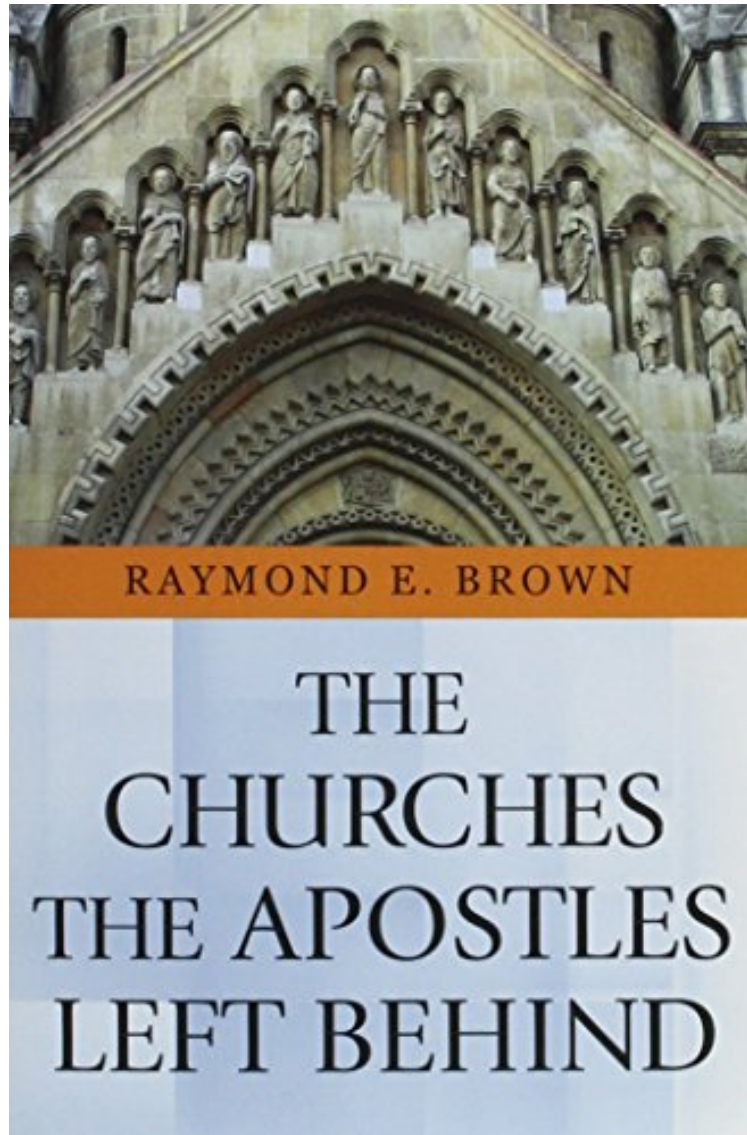


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The Churches The Apostles Left Behind

S.S. Raymond E. Brown

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#480157 in Books 1984-04-01 Original language: English PDF # 1 8.08 x .44 x 5.521, .41 #File Name: 0809126117156 pages A look at seven New Testament churches after the Apostles | File size: 56.Mb

S.S. Raymond E. Brown : The Churches The Apostles Left Behind before purchasing it in order to gage whether or not it would be worth my time, and all praised The Churches The Apostles Left Behind:

5 of 5 people found the following review helpful. Unity or Diversity During Early Church History By James E. EgoFater Raymond Brown's book is a short but interesting account about the status of the early Catholic Church. He wrote an interesting account about different interpretations of Christ, His teaching, the differences among the apostles, and the differences among the early Christian communities. This book is NOT for anyone who refuses to understand

that there is a complex history during the first Christian century. Father Brown used biblical texts and comments from some of the very early Church Fathers to explain this complexity. Father Brown began this book with a very clear statement that different churches and traditions existed by the year c. 100 AD. Some of these differences dealt with Christ's status as man and/or God or Son of the God. For example, John's Gospel and the Epistles attributed to John stress Christ's divinity without eliminating Christ's status as a flesh-and-blood Man. Disputes arose between those early Christians who came from a Jewish tradition and the "gentiles." Among others, St. Paul argued for a universal (Catholic) Church, and "true believers" did not have to adhere to Jewish traditions. This led to another debate as to whether the early Christians fulfilled the Hebrew Bible (Old Testament) or should they abandon the Old Testament. Let the record show the early Catholic Church councils opted to include the Old Testament in the Biblical Canon. Most of the early apostles disappeared by c. 67 AD, and the historical question is how the early Church survived. Some of these questions were settled by Catholic Church Councils such as the Nicene Council (325 AD)-the Holy Trinity. Other issues such as the status as the Vulgate Bible were settled at the Council of Carthage (393), Council of Hippo (397) and another Council of Carthage (419 AD). However the history of these councils are beyond the scope of Father Brown's book. Yet, Father Brown could have further exploited the Council of Jerusalem which is described in the Book of Acts (chapter 15). Father Brown made a good case that St. Paul was both a missionary and the pastor who battled "false teachers" and those who would assume too much about interpretation. Even during St. Paul's lifetime, the early Church had structure and authority. Sts. Titus, Barnabus, and Timothy were bestowed with authority and were early bishops. The problem for many early Christians was not new concepts but the danger of NO ideas or concepts. The bishops had authority of interpretation. Father Brown made a good case that when there is little argument, the issues of belief and the Faith were settled. Yet, the apostles wrote about conflicts both to get concepts correct and to avoid excessive conflict which was a delicate balance. Both Sts. Peter and Paul made appeals for careful interpretation and even went to Rome to register their appeals and interpretation in the capital of the Roman Empire. Added to the internal conflicts were the persecutions against the Early Church during the reigns of Nero, Trajan, Marcus Aurelius, and later Diocletian. As Father Brown noted, St. John effectively argued for a universal Church by emphasizing Christ's divinity and the fact that ALL people were God's children. St. John emphasized the Eucharist and the beginnings of the Sacraments. Not only John, but the other Gospel writers wrote about forgiveness of all including women whom some of the "heretics" stated had no souls and were simply doomed because of their gender. Christ's teaching and Gospel accounts rejected such a view. A cursory view may give readers that the New Testament authors, the apostles, and Christ Himself undermined the Old Testament. Father Brown made a good point that Christ and early apostles actually preserved the best of the Old Testament, and Christ alerted his audiences to exceed the Sadducees, Pharisees, and Scribes in holiness by focusing on men and women becoming better people. Forgiveness exceeded the petty restrictions and penalties that were in place. Father Brown argued that biblical reading and interpretation should not focus on whom is right or wrong, but such careful reading should be done to may be missing re our understanding. "Battle lines" can undermine deep understanding and important insights. Father Brown's book should appeal to serious readers regardless of whether they are Catholic or Protestant. His book raises good questions and explains the different interpretations that have developed during the 2000 year history of the Catholic Church and Christianity. Father Brown could have elaborated on the DIDACHE which is very similar to the Catholic Mass and helped preserve some unity. He should have included a more comprehensive bibliography. The one he used is weak and sparse. In spite of this fact, this book is informative and useful to those interested in Church History. James E. Ego April 26, 2012 3 of 3 people found the following review helpful. The best in Biblical Scholarship By WILLIAM PILLAI was a learned Atheist along with my friends like Richard Dawkin. If not for Fr. Raymond Brown it would have been very difficult for me to understand the Bible. This book is an excellent example of biblical exegesis and an in depth probing of the early Christian community. A proper understanding of the beginning of the church and how the early Christian community thrived is essential in our own spiritual growth as a individual Christian and as well as a Church. 0 of 0 people found the following review helpful. history of ecclesiology By Patrick J. Goggins I thought it was going to be a description of the different physical churches left after the apostolic age. The book really is a history of ecclesiology. Still, valuable insights, well-written. Brown towers in his field as a reasonable, articulate academic. This book asks the right questions, and proposes well thought-out answers.

A distinguished scholar looks at seven different New Testament churches after the death of the Apostles.