

Chapter 1 : Pauline Webb obituary | World news | The Guardian

To be Methodist is to be Ecumenical. Introduction. Conference asked the Mission and Ecumenical Committee (MM&E) to make a policy statement on the church's position on ecumenism and how this relates to the Methodist Church 's current relationship with the Conference of Churches of Aotearoa New Zealand.

Bridget of Sweden, featuring this remarkable woman of the 14th century whose mysticism and service to the sick and poor marked her out for sainthood, despite her opposition to the Popes of her day, even taking her challenge to Rome itself. That both Lutherans and Catholics can honour her life and witness is a mark of how holiness unites where doctrine divides! The Week itself started at the Centro Pro Unione where the ecumenical reflections of those non-Catholics who gathered as observers during the Second Vatican Council were aired and shaped the final outcome of the ecumenical spring. The speaker was Mgr. Paul MacPartlan who chose to focus on the Chieti Statement on Synodality and Primacy , the result of five years deliberations of Orthodox and Catholics. Tony Curren presided, Rev. Ruth Frampton who was the Anglican ordinand on placement in Rome in our first year here and based at the Lay Centre which led the rest of the service preached on the text from Exodus, and we sang The right hand of God. On the Saturday, a longer version of the service was used at the Beda College, where the preacher was Archbishop Bernard Ntahoturi. It included a simple but effective exchange of chains. Philip Gillespie presided and then hosted a dinner for the attendees. I sat on the top table with him and his guests, including representatives of the British and Australian embassies and Fr. The Sunday was very busy as we welcomed Archbishop Bernard, his wife Matilde and two guests at the Anglican Centre, to PSA where he was the guest preacher at a service led by our student Minister, before hurrying to Caravita for 11am where I was the guest preacher at a service attended by three of the diplomatic corps American, British, and Georgian and members of their regular congregation. We then had lunch out with Fr. Tony Curren and two Canadian members of the congregation who are great supporters of ecumenism, Ken and Fawn White. I presided as Chair of Churches Together in Rome. Despite the no car day in Rome which affected most church services, we got 75 people there. Abbot Roberto welcomed us and Cardinal Harvey was present. About 50 were present and church members were invited for refreshments in the Chapter House afterwards. Through the better use of Facebook and Twitter this event was widely reported and commented upon. The eucharist at the Anglican Centre, though only slightly ecumenical in that Catherine Pepinster did the intercessions, heard a splendid sermon from the outgoing Deputy Director Marcus Walker appealing for an ecumenical spirit. There were a number of Roman Catholics present and three Methodists and a Baptist. Benedict where I preached at an evening prayer service attended by Freddy, the Haitian RC priest, Fr. Ilia, the Romanian Orthodox priest who also spoke about his community, and myself gave the blessing together in a sign of ecumenical friendship and acceptance. The Week concluded with the Papal Vespers at St. It was marked by two Methodists in the procession myself and our President Mirella Manocchio, the first woman so to be involved. Each year the service has become more inclusive and warm in its promotion of Ecumenical relationships. It was a fitting end to a busy week.

Chapter 2 : Week of Prayer for Christian Unity – Methodist Ecumenical Office Rome

Established April the Methodist Ecumenical Office Rome represents the World Methodist Council, European Methodist Council and British Methodist Church in Rome working ecumenically. The Revd Dr Tim Macquiban (present director of MEOR) and Dr Alessandra Trotta (former president of OPCEMI) introduce the Methodist Ecumenical Office in Rome.

All may be saved to the uttermost. Catechism for the Use of the People Called Methodists. Father, Son and Holy Spirit, as well as the orthodox understanding of the consubstantial humanity and divinity of Jesus Christ. Since enthusiastic congregational singing was a part of the early evangelical movement, Wesleyan theology took root and spread through this channel. Wesleyan Methodists identify with the Arminian conception of free will, as opposed to the theological determinism of absolute predestination. A person is free not only to reject salvation but also to accept it by an act of free will. All people who are obedient to the gospel according to the measure of knowledge given them will be saved. The Holy Spirit assures a Christian of their salvation directly, through an inner "experience" assurance of salvation. Christians in this life are capable of Christian perfection and are commanded by God to pursue it. Methodism has inherited its liturgy from Anglicanism, although American Methodist theology tends to have a stronger "sacramental emphasis" than that held by Evangelical Anglicans. These constitute the Works of Piety. Wesley considered means of grace to be "outward signs, words, or actions Wesleyan Quadrilateral and Prima scriptura Traditionally, Methodists declare the Bible Old and New Testaments to be the only divinely inspired Scripture and the primary source of authority for Christians. The historic Methodist understanding of Scripture is based on the superstructure of Wesleyan covenant theology. Though not infallible like holy Scripture, tradition may serve as a lens through which Scripture is interpreted. Theological discourse for Methodists almost always makes use of Scripture read inside the wider theological tradition of Christianity. By reason, it is said, one reads and is able to interpret the Bible coherently and consistently. Methodism insists that personal salvation always implies Christian mission and service to the world. Congregations employ its liturgy and rituals as optional resources, but their use is not mandatory. During Kingdome, Methodist liturgy has traditionally emphasised charitable work and alleviating the suffering of the poor. A second distinctive liturgical feature of Methodism is the use of Covenant Services. Although practice varies between different national churches, most Methodist churches annually follow the call of John Wesley for a renewal of their covenant with God. Christ has many services to be done. Some are easy, others are difficult. Some bring honour, others bring reproach. Some are suitable to our natural inclinations and temporal interests, others are contrary to both Yet the power to do all these things is given to us in Christ, who strengthens us. I am no longer my own but yours. Put me to what you will, rank me with whom you will; put me to doing, put me to suffering; let me be employed for you or laid aside for you, exalted for you or brought low for you; let me be full, let me be empty, let me have all things, let me have nothing; I freely and wholeheartedly yield all things to your pleasure and disposal. As John Wesley advocated outdoor evangelism, revival services are a traditional worship practice of Methodism that are often held in churches, as well as at camp meetings and at tent revivals.

Chapter 3 : Project MUSE - Celluloid Sermons

The Office exists to offer a resource in the city of Rome for the global Methodist family and to help facilitate Methodist relationships with the wider ecumenical community.

Share via Email Pauline Webb made controversial points with charm but, when the Methodists began ordaining women, remained a lay person. Pauline played an important role in WCC activities for many years. Many were surprised when, in 1955, this outspoken and committed woman became the organiser of religious broadcasting for the BBC World Service. It was an inspired appointment, but not without its risks. However, Pauline put her own beliefs to one side and allowed others to voice their different views. Presenters did not have to agree with Pauline, they just had to be good broadcasters, as she was. She presented The Daily Service on Radio 4 until she was well into her 70s. Her father was a Methodist minister and former missionary in Africa. Pauline attended many schools, because her father, like all Methodist ministers at the time, moved appointments every three years. She graduated in 1935 and then trained as a teacher at the London Institute of Education. From 1936 until 1940, Pauline taught at Thames Valley grammar school, Twickenham. Her horizons expanded after she took her class to hear a missionary doctor who had been working with blind people in India. The next day, the Methodist Missionary Society offered her the job of recruiting Methodist youth clubs to support its activities. Pauline stayed with the MMS until 1942. It was a time when colonies embraced nationalism and sought independence. With missionaries caught up in the fight against discrimination and oppression, Pauline had to communicate these new realities to a British church membership. A year spent at Union Theological Seminary in New York deepened her theology and developed her political awareness; she went on civil rights marches and joined a church in East Harlem. Two others quickly followed; their common theme was that the church must abandon all forms of discrimination, especially against women. Her popularity within the Methodist church rose rapidly. She made sometimes controversial points with a charm that challenged, but did not alienate, audiences. She had opponents but few enemies. In 1955, Pauline became the youngest person elected vice-president of the Methodist Conference, the highest office for a lay person. In a memorable vice-presidential address, Pauline lamented the great gulf between the church and the modern world, and drew on her recent experiences in the US and the Caribbean. Then followed, from 1956 to 1960, a period as director of lay training for her church. She was also a member of unity talks between the Anglican and Methodist churches. When the Anglicans rejected the union scheme, Methodism began to ordain its own women. Pauline was never among them; she felt called by God to remain a lay person. In 1961 she returned to her missionary department with responsibility for the Caribbean and West Africa. The sermon raised eyebrows among the male Orthodox and those for whom such talk was uncomfortable. She received an honorary doctorate from the University of Birmingham in 1962, but not the civic recognition her friends believed she deserved. A former archbishop of Canterbury said that if she had been an Anglican, Pauline would long ago have become a member of the House of Lords. In the best tradition of Christian stewardship, she lived simply. To her, every penny was part of the world economy, for which everyone was responsible. She is survived by a step-nephew, Peter.

Chapter 4 : Methodist Ecumenical Office Rome

Week of Prayer for Christian Unity in Rome: January Anticipating the WPCU, we went to the Institut Francais for a showing of a film on St. Bridget of Sweden, featuring this remarkable woman of the 14th century whose mysticism and service to the sick and poor marked her out for sainthood, despite her.

Edit The Methodist revival originated in England. It was started by a group of men including John Wesley and his younger brother Charles as a movement within the Church of England in the 18th century , focused on Bible study, and a methodical approach to scriptures and Christian living. The term "Methodist" was a pejorative college nickname that was given to a small society of students at Oxford , who met together between and for the purpose of mutual improvement. They were accustomed to communicate every week, to fast regularly and to abstain from most forms of amusement and luxury. They also frequently visited poor and sick persons and prisoners in the jail. The early Methodists reacted against perceived apathy in the Church of England , became open-air preachers and established Methodist societies wherever they went. They were notorious for their enthusiastic sermons and often accused of fanaticism. Theophilus Evans, an early critic of the movement, even wrote that it was "the natural Tendency of their Behaviour, in Voice and Gesture and horrid Expressions, to make People mad. John Wesley came under the influence of the Moravians and Dutch theologian Jacobus Arminius , while Whitefield adopted Calvinistic views. Consequently, their followers separated, those of Whitefield becoming Calvinistic Methodists. Generally Methodists have followed Wesley in Arminian theology. Separation from the Church of England Edit Wesley originally had no intention of separating from the Church of England. However, following the American Revolution , the Church of England cut off its American members and refused to ordain ministers for them. Wesley, however, never ceased to be or to act as a priest of the Church of England and died an Anglican. He chartered the first Methodist Church on February 28 , This distinguishes it, historically, from Calvinist traditions such as Presbyterianism. Also, more recent theological debates have often cut across denominational lines, so that theologically liberal Methodist and Reformed churches have more in common with each other than with more conservative members of their own denominations. John Wesley was not a systematic theologian, though Methodist ministerial students and trainee local preachers do study his sermons for his theology. The popular expression of Methodist theology is in the hymns of Charles Wesley. Since enthusiastic congregational singing was a part of the Evangelical movement, Wesleyan theology took root and spread through this channel. For them, there are two Sacraments ordained of Christ: Baptism and Communion Supper of the Lord. It is a traditional position of the church that any disciplined theological work calls for the careful use of reason. By reason, it is said, one reads and interprets Scripture. This church insists that personal salvation always involves Christian mission and service to the world. Scriptural holiness entails more than personal piety; love of God is always linked with love of neighbor, a passion for justice and renewal in the life of the world. In liturgical matters, whereas most Methodist worship is modeled after the Book of Common Prayer , a unique feature of the American Methodist Church is its observance of the season of Kingdomtide , which encompasses the last 13 weeks before Advent , thus dividing the long season after Pentecost into two discrete segments. During Kingdomtide, Methodist liturgy emphasizes charitable work and alleviating the suffering of the poor. A second distinctive liturgical feature of Methodism is the use of Covenant services. Although practice varies between different national churches, most Methodist churches annually follow the call of John Wesley for a renewal of their covenant with God. It is a striking and sobering piece of liturgical writing, as the following excerpts illustrate: Christ has many services to be done. Some are easy, others are difficult. Some bring honour, others bring reproach. Some are suitable to our natural inclinations and temporal interests, others are contrary to both Yet the power to do all these things is given to us in Christ, who strengthens us. I am no longer my own but yours. Put me to what you will, rank me with whom you will; put me to doing, put me to suffering; let me be employed for you or laid aside for you, exalted for you or brought low for you; let me be full, let me be empty, let me have all things, let me have nothing; I freely and wholeheartedly yield all things to your pleasure and disposal Methodism in Britain Main article: British Methodism does not have bishops ,

though a report, "What Sort of Bishops? It has however always been characterised by a strong central organization, the Connexion, which holds an annual Conference note that the Church retains the 18th century spelling "connexion" for many purposes. The connexion is divided into Districts in the charge of a Chair who may be male or female. Methodist districts often correspond approximately, in geographical terms, to the dioceses of the Church of England. The districts are divided into circuits governed by the quarterly Circuit Meeting and led and administered principally by a "superintendent minister", and ministers are appointed to these rather than to individual churches though some large inner-city churches, known as Central Halls, are designated as circuits in themselves - Westminster Central Hall, opposite Westminster Abbey in central London is the best known. Most circuits have many fewer ministers than churches, and the majority of services are led by lay local preachers, or by retired "supernumerary" ministers. The superintendent and other ministers are assisted in the leadership and administration of the Circuit by lay Circuit Stewards, who collectively with the ministers form what is normally known as the Circuit Leadership Team. Schisms within the original Methodist church, and independent revivals, led to the formation of a number of separate denominations calling themselves Methodist. The largest of these were the Primitive Methodist church, deriving from a revival at Mow Cop in Staffordshire, the Bible Christians and the United Methodist Church not connected with the American denomination of the same name, but a union of three smaller denominations. The original church became known as the Wesleyan Methodist Church to distinguish it from these bodies. In the 19th century, the Methodist Church made ecumenical overtures to the Church of England, aimed at church unity. Traditionally, Methodism proved particularly popular in Wales and Cornwall, both regions noted for their non-conformism and distrust of the Church of England.

Chapter 5 : Council of Bishops invites applications for three ecumenical programs – The United Methodist Church

With the assistance of MCNZ president, Brian Turner, Methodist Mission and Ecumenical has started discussion with leaders of traditionally ecumenically minded churches on ways we can come together to explore what it means to be ecumenical in the 21 st century.

Osman, along with Tawanda Chandiwana of Mutare, Zimbabwe, and Adam Shaw of Brunswick, Ohio, had been subjected to false accusations and actions by the Republic of the Philippines that resulted in their exit from the country being delayed by months. Chandiwana was detained by the government for eight weeks and spent several in confinement at the Bicutan Detention Camp in Manila. Carter, president of the Council of Bishops, in a statement issued today. Kemper, who traveled to Manila and met with each of the three missionaries while there, noted their resolve. And, therefore, our rejoicing is mixed with great regret that these missionaries had to leave the Philippines and their place of ministry. These missionaries are young adults, ages 20 to 30, from all over the world. They are sent by The United Methodist Church to serve for 20 months in works of justice and mercy through participation in such ministries as peacebuilding, creation care, English teaching, human rights advocacy and social work. All three were detained at police checkpoints in February while participating in an international, ecumenical fact-finding investigation of alleged human rights violations in the southern Philippines area around General Santos City. The area is under martial law in response to disputed reports of terrorist activities. Later, Shaw encountered numerous delays, including being informed that an order to leave the country was imminent but repeatedly not served. He left the country on July 4, Tawanda Chandiwana was taken into custody on May 9, while attending a training seminar at the Mindanao Peacebuilding Institute in Davao City. He was charged with overstaying his visa, though he had initiated the process of having a missionary visa changed to a tourist status since he was nearing the end of his month missionary term. The charge was expanded when he was found to be on a watchlist of suspected subversives. He denied any wrongdoing and faulted a delay in filing visa paperwork. He left the country on July 5, Seizure of her passport made it impossible for her to leave the country voluntarily. After weeks of delays, her passport, which is the property of the Republic of Malawi, was returned to her. She left the country on July 12, We have placed young adult missionaries in Mindanao since We hope to continue to work productively with our Filipino partners. Founded in New York City in , Global Ministries today supports more than missionaries in 60 countries, including the United States. It has personnel, projects and partners in countries.

Chapter 6 : The wonder of Wesley: an ecumenical evening in Rome - The Deacon's Bench

Rachel Lampard leads the Joint Public Issues Team, a London-based ecumenical group that promotes equality and justice. Photo by Mike DuBose, UMNS. The British government's controversial new system for public assistance is having a major impact on the Methodist-run South London Mission and its clients.

Chapter 7 : Ecumenical Organizations – The United Methodist Church

The ecumenical office of The United Methodist Church is the Office of Christian Unity and Interreligious Relationships.. These groups also have an official relationship with The United Methodist Church, as proscribed by The Book of Discipline.

Chapter 8 : NCC calls for ecumenical films

September 4, , Page 6 The New York Times Archives. WESLEY, like LUTHER, was saved from the hermit's cell to become one of the great pioneers of Protestantism, and what the German reformer did.

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