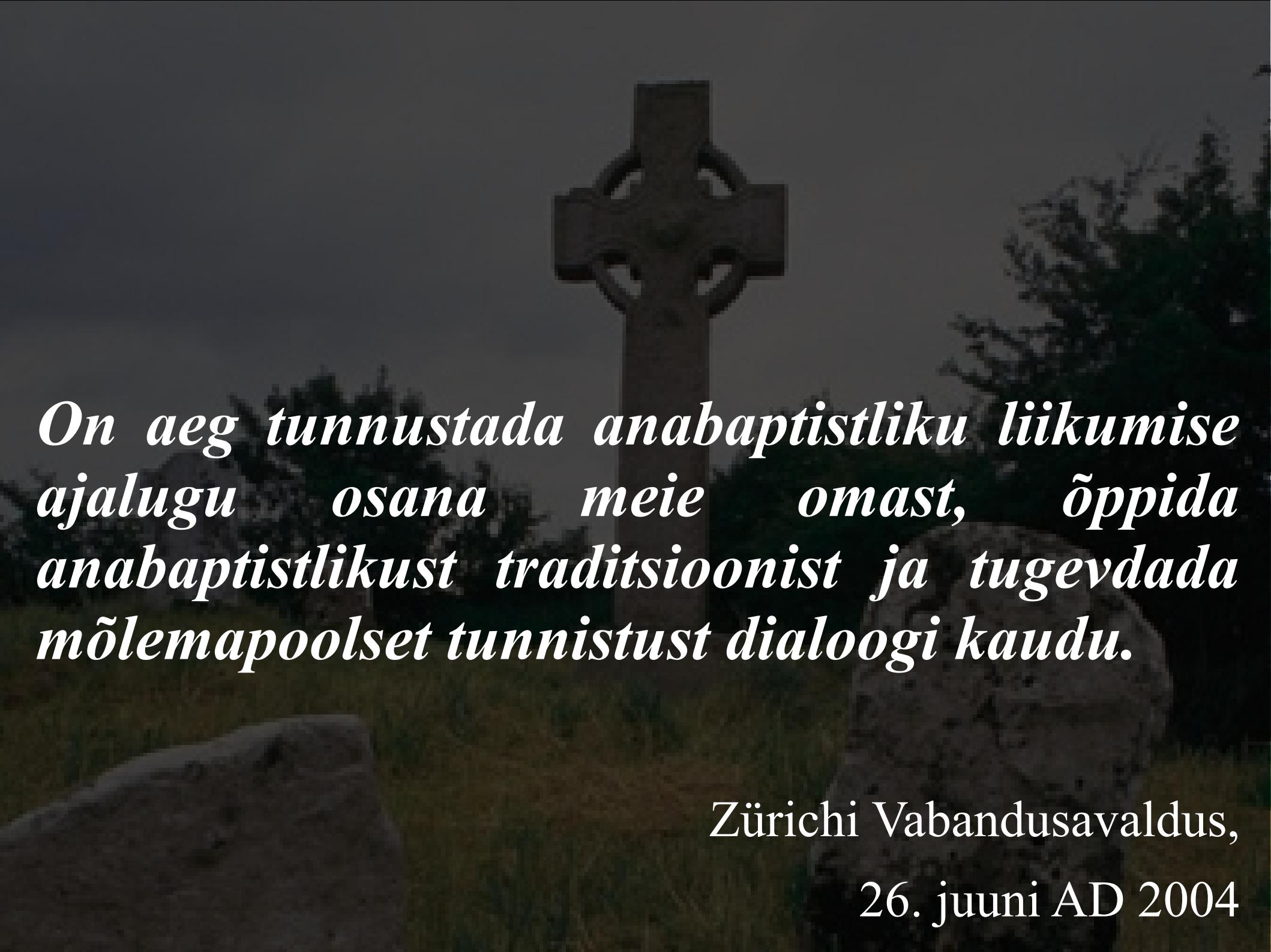






Konfliktist osaduseni
(ana)baptistlikult





On aeg tunnustada anabaptistliku liikumise ajalugu osana meie omast, õppida anabaptistlikust traditsioonist ja tugevdada mõlemapoolset tunnistust dialoogi kaudu.

Zürichi Vabandusavaldis,
26. juuni AD 2004

**James William McClendon,
anabaptismi uurija, teoloog ja eetik
leiab, et 16. sajandil toimus
kolm paralleelset reformatsiooni:**

- 1) sõnakeskne ehk protestantlik,**
- 2) missakeskne ehk katoliiklik,**
- 3) missiooni(töö)keskne (*imitatio Christi*) ehk anabaptistlik**



(James William McClendon, Jr. with Nancey Murphy,
Witness: Systematic Theology, Volume III,
Abingdon Press, Nashville, 2000, lk 345-346.)

“Siin ei ole esmaseks tunnismaterjaliks mitte reformaatoritest õpetlaste poolt avaldatud kirjutised ega piiskoplike kirikukogude protokollid, vaid mitmel pool Euroopas talletatud kohtutoimikud ja säilinud traktaadid, mõned käskirjas ülestähendatud kroonikad ning vähesed varajased laulikud. Vanimaks neist lauluraamatutest võib olla Het Offer des Heeren – Issanda ohver (1562). See hollandi kogumik algas märtrite loeteluga, millele järgnes neid meenutavate laulude põimik. Pidades meeles, et Jeesuse elukäik, mis kulmineerus tema ennastohverdava surmaga, kannab tavaliselt Kristuse töö nime, omandab tähinduse seagi, kui ütleme, et nende märtrite ennastohverdav eluteekond oli nende töö. Protestantliku sõna ja katoliikliku jumalateenistuse kõrval oli selliselt kolmanda reformatoorse liikumise keskmes töö, mitte niivõrd aga heade tegude tegemise tähinduses (mida ristijad kindlasti küll praktiseerisid, kuigi seda ei tsetraliseerinud), vaid kõigi aegade pühade püha eneseohverduse tähinduses, oma elu enese ohvrikstoomises.”

(James William McClendon, Jr. with Nancey Murphy, Witness: Systematic Theology, lk 346.)



Arnold Snyder, kaasaja tuntumaid anabaptismi uurijaid tõdeb, et “*anabaptism ei tulnud esile dogmaatilise või intellektuaalse mõttessüsteemina võitluses teiste taoliste süsteemidega, vaid pigem usklike erilise vastusena Jumala kutsele Kristuses. Seega, anabaptism tõusis esile kui spiritualiteet, mitte kui dogmaatiline teoloogia.*”

(Arnold Snyder, *Beyond Polygenesis: Recovering the Unity and Diversity of Anabaptist Theology*, H. Wayne Pipkin, ed., Essays in Anabaptist Theology, Institute of Mennonite Studies, Elkhart, Indiana, 1994, lk 12)



Mõned ütlesid: nad on täis, räägivad nagu purjus mehed rumalaid asju. Peetrus täis Püha Vaimu vastas neile aga väga rõõmsalt.

Ta võttis sõna Joel raamatust, ka mõningatest psalmidest, kõneles nii, et see südamesse tungis:

Te vennad, kuidas me jõuame tõelise rahuni, ei leia me enese juures midagi muud peale patu, öelge, kes meid küll sellest võib vabastada?

Peetrus kõneles: Parandage meet ja uskuge Kristusesse, Jumala Pojasse, tunnistage teda oma suuga, laske end ristida tema lepingusse.

Nad tegidki nii, nagu Peetrus ütles, pöördusid kurjast, uskusid ja võtsid vastu ristimise, hakkasid käima Jumala teed.

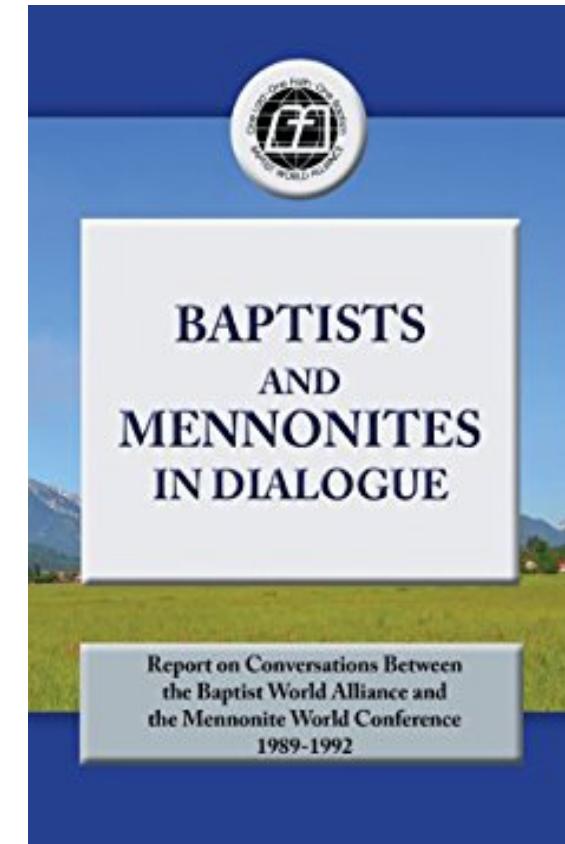
Anna meile, Püha Vaim, et me end hoiaksime selle esimese koguduse õpetuses, Sulle, Issand, olgu kiitus ja ülistus.

(Jan Hus, Ausbund, 38:9-14)





Kuidas mõista '(ana)baptistilist visiooni'?

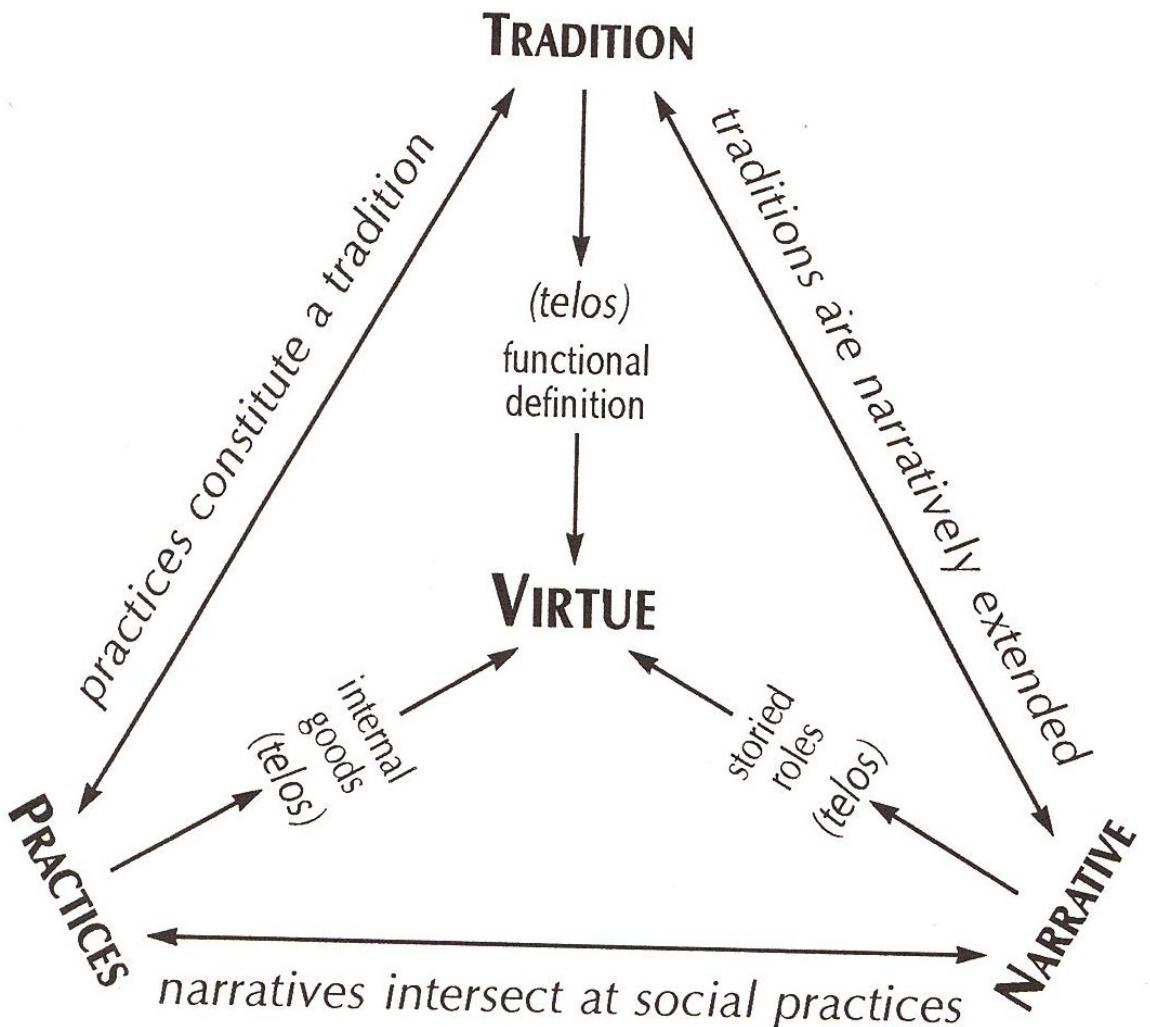


James William McClendon, *Biography as Theology: How Life Stories Can Remake Today's Theology* (1974/2002)

Martin Luther King: „I have a dream!“

the (ana)baptist vision: this is that & then is now

Alasdair MacIntyre, *After Virtue*, 1981



Kallenberg, Brad. 1997. *The Master Argument of MacIntyre's After Virtue*, lk 29.

In Murphy N., Kallenberg B., Nation M. 1997. *Virtues & Practices in the Christian Tradition. Christian Ethics After MacIntyre*. Harrisburg, Pennsylvania: Trinity Press International, lk. 7-29.

Figure 3

“Kui epistemoloogiline kriis laheneb, siis seda läbi uue tõlgendusega narratiivi, mis aitab aru saada nii sellest, kuidas võidi mõista oma tõekspidamisi algsest, kui ka sellest, kuidas oldi neist eksitatud.”

(Alasdair MacIntyre,
Epistemological Crises, Dramatic Narrative, and the Philosophy of Science, 2006, lk 5)



59. Lutheril polnud kavatsust luua uut kirikut, see oli pigem osa avarast ja mitmetahulisest reformi ootusest. Tema osa kasvas pidevalt, kui ta püüdis anda oma panuse nende praktikate ja õpetuste reformimisse, mis tundusid olevad ainult inimliku autoriteedi poolt loodud ning Pühakirjaga vähem või rohkem vastuolus. Oma käsitluses „Saksa rahva kristlikule aadlige“ (1520) kaitses Luther kõigi ristitute preestriametit ja seega ilmikute aktiivset tegevust kiriku reformimisel. Reformatsooniliikumises oli ilmikutel nii vürstide, magistraatide kui ka tavaliste inimeste näol oluline osa. (*Konfliktist osaduseni*, 59)

222. Uskudes, et nad kuuluvad ühte Kristuse ihusse, rõhutavad luterlased, et nende kirik ei saanud alguse mitte reformatsooni ega ole tekkinud 500 aastat tagasi. Pigem on nad veendunud, et luterlikud kirikud on saanud alguse nelipühi sündmusest ja apostlite kuulutusest. Nende kirikud said oma konkreetse kuju aga tänu reformaatorite õpetusele ja tööle. Reformaatoritel polnud kavas rajada uut kirikut ja nad ei mõistnud end selliselt. Nad tahtsid kirikut reformida ja tegid seda niipalju, kui oli nende võimuses, kuigi vigade ja eksisammudega. (*Konfliktist osaduseni*, 222)

SHARING PEACE

MENNONITES AND CATHOLICS
IN CONVERSATION



Edited by Gerald W. Schlabach
and Margaret Pfeil

Foreword by Msgr. John A. Radano



Healing Memories

Implications of the Reconciliation
between Lutherans and Mennonites

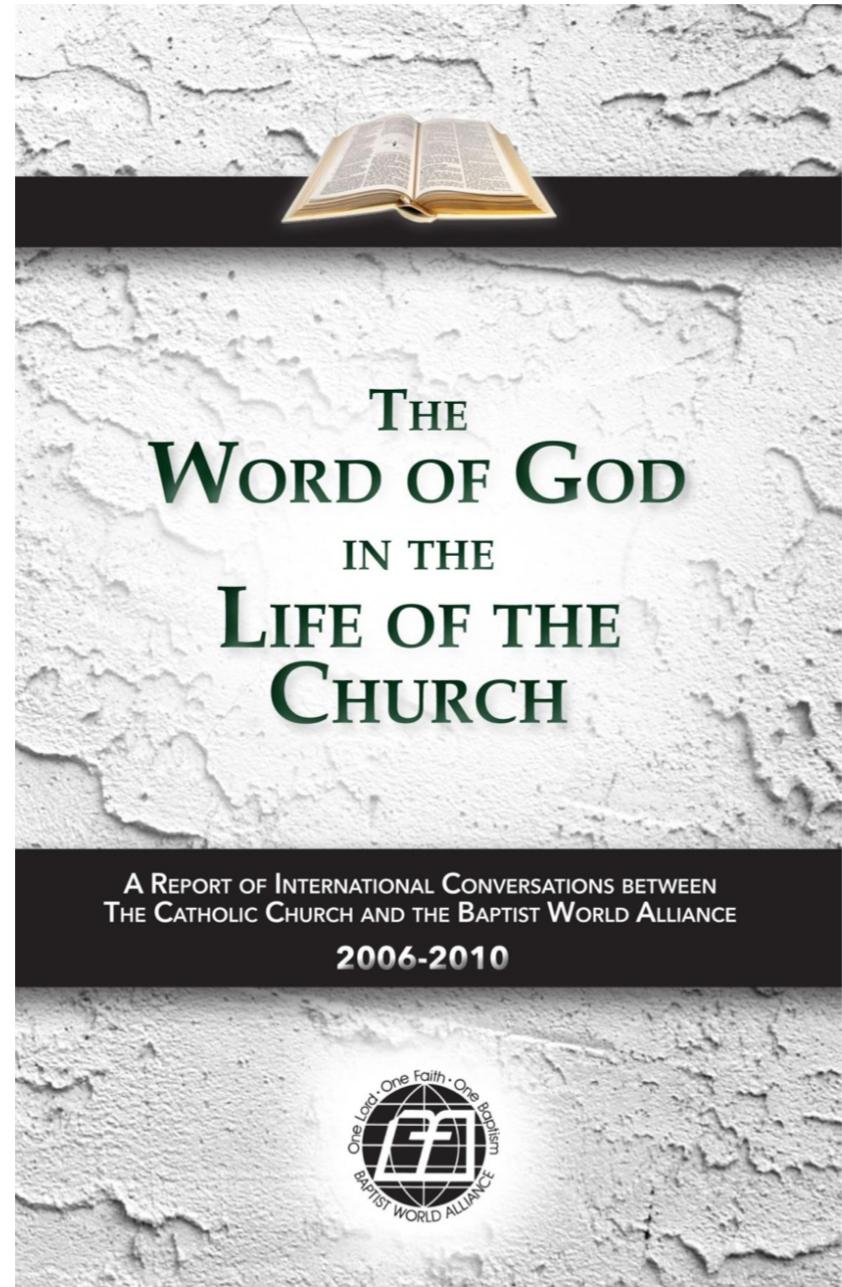
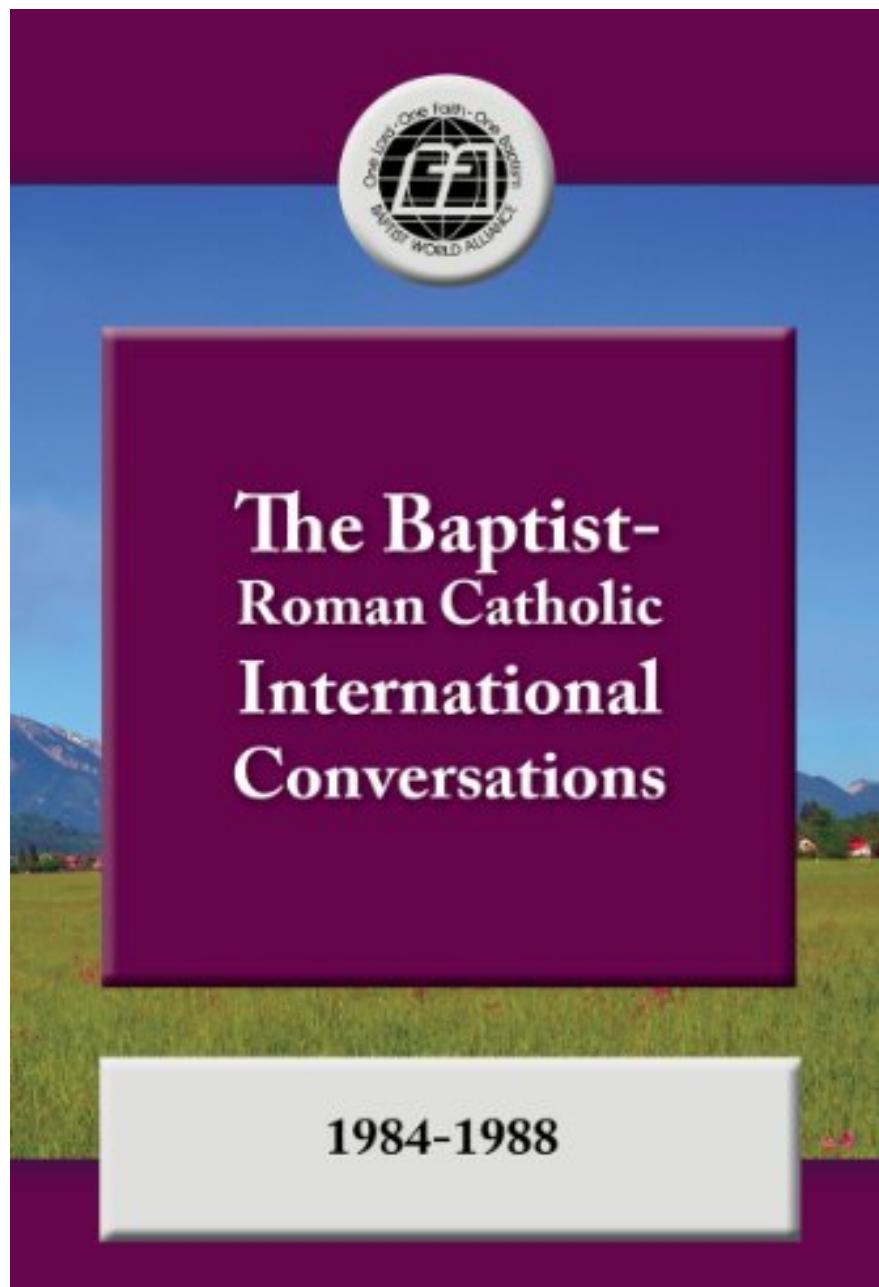


„In the spirit of friendship and reconciliation, a dialogue between Catholics and Mennonites took place over a five-year period, from 1998-2003. (...) Two particularly compelling reasons for dialogue were the awareness that contemporary historical studies point to medieval sources of spirituality which Catholics and Mennonites share, and the conviction that both believe peace to be at the heart of the Gospel. There was also a sense that, as in other relationships between separated Christians, there is need for a healing of memories between Mennonites and Catholics. In 1997 the leaders of both communions responded positively to a proposal that a Mennonite-Catholic dialogue should take place on the international level. (...) By studying history together, we discovered that our interpretations of the past were often incomplete and limited. Sharing our insights and our assessments of the past helped us gain a broader view of the history of the church.“

(Called Together To Be Peacemakers. Report of the International Dialogue Between the Catholic Church and Mennonite World Conference 1998 – 2003. August 2003:1,14,23)

Representatives of the Catholic Church (Pontifical Council for Promoting Christian Unity), the Lutheran World Federation, and the Mennonite World Conference (...) developed the general topic of the dialogue “Baptism and Incorporation into the Body of Christ, the Church” (...). The Commission continued also to study baptismal practices of the three Christian traditions, with special attention this year to Mennonites (...). In anticipation of the conclusion of the trilateral dialogue, members reviewed the work of the previous years and agreed on an outline of their final report. Each day began and ended in common prayer; morning prayers included joint reflection on biblical texts relating to baptism. (...) One evening commission members met with leaders of the national Mennonite community to learn about the life of the Dutch Mennonite church today, including their practice of Baptism in a highly secularized society. The final day, participants visited historic Mennonite sites in Amsterdam and Friesland, (northern Netherlands), where Menno Simons—from whom Mennonites take their name—was born and first ministered, initially as a Catholic priest, then as an Anabaptist reformer.

(Communiqué. Catholic, Lutheran, Mennonite, Trilateral Dialogue Commission on Baptism Elspeet, The Netherlands, 9—13 February 2015)



„Nende vestluste eesmärgiks polnud ühise struktuuriga kiriku taotlemine (mida nimetatakse tihti 'orgaaniliseks' ühtsuseks), aga samas tundus olevat aeg sihiseadmiseks selgemale ühekssaamisele vastavalt Jeesuse palvele.“

(The Word of God in the Life of the Church. A Report of International Conversations Between the Catholic Church and the Baptist World Alliance 2006-2010, BWA, 2013, lk 6)

11. The church is thus to be understood as a *koinonia* ('communion', 'participation' or 'fellowship'), which is grounded in the *koinonia* of the triune God. Believers are joined in *koinonia* through participation in the communion of Father, Son and Holy Spirit. At the same time they are in *koinonia* through their participation in the community of believers gathered by Christ in his church: ' . . .that you may have fellowship with us. And truly our fellowship is with the Father and with his Son Jesus Christ' (1 Jn. 1:3). While the phrase 'communion ecclesiology' is relatively recent, and is more frequently used by Catholic theologians than by Baptist ones, we both recognize it as expressing the heart of the nature of the church. (11)

Baptists have primarily found their unity with other Christians on the basis of this kind of discernment of the church as a body, and on what they see as evidence of the activity of the Holy Spirit in the life of an individual from another church. Looking for doctrinal agreement or a common understanding of the sacraments (or ordinances) and ecclesiology would generally only come as a second stage after this initial discernment and recognition of the other. (25)

26. Local churches and congregations have communion with each other in order to hear the Word of God and the ‘mind of Christ’ together.

Both Baptists and Catholics consider themselves ‘catholic’ (lower-case-c) in the sense above, while the term ‘Catholic’ (upper-case-C) is used in this report to denote the Catholic Church that recognizes the primacy of the Bishop of Rome. Catholicity is expressed when the message of Christ is proclaimed in a wide variety of languages and thought forms, when the Eucharist or Lord’s Supper is celebrated by peoples of many cultures, races and nations, and when ministry enjoys and serves communion both locally and at wider regional and world-wide levels. (30)

Just as Christ is the source of the unity in the catholicity of the church, so Christ is the source and goal of the holiness of the church and its members. Eternal goal of the church is union with Christ, the all-holy one, in the communion of saints. (32)

As far as the interpretation of the Scriptures is concerned, it is the Catholic understanding that „the task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome“ while „Baptists also locate the communal interpretation of Scripture in the ecclesial community, but primarily in the form of the gathered local congregation. This practice of ‘congregational hermeneutics’ can be traced back to the time of the early Anabaptists and the Radical Reformation.“ (49)

51. Catholics and Baptists hold in high regard the principle of catholicity in the interpretation of the Bible and its embodiment in the life of the church.

52. Catholicity – understood as wholeness, universality, and inclusivity – implies an openness to the needs and gifts of the world and the expectation that all people are called to participate in the new creation brought about by Jesus Christ and the Spirit (on the meaning of ‘catholicity’ see §§29-31 above). Scripture is read and used in the light of this vision, so that in interpreting scripture it is important to know how churches in different parts of the world and in a variety of social, cultural and political circumstances hear the Word of God addressed to them.

53. Baptists and Catholics agree that the proper reading of the Bible should lead to the proper behaviour of the Christian community.

66. There are questions that remain to be resolved on the relation between revelation, Scripture, tradition and proclamation, but these are as much issues within each communion as issues that divide us.

We think that it is a mark of the progress Baptists and Catholics have made in their discussion of Scripture and tradition that the set of unresolved questions above (§§ 67-71) takes the ‘missional’ form it does, rather than the more conventional disputes that have divided Christian communions in the past. (71)

101. Initiation into Christ and his church is a process wider than the act of baptism itself. We can work towards a mutual recognition of the different forms that initiation takes among us, as an entire ‘journey’ of faith and grace.

102. In conversations with other Christian communions, Baptists have recently been speaking of a process of initiation, or a ‘journey of Christian beginnings.’ In strikingly similar terms the Catechism of the Catholic Church states, ‘becoming a Christian has been accomplished by a journey and initiation in several stages.’ For adults who come to faith in both traditions, this journey begins with the church’s evangelization, the proclamation of the gospel that calls a person to faith. God’s call to faith comes by way of the faith community: ‘But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent’ (Rom 10:14-15)? Belief and acceptance of the gospel entail several steps or stages along a journey: conversion (which follows in response to the proclamation of the Gospel), then water baptism in the name of Father, Son, and Spirit, reception of the gifts of the Spirit with the responsibility to participate in God’s mission in the world, and a sharing in the Eucharist or the Lord’s Supper for the first time. This period of initiation is followed by life-long discipleship, which has a baptismal pattern of daily dying and rising with Christ.

We thus think that in relations between Baptists and Catholics it is more fruitful to work together towards a mutual recognition of initiation, rather than attempt to make an affirmation of ‘common baptism’. Baptists think that the baptism of believing disciples cannot have exactly the same meaning as the baptism of infants and hence the notion of ‘common baptism’ to be untenable. In recent conversations with other communions, Baptists have therefore preferred to speak of a ‘common initiation,’ recognizing in others a ‘journey of Christian beginnings’ despite differences regarding baptism. The issue of ‘common baptism’ will always run into the impasse of the nature of faith in baptism which was noted in earlier Catholic-Baptist conversations. Baptists may well recognize the place of faith in the baptism of young infants, in the sense of the faith of the parents and the church, but most Baptists will not consider this to be the kind of faith appropriate to the sacrament/ordinance of baptism. However, some Baptists are more ready than others to accept that infant baptism plus adult profession of faith is a process of initiation equivalent to the baptism of believing disciples. (103)

121. There is a trinitarian pattern in the order of worship of the Eucharist/Lord's Supper. In it the church prays to the Father in thanksgiving (*eucharistia*) as Jesus did, recalling God's acts in the history of salvation; it remembers, celebrates and participates (*anamnesis*) in the death and resurrection of the Son; and it calls upon the Holy Spirit (*epiclesis*) to make the presence of Christ real to his disciples.

122. *Anamnesis* or memorial is a central key for clarifying the dimensions of sacrifice and temporality within the sacrament/ordinance. Both Baptists and Catholics have benefited from modern biblical scholarship which has stressed that 'remembering' (*anamnesis*) in Old and New Testament is not simply historical reminiscence, but a participation in the present in the mighty acts of God that are being remembered from the past.

168. Our differing patterns of *episkepe* seek to be faithful to Scripture and to the apostolic tradition.

173. *Episkepe* is exercised in personal, collegial and communal ways in the church. These ways are not exclusive to one another but bound together in a network of dynamic relationships which together make up overall *episkepe* in the church.

184. Jesus' prayer 'that all may be one so that the world may believe' (John 17:21) sets out the common vocation of all Christians to be one, and so to conform themselves to the will of their Lord. This unity is both spiritual and visible.

197. Christ is the head of the church. Under this supreme headship, the New Testament shows a certain primacy of leadership exercised by the apostle Peter among the Twelve, a role which is rooted in the intention of Jesus.

198. Baptists and Catholics disagree in their interpretation of many biblical texts which mention Peter. While the three key texts of Matthew 16:18-19, Luke 22:31- 32 and John 21:15-19 show an interest in the leadership of Peter in the community of the early church, Baptists doubt that they provide a basis for the principle of an ongoing 'Petrine' or 'Petrine ministry' which is to persist beyond the situation of the earliest community.

200. The historical failures of the past among both Baptists and Catholics must be addressed, with due repentance and appropriate action in the present.

In the light of this, we hope that future conversations, in addition to the ethical topics already identified, will also consider the issues of gospel and inculturation, together with the urgent problem of religious liberty. We hope that encouragement of ethical action, in the context of mission and evangelism, will be deepened by the theological foundation laid in this report. (211)

212. What can we say at the end? We hope that the *koinonia* we have experienced together in worship and discussion will be extended in the life of our communions of faith. Though it may not be enough for those who want more, we can at least say that we each discern in the other's communion characteristics of the church of Christ, because we can recognize there the presence of Jesus Christ, the Lord of the church. We enjoy a 'certain, though imperfect communion', though we continue to grieve over the divisions between us. We hope that this kind of mutual acknowledgement may have an effect at local levels of Baptist and Catholic churches in their life and mission, beyond the rarited heights of theological conversations. In the local congregations and parishes, may this discernment of Christ in each other be echoed. May Christ, the Word of God, continue to guide, correct and renew us according to his Word.



BAPTISTS AND LUTHERANS IN CONVERSATION

A Message to Our Churches

Report of the Joint Commission of the
Baptist World Alliance and
Lutheran World Federation

McLean, Virginia, USA, 1990



BAPTISTS AND REFORMED IN DIALOGUE

STUDIES FROM
THE WORLD ALLIANCE
OF REFORMED CHURCHES

DOCUMENTS FROM THE
CONVERSATIONS SPONSORED BY
THE BAPTIST WORLD ALLIANCE OF
REFORMED CHURCHES AND
THE BAPTIST WORLD ALLIANCE

Euroopa-ülest baptistilist usuliikumist iseloomustab kristliku osaduse kui „*koinonia*“ taotlus, mis ei lähtu niivõrd pre- või postreformatoorse ajastu teoloogia ja praktika erinevustest väljakasvanud pingeväljadest, kuivõrd samastumispüüst uustestamentliku koguduseihu (toona näiteks juutide, helleenide ja paganate) erinevuste ühtsuses elanud liikmeskonnaga, kes vaatamata oma taustale evangeeliumi „sõna vastu võtsid“, „ristiti“ ning „püsised apostlite õpetuses ja osaduses, leivamurdmises ja palvetes“ (Ap 2:41-42)

1949. aastal loodud Euroopa Baptistiföderatsioon on hoidnud „Vaimu antud ühtsust rahusideme läbi“ (Ef 4:3-6), mis ületab maailmasõdade järgse maailma-ajastu poliitilist lõhestatust ning ühendab ja esindab enam kui 826 tuhandet usklikku 14 tuhandes koguduses ja 54 liidus Euroopas, Kesk-Aasias, Lähis-Idas

20.-23. septembril 2017AD Armeenias aastakoosolekule kogunenud EBF resolutsioon kinnitab, et üle baptistiliste veendumuste ja usueluliste praktikate erinevuste tunnistatakse ja tunnustatakse koguduste ja neid sidustavate liitude kui „*ekklesiaalsete*“ ja „*episkoopiliste*“ osaduskondade poolt Jeesuse õpetuse järgi jüngerlikult ja pastoraalselt siduvaks või vabastavaks loetavate otsuste järgi korraldatud ja elatud kristlikku elu

Glen Garfield Williams (1923-1994), Walesi baptisti pastor ja Euroopa Kirikute Konverentsi esimene peasekretär (1968-1986) tõdes omal ajal, et suhteliselt noort baptistilist usuliikumist on mitmed Euroopa riigikirikud näinud pigem sektina, mis pole aidanud „sel haaval sugugi veel paraneda“ (G. G. Williams, European Baptists and the Conference of European Churches, *Baptist Quarterly*, 1979, Vol 28, 52-58)

Keith Clements, CEC kolmas peasekretär (1997-2005) on kirikutevahelisi suhteid baptistidega parandada aidanud – täna on CEC liikmeskonnas 12 EBF liikmesliitu, Eesti EKB Koguduste Liit on CECiga seotud läbi EBF kui ka EKN (nagu enamus EKN liikmeskirikuid ja koguduste liite)

EBF ja CPCE vahelise dialoogi tulemuseks on 2005. aasta raport „*Gospel, Christian Faith and Baptism, and The Church*“, kus tõdetakse „olulist barjääri täieliku kirikuosaduse tegelikustumisel“ seoses erinevate arusaamistega „õigest ristimisest“

EBF kui ka BWA oikumeenilistes dialoogides ja dokumentides on hakatud ristimist käsitlema „kristliku initsiatsiooniprotsessi ühe osana“ kirikuga liitumiseks (vastavalt erinevate kirikute praktikate järjekorrale)

EBF peasekretär Anthony Peck ja CPCE peasekretär piiskop Michael Bünker allkirjastasid 2010 vastastikuse koostöö kokkuleppe, mille alusel esindab näiteks Meego Remmel EBF ka CPCE eetika ekspertgrupis

“Before I formed you in the womb...”

A Guide to the Ethics of Reproductive Medicine from the Council of the Community of Protestant Churches in Europe (CPCE)

“Before I formed you in the womb...”

A Guide to the Ethics of Reproductive Medicine
from the Council of the Community of
Protestant Churches in Europe (CPCE)



Order

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Questionnaire

**Baptistiline usulikumine
jagab ühist liikumissuunda:**



- *Lausanne'i liikumisega, Ülemaailmse Evangeelse Alliansi (WEA), Euroopa Evangeelse Alliansi (EuEA) ja Eesti Evangeelse Alliansiga (EEA)*
- *Euroopa Protestantlike Kirikute Ühenduse (CPCE) ja selle toimkondadega*
 - *Kirikute Maailmanõukogu WCC), Euroopa Kirikute Konverentsi(CEC) ja Eesti Kirikute Nõukoguga (EKN)*

On iseloomulik, et baptistilistes usukogukondades pole esile tõusnud nimekaid teolooge, kuna esmajoones veenvaks peetud kristlikust elust tunnistavat spiritualiteeti, mitte niivõrd dogmaatikat

Dialoog, mida anabaptislikud ja baptistlikud usukogukonnad teiste kirikute ja teoloogiliste veendumustega on pidanud ja pidamas, ei keskendu nii palju õige õpetuse (*ortodoksia*), vaid õige elu (*ortopraksia*) määratlemisele, üksi või ühes

MacIntyre: väitlus käib mitte niivõrd ratsionaalselt, kuivõrd sotsiaalselt veenvamate praktikate ja sotsiaalselt kehastatud vooruslikkuse traditsioonide vahel, kus ka (ana)baptistlik subtraditsioon argumenteerib pigem pühakirjapõhise eluga, mitte teoloogiliselt veenvate argumentidega...

Mennoniitliku teoloogi John Howard Yoderi järgi on kristlaskond kutsutud elama hermeneutilise kogukonnana praktiseerides Jeesuse järgimist „pealtvaatajaks oleva maailma ees“

,,Vaimu antud ühtsust“ tuleb hoida „rahusideme kaudu“ (Ef 4:3)

,,Kellel kõrv on, see kuulgu, mida Vaim ütleb kogudustele!“ (Ilm 2-3)

Konfliktist osaduseni jõudes

tuleb edasi liikuda

jätkuvalt re-formatsioonilise

Püha Vaimu juhtimise järgi

