

EUCCHARISTIC ECCLESIOLOGY OR OPEN SOBORNICITY? LUCIAN TURCESCU pdf

1: Avoin yhteisyys Dumitru Stăniloae'n ekumeenisesta ekklesiologiaa - PDF

Turcescu, 'Eucharistic Ecclesiology or Open Sobornicity- The Social Gospel took root as a response to the corrupt-city?' in Dumitru Stăniloae: Tradition and Modernity in Theology, ed. L. Turcescu (Center for Romanian Studies of the Gilded Age and the rise of industrialization Studies,),

It is, as I said before, one of the most rewarding new books in ecclesiology in the last ten years at least. Too much of what passes for ecclesiology today forgets that it is a theological discipline, and thus God should be central. In mentioning this book to others, I was reminded by one person of a suspicion of Stăniloae that I myself once shared: That suppression, aided and abetted by some in the Romanian Orthodox Church--some details of which were discussed in a article by Michael Mates published in *Logos: A Journal of Eastern Christian Studies* --was something that Stăniloae was himself said to be supportive of, or at least did not object to or repent of. *Tradition and Modernity in Theology* , ed. Thanks to this masterful study, Stăniloae now emerges as one of the freshest and most important voices in the on-going dialogue and search for Catholic-Orthodox unity and much else besides. On this particular charge of the suppression of the Romanian Catholic Church, Bordeianu comes out at the end of his introduction and flatly admits that "these Byzantine Catholic churches were dissolved forcefully by the political regime, and coerced into becoming Orthodox or simply going underground. Stăniloae saw this instance as a restoration of justice--undoubtedly a blemish on his magnificent work" 8. More widely still, and much more encouragingly, Bordeianu starts his introduction by insisting that "Stăniloae was far from being anti-ecumenical, despite the occasional highly polemical tone that he adopted. His work provides a model for creative engagement with the West" 5; my emphasis. From here Bordeianu goes on to say that he is "deeply concerned about the growing anti-ecumenical attitude in Orthodoxy in particular," the representatives of which are "never able to produce evidence of ecumenical documents in which Orthodox representatives But it is not enough, Bordeianu insists, for Orthodox merely to defend their faith from all apparent "corruptions" based on dialogues with other Christians: Few among us would admit it. Even fewer would apply it. This open sobornicity also sees the West and East joining together as friends so that each can help the other develop its tradition. In particular, Bordeianu argues that the East might be aided by the West in two areas: In his discussion of sacraments and East-West relations, Bordeianu makes two incautious and inaccurate generalizations when he says that "any baptized Christian can be received in the Orthodox Church through Chrismation without needing a second baptism" and "the Orthodox Church recognizes some of the ordinations of other denominations" In fact, there is no consistent practice for the reception into Orthodoxy of other Christians--as John Erickson showed a number of years ago in an article in *St. I know of several cases in which other Christians, including Roman Catholics, have been re-baptized, re-chrismated, and even, in the case of one Roman Catholic priest received into the Russian Church only this year, re-ordained! Many, but not all, Orthodox churches would not commit such sacrilege, but some do--including some Copts whom I know. There is, in fact, no consistency on these questions even within the same Orthodox Church, as recent and contrary examples in the Russian Church alone illustrate. None of this is surprising, it should be noted: But later on he came to praise the ecumenical movement, encourage Orthodox to adopt an irenic posture towards other Christians, and argue that there are no "essential differences" dividing Orthodox and Catholics. Part of the change in Stăniloae came about after his "trial" and unjust imprisonment in the Gulag for five years. These years of abuse, isolation, hunger and extreme suffering marked him ever after, though he rarely talked about them. Chapter 2, "Filled with the Trinity: Many of those theologians either take that relationship for granted and never bother to elucidate it, or else do so by means that are not always adequate to the task. Bordeianu thus takes us, in increasing order of coherence and usefulness, through the models of reflection, icon, sacrament, and theosis. The first three models are not rejected, but found wanting to greater or lesser degree; each offers something to the task, but inadequately so. See also the splendid book of Edward Siecienski , whom I interview here. The next chapter, on Christ and the*

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Church, sees Staniloae applying "the dogma of Chalcedon He argued that Christ and the Church are united without confusion and without change" The importance of seeing Chalcedon in an ecclesiological perspective is one I always emphasize, and in fact was just this week discussing it again with some of my students. Too often people, in thinking of the Church, are either crypto-Arians focusing exclusively on the human dimension or crypto-Monophysites focusing exclusively on the divine dimension. It always bears repeating that the Church is both divine and thus holy and spotless and human and thus composed of sinful beings. Essays in Liturgical and Theological Analysis , which I discuss here. Chapter 5, on the Holy Spirit in ecclesiology, begins with the age-old struggle between "charismatic" and "institutional" authority in the Church. Staniloae is adamant in not separating the two, just as he insists that one cannot separate Christology and pneumatology in ecclesiology. In the end, Staniloae insists that each of the Persons must be understood in "their reciprocal interiority" On account of these interior relations with the others [perichoresis] no divine Person is ever, either in the Church as a whole or in the individual believer, without the other divine Persons or without the particular characteristics of the others. In the third and final section of the book, Bordeianu treats the question of "Priesthood Toward Creation" and "The Priesthood of the Church: Communion between Clergy and the People. In addition, I think the treatment of infallibility at the end of chapter 7 is too brief and needs greater development, as I called for here and also attempted, too briefly I freely admit, in my own book Orthodoxy and the Roman Papacy: Let me turn, in conclusion, to the last chapter, "Locality and Universality: Eucharistic Ecclesiology," which positions Staniloae between Nicholas Afanasiev and John Zizioulas , arguing that those two "positions Part of what both Zizioulas and Staniloae rejected in Afanasiev was his recognition that, while doctrinal harmony is the ideal, it has never been the sine qua non for eucharistic sharing between Christians. Bordeianu concludes his chapter and his splendid book by presenting "four elements" necessary for unity: Here Bordeianu recognizes, as Zizioulas and the others have also, that the only serious issue is that of papal primacy which, again, if I may be forgiven the repeated self-references, I treat in my Orthodoxy and the Roman Papacy: Here Bordeianu admits that "Ideally from an Orthodox perspective" such communion would consist of the pope and all the bishops of the world exercising authority together in a synod which I have also suggested "without overlapping jurisdictions" This, he says, is less important than the first point, citing the current jurisdictional mess in North American Orthodoxy which does not inhibit eucharistic sharing among bishops: Bordeianu says that he does not support eucharistic sharing between Catholics and Orthodox currently, in large part because of a lack of love between both. Once greater bonds of love are built between both--especially outside of North America, where relations are, he says, on the whole quite amicable--then we will be in a better position to move toward But before we get to that happy day, Bordeianu proposes something I have not seen advocated by others before, "namely, communion in all the other sacraments except the Eucharist. Nobody who cares about Christian unity, or about ecclesiology, can afford to ignore this book. Adam DeVille at

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2: Eastern Christian Books: On Dumitru Staniloae's Ecclesiology

'Eucharistic Ecclesiology or Open Soborni. which was (). another in order to satisfy every spiritual need of salvation had to have a social dimension. In the south of the United States the Social to

Nicholas was a man of one idea, or, it may be better to say, one vision. It is this vision that he described and communicated in what appeared sometimes as "dry" and technical discussions. A careful reader, however, never failed to detect behind this appearance a hidden fire, a truly consuming love for the Church. For it was the Church that stood at the center of that vision, and Fr. Afanasiev, when his message is understood and deciphered, will remain for future generations a genuine renovator of ecclesiology. The recently published selections from Fr. Schmemmann was accustomed to writing and in many ways summarizes not only who Fr. Nicolas Afanasiev was but the larger significance of his work. Afanasiev, in the often acerbic but usually accurate memoirs of Fr. Basil Zenkovsky, both confirms the Schmemmann view while adding something which perhaps obscures or even misunderstands the man. Afanasiev expressed his convictions. Zenkovsky, as later John Meyendorff, curiously fault Afanasiev for being an historical relativist. I think the methodological precision and rigor of historiography that Afanasiev explicitly discusses both at the beginning and close of *The Church of the Holy Spirit* witnesses otherwise, and strikingly so. If there is something of an enigma here it is not so much about Afanasiev as a person but about the history of his work in ecclesiology. Born in Odessa in , his father was an attorney who died when Afanasiev was very young. He was the only remaining male in a household comprised of his mother, grandmother and younger sister. A gifted student, Afanasiev early on wanted to be a bishop, so attracted was he by the ornate vestments. He would later point to these as sad relics of a disappeared Byzantium, preserved for no theological reasons in Orthodox liturgical tradition. Of other possible vocationsâ€”teaching, medicine, the priesthood, the first seemed to fit best with his skills and sensibilities. Mathematics became his specialization and it eventually influenced his inscription in the artillery school and then service in this branch of the military in WW I. Afanasiev, like Paul Evdokimov, saw much suffering, death and destruction in these war years, first in the internal conflict and then in the civil strife following the Russian revolution. Marianne Afanasiev notes that it was Fr. But it was a hard life as a political exile: It was through membership and then service as treasurer in a Russian association that Afanasiev was integrated into a circle of friendships in which he would remain the rest of his life. There was Kostia Kern and SS. Bezobrazoff, later Father Cyprian and Bishop Cassian who would be fellow students and then faculty colleagues at the Paris St. Probably no one was more influential in eventually bringing Fr. Nicolas to his career as theologian and faculty member at St. It was in Belgrade too that through participation in Fraternity of St. But for all the warmth and attachments that these circles, in them Afanasiev also experienced the rifts and hostilities that he would continue to encounter in the Russian Orthodox churches the rest of his life. Already in the 20s, young and committed Russian Christians were divided on political issues such as the relationship to the Russian state, to Russian history, culture and spirituality. The ecclesiastical schism that emerged between the Karlovtsy Synod and the Exarchate of the Russian Church in Western Europe, Metropolitan Evlogy Georgievsky its primate, came to divide families and friends from each other. Afanasiev nevertheless found his love, was engaged then married to Marianne and while completing his degree, took a teaching post in religion at a secondary school in Macedonia. Already part of the movement to raise funds for an Orthodox theological school in the Westâ€”this was to be St. Sergius, where he spent his entire academic career, Afanasiev immersed himself as was his character both in teaching and graduate work. Finally after some conflict, he decided to become a student of the distinguished historian A. It was also Dobroklonsky who would compel Afanasiev to look beneath a church canon or council to find the cultural and social factors at work with the spiritual actions of the ecclesial body. In Afanasiev came to teach canon law at St. Sergius by its dean, Fr. Sergius Bulgakov, who would also come to have a strong influence on him. From Bulgakov Afanasiev acquired a sense for the centrality of the Eucharist as well as a thorough return to the sources in

understanding the Church and its relationship to the world. Afanasiev would teach canon law, its sources, history, pastoral implications all the rest of his life at St. Sergius, with the exception of the war years. He became a member both of Fr. In addition to canon law Afanasiev also taught Greek and work with the New Testament as text further made him expert as an exegete. He was among the St. Sergius faculty majority who defended Fr. All of those already named in the St. Sergius faculty and Holy Trinity Fraternity also contributed. It is not so difficult to track, in the s, several engagements which converged and set the direction for Fr. Already mentioned were the deep and painful experiences of conflict and condemnation, and then division among even close friends who were both Russian and Orthodox Christians. Like other immigrants to the West, however, there was an astonishing discovery of the history an authentic faith of Western Christians, both Catholic and Protestant, and then the frustration of the canonical separation of Eastern and Western Christians as a result of the great schism of Add to this the powerful eucharistic revival urged on by Fr. On January 8, he was taken around the altar in procession by Frs. Bulgakov and Kern and ordained a priest by Metropolitan Evlogy. Nicolas served as the pastor of the Orthodox parish in Tunisia at the request of archbishop Vladimir of Nice. His wife recalls in her memoir his dedication to his people, his love for the liturgical services and his efforts to continue work on what would become The Church of the Holy Spirit even without reference resources. Nicolas was the faithful pastor of his flock. He took care of all the people in his community whether they were Orthodox or Catholic, Muslim or nonbelievers. Upon his return to St Sergius he completed the first version of The Church of the Holy Spirit and defended it for the doctorate in As Marianne Afanasiev describes it, the last two decades of his life were consumed by a full teaching load, his official positions as treasurer of St Sergius and canon law advisor to the ruling bishop and diocese, and a prominent position in ecclesiology and ecumenical work. As Aidan Nichols points out there is a wealth of theological insight waiting to be discovered in Fr. In these last years he published his most powerful ecumenical articles, some assessing the accomplishments as well as the failures of Vatican II and others directed at reunion of the churches. Chronic illness and the wear and tear of a hard life of severe poverty took their toll on Fr. The Church of the Holy Spirit, which he had been revising, was posthumously published in Perhaps his legacy lived on and was most dramatically effective in the work of Frs Alexander Schmemmann and John Meyendorff. Not only did the language of the people return, rather than Slavonic or ancient Greek, the prayers were said aloud, especially the anaphora, the eucharistic prayer. This was not just didactic but so that the entire assembly could pray or better, as Afanasiev repeatedly stressed, could concelebrate the liturgy with the presider as the baptized, priestly, prophetic and royal people of God. Afanasiev is often criticized for having no place for mission or outreach in his ecclesiological view. If all of Fr. More often it was the question of who was in charge, who could do or not do this action. It was a matter of rules, protocols, rubrics, these in turn dependent upon the status of hierarch, cleric or layperson in a complex internal social structure. The reform here was both restoration of tradition and since that tradition was living, an authentic renewal as well. The way forward was backâ€”to the scriptures, the liturgy and its texts, to the lived experience of the Church as a community that prayed and served God and the neighbor. If one could freeze-frame the year of, say , on any given Sunday morning at the principal liturgy there would be few if any communicants in Orthodox and Roman Catholic churches and very likely no eucharistic celebration in other communions such as the Anglican, Lutheran or reformed. The eucharistic nature of the Church and the churchly nature of the Eucharist were by no means dominant in the ecclesial consciousness, nor had they been for years. In this he was accompanied by that ecumenical ressourcement group of scholars whose work later shaped much of the thinking of Vatican II. Chenu and Henri de Lubac, among others. The photographs of participants in the first liturgical weeks at St. Sergius Institute started by Fr. Later there was the citation of his name by these and other such as Frs Schmemmann and John Meyendorff who were graduates. Theologians such as Aidan Kavanagh, J. He began it in articles even further back, in the s, but the ecclesiological focus crystallized in the late s. Cut off from research libraries and colleagues by his pastoral care of the Orthodox parish in Tunisia during WWII, Afanasiev only completed a first draft of The Church of the Holy Spirit in , defending it for his doctoral degree

that year. He had published many of the chapters as journal articles and he continued this for the second companion volume, *The Limits of the Church*. But *The Church of the Holy Spirit* was only published posthumously, first in Russian in and in French translation in . Thus it is necessary to locate *The Church of the Holy Spirit* within the scholarly context of its time, admitting that research has progressed, that other studies would have to be consulted and perhaps even some perspectives modified. I wonder whether or not the assumptions of some western, Roman Catholic critics originates in the decentralized, localized ecclesiology Afanasiev sketches, one still evident in the Eastern churches and continually baffling, if not problematic, to some western observers. I would echo Fr. He also objected to the deliberative role these delegates took in that council. Here and elsewhere he seems to draw a definitive line around the particular ministries of bishops, clergy and laity, lines that have been blurred virtually on a regular basis through church history. The appearance of this work, *The Church of the Holy Spirit*, in translation will allow both further analysis and criticism as well as assimilation of its conclusions. But when faced with the empirical history of the Church, it is hard to imagine scholarly refutation of its conciliar nature, East or West. Likewise it is difficult to refute the eucharistic shape of the Church that Afanasiev points to in so many sources: And then there are both the ancient and present texts of the eucharistic liturgy themselves. Most often the only work of Fr. Though often faulted for focusing solely on the Eucharist, the study begins in fact with what happens in baptism and chrismation, namely the consecration of each member of the Church as priest, prophet and king. Contrary to later theology which would divide the Church into clergy and laity on the basis of consecration for ministry, Afanasiev examines the texts of the baptismal liturgy as well as those of ordination and the Eucharist itself to show that all Christians are consecrated to priestly ministry. All the people of God, not just the bishops, presbyters and deacons, celebrate the Eucharist.

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3: John (Zizioulas) of Pergamon - OrthodoxWiki

Remembering my father / Lidia StĂfniloae --Dumitru StĂfniloae and his philokalia / Maciej Bielawski --The Orthodox dogmatic theology of Dumitru StĂfniloae / Andrew Louth --Pseudo-Dionysios the Areopagite in Dumitru StĂfniloae's theology / Gheorghe DrĂfgulin --Eucharistic ecclesiology or open sobornicity?

Jones, Feminist Theory and Christian Theology: Sin is defined primarily in social D. McFadyen, Bound to Sin: While liberationist accounts of sin prophetic- Tanner, and risk demonizing one portion of humankind while too I. Torrance Oxford University Press, , â€” Hodg- doctrine within Christology. King, updated edn Fortress Press, path, by defining Jesus Christ as the ontological basis , â€” The concept was intro- and for one another. Nonetheless, sin is real, since humanity seeks nyj is the correct Slavic translation of the Greek word again and again to negate its total dependence on God. Nonetheless, he affirms univer- and love. Khomyakov does not appear as too abstract and remote from actual human narrowly believe that sobornicity is experienced in the existence to capture the existential realism of sin. Some theologians continue to defend human- German Catholic theologian J. For those who seek to defend the express the catholicity of the Church. Romanian Ortho- doctrine of original sin today, the perennial task dox theologian D. If there was such a thing as social structure, another in order to satisfy every spiritual need of salvation had to have a social dimension. Theologically, the Social Gospel was based on the and contributing to a better understanding of the idea that personal salvation and social salvation were whole revealed divine reality and of the whole human inextricably interlinked. In the Social Gospel, society reality. New ways to express the divine reality appear as became the subject of redemption; Christianity had a complementary rather than contradictory. Through mission to transform society as a whole. Nevertheless, century Home Missions movement, and the post-Civil the weaknesses of each system must be criticized, War activism of the evangelical and liberal anti-slavery because no system is capable of comprehending the movements. Most of its early leaders were products of entire divine reality. A few were spiritual descendants of Seminary Press, , 45â€” Tradition and Modernity in Theology, ed. Turcescu Center for Romanian tion of the Gilded Age and the rise of industrialization Studies, , 83â€” Bellamy â€”98 , S. Colwell â€”72 , H. George â€”97 , and H. The American burgeoning labour movement, which blasted the version arose in the early s; it generally favoured Churches for doing nothing for poor and working- decentralized economic democracy instead of State class people. It created struggles of working people. From erals did not. In the south of the United States the Social to , a radical Christian community in Muscogee Gospel tended to be conservative theologically. By this term was used to designate the The founders of the Social Gospel were W. Gladden movement for social Christianity as a whole, which was â€” , a Columbus, Ohio, Congregational then at the height of its influence and expectation. Bliss anti-war, anti-slavery, temperance, and other Christian â€” , a Boston Episcopal priest who founded reform movements before the Progressive Era. What the Society of Christian Socialists in ; F.

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4: Dumitru Staniloae: An Ecumenical Ecclesiology - Logos Bible Software

www.enganchecubano.com is a platform for academics to share research papers.

Life The future metropolitan was born January 10 , He began his studies at the University of Thessaloniki but took his first theology degree from the University of Athens in He was consecrated as a bishop on June 22 , and named Metropolitan of Pergamon. Some have suggested that his book, *Being as Communion*, is perhaps the most significant theological book of the late 20th century. Grounding his work in the Cappadocian Fathers and St Maximus Confessor in particular, he articulates a relational ontology in which neither unity nor plurality have priority. His *Being as Communion* addressed the theme from the importance of communion for unity, while his later *Communion and Otherness* is a complementary analysis of the importance of otherness for communion. He thus takes up the ancient philosophical problem of reconciling the One and the Many, which he examines with respect to divinity the three Persons of the Trinity and the monarchia of the Father , humanity theological anthropology , and the Church ecclesiology. The philosophical implications of the book extend to the human and social sciences. A further theme of the two studies is the eschatological ontology he derives from St Maximus the Confessor, in which the truly real is that which is real at the eschaton. This is the subject of a new book by the Metropolitan to be released in summer , *Remembering the Future: His first book* was his doctoral dissertation in , only recently published in English as *Eucharist, Bishop, Church: Metropolitan John* has become a significant figure in major ecumenical dialogues between the Orthodox Church and other Christian traditions, and in succeeded Archbishop Stylianos of Australia as president of the Commission of Orthodox in the Dialogue with the Roman Catholic Church. *Response to Lucian Turcescu," Modern Theology* In an interview with Maria Antoniadou , Archbishop Stylianos of Australia criticizes John Zizioulas for his stance on Uniatism , questioning his status as a systematic theologian. John as an example of a "muddled theologian" in his views on Severus of Antioch. Some are concerned by his reliance of non-Orthodox sources on his thought in both areas, pointing out the influence of French Catholic theologians Henri de Lubac and Yves Congar , as well as Martin Buber and John Macmurray. *Labor et Fides, E Ktise os eucharistia Athens: This would be rendered in English as Creation as Eucharist. St Vladimirs Seminary Press, H Synantese ton duo Kosmon Athens: This would be renderd in English as Hellenism and Christianity: The Meeting of Two Worlds. Further Studies in Personhood and the Church London: An Eschatological Ontology London: Lectures in Christian Dogmatics London: The One and the Many: The Eucharistic Communion and the World London: Studies Fox, Patricia A. The Theology of John Zizioulas: Personhood and the Church Ashgate, The Eucharist Makes the Church: Henri du Lubac and John Zizioulas in Dialogue. Eastern Christian Publications, University of Notre Dame Press, Notes 1 Modern Theology*

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5: Project MUSE - Orthodox Constructions of the West

Locality and Universality: Eucharistic Ecclesiology Praise for the Print Edition Bordeianu's book is an invaluable addition to the growing body of scholarship on the theology of the most important Romanian Orthodox theologian, the late Fr. Dumitru Staniloae.

There has been finger-pointing, name-calling, and general animosity between these two divisions. However, there is still a great deal of misunderstanding and misconceptions on both sides. The title I am reviewing today seeks to clear up some Christian East and Christian West have been at odds with each other since The Great Schism, if not sooner. The title I am reviewing today seeks to clear up some of these misunderstandings and misconceptions. Their latest book, *Orthodox Constructions of the West*, is a collection of talks given at a conference in with the same name, and addresses the way Eastern Orthodoxy see Western Catholicism. Contributors to this work include an Orthodox archbishop, Orthodox priests, a Jesuit priest, professors of theology, etc. Some of the topics included are present-day relations between Orthodoxy and Catholicism, unleavened bread, reading of St. Thomas Aquinas, and primacy and ecclesiology, to name a few. The beauty of books like this is that it is like attending an actual conference. You look at the schedule or Table of Contents with a book and decide which talks you want to attend or articles you want to read. He begins by declaring his belief that the Orthodox Church is the Apostolic Church of the East and the sister church to the Catholic Church. This is a belief I wholeheartedly agree with and espouse. He then calls to fault the Orthodox on certain matters. The whole point of this essay is not to point fingers though, no he ends with a call to unity through "ecumenical scholarship and theology. The other article I would like to discuss is "Primacy and Ecclesiology. He then discusses the arguments against primacy, such as Christ being the head of the Church and Ecumenical Councils being the highest institution of authority, and why he disagrees with them. For example, no one would argue against the office of bishop as the head on a local level. He then explains how the Orthodox anti-pope attitude has created a void in Orthodoxy that has tried to be filled with various divisions of authority, i. He even goes so far as to call antipapism a heresy. I must admit I was pleasantly surprised by this chapter and did not expect him to argue so adamantly in favor of the need for primacy in the Orthodox Church. Though I only highlighted two of the articles in this book, that is not to say that the other articles are without merit. If you are interested in ecumenism or Catholic-Orthodox relations, this is going to be a must own for you. I am pleased to have it in my possession, and can easily give this book 5 stars. 1 2 . , - , - - "" . Jan 18, Fr. There are not very many books by the Orthodox which take a critical look at Orthodox attitudes and self-myths and distortions of the Western churches. Some of the articles are very scholarly and of interest to scholars, but some of the articles offer a more general approach to the topics. The only way the Church can claim to be true is for it to be as honest about itself and its faults as it can be. We need to follow our own spirituality which says "grant me to see my own sins and not to judge my brother. Sometimes this seems to result from insecurity and an inferiority complex. This book is boldly truthful.

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6: Orthodox Constructions of the West by George E. Demacopoulos

Widely considered the most important Orthodox theologian of the twentieth century, Dumitru Staniloae () contributed significantly to an ecumenical understanding of these themes. Because of his isolation by the Romanian Communist regime, his work still awaits its merited reception.

The participants of the 19th Academic Consultation August Most authors of this issue of *Perspectief* are in the picture, which was taken on the shores of the Baltic Sea. The conference took place in the cultural center Sofia, located on a peninsula near Helsinki, Finland. Preloader photo by Alvesgaspar. Veronika Hoffmann Eine doppelte Problemstellung Anerkennung von Sachverhalten vs. The Centre for Romanian Studies, Just us Roman Catholicism or different Churches issued from the Reform can learn from the Orthodox Church, so, too, the Orthodox Church can learn and let itself be enriched by the theology of its ecumenical partners. Since Orthodox Church understands itself as an all-embracing reality, it cannot but remain open to the spiritual and theological values of all the other Christian traditions. *Tradition and Modernity in Theology*, George Demacopoulos and Aristotle Papanikolaou eds. *Tradition and Modernity in Theology: It is a unity achieved and maintained through the convergence, communion, and unanimous complementarity of its members, not through a simple attachment or through a melding of all into one uniform whole. Receptive ecumenism* Receptive ecumenism, which intends to be a fresh approach for contemporary ecumenism, has been developed since by prof. Paul Murray in a series of projects organized at 6 D. *The Experience of God*, vol. Holy Cross Orthodox Press, , *Theology and the Church*, transl. The key assumption at issue in receptive ecumenism is that the old strategy in ecumenism which struggled to achieve unity among different Churches through a clarification of the doctrinal misunderstandings and conflicts of the past proved to be unfortunately unrealistic and without significant positive results so far. Unlike the old form of ecumenism, the primary strategy of receptive ecumenism is to promote growth within each of the traditions rather than directly between them. *Exploring a Way for Contemporary Ecumenism* Oxford: Oxford University Press, The inter-Christian dialogue and the receptivity in relation to our fellow Christians are not optional and marginal but necessary and essential. However, I am of the opinion that teaching and learning or receiving in ecumenical relationships are mutually interdependent and that a balance between them should be somehow maintained. One cannot only receive or learn from the others; giving and teaching are essential components of the ecumenical interaction. Examples from the past There are several examples from the past that could show the benefits of an ecumenical interaction in which each side is willing to give and receive from one another. Learning ecumenically from each other 39 *Perspectief* mention three examples from the encounter between Orthodox theology and Roman Catholic theology in the last century. The first example brings to the surface the positive effects of the encounter of Roman Catholic theology with Orthodox theology in the s and s, when important Eastern theologians had to leave communist Russia and move west. It is an example of Orthodoxy rather giving than receiving. Although the doctrine of the Trinity was never lost in Western Christianity, for a long time it was not considered as a structuring and unifying principle of the whole theology. Under the influence of Orthodox theologians such as Vladimir Lossky or Nikos Nissiotis, theologians in the West started placing the dogma of the Triune God at the heart of their theological constructs, as a fertile source for crucial reflections on every dimension of Christian existence. Something similar happened in the documents issued by the World Council of Churches. It suffices to say here that whereas at the First Assembly in Amsterdam in the WCC defined itself as a fellowship of Churches which accepts Jesus Christ as God and Savior, in , under the Orthodox influence, the New Delhi Assembly broadened its basis and placed the initial Christological principle within a Trinitarian setting. Jean-Marie Van Cangh ed. *Les Editions du Cerf*, , *ET Bulletin 2* , Without losing sight of the differences between the Neo- Patristic school of theology and the French *Ressourcement*, one can detect similarities between their approaches, as they: Cunningham and Elizabeth Tkeokritoff eds. *Cambridge University Press*, *Recherches de science religieuse* 35 This was an example of

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Orthodoxy as rather receiving than giving. The ghettoization and the sense of self-sufficiency of a Church go against the message of Christ, who prayed for the unity of Christians. Today the principle of learning and receiving from our fellow Christians is also a vital task, especially given the many issues that confront contemporary society and ask for our common solutions. As metropolitan Kallistos Ware has pointed out in an article he wrote on receptive ecumenism, there is a series of themes and questions that we all Orthodox, Catholics, and Protestants must explore in common and gain mutual enrichment from one another in this process: Second, for in the attempt to elaborate a common response we all can simultaneously give to and learn from one another. In so doing, there will be a growth within our own tradition as well as in the relationships between us. Convened after more than fifty years of preparation, the Council was supposed to show that the principle of synodality or conciliarity in the Orthodox Church is not just a theory but a fact and a distinguished feature of its entire existence. Unfortunately, the gathering in Crete has revealed the very serious conciliar crisis of the Orthodox Church: As a matter of fact, we Orthodox need to re-learn from ourselves and from our tradition how to embody and live more deeply synodality. And in this process of re-learning synodality, we should also let other traditions guide us and give us an impetus to strengthen even more yet keeping with the basic principles of our ecclesiology the visible factor of unity in the Church.

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7: Radu Bordeianu | Duquesne University - www.enganchecubano.com

"Bordeianu's book is an invaluable addition to the growing body of scholarship on the theology of the most important Romanian Orthodox theologian, the late Fr. Dumitru Staniloae. Through his vast knowledge of Staniloae's corpus in its original language, but also his use of eastern and western.

Into this mystical body all Christians are called, but only the Orthodox Church has retained the nature of the Apostolic and Catholic Church in her teaching and liturgical life. The idea of Open Sobornicity on one hand is supposed to be a gathering sobor of the whole inhabited world, where Christians can bring together their understanding of the whole divine and human reality as seen in the light of the complete revelation. On the other hand, Open Sobornicity enables the possibility of adopting Western theological influences within Orthodox theology, however, as long as the first can legitimately be applied to the latter. The descent of the Holy Spirit on the first Pentecost was the beginning of the actual Church in this age. The Holy Spirit works in the Body of Christ and in His members in human persons as the image of the Holy Trinity as well as within the communitarian, liturgical and sacramental life of the Church. One of the main ideas of the latter is also to function as an instrument of ecumenical dialogue. Avainsanat Keywords Dumitru Staniloae, ecclesiology, ecumenism, dogmatism, argumentation, trinitarian doctrine, Christology, sacraments 4 1. Nissiotis esitti raporttinsa Vatikaani II: Karl Barth ja Karl Rahner. Yet, when describing this union, on the one hand he minimizes its importance, by declaring that everything happening in a local Church happens in the other local Churches as well. On the other hand, he invalidates the thesis about the plenitude of the local Church, by declaring that in each local Church things can happen that do not happen in the other local Churches; consequently, [in Afanasiev s opinion] it is useful for a local Churches to accept what happens in other local Churches. Lucian Turcescun artikkeli Eucharistic ecclesiology or Open Sobornicity? Turcescu puolestaan taustoittaa ko. Spiritual intercommunion is a form of communion that promotes common prayer, study, and action among the Orthodox, and other Christians. This is necessary so that the Holy Spirit can multiply the connections among our Churches; by these connections the life in Christ of our Churches may be transmitted from one Church to another, thus becoming more and more alike. Viitattu Turcescu , And so he gained little from his initial theological studies, and even abandoned his interest in dogmatics. When he turned to the study of church history he discovered the Hesychast tradition of spirituality and theology, his scholastic manuals described Hesychasm as strange. Viitattu Bordeianu , Bordeianu , Dositheios oli kreikkalainen Jerusalem patriarkka, joka mm. Bordeianu , Grigorescu selostaa: This whole period meant a lot to the ecclesiastic thinker who afterwards recalled the years of his spiritual formation repeatedly and nostalgically. I wrote my book Grigorescu , Radu Bordeianu analysoi ko. Bordeianu , Grigorescu , The famous statement of St. Athanasios needs to be extended: Sarjan kahdeksas osa tarkasteli erityisesti romanialaista hesykasmia. I was thus able to later go on with my other works that I had begun there: I believe that the town of Sibiu taught me an important lesson: Bielawski , Grigorescu , It was a true struggle with an angel, like in the Old Testament. Rarely have I seen such powerful convictions, such a fervent faith. Romania passed from the Soviet form of totalitarian Communism to its own form: In this new system the Orthodox Church found itself with a new style of life and a new role to play. I would like the celebration in Sibiu to be for me something else than a reason to encourage my fruitless vanity, I would like it not to tempt me outside my humbleness as I know so well that what I have done is less than I should have done; I would like it not to lure me outside my conviction that I am an unworthy sinner. As for the celebration proper, I am not sure whether I should be able to participate I wouldn't like the organizers and the participants to be offended if I am not able to get there. I am not going to miss it because I do not appreciate the honour they are making me, though I fear the vanity it might bring to my soul, while appreciating the love this ceremony shows. That was my own mission: He binds men to one another and creates in each an awareness of belonging to all the rest In this sense sobornicity can also be expressed as communion. Sobornicity is not unity pure and simple; it is a certain kind of unity. There is the unity of a

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whole in which the constitutive parts are not distinct, or the unity of a group which is kept together by an exterior command, or formed into a union of uniform entities each existing side by side. Sobornicity is none of these. It is distinguished from an undifferentiated unity by being of a special kind, the unity of communion. Armolahjoja on monenlaisia, mutta Henki on sama 1. This makes evident the fact that within the working of grace the divine subject Himself who performs it is present, for there is no work without a worker. Therefore we can use the term energy in the sense that in work the energy of him who does the work is found. But this energy is also always imprinted on those for whom the work is done. Thus, by understanding grace as divine energy, we understand it on one hand in the sense of the Spirit's energy actualized as work, and on the other hand in the sense of energy that is imprinted on the being of person in whom the Holy Spirit works, making him capable of working, that is, capable of cooperating with the Holy Spirit.

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8: Dumitru Staniloae: An Ecumenical Ecclesiology - Verbum

Overview. Widely considered the most important Orthodox theologian of the twentieth century, Dumitru Staniloae contributed significantly to an ecumenical understanding of ecclesiology, based on the doctrine of the Trinity.

Loneliness, a Challenge of Contemporaneity Advisor: Dissertation director of five doctoral students. Primacies, Contemporary Ecumenical Ecclesiologies Ph. Oxford University Press [Forthcoming]. Towards A Common Vision: Are There Boundaries between East and West? Dharmaram College Publications [Forthcoming]. University of Notre Dame Press [Forthcoming]. An Analysis of Fr. Leuven, Belgium, , Demacopoulos and Aristotle Papanikolaou. Fordham University Press, Scorgie Grand Rapids, MI: Notre Dame University Press, Holy Cross Orthodox Press, Karlstadt and the Origins of the Eucharistic Controversy: A Study in the Circulation of Ideas. Oxford Studies in Historical Theology. Oxford University Press, The Universal Church in the 21st Century. Edited by Francesca A. Murphy and Christopher Asprey. The Intellect in Patristic Theology. Further Studies in Personhood and the Church. Edited By Paul McPartlan. Incorporating Eastern Churches Review 25, no. Creation and Deification, volume 2 of The Experience of God: Holy Cross Orthodox Press, pp. Were Our Voices Heard? The Kingdom of God and the Church: The Authority of Scriptures and the Interpretative Authority of the Church in the Theology of Dumitru Staniloae, paper presented at the third annual symposium in honor of Fr. The Sistine Chapel of the East: Adoptive Children of the Father: Paul University, Ottawa, Canada, March 4, Stages of Spiritual Ascent: Response to Robert D. An Orthodox Perspective, Conference: Marshall European Center for Security Studies. Ecumenism in the Classroom: The Priestly Dimension of the Human Person: Communion Ecclesiology as a Response to Eucharistic Ecclesiology: Romanian Orthodox Archdiocese in the Americas, Miller, The Observer-Reporter March 29, From Excommunications to Unity among Christians. A Visual Interpretation of Gen. Orthodox and Catholics in Dialogue, guest speaker at St. Reflections on Romans 8: Written by the Women of Romania. Past, Present and Future, St.

9: Fr. Michael Plekon. Nicolas Afanasiev's Vision of the Eucharist and the Church

In brief, in the notion of 'open sobornicity' "every theological system is welcomed as offering some valid insights, although the weaknesses of each must be criticized.

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