

# Guidelines on Dialogue (WCC): How about Us?

- We Are Different among Ourselves (9-12)
- We Need “Ecumenical” Approach (13)
- Preclude Any Trace of Triumphalism(14)



# Why Dialogue A First British Comment On The Wcc Guidelines

**JL Elias**



## **Why Dialogue A First British Comment On The Wcc Guidelines:**

Why dialogue ? : a first British comment on the WCC guidelines Kenneth Cracknell, British Council of Churches. Committee for Relations with People of Other Faiths, 1980 *Towards a Theology for Inter-faith Dialogue* Anglican Consultative Council, 1986 This is a joint publication with the Board of Mission which includes an essay by Bishop Michael Nazir Ali on interfaith dialogue in Pakistan **Why Dialogue?** Kenneth Cracknell, 1980 A History of the Ecumenical Movement, Volume 2 Harold C. Fey, 2009-12-01 Volume 2 1948 1968 first appeared in 1970 It covers the history of the World Council of Churches from its first assembly at Amsterdam to its fourth assembly at Uppsala Sweden analyzes the development of regional ecumenical organizations and recounts the impact of the Second Vatican Council on the ecumenical witness of the Roman Catholic Church Hindus and Christians S. Wesley Ariarajah, 2025-02-10 **A History of the Ecumenical Movement: 1948-1968, the ecumenical advance** Ruth Rouse, Stephen Neill, Harold Edward Fey, 1986 *A History of the Ecumenical Movement, 1517-1948* Ruth Rouse, Stephen Neill, Harold Edward Fey, 1993 **The Ecumenical Review**, 1994 **Interfaith Encounter and Dialogue** Lynne Price, 1991 How is a Christian to think feel and act in relation to neighbours workmates and communities of Other Faiths The question demands personal institutional and theological responses This book demonstrates that these attitudes are equally important and interdependent It brings together an original survey of lay members of a church in a multifaith area of Birmingham England the relevant literature and statements of the Methodist Church in Britain and Methodist theology In making a pilgrimage we discover through both openness to the faith of others and commitment to Christ that relation dialogue and change are the means of our Christian response to life *Identity Issues and World Religions* International Association for the History of Religions. Congress, Victor C. Hayes, 1986 *The Bloomsbury Handbook to Studying Christians* George D. Chryssides, Stephen E. Gregg, 2022-01-27 Grounded in the discipline of Religious Studies this handbook offers an alternative to historical theological and institutionally centered research on Christianity Drawing on a range of methodologies this handbook shifts attention from normative textual and doctrinal matters to issues of materiality and everyday life Themes covered include sacred space and objects cyber Christianity food prayer education family life fundamentalism and sexuality In addition issues of gender race and ethnicity are treated throughout The book highlights the current state of academic study in the field and explores areas in which future research might develop Clearly and accessibly organised to help users quickly locate key information and analysis the book includes an A to Z of key terms extensive guides to further resources a comprehensive bibliography and a timeline of major developments in the field making it a unique resource to upper level students and researchers **Life in Dialogue** Sebastiano D'Ambra, 1991 Pluralism in the World Religions Harold G. Coward, 2000-08-31 Featuring coverage of all the major religions this is a fascinating introduction to the manner in which each world faith views the others **Religious Pluralism and the World Religions** Harold G. Coward, 1983 *Sanskriti*, 2006 **Christianity and the Encounter**

**with Other Religions** S. Immanuel David, 1988 Gospel, Raj, and Swaraj Daniel O'Connor, 1990 C F Andrews Gandhi's closest friend and the best known missionary of modern India first went to India in 1904 as a member of an Anglican missionary society the Cambridge Mission to Delhi It was the high noon of the raj British imperial rule in India Ten years later he left formal missionary work in order to involve himself more fully with Gandhi and Tagore in the struggle for swaraj Indian self rule This study traces the development of his profound and original theological reflection through this formative decade his deepening identification with the nationalist cause his contribution to the making of an Indian Church and his friendship with people of other faiths In all of this we see the emergence of what Gandhi called the pattern of the ideal missionary in an intercultural context between raj and swaraj Islamochristiana, 1981 **Dialogue in Community** Constantine D. Jathanna, 1982 Festschrift honoring Stanley J Samartha b 1920 Indian theologian on his 60th birthday comprises articles on inter religious understanding and relationships *Christianity and the Wider Ecumenism* Peter C. Phan, 1990 How has Christian tradition developed its understanding of the problem of salvation for non Christians How do the Christian churches appraise the spiritual values of those other religions whose members collectively make up the majority of mankind *Christianity and the Wider Ecumenism* explores the growing shift from efforts toward unity within Christianity to broader more far reaching attempts at greater harmony among world religions the wider ecumenism Editor Peter Phan traces the trend back to the Second Vatican Council 1962-65 but notes that in the last ten years or so the movement has become pronounced in addition to Vatican II the World Council of Churches has established a Dialogue with People of Living Faiths and ideologies Also the growing number of courses on campus in comparative religions testifies to the critical importance of interfaith studies and dialogue in our religiously plural world Despite resistance by some Christians to this new trend there is a willingness on the part of others to support the wider ecumenism even to abandon any claim to Christ's Christianity's uniqueness definitiveness absoluteness and superiority They rightly point to the need for faith in God as Absolute Mystery to Christian praxis in favor of justice and freedom and to the enormous historical suffering and conflicts caused by the myth of Christian uniqueness They add that we live today in a world village in which dialogue with other religionists and societies as full equals is imperative perhaps for our very survival Not mere contact but active cooperation and mutual understanding is required now more than ever to deal with urgent global issues involving mass poverty and starvation religious fanaticism the threat to the environment and the omnipresent danger of nuclear destruction These problems are far too important to be left to governments The essays in this volume are the Product of fifty leading scholars from across the Christian spectrum seeking to clarify and to affirm the immense significance of interreligious dialogue for Christianity in our new planetary society

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