

Chapter 1 : Catholic Church Response to Protestant Reformation by Michael Barrett on Prezi

The Catholic Church recognized that some Protestant criticisms were valid, and successive sessions of the Council of Trent, held between and , aimed to tackle these issues.

As part of its work, the North American Orthodox-Catholic Consultation has offered a response to each of these statements. It is a fruit holding many seeds, potentially yielding a harvest for the countless members of our Churches who experience the division every day in their lives and pray for it to be healed. Hoping to increase that harvest, we respond to Chieti. Although this consultation does not speak officially for either of our Churches, we have been asked to represent them in this dialogue. We submit this response to our leaders, faithful, and the members of the International Dialogue for their prayerful consideration as a means of hastening progress along the path to full communion. The North American Consultation also has been engaged in an ongoing discussion on the question of conciliarity and primacy in the Church. Established in , our Consultation has produced 29 Agreed Statements. Among these are three statements directly related to the topic of Conciliarity and Primacy. Building especially upon the Ravenna Document, it shows the vitality of the International Dialogue and its commitment to work towards the restoration of full communion between our sister churches. Like the Ravenna Statement , Chieti addresses chiefly the relationship between synodality and primacy in the life of the Church. Rooted in our common understanding of the Holy Trinity and manifested in the Holy Eucharist, synodality and primacy are interrelated characteristics in every expression of church organization. They are mutually enriching and certainly not mutually exclusive characteristics. Is it necessary, or even desirable, that we have absolutely identical understandings? Perhaps the ecumenical model of differentiated consensus is of service here: Our own Consultation said in Where there were multiple forms there can be in the future multiple forms. Another consideration from history is that there were breaches of communion and struggles from the earliest days Acts, I Corinthians, I John, Jude. This is, in a way, a sign of hope because it means that ecclesial communion is possible even when there are difficulties. What is lacking in the introductory observations of the Chieti Statement is a reference to Baptism. As in earlier statements, there is much emphasis on the Eucharist. However, it is through Baptism that persons are first incorporated into Christ and his body which is the Church. To express better the interrelationship of conciliarity and primacy, Chieti follows Ravenna in speaking of three levels of Church life: In the local church i. The principle here, that the proestos and the community are interdependent, extends far beyond the instance of the Eucharist. The road to unity is laid out through a primacy realized in an attitude of servanthood. On the practical level we have to have the courage to ask how well we have demonstrated servanthood in the primacy so far. Subsequent paragraphs place great emphasis upon the ministry of the bishop. What appears to be lacking is a recognition of the role of other clergy and the baptized faithful in contributing to the well-being of the church and of bearing witness to the gospel in the world. Moreover, the faithful were normally involved in the process of electing a new bishop in the early church. In this and previous statements, there is little mention made of the reality of the parish. In the perception of many, this is the true local church. The Regional Level At the regional level, the Chieti text properly reminds us of the relationship which existed among bishops in the early church. Although they were responsible for overseeing their own dioceses, they were bound together with other bishops of the region. As St Cyprian said: Chieti also makes use of Apostolic Canon 34 to support the perspective of the relationship among bishops and the leadership of the presiding bishop. Chieti does not take into account in this section the relationship between the bishop and the faithful. In the best tradition, the bishop is always related to a particular community of believers. The early church envisioned the relationship of bishop and faithful to be like a marriage. In his meeting with other bishops, the bishop bore witness to the Christian faith expressed by his community. The Universal Level The section on the Church at the universal level in the Chieti text touches upon a number of significant issues and expresses valuable consensus. The section begins with an affirmation of the reality of the Pentarchy of the Church of the Roman Empire formalized by Emperor Justinian in the sixth century. Rome was affirmed as the first see without reference to the Petrine tradition. This affirmation is significant but also worthy of further elaboration. It speaks about

primacy and conciliarity at the level of the patriarchal churches. However, this section on the letters and diptychs in paragraph 17 does underscore how even the primacy of the very highest sees is related to synodality. And that synodality shows a primacy because it has a very specific order in which there is a first, a presbeia tes times. Chieti continues by saying: These observations are significant because they affirm that there were differences between West and East regarding the basis for the prerogatives of the Bishop of Rome. It would have been helpful, however, if Chieti had elaborated on the Eastern perspective on the prerogatives Rome in the first millennium. Also referring to the role of the Bishop of Rome, Chieti takes note of appeals of disciplinary matters to Rome from the East as well as the West during the first millennium. Reference is made to the council of Sardica in AD and its effort to establish rules for such appeals. While Rome was an important place of appeal, it was not the only see which received appeals. Eventually, Constantinople also received appeals. Recognition of a primacy of honor did not lead to a form of universal jurisdiction. Chieti devotes some attention to the Ecumenical Councils. Chieti does reference in paragraph 18 the Second Council of Nicaea in AD which identified the criteria for the reception of a council as ecumenical. The issue of reception needs further study. As the Joint International Consultation continues its work on synodality and primacy, we would offer some suggested areas of further study, expanding on many of the observations made above. The early Church had a diversity of ecclesial organizational models, responding to local custom and need. These models should be examined more closely. For example, as the Chieti document itself points out, the churches of Alexandria and Rome had and continue to have specific internal organizational principles distinct from other churches. This is not necessarily a Church-dividing practice. A certain diversity is not only to be expected in Church life, but should be welcomed as healthy. While grounded in Church tradition and practice, different forms and arrangements were adopted according to need. Constantinople became the second see after Rome, because of its prominence as the new capital. Other patriarchates, as well as other metropolitan and episcopal sees, waxed and waned in importance and even territory according to the political situation. This became even more evident in the second millennium. The example of the Assyrian Church and the Oriental Orthodox Churches must figure into any discussion of ecclesial order. Many of the Churches of the East became subjects of Islamic rule. As Islamic rule extended over most of the Christian East it changed the nature of Church governance, and even Church order. It would be difficult to discuss the matters at hand without also taking into consideration the influence of Islam. More mention could be made of ways in which members of the Church other than bishops participated both in Ecumenical Councils and in the life of the Church. Reference could be made to the role of saints, monastics, emperors, other clergy, and lay members of the Church, especially in the early Church, in selecting and affirming candidates for the episcopacy, and to the image of the bishop as president of the council of presbyters. Citing important examples such as these would give a fuller picture of how the Church actually functioned. While recognizing that the primary focus of the Joint International Commission so far has been on the first millennium, we call attention to several issues present in the second millennium that should have an important influence on any future discussion on questions of ecclesial order: The Protestant Reformation called into question many of the ecclesiological principles considered normative in the Chieti document. Eastern Catholic Churches have been the subject of discussion, often painful, in both the Joint International Commission and in our own Consultation. These are an example of an alternative ecclesial vision, born out of a changed political environment. The Ecumenical Movement, of which our respective dialogues are the products, emerged out of an impulse at the end of the second millennium to change the ways in which the various Christian churches saw and dealt with each other. The desire was that the polemical model of the second and even the first millennium should give way to a more dialogical model. The importance of this shift should not be lost. Communist rule and persecution had and continues to have a profound effect on the Church in the East. There was hardly any aspect of Church life and polity that remained untouched. Among other things, many Church leaders were compromised. Normal Church order and governance was diminished and even destroyed in many places. The technology and politics of the modern era have altered societies and cultures globally. The most significant change has been what some call secularization, the denial of God, but which might be more accurately understood as the irrelevance of God. Some of the signs are obvious. War and subsequent famines have caused unprecedented movements

of populations. If there is one constant in the organization of the Church, from the time of the Last Supper until now, it is the actual, physical, locally based, Eucharistic community as the quintessential expression of the Church. Moreover, we believe the Incarnation of the Savior is validation of the sanctity of matter, of the creation. The emphasis on the individual, as over and against the group, has become a real challenge to any type of understanding of Church. This frame of thinking is already challenging the Church on multiple levels. What does being a member of the Body of Christ mean? These issues and more will require answers to questions that we are not accustomed to asking. Christ is the real model for this, Christ with the towel wrapped around His waist, when He said He was modeling mutual service. Our unity witnesses to the unity of God, and is meant to glorify Him by showing the beauty of the Gospel incarnate in many particular churches. Again, the question we must ask is about our praxis – are we setting precedent today for a united Church which is consonant with our unity in the First Millennium? And so, we pose these questions for consideration:

Chapter 2 : Order of Mass: Basic Texts for the Roman Catholic Eucharist

response of the catholic church to the joint declaration of the catholic church and the lutheran world federation on the doctrine of justification. declaration.

In an impassioned letter addressed to the whole People of God, he calls on the Church to be close to victims in solidarity, and to join in acts of prayer and fasting in penance for those "atrocities". We share with you a profound sense of disappointment, grief and anger over the actions of people entrusted to act in the name of Christ and guide His Church. We echo the sentiments expressed in the statement released August 16, from the Vatican regarding the Interim Report of the Investigating Grand Jury of Pennsylvania: Those acts were betrayals of trust that robbed survivors of their dignity and their faith. The Church must learn hard lessons from its past, and there should be accountability for both abusers and those who permitted abuse to occur. The Holy See encourages continued reform and vigilance at all levels of the Catholic Church, to help ensure the protection of minors and vulnerable adults from harm. The Holy See also wants to underscore the need to comply with the civil law, including mandatory child abuse reporting requirements. The Holy Father understands well how much these crimes can shake the faith and the spirit of believers and reiterates the call to make every effort to create a safe environment for minors and vulnerable adults in the Church and in all of society. Victims should know that the Pope is on their side. Those who have suffered are his priority, and the Church wants to listen to them to root out this tragic horror that destroys the lives of the innocent. It is particularly abhorrent when perpetrated by a member of the clergy. We share in the shame and sorrow of those whose faith has been shaken by this news. When a member of the body suffers, the whole body of Christ suffers. We encourage everyone to pray for the victims, and to remember that the power of the Gospel message can never be destroyed by sin. To our brothers and sisters who have suffered personally or through family members who have been abused in the Church community, we pledge to listen, and to share your pain and anguish. We invite you to contact us at the local diocesan office. To those who continue to serve the Church in ministry, whether ordained or lay persons, we are grateful for your dedication and faith in this difficult time. We stand with you, and we pray that God give us all the courage and resilience we need to persevere and remain always morally accountable in our ministry. We have made Safe Environments and Abuse Prevention programs a high priority in our dioceses. We cannot run or hide from instances of abuse and harm, and we have no desire to do so. We confront these situations with the Gospel principles of truth, justice, repentance and healing. With this letter, we renew our commitment to ensure that any clergy, employee, or lay volunteer who commits an offence against children or other vulnerable persons is promptly removed from ministry, that any offences are immediately reported to civil authorities, and that victims receive an apology, compassion and assistance in recovering from any harm they have suffered, including compensation where appropriate. With the guidance of the Holy Spirit, may we always fulfill our moral obligation to uphold and safeguard the dignity of each human person. Paul 17 August

Chapter 3 : History of the Catholic Church - Wikipedia

A. Roman Catholic Church attempted to reform itself. Leaders acknowledged that the church could change some practices. B. Jesuits: Catholic missionaries who travel throughout the world.

Sistine Chapel , Vatican City The Last Judgment , a fresco in the Sistine Chapel by Michelangelo , came under persistent attack in the Counter-Reformation for, among other things, nudity later painted over for several centuries , not showing Christ seated or bearded, and including the pagan figure of Charon. Italian painting after , with the notable exception of the art of Venice , developed into Mannerism , a highly sophisticated style striving for effect, that concerned many churchmen as lacking appeal for the mass of the population. Church pressure to restrain religious imagery affected art from the s and resulted in the decrees of the final session of the Council of Trent in including short and rather inexplicit passages concerning religious images, which were to have great impact on the development of Catholic art. Previous Catholic councils had rarely felt the need to pronounce on these matters, unlike Orthodox ones which have often ruled on specific types of images. The decree confirmed the traditional doctrine that images only represented the person depicted, and that veneration to them was paid to the person, not the image, and further instructed that: And that these things may be the more faithfully observed, the holy Synod ordains, that no one be allowed to place, or cause to be placed, any unusual image, in any place, or church, howsoever exempted, except that image have been approved of by the bishop Much traditional iconography considered without adequate scriptural foundation was in effect prohibited, as was any inclusion of classical pagan elements in religious art, and almost all nudity, including that of the infant Jesus. The Catholic Church had spoken out against a perceived abuse of music used in the mass before the Council of Trent ever convened to discuss music in The manipulation of the Credo and using non-liturgical songs was addressed in , and secular singing and the intelligibility of the text in the delivery of psalmody in Several voices singing different texts in different languages made any of the text difficult to distinguish from the mixture of words and notes. The parody mass would then contain melodies usually the tenor line and words from songs that could have been, and often were, on sensual subjects. The Council of Paris, which met in , as well as the Council of Trent were making attempts to restore the sense of sacredness to the church setting and what was appropriate for the mass. The councils were simply responding to issues of their day. The 22nd session of the council, which met in , dealt with church music in Canon 8 in the section of "Abuses in the Sacrifice of the Mass" during a meeting of the council on September 10, Everything should be regulated so that the Masses, whether they be celebrated with the plain voice or in song, with everything clearly and quickly executed, may reach the ears of the hearers and quietly penetrate their hearts. In those Masses where measured music and organ are customary, nothing profane should be intermingled, but only hymns and divine praises. If something from the divine service is sung with the organ while the service proceeds, let it first be recited in a simple, clear voice, lest the reading of the sacred words be imperceptible. But the entire manner of singing in musical modes should be calculated not to afford vain delight to the ear, but so that the words may be comprehensible to all; and thus may the hearts of the listeners be caught up into the desire for celestial harmonies and contemplation of the joys of the blessed. In fact, the delegates at the council never officially accepted canon 8 in its popular form but bishops of Granada, Coimbra, and Segovia pushed for the long statement about music to be attenuated and many other prelates of the council joined enthusiastically. It is possible, however, that some of the Fathers had proposed such a measure. But Ferdinand was most likely an alarmist and read into the council the possibility of a total ban on polyphony. The legend goes that Giovanni Pierluigi da Palestrina c. Therefore, Palestrina came to be named the "saviour of church polyphony". This legend, though unfounded, has long been a mainstay of histories of music. The Pope Marcellus Mass, in short, was not important in its own day and did not help save church polyphony. In the 24th session the council gave authority to "Provincial Synods" to discern provisions for church music. Church musicians were probably influenced by order from their ecclesiastical patrons. Though Borromeo was an aide to the pope in Rome and was unable to be in Milan, he eagerly pushed for the decrees of the council to be quickly put into practice in Milan. In one of his letters to his vicar in the Milan

diocese, Nicolo Ormaneto of Verona, Borromeo commissioned the master of the chapel, Vincenzo Ruffo , to write a mass that would make the words as easy to understand as possible. Borromeo also suggested that if Don Nicola, a composer of a more chromatic style, was in Milan he too could compose a mass and the two be compared for textural clarity. His approach was to move all the voices in a homorhythmic manner with no complicated rhythms, and to use dissonance very conservatively. The effects of the Council of Trent and the counter-reformation also paved the way for Ruthenian Orthodox Christians to return to full communion with the Roman Catholic Church while preserving their Byzantine tradition. Moreover, the treaty specifically exempts Ruthenians from accepting the Filioque clause and Purgatory as a condition for reconciliation. Calendrical studies[edit] More celebrations of holidays and similar events raised a need to have these events followed closely throughout the dioceses. But there was a problem with the accuracy of the calendar: Among the astronomers who were asked to work on the problem of how the calendar could be reformed was Nicolaus Copernicus , a canon at Frombork Frauenburg. In the dedication to *De revolutionibus orbium coelestium* , Copernicus mentioned the reform of the calendar proposed by the Fifth Council of the Lateran . As he explains, a proper measurement of the length of the year was a necessary foundation to calendar reform. By implication, his work replacing the Ptolemaic system with a heliocentric model was prompted in part by the need for calendar reform. An actual new calendar had to wait until the Gregorian calendar in . At the time of its publication, *De revolutionibus* passed with relatively little comment: As a result, Galileo Galilei was placed under house arrest, served in Rome, Siena , Arcetri , and Florence , for publishing writings, said to be "vehemently suspected of being heretical", and his opponents condemned heliocentric theory and temporarily banned its teaching in . Noticeably, it failed to succeed completely in Hungary , where a sizeable Protestant minority remains to this day, though Catholics still are the largest Christian denomination.

Chapter 4 : Martin Luther, Against the Sale of Indulgences

In response to this, the Roman Catholic church convened the Council of Trent in November of in an attempt to counter the doctrines raised and supported by the Reformers. The official opening of the council was on Dec. 13, , and was closed on Dec. 14,

Faith Concepts of faith The idea of faith shared by all Christian churches is rooted in the New Testament. But the New Testament idea of faith is not simple; indeed, it possesses a breadth of meaning that has led to varying understandings, even within a single Christian communion. Most modern interpreters of the New Testament would agree to a description of faith as the personal knowledge of God revealing himself in Christ. Yet it is doubtful whether the post- Reformation theology of any Christian church has presented faith simply in these terms. Well before modern theologians considered the meaning of faith, Christian thinkers, beginning with St. Paul and the Evangelists, sought to explain faith. The Apostle Paul taught that faith meant belief in Christ and the preaching of Christ, which is the word of God, as well as obedience to Christ. Faith also was the key to salvation , and as such it offered confidence in the reconciliation with God. John , faith was inspired by miracles and was knowledge of Jesus as the Messiah. The Apologists and other early writers commented on faith, but the most influential discussion of faith was that of St. Augustine , for whom faith was the acceptance of revelation and the freely given gift of God. This idea was developed and given official sanction at the second Council of Orange , which declared that the beginning and even the desire of faith was the result of the gift of grace. In the 13th century St. Thomas Aquinas defined faith as an intellectual assent to divine truth by the command of the will inspired by grace and the authority of God. Preambles and motivation of faith Two subjects are key to understanding Catholic faith: The preambles of faith include those rational steps through which the believer reaches the conclusion that belief in God is reasonable. The freedom of faith is respected by affirming that such a conclusion is as far as the preambles can take one. Thus, the preambles leave one free to accept faith or to reject it. Traditional approaches to the preambles include the study of the scientific and historical difficulties raised against the Christian fact itself i. In their earlier forms, these studies attempted to show that faith is the necessary result of a purely rational process. But a faith that proceeds necessarily from reason alone can be neither free nor the result of grace. The study of the motivation of faith attempted to meet this difficulty. Some analyses presented faith as resting solely on evidence and clumsily postulated a movement of grace necessary to assent to it. Normally, however, one "wills" to believe something only in cases where the evidence for the belief is less than rationally compelling. Ultimately, the Roman Catholic analysis must say that the evidence that belief is reasonable can never be so clear and convincing that it compels one to believe on rational grounds alone. At this point, the will inspired by grace chooses to accept revelation for reasons other than the evidence. This evidence, together with an acceptance of the notion that, if God reveals himself, he does so authoritatively i. The problem with such an analysis has been to define how the authority of the revealer is manifest to the believer. It seems that the notion of the authority of God revealing must be an object of faith rather than a motive, because the believer cannot ever experience the conjunction of this authority together with the fact of revelation. This dilemma caused an increasing number of Catholic theologians to move closer to a view that emphasizes faith as a personal commitment to God rather than as an assent to revealed truth. Heresy Heresy is the obstinate denial by a professed, baptized Christian of a revealed truth or of that which the Roman Catholic Church has proposed as a revealed truth. The seriousness with which Roman Catholicism regarded heresy is shown by the ancient penalty of excommunication. Civil penalties, including death, did not appear until the age of Constantine. Lesser civil disabilities continued in force, though the law was often ignored, into the 20th century. Protestant governments were often as severe as Roman Catholic governments in the suppression of heresy. Roman Catholic theologians often deal with heresy, paradoxically, as a necessary step in the development of dogma. They point out that the questions raised by heresy are often legitimate , though heretics too quickly assume a one-sided and exclusive view of the doctrine they wish to impose on the entire church. Modern studies have noted that many of the criticisms of the church made by the heretics of the early 11th century were made by the papal reformers after In recent

times many of the theses of Modernism , which were condemned vigorously by Pius X in , found their way into Catholic theology later in the 20th century. Revelation The concept of revelation Although other religions have ideas of revelation, none of them bears a close resemblance to the idea of revelation found in the Bible and in Christianity. Roman Catholic theologians distinguish between revelation in a broad sense, which means knowledge of God deduced from facts about the natural world and human existence, and revelation in the strict formal sense, which means the utterances of God. This latter idea can be conceived only by analogy with human utterances, and its precise definition involves difficulties. The earliest idea of revelation is the one found in the Hebrew Scriptures , in which the speech of God is addressed to Moses and the Prophets. They in turn are described as quoting the words of God rather than interpreting them. Jesus, as the fulfillment of the Prophets, does not merely speak the word of God: This phrase, which occurs only in the opening verse of both the Gospel and the First Letter of John, has become a technical term in theology; Jesus is the incarnate Word. As such he is both the revealer and the revealed. The content of revelation The proper content of revelation is designated in Roman Catholic teaching as mystery ; this theme was important in the documents of Vatican I. The theme of mystery was developed in response to the intellectual movements of the 18th and 19th centuries known as the Enlightenment , scientism , and historicism. The Roman Catholic Church perceived these movements as threats to the idea of a sacred revelation, because they appeared to claim that human reason had no frontiers or that human reason had demonstrated that revelation was historically false or unfounded or that the content of revelation was irrational. The affirmation of mystery meant that the reality of God was unattainable to unaided human reason theologians had long used the word incomprehensible, which says more than modern theologians wish to say. Mystery refers both to the divine reality and to the divine operations of the world. These operations can be observed only in their effects; the operation itself is not seen, nor is its motivation seen. The plan of God, which is realized in history, is mysterious. Vatican I insisted that the existence of God and of a moral order is attainable to reason, and some of the fathers of the council wished to state that these truths were imposed upon reason by the evidence, a step that the council did not choose to take. Mystery does not mean the incomprehensible or the unintelligible. It means, in popular language, that humankind cannot know who God is or what God is doing or why God is doing it unless God reveals it. Mystery also means that even when revelation is made the reality of God and his works escapes human comprehension. The term supernatural has been used in Roman Catholic theology since the 17th century to designate not only revelation but other aspects of divine work in the world. Indeed, it is the spectacular growth in the knowledge of these potentialities in modern times that leads to doubt as to whether there can be a supernatural at all. The supernatural reality is identified with God in his reality and in his operations. This is a reality that humans cannot create or control. The supernatural in cognition is this reality as it is perceptible to humankind; it is, for human beings, simply unknown as far as unaided reason can attain. Vatican I affirmed that without revelation human reason cannot reach anything but a distorted idea of the divine and an imperfect idea of the moral order. This means also that without revelation human beings are unaware of their destiny, either individually or collectively, and are unable to achieve it without the entrance of the supernatural into the world of history and experience. Contemporary theologians of revelation are aware that historical and literary criticism have rendered untenable the primitive idea of revelation as the direct utterance of God to man. Although Roman Catholic theologians have not found a satisfactory way of describing revelation, they do not agree that the destruction of a naive idea of revelation entails the destruction of any possible idea. Every utterance that is called a revelation was formed in a definite time and place and bears the marks of its history. There is no revealed proposition that cannot be restated in another cultural situation. Indeed, contemporary theologians are aware that these propositions must be restated if the Roman Catholic Church is to speak meaningfully in the modern world. Tradition and Scripture In Roman Catholic theology, tradition is understood both as channel and as content. As channel, it is identical with the living teaching authority of the Catholic church. In Roman Catholic belief, revelation ends with the death of the Apostles; the deposit was transmitted to the college of bishops , which succeeded the Apostles. The Roman Catholic Church recognizes that the Bible is the word of God and that tradition is the word of the church. In one sense, therefore, tradition yields to the Scriptures in dignity and authority. In fact, the church both produced and authenticated the New

Testament as the word of God. For this belief, at least, tradition is the exclusive source. This belief also furnished a warrant for the Catholic affirmation of the body of truth that is transmitted to the church through the college of bishops and preserved by oral tradition meaning that it was not written in the Scriptures. The Roman church therefore affirmed its right to determine what it believed by consulting its own beliefs as well as the Scriptures. The Council of Trent affirmed that the deposit of faith was preserved in the Scriptures and in unwritten traditions and that the Catholic church accepts these two with equal reverence. Courtesy of the Stadtbibliothek Trier, Ger. In contemporary Catholic theology this question has been raised again, and a number of theologians now believe that Scripture and tradition must be viewed as one source. They are, however, faced with the problem of nonbiblical articles of faith. To this problem several remarks are pertinent. The second remark is that, through the first eight ecumenical councils before the Schism of , the Christian church arrived at nonbiblical formulas to profess its faith. Protestants respond that this is at least a matter of degree and that the consubstantiality of the Son i. Roman Catholics and Protestants should be able to reach some consensus that tradition and Scripture mean the reading of the Bible in church. Protestants never claimed that a person with a Bible is a self-sufficient Christian church. The New Testament itself demands that the word be proclaimed and heard in a church, and the community is formed on a common understanding of the word proclaimed. This suggests a way toward a Christian consensus on the necessity and function of tradition. No church pretends to treat its own history as nonexistent or unimportant. By reading the Scriptures in the light of its own beliefs, the church is able to address itself to new problems of faith and morals that did not exist or were not attended to in earlier times. Catholic theologians of the 19th century dealt with this problem under the heading of the development of dogma. To a certain extent the question is an epistemological one: It is important to note that the problem of the development of dogma does not arise out of faith. The problem is important in theology because of the necessity of basing belief on the historical event of the revelation of God in Christ. Unless this link is maintained, the church is teaching philosophy and science, not dogma. Hence, Roman Catholic theology has tended to say that dogma develops through new understanding, not through new discoveries. The magisterium The concept of teaching authority The Roman Catholic Church claims for itself a teaching authority that is unparalleled in the Christian community.

Chapter 5 : Catholic official response

B) Catholic priests in Latin American lands were able to rebut the arguments of Protestants. C) Many Catholics fleeing the Reformation settled in Latin America, making it a Catholic land. D) Monarchs who were ambitious to colonize often sought funds from the Church to do so.

In the name of the Father, and of the Son, and of the Holy Spirit. And also with you. The Lord be with you. Peace be with you. Dear friends, this water will be used to remind us of our baptism. Let us ask God to bless it, and to keep us faithful to the Spirit he has given us. God our Father, your gift of water brings life and freshness to the earth; it washes away our sins and brings us eternal life. We ask you now to bless this water, and to give us your protection on this day which you have made your own. Renew the living spring of your life within us and protect us in spirit and body, that we may be free from sin and come into your presence to receive your gift of salvation. We ask this through Christ our Lord. Lord God almighty, creator of all life, of body and soul, we ask you to bless this water: Lord, in your mercy give us living water, always springing up as a fountain of salvation: Grant this through Christ our Lord. Option C during the Easter Season: Lord God almighty, hear the prayers of your people: Hear our prayers and bless this water which give fruitfulness to the fields, and refreshment and cleansing to man. You chose water to show your goodness when you led your people to freedom through the Red Sea and satisfied their thirst in the desert with water from the rock. Water was the symbol used by the prophets to foretell your new covenant with us. May this water remind us of our baptism, and let us share the joy of all who have been baptized at Easter. When the sprinkling and the song is finished, the priest concludes this rite as follows: May almighty God cleanse us of our sins, and through the eucharist we celebrate make us worthy to sit at his table in his heavenly kingdom. When it is used, the Penitential Rite is omitted, and the Mass continues with the Gloria on most Sundays and solemnities or with the Opening Prayer during Advent and Lent, and on weekdays. I confess to almighty God, and to you, my brothers and sisters, that I have sinned through my own fault, in my thoughts and in my words, in what I have done, and in what I have failed to do; and I ask blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord, our God. May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. Lord, we have sinned against you: Lord, show us your mercy and love. And grant us your salvation. You raise the dead to life in the Spirit: You bring pardon and peace to the sinner: You bring light to those in darkness: It is preferably sung by the whole congregation, but may also be sung by the choir or recited by all. The priest may begin with a brief sung or spoken invitation for the people to praise God. Glory to God in the highest, and peace to his people on earth. At the end, the people proclaim their consent.

Chapter 6 : What was the Roman Catholic Church's response to the Protestant Reformation? | eNotes

In Ireland the Roman Catholic Church maintained greater control over the education system than in any other European country and its response to the introduction of vocational education reflected this reality.

Many soldiers in his army were Christians, and his army was his base of power. With Licinius, Eastern Roman emperor, he issued the Edict of Milan which mandated toleration of all religions in the empire. The edict had little effect on the attitudes of the people. He gave large gifts of land and money to the Church and offered tax exemptions and other special legal status to Church property and personnel. This led to further schisms. Prior to these Councils or Synods, the Bible had already reached a form that was nearly identical to the form in which it is now found. According to some accounts, in the Council of Rome first officially recognized the Biblical canon, listing the accepted books of the Old and New Testament, and in the Vulgate Latin translation of the Bible was made. Medieval history of Christianity, Byzantine Papacy, and Christian monasticism Early Middle Ages[edit] After the fall of the Western Roman Empire in, the Catholic faith competed with Arianism for the conversion of the barbarian tribes. Detail from fresco by Fra Angelico, c. In, Saint Benedict wrote his Rule of St Benedict as a practical guide for monastic community life. Its message spread to monasteries throughout Europe. They functioned as agricultural, economic and production centers as well as a focus for spiritual life. In the early 8th century, Byzantine iconoclasm became a major source of conflict between the Eastern and Western parts of the Church. Byzantine emperors forbade the creation and veneration of religious images, as violations of the Ten Commandments. Other major religions in the East such as Judaism and Islam had similar prohibitions. Pope Gregory III vehemently disagreed. In, the fathers of the Second Council of Nicaea "warmly received the papal delegates and his message". This freed the pontiffs to some degree from the power of the emperor in Constantinople but also led to a schism, because the emperors and patriarchs of Constantinople interpreted themselves as the true descendants of the Roman Empire dating back to the beginnings of the Church. The papacy was strengthened through this new alliance, which in the long term created a new problem for the Popes, when in the Investiture Controversy succeeding emperors sought to appoint bishops and even future popes. This sparked a great monastic renewal. First in Bologna, then at Paris and Oxford, many of these higher schools developed into universities and became the direct ancestors of modern Western institutions of learning. The Papacy were the initial victors, but as Italians divided between Guelphs and Ghibellines in factions that were often passed down through families or states until the end of the Middle Ages, the dispute gradually weakened the Papacy, not least by drawing it into politics. The Church also attempted to control, or exact a price for, most marriages among the great by prohibiting, in, marriages involving consanguinity blood kin and affinity kin by marriage to the seventh degree of relationship. Under these rules, almost all great marriages required a dispensation. The rules were relaxed to the fourth degree in now only the first degree is prohibited by the Church - a man cannot marry his stepdaughter, for example. They were intended to return the Holy Land to Christian control. The goal was not permanently realized, and episodes of brutality committed by the armies of both sides left a legacy of mutual distrust between Muslims and Western and Eastern Christians. The earlier Romanesque style combined massive walls, rounded arches and ceilings of masonry. To compensate for the absence of large windows, interiors were brightly painted with scenes from the Bible and the lives of the saints. Later, the Basilique Saint-Denis marked a new trend in cathedral building when it utilized Gothic architecture. It was in connection with the struggle against this heresy that the Inquisition originated.

Chapter 7 : Abuse in the Church - A Pastoral Response - ROMAN CATHOLIC DIOCESE OF CALGARY

According to tradition, the history of the Catholic Church begins with Jesus Christ and his teachings (c. 4 BC - c. AD 30) and the Catholic Church is a continuation of the early Christian community established by Jesus.

The Roman Catholics in the world outnumber all other Christians combined. They are organized in an intricate system that spans the structure of the church from the local parish to the papacy. Under the central authority of the papacy, the church is divided. The number of Roman Catholics in the world nearly 1. These incontestable statistical and historical facts suggest that some understanding of Roman Catholicism's history, its institutional structure, its beliefs and practices, and its place in the world is an indispensable component of cultural literacy, regardless of how one may individually answer the ultimate questions of life and death and faith. Without a grasp of what Roman Catholicism is, it is difficult to make historical sense of the Middle Ages, intellectual sense of the works of Thomas Aquinas, literary sense of The Divine Comedy of Dante, artistic sense of the Gothic cathedrals, or musical sense of many of the compositions of Haydn and Mozart. At one level, of course, the interpretation of Roman Catholicism is closely related to the interpretation of Christianity as such. By its own reading of history, Roman Catholicism originated with the very beginnings of Christianity. An essential component of the definition of any one of the other branches of Christendom, moreover, is its relation to Roman Catholicism: How did Eastern Orthodoxy and Roman Catholicism come into schism? Was the break between the Church of England and Rome inevitable? Conversely, such questions are essential to the definition of Roman Catholicism itself, even to a definition that adheres strictly to the official Roman Catholic view, according to which the Roman Catholic Church has maintained an unbroken continuity since the days of the Apostles, while all other denominations, from the ancient Copts to the latest storefront church, are deviations from it. Like any intricate and ancient phenomenon, Roman Catholicism can be described and interpreted from a variety of perspectives and by several methodologies. Thus the Roman Catholic Church itself is a complex institution, for which the usual diagram of a pyramid, extending from the pope at the apex to the believers in the pew, is vastly oversimplified. Within that institution, moreover, sacred congregations, archdioceses and dioceses, provinces, religious orders and societies, seminaries and colleges, parishes and confraternities, and countless other organizations all invite the social scientist to the consideration of power relations, leadership roles, social dynamics, and other sociological phenomena that they uniquely represent. As a world religion among world religions, Roman Catholicism encompasses, within the range of its multicoloured life, features of many other world faiths; thus only the methodology of comparative religion can address them all. Furthermore, because of the influence of Plato and Aristotle on those who developed it, Roman Catholic doctrine must be studied philosophically even to understand its theological vocabulary. For a more detailed treatment of the early church, see Christianity. History of Roman Catholicism The emergence of Catholic Christianity At least in an inchoate form, all the elements of catholicity's doctrine, authority, universality are evident in the New Testament. It has also moved beyond the geographic borders of Judaism, as the dramatic sentence of the closing chapter announces: It is clear even from the New Testament that these catholic features were proclaimed in response to internal challenges as well as external ones; indeed, scholars have concluded that the early church was far more pluralistic from the very beginning than the somewhat idealized portrayal in the New Testament might suggest. As such challenges continued in the 2nd and 3rd centuries, further development of catholic teaching became necessary. The schema of apostolic authority formulated by the bishop of Lyon, Irenaeus c. Each of the three sources depended on the other two for validation; thus, one could determine which purportedly scriptural writings were genuinely apostolic by appealing to their conformity with acknowledged apostolic tradition and to the usage of the apostolic churches, and so on. This was not a circular argument but an appeal to a single catholic authority of apostolicity, in which the three elements were inseparable. The emergence of Roman Catholicism Internal factors Several historical factors, which vary in importance depending on the time, help to account for the emergence of Roman Catholicism. The two factors that are often regarded as most decisive at any rate by the champions of the primacy of Rome in the church are the primacy of Peter among the Twelve Apostles

of Christ and the identification of Peter with the church of Rome. Although there are considerable variations in the enumerations of the Apostles in the New Testament Matthew In perhaps the most important passage, at least as it was later understood, Jesus said to Peter, And so I say to you, you are Peter, and upon this rock [Greek *petra*] I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven. The identification of this obvious primacy of Peter in the New Testament with the primacy of the church of Rome is not self-evident. For one thing, the New Testament is almost silent about a connection between Peter and Rome. It is, moreover, the unanimous testimony of early Christian tradition that Peter, having been at Jerusalem and then at Antioch, finally came to Rome, where he was crucified with his head down, according to Christian tradition, in deference to the Crucifixion of Christ ; there was and still is, however, disagreement about the exact location of his grave. Writing at about the end of the 2nd century, the North African theologian Tertullian c. How happy is its church, on which apostles poured forth all their doctrine along with their blood! Indeed, Rome could claim affiliation with two apostles, Peter and Paul, as well as numerous other martyrs for the faith. In addition to this apostolic argument for Roman primacy— and often interwoven with it— was the argument that Rome should be honoured because of its position as the capital of the Roman Empire: The second and fourth ecumenical councils of the church at Constantinople in and at Chalcedon in both legislated such a position for the see of Constantinople, but Rome refused to acknowledge the legitimacy of that prerogative. During the first six centuries of the church, the bishop of every major Christian centre was, at one time or another, charged with and convicted of heresy— except the bishop of Rome though his turn would come. The titles that the see of Rome gradually assumed and the claims of primacy that it made within the life and governance of the church were, in many ways, little more than the formalization of what had become widely accepted practice. External factors In addition to various internal developments, at least two external factors contributed decisively at the beginning of the Middle Ages to the development of Roman Catholicism as a distinct form of Christianity. One was the rise of Islam in the 7th century. The other external force that encouraged the emergence of Roman Catholicism as a distinct entity was the collapse of governmental and administrative structures in the Western Roman Empire in and the migration into Europe of Germanic and other tribes that eventually established themselves as ruling elites. Some of these peoples, particularly the Goths, had already become Christian before their arrival in western Europe. The form of Christianity they had adopted in the 4th century, generally known as Arianism , was, according to the ecumenical Council of Nicaea , heretical in its doctrine of the Trinity. Therefore, the future of medieval Europe belonged not to the tribes that had converted to an unorthodox Christianity but to the tribes, particularly the Franks , that had adhered to traditional Germanic religion and later became Christian. The Franks, after their arrival in Gaul, accepted Catholic teaching on the doctrine of the Trinity as well as the authority of the Catholic bishops of Gaul. The coronation by the pope of the Frankish king Charlemagne c. The early medieval papacy During the centuries that marked the transition from the early to the medieval church, Roman Catholicism benefited from the leadership of several outstanding popes. In , with the help of the Apostles Peter and Paul and a host of angels according to papal tradition , he persuaded Attila and the Huns to withdraw to the banks of the Danube, thus saving Rome from destruction. He repeated this triumph in , when his intercession with the Vandals mitigated their depredations in the city. His aforementioned intervention in the doctrinal controversy among Eastern theologians over the person of Christ and the role played by his Tome of in the formula of the Council of Chalcedon in were part of a concerted campaign by Leo to consolidate and extend the jurisdiction of the see of Rome to remote areas such as Gaul, Spain , and North Africa. This extended jurisdiction was officially acknowledged by the Roman emperor. He built up papal administration in central Italy and negotiated with the Lombard rulers who occupied the peninsula. Gregory the Great was also one of the most important patrons of the Benedictine monastic movement, to which he owed a considerable part of his spiritual upbringing; he wrote a life of St. Benedict of Nursia c. Notwithstanding the contributions of these popes, medieval Roman Catholicism would not have taken the form it did without the conversion of the emperor Constantine in Constantine legalized Christianity, promoted its interests, and took an active role in its institutional and doctrinal development. Even though some

supported a heretical version of Christianity, all subsequent emperors except Julian the Apostate favoured the faith. Theodosius I , however, made Catholic Christianity the official religion of the empire in and prohibited the worship of pagan gods in . After Constantine every branch of Christendom had to work with rulers who claimed to profess its faith, and the manner in which the two main branches of the church in Rome and Constantinople; before the Reformation dealt with the state had a considerable impact on their development. As the church approached the conclusion of the first millennium of its history, it had become the legate of the spiritual, administrative, and intellectual resources of the early centuries. Most of the preceding analysis pertains to the whole of Christendom. The Eastern Orthodox Church has almost as large a share in the developments of the early centuries of Christianity as does the Roman Catholic Church, and even Protestantism looks to these centuries for its authentication. However, the Middle Ages may be defined as the era in which the distinctively Roman Catholic forms and institutions of the church were established. The following chronological account of medieval developments shows how these forms and institutions emerged from the context of the shared history of the early Christian centuries.

Michael Frassetto Jaroslav Jan Pelikan
The church of the early Middle Ages During the thousand years of the Middle Ages, from the fall of Rome to the Renaissance , the papacy matured and established itself as the preeminent authority over the church. Religious life assumed new forms or reformed established ones, and missionaries expanded the geographic boundaries of the faith. The most dramatic example of this missionary activity was the effort to retake the Holy Land by force during the Crusades , but less-violent missions were undertaken in pagan Europe and in the Islamic world. Evangelical missions were most frequently led by monks, who also preserved the traditions of Classical and Christian learning throughout the so-called Dark Ages. After the year , cathedral schools replaced monasteries as cultural centres, and new forms of learning emerged. Scholasticism , the highly formalized philosophical and theological systems developed by the medieval masters, dominated Roman Catholic thought into the 20th century and contributed to the formation of the European intellectual tradition. With the rise of the universities, the threefold structure of the ruling classes of Christendom was established: The principle that each of these classes was independent of the other two within its sphere of authority had enduring consequences in Europe. The concept of Christendom By the 10th century the religious and cultural community known as Christendom had come into being and was poised to enter a prolonged period of growth and expansion. Important progress had taken place well before this period, however. Beginning in the last years of the Roman Empire, the central institutions of medieval Catholic Christianity had gradually evolved, laying the foundation for the great advances of the later Middle Ages and beyond. One of the most significant developments of the late ancient and early medieval periods“for Roman Catholicism and all forms of Christianity“was the emergence of Christian theology. In the 2nd and 3rd centuries, Christian apologists attempted to explain their faith to their pagan contemporaries in the philosophical vocabulary of the age; among the most outstanding of such scholars was Origen c. It was not until the 4th and 5th centuries, however, that the basic Christian doctrines were established. The Council of Nicaea and subsequent councils formulated the doctrines concerning the nature of the Godhead and the person of Christ. Subsequently, a number of Christian thinkers“the Latin Church Fathers “provided commentary on a wide range of issues, including the meaning of the sacraments, the Trinity, soteriology, eschatology , and ecclesiology. The most prominent and influential of these early theologians was St. Augustine of Hippo “ Ambrose “ , whose reputation for sanctity and celibacy“as well as his excommunication of Theodosius in “set important precedents. Another Church Father , St. Later ecclesiastics, including Caesarius of Arles c. During the late ancient and early medieval periods there was also a significant growth in monasticism , the origins of which are traditionally associated with the Apostles in Jerusalem. Although the Apostles were thought to be the precursors of Christian monastics, they were not the founders of the movement, which began in Egypt with St. These first monks often went to great extremes in their acts of self-abasement before God, and their eremitic lifestyle remained the ideal for religious persons until the introduction of cenobitic, or communal, monasticism by St. Among the many advocates of monasticism were St. Basil the Great “ , the father of Eastern monasticism, and St. John Cassian “ , whose writings were influential in the development of Western monasticism. The true father of Western monasticism, however, was St. Benedict of Nursia , whose rule was

noted for its humanity and flexibility. The Rule of St. Benedict was the standard monastic rule in the Western church by the 9th century, and it served as the basis for the later Cluniac and Cistercian reform movements. During the early Middle Ages, tensions between Rome and Constantinople increased, leading ultimately to the Schism of 1054. Although no agreement was reached, the initiative set the stage for a revolution in papal diplomacy and in the institutional orientation of the church at Rome.

The Roman Catholic church based in the Vatican and led by the Pope, is the largest of all branches of Christianity, with about billion followers worldwide. Roughly one in two Christians are Roman Catholics, and one out of every seven people worldwide. In the United States, about 22 percent of.

PRS is a restorative justice-based not-for-profit in Peterborough, Ontario, Canada, which works with federal offenders making the transition from prison to the community. PRS has two main programs: Haley House, a bed community residential facility for offenders with healthcare issues or at end of life; and Circles of Support and Accountability CoSA , a program focused on making communities safer through work with high risk sex offenders released from prison. As part of the work at Haley House, PRS staff often organize and attend the memorials for clients who pass away while receiving support from the organization. Craig was one of more than ten children born to a Canadian Irish Catholic family in a small town. When his father died tragically, Craig and some of his brothers and sisters were sent to live in an infamous Canadian orphanage that was operated by a Roman Catholic religious order. There Craig and his brothers were brutally sexually assaulted countless times throughout their childhood and youth. One of his brothers died while at the orphanage. As a young theology student, I had not yet fully encountered the depth of the abuse being hidden by the Church. Now, after a decade of work with sexual abusers—some of whom were clergy—I am no longer shocked. As Craig and his brothers grew into adulthood, some of them engaged in criminal activity. They often found one another in Canadian prisons. Craig was involved in violent crime, drug crime and, most reprehensibly, the sexual abuse of his own children. This does not excuse his actions, but it does give us some insight into Craig and the challenges that other victims of sexual abuse may face. It was created as a response to the release of serial sex offender Charlie Taylor, with the goal of keeping the community safe by holding Charlie accountable for his actions. It works because it offers a stable, pro-social environment for the offender in exchange for his participation in the program. This engagement can take several forms, but always includes full acceptance of what the core member has done, who his victims are, and the impact of his actions on those victims. It also includes a commitment to do whatever it takes to ensure that no new victims be created. In CoSA the phrase no new victims is both our goal and one of our foundational principles, directing everything we do. For a circle to work it must be characterized by a radical form of honesty. We openly discuss what has been done, what risk factors may lead to future criminal acts, and the struggles that clients face leading offense-free lives. To an outsider, these conversations can be jarring, but they are at the heart of the work that we do. There is no room for secrecy, cover-up, or the protection of feelings. We do not ruminate over minute details that may have been missed in court proceedings or errors in the process of justice though there are many. We take the goal of no more victims seriously, engaging with professionals in various sectors to provide the highest chance for our core members that no future offenses will occur. Additionally, we argue that living an offense-free life is the best, and often only, way for the core member to pay reparation to the victims of sexual crime. It is often the only way to pay reparations not because more reparations are impossible, but first, because the victims have been so damaged by the offenses that further contact is not possible; and second, because Western, adversarial justice systems marginalize victims, failing to ask them what they need to heal or to provide them with the means with which to heal. This marginalization of victims that is common in Western justice systems has also plagued the sexual abuse crisis in the Catholic Church. As evidenced in numerous reports, the institutional church has opted to protect clergy, bishops, and its public reputation over seeking justice for victims of sexual abuse. The extent to which abuse has been hidden has reached unimaginable proportions. But the marginalization of victims is not unique to the justice system or the institutional church. Too often, the public discussion on sexual abuse in the Catholic Church has neglected victims and dissolved into a polemical culture war, with both sides condemning the other for the failure of priests, bishops, and church communities to protect children from sexual abuse. For example, the recent blaming of the sexual abuse crisis on the presence of homosexual priests with an attraction to other, consenting adults strikes researchers and practitioners in the sexual abuse field as particularly strange. Though,

to note, this is not unexpected of a global Church with no credibility when it comes to dealing with sexual abusers. On the other hand, recent calls for the resignation of bishops, while well-intentioned, may also risk the marginalization of victims who ought to be promoted as leaders in crafting a normative response to the sexual abuse crisis by the Church. Where victim engagement programs have been offered, they have often been at the expense of due process within the procedural justice system. At worst, some victim engagement programs run by the Roman Catholic Church have been criticized as an effort to silence victims through the offer of money in exchange for a withdrawal from criminal justice processes. They are initiated by the victim, managed through outside restorative-based contractors and, while rare, reports indicate that victims who take part see the process as valuable in their process of healing. During the mediation his daughters had a chance to ask questions, to express rage and sorrow, and to attempt to make sense of their complicated relationship with their father. They were able to tell Craig how what he did had destroyed parts of their lives. They also were able to tell him that in some ways they still loved him. They left with more questions than answers, I recall being told, but resolved that they had made the right decision to meet with their father, especially with his end of life approaching. While our goal is that there be no new victims of sexual abuse, we accomplish this goal with a conviction that no one is disposable. This is to say that victims, offenders, and all community members are involved in the tragedy of sexual abuse in some way, and that all parties are needed for justice and healing to occur. While nobody denies that victims and the community are part of a normative response to sexual offending, sexual abusers are often left out. This is because of the stigma commonly associated with their offenses, with media depictions of the offender as an incurable monster who ought to be cast aside for the sake of all. With great apprehension, I disagree. This may be the wrong time to discuss the role of sexual abusers in a shared future after sexual abuse has occurred. In fact, in a decade of public speaking about the work of CoSA I have often struggled to discuss that a centerpiece of why Circles work is that the core member, despite what he has done, is treated as a person of dignity who is worthy of a place in the community. In the face of the recent reports on sexual abuse in the Church, it may seem that this sort of statement is grossly insensitive. What makes CoSA effective when many other programs have failed, however, is the way that core members are treated. The first CoSA group in Hamilton saw the inclusion of the sex offender as an important member of the community as reflective of the Gospel call to embrace the least valued among us. While CoSA has been recreated countless times, in both ecclesial and secular settings, this approach to our core members is a non-negotiable factor of all successful Circles. This inclusion of core members in the CoSA community comes after justice has been served. We do not welcome our core members on the pretense that they have always been upstanding members of the community, but with the knowledge that they have committed unimaginable acts, and that the only way we can ensure that these acts not be recreated is to befriend them while holding them to unwavering accountability. This is what the institutional church has missed so painfully. Instead of admitting to the extent of the damage it has perpetuated through its handling of sexual abusers, instead of insisting on accountability, the Church has preferred to attempt to uphold an inaccurate and destructive public image as a public moral authority. Because of this failure I suggest that bishops be treated as core members, in need of support and accountability, with the same approach as used with direct abusers. In fact, I think there is a parallel here between bishops, who were aware of abuse and responsible for responding to it, and the growing number of sex offenders who have been convicted of possessing child pornography without having any direct contact with victims. With many child pornography cases, there is an attempt to distance oneself from complicity in the acts of the abuse depicted which reflects the participation in abuse by bishops. That behaviour demonstrates at best an unforgivable apathy towards victims; and at worst, it represents participation in the acts of sexual abuse through a failure to respond to them appropriately. The comparison is not without flaw, but it provides a context to determine a way to approach the role of the episcopate in this crisis where criminal justice systems are unable. We should, then, strive to hold bishops to accountability in whatever form victim-led commissions see fit, with resignations likely being an aspect of this process, but not the only measure. They made a request for the funeral that still surprises to me. His daughtersâ€™ victimsâ€™ asked to do the eulogy. Of course, we were happy to accommodate this request. Instead, they were honest about the damage that their father had done to them and about their need to find some way to reconcile

the many faces of their father, even if that reconciliation was incomplete. In their eulogy I heard about a person that was at one time loving, at another terrifying; at one time attentive, at another abusive; at one time fearful and finally, in his last moments, vulnerable and broken. I learned that day that it is not helpful to think of sex offenders as monsters. If we look for monsters, after all, we will miss the abuse happening right in front of us. Instead, we need to look for the brokenness and the hidden realities in our midst, with the correlating response being equally as complex. Later, having become a father to my own daughter, I often think back on that eulogy with disbelief at the courage of these women to speak. These opportunities for victims to speak and be heard are far too few today. We need to do better as a Church. No one is disposable, not just because we believe in the dignity of each person, but because sexual abuse is all around us, and to really respond to it we need an approach that includes all people. At the funeral was a large collection of people who had known Craig in a variety of settings. His family, police, parole officers, his volunteers, my staff, and others whom I did not know. We cannot hope to respond to this crisis without adopting a communal approach, one that throws off the constraints of a fractured ecclesial structure in the name of honouring victims and preventing the creation of new ones. That community includes all people, and recognizes that while there are direct abusers, direct victims, and “in the instance of the Roman Catholic Church” an ecclesial structure which hid abuse from the community, we all are impacted and, in many ways, complicit in this crisis. While the abusers and the episcopate hold a level of direct accountability that the rest of us do not, that does not mean that we are not obliged to participate in the response. In many communities sexual abuse was rumoured or known, and little was done to address it. We are all accountable for that. This is not to dilute the responsibility of those most involved, but to emphasize the need for a collective response to the sexual abuse crisis that engages in a dynamic process of community rebuilding, with the needs of the victims as the basis for this process. No other solution, we now know, will work. Sources for this article: David Thompson and Terry Thomas. *The Resettlement of Sex Offenders after Custody: Circles of Support and Accountability*. *Pedophilia and Sexual Offending Against Children: Theory, Assessment and Intervention*. American Psychological Association, Karen Harrison and Bernadette Rainey, Eds.: *Orthodoxy in Dialogue* seeks to promote the free exchange of ideas by offering a wide range of perspectives on an unlimited variety of topics. Our decision to publish implies neither our agreement nor disagreement with an author, in whole or in part.

Chapter 9 : Catechism of the Catholic Church

What is messianic thought? A. the basis for Jewish and Christian morality found in the Old Testament B. the first five books of the Old Testament in the Christian Bible, the history and.

It can certainly be affirmed that a high degree of agreement has been reached, as regards both the approach to the question and the judgement it merits 1. It is rightly stated that there is "a consensus in basic truths of the doctrine of justification" 2. The Catholic Church is, however, of the opinion that we cannot yet speak of a consensus such as would eliminate every difference between Catholics and Lutherans in the understanding of justification. The Joint Declaration itself refers to certain of these differences. On some points the positions are, in fact, still divergent. So, on the basis of the agreement already reached on many aspects, the Catholic Church intends to contribute towards overcoming the divergencies that still exist by suggesting, below, in order of importance, a list of points that constitute still an obstacle to agreement between the Catholic Church and the Lutheran World Federation on all the fundamental truths concerning justification. The Catholic Church hopes that the following indications may be an encouragement to continue study of these questions in the same fraternal spirit that, in recent times, has characterized the dialogue between the Catholic Church and the Lutheran World Federation. The major difficulties preventing an affirmation of total consensus between the parties on the theme of Justification arise in paragraph 4. Even taking into account the differences, legitimate in themselves, that come from different theological approaches to the content of faith, from a Catholic point of view the title is already a cause of perplexity. According, indeed, to the doctrine of the Catholic Church, in baptism everything that is really sin is taken away, and so, in those who are born anew there is nothing that is hateful to God 3. It follows that the concupiscence that remains in the baptised is not, properly speaking, sin. For Catholics, therefore, the formula "at the same time righteous and sinner", as it is explained at the beginning of n. Sin still lives in them This statement does not, in fact, seem compatible with the renewal and sanctification of the interior man of which the Council of Trent speaks 4. The expression "Opposition to God" *Gottwidrigkeit* that is used in nn. In this same sense, there can be ambiguity for a Catholic in the sentence of n. So, for all these reasons, it remains difficult to see how, in the current state of the presentation, given in the Joint Declaration, we can say that this doctrine on "simul iustus et peccator" is not touched by the anathemas of the Tridentine decree on original sin and justification. Another difficulty arises in n. Whereas for Lutherans this doctrine has taken on an altogether particular significance, for the Catholic Church the message of justification, according to Scripture and already from the time of the Fathers, has to be organically integrated into the fundamental criterion of the "regula fidei", that is, the confession of the one God in three persons, christologically centred and rooted in the living Church and its sacramental life. As stated in n. It must, however, be remembered - as stated in 2 Cor 5: In this regard, the Catholic Church notes with satisfaction that n. This new capacity given in the new creation, does not allow us to use in this context the expression "mere passive" n. On the other hand, the fact that this capacity has the character of a gift is well expressed in cap. In reality, also on the Lutheran side, there is the affirmation, in n. A clarification would, however, be necessary as to the compatibility of this involvement with the reception "mere passive" of justification, in order to determine more exactly the degree of consensus with the Catholic doctrine. As for the final sentence of n. The sentence of n. The Catholic Church maintains, moreover, that the good works of the justified are always the fruit of grace. But at the same time, and without in any way diminishing the totally divine initiative 5, they are also the fruit of man, justified and interiorly transformed. We can therefore say that eternal life is, at one and the same time, grace and the reward given by God for good works and merits 6. This doctrine results from the interior transformation of man to which we referred in n. These clarifications are a help for a right understanding, from the Catholic point of view, of paragraph 4. In pursuing this study further, it will be necessary to treat also the sacrament of penance, which is mentioned in n. According to the Council of Trent, in fact 7, through this sacrament the sinner can be justified anew *rursus iustificari*: These aspects are not all sufficiently noted in the above-mentioned n. These remarks are intended as a more precise explanation of the teaching of the Catholic Church with regard to the points on which complete agreement has

not been reached; they are also meant to complete some of the paragraphs explaining Catholic doctrine, in order to bring out more clearly the degree of consensus that has been reached. The level of agreement is high, but it does not yet allow us to affirm that all the differences separating Catholics and Lutherans in the doctrine concerning justification are simply a question of emphasis or language. Some of these differences concern aspects of substance and are therefore not all mutually compatible, as affirmed on the contrary in n. If, moreover, it is true that in those truths on which a consensus has been reached the condemnations of the Council of Trent no longer apply, the divergencies on other points must, on the contrary, be overcome before we can affirm, as is done generically in n. That applies in the first place to the doctrine on "simul iustus et peccator" cf. We need finally to note, from the point of view of their representative quality, the different character of the two signatories of this Joint Declaration. The Catholic Church recognises the great effort made by the Lutheran World Federation in order to arrive, through consultation of the Synods, at a "magnus consensus", and so to give a true ecclesial value to its signature; there remains, however, the question of the real authority of such a synodal consensus, today and also tomorrow, in the life and doctrine of the Lutheran community. The Catholic Church wishes to reiterate its hope that this important step forward towards agreement in doctrine on justification may be followed by further studies that will make possible a satisfactory clarification of the divergencies that still exist. Particularly desirable would be a deeper reflection on the biblical foundation that is the common basis of the doctrine on justification both for Catholics and for Lutherans. This reflection should be extended to the New Testament as a whole and not only to the Pauline writings. If it is true, indeed, that St. Paul is the New Testament author who has had most to say on this subject, and this fact calls for a certain preferential attention, substantial references to this theme are not lacking also in the other New Testament writings. Consideration of all these elements will be a great help for mutual understanding and will make it possible to resolve the divergences that still exist in the doctrine on justification. Finally, it should be a common concern of Lutherans and Catholics to find a language which can make the doctrine on justification more intelligible also for men and women of our day. The fundamental truths of the salvation given by Christ and received in faith, of the primacy of grace over every human initiative, of the gift of the Holy Spirit which makes us capable of living according to our condition as children of God, and so on. These are essential aspects of the Christian message that should be a light for the believers of all times. Council of Trent, Decree on original sin DS Council of Trent, Decree on justification, cap. Council of Trent, Decree on Justification, cap. DS ; and can. DS 8 cf. This Note, which constitutes the official Catholic Response to the text of the Joint Declaration, has been prepared by common agreement between the Congregation for the Doctrine of the Faith and the Pontifical Council for Promoting Christian Unity. It is signed by the President of the same Pontifical Council, which is directly responsible for the ecumenical dialogue.