

Chapter 1 : Catholic Encyclopedia -John Joseph Hornyold

*The real principles of catholicicks: or, a catechism for the adult. Explaining the principal points of the doctrine and ceremonies of the Catholick church. By J- H- C.A-D.S. [John Joseph Hornyold] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

This definition of the nature of a Messianic Jewish Rabbi builds upon an understanding of the essence of what has been and continues to be common to all rabbis throughout every generation. A rabbi is defined first and foremost by his or her relationship to our sacred tradition and our community. In this role, a rabbi serves as a teacher and symbolic exemplar of Torah for the community, principally in matters of religious practice and instruction. This know in all of Israel that so-and-so was appointed to the role of rabbi and teacher by the Union of Messianic Jewish Congregations, by virtue of finishing a course of study in Scripture, learning the mitzvot, and studying the traditions of Israel in our yeshiva under the authority of the council of supervising rabbis. The recipient of this certificate obligates himself to carrying out the ways of the Holy One, blessed be He, and is found to be on the path of acquiring knowledge and studying the pleasant ways of the Almighty and Mashiach Yeshua. From the date written above the recipient of this certificate may function in the role of rabbi and teacher among our people Israel. May the Holy One, blessed be He, enlighten our eyes and attach our hearts to his Torah. According to this definition, five things qualify an individual to serve as a Messianic Jewish Rabbi. Stating explicitly that a Rabbi must be a Jew is an assertion that the MJRC stands in the historic understanding of the rabbinate in the wider Jewish community. Second, a Messianic Jewish Rabbi must be a follower of Yeshua who exhibits commitment to Yeshua in both word and deed. Commitment to Yeshua is what distinguishes the Messianic Jewish rabbinate. Messianic Jewish Rabbis should exemplify the life, message, and teachings of Yeshua as they seek to teach "Israel the ways of God and model this tradition for the members of the Messianic Jewish community. Attainment of the Messianic Jewish Rabbinate cannot be acquired through self-study. Anyone aspiring to rabbinic ordination must study Scripture, learn halakhah and the traditions of Israel, and be strengthened in devotion to Yeshua the Messiah through a course of training under the supervision of one or more Messianic Jewish Rabbis 1 Peter 5: This understanding of rabbinic education is modeled on the practice of Messiah Yeshua and his disciples and is also evinced in classical rabbinic education e. This understanding of the role of the ordaining authority in ordaining a Messianic Jewish Rabbi is adopted from traditional Jewish practice and is consonant with historic Christian practice. Fifth, a Messianic Jewish Rabbi must be empowered by the Spirit through the rite of ordination. The Spirit plays a central role in ordaining people to particular vocations e. Throughout the Scriptures, the giving of the Spirit is conjoined with the laying-on of hands by those in authority. According to this definition, four functions are the essential responsibilities of all Messianic Jewish Rabbis. First, Messianic Jewish rabbis "expound and apply Torah as fulfilled in and mediated through the person, teaching, and work of Yeshua. The Messianic Jewish Rabbi expounds and applies this Torah in light of the tradition, including the historical enrichment of the biblical heritage within the life of the community. For a Messianic Jewish Rabbi, his or her relationship to our sacred tradition and our community is approached through the person, work, and teaching of Yeshua our Rabbi and is informed by the teaching of the historic and universal Body of Messiah. They are the link mediating the heritage of the past to living communities today. Attainment of competence in Modern Hebrew is also commended as it exhibits the concern of Messianic Jewish Rabbis for the State of Israel and the ability of the Messianic Jewish Rabbinate to interact with this significant center of Jewish life. Basic competence in Aramaic and Greek is also commended. Third, central to the vocation of Messianic Jewish Rabbis is the role of teaching "Israel the ways of God. Messianic Jewish Rabbis should call all Jewish people to deeper faithfulness to their covenantal responsibilities as Jews through the mitzvot and to clear and ongoing commitment to Messiah Yeshua. Messianic Jewish Rabbis should not regard the calling of teaching Israel the ways of God lightly. Fourth, Messianic Jewish Rabbis are called to serve for the Messianic Jewish community as exemplars of the tradition they have received. The Tanakh, the Apostolic Writings, and rabbinic literature are filled with examples of people learning the ways of God not only through verbal teaching but also through

their actions. They should seek to model "this tradition for the members of the Messianic Jewish community in a manner imbued with the Spirit of God. In fact, many, if not most, of our rabbis will continue to focus the majority of their time and energy in their roles as spiritual leaders for our congregations, administering our communal organizations, serving as chaplains, teaching in our educational institutions or serving bi-vocationally. The MJRC affirms the wisdom of traditional Jewish practice of deferring to the senior rabbi appointed by that community to serve as their "mentor, guide and authority of matters of religious practice and teaching. Chulin a and is affirmed by the later Amoraim and Geonim e. Shabbat 19b, 46a; b. In issuing this standard, the Messianic Jewish Rabbinical Council MJRC welcomes women to use their God-given spiritual gifts in our community as leaders, rabbis, and teachers. Scripture often describes these women as having significant positions of leadership within the community: We regard these women leaders in the Tanach and Apostolic Writings as models rather than as exceptional cases reflecting communal disorder or the lack of men of sufficient caliber to serve as leaders in the community. In the case of Deborah, the book of Judges describes her as both prophet and judge, roles which Jewish tradition understands as central to the position of rabbi Judges 4: Baba Kamma 15a; b. According to these opinions, a wise woman Ishah Hachamah can teach and instruct, and a community may accept such a woman as its spiritual and halakhic guide, which are central communal roles of a rabbi. In addition to the cases where women are explicitly named, scripture may testify to women serving in leadership roles where groups of leaders are mentioned and scripture does not specify that the group only consists of men. In both ancient Greek and Hebrew, mixed groups of men and women are described with nouns, pronouns, and verbal suffixes that are marked as masculine e. Additionally, Messiah Yeshua himself elevated the status of women in a highly patriarchal Greco-Roman culture. For example, he transgressed social boundaries by talking with the Samaritan woman at the well about theology, worship, infidelity, and eternal life John 4. He also welcomed women into his circle of students and friends. These women were the last at the cross Mark They were the first at his tomb and first to bear witness to his resurrection, the very substance of the besorah e. Paul also makes no distinction between spiritual gifts given to men and women 1 Corinthians In fact, the outpouring of the Spirit recorded in Acts 2: In the case of 1 Corinthians In the case of 1 Timothy 2: Payne, Man and Woman, One in Christ, " In this regard, the restriction is not against women exercising authority or teaching per se but in exercising authority in such a way as to usurp appropriately ordained or designated authority. We make this decision to affirm the ordination of women because of the teaching of Scripture and tradition regarding this matter. Nevertheless, it is important to note that we are not alone in our affirmation of the ordination of women. There is in fact a great transition in the wider Jewish world to welcoming women to serve the community as rabbis as well as women being ordained as ministers and serving in pastoral roles in a number of Protestant denominations. There are rare cases of women serving in rabbinical roles before the 20th century. For instance, in the 17th century Asenath Barzani served as a rabbi among the Kurds. The first formally ordained woman was Regina Jonas in Germany in In America, major streams of liberal Judaism have followed suit: Reform , Reconstructionist , Renewal , Conservative , and Humanist Some leading figures and institutions in Modern Orthodoxy such as Rabbi Avi Weiss in America and the Shalom Hartman Institute in Jerusalem have founded rabbinical training programs in recent years that either include women or are specifically geared towards women. Rabba Sara Hurwitz was ordained by Rabbi Weiss in Daniel Sperber, and Rabbi Joshua Maroof. Consonant with the standards of the MJRC, we affirm that all Messianic Jewish Rabbis, male or female, should view the observance of the mitzvot as central to their rabbinical vocation. Women who are studying for the rabbinate or ordained as Messianic Jewish Rabbis should voluntary take upon themselves the obligation to observe time-bound mitzvot from which they have traditionally been exempted i.

Chapter 2 : Maurus Corker - Wikipedia

The real principles of Catholicks: or, a catechism for the adult. Explaining the principal points of the doctrine and ceremonies of the Catholick Church.

IT is well known, that the first conquerors of this kingdom were English catholicks, subjects to English catholick kings, from whom by their valour and success they obtained large portions of land, given them as a reward for their many victories over the Irish: It is confessed, that the posterity of those first victorious catholicks, were often forced to rise in their own defence, against new colonies from England, who treated them like mere native Irish with innumerable oppressions, depriving them of their lands, and driving them by force of arms into the most desolate parts of the kingdom; till, in the next generation, the children of these tyrants were used in the same manner, by new English adventurers; which practice continued for many centuries. But it is agreed on all hands, that no insurrections were ever made, except after great oppressions by fresh invaders; whereas all the rebellions of puritans, presbyterians, independents, and other sectaries, constantly began before any provocations were given, except that they were not suffered to change the government in church and state, and seize both into their own hands; which, however, at last they did, with the murder of their king, and of many thousands of his best subjects. The catholicks were always defenders of monarchy, as constituted in these kingdoms; whereas, our brethren the dissenters, were always republicans both in principle and practice. It is well known, that all the catholicks of these kingdoms, both priests and laity, are true whigs, in the best and most proper sense of the word; bearing as well in their hearts, as in their outward profession, an entire loyalty to the royal house of Hanover, in the person and posterity of George II, against the pretender and all his adherents; to which they think themselves bound in gratitude, as well as conscience, by the lenity wherewith they have been treated since the death of queen Anne, so different from what they suffered in the four last years of that princess, during the administration of that wicked minister the earl of Oxford. The catholicks of this kingdom humbly hope, that they have at least as fair a title, as any of their brother dissenters, to the appellation of protestants. They have always protested against the selling, dethroning, or murdering their kings; against the usurpations and avarice of the court of Rome; against deism, atheism, socinianism, quakerism, muggletonianism, fanaticism, brownism, as well as against all Jews, Turks, infidels, and hereticks. Whereas the title of protestants assumed by the whole herd of dissenters except ourselves depends entirely upon their protesting against archbishops, bishops, deans and chapters, with their revenues; and the whole hierarchy; which are the very expressions used in the solemn league and covenant [1], where the word popery is only mentioned ad invidiam; because the catholicks agree with the episcopal church in those fundamentals. And if the catholick army in Ireland, fought for their king, against the forces sent over by the parliament then in actual rebellion against him, what person of loyal principles can be so partial as to deny that they did their duty, by joining with the marquis of Ormond and other commanders, who bore their commissions from the king? And what is more amazing, although the same persons, when the Irish were intirely subdued, continued in power under the rump, were chief confidants and faithful subjects to Cromwell, yet, being wise enough to foresee a restoration, they seized the forts and castles here out of the hands of their brethren in rebellion, for the service of the king; just saving the tide, and putting in a stock of merit sufficient not only to preserve the land which the catholicks lost by their loyalty, but likewise to preserve their civil and military employments, or be higher advanced. Those insurrections wherewith the catholicks are charged, from the beginning of the seventeenth century to the great English rebellion, were occasioned by many oppressions they lay under. They had no intention to introduce a new religion, but to enjoy the liberty of preserving the old; the very same which their ancestors professed from the time that Christianity was first introduced into this island, which was by catholicks; but whether mingled with corruptions, as some pretend, does not belong to the question. They had no design to change the government; they never attempted to fight against, to imprison, to betray, to sell, to bring to a trial, or to murder their king. The schismaticks acted by a spirit directly contrary; they united in a solemn league and covenant to alter the whole system of spiritual government, established in all christian nations, and of apostolick institution; concluding the tragedy with the

murder of the king, in cold blood, and upon mature deliberation; at the same time changing the monarchy into a commonwealth. The catholicks of Ireland, in the great rebellion, lost their estates for fighting in defence of their king. We allow the catholicks to be brethren of the dissenters; some people indeed which we cannot allow would have them to be our children, because we both dissent from the church established, and both agree in abolishing this persecuting sacramental test; by which negative discouragement, we are both rendered incapable of civil and military employments. However, we cannot but wonder at the bold familiarity of these schismaticks, in calling the members of the national church, their brethren and fellow protestants. It is true that all these sects except the catholicks are brethren to each other in faction, ignorance, iniquity, perverseness, pride, and if we except the quakers in rebellion. But, how the churchmen can be styled their fellow protestants, we cannot comprehend: It is said the world is governed by opinion; and politicians assure us, that all power is founded thereupon. Wherefore, as all human creatures are fond to distraction of their own opinions, and so much the more, as those opinions are absurd, ridiculous, or of little moment, it must follow, that they are equally fond of power. But no opinions are maintained with so much obstinacy as those in religion, especially by such zealots who never bore the least regard to religion, conscience, honour, justice, truth, mercy, or common morality, farther than in outward appearance, under the mask of hypocrisy, to promote their diabolical designs. And therefore bishop Burnet, one of their oracles, tells us honestly, that the saints of those fanatick times pronounced themselves above morality; which they reckoned among beggarly elements; but the meaning of these two last words, thus applied, we confess to be above our understanding. Among those kingdoms and states which first embraced the reformation, England appears to have received it in the most regular way; where it was introduced in a peaceable manner, by the supreme power of a king [2] and the three estates in parliament; to which, as the highest legislative authority, all subjects are bound passively to submit. Neither was there much blood shed on so great a change of religion. But a considerable number of lords, and other persons of quality through the kingdom, still continued in their old faith, and were, notwithstanding their difference in religion, employed in offices civil as well as military, more or less in every reign, until the test act in the time of king Charles II. However, from the time of the reformation, the number of catholicks gradually and considerably lessened. So that in the reign of king Charles I, England became in a great degree a protestant kingdom, without taking the sectaries into the number; the legality whereof, with respect to human laws, the catholicks never disputed; but the puritans, and other schismaticks, without the least pretence to any such authority, by an open rebellion, destroyed that legal Reformation, as we observed before, murdered their king, and changed the monarchy into a republic. It is therefore not to be wondered at, if the catholicks, in such a Babel of religions, chose to adhere to their own faith left them by their ancestors, rather than seek for a better among a rabble of hypocritical, rebellious, deluding knaves, or deluded enthusiasts. We repeat once more, that if a national religion be changed by the supreme legislative power, we cannot dispute the human legality of such a change. But we humbly conceive, that if any considerable party of men, which differs from an establishment either old or new, can deserve liberty of conscience, it ought to consist of those, who, for want of conviction, or of right understanding the merits of each cause, conceive themselves bound in conscience to adhere to the religion of their ancestors; because they are, of all others, least likely to be authors of innovations either in church or state. We now come to those arguments for repealing the sacramental test, which equally affect the catholicks, and their brethren the dissenters. First, we agree with our fellow dissenters, that persecution merely for conscience sake is against the genius of the Gospel. And so likewise is any law for depriving men of their natural and civil rights which they claim as men. Because it cannot be denied, that the scratch of a pin is in some degree a, real wound, as much as a stab through the heart. In like manner, an incapacity by law for any man to be made a judge, a colonel, or justice of the peace, merely on a point of conscience, is a negative discouragement, and consequently a real persecution: If God be the sole Lord of the conscience, why should the rights of conscience be subject to human jurisdiction? Now to apply this to the catholicks; the belief of transubstantiation is a matter purely of religion and conscience, which does not affect the political interest of society, as such: And whereas another author among our brethren the dissenters, has very justly complained, that by this persecuting test act, great numbers of true protestants have been forced to leave the kingdom, and fly to the plantations, rather than stay here branded with an incapacity

for civil and military employments; we do affirm, that the catholicks can bring many more instances of the same kind; some thousands of their religion having been forced by the sacramental test, to retire into other countries, rather than live here under the incapacity of wearing swords, sitting in parliament, and getting that share of power and profit which belongs to them as fellow christians, whereof they are deprived merely upon account of conscience, which would not allow them to take the sacrament after the manner prescribed in the liturgy. Hence it clearly follows, in the words of the same author [4] , That if we catholicks are incapable of employment, we are punished for our dissent, that is, for our conscience, which wholly turns upon political considerations. Farther, the catholicks, whenever their religion shall come to be the national established faith, are willing to undergo the same test offered by the author already quoted. His words are these: In like manner, the catholicks, when legally required, will openly declare, upon their words and honours, that as soon as their negative discouragements, and their persecution shall be removed, by repealing the sacramental test, they will leave it entirely to the merit of the cause, whether the kingdom shall think fit to make their faith the established religion or not. And again, whereas our presbyterian brethren, in many of their pamphlets, take much offence, that the great rebellion in England, the murder of the king, with the entire change of religion and government, are perpetually objected against them both in and out of season, by our common enemy the present conformists; we do declare, in the defence of our said brethren, that the reproach aforesaid is an old worn out threadbare cant, which they always disdained to answer: He said, there was a clergyman in Yorkshire, who, for fifteen years together, preached every Sunday against drunkenness; whereat the parishioners being much offended, complained to the archbishop; who having sent for the clergyman, and severely reprimanded him, the minister had no better an answer, than by confessing the fact; adding, that all the parish were drunkards; that he desired to reclaim them from one vice, before he would begin upon another; and since they still continued to be as great drunkards as before, he resolved to go on, except his grace would please to forbid him. The catholicks freely acknowledge the fact to be true; and at the same time appeal to all the world, whether a wiser, a better, a more honourable, or a more justifiable project could have been thought of. They were then reduced to slavery and beggary by the English rebels, many thousands of them murdered, the rest deprived of their estates, and driven to live on a small pittance in the wilds of Connaught; at a time when either the rump, or Cromwell , absolutely governed the three kingdoms. And the question will turn upon this, whether the catholicks, deprived of all their possessions, governed with a rod of iron, and in utter despair of ever seeing the monarchy restored, for the preservation of which they had suffered so much, were to be blamed for calling in a foreign prince of their own religion, who had a considerable army to support them, rather than submit to so infamous a usurper as Cromwell, or such a bloody and ignominious conventicle as the rump. And I have often heard not only our friends the dissenters, but even our common enemies the conformists, who are conversant in the history of those times, freely confess, that considering the miserable situation the Irish were then in, they could not have thought of a braver, or more virtuous attempt; by which they might have been instruments of restoring the lawful monarch , at least to the recovery of England and Scotland, from those betrayers, and sellers, and murderers of his royal father. To conclude, whereas the last quoted author complains very heavily and frequently of a brand that lies upon them, it is a great mistake: But as for any brands fixed on schismaticks for several years past, they have been all made with cold iron; like thieves, who by the benefit of the clergy are condemned to be only burned in the hand; but escape the pain and the mark by being in fee with the jailor. Which advantage the schismatical teachers will never want, who, as we are assured, and of which there is a very fresh, instance, have the souls, and bodies, and purses of their people, a hundred times more at their mercy, than the catholick priests could ever pretend to. Therefore, upon the whole, the catholicks do humbly petition without the least insinuation of threatening that upon this favourable juncture, their incapacity for civil and military employments may be wholly taken off, for the very same reasons beside others more cogent that are now offered by their brethren the dissenters.

Chapter 3 : John Joseph Hornyold | Catholic Answers

*The Real Principles of Catholicks, or a Catechism for the Adult: Explaining the Principal Points of the Doctrine and Ceremonies of the Catholick Church (Classic Reprint) [J. H. C.] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

Life[edit] He was born in Yorkshire. His baptismal name was James: On 23 April , he took vows at the English Benedictine Lamspringe Abbey near Hildesheim , in Germany, and returned to England as a missionary in The Crown was determined to save Wakeman, and Lord Chief Justice William Scroggs , formerly a firm believer in the Plot, now turned on Oates and the other informers, denouncing them as liars. Act , although after the death of Elizabeth I the law had fallen into disuse until the advent of the Popish Plot. One of the seven, David Kemiss or Kemish , was found unfit to plead on the grounds of his great age and ill-health, while another, Alexander Lumsden, was acquitted, on the ground that he was a Scot , not an Englishman, and therefore could not be said to have "acted as a priest in England" within the meaning of the Jesuits, etc. While thus confined he is said in some reports to have converted more than a thousand Protestants to Catholicism. Some correspondence which was carried on in prison between these two was later published. In he erected the little convent of St. John at Clerkenwell , where religious services were held for the public, but which was destroyed by a mob, 11 November , during the Glorious Revolution. Father Corker himself was obliged to seek refuge on the continent. In he resigned as abbot and returned to England to continue his missionary work. He died in Paddington. Works[edit] He was the author of various pamphlets on the innocence of those condemned for implication in the Popish Plot. A treatise Roman Catholick Principles in reference to God and the King ran to dozens of editions and caused a controversy among English Catholics in the nineteenth century, over the issue of the accuracy with which it represented Catholic doctrine. It first appeared as a small pamphlet in , and at least two other editions of it were published in that year. Six editions of the Principles were published before , and six were published by Goter in at the end of his Papist misrepresented and represented. Eleven or twelve more editions were published between and , and a reprint appeared in the Pamphleteer in , and again with the title of The Catholic Eirenicon, in friendly response to Dr. On reading it Dr. Leland, the historian, is said to have declared that if such were the principles of Catholics no government had any right to quarrel with them. Charles Butler , who reprinted it, [8] declared it to be a clear and accurate exposition of the Catholic creed on some of its most important principles. John Milner , however, asserted in an official charge to his clergy in that it "is not an accurate exposition of Roman catholic principles, and still less the faith of catholics". This article incorporates text from a publication now in the public domain:

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Chapter 6 : John Hornyold - Wikipedia

The book on the Creed was called "The Real Principles of Catholicks or a Catechism for the Adult" (London,). One of the later editions appeared as "Grounds of the Christian Belief or the (Apostles') Creed Explained" (Birmingham,).