

this blog gives minimal background to our appreciation of ecumenical movement into tradition of Justice and Peace
'see what all wants to happen'

this blog developed through the Wayana Pilgrimage from Busan to Karlsruhe.

this blog invites careful questioning through 'contact@wayana.nl'

2022, september

Assembly XI / Karlsruhe Rheinufer

extended call for Pilgrimage of Justice and Peace

2021, september

doopsgezinden Drachten-Ureterp Waad

aandacht voor 'Tijd van Schepping': helemaal terug naar tijden van Haggai & Genesis, maar ook dichterbij Jezus, Franciscus, Denck, Menno en onze eigen omgeving

2020, febrero

AELAPI-CLAI teología india VIII / Tolé Pacifico pa

'La Acción del Espíritu en los Pueblos Indígenas' ... mostrando caminos de descolonización para defender la vida amanezada de la Madre Tierra y de sus hijas e hijos

2020, julio

IEMH meso america

declaración pública ante las autoridades nacionales, con llamado de Justicia & Paz

2019, februari

doopsgezinden Drachten-Ureterp Waad

inzet op Groene Kerk

2018

WCC mission consultation, Arusha ...

elaborate on 'mission from the margins'

2018, may

MERK dWW-IEMH CAMCA

Münster

2018, april

Mennonite World Conference

statement of solidarity with indigenous peoples

2017, oktober

comemoration of 500 years reformation movement / Wittemberg^{de}

conclusion of charismatic 'interfaith pilgrimage for reconciliation'

2016, april 30 - may 4

Indigenous Movement Turtle Island

Long March to Rome, with Gathering in Florence^{it}



1990 AL

'L



1991 As

'C

A number of re

um eine inneren
Bemerkenswer
von Frauen, U
Gerechtigkeit,

early '90

Ha

fir

Joint Statement To The Pontifical Council For Justice And Peace (Newcomb e.o.)

2016, sept

AELAPI-CLAI VIII / Panajachel^{gt}

‘La Palabra de Dios en la Palabra de los Pueblos’ en cuanto Espiritualidad y Dios de Abundancia
attach Final Statement

2016. march

Canadian Conference of Catholic Bishops

pronouncing on Doctrine of Discovery

<https://www.cccb.ca/letter/catholic-responses-truth-reconciliation-commission-call-action-48-questions-regarding-doctrine-discovery/>

2015. july

Native Indigenous dedication MWC Harrisburg^{us-VA}

2015, May

Vatican

‘Laudato Si, mi Signore’

Papal call on living ‘the common Home’

2013, nov

WCC Assembly X / Busan^{kr}

‘God of life, lead us to justice and peace’

- offering an in-depth reflection on the status of the two Korea(s).
- highlighting (at the request of its hosting country) the problem of judicial and political rights, to which too many religious minorities do not have access.
- remembering the Armenian Genocide
- concern about wars in the Near and Middle East, about tragic events in Congo Kinshasa, about migratory movements: ‘We see refugees trying to come into Europe for various reasons, because of climactic changes to political upheavals. On the international level we should henceforth pay it greater attention.’
- adopting Minute on Indigenous Peoples

2013, octubre 14-18,

AELAPI-CLAI VII / Pujilí Cotopaxi^{ec}

apoyado por Vicaría de Pastoral Indígena de la diócesis de Latacunga.

‘Sumak Kawsay - Vida Plena - Plenitud of Life (ecumenical intuition of Common Home).

Participación de unos 250 representantes de 15 países de Latinoamérica.

2012, may

- UNPFII on Doctrine of Discovery

- UN Church Center PanningForJustice

- WCC Repudiation Doctrine of Discovery

2011, May

Kingston, Jamaica

WCC consultation on Just Peace, in preparation for WCC Busan 2013

2011, May

Suriname and French Guinea

SIHFUND - CPT / dWW Fact finding on illegal and deadly gold mining in the Wayana territories

2010, June

Anglican Church of Canada; Repudiation Doctrine of Discovery

Requesting that every diocesan bishop of the Anglican Church of Canada cause this declaration to be proclaimed in every parish and shared with all the nations and peoples located within their dioceses and request the Primate to share this declaration with the United Nations.

2010 feb

United Nations New York

UNPFII speaks out on Doctrine of Discovery & Framework of Dominance

2009

AELAPI-CLAI VI / El Salvador

'Movilidad humana, desafíos, y esperanzas para nuestros Pueblos Indígenas'

2009

?

Episcopal Repudiation Doctrine of Discovery

2008 mrt

United Nations New York

Declaration on Rights Indigenous Peoples

2006 WCC

Assembly IX / Porto Alegre ^{br}

'God in your grace transform the world'

- pursuing a difficult discussion between Evangelical and Orthodox Churches (impossible to reach a common definition of the action of the Holy Spirit in the world or on the meaning of messianic hope: was it in the actual future or was it eschatological?)

- uneasy agreement on mission priorities, all the more so as the WCC's financial resources continued decreasing.

- meeting at the same time as the anti-globalisation Forum. It could not be indifferent to the debates launched in the same city Porto Alegre. In fact the Forum, considering the world economic order, was worried about the disorders caused by the deregulation of financial markets and by the modes of development of some multinational companies.

2005

Doopers Duin, Schoorl ^{nl}

doopsgezind Wereldwerk commits network, time and money to internationale solidariteit tegen moderne mijnbouw (Schoorl / Rome / London)

2006

AELAPI-CLAI V / Brasil

'La fuerza de los pequeños, vida para el mundo' (intuition towards later WCC understanding of Mission from the Margins)

2002

AELAPI-CLAI IV / Paraguay

'En busca de la tierra sin mal'

1998

Central America hit by Hurricane Mitch

Tocoa ^{hn}

understanding of unity people and mother earth

1998 WCC

Assembly IIX / Harare Zimbabwe

‘Turn to God – Rejoice in Hope’

- celebrating two anniversaries namely the fiftieth anniversary of the First Assembly of the WCC and the fiftieth anniversary of the Universal Declaration of Human Rights.

- addressing important matters such as:

* The problems of the WCC’s involvement in a period of its decreasing financial resources. The problem was due to the demise of some member Churches. It was meaningful to reassert the WCC’s missions within trinity theology: ‘The first goal of the fellowship of churches that constitute the Ecumenical World Council of Churches is to provide a space where they can call one another to seek the visible unity in one faith and one Eucharistic community manifested in worshipping and in communal life in Christ, through witnessing and helping the world, that they may be one so that the world can believe.’

* Particular attention was paid to very unsteady and unequal economic and social conditions in African countries. Nelson Mandela gave an important speech.

* Particular attention was also paid to acknowledging minorities in the religious and political fields, notably about the role of women, the status of homosexuals, the perception of disabilities.

temporary end to revision latest 25 years
all below waits careful revision

1997

AELAPI-CLAI III / Cochabamba bo

‘Sabiduría indígena, fuente de esperanza’

1993

AELAPI-CLAI II / Panamá

‘La experiencia de Dios en los proyectos de vida de nuestros pueblos’

1992

the Indigenous Law Institute (ILI), founded by Birgil Kills Straight (Oglala Lakota Nation) and Steven Newcomb (Shawnee, Lenape Nations) began a global campaign, calling upon the Holy See, during the papacy of Pope John Paul II, to formally revoke the Inter Caetera papal bull of May 4, 1493. That campaign continues now in 2016, during the papacy of Pope Francis.

1992

IV Conferencia de Santo Domingo constata un continente latinoamericano y caribeño “multiétnico y pluricultural”, donde todos los pueblos, entre ellos los indígenas, afrodescendientes, mestizos, conservan una identidad social y cosmovisión propias (Documento de Santo Domingo [DSD] 244). En este contexto plural, la Iglesia descubre las “semillas del Verbo”, que se expresa, por ejemplo, en la “apertura a la acción de Dios por los frutos de la tierra, el carácter sagrado de la vida humana, la valoración de la familia, el sentido de solidaridad y la corresponsabilidad en el trabajo común, la importancia de lo cultural, la creencia en una vida ultra terrena” (DSD 17); aprecia y valora la sabiduría indígena, en particular “la preservación de la naturaleza como ambiente de vida para todos” (DSD 169); descubre y reconoce la presencia del Creador en todas sus criaturas: el sol, la luna, la madre tierra [...] (DSD 245).

1991 WCC

Assembly VII / Canberra au

‘Come Holy Spirit – Renew the Whole Creation’

A number of representatives attending the assembly belonged to Churches in the minority compared to the majority religions in their countries. They were not so much interested in the dialogue but in a theology for God who is coming, the life giving energy of the Holy Spirit, to quote the theologian Jürgen Moltmann. They largely contributed to the debates integrating ecological problems in the approach of world disorders.

The Gulf War, the weaknesses of the Middle-East, the pressure of financial deregulations were obvious issues in the debates of the assembly, but recommendations remained general with the respect for international law

and the peaceful settlement of conflicts. Conversely, active and fruitful discussions about the Holy Spirit and messianic hope were conducted by representatives of minority Churches and Orthodox Churches.

early '90 WCC

Haudenosaunee, with the Traditional Circle of Elders and Youth
first working on the papal bulls issue of 1493

1990

AELAPI-CLAI I / México

'La Metodología de la Teología India'

1988 WCC

Granvollen (Robra)

VI. ökologische Ethik

VI.1 Schöpfungsethik allgemein

Gehen die Wurzeln der neueren ökologischen Ethik auf die Studie über die "gerechte, partizipatorische und überlebensfähige Gesellschaft" (Nairobi 1975) zurück, so begegnet das Stichwort von der "Bewahrung der Schöpfung" zunächst in Vancouver (1983) und in dem dortigen Aufruf zu einem konziliaren Prozeß für Gerechtigkeit, Frieden und Bewahrung der Schöpfung.

Dieses Stichwort bzw. sein englisches Äquivalent ("integrity of creation"), das noch stärker die anthropozentrische Perspektive verläßt und um eine innere Qualität der Schöpfung selbst bemüht ist, wurde in einer späteren Konsultation in Granvollen, Norwegen genauer entfaltet. Bemerkenswert ist dabei die Heranziehung von theologischen Erkenntnisquellen auch aus außerbiblischen Traditionen (Überlieferungen von Frauen, Ureinwohnertraditionen, Menschen anderen Glaubens) sowie eine Umstellung der systematischen Rangfolge in der Beziehung Gerechtigkeit, Frieden und Bewahrung der Schöpfung, bei der die Integrität der Schöpfung an die erste Stelle rückt.

1983 WCC

Assembly VI / Vancouver ca

'Jesus Christ - the Life of the World'

850 representatives attended the Assembly in Vancouver. Some of the work, especially suggested by Churches of the Pacific Islands, tackled the problem of peace at a time of the nuclear arms race. The theme 'Justice, Peace, integrity of creation' with its protection of the environment aspect started to emerge.

1981

Season of Creation I

Oosters Orthodoxe kerk)

1981 22 september, eerste viering VN-dag van Internationale Vrede

1979

III Conferencia de Puebla

considera a los indígenas "los más pobres entre los pobres" (Documento de Puebla [DP] 1135, 34), los más necesitados de evangelización; se interesa "por los valores autóctonos y por respetar la originalidad de las culturas indígenas y sus comunidades", "valores indudables" que son riqueza para los pueblos (DP 19, 234, 1164), particularmente el amor a la tierra. Hay pueblos "en estado puro", que viven en diversos "enclaves" (DP 409, 415), no siempre integrados a las sociedades nacionales para evitar ser avasallados por la imponencia y avance científico-técnico occidental. De allí las dos actitudes indígenas: el "aislacionismo infructuoso", o el dejarse "absorber fácilmente por los [nuevos] estilos de vida". Por tanto, se requiere un "fino y laborioso discernimiento", para evitar aceptar "aquella instrumentación de la universalidad que equivale a la unificación de la humanidad por vía de una injusta e hiriente supremacía y dominación de unos pueblos o sectores sociales sobre otros pueblos y sectores" (DP 427).

1975 WCC

Assembly V / Nairobi ke

'Jesus Christ Frees and Unites'

The Assembly in Nairobi was confronted by the diversity of newly admitted Churches to the WCC. Diversity was enriching, though the specificities demanded by some communities could cause misunderstandings. The final report asked the Churches to

* 'move to a visible unity in one faith and in one Eucharistic community, expressed in worship and in common life in Christ'

* 'advance unity so the world may'

The Assembly mandated the WCC, as a Council of Churches, the goal of helping communities to preach a Gospel of justice, peace and reconciliation, and to help them encourage the respect of Human Rights.

1973

'Small Is Beautiful' - E.F. Schumacher

one of the most striking themes being the equal economical appreciation of fossil resources in comparison to manufacturing and services

1972

Club van Rome

met eerste rapport 'grenzen aan de groei'

1968 WCC

Assembly IV / Uppsala se

'Behold I make all things new'

704 representatives from 224 Churches. Fifteen Roman Catholic observers attended in a euphoric Ecumenical atmosphere. The main themes on the agenda were universality (catholicity) of the Church, renewal in mission, economic and social development, justice and peace.

Matin Luther King's assassination, the growing student movements, war in Biafra, changes in South America, led to the Assembly reflecting on political issues. Some delegates disagreed with this trend which risked confusing salvation with projects of social justice they deemed too utopian, and not really in assent with Christian hope.

1968

Conferencia de Medellín II, en efecto reconociendo la presencia histórica de la Iglesia entre los indígenas, considerados marginados, analfabetos, y cuya ignorancia es realmente "una servidumbre inhumana"; insiste por tanto en la necesidad pastoral de atender, educar y promover "una auténtica y urgente reforma de las estructuras y políticas agrarias" (Documento de Medellín [DM], Religiosos, 2; Justicia, 3f). Medellín persiste en la visión tradicional de ver a los indígenas como destinatarios de la evangelización, acentuando más lo negativo de sus culturas (DM, Educación, 1). Contrariamente a Melgar, en Medellín los indígenas no son reconocidos ni valorados en cuanto tales.

1967

Vredesweek IKV PAX-Christi I

'Geen spreiding van kernwapens, wel spreiding van welvaart'

1962

Vaticans Concilie II radicale voorstellen tot herstelde ethiek van leven

La realización del Concilio Vaticano II (1962-1965) fue verdadero "signo de los tiempos" para la Iglesia en América Latina y el Caribe, al menos por dos aspectos: el diálogo con el mundo contemporáneo, particularmente el compromiso evangélico a favor de la justicia y los pobres, y la apertura teológica al reconocimiento de la alteridad y diversidad sociocultural y religiosa, como en el caso de los/as indígenas. Este proceso fue acompañado por una reflexión teológica propia, que se fue articulando en la conocida "teología de la liberación", o simplemente "teología latinoamericana (AELAPI)

1962

Silent Spring - bioloog en poëet Rachel Carson

1961 WCC

Assembly III / New Delhi in

'Jesus Christ – the Light of the World'

Since Evanston 23 Churches as well as the International Missionary Council asked to be members of the WCC. Several of them were former mission churches that had become independent. They were from Africa, Asia, the Caribbean, South America, the Middle-East and the Pacific region. Others were Orthodox Churches from Russia, Bulgaria and Romania.

Each numbered 5,000 members, without a necessarily being linked to a State. Thus the representatives from 198 Churches met on the Indian continent. Besides, as the Vatican II Council was about to meet, the Catholic Church sent five observers for the first time. New Delhi was chosen because the WCC wished to develop encounters with non Christian religions.

During this important congress the assembly asked its members to accept the following principle: 'The WCC is a fellowship of Churches that confess Jesus Christ as Lord and Saviour according to the Scriptures and try to meet their common calling for the glory alone of God, the Father, the Son and the Holy Ghost.'

After the congress and though some Unitarian Churches left the WCC, the number of member Churches continued to increase.

1955 CELAM

The Latin American Episcopal Council, better known as CELAM, is a council of the Roman Catholic bishops of Latin America, created in 1955 in Rio de Janeiro, Brazil. Based in Bogotá, CELAM pushed the Second Vatican Council toward a more progressive stance. Wikipedia

1954 WCC

Assembly II / Evanston us

'Christ – the Hope of the World'

502 representatives from 179 Churches met in Illinois. The context of the Cold War intensified by the rising of McCarthyism in the United States created a difficult situation. Debates were on social issues coming out of the international economic development and the missions that could help handle them, i.e. the responsibility of the Churches, the role of lay people in their work environment, among others. The representatives could not come to a final common declaration. But new collaborations were set up and new lines of debate were initiated.

1948 WCC

Assembly I / Amsterdam nl

'Man's Disorder and God's Design'

351 representatives from 147 churches attended the first assembly of the Ecumenical World Council of Churches (WCC). They came mainly from Europe and the United States. The different debates highlighted the vocation of the WCC as an entity where Christians of various ecclesial cultures and traditions could dialog, exchange, confront and reflect. It is especially a working place engaging member Churches in theological reflection with a particular attention to social and political problems. The 1948 Constitution was committed to pursuing the work undertaken by the Faith and Order and Life and Work movements that had evolved after the Edinburgh Conference in 1910.

'Vrede is tegen de wil van God'

1948

Universele Verklaring van de Rechten van de Mens

The Universal Declaration of Human Rights is an international document adopted by the United Nations General Assembly that enshrines the rights and freedoms of all human beings. It was accepted by the General Assembly as Resolution 217 during its third session on 10 December 1948 at the Palais de Chaillot in Paris.

1945

formulering 'volkerenmoord' en 'misdaden tegen de menselijkheid'

Neurenberg

1937 **Ecumenism**

about a hundred churches decided to create an Ecumenical World Council of Churches (WCC). The First Assembly met in 1938, but, because of World War II, it was only established in Amsterdam in 1948, with its headquarters in Geneva. From then on the different conferences set up in 1910 progressively joined the WCC. It organizes plenary assemblies every seven or eight years, while the number of member Churches increases as South American Churches are accepted. General Secretaries play an important part. Willem Visser't Hooft who participated in creating the WCC was the first General Secretary. Originally the WCC was composed mainly of Protestant churches, though it soon aroused the interest of Orthodox Churches. The Catholic Church does not belong to the WCC but takes part in some work sessions.

~1900 **Ecumenism**

In the early 20th century a number of Protestant Churches came together, especially in France because of its great variety of Churches. Thus, from 1945 on the French Protestant Federation offered to unite most Protestant Churches and associations. In 1938 a significant number of Reformed Churches assembled and formed the French Reformed Church (FRC). In 2013, after the Lutheran and Reformed Churches of Alsace and Moselle linked, the FRC and the French Lutheran Evangelical Church merged to create the French United Protestant Church.

~1900 **Ecumenism**

The beginnings of contemporary Ecumenism on the international level appeared in the late 19th century with Church and youth movements. They merged into an international movement: the World Christian Youth Federation (WCSF). The World missionary conference met in Edinburgh in 1910 and lay the foundations for a renewed dialogue between the different protestant churches. World conferences were set up. Their work was organized through commissions or permanent councils.

1840 ff

- Treaty of Waitangi (now Northern New Zealand) - resulting in first attempt to regulate beyond DoD Miller-p882

1823

- Johnson v. M'Intosh; Christian Doctrine of Discovery becomes adopted into law by the US Supreme Court. Chief Justice Marshall observes that while Christian European nations have assumed dominion over the lands of America (upon discovery) the Indians have lost their rights to complete sovereignty as independent nations, thus only retaining a mere right of occupancy in their lands. United Methodist - further specifying the DoD was an established legal principle of European and American colonial law, and thus also leading for law of the American state and federal governments. Miller

1626

- Manhattan Purchase (Netherlands)

1621

- Mayflower at Massachusetts (British)
- JP Coen storms Banda Islands (Netherlands)

1609

- English navigator Henry Hudson, in a quest for a passage to India on behalf of the Dutch East India Company, sails into the harbour of present-day New York City and up the river that now bears his name EB

1608

- founding of Quebec (French)

~1550 Menno Simons 'Supplicatie'

1550 - '51

- Carlos I suspende toda conquista Dumont - Council of Valladolid supports Aristotelean view of Slavery (Sepulveda)
- Valdivia conquista a Chile sin ninguna autorización del emperador / rey Carlos I Dumont

1542

- Carlos I is in full support of the abolishment of slavery practices Dumont
- Fray Bartolomé de Las Casas obtains audience with Charles I Tuck and helps to draft "New Laws of the Indies" which bans slavery and abolishes the encomienda system on paper but not in reality Dumont.

1536

- Pope recalls Bull for Freedom of Indians on demand of Charles V
- Charles stubborn in meeting with Pope .. the only problem is the king of France

1536 ff

- Pope issues Bull for Freedom of Indians
- Fray Bartolomé de Las Casas travels to Guatemala (to meet with Francisco Marroquín) and forth to Mexico .. to engage in the peace- ful experience of Tezulutlán PerezFernández.
- ~ Menno writes about family, crane and other birds

1525

- Peasants' Revolt in Southern Germany crushes 100.000 lives
- Carlos combata el rey de Francia (en Italia Pavia) con entre 100.000 y 200.000 hombres

1524

- Menno Simonsz ordained priest in Utrecht and called as vicar to Westergo
- Charles V establishes Habsburg rule in Leeuwarden

1519

- Ulrich Zwingli preaches first Reformation Sermon in Zuerich
- Carlos V elected German emperor

1517

- Bartolomé de Las Casas makes a deal with the Spanish King Charles I. On his request "Indian" workers in the Caribbean can be replaced with African slaves library.thinkquest.org/CR0212661/id15.htm
- Charles V travels from Lowlands to be elected king Charles I of Spain, to be received in 'con 4 meses de esplendidas fiestas'
- Bartolomé de las Casas retorna a España a reclamar actuación eficaz y reforma efectiva que librase a los indios de la esclavitud, de la opresión y de las violencias e injusticias que padecían PerezFernández
- Cortés inicia conquista de Mexico sin haber pedido autorización, ni apoyo militar de parte del estado Espania Dumont

1511

- Dominicos (Montezuma) inician su "lucha por la justicia en América" PerezFernández

1510

- Llegan a Hispaniola los primeros Dominicos PerezFernández

- Luther returns from Rome – deeply disturbed by the profanity of life there

1497 -'98

- Bartolome de Las Casas studies law in Sevilla and Salamanca, while his father and uncle join Columbus's second expedition to the Indies, returning with an Arawak Indian slave (probably providing details about the Caribbean world.)

1496 -'98

- Catholic king Henry VII of England hurries to charter John Cabott to explore and claim the coast of North America .. "to discover ... countries, regions, or provinces of the heathen and infidels ... before this time unknown to all Christians." Miller-p862

1493 -'94

- Treaty of Tordecillas divides New World between Spain and Portugal > shift of treaty line 370 leguas west of the Cape Verde islands, though recognizing possible earlier settlements and claims by yet unknown western colonizers Miller-p868 - evangelizacion de las Americas queda por buho papal a cargo de los reyes catolicos Dumont
- that barbarous nations be overthrown or subjugated and brought to the catholic faith and Christian religion Newcombp83

1492

- Columbus lands on the Caribean Islands > Fray Bartolomé de las Casas will later copy his diary (the only remaining) PerezFernández
- Slave defined as property ??

1455

- Pope Niclas defines land as property

1453

- Whereas in Spain was given rights of conquest and dominion over one side of the globe and Portugal the other; and ... United Methodist
- ongoing reissuing of Romanus Pontifex 'justifies' war against all non Christians throughout the world - sanctioning and promoting the conquest, colonization and exploitation of non-Christian nations and their territories ref..UnitedMethodist / Miller

1444

- First European Slave trade from Africa

1436 ff

- the new argument for European and Christian domination was based on Portugal's right of discovery and conquest that stemmed from the alleged need to protect Indigenous peoples from the oppression of others and the need to convert them [...] papal bull Romanus Pontifex authorizing Portugal to convert the Canary Islanders and to control the islands on behalf of the papacy Miller

1414 ff

- Council of Constance responds to dispute on Teutonic Crusades into non-Christian Lithuania; .. holding that the Church and Cristian Princes have to respect the natural law rights of pagans to property and self-government, but not if they stray too far from European normative views Miller

1250

(1253) in opdracht van de paus bezoekt de Franciscaan Willem van Rubroeck het Mongoolse Karakorum .. in antwoord op dreiging van de grote Khan die 10 jaar eerder Polen was binnen gevallen
(1245) Pope Innocent IV writes on rights of non-Christians .. 'legal for Christians to invade a land that infi-

dels possess' (borro- wing from Augustine) Miller

1142 ~ (august)

Haudenosaunee PeaceTree

1095

Pope Urban II establishes the idea of a worldwide papal jurisdiction which “vested a legal responsibility in the pope to realize the vision of the universal Christian commonwealth.” Miller - thus also defining Terra Nullius and the idea that Christian European states can claim land inhabited by non-Christians.

for direct sharing and consultation only - not to be published or quoted without explicit permission Jacob Schiere - jacobschiere@aqn.nl - Crusades can take off Newcomb to seize whatever infidel land or property (not belonging to any Christian) and to utterly destroy religious enemies practice at the sack of Jerusalem 1099

1066

William conquers England, with special papal mandate

Vikings sail the Northern American Coasts

~ 800

Charlemagne

664

synode van Whitby besluit dat Northumbria niet langer naar Ierland moet kijken, maar naar Rome Gerke

~486

Clovis

395

Teodosius > Menno's appreciation and Speyer

325

- First Council of Nicaea (first ecumenical council of the Church) resulting in first uniform and central Christian doctrine

- apostolic writings lay foundation for doctrines of great commission & divine mandate

- something goes wrong between Tribal Hebrew and Imperial Greek-Roman