

CENTRO PRO

UNIONE

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Centro Pro Unione  
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## CENTRO PRO UNIONE

*is dedicated to the many ordinary Christians who promote Unity among men through their lives and activities in their own local Communities.*

*est dédiée aux nombreux chrétiens qui favorisent l'unité entre les hommes, par leur vie et leurs activités, dans leurs propres Communautés locales.*



*One of the results of the June 1970 Consultation for Directors of Ecumenical Centers and Institutes held at Bossey, Switzerland, was a resolution to produce a directory of ecumenical institutes, centers and organizations throughout the world. It is now published and contains complete information on 164 of these organizations (address, purpose, programs, library, publications, staff). An Address list of another 21 organizations is also included. Regretfully, complete information about these organizations was not available at press time. The Directory also includes a descriptive list with addresses of all currently published ecumenical periodical literature. The bilingual directory (English and French) gives an overall view of actual ecumenical activity throughout the world and is an indispensable wealth of information to anyone engaged in the quest for unity.*

*Copies of the directory may be purchased from:*

*Graymoor Ecumenical Institute  
Garrison, N.Y. 10524, U.S.A*

*Cost: U.S.A. \$ 2.50 / 1.500 Italian lire or the equivalent.*

*Please make payment by ordinary bank check made out to: The Friars of the Atonement.*

*Un des résultats de la Consultation pour Directeurs de Centres et Instituts œcuméniques qui s'est tenue à Bossey, Suisse, au mois de juin 1970, a été la décision de préparer un annuaire des instituts, centres et organisations œcuméniques existant dans le monde. Ce annuaire vient de paraître. Il informe sur 164 organisations (adresse, but, programme, bibliothèque, publications, direction). Une liste de 21 autres organisations y est jointe, mais les informations les concernant ne nous étaient malheureusement pas parvenues au moment d'imprimer. Il comprend aussi une liste de toute la littérature œcuménique couramment publiée (avec présentation et adresse). En deux langues, anglais et français, ce annuaire donne un panorama complet des activités œcuméniques à travers le monde entier et représente une riche source d'information pour quiconque est engagé dans le mouvement vers l'unité.*

*Pour se procurer des exemplaires de ce annuaire:*

*Centro Pro Unione  
Via S. Maria dell'Anima, 30 - 00186 Rome (Italie)*

*Prix: U.S.A. \$ 2.50 / 1.500 liras italiennes ou équivalent.*

*Prière d'effectuer le versement par chèque ordinaire à l'ordre: « Frères de l'Atonement ».*

## CENTRO PRO UNIONE

An Ecumenical Action Center. Its aim is to be a place of ecumenical encounter, study and information. It does this through conferences organized twice a year on themes of ecumenical interest usually in cooperation with other organizations and individuals outside of Italy. Its facilities are available to any group with an ecumenical concern. The staff organizes programs for individuals as well as groups who visit Rome with an ecumenical purpose. It provides an ecumenical library for students in Rome and is available to supply information on ecumenical activities throughout the world.

The Centro is staffed by the Friars of the Atonement whose particular work is to help fulfill the Church's mission of unity among Christians and among all men.

## YEAR'S ACTIVITY

Seven principal events took place at the Centro during the past year (June 1970 - June 1971). These events are singled out because they were «in addition» to the regular services of the Centro. Three of these were ecumenical seminars — on Theological Education and on Ministries sponsored by the Centro; and on The Theological Foundations of Non-Violence and of Peace. On the following pages reports and some of the papers given at these seminars are published. The Center for International Documentation on the Contemporary Church IDO-C used the facilities here for a series of Conferences on the three *schemae* to be presented to the next Synod of Bishops. The materials from these conferences can be obtained from IDO-C. In June the main sala was used for an Oxfam Concert to raise funds for the hungry.

Throughout the year two other projects occupied much of the staff's time. The first was the compilation and publication of a directory of ecumenical institutes and centers throughout the world. Copies of the two hundred page directory can be obtained from the Centro for the equivalent of 1.500 Italian lire, or U.S.A. \$ 2.50. The second project was a survey of currently published ecumenical literature which is published in this number of *Centro Pro Unione*.

## CENTRO PRO UNIONE

Centre œcuménique d'action. Son objectif est d'être un lieu de rencontre œcuménique, d'étude et d'information. Deux fois par an il organise des conférences sur des thèmes d'intérêt œcuménique, en collaboration avec d'autres organisations et des particuliers hors de l'Italie. Il met ses locaux et autres facilités à la disposition de tout groupe ayant un but œcuménique. L'équipe organise un programme pour

les particuliers ou les groupes qui visitent Rome dans un dessein œcuménique. Il possède une bibliothèque œcuménique ouverte aux étudiants et il est à même d'informer sur les activités œcuméniques à travers le monde.

Le Centre est organisé et dirigé par les Frères de l'Atonement, dont la fin particulière est d'aider l'Eglise dans l'accomplissement de sa mission d'unité entre les chrétiens et entre tous les hommes.

## ACTIVITE DE L'ANNEE

Sept événements principaux ont eu lieu au Centro au cours de cette année (juin 1970 - juin 1971). Ces événements émergent parce qu'ils sont en «sur-nombre» des services assumés régulièrement par le Centro. Trois d'entre eux furent des séminaires œcuméniques: sur la formation théologique et les ministères patronnés par le Centro; et sur les fondements théologiques de la Non-violence et de la Paix. On en trouvera les comptes-rendus dans les pages qui suivent et quelques exposés. Le Centre de Documentation internationale sur l'Eglise contemporaine, IDO-C, a utilisé nos locaux et autres facilités pour une série de conférences sur les trois *schemae* à présenter au prochain synode des évêques. Le matériel concernant ces conférences peut être obtenu en s'adressant directement à l'IDO-C. En juin, le grand salon du Centro s'est ouvert au concert Oxfam pour recueillir des fonds contre la faim.

Tout au long de l'année deux autres entreprises ont accaparé une bonne partie de notre temps. La première fut la compilation et la publication d'un directory des instituts et centres œcuméniques dans le monde. On peut se procurer des exemplaires de ce directory de deux cents pages près du Centro (Lit. 1.500, USA \$ 2.50 ou équivalent). La seconde entreprise fut de dresser une liste des publications œcuméniques courantes: elle paraît dans ce numéro de *Centro Pro Unione*.

## CENTRO PRO UNIONE

Centro d'azione ecumenica. Il suo scopo è costituire un luogo d'incontro ecumenico, di studio e d'informazione. Due volte all'anno organizza conferenze su temi d'interesse ecumenico, di solito in cooperazione con altre organizzazioni o con singole persone residenti all'estero. Mette i suoi locali a disposizione dei gruppi che hanno finalità ecumeniche. Organizza programmi per i singoli o per gruppi che visitano Roma a scopo ecumenico. Possiede una biblioteca ecumenica aperta agli studenti e può dare informazioni circa le attività ecumeniche nel mondo.

Il Centro è diretto dai Frati dell'Atonement il cui lavoro particolare è quello di aiutare la Chiesa nella sua missione di unità tra i cristiani e tra tutti gli uomini.

## ATTIVITA DELL'ANNO

Durante il corso dell'anno (giugno 1970 - giugno 1971) si sono tenute al Centro Pro Unione, sette manifestazioni principali, che segnaliamo particolarmente perché furono «in addizione» ai normali servizi del Centro. Tre di queste sette manifestazioni, patrocinate dal Centro, furono seminari ecumenici su: Educazione teologica e ministeri - Basi teologiche della Non violenza e della Pace. Nelle seguenti pagine vi sono i rapporti e qualcuno dei discorsi tenuti a questi seminari. Il Centro di Documentazione sulla Chiesa Contemporanea IDOC, si valse delle agevolazioni offerte dal Centro per tenervi una serie di Conferenze sui tre *schemi* che verranno presentati al prossimo Sinodo dei Vescovi. Le pubblicazioni relative a queste Conferenze possono essere richieste all'IDOC. Nel mese di giugno, la grande sala ospitò un Concerto del Quartetto Santoliquido, organizzato dall'Oxfam, a sollievo della fame nel mondo.

Durante l'anno, altri due progetti hanno impegnato per gran parte del tempo il direttivo del Centro. Il primo dei progetti è stato la compilazione e pubblicazione di un Direttorio dei centri e istituti ecumenici di tutto il mondo. Si possono ottenere copie di questo Direttorio di 200 pagine, inviando al Centro Lit. 1.500. Il secondo progetto: un esame della letteratura ecumenica corrente è presentato in questo numero del «Centro Pro Unione».

## ECUMENICAL SYMPOSIUM ON THEOLOGICAL EDUCATION

An ecumenical symposium on Trends in Theological Education was held in October 1970 at the *Centro Pro Unione* in Rome. Prof. Georges Crespy of the Protestant Faculty of Theology at Montpellier, France, and Prof. J.F. Lescrauwaet of the Catholic Faculty of Theology of Tilburg, Holland, were the principal speakers. Representatives of the various Roman Curial offices, the Rectors and Professors of the various Colleges and Universities in Rome, as well as visiting priests attending various institutes currently being held in Rome participated in the four hour program.

The symposium began with both speakers acknowledging that theology, and especially systematic or dogmatic theology was in crisis "in direct relation with the disrepute that has fallen on all forms of knowledge". Prof. Crespy related the views of the students and their reaction to the traditional presentation of theological knowledge. They no longer accept a "Statement of truth" that is considered absolute. These statements (creeds, synodal decisions etc.) are thought of as translations expressing, and influenced by a specific cultural and historic situation. Any such statement is capable of better and more relevant expression. He said: "From this point of view systematic theology is only a cultural

repetition, depending on the type of rationality in vogue at the time of its establishment".

The French Protestant theologian also pointed out that students do not accept abstract truths, but accept only what is experienced as truth. This experience, when expressed in words is something always subject to revision. Theology in fact for today's youth has become less the transition of a coherent ordering of a body of knowledge and more a living of God's revelation. In this context the role of Scripture which must continually be recalled is of maximum importance. Viewed from this existential reality Dr. Crespy noted that barriers between teachers and students will have to be eliminated. Theologates will truly have to be Christian Communities in which truth is lived. "The truth of revelation", Dr. Crespy said, "can be realized only to the degree that one participates, that is, in the measure that one lives what he discovers, or in discovering that which he lives. Such, today, is perhaps the movement of the Holy Spirit."

Dr. Lescrauwaet stressed as well that the community of the faithful is the milieu in which Christian faith originates and is subsequently transmitted. By its nature theology is ecclesial and this ecclesial character increases the theologian's critical function, namely, he must ask, is the Church remaining faithful to the Christian message?

Precisely because of the ecclesial nature of theological studies Dr. Lescrauwaet, who is a member of the Vatican's International Theological Commission, listed five "trends" in theological education.

1) Theology is developing in two directions: it must turn its attention to the concrete existence of contemporary man according to his personal, cultural and social aspects; yet it must always be a reflection in faith on the Christ event which is to be experienced.

2) Theology is becoming more ecumenical: there exists a fundamental unity among Christians, therefore, in every Church there is, even theological-ly, a sharing in the Christ-mystery and no Church completely exhausts this mystery.

3) Theology is more and more being professionally differentiated: education should be directed towards the specialist on the one hand and towards the generally qualified pastor. Neither approach excludes the other, but the Community needs the specific service of each.

4) Theology is now linked more and more with the philosophical disciplines with an extension to the human sciences. More significantly, perhaps, the various theological disciplines are becoming integrated.

5) Theology is leaving the lecture hall, not totally, but periods of practical training with a view towards future pastoral or technical work are being introduced.

After the presentations five theologians commented on the papers. They were Dr. Richard Foley, dean of studies at the North American College; Dr. Owen Thomas of the Episcopal Theological Seminary (Cambridge, U.S.A.); Dr. Renzo Bertalot, visiting lecturer at the Waldensian Faculty of Rome; Prof. Stefano Virgulin of Propaganda University and Prof. Jan Witte of the Gregorian University.

The comments and later general discussion acknowledged the crisis in theology and the fact that theological education in the future should be in an urban and university setting, it has to be ecumenical and differentiated to prepare men for specific services for the People of God. For the most part the discussion centered on the need for systematic or dogmatic theology to be preserved. Perhaps it should be radically rethought and re-presented, but no one could say what that form might be.

#### SYMPOSIUM ŒCUMENIQUE SUR L'ENSEIGNEMENT DE LA THEOLOGIE

Un symposium œcuménique sur les orientations de l'enseignement de la théologie s'est tenu en octobre 1970 au *Centro Pro Unione* à Rome. Les Professeurs Georges Crespy de la Faculté de théologie protestante de Montpellier (France) et J.F. Lescauwæet de la Faculté de théologie catholique de Tilburg (Pays-Bas) en furent les principaux orateurs. Ont notamment participé aux quatre heures du programme les représentants des variés dicastères de la curie romaine, les recteurs et des professeurs des collèges et des universités de Rome, ainsi que des prêtres de passage dans plusieurs instituts romains.

Les deux orateurs ouvrirent le symposium en reconnaissant que la théologie et tout particulièrement la théologie systématique ou dogmatique était en crise « en relation directe avec le discrédit tombé sur toutes les formes du savoir ». Le Professeur Crespy parla de la mentalité actuelle des étudiants et de leur réaction devant la traditionnelle présentation de la science théologique. Ils n'acceptent plus un « donné de vérité » considéré comme absolu. Ces données (credos, décisions synodales etc.) sont considérés comme des interprétations qui expriment une situation culturelle et historique spécifique et qui sont influencées par elle. Tout donné semblable peut recevoir une meilleure expression, plus appropriée. « De ce point de vue la théologie systématique n'est qu'une répétition culturelle, et dépend du type de rationalité en vogue au temps de son établissement ».

Le théologien protestant français releva également que les étudiants n'acceptent pas les vérités abstraites; ils s'ouvrent seulement à ce qui est expérimenté comme vérité. Cette expérience, une fois traduite en paroles est toujours sujette à révision. Pour les jeunes d'aujourd'hui la théologie est en effet moins la transition d'un ordre cohérent d'un

ensemble de connaissances et davantage une vie de révélation de Dieu. Dans ce contexte le rôle de l'Écriture, qui doit être continuellement rappelée, a la plus grande importance. Considérées du point de vue de la réalité existentielle, les barrières entre maîtres et étudiants devront, dit le Professeur Crespy, être supprimées. Les facultés de théologie devront être d'authentiques communautés chrétiennes en lesquelles la vérité est vécue. « La vérité de la révélation », dit-il, « ne peut être atteinte que pour autant que chacun participe, c'est-à-dire dans la mesure où chacun vit ce qu'il découvre, ou découvre ce qu'il vit. Tel est peut-être aujourd'hui le mouvement de l'Esprit Saint ».

Le Professeur Lescauwæet fit valoir quant à lui que la communauté des fidèles est le milieu dans lequel la foi chrétienne prend origine et est ensuite transmise. Par sa nature la théologie est ecclésiale et ce caractère ecclésial détermine la fonction critique des théologiens, à savoir si l'Église reste fidèle au message chrétien.

C'est précisément à cause de cette nature ecclésiale des études théologiques que le Professeur Lescauwæet, qui est membre de la Commission internationale de Théologie du Vatican, énumère cinq « courants » dans l'enseignement de la théologie.

1 - La théologie se développe dans deux directions: elle doit diriger son attention sur l'existence concrète de l'homme contemporain, considéré sous tous ses aspects personnels, culturels et sociaux; et pourtant elle doit toujours être une réflexion dans la foi sur l'événement du Christ qui doit être expérimenté.

2 - La théologie est en voie de devenir plus œcuménique: une unité fondamentale existe entre les chrétiens et en conséquence il y a dans chaque Église, même théologiquement, une participation au mystère-du-Christ et aucune Église n'épuise totalement ce mystère.

3 - La théologie est de plus en plus professionnellement différenciée: la formation doit avoir en vue d'une part le spécialiste et de l'autre le pasteur de qualification générale. Une approche n'exclut pas l'autre, mais la communauté a besoin du service spécifique de chacun.

4 - La théologie est maintenant de plus en plus liée aux disciplines philosophiques, avec une extension aux sciences humaines. Plus significatif peut-être, les variées disciplines théologiques sont en voie d'intégration.

5 - La théologie abandonne la salle de lecture, pas entièrement, mais son enseignement comporte des périodes de formation pratique orientée vers le futur travail pastoral ou technique.

Cinq théologiens commentèrent les exposés de présentation: le Dr Richard Foley, doyen des études du Collège nord-américain de Rome; le Dr Owen

Thomas, du Séminaire théologique épiscopalien de Cambridge, USA; le Dr Renzo Bertalot, lecteur à la Faculté vaudoise de Rome; le Professeur Stefano Virgulin de l'Université de la Propagande et le Professeur Jan Witte de l'Université Grégorienne.

Les commentaires et les discussions générales qui suivirent reconnurent la crise en théologie et le fait que la formation théologique devra se faire à l'avenir en milieu urbain et universitaire si elle veut être œcuménique et différenciée pour préparer les hommes à des tâches spécifiques au service du Peuple de Dieu. Les débats furent centrés pour une bonne part sur la nécessité de sauvegarder la théologie systématique ou dogmatique. Peut-être devra-t-elle être radicalement re-pensée et re-présentée, mais personne ne pourrait dire quelle forme elle assumera.

### SIMPOSIO ECUMENICO DI EDUCAZIONE TEOLOGICA

Un simposio ecumenico sugli orientamenti della Educazione teologica è stato tenuto nell'ottobre del 1970 al Centro Pro Unione in Roma. Il Prof. Georges Crespy, della Facoltà Protestante di Teologia a Montpellier, (Francia) ed il Prof. J.F. Lescauwæet, della Facoltà Cattolica di Teologia di Tilburg, (Olanda) furono gli oratori principali. Al programma di quattro ore parteciparono anche rappresentanti dei vari dicasteri della Curia di Roma, i rettori e i professori dei collegi e delle università di Roma, come pure diversi sacerdoti di passaggio nei vari istituti che normalmente tengono corsi in Roma.

Entrambi gli oratori iniziarono il Simposio riconoscendo che la teologia, e specialmente la teologia sistematica o dogmatica, è in crisi, «in rapporto diretto con la decadenza che ha colpito ogni forma di conoscenza». Il prof. Crespy riferì i punti di vista degli studenti e le loro reazioni alla tradizionale esposizione della conoscenza teologica. Essi non accettano più una «dichiarazione di verità» considerata assoluta.

Queste dichiarazioni (credi, decisioni sinodali, eccetera) sono ritenute quali interpretazioni che esprimono la situazione culturale e storica, specifica, dalla quale furono influenzate. Ciascuna di queste dichiarazioni è suscettibile di un'espressione migliore e più pertinente. Egli disse «Da questo punto di vista la teologia sistematica è solamente una ripetizione culturale, dipendente dal tipo di razionalità in voga al tempo della sua affermazione».

Il teologo francese protestante, mise in luce anche l'atteggiamento di rifiuto da parte degli studenti, nei confronti delle verità astratte, e di quello di accettazione invece, di tutto ciò che è sperimentato come vero. Questa esperienza, quando viene espressa in parola, è sempre qualcosa soggetto a revisione. Infatti, la teologia, per la gioventù di oggi, è divenuta piuttosto la transizione di un ordinamento coerente di un corpo di conoscenza, che non la vivente

rivelazione di Dio. In questo contesto il ruolo della Scrittura, cui ci si deve continuamente riferire, è della massima importanza. Preso atto di questa realtà esistenziale, il prof. Crespy rilevò che le barriere tra gli insegnanti e gli studenti dovranno essere eliminate. I teologi (istituti di teologia) devono realmente divenire Comunità Cristiane, nelle quali la verità è vissuta. «La verità della rivelazione», continuò il dr. Crespy, può essere realizzata solamente fino al grado in cui vi si partecipa, vale a dire, nella misura nella quale viene vissuto ciò che ognuno scopre, o scoprendo ciò che egli vive. Tale è forse oggi l'azione dello Spirito Santo.

Il dr. Lescauwæet, a sua volta, sottolineò come la comunità dei fedeli sia il «milieu» — l'ambiente — nel quale la fede cristiana ha origine e di conseguenza è trasmessa. Per sua natura la teologia è ecclesiale e questo carattere ecclesiale accresce la funzione critica del teologo ossia, egli deve chiedere: La Chiesa resta fedele al messaggio cristiano? Proprio a causa della natura ecclesiale degli studi teologici, il dottor Lescauwæet, che è membro della Commissione Teologica Internazionale del Vaticano, elencò cinque orientamenti nell'educazione teologica.

1) La Teologia si sta sviluppando in due direzioni: deve rivolgere la sua attenzione all'esistenza concreta dell'uomo contemporaneo, a seconda dei suoi aspetti personali, culturali e sociali; inoltre deve sempre essere un riflesso della fede nell'evento di Cristo, che esige di essere sperimentato.

2) La Teologia sta divenendo più ecumenica: esiste una fondamentale unità tra i cristiani, perciò in ogni chiesa esiste, anche teologicamente, una partecipazione al mistero di Cristo, e nessuna chiesa esaurisce completamente tale mistero.

3) La Teologia diviene sempre più differenziata professionalmente: l'educazione dovrebbe essere diretta da un lato verso lo specialista e dall'altro verso il pastore generalmente qualificato. Nessuna delle due qualificazioni esclude l'altra, e la Comunità abbisogna dello specifico servizio di entrambi.

4) La Teologia attualmente è collegata sempre più alle discipline filosofiche estese alle scienze umane. Più significativamente, forse, le varie discipline teologiche si avviano all'integrazione.

5) La Teologia sta abbandonando la «conferenza in sala», non totalmente, ma vi introduce periodi di allenamento pratico in vista di un futuro pastorale, o il lavoro tecnico.

Dopo le presentazioni, cinque teologi commentarono i discorsi: dr. Richard Foley, decano agli studi del Collegio Nord Americano; dr. Owen Thomas, del Seminario Episcopale Teologico (Cambridge, U.S.A.); dr. Renzo Bertalot, lettore alla Facoltà Valdese di Roma; prof. Stefano Virgulin, della Università di Propaganda Fide; Prof. Jan Witte, dell'Università Gregoriana.

I commenti e le ultime discussioni generali ammisero l'innegabile crisi in campo teologico e riconobbero che la futura educazione teologica dovrebbe avvenire in ambiente universitario e urbano; dovrebbe essere ecumenica e differenziata, per preparare uomini atti a servizi specifici per il Popolo di Dio. La discussione, per la massima parte, fu centrata sulla necessità di salvaguardare l'insegnamento della teologia dogmatica o sistematica: forse radicalmente ripensandola e ripresentandola; ma in quale forma, oggi nessuno lo potrebbe dire.

#### TRENDS IN THEOLOGICAL EDUCATION by Prof. Dr. J.F. LESCRAUWAET, M.S.C.

It seems to me that I can best further our discussion on trends in Theological Education by proposing a series of themes. The first theme concerns the proper character of the practice of theology. It is unpretentious. I consider it necessary merely as a starting point, and hope that you will be able to agree to the main aspects of it. The second and third themes are intended to give an outline of the situation. The question that occupies us will be treated in the remaining five themes.

##### *The Proper Character of Theology.*

Theology is the scientific self-reflection of the christian faith in relation to its foundations, its contents and its task.

"Scientific" in this context is to be taken in the broad sense that this word has in the German and Dutch languages. It applies not only to the physical and mathematical sciences (in accordance with the French and English linguistic usage), but to any knowledge that is methodically acquired and systematically arranged. As a science next to the other sciences theology also has a critical function, and conversely it experiences the critical function of these other sciences. It has its proper place in the general process of human inquiry into man and his world. In this search theology is confronted with the discoveries of the other sciences and it offers its own findings to them.

Christian faith practises this science. Faith itself turns to this methodical, systematic and critical activity. In so doing faith makes its influence felt in two ways. First in the mind and the heart of the thinking believer and in the person of the theologian. Faith enables them to understand the christian message from within. But faith also is a feature in theological activity itself because the reality and the content of the faith participate in the scientific work. This is the difference between theology and the science (or philosophy) of religion. The science of religion studies various religions and their evolution. It does so as an outsider without contributing to their history. In a similar way, the philosophy

of religion reflects on religious phenomenon as presented by the science of religion, but it is not interested in the continuation of the Christian interpretation of life.

The community of the faithful is the milieu in which christian faith has originated and is subsequently transmitted. Christian faith itself aims essentially at forming this community. Therefore theology as an activity of faith is by its nature ecclesial. Faith which inspires the theologian's personal life and which he studies is part and parcel of the historical witness of the church. We can, moreover, only carry on the process of advancing our appreciation of the content of faith within this ecclesial context. The ecclesial character of our Christian faith and its interpretation in no way abolishes the theologian's critical function. When recording, analysing and characterising the Christian message both of the past and of the present the theologian has to ask the critical question: Is the church remaining faithful to this message?

##### *Our Traditional Theological Education.*

Since the Reformation and the Council of Trent theological education has entirely ordered itself towards the formation of ministers. These ministers had to be able to lead a local congregation according to the faith and the confession of a certain Reformed Church or of the Roman Catholic Church. Such education presupposed a general formation chiefly determined by the study of the "humanities" as they were understood in the 16th and subsequent centuries. In the Reformed Churches theological education was predominantly determined by philology and history (bible history and history of the confessions). In Catholic quarters there were, in addition, scholastic philosophy, canon law and practical moral theology. Other studies such as liturgy and homiletics which were directed to pastoral practice were considered of secondary importance from the point of view of their scientific character. Theological education was firmly committed to church and confession.

##### *Criticism of Traditional Theological Education.*

Objections to our traditional institutions are being raised both from within and from without. Generally there are four criticisms: their isolation from society, confessional narrowness, on-sided adjustment to one type of theological activity, and lack of intercurricular coherence within the institution.

1) Theological centres have only a limited function in the totality of the community. They carry on their work in isolation from the other scientific centres. Wherever theological education has a place in a faculty that forms part of a university its importance seems to be little experienced or experienced

not at all. Moreover in this situation theological faculties do not seem to make use of the activities of the other faculties.

2) At some universities notably in Europe there is both a Reformed and a Catholic theological faculty. Even the philological and historical disciplines are mostly given separately. Cooperation, exchange of teachers and a common approach to contemporary problems should be possible not only in these but in other disciplines as well.

3) As a matter of fact, theological education is exclusively directed to one form of professional activity, namely pastoral care along traditional lines. Within the churches, however, there has arisen a need of diverse specialities in the ministry. The type of minister needed today and his way of life in many churches require new emphases.

4) Individual theological disciplines hardly manifest any mutual links, or none at all, within one faculty. The students find it difficult to see the coherence of the whole. The sense of the different disciplines largely escapes them. They often get the impression of having to assimilate the same matter twice.

#### *The First Trend: Two-Pole Education.*

As the scientific self-reflection of the christian faith (cf. thesis 1.) theology is at the service of the christian life. On the one hand it has to occupy itself with the traditional belief (witnessing, experience, practice) of the Christian community. On the other it must turn its attention to the concrete existence of contemporary man according to his personal, cultural and social aspects.

The Brussels-conference in September 1970 formulated this double concern of theology in its first guideline:

"Without pretending to give a definition, we consider theology to be the Christian's reflection upon his faith and his christian experience in a particular time and culture. Hence only Christian communities involved in the life of the contemporary world and taking active responsibility within their society can fashion the theology of the future. Theology, however, also implies a rigorous and competent discourse that meets scholarly standards".

The third guideline of the Brussels-conference develops the same trend of thought: "The gospel message, to which the Churches give witness in the world, cannot be articulated without taking seriously the bearing of the world on this message. Therefore, the work of theology is to be carried on in the light of both the gospel message and society, i.e. the contribution of various cultures, their sciences, arts, literature and religions".

The Second Vatican Council indicated this same direction especially in the Decree on the Church's Missionary Activity. The goal of this activity is to establish communities of the faithful, "endowed with

the riches of its own nation's culture, ... deeply rooted in the people" (Ad Gentes 15). To achieve this goal priestly training "should be combined with an attempt on the students' part to make contact with the particular way of thinking and acting characteristic of their own people. Therefore, let the minds of the students be kept open and attuned so that they can be versed in the culture of their people and be able to evaluate it. In their philosophical and theological studies, let them consider the points of contact between the traditions and religion of their homeland and the Christian religion" (A.G. 16: cfr. 18, 19 and 22: John XIII, "Princeps pastorum" AAS 51 (1959) 843-844).

Theology is a reflection in faith on the Christ-event and should lead man to the actual experience of that event. Between these two poles theology studies the history of the practice of faith, the history of the church and of its own development in order to show how the faithful from the beginning, and according to their times, have walked "the way". Consequently theology needs the other sciences in order to be able to prove itself. It needs the ancient languages and a knowledge of the world in which they were used. It needs philosophy and, in particular, anthropology and sociology. The theologian does not require a thorough mastering of each of these sciences, but he should be able to converse on an equal footing with their students. He has to be capable of understanding their interpretation of reality in order to bring the ecclesiastical interpretation of the Christ-event into line with it. The theologian has to make a serious examination of the critical questions put forth by these sciences.

"The role of the theologian is to bring meaning to the discoveries of the human sciences: these have become the house of theology" (Anthony Spencer). Just as philosophy does, theology has to question other sciences about their presuppositions and the application made of them. Theology likewise has to be closely involved in the pre-scientific and post-scientific questions of other sciences. Just as the place of the church in the world is determined by the mutual relations of church and world, so also is the function of theology in the university a situated one. Theology makes use of the methods and the results of other sciences and has to provide answers to their critical questions. Conversely, it has as its task to remind the other sciences that their entire academic activity should be concerned with salvation, indeed with the ultimate salvation of all mankind. Theology has to raise critical questions in connection with the ideas of salvation proffered by the other sciences and eventually with the manner in which they endeavour to realise their image of man's salvation.

#### *The Second Trend: Ecumenical Education.*

Theological reflection refers to Christian faith which by its very nature is linked to the way the



churches experience and live this faith. The division of the churches is a matter of fact. We try to overcome disunity realizing, however, the following four points: 1) There exists a fundamental unity among all christians. More than ever before we can now emphasize this unity especially theologially. 2) In every church there is a sharing in the Christ-mystery. No church nor theology completely exhausts this mystery. 3) We are becoming conscious that within the same church there may exist different theological traditions that are mutually complementary. 4) We likewise are becoming more aware of serious new questions which the contemporary situation asks of every theology and to which all the churches together must find the answer.

The second part of the Directory for the application of the decisions of the Second Vatican Council concerning ecumenical matters deals with ecumenism in higher education. It notes that all Christians should be of an ecumenical mind, especially those entrusted with particular responsibilities in the church and in society. All institutes for studies at the post-secondary level, corresponding in one way or another to the university, are involved. But within this frame-work there is a more urgent task for the training of future ministers in our churches. The document treats in twenty pages the application of general ecumenical principles to the field of education.

The Directory also lists the motives for collaboration by the institutions of the different churches, and the advantages involved, such as: cooperation contributes in fact to a fuller knowledge of theology, it assists the academic faculty (by a greater number of qualified teachers, by cutting down useless or duplicated courses); it increases material resources (by allowing sharing of books and libraries and lecture rooms); it multiplies the assistance which the institution can afford to society as a whole; it reinforces the witness offered to other Christians of the proved worth of cooperative institutions (Cf. Directory, Second Part, n. 81). For effective cooperation the document distinguishes between the specialized and the ordinary theological student. For the former, it recommends the establishment of specialized institutes or centres (n° 86) and envisages the possibility that these may be conducted interconfessionally (n° 87). This conference does not allow longer explanations, but I hope you will give attention to this document. It represents a notable step forward towards the longed-for goal of the renewal and unity of the church.

#### *The Third Trend: Differentiated Professional Education.*

The first differentiation concerns the choice between strictly scientific theological work and pastoral practice. Within either of these categories there is room for further specialisation. Scientific theology may concentrate on exegesis or on systematic (dog-

matic and moral) theology, liturgical or ecumenical theology, the encounter with the world religions, humanism or atheism or with the other sciences. Within pastoral practice there is room for the specialized catechist, the pastoral care of the young, the hospital or industrial workers, in the use of modern means of communication and journalism and with students. Even so the "praxis" will continue to demand a generally more qualified pastor, just as there remains the need for the family doctor next to the medical specialist. Within the program of theological education possibilities for such differentiation should gradually be created. In a six year course this differentiation could be offered after the third or fourth year.

#### *The Fourth Trend: Interdisciplinary Study.*

Cross links should be established between the various theological disciplines so that the same theme can be treated not only simultaneously but also cooperatively, e.g. in exegesis, systematic theology and ecclesiastical history. Cooperation should extend itself to the philosophical disciplines as well with a view towards a further extension to the human sciences. I would suggest that there could be lectures (with or without discussion, workshops) in which the teachers of various disciplines take a concerted part.

#### *The Fifth Trend: "Stages" During The Course of Education.*

Both in view of the education of the students and of the possibility of testing their proficiency, I suggest the introduction of "stages" (practical periods) as part of the program. A distinction should be made between "observational stages" and « functional stages ». The « observational stages » take place during the baccalaureate period. Practical training should be undertaken as an introduction to theological work. The « functional stages » occur in the doctoral period and are restricted to those who have opted for pastoral practice. The idea is that the candidates acquire independently insights and experience that will be required in their future work. No « functional stage » is foreseen for those who prepare for a doctorate in a theoretical discipline.

#### *Conclusion.*

Naturally the crisis which now pervades the churches is having its repercussions in theological education. The problems that present themselves in this crisis regarding Christian faith itself and ecclesiastical institutions should obviously be studied in the course of this education. In the above proposed theses I have presupposed that Christian faith has a real message for mankind. I have moreover

presupposed that this Christian faith is not invented by us, but that we find it. Theological activity takes place within this actual situation. Theological education more and more must manifest that theological activity is a living experience of Christian faith and an experience we must go through in this world. «The crisis in the universities is connected with the separation of the abstract realities from the concrete one. Education is missing the experience of its student» (G. Mendel, *La crise de génération*, Paris 1969, p. 162 sq.). To practice theology is a definite way of «being-in-the-world» of Christian faith. We might put it this way: the practice of theology is the kind of thinking that aims at helping one to live here and now as a Christian, and live as Christians in the present day world.

Theology is at the services of practical belief. It serves Christian life. At the Brussels conference of «Concilium» Professor Jossua said: «A theological approach to the future must essentially be related to christian experience as lived in our new age». The younger generation wants to be convinced of this. The above trends are proofs of this.

#### AN ECUMENICAL SEMINAR ON MINISTRIES

A seminar was held at Rome's Centro Pro Unione on the subject of ministries in the local christian communities. Participants included Prof. Pietro Brugnoli of the Pontifical Gregorian University, Rev. Elias Melia, head of the Georgian Orthodox Mission in France, Dr. Harry Reynolds Smythe of the Anglican Center of Rome and Dr. Steven Mackie, Executive Secretary of the Division of World Mission and Evangelism of the World Council of Churches.

Bishop Jan Van Cauwelaert of the Pontifical Commission for Catechists with the Atonement Friars who direct the Centro organized the program. The Bishop noted that over the years ministry has been related almost exclusively to the clergy, but due to vocation shortages in all the Churches, and the problem of foreign clergy adapting to the particular situations in lands where there are few native clergy, it has become a practical necessity to recognize and to entrust pastoral work to the laity. This is providential, he said. The task of spreading the Christian message is in fact not exclusively a matter for the clergy. Necessity now compels Church leaders to consider, not just theoretically, but practically how the laity can exercise ministries in the Churches. The situation is such, especially in Asia, Africa and Latin America that a local christian community can not fulfill its mission to men without the total involvement of the laity. He likewise noted that this seminar was simply a beginning intended to direct attention to the need to reevaluate the active and practical role of the laity in the whole life of the Church. Theological reflection and possible adjustment of Church structures and ministries have to

be considered in light of the practical needs of local christian communities.

Fr. Brugnoli in his talk noted that since the II Vatican Council there has been a shift in the theological understanding of ministry within Roman Catholicism. Theologians and Church leaders now talk of *ministries* and no longer see the role of the laity as simply a participation in the apostolate of the Hierarchy. The plural is used showing a clear recognition of the diversity of gifts given by the Holy Spirit for the service of the community. These services or ministries are given to the christian community, the People of God, not just to the clergy. «The Church», he said, «is a community and its fullness is in each of its members». This coupled with the Vatican Council's emphasis that the Church is «in the world», not the ark of salvation apart from it and «for the world» practically means that corresponsibility within the Church on the local level involves the whole community in the exercise of its ministry to men. He stressed that this enlarged idea of ministries neither contradicts nor conflicts with the special sacramental ministry of Holy Orders. It complements it. He concluded by noting that within Roman Catholicism much still has to be done on the local level to implement this theological advance on the role of the laity. Very often the laity in so-called mission lands are still mere substitutes for absent priests.

Since the Bishop is the head of each local community among the majority of Christians Fr. Melia's and Dr. Smythe's papers were devoted to their ministry in the Church. Fr. Melia stressed that many people in the West misunderstand the Orthodox theology of ministry because of its emphasis on the episcopacy. He said that Orthodox ecclesiology has its starting point in the one unique priesthood of Christ in which all participate in one or another way. There is the sacramental ministerial priesthood and the spiritual priesthood of all the Faithful. With Roman Catholics and Anglicans, the Orthodox particularly see the Bishop as the principal bearer of ministries who serves the whole community as its principle unifying element. His role is not only juridic, but spiritual and mystic uniting the three ministries of teaching, guiding and sanctifying the local community as well as the larger universal community through the principle of collegiality. Since the Bishop promotes the universality and unity of the Church, this includes the laity and recognizes their gifts. Through the Bishop the whole Church at the local level is unified. When asked about the proper role of the laity in Orthodox Churches Fr. Melia stressed that all charisms and ministries are for the community and therefore, since the Bishop is the principal minister of the community, they would be in some way related to the Bishop's office.

Dr. Smythe's talk was an Anglican theological reflection on the episcopacy in the Church. At the outset he said «Whereas Anglicans are not prepared

to deny the name « Christian » or « Church » to congregations and communions without Episcopal Order, we believe nevertheless that Bishops are essential to the continuous integrity of the Gospel throughout the ages. They represent one of the things which, in the words of a past Archbishop of Canterbury, are neither Anglican, Roman, Greek, Lutheran nor Calvinistic, but belong to the one People of God ». The « Historic Episcopate » commonly associated with Anglicanism, he said, is often thought of as an historic institution preserved by force of tradition. Such an attitude represents the rankest ritualism and is not the reason for episcopacy. « Bishops, preserved in isolation from the other members of the Body of Christ are inexplicable, or meaningless... Only in the context of community, fulfilled as a divine commission, is the office of Bishop meaningful ». The Church, the community, he noted, is at once the prolongation and plenitude of Christ; it is visible in this world and is a People with a history and an organization. It retains tangible links with the wholeness of its primitive truth and history in its actual possession of Scriptures, Creeds, Sacraments and Episcopate. The Church exists therefore by a new and distinctive act of God achieved in the person of Christ. The Bishop's office is personal, he went on to say, because Christ was a person. In Him God addresses us as persons. In this sense it must be considered that Christ is present in a special way in His Church in the person of his Bishop. The Bishop's office is historic, i.e. it is a commission to the apostle to act in Our Lord's own Person, and it goes beyond the perversions of history to the original concept of apostolic ministry. It involves a definite call from God to a particular service to the whole community.

When Anglicans ask other Christians to accept episcopacy, Dr. Smythe said, it is not meant as an institution for good Church order, rather the whole concept of Episcopacy that has come to be developed within the temporal, incarnational structure and experience of the Church. This means today that the primary reality of the Church must be affirmed and a union established, if it is lacking, between hierarchal structure and communal exercise of all Christian activities and responsibility.

Dr. Mackie began his paper by stating that in general there is a lag, or a tension between theological thought and current Church practice. This lag causes all kinds of problems regarding so-called functional or specialized ministries.

Despite the advance of the role of the laity in ministries in current theological thought, ministry or ministries in practice are still seen as the work ministers do. Dr. Mackie expressed the opinion that there are three trends in Protestant thought on ministry, which are in conflict with each other. The first is « professionalism » or specialized education to train people for particular ministries such as urban ministry, pastoral counseling, clinical pastoral education etc. These are designed to make

the Protestant minister a professional in the best sense alongside his fellow professionals, the doctor, the social worker, the lawyer and so on. Yet is the work of specialized ministry in these fields something for an ordained minister alone? No, obviously, yet in practice academic theological education which frequently is specialized and the male sex are the qualifications for ordination. In fact such professional status is not necessary for all forms of ministry but there has been a shift to the acceptance of such status as necessary for the forms of ministry. Laymen then find themselves in practice excluded from various forms of ministry and we see increased clericalism.

The second trend, strangely enough, is *ecumenical agreement* regarding the theology of ministry. An amazing amount of agreement has been achieved on the conceptual level about the theology of ministry among the Churches. But this discussion, again, is centered on the meaning of ordination, on the clergy. Not enough has been said about the ministry of the *whole* community to the world.

The third trend Dr. Mackie called « the revalidation of the laity », probably the most significant theological change in years. In Protestant, Anglican and Roman Catholic theology the role of the laity, as well as that of the clergy, in the ministry of Christ has been recognized and theologically explained. But in practice all that has developed is that the laity are seen as validly assisting the clergy in the clergy's ministry. Even in places like Germany where laymen have taken up various forms of the ministry, the churches seem unable to give them guidance, and the local congregations do not seem to give them the necessary support and understanding they need.

These trends, Dr. Mackie believes, are in conflict with each other. Professionalism may render the laity inactive; theological agreement satisfies the clergy but so far has done little to renew the Church; and the recognition of the place the laity in ministry has been followed up with hardly any significant practical developments in Europe and North America. In Asia, Africa and Latin America, however, where there is a clergy shortage, necessity has required the Churches to allow the laity their proper place in ministry. In the Churches of the Third World, the older Churches of the West may find their models. Dr. Mackie concluded: « ... what happens in these Churches today is of far more significance than we usually think ».

#### UN SEMINAIRE ŒCUMENIQUE SUR LES MINISTÈRES

Les 24 et 25 mars un séminaire œcuménique s'est tenu à Rome au Centro Pro Unione sur le thème: les ministères dans les communautés chrétiennes locales. Citons parmi les participants: le Père Pietro

Brugnoli, professeur à l'Université Grégorienne, le Rév. Elias Melia, chef de la Mission orthodoxe géorgienne en France, le Dr Harry Reynolds Smythe, du Centre anglican de Rome, et le Dr Steven Mackic, secrétaire général de la division World Mission and Evangelism du Conseil œcuménique des Eglises.

Le programme avait été établi par Monseigneur Jan Van Cauwelaert de la Commission pontificale pour les catéchistes et les Frères de l'Atonement qui dirigent le Centre. Dans son exposé Monseigneur Van Cauwelaert releva que durant de longues années le ministère a presque exclusivement été considéré comme étant propre au clergé; mais par suite de la pénurie des vocations dans toutes les Eglises et de la difficulté d'adapter le clergé étranger aux situations particulières dans les pays où le clergé natif du lieu est rare, donc par nécessité pratique, on a reconnu que le travail pastoral pouvait être confié aux laïcs. Et c'est providentiel, ajouta l'orateur. La charge de propager le message chrétien n'est pas exclusivement celle du clergé. La nécessité oblige maintenant les responsables des Eglises à considérer non seulement théoriquement mais pratiquement de quelle manière le laïcat peut exercer les ministères dans les Eglises. La situation est telle, en particulier en Asie, en Afrique et en Amérique latine, qu'une communauté chrétienne locale ne peut pas remplir sa mission auprès des hommes sans l'engagement total du laïcat. Ce séminaire, insista l'évêque, marque simplement un début: il veut attirer l'attention sur la nécessité de réévaluer le rôle actif et pratique du laïcat dans la vie entière de l'Eglise. La réflexion théologique et la possibilité d'adapter les structures et les ministères de l'Eglise doivent se faire à la lumière des nécessités pratiques des communautés chrétiennes locales.

Le Père Brugnoli nota dans son intervention que depuis le deuxième concile du Vatican un changement s'est opéré au sein du catholicisme romain dans la conception théologique du ministère. Les théologiens et les autorités de l'Eglise parlent aujourd'hui de *ministères* (au pluriel) et ne voient plus le rôle du laïcat comme une simple participation à l'apostolat de la Hiérarchie. Le pluriel employé indique une claire reconnaissance de la diversité des dons dispensés par l'Esprit Saint pour le service de la communauté. Ces services ou ministères sont impartis à la communauté chrétienne, le Peuple de Dieu, et non pas exclusivement au clergé. « L'Eglise », dit le Père, « est une communauté et sa plénitude est en chacun de ses membres ». Cela, joint à l'insistance de Vatican II sur le fait que l'Eglise est « dans le monde » et non pas l'arche de salut en dehors du monde, et « pour le monde », signifie pratiquement que la co-responsabilité à l'intérieur de l'Eglise au niveau local implique toute la communauté dans l'exercice de son ministère auprès des hommes. Cette conception élargie des ministères, insista le Père Brugnoli, n'est ni en contradiction ni en conflit avec le ministère sacramentel spécial des Ordres sacrés. Elle le complète. Et de conclure que le catholicisme romain

a encore beaucoup à faire au plan local pour mettre en pratique cette avance théologique sur le rôle du laïcat. Dans les pays dits de mission très souvent le laïcat est encore considéré comme le substitut des prêtres qui manquent.

Puisque pour la majorité des chrétiens l'évêque est le chef de chaque communauté locale, le Rév. Melia et le Dr Smythe consacèrent leurs exposés au ministère épiscopal dans l'Eglise. Le Rév. Melia fit remarquer que nombreux en Occident sont ceux qui se font une conception erronée de la théologie orthodoxe du ministère à cause de la valeur qu'elle donne à l'épiscopat. L'ecclésiologie orthodoxe, dit-il, a pour point de départ l'unique sacerdoce du Christ, auquel tous participent d'une manière ou de l'autre. Il y a le sacerdoce ministériel sacramentel et le sacerdoce spirituel de tous les fidèles. Avec les catholiques romains et les anglicans les orthodoxes voient particulièrement en l'évêque celui qui est constitué principal porteur des ministères, qui est au service de la communauté entière comme son principe et son élément d'unification. Son rôle n'est pas simplement juridique, mais également spirituel et mystique car il implique et unit les trois ministères d'enseigner, de gouverner et de sanctifier la communauté locale, ainsi que la plus grande communauté universelle en vertu du principe de la collégialité. Puisque l'évêque promeut l'universalité et l'unité de l'Eglise, il inclut le laïcat et reconnaît ses dons. L'Eglise entière est unifiée au niveau local à travers l'évêque. Interrogé sur le rôle qui revient au laïcat dans les Eglises orthodoxes, le Rév. Melia répondit que puisque tous les charismes et les ministères sont pour la communauté et que l'évêque est le principal ministre de la communauté, les laïcs participent en quelque manière à la fonction de l'évêque.

Le Dr. Smythe parla de la théologie anglicane sur l'épiscopat dans l'Eglise. D'entrée il dit: « Bien que les anglicans ne soient pas disposés à refuser le nom de « Chrétien ou d'Eglise » aux congrégations et communions sans ordre épiscopal, nous croyons cependant que les évêques sont essentiels à l'intégrité continue de l'évangile à travers les âges. Ils représentent un de ces éléments qui, pour reprendre les mots d'un ancien archevêque de Canterbury, ne sont ni anglicans, ni romains, grecs, luthériens ou calvinistes, mais appartiennent au seul Peuple de Dieu ».

« L'Episcopat historique » communément lié à l'anglicanisme est, dit le Dr Smythe, souvent considéré comme une institution historique conservée par la force de la tradition. Cette manière de voir représente le plus fort ritualisme et n'est pas la raison de l'épiscopat. « Les évêques, tenus isolés des autres membres du Corps du Christ, sont inexplicables, ou n'ont pas de sens... La charge de l'évêque n'a de sens que dans le contexte de la communauté et accomplie comme une charge divine ».

L'Eglise, la communauté, est à la fois la prolongation et la plénitude du Christ; elle est visible en

ce monde, elle est un Peuple avec son histoire et son organisation. Elle conserve des liens tangibles avec l'intégrité de sa foi primitive et de son histoire dans son avoir actuel: les écritures, ses credos, les sacrements, et l'épiscopat. C'est pourquoi l'Eglise existe par un acte nouveau et délibéré de Dieu achevé en la personne du Christ. La charge de l'évêque est personnelle... parce que le Christ était une personne. En lui Dieu s'adresse à nous comme à des personnes. Dans ce sens il faut considérer que le Christ est présent d'une manière spéciale dans son Eglise en la personne de son évêque. La charge de l'évêque est historique, c'est-à-dire qu'elle est un mandat de l'apôtre pour agir au nom et à la place de Notre Seigneur et elle se rattache, au delà des perversions de l'histoire, au concept original du ministère apostolique. Elle implique un appel définitif de Dieu à un service particulier exercé à l'égard de la communauté entière.

Quand les anglicans demandent aux autres chrétiens d'accepter l'épiscopat, ils ne le conçoivent pas comme une institution pour le bon ordre de l'Eglise; il s'agit plutôt de tout l'ensemble du concept de l'épiscopat qui s'est développé au cœur des structures temporelles et « incarnationnelles » de l'Eglise et de son expérience. Cela signifie aujourd'hui que la réalité première de l'Eglise doit être affirmée et qu'une union doit être établie, si elle fait défaut, entre la structure hiérarchique et l'exercice en esprit de communauté de toutes les activités chrétiennes, de la responsabilité chrétienne.

Prenant à son tour la parole le Dr Mackie posa au départ qu'il y a en général un retard ou une tension entre la pensée théologique et la pratique actuelle de l'Eglise. Ce retard provoque toutes sortes de problèmes à propos des ministères dits fonctionnels ou spécialisés. Bien que le rôle du laïc dans les ministères ait progressé dans la pensée théologique actuelle, en pratique le ministère ou les ministères sont encore considérés comme réservés aux seuls ministres.

Le Dr Mackie distingue dans la pensée protestante sur le ministère trois courants, qui sont en conflit les uns avec les autres. Le premier est le « professionnalisme » ou formation spécialisée pour préparer aux ministères particuliers tels que le ministère urbain, le conseil pastoral, la formation pastorale clinique etc. Cette formation vise à faire du ministre protestant un professionnel dans le meilleur sens du mot, parallèlement aux autres professionnels comme le médecin, le travailleur social, l'homme de loi etc. Mais le travail d'un ministère spécialisé dans ces champs peut-il être assumé uniquement par un ministre ordonné? Bien sûr que non, encore qu'en pratique la formation théologique académique qui est fréquemment spécialisée et le sexe masculin soient les qualifications pour l'ordination. En fait ce status professionnel n'est pas nécessaire à l'exercice de toutes les formes de ministère, mais un biais a conduit à le reconnaître nécessaire à l'exercice des formes du ministère. Ensuite les laïcs se sont trouvés pra-

tiquement exclus des variées formes de ministère, au bénéfice du cléricisme.

Le deuxième courant est, assez curieusement, l'*entente œcuménique* sur la théologie du ministère. Au niveau conceptuel on est parvenu dans les Eglises à un étonnant degré d'accord sur cette théologie. Mais ici encore la discussion est centrée sur la conception de l'ordination, sur le clergé, et l'on n'a pas suffisamment étudié le ministère de la communauté *entière* à l'égard du monde.

Le troisième courant, que le Dr Mackie appela « la re-validation du laïc », est probablement le changement théologique le plus significatif depuis longtemps. Dans les théologies protestante, anglicane et catholique romaine le rôle du laïc dans le ministère du Christ, aussi bien que celui du clergé, a été reconnu et théologiquement défini. Mais en pratique tout ce qui a été développé, c'est que le laïc est considéré comme l'assistant valable du clergé dans le ministère que celui-ci exerce. Même en des lieux comme l'Allemagne où les laïcs assument différentes formes de ministère, les Eglises semblent impuissantes lorsqu'il s'agit de leur confier la direction et les congrégations locales ne pensent pas à leur donner l'aide et le soutien moral dont ils ont besoin.

Ces courants, le Dr Mackie les voit en conflit les uns avec les autres. Le professionnalisme peut rendre le laïc inactif; l'entente théologique satisfait le clergé, mais jusqu'ici a peu fait pour le renouveau de l'Eglise; et la reconnaissance de la place du laïc dans le ministère n'a guère été suivie de développements pratiques en Europe et en Amérique du Nord. Cependant en Asie, en Afrique et en Amérique latine, où il y a pénurie de prêtres, la nécessité a conduit les Eglises à confier au laïc la place qui lui revient dans le ministère. Dans les Eglises du Tiers-monde les vieilles Eglises d'Occident peuvent trouver leur modèle. Le Dr Mackie conclua par ces mots: ...Ce qui s'opère aujourd'hui dans ces Eglises est de loin plus significatif que nous ne le pensons ordinairement ».

#### UN SEMINARIO ECUMENICO SU « I MINISTERI »

Nei giorni 24 e 25 marzo, al Centro Pro Unione a Roma, è stato tenuto un seminario ecumenico sul tema dei ministeri nelle comunità cristiane locali. Hanno partecipato: il Prof. Pietro Brugnoti, della Pontificia Università Gregoriana; il Rev.do Elia Melia, Direttore della Missione ortodossa della Chiesa di Georgia in Francia; il Dott. Harry Reynolds Smythe, Direttore del Centro Anglicano di Roma e il Dottor Stephen Mackie, Segretario del Dipartimento della Missione Mondiale ed Evangelizzazione del Consiglio Mondiale delle Chiese.

Il programma è stato organizzato da S. Ecc.za Mons. Jan Van Cauwelaert, della Pontificia Commissione per i Catechisti, in collaborazione con i Frati dell'Atonement, che dirigono il Centro Pro Unione.

Mons. Van Cauwelaert, nella sua presentazione dei conferenzieri, ha dichiarato che, per molti anni, il ministero è stato affidato quasi esclusivamente al clero. Oggi, invece, a causa della diminuzione di vocazioni sacerdotali in tutte le Chiese, e del problema del disadattamento da parte del clero estero alla situazione locale nei paesi dove scarseggiano le vocazioni, è diventato necessario affidare il lavoro pastorale ai laici. Questo, ha detto S. Ecc.za, è provvidenziale. L'apostolato di annunciare il Vangelo di Cristo non è, infatti, diritto esclusivo del clero. La necessità pratica costringe i gerarchi delle chiese a considerare come i laici possano esercitare i ministeri. La situazione è tale, in Asia, Africa e America Latina, per esempio, che una comunità cristiana locale non può compiere la sua missione per gli uomini senza la cooperazione dei laici. Egli ha aggiunto che questo seminario è stato soltanto un impulso per richiamare l'attenzione alla necessità di riesaminare il ruolo dei laici nella vita delle chiese. Riflessioni teologiche ed eventuali cambiamenti nella struttura e nei ministeri devono essere studiati alla luce delle esigenze pratiche delle comunità cristiane locali.

Padre Brugnoli, nel suo discorso, ha rilevato che, dopo il Concilio Vaticano II, vi è stato un cambiamento nella concezione del ministero nella Chiesa Cattolica Romana. Teologi e gerarchi parlano oggi di 'ministeri', al plurale e non vedono il ruolo dei laici come una semplice partecipazione indiretta nell'apostolato della Gerarchia. Si usa il plurale, 'ministeri', per dimostrare la diversità dei doni dati dallo Spirito Santo per il servizio della comunità. Questi servizi, o ministeri, sono dati alla comunità cristiana, il Popolo di Dio, — a tutti i fedeli, insomma, e non esclusivamente al clero.

«La Chiesa», dice P. Brugnoli, «è una comunità e la sua pienezza si trova in ognuno dei suoi membri». Come dichiara il Concilio Vat. II, la Chiesa è «nel mondo» e non arca di salvezza appartata dal mondo, ma «per il mondo». Di conseguenza la corresponsabilità dentro la chiesa sul livello locale coinvolge l'intera comunità nell'esercizio del suo ministero per gli uomini. P. Brugnoli ha dimostrato che questo concetto più ampio dei ministeri non contraddice e non è in contrasto con lo speciale ministero sacramentale degli Ordini Sacri, ma gli è complementare. Concludendo, P. Brugnoli ha ribadito che la chiesa cattolica romana ha ancora molto da fare a livello locale per incrementare questo nuovo slancio del ruolo dei laici. Troppo spesso ancora nei paesi cosiddetti missionari, i laici sono soltanto costituiti per i sacerdoti che mancano.

Padre Melia e il Dott. Smythe hanno parlato del ministero del Vescovo nella Chiesa, dato che, nella maggioranza delle comunità cristiane, il Vescovo è capo della comunità locale.

P. Melia ha dichiarato che, in Occidente molti non comprendono la teologia ortodossa sul ministero, a causa della sua enfasi sull'episcopato. L'ec-

clesiologia ortodossa ha il suo punto di partenza nell'unico sacerdozio di Cristo a cui tutti, in un modo o nell'altro, partecipano. Insieme col sacerdozio sacramentale e ministeriale esiste il sacerdozio sacramentale di tutti i fedeli. Come anche i cattolici romani e gli anglicani, gli ortodossi vedono il Vescovo quale portatore principale dei ministeri e che serve tutta la comunità come suo principale elemento unificante. Il ruolo del vescovo non è solamente giuridico, ma anche spirituale e mistico e comprende i tre compiti di insegnare, guidare e santificare la comunità locale e, collegialmente, la più grande comunità universale. Sicché il Vescovo promuove l'universalità e l'unità della Chiesa; egli deve comprendere i laici e riconoscere le loro doti e talenti. Tramite il vescovo l'intera comunità locale è unificata. Interrogato sul ruolo dei laici nella chiesa ortodossa, P. Melia ha risposto, che tutti i carismi e ministeri esistono per la comunità e poiché il Vescovo è il ministro principale della comunità, questi carismi e ministeri derivano, in qualche modo, da lui.

Il Dott. Smythe, nella sua conferenza, ha trattato dell'episcopato nella chiesa secondo la teologia anglicana. Egli ha dichiarato, «Malgrado gli anglicani non neghino il nome di 'cristiane' o 'chiese' alle congregazioni e comunioni che non hanno l'Ordine Episcopale, nondimeno noi crediamo che i vescovi sono essenziali alla continua integrità del Vangelo attraverso i secoli. Essi rappresentano una concezione che, nelle parole di un ex Arcivescovo di Canterbury, 'non è né anglicana, né romana, né greca, né luterana o calvinista, ma appartiene all'unico Popolo di Dio'. *L'episcopato storico*, comunemente identificato coll'Anglicanesimo, dice il Dott. Smythe, «viene spesso considerato come un'istituzione storica, preservata perché imposta dalla tradizione. Questo concetto rappresenta la forma più bassa di ritualismo e non è il motivo esistenziale dell'episcopato». Vescovi, isolati dagli altri membri del Corpo di Cristo, sono inesplicabili, senza significato. L'ufficio di vescovo ha significato soltanto nel contesto di comunità — comunità sviluppata e perfezionata come mandato divino. La Chiesa, la Comunità, è nello stesso tempo la continuazione e la plenitudine di Cristo; essa è visibile in questo mondo ed è, inoltre, un Popolo con una storia ed un'organizzazione. Essa conserva legami tangibili con la pienezza della sua verità e storia primitive, in quanto possiede le Scritture, i Credi, i Sacramenti e l'Episcopato. La Chiesa esiste, dunque, per un nuovo e preciso mandato di Dio, compiuto nella persona di Cristo. Il compito di vescovo è personale, perché Cristo era una persona. Attraverso Cristo, Dio è sempre in contatto con noi quali persone. Sotto quest'aspetto è ovvio che Cristo è presente nella Sua Chiesa in modo speciale nella presenza del Suo Vescovo. L'ufficio del vescovo è storico, cioè un mandato all'apostolato di agire nella persona del Signore, un mandato che è al di sopra delle perversioni storiche e che deriva dal concetto originale di ministero apostolico? Esso rappre-

senta una vocazione ad un servizio preciso e particolare per l'intera comunità.

Quando gli Anglicani richiedono che gli altri cristiani accettino l'episcopato, non lo intendono solamente come una istituzione per mantenere il buon ordine nella Chiesa, ma piuttosto lo vedono come il concetto dell'episcopato che è stato sviluppato nella struttura temporale e incarnazionale della chiesa, grazie alla sua esperienza attraverso i secoli. Ciò significa, oggi, che la realtà primaria della chiesa deve essere ben affermata e che venga fondata, se manca, un'unione fra la struttura gerarchica e l'esercizio comunitario di tutte le attività e responsabilità cristiane.

Il Dott. Mackie ha iniziato la sua conferenza dichiarando che, in generale, oggi esiste un contrasto fra teoria teologica da una parte e pratica ecclesiale dall'altra. Questo contrasto ha creato grandi problemi che riguardano i ministeri cosiddetti funzionali e specializzati. Malgrado il miglioramento del ruolo dei laici nei ministeri, questi sono ancora considerati, in pratica, come *semplice lavoro* svolto dai ministri. Il Dott. Mackie ha detto che ci sono tre tendenze nella teologia protestante, in conflitto fra loro. La prima è « professionalismo », ossia formazione specializzata a preparare persone adatte a ministeri particolari, ad esempio il ministero urbano, direzione spirituale pastorale, l'apostolato pastorale nelle cliniche, ecc. Grazie a questa formazione il ministro protestante diventa professionista, come lo è il medico, l'assistente sociale, l'avvocato, ecc. Si può domandare, però, se il lavoro del ministero specializzato è limitato soltanto al ministero ordinato. Ovviamente no, malgrado il fatto che in pratica le qualificazioni per l'ordinazione sacra sono: educazione accademica teologica e sesso maschile. Però una tale formazione professionale non è necessaria per tutte le forme del ministero, anche se c'è una tendenza ad accettare tale formazione come un mezzo necessario per le varie forme del ministero. Di conseguenza, i laici si trovano praticamente esclusi da vari tipi del ministero, e si verifica un incremento di clericalismo.

La seconda tendenza, strano a dirsi, è l'*accordo ecumenico* riguardante la teologia del ministero. Fra le chiese un grande accordo è stato realizzato sul livello concettuale del ministero. Ma quest'accordo è basato sul significato di ordinazione sacra e su quello del clero. Non si è abbastanza d'accordo sul ministero della comunità *intera* e del suo ruolo nel mondo.

La terza tendenza, il Dott. Mackie la chiama « la rivalutazione dei laici »; questa sottolinea il più grande cambiamento teologico degli ultimi anni. Nella teologia protestante, anglicana e cattolica romana, il ruolo dei laici, come quello del clero, nel ministero di Cristo, è stato riconosciuto e teologicamente spiegato. In pratica, però, i laici vengono considerati come assistenti del clero nel suo ministero. Anche in Germania, dove i laici hanno assunto vari compiti, le chiese sembrano incapaci di dare loro una giusta

direzione, e spesso le congregazioni locali non danno loro l'appoggio necessario, e la comprensione di cui hanno bisogno.

Queste tendenze, secondo il Dott. Mackie, sono in conflitto l'una con l'altra. Il professionalismo rischia di rendere i laici inattivi; l'accordo teologico soddisfa il clero, ma finora ha fatto ben poco per rinnovare la Chiesa; e il riconoscimento del ruolo dei laici nel ministero non ha portato quasi nessuno sviluppo pratico nell'Europa e nell'America del Nord. In Asia, Africa e America Latina, però, dove esiste una diminuzione nel numero del clero, la necessità pratica ha costretto le Chiese ad assegnare ai laici il loro proprio posto nel ministero. Le chiese d'Occidente possono imparare molto dalle chiese del Terzo Mondo. Il Dott. Mackie ha così concluso: « Quello che sta succedendo nelle Chiese oggi ha molto più significato di quanto noi crediamo ».

#### MINISTRY IN PROTESTANT LOCAL COMMUNITIES, RECENT TRENDS IN THEOLOGY AND PRACTICE, WITH SPECIAL REFERENCE TO THE THIRD WORLD

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I should like to make four preliminary comments with reference to the title I have been given — remarks which will already indicate some of the ambiguities and tensions latent in this subject.

1. You have asked me to speak on Ministry in *Protestant Communities* — for obvious reasons, since you have invited four speakers from different confessions to address this Seminar. The ecumenical discussion in which I have been involved, however, as a staff-member of the World Council of Churches, has never just been limited to Protestant churches. Studies in the Ministry, on *Ordination*, on the Missionary Structure of the Congregation have involved Anglicans, Roman Catholics and frequently Orthodox, as well as Reformed, Lutheran, Baptist and other Protestant churchmen. Nor has there been anything unnatural about this. On the contrary, the issues, the problems, the experiments have, by and large, been common to churches of different confessions in the same areas — and where they have differed this has not been only or even primarily for confessional or theological reasons.

Furthermore this has been as true in Africa and Asia — even perhaps in Latin America and in the Middle East — as it has been in Western and Eastern Europe and in North America. You need not expect therefore that different issues will necessarily be raised by what I have to say. To a large extent they will be the same problems, though seen in different terms and described in a different language.

2. You have asked me to comment on recent trends in *theological thought* about ministry, and more particularly about its *practice*. Need I say that this request immediately gets to the heart of the problem. Thought and practice are not the same — did you ever suppose they were? It is the tension between thought and practice — the lag, in some cases, of practice behind thought, and in others, the failure to think out theologically what changes in practice really mean — that creates in so many countries a critical situation today. I have spoken elsewhere of the changes in patterns of ministry in Protestant churches since the Reformation, changes which in many instances are not at all reflected in the official doctrinal statements of the churches concerned. That is a lag of thought — or its explicit expression — behind practice a lag which causes all kinds of problems, for instance regarding the so-called «functional» or «specialized» ministries. Or again there is the assertion in some Protestant churches of the central importance of liturgy and of the sacraments, as against an earlier one-sided emphasis on preaching, which is now recognised as being one-sided. The assertion, however, has not affected what actually happens; the sacraments are still administered infrequently and liturgically often seem to be additions to the regular worship of the community, though this is quite different from what the documents state or from what the ministers say. Here is a lag of practice behind thought. It is frustrating for a minister of a Reformed church to admit that although the Reformers stressed the value of weekly eucharists, in some Reformed churches — such is my own — the norm is still four times a year. Here a temporary necessity — due to the shortage of pastors in the first century after the Reformation — has been elevated into a tradition which is stronger than Reformation theology.

3. There is an ambiguity in the use of the word *ministry* — at any rate in English. For most Protestants, *ministry* suggests Minister with a capital M. The Ministry means the ordained *Presbyters* of the church, and *ministry* means what these Ministers do. I take it that in asking me to speak on this subject you had in mind the participation of different Christians — perhaps of all Christians — in different kinds of activities based on the local Christian community, and not just the vocation and function of the ordained priesthood. Of course I agree with you that this is the proper way to look at it, but it is not the normal Protestant way. Ecumenically minded Protestant ministers may from time to time think of it like this; most Protestant laymen think of *ministry* as what the minister does. Traditionally, the minister leads worship, expounds the scriptures, celebrates the sacraments, rules the congregation, and cares for his flock. *Ministry*, therefore, is understood as preaching + church discipline + ministerial visits (none of them things in which the laity share).

4. You have asked me to refer specifically to the practice of ministry in *mission lands*, by which I take it you mean: Africa, Asia and — from our point of view — Latin America. I shall do what I can to give examples from these lands, but I must stress two things: *first* that we know less about this than we should, the discussion on ministry has been conducted so much in terms of a European and North American situation; and *second*, that the trends — and more particularly the theological trends — in churches related to Protestant missions have been far too dependent on developments elsewhere. Consultations on ministry in Asia, Latin America and the Caribbean, have tended to devote most of their time to clarifying European and North American views and patterns and hardly any time to a consideration of pattern which may be emerging or might be appropriate to their particular situation.

With these prefatory remarks, I go on to say, that in my view there are three trends in Protestant churches which I believe to be in conflict with each other — to some extent at least — though this is not usually realized. This conflict exists both at the theological level and in actual practice, and is of course compounded by the tensions between thought and practice mentioned above. The situation is very confused; it is not, I think, fully understood by many who make pronouncements about it. I wish I could say that the conflicts were on the way to being resolved. Advocates of one view, or of another, naturally tend to believe that their view will predominate. I cannot myself, at this moment, see that this is happening. But of this, more below.

The *first trend* is a trend towards *greater professionalism*. I use the word «profession» in the contemporary sociological sense. Ministry in Protestant churches has not always been the task of professionals. Reformation doctrine, however, combined with the social development of post-Reformation Europe led to a situation in which the clergy of the major Protestant churches became rapidly one of the «learned professions», with legal responsibilities, provisions for training, and later, salaries similar though not always equivalent to those of other professions. More recent developments in the limitation and specialization of these professions affected the clergy also, with certain interesting and curious results. By the end of the nineteenth century what was true of Europe and of the established Protestant churches, became true as well of America and increasingly of free and minority Protestant churches as well, including those of the Radical Reformation. The history of such churches as the Mennonites, the Moravians and even Pontecostal groups in recent years — at any rate in Europe and North America — has all been in this direction.

It is with regard to theological education, in particular, and to the provision and training of specialised ministries, that this professional trend is the most evident. With scarcely any exceptions theological schools — in Africa as in America, in South



East Asia, Australia, Europe, Latin America and the Pacific — have as one of their objectives (and often as the basic aim) the provision of more adequate education for a full-time, salaried professional ministry. The widespread desire to link these schools with the university system has this as its main rationale. The provision of specialized courses for urban ministry, for ministry to special groups, for pastoral counselling; the movement for clinical pastoral education — all alike are designed to make the Protestant minister a professional in the best sense alongside his fellow professionals in the helping professions: the doctor, the probation officer, the psychiatric social worker and so on.

There is much discussion — which I do not intend to enter — regarding the specific professional function of the Protestant minister. Increasingly perhaps it is realised that there may be different functions requiring different training and gifts and all alike are required for the wellbeing of the local Christian community and the pastoral care of its members. There is therefore a tendency towards specialization, and the concept and the practice of ministering teams in which the different members have different professional qualifications.

One obvious example is the American suburban congregation with its multiple staff of clergy and professional laymen with a variety of qualifications. This may well be the product of an affluent society, and is unthinkable anywhere else. More significant, perhaps, are the urban team ministries (usually with an ecumenical base) in the Indian steel-city of Durgapur, the African port cities of Tema, Ghana, and Mombasa, Kenya and elsewhere which again contain clergy and laymen with complementary training. Another very interesting example is the international and ecumenical team of missionaries in Dahomey, recruited and payed by French-speaking Protestant churches throughout the world (more than half of them in Africa). This team includes a Methodist pastor from Dahomey itself, a teacher from Madagascar, a youth-worker from Tahiti, a Swiss nurse, a social worker from Togo, a pastor from Cameroun and one from France. The question is much discussed whether ordination is required for specialist ministers of this kind, and for all members of such ministerial teams. Practices differ but the dominant theory holds that ordination is the prerogative of the chief pastor in a local community. The resulting situation is frankly inconsistent. In practice the rule appears to be that academic theological education and the male sex are qualifications for ordination (whatever the church order may say) while other forms of theological training — even where more appropriate to the task to be performed — made ordination doubtful, and when combined with the female sex undesirable. The increasing number of churches which ordain women, has not in fact changed this situation much.

Such problems and inconsistencies are no doubt

of secondary importance. What seems to me all important is the gradual shift to the acceptance of professional status as a necessary qualification for all forms of ministry. I come from a Presbyterian church where the original church order, the formulation of which remains unchanged, provides at every level for the participation of laymen — elders and deacons — in the ministry and government of the church. In fact today the part played by laymen in church life is very much less than in earlier years — at every point, in the local community, as at the national level, the elder waits for the Minister to take the lead. Few are the elders today who visit the sick, who share in the conduct of worship, who take any part in the pastoral ministry compared to the part which their grandfathers took. This in a European church. In an African one, the shortage of clergy means that the laymen still often plays a more significant role. If that shortage continues this may remain true, but the implication of theological education, of the pressure for raising standards of professional training for ministers is that the situation is undesirable.

I was interested to see in the last issue of *Eglise Vivante* an article by a RC archbishop from Tanzania maintaining that E. Africa may have too many priests rather than too few, and that what is needed is a diversity of ministries with some priests working with their hands in the service of national development, liturgist-catechists and other laymen with various degrees of training playing a full part in the ministry of the Church. «The laymen could do far more» he writes, «if they didn't think that only the priest could do these things». This is true also for Protestant Churches though few African church leaders have voiced the situation so clearly.

From Latin America, and notably from Brazil, comes the clear assertion of Ministerial Elitism. The former secretary of the Assoc. of Evangelical Seminaries in Brazil, Dr. Aharon Sapsezian, stresses «the burden which ministerial professionalism places on the churches' mission in a country which is economically poor» in an article written for the *International Review of Mission* (July 1971). Far greater than the economic burden, in his view, is the depressing effect this professionalism has on the laity. The money presently invested in elitist seminaries, would be far more useful, he maintains, if devoted to extension courses aimed at preparing a spontaneous and indigenous Christian leadership.

In general, it must be remembered, that where European and North American Clergy (in all our churches) are normally related to just one congregation of Christian people in one place, this has never been true in Africa, Asia or parts of Latin America. Protestant theory in these churches often ignores this fact. Where the pastors is responsible for several congregations — ten to twenty in some areas — spread over a large rural area with poor communications, it is unrealistic to pretend that all ministry comes down from the top. In the old days

the district missionary had to behave like a bishop (even in Congregational churches like that in one area of S. India of which I have personal experience). His replacement in due course by an Indian pastor did not change the pattern of ministry. He still had to travel to many villages administering infrequent communion. In fact the basic work of the ministry was carried on by the laity, but they were not given credit for it, and they still tended to think of their role as one of helping the pastor when he was not there. It seems to me that this kind of professionalism has as one of its results the discrediting of what is in practice the basic ministry of Christ's church.

I put the position sharply — and of course there is much to be said for improving professional standards and professional training. There are many points in the life of the local community where professional knowledge is essential. There are moreover — and especially in the United States — techniques of group work and of education designed to help a professional pastor work with laymen. Yet I believe that the hidden implication is a very dangerous one. I hope, below, to say a little about the opposite trend for the revalidation of the laity. I must insist however that the dominant trend in most Protestant churches, in every continent, is towards an increased professionalism of the clergy which is almost inevitably counter-productive in enabling the ministry of the laity.

The *second trend* is towards *ecumenical agreement* regarding the theology of ministry. This, I must say, is largely at the conceptual level, and does not as yet affect practice all that much. There is no doubt that in the last fifty years, and most rapidly within the last twenty, there has developed an astonishing agreement between Christian churches (and I do not just mean Protestant churches) regarding the doctrine of the ministry on which previously they diverged widely. I do not intend to trace the history of this growing agreement, which is no doubt familiar to you. It is none the less significant. The formation of the Church of South India in 1947, the Lund Conference on Faith and Order in 1952, the Montreal Conference in 1963 are all significant events. And since 1963 the pace has quickened. Where as at Lund, Anglicans and Reformed were only just beginning to feel that some measure of agreement might eventually be reached, the actual agreement today between Protestant and Roman Catholic views is perhaps even greater. Since 1965 the Faith and Order Commission — of which Roman Catholic theologians are now full members — has studied first the Ministry in general and latterly the Ordained Ministry. Some preliminary papers are already published and a final report is prepared for the forthcoming meeting of the Commission at Louvain this summer. Substantial agreement has been reached on the Source, Focus and Function of the Ordained Ministry, on the

Authentication of Ministry and on the Mutual Acceptance of Ministers.

« Ordination », the paper maintains, « confers an authority which is not that of the minister himself, but which demonstrates the authority of God received by the community; it also ratifies and manifests the fact that the minister is called and sent by God... Ordination is not given or received in a vacuum; it takes place within the Church, the Body of Christ, not in just any gathering of persons. And by it the charismata for ministry which the Holy Spirit has given an individual are related to the community in which he has been nurtured, and in which he will exercise his ministry, the community of which Christ is the Head...

« Today », it continues, « all churches, whatever the inherited pattern of their ministry may be, are having to face the question as to the extent to which the ministry can be changed or adapted... There is a continual need of relating the concept of ministry to the experience of it... The proper orientation of every Christian community and every Christian ministry is towards the human community at large...

... The question of the meaning and use of ordination is Church-wide.

And the admission that it is a problem is becoming Church-wide — The almost unlimited needs of the world for ministry, and the possibilities of ministry for every Christian are also being recognized».

In spite of this stress on the priesthood of the whole people, the relation of the ordained minister to the community and the need in certain situations for non-professional ministers, a certain clerical tone pervades the whole document, and the section on Ordination, Ministry and Profession does tend to suggest that ministry is basically a professional thing. In this connection the reverberations of the Worker Priest Movement in ecumenical thinking must definitely be mentioned. Though Protestants have been more hesitant than Anglicans in wanting to copy the example of Worker Priests in France and elsewhere, many theological students and younger ministers have been drawn to a concept of ministry outside regular church structures in direct contact with the world. Perhaps the most interesting attempt to develop the concept of a « World-directed » as opposed to a « Church-directed » ministry among Protestant thinkers has been that of Dr. Shoki Coe, a Formosan theologian, at that time Principal of a theological college in Taiwan.

In an article in the *South East Asia Journal of Theology* (Oct. 1962) he wrote about the « set-apart » ministry, « It is God-directed, world-directed and Church-directed, with each in a living and organic relationship to the other two. This threefold ministry in the hands of the church-in-the-world is constantly exposed to the temptation of becoming 'lopsided' in any one of three ways... The pattern (of ministry) imported by the missions is 'church-directed', the need is for theological training in world-directed ministries... The imported pattern is 'mono-

tary' — the need is for theological education for varieties of the ministry... the imported pattern is a paid professional ministry — the need is for theological education for 'open' ministries». The college later developed a theological course designed for graduate students in non-theological subjects which specifically aimed at training theologians who would work as non-professional ministers in the secular professions in Taiwan. A number of Asian and African examples exist of such «tent-making ministers» with formal theological training but employed by other professions. There are also in some Indian and African churches laymen without theological training who have received ordination but continue to work as farmers or teachers in the communities of which they were the natural leaders. This again has received much interest in some churches but there have been few experiments along these lines. Some examples are given in a Research Pamphlet, *New Forms of Ministry* published by the WCC in 1965. The difficulties have been practical rather than theological ones.

One fruit of this growing theological agreement has been the large number of church-unions between Protestant or between Protestant and Anglican churches. In recent years the sharing of the whole People of God in the work of ministry, has frequently been emphasized but clergy-centred ministerial structures tend to have been perpetuated. On the whole these church union schemes — which are usually worked and reworked over a period of many years — have paid insufficient attention to social change, and have not sought to restructure the Church in a form more appropriate to the modern era. The main exception is certainly that of the Consultation on Church Union in the United States which is actuated by a dominant concern for the Church's ministry to the whole community, and has not been afraid to make radical suggestions regarding church structures. In the 1970 *Plan of Union for the Church of Christ Uniting* the basic structural unit is called the parish which includes several congregations of the uniting churches. Each parish will be composed on the one hand of congregations worshipping in one place and on the other of task groups «focusing the efforts of action and prayer on specific ministries and projects, and made up of persons (ordained and lay) drawn together by a common vocation or concern in the world or in the church». It is the general absence of such radical suggestions that have led to the disenchantment with ecumenical discussion of so many ministers, laymen and theological students. Those concerned with social justice, the renewal of society, and Christian witness in a new age, have increasingly felt that the local church community does not provide an adequate base — and this in spite of many illustrations to the contrary.

The *third trend* which must be mentioned is the *revalidation of the laity*. In the Protestant, as in the Anglican, and in the Roman Catholic Church, this

has been probably the most significant theological change in recent years. It has not, however, resulted in actual changes to anything like the same degree. The view that the Ministry of Christ is shared by the whole People of God, and that the laity as well as the clergy participate in it has been the subject of many sermons and is taught in most theological schools. What does it mean in practice? Too often it is understood in a limited way as asserting that laymen may validly assist the clergy in undertaking their duties — a form of ministry to which relatively few laymen have actually felt called. Sometimes it has meant that the work of pastoral ministry is assumed by the congregation as a group, and that laymen have been quick to point out new ways of fulfilling that ministry. Examples from Europe, North America, Asia and Latin America are given in the *Monthly Letter about Evangelism* published in 3 languages by the WCC. A recent number is headed: «If Worship is to be transformed it is the people of the Church who will do it... if only the pastors give them scope to do so». There has been, however, in many Protestant circles the further realisation that the ministry of the laity is not primarily within church buildings but in relation to the world. It is not always easy to see what this might mean in practice and with notable exceptions — such as, for instance, the Evangelical Academies in Germany — the churches have not known how to provide the guidance for laymen anxious to take up this ministry. Where individual laymen have sought as Christians to witness to the Gospel in their work or in public and political life, they have not always felt that their pastors and local congregations were giving them the understanding and the kind of support they required. Too often the Church appears only to be interested in the helping professions and ignores the major human activities of production. Theological assistance to the industrial worker tends to be limited to the facile and irreconcilable advice: do what your employers tell you and «be a good trade union member». A current WCC study (for which I am presently responsible) on the «Role of Christians within Changing Institutions» is aimed at listening to laymen involved themselves in these institutions — economic, political etc. — and helping them to do the theological reflection which professional theologians are in no position to do for them. This could lead to an entirely new conception of the ministry of the laity.

A recent study of the World Council of Churches on the Missionary Structure of the Congregation came to see that the way in which many Protestant congregations were actually structured made it impossible for them to see the real needs of the community, or to minister to them. The local church and its organisations, viewed sociologically, are not designed to attract those from without but to serve their members. The very size and territorial base of the local congregation is appropriate to a rural society and not to our urban and industrial one.

The study advocated that Christians should take note of the «human zone» in which people really lived, and should consider as the local congregations the whole Christian body living and working in that area. The structures required were highly flexible and diversified and needed professional qualifications of many kinds but also the witness and service of lay Christians holding no official position in the Church. The report of this study are printed in the booklet *The Church for Others* 1967; more recent material is contained in the occasional bulletin *Concept*. Though many local communities have been stimulated to new thinking and to a renewal of life as a result of this study, it has also been much criticized. Protestants generally have not thought of ministry in this way.

The part played by the laity in Protestant churches in Latin America has been very different — and especially in the Pentecostal churches which are among the most rapidly growing in the world. Here the lay apostolate is the basis of growth and renewal, and a professional ministry has been slow to develop. The same is true in many of the African Independent Churches about which we still know too little. A leading sociologist in Africa maintains that they constitute 10% of the Christians in that continent — some 9 million at present, roughly 34 million by the year 2000 AD. In Indonesia also, another area of rapid growth among Protestant Christians, the laity are playing and are likely to play a more important role than in the West.

As I indicated earlier, these trends are in conflict with each other. Though I personally feel that the third trend is the most significant, I am not convinced at present that in Europe and North America it is the dominant one. I fear lest increased professionalism may render the laity still more inactive, and theological agreement satisfy the clergy without in fact renewing the Church. Perhaps it is in the so-called «mission lands» which will have most to teach us about the practice and theology of ministry alike. If this is to happen, however, it will not necessarily be the churches which Western missionaries have founded that will teach us the lessons. It is still too true that Western patterns of ministry and congregational life are regarded as the norms in Asia and Africa. Fortunately these are examples, which will repay study, of church structures and patterns of ministry of an indigenous character which may serve as models for further development and may stimulate new thinking in the West as well. The recent series of Studies on Churches in Mission describes in detail the actual patterns of ministry and church life in some 12-15 local churches in different continents. In places as widely separated as Chile, the Kond Hills in Eastern India and the Solomon Is. there is evidence that new patterns of ministry are emerging more relevant than those imported from the West. If by the year 2000 AD, as the same sociologist suggests, there is a marked shift Southward of the centre of gravity in

the Christian world, what happens in these churches today is of a far more significance than we usually think.

#### SOME NOTES TOWARDS THE DEFINITION OF THE OFFICE OF BISHOP IN THE CHURCH OF GOD

Harry Reynolds Smythe  
Warden: Anglican Center, Rome

«CHURCHES APOSTOLIC DID KNOW BUT THREE DEGREES IN THE POWER OF ECCLESIASTICAL ORDER, AT THE FIRST APOSTLES, PRESBYTERS, AND DEACONS, AFTERWARDS IN STEAD OF APOSTLES, BISHOPS».

Hooker E.P.V. 78.

#### 1. INTRODUCTION

This monograph is intended to make some critical appraisal and theological analysis of the office of Bishop. Convinced that this office embodies in the church an essential form of sacramental *activity on the part of God our Creator-Redeemer*, I am seeking to expose the foundations of this belief and, as I should like to hope, to offer adequate, authoritative justification for it. Whereas Anglicans are not prepared to deny the name of «Christian» or «Church» to congregations and communions bereft of Episcopal Order, we believe nevertheless that Bishops are essential *to the continuous integrity of the Gospel* throughout the ages. They represent one of the things which, in the words of an Archbishop of Canterbury, «are neither Anglican, nor Roman, nor Greek, nor Lutheran, nor Calvinist, but belong to the one People of God». They exist as a fact in the whole Anglican Communion, whatever be the interpretation of their office, and all the ministers of the Church are ordained by Bishops and live in canonical obedience to them.

Arguments designed to show merely the antiquity or expediency of Episcopal Order do not go far enough. What is merely «useful» or merely «historic» may be either preserved or discarded as necessity dictates. The «historic episcopate» in its merely historic character as an institution does not commend itself of necessity to the judgment of modern man. Other offices survive in Church and State from the classical and mediaeval worlds — and ancient errors! To preserve episcopacy merely as an (historic) institution, without concern for any meaning of it, is, in the word of the Archbishop of Armagh, «the rankest ritualism». It can become a form almost of idolatry, and, in my opinion, some preoccupations within Anglicanism with this particular issue, to the exclusion of consideration of the nature of the Church, have such a character. Bishops, preserved in isolation from other members

of the Body of Christ, are inexplicable, or meaningless. The primary reality for Christianity is the Ecclesia, "a body of men praying, fasting, doing penance, asking for grace, engaging in spiritual combat and struggling for the triumph in themselves of the spirit of Jesus Christ". Only in this context of community, fulfilled as a divine commission, is the office of Bishop meaningful. The meaning must be theological, because the office and work are of divine origin and have a special "priesthood of ministry", which is addressed to persons. This meaning, or plurality of meanings, Anglicans believe, constitutes the essential reason why there are Bishops and why their office should be retained *with its character and significance clarified and renewed*, in modern projects of reunion. Anglican Church Order, it has been said, although it retains the names and titles of Bishops, Priests and Deacons, is no more like that of S. Ignatius of Antioch and S. Hippolytus of Rome in fact than that of any other modern "communion". This is because the Anglican Church, possessed of its "historic episcopate", does not perpetuate the primitive, pre-Nicene Church Order, but a drastic Fourth Century modification of it. To suppose that this is "historic" is true, but it is not "historic" enough! To impose it on others as such, as a condition of unity, is to betray at once ignorance and arrogance. There are good reasons for not having Bishops *now*, just as there are impressive arguments for not believing in God. If Bishops are to be retained, it must be because they fulfil a function of unique importance in relation to the Church's Faith and Ministry and Mission. Critical appraisals of conventional opinions should serve to renew our common faith and practice, in order that we may all come to worship in truth Him Who is Chief Shepherd and Bishop of the Flock. The challenge which I am taking up is that of David M. Paton's book, *Anglicans and Unity*, where it is said: "What we have failed to do effectively is to communicate the first thing other people want to know: why, positively, we are so convinced about bishops".

## 2. THE BISHOP-IN-THE-CHURCH

"The Church is the living presence of the divine Word. This presence is made concrete in those persons (the bishops) whose basic function is to hold fast to the word, who are the personal embodiment of "tradition" and to this extent are in the apostolic line of "succession".

These words of Josef Ratzinger may serve as introduction to the argument because they contain within a striking unity several themes of the utmost importance. Studies in Biblical Theology have illuminated the wholeness of primitive Christian (and Hebrew) Truth. The thought-mould of both Testaments is one in which human-kind is treated as a single corporate solidarity and individual men are seen in the totality of their human presence. The concept of truth itself retains in biblical revelation

a rich interiority and wholeness, so that no part or aspect of it is intelligible in isolation, but only in relationship with the total pattern of orthodoxy. Much christian discussion and controversy have been invalidated and even bedevilled by the failure to discern this essential character of Catholic Theology. Even today theories about the nature of the christian Orders of Ministry are discussed in disengagement from any explicit doctrine of the Church.

There are also groups of Christians who have been by-passed by the new understanding of the sources of revelation and who cling with desperate earnestness to outmoded concepts of both Church and Ministry, developed under the impact of old quarrels devoid of any scientific or consciously biblical orientation. To remain wilfully conservative (or ignorant) is the attitude of a mere sectary. It cannot be the claim of any christian who acknowledges his cognomen "catholicus". *The nature of the Church, therefore, is always to be taken as the permanent foundation of the nature of its sacred Ministry.* It is only within the context of what the Church is, as a unique society indispensable for the salvation of man, that questions such as its internal ordering have meaning or can expect fruitful discussion and solution. The attitude of those who would preserve episcopal government in the Church on the grounds only or principally of its antiquity or usefulness is positively damaging to the claims of the enquiring intellect and to the challenge of ecumenism. It is scarcely a time to posture ostrich-like in the sand, for the season of denominationalism with its confused and conflicting loyalties is past, and it is incumbent upon every christian to lower all barriers which pride and prejudice have built. Is the Anglican doctrine of Church and Bishop, *interlocked in one integrity of faith and practice*, one of these?

Protestant theologians frequently deplore Anglican intransigence and object that much of this is based on the allegedly false or misleading notion of Church — and — Incarnation. It is true that "incarnational" theology has played a large part in Anglican thinking and that, aware of their deep backdrop of history receding to Jerusalem, Anglicans have readily embraced the concept that the Church is "an extension of the Incarnation". The sense of the importance of history as the locus of revelation and redemption has encouraged this belief, although it is now claimed, even by some Anglicans, that it should be rejected or transcended by a more "dynamic", «existential» or "eschatological" understanding of the Church.

*The Church we understand to be at once the prolongation and the plenitude of Christ.* It may be conceived under several guises, theological - mystical, social and juridical. *Essentially it is visible in this world and is a People with a history and an organisation.* Although a creation of God, it is as concrete an actuality and existent as any creature of His original work and as embodied and "fleshy" as the Incarnate Word. The unique unity between Christ and His People is not confined to the age of His

historic ministry, but, with His Ascension and the Coming of the Spirit. The Lord inserts His life, as it were, between the leaves of our human history in such a way that neither change of place and not even death, can destroy it. The "scandal" of this mystical identity, of course, is that, on the human side, sin, error, fallibility, limitation remain. These disfigure the continuing Presence of the living Word in our midst, but they do not reduce Him to a phantom. Despite the encumbrance of its own weakness or apostasy the Church remains a visible reality designed by the very fact of its visibility to point men into the fold and flock of Christ. It retains tangible links with the wholeness of its primitive truth and history in its actual possession of Scriptures, Creeds, Sacraments, and Episcopate. These are all tangible "notes" formulated and recognised in the processes of history. The Word continues to live as Lord among His People.

The Church exists, therefore, by virtue of a new and distinctive act of God achieved in the Incarnation, Ministry, Passion, Resurrection and Ascension of our Lord Jesus Christ. It derives in a sense also in a historic succession from the Old Israel (an equally concrete and corporate entity), although only in the character of Nation transformed and universalized as Ecclesia of God. Nation and Church exist on different levels of reality. The Hebrew Nation belongs as such wholly to the order of history, but the Church, although embodied in history, has an origin and a meaning which transcend history. It is as much a new creation of God within the context of human life as the flesh of the Word "conceived of the Holy Ghost, born of the Virgin Mary".

Within the Church the Episcopate presents itself to us as an institution in which are discernible successive moments or types. Recognition of this fact helps to modify to some extent the harsh judgement which we have already made on the post-Constantinian form of the Anglican Episcopate. That represents one dominant type of Episcopacy current in the Western Church since the Fourth Century. It embodies, therefore, merely one moment in the succession of meanings which this office fulfills. Now it is ready for renewal.

### 3. A GLANCE BACKWARDS

In pre-Nicene times it was customary to interpret the place of the Bishop in relation to the Church's primary function of worship. In the *Apostolic Tradition* of S. Hippolytus of Rome, c.A.D.215, a clear distinction is made between "ordination" and "appointment". Those who receive ordination do so in order to perform a "liturgy". Every «order» has its own "liturgy" in which it is irreplaceable. Thus «widows» are "appointed", and minor orders (like the acolyte and sub-deacon) need no ordination because they have no special liturgical functions (as yet) at the Holy Eucharist. It is only the clergy who receive ordination to equip them for their

liturgy. To the "liturgy" of the Bishop's «order» it appertained to preach the sermon at the Synaxis and "to offer the gifts" at the Eucharist. No doubt in these aspects of his office he is descended from the preaching Apostle or prophet, and president of the fellowship-meal seen in the New Testament and *Didache* and S. Justin Martyr. A conception of the Episcopate as historic and apostolic and liturgical is present in Hippolytus, who professes to be testifying to traditional use, as early as the beginning of the Third Century. The Bishop alone ordains (and co-consecrates other Bishops), although presbyters assist at the ordination of other presbyters. These presbyters are primarily teaching and administrative officers. The deacons, however, are made by the Bishop acting alone. They form his personal staff, assisting at the administration of the Eucharist, and elsewhere, but are wholly dependent upon the Bishop for their office and ministry. For the creation of a Bishop the choice of a man *from his own Church, by a free vote of the People*, is as essential as his sacramental consecration. Bishops are not translated from see to see, practice deplored even after Nicaea and likened to adultery! Holy Orders are not conceived of as a personal possession inhering in the recipient, but as an office in the Church in one place involving the orderly fulfilment of specific functions. It is the Bishop who baptizes, confirms, shepherds, ordains, consecrates. This is in line with the New Testament in which "Particular functions or offices are indicated by terms which refer to a task or activity viewed as a service to be done in the community".

### 4. LOOKING FORWARD

There are several points to be made about Bishops of critical importance to Anglicans in ecumenical discussion. Two of these are as follows:

1. The office of Bishop is *personal*, that is, it is conveyed to and embodied in an individual human life. This is not to deny the mutual concern of Christians for each other, or the concern of the Church in the totality of its life and action for the World. The fundamental reason why episcopacy is entrusted to a single person is that the final self-revelation of God, our Lord Jesus Christ, is a Person. In Him God addresses Himself to us as persons. It is true that He speaks and acts in other ways - (Hebrews 1!), but never so compellingly as in His Son. In this sense, and subject to this august Archetype, it must be considered that Christ is present in His Church in the person of His Bishop. (This does not deny the Lord's presence in other ways).

2. The office of Bishop is *historic*. In defining the meaning of this statement, we are recognizing first that the office has an immense presumption of antiquity in its favour. Even if it were undisputed that "varying patterns of the Ministry" existed in the pre-Nicene Church, it remains true nevertheless

that *the whole of Cristendom was governed by Bishops from the Fourth Century to the Reformation and that the greater part of the Church remains so governed today*: "even today more Christians adhere to it" (Episcopal Order) "than to all other forms of Church Order together". The Preface to the Anglican Ordinal claims apostolic origin for the office. Even if we concede that "the word episkopos... does not anywhere in the New Testament denote an office, or mean what we mean by "a bishop", the Apostolate does exist in the New Testament and so does the « regional apostolate » of Timothy and Titus. Apostleship and Presbytership and Deaconship are all offices in the New Testament. Episcopate is exercised most often by presbyters (Acts 2-28), but some of the most notable of apostolic functions are claimed and exercised by the later Bishops to whose presence and character « ancient Authors » bear witness. *What is « historic » in the Episcopate, however, is the commission of the apostle to act in our Lord's own Person.* This is not merely an appeal to antiquity, but a spiritual claim of the utmost moment. Only our Lord's own words, received by Tradition, could and do confirm it. « The historic episcopate as we understand it goes behind the perversions of history to the original conception of the apostolic ministry ». It is a fact and an institution, characterized by succession in office and consecration, and entrusted with certain functions. It forms an organ of continuity throughout the ages, endowed with rich meaning, and a personal link with the Lord from whom (in history) and in whom (ascended) « the episcopate of all generations is rooted, who is the ultimate agent in every ordination and consecration ».

The Episcopate does indeed contain essential determinants of character as far as the *functions* of Bishops are concerned. These have been stated by Anglicans as:

- (I) The general superintendence of the Church, more especially of the clergy;
- (II) the maintenance of unity in the one Eucharist;
- (III) the ordination of men to the Ministry;
- (IV) the safeguarding of the Faith;
- (V) the administration of the discipline of the Church.

The « historic Episcopate » is not the Episcopate as it appears at *any* moment in history, still less at stages concerning which the historical evidence is disputed. An Episcopate in which Bishops are made *only* by other Bishops, despite the faults and distortions of its history, contains, we believe, « something of permanent value, something which really is a gift of God to his Church ». This belief is supported in Anglican tradition by a very strong doctrine of vocation by which is ascribed to God Himself the appointment (among His other gifts) of « divers

Orders » in His Church. The three orders of Ministry, we believe, exist by divine authority. They are sacred Offices to which men are called by God. The Anglican Ordinal speaks as follows:

To the men to be made Deacons:

« Do you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this Realm, to the Ministry of the Church? »

To the men to receive the Order of Priesthood:

« Do you think in your heart that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of England in Australia, to the Order and Ministry of Priesthood? »

To him that is to be consecrated Bishop:

« Are you persuaded that you be truly called to this ministration, according to the will of our Lord Jesus Christ, and the order of this Realm? »

It is the function of the Church to recognise God's call in the persons of those who present themselves for ordination or consecration and to hallow them to it. This is radically different from a mere assignation of different functions. It involves, of course, the fulfilment of functions, but, in each Order of Ministry, the functions depend upon the nature of the office to which God has called.

If then, in conclusion, we ask what is the meaning of the « historic Episcopate » as a condition of union in the Lambeth Quadripartite, our answer would be formulated with inclusion of the considerations above. Others could be urged as well, but these alone suffice to prove that ANGLICANS do not commend episcopacy merely because it is « historic », but rather believe that *episcopacy is essential to the continuous integrity of the Gospel throughout the ages.* In this sense Bishops are essential to the Church, so that, without Bishops, the Church does not exist *in its fulness*. Is this not the same thing as saying that, without Bishops, the true Church does not exist? Would we believe that the true Church existed, if it were deprived of Sacraments, Creeds or Sacred Scriptures? Is it ever necessary to turn the positive statement, qualified as indicated, that Bishops are essential to the Church, as the Church is essential to the Gospel, into a self-conscious negative? This approach always reflects adversely on the 'pedigree' of non-episcopal communions, and if we are resolved to go forward together, it would seem wasteful and arrogant to talk of the 'illegitimacy' of some of God's children! Conversation with these premises would indicate that we had not really *accepted* each other as we are, in our sins (some of them 'historic' ones!), but stabilized in hope by the fact and grace of our common Baptism.

It seems therefore, that *the Episcopate, however derived from or related to the Apostolate of the Twelve, emerged in the Second Century as a separate order of ministry, possessed of functions exercised within a fixed locality.* It represents part of the

victory of the Church over time. Whether mon-episcopacy emerged by evolution from among a college of peers, or by devolution of authority from the Apostles themselves, is a question for the resolution of which adequate historical evidence is lacking. The three-fold ministry of Bishops, presbyters and deacons appears in the Second Century as an uncontested feature of the life of the Church institution. Even if all presbyters were originally, *under the founding Apostles*, presbyter-bishops, monarchical episcopacy/mon-episcopacy soon prevailed throughout East and West alike. Possible remnants of the former, 'primitive' order may be recognized in the practice of concelebration of the Liturgy and in the customs observed in the Ordination of Priests. There is no evidence, however, that anyone then wished, out of archaism or on any other ground, to revert to the original order of Apostolic times. The divine 'instant' of Incarnation was seen to be reiterating itself in the continuing life of the Church in history, and development took place, not discontinuity. Once Bishops came to exercise authority in and over the Church, it does not seem that any group of presbyters (or deacons) considered that it could act properly without them. This would suggest that we may recognize two phases of the same situation: one in which the Church is cared for by itinerant Apostles, communities of presbyter-bishops and deacons, and one in which, with the death of the last Apostle, the Church is stabilized in time as an ongoing institution. It has a corporate reality of life, a strong sacramental system, a canon of sacred writings, and a personal episcopate/mon-episcopate. Such formation suggests natural organic evolution. It would not seem unreasonable, therefore, that an unbroken succession of episcopal orders should be assumed to lie behind the Episcopate of the Anglican, Greek and Roman Churches. Do we not assume that the Baptism of the Lord Jesus, and of countless unknown multitudes of Christian people, the records of whose Baptism cannot now be traced, lies behind every Twentieth Century act of Holy Baptism? We do not find it necessary to dispute the unbrokenness of this historic succession. There is an important sense in which we belong to the Body of Jesus Christ in time and are solidly interlocked with the temporal history of the Church as institution. It is just as desirable (and 'essential') for us to know ourselves as members of the Church of Jesus Christ, identical in status and responsibility before God with the first Christians, as it is essential for every Catholic Bishop to know himself standing in the succession of the Apostolic Faith and Order.

He does not presume for the most part, to trace his 'pedigree' to any particular Apostle, but the Order of Bishops to which he belongs exercises corporately in the Church the offices and functions which the Apostles fulfilled. Individually, in his diocese each Bishop also represents the principle of unity and is given to the People by God as the fount of their Holy Order. From him the other

clergy derive their authority to minister and exercise in particular places his general functions of episcopacy, priesthood and deaconship. By his authority transmitted to them in the laying-on of hands the faithful are baptized and the Church caused to increase with the increase of God.

When Anglicans speak of «the sacred regiment of Bishops» they do not mean, therefore, merely the historical *fact* of episcopacy. When they urge other Christians «to take episcopacy into their system» they do not mean that the mere acceptance of episcopacy as an institution will satisfy their conscience as to what the Catholic Order of the Church, restored to fulness of unity in truth and love, demands. No rigid, exclusive, particular interpretation is being asked for as a condition of union, but this does not mean that *no* interpretation of the fact of episcopacy is considered desirable and necessary. The «historic Episcopate» represents the Episcopate as it has come to be developed within the temporal, incarnational structure and experience of the Church. It confronts us with a single office recognized as authoritative in a unique sense by the vast majority of the faithful, and endowed with a plurality of meanings. We may no more dispossess ourselves of Episcopate now than of Sacraments, Canon or Creed, and it belongs as much to the life of the Church in time as they do. The departure of non-episcopal communions at this point of Holy Order from the norm of Catholicism is a deviate development. Whether such deviations as have occurred, with their consequent imbalances of faith and practice, involve also some loss of spiritual power and efficacy of ministry we are not in a position to judge. By their departure from us, or by our exclusion of them, it has involved this loss *for us*. The Lambeth Conferences of Anglican Bishops have acknowledged publicly already the reality of Christ's spiritual power in them and in their work.

When some Anglicans have said that the ministries of non-episcopal communions are «irregular», we mean that they are not fulfilled within the sphere of historic catholic ecclesiastical order. When others affirm them to be 'invalid', we mean that they are not commissioned to them by episcopal authority. We do not mean in either case that they are ineffective or spiritually barren. We acknowledge that it is possible to have Orders regular and valid, as we believe our own to be, but spiritually ineffective and therefore defective. We also acknowledge that one historic reason for the schisms between us has been spiritual powerlessness in our own 'historic' Orders. We all need to be delivered from a situation of fragmentation in which a heavy burden from the past still remains upon us in the form of what St. Paul calls «a body of death».

## 5. Conclusion

Christian authority, whether episcopal or otherwise, becomes intelligible only within the context of christian community. This community contains



within itself a most varied distribution of functions, but, despite some New Testament and Patristic evidence to the contrary, it is doubtful whether any of these may rightly be said to possess 'a power of command'. St. Paul, it is true, acts with such an authority (I *Tim.* 1. 20) and claims it for himself (II *Cor.* 10. 8, 13. 10). Clearly it is not merely moral influence or persuasion, because it is given and proves effective in the expulsion of demons (*Mk* 3 15, 6 13, *Lk* 10 17-20). On the other hand it cannot be 'naked power', as this would betray the nature of the Gospel itself (*Mk* 10 45, *Lk* 22 26).

*The complexity and fragility of the christian concept of authority requires that it be invested always with the positive moral qualities of truth, humility, holiness and love. This moral clothing of authority makes it credible and acceptable to men whom Christ has freed from the enslavements of this world, including those of its religious authorities.*

« Since a man in authority only holds it in the interests of his subordinates, since men are essentially equal, authority is necessarily limited to what is demanded not by the interests and advantage of the man exercising it, but to the advantage of his subordinates and of the community... every time he makes use of his power, the question arises as to whether the common good requires that he should ». Neglect or overriding of this fundamental principle that christian authority is a commission to service, which excludes all rights of domination (I *Peter* 5 3), has been a major cause of the disrespect into which authority has sunk even within the Church. Service, on the other hand, « is a universal value co-extensive and identical with Christian life itself ».

The episcopal ministry, we conclude therefore, is likewise intelligible, not in isolation, but within the whole context of the life-in-Christ, and, as an historical phenomenon, has been subject to changes and development. A chronological succession of types of episcopal ministry is discernible in the ordering and progression of christian community-life. In understanding episcopal ministry the primary reality of the Church itself must be affirmed, and a union established between its hierarchical structure and the communal exercise of all christian activities and responsibilities.

**TERZO SEMINARIO INTERNAZIONALE  
ECUMENICO SUI FONDAMENTI TEOLOGICI  
DELLA NONVIOLENZA E DELLA PACE  
(Roma 5-8/12/1970)**

Nel 1968, a Vienna, il Movimento Internazionale della Riconciliazione aveva organizzato un primo Seminario internazionale per approfondire i fondamenti teologici della nonviolenza; un altro nel 1969 a Freising, presso Monaco di Baviera. Gli atti di questi due Seminari sono stati pubblicati dall'editore « Religioni Oggi » col titolo « Una rivoluzione diver-

sa » e servivano da documenti base a questo terzo seminario.

La prima parte di questo terzo Seminario, tenuto al Centro Pro Unione, è consistita in una presentazione storica sui Cristiani e la nonviolenza, dai primi cristiani (Salacone), Patristica e Medio Evo (Fabbrini), ai Valdesi (Scuderi, pastore valdese) ai Quaccheri (Comberti) ai Mennoniti e fratelli (Miller U.S.A. pastore mennonita) e ai Kimbanguisti.

Queste relazioni, che occuparono sabato e parte della domenica mattina, si conclusero con lo studio di H. Roser, pastore francese, su Leonhard Ragaz e Karl Barth. J. Diez-Alegrie, professore alla Università Gregoriana, ha tenuto una conferenza su « Problemi di metodo per un giudizio cristiano sulla violenza », e André Trocmé, presente con sua moglie Magda, ambedue attivisti nella resistenza nonviolenta contro l'occupazione tedesca della Francia, ha parlato su « Gesù e la Rivoluzione ».

Ogni giorno si sono iniziati i lavori con una meditazione biblica comunitaria, per costruire tutto il lavoro sulla Parola di Dio.

Domenica 6, l'Abate di S. Paolo con la comunità giovanile, ha trattato alcuni brani dell'Antico Testamento (Guerre di Gedeone, Israele chiede un re, vedi Sam. 8 ecc.). Lunedì il vescovo L. Bettazzi, presidente di Pax Christi, ha meditato sulle armi della luce (Ef. 6,11-20) e il pastore M. Sbaffi, presidente della Federazione delle Chiese Evangeliche, su I Cor. 13. L'ultimo giorno, la meditazione è stata preparata dalla Sig.na W. Weber, attiva nel lavoro giovanile in Germania, colla partecipazione spontanea ed attiva di molti, su Luca 10,1-9.

Domenica sera, un folto gruppo di partecipanti al Seminario ha incontrato Don Roberto Sardelli e i suoi ragazzi della Scuola 725 nelle baracche dell'Acquedotto Felice. Lunedì mattina, dopo la lettura della relazione di P. Delepiere, che purtroppo non è potuto intervenire (la seconda parte è stata ciclo-stilata), U. Vivarelli ha parlato sulla Nonviolenza e la lotta dei poveri. A questo intervento centrato sul Vangelo di Pace, forza rivoluzionaria che trasforma il mondo, è seguito un dibattito profondo e animato e si dovette rimandare la seduta delle Commissioni al pomeriggio perché si era arrivati veramente al cuore del Seminario. Lunedì pomeriggio, il pastore R. Cruse, segretario del M.I.R. per i paesi di lingua francese, ha parlato su « Il cristiano e la azione politica », intervento seguito pure da animata discussione. L'ultima mattina, P. Thekkinedath, indiano, ha parlato su « La nonviolenza come amore in Gandhi » e B. Haering, professore alla Accademia Alfonsiana, su « Nonviolenza e Speranza ».

Un lavoro molto importante fu fatto dalle 3 Commissioni di lavoro nelle quali oltre quasi tutti gli oratori, i partecipanti fissi hanno dato un contributo prezioso tra i quali, C. Giaquinto, professore di teologia a Buenos Aires, G. Paschand, pastore svizzero e collaboratore di T. Vinay in Sicilia, G. Cascino, cappellano all'università di Roma ed il giovane gesuita F. Valletti.

L'ultimo pomeriggio, i relatori delle tre Commissioni di lavoro espongono i rapporti che venivano accettati dall'assemblea con qualche modifica minore. Le parole conclusive venivano dette da Eleazar Escobar, studente colombiano; da P. Benedikt o.p. Germania e dal P. Henry, della direzione des Editions du Cerf Parigi. I contributi di P. Balducci e di Don Rosadoni, che per malattia non hanno potuto partecipare, saranno inclusi negli atti che « Religioni Oggi » pubblicherà entro il mese di marzo. Saranno pure inclusi negli atti i contributi inviati da Franz Boekle, Walter Hollenweger, Willi Kobe, Walearian Slomka (Polonia) che non sono potuti venire.

Il seminario ha inoltre ricevuto saluti e lettere da molti altri che erano impediti di partecipare di persona, come J.B. Metz, Martin Niemöller, Jean e Hildegard Goss-Mayr, P. Lebeau; P. Le Guillou; P. Aubert, G. Hourdin, P. Dunne del Sodepax, P. Kieffer (Svezia) P. Oesterreicher, P. Schultheiss, L. e A.M. Thunberg, past. G. Heipp (Germania), prof. Grzegorzcyk, J Moltmann, past. G. Anziani, P. Barbieri e Cooperazione internazionale, T. Vinay, G. Girardi, D.M. Turollo, G. La Pira, l'arcivescovo Frattegiani, past. J. Lasserre, Giorgio Tourn, A. Taccia ed altri.

Relazione della prima Commissione:

#### DEFINIZIONE DELLA VIOLENZA E DELLA NONVIOLENZA

(La nostra Commissione ha ritenuto suo compito trovare una definizione dinamica della nonviolenza ma ne constata la difficoltà. Si è partiti da una definizione piuttosto descrittiva della violenza, perché la nonviolenza si definisce in rapporto alla violenza).

La violenza, per chi la usa, è giudicata necessaria ed utile alla soluzione dei conflitti, al mantenimento della sicurezza del gruppo, alla difesa, al mantenimento o al cambiamento dell'ordine, ecc.

La nonviolenza è azione di altro genere: è una rivoluzione che parte da trasformazioni profonde dello spirito e degli atteggiamenti delle persone e delle comunità, proponendosi il cambiamento radicale della società, che porti a delle strutture più giuste, con dei mezzi nei quali è già visibile lo scopo: la pace, nel tentativo di guadagnare anche coloro che si definiscono « nemici ».

La nonviolenza rifiuta assolutamente di privare l'altro della sua vita e autonomia, della sua libertà e della sua crescita, e di utilizzarlo come mezzo.

Essa si basa sull'apertura all'esistenza e libertà e sviluppo di ciascuno, (cfr. Aldo Capitini). Contrariamente alla violenza, la nonviolenza non si impone.

Essa tende alla trasformazione degli uomini, operata da loro stessi, confidando nella crescita delle coscienze e nell'apertura del cuore, allo scopo di trovare essi stessi le tappe del progresso e le strutture della propria presa di responsabilità.

La nonviolenza è azione della base, dei poveri per i poveri, con mezzi poveri, in cooperazione con tutti gli uomini di buona volontà a tutti i livelli,

allo scopo di accedere solidariamente al pieno sviluppo umano.

Per i cristiani essa si ispira all'esempio e all'insegnamento di Cristo. Abbiamo piena coscienza che l'azione nonviolenta è un dato da rivedere costantemente. Senza pregiudicare un'evoluzione ulteriore della strategia nonviolenta, finora le tappe successive della lotta nonviolenta si presentano generalmente così:

- 1) analisi della situazione;
- 2) formazione di un gruppo di azione di base, composto da persone interessate direttamente o indirettamente;
- 3) dialogo con il sedicente « nemico », con l'oppositore;
- 4) azione sull'opinione pubblica di informazione (affissione di manifesti, manifestazioni, sit-in, eccetera);
- 5) non cooperazione (per es. rifiuto di privilegi, scioperi...);
- 6) disobbedienza civile a leggi scritte riconosciute ingiuste (occupazioni, ecc.);

Attraverso queste tappe è necessario una preparazione ed un approfondimento spirituale (cfr. M.L. King e Gandhi). In più bisogna creare delle strutture parallele alternative a quelle che si vogliono abolire o combattere (cfr Theodor Ebert « Gewaltfreier Aufstand, ed. Fischer Buecherei 1970).

Relazione della seconda Commissione

#### I. INTRODUZIONE

La persona di Cristo, Signore dei Signori, (Apoc. 17,14; I Tim. 6,15) e Servo Sofferente di Yhavé (Mt 12,16-21; Atti 8,32-33; I Pi 2, 22-24), nella totalità del suo Mistero, - Incarnazione, Morte e Risurrezione, - e nella completezza dei suoi atteggiamenti, è la norma ultima secondo la quale giudicare:

- 1) ogni potere in questo mondo
- 2) ogni lotta contro i poteri;
- 3) le armi adoperate dall'uomo cristiano.

II. Prima parte:

#### CRISTO GIUDICA I POTERI DI QUESTO MONDO

1. L'Incarnazione del Verbo di Dio mette in discussione qualsiasi potere mondano e mostra col suo « svuotamento » (Fil. 2,7) la via vittoriosa dell'abbassamento e donazione totale di se stesso (Fil. 2,7-11; Mt 20,28). In conseguenza, è facendosi servo per amore degli altri (Gal 5,13) che si è forti (Mt 20,27; 23,12); è impoverendosi che ci si arricchisce (2 Co 8,9).

2. Cristo condannò la prepotenza dei potenti, dimostrata sia:

— nell'abuso del potere economico (Mt 6,24; Lc 12,16, -21; Mt 19,23-24; 1 Tim 6,10; Giac 4,13-5,6);

— nell'abuso del potere politico (Lc 22,25-27; Lc 13,31-32);

— nei pregiudizi sociali che contrappongono gli uomini gli uni agli altri (Mt 23,1-11; 18,28 ss; 1 Tim 6,17; Giac 2,1-7; Rom 14, 1s).

3. A questa prepotenza e alle sue molteplici manifestazioni, Cristo contrappone:

a) il servizio agli altri (Lc 22,26-27; Giov 13,4-15);

b) l'amore al prossimo come più degno di rispetto (Fil 2,3) e quindi la ricerca del bene altrui (Fil 2,4; 1 Cor 1,24-33; Rom 15,1-3);

c) la speciale dignità del più debole (Mt 25-34; 18,5; 11,25);

d) la povertà volontaria (Mt 10,28-31; Lc 12-33) e la giusta amministrazione della ricchezza (Mt 6,19-24; Lc 19,9-15; 2 Cor 8,13; Rom 15,26-27; 1 Tim 6,17-19; Giac 5,1-6);

e) l'uguaglianza degli uomini e la loro filiazione divina (Mt 23,8-10; Gal 3,27-28; Col 3,10-11);

f) la consapevolezza che ogni capacità o carisma personale, se è autentico, viene dallo Spirito ed impone un obbligo di servizio agli altri (1 Co 12,7; 4,7; Ef 4,11-13; 1 Pi 4,10; Lc 12,42-48).

III. Seconda parte:

#### CRISTO GIUDICA OGNI LOTTA

I poveri, che Cristo chiama beati (Mt 5,3; Lc 6,20), sono gli eredi del regno (Giac 2,5), e Dio li ha scelti per confondere i potenti di questo mondo (1 Co 1,26-31; Lc 1,46-55; Mt 11,25-27).

Perciò, oppressi e combattuti, non reagiscono adoperando le stesse armi «occhio per occhio, dente per dente» (Mt 5,38), nè s'ispirano per la loro lotta alla strategia di ribattere il male con il male (Rom 12,17; 1 Tess 5,15), ma si fanno forti con le armi di Dio (Ef 6,11-20), con le quali, anche se deboli, sono in realtà forti (2 Co 12,9-10) e capaci di sconfiggere il male con il bene (Ro 12,21).

Anche i discepoli di Cristo hanno conosciuto la tentazione della vendetta contro gli stranieri (Lc 9,55) e i potenti (Mt 26,51), come pure la tentazione della prepotenza tra di loro stessi (Mt 18,1-4; 20,20-24; Lc 22,24) e l'hanno vinta nella fede (I Giov 5,4; 2,14) e nell'esperienza dell'amore di Dio in Gesù Cristo (I Gio 4,10).

IV. Terza parte:

#### CRISTO GIUDICA LE ARMI ADOPERATE DAI CRISTIANI

1. Cristo crocifisso, nella sua estrema debolezza, dimostra la forza di Dio (1 Co 1,24) con la quale lui

ha vinto il mondo (Giov 16,33). Rifiutando le armi potenti degli uomini (Mt 26,51-54) e salendo sulla croce, Egli sconfisse l'inimicizia del mondo (Giov. 2,16-17; Col 2,14-15) e continua a radunare gli uomini (Giov 12,32-33; 11,49-51; 3,13-17) fino a che si manifesti la pienezza della sua signoria su ogni creatura (1 Co 15,20-28). Perciò Cristo crocifisso è pegno di vittoria per i deboli (2 Co 13,4-5) che credono in Lui.

2. Cristo comunica al credente la sua forza che risiede:

a) nel suo Spirito (Lc 24,29; Atti 1,8; 1 Co 2,4-5; 2 Co 12,9; Rom 15,13), rivestiti del quale i cristiani non temono i tribunali umani (Mt 10,17-20; Lc 21,12-15; Atti 4,8; 4,31; 5,29; 6,10);

b) nella Parola del Vangelo, più tagliente di qualsiasi spada (Ebrei 4,12 Ef 6,17; Rom 1,16).

3. Per la lotta che il cristiano deve condurre, lui si arma con le armi di Dio (2 Co 6,7; 10,4; Rom 13,12), le quali sono: fede, carità, speranza (1 Tes 5,8), verità, giustizia, prontezza nel Vangelo della pace, preghiera, comunità fraterna (Ef 6,11-20).

#### *Relazione della terza Commissione*

#### LA NONVIOLENZA: UNA PROSPETTIVA PER LE VARIE DISCIPLINE TEOLOGICHE

##### *Introduzione*

Ci è sembrato che l'impostazione teologicamente più corretta del nostro problema fosse il partire da una riflessione sull'Amore, Agape, che trova in Cristo morto e risorto il suo nucleo centrale. E' in questa luce che la non violenza trova tutto il suo senso e libera tutto il suo dinamismo.

##### *1 - Fondamento di una prospettiva*

«La carità non verrà mai meno» (1 Cor 13,8). Dice Tillich, nella sua opera «La fede dinamica», che non c'è nessuno senza preoccupazione ultima, cioè senza fede, cioè una ricerca di ciò che importa di più, e senza amore, cioè desiderio di riunire ciò che è diviso. Lo Spirito, amore di Dio, incarnato nella realtà umana, è in primo luogo invito a riconoscere Cristo nel prossimo e in secondo luogo annuncio di riconciliazione; espressione della volontà di Dio di riunire Dio all'uomo e l'uomo all'uomo.

È l'annuncio, attraverso la testimonianza del mondo nuovo di Cristo, che guida la storia. Annunciare e testimoniare il mondo nuovo non è invitare i poveri alla pazienza in vista della vita futura, nè d'altra parte fare soltanto un lavoro sociale. Si tratta invece di impegnarsi nell'opera di liberazione dell'uomo ad ogni livello, di tutto l'uomo. Ma questo impegno esige che si parta da un'approfondita analisi della situazione umana attuale. Non si dà una

teologia fondata sull'« agape » se non a partire dalla condizione reale degli uomini e in particolare dei poveri. (Rinviamo per questo alla testimonianza di don Vivarelli).

È soltanto l'agape stessa, come realtà vissuta, che potrà mostrare ai poveri efficacemente la possibilità di una nuova vita, di un mondo nuovo. E questo attraverso il capovolgimento della logica che regge gli attuali sistemi sociali e che è la logica del mondo, cioè: la mia vita è la tua morte, la mia morte è la tua vita. È la teologia, vissuta, del dono gratuito di sé.

Tutti i poveri (exousia) sono rimessi in questione davanti a questa economia che è quella della croce. Perché i segni del mondo nuovo sono il rispetto per l'uomo, la giustizia come lotta contro ogni ingiustizia e contro ogni guerra; la riconciliazione, la pace, lo sforzo di liberazione da ogni forma di alienazione. E per questo mondo nuovo che la dinamica interna dell'Amore ci spinge a lottare; ed è nello stesso tempo la logica dell'Amore che scardina dall'interno ogni disciplina teologica che non riesca a contrapporsi ad una logica della violenza e della ingiustizia.

## 2 - *Conseguenza di una impostazione; crisi delle discipline teologiche - Per una nuova ermeneutica*

L'interpretazione del dato rivelato e quella complementare del dato storico, di cui l'uomo immerso nelle contraddizioni del tempo presente è artefice, riceve dalla prospettiva dell'agape una nuova luce. Il superamento di una ricerca che punti alla conversione del singolo (individualistica) ed a una concezione privatistica del rapporto con Dio, è fondato sulle promesse di Cristo, della sua definitiva venuta. Il futuro collegato alla « memoria » di quanto Cristo ha già operato nel mondo, dà all'uomo una chiave metodologica per l'analisi della realtà. La realtà con la sua violenza può annientare l'uomo, ma l'uomo può trasformarla, in base alle promesse che possono far divenire il possibile, essere.

Alla luce della memoria di Cristo morto e risorto, per amore, l'uomo compie la sua missione pubblica, non di potere ma di servizio. L'opzione rivoluzionaria fondata su una scelta di amore, richiama un'ermeneutica politica, perché è problema pratico di costruire rapporti di giustizia, di rispetto della persona; ma essa si esprime anche in denuncia, critica e lotta là dove tale amore della persona non esiste.

### — *Per una escatologia e teologia della speranza*

La speranza è inserire gli ultimi tempi del presente. E questo sulla base della promessa di Cristo che tornerà, e tornerà a giudicare. Cristo giudice sottoporrà a « crisis » tutte le autorità particolari, politiche e religiose.

La speranza è lo spostare la nostra sensibilità dal già realizzato al non ancora realizzato in un pro-

cesso di liberazione. Se vogliamo vivere il presente, dobbiamo viverlo sulla base del futuro. Ed è proprio perché crediamo nel futuro sulla base di Cristo risorto che lottiamo per la giustizia e non temiamo di morire per essa. Riconosciamo nelle opere di pace e di giustizia che realizziamo, una anticipazione del Regno di Cristo. E nulla di questo sarà perduto.

### — *Per una nuova morale*

Una teologia fondata sull'amore come agape è una teologia della liberazione e quindi della coscienza. Uno dei segni del mondo nuovo è la tendenza alla riappropriazione dell'uomo nei confronti della propria coscienza finora troppo spesso delegata alla « autorità ». È la fine di una morale di proposizioni, cioè di formulazioni fisse, per una morale di principi, cioè di linee direttrici di comportamento. Questo lascia libero spazio alla creatività dello Spirito che abita in ogni uomo e in particolare in ogni battezzato. Ciò porta ad una morale della libertà che da una parte giudica di tutto e non è giudicata da nessuno tranne Dio, e dall'altra più facilmente, spontaneamente, percepisce le oppressioni cui è soggetta e si sente spinta a liberarsene e a liberare i fratelli. In particolare lo Spirito di Cristo mette in crisi ogni struttura istituzionale in coloro stessi che ne sono espressione, nella misura in cui da carismi di servizio essa diventa strumento di oppressione.

### — *Per una nuova ecclesiologia*

Passiamo così ad una considerazione della struttura ecclesiastica attuale. Sembra che il primato dato all'amore come agape, sotto l'azione dello spirito di Cristo, sia l'autentico punto di partenza per un rinnovamento della Chiesa. In particolare pare che la prima cosa che un'ecclesiologia sviluppata sulla base dell'amore come agape oggi sembra presentare, è l'esigenza della riscoperta della realtà della comunità. Ogni Chiesa cioè, lungi dal vivere chiusa su di sé avendo come unico scopo di fatto il benessere dei credenti, dev'essere un'autentica assemblea di credenti in cui i doni diversi di ciascuno sono valorizzati e utilizzati in vista della testimonianza al di fuori della chiesa. Se la Chiesa vive per sé è perduta. Riuscirà solamente impegnandosi per gli altri. Con questo però la Chiesa deve guardarsi insieme da ogni forma di angelismo o comunità di élite, come dalla tentazione di fornire soluzioni sul piano socio-politico.

L'unica cosa che la Chiesa possiede è la Parola di Dio, Cristo e il suo Spirito. Consapevole poi di questo, che unico suo potere è Cristo, la Chiesa potrà costantemente essere critica su di sé e critica di tutti gli altri poteri che non sono servizio alla liberazione dell'uomo. Va sottolineata inoltre la coscienza sempre crescente che il discorso di una conversione soltanto individuale risulta più superato, mentre non c'è salvezza personale senza quella degli altri e di tutto il mondo. Non ci si salva da soli.

Evidentemente non si tratta soltanto di elaborare una nuova dogmatica, ma anche di creare in maniera esistenziale un linguaggio, in modo che ciascuno possa finalmente capire la testimonianza e l'annuncio cristiano. Per questo è necessario che il messaggio si elabori a partire da una condizione di oggettiva partecipazione alla vita dei poveri per una autenticità e verità della parola.

Nota: Ci siamo mossi sul piano degli spunti che una teologia dell'amore come agape può dare alle varie discipline, come fondamento di un atteggiamento nonviolento, ma rivoluzionario, di conversione e di trasformazione. Sarebbe opportuno in un prossimo incontro che diverse commissioni studiasero ciascuna la connessione tra la nonviolenza ed una singola disciplina.

#### LITTERATURE ŒCUMENIQUE

Quand ce Centre fut ouvert il y a trois ans, nous avons aussitôt entrepris de réunir autant que possible la littérature œcuménique courante. L'initiative était apparemment raisonnable puisque tous les développements plus importants en œcuménisme sont diffusés de cette manière, mais en pratique elle devait se révéler impraticable à cause du nombre considérable des revues traitant de l'œcuménisme. Notre curiosité restait cependant éveillée: qu'est-ce qui est publié et par qui? Les listes qui suivent répondent à cette question d'une manière précise. Il y en a six. Les quatre premières indiquent les Bulletins, les Circulaires, les Services de presse et les Revues qui sont considérés œcuméniques à cause de leur contenu, des informations données ou de l'agence qui les publie. Les cinquième et sixième sont spécifiques: elles concernent le matériel sur le christianisme oriental et la littérature judéo-chrétienne. Pour autant que nous puissions le savoir, les quatre premières listes sont aussi complètes que possible, mais la cinquième et la sixième ne le sont pas. La raison en est la méthode suivie pour obtenir toutes les informations.

Nous avons écrit à chaque centre, organisation ou institut se disant «œcuménique» dans un sens ou l'autre, pour leur demander: que publiez-vous? Ensuite, faisant choix de 60 de ces organismes, nous avons prié leurs directeurs de nous indiquer parmi les publications œcuméniques qu'ils reçoivent à leur avis les plus importantes. C'est en nous basant sur les réponses reçues que nous avons établi les six premières listes. Seuls les centres et instituts s'intéressant spécifiquement à l'Eglise orientale et aux études judéo-chrétiennes ont mentionné les revues classées dans la cinquième et la sixième liste. Celles-ci représentent donc au mieux le matériel de lecture publié ou reçu par un nombre limité d'organisations.

La septième liste a été établie d'après les réponses à cette question: Quelles sont les cinq autres publi-

cations (autres, c'est-à-dire non strictement œcuméniques) qui vous paraissent les plus importantes pour l'étude et l'information œcuméniques? Le tri ne se fit pas sans difficulté vu le nombre énorme de revues mentionnées: la septième liste ne fait état que des revues citées *plus de deux fois* dans les réponses reçues.

La curiosité est un terrible aiguillon et inévitablement elle nous a amenés à poser une autre question: entre toutes les publications œcuméniques que vous connaissez, quelles sont à votre avis les cinq plus importantes? Les réponses ont fourni une liste de 68 titres, que nous avons décidé de limiter à 20 titres. Les voici par ordre de sélection:

- 1) Journal of Ecumenical Studies (anglais)
- 2) International Review of Mission (anglais)
- 3) The Ecumenical Review (anglais)
- 4) Ecumenical Press Service - SCOEPI (anglais-français)
- 5) Irenikon (français)
- 6) Istina (français)
- 7) Communion (français)
- 8) One in Christ (anglais)
- 9) Una Sancta (allemand)
- 10) Oekumenischer Rundschau (allemand)
- 11) Oecumenica (allemand - plusieurs langues)
- 12) Study Encounter (anglais)
- 13) Catholica (allemand)
- 14) The Ecumenist (anglais)
- 15) Mensuel - This Month (français-anglais)
- 16) Unité Chrétienne - Unitas - Pages Documentaires (français)
- 17) The Christian Century (anglais)
- 18) The Lamp (anglais)
- 19) Risk (anglais)
- 20) Dialogo Ecumenico (espagnol)

Cette liste donne une vue d'ensemble de la littérature œcuménique périodique du point de vue de son évaluation. La géographie et les langues interviennent certainement pour une bonne part dans la sélection, mais celle-ci est intéressante et significative: 9 publications sont en anglais, 4 en français et 2 en anglais et en français, c'est-à-dire que 75% de la littérature œcuménique est dans ces deux langues. 3 publications sont en allemand, ce qui est compréhensible puisque cette langue est peu connue en dehors de l'Europe centrale. Enfin une seule publication est en espagnol, ce qui s'explique à notre avis puisque l'activité œcuménique est seulement maintenant en voie d'expansion en Espagne et en Amérique latine. De même les organisations spécifiquement œcuméniques sont peu nombreuses dans les pays de langue espagnole.

Mais le fait le plus significatif qui ressort de cette liste est peut-être qu'on n'y trouve que trois publi-

cations techniques ou intéressant « l'œcuméniste professionnel ». Deux seulement se situent à l'échelon local (grass roots); et intéressent la masse générale des chrétiens. Une seule s'adresse spécifiquement aux Jeunes. On peut supposer que les sélectionneurs étaient tous des « professionnels » et on pouvait s'attendre à ce résultat. Mais un regard à l'ensemble des listes constate que moins de 10% des publications s'adressent au chrétien ordinaire.

Nous n'avons pas relevé la diffusion de chaque publication parce que cette information n'était pas tout à fait valable. Mais dans la mesure où nous pouvons le vérifier, les bulletins, les circulaires et les services de presse ont une diffusion très limitée (partout de quelques centaines à environ trois mille). Les revues ont une plus large diffusion et comptent en moyenne de 1500 à 6000 abonnés. Il y a des exceptions, dont la plus remarquable est celle de *The Lamp* avec ses 45.000 abonnés. Cette revue, assez intéressante, promeut l'œcuménisme au plan local et paroissial.

Peut-être ne peut-on retirer que des impressions d'un panorama de ce genre, qui n'est pas scientifique. Mais dès le premier coup d'oeil, à notre avis on est frappé par cette constatation: les personnes engagées dans le travail œcuménique ont plus de rapports entre elles qu'elles n'en ont avec la masse des chrétiens.

Certains ont le sentiment que le Mouvement œcuménique est désormais dans l'ombre et qu'il a perdu de son ardeur. Le fait qu'on puisse parler ainsi indique qu'il y a lieu au moins d'avoir quelques inquiétudes. Ne serait-ce pas parce que l'accent est trop mis sur les spécialistes et pas assez sur les chrétiens ordinaires?

Thaddeus Horgan, S.A.

#### ECUMENICAL LITERATURE

When this Center was founded three years ago, the staff immediately began collecting as much current ecumenical literature as possible. Because the most important developments in ecumenism are recorded in this form of publication, this seemed like a sensible thing to do. It, however, proved impractical because of the vast number of such reviews. Our curiosity was nevertheless aroused. Just what is being published and by whom? The lists that follow supply this information. There are six lists that precisely answer the question. The first four refer to Bulletins, Newsletters, Press Services and Reviews that are considered ecumenical because of their content, information or publishing agency. The fifth and sixth, however, are specific, they refer to material on Eastern Christianity and Judeo-Christian literature. As far as we know the first four lists are as complete as possible, the fifth and sixth are not. The reason for this is the method we used to obtain all this information.

We wrote to every center, organization and insti-

tute that calls itself « ecumenical » in one sense or another and asked them: what do you publish? We then took a sampling of 60 of these organizations and asked the directors to name five ecumenical publications which in their opinion were of the most important. From the responses we were able to make the first six lists. Only those centers and institutes specifically involved in Eastern Church or Judeo-Christian studies mentioned the reviews in the fifth and sixth lists. At best these represent the reading materials either published or received by a limited number of organizations.

The seventh list is the result of the question: What five other (i.e. not strictly ecumenical) publications do you consider most important for ecumenical study and information? The response to this question was difficult to handle because of the enormous number of reviews mentioned. The seventh lists the reviews that were cited more than twice by the directors who responded.

Curiosity is a terrible thing and inevitably it led us to ask another question: Of all the ecumenical literature you know of, which in your opinion are the 5 most important. The answers received resulted in a list of 68 titles. We decided to limit the list to 20 titles; they follow in the order of their selection:

- 1) Journal of Ecumenical Studies (English)
- 2) International Review of Mission (English)
- 3) The Ecumenical Review (English)
- 4) Ecumenical Press Service - SCOEPI (English Français)
- 5) Irenikon (Français)
- 6) Istina (Français)
- 7) Communion (Français)
- 8) One in Christ (English)
- 9) Una Sancta (Deutsch)
- 10) Oekumenischer Rundschau (Deutsch)
- 11) Oecumenica (Deutsch-multi lingual)
- 12) Study Encounter (English)
- 13) Catholica (Deutsch)
- 14) The Ecumenist (English)
- 15) Mensuel-This Month (Français-English)
- 16) Unité Chrétienne-Unitas-Pages Documentaires (Français)
- 17) The Christian Century (English)
- 18) The Lamp (English)
- 19) Risk (English)
- 20) Dialogo Ecumenico (Espanole)

This list represents a global evaluative view of ecumenical periodical literature. Geography and language certainly had much to do with the selections. But this alone is interesting and indicative; 9 publications are in English, 4 are in French and 2 are in English-Français - or 75% of the literature is in

these two languages. 3 are in German but this is understandable because outside of Central Europe this language is little known. Only one is in Spanish, and it is our opinion that this is so because ecumenical activity is only now accelerating in Spain and Latin America. Also there are few organizations specifically ecumenical in this language segment of the world.

Perhaps the most significant fact represented by this list is that all but three publications are technical journals or informative type publications of interest to the «professional ecumenist». Only two are «grass roots» publications aimed at the general mass of Christians. Only one is specifically directed to youth. It may be said that the selectors were all «professionals» and one should have expected this result. But a look at the complete lists indicates that less than 10% of the publications are directed to the ordinary Christian.

We have not listed the circulation of each publication because this information was not completely available. But insofar as we can ascertain the bulletins, newsletters and press services have a very limited circulation (anywhere from several hundred to about three thousand). The reviews have larger circulations ranging on the average from fifteen hundred to six thousands subscribers. There are exceptions to this, the most notable being *The Lamp* with forty-five thousand paying subscribers. This review, interestingly enough, promotes local and parochial level ecumenism.

Perhaps only impressions can be drawn from a survey of this type which is unscientific. But this first survey, in our opinion, does leave one with one strong impression: people involved in ecumenical work are addressing themselves more to each other than to the mass of Christian peoples. Some people feel the Ecumenical Movement is in a slump and has lost its vibrancy. The fact that even some people talk this way indicates that there are at least trouble spots. Could it be that there is too much emphasis on specialists and not enough emphasis on ordinary Christians?

Thaddeus Horgan, S.A.

#### LETTERATURA ECUMENICA

Allorché tre anni fa fu costituito questo Centro, il gruppo direttivo cominciò immediatamente a raccogliere, quanto più possibile, opere di letteratura ecumenica corrente. Questo ci sembrò il procedimento più assennato, poiché i più importanti sviluppi in campo ecumenico sono diffusi in questo modo. Tuttavia, benché ciò risultasse poco pratico a causa del rilevante numero di tali riviste, la nostra curiosità ne fu acuita. E ci ha fatto porre questa domanda: che cosa è stato pubblicato e da chi? Le liste che seguono sono le risposte a questi interrogativi e, in modo preciso, vi rispondono sei di queste. Le prime quattro si riferiscono a: Bollettini, Circolari,

Servizi di Stampa e tutte quelle Riviste che sono considerate ecumeniche a causa del loro contenuto, delle informazioni che forniscono, dell'agenzia che le pubblica. La quinta e la sesta lista sono specifiche, in quanto concernono il materiale sul cristianesimo orientale e sulla letteratura giudeo-cristiana. La settima, infine, si riferisce a riviste non strettamente ecumeniche, ma considerate importanti per gli studi ecumenici. Per quanto ne sappiamo, le prime quattro liste si possono dire complete; la quinta e la sesta non lo sono a motivo del metodo da noi seguito per ottenere tutte le informazioni.

Abbiamo scritto ad ogni Centro, Organizzazione o Istituto che, in un senso o nell'altro, si dichiara «ecumenico», per chiedere loro: che cosa pubblicate? In seguito, scegliendo 60 di queste organizzazioni, abbiamo pregato i loro direttori di indicarci quali, tra le pubblicazioni che essi ricevono, ritenevano a loro giudizio le più importanti. E' appunto in base a tali risposte che abbiamo compilato le sei prime liste. Solo i Centri e gli Istituti che s'interessano specificamente alla Chiesa Orientale e agli studi giudeo-cristiani, hanno citato le riviste classificate nella quinta e nella sesta lista. Queste, dunque, rappresentano il meglio di quanto è stato pubblicato, o è stato ricevuto da un limitato numero di organizzazioni.

La settima lista, come già detto, è stata compilata a seconda delle risposte alla nostra domanda: «Quali sono, oltre le riviste strettamente ecumeniche, quelle che vi sembrano più importanti per lo studio e l'informazione ecumenica?». La scelta fu ben difficile, dato l'enorme numero di riviste menzionate; la settima lista contiene perciò solo quelle pubblicazioni citate *più di due volte* nelle risposte ricevute.

La curiosità, che è un pungolo irresistibile, ci ha indotto a proporre un'altra domanda: «Tra tutte le pubblicazioni ecumeniche da voi conosciute, quali sono, a vostro parere, le cinque più importanti?». Le risposte hanno dato una lista di 68 titoli, che abbiamo deciso di limitare a 20. Ecco in ordine di selezione:

- 1) Journal of Ecumenical Studies (inglese)
- 2) International Review of Mission (inglese)
- 3) The Ecumenical Review (inglese)
- 4) Ecumenical Press Service - SCOEPI (inglese-francese)
- 5) Irenikon (francese)
- 6) Istina (francese)
- 7) Communion (francese)
- 8) One in Christ (inglese)
- 9) Una Sancta (tedesco)
- 10) Oekumenischer Rundschau (tedesco)
- 11) Oecumenica (tedesca - multi lingue)
- 12) Study Encounter (inglese)
- 13) Catholica (tedesca)
- 14) The Ecumenist (inglese)

- 15) Mensuel-This month (inglese)
- 16) Unité Chrétienne-Pnitas-Pages Documentaires (francese)
- 17) The Christiian Century (inglese)
- 18) The Lamp (inglese)
- 19) Risk (inglese)
- 20) Dialogo ecumenico (spagnolo)

Questa lista dà un'idea globale della letteratura ecumenica periodica dal punto di vista della sua valutazione. Sia la geografia sia le lingue, hanno certamente un peso nella selezione ed è molto interessante e significativo che: 9 pubblicazioni sono in inglese; 4 in francese e due in inglese e francese, vale a dire che il 75% della letteratura ecumenica è pubblicato in queste due lingue. 3 sono in tedesco ma ciò è facilmente giustificato in quanto la lingua tedesca non è molto usata fuori dell'Europa Centrale. Infine, una sola pubblicazione è in spagnolo e questo, a nostro parere, è comprensibile poiché l'attività ecumenica solamente ora è in via di espansione in Spagna e nell'America Latina, come del pari sono poco numerose le organizzazioni specificamente ecumeniche nei paesi di lingua spagnola.

Ma il fatto più significativo che emerge da queste liste è che di tutte le pubblicazioni, solamente tre sono tecniche o di tipo informativo interessanti l'«ecumenista professionale». Soltanto due sono a livello locale (grass roots) e interessano la massa generale dei cristiani ed una sola si rivolge specifica-

mente ai giovani. Si potrebbe dire che i selezionatori erano tutti «professionisti» e quindi ci si poteva aspettare questo risultato. Ma uno sguardo di insieme alle liste è sufficiente per constatare che meno del 10% delle pubblicazioni si rivolge al cristiano ordinario.

Non abbiamo considerato la diffusione di ogni pubblicazione, perché questa informazione non risultava del tutto valida. Ma nella misura nella quale noi possiamo controllarla i bollettini, le circolari e i servizi di stampa hanno una diffusione molto limitata (ovunque: da qualche centinaio a circa 3.000). Le riviste invece hanno una diffusione più ampia e contano da 1.500 a 6.000 abbonati. Vi sono eccezioni, naturalmente, di cui la più notevole è quella di «The Lamp», che annovera 45.000 abbonati. Questa rivista, molto interessante, promuove l'Ecumenismo a livello locale e parrocchiale.

Forse, da un quadro di questo genere possiamo dedurre solo delle impressioni, il che non è scientifico, ma a prima vista, secondo noi, una constatazione colpisce: le persone impegnate nel lavoro ecumenico hanno maggiori rapporti tra loro che non con la massa dei cristiani. Alcuni ritengono che il Movimento Ecumenico è ormai nell'ombra ed ha perduto il suo slancio. Il fatto che si possano esprimere simili opinioni, fa pensare che, come minimo, esista una certa inquietudine. E forse perché l'accento è posto troppo sugli specialisti e non abbastanza sui cristiani ordinari?

Thaddeus Horgan, S.A.

List of Ecumenical literature listed as follows: Bulletins, Newsletters, Press Services and Reviews.

*Liste de la littérature œcuménique classée sous les rubriques: Bulletins, Circulaires, Service de presse, Revues.*

## I - BULLETINS

AL MONTADA - Bulletin de nouvelles chrétiennes du Moyen-Orient.

(éditions française et anglaise)  
Liban et pays arabes 6 livres libanaises.

Autres pays \$ 3 U.S.A. - par avion \$ 5.  
Centre de Documentations du Secrétariat œcuménique pour la jeunesse et les étudiants du Moyen-Orient

B.P. 1375  
Beyrouth - Liban

ANTICIPATION - Christian Social Thought in Christian Perspective  
W.C.C. Dept. of Church and Society

150 Route de Ferney  
1211 Geneva 20 - Switzerland

AZIONE ECUMENICA EUROPEA - PRO ACTIUNES CATOLICA ROMANA - EUROPEAN ECUMENICAL ACTION - bollettino della tribuna libera per l'unione delle Chiese (Dragan); bulletin of the free forum for the union of Churches (Dragan); bolletin du tribuna pentru unirea Bisericiiilor (Dragan).

Largo Chigi, 19  
00187 Roma - Italia

BOLETIN ECUMENICO - organo del Departamento Nacional de Ecumenismo.

Austinas 1696

Casilla 9194  
Santiago 1 Chile



BOLLETTINO DEL SEGRETARIATO  
PER I NON CREDENTI - (trimestra-  
le-multi lingual)  
Segretariato per i Non Credenti  
Piazza S. Calisto, 16

00153 Roma - Italia  
oppure: 00120 Città del Vaticano

BULLETIN - Secretariat pro non  
christianis (en français et anglais)  
Segretariato per i Non Cristiani

Piazza S. Calisto, 16  
00153 Roma - Italia

BULLETIN  
Department of Theology  
World Alliance of Reformed Churches

150 Route de Ferney  
1211 Geneva 20 - Switzerland

BULLETIN DES AMIS DU BEC HEL-  
LOUIN - trimestriel comportant une  
chronique œcuménique.

Abbaye Notre Dame du Bec  
27 - Bec Hellouin - France

BOLLETTINO D'INFORMAZIONE del  
Centro universitario ed ecumenico  
« San Martino »

Via del Verzaro, 23  
06100 Perugia - Italia

BULLETIN DU CENTRE CHRETIEN  
D'ETUDES MAGHREBINES - 4 fois  
par an. Compte-rendu de nouveaux li-  
vres, mise à jour du catalogue de la  
bibliothèque, articles divers.

31, Rue Reda Houhou  
El-biar (Alger) - Algérie

BULLETIN DU CENTRE PROTES-  
TANT D'ETUDES  
France 25 Fr.; étranger 30 Fr.

8 Villa du Parc Montsouris  
75 Paris (14e) France

BULLETIN OF THE UNITED BIBLE  
SOCIETIES - quarterly.

50 n.p./\$ 1.20  
101 Queen Victoria St.  
London, EC4P4EP - England

CENTRO PRO UNIONE - an annual  
bulletin about the activities of the  
center and containing some of the  
conferences given during the year.

Centro Pro Unione  
Via S. Maria dell'Anima, 30  
00186 Roma - Italia

CHRYSOSTOM BULLETIN - to pro-  
mote better understanding of Eastern  
Christians.

Society of St John Chrysostom  
Marian House, Holden Ave.  
London, N. 12 - England

CONVERSATIONS - periodically pu-  
blished.

Free

Purpose: to publish the papers given  
at the Institute and to publicize the  
Institute's activities.

Graymoor Ecumenical Institute  
Friars of the Atonement  
Garrison, N.Y. 10524 - U.S.A.

COUNCIL COMMUNICATOR - bulletin  
of the Canadian Council of Churches.

40 St Clair Ave. E.  
Toronto 7, Ont. - Canada

EKUMENISK ORIENTERING (Mi-  
meographed Study Bulletin) - in Swe-  
dish.

30 Swedish Crowns for the 5 series  
per annum  
10 Swedish Crowns for one series Nor-  
diska Ekumeniska Institutet  
Box 68  
Sigtuna 190-30 - Sweden

EPISKEPSIS - bulletin bimensuel d'in-  
formation publié par le Centre Or-  
thodoxe du Patriarcat Œcuménique

37 Chemin de Chambésy  
1292 Chambésy - Genève - Suisse

ECUMENISM - information bulletin  
of the Ecumenical Center.

1444 Drummond St.  
Montreal 107 - Canada

DER EVANGELISCHE BUND  
Konfessionskundliches Institut

614 Bensheim  
Eifelstr. 35  
Deutschland

FELLOWSHIP - bimonthly  
Ecumenical Commission  
Archdiocese of Boston  
201 Lake St.  
Arlington, Mass. 02174 - U.S.A.

LE FLAMBEAU - organe interrituel  
pour faire connaître la vie catholique  
en Turquie et diffuser l'esprit et les  
nouvelles œcuméniques.

Bibliothèque pour les questions œcuméniques.

Rue Eczacıbasi 15  
Hamalbasi Beyoglu  
Istanbul - Turquie

FOYERS MIXTES - bulletin œcuménique  
d'information et de réflexion.

15 Fr. = \$3.00 U.S.A.  
2 Place Gailleton  
69 Lyon (2e) - France

GUIDE - a monthly containing articles  
on ecumenism, witness and adult ca-  
techetics.

Paulist Institute of Religious Research  
2852 Broadway  
N.Y.C., N.Y. 10025 - U.S.A.

IMAGE  
Ecumenical Institute of Chicago

3444 Congress Parkway  
Chicago, Ill. 60624 - U.S.A.

INFORMATIONSDIENST DER OE-  
KUMENISCHES INSTITUT BER-  
LIN - 3 mal im Jahr.

1017 Berlin  
Georgenkirchstr. 70  
D.D.R.

MATERIALDIENST DES KONFES-  
SIONSKUNDLICHEN - Instituts  
Bensheim Herausgegeben von Kon-  
fessionskundlichen Institut des E-  
vangelischen Bundes, Arbeitswerk der  
Evangelischen Kirche in Deutschland.

10 DM.  
614 Bensheim  
Eifelstrasse 35  
Postfach 82  
Deutschland

MATERIALDIENST DER ÖKUME-  
NISCHEN ZENTRALE - bringt in  
rascher Folge Informations material  
Vorträge, Aktionsmodelle, Dokumen-  
tationen; er dient ökumenischen Ar-  
beits - und studienkreisen, lokalen und  
regionalen Christenräten.

Jährlich D.M. 10  
Ökumenische Centrale  
6 Frankfurt/main 1  
Bockenheimer Landstrasse 109  
Deutschland

MONCHANIN INFORMATION

Purpose: to divulge information  
about the encounter of religion and  
culture.

Centre Monchanin  
4917 Rue St Urbain  
Montréal 151 - Canada

NEWS BULLETIN - an illustrated  
English language bulletin. 3 times  
a year describing the activities of the  
NECC and carrying articles of relat-  
ed interest.

Near East Council of Churches  
P.O. Box 5376  
Beirut - Lebanon

ŒCUMENISME - bulletin trimestriel  
sur l'œcuménisme, pour faire connaî-  
tre les activités du Centre.

\$ 1.00 Canadien

Centre d'Oecuménisme  
1444, Rue Drummond  
Montréal 107 P.Q. - Canada

OKUMENISCHER INFORMATION  
DIENST - Vierteljährlich.

Okumenische Arbeitsstelle  
der Diözese Meissen  
Karl Heine Str. 110  
7031 Leipzig - D.D.R.

REFLECTION - an occasional bulletin.

\$1 U.S.A.

Purpose: to stimulate the renewal of  
the Church in India through scholarly  
articles felt to be relevant and chal-  
lenging to the Church as it seeks new  
patterns of obedience in contempo-  
rary India.

Christian Retreat and Study Centre  
P.O. Rajpur  
Dehra Dun, U.P. - India

UNITE CHRETIENNE - trimestriel.  
Pour qu'arrive l'Unité visible du Royaume de Dieu, telle que le Christ la veut et par les moyens qu'il voudra.  
100 B. Fr.  
Pères de l'Assomption  
35 Rue Duquesnoy  
35 - 1000 Bruxelles - Belgique

VILLEMETRIE - Bulletin mensuel d'information sur la vie du Centre de Villemetrie.  
20 Fr..  
Centre de Villemetrie  
Orgemont,  
91 La Ferté-Alais

## II - NEWSLETTERS CIRCULAIRES

THE CHRISTIAN NEWS BULLETIN  
- a bimonthly.  
50 NP. or \$1.00 U.S.A.  
Nature: to inform about events and trends of opinion in the life of the Church at home and abroad and to stimulate thought and expression on current questions.  
The Study Centre  
490/5 Havelock Rd.  
Colombo 6 - Ceylon

CENTRE DE ETUDE ECUMENIQUES - a circular Newsletter of the Center's activities.  
8 Rue Gustave Klotz  
67 Strasbourg - France

CONVERGENCE - a monthly newsletter containing information activities and articles about spiritual ecumenism.  
Gustav Weigel Society  
P.O. Box 9642  
Washington, D.C. 20016 - U.S.A.

CRAHEIM BERICHTE - Vierteljährlich.  
Pro Nummer D.M. - 50  
Lebenszentrum für die Einheit der Christen  
Schloss Craheim  
8721 Wetzheim - Deutschland

DIALOGUE - occasional.  
Purpose: to inform Catholics and other Christians of ecumenical developments in and outside to Westminster Archdiocese.  
The Westminster Ecumenical Center  
47 Francis St.  
London S.W.1 - England

ECUMENICAL COURIER (continuing the World Mission Newsletter) - an occasional publication of the World Council of Churches New York Office.  
Room 439  
475 Riverside Dr.  
N.Y.C., N.Y. 10027 - U.S.A.

EINHEIT DER CHRISTEN - Pressemitteilungen des Bundes für Evangelisch-Katholische Wiedervereinigung.  
Postfach 15  
6393 Wehrheim (Taunus)  
Deutschland

FOYER UNITAS NEWSLETTER - annual, to maintain contact with the visitors and friends of the Foyer.  
Free  
Via S. Maria dell'Anima, 30  
00186 Rome - Italy

I.E.F. Newsletter - an occasional newsletter about the activities of the International Ecumenical Fellowship.  
Membership fee in the I.E.F. (£ 2.00) covers the cost of the newsletter.  
42 Crutched Friars  
London EC3-2AL - England

IMPULSE - Informationsdienst ca. 3 mal in Jahr.  
Oekumenisches Institut Berlin  
beim Oekumenisch-Missionarischen Amt  
1017 Berlin  
Georgenkirchstr 70  
D.D.R.

KONFESSIONSKUNDLICHER  
INFORMATIONSDIENTS  
15 Potsdam  
Mauerstrasse 9  
D.D.R.

MINDOLO NEWSLETTER - occasional.

Free

Purpose: to report on the activities and to give insights into the thinking of the foundation.

Mindolo Ecumenical Foundation  
P.O. Box 1493  
Kitwe Zambia

NEWSLETTER - Newsletter of the Ecumenical Institute of Canada.

97 St George Street  
Toronto 181, Ontario - Canada

NEWSLETTER - bimonthly.  
Division of Inter-Church Aid, Refugees and World Service  
World Council of Churches

150 Route de Ferney  
1211 Geneva 20 - Switzerland

NEWS ON CHRISTIAN UNITY  
Disciples of Christ

222 So. Downey Ave.  
Indianapolis, Ind. 46219 - U.S.A.

SYNDESMOS NEWS - of the World Fellowship of Orthodox Youth Organizations.

General Secretariat  
P.O. Box 1375  
Beirut - Lebanon

RENEWAL  
Purpose: to inform about the activities of the Council and Scottish Church House.

Scottish Churches Council  
41 George IV Bridge  
Edinburgh 1 - Scotland

WOOD HALL NEWSLETTER - occasional.

5 N.P.

Purpose: to inform about the activities of the Centre.

Wood Hall Center  
Nr. Witherby, Yorks - England

### III - PRESS SERVICE SERVICES DE PRESSE

EAST ASIAN CHRISTIAN CONFERENCE NEWS

14/2 Pramuan Rd.  
Bangkok - Thailand

ECUMENICAL PRESS SERVICE - service œcuménique de presse et d'information. Oekumenische Pressedienst und Monatsausgabe.

150 Route de Ferney  
1121 Geneva 20 - Switzerland

JAPAN CHRISTIAN ACTIVITY NEWS - twice a month.

National Christian Council

551 Totsuka-machi  
1 Chome, Shinjuku-ku  
Tokyo 160 - Japan

JUSTITIA ET PAX

Pont. Commission for Justice and Peace

Palazzo S. Calisto  
00120 Vatican City State

LWF/LWB INFORMATION - Lutheran World Federation News Service. Luthranischer Weltbund Pressedienst.

150 Route de Ferney  
1211 Geneva 20 - Switzerland

OEKUMENISCHE NACHRICHTEN AUS DER TSEHECHOSLOWAKEI - Ecumenical News from Czechoslovakia.

Joannis Hus Facultas Theologica  
Sectio Oecumenica Praha 6 - Dejvice  
V.V. Kujbyseva 5

REFORMIERTER PRESSEDIENST - Erscheint monatlich Informationsbüro Reformierter Weltbund.

150 Route de Ferney  
1211 Genf 20 - Schweiz

SERVICE D'INFORMATIONS

Information Service.

Secrétariat pour l'Unité des Chrétiens

Via dell'Erba, 1  
00193 Roma - Italia

SERVICIO EVANGELICO DE INFORMACION - Boletín Mensual de Información de la Comisión Provisoria Pro Unidad Evangélica Latino-Americana.

UNELAM

Casilla de Correo 1773  
Montevideo - Uruguay

TYPOS - agence d'informations  
Athènes

246 Rue Acharnon  
Athènes 815 - Grèce

#### IV - REVIEWS REVUES

AL-WAHDAT - Revue trimestrielle œcuménique orientale au service de l'unité chrétienne.

5 livres libanaises

But: chercher à créer dans le Proche-Orient arabe un courant œcuménique, aussi faire connaître les richesses spirituelles des diverses. Eglises et communautés orientales.

Couvent Saint-Sauveur  
Sayda - Liban

AMITIE - Association groupant des membres de l'enseignement et autres chrétiens de France intéressés à l'unité des chrétiens.

45, Rue Robert Cluzan  
69 Lyon (7<sup>e</sup>) - France

ASIA FOCUS - quarterly magazine.

\$ 2.00

Purpose: Organ of continuing fellowship and cooperation among the Churches and Christian Councils in East Asia.

EACC, Asia Focus  
14/2 Pramuan Road  
Bangkok - Thailand

BAUSTEINE FÜR DIE EINHEIT DER CHRISTEN - Vierteljährlich - eine 22 seiten umfassende Zeitschrift. Bund für Evang-Kath. Wiedervereinigung

6411 Dalherda (Kreis Fulda)  
Deutschland

LES CAHIERS D'ORGEMONT: donent, à raison de six numéros par an, des études sur des problèmes particulièrement actuels. Ces études ont pour base des exposés et des recherches en équipe qui se poursuivent généralement au Centre de Villemétrie.

12 F. Fr. = \$ 2.40

Centre de Villemétrie - Orgemont  
91 La Ferté-Alais  
France

CATHOLICA - Vierteljährsschrift für Ökumenische Theologie.

24 D.M.

Johann Adam Möhler Inst.  
479 Paderborn  
Leostr. 19A  
Deutschland

CATHOLICA UNIO - Vierteljährlich: Weckung des Interesses für die Ostkirchen, ihre Eigenart und probleme.

S. Fr. 7.80

Adlegensoderstrasse 13  
6000 Lucerne - Schweiz

CHING FENG - a quarterly in two editions: English and Chinese on Christianity and Chinese Religion and Culture.

U.S.A. \$ 4.00 for three years

Christian Study Center  
Tao Fong Shan-Shatin N.T.  
Hong Kong

CHRIST UND STRASSE  
Vierteljährlich

Zweck: Anregungen für die Geistlichen der beider Confessionen.

Herausgeber: Verlag Wort und Werk GmbH - 5 Köln 41, Brausweilerweg 103, Deutschland

THE CHRISTIAN CENTURY - continuing - NEW CHRISTIAN, an Ecumenical Weekly.

\$ 8.50 U.S.A.

407 S. Dearborn St.  
Chicago, Ill. - U.S.A.  
56 Woodsede Ave. Highgate  
London N. 6 - England

COMMUNION - ex Verbum Caro - Périodique trimestriel.

12 F.

But: Recherches théologiques - ecclésiastiques - œcuméniques.

71 - Taizé-Communauté  
France

CONTACTS - revue trimestrielle.

24 Fr, étranger 30 Fr

But: échange en profondeur dans la vérité pour nous rapprocher les uns des autres en nous rapprochant de Dieu et parvenir ainsi à l'Unité.

43, Rue du Fer-à-Moulin  
75 Paris (5<sup>e</sup>) - France

CREDO - Journal œcuménique de l'Eglise-Unie du Canada.

Mensuel - \$ 2.00 Canadiens  
United Church House  
St. Clair Ave. E.  
Toronto 7, Ont. - Canada

DIALOGO ECUMENICO - trimestrale, scientifica dell'ecumenismo.

\$ 4.00 U.S.A.

Juan XXIII Centro Ecumenico  
Universidad Pontificia  
Ramon y Cajal 7  
Salamanca - España

DIAKONIA - quarterly to advance Orthodox-Catholic Dialogue.

\$4.00 U.S.A. and Canada, \$5 others

John XXIII Center  
2564 Belmont Ave.  
Bronx N.Y. 10458 - U.S.A.

DIALOGUE - triannual review.

50 new pence or \$1 U.S.A.

Purpose: to encourage and to foster Christian-Buddhist dialogue.

Division of Buddhist Studies  
490/5 Havelock Rd.  
Colombo 6 - Ceylon

THE ECUMENICAL REVIEW - a quarterly review of World Council of Churches.

150 Route de Ferney  
1211 Geneva 20 - Switzerland

THE ECUMENIST - a bi-monthly journal for promoting Christian Unity.

400 Sette Dr.

Paramus, N.J. 07652 - U.S.A.

ESTUDIO ECUMENICOS - información sobre el ecumenismo actual, a nivel nacional y mundial, tal como lo entendemos: cristiano y «secular»; opiniones; reflexiones, también con el fin de estimular nuevos pensamientos y actitudes.

100 pesos mexicanos = \$ 8.00 U.S.A.  
Guty Cardenas 131  
Mexico 20, D.F. - Mexico

FAITH AND UNITY - quarterly.

65 np.

199 Uxbridge Rd.  
London W. 12 - England

HET CHRISTELYK OOSTEN - trimestrielle: promuoovir la pensée œcuménique et orientale.

Fl. 18

Louiseweg 12  
Nijmegen - Holland

IDOC International - Transconfessional Documentation on human and religious renewal - North American Edition.

IDOC Internazionale - Documentazione transconfessionale per il rinnovamento religioso e umano.

North American Edition \$ 24.05 U.S.A., \$ 26.95 Canada, \$ 28.95 all others. Edizione italiana L. 7.000 Italia, L. 9.000 estero.

North American IDOC

637 W. 125 St.  
N.Y.C., N.Y. 10027 - U.S.A.

Edizione italiana IDOC

Via Piamarta, 6  
25100 Brescia - Italia

INTERFAITH DIGEST - a bimonthly summarization of current articles on the subject of Ecumenism.

Ecumenical Commission  
Archdiocese of Baltimore

320 Cathedral St.  
Baltimore, Md. 21201 - U.S.A.

INTERNATIONAL REVIEW OF MISSION - quarterly magazine of the Division of World Mission and Evangelism of the W.C.C.

\$ 10.95 = 12 D.M.  
150 Route de Ferney  
1211 Geneva 20 - Switzerland

IRENIKON - revue trimestrielle. Articles scientifiques ou de haute vulgarisation. Chronique œcuménique.

Documents et bibliographie savante  
310 FB.

Chevetogne par Haversin - Belgique

ISTINA - revue trimestrielle.  
42 F.

But: apporter, du point de vue de la foi catholique, une contribution efficace au dialogue œcuménique.

45, Rue de la Glacière  
75 Paris (13<sup>e</sup>) - France

JOURNAL OF ECUMENICAL STUDIES - quarterly.

\$ 8.00 U.S.A. \$ 8.50 others  
1936 North Broad St.  
Philadelphia 19122 - U.S.A.

KRISTEN GEMENSKAP - a nordic quarterly review on ecumenism giving information about ecumenical work in Scandinavia. In Swedish.

17 Swedish Crowns per year  
Nordiska Ekumeniska Institutet

Box 68  
190-30 Sigtuna - Sweden

KOSMOS EN OECUMENE  
De Horstink

Amersfoort - Holland

THE LAMP, A CHRISTIAN UNITY MAGAZINE - monthly.

Purpose: to promote local and parochial level ecumenism.

\$ 4.00 U.S.A.

Atonement Friars  
Graymoor, Garrison, N.Y. 10524 U.S.A.

LUTHERAN WORLD - LUTHERANISCHE RUNDSCHAU - the quarterly publication of the Lutheran World Federation, an instrument of united witness.

\$ 6.00 U.S.A.  
Lutheran World  
1507 Route de Ferney  
1211 Geneva 20  
Switzerland

Lutheran World  
426 So. 5th St.  
Minneapolis, Minn.  
55415, U.S.A.

Lutheranische Rundschau  
Kreuz-Verlag  
Lange Strasse, 51  
7 Stuttgart, Germany

MENSUEL/THIS MONTH - publication mensuelle sous les auspices du Conseil œcuménique des Eglises, du Conseil mondial des Unions Chrétiennes de jeunes gens, de l'Alliance mondiale des Unions Chrétiennes féminines, de la Fédération universelle des Associations Chrétiennes d'Etudiants, du Conseil mondial de l'Education Chrétienne.

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1211 Genève 20 - Suisse

MIDSTREAM - quarterly.

\$ 7.50

Purpose: to bring significant materials of Ecumenical Interest to attention, especially material related to the Consultation on Church Unity Council on Christian Unity

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Indianapolis, Ind. 46219 - U.S.A.

NEUE STADT - für eines ökumenischen Zeugnis, dem christlichen Geist, basierte auf einem evangelischen Leben, innerhalb und ausserhalb der Kirche.

D.M. 12

Oekumenisches Lebenszentrum  
8901 Ottmaring bei Augsburg  
Deutschland

NUOVI TEMPI - settimanale; informa sulla vita del protestantesimo in Italia e all'estero, sull'attualità ecumenica e sulle nuove tendenze della riflessione teologica in seno alle Chiese cristiane.

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Via di Donna Olimpia, 9/c  
00152 Roma - Italia

OECUMENICA - Jahrbuch für Ökumenische Forschung. Annales de recherche œcuménique. An annual of ecumenical research.

Centre d'Etudes Oecuméniques  
8, Rue Gustav Klotz  
67 Strasbourg - France

OIKOUMENIKON - mensile rassegna sull'ecumenismo.

00060 Taddeide di Riano (Roma) - Italia

ÖKUMENISCHE RUNDSCHAU - dienst der wissenschaftlichen Diskussion ökumenische Themen.

Jährlich DM 14,80  
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Romani e i Cristiani orientali.

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che si sforza di mettere la cultura ita-  
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pensiero che deriva dalla Riforma, sia  
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Via Pietro Cossa, 42  
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THE REFORMED WORLD - quarterly  
review of the World Alliance of Refor-  
med Churches (Presbyterian and Con-  
gregational) including the English ver-  
sion of the Bulletin of the Department  
of Theology.

150 Route de Ferney  
1211 Geneva 20  
Switzerland

RELIGION AND SOCIETY - a quar-  
terly review containing studies and  
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ciety particularly as these refer to  
India.

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P.O. Box 604  
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Bangalore 6 - India

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sual; cultivo del ecumenismo doctri-  
nal, espiritual y pastoral.

\$ 3.00 U.S.A.

Centro Ecumenico Juan XXIII  
Centro Oriental  
Ramon y Cajal 7  
Salamanca - España



RISK - quarterly, publication of the Youth Dept. W.C.C. and the World Council for Christian Education.

\$ 3.00 U.S.A.

150 Route de Ferney  
1211 Geneva 20 - Switzerland

STUDY ENCOUNTER (World Council of Churches-Studies) - a quarterly to serve study groups in colleges, local Churches and Church Councils which desire to participate in current ecumenical thinking and discussion.

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World Council of Churches  
10 Eaton Gate  
London S.W. 1 - England  
Room 439  
475 Riverside Dr.  
N.Y.C., N.Y. 10027 - U.S.A.

UNA SANCTA - Vierteljährliche. But: Zeitschrift für ökumenische Begegnung.

Abtei Niederaltaich  
8351 Niederaltaich bei Deggendorf  
Deutschland

UNIDAD CRISTIANA - organo del Movimiento de Apostolado Unionista (Cuatro numeros al ano).

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Claudio Coello, 129  
Madrid 6 - Espana

UNITAS - trimestrale che informa sugli avvenimenti ecumenici, studia le questioni che interessano l'unità cristiana e conforma i suoi giudizi alla dottrina del Concilio Vaticano II, al Direttorio del Segretariato per l'Unione dei Cristiani e alle direttive della Santa Sede.

L. 1.000

Via del Corso, 306  
00186 Roma - Italia

UNITE CHRETIENNE - Unitas - Pages Documentaires - revue trimestrielle interconfessionnelle. Etudes non techniques, mais sérieuses, traitant un sujet par numéro pour former et documenter les lecteurs du Centre.

15 Fr.

Centre Ecuménique Unité Chrétienne  
2 Rue Jean Carriès  
69 Lyon (5<sup>e</sup>) - France

UT OMNES UNUM - organ des Winfriedbundes im Dienste der Einheit im Glauben.

4 D.M.

Winfriedbundes  
479 Paderborn - Deutschland

UT UNUM SINT - rivista Ecumenica bimestrale.

Via Antonino Pio, 75  
00145 Roma - Italia

#### V - REVIEWS PERTAINING TO THE EASTERN CHURCHES

CATHOLICA UNIO

Adlegensoderstrasse 13,  
6000 Lucerne, Schweiz (auf Deutsch).

EASTERN CHURCHES REVIEW

The House of St. Gregory and St. Macrina,  
1 Canterbury Rd.,  
Oxford OX 2 6LU, England.

GLASNIK

(Revue officielle de l'Eglise orthodoxe serbe).

Ul. 7 Jula Br 5,  
Belgrade, Jougoslavie (en serbe).

THE GREEK ORTHODOX THEOLOGICAL REVIEW

Holy Cross School of Theology,  
Brookline, Mass. 02146, U.S.A.

KLERONOMIA

Moni Vlalaclon,  
Thessaloniki, Grèce (en grec)

MARTYRIA

Orthodoxias (temoignage de l'orthodoxie).

Librairie Estia,  
Rue Stadion 38,  
Athènes (en grec)

LE MESSENGER ORTHODOXE

91, Rue Olivier de Serres, Paris (15<sup>e</sup>),  
France

LE MESSAGE  
de l'Exarchat du Patriarcat de Moscou.  
26, Rue Piclet,  
Paris (15<sup>e</sup>) France

ORTODOXIA, Revue du Patriarcat  
Roumain. - Intrarea Patriarhiei nr 9,  
Sectoril 5,  
Bucarest, Roumanie

OSTKIRCHLICHE Studien.  
Augustiners Verlag,  
Grabenberg 2,  
Warzburg Deutschland

DAS OSTLICHE CHRISTENTUM -  
Augustiners Verlag,  
Grabenberg 2,  
Warzburg, Deutschland

LA PENSEE ORTHODOXE - Institut  
de Théologie Orthodoxe,  
96 Bd. Auguste Blanqui,  
Paris (13<sup>e</sup>) France

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(en français) Séminaire Sainte-Anne,  
B.P. 19079,  
Jérusalem,  
Israël

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50 Fr.,  
8, Rue François Ier,  
Paris (8<sup>e</sup>), France

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TERLY  
575 Scarsdale Rd., Crestwood,  
Tuckahoe, N.Y. 10707, U.S.A.

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Society of SS - Alban and Sergius.  
St. Basil's House,  
52 Ladbroke Grove,  
London W. 11, England

THE STAR OF THE EAST  
A Journal dealing with the Syrian  
Church of India and other Eastern  
Churches,  
Adur Travancore, S. India

UNIDAD CRISTIANA Y ORIENTE  
EUROPEO,  
a quarterly review.  
Claudio Coello 129,  
Madrid-6, Espana

#### VI - JUDEO-CHRISTIAN LITERATURE

L'AMI D'ISRAEL.  
68 Rue N.D. des Champs,  
75 Paris (6<sup>e</sup>), France

AMISTAD JUDEO-CRISTIANO.  
Hilarion Ezlava 50,  
Madrid 15, Espana

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FRANCE.  
68, Rue de Babylone,  
Paris (7<sup>e</sup>), France

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EBRAICO-CRISTIANA  
di Firenze  
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50123 Firenze, Italia

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Lundgerusstraat 1,  
Utrecht, Nederland

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Amselstrasse 25,  
4000 Basel, Schweiz

COMMON GROUND  
41 Cadogan Gardens,  
London SW 3, England

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gentina.  
Florida, 681, Argentina

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Lindenstr. 5, Deutschland

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Deutschland

RENCONTRE.  
62, Bd. Montparnasse,  
Paris (15<sup>e</sup>), France

S.I.D.I.C.  
(Service International de Documenta-  
tion Judéo-Chrétienne)  
Via del Plebiscio 112,  
00186 Roma, Italia

**VII - REVIEWS, NOT STRICTLY  
ECUMENICAL, BUT CONSIDERED  
MORE IMPORTANT FOR  
ECUMENICAL STUDIES**

AFRICAN THEOLOGICAL JOURNAL.  
Lutheran Theological College,  
Makumira, P.O. Box 55,  
Usa River, Tanzania

ANGLICAN THEOLOGICAL REVIEW  
- 600 Haven St., Evanston, Ill. 60201,  
U.S.A.

AUDENSHAW PAPERS  
1, Lord St. Denton,  
Manchester M 34-2PF, England

BULLETIN OF CHRISTIAN INSTI-  
TUTES OF ISLAMIC STUDIES  
Henry Martyn Institute,  
P.O. Box 34,  
Lucknow U.P., India

CANADIAN JOURNAL OF THEOLOGY  
Univ. of Toronto Press,  
Toronto, Canada

CHRISTIANITY AND CRISIS.  
537 W. 121 St., N.Y.C. 10027, U.S.A.

CHRISTIANITY TODAY  
1014 Washington Building,  
Wash. DC. 20005, U.S.A.

LA CIVILTA' CATTOLICA  
Via di Porta Pinciana, 1  
00187 Roma, Italia

THE CHURCH QUARTERLY  
REVIEW  
S.P.C.K. Marylebone Rd.,  
London N.W. 1, England

THE CHURCH TIMES  
7 Portugal St. Kingsway,  
London W.C. 2A - 2HB, England

CONCILIUM  
Arksteelstraat 3-5,,  
Nijmegen, Holland

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Montpellier,,  
26 Bd. Berthelot,  
Montpellier, France

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SVERLAG  
D7 Stuttgart 1,  
Heusteigstr. 34, Deutschland

EVANGELISCHE KOMMENTARE  
7 Stuttgart 1,  
Postfach 891, Deutschland

FOI ET VIE  
139 Bd. Montparnasse,  
Paris (6<sup>e</sup>), France

FRONTIER  
157 Waterloo Rd.,  
London S.E.. 1, England

GEREFORMEERD THEOLOGISCH  
TIJDSCHRIFT  
J.H. Kok NV.  
Kampen, Holland

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45 Francis Ave.,  
Cambridge, Mass., 02138, U.S.A.

HERDER KORRESPONDENZ  
Verlag Herder KG  
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7800 Freiburg I Br., Deutschland

HUMANITAS  
Morcelliana,  
Via G. Rosa 71,  
25100 Brescia, Italia

INFORMATIONS CATHOLIQUES IN-  
TERNATIONALES  
163 Bd. Malesherbes  
Paris (17<sup>e</sup>), France

JAPANESE RELIGIONS  
School of Theology,  
Doshisha Univ.,  
Kyoto, Japan

JOURNAL OF THEOLOGICAL STU-  
DIES  
Clarendon Press,  
Oxford, England

KAIROS  
South African Council of Churches,  
P.O. Box 31190,  
Braamfontein, Transvaal, So. Africa

KERK EN THEOLOGIE  
H. Veenman en Zonen,  
Postbus 7,  
Wageningen, Holland

KERYGMA UND DOGMA  
Vandenhoeck & Ruprecht,  
Theaterstrasse 13,  
Göttingen, Deutschland

LUTHERISCHE MONATSHEFTE  
1 Berlin 33,  
Wangenleninstr. 1315, Deutschland

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SIONSKUNDLICHEN INSTITUTS  
Konfessionskundliches Institut,  
614 Bensheim Eifelstr. 35, Deutschland

THE MONTH  
Incorporating Herder Correspondence,  
114 Mount St.,  
London W 196AH, England

NOUVELLE REVUE THEOLOGIQUE  
Editions Casterman,  
6 Rue Bonaparte,  
75 Paris (6<sup>e</sup>), France

NUMEN  
International Review for the History  
of Religions.  
E.J. Brill,  
Leiden, Holland

A QUARTERLY THEOLOGICAL RE-  
VIEW FOR AFRICA,  
P.O. Box 260,  
Maseru, Lesotho, So. Africa

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8006 Zürich, Schweiz

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C.P. 568  
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REVUE BIBLIQUE  
Rue Bonaparte 16,  
Paris, France

REVUE D'HISTOIRE ET DE PHILO-  
SOPHIE RELIGIEUSES  
Faculté de Théologie Protestante de  
Strasbourg

LA REVUE REFORMEE  
(de la Société Calviniste de France)  
10 Rue de Villars,  
78 St Germain-en-Laye, France

SCOTTISH JOURNAL OF THEOLO-  
GY  
Twesdale Court,  
Edinburg 1, England

SOUTH EAST ASIA JOURNAL OF  
THEOLOGY  
6E Mt. Sophia,  
Singapore 9

STUDIES IN COMPARATIVE RELI-  
GION  
Pates Manor, Hatton Rd.,  
Belfont, Middlesex, England

THE TABLET  
48 Great Peter St.,  
London SW1, England

THEOLOGIA REFORMATA  
Drukkerij Zuyderduijn,  
Kerkplein Woerden, Holland

THEOLOGICAL STUDIES  
Room 244, 475 Riverside Drive,  
N.Y.C., N.Y. 10027, U.S.A.

THEOLOGIE EN PASTORAAT  
JM. W. Waanders,  
Grote Markt 7.,  
Zwolle, Holland

THEOLOGY  
(S.P.C.K.) Holy Trinity Church,  
Marylebone Rd.,  
London N.W. 1, England

THEOLOGY TODAY  
Box 29,  
Princeton, N.J., 08540, U.S.A..

TYDSCHRIFT VOOR THEOLOGIE  
Desclée de Brower,  
Nieuwe Gracht 24a,  
Utrecht, Holland

UNION THEOLOGICAL QUARTERLY  
3041 Broadway, N.Y.C., N.Y. 10027,  
U.S.A.

