

DOWNLOAD PDF ECUMENICAL ASPECTS OF KING JOSIAHS REFORMATION [BY M. NEWMAN.]

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Grace and free will: a study in the theology of St.

Madonna del Granduca , Raphael , The Renaissance period witnessed a dramatic growth in Marian art. In this period significant works of Marian art by masters such as Botticelli , Leonardo da Vinci and Raphael were produced. Some Marian art was specifically produced to decorate the Marian churches built in this period. During the Protestant Reformation , Roman Catholic Mariology was under unprecedented attack as being sacrilegious and superstitious. Protestant leaders like Martin Luther and John Calvin , while personally adhering to Marian beliefs like virgin birth and sinlessness, considered Catholic veneration of Mary as competition to the divine role of Jesus Christ. As a reflection of this theological opposition, Protestant reformers destroyed much religious art and Marian statues and paintings in churches in northern Europe and England. Protestant iconoclasm swept through the Seventeen Provinces now the Netherlands and Belgium and parts of Northern France in the summer of 1566. The Council of Trent confirmed the Catholic tradition of paintings and artworks in churches. This resulted in a great development of Marian art and Mariology during the Baroque Period. At the same time, Catholic nations participated in fighting the Ottoman Wars in Europe against Turkey , which were fought and won under the auspices of the Virgin Mary. With the victory at Battle of Lepanto accredited to her, it "signified the beginning of a strong resurgence of Marian devotions. More than pages of mariological writings were published during the 17th century alone. Baroque Mariology was supported by several popes during the period: Pope Paul V and Gregory XV ruled in and that it was inadmissible to state that the Virgin was conceived non-immaculate. The feast of the Rosary was introduced in 1571; the feast of the Seven Sorrows in 1574. The Church continued to stress the virginity and special graces, but deemphasized Marian cults. In this period, a number of significant Marian churches were built, often laden with Marian symbols. The church is full of Marian symbolism: Many Benedictines such as Celestino Sfondrati died and Jesuits , [21] supported by pious faithful and their Marian sodalities fought against the anti-Marian trends. Increasing secularization led to the forced closing of most monasteries and convents , and Marian pilgrimages were either discontinued or greatly reduced in number. Some Catholics criticized the practice of the rosary as not Jesus-oriented and too mechanical, although it was a practice that women especially followed. In Pope Pius IX , with the support of the overwhelming majority of Roman Catholic Bishops , whom he had consulted between 1854 and 1858, proclaimed the dogma of the Immaculate Conception , which had been a traditional belief among the faithful for centuries. It was strongly opposed by some council fathers, especially those from Germany. The concept of Co-Redemptrix was also discussed but left open. In its support, Council fathers highlighted the divine motherhood of Mary and called her the mother of all graces. Bernard of Clairvaux , Thomas Aquinas , St. John of Damascus , St. Louis de Montfort , and others. In some cases the writings of saints such as Louis de Montfort significantly influenced young seminarians who later became popes, such as Pope John Paul II. Early saints Saint Irenaeus of Lyons circa 180 was perhaps the earliest of the Church Fathers to develop a thorough Mariology. In his youth he had met Polycarp and other Christians who had been in direct contact with the Apostles. According to Irenaeus, Christ, being born out of the Virgin Mary , created a totally new historical situation. He believed that the donor of a new birth had also to be born in a totally new way. The "new birth" meant that what was lost through a woman Eve , was now saved by a woman Mary. His student Augustine and the Council of Ephesus were equally under his spell. Ambrose considered the virginity of Mary and her role as Mother of God to be central Christian ideas. Augustine did not develop an independent Mariology, but his statements on Mary surpassed in number and depths those of other early writers. Augustine concluded that because of a woman, the whole human race was saved. His writings included the homily given in Ephesus and several other sermons. Some scholars dispute his

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authorship of certain homilies attributed to him. In several writings, Cyril focused on the love of Jesus for his mother. At the Marriage at Cana , he bowed to her wishes. On the Cross , he overcame his pain and thought of his mother. The overwhelming merit of Cyril of Alexandria was his development of the centre of dogmatic Mariology. Through his teaching of the blessed Virgin Mary as the Mother of God , he created the basis for later Mariological developments. Many early Mariological concepts developed in the Eastern Church. Accordingly, Mary is only the Mother of God , not the mother of the human Jesus. Pope Leo the Great defended the teaching that Christ has two natures, one divine and one human. If Christ would be divine only, everything on him would be divine. His eating would be symbolism. Only his divinity would have been crucified, buried and resurrected. Mary would be only the mother of God, and Christians would have no hope for their own resurrection. The nucleus of Christianity would be destroyed. The most unusual beginning of a truly human life through her was to give birth to Jesus, the Lord and Son of King David. How he explained the virginity of Mary, the " Star of the Sea "; how the faithful should pray on the Virgin Mary; and, how Bernhard relied on the Virgin Mary as mediatrix. Let not her name leave thy lips, never suffer it to leave your heart. God and the World meet in her. Divine life flows through her to the whole creation. She is one with Jesus, who wants to save all and who passes all graces through her. It is the will of God, Who would have us obtain everything through the hands of Mary.

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Chapter 2 : Eng | Project Gutenberg Self-Publishing - eBooks | Read eBooks online

Ecumenical Perspective on the Reformation by Chad Steiner and Jack Mousel Chad Steiner and Jack Mousel, both converts to the Catholic faith, offer their unique insights regarding the Catholic Church's call to work toward Christian unity at the Catholic Coffee House.

Such a treasury is the image for the inexhaustible and ever accumulating virtue of Christ, and - by the grace of God - of His Saints. It can be drawn on, so as to compensate for the sins and shortcomings of the rest of us who seek forgiveness and to be close to God in this life and the next. Rather some bank account to debit or lending credit, however, it is an unceasingly abundant well. The following day, Mass would have been offered in their honour, and for our good in their name. The day after that, Luther would have said his three masses for the repose of the holy souls and the early completion of their sojourn in the purifying heat-lightening of purgatory. Luther began his religious and theological journey without argument against the teaching of the Catholic faith, but against the way the official Church seemed to be playing upon the misunderstanding of that faith in the part of the people. Nor, so Luther thought, was the true Catholic explanation taught. However much this was explained, to the sixteenth century mind however, especially in the prosperous trading north, this looked like a straight-forward transaction: Realistically, the Church needs assets and resources to fulfil its mission, and the Lord provides. Was Luther objecting to nothing more demanding than the sixteenth century equivalent of the Planned Giving or Stewardship Campaign? Or was a more fundamental principle at stake? Dr Rowan Williams, the previous Archbishop of Canterbury, in an interview with Sarah Montague on the 400th anniversary of the Wittenberg event, gave a characteristically fascinating account of both the consequences that we still live with not just a divided Church, but also a disastrous theological justification of anti-Semitism - and the missed opportunities. Why did both sides see it as a zero-sum game, he asked? How is it that Christians, of all people, massacred each other in the aftermath? Why were those who tried for a solution other than the schism unsuccessful? What if the Pope, instead of seeing Luther as a dangerous force to be shut down, had distinguished between some fair comment and the erroneous ideas advanced in an academic disputation: There are real abuses and we need to sort them out. Thus, while we are in the times of disunity, its tradition is providential, so that it may witness, he believed, to what was essential to the Universal Church but was not yet manifested in all the other Churches. By the same token, Ramsey believed, there were aspects of the fullness of the Church not present in Anglicanism that impelled it to seek unity. Heart speaks to heart: So, even the Catholic Church, which provides all that is necessary for the fullness of Catholic life, faith and unity, is lacking in some way. St John Paul II, picking up a luminous element of the work of Paul Couturier to animate the Week of Prayer for the Unity of Christians in which the founders of the League were involved, developed this by identifying the need for the true spiritual ecumenism. This does not stop at getting to grips with the hard questions of theological dialogue, but burrows deep into the hardness of hearts and religious mentalities. Nor does it rest at respecting and valuing the riches in the traditions from which we are separate. It also demands that we exchange them among us. We can make them our own, with integrity and fidelity to our own tradition and the one binding truth of Christ. Thus they are enrichments, when they express - as they do for others from whom we are separate for the moment - our own faith and witness to His work of salvation. The Price of Reformation The irony of observing the genesis of the German Protestant movement in England is that it was rejected by the Reformers in England. Or at least they were careful to take from each what was suited to their English conditions from a range of available examples, rather than allow one theory to dominate. Another uniting factor was the need for reformers to follow through on their teaching about the religiously legitimate power of the earthly ruler to govern the Church on his territory. How necessary was the Reformation - where was the good? There has also been extensive expression of repentance for the suffering and damage caused in the history common to us all. But there persists an assumption that is false: Archbishop Rowan stressed how indispensable repentance on all sides is, as we approach our histories and our

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futures. He saw the Counter-Reformation as a good result of the Protestant Reformation, even if it failed to achieve the repair of the separation. Except, of course, that England under Mary I, instead of turning the clock back to the Medieval Church, served as the laboratory for the Catholic reforms of Trent. They won positive acceptance and also a measure of reconciliation in the Church and the country. Consider the trajectory of the *Devotio Moderna* from the 14th century onward: He went for the Carthusians and in time their disciple, St Thomas More and the Observant Franciscans, because their renewing influence threatened the system he inherited and needed to control. In other words, at the time of the first breach in Catholic unity in England, reform was already a movement bearing fruit, all aided by the printing press, in the devotional life of the people, the pastoral work of the priests, the life of the monasteries which were closed for their spiritual depth as much as for their assets, and the deepen internalisation of the Catholic faith in the life of regular individuals. The first good that we can extract from the history of the Reformation, then, is our desire for those whom we miss in other Churches and without whom the Catholic Church in which we believe is no not complete. God has likewise bestowed on the Protestant and Reformed Churches, from above our human wranglings and our inability to be at one, gifts and insights that He truly destined for us all. In a sense, even though the event of has shaped our history, it is irrelevant to speak of what might have happened if Martin Luther had been less intransigent towards a Pope who might have been more willing to address his concerns; it is also irrelevant to ask whether the Reform within the Catholic Church, rather than splitting it, could have won all hearts, such that the shape of European Christianity would have been very different. For what matters now, as we approach the th Week of Prayer for Christian Unity together, is what we do with the situation we have received. Christ in the Garden prayed we would be one. On his Cross he gave to Mary His Mother and St John the concrete pattern of how it must always be from that moment on:

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Chapter 3 : This England: Spirit of England - England and the Catholic Church

Today on "The English Reformation Today" on Radio Maria US, I'll cover lots of history by focusing on the religious aspects of the English Civil War, the execution of King Charles I, Interregnum period (when Parliament and Oliver Cromwell ruled), and the Popish Plot during the reign of Charles II--we'll see how far I get in the hour!

The Problem Addressed Views surveyed. Many identify the book as Deuteronomy, however, what is meant by Deuteronomy varies greatly from one scholar to another. There are those such as Craige and Robinson who consider it to be the whole Mosaic Deuteronomy in its present form. The others can be generally divided, for the purposes of this study, into two major positions: Then it seems to be after this and in response to this, that Josiah initiates reform in 2 Kings. The significance of such an observation is not only in what may appear to be a contradiction in synoptic Old Testament passages, but in the fact that if the chronology of 2 Chronicles 34 can be demonstrated to be true, then the basis of a late Deuteronomy -- written for the purpose of reform -- will be undermined. The problem lies in explaining the order of events in 2 Kings. The affirmation of 2 Chronicles is clear: Those proposing a late Deuteronomy say that either the Chronicler was inaccurate in an attempt to enhance Josiah or that the reforms spoken of in Chronicles are different than those given in 2 Kings. Rather, it is quite possible to explain the reforms listed in 2 Kings 23 as being placed where they are for a thematic purpose rather than a chronological one. He relates 2 Kings. There is no motive for a book of reform. This does not decide how early it was nor Mosaic authorship, but it does not negate a Mosaic Deuteronomy. That Deuteronomy was probably the book which was discovered, at least in part, is affirmed by most Old Testament scholars. As Robinson points out, either Exodus or Leviticus could have fit but Deuteronomy seems to fit best. Also the fact that Josiah clearly responded to the book by having the people enter into a covenant 2 Kings. Robinson argues against the possibility that the entire Pentateuch was discovered based upon his observation that the book was read aloud and seemed to have been read times in one day. This is possible and needs more study. But against this is the phrase in 2 Kings. No matter what, it is certain that Deuteronomy was the book which was discovered. If it was an early Deuteronomy which was found by Hilkiah in the temple, then there is also a good deal of evidence to support a Deuteronomy which is as early as Moses. As mentioned above, Driver affirms that the matter of Deuteronomy is Mosaic only the form is not. There is also no reference to Jerusalem as the central sanctuary, and 4 the writer of Kings and Chronicles clearly identifies the book which was found as being Mosaic 2 Kings. Therefore, there seems to be good evidence for the early date of Deuteronomy to even be that of the late second millennium with Moses as its author. Although there is more work to be done concerning the thematic arguments of 2 Kings 23 and the real significance of the treaty forms, it seems as though the burden of proof lies with the higher critic at this point. Craige, *The Book of Deuteronomy*, pp. An Introduction and Commentary, p.

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Chapter 4 : Scissor Work: On the Unintended Reformation | The Nation

The document will then reflect on the sensus fidei fidelium, that is, the sensus fidei in its ecclesial form, considering first its role in the development of Christian doctrine and practice, then its relationship to the magisterium and to theology, respectively, and then also its importance for ecumenical dialogue (chapter three).

Highlight the religious conflict in England leading to the English Civil War; describe the Puritan Experiment in government, including its attack on Christmas. Describe the great religious crisis of the Popish Plot during the reign of the restored Stuart monarch, Charles II--recount the injustice of the trials of the last great wave of Catholic martyrs from to But the Stuart monarchy endured two overthrows--the English Civil War toppled Charles I from the throne and his head from his neck, while the Glorious Revolution of deposed his son James II and left his son and grandsons to be Pretenders. Anglican, Puritan, and Catholic. The Catholic opposition, as we know well from the past few episodes, had been driven underground, but a consistent, muted danger to the State. The Puritan opposition remained a force above ground with influence in both Church and State, and it would prove to be the real source of danger to the Stuarts--at least to Charles I and Charles II in the latter case, when Scotland backed his succession to his father. As I explain in this article , Stuart devotion to the Protestant cause was always suspect until after the Glorious Revolution, as the first four Stuarts seem to "flirt" with Catholicism, with Catholic wives and catholic lower case sympathies: From the beginning of the Stuart dynasty in England, there seemed to be uncertainty about how loyal the kings from James I to James II were to the Church of England and to Protestantism. At the beginning of his reign, James I wanted to hold an ecumenical council with the Pope! He also negotiated a treaty with Spain for his son and heir Charles to marry the Infanta. That treaty, like the one eventually signed when Charles married Henrietta Maria of France, sister of King Louis XIII, allowed the foreign bride to remain a Catholic, to have priests at Court as her chaplains and confessors, and to have a chapel in which to worship--and even promised leniency to Catholics. On the other hand, Parliament did not think that James I did enough to support his own son-in-law, the Elector of the Palatinate in Bohemia, when he lost the Battle of the White Mountain, defeated by Catholic forces in She did not receive Anglican communion at their coronation ceremony, however, and that was pointed. Charles I indeed allowed his wife that freedom and members of his Court were often concerned that his uxoriousness might lead him to become Catholic. Henrietta Maria was a devout Catholic, processing to Tyburn Tree to honor the Elizabethan and Jamesian martyrs, refurbishing her chapel in the latest baroque style, and attracting converts. The presence of the Capuchin friars and the celebration of Catholic Mass shocked and disturbed Anglican courtiers. When Parliament was not in session, Charles indeed showed leniency to Catholic priests and Henrietta Maria often pled for clemency. Parliament indicted her for treason during the Civil War and she fled the country for exile in France. He married a Catholic princess, however, Catherine of Braganza, and refused to divorce her even though she bore him no sons. He treated her as well as possible considering his rampant infidelity, maintaining both Protestant and Catholic mistresses--thus the occasion when Nell Gwynn called out to the crowds jostling her carriage, "Good people, I am the Protestant whore! Although they did not know about the secret contents in the Treaty of Dover no one did until the 19th century , they knew that Charles attempted to extend freedom from the penal laws to Catholics in his Declaration of Indulgence in He had to back away from that move when Parliament rejected his proclamation, and for a time seemed to turn more toward Protestant interests on the Continent, allying with William of Orange against the French. Imagine the surprise when they discovered that he had converted on his deathbed, encouraged by his Catholic brother. I invite you to call in with questions and comments toll-free at MARY

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Chapter 5 : England - the Dowry of Mary

The commemoration of a reformation is an ecumenical opportunity, if it is committed to living the triad of gratitude for the reformation's positive aims, of repentance for the sins of division.

The work took place in a subcommission presided by Msgr. Paul McPartlan and composed of the following members: Serge Thomas Bonino, O. Secretary General ; Sr. The general discussions of this theme were held in numerous meetings of the subcommission and during the Plenary Sessions of the same International Theological Commission held in Rome between and They are to bear witness to the Gospel and to the apostolic faith in the Church and in the world. The Holy Spirit anoints them and equips them for that high calling, conferring on them a very personal and intimate knowledge of the faith of the Church. In the first letter of St John, the faithful are told: As a result, the faithful have an instinct for the truth of the Gospel, which enables them to recognise and endorse authentic Christian doctrine and practice, and to reject what is false. That supernatural instinct, intrinsically linked to the gift of faith received in the communion of the Church, is called the *sensus fidei*, and it enables Christians to fulfil their prophetic calling. In his first Angelus address, Pope Francis quoted the words of a humble, elderly woman he once met: It is clear, therefore, that the *sensus fidei* is a vital resource for the new evangelisation to which the Church is strongly committed in our time. On the one hand, the *sensus fidei* refers to the personal capacity of the believer, within the communion of the Church, to discern the truth of faith. On the other hand, the *sensus fidei* refers to a communal and ecclesial reality: The *sensus fidei* in this sense is reflected in the convergence of the baptised in a lived adherence to a doctrine of faith or to an element of Christian praxis. This convergence consensus plays a vital role in the Church: According to the context, *sensus fidei* refers to either the former or the latter, and in the latter case the term, *sensus fidelium*, is also used. The importance of the *sensus fidei* in the life of the Church was strongly emphasised by the Second Vatican Council. Banishing the caricature of an active hierarchy and a passive laity, and in particular the notion of a strict separation between the teaching Church *Ecclesia docens* and the learning Church *Ecclesia discens*, the council taught that all the baptised participate in their own proper way in the three offices of Christ as prophet, priest and king. In particular, it taught that Christ fulfills his prophetic office not only by means of the hierarchy but also via the laity. What exactly is the *sensus fidei* and how can it be identified? What are the biblical sources for this idea and how does the *sensus fidei* function in the tradition of the faith? How does the *sensus fidei* relate to the ecclesiastical magisterium of the pope and the bishops, and to theology? Is the *sensus fidei* something different from the majority opinion of the faithful in a given time or place, and if so how does it differ from the latter? All of these questions require answers if the idea of the *sensus fidei* is to be understood more fully and used more confidently in the Church today. The purpose of the present text is not to give an exhaustive account of the *sensus fidei*, but simply to clarify and deepen some important aspects of this vital notion in order to respond to certain issues, particularly regarding how to identify the authentic *sensus fidei* in situations of controversy, when for example there are tensions between the teaching of the magisterium and views claiming to express the *sensus fidei*. Accordingly, it will first consider the biblical sources for the idea of the *sensus fidei* and the way in which this idea has developed and functioned in the history and tradition of the Church chapter one. The nature of the *sensus fidei fidelis* will then be considered, together with the manifestations of the latter in the personal life of the believer chapter two. The document will then reflect on the *sensus fidei fidelium*, that is, the *sensus fidei* in its ecclesial form, considering first its role in the development of Christian doctrine and practice, then its relationship to the magisterium and to theology, respectively, and then also its importance for ecumenical dialogue chapter three. Finally, it will seek to identify dispositions needed for an authentic participation in the *sensus fidei* - they constitute criteria for a discernment of the authentic *sensus fidei* - and will reflect on some applications of its findings to the concrete life of the Church chapter four. The *sensus fidei* in Scripture and Tradition 7. The phrase, *sensus fidei*, is found neither in the Scriptures nor in the formal teaching of the Church until Vatican II.

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However, the idea that the Church as a whole is infallible in her belief, since she is the body and bride of Christ cf. The present chapter will trace the main lines of the development of this idea, first in Scripture and then in the subsequent history of the Church. Biblical teaching a Faith as response to the Word of God 8. Throughout the New Testament, faith is the fundamental and decisive response of human persons to the Gospel. Jesus proclaims the Gospel in order to bring people to faith: Paul reminds the early Christians of his apostolic proclamation of the death and resurrection of Jesus Christ in order to renew and deepen their faith: This faith is a free answer to the proclamation of the word of God, and as such it is a gift of the Holy Spirit to be received by those who truly believe cf. The Gospel has a substantial content: The Gospel has a strong subject: Jesus himself, the Word of God, who sends out his apostles and their followers, and it takes the direct form of inspired and authorised proclamation by words and deeds. Both aspects work together inseparably, since trust is adhesion to a message with intelligible content, and confession cannot be reduced to mere lip service, it must come from the heart. The scriptures show that the personal dimension of faith is integrated into the ecclesial dimension; both singular and plural forms of the first person are found: In his letters, Paul recognises the faith of believers as both a personal and an ecclesial reality. The Spirit incorporates every believer into the body of Christ and gives him or her a special role in order to build up the Church cf. In the letter to the Ephesians, confession of the one and only God is connected with the reality of a life of faith in the Church: In its personal and ecclesial dimensions, faith has the following essential aspects: In the proclamation of the prophets of Israel and of John the Baptist cf. Prayer can take various forms - begging, imploring, praising, thanksgiving - and the confession of faith is a special form of prayer. Liturgical prayer, and pre-eminently the celebration of the Eucharist, has from the very beginning been essential to the life of the Christian community cf. Prayer takes place both in public cf. For Jesus, the Our Father Mt 6: The one who believes is able to recognise the truth of God cf. Such knowledge springs from reflection on the experience of God, based on revelation and shared in the community of believers. Inspired by the Holy Spirit, believers know the one in whom they have placed their trust cf. They do that in their own name; but they do it from within the communion of believers. Christians are part of this procession, sharing the same hope and conviction Heb The fruits belong essentially to faith, because faith, which comes from listening to the word of God, requires obedience to his will. The faith which justifies Gal 2: This promise is fulfilled in the ministry of Jesus and the life of the Church by the gift of the Holy Spirit. The Spirit will remind them of the words of Jesus Jn All of this happens thanks to the gift of the Spirit through the paschal mystery, celebrated in the life of the Christian community, particularly in the Eucharist, until the Lord comes cf. Moses wished that all of the people might be prophets by receiving the spirit of the Lord Num That wish became an eschatological promise through the prophet, Joel, and at Pentecost Peter proclaims the fulfillment of the promise: The Spirit who was promised cf. The first description of the community of believers in Jerusalem combines four elements: Devotion to these four elements powerfully manifests apostolic faith. Faith clings to the authentic teaching of the Apostles, which remembers the teaching of Jesus cf. When problems arose in the church of Antioch concerning circumcision and the practice of the Torah, the case was submitted to the judgment of the mother church of Jerusalem. The resulting apostolic council was of the greatest importance for the future of the Church. Luke describes the sequence of events carefully. Peter told the story of his being inspired by the Holy Spirit to baptise Cornelius and his house even though they were uncircumcised Acts Paul and Barnabas told of their missionary experience in the local church of Antioch Acts James reflected on those experiences in the light of the Scriptures Acts The letter which communicated the decision was received by the community with the joy of faith Acts For Luke, these events demonstrated proper ecclesial action, involving both the pastoral service of the apostles and elders and also the participation of the community, qualified to participate by their faith. Writing to the Corinthians, Paul identifies the foolishness of the cross as the wisdom of God 1Cor 1: Explaining how this paradox is comprehensible, he says: The capacity to recognise the crucified Messiah as the wisdom of God is given by the Holy Spirit; it is not a privilege of the wise and the scribes cf. Their faith needs to mature and to find better expression in their words and deeds. In his own

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ministry, Paul shows respect for, and a desire to deepen, the faith of his communities. The apostle not only works for an increase in the faith of others, he knows his own faith to be strengthened thereby in a sort of dialogue of faith: In the first letter of John, the apostolic Tradition is mentioned 1Jn 1: Finally, in the Book of Revelation, John the prophet repeats in all of his letters to the churches cf. Rev the formula: The members of the churches are charged to heed the living word of the Spirit, to receive it, and to give glory to God. It is by the obedience of faith, itself a gift of the Spirit, that the faithful are able to recognise the teaching they are receiving truly as the teaching of the same Spirit, and to respond to the instructions they are given. The development of the idea, and its place in the history of the Church The concept of the *sensus fidelium* began to be elaborated and used in a more systematic way at the time of the Reformation, though the decisive role of the *consensus fidelium* in the discernment and development of doctrine concerning faith and morals was already recognised in the patristic and medieval periods. What was still needed, however, was more attention to the specific role of the laity in this regard. That issue received attention particularly from the nineteenth century onwards. The Fathers and theologians of the first few centuries considered the faith of the whole Church to be a sure point of reference for discerning the content of the apostolic Tradition. Their conviction about the solidity and even the infallibility of the discernment of the whole Church on matters of faith and morals was expressed in the context of controversy. They refuted the dangerous novelties introduced by heretics by comparing them with what was held and done in all the churches. To resolve disputes among the faithful, the Church Fathers appealed not only to common belief but also to the constant tradition of practice. The testimony of the patristic period chiefly concerns the prophetic witness of the people of God as a whole, something that has a certain objective character. The believing people as a whole cannot err in matters of faith, it was claimed, because they have received an anointing from Christ, the promised Holy Spirit, which equips them to discern the truth. Some Fathers of the Church also reflected on the subjective capacity of Christians animated by faith and indwelt by the Holy Spirit to maintain true doctrine in the Church and to reject error.

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Chapter 6 : Anglicanâ€“Roman Catholic dialogue - Wikipedia

The age of Reformation and Counter-Reformation. The most traumatic era in the entire history of Roman Catholicism, some have argued, was the period from the middle of the 14th century to the middle of the 16th.

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Chapter 7 : The Hope of Eternal Life

Anglican-Roman Catholic dialogue is the historical communication between the Anglican Communion and the Roman Catholic Church, through their ecumenical relations. These were notably shaped subsequent to the Second Vatican Council ().

The faith of Anglicans is founded in the Scriptures and the Gospels, the traditions of the apostolic Church, the historic episcopate, the first seven ecumenical councils, and the early Church Fathers. Jesus depicted in a stained glass window in Rochester Cathedral, Kent. Anglicans believe the catholic and apostolic faith is revealed in Holy Scripture and the catholic creeds, and interpret these in light of the Christian tradition of the historic Church, scholarship, reason, and experience. The Eucharist is central to worship for most Anglicans as a communal offering of prayer and praise in which the life, death and resurrection of Jesus Christ are proclaimed through prayer, reading of the Bible, singing, and the offering of the bread and wine, giving God thanks over them for the innumerable benefits obtained through the passion of Christ, the breaking of the bread, and reception of the body and blood of Christ as instituted at the Last Supper. Whilst many Anglicans celebrate the Eucharist in similar ways to the predominant western Catholic tradition, a considerable degree of liturgical freedom is permitted, and worship styles range from the simple to elaborate. It was called common prayer originally because it was intended for use in all Church of England churches which had previously followed differing local liturgies. The term was kept when the church became international because all Anglicans used to share in its use around the world. Whilst it has since undergone many revisions and Anglican churches in different countries have developed other service books, the Prayer Book is still acknowledged as one of the ties that bind the Anglican Communion together. Anglican identity See also: History of the Anglican Communion By the Elizabethan Settlement, the Churches of England and Ireland had been established through legislation in Parliament; and assumed allegiance and loyalty to the British Crown in all their members. However, from the first, the Elizabethan Church began to develop distinct religious traditions; assimilating some of the theology of Reformed churches with the services in the Book of Common Prayer, under the leadership and organisation of a continuing episcopate; [9] and over the years these traditions themselves came to command adherence and loyalty. Potentially this would create a crisis of identity, were secular and religious loyalties to conflict "and such a crisis indeed occurred in with the American Declaration of Independence, most of whose signatories were, at least nominally, Anglican. Consequently, the conclusion of the War of Independence resulted in the creation of two new Anglican churches, The Episcopal Church in the United States of America in those States that had achieved independence; and The Church of England in Canada in those North American colonies remaining under British control and to which many Loyalist churchmen had migrated. Reluctantly, legislation was passed in the British Parliament the Consecration of Bishops Abroad Act to allow bishops to be consecrated for an American church outside of allegiance to the British Crown whereas no bishoprics had ever been established in the former American colonies. From and, Dissenters and Roman Catholics could be elected to the House of Commons, [13] which consequently ceased to be a purely Anglican body; but which nevertheless, over the following ten years, engaged in extensive reforming legislation affecting the interests of the established churches of both England and Ireland. The propriety of this legislation was bitterly contested by the Tractarians, [14] who in response developed a vision of Anglicanism as religious tradition deriving ultimately from the Ecumenical Councils of the patristic church. Those within the Church of England opposed to the Tractarians, and to their revived ritual practices, introduced a stream of Parliamentary Bills aimed to control innovations in worship; [15] but this only made the dilemma more acute, with consequent continual litigation in the secular and ecclesiastical courts. Over the same period Anglican churches engaged vigorously in Christian missions, resulting in the creation, by the end of the century, of over ninety colonial bishoprics; [16] which gradually coalesced into new self-governing churches on the Canadian and American models. However,

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the case of John William Colenso Bishop of Natal, reinstated in by the English Judicial Committee of the Privy Council over the heads of the Church in South Africa, [17] demonstrated acutely that the extension of episcopacy had to be accompanied by a recognised Anglican ecclesiology of ecclesiastical authority, distinct from secular power. Consequently, at the instigation of the bishops of Canada and South Africa, the first Lambeth Conference was called in ; [18] to be followed by further conferences in and , and thereafter at ten year intervals. The various papers and declarations of successive Lambeth Conferences, have served to frame the continued Anglican debate on identity, especially as relating to the possibility of ecumenical discussion with other churches. This ecumenical aspiration became much more of a possibility, as other denominational groups rapidly followed the example of the Anglican Communion in founding their own transnational alliances: Theories of Anglican identity In their rejection of absolute parliamentary authority, the Tractarians " and in particular John Henry Newman " looked back to the writings of 17th century Anglican divines, finding in these texts the idea of the English church as a *via media* between the Protestant and Roman Catholic traditions. Newman himself subsequently rejected the theory of the *via media*, as essentially historicist and static; and hence unable to accommodate any dynamic development within the church. However, the theory of the *via media* was reworked in the ecclesiological writings of Frederick Denison Maurice , in a more dynamic form that became widely influential. Both Maurice and Newman saw the Church of England of their day as sorely deficient in faith; but whereas Newman had looked back to a distant past when the light of faith might have appeared to burn brighter, Maurice looked forward to the possibility of a brighter revelation of faith in the future. Maurice saw the Protestant and Catholic strands within the Church of England as contrary but complementary, both maintaining elements of the true church, but incomplete without the other; such that a true catholic and evangelical church might come into being by a union of opposites. Hence, for Maurice, the Protestant tradition has maintained the elements of national distinction which are amongst the marks of the true universal church, but which have been lost within Roman Catholicism in the internationalism of centralised Papal Authority. Within the coming universal church that Maurice foresaw, national churches would each maintain the six signs of Catholicity: Hence, the Roman Catholic Church does not regard itself as a party or strand within the universal church " but rather identifies itself as the universal church. Moreover, Sykes criticises the proposition, implicit in theories of *via media*, that there is no distinctive body of Anglican doctrine, other than those of the universal church; accusing this of being an excuse not to undertake systematic doctrine at all. He proposes that Anglican identity might rather be found within a shared consistent pattern of prescriptive liturgies, established and maintained through canon law, and embodying both a historic deposit of formal statements of doctrine, and also framing the regular reading and proclamation of scripture. For while the Anglican church is vindicated by its place in history, with a strikingly balanced witness to Gospel and Church and sound learning, its greater vindication lies in its pointing through its own history to something of which it is a fragment. Its credentials are its incompleteness, with the tension and the travail of its soul. It is clumsy and untidy, it baffles neatness and logic. Anglican doctrine Catholic and Reformed In the time of Henry VIII the nature of Anglicanism was based on questions of jurisdiction " specifically, the belief of the Crown that national churches should be autonomous " rather than theological disagreement. The effort to create a national church in legal continuity with its traditions, but inclusive of certain doctrinal and liturgical beliefs of the Reformers , was joined by a real concern to make the institution as hospitable as possible to people of different theological inclinations, so as to maintain social peace and cohesion. The result has been a movement with a distinctive self-image among Christian movements. The question often arises as to whether the Anglican Communion should be identified as a Protestant or Catholic church, or perhaps as a distinct branch of Christianity altogether. The official position of the Anglican Communion is that, like the Roman Catholic and Orthodox communions, it is a full and distinct branch of the " One, Holy, Catholic, and Apostolic Church ," created by Christ and Anglicans are not the whole Church, but simply a Communion of Catholic Believers within the Body of Christ! The distinction between Reformed and Catholic, and the coherence of the two, is routinely a matter of debate both within specific Anglican Churches and throughout the Anglican

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Communion by members themselves. Since the Oxford Movement of the mid-century, many Churches of the Communion have revived and extended liturgical and pastoral practices similar to Roman Catholic theology. This extends beyond the ceremony of High Church services to even more theologically significant territory, such as sacramental theology see Anglican sacraments. While Anglo-Catholic practices, particularly liturgical ones, have resurfaced and become more common within the tradition over the last century, there remain many places where practices and beliefs remain on the more Reformed or Evangelical side see Sydney Anglicanism. For them, the earliest Anglican theological documents are its prayer books, which they see as the products of profound theological reflection, compromise, and synthesis. They emphasise the Book of Common Prayer as a key expression of Anglican doctrine. The principle of looking to the prayer books as a guide to the parameters of belief and practice is called by the Latin name *lex orandi, lex credendi* "the law of prayer is the law of belief". Within the prayer books are the fundamentals of Anglican doctrine: Evangelical Anglicans point more to the more Reformed Thirty Nine Articles, with their insistence on justification by faith alone and their hostility to the Roman Catholic Church see Anti-Catholicism. Following the passing of the Canons, all Anglican clergy had to formally subscribe to the Articles. Today, however, the articles are no longer binding, but are seen as a historical document that has played a significant role in the shaping of Anglican identity. The degree to which each of the Articles has remained influential varies. Arguably, the most influential of them has been Article VI on the sufficiency of Scripture, which states that Scripture containeth all things necessary to salvation: This article has informed Anglican biblical exegesis and hermeneutics since earliest times. Anglicans look for authority in their "standard divines" see below. Historically, the most influential of these "apart from Cranmer" has been the sixteenth century cleric and theologian Richard Hooker who after was increasingly portrayed as the founding father of Anglicanism. The analogy of the "three-legged stool" of scripture, reason, and tradition is often incorrectly attributed to Hooker. Finally, the extension of Anglicanism into non-English cultures, the growing diversity of prayer books, and the increasing interest in ecumenical dialogue, has led to further reflection on the parameters of the Anglican identity. Many Anglicans look to the Chicago-Lambeth Quadrilateral of as the "sine qua non" of Communal identity.

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Chapter 8 : John Dury - Wikipedia

graphic Aspects of Religion in Europe," Bulletin of the Polish Institute of Arts and Sciences in America (Jan.), Friedrich Baerwald, "Catholic Resistance in Nazi Germany," Thought.

How a Religious Revolution Secularized Society. Despite having been tarred as an infidel and atheist when he ran for office in , Jefferson needed the project more than he thought. In the midst of his first term as president, he began cutting and pasting together passages from different editions of the Bible. For the rest of his life, Jefferson continued to revise his master text, excising those parts of the New Testament he considered dubious or filled with superstitious beliefs, and searching for Bibles in various ancient and modern languages whose version of the central message of Christianity he found authentic and reliable. Gregory, a history professor at the University of Notre Dame and a well-known scholar of the European Reformation, seeks to upend longstanding assumptions about the process by which Western secularism, capitalism and individualism have emerged since the Reformation. The apotheosis of the unintended Reformation is the diverse, indeed hyper-pluralist and anything-goes society of the United States. In dialogue with prominent philosophers such as Alasdair MacIntyre and Charles Taylor, Gregory tells a story that is as indebted to elements of moral philosophy and modern Catholic theology as it is to the historical reconstruction of events. Gregory regards history as an occasion for reflecting on and sermonizing about the past. His goal is to understand the process by which the momentous acts of reforming Western Christianity performed in the name of faith by Luther, Calvin, and other radical dissenters and their followers in the sixteenth century allowed for the growing absence of faith in Western Europe, Canada, and the United States and a decline in shared moral values in the twenty-first century. Contrary to Thomas Aquinas, Scotus thought the essence of a thing could not be separated from its existence. His arguments brought God down to earth. Without explaining exactly how Scotus influenced the events of the Reformation and the subsequent rise of rational theology in the seventeenth century and the unbelieving Enlightenment in the eighteenth century Gregory stresses that the scholastic tendency to question and debate all aspects of faith opened the door to a new conception of God, imperiling the special nature of the divine by measuring it with the new tools of reason. But in fairness to Gregory, his discussion of Scotus appears as one in a series of interwoven stories in a single chapter, not in a full accounting of the scholastic legacy for contemporary theology and philosophy. But a medieval intellectual revolution in the monasteries and universities gave way to an unbounded philosophical renaissance that embraced pagan ideas about matter being the building block of the universe, first espoused by ancient writers such as Democritus, Epicurus and Lucretius, and also legitimized the possibility of doubt while searching for natural explanations of the forces at work in the world. At the same time, Gregory explains how the detractors of the expanding power and authority of the late medieval Church unmasked its arrogance and abuses and the questionable foundations of its key practices and institutions. The central tenets of universal Western Christianity, whose practices created a common moral framework and upheld a strong sense of community, were irrevocably cast into doubt. Religion for all but the most believing Catholics had been set adrift from its medieval moorings. Yet the Word of God was no firm anchor either. By making the Bible alone the source of renewed faith, learned and inquiring Christian humanists and Protestant reformers inadvertently exposed it to competing readings and interpretations. Radical reformers discerned in the Word the basis for a social and political revolution, which provided compelling reasons for the marriage of politics and religion as a stabilizing force in an increasingly unstable world. Yet no matter how rulers dictated the practice of religion in a post-Reformation world, they could not quell intellectual doubt and religious dissent. Early modern states had either to resist or accommodate this new reality. Increasingly, they chose the latter. The intellectual consequences of these developments were no less revolutionary. New forms of truth emerged, and because they were based no longer in Scripture but in nature, or perhaps in the clarity of the post-Cartesian mind unbounded by anything greater than itself, the question of how to reconcile different truths became more

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urgent and compelling. Galileo, citing Augustine, would famously declare that two truths cannot contradict each other which, ironically, is the position of the Roman Catholic Church today ; an equally pressing question was how to ensure that the singular truth of faith was secured in its essential texts. As scholars and theologians sought to establish the definitive Bible through the application of new forms of knowledge, the answers changed. In imitation of Luther, William Tyndale boldly translated the New Testament into English in ; James I required no fewer than forty-seven experts arguing over every line to create the King James Bible in Behind these modern Bibles lay a world of uncertainty about biblical texts in ancient languages. In , the Anglican theologian John Mill identified more than 30, variations in different versions of the New Testamentâ€”in Greek and Latin. No wonder Jefferson read a library of Bibles with scissors in hand! Yet could such rational exercises really shore up belief and dispel doubt? Many Americans are as likely to change religion as to buy a new car, let alone move to a new house, but the vast majority still believe. According to a Gallup poll, 92 percent of Americansâ€”6 percent less than in a pollâ€”reported a belief in God. The result was the first post-Reformation society, tolerant without being ecumenical. No longer guided by medieval Christian ethics, with its critique of avarice and usury, the Dutch reinvented their economyâ€”and more important, their attitudes toward wealth and consumptionâ€”to accommodate the needs of a prosperous commercial society engaged in long-distance trade as well as local production and consumption. The Dutch invited people of many different faiths into their midst to maximize profit on the road to prosperity, creating new levels of interaction and intimacy between people who lived and worked together but did not share the same beliefs. We owe the origins of the shopping mall first to the Dutch, who dispelled the sense of guilt from the desire to acquire, and subsequently to New England Puritans and their liberal progeny, who insisted that the generation of wealth was a common good that would build a better society. Consider the consequences, on a global scale, of capitalism and consumerism in our own day, and you will understand why Gregory laments the weakness of institutionalized religion when confronting the economic might of the Dutch East India Company. The tulip crazeâ€”a project in market speculation managed largely by Dutch Mennonitesâ€”was a byproduct of a world smitten with novel fiscal instruments and enjoying new levels of material comfort. But what role did the Reformation play in stimulating these new attitudes? Ever since Luther broke with Rome, there has been no single, self-evident pathway to truth for believing Christians. The quest for answers, Gregory argues, has given birth to proliferating forms of knowledge, to political liberalism and its expansive sense of citizenship, as well as to institutions and an ethics of rights carefully cleansed of a particular faith commitment. Following MacIntyre and Taylor, Gregory questions many of these results. He laments the inability of modern philosophy to devise effective solutions to important questions about the nature of the human condition, and he sees the roots of these anodyne efforts in the failure of liberalism to create a good society based on reason alone. He also offers a rejoinder to scientific proponents of naturalism like Dawkins by defining science as fundamentally amoral in the literal sense: Gregory has no ax to grind with science as science, and he chides those who dismiss the findings and consensus of the scientific community on issues like global warming. While Gregory is very careful to demonstrate what he knows about the past, he is often quick to make grand declarations about the present, creating an uneasy tension between his meticulous scholarship and his useful criticisms of contemporary society. Indeed, elements of his portrayal of modern secularism verge on caricature and are unlikely to earn him the respect of those he seeks to debateâ€”namely, his colleagues at many colleges and universities who, whatever their religious beliefs, see things differently. In the spirit of John Henry Newman and C. Lewis, Gregory invites us to consider how faith can be foundational not only for the study of religion, but for many different projects of knowledge inside the halls of academe. He expresses the hope that such an education would have an ameliorating effect on society by restoring some of the best elements of medieval Christian community that have been lost in a post-Reformation world. Put another way, he wants a different coda to the Reformation, one that provides an ecumenical foundation for the twenty-first-century university. While faith can indeed animate great projects of learning as well as provide a strong and positive basis for moral reflection and community, it has also been invoked as a justification for

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violence and murder. Yet his account of how the Protestant splintering of Western Christianity gave birth to the modern world does not address several crucial issues, such as the ongoing tensions and divisions within Catholicism from the Reformation to the present day. How did the Roman Catholic Church contribute to religious pluralism and the erosion of a sense of shared purpose and community? What role did the interactions of Christianity with other religions play in the creation of modern pluralism and tolerance? Gregory knows this history well, which makes its near absence in *The Unintended Reformation* especially noticeable. What does Gregory hope to accomplish by writing history as moral theology? He grudgingly admits that no reasonable account of the past would make the largely illiterate, politically restrictive, materially impoverished, disease-ridden and war-torn societies of the premodern era seem preferable to life in a society that, while awaiting its Second Religiousness, offers some reasonable promise of health, education and well-being. The large questions we grapple with today include how to rectify the balance of things in light of globalization, overproduction, heightened consumption, rising population, the poverty endemic to many parts of the world, the consequences of an increasingly technologically driven infrastructure and environmental depredation. If I have understood Gregory correctly, his answer to the failure of the Enlightenment is a call for a renewed Christian ethics, and its infusion into the realms of education and public life as a first step toward solving these problems. *The Unintended Reformation* is an ambitious undertaking, and I cannot help but admire Gregory for daring to step outside his scholarly nook to write a manifesto for the present informed by the past. Yet I think his arguments are dogged by his unwillingness to understand the people with whom he disagrees most, on the premise that they have given up on the Truth. Also, the question of whether the best aspects of liberal politics and religion have failed as utterly as he seems to think is far from settled. To submit a correction for our consideration, [click here](#). For Reprints and Permissions, [click here](#).

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Chapter 9 : Roman Catholicism - The age of Reformation and Counter-Reformation | calendrierdelascience

Bud Marr, the director of the National Institute for Newman Studies, presents a Catholic perspective on the historical, cultural, and theological factors that led to contemporary Protestantism at the Catholic Coffee House.

The term "Anglo-Catholic" was coined in the early 19th century; but, movements emphasising the Catholic nature of Anglicanism have existed throughout history. Particularly influential in the history of Anglo-Catholicism were the Caroline Divines of the seventeenth century and, later, the leaders of the Oxford Movement, which began at the University of Oxford in and ushered in a period of Anglican history known as the "Catholic Revival". In addition, members of the personal ordinariates for former Anglicans in the Roman Catholic Church are also sometimes referred to as "Anglican Catholics". The Act declared the monarch to be "the only supreme head on earth of the Church of England" and that the English crown shall enjoy "all honours, dignities, preeminences, jurisdictions, privileges, authorities, immunities, profits, and commodities to the said dignity. What remains unaltered is also referred to as the "accidents" of the bread and wine. Largely the work of Thomas Cranmer, they were to be short formularies that would demonstrate the faith revealed in Scripture and the existing Catholic creeds. Completed in , they were issued by Royal Mandate on 19 June In January , Cromwell pursued an extensive campaign against what was termed "idolatry" by extreme protestants. Thomas Cromwell Moreover, following the "voluntary" surrender of the remaining smaller monasteries during the previous year, the larger monasteries were now also "invited" to surrender throughout , a process legitimized in the session of Parliament and completed in the following year Statues, roods, and images were attacked, culminating in September with the dismantling of the shrine of St Thomas Becket at Canterbury. Cromwell was eventually arraigned under a bill of attainder, and executed for treason and heresy on Tower Hill on 28 July The book was soon succeeded by a more reformed revision in under the same editorial hand, that of Thomas Cranmer, Archbishop of Canterbury. He wrote and compiled the first two editions of the Book of Common Prayer - a complete liturgy for the English Church. With the assistance of several Continental reformers, to whom he gave refuge, he developed new doctrinal standards in areas such as the Eucharist, clerical celibacy, the role of images in places of worship, and the veneration of saints. Cranmer promulgated the new doctrines through the Prayer Book, the Homilies and other publications. He was crowned on 20 February at the age of nine. The Anglican Church was transformed into a recognisably Protestant body under Edward, who took great interest in religious matters. As the fourth crowned monarch of the Tudor dynasty, Mary is remembered for her restoration of Roman Catholicism after the short-lived Protestant reign of her half-brother. Married priests were deprived of their benefices During her five-year reign, she had over religious dissenters burned at the stake in the Marian persecutions. Her re-establishment of Roman Catholicism was reversed after her death in by her younger half-sister and successor, Elizabeth I. The Bishop of Rome hath no jurisdiction in this Realm of England. The Articles, increased to Thirty-nine, were ratified by the Queen, and the bishops and clergy were required to assent. In James I ordered some further changes, the most significant of these being the addition to the Catechism of a section on the Sacraments. That edition has remained the official prayer book of the Church of England. It was The Book of Common Prayer that caused major disputes between the Anglo-Catholics and their opponents in the s. Historians note that in her day, strict Protestants regarded the Acts of Settlement and Uniformity of as a compromise. In the early 19th century, various factors caused misgivings among English church people, including the decline of church life and the spread of unconventional practices in the Church of England. This sermon marked the inception of what became known as the Oxford Movement. The principal objective of the Oxford Movement was the defence of the Church of England as a divinely-founded institution, of the doctrine of the Apostolic Succession and of the Book of Common Prayer as a "rule of faith". The key idea was that Anglicanism was not a Protestant denomination, but rather a branch of the historic Catholic Church, along with the Roman Catholic Church and the Eastern Orthodox churches. It was argued that Anglicanism had preserved the

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historical apostolic succession of priests and bishops and thus the Catholic sacraments. The movement gained influential support, but it was also attacked by the latitudinarians within the University of Oxford and by bishops of the church. Within the movement there gradually arose a much smaller group which tended towards submission to the supremacy of the Roman Catholic Church. Its liturgical practices were influential, as were its social achievements including its slum settlements and its revival of male and female monasticism within Anglicanism. New names were given to the dioceses, as the old ones were in use by the Church of England. The bull aroused considerable anti-Catholic feeling among English Protestants. When Catholics in England were deprived of the normal episcopal hierarchy, their general pastoral care was entrusted at first to a priest with the title of archpriest in effect an apostolic prefect, and then, from 1534, to one or more apostolic vicars, bishops of titular sees governing not in their own name, as diocesan bishops do, but provisionally in the name of the Pope. At first there was a single vicar for the whole kingdom, later their number was increased to four, assigned respectively to the London District, the Midland District, the Northern District, and the Western District England. The number of vicariates was doubled in 1556, becoming eight, the apostolic vicariates of the London district, the Western, the Eastern, the Central, and the districts of Wales, Lancashire, Yorkshire, and the North. The reasons stated in the bull are: Thus the restored hierarchy consisted of one metropolitan archbishop and twelve suffragan bishops. Anti-Catholic Reaction Publication of the bull was met with an outburst of hostility. However, this law remained a dead letter and was repealed 20 years later. Three Ecclesiastical Provinces Thus, the metropolitan archdiocese of Westminster came to have fifteen suffragan sees, the largest number in the world. It had for many years been felt that a division was necessary, but there had always been the fear of causing disunion thereby, especially if, as in pre-Reformation times, the division would be between north and south. This was obviated by ignoring the precedent of York and Canterbury, and arranging for three instead of two provinces. Under the new Apostolic Constitution, the Archbishop of Westminster was granted the right to "be permanent chairman of the meetings of the Bishops of all England and Wales, and for this reason it will be for him to summon these meetings and to preside over them, according to the rules in force in Italy and elsewhere. First Vatican Council This twentieth ecumenical council of the Catholic Church, held three centuries after the Council of Trent, opened on 8 December and adjourned on 20 October Unlike the five earlier General Councils held in Rome, which met in the Lateran Basilica and are known as Lateran Councils, it met in the Vatican Basilica, hence its name. The Council was convoked to deal with the contemporary problems of the rising influence of rationalism, liberalism, and materialism. Its purpose was, besides this, to define the Catholic doctrine concerning the Church of Christ. There was discussion and approval of only two constitutions: McBrien divides the bishops attending Vatican I into three groups. The first group, which McBrien calls the "active infallibilists", was led by Manning and Senestrey. According to McBrien, the majority of the bishops were not so much interested in a formal definition of papal infallibility as they were in strengthening papal authority and, because of this, were willing to accept the agenda of the infallibilists. A minority, some 20 percent of the bishops, opposed the proposed definition of papal infallibility on both ecclesiastical and pragmatic grounds. From a pragmatic perspective, they feared that defining papal infallibility would alienate some Catholics, create new difficulties for union with non-Catholics, and provoke interference by governments in Church affairs. Those who held this view included most of the German and Austro-Hungarian bishops, nearly half of the Americans, one third of the French, most of the Chaldaeans and Melkites, and a few Armenians. Only a few bishops appear to have had doubts about the dogma itself. The draft presented to the Council on 8 March drew no serious criticism, but a group of 35 English-speaking bishops, who feared that the opening phrase of the first chapter, "Sancta romana catholica Ecclesia" the holy Roman Catholic Church, might be construed as favouring the Anglican Branch Theory, later succeeded in having an additional adjective inserted, so that the final text read: The constitution thus set forth the teaching of the "Holy Catholic Apostolic Roman Church" on God, revelation and faith. A steady stream of new Catholics would continue to enter the Church from the Anglican Church, often via high Anglicanism, for at least the next hundred years. Among a large number from Anglicanism were some who

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brought British Catholicism a certain amount of public prestige. Prominent intellectual and artistic figures who turned to Catholicism in the 19th and 20th centuries included the leading architect of the Gothic Revival, Augustus Pugin, the artist, Graham Sutherland, and literary figures such as Newman, Gerard Manley Hopkins, two sons of William Wilberforce, Samuel and Robert, G. To some the sign of this being imminent was the steady trickle of establishment converts from the second quarter of the 19th century on. More important was the arrival of immigrant masses of Irish Catholics. Together these trends were seen by some as constituting a "second spring" of Catholicism across Britain. Although used in connection with various Christian traditions, the term has traditionally been principally associated with the Anglican tradition. The term is often used to describe Anglican churches using a number of ritual practices associated in the popular mind with Roman Catholicism. Because of its history, the term "High Church" also refers to aspects of Anglicanism quite distinct from the Oxford Movement or Anglo-Catholicism. There remain parishes that are "High Church" and yet adhere closely to the quintessentially Anglican usages and liturgical practices of the Book of Common Prayer. High Church Anglicanism tends to be more conservative and closer to Roman Catholic teaching on sexual morality. In contrast, the Evangelical wing of Anglicanism is closer to Protestant thinking. It was an open letter, passed to all Catholic bishops, that addressed the condition of the working classes. The encyclical is entitled: It discussed the relationships and mutual duties between labour and capital, as well as government and its citizens. Of primary concern was the need for some amelioration for "The misery and wretchedness pressing so unjustly on the majority of the working class. In the field of higher criticism, he proposed a late date for the pastoral epistles. Religious conservatives object to the rationalistic and naturalistic presuppositions of a large number of practitioners of higher criticism, which lead to conclusions that conservative scholars find unscientific. Both sides rejected his initiatives. French politician Georges Clemenceau regarded the Vatican initiative as anti-French. Having failed with diplomatic initiatives, the Pope focused on humanitarian efforts to lessen the impacts of the war, such as attending prisoners of war, the exchange of wounded soldiers and food deliveries to needy populations in Europe. After the war, he repaired the difficult relations with France, which re-established relations with the Vatican in