

Chapter 1 : The churches the apostles left behind - Raymond Edward Brown - Google Books

*The Churches The Apostles Left Behind [S.S. Raymond E. Brown] on racedaydvl.com *FREE* shipping on qualifying offers. A distinguished scholar looks at seven different New Testament churches after the death of the Apostles.*

The Church, and the People Essay: Here is the steeple. Open the doors, and see all the people. In a sense, this balance of Church structure and the people of God is representative of the balance between Peter and Paul and their influence in the early Church. Paul, on the other hand, especially in his later pastoral epistles, imparts his desire to apply order and structure, like that of the Roman Empire, to the early Church. This rigor around Church structure is an adjustment for Paul. In his early letters, his missionary zeal rules. The Apostles sent delegates with authority based in their own apostolic authority, which evolved into an expectation of bishops responsible for the local churches, carrying that same authority. When Constantine formally recognized the Church in AD, the structure of Church started to crystalize into its current form, in parallel with political and governmental structure of the time. He also drew ecclesiastical districts, appointed bishops, and heard appeals on ecclesiastical matters. It also put into place many of the parallels between Church structure and civil structure that are still in place today, such as, the global authority of the pope and the start of the recognition of councils and canons. As Brown points out, advantages of an organized church structure include an assurance that stability and continuity are enhanced, and that qualifications for good and appropriate church leaders are established. In the age of the Church Fathers, bishops were present and held collegiality with the bishop of Rome as their de facto head, providing the structure of the Church through the first several centuries. During this time and into the Middle Ages, at least seven Church Councils met and helped to further clarify teachings and strengthen this structure through their gathering and collaboration. During the Middle Ages, the Church structure became the only European structure in place, helping hold together Western Civilization as we still know it. In the modern world, the Church continued to lose power through political shifts. At the Second Vatican Council, there was a definite desire to emphasize the laity and their place in the Church and world, which suggests the laity had become less important as the structure of the Church had grown through the ages. This was especially important in the context of the persecution faced by the early Church, with its cultural alienation and ostracism, with a new family, a new home, and a promise of new life in Christ. Church as the people of God also stresses a strong sense of community and the priestly dignity of all the baptized. As the structure of the Church as an institution grew, the sense of being the people of God seemed to decline. Notably, two of the citations of the ninth paragraph of Lumen Gentium are of I Peter: Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness. He therefore chose the race of Israel as a people unto Himself. This was to be the new People of God. The seat of this consciousness was sown in the aftermath of world political and economic revolutions. In a new era of democracy and labor unions, the life of the church became the responsibility of all its members and not alone of its leaders. Paulist Press, , Dogmatic Constitution on the Church Lumen gentium 21 November , par.

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The Churches the Apostles Left Behind has ratings and 11 reviews. Marianne said: Written by the late Raymond E. Brown, priest and biblical scholar, t.

He wrote an interesting account about different interpretations of Christ, His teaching, the differences among the apostles, and the differences among the early Christian communities. This book is NOT for anyone who refuses to understand that there is a complex history during the first Christian century. Father Brown used biblical texts and comments from some of the very early Church Fathers to explain this complexity. Father Brown began this book with a very clear statement that different churches and traditions existed by the year c. Disputes arose between those early Christians who came from a Jewish tradition and the "gentiles. Paul argued for a universal Catholic Church, and "true believers" did not have to adhere to Jewish traditions. This led to another debate as to whether the early Christians fulfilled the Hebrew Bible Old Testament or should they abandon the Old Testament. Most of the early apostles disappeared by c. Yet, Father Brown could have further exploited the Council of Jerusalem which is described in the Book of Acts chapter Father Brown made a good case that St. Paul was both a missionary and the pastor who battled "false teachers" and those who would assume too much about interpretation. Titus, Barnabus, and Timothy were bestowed with authority and were early bishops. The problem for many early Christians was not new concepts but the danger of NO ideas or concepts. The bishops had authority of interpretation. Father Brown made a good case that when there is little argument, the issues of belief and the Faith were settled. Yet, the apostles wrote about conflicts both to get concepts correct and to avoid excessive conflict which was a delicate balance. Peter and Paul made appeals for careful interpretation and even went to Rome to register their appeals and interpretation in the capital of the Roman Empire. Added to the internal conflicts were the persecutions against the Early Church during the reigns of Nero, Trajan, Marcus Aurelius, and later Diocletian. As Father Brown noted, St. John emphasized the Eucharist and the beginnings of the Sacraments. Not only John, but the other Gospel writers wrote about forgiveness of all including women whom some of the "heretics" stated had no souls and were simply doomed because of their gender. A cursory view may give readers that the New Testament authors, the apostles, and Christ Himself undermined the Old Testament. Father Brown made a good point that Christ and early apostles actually preserved the best of the Old Testament, and Christ alerted his audiences to exceed the Sadducees, Pharisees, and Scribes in holiness by focusing on men and women becoming better people. Forgiveness exceeded the petty restrictions and penalties that were in place. Father Brown argued that biblical reading and interpretation should not focus on whom is right or wrong, but such careful reading should be done to may be missing re our understanding. His book raises good questions and explains the different interpretations that have developed during the year history of the Catholic Church and Christianity. He should have included a more comprehensive bibliography. The one he used is weak and sparse. In spite of this fact, this book is informative and useful to those interested in Church History.

Chapter 3 : The Churches the Apostles Left Behind by Raymond E. Brown (, Paperback) | eBay

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Chapter 4 : The Church, and the People | BreadAlive

The chief apostles of Christ died in the mids ofthe first century--at least those of whom we have solid knowledge: Peter, Paul, and James 'the brother of the Lord.'

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Get this from a library! The churches the apostles left behind. [Raymond E Brown] -- This book is a study of seven very

different churches in the New Testament period after the death of the apostles.

Chapter 6 : The Churches the Apostles Left Behind by Raymond E. Brown

*Therefore, in these book *The Churches The Apostles Left Behind*, investigates Christian communities from the viewpoint of their diverse understanding of what the was important for survival and growth after the death of the apostles in reference to the New Testament period.*

Chapter 7 : racedaydvl.com: Customer reviews: The Churches The Apostles Left Behind

*A hint of that tendency emerges in *The Churches the Apostles Left Behind*. Fr. Brown, a Roman Catholic priest, asks how the churches of the late first century survived the trauma of the deaths of the originary apostles.*

Chapter 8 : The Churches the Apostles Left Behind - Raymond Edward Brown - Google Books

the church operative in various early Christian communities, as represented by the Pastoral Epistles, Colossians/Ephesians, Luke/Acts, I Peter, the Fourth Gospel, the Johannine Epistles, and the Gospel of.