

# DOWNLOAD PDF WORLD COUNCIL OF CHURCHES AND THE CATHOLIC CHURCH (TORONTO STUDIES IN THEOLOGY)

## Chapter 1 : Old Catholic Church - Wikipedia

*World Council of Churches and the Catholic Church (Toronto studies in theology) [John McDonnell] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. An analytical history of the ecumenical movement in the 20th century that focuses on the incidence of convergence and divergence between the Roman Catholic Church and the World Council of Churches.*

Sober minds realize that the road to full unity will be long and arduous. One of the principal ecclesiological tasks is to discern the relationship between the Churches Historical perspectives[ edit ] Before the Second Vatican Council[ edit ] The Catholic Church sees itself as the one, holy, catholic and apostolic church , founded by Christ himself. Its teachings, especially in the decades preceding the Second Vatican Council, equated the one Church of Christ with the Catholic Church, and sometimes as narrowly as the Latin Church alone. Ecumenism takes as its starting point that Christ founded just one Church, not many churches; hence the Catholic Church has as its ultimate hope and objective "that through prayer, study, and dialogue, the historically separated bodies may come again to be reunited with it. Unity was always a principal aim of the Catholic Church. Before the Second Vatican Council , the Catholic Church defined ecumenism as a relations with other Christian groups in order to persuade these to return to a unity that they themselves had broken. At the Second Council of Lyon and the Council of Florence "42 , in which some bishops of the Eastern Orthodox Churches participated, reunion formulas were worked out that, however, failed to win acceptance by the Eastern Churches. The Catholic Church, even before the Second Vatican Council, always considered it a duty of the highest rank to seek full unity with estranged communions of fellow-Christians, and at the same time to reject what it saw as promiscuous and false union that would mean being unfaithful to or glossing over the teaching of Sacred Scripture and Tradition. But the main stress was laid on this second aspect, as exemplified in canon the Code of Canon Law: It is illicit for the faithful to assist at or participate in any way in non-Catholic religious functions. Since the Second Vatican Council[ edit ] Main articles: Subsistit in and Dominus Iesus The aim of the Second Vatican Council, as its initiator, Pope John XXIII , stated, was to seek renewal from within the Church itself, which would serve, for those separated from the see of Rome, as a "gentle invitation to seek and find that unity for which Jesus Christ prayed so ardently to his heavenly Father. While the Catholic Church sees itself as "the one, holy, catholic and apostolic church" founded by Christ himself, it recognizes that elements of salvation are found in other churches also. Nevertheless, many elements of sanctification and truth are found outside its visible confines. Since these are gifts belonging to the Church of Christ, they are forces impelling towards Catholic unity. Significant agreements have been achieved on baptism , the ministry and the eucharist with Anglican theologians. With Evangelical Lutheran bodies, a similar agreement has been reached on the theology of justification. These landmark documents have brought closer fraternal ties with those churches. Consequently, in recent years the Catholic Church has focused its efforts at reconciliation with the Orthodox Churches of the East , with which the theological differences are not as great. While relations with some Eastern Orthodox Churches were strained in the s over property issues in post-Soviet states after the dissolution of the Soviet Union in , these differences are now largely resolved. Fraternal relations with the Eastern churches continue to progress. The Code of Canon Law no longer has canons which absolutely forbid the cooperation of Roman Catholic clergy bishops, priests and deacons with clergy members of other systems of belief. It still absolutely forbids Catholic priests to concelebrate the Eucharist with members of communities not in full communion with the Catholic Church canon , but allows, in certain circumstances and under certain conditions, other sharing in the sacraments. The Churches were invited to indicate their reactions to the contents of the document, with a view to "analyzing the ecumenical implications for the churches at a future World Conference on Faith and Order. Of these, the Orthodox Church of Byzantine tradition accepts only the first seven, the family of " non-Chalcedonian " or "pre-Chalcedonian" Churches only the first three, and the Assyrian Church of the East only the first two. In spite of this, dialogue

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has shown that even where divisions have lasted longer than previous communion - as with the schisms rooted in the Christological controversies at the Council of Ephesus and the Council of Chalcedon - the few doctrinal differences often but not always concern terminology, not substance. In fact, as little as a decade of dialogue can do more to heal the divisions than fifteen centuries of apologetics, stereotypes, and suspicion. Assyrian Church of the East[ edit ] The Catholic Church recognizes in the Assyrian Church of the East as one of the valid successor bodies of the ancient Church of the Mesopotamian valley, where Christianity had been established by around the year , though tradition traces apostolic origins with the Apostle Thomas and his disciples-successors Addai and Mari. The division between the Church of the Persian Empire and the Churches of Rome and Constantinople goes back to the disputes over the legitimacy of the terms mother of God and mother of Christ for the Virgin Mary , that came to a head at the Council of Ephesus in They have been sometimes, erroneously, called Nestorian. This appellation is rejected by the Catholic Church. The co-signers of the Common Declaration could thus state: It was hoped that this too would be raised to the level of a Joint or Common Declaration, while the dialogue moved on to practical ecclesiological, pastoral, and administrative questions for full communion. However, in , on the eve of a formal common declaration, the Assyrian patriarch and bishops decided to suspend the dialogue, realizing that "all obstacles to restoring full communion with the Catholic Church had been proven to no longer exist". In , Mar Bawai, along with six priests, thirty deacons, and about a thousand faithful, broke communion with the Assyrian Church and entered into full communion as part of the Chaldean Catholic Church. Dialogue documents[ edit ] With individual Oriental Orthodox Churches: There was a brief restoration of communion with Rome during the reign of Mary I of England. Her death marked the end of Catholic attempts to reconcile by law the English Church to Rome. This, combined with a desire to assert the claims of the established church, led to the promulgation of restrictive laws against their civil and religious rights. Elizabethan era restrictions were only relieved through several legislative reforms in the 19th century, cumulatively known as Catholic emancipation. The last restriction on Catholics preventing them from marrying into the royal family remains in effect. The judgment remain in effect to the present. The judgement of nullity was reaffirmed in by the Congregation for the Doctrine of the Faith , when it gave Apostolicae curae as an example of the authoritative teaching of the Catholic Church. However, discussion of potential reunion in the Malines Conversations eventually collapsed in Its first project focused on the authority of Scripture, and the Commission has since produced nine agreed statements. Phase Two has been ongoing since The most recent agreed statement dealt with Marian theology , and was published in Paul VI went so far as to refer to the Anglican Church as "our beloved sister Church", though this description might not tie in with present thinking in the Vatican. Until recently it was used the website of the Roman Catholic Ampleforth College referring to Anglican pupils at that school. We welcome the growing Anglican custom of including in the prayers of the faithful a prayer for the pope, and we invite Roman Catholics to pray regularly in public for the Archbishop of Canterbury and the leaders of the Anglican Communion. Local churches may consider developing joint programmes for the formation of families when they present children for baptism, as well as preparing common catechetical resources for use in baptismal and confirmation preparation and in Sunday schools. We suggest that our local parishes regularly make a public profession of faith together, perhaps by renewing baptismal promises at Pentecost each year. We invite local churches to use the same baptismal certificate, and, where necessary, to review and improve those currently in use. While respecting current canonical requirements, we also encourage the inclusion of witnesses from the other church at baptisms and confirmations , particularly in the case of candidates from interchurch families. More progress has been made with respect to Anglican churches outside the Communion. Cardinal Walter Kasper , president of the Pontifical Council for Promoting Christian Unity , warned that if the Church of England was to ordain women as bishops, as the Episcopal Church has done, then it could destroy any chance of reuniting the Anglican and Catholic Churches. There has been only a small number of Anglican Use parishes, all of which are in the United States. These are Roman Catholic parishes which are allowed to retain some features of the Book of Common Prayer in worship. Additionally, one of the Continuing Anglican

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Churches attempted to achieve the recognition of Rome without abandoning its liturgical traditions, as the Anglican Use parishes have done. It would allow them to preserve elements of Anglican liturgy, spirituality and religious practice, including married priests but not married bishops. Anglicanorum coetibus was issued on 4 November

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## Chapter 2 : Roman Catholic Dialogue with the World Council of Churches

*Book Review: The World Council of Churches and the Catholic Church. By John J. McDonnell, C.M., (Toronto Studies in Theology Vol. 21), Edwin Mellen Press, New York and Toronto, \$*

A Discussion with Fulata L. Moyo, World Council of Churches With: Moyo May 20, Background: Fulata Moyo was, she says, fearless as a girl and she remains so to this day, challenging religious communities to address a host of issues around gender justice as intersectional with sexuality and other marginalization. Currently at Harvard Divinity School, she is developing an ethic of care as religious resources that guide the response to trafficked and sexually violated women and girls. This includes developing a course on theology of gender issues, as well as speaking engagements on such issues. She has spent almost a decade at the World Council of Churches WCC in Geneva and is part of a movement of the Circle of Concerned African Women Theologians, challenging accepted norms of patriarchy through research and dialogue. She carries a sack of buttons for a movement she drives—Thursdays in Black, aimed at combatting rape and violence. What are you focusing on as a fellow at the Harvard Divinity School? Let me start by stepping back to an incident in Thailand that marked me profoundly. I trace what I am doing now to an encounter, in Chiang Mai, Thailand, with a year-old girl who I met at a center for victims of trafficking. We were working to make sure that gendered aspects came out, and one initiative was to explore how men can be part of solutions to violence against women—at least 70 percent of which is directly caused by men. When we went to the trafficking rescue center that day, we were joined by another big group also having a conference at the same time, from the World Student Christian Federation; when they heard that we were going to the rescue center, they proposed to come along. So we were an impressive group. As we were entering, she was the first girl that I really saw. At that moment, with that simple encounter, my own memory of abuse came, without warning. I was flooded with memory. I went to the director emotionally drained, in tears, and asked what they were doing to help this girl. They confirmed that she was only 14, eight months pregnant; she had been trafficked from Myanmar, and raped by three men. How are you accompanying her, I asked? We are teaching her the biblical principles of forgiveness, encouraging her to see her baby as a gift from God. Fired by the pain that I had experienced, I asked whether anyone had listened to her story? Encouraged her to express her fears? Asked questions about her experience? I was stunned that they could treat her pain simply with biblical principles, as if that was an aspirin tablet that could cure anything. How did you react to this approach? How did it impact your work? From that point I could not rest. I wanted to find out how we are addressing this kind of problem. How can we do it in a meaningful, compassionate way? As I pursued these questions, I began to explore how they at the center but also more broadly came up with the biblical principles they were using. I realized that they were reading the Bible in a certain way, and that way became the embodiment of biblical teachings. How has it developed during your fellowship? What I am looking at has several components. The first is to create a theoretical framework, because this work needs contextualization. Each context has something specific, but it is from the general environment that contextualization can start to take place. And a second is to explore how we can read sacred texts so that they bring liberation, healing, and wholeness. I am also trying to look into what is involved in listening. When I met the girl in Chiang Mai, I could not talk to her because of the language barrier. She knew, though, that she affected me. She hugged me, and I held her hand. I realized, though, that at 14, most girls, especially in rural areas, have very little knowledge of their bodies, and they are only just beginning to understand their own sexuality. The question is how you can build on the little knowledge they have, even across language barriers, to make it more empowering. How can you conceive of and make sure that apart from having knowledge about their sexuality, they also have access to care that a year-old would feel comfortable with? Even in Thailand, talking to the well-intentioned providers at the center, I recognized a culture of bias. There is the attitude that if you are unmarried, you should not have access to sexual and reproductive health SRH knowledge nor access to real support in this area. As long as

you are unmarried, if you are raped and or you are pregnant it is somehow your fault. So information is very inaccessible, and that is unhealthy. There are judgmental attitudes that surround the whole approach. So, how can a component with ethical care take this into account? Providers have to create a safe space for girls like her. I have realized that if you read sacred texts this way, and connect them to girls who have been sexually trafficked, you can help them create their own theologies of hope. We are surrounded by theologies of moral right that do not present a God they can access. I remember the posters that were in most of the Christian homes I visited in Malawi; they said that Christ is the head of every home, the silent listener, who knows your sorrows. The message of these posters accompanied me when I could not talk to anyone about my experience of sexual abuse. God was a listener. How can you create such information for women, a theology of the God who does not judge them, the God of justice? It is that kind of God who will prompt people like you and me to work for justice. It is that kind of God who can motivate the creation of theologies of hope. Thus liturgical language and choice of symbols and rituals are another component. The Church of Norway together with other churches has a center for those who have been sexually violated. A Church of Norway colleague, Rev. He explained a change in liturgy around the way they talked about bread during Eucharist. Whenever we mentioned the body in this way, we had negative responses especially by some who had been sexually abused who do not want to think about the body as life because they are still detached from their violated bodies. In 1 Kings An angel brought bread for strength on the road ahead. The center uses this text as a way to create a liturgy of healing. For this assignment, I will be at Harvard until the end of May. I will be creating a course that I will teach. The theme is partly on beading, something that is richly rooted in my Ngoni ethnic roots as an offshoot of the Zulu kingdom of the nineteenth century. It is a common African women motif of expressing their narrative. During the summer, I will spend at least a week with women in South Africa. I see it as a way of expressing what the women feel. And as they bead they tell stories and talk of their experiences. I would like to build a theory about creation of safe space on this beading motif. Are you willing to speak about the experience that triggered such powerful emotions in Chiang Mai? Yes, I am now in a space where I can articulate it with confidence despite the still lingering doses of pain. What is remarkable is that it was only in Chiang Mai that, for the first time, I came to terms with it. The memories came flooding back, and I was overwhelmed. I was 9 years old and was sexually abused by a cousin who must have been 9 or so years older than I. I was in an atmosphere where my mother trusted this guy. I was growing up in our village, in a big house that had no electricity. The kitchen was outside. I was going to school in the mornings, so had to go to bed earlier than other members of the extended family. Some evenings my mother and relatives were in the kitchen or in the living room of this huge house, chatting. Since I had to go to school the next day I needed to go to sleep, but I was scared of the darkness. There was light in the sitting room but not in my bedroom. The boy was about twice my age, and I have even forgotten his name as a way of moving on; I did not want to think about him. I felt at the time I simply could not talk about what had happened, to anyone. I grew up as a tom boy, and a naughty one at that. I thought that everyone would be suspicious if I spoke, and would blame me. I could not imagine taking blame on top of the pain of being violated into the inner privacy of my body! You have focused on the real dramas of women who are trafficked and abused. What about the broader plight of young girls and their treatment by society, and by churches? Our ecumenical approaches to gender justice need to be seen as holistic. In a gender justice approach, men and boys are seen as equal to girls. But there are major components of the issue. The issue of knowledge of the body is also an issue and component of human security, that is broader than gender violence and sexual identity. But I have a personal commitment to the issues of violence and trafficking and abuse, because this is my story as well.

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## Chapter 3 : The Catholic Church and the World Council of Churches - Seton Hall University

*An analytical history of the ecumenical movement in the 20th century that focuses on the incidence of convergence and divergence between the Roman Catholic Church and the World Council of Churches.*

Archdiocese of Utrecht – Four disputes set the stage for an independent Bishopric of Utrecht: Also relevant was the 12th century Investiture Controversy over whether the Holy Roman Emperor or the Pope could appoint bishops. In , the Concordat of Worms was signed, making peace. This separation occurred in The Netherlands in , creating the first Old Catholic church. It left the UU in opposition to the ordination of women by other member churches. Protestants occupied most church buildings, and those remaining were confiscated by the government of the Dutch Republic , which favoured the Dutch Reformed Church. Groups would meet for the sacraments in the attics of private homes at the risk of arrest. All the episcopal sees of the area, including that of Utrecht, had fallen vacant by , because the Spanish crown, which since had patronal rights over all bishoprics in the Netherlands, refused to make appointments for what it saw as heretical territories, and the nomination of an apostolic vicar was seen as a way of avoiding direct violation of the privilege granted to the crown. Conflicts arose between these and the apostolic vicars and the secular clergy [19] In , the priests were , secular and 71 religious, with Jesuits at 34 forming almost half of the religious. By the middle of the 17th century the secular priests were , the religious , of whom 62 were Jesuits. In , the Jesuits accused him of favouring the Jansenist heresy. The commission concluded that the accusations were groundless. However, in Clement XI decided to suspend Codde and appoint a successor. The church in Utrecht refused to accept the replacement and Codde continued in office until , when he resigned. Steenoven appointed and ordained bishops to the sees of Deventer , Haarlem and Groningen. The pope, therefore, continued to appoint apostolic vicars for the Netherlands. However, due to prevailing anti-papal feeling among the powerful Dutch Calvinists , the Church of Utrecht was tolerated and even praised by the government of the Dutch Republic. Thereafter in the Netherlands the Utrecht hierarchy was referred to as the "Old Catholic Church" to distinguish it from those in union with the pope. According to Catholic Church interpretation, the Old Catholic Church of Utrecht maintained apostolic succession and its clergy celebrated valid sacraments. After the First Vatican Council – , several groups of Catholics in Austria-Hungary , Imperial Germany , and Switzerland rejected the Roman Catholic dogma of papal infallibility in matters of faith and morals and left to form their own churches. Later the Dutch were united more formally with many of these groups under the name " Utrecht Union of Churches ". Although it had continued to use the Roman Rite , from the middle of the 18th century, the Dutch Old Catholic See of Utrecht had increasingly used the vernacular instead of Latin. The churches which broke from the Holy See in and subsequently entered into union with the Old Catholic See of Utrecht gradually introduced the vernacular into the liturgy until it completely replaced Latin in In , Mathew consecrated Rudolph de Landas Berghes. He consecrated an excommunicated Capuchin Franciscan priest as bishop: Ignatius of Antioch - a network of Communities. In time, Vilatte asked the Old Catholic Archbishop of Utrecht to be ordained a bishop so that he might confirm, but his petition was not granted because UU recognized the Episcopal Church as the local catholic church. The church traces its apostolic succession directly to the Utrecht Union and thus possesses orders and sacraments which are recognised by the Holy See. In a pastoral agreement was concluded on the basis of can. In the church voted itself out of the UU because the UU accepted the ordination of women and has an open attitude towards homosexuality, both of which the Polish National Catholic Church rejects. These are listed in the sections below. Old Catholic Communion of North America[ edit ] This section may rely excessively on sources too closely associated with the subject , potentially preventing the article from being verifiable and neutral. Please help improve it by replacing them with more appropriate citations to reliable, independent, third-party sources. The purpose was to provide a means for Old Catholic churches which embraced the theology and beliefs of the undivided Church to come together in communion while remaining fully autocephalous. It is the desire of the OCCNA to continue to

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bring about unity among like-minded Old Catholics and therefore actively seeks to establish dialog or communion with any Old Catholic churches or Anglican churches which embrace the orthodox theology of the undivided and early Christian Church. Conference of North American Old Catholic Bishops[ edit ] This section may rely excessively on sources too closely associated with the subject , potentially preventing the article from being verifiable and neutral. The Unity Statement, "to which all members subscribe" "incorporated the ecclesiological understanding of the" UU.

### Chapter 4 : A Discussion with Fulata L. Moyo, World Council of Churches

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### Chapter 5 : Catholic Church and ecumenism - Wikipedia

*The World Council of Churches and the Catholic Church. By John J. McDonnell, CM. (Toronto Studies in Theology, ) Pp. x + New York-Toronto: Edwin Mellen Press, 0 X.*