

*The Eucharist and Ecumenism is a book someone needed to write, but it was not clear that anyone would know how to write it. Hunsinger shows us that it can be done. --Stanley Hauerwas, Duke Divinity School --The Christian Century, October 20,*

In the Patriarch of Constantinople recognised Anglican orders as valid. High Church, Evangelical, etc. Thus far, most common ground has been established only concerning matters of the historic creeds. In a move parallel to the parishes of the pastoral provision in the Roman Catholic Church a small number of United States Anglicans have been received into certain jurisdictions of the Orthodox Church while retaining the use of a revision of the Prayer Book liturgy authorised for use in the Orthodox Church by Patriarch Tikhon of Moscow in the early twentieth century. Regarding mutual recognition of ministry, the Eastern Orthodox Churches are reluctant to even consider the question of the validity of holy orders in isolation from the rest of the Christian faith, so in practice they treat Anglican ordinations as invalid. Thus the favourable judgement expressed by the Ecumenical Patriarch of Constantinople in and communicated by him to other Eastern Patriarchs some of whom, including the Russian Patriarch, signed a contrary declaration in is in practice without effect. The Eastern Orthodox Church classifies Anglican clergymen who join it as laypeople, and, if they are to function as clergy, administers ordination to them. Bartonville Agreement A number of jurisdictions identify themselves as "Anglican" but are not in communion with Canterbury. They therefore are outside the Anglican Communion. Several, such as the Free Church of England and the Reformed Episcopal Church in the United States left the Anglican Communion in the s in reaction to the inroads of the Catholic Revival and the controversy it produced in the church over ritualism. Later, during the s and s, disagreements with certain provincial bodies " chiefly in North America and in the United Kingdom " over such issues as prayer book revision, the remarriage of divorced persons, the ordination of women , and the acceptance by a few of the bishops of homosexual relationships led to another and quite different schism. These Anglican churches are usually called " Continuing Anglican churches " because of their determination to preserve or "continue" the episcopate in apostolic succession , as well as the faith, worship, and teaching of traditional Anglicanism and historical Christianity"which they believe the Anglican Communion has deviated from. The older Reformed Episcopal churches maintained the lineage of bishops without accepting the idea that sacraments are valid only if administered by clergy in such a lineage. There are also independent jurisdictions unrelated to the preceding schisms. The Church of England in South Africa is conservative, long-established, and has a substantial membership. Other churches, however, have adopted the Anglican name, the Book of Common Prayer, Anglican vestments, and " in some cases " the Thirty Nine Articles of Religion , but have no historic connection to the Anglican Communion. Unlike the socially conservative Continuing Anglican churches and the Church of England in South Africa, some of these tiny jurisdictions are openly oriented towards the Gay and Lesbian community and do ordain women clergy. Given the range of concerns and the grounds for schism, there is as much diversity in the theological and liturgical orientations of the free churches, the Continuing Anglican churches, and the independent Anglican bodies as there is among churches of the Anglican Communion. Some are Evangelical, others charismatic and Evangelical, and yet others are Anglo-Catholic. What they have in common is a conviction that mainstream Anglicanism in North America, the United Kingdom, and elsewhere has departed from acceptable principles of belief or practice, or both. An Anglican church rents space to another church. An Anglican church is part of an ecumenical centre. One type of centre is much like a shopping plaza where the various churches share one physical building but maintain separate spaces and, possibly, separate entrances. The other type of ecumenical centre consists of a common hall or space that various churches or faiths occupy on a schedule. For example, the first ecumenical church to be built in Canada in in Whistler, British Columbia. One Sunday, the service is Anglican. Next Sunday, the service is of the other church. The congregation can be almost identical on each Sunday so that it is the leaders and style that change. This usually occurs in small and remote communities but there are city examples. For example, there is a Lutheran street priest based out of the Anglican cathedral in Vancouver. However, the

Roman Catholic Church still insists that the Catholic Mass is celebrated separately and there is no eucharistic sharing.

### Chapter 2 : Catholic Church and ecumenism - Wikipedia

*(William Tabbernee, The Presence of Christ in the Eucharist, a paper given in Indianapolis, Indiana, USA, December 6, , p, emphases in the original). I was delighted to read this quote and, indeed, the whole paper, as it picks up several of the themes of this book.*

The conference was ably facilitated by Philip McKinley, who before introducing the speakers, commented on the power of anniversaries as opportunities to think wide and think big and to look again through our lens at what life was like in the 16th century. Hugely influenced by the writings of St Paul, Luther came to understand salvation as a gift, not something that could be earned or bought. His reliance on sola scriptura, sola fide, sola gratia often led to accusations of a denial of the place of good works in Christian lives. She concluded with a quote from the Joint Declaration on the Doctrine of Justification, signed by the Roman Catholic and Lutheran churches in 1975. Andrew spoke on the Ecumenical Journey So Far, reflecting at the outset that ecumenism is a complex reality, which is as much concerned with unity as with diversity, the key to which is sustaining the equilibrium between the two. Explaining the origin of the word ecumenism as Oikoumene: Noting that St Paul only travelled in the cities, he commented on the fact that people outside the borders are often not seen as belonging to the whole, evident currently in Europe with the issue of how we deal with refugees. An ecumenical theology is a theology concerned with both the unity and diversity of the Christian Church; and in its modern form, ecumenism started in at the Edinburgh World Missionary Conference. Towards a Common Mission: Closing with the challenge of the Lund Principle that the churches can now act together in all things, except where sincere matters of conviction prevent this, he asked what that might look like in Clontarf, or any other community. Fr Daly confessed that he found it difficult to discuss the Eucharist without adverting to Catholic conservative attitudes some of which have to be changed in order to make further ecumenical progress. While acknowledging the right of conservative Catholics to hold to their views, he questioned their right to impose those views on others as the only possible orthodoxy, thereby putting a barrier in the path of ecumenical progress. Pre-Vatican Two Eucharistic theology was concentrated on a philosophical problem employing abstractions like substance and accidents which mean little to the average member of the church who probably turns it into a physical change, in spite of unmistakable evidence to the contrary. Sadly, the Eucharist became an occasion of bitter controversy and disunity from the time of the Reformation – the very antithesis of what the Eucharist was intended to be. Reflecting on the philosophy of metaphysics, so influential in Catholic Eucharist theology, he noted that this is an age of scientifically-based thought; and people today do not use metaphysical language. Thus they can share in the Eucharist without knowing what substance and accidents are. Fr Daly refuted this accusation and went on to observe that virtually all talk about God is symbolic: At the climax of the evening, Jesus took a loaf of bread, broke it into pieces and distributed them to his disciples in a spontaneously loving gesture intended to express in powerful symbolic and dramatic fashion all that he felt for them since he had met them first by the lakeside in Galilee. She began by quoting Friedrich Nietzsche who pointed out that there will always be rocks on the road ahead of us: Using the analogy of a three legged milking stool, she cited three pillars of the ecumenical movement: Mentioning several of the dialogues which have taken place and the documents and suggestions which have ensued, she spoke of the importance of intentionality in getting to know each other, in worshiping together, in sharing stories of faith together, in conducting shared Bible study, and in looking at the possibilities of making joint appointments to youth, children and pastoral roles. Citing progress which has been made at official level, she asked if we as churches and individuals avail of these permissions. She also encouraged honest and open discussion about the things on which we differ, using as an example the missed opportunity to come together to discuss the contentious One Bread, One Body document. Acknowledging the hurt caused by some Vatican pronouncements, she told the story of a Roman Catholic lady in the North Tipperary Methodist circuit who turned up at the Methodist church with flowers and an apology in the wake of the Dominus Iesus document. Returning to her opening reference to Nietzsche, she pointed out that the stumbling block of had become a stepping stone in with the Joint Declaration between Lutherans and Roman

Catholic churches. Other churches have since subscribed to the declaration also. Concluding, Mrs Kingston noted that while reformation and division came about in , we continue pray for reformation and unity in The intercessions were read by members of the various churches represented. It is hoped to build on the success of the conference by holding an annual ecumenical conference in Clontarf.

## Chapter 3 : Eucharist and Ecumenism | Peter Leithart

*The Eucharist and Ecumenism: Let Us Keep the Feast (Current Issues in Theology Book 6) - Kindle edition by George Hunsinger. Download it once and read it on your Kindle device, PC, phones or tablets.*

Do you discuss religion with people of other denominations or faiths? At Mass we pray frequently for unity. As this reception of your Holy Communion, O Lord, foreshadows a union of the faithful in you, so may it bring about unity in your Church. Holy Father, protect them in your name that you have given me, so that they may be one as we are one. We are praying for unity on many levels. We pray for unity among the parishioners, we pray for unity within families, we pray for unity within the Catholic Church. We pray for unity among the many Churches that claim allegiance to Christ, and we pray for unity among people of all faiths or none. Wonderful strides have been made towards unity between the Christian Churches in the last hundred years. The extreme bigotry of previous eras has passed and there is a new mood of friendliness between the Christian denominations. Agreement about doctrine has reached a level that would have amazed people of a hundred, even fifty years ago. We praise God for these wonderful advances and we sometimes even wonder how we could have been so hostile to one another in the past. The Catholic Church was slow to join in the push for unity but the Vatican Council of the s gave a wonderful impetus to the Church to seek unity with other Christians in the Decree on Ecumenism called Unitatis Redintegratio UR for short. All those who are baptised already have so much in common. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. Divisions among Christians The split that we are most familiar with is the one that occurred in the sixteenth century that we call the Reformation and that gave rise to the churches we call Protestant because they were protesting about the abuses in the Church at that time. However, a more catastrophic split is that between the Eastern Church and the Western Church years earlier. The Vatican Council Decree on Ecumenism displays a positive attitude towards these Eastern Churches and pays special tribute to the beauty of their liturgies, their spirituality and their hymns: Although these Churches are separated from us, they possess true sacraments, above all " by apostolic succession " the priesthood and the Eucharist, whereby they are still joined to us in a very close relationship. UR, 15 The Decree then says that some worship in common with these Churches is recommended. The decree is also positive towards the Churches of the Reformation highlighting the deep reverence they have for the Word of God and suggesting that we can use our common bond with the scriptures for building unity. Nevertheless, in dialogue itself, the sacred utterances are precious instruments in the mighty hand of God for attaining that unity which the Saviour holds out to all. UR 21 Sharing Insights The Catholic Church is very much indebted to the Protestant Churches as they led the way in modern times into the valuable research that has helped us to a much better understanding of the Bible. This research has shown us so much about the times in which Jesus lived and about the times of the Old Testament figures. Now we can break open the Word of God in a way that makes much more sense of the Sunday readings. While Catholics have learned from other denominations in this way, some Protestants have begun to recover the power of symbols which earlier generations of the Reformers had to a large extent discarded. This was due in no small part to the historical fact that following the Reformation came the Enlightenment which pushed so strongly for a rational understanding of everything. The Protestants picked up this attitude and largely dropped the use of symbols and images. Catholics were influenced by this trend to a lesser extent. But times are changing. Some years ago a Uniting Church minister asked me if he could use some of my oil of the sick for anointing, and he enthusiastically showed me some lovely candles that he had bought. Oil and fancy candles were a new experience for him and his parishioners. At the doctrinal level a great deal of work has been done in the last 50 years by theologians of the various denominations and many documents have been produced for study and reflection. Further work has been done in other areas such as governance and communion, and with other denominations. A theologian of the Churches of Christ otherwise known as Disciples says: Disciples are clear that the bread and wine in the Eucharistic meal are not mere reminders of the death of Christ, or even of the spiritual significance of that death. The bread and wine

are sacramental means of grace through which Christians are transformed by the presence of the risen Christ. By the power of the Holy Spirit, the bread and wine become for us, through faith, the Body and Blood of Christ. Exactly how this occurs, for Disciples, remains a sacred mystery, but one for which we pray confidently at the time of the consecration of the elements. I was delighted to read this quote and, indeed, the whole paper, as it picks up several of the themes of this book. Commenting on the meal aspect of the Eucharist, Tabbernee says: This feeding, however, is not thought of in terms of partaking of the physical flesh and blood of Christ. We believe that Christ is really present taking literally his words: Take and eat, this is my body – take and drink, this is my blood –! Ultimately it is a mystery understood only in faith, confessed more than explained! As far as the meaning of Eucharist is concerned, the thoughts and experiences of UCA folk would be quite varied. It is a memorial meal, and only that, a recalling of an event which happened years ago. Over the centuries, the Jewish sense in which remembering has its own reality in the present action, seems to have been lost. For some, the presence of Christ may be interpreted as being by the Spirit only, whilst others would affirm a kind of mystical presence in the bread and wine. The bread and wine are generally seen only as symbols. It would generally be agreed that the celebration of the Eucharist has become a rich, more deeply meaningful experience in the UCA. At the heart of the Eucharistic theology of the Armenian Church are the doctrines of the sacrifice and presence of Christ. This is the faith of the Armenian Apostolic Church. Their International Spiritual Life Commission sets out their approach to the Eucharist in nine points which I will summarise: Underlying the whole eucharistic action is the basic conviction that the Liturgy is a meal of the kingdom. It is during the Eucharistic Prayer that the bread and wine, which have been offered on the altar are lifted up to God the Father, and are changed – becoming the body and blood of Christ – by the very presence of the Holy Spirit, which has been invoked –! The church is basically the people of God gathered in order to break bread and bless the cup. It is very edifying to hear of the enormous amount of time and energy many of them put into their faith practices. In the Catholic Missal there are three sets of prayers for unity, each has a choice of two opening prayers and a special preface is also given. The one I like best says: O God, who have united many nations in confessing your name, grant us, we pray, the grace to will and to do what you command, that the people called to your Kingdom may be one in the faith of their hearts and the homage of their deeds. One of the Prayers after Communion says: Pour out on us, O Lord, the Spirit of your love and, in your kindness, make those who believe in you one in mind and heart by the power of this sacrifice. Pope John Paul II worked tirelessly for unity and met many leaders of Churches during his pontificate. He also asked forgiveness of the other Churches for any hurt caused by the Catholic Church to them. A key issue is whether people of different denominations can participate fully in the Eucharists of other Churches. The non-Catholic Churches do not see this as an issue, but at this stage the Catholic Church does not permit its members to receive communion in other Churches nor permit people of other Churches to receive communion in the Catholic Church. The Catechism of the Catholic Church explains: This is the reason why the Catholic Church does not allow intercommunion. Not all scholars agree with this decision, but that is the situation at this time. Interchurch Families The prohibition against interchurch communion makes it difficult for spouses of different denominations. A sincere Catholic and a sincere Christian of another denomination who are married are placed in a very painful situation by the current legislation which forbids them to receive communion together no matter which Church they attend. Yet at the deepest level, the level of spirituality, they cannot share fully. They cannot approach the table of the Lord and together receive the spiritual nourishment of the body and blood of the risen Christ. For couples who are sincerely striving to grow together in spirituality and to bring up their families as sincere Christians this is a very painful experience. The Association of Interchurch Families met in Rome in and published a report in which sums up the situation of these struggling families very well. It says in part: Many people in our churches have told us that we are pioneers. As two baptized Christians who are members of two different, and as yet separated Christian traditions, we have come together in the covenant of marriage to form one Christian family. We develop a love and understanding not only of one another, but also of the churches that have given each of us our religious and spiritual identity. In this way interchurch families can become a sign of unity and a means to grow towards unity. We believe that interchurch families can form a connective tissue helping in a small way

to bring our churches together in the one Body of Christ. Interchurch Families and Christian Unity: Rome This is a new area of ecumenism which is still to be explored but which has promise of being very fruitful. When we think about the question of intercommunion we need to keep the historical perspective in mind and be thankful for the progress that has been made. It seems to me we need to keep praying very sincerely and frequently that the move towards unity will continue as dialogue between the Churches progresses. This is a work of the Holy Spirit and it does take time. Let these sentiments be a part of your spirituality. It is vital that all followers of the risen Christ be sensitive to the pain of the present separation and strive earnestly in prayer and practice to achieve the full unity that Jesus prayed for. Interfaith Ecumenism In more recent years there has been a lot of interaction between the different faiths in the world. Christians, Jews and Muslims share the fatherhood of Abraham and much of the Bible. Through these revelations we know things about God that could never otherwise be known. With this one origin, these three religions have a great deal in common. Many adherents of these religions are now meeting regularly for discussion, sharing beliefs, sharing prayer, and discovering values in the other faiths. Speaking of the Jews it says: The Church, therefore, cannot forget that she received the revelation of the Old Testament through the people with whom God in his inexpressible mercy deigned to establish the Ancient Covenant. Nor can she forget that she draws sustenance from the root of that good olive tree onto which have been grafted the wild olives of the Gentiles. Have we anything to share with these faiths? There is a beautiful sentence in the intercessory part of Eucharistic Prayer IV which says: Therefore, Lord, remember now. A person born in a Hindu village in India, growing up with the customs, rituals and festivals of the Hindu faith has little chance of knowing Christ and becoming Christian.

**Chapter 4 : George Hunsinger on Ordination of Homosexuals**

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Eucharist and Ecumenism is a proposal for unifying the universal church, and how to overcome the dogmas that have divided Christendom. The book focuses on two particular points of division: Unity in Ecumenism is proposed through a flattened episcopacy. Hunsinger has written longer essays that treat the topics briefly addressed in the following quotation. For more information, here is a series of five essays on this topic: The Reformed and the Catholic churches both recognize formal training as a prerequisite to ordination. Without formal training, presbyters responsible for evangelical teaching and for presiding at sacramental celebrations are not qualified. The matter of deacons and of presbyters assigned with different duties will be touched upon later. At the time of the Reformation, the question arose in the West about whether ordinands must take a vow of celibacy. With certain restrictions Eastern Orthodoxy allows for married clergy. More recently, the question has arisen about whether ordination must be restricted to males. And most recently still, some Protestant churches have struggled with whether ordination can be extended to practicing gays and lesbians. The Roman Catholic position on these questions is well known. Ordination is restricted to males who have taken a vow of celibacy. Moreover, while some Reformed churches still restrict ordination to males, many have now changed so that in their presbyteries and congregations, female ministers of Word and Sacrament have become common. Extending ordination to non-celibate gays and lesbians is a vexing question that is passionately contested today in the Reformed churches and elsewhere, but one that has yet to be resolved. If the ordained ministry of the church is always a participation in the one ministry of Jesus Christ, then as Christ alone is qualified to ordain, so also he alone is qualified to be ordained. His ordination, so to speak, was his being sent into the world by the Father. This sending was determined in eternity, actualized in his birth, manifested in his baptism, and fulfilled in his cross. It was then validated in his glorious resurrection. His being sent marked him out as a friend of sinners and social outcasts. He included all in his mission by including the least, and precisely by including the least he included all. Having overcome all vertical separation between God and humankind in himself for the sake of the world, he also overcame in himself all horizontal or social divisions as well. When viewed in this light, *participatio Christi* would seem to point in the direction of inclusiveness when considering who can be admitted to ordination. If all who participate in Christ participate in his mission, they must all have a share in his one ordination, each in a particular and appropriate way. It would seem difficult to exclude any of the faithful from service through ecclesial ordination merely on the basis of categories like ethnicity, social status, gender or sexual orientation. These matters of course are not simple, and they can hardly be resolved here. Certainly the Reformed and the Catholics would agree, however, that holiness of life is required for all Christians, and especially for those who would be ordained to the offices of presbyter or bishop. Holiness of life is rightly central to current disputes in the Protestant churches about gay and lesbian ordination. Let me comment on this latter question briefly from a Reformed perspective. In another place I have argued that the standard which all Christians must meet in their sexuality is chastity. This standard, which rules out every form of casual, promiscuous, and abusive sexuality, applies across the board. Chastity, I have argued, applies to all Christians whether they are single or married, male or female, straight or gay. It applies especially to ordained ministers: I have further proposed that gays and lesbians who have committed themselves to fidelity within a lifelong partnership should be regarded as meeting the chastity standard. Therefore they should not automatically be excluded from eligibility for ordained ministry. Here I would only note that this kind of scriptural objection, while it might also be made by Eastern Orthodox and Roman Catholics, is not only broadly Protestant but also distinctively Reformed. An appeal to Scripture is the kind of warrant that the Reformed typically bring to the question of ministry. Catholics, however, operate with another kind of warrant that the Reformed do not share. Not only is ordination seen by Catholics as a sacrament, but the bishop, the presbyter, and the deacon are also, as it were, profoundly sacramental in their official persons. Because especially the presbyter and the bishop are seen in their consecrated persons as

sacramental representations of Christ, ordination cannot easily be extended by the Catholic church to include those who are non-celibate and non-male. Only celibate males are qualified to serve as representations of Christ. We have here an initial indication of how eucharistic ministry is determined for Roman Catholics by a distinctively sacramental imagination. In these articles I chart a course that avoids the polarized extremes of celebration and prohibition. Seeking to defuse this highly charged issue and so disappointing nearly everyone , I argue for non-approval, sober discretion, and principled accommodation.

Chapter 5 : Anglican Communion and ecumenism - Wikipedia

*In "The Eucharist and Ecumenism," Hunsinger brings together an array of theologians and statements from Eastern Orthodoxy, Roman Catholicism and Protestantism, such as Alexander Schmemmann, Thomas Aquinas, the Council of Trent, Peter Martyr Vermigli and John Calvin.*

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

can do more to heal the divisions than fifteen centuries of apologetics, stereotypes, and suspicion. Assyrian Church of the East[ edit ] The Catholic Church recognizes in the Assyrian Church of the East as one of the valid successor bodies of the ancient Church of the Mesopotamian valley, where Christianity had been established by around the year , though tradition traces apostolic origins with the Apostle Thomas and his disciples-successors Addai and Mari. The division between the Church of the Persian Empire and the Churches of Rome and Constantinople goes back to the disputes over the legitimacy of the terms mother of God and mother of Christ for the Virgin Mary , that came to a head at the Council of Ephesus in They have been sometimes, erroneously, called Nestorian. This appellation is rejected by the Catholic Church. The co-signers of the Common Declaration could thus state: It was hoped that this too would be raised to the level of a Joint or Common Declaration, while the dialogue moved on to practical ecclesiological, pastoral, and administrative questions for full communion. However, in , on the eve of a formal common declaration, the Assyrian patriarch and bishops decided to suspend the dialogue, realizing that "all obstacles to restoring full communion with the Catholic Church had been proven to no longer exist". In , Mar Bawai, along with six priests, thirty deacons, and about a thousand faithful, broke communion with the Assyrian Church and entered into full communion as part of the Chaldean Catholic Church. Dialogue documents[ edit ] With individual Oriental Orthodox Churches: There was a brief restoration of communion with Rome during the reign of Mary I of England. Her death marked the end of Catholic attempts to reconcile by law the English Church to Rome. This, combined with a desire to assert the claims of the established church, led to the promulgation of restrictive laws against their civil and religious rights. Elizabethan era restrictions were only relieved through several legislative reforms in the 19th century, cumulatively known as Catholic emancipation. The last restriction on Catholics preventing them from marrying into the royal family remains in effect. The judgment remain in effect to the present. The judgement of nullity was reaffirmed in by the Congregation for the Doctrine of the Faith , when it gave Apostolicae curae as an example of the authoritative teaching of the Catholic Church. However, discussion of potential reunion in the Malines Conversations eventually collapsed in Its first project focused on the authority of Scripture, and the Commission has since produced nine agreed statements. Phase Two has been ongoing since The most recent agreed statement dealt with Marian theology , and was published in Paul VI went so far as to refer to the Anglican Church as "our beloved sister Church", though this description might not tie in with present thinking in the Vatican. Until recently it was used the website of the Roman Catholic Ampleforth College referring to Anglican pupils at that school. We welcome the growing Anglican custom of including in the prayers of the faithful a prayer for the pope, and we invite Roman Catholics to pray regularly in public for the Archbishop of Canterbury and the leaders of the Anglican Communion. Local churches may consider developing joint programmes for the formation of families when they present children for baptism, as well as preparing common catechetical resources for use in baptismal and confirmation preparation and in Sunday schools. We suggest that our local parishes regularly make a public profession of faith together, perhaps by renewing baptismal promises at Pentecost each year. We invite local churches to use the same baptismal certificate, and, where necessary, to review and improve those currently in use. While respecting current canonical requirements, we also encourage the inclusion of witnesses from the other church at baptisms and confirmations , particularly in the case of candidates from interchurch families. More progress has been made with respect to Anglican churches outside the Communion. Cardinal Walter Kasper , president of the Pontifical Council for Promoting Christian Unity , warned that if the Church of England was to ordain women as bishops, as the Episcopal Church has done, then it could destroy any chance of reuniting the Anglican and Catholic Churches. There has been only a small number of Anglican Use parishes, all of which are in the United States. These are Roman Catholic parishes which are allowed to retain some features of the Book of Common Prayer in worship. Additionally, one of the Continuing Anglican Churches attempted to achieve the recognition of Rome without abandoning its liturgical traditions, as the Anglican Use parishes have done. It would allow them to preserve elements of Anglican liturgy, spirituality and religious practice, including married priests but not married bishops. Anglicanorum coetibus was issued on 4 November

**Chapter 6 : Chapter Eucharist and Ecumenism | Eucharist: The Basic Spirituality**

*The Eucharist and Ecumenism is a book that someone needed to write, but it was not clear that anyone would know how to write it. Hunsinger has shown us that it can be done." --Christian Century.*

The Eucharist and Ecumenism: We believe that God has, through the body and blood of Jesus Christ, made us one people, but how the Eucharist works to make us one with God and one another has been one of the most divisive points of conflict between Christians, particularly since the Reformation. Over time the sides have hardened, leading many to assume that the differences are intractable and that therefore it is best not to bring them up. So thank God for George Hunsinger. He refuses to let past polemics die. In this elegantly written and well-argued book he addresses each of the areas of contention with clarity and generosity in the hope that we can rediscover the unity that is ours. He recently wrote *Approaching the End*: Oct 20, issue Before addressing the points of contention, he provides a quite interesting typology of contemporary theology. Ecumenical theology does not assume that we can make traditions agree by forcing artificial agreements, but rather seeks deeper unity in which all traditions are faithful to Christ. Though these types can and often do overlap, Hunsinger clearly is determined to be an ecumenical theologian. Moreover, he is quite candid about the fact that he is one in the Reformed tradition. He has obviously been deeply influenced by Barth and by T. Still, his constructive proposals also draw on Orthodox, Jewish and Anabaptist sources. His ability to understand and use other traditions reveals not only his lightly carried erudition but the generous orthodoxy that shapes this work. The Eucharist and Ecumenism is organized around the four nodes of controversy—presence, sacrifice, priesthood and social significance. In his discussion of each of these issues he deftly identifies the central issue and the positions assumed to be in conflict, then suggests a way forward that can move us beyond the disagreements. The Eucharist and Ritual. Vermigli drew on the Orthodox idea that just as iron is transformed by its participation in a fire, so the sacramental elements are transformed by a sacramental union. That the Orthodox views on these matters are not unacceptable to Roman Catholics makes possible an unanticipated convergence. Just as important, Hunsinger shows, this view of the action of the Eucharist does justice to what most traditions say in the eucharistic prayer. He never loses sight of the fact that these issues are not just about theory but about what Christians do liturgically. Hunsinger suggests this can be explained by analogy with the Jewish Passover, in which the memorial and sacrifice were one. In like manner, those who receive Christ become participants through anamnesis in the one true sacrifice. He does so in order to suggest that the Reformed tradition has incorporated the language of sacrifice into its liturgies in a manner that Catholics can recognize as consistent with their view of the mass. Hunsinger begins his account of eucharistic ministry with an exploration of what the Catholic description of the Protestant ministry as defectus might mean. He does not avoid the most negative reading, which entails that the one church subsists only in the Catholic Church. Hunsinger notes that Cardinal Walter Kasper has made statements suggesting a less negative appraisal of the Protestant ministry, but it is clear that on this issue he is less sure about how to proceed than in his discussions of presence and sacrifice. In the fourth section of the book, Hunsinger develops an account of the Eucharist and social ethics. This section is not clearly driven by the ecumenical problematic that shapes the first three sections of the book. Here Hunsinger develops an account of the Eucharist and the transformation of culture by engaging critically with H. Here he argues, against some Anabaptist theologians, that the Nicene Creed is both essential for the eucharistic ethos and crucial for the peace witness of the ecumenical church. A Biblical Perspective on Nuclear War, an author and book I have long admired for making the necessary connection between an ethic of nonviolence and a high view of the incarnation. Surely it would be of major ecumenical significance for Christians to understand that they belie what they do in the Eucharist when they entertain the possibility of killing anyone—and in particular those with whom they share the body and blood of Christ. I would have found it fascinating if Hunsinger had explored the implications of this part of his analysis for non-eucharistic churches. The Eucharist and Ecumenism is a book that someone needed to write, but it was not clear that anyone would know how to write it. Hunsinger has shown us that it can be done. We owe it to him and one another to take up the proposals for future conversations that he outlines so clearly in his

conclusion. For if we do not hunger and thirst for the unity of the body of Christ, then we face a real question as to whether we should continue to keep the feast.

#### Chapter 7 : The Eucharist and Ecumenism: Let Us Keep the Feast | The Christian Century

*The Eucharist and Ecumenism* The theology of the eucharist has long been the subject of heated debate, particularly since the Reformation. George Hunsinger's book explores.

#### Chapter 8 : The Eucharist and Ecumenism: Let Us Keep the Feast by George Hunsinger

*"Eucharist and Ecumenism is a joy to read. Although certainly scholarly, any Christian who loves the Eucharist will savor these meditations on the great liturgical writers of the past. Although certainly scholarly, any Christian who loves the Eucharist will savor these meditations on the great liturgical writers of the past.*