or ages. Traditional dispensationalists believe only the New Testament applies to the church of today whereas hyperdispensationists believe only the second half of the New Testament, starting either in the middle of Acts or at Acts 28, applies. Strickland, professor of theology at the Multnomah University , claims that his not necessarily "the" Dispensationalist view is that "the age of the church has rendered the law inoperative". In that view, the Law was given to Israel and does not apply since the age of the New Covenant. Despite this difference, Dispensationists continue to seek to find moral and religious principles applicable for today in Mosaic Law. Believing the New Covenant to be a new dispensation, George R. Law has proposed that the Law of Christ is recorded in Matthew Wiseman, and George E. This new covenant form, like other variations of the covenant form throughout ancient history, can be identified by its combination of ancient covenant elements. However, Dispensationists believe that ethnic Israel, distinct from the church, and on the basis of the Sinai covenant, are featured in New Testament promises, which they interpret as referring to a future time associated with the Millennium of Revelation 20 dispensation 7. This time of Jewish restoration has an especially prominent place within Dispensationalism, see also Christian Zionism [ citation needed ]. This can be summarized as the ethical expectation found in the New Testament. NCT is in contrast with other views on Biblical law in that most other Christian churches do not believe the Ten Commandments and other Divine laws of the Old Covenant have been "cancelled. This is a conclusion similar to older Christian theological systems on this issue, that some Old Covenant laws are still valid, but this understanding is reached in a different way. On the issue of the law, Dispensationalism is most similar to NCT, but New Covenant Theology may be still evolving a coherent system that will better distinguish itself from it. Gerhard Kittel writes "It is of the essence of NT religion that the older, ritual concept of purity is not merely transcended, but rejected as non-obligatory. Religious and moral purity replaced ritual and cultic. What defiles a person comes from within, from the human heart Mark 7: To the heavenly vision he announced: Later in Acts, it should be noted that Peter realizes the vision is in reference to the gentiles now cleaned through Christ. In Mark 7 , Jesus may have been just referring to a tradition of the Pharisees about eating with unwashed hands. The expression "purging all meats" may have meant the digestion and elimination of food from the body rather than the declaration that all foods were kosher. The confusion primarily centers around the participle used in the original Greek for "purging". Some scholars believe it agrees with the word for Jesus, which is nearly 40 words away from the participle. If this is the case, then it

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would mean that Jesus himself is the one doing the purifying. In New Testament Greek, however, the participle is rarely that far away from the noun it modifies, and many scholars agree that it is far more likely that the participle is modifying the digestive process literally: Still others believe a partial list of the commandments was merely an abbreviation that stood for all the commandments because Jesus prefaced his statement to the rich young ruler with the statement: Some people claim that since Jesus did not qualify his pronouncement, that he meant all the commandments. The rich young ruler asked "which" commandments. Jesus gave him a partial list. The first set of commandments deal with a relationship to God Hebrew: The second set of commandments deal with a relationship to men Hebrew: No doubt Jesus considered the relationship to God important, but Jesus may have considered that the young man was perhaps lacking in this second set, which made him obligated to men. This is implied by his statement that to be perfect he should sell his goods, give them to the poor and come and follow Jesus "thereby opening to him a place in the coming Kingdom. Several times Paul mentioned adhering to "the Law" [47] and preached about Ten Commandment topics such as " idolatry ". Many Christians believe that the Sermon on the Mount is a form of commentary on the Ten Commandments. In the Expounding of the Law , Jesus said that he did not come to abolish the Law, but to fulfill it e. I did not come to destroy but to fulfill. History and background[ edit ].

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## Chapter 2 : Malines Group Focuses on Order – The Living Church

*Roman Catholic-Orthodox (RC-O) dialogue in mind as it (the Anglican Communion) moves towards an internal covenant that will adequately accommodate considerations of authority, conciliarity and primacy in the polity of the Communion.*

Here you can find news, information, articles and pictures about the Church of England Diocese in Europe. We have over 100 congregations or worship centres serving Anglican and mostly English-speaking people in Europe, Morocco, Turkey, Russia and some central Asian countries. For official diocesan information please click the diocesan logo on the right. Saturday, 28 April Malines Conversations Group: Additionally there are many national and regional dialogues ARCs and many national and regional periodic gatherings of bishops from both traditions. There is another dimension to our international dialogue which takes its inspiration from a unique initiative in the 1960s, long before Vatican II, and not long after Pope Leo XIII declared in the Bull *Apostolicae Curae* that Anglican Orders were "absolutely null and utterly void". I refer to the Malines Conversations. These conversations predate our official theological dialogue which began in 1979. Today the Malines Conversations Group continues to explore matters which the official theological dialogue is not mandated to do, including the difficult question of Anglican Orders. So we shared a surreal moment when we caught a glance of a Donald Trump impersonator as we walked through Times Square after Church! Just for the record: This is an international group of Anglican and Roman Catholic theologians committed to dialogue and unity. The group takes its name and inspiration from the original Malines Conversations of the 1960s. These early informal conversations, held between a small group of British Anglicans and European Roman Catholics, were made possible because of the bonds of friendship between the members of the group. A number of distinguished theologians presented papers to further these discussions. Archbishop Donald Bolen and Cardinal Joseph Tobin offered their reflections on the current ecumenical context; the overarching theme of this shared conversation was one of hope. A number of themes recurred throughout the sessions, most notably the recognition that liturgical language, rich in symbol, sign, word and gesture, offers rich possibilities for expressing the reality of unity and communion we share already. And it gives rise to possible methodologies for developing new layers of unity as we continue to explore the reception of orders and fuller communion together. The Group is grateful to all its supporters and sponsors. A seventh meeting is planned for next Spring, in York, UK.

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## Chapter 3 : Eurobishop: Malines Conversations Group: towards a common future for Anglicans and Roman Catholics

*Anglican covenant: unity and diversity in the Anglican communion / an African perspective / Victor Atta-Baffoe -- Towards an Anglican covenant: a Roman Catholic.*

Mark Minneapolis, Minnesota September 29, Historical Context of the Covenant This Covenant between our two communions is part of an ongoing tradition of ecumenical dialogue and of reconciliation through the grace of the Holy Spirit. We share a deep bond in both our histories and catholic practice while acknowledging those differences that keep us from sharing the Eucharist. The Anglican-Roman Catholic International Commission has published a number of documents vital to our common life and union. As the journey toward unity becomes a deeper part of our common tradition, we enter with hope and charity into this covenant between the Episcopal Diocese of Minnesota and the Archdiocese of Saint Paul and Minneapolis. We pray that Christ Jesus will bring us into that final union which He alone can give. In the name of the Father and the Son and the Holy Spirit. With gratitude to God, we publicly proclaim our faith in the Holy Trinity and our belief in the will of the Lord Jesus Christ who prayed for us and for all who are His Church, "that all may be one. Flynn and Bishop James L. Jelinek, in the name of our churches do solemnly enter into this covenant. That Christ Jesus, Saviour of the World, is present to us in the Church through the sacraments and that they make present His victory over sin and death. That Christ draws all to himself from every nation and tongue, every race and people. That our hearts and minds will continue to be nourished by the Word of God in Scripture and the action of the Holy Spirit in the Church. That the diversity of gifts and graces in the Anglican and Roman Catholic communions will enrich the celebrations we share and the dialogues we pursue. That with the grace of the Holy Spirit, we will be enabled to overcome the separations which keep us apart. We commit ourselves to pray for each other and to ask the faithful of our communions to pray for one another. To seek to remove any obstacle to union while maintaining the traditions of our communions. To pray for unity in the Church, with the special intention that we will both share the Eucharistic Communion at the same altar. To pray together for peace, justice, dignity and solidarity for our society and for the resolution of hostilities in other parts of the world. To pray for the leadership of the Church; for wisdom and prudence in response to the needs in our dioceses, the nation and world. To collaborate in planning liturgical, educational, and social programs and sharing physical and human resources whenever possible. To support the proclamation, the living out and the renewal of this covenant every year. Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus forever and ever.

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### Chapter 4 : Table of Contents: Anglican covenant :

*Ecumenical reflections on conciliarity are offered by Paul McPartlan, a leading Roman Catholic scholar, and Kenneth Wilson, a prominent Methodist. John Barton, Professor of Old Testament at Oxford University, contributes a chapter on the concept of Covenant in the Old Testament tradition.*

However, I shall address several key areas for those who receive this Report to consider. As important as the content and form of any future Anglican Communion Covenant may be, it is equally important to note the process by which it may be established. The present document gives important clues as to what to expect - at least from one direction. According to the final section of the Report: This document was prepared by a small working party convened by the Deputy Secretary General [of the Anglican Consultative Council] at the request of the Archbishop of Canterbury and the Secretary General Since this would be only a tentative and provisional document, it was decided to keep the drafting group small, both relatively inexpensive by confining membership to those who could come easily to London for two day meetings. This explanation is not acceptable, given the potential importance to the whole Communion of the Covenant. This is the age of the Internet, so why is it that the circle of insiders was limited to those near a train-ride from London? The appointing of "safe white males" to dominate commissions and task forces is an all-too-common feature of Anglican Communion politics to overlook. Was the "working party" aware that others in the Communion have been thinking about the Covenant? Does it not follow that the "working party" is suggesting itself as the core of the "covenant drafting group CDG " that will control the further process? Furthermore, it is common wisdom in corporate governance that essential stakeholders be included in the critical decisions of an organisation. It is all too easy for management to unduly influence decisions of a Board of Directors by using a task force or an executive committee. It seems in this case that any decision to initiate an Anglican Communion Covenant and to determine its terms of reference should have been made by the Primates and the Anglican Consultative Council and not by a working group or even by their Standing Committee. The Report identifies relational, educational and institutional goals of the Covenant-making process secs. If one holds, as I do, that the fundamental challenge to Anglican identity is doctrinal, the omission of any significant concern for a doctrinal goal is significant. When combined with disparaging comments about "narrowly confessional" positions and dismissing of the Lambeth Quadrilateral as a "lapidary Anglican formula," it is clear that the Report is not going to call for a crisp restatement of Anglican doctrine. Let me ask a simple question. Would the educative function of the Covenant have been expressed in this way by a working group of bishops from Africa? But of course, they are not within a train-ride of London. One of the more controversial aspects of the Report is the suggestion that the adoption of the Covenant might result in two circles of belonging: The Report bends over backward to assure the latter group that they would be no less Anglican. What it fails to address is what happens when individuals, bishops and dioceses within a Dissenting Province wish to be full partners in the Covenant, indeed are hanging their theological identity on that affiliation. The Report seems to presume that opting in or out of the Covenant will take place within the current territorial structures of the Communion. So the Church of England in South Africa will continue to be non-Anglican even if it affirms the Covenant, while the Church of the Province is assured that it remains Anglican even if it refuses to join. If this is the viewpoint of the drafters, they seem to want it both ways: Many are expecting that decisions made at this Convention will signal whether the Episcopal Church will be restored to full fellowship with other members of the Communion or walk apart. Is there any significance to the publication of the Anglican Covenant Report at this time? One cannot but be struck by the long time-line which is proposed for the full adoption of the Covenant - anywhere from six to nine years. Clearly Lambeth will not be a kairos point for the Communion; look, rather, to What in the meantime will happen for those who have disrupted the Communion for the past nine years? One cannot help but wonder if the long drawn-out Covenant process will not simply provide cover for the revisers of the faith to complete their takeover of their Provinces and to begin working on the others.

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To test the political intent of this Report, let me suggest the following provision. Until the Covenant process is complete, no Province will unilaterally violate an established Anglican article of faith and practice, in particular Lambeth Resolution 1. Any Province refusing to abide by this provision, will forfeit its role in the process and be replaced by an entity which is willing to abide by it. In particular, the Episcopal Church USA and the Anglican Church of Canada must take steps, in accordance with the Windsor Report, to institute a full moratorium on same-sex ceremonies and ordinations. In other words, stop the innovation and rebuild the foundations that have been undermined and "bonds of affection" that have been strained to the breaking point. If this approach is not acceptable to the innovators in North America or to the officials at the Anglican Communion office, then I think the current proposal must be deemed more mischievous than serious. The full text of the Covenant and the reflections of the working group can be found at:

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## Chapter 5 : The Anglican Covenant : Mark D. Chapman :

*Rev. Msgr. Paul McPartlan, M.A., S.T.L., [www.nxgvision.com](http://www.nxgvision.com) Paul McPartlan is a priest of the Archdiocese of Westminster (UK) and Carl J. Peter Professor of Systematic Theology and Ecumenism at The Catholic University of America.*

In the Patriarch of Constantinople recognised Anglican orders as valid. High Church, Evangelical, etc. Thus far, most common ground has been established only concerning matters of the historic creeds. In a move parallel to the parishes of the pastoral provision in the Roman Catholic Church a small number of United States Anglicans have been received into certain jurisdictions of the Orthodox Church while retaining the use of a revision of the Prayer Book liturgy authorised for use in the Orthodox Church by Patriarch Tikhon of Moscow in the early twentieth century. Regarding mutual recognition of ministry, the Eastern Orthodox Churches are reluctant to even consider the question of the validity of holy orders in isolation from the rest of the Christian faith, so in practice they treat Anglican ordinations as invalid. Thus the favourable judgement expressed by the Ecumenical Patriarch of Constantinople in and communicated by him to other Eastern Patriarchs some of whom, including the Russian Patriarch, signed a contrary declaration in is in practice without effect. The Eastern Orthodox Church classifies Anglican clergymen who join it as laypeople, and, if they are to function as clergy, administers ordination to them. Bartonville Agreement A number of jurisdictions identify themselves as "Anglican" but are not in communion with Canterbury. They therefore are outside the Anglican Communion. Several, such as the Free Church of England and the Reformed Episcopal Church in the United States left the Anglican Communion in the s in reaction to the inroads of the Catholic Revival and the controversy it produced in the church over ritualism. Later, during the s and s, disagreements with certain provincial bodies " chiefly in North America and in the United Kingdom " over such issues as prayer book revision, the remarriage of divorced persons, the ordination of women , and the acceptance by a few of the bishops of homosexual relationships led to another and quite different schism. These Anglican churches are usually called " Continuing Anglican churches " because of their determination to preserve or "continue" the episcopate in apostolic succession , as well as the faith, worship, and teaching of traditional Anglicanism and historical Christianity"which they believe the Anglican Communion has deviated from. The older Reformed Episcopal churches maintained the lineage of bishops without accepting the idea that sacraments are valid only if administered by clergy in such a lineage. There are also independent jurisdictions unrelated to the preceding schisms. The Church of England in South Africa is conservative, long-established, and has a substantial membership. Other churches, however, have adopted the Anglican name, the Book of Common Prayer, Anglican vestments, and " in some cases " the Thirty Nine Articles of Religion , but have no historic connection to the Anglican Communion. Unlike the socially conservative Continuing Anglican churches and the Church of England in South Africa, some of these tiny jurisdictions are openly oriented towards the Gay and Lesbian community and do ordain women clergy. Given the range of concerns and the grounds for schism, there is as much diversity in the theological and liturgical orientations of the free churches, the Continuing Anglican churches, and the independent Anglican bodies as there is among churches of the Anglican Communion. Some are Evangelical, others charismatic and Evangelical, and yet others are Anglo-Catholic. What they have in common is a conviction that mainstream Anglicanism in North America, the United Kingdom, and elsewhere has departed from acceptable principles of belief or practice, or both. An Anglican church rents space to another church. An Anglican church is part of an ecumenical centre. One type of centre is much like a shopping plaza where the various churches share one physical building but maintain separate spaces and, possibly, separate entrances. The other type of ecumenical centre consists of a common hall or space that various churches or faiths occupy on a schedule. For example, the first ecumenical church to be built in Canada in in Whistler, British Columbia. One Sunday, the service is Anglican. Next Sunday, the service is of the other church. The congregation can be almost identical on each Sunday so that it is the leaders

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and style that change. This usually occurs in small and remote communities but there are city examples. For example, there is a Lutheran street priest based out of the Anglican cathedral in Vancouver. However, the Roman Catholic Church still insists that the Catholic Mass is celebrated separately and there is no eucharistic sharing.

### Chapter 6 : Christian views on the Old Covenant - Wikipedia

*Chapman, Mark D., ed., Anglican Covenant: Unity and Diversity in the Anglican Communion.*

### Chapter 7 : Eirenikon | Towards Orthodox-Catholic Reconciliation | Page 2

*a covenant between the episcopal diocese of minnesota and the roman catholic archdiocese of saint paul and minneapolis. feast of st. michael and all angels.*

### Chapter 8 : Anglican Roman Catholic Covenant - Archdiocese of Saint Paul and Minneapolis

*A collection of essays by leading theologians and church leaders on the implications of the proposed Anglican Covenant, which has been offered as a solution to the crises facing worldwide This book presents a discussion of the theology and politics behind the Covenant.*

### Chapter 9 : The Anglican Covenant | Download eBook PDF/EPUB

*The Anglican Communion is a worldwide fellowship of 44 churches in communion with the See of Canterbury. The Lambeth Commission on Communion, in its Windsor Report, called for an appraisal of the.*