This book is an initial response to the call of the World Council of Churches for renewed theological reflection on the biblical roots of ordination to strengthen the vocational identity of the ordained and to provide a framework for ecumenical dialogue. It is grounded in the assumption that the vocation of ordination requires an understanding of holiness and how it functions in human religious experience. The goal is to construct a biblical theology of ordination, embedded in broad reflection on the nature of holiness. The study of holiness and ministry interweaves three methodologies. First, the history of religions describes two theories of holiness in the study of religion — as a dynamic force and as a ritual resource — which play a central role in biblical literature and establish the paradigm of ordination to Word and Sacrament in Christian tradition. Second, the study of the Moses in the Pentateuch and the formation of the Mosaic office illustrate the ways in which the two views of holiness model ordination to the prophetic word and to the priestly ritual. And, third, canonical criticism provides the lens to explore the ongoing influence of the Mosaic office in the New Testament literature.

This book shows how a simple message embedded in the New Testament and also handed on in a Christian oral tradition has been expressed consistently through ancient Christian communities (Catholic and Orthodox churches), churches of the Protestant family, and Evangelical Christian communities. The book begins by examining the New
Testament and the primitive expressions of the early Christian message that are embedded in New Testament documents. Using formal doctrinal statements of churches and more informal ways in which church teachings have been “received” in churches, the book highlights the single unifying core of faith that almost all Christian churches and communities have shared. The book examines not only Christian scriptures, traditional creeds, and doctrinal statements, but also forms of worship (liturgy), hymns, Gospel music, and contemporary Christian music to understand how they have conveyed this same message. It shows, moreover, how this message has been expressed in the ecumenical movement, the movement that has sought the unity of Christian churches since the early twentieth century.

F. D. Maurice and the Crisis of Christian Authority
Jeremy Morris

This book offers a reassessment of the theology of F.D. Maurice (1805–1872), one of the most significant theologians of the modern Church of England. It seeks to place Maurice’s theology in the context of nineteenth-century conflicts over the social role of the Church, and over the truth of the Christian revelation. Maurice is known today mostly for his seminal role in the formation of Christian Socialism, and for his dismissal from his chair at King’s College, London, over his denial of the doctrine of eternal punishment. Drawing on the whole range of Maurice’s extensive published work, this book argues that his theology and his social and educational activity were held together, above all, by his commitment to a renewal of Anglican ecclesiology. At a time when, following the social upheavals of the French Revolution and the Industrial Revolution, many of his contemporaries feared that the authority of the Christian Church—and particularly of the Church of England—was under threat, Maurice sought to reinvigorate his Church’s sense of mission by emphasizing its national responsibility, and its theological inclusiveness. In the process, he pioneered a new appreciation of the diversity of Christian traditions that was to be of great importance for the Church of England’s ecumenical commitment. He also sought to limit the damage of internal church division, by promoting a view of the Church’s comprehensiveness that acknowledged the complementary truth of convictions fiercely held by competing parties.
This full-length life of John Henry Newman is a comprehensive biography of both the man and the thinker and writer. It draws extensively on material from Newman's letters and papers. Newman's character is revealed in its complexity and contrasts: the legendary sadness and sensitivity are placed in their proper perspective by being set against his no less striking qualities of exuberance, humour, and toughness. The book attempts to do justice to the fullness of Newman's achievement and genius: the Victorian “prophet” or “sage”, who ranks among the major English prose writers; the dominating religious figure of the nineteenth century, who can now be recognised as the forerunner of the Second Vatican Council and the modern ecumenical movement; and finally, the universal Christian thinker, whose significance transcends his culture and time.

Receptive Ecumenism and the Call to Catholic Learning
Paul Murray (ed.)

This book has a fresh strategy for looking at ecumenical engagement — ‘Receptive Ecumenism’ — that is fitted to the challenges of the contemporary context and has already been internationally recognised as making a distinctive and important new contribution to ecumenical thought and practice. Beyond this, the book tests and illustrates this proposal by examining what Roman Catholicism in particular might fruitfully learn from its ecumenical others. Challenging the tendency for ecumenical studies to ask, whether explicitly or implicitly, ‘What do our others need to learn from us?’ this book presents a radical challenge to see ecumenism move forward into action by highlighting the opposite question, ‘What can we learn with integrity from our others?’ This approach is not simply ecumenism as shared mission, or ecumenism as problem-solving and incremental agreement but ecumenism as a vital long-term programme of individual, communal, and structural conversion driven, like the Gospel that inspires it, by the promise of conversion into greater life and flourishing. The aim is for the Christian traditions
to become more, not less, than they currently are by learning from, or receiving of, each other's gifts.

Receptive Ecumenism and Catholic Learning—Reflections in Dialogue with Yves Congar and B. C. Butler 1

Gabriel Flynn

in Receptive Ecumenism and the Call to Catholic Learning: Exploring a Way for Contemporary Ecumenism

Cardinal Yves Congar (1904-95) and Bishop Basil Christopher Butler (1902-86) were both dedicated to the renewal of Catholic Learning and to the promotion of Christian unity. Butler, a convert to Catholicism, followed a more ‘conservative’ line than Congar. For his part, Congar, the leading figure of the Catholic ecumenical movement in France and a member of the Catholic–Lutheran Commission of Dialogue since 1965, was profoundly influenced by Lutheran theology in the formulation of his later ‘progressive’ stance on ecumenism. This chapter explores the themes of Receptive Ecumenism and Catholic Learning as they relate to the thought of Congar and Butler, respectively. It also seeks to extrapolate ethical implications for the present-day ecumenical movement. Specifically, it attempts to draw Congar and Butler into dialogue on the central doctrine of the incarnation, regarded by the former as ‘the key to the whole mystery of the Church’.

Receptive Ecumenism—Learning by Engagement

Daniel W. Hardy

in Receptive Ecumenism and the Call to Catholic Learning: Exploring a Way for Contemporary Ecumenism

Receptive Ecumenism opens the Roman Catholic Church to what may be learned through encounter with other Christian traditions, which denotes a readiness to place that church amongst the churches in a fashion parallel to the Second Vatican Council's renewal of Catholicism's engagement with history. It also engages with the ecclesiological and theological questions which arise for and from the church as it
confronts secular counterparts and postmodern critique. This chapter argues that we must explore what this might mean, and what the fuller implications of such encounter might be, in the hope of making Receptive Ecumenism not only more effective for the Roman Catholic Church, but also beneficial for all the churches.

Learning the Ways of Receptive Ecumenism—Formational and Catechetical Considerations

Jeffrey Gros, FSC

in Receptive Ecumenism and the Call to Catholic Learning: Exploring a Way for Contemporary Ecumenism

Published in print: 2008 Published Online: January 2009
Item type: chapter

This chapter explores the specifically pedagogical and formational dimension to receptive Catholic Learning. Following a review of the principles proposed for Roman Catholic ecumenical formation in official teaching, it examines some of the various target audiences for this formation. It then reflects on how some specific challenges might best be negotiated.

Rome and Serdica

Sara Parvis

in Marcellus of Ancyra and the Lost Years of the Arian Controversy 325-345

Published in print: 2006 Published Online: May 2006
Item type: chapter

This chapter examines the moves toward a second Ecumenical Council in the years after the second depositions of Athanasius and Marcellus. Constantius’ brother, Constans, is presented as a central figure in the negotiations, perhaps from as early as 340. It is argued that the decisions of the Synod of Rome, here dated to Spring 341, were not intended to be binding on the East in the absence of any Eastern bishops, but merely addressed the local problem of whether or not to continue to treat Athanasius and Marcellus as bishops in the absence of convincing evidence that they had been validly deposed. The works written by Athanasius and Marcellus in Rome at this time, the First Oration against the Arians, the Letter to Julius, and probably On the Holy Church (De Sancta Ecclesia), are examined. It is argued that all draw
on a statement agreed between the two concerning a heresy, which Athanasius calls the Arian heresy and Marcellus calls Ariomania. The signatories and documents of the Eastern and Western synods of Serdica are minutely examined, and argued to show that the two alliances were now in a process of realignment. Marcellus and Athanasius were in fundamental disagreement over whether or not to issue a statement adding to the Nicene Creed, and most of the Easterners were not in as intransigent a mood as the letter written in their name might suggest. Marcellus withdrew from public engagement with the controversy shortly afterwards to obviate the need to choose between a breach with Athanasius or with his own pupil Photinus of Sirmium. He died nearly 30 years later in communion with the former, without ever having condemned the latter.

Receiving Gifts in Ecumenical Dialogue
Margaret O’Gara

in Receptive Ecumenism and the Call to Catholic Learning: Exploring a Way for Contemporary Ecumenism
Published in print: 2008 Published Online: January 2009
DOI: 10.1093/acprof:oso/9780199216451.003.0003

Ecumenical dialogue allows the churches to receive the gifts they need, but it also demands a readiness for such reception. This chapter considers receiving gifts in ecumenical dialogue in four steps: ecumenical gift exchange as reception; different ways of exchanging gifts; gifts offered but not received; and ecumenical partners and reception.

For God and Globe
Michael G. Thompson

Published in print: 2015 Published Online: August 2016
DOI: 10.7591/cornell/9780801452727.001.0001

This book recovers the history of an important yet largely forgotten intellectual movement in interwar America. It explores the way radical-left and ecumenical Protestant internationalists articulated new understandings of the ethics of international relations between the 1920s and the 1940s. Missionary leaders such as Sherwood Eddy and journalists such as Kirby Page, as well as realist theologians including Reinhold Niebuhr, developed new kinds of religious enterprises devoted to producing knowledge on international relations for public consumption.
The book centers on the excavation of two such efforts—the leading left-wing Protestant interwar periodical, The World Tomorrow, and the landmark Oxford 1937 ecumenical world conference. It charts the simultaneous peak and decline of the movement in John Foster Dulles's ambitious efforts to link Christian internationalism to the cause of international organization after World War II. Concerned with far more than foreign policy, Christian internationalists developed critiques of racism, imperialism, and nationalism in world affairs. They rejected exceptionalist frameworks and eschewed the dominant “Christian nation” imaginary as a lens through which to view U.S. foreign relations. In the intellectual history of religion and American foreign relations, Protestantism most commonly appears as an ideological ancillary to expansionism and nationalism. The book challenges this account by recovering a movement that held Christian universalism to be a check against nationalism rather than a boon to it.

After Cloven Tongues of Fire
David A. Hollinger

The role of liberalized, ecumenical Protestantism in American history has too often been obscured by the more flamboyant and orthodox versions of the faith that oppose evolution, embrace narrow conceptions of family values, and continue to insist that the United States should be understood as a Christian nation. This book examines how liberal Protestant thinkers struggled to embrace modernity, even at the cost of yielding much of the symbolic capital of Christianity to more conservative, evangelical communities of faith. If religion is not simply a private concern, but a potential basis for public policy and a national culture, does this mean that religious ideas can be subject to the same kind of robust public debate normally given to ideas about race, gender, and the economy? Or is there something special about religious ideas that invite a suspension of critical discussion? These essays, collected here for the first time, demonstrate that the critical discussion of religious ideas has been central to the process by which Protestantism has been liberalized throughout the history of the United States, and shed light on the complex relationship between religion and politics in contemporary American life. The book brings together in one volume the author's most influential writings on ecumenical Protestantism. It features an informative general introduction as well as concise introductions to each essay.
At Home in Christ
Jana Marguerite Bennett

in Water Is Thicker than Blood: An Augustinian Theology of Marriage and Singleness

Published in print: 2008 Published Online: May 2008
Publisher: Oxford University Press DOI: 10.1093/acprof:oso/9780195315431.003.0010
Item type: chapter

This chapter examines the Household of God and smaller households by looking more specifically at how members of those households ought to live in this “in-between” time. This chapter considers, first, virtue and practice as part of how the Household of God forms constituent households and then looks at specific practices of the Household and households. Some practices considered include Eucharist, baptism, and hospitality; baptism and confirmation in relation to dating, novitiates, marriage, and procreation; being dependent on other members of the household; and related questions about gender differences, bodily differences (as in disability), and ecumenical conversation.

The Mosaic Office and the Ordination to Word and Sacrament in Christian Tradition
Thomas B. Dozeman

in Holiness and Ministry: A Biblical Theology of Ordination

Published in print: 2008 Published Online: September 2008
Publisher: Oxford University Press DOI: 10.1093/acprof:oso/9780195367331.003.0007
Item type: chapter

This chapter has three purposes. First, it seeks to fashion a biblical theology of ordination, that is grounded in the complex nature of the Mosaic office. Second, it explores how the structure of the Mosaic office, with the focus on the charismatic word and the sacred ritual, provides the foundation for ordination to word and sacrament in Christian tradition. Third, it investigates how individual communities of faith relate the prophetic and the priestly dimensions of the Mosaic office in unique ways that give rise to the rich variety of forms of ordination in Christian tradition, and with it the need for ecumenical dialogue.
Chapter 5 explores how the gospel message has been received and affirmed in the ecumenical movement, the movement from the twentieth century that has sought the “visible unity” of Christian churches. The chapter shows that the gospel has been transmitted in the ecumenical movement through discussions and agreed statements about the unity of scripture and tradition; through the affirmation of the “apostolic faith” as it has been confessed in traditional creeds, especially the Nicene Creed; and in ecumenical liturgical reforms, that is, changes in forms of Christian worship that reflect the concerns of the ecumenical movement.

A Methodological Afterword

Chapter 7 offers reflections on the methodology that the book uses. The methodology includes historical and ecumenical study involving the serious probing of historic claims to consensus and the “reception” of those claims in Christian communities. The methodology distinguishes “doctrine” (communal teaching) from “theology” (any critical reflection on religious teachings) and “popular religion” (the actual beliefs of people, whether or not they have been formally affirmed by communities). It concludes with reflections on the difficulty and the possibility of communication and understanding across wide cultural and linguistic boundaries, because cross-cultural understanding is necessary for the claims the book has made.
Conclusion
Lamin Sanneh

in Disciples of All Nations: Pillars of World Christianity
Published in print: 2008 Published Online: January 2008
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780195189605.003.0010
Item type: chapter

Synopsis: This concluding chapter reflects on global Christianity and world order changes. It shows how at the Edinburgh 1910 conference little thought was given to Christianity's post-Western possibilities. In the aftermath of Edinburgh 1910 and the 1914 war there was retreat and retrenchment. Then the churches launched the ecumenical movement to stem the tide of attrition. The chapter argues that the 20th century ended where it did not begin, i.e., in the post-Vatican II unexpected post-Western awakening and coming of World Christianity. The chapter looks at the statistics of global resurgence and expansion, and assesses Roman Catholic and Protestant responses. The chapter examines Marxist repression in Ethiopia as setback and turning point for World Christianity. The chapter considers the African Synod and flexible models of faith and action as renewal currents in the search for social harmony and cultural coherence, and concludes with the Gentile mandate of Third Wave resurgence and social recomposition.

Receptive Catholic Learning Through Methodist—Catholic Dialogue
Michael E. Putney

in Receptive Ecumenism and the Call to Catholic Learning: Exploring a Way for Contemporary Ecumenism
Published in print: 2008 Published Online: January 2009
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780199216451.003.0011
Item type: chapter

This chapter looks at the Methodist–Catholic dialogue over the past forty years to show the relationship between divided Christians and the potential for a new way of reconciling them. The most recent phase of the dialogue sought to harvest the work of previous phases and, in the light of what has been achieved, to deepen and extend the recognition that each communion is able to offer the other. A deliberate attempt has been made to describe the elements of each communion which represent to the others' eyes, genuine elements of the church of Christ.
This recognition is of an extraordinary depth and breadth which none would have imagined even a few decades ago.

The International Lutheran—Roman Catholic Dialogue—An Example of Ecclesial Learning and Ecumenical Reception

William G. Rusch

in Receptive Ecumenism and the Call to Catholic Learning: Exploring a Way for Contemporary Ecumenism

Published in print: 2008 Published Online: January 2009
Item type: chapter

This chapter gives a short history and review of the international Lutheran–Roman Catholic dialogue, including its results, development, and methodology. It then demonstrates how this dialogue may be viewed as an example of ecclesial learning and ecumenical reception by the sponsoring churches.

The Holy Spirit as the Gift—Pneumatology and Catholic Re-reception of Petrine Ministry in the Theology of Walter Kasper

Denis Edwards

in Receptive Ecumenism and the Call to Catholic Learning: Exploring a Way for Contemporary Ecumenism

Published in print: 2008 Published Online: January 2009
Item type: chapter

Two issues have dominated the discussion of Catholic ecumenical receptivity: first is the general need for western receptivity to the East with regard to a proper balance between pneumatology and Christology; second is the particular, strategically important issue of Petrine ministry. This chapter argues that the pneumatological theology of Walter Kasper illuminates both issues. It traces his Spirit theology from his Christology to his Trinitarian theology and his view of the church, then presents an example of this pneumatology at work in ecumenical theology — the critical issue of the Petrine ministry.