

ECUMENICAL THEOLOGY

THE SACRAMENTS

AN ECUMENICAL DILEMMA

EDITED BY ELLEN KONG



CONCILIUM (Theology in the age of Vatican II)



VOL. 24

Sacraments An Ecumenical Dilemma Concilium Vol 24

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Sacraments An Ecumenical Dilemma Concilium Vol 24:

The Sacraments: an Ecumenical Dilemma, 1966 **The Oxford Handbook of Ecumenical Studies** Geoffrey Wainwright, Paul McPartlan, 2021 Provides a rich source of information and reflection on many aspects of ecumenism from 50 expert contributors of many nationalities and traditions Offers a global perspective showing how ecumenism is a feature of the Church in all parts of the world with different geographical areas specifically considered in chapters focusing on Europe the Middle East Africa Asia and more Offers an invaluable guide to one of the most important Christian activities of today work for unity and reconciliation within the Church itself and as a witness in the world at large Book jacket *The Authentic Doctrine of the Eucharist* Teresa Whalen, 1993 At the heart of Roman Catholicism lies the celebration of the Eucharist as it both expresses and renews the living faith of Catholics Each new generation accepts the tradition even as it articulates its own authentic understanding and expression of the Eucharistic doctrine The Authentic Doctrine of the Eucharist documents the rich heritage of this living tradition *A History of the Ecumenical Movement, Volume 2* Harold C. Fey, 2009-12-01 Volume 2 1948 1968 first appeared in 1970 It covers the history of the World Council of Churches from its first assembly at Amsterdam to its fourth assembly at Uppsala Sweden analyzes the development of regional ecumenical organizations and recounts the impact of the Second Vatican Council on the ecumenical witness of the Roman Catholic Church Gift and Promise Peter Schmiechen, 2016-12-09 What would happen if the liturgy for the Lord's Supper started with the images in the New Testament rather than the divisions of our past It would be like going through an open door into a new world There we would find a new Passover celebration a new covenant and remembrance and proclamation of Jesus death and resurrection all in the context of the kingdom of God It would be an evangelical Lord's Supper This is a high risk operation given the reliance by many on transactional sacrifice and the tendency to reduce the Supper to a sacrament of penance for individuals Ideas rejected by Luther and Calvin now reappear even among Protestants The goal cannot be reached by subtracting a few things and adding references to eschatology and joy The good news is that many churches have already taken steps to reform their liturgies To support that process here is a clear and consistent evangelical perspective based on the theology and biblical considerations that have formed our faith and practice *The Fascinated God* Robert E. Zinser, 2003-10 I loved her inasmuch as day one and when day two came I married her on day three she made me a gallant father to three beautiful kids On day four we sat on our porch and watch our grand children play hide and seek When day five arrived she planted a kiss on my lips before she floated up the sky On day five and a quarter my heart could no longer exist a second without saliva from a soul mate when day five and a half and seven seconds came I accepted her hands for a prom dance in heaven Now every morning we lay under our first date bridge with anticipation we watch legend sun rise with a kiss *The Ecumenist*, 1965 **Exclusion and Judgment in Fellowship Meals** Jamir Lanuwabang, 2017-03-31 In Exclusion and Judgment in Fellowship Meals Lanuwabang Jamir seeks to demonstrate that the tradition of fellowship meals in the ancient world form

the background against which the Lord's Supper must be understood. Similarly the basis of Paul's response to the situation in Corinth and his theology of the Lord's Supper is to be found in these traditions. The role of the fellowship meal in Greco-Roman and Jewish culture indicate that it was an important institution that played a pivotal role in the functioning of society. Judgment was an integral part of the fellowship meal traditions and it made such meal practices all the more significant in ancient cultures. For example Jamir reveals that social economic factors were only part of the problem in Corinth where differences in ideology were the underlying cause of divisions in the church. Paul's response to the problem shows that he upheld the fellowship meal traditions linking sickness and death with the abuse of the Lord's Supper. The concept of judgment in the Lord's Supper while based on the fellowship meal traditions has been redefined in the light of the Gospel tradition.

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