

The Eastern Catholic Churches An Introduction To Their Worship And Spirituality American Essays In Liturgy

This volume is a presentation, published in the mid-1930s of "the history, religious life, and present state of the Eastern [Catholic] church". The Eastern Catholic Churches are autonomous, self-governing, and in full communion with the Pope. Together with the Latin Church, they compose the worldwide Catholic Church. They preserve some centuries-old eastern liturgical, devotional and theological traditions, shared in most cases with the various other Eastern Christian churches with which they were once associated. Historically, Eastern Catholic Churches were located in Eastern Europe, the Asian Middle East, Northern Africa and India. The terms Oriental Catholic and Eastern Catholic include these, but are broader, since they also cover Catholics who follow the Alexandrian, Antiochian, Armenian and Chaldean liturgical traditions.

"5th revised edition"--T.p. verso. Includes bibliographical references (p. [243]-248) and index.

Throughout their shared history, Orthodox and Eastern Catholic Churches have

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lived through a very complex and sometimes tense relationship --not only theologically, but also politically. In most cases such relationships remain to this day; indeed, in some cases the tension has increased. In July 2019, scholars of both traditions gathered in Stuttgart, Germany, for an unprecedented conference devoted to exploring and overcoming the division between these churches. This book, the second in a two-volume set of the essays presented at the conference, explores the ecumenical and practical implications of the relationship between Orthodox and Eastern Catholic Churches. Like the conference, the volume brings together representatives of these Churches, as well as theologians from different geographical contexts where tensions are the greatest. The published essays represent the great achievements of the conference: willingness to engage in dialogue, general openness to new ideas, and opportunities to address difficult questions and heal inherited wounds.

From the author's preface: This book traces the life of Bishop Sotor Stephen Ortynsky, the first Eastern Catholic Bishop in the Western Hemisphere. The book also records the early years of the Ruthenian-Ukrainian "Greek Catholic Church" in the United States, which set the stage for the beginnings of the Eastern Catholic Churches in the United States. Bishop Ortynsky served as the first hierarch of the Ruthenian Greek Catholic Church in the United States. As the first

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Eastern Catholic bishop in the Western Hemisphere, he significantly influenced the U.S. Catholic Church in its structure and ecclesiology. The lack of episcopal oversight at the inception of the Ruthenian Greek Catholic Church in the U.S. led to the fracturing of its membership. Ortynsky, in spite of his best efforts, became a target and scapegoat for much of the dissension within his church, and the lack of understanding from without. For many fellow Catholics in the Latin Church, Bishop Ortynsky stood in direct opposition to the Latin rite Catholic Church's unity of jurisdiction and uniformity of discipline. Various churches sought the conversion of Ruthenian Catholics. The diverse ethnic composition of the Ruthenian Greek Catholic Church was fertile ground for misunderstanding. Many members considered themselves Rusins, Ukrainians, Slovaks, Hungarians and other ethnicities; nevertheless, in spite of these challenges Ortynsky persevered, asserting his church's rightful autonomy and evangelical mission to preach the Gospel to all nations. To understand the history of Catholicism in the United States, one needs to understand both the Western (Latin) and the Eastern Catholic Churches that took root in the Land of Washington. The Catholic Church is divided into East and West based on the ancient division of the Roman Empire. The Latin Church has been dominant in the West, while twenty-one Eastern Catholic Churches, devolving from the Antiochian, Alexandrian, Byzantine, and

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Armenian traditions, predominated in the East. The Ruthenian Catholic Church discussed in this book is presently divided into two Churches: The Byzantine (Ruthenian) and the Ukrainian Catholic Churches. Both belong to the Byzantine tradition. In the late nineteenth century, the Latin Church had systematically consolidated its position in American society through its religious communities and institutions. By the 1870s, this church, which had spread throughout the planet in concert with the European empires with which it was aligned, began to face a new challenge to its identity. The Eastern Catholics from Eastern Europe and the Middle East had begun to immigrate to America, due to economic factors and the pressures of regional wars. This book addresses the confluence of these Western and Eastern Churches. It speaks to both the accomplishments and the shortcomings of the Church's history-the "good" and the "bad"-and it follows a principle articulated by Rev. John Tracy Ellis, an outstanding historian of the Catholic Church in America, who cited the words of Pope Leo XIII, as he opened the Vatican Secret Archives, on August 18, 1883: "The first law of history is to dread uttering falsehood; the next is not to fear stating the truth." In that spirit, I have attempted to present a balanced and inclusive, though not exhaustive, view of the history that includes both the Eastern and Western strains of Catholicism, strains that form the crux of Catholic Church history in the United States. I believe

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this approach can inform and illuminate, while showing respect for both the Ukrainian Catholic Church and the Ruthenian Catholic Church-and shedding light on their common heritage.

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It has been my strong desire for some time now to revise my book in order to emphasize ecumenism and unity proportionately a lot more than in the first (2004) edition. I'm much more interested in finding common ground. I've also learned a thing or two about Orthodoxy over the past decade. I wanted this volume to be able to read by Orthodox and also Eastern Catholics, without having seizures or going into apoplectic fits (caused by my ignorance or overly polemical or biased writing). I exaggerate, of course, but perhaps not by much! Toward that end I have enlisted a very qualified Eastern Catholic friend to contribute significant portions to the revised edition: Fr. Deacon Daniel G. Dozier. The revision remains an apologetic for Catholicism and respectful critique of Orthodoxy, but now it also includes friendly ecumenical discussion and dialogue: feedback and input from the Eastern theological perspective. The overall tone, tenor, and goal is considerably different. Unity is stressed as much as apologetics.

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In the second edition of this major work, Dominican theologian Aidan Nichols provides a systematic account of the origins, development and recent history—now updated—of the relations between Rome and all separated Eastern Christians. By the end of the twentieth century, events in Eastern Europe, notably the conflict between the Orthodox and Uniate Churches in the Ukraine and Rumania, the tension between Rome and the Moscow patriarchate over the re-establishment of a Catholic hierarchy in the Russian Federation, and the civil war in the then federal People's Republic of Yugoslavia, brought attention to the fragile relations between Catholicism and Orthodoxy, which once had been two parts of a single Communion. At the start of the twenty-first century, in the pontificate of Benedict XVI, a papal visit to Russia—at the symbolic level, a major step forward in the 'healing of memories'—appears at last a realistic hope. In addition, the schisms separating Rome from the two lesser, but no less interesting, Christian families, the Assyrian (Nestorian) and Oriental Orthodox (Monophysite) Churches, are examined. The book also contains an account of the origins and present condition of the Eastern Catholic Churches—a deeper knowledge of which, by their Western brethren, was called for at the Second Vatican Council as well as by subsequent synods and popes. Providing both historical and theological explanations of these divisions, this illuminating and

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thought-provoking book chronicles the recent steps taken to mend them in the Ecumenical Movement and offers a realistic assessment of the difficulties (theological and political) which any reunion would experience.

In recent years a new interest in the Eastern Churches has emerged in the Western Churches both Catholic and Protestant. The reader of this work will find answers to such fundamental questions as "Who are Eastern Catholics?" "How did the Eastern Catholic Churches originate?" "Who are Orthodox Christians?" "How do Orthodox Christians differ from Eastern Catholics?" "Why do so many diverse Eastern Churches exist?" While it cannot answer all these questions thoroughly, this concise booklet can help interested laity, theological students, and ministers come to understand and respect Eastern Catholicism for its many contributions to the universal Catholic Church.

Examines the long and often difficult history of the Eastern-Church Catholics (e.g., Melkites, Maronites, Ruthenians, Copts, Ukrainians) and their relationship, often tenuous, with Rome.

A comprehensive, objective, scholarly and yet easy-to-read presentation of the differences, both historical, theological and liturgical between Roman Catholicism and Eastern Orthodoxy. The ideal complement (or even antidote) to such books as *Upon this Rock*; *Jesus, Peter and the Keys*; *Two Paths*; *The Primacy of Peter*;

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etc. Discusses Peter's Primacy and Succession, Ecclesiology, Infallibility, the Filioque, Celibacy, etc.

These essays offer a historically rigorous dismantling of Western claims about the superiority of celibate priests. Although celibacy is often seen as a distinctive feature of the Catholic priesthood, both Catholic and Orthodox Churches in fact have rich and diverse traditions of married priests. The essays contained in *Married Priests in the Catholic Church* offer the most comprehensive treatment of these traditions to date. These essays, written by a wide-ranging group that includes historians, pastors, theologians, canon lawyers, and the wives and children of married Roman Catholic, Eastern Catholic, and Eastern Orthodox priests, offer diverse perspectives from many countries and traditions on the subject, including personal, historical, theological, and canonical accounts. As a collection, these essays push especially against two tendencies in thinking about married priesthood today. Against the idea that a married priesthood would solve every problem in Catholic clerical culture, this collection deromanticizes and demythologizes the notion of married priesthood. At the same time, against distinctively modern theological trends that posit the superiority, apostolicity, and “ontological” necessity of celibate priests, this collection refutes the claim that priestly ordination and celibacy must be so closely linked. In addressing the topic

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of married priesthood from both practical and theoretical angles, and by drawing on a variety of perspectives, Married Priests in the Catholic Church will be of interest to a wide audience, including historians, theologians, canon lawyers, and seminary professors and formators, as well as pastors, parish leaders, and laypeople. Contributors: Adam A. J. DeVille, David G. Hunter, Dellas Oliver Herbel, James S. Dutko, Patrick Viscuso, Alexander M. Laschuk, John Hunwicke, Edwin Barnes, Peter Galadza, David Meinzen, Julian Hayda, Irene Galadza, Nicholas Denysenko, William C. Mills, Andrew Jarmus, Thomas J. Loya, Lawrence Cross, and Basilio Petrà.

Catholics are not Christians. They worship Mary. They do whatever the pope says. They cannot divorce. They eat fish on Fridays. These flawed but common statements reflect a combined ignorance of and fascination with Catholicism and the Catholic Church. Catholicism Today: An Introduction to the Contemporary Catholic Church aims to familiarize its readers with contemporary Catholicism. The book is designed to address common misconceptions and frequently-asked questions regarding the Church, its teachings, and the lived experience of Catholics in modern societies worldwide. Opening with a concise historical overview of Christianity in general and Catholicism in particular, the text explores the core beliefs and rituals that define Catholicism in practice, the organization of

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the Church and the Catholic calendar, as well as the broad question of what it means to be Catholic in a variety of cultural contexts. The book ends with a discussion of the challenges facing the Church both now and in the coming decades. Also included are two short appendices on Eastern Catholicism and Catholicism in the United States.

Table of Contents: The churches -- History -- The workings of the church.

"Consistently highly readable and engrossing. This is an excellent overview of Eastern Christianity."---Expository Times "A masterful description of the major living traditions of Eastern Christianity. Its 24 chapters, each written by an accomplished scholar in the field, address the dominant ethnic and cultural categories of Eastern Christianity (Arab, Byzantine, etc.) along with their most characteristic features (liturgy, iconography, and hagiography). Each offers a concise, well-organized, and highly readable overview of the tradition in question, along with a representative bibliography...Highly recommended."---Choice "Christian emigration, not least from the Middle East, means that there are growing communities of Eastern Christians in the West...Eastern Christians are now companions to Western; and the latter will learn much about the former from this Blackwell companion."---Church Times "A distinctive addition to the companion series and to its chosen sphere of knowledge."---Reference Reviews "A worthwhile collection, and one that should prove useful."---Ecclesiastical History Recent political events in the Middle East and Eastern Europe have brought Eastern Christianity to global attention. The Blackwell Companion to Eastern Christianity provides an unparalleled account of the history and development of these vital

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Christian traditions, at the same time placing contemporary events in their full context. The companion provides authoritative and lively essays on the main Eastern Orthodox traditions, such as the Greek, Russian, and Georgian churches, as well as the Oriental Orthodox traditions, including the Armenian, Coptic, and Syrian churches. The in-depth articles, which are written by an international team of experts, offer a comprehensive survey of the history, theology, doctrine, worship, art, culture, and politics that make up the churches of Eastern Christianity. The companion can also be used alongside the respected Blackwell Dictionary of Eastern Christianity (1999), providing detailed discussions and assessments to complement the dictionary's shorter entries.

Eastern Rite Catholic Churches occupy an ambiguous position between two religious worlds and challenge the idea of a sharp religious and political dichotomy between Eastern and Western Europe. After decades of repression under socialism, the churches known popularly in Central Europe as Greek Catholic have successfully undertaken a process of revitalisation. This has been marked by competition with other churches, both over material properties and over people's souls. How can a Greek Catholic "identity" be recreated? Can these churches provide a distinctive "product" for the new "religious marketplace"? By exploring such questions the contributors to this volume shed fresh light on the social and political shaping of religious phenomena in the era of postsocialism and also on more general issues of belief, practice, transmission and syncretism.

"This book is a reprint of a series of articles that first appeared in Liturgical arts in 1935"--Page x."First edition." "List of books, periodicals and pamphlets introductory to a study of the Eastern rites": pages 95-110. The Eastern branches of the tree of life, by F.J. McGarrigle.--A new

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branch of the tree of life: the Syro-Malankara church, by Mar Ivanios.--The Ethiopic church, by Eugène cardinal Tisserant.--The code of canon law and the Catholics of Eastern rites, by J.M. O'Hara.--Liturgy and asceticism in the Eastern church, by John La Farge.--The spiritual and aesthetic value of icons, by Ildefonse Dirks.

Within the Eastern tradition of Christianity, the eikon, or religious image, has long held a place of honor. In the greater part of Western Christianity, however, discomfort with images in worship, both statues and panel icons, has been a relatively common current, particularly since the Reformation. In the Roman Catholic Church, after years of using religious statues, the Second Vatican Council's call for "noble simplicity" in many cases led to a stripping of images that in some ways helped refocus attention on the eucharistic celebration itself but also led to a starkness that has left many Roman Catholics unsure of how to interact with the saints or with religious images at all. Today, Western interest in panel icons has been rising, yet we lack standards of quality or catechesis on what to do with them. This book makes the case that icons should have a role to play in the Western Church that goes beyond mere decoration. Citing theological and ecumenical reasons, Visel argues that, with regard to use of icons, the post-Vatican II Roman Catholic Church needs to give greater respect to the Eastern tradition. While Roman Catholics may never interact with icons in quite the same way that Eastern Christians do, we do need to come to terms with what icons are and how we should encounter them.

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Provides an overview of the four original Eastern Catholic traditions.

"The priesthood is going through a dark time", according to Pope Emeritus Benedict XVI and Robert Cardinal Sarah. "Wounded by the revelation of so many scandals, disconcerted by the constant questioning of their consecrated celibacy, many priests are tempted by the thought of giving up and abandoning everything." In this book, the pope emeritus and the prefect of the Congregation for Divine Worship and the Discipline of the Sacraments give their brother priests, and the whole Church, a message of hope. They honestly address the spiritual challenges faced by priests today, while pointing to deeper conversion to Jesus Christ as the key to faithful and fruitful priestly ministry and genuine reform. Benedict XVI and Cardinal Sarah "fraternally offer these reflections to the people of God and, of course, in a spirit of filial obedience, to Pope Francis", who has said, "I think that celibacy is a gift for the Church. . . . I don't agree with allowing optional celibacy, no." Responding to calls for refashioning the priesthood, including proposals from participants in the Amazonian Synod, two wise, spiritually astute pastors explain the importance of priestly celibacy for the good of the whole Church. Drawing on Vatican II, they present celibacy as not just "a mere precept of ecclesiastical law", but as a sharing in Jesus' sacrifice on the Cross and his identity as Bridegroom of the Church.

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