

Chapter 1 : Project MUSE - English Literature in Transition,

They regard modern ecumenism as compromising essential doctrinal stands in order to accommodate other Christians, and object to the emphasis on dialogue leading to intercommunion rather than conversion on the part of participants in ecumenical initiatives.

History of the Armenians , 5th century, full text, trans. Robert Bedrosian, [At Arm. Robert Bedrosian, At [Arm. History , 7th century, full text, trans. Resources] [this is the first of a series of files]. History of Taron , 10th century, full text, trans. History , 11th-century, full text, trans. Resources] The Georgian Chronicle , th century, full text, trans. Resources][this is the first of a series of files]. History of the Armenians , 13th-century, full text, trans. History of Tamerlane and His Successors , full text, trans. Michael Psellus after Chronographia , full text. The history of the Roman Empire by one of the liveliest writers of the middle ages. Anna Comnena after The texts are all in PDF form [for which you need the free Acrobat reader, downloadable from the index page]. Although it is possible to read these within the browser with Acrobat as a plugin, that often seems to destabilize a system. I recommend downloading the files onto a hard disk, and then opening them with Acrobat running independantly of the Browser. Byzantine Commonwealth Daniel The Religious Track Society,

Chapter 2 : Ecumenical Patriarchate of Constantinople - Wikipedia

asses the modern Ecumenical Movement as a whole, and the World Missionary Conferences in particular, it is essential to understand the foundational role played by the "great revivals" of the 19 th century which swept across Europe and North America.

The close cooperation of many Protestant denominations in mission work compelled their members to consider their differences and work toward some kind of unity. The beginning of the ecumenical movement is normally reckoned with the World Missionary Conference in Edinburgh, Scotland³. Other aspects of the movement soon followed: These international developments were paralleled by national movements in many countries, including the United States, where the National Council of Churches of Christ began in 1908. The constituent members of these bodies have met consistently during their existence, and much discussion and dialogue has taken place regarding areas of agreement and disagreement among the various groups. While much of the action of ecumenism has taken place within the national and international ecumenical organizations, other efforts have been undertaken on the denominational level. Roman Catholics have engaged in dialogue with any branch of Christendom willing to converse with them; Lutherans and Anglicans, Anglicans and Eastern Orthodox, and many other such groups have engaged in much dialogue. In 1968, the Episcopal Church in the United States and the Evangelical Lutheran Church in America established full communion with one another, perhaps one of the greater displays of professed unity within the movement⁵. The conversations and joint participation in matters of agreement continue to this day. While the Roman Catholic Church was leery of the movement from through 1960, the church reversed itself, and beginning in 1965 fully participated in ecumenism⁶. Eastern Orthodoxy and many of the first millennium splinter groups Church of the East, Syrian Orthodox Church, Coptic church have also participated in the movement. Many groups aligned with the Evangelical movement Baptists, some Holiness groups, and many Pentecostal groups are suspicious of the liberal Protestant-based ecumenical movement and have little to do with the World Council of Churches and its attendant ecumenical dialogues. Such churches, however, practice their own brand of ecumenism among themselves, as discussed within Evangelicalism.

General Considerations Since ecumenism has not resulted in any new ecclesiastical structure or organization per se, it will be sufficient to consider the general considerations listed for its constituent denominational members.

Ecumenical Goals and Methodologies As we investigate ecumenism in greater detail, we must begin by recognizing that the overall goal of the ecumenical movement is quite noble and excellent: Such is the desire of God for those who are indeed His people 1 Corinthians 1: Unity of believers is certainly a goal worthy of consideration and diligence. While unity is a desirable goal, it is important that the unity is indeed the unity that God desires for His people, truly fulfilling the imagery of 1 Corinthians 12:12-13. Therefore, it is of the greatest importance to consider the smaller goals and methodologies of ecumenism and to compare them with the Scriptures. One major concern with the methodology of the ecumenical movement is found in its evaluation of its constituent members. These views presuppose that all the participants involved in ecumenism represent legitimate and divinely approved expressions of Christianity and that no individual constituent denomination truly manifests the entire truth found in the New Testament. The New Testament records the following regarding the nature of the church: But if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth 1 Timothy 3: Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints Jude 1: In both passages the author presupposes that the audience is part of a body that has the truth within itself based upon the revelation of God. By participating in the ecumenical movement, the various members implicitly confess that they are not promoting the Gospel fully as intended by God in the New Testament and somehow expect that the truth will be established by consensus within the movement and its dialogue. Such an implicit admission casts doubt about the legitimacy of the movement and those who would comprise it. Ecumenism is also marked, even from its origin, by a desire to collaborate in social reform movements and mission work⁸.

Indeed, ecumenism attempts to work on the basis of areas of agreement and moves toward areas of disagreement. This kind of methodology, while understandable considering the task that is being attempted, ought to give pause. As can be seen in *The Church Treasury, I: Other Considerations*, and *Wesleyanism: The Church and Social Responsibility*, church sponsorship of missionary societies, hospitals, centers of education, and the like are without Scriptural authority and that the function of the church is not to push for social reform per se but rather the promotion of the Gospel, the building up of itself in love Ephesians 4: Unity cannot be established on the basis of agreement on certain practices or in collaboration of given works; unity can only be established by the reality of the shared walk in the light of Jesus Christ, and through association with Him 1 John 1: If a given group or given persons do not have association with Christ, how can those who have association with Christ share in association with them? Such represents the primary concern with the secondary goals and methodologies of ecumenism. Ecumenical Conceptualizations of the Church Ecumenism, by its own confession, represents a new and more sophisticated way of attempting to unify disparate parts of Christendom: Koinonia is the Greek term for fellowship or association. Since unity is not envisioned in terms of merger, it is viewed in terms of maintaining association with one another in various collaborative endeavors and dialogue It is Biblically rationalized by appealing to the example of the Jerusalem council of Acts The ecumenical perspective on interdenominational relationships is entirely a novel thing, diametrically opposed to the historical perspectives of many of the denominations involved. In this model, the different denominations are considered synonymous with the local churches of the New Testament: Corinth, say, would be like a Pentecostal denomination, while Rome might represent Roman Catholicism, and Philippi, Lutheranism. According to this way of thinking, just as these individual local churches were parts of the greater Church, so various denominations are parts of the greater Church This view attempts to find legitimacy by appealing to the diversity of theology, practice, and church organization in the New Testament Does the ecumenical movement accurately represent the church in the New Testament? There is no doubt that the New Testament reveals a variety of beliefs and practices within the various churches. Concerning the organization of the church, we read the following in Acts And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge. Further directives regarding elders are found in 1 Timothy 3: No other system of governance is divinely approved in the New Testament; the lack of mentioning of elders in other congregations is likely an indication that not enough men were qualified for the task of the eldership rather than an intentionally different system of governance. As to instruction and truth, the following is recorded in Galatians 1: I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel: But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church. These verses indicate that within the churches of the New Testament there was the expectation that the same Gospel and message would be promoted and taught in all the churches. A Christian could travel to Rome or Ephesus or Antioch and hear the same message being taught. If a different message were being taught, such was considered an anathema, an accursed thing! One cannot go to a Roman Catholic church, a Lutheran church, and a Presbyterian church and expect to hear the same Gospel being taught, for the different groups believe vastly different things regarding many of the matters of the faith. The expected conclusion was not that different churches should exist, but that the brethren should maintain association with one another, remain a unified church, and not place any stumbling block in the way of each other. Sacrifices were to be made to establish true, concrete unity; it is not a symbolic event that involves limited participation while the groups involved remain separate entities. What shall we say to these things? The New Testament reveals that there is but one church Ephesians 4: These believers are to be united in the same mind and judgment, believing in the same Gospel and teaching the same things in every church 1 Corinthians 4: Deviation from this norm is not acceptable or rightly tolerated. The

ecumenical perspective on the universal church is unfounded in Scripture. While the ultimate goal of ecumenism is the unity of all its members in all matters of faith and doctrine, it is highly unlikely that such will be realized. Does this reflect the expectations of God in the New Testament? We should note that there is an expectation of some level of diversity within the church. Racial, ethnic, cultural, and national diversity is assumed Galatians 3: Differences among the individual members in terms of experiences and talents is also expected 1 Corinthians When we recognize that one who taught that one should be circumcised was accursed Galatians 1: Such represents the heart of the matter of ecumenism: Ecumenicalists would claim that any exclusive attitudes are sinful and inherently divisive; nevertheless, what do the Scriptures indicate about the limits of association? We read the following in 1 John 1: And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth: We can see clearly that association is to be based in a shared walk with the Lord; one can only walk with the Lord when one does His commandments and walks in the ways that He walked 1 John 2: Those who do not walk in this way walk in darkness, and there is no ability to have association with such persons. If God commands that those who are His obedient servants will be immersed in water for the remission of their sins Acts 2: Are all those who profess Christ saved? Not according to Matthew 7: The matter of proper association is a difficult matter; God is the ultimate Judge, and He is the only One who truly knows who is His James 4: Nevertheless, Christians are called upon to test the spirits and judge those who are within 1 Corinthians 5, 1 John 4: We will be held liable for the decisions we make with our association, whether it be too broad or too restrictive. If our association is too broad, we may give the false impression of a shared walk with the Lord, and disobedience to divine commands cf. If our association is too restricted, we will not be building up as we should Hebrews While this is the case, the ecumenical compromise is not Biblically tenable. While there can be toleration of some forms of diversity, the New Testament makes it clear that the Gospel and righteousness, joy, and peace in the Holy Spirit are not up for compromise Galatians 1: The association of Christians is expected to be meaningful, involving joint participation in matters of the faith, not symbolic gestures with separate structures remaining underneath. The prayer of unity expressed by Jesus represents the main inspiration for ecumenism, particularly in John Notice the basis of the unity: Christians are to all be one, but they are to be one as the Father and the Son are One. The Father and the Son are not in disagreement about the nature of baptism or on the nature of predestination. Christian unity must be more than skin deep, as 1 Corinthians 1: Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfill ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind.

Chapter 3 : Ecumenical Winter? by Michael Root | Articles | First Things

Overview. Ecumenism, or the Ecumenical Movement, represents a modern unity movement seen most prevalently among liberal Protestants, Roman Catholics, and the Eastern Orthodox.

It also examines the developments in ecumenical dialogue since Vatican II, acknowledging both the agreements and disagreements that have marked this period. It concludes with an attempt to assess the future prospects for unity between the various Christian Churches. It is widely held that the ecumenical movement began with the World Missionary Conference held in Edinburgh in 1910. However, there were attempts at beginning an ecumenical movement before the conference in Edinburgh. We need only look at events such as the Centenary Conference of 1895 in London or the Ecumenical Conference of 1900 in New York to see this desire for greater co-operation among Christians. These conferences, however, focused more on evangelisation rather than ecumenism. There was a greater appreciation of the good to be found in other religions and philosophies, a view which, as we will see, the Catholic Church embraced after Vatican II. Also, according to House, every speaker at the conference deplored the disunity among the Churches. It was not long until the outbreak of World War I which would see the various Churches pitted against each other under national lines. There were other notable events in the early 20th century which attempted to heal division such as the Faith and Order Conferences beginning in 1926 and a meeting between Episcopalians and Pope Benedict XV in 1929. The legacy of the Conference can be seen in the establishment of the World Council of Churches in 1948. There are those who argue that this term for the Week of Prayer is wrong in that the desired unity already exists, that the Church is already one. Therefore, it is the sin of division among Christians which needs to be the focus of ecumenical discussions. He also helped establish the Groupe des Dombes at the Cistercian Abbey of Notre Dame des Dombes which continues the vision and spirit of Couturier to this day. His impact can also be felt, as we will see below, in many of the ecumenical movements within the Roman Catholic Church during and after Vatican II. Indeed, many of the documents emanating from the Holy See regarding ecumenism can be said to contain the vision of Paul Couturier. Although there were no official representatives of the Roman Catholic Church present at the gathering in Edinburgh, Bishop Geremia Bonomelli did send a personal message to the conference. We need only look to such theologians as Yves Congar, Paul Couturier and Hans Urs von Balthasar among others to see a concern for Christian unity present among Catholics. However, at the beginning of the 20th century, the Catholic Church felt that it was not in a position to officially engage with the ecumenical movement and, not until 1964, did the Holy See look more favourably on Catholics participating in ecumenical gatherings. The Roman Catholic Church finally accepted the need for inter-faith dialogue at an official level during the Second Vatican Council in 1962. We can look at examples such as discussions with Anglicans on topics such as Baptism, Ministry and Eucharist and agreements with Lutherans on justification. The Ecumenical movement has also unfortunately encountered many difficulties since the Second Vatican Council. It may be said that some of the excitement of the 1960s regarding ecumenism has abated in recent years. This disturbing trend is perhaps a desire for Christian communities which remain true to their own charisms and need not necessarily exclude the possibility of ecumenical dialogue. The promulgation of *Dominus Iesus* in 2000 also marked a change in the approach the Catholic Church to ecumenism. Having briefly examined the course of ecumenical dialogue in the 20th century, we must evaluate the prospects for the reunion of churches. We may not be able to meet in the same pew, but we can meet together on our knees as Christians. There are some encouraging signs for ecumenical endeavours, such as greater co-operation among Christians on issues of social justice and even some moral issues. However, it must be acknowledged here that recent developments in some Christian communities such as ordination of women has the potential to stall progress with certain factions in the Roman Catholic Church. This was seen in when Pope Benedict XVI established Personal Ordinariates for Anglicans who refused to recognise the validity of female ordination, among other issues. In his letter *Anglicanorum Coetibus*, Benedict XVI seen this as a move toward fuller unity but it also caused hurt among Anglicans who perceived the offer as insensitive. The future unity of Churches is a must, it is imperative that the Churches respond to the call of Christ to be one. However, this does not mean to imply

conformity but rather unity in diversity. The individual Churches must recognise all that is good and holy in other traditions and work together on areas of common understanding. Taking inspiration from Sheen, the various Churches must come together in friendship. In this view, unity may mean meeting in different buildings but being united in a common purpose, bringing the Good News to the world. Ecumenism can simply mean that Christians can treat each other with respect without necessarily engaging in bitter arguments over theological issues. In conclusion, we have seen that the ecumenical movement has been making gradual progress since the early 20th century. The 20th century could be described as the century in search of unity, with contributions from distinguished theologians such as Congar and Couturier. However, it is also a century in which similarities as well as differences have been recognised and confronted by the Christian Churches. The path for future ecumenical dialogue is uncertain, albeit also with glimpses of greater unity which give cause for hope. If the enthusiasm of the s can be recaptured there could be the potential for unity, perhaps not a unity which includes all worshipping in the same building but a unity of co-operation. The Vision of Paul Couturier, Oxford: The Catholic League, Ladd, Gregory, Archbishop Fulton J. A Man for All Media, California: Second Vatican Council, Unitatis Redintegratio, , online:

The Ecumenical Patriarchate of Constantinople (Greek: Ἡ Ἐκουμενικὴ Πατριὰ τοῦ Κωνσταντινουπόλεως, Oikoumenikḗ Patrīa tōn Konstantinoupolēōn, Oikoumenikḗ Patrīa tōn Konstantinoupolēōn).

The Ecumenical Movement is one of the most controversial subjects in this present hour. What is the Ecumenical Movement? At present, there are two great bodies -- the World Council of Churches W. The main aim of the Ecumenical Movement is to bring churches of all denominations and cults, and ultimately, all other religious organisations together as One Ecumenical Church or World Church. It is agreed that one of the major issues for the WCC to tackle is the relations between the churches and the organisations of all the other religions and ideologies. With regards to this issue, dialogues are being held among the different religions of the world. The Bible Prophecy of a Super Church is now being fulfilled. They revised the Catholic liturgy, and have updated the church in several areas in an effort to bring the Protestants back into the fold. It should be noted that this procedure has not reached the grass roots level in some areas. Catholics and Protestants are having joint communion services. They undertake joint projects for social activities, and even have joint folk-singing programmes. One of the biggest drives toward unity is the amalgamation of Catholic and Protestant seminaries. For the first time in history Roman Catholic churches are joining city church council The leaders of World Council and the leaders of Rome are working together for a union of these two bodies. No fewer than 39 representatives of Protestant churches have been received by the Pope. The Archbishop of Canterbury was the first Anglican primate to visit a Pope in years. Perspectives change, and we must give the bag a good shake and see what happens. The Evangelist Billy Graham was quoted in a German newspaper as saying, "that it would be a great tragedy if the ecumenical policies of the late Pope John were reversed. The only ones who will escape this delusion will be those in whom is the mind of the Lord Jesus Christ -- The Word of God. Plenty, and much of which is recorded in the Book of Revelation. Bible-believing Christians will agree with me that we are living in the last of the Seven Church Ages mentioned in the first three chapters of the Book of Revelation. We are living in the Laodicean Age -- a period when the Church and its works are totally lukewarm being neither hot nor cold. No doubt, it is a Super Church which is rich in material wealth but poor in spiritual Truth, and dying spiritually. God said that she is wretched, miserable, poor, blind and naked Rev. Emphatically, this is certainly not the unity of the Spirit. It is not the spiritual oneness of the Body of Christ which our Saviour had prayed for. The Ecumenical Movement is an unholy organisational union of a bunch of ignoramuses! It has four parallel columns showing the reader the similarities and differences in the interpretations of the four major denominations of the Ecumenical Movement -- Roman Catholic, Protestant, Orthodox Eastern Christian and Jewish. The edition has grossly distorted the Truth by taking away from, and adding to, the Inspired Word of God. As Martin Luther had said, "Cursed be that love and unity for whose sake the Word of God must be put to stake! The Ecumenical Movement and many Christians have a wrong concept of the Church. They are confused about the Church of God and the Kingdom of God. They believe that we should strive to set up the Kingdom of God on the earth. The Bible does not teach this. Rather, it has revealed to us that this age will end in apostasy 2 Thess. The Apostle Peter tells us that in the last days there will be false teachers who will bring in damnable heresies. Peter says that many will follow the pernicious ways of these false teachers. In other words he is not referring to the false doctrines or teachings of Christian cults, or churches, who may attract their tens of thousands, but rather to the apostates who go about deceiving millions of people. These false teachers are not only guilty of teaching wrong doctrines but are also guilty of denying the Lord Jesus Whom they claim to believe. It is deplorable that many sincere Christians do not realise the extent to which these false teachers have infiltrated and control their own denominations 2 Pet. Today, in most of the churches, we see plenty of form and ceremony -- religiously pompous -- singing, shouting, dancing, speaking in tongues, etc. The Bible does not encourage the Believer to stay and try to improve such situation in his church, but It warns him in no uncertain terms to turn away from it 2 Tim. What we believe makes us what we are! And the Ecumenical Movement is exactly what it is -- "the hold of every foul spirit, and a cage of every unclean and hateful bird"! It tolerates those who encourage immorality! Many

ministers of the WCC defend homosexuality and encourage pre-marital sex as was manifested at Uppsala, Sweden in Beside this carnal sin, their unholy alliance with the Roman Catholic church, which promulgates countless erroneous doctrines, is enough to make one sick! Even the evangelicals has compromised and fellowshipped with that which God has cursed! The Ecumenical Movement opposes and condemns missionary activities as outmoded ideas of evangelism. It is also soft on Communism. This has been confirmed many times by investigating agencies of the United States government. Dear Christian friend, if you believe that Jesus Christ was God incarnate, born of a virgin, died a vicarious death on the Cross for you and that you are cleansed and pardoned through His shed Blood, that He arose on the third day, ascended to Heaven, and is coming again as He promised, and that you are "saved by grace through faith We are now in the final hours of the age of grace. This is no time for ecumenical association in unholy compromise! Compromise dulls the spiritual vision. Compromise is an affront to a Holy and Righteous Saviour. If so, the leaders are blind and apostate! God does not revive apostasy; He judges it! Return to the Word! Back to the Faith of the Apostolic Fathers! Yes, contend for the Faith that was once delivered unto the saints of God!

Chapter 5 : Internet History Sourcebooks

This post explores the ecumenical movement in the 20 th century, tracing its development from the World Missionary Conference of to the Second Vatican Council (-). It also examines the developments in ecumenical dialogue since Vatican II, acknowledging both the agreements and disagreements that have marked this period.

The long and varied history of Christian ecumenism is reflected in the many definitions attached to the word itself. Eight of the fifteen references are found in Luke and Acts, and with the exception of two references that suggest the Roman empire Lk. Eastern Orthodox churches acknowledge seven ecumenical councils before the Great Schism of , while the Roman Catholic Church also claims as ecumenical subsequent councils in the West, such as the Council of Trent and the two Vatican councils. The meaning of the word ecumenical was thus extended beyond the theologically neutral notion of "the inhabited world" to include both an understanding of the church in its worldwide sense and expressions of belief that have universal ecclesiastical acceptance. After a period of relative neglect, the word ecumenical reappeared in the twentieth century, with new meanings appropriate to a new situation. Many church bodies, disturbed by their divisions from one another, which were made particularly apparent by the competitive nature of nineteenth-century missionary activities, began to look for ways to overcome their diverse histories. Following a world conference of missionary societies in Edinburgh in , the word ecumenism began to be used to signify a concern to reunite the divided Christian family. These twin poles of unity and mission have characterized what has come to be referred to as "the ecumenical movement. Concerns about world hunger, racism, or political oppression are thus frequently described as "ecumenical concerns" and are often focal points of common action not only among Christians but in conjunction with all people of goodwill. The Birth of Modern Ecumenism: Edinburgh, The fellowship of those who have been made "one in Christ" has almost always been marred by institutional division. The church at Corinth was particularly notorious in this regard. The creedal controversies in the early councils were attempts to set boundaries to the faith, and they provided canons for exclusion of heretics as well as inclusion of believers. In a radical division, the Great Schism , culminated the separation between Eastern and Western Christianity, and in the sixteenth century the Western church was further divided into the many separate denominations that resulted from the Reformation. It is to the credit of the groups thus divided that they continued to believe that their divisions were "sinful," but not until the nineteenth century, with its missionary advance from Europe and North America to the rest of the world, was the situation recognized as intolerable. The efforts to "make disciples of all nations" Mt. It is therefore significant that the first major attempt to begin a healing of the divisions within Christianity originated in the missionary societies. In , a number of missionary societies held a conference in Edinburgh, Scotland, that by common consent is described as the birth of the modern ecumenical movement. The purpose of the conference was to develop a common missionary strategy that would not only avoid the scandal of the past but provide for a more creative and collaborative use of resources in the future. The Three Streams Flowing from Edinburgh As delegates to the Edinburgh conference looked ahead, they saw that some kind of structure would be necessary if the goals of the conference were to be accomplished. A continuation committee was established, and by it was clear that three concerns would need attention, continuing reflection, and structural implementation: During its forty-year life, the council held five conferences that dealt with the impact of secularism on the life of the church Jerusalem, ; the relationship of the Christian religion to other world religions Madras, ; the need to see missions as a two-way street on which the so-called younger churches would now be giving as well as receiving Whitby, ; the imperative need for Christian unity, if mission was to retain its credibility Willingen, ; and recognition that the time had come for missionary concern to be related structurally to those Christians already grappling with questions of unity and service Ghana, The last conference translated into a decision to merge with the already established World Council of Churches , a decision that was implemented in Recognizing that organic reunion was years if not light-years away, members of this commission sought to develop a consensus on matters to which divided churches could relate. A second Conference on Life and Work, held in Oxford in , drew delegates from 40 countries and

denominations who discussed church and state, church and community, and the church and its function in society, while small groups dealt with education, the economic order, and the world of nations. Two realities loomed behind the Oxford discussions. The other was a realization that service could not adequately be discussed apart from considerations of doctrine. Consequently, the delegates voted that the Life and Work Commission should seek to merge with the Faith and Order Commission, the third outgrowth of Edinburgh. This third structure provided a place for the doctrinal issues that divided the churches to be explored. The members, adopting the name Faith and Order, held an initial conference in Lausanne in 1927, with over 100 delegates from churches, including not only Protestants but Eastern Orthodox representatives as well. The report of the conference exemplified a descriptive process called "comparative ecclesiology," which sought to pinpoint and describe doctrinal differences as well as similarities, without as yet attempting to resolve them. However, the commonly shared conviction at Lausanne that "God wills unity" led the delegates to project a second conference, which was held at Edinburgh in 1937, with delegates from participating bodies. Unanimous agreement was reached on a statement about "the grace of our Lord Jesus Christ," although in other areas, such as church, ministry, and sacraments, awesome divergences remained. Members of the Faith and Order Commission realized that doctrine involves action and service, and they voted at Edinburgh in complementarity with a similar action taken by the Commission on Life and Work that the two groups should merge. Delegates from both groups therefore met in at Utrecht to work out proposals for "a world council of churches. Many denominations established international bodies, such as the Lutheran World Federation and the World Alliance of Reformed and Presbyterian Churches, so that global concerns could receive greater attention. National ecumenical agencies were created, such as the British Council of Churches and the Federal Council of Churches in the United States, which later became the National Council of Churches of Christ, providing vehicles through which Protestant groups could work cooperatively on many issues. Another ecumenical impetus reminding Christians that "the world is too strong for a divided church" was the rise to power of Hitler, whose policies were bent on the extermination of the Jews, the suppression of any Christian groups opposing Nazi claims, and the extension of racially based totalitarian rule. The Barmen Declaration of the Confessing Church in Germany was a theological "no" to Hitler that brought Reformed and Lutheran groups together for the first time since the Reformation. Christians living under persecution from to discovered that in concentration camps or occupied territories their unity far outweighed their differences. In the International Missionary Council joined the WCC, thus completing the structural reunification of the three areas of concern originating at Edinburgh. During World War II, a skeleton staff in Geneva engaged in refugee relief and found various ways for Christians to communicate across the national barriers created by the war. The person most responsible during these interim years, W. The issue of membership in the WCC has been a delicate one. All churches accepting the basic affirmation of "Jesus Christ as God and Savior" have been welcome to apply for membership, and at each world assembly held every five or six years new churches have joined, so that after the Vancouver world assembly there were three hundred member churches representing around four hundred million Christians and including almost all the major Protestant and Orthodox bodies in the world. Membership in the WCC, however, does not imply that member churches believe that their own doctrine of the church is inadequate, nor does it mean acknowledging that other members are "fully" churches. At the New Delhi assembly in 1961, a more fully developed basis for membership was approved. A brief description of the structure as it existed after the Vancouver assembly will indicate the wide variety and scope of WCC commitments. There are three major foci of concern in the WCC, identified as "program units. In its new guise, Faith and Order has continued to have an active history since the formation of the WCC, dealing with issues related to the visible unity of the church and preparing reports on such topics as accounts of Christian hope; the theology of baptism, Eucharist, and ministry; the relationship between church and state; and the unity of the church in relation to the unity of humankind. The subunit on World Mission and Evangelism is clearly the repository of many of the concerns of the earlier International Missionary Council and deals with problems raised in proclaiming the faith today, discerning the true missionary congregation, and developing ways for churches throughout the world to share their resources, both material and spiritual. The subunit on Church and Society is one of the continuing vehicles for the concerns of the earlier Commission on Life and

Work; the WCC has held important conferences in this area, most notably a conference on "The Church in the Social and Technical Revolutions of Our Time" Geneva, , which included worldwide representation and set a new direction for Church and Society concerns. There have also been subsequent conferences on the uses of nuclear energy and issues in medical ethics. The subunit on Dialogue with People of Living Faiths and Ideologies has been a vehicle for widening contacts far beyond the Christian arena. The subunit on Theological Education seeks to make resources available for training for ministry in as ecumenical a context as possible. Program Unit II is concerned with Justice and Service, another place where certain Life and Work emphases continue to be manifest in concrete ways. The subunit on Inter-Church Aid, Refugee and World Service has been a conduit for specific, practical, and immediate help to people in need. The Program to Combat Racism, through separately solicited funds, gives financial support to groups of racially oppressed peoples so that they can work for their own liberation. The Christian Medical Commission engages in programs of community health care and education, particularly in areas that are without adequate hospitals or professional medical assistance. Program Unit III is concerned with Education and Renewal and is oriented to new thinking about Christian education and its impact on parish life. The subunit on Education sponsors programs to develop leadership, educational curricula for churches, and Bible study. The subunit on Renewal and Congregational Life provides resources for local congregations and other Christian groups. The subunit on Women is helping the entire Christian family to rethink the roles of women in both church and society. A similar subunit on Youth gives special attention to the needs of young people. It directs ongoing attention to theological reflection in the context of the contemporary world Program Unit I , specific actions in various projects of service Program Unit II , and ongoing attempts at renewing the mind for the life of the people of God Program Unit III. In addition to a staff of about persons to administer these various activities, the WCC has a Central Committee, composed of about members, chosen proportionately from among the member churches, which meets annually to determine the ongoing tasks of the WCC between assemblies. At the world assemblies, member churches meet to discuss their common task and to work on problems that have emerged since the previous assembly. From to , six assemblies were held: Small grants have occasionally been given to "freedom" groups, particularly in Africa, occasioning protest from others who feel that such gifts will foster violence. The Development of Roman Catholic Ecumenism.

Chapter 6 : Ecumenism | Movements | A Study of Denominations

tempts to repair the divisions within the church prior to the modern era. During the first millennium, these included the council at Jerusalem (a. 49 CE) and the great ecumenical councils of.

Prayer Book solves some problems with redundancies in the service. Eliot, British poet, converts to Anglo-Catholicism. He celebrates his new faith in "Ash Wednesday". Prayer Book reintroduces prayer for the departed. Lewis writes "The Screwtape Letters", advice from a senior to a junior devil. They are called "the Oxford Christians". During following years, he denies the virgin birth, Trinity, and Incarnation, provoking much controversy Pike develops an interest in spirit mediumship which persists until his death, in 1, in the Dead Sea desert. The deliverance ministry receives particular attention in England. The charismatics are clearly Anglicans, though they are criticized for divisiveness. The mandate for this extensive revision came from the Lambeth conference. It has already been used experimentally for several years. The language is modernized. The eucharistic lectionary is an adaptation of the one already in use by Roman Catholics and many Protestant denominations. For the first time, post-Reformation Anglicans appear in the calendar. Most Episcopalians who attend church regularly like the new prayer book, though some bitterly oppose it and some join a schismatic group. A majority of Episcopalians who seldom or never attend church oppose the new book. The Book of Common Prayer exists in languages. There are about 45 million Anglicans worldwide. There are three million Episcopalians in the US. At least one survey indicates that, among all denominations in this country, we have the highest percentage of members who take time for daily prayer. There is little doubt that, among all groups of Christians, we Anglicans are the most diverse and the most tolerant. Throughout the world, over one thousand new Christian churches open their doors each Sunday. As always, Christianity flourishes wherever it shows people its highest ideals.

Chapter 7 : Category:Church History - OrthodoxWiki

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

History of the Orthodox Church and Great Church The Church of Hagia Irene , was the cathedral church of the Patriarchate before Hagia Sophia was completed in Christianity in Byzantium existed from the 1st century, but it was in the year that the Roman Emperor Constantine the Great moved his residence to the small Greek town of Byzantium, renaming it Nova Roma. From that time, the importance of the church there grew, along with the influence of its bishop. Prior to the moving of the imperial capital, the bishop of Byzantium had been under the authority of the metropolitan of Heraclea , but beginning in the 4th century, he grew to become independent in his own right and even to exercise authority throughout what is now Greece , Asia Minor , Pontus , and Thrace. With the development of the hierarchical structure of the Church, the bishop of Constantinople came to be styled as exarch a position superior to metropolitan. Constantinople was recognized as the fourth patriarchate at the First Council of Constantinople in , after Antioch , Alexandria , and Rome. The patriarch was usually appointed by Antioch. The patriarch naturally became a liaison between the emperor and bishops traveling to the capital, thus establishing the position of the patriarch as one involving the unity of the whole Church, particularly in the East. In turn, the affairs of the Constantinopolitan church were overseen not just by the patriarch, but also by synods held including visiting bishops. The resident synod not only governed the business of the patriarchate but also examined questions pertinent to the whole Church as well as the eastern half of the old empire. As the Roman Empire stabilized and grew, so did the influence of the patriarchate at its capital. This influence came to be enshrined in Orthodox canon law , to such an extent that it was elevated even beyond more ancient patriarchates: Canon 3 of the First Council of Constantinople stated that the bishop of that city "shall have primacy of honor after the Bishop of Rome because Constantinople is the New Rome. The council resulted in a schism with the Patriarchate of Alexandria. In any case, for almost a thousand years the Patriarch of Constantinople presided over the church in the Eastern Roman Byzantine Empire and its missionary activity that brought the Christian faith in its Byzantine form to many peoples north of the imperial borders. The cathedral church of Constantinople, Hagia Sophia Holy Wisdom , was the center of religious life in the eastern Christian world. Prerogatives of the Ecumenical Patriarchate[edit] In history and in canonical literature i. Not all of these prerogatives are today universally acknowledged, though all do have precedents in history and canonical references. The following is a non-exhaustive list of these prerogatives and their reference points: Equal prerogatives to Old Rome Canon 28 of the Fourth Ecumenical Council , Canon 36 of the Quinisext Council ; The right to hear appeals, if invited, regarding disputes between clergy Canons 9 and 17 of the Fourth Ecumenical Council ; The right to ordain bishops for areas outside defined canonical boundaries Canon 28 of the Fourth Ecumenical Council ; The right to establish stavropegial monasteries even in the territories of other patriarchates the Epanagege , commentaries of Matthew Blastares and Theodore Balsamon See also: Byzantine Iconoclasm In the eighth and ninth centuries the iconoclast movement caused serious political unrest throughout the Empire. The emperor Leo III issued a decree in against images, and ordered the destruction of an image of Christ over one of the doors of the Chalke, an act which was fiercely resisted by the citizens. The iconoclast controversy returned in the early 9th century, only to be resolved once more in during the regency of Empress Theodora, who restored the icons. These controversies contributed to the deterioration of relations between the Western and the Eastern Churches. Great Schism of [edit] See also: Eastern Orthodox â€” Roman Catholic theological differences and Eastern Orthodox â€” Roman Catholic ecclesiastical differences Most of the direct causes of the Great Schism, however, are far less grandiose than the famous Filioque. The relations between the papacy and the Byzantine court were good in the years leading up to Patriarch Michael I ordered a letter to be written to the bishop of Trani in which he attacked the "Judaistic" practices of the West, namely the use of unleavened bread. The letter was to be sent by John to all the bishops of the West, including the Pope. John promptly

complied and the letter was passed to Humbert of Mourmoutiers, the cardinal-bishop of Silva Candida, who translated the letter into Latin and brought it to the Pope, who ordered a reply to be made to each charge and a defence of papal supremacy to be laid out in a response. Although he was hot-headed, Michael was convinced to cool the debate and thus attempt to prevent the impending breach. However, Humbert and the pope made no concessions and the former was sent with legatine powers to the imperial capital to solve the questions raised once and for all. Humbert, Frederick of Lorraine, and Peter, Archbishop of Amalfi arrived in April and were met with a hostile reception; they stormed out of the palace, leaving the papal response with Michael, who in turn was even more angered by their actions. The patriarch refused to recognise their authority or, practically, their existence. The events of the East-West Schism are generally dated from the acts of Michael. However, these events only triggered the beginning of the schism. The full schism was not actually consummated by the seemingly mutual excommunications. The New Catholic Encyclopedia reports that the legates had been careful not to intimate that the bull of excommunication implied a general excommunication of the Byzantine Church. The bull excommunicated only Caerularius, Leo of Achrida, and their adherents. Thus, the New Catholic Encyclopedia argues that the dispute need not have produced a permanent schism any more than excommunication of any "contumacious bishop". The schism began to develop when all the other Eastern patriarchs supported Caerularius. The patriarch had the immense support of the people against the emperor, who had supported the legates to his own detriment. To assuage popular anger, the bull was burnt, and the legates were anathematised. Only the legates were anathematised and, in this case too, there was no explicit indication that the entire Western church was being anathematised. In fact, it was precisely the opposite: The two parts of Christendom were not yet conscious of a great gulf of separation between them. However, a number of factors and historical events worked to widen the separation over time. On 12 April, the crusaders inflicted a severe sacking on Constantinople for three days, during which many ancient and medieval Roman and Greek works were either stolen or destroyed. It was said that the total amount looted from Constantinople was about 1,000,000 silver marks. The Venetians received 100,000 silver marks that was their due, while the Crusaders received 50,000 silver marks. A further 100,000 silver marks were divided evenly up between the Crusaders and Venetians. The remaining 800,000 silver marks were secretly kept back by many Crusader knights. For three days they murdered, raped, looted and destroyed on a scale which even the ancient Vandals and Goths would have found unbelievable. Constantinople had become a veritable museum of ancient and Byzantine art, an emporium of such incredible wealth that the Latins were astounded at the riches they found. Though the Venetians had an appreciation for the art which they discovered they were themselves semi-Byzantines and saved much of it, the French and others destroyed indiscriminately, halting to refresh themselves with wine, violation of nuns, and murder of Orthodox clerics. The Crusaders vented their hatred for the Greeks most spectacularly in the desecration of the greatest Church in Christendom. The estrangement of East and West, which had proceeded over the centuries, culminated in the horrible massacre that accompanied the conquest of Constantinople. The Greeks were convinced that even the Turks, had they taken the city, would not have been as cruel as the Latin Christians. The defeat of Byzantium, already in a state of decline, accelerated political degeneration so that the Byzantines eventually became an easy prey to the Turks. The Crusading movement thus resulted, ultimately, in the victory of Islam, a result which was of course the exact opposite of its original intention. During this era, Roman Catholic-Orthodox relations were at their lowest point, and the retaliation during the Massacre of the Latins would solidify the severed ties from the Great Schism that would divide Christianity on a level that would be unseen until the Protestant Reformation. Mehmed II appointed Gennadios II Scholarios as the Patriarch in 1459 and designated him as the spiritual leader as well as the ethnarch or, in Turkish, milletbashi of all the Orthodox Christians in the Empire, not just those of Greek origin. During this period Bulgarians, Serbs, Albanians of southern Albania and Greeks of northern Greece came under the spiritual, administrative, [25] fiscal, cultural and legal [25] jurisdiction of the Patriarchate. This situation, according to some of the Orientalists and historians, shows the Pax Ottomana or Pax Ottomanica literally "the Ottoman Peace". An image from the Vatican Codex of 1493, believed to be a representation of the Church of the Holy Apostles, the first seat of the Patriarchate in the Ottoman age. The Russian Orthodox Church, which for centuries had been a diocese of the Ecumenical Patriarchate, declared its independence in 1589, shortly before

Constantinople fell, owing to its protest over the Council of Florence , in which representatives of the patriarchate had signed onto union with Rome, trading doctrinal concessions for military aid against the encroaching Ottomans. The military aid never came, and those concessions were subsequently repudiated by the patriarchate, but from , the Russian church came to function independently. As Ottoman rule weakened, various parts of the Orthodox Church that had been under the direct influence of the Ecumenical Patriarchate came to be independent. These churches at first usually declared their independence without universal approval, which came after Constantinople gave its blessing. The rate at which these new autocephalous "self-headed" churches came into being increased in the 19th century, particularly with the independence of Greece. In , Patriarch Gregory V remained hanged in full robes for three days at its architrave , because he was blamed by Mahmud II for his inability to suppress the Greek War of Independence. The Gate has not been opened since. In , the Church of Greece declared its autocephaly, which was subsequently recognized by the patriarchate in In , the Romanian Orthodox Church , against the protests of Constantinople, declared its independence, which was acknowledged in In , the Albanian Orthodox Church declared its autocephaly, being granted recognition of it in The majority of these disputes are a result of the expansion of the Russian Empire , which often included a subjugation of the Orthodox churches in conquered lands to the Moscow Patriarchate. For example, in a town a church should not be larger in size than the largest mosque. Some churches were destroyed e. George located in the Fener district of Istanbul. The facade dates from the mid 18th century and shows a neo-Classical influence. The current territory of the Patriarchate is significantly reduced from what it was at its height. Its canonical territory currently includes most of modern Turkey , northern Greece and Mount Athos , the Dodecanese and Crete. By its interpretation of Canon 28 of Chalcedon, Constantinople also claims jurisdiction over all areas outside the canonically defined territories of other Orthodox churches, which includes the entire Western hemisphere , Oceania , the United Kingdom , Western Europe , Northeast Asia , Southeast Asia , and elsewhere. This claim is disputed by other autocephalous churches with diocese in those areas, as well as the Turkish government. The Orthodox presence in Turkey itself is small; however the majority of Orthodox in North America about two-thirds are under the Ecumenical Patriarchate, primarily in the Greek Orthodox Archdiocese of America. Furthermore, the Albanian, Rusyn and Ukrainian jurisdictions in America are also part of the Patriarchate. In exchange, the employees, including the clergy, of the Patriarchate are remunerated by the Greek government. The Greek Orthodox Archdiocese of America provides substantial support through an annual contribution, known as the logia, and its institutions, including the American-based Greek Orthodox Ladies Philoptohos Society and the Archons of the Ecumenical Patriarchate , usually important laymen who make large donations for the upkeep of the Patriarchate. In turn, they are granted honorary titles which once belonged to members of the Patriarchal staff in centuries past. The Patriarchate acts in the capacity of being an intermediary and facilitator between the Orthodox churches and also in relations with other Christians and religions. This role sometimes brings the Patriarchate into conflict with other Orthodox churches, as its role in the Church is debated. The question centers around whether the Ecumenical Patriarchate is simply the most honored among the Orthodox churches or whether it has any real authority or prerogatives presveia which differ from the other autocephalous churches. This dispute is often between Constantinople and Moscow, the largest Orthodox church in terms of population, especially as expressed in the Third Rome theory which places Moscow in the place of Constantinople as the center of world Orthodoxy. Such disputes sometimes result in temporary breaks in full communion , though usually not for very long. The relationship between Constantinople and the Ottoman Empire was frequently bitter, due in no small part to the privilege given to Islam. In the secular Republic of Turkey , tensions are still constant. Turkey requires by law that the Patriarch be a Turkish citizen by birth, which all Patriarchs have been since , though they are all ethnic Greeks from the minuscule and steadily decreasing Greek minority of Turkey which is causing a shortage of priests and consequently potential candidates for the post of Ecumenical Patriarch.

Administration and structure[edit] Holy Synod[edit] The affairs of the patriarchate are conducted by the Holy Synod, presided over by the Ecumenical Patriarch. The synod has existed since some time prior to the fourth century and assists the patriarch in determining the affairs of the possessions under his jurisdiction. The synod first developed from what was referred to as the resident synod, composed of the patriarch, local

bishops, and any Orthodox bishops who were visiting in the imperial capital of Constantinople. The Holy and Sacred Synod is currently composed of the following Hierarchs until the end of February each year:

Chapter 8 : Digital History

The period with which the thesis deals has been described as "the pioneering period" of the modern ecumenical movement. Pioneering periods of any movement are marked by the outstanding.

The numbered source references are the verifiable evidence of all relevant facts. The Templar Order now shares this with the general public for the first time, as part of its core mission of restoring venerable traditions as the pillars of civilization. Most of the central working assets, equipment, writings and records of the Knights Templar, and the majority of its Knights, Dames and supporters, successfully fled from France shortly before the infamous French Inquisition raid by King Philip IV. In AD, the French King had the Templars arrested and brought before the Inquisitor of France by whom they were examined, all under torture. Therefore, while the infrastructure and institution of the Vatican Inquisition was used as the vehicle of persecution, all of it was conducted under duress and control of the secular French authorities. Pope Clement V made all possible efforts to protect the Templars, at his own great risk, refusing to accept the charges and confessions against them. Another copy of the Chinon Parchment had been previously discovered during the Renaissance period, which was published in and AD, containing the same wording. Based upon the two official Vatican proclamations in and AD, both explicitly exonerating, vindicating and reinstating the Templar Order to full communion with the Church, the Knights Templar continued to remain in good standing with the Vatican. However, the unrelenting persecution by King Philip IV persisted in placing the surviving Templars in danger, and increasingly escalated to dangerous pressure and threats against the Vatican itself. Even Vatican scholars rarely cite the original text of the Papal Bull, instead referring to Vatican records which describe it being read aloud to the Council of Vienne. Those references routinely note that it was read under the overbearing presence of the French King Philip IV and his three sons. The official records state the following: The Vatican was well aware that it had already granted the Templar Order full, permanent, irrevocable and independent sovereignty in its own right, specifically on the basis of its own ecclesiastical authority of the Templar Priesthood, in the Papal Bull Omne Datum Optimum of AD, reconfirmed by Milites Templi of AD and also Militia Dei in AD [12] [13]. Accordingly, whatever declarations the Vatican could make were mere political posturing, solely to protect the Vatican itself from the relentless continuing aggression of the insatiable French King. In the context of those clear limitations and qualifying statements, the original official text of Vox in Excelso specifically declared the following resolutions: The Rule, which is holy, reasonable and just, had the deserved sanction of this Holy See. For all these reasons we were unwilling to lend our ears to the insinuation and accusation against the Templars. Then came the intervention of Philip, the illustrious King of France. It again emphasizes that the sole reason for suppression was the persistent unlawful false defamation promoted by the French King, creating a purely political problem. Nothing in any part of Vox in Excelso claimed to invalidate or revoke that prior Papal Bull, which by customary law and Canon law is irrevocable. Proving conclusively that the grant of independent sovereignty in Omne Datum Optimum is absolutely irrevocable, that Papal Bull declares: This makes any claimed attempt to revoke the prior Bull legally null and void, as contrary to law and justice. Several major improvements rendered Vox in Excelso obsolete, such that it can no longer prohibit Roman Catholics from joining the Order of the Temple of Solomon: The Roman Catholic Code of Canon Law of now prohibits all of the historical instruments of persecution which were used against the Knights Templar, including: This establishes that many surviving Templars joined the Rosicrucians from AD. These self-styled Orders mostly derived from a movement initiated by Napoleon Bonaparte I, relying on nobility patronage from his grandson Napoleon III, with no connection to the actual Templar Order. Napoleon I was inspired by his archaeological expeditions in Egypt and related review of certain documents from the Vatican Secret Archives which he stole by brute military force, which included the earlier discovered copy of the Chinon Parchment vindicating the Knights Templar. Many surviving hereditary descendants of titled Knights and Dames of the original Order continued over generations, in unbroken lines of succession. Since knighthood is only sometimes hereditary, and in any case must still be earned or retained only by merit and dedication, many highly skilled scholars, historians, and

various professionals studied and mastered the arts, sciences, history and traditions of the Templar Order and the Templar Priesthood, actively preserving them over the centuries. Through this strategy, hereditary and cultural Templars independently continued to dramatically influence the development of Western Europe, as evidenced by signature Templar advancements and relics in Switzerland and Edinburgh Scotland. The Knights Templar had successfully survived, and indeed thrived, as an underground network, for centuries and into the present day. That history resulted in the survival of authentic lines of both initiatory succession and doctrinal succession from the original Templar Order. As a result, the underground network developed a leadership of university historians, archaeologists, and international lawyers advancing cultural Templarism, which survived to later reconnect the movement with the founding sources of authority from the original Grand Mastery. He supported its first and second Grand Masters for 25 years, served as a co-founding Knight Templar on its Grand Mastery for 23 years, and carried the founding Royal Patronage of the Order for the last 12 years of that period. This helped to ensure that the Fulk line would survive into the modern era, to become available to support the future restoration of Magistral Succession of the Templar Order. When the Vatican suspended its chivalric patronage of the Templars in AD, the Order automatically legally reverted to its prior founding patronage from the Kings of Jerusalem, which was never rescinded nor terminated. However, separate from the issue of patronage, the Vatican Papal Bull Omne Datum Optimum AD also granted the Order the superseding status of permanent and irrevocable Sovereign Protection [42], as a sovereign non-territorial Principality of statehood in its own right [43] [44]. Therefore, the historical Royal Patronage of the King Fulk line is secondary and not necessary for legitimacy of the Templar Order, although survival of that Royal line did serve to support the reconnection of the surviving Order to its original Grand Mastery, thereby enhancing direct Magistral Succession. Survival of Templar Priesthood for Magistral Succession The Order of the Temple of Solomon was founded, and rose to power, primarily based on the Ancient Priesthood of Solomon which was sought by the Cistercians, which the first Knights recovered from the historical Temple of Solomon [45] [46] [47] [48] [49] [50]. Vatican records witnessed the Templar Order exercising its recognized ecclesiastical authority, as Templar Chaplains had exclusive authority to perform all sacraments within the Order [51]. The Templar Priesthood carries the most ancient origins and direct foundations of the 12th century Independent Church Movement, which created the 19th century Old Catholic Movement and related Reformed Catholic Movement, and the resulting 20th century Liberal Catholic Movement. This made the Ancient Priesthood of Solomon the primary source of sovereign authority for the original Grand Mastery of the Templar Order. Initiatory and doctrinal succession of the ancient Templar Priesthood thus survived over the centuries, supported by Independent Bishops within the larger movement of cultural Templarism. This stimulated the restoration and revitalization of the Templar Priesthood of Solomon, carrying the original denomination of Ancient Catholicism, by the surviving movement of cultural Templarism. That history resulted in the survival of authentic lines of both initiatory succession and doctrinal succession from the original Ancient Priesthood of Solomon, as a founding source of authority for the original Grand Mastery. It also provided supporting lines of Apostolic Succession to enhance the survival of the Templar Priesthood in full canonical legitimacy. As a result, the underground network of cultural Templarism developed a select body of Episcopal Clergy, supported by archaeologists for restoration and preservation. In this way, the Templar Priesthood survived into the modern era, remaining in a position to fully restore direct Magistral Succession of the Order of the Temple of Solomon from AD. Suggested Topics Related to this Information Click to learn about the Foundation of the Order as bases for its restoration. Click to learn about the Restoration of the Order to legitimacy in the modern era. Smaller parts can be used only with Attribution Credit and a Link to this website. Please see Legal and Attribution information in the Footer bottom of this page. Academic Source References for this Topic Full Public Evidence Proving All Facts “ All facts in these materials are abundantly proven publicly, directly from primary sources of the historical record and authoritative scholarship, presented as verifiable academic source references, in hundreds of numbered footnotes, consisting of conclusive evidence provided for the world to see. Color Coded Quotes Indicating Sources “ Quotes directly from verifiable sources are color coded, for convenience of visual reference, as follows: Brown quotes indicate historical sources; Blue quotes indicate scholarly sources; Purple quotes

indicate Canon law sources; Red quotes indicate Royal sources. Verlag der Aschendorffschen Buchh , pp. Selected Sources, Manchester University Press , pp. Selected Sources, Manchester University Press , p. Manuel Gandra, Portugal Misterioso: Addison, The History of the Knights Templar , pp. James Brundage, The Crusades: The Saint, the Sinner, the Temple; Published in: Birth of the Order , historian for Daily Telegraph of London, article. Addison, The History of the Knights Templar , p. Schroeder, Disciplinary Decrees of the General Councils: Text, Translation and Commentary, B.

Chapter 9 : Ecumenism - Wikipedia

The Ecumenical Movement is an unholy organisational union of a bunch of ignoramuses! The True Church is composed of only the born-again, Blood-washed Christians whose names are written in the Lamb's Book of Life.

The ecumenical movement has stopped moving by Michael Root October In , during a plenary session of the First Vatican Council, the Croatian bishop Josip Strossmayer complained that the introduction to what would become the Dogmatic Constitution on the Catholic Faith contained an unnecessary and false claim that modern unbelief could be traced to Protestantism. On the contrary, argued Strossmayer, the roots of unbelief stretched back to medieval Catholic culture. Voltaire had come from Catholic France, and many Protestants were able defenders of Christian truth. At this point, the bishops assembled in St. Some ninety-four years later, in the same St. Lindbeck found that, as he listened, he had begun to cry. He had never expected to hear such words from a Catholic bishop in such a solemn setting. Words that had been unspeakable in that building less than a century before were now welcome. Time has not stood still, and the high emotions of mid-twentieth-century ecumenism have given way to predictable gestures and general indifference. Last year, the Vatican joined in the commemoration of the th anniversary of the beginning of the Protestant Reformation. On October 31, , the pope himself attended a prayer service in Sweden sponsored by the Lutheran World Federation to launch its year of commemorative activities. A few observers complained about false ecumenism. Most, however, took no particular interest, and rightly so. It was ecclesiastical business as usual in Sweden: Fifty years ago, ecumenism could make grown men cry. Now it is mundane. Many reasons can be given for the dampening of the ecumenical excitement of two generations ago. The mainstream Protestantism that had been a driving force of the ecumenical movement has declined precipitously in recent decades. Traditional church-dividing issuesâ€”infant baptism, the presence of the body and blood of Christ in the Eucharistâ€”can seem arcane not just to the laity, but even to a church leadership that is far less theologically attuned than it was in the recent past. Church unity can seem irrelevant to church life, and ecumenical texts are often written by committeesâ€”a recipe for boring prose. And so the ecumenical process has slowed to a halt. Since the Catholic-Lutheran Joint Declaration on the Doctrine of Justification was signed in â€”the fruit of three decades of intensive discussions launched in the sâ€”few significant steps toward unity have been made. Ecumenical professionals such as I continue to attend meetings when the churches can fund the meetings and produce texts of various sorts. Regional and national church structures still have offices that attend to ecumenical matters. Truth be told, though, these activities often just mark time. The Church hopes and intends that, through prayer, dialogue, and common witness, the separated communions may finally be reunited in a Church recognizably Catholic, but transformed and renewed. What can be done to renew the ecumenical venture? This diagnosis is often followed by exhortations to overcome institutional inertia, reject ecclesial prejudices, and transcend self-interest and fear of change. With a bit of goodwill, spring can come again. That account is, I believe, simply wrong. It misunderstands how ecumenical change came about in the twentieth century, and it fails to see why progress has slowed. To understand our situation, we need to ask a larger question: How have changes in the unity and disunity of Christians occurred in the past? Change has usually come in brief periods of significant disruption, set off by particular crises that could not be accommodated by previous patterns of common life. The separation between the Chalcedonian and non-Chalcedonian churches in the Near East in the middle of the first millennium a. And of course the Reformation crisis of the sixteenth century changed the ecumenical landscape in profound ways. Most of the time, church structures remain relatively constant. But problems and pressures accumulate. Rome and Constantinople had been moving in different directions religiously and culturally for a long time prior to the decisive breaks of and The century and a half before the Reformation saw the conciliar crisis and the growth of the power of local rulers over the churches in their territories, which destabilized old patterns of church governance. In these situations, earthquakes occur and old patterns collapse. Things then settle down into new, relatively stable configurations. This pattern of stability punctuated by brief periods of significant change accords with modern analyses of large-scale change in various fields. In *The Structure of Scientific Revolutions* , Thomas Kuhn criticized the

notion of scientific change as resulting from the gradual accumulation of data and theories. In retrospect, we can see that pressures were accumulating during the nineteenth and early twentieth centuries. Within the increasingly large and energetic Protestant missionary movement of the late nineteenth century, intra-Protestant church differences seemed increasingly trivial. The Student Volunteer Movement, which recruited young and idealistic missionaries, became one of the most important incubators for future ecumenical leaders. In Europe, the bonds between national and confessional identity loosened. Increasing geographical mobility caused formerly isolated Catholic and Protestant groups to mix with each other, and the new secular, urban, and industrial environment undercut structures of confessional identity. These social changes put new pressures on traditional religious boundaries. Political upheavals had decisive consequences, as well. It is no coincidence that the Ecumenical Patriarch in Constantinople sent out an important letter on the topic of church unity to the leaders of all churches—Catholic, Protestant, and Orthodox—in the twentieth century, these pressures crystallized into the ecumenical movement. A wide range of Protestant churches joined with the Orthodox Ecumenical Patriarchate and the Orthodox churches of the non-communist world in large assemblies during the 1920s. By the late 1920s, everything was in place for the creation of the World Council of Churches, which, after being postponed due to World War II, was launched in 1948. Initially, the Catholic Church was suspicious of these initiatives. By 1960, however, joint prayer and limited Catholic participation in ecumenical meetings were officially sanctioned. The Second Vatican Council brought far-reaching—though complex—changes. The Decree on Ecumenism, *Unitatis Redintegratio*, focused on the existing unity of the people of God and characterized non-Catholic Christians as separated Christian brethren. The ecumenical movement among non-Catholic Christians was now described as the work of the Holy Spirit, rather than an expression of indifference to doctrine. Protestant congregations were said to mediate salvation and their members to be genuine brothers and sisters in Christ. Yet the Catholic Church was still said to be the community in which the one Church of Christ uniquely subsists. Whatever shape a reconciled Church might take, the bishop of Rome must still be its head. Thus, the Catholic Church entered the ecumenical movement with vigor, but on its own terms. It never has joined the World Council of Churches, though it has pursued dialogue with almost every group one might place within mainstream Christianity. Joint prayer is encouraged, though Eucharistic communion remains limited to those who belong to the Catholic Church. Where has all the activity and enthusiasm of the twentieth century left us? Among Protestants, change has been decisive. For the vast majority of the laity, and even for many clergy, the differences among the mainstream Protestant churches have become irrelevant. People move from one Protestant church to another easily when they move to a new neighborhood or city. Some ecumenical agreements permit clergy from one church to serve in another. These changes have occurred without much actual change in church structures. A proposal to create one large mainstream Protestant church in the U. S. Almost all church mergers over the last fifty years have taken place within particular traditions—Presbyterians joining Presbyterians, Lutherans joining Lutherans. The structures created by bitter post-Reformation divisions over doctrine remain in place. But they are inhabited in a new way. Differences are now seen as more like the difference between Skippy and Jif, or Crest and Colgate, than like that between truth and falsehood. What about the deeper, more challenging divisions between Catholics and Protestants? I will not say much about the Orthodox, who raise different questions and present a different set of ecumenical opportunities and challenges. Real change has come here, as well. A parallel survey of Western Europe found similar attitudes. Comparative data for one hundred years ago is not available, but it is hard to imagine that nineteenth-century Americans or Europeans were not more impressed by Protestant and Catholic differences than by their similarities. The trend toward downplaying differences is reinforced by declining commitment to the doctrines that have historically split the churches. This shift in attitudes parallels changes in behaviors and practices. Research shows that contemporary Americans have a strong propensity to change religions. More than a quarter of Americans have shifted from one major tradition to another not counting movement among Protestant churches, or to no religion at all—for instance, from Judaism to Catholicism or from Hinduism to Protestantism or atheism. A quarter of married Americans today are in religiously mixed marriages not counting spouses in different Protestant churches. Worship practices have also converged. The Catholic Mass is no longer restricted to Latin. The liturgical movement has made Protestant

worship more liturgical and Catholic worship more demotic. The result is a similitude in worship that makes it easier to cross the lines of church division on Sunday mornings. When I encountered vestments in other churches, they looked odd. I had no idea what Ash Wednesday was. The changes in attitudes and convergences in church practice rarely arose from official ecumenical efforts. The social trends that helped to generate the ecumenical movement generated these changes, as well. Church-sponsored ecumenism has often provided a rationale for what was already occurring on its own. It is in the area of theology and doctrine that the ecumenical movement has sought to lead rather than follow. Ecumenical dialogues demonstrated that hard and creative thinking may reveal commonality where for centuries we had assumed theological opposition. The Catholic-Lutheran Joint Declaration on the Doctrine of Justification addressed the doctrine of salvation, showing that the divergent Catholic and Protestant doctrines need not be church-dividing.