



bi-annual Bulletin

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CURRENT ACTIVITIES OF THE CENTRO PRO UNIONE

The Centro Pro Unione is cooperating with the Faculty of Theology of the Pontifical University of Saint Thomas Aquinas in Rome (The Angelicum) in a new program of ecumenical studies to be initiated this coming Autumn, 1983. The University will offer, beginning in mid-October, a program of scientific and systematic study of ecumenical issues, the preparation of directors of diocesan and national ecumenical programs, and the ecumenical education of clergy, religious and church workers (men and women). The program is open to students from any Christian confession. Members of the Centro staff participate as faculty members, and students will use the specialized nine thousand volume collection of the Centro's library. A Master of Arts program is available in two semesters, and a License (STL) in four semesters. Most of the courses are given in English. Auditors are also admitted. For further information write to Professor Remi Hoeckman, O.P., Largo Angelicum 1, 00184 Rome, Italy.

As already indicated in the last issue of this *Bulletin*, the Centro is also cooperating with the Istituto di Studi Ecumenici S. Bernardino of Verona in the preparation of a new ecumenical review, *Studi Ecumenici*, whose first issue is expected for May 1983. The Centro staff will contribute bibliographies, book reviews and documentation to this venture, which offers a view of the specific application of ecumenism to the Italian scene. Fr. James F. Puglisi, S.A. of the Centro is a member of the trimestral review's editorial board.

Fr. Kevin McMorrow, S.A., is a new member of the Centro staff. A former superior general of the Atonement Friars, he is also a former faculty member of the Faculty of Theology of the Catholic University of America, Washington, D.C., and Notre Dame Seminary, New Orleans, Louisiana. He is undertaking the development of a new research program for the Centro in the area of the analysis of theological themes in the bilateral and multilateral interchurch dialogues, in consultation with the Commission on Faith and Order, Geneva.

The publications of the Centro, in addition to this bi-annual *Bulletin*, are:
- *Corso Breve di Ecumenismo* (in Italian); a five volume popular series which includes:

1. *La Chiesa Cattolica e il Movimento Ecumenico*,
2. *Conosciamo i fratelli*, by several authors,
3. *Il Popolo d'Israele e la Chiesa*, by Augusto Segre,
4. *La Chiesa Cattolica oggi nel dialogo*, by several authors,
5. *I nuovi movimenti religiosi, le Sette e i nuovi culti*, by Giovanni Cereti.

These volumes form the texts of a seminar held each year at the Centro for catechists and other local people in the Diocese of Rome who are interested in ecumenical formation.

- *A Bibliography of Interchurch and Interconfessional Theological Dialogues* (to be published in 1984);

- *Enchiridion oecumenicum* (to be published in 1984).

The *Bibliography* will be a cumulative edition of the annual supplements which appear in each Spring number of the bi-annual *Bulletin* of the Centro Pro Unione. The *Enchiridion* (in Italian) will be an edition of documentation of the dialogues with commentaries. An English language edition, somewhat parallel to the *Enchiridion* is appearing under the title *Growth in Agreement*, published by Paulist Press, New York. The Autumn number of the *Bulletin* will continue to up-date the *International Directory of Ecumenical Research Centers and Publications*, published by the Centro in 1981.

In the Spring of 1983 the Centro will be a host to the annual meeting of the Permanent Ecumenical Consultation of Religious, which includes the heads of religious communities of the churches, and in the Autumn of 1984 will host the bi-annual meeting of *Societas Oecumenica*, the association of directors of European ecumenical research institutes.

CHARLES ANGELL, S.A.
Director, Centro Pro Unione

ABBREVIATIONS FOR CONFESSIONAL FAMILIES AND CHURCHES

A : Anglican	O : Orthodox (<i>Byzantine</i>)
B : Baptist	OC : Old Catholic
C : Congregational	OO : Oriental Orthodox (<i>Non-Chalcedonian</i>)
D : Disciples of Christ	Pe : Pentecostal
E : Evangelical	R : Reformed
FO : Faith and Order	RC : Roman Catholic
L : Lutheran (<i>includes dialogues formerly under EV</i>)	U : United
M : Methodist	WCC : World Council of Churches

LIST OF DIALOGUES

A-B / usa (sb) : Episcopalian-Southern Baptist Dialogue	A-R : Anglican-Reformed Consultation
A-L : Anglican-Lutheran International Conversation	A-RC : Anglican-Roman Catholic International Commission (ARCIC; <i>also: Anglican-Roman Catholic Commission on the Theology of Marriage and its Application to Mixed Marriages</i>)
A-L / aus : Anglican-Lutheran Discussions in Australia	A-RC / b : Anglican/Roman Catholic Working Group in Belgium
A-L / eng-d : Representatives of the Evangelical Church in Germany (EKD) and of the Church of England	A-RC / can : Canadian Anglican/Roman Catholic Dialogue Commission
A-L / eur : Anglican-Lutheran European Regional Commission	A-RC / eng : English ARC
A-L / usa : Episcopal-Lutheran Dialogue in the U.S.A.	A-RC / eur : Anglican/Roman Catholic Working Group for Western Europe
A-O : Commission for Anglican-Orthodox Joint Doctrinal Discussion	A-RC / f : Groupe mixte de travail anglican-catholique en France
A-O / usa : Anglican-Orthodox Theological Consultation in the U.S.A.	A-RC / hong kong : Anglican-Roman Catholic Joint Declaration on Holy Baptism
A-O / usa-rus : Theological Conversations of Representatives of the Episcopal Church in the USA and of the Russian Orthodox Church	A-RC / jap : Japanese ARC
A-OC : Anglican-Old Catholic Theological Conversations	A-RC / lam : Latin American ARC
	A-RC / pac : Anglican-Roman Catholic South Pacific Meetings

- A-RC / papua Joint Commission of the Anglican and Catholic Churches in Papua New Guinea
- A-RC / phil Anglican-Roman Catholic Agreement on Baptism in the Philippines
- A-RC / roc Anglican-Roman Catholic Baptism Recognition in Taiwan
- A-RC / saf South African ARC
- A-RC / scot Joint Study Group of Representatives of the Roman Catholic Church in Scotland and the Scottish Episcopal Church
- A-RC / usa Joint Commission on Anglican-Roman Catholic Relations in the USA
- A-RC / usa (la) Anglican-Roman Catholic Dialogue in Los Angeles
- A-RC / usa (mont) Anglican/Roman Catholic Dialogues in Montana
- A-RC / usa (ny) Anglican-Roman Catholic Dialogue in New York
- A-RC / usa (sfo) Anglican-Roman Catholic Dialogue in San Francisco
- A-RC / wales Church in Wales/Roman Catholic Joint Working Group
- A-RC / zambia Anglican/Roman Catholic Theological Talks
- A-RC / zim Anglican-Roman Catholic Recognition of Baptism in Rhodesia
- B-L / d Gesprächskommission zwischen dem Bund Evangelisch-Freikirchlicher Gemeinden in Deutschland und der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands
- B-L / usa Dialogue between the Lutheran Council in the USA and the North American Baptist Fellowship
- B-O / usa (sb) : Orthodox-Southern Baptist Theological Conversations
- B-R Baptist-Reformed Theological Conversations
- B-RC / usa (ab) American Baptist-Roman Catholic Dialogue in the USA
- B-RC / usa (sb) Southern Baptist-Roman Catholic Dialogue in the USA (formerly: Baptist-Catholic Regional Conferences in the USA)
- L-L / sf Talks between the Evangelical Lutheran Church of Finland and the Free Church of Finland
- D-RC Disciples of Christ-Roman Catholic International Commission for Dialogue
- D-RC / usa Disciples of Christ-Roman Catholic Dialogue in the USA
- D-RC / usa (ky) : Louisville Dialogue of Roman Catholics and Disciples of Christ
- D-U / can Christian Churches-United Church of Christ Dialogue in Canada
- E-RC Evangelical-Roman Catholic Dialogue on Mission
- L-M / lutheran-methodist Joint Commission
- L-M / d Lutheran-Methodist Dialogue in Germany
- L-M / s Lutheran-Methodist Dialogue in Sweden
- L-M / usa Lutheran-United Methodist Dialogue in the USA
- L-O / lutheran-orthodox Dialogue
- L-O / d Lutheran-Orthodox Dialogue in Germany
- L-O / d-cp : Theological Dialogue between the Ecumenical Patriarchate of Constantinople and the Evangelical Church in Germany (EKD)
- L-O / d-r : Dialogue between the Evangelical Church in Germany (EKD) and the Romanian Orthodox Church
- L-O / d-ru\$: Dialogue between the Evangelical Church in Germany (EKD) and the Russian Orthodox Church
- L-O / ddr-bul : Dialogue between the Federation of Evangelical Churches in the German Democratic Republic and the Bulgarian Orthodox Church
- L-O / ddr-ru\$: Dialogue between the Federation of Evangelical Churches in the German Democratic Republic and the Russian Orthodox Church
- L-O / sf-rus : Theological Conversations between Representatives of the Evangelical Lutheran Church of Finland and the Russian Orthodox Church
- L-O / usa Lutheran-Orthodox Dialogue in the USA
- L-O-R / f Dialogue between Representatives of the Inter-Orthodox Bishops' Committee in France and the Protestant Federation of France
- L-O-R / f : Orthodox-Protestant Dialogue in France
- L-O-R / nam Lutheran-Orthodox-Reformed Dialogue in North America
- L-O-R / r Lutheran-Orthodox-Reformed Dialogue in Romania

- L-00 / India : Dialogue between the Orthodox Syrian Church of the East and the Lutheran Churches in India
- L-R : Lutheran-Reformed Joint Committee
- L-R / can : Lutheran-Reformed Dialogue in Canada
- L-R / usa : Lutheran-Reformed Conversations in the USA
- L-R-RC : Joint Roman Catholic-Lutheran-Reformed Study Commission on "The Theology of Marriage and the Problem of Mixed Marriages"
- L-R-RC / f : Comité mixte de travail catholique-protestant en France
- L-R-U / eur : Lutheran-Reformed Conversations in Europe
- L-RC : Lutheran-Roman Catholic Joint Commission (formerly : Joint Lutheran-Roman Catholic Study Commission on "The Gospel and the Church", and : Joint Lutheran-Roman Catholic Working Group)
- L-RC / aus : Lutheran-Roman Catholic Dialogue in Australia
- L-RC / d : Joint Commission of the Evangelical Church in Germany (EKD) and the German Episcopal Conference
- L-RC / nor : Lutheran-Roman Catholic Dialogue in Norway
- L-RC / phil : Lutheran-Roman Catholic Baptism Agreement in the Philippines
- L-RC / ra : Lutheran-Roman Catholic Dialogue in Argentina
- L-RC / s : Lutheran-Roman Catholic Dialogue in Sweden
- L-U / papua : Joint Consultation of the Evangelical Lutheran Church of Papua New Guinea and the United Church of Papua New Guinea and the Solomon Islands
- L-RC / usa : Lutheran-Roman Catholic Dialogue in the USA
- L-RC / usa (ky) : Lutheran-Roman Catholic Dialogue at Louisville
- M-RC : Joint Commission of the Roman Catholic Church and the World Methodist Council
- M-RC / aus : Methodist-Roman Catholic Dialogue in Australia (now: RC-U / aus)
- M-RC / car : Methodist-Roman Catholic Dialogue in the Caribbean
- M-RC / eng : Methodist-Roman Catholic Dialogue in England
- M-RC / lam : Methodist-Roman Catholic Dialogue in Latin America
- M-RC / nz : Methodist/Roman Catholic Dialogue - New Zealand
- M-RC / usa : Methodist-Roman Catholic Dialogue in the USA
- O-OC : Mixed Orthodox-Old Catholic Commission
- O-00 : Theological Dialogues between the Eastern Orthodox and the Oriental Orthodox Churches
- O-R : Orthodox-Reformed Preparatory Commission
- O-R / nam : Orthodox-Reformed Dialogue in North America
- O-R / rus : Dialogue between the World Alliance of Reformed Churches and the Russian Orthodox Church
- O-RC : Mixed Orthodox-Catholic Theological Commission
- O-RC / ch : Orthodox-Roman Catholic Dialogue in Switzerland
- O-RC / d : Orthodox-Roman Catholic Dialogue in Germany
- O-RC / f : Comité mixte catholique--orthodoxe en France
- O-RC / mel : Orthodox-Melkite Dialogue Commission
- O-RC / pol : Orthodox-Roman Catholic Baptism Agreement in Poland
- O-RC / rus : Theological Conversations between Representatives of the Roman Catholic Church and the Russian Orthodox Church
- O-RC / usa : Orthodox-Roman Catholic Bilateral Consultation in the United States
- O-RC / usa(ny) : Orthodox-Roman Catholic Dialogue in New York
- OC-R-RC / ch : Old Catholic-Reformed-Roman Catholic Dialogue in Switzerland
- OC-RC / a : Old Catholic-Roman Catholic Baptism Recognition in Austria
- OC-RC / ch : Gesprächskommission der christ-katholischen und der römisch-katholischen Kirche der Schweiz
- OC-RC / d : Old Catholic-Roman Catholic Dialogue in Germany
- OC-RC / eur : Old Catholic-Roman Catholic Dialogue in Europe
- OO-RC : Consultations between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church (Vienna Consultations)
- OO-RC / copt : Catholic and Coptic Orthodox Mixed Commission
- OO-RC / usa : Oriental Orthodox-Roman Catholic Dialogue in the USA

Pe-RC : Pentecostal-Roman Catholic Dialogue
 R-RC : Study Commission on the "Presence of Christ in Church and the World"
 R-RC / a : Commission of the Reformed Synod and the Conference of Austrian Bishops
 R-RC / b : Catholic-Protestant Commission on the Recognition of Baptism in Belgium
 R-RC / ch : Reformed-Roman Catholic Dialogue in Switzerland
 R-RC / nl : Reformed-Roman Catholic Baptism Agreement in Holland

R-RC / usa : Roman Catholic/Presbyterian Reformed Consultation in the USA
 RC-U / aus : Australian Uniting Church-Roman Catholic Church Dialogue (formerly M-RC aus)
 RC-U / can : Roman Catholic-United Church of Canada Dialogue Group in Canada
 RC-WCC : Joint Working Group between the Roman Catholic Church and the World Council of Churches

LIST OF PERIODICALS

American Baptist Quarterly (*ABQ*), Anglican Theological Review (*ATR*); Australasian Catholic Record (*ACR*).

Bijdragen; Biserica Ortodoxă Română (*BOR*); Boletín Informativo (*BInf*).

Catholic Mind (*CM*); Catholica; Catholica Unio (*CathUnio*); Het christelijk oosten (*CO*); Der Christliche Osten (*COst*); Chrysostom; Civiltà Cattolica (*CivCatt*); Clergy Review (*CL Rev*); Collationes; Currents in Theology and Mission (*CTM*).

Diakonia; Dialog; Diálogo Ecueménico (*Diál Ec*); Documentation Catholique (*DocCath*).

ECEW Bulletin; Ecumenical Bulletin (*EB*); Ecumenical Press Service (*EPS*); Ecumenical Review (*EcR*); Ecumenical Trends (*ET*); Ecumenism; Ecumenist; Ekklesia kai Theologia (*EkTh*); Ekklesiastikos Pharos (*EPH*); Ekumenisk Orientering. Faith and Order (*EkOr.FO*); Episkepsis; Epworth Review (*ER*); Estudios Eclesiásticos (*EE*).

Freiburger Zeitschrift für Philosophie und Theologie (*FZPhTh*).

Greek Orthodox Theological Review (*GOTR*).

Herder Korrespondenz (*HK*).

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Information Service (*ISer*); Informations Catholiques Internationales (*ICI*); Internationale Kirchliche Zeitschrift (*IKZ*); Irēnikon; Irish Theological Quarterly (*IThQ*); Istina.

Journal of Ecumenical Studies (*JES*); Journal of the Moscow Patriarchate (*JMP*).

Kerygma und Dogma (*KD*); Kosmos en Oekumene (*KOek*).

Lutheran World (*LW*); Lutheran World Information/Lutherische Welt-Information (*LWI*); Lutherische Monatshefte (*LMH*); Lutherische Rundschau (*LR*); LWB-Dokumentation; LWB-Information; LWF-Dokumentation; LWF Information.

Materialdienst des Konfessionskundlichen Instituts Bensheim (*MD*); Mid-Stream.

News from the English Churches (*NEC*); Nicolaus; Notizie Ortodosse (*NO*); Nouvelle Revue Théologique (*NRTTh*).

Oecumēnisme; Ökumenische Rundschau (*OR*); Ökumenisches Forum (*OF*); One in Christ (*OiC*); Orientierung; Origins; Ostkirchliche Studien (*OS*).

Positions Luthériennes (*PL*); Proche Orient Chrétien (*POC*); Protestantesimo.

Rassegna di Teologia (*RasT*); Reformed Press Service (*RPS*); Reformed World (*RW*); Regno; Renovaciō Ecumēnica (*RenEc*); Revue des sciences philosophiques et thēologiques (*RSPHTh*); Revue thēologique de Louvain (*RTL*).

St.Vladimir's Theological Quarterly (*SVTQ*); Service d'information (*SInf*); Service oecumēnique de presse et d'information (*SOEPI*); Sobornost; Star of the East (*SE*); Stimme der Orthodoxie (*SO*).

Tablet; Theologia; Theological Digest (*TD*); Theological Studies (*TS*); Theologie der Gegenwart (*TG*); Theologie und Glaube (*ThGL*); Theologische Revue (*ThRv*); Trier Theologische Zeitschrift (*TThZ*).

Una Sancta (*US*); Unitas; Unitē Chrētienne (*UC*); Unitē des Chrētiens (*UDC*); Ut omnes unum (*UOU*).

ABBREVIATIONS OF PERIODICALS

ABQ : American Baptist Quarterly; *ACR* : Australasian Catholic Record; *ATR* : Anglican Theological Review.

BInf : Boletīn Informativo; *BOR* : Biserica Ortodoxă Română.

CathUnio : Catholica Unio; *CivCatt* : Civiltā Cattolica; *CIRev* : Clergy Review; *CM* : Catholic Mind; *CO* : Het christelijk oosten; *COst* : Der Christliche Osten; *CTM* : Currents in Theology and Mission.

Diālec : Diālogo Ecumēnico; *DocCath* : Documentation Catholique.

EB : Ecumenical Bulletin; *EcR* : Ecumenical Review; *EE* : Estudios Eclesiásticos; *EkOr.FO* : Ekumenisk Orientering. Faith and Order; *EkTh* : Ekklēsia kai Theologia; *EPh* : Ekklēsiastikos Pharos; *EPS* : Ecumenical Press Service; *ER* : Epworth Review; *ET* : Ecumenical Trends.

FZPhTh : Freiburger Zeitschrift für Philosophie und Theologie.

GOTR : Greek Orthodox Theological Review.

HK : Herder Korrespondenz.

ICI : Informations Catholiques Internationales; *IKZ* : Internationale Kirchliche Zeitschrift; *ISer* : Information Service; *IThQ* : Irish Theological Quarterly.

JES : Journal of Ecumenical Studies; *JMP* : Journal of the Moscow Patriarchate.

KD : Kerygma und Dogma; *KOek* : Kosmos en Oekumene.

LMH : Lutherische Monatshefte; *LR* : Lutherische Rundschau; *LW* : Lutheran World; *LWI* : Lutheran World Information/Lutherische Welt-Information.

MD : Materialdienst des Konfessionskundlichen Instituts Bensheim.

NEC : News from the English Churches; *NO* : Notizie Ortodosse; *NRTTh* : Nouvelle Revue Théologique.

OF : Oekumenisches Forum; *Oic* : One in Christ; *OR* : Ökumenische Rundschau; *OS* : Ostkirchliche Studien.

PL : Positions Luthériennes; *POC* : Proche Orient Chrétien.

RasT : Rassegna di Teologia; *RenEc* : Renovaciō Ecumēnica; *RPS* : Reformed Press Service; *RSPHTh* : Revue des sciences philosophiques et thēologiques; *RTL* : Revue thēologique de Louvain; *RW* : Reformed World.

SE : Star of the East; *SInf* : Service d'information; *SO* : Stimme der Orthodoxie; *SOEPI* : Service oecumēnique de presse et d'information; *SVTQ* : St. Vladimir's Theological Quarterly.

TD : Theological Digest; *ThGL* : Theologie und Glaube; *ThRv* : Theologische Revue; *TG* : Theologie der Gegenwart; *TS* : Theological Studies; *TThZ* : Trier Theologische Zeitschrift.

UC : Unitē Chrētienne; *UDC* : Unitē des Chrētiens; *UOU* : Ut omnes unum; *US* : Una Sancta.

A CONTINUING BIBLIOGRAPHY FOR THE STUDY OF INTERCHURCH DIALOGUES (1983)

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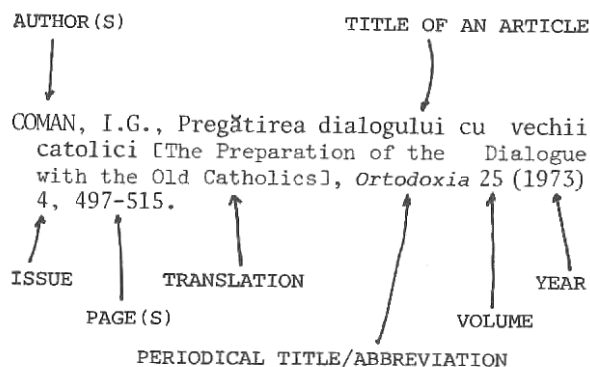
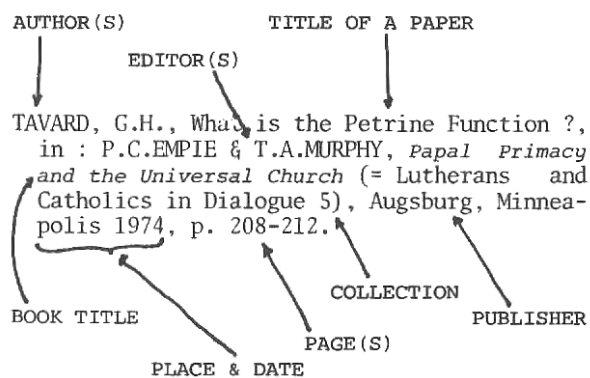
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SAMPLE REFERENCE CARDS



TRANSLITERATION SYSTEMS

GREEK : a, b, g(n), d, e, z, ē, th, i,
k, l, m, n, x, o, p, r, s, t,
y(u), ph, ch, ps, ō, (h).

RUSSIAN (Bulgarian alternatives within pa-
rentheses) : a, b, v, g, d, e, ž, z,
i, j, k, l, m, n, o, p, r, s, t, u,
f, kh (h), c, č, š, šč (št), - (ă),
y, ŷ, ē, ju, ja.

THE EMERGING CONSENSUS ON BAPTISM, EUCHARIST AND MINISTRY

by Dr. Michael Kinnamon, Executive Secretary
Commission on Faith and Order of the
World Council of Churches

(An address delivered at the Centro Pro Unione on February 18th, 1983)

It is a real pleasure for me to speak at the Centro Pro Unione. I feel very much among friends, and also among able and dedicated colleagues in the search for the visible unity of Christ's Church. As Christians we have been given a unity in Christ that links us like the branches of one vine or the members of a single body. The one God has sent the one Lord to create one body with one faith; and we, as followers of that Lord, are called to manifest our unity in order to convince the world that Jesus is truly sent by God and that the Father loves and seeks his scattered children everywhere. That is the basic confession behind all that I will say this evening.

I am especially pleased to speak with you about what we in the World Council of Churches feel is a major step towards the reunion of the Church, namely the text of the Faith and Order Commission which sets forth significant theological convergence on baptism, eucharist and ministry. The WCC has long recognized that one requirement for visible unity among Christians will be agreement on the nature and practice of the sacraments and the ministry of the Church - agreement which leads to a mutual recognition/reconciliation of ministries, and acknowledgement of common membership through baptism in the body of Christ, and full eucharistic fellowship. Faith and Order has been working at this, in one way or another, since its first world conference in 1927. A text containing the significant theological convergence achieved over the years on baptism, eucharist and ministry began to emerge in the late 1960s. This was shared with member churches of the World Council after the Nairobi Assembly and the numerous responses that Faith and Order received were incorporated into later editions of the text. (I don't know how many revisions it went through, but the secretaries tell me that they typed the full document at least 12 times.) Finally, at our Commission meeting last January in Lima, Peru, the members of the Commission were asked: Has the text reached sufficient maturity (is there sufficient convergence) that it should be transmitted to the churches for official response as part of a process of reception? The answer was a unanimous "yes".

I will go into some of the specific elements of the text in a moment; but first we should look at why this particular ecumenical document deserves special attention. There are at least two points I want to emphasize.

1. The Faith and Order Commission is, quite simply, the most comprehensive theological forum in all of Christendom. Our 120 Commission members include 12 Roman Catholic scholars (Fr. Jean Tillard of the Dominican faculty in Ottawa is a vice-moderator), Eastern and Oriental Orthodox, and an incredible range of Protestants: Anglicans, Methodists, Reformed, Lutherans... We have theologians from various united churches, from the Disciples of Christ (my tradition), the Southern Baptist Convention... There are Waldensians, Pentecostals, Seventh-Day Adventists... And they come from all parts of the world. As the preface to our *Baptism, Eucharist and Ministry* text (BEM) says, it is unprecedented in the modern ecumenical movement for theologians of such widely different traditions to speak so harmoniously on fundamental matters of the faith.

I need to stress that the members of the Faith and Order Commission did not "approve" the BEM text in Lima - that is something which only the churches can do. And not every member would fully agree with every line of the document. But it was absolutely clear that the Commission felt this to be a balanced, mature statement which basically reflects the apostolic faith of

the Church and is sufficient to move us to the next stage in the search for unity. That itself is cause for celebration. Churches have been drawing closer together through bilateral conversations during the past decade, but even ten years ago few people would have dared predict that such a convergence was possible in the multilateral context of Faith and Order.

2. This document is also of special significance because of the methodology that was used to produce it. Until the 1950s, Faith and Order was frequently a place where Protestant churches compared their conceptions of doctrinal questions (Augsburg vs Westminster vs 39 Articles); but after the Lund meeting of 1952, the work took a decisive turn. Faith and Order began to spend less time comparing the branches of the tree and more time exploring the common trunk - exploring what scripture and church tradition have said about such things as ministry, the sacraments, the nature of the Church. This work was given a major boost in 1963 in Montreal (the first meeting at which Roman Catholics were a major presence) when Faith and Order moved beyond the old dichotomy of scripture/tradition to speak of "the Tradition of the Gospel testified in scripture, transmitted in and by the Church through the power of the Holy Spirit". This Tradition of the Gospel (the *paradosis* of the *Kerygma*), the faith of the apostolic Church transmitted as a living reality through the ages, is what the churches have asked their theologians in Faith and Order to explore and express - and this they now claim to have done with regard to baptism, eucharist and ministry.

This methodology also points us towards what I take to be the crucial question for the churches as they "receive" this text. Are the churches willing to allow their understanding of the faith - as articulated in historic texts and confessional statements - to be measured by the plumbline of the apostolic tradition, or will they insist on judging the results of ecumenical study by their confessional standards? This does not mean that the churches must give up their fundamental articles of faith; but it does mean that they must be open to the possibility that the Spirit is leading us to recover and express the faith of the apostles in new ways, ways that may differ from previous confessional formulations. When I speak on BEM in Scandinavia, I tell people that the one question I won't entertain is "Does it conform to Augsburg?" In England, I feel defeated if people insist on asking "How Anglican is it?" And here, while I will suggest in a moment that BEM is fundamentally in line with central currents of Roman Catholicism, I hope you won't ask, for example, whether the understanding of real presence in the eucharist repeats what was said at the Council of Trent. The goal must be to struggle together to confess the Tradition of the Gospel, not simply to preserve intact our confessional traditions. Otherwise, all of this effort over 55 years is in vain.

I have already mentioned the unprecedented nature of the Lima convergence, but it needs to be emphasized that the next steps are equally unprecedented in the modern ecumenical movement. Since never before have churches been challenged to give such official endorsement or reception of the results of multilateral ecumenical study. The official text has already been sent to member churches of the World Council of Churches (as well as to other churches, such as the Roman Catholic Church, which participate in the Faith and Order Commission) with a request that the document be studied extensively, especially with regard to its implications for congregational worship. A study guide designed to help lay groups discuss the text is now available, and sample liturgies, reflecting an ecumenical approach to baptism, and the Lord's Supper, should be published next month. Whatever else "reception" means (and it means a different thing in parliamentary law than it does in canonical law), it must be seen as an ongoing process of communication and education within a church through which its members are encouraged to embrace the results of, in this case, an ecumenical study as being an expression of the faith of the Church universal. Lay involvement in this process is essential.

At the same time, however, the Commission is taking the unprecedented step of inviting the churches to prepare an "official response" by the end of 1984 to these questions:

- To what extent can your church recognize in this text the faith of the Church through the ages?
- What consequences can your church draw from this text for its relations and dialogues with other churches, particularly with those churches which also recognize the text as an expression of the apostolic faith?

This 50-page booklet, please remember, is not meant to be an exhaustive treatment of the faith of the Church. It is aimed at addressing problems that have prevented a mutual recognition of sacraments and ministry, issues on which the churches have been divided. That is its intention and significance.

It also needs to be said that the World Council of Churches does not expect each church to adopt the language of the text as official dogma; and yet something much more significant than another round of theological exchange is now called for and expected. The theologians have said, in effect, "There is no good reason why we cannot put the historic disputes over the sacraments and ministry behind us". The theologians have reached a "convergence". They now ask the churches if this convergence can be the basis of "agreement" (even mutual recognition) which, in turn, might be the basis for a genuine ecumenical council which could speak a real word of "consensus" on matters of faith. There you have some of the steps we dream about in Faith and Order towards the unity of the Church.

But so far I've made it sound too easy. The reception process will obviously be far from easy! I sometimes have the feeling - to put it all too simply - that many of our member churches did not really expect their theologians to reach such convergence on *faith*. Now that they've managed to do it, the churches are forced to confront the many unresolved problems they have with *order*.

My own church, for example - the Disciples of Christ in the USA - has evolved from our former strict congregational polity; but it is still uncertain if we have adequate structures for teaching the faith or for responding to the results of ecumenical study. In our response to the Faith and Order conference at Lund in 1952, the Disciples acknowledged that "we have no way of making a deliverance which is strictly official, much less binding upon any who are in our communions". The Disciples have a full-time ecumenical office which will certainly promote local study of the text, but it is still quite unclear what "official response" will mean in our situation. It is at least fair to say that when our General Assembly gives an official response it will not have the "weight" of an official response from Rome.

On the other side of the coin are the more hierarchically ordered churches, like the Roman Catholic, which may issue a magisterial response that prevents real encounter with the text in congregations and regions. Without belabouring the point, I'm afraid that may have happened when the Sacred Congregation for the Doctrine of the Faith issued its rather negative statement on the report of the Anglican/Roman Catholic International Commission before it had a chance to be seen by the bishops' conferences. The Faith and Order text has already been sent by the Vatican unity secretariat to the episcopal conferences for a first round of evaluation, so we don't expect BEM will have a similar fate. In fact it must be said that the Roman Catholic Church is taking the BEM document very seriously, just as its theologians participated seriously in its preparation.

* * *

Having said all of this by way of background, let me turn to the text itself. Obviously it is not possible to deal with all, or even most, of the major points of convergence, but I do want to highlight a few crucial aspects of the document.

With regard to baptism, perhaps the least controversial of the three areas,

the fundamental question has traditionally been: Do we emphasize God's initiative or our human response? This dichotomy has led to two extremes of baptismal practice. On the one hand are those (like my tradition) which baptize only upon personal profession of faith; the rite is viewed as an occasion of personal, responsible commitment to the Lord, for confession of sin and conversion of heart. Baptism, thus understood, is a sign and seal of personal discipleship.

On the other hand are those who practice infant baptism and who emphasize the corporate faith which the child shares with its parents and community. For some churches there has been no need for a later personal profession which would make the initiation complete since the infant is considered to be a believer through God's initiative and grace.

The Faith and Order text presents a third model, one that has received wide support in recent years, in which baptism is understood as part of a *process* of Christian initiation. "Baptism", according to the text, "is both God's gift and our human response to that gift". Both believers' and infant baptism, properly understood, embody God's initiative in Christ and express a response of faith within the believing community. "When one who can answer for himself or herself is baptized, a personal confession of faith will be an integral part of the baptismal service. When an infant is baptized, the personal response will be offered at a later moment in life. In both cases, the baptized person will have to grow in the understanding of the faith".

At the time of Nairobi, the BEM text spoke about baptism as God's gift and human *commitment*. The new wording, which speaks of "the response of faith within the believing community", leaves much more room for infant baptism. But Disciples and Baptists will be happy with the clear affirmation, made in one of the commentaries, that personal faith and commitment are "essential for the full fruit of baptism".

To my mind, this third model is indeed a recovery of the Tradition of the Gospel. I would argue that baptism in infancy, if not followed by a personal confession of faith at an age of discretion, is not Christian initiation as the New Testament understands it. "...if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (Rom. 10:9). But infant baptism, if understood as part of this process also points to an essential biblical truth: that faith is the response to God's saving act in Christ, not the condition of it. "You have not chosen me, but I have chosen you" (Jn. 15:16).

This conception of Christian nurture as life-long growth in Christ leads the text to offer a double-edged warning. Those who practice believers' baptism, should visibly acknowledge that children are placed under the protection of God's grace (perhaps through services of blessing or dedication); it is important to show that nurturing within a responsible Christian community should begin at an early age. But those who baptize infants "must guard themselves against the practice of apparently indiscriminate baptism and take more seriously their responsibility for the nurture of baptized children to mature commitment in Christ". Christian faith is trivialized when baptism is seen by parents or community as "the proper thing to do" without a basis in real commitment.

This understanding, if affirmed by the churches, could lead to two important ecumenical steps called for in the document: (1) the avoidance of any practice that could be interpreted as re-baptism, and (2) the acceptance of believers' and infant baptism as equivalent alternatives within the one Church. (At least two united churches - the Church of North India and the United Reformed Church in the United Kingdom - already explicitly accept both forms within their fellowship.) My own feeling is that true "equivalency" will be hard to achieve, but a "co-existence" of both practices is likely, given this more comprehensive understanding of Christian initiation.

My professor, Martin Marty, at the University of Chicago, once remarked that the Lord's Supper, or eucharist, has been more fought over than enjoyed in Protestantism. And, of course, it has represented a major gulf between Protestants and Catholics. The most basic dispute used to revolve around whether the eucharist is a sacrament of Christ's presence or a memorial of

his death and resurrection - but this debate has lost its edge thanks to the modern liturgical movement. Protestant, Catholic and Orthodox scholars, in their efforts to recover the Tradition of the Gospel, have stressed that "memorial" (*anamnesis*), as used in scripture, means an act of remembrance whereby each new generation is put in touch with the original event. Israel's memorial of the Exodus, for example, makes that saving event a newly present reality. To be honest, there are many Disciples who conceive of the Lord's Supper as some sort of inspirational recollection, but that is indeed changing due to the work of Protestant scholars like Frère Max Thurian (who headed the steering group on BEM).

This understanding of *anamnesis* - as the bringing into the present of a past act with all its efficacy - is at the heart of the BEM document. "Christ himself with all that he has accomplished for us and for all creation... is present in this anamnesis, granting us communion with himself." The text leaves no doubt that this presence, while unique, is certainly "real." "Jesus said over the bread and wine of the eucharist: 'This is my body... this is my blood...'" What Christ declared is true and this truth is fulfilled every time the eucharist is celebrated. The Church confesses Christ's real, living and active presence in the eucharist." I expect my church to accept this language, especially when it is added that, while Christ's presence does not depend on the faith of the individual, faith is required to discern the body and blood of our Lord.

There are, of course, still problems. Most Protestants will see the presence of Christ operative in the action of the eucharist rather than identified in any way with the eucharistic elements. Even Luther's famous statement that "the body of Christ is in, with and under the bread" would not be met with much enthusiasm by most Protestants. The Faith and Order text points to this diversity of opinion in a commentary and simply notes that it is now up to the churches to decide if they can live with these two theological perspectives within one fellowship. It is more important, the text implies, that we agree that "the eucharist is the memorial of the crucified and risen Christ, the living and effective sign of his sacrifice."

On the issue of "sacrifice", there is surprising consensus. The Roman Catholic concept of "propitiatory sacrifice" is understood within the context of the eucharist as intercession. "...There is only one expiation, that of the unique sacrifice of the cross, made actual in the eucharist and presented before the Father in the intercession of Christ and of the Church for all humanity". This seems to me consistent with much recent Roman Catholic theology (e.g., Charles Journet and Eugene Masure) which agrees that the eucharist does not repeat or supplement the unique sacrifice of Christ, but perpetuates the one sacrificial act in all its efficacy. In fact this may not be such a departure from the Council of Trent which actually said little about the relationship between the Mass and the Cross, except that Christ "left a sacrifice whereby that bloody sacrifice which was enacted once on the Cross might be represented and its memory remain until the end of the world".

I want to give one more example from the eucharist section of what I mean by the recovery of the Tradition of the Gospel. The BEM report, with its strong emphasis on *epiclesis* (the invocation of the Spirit) restores the Holy Spirit to its essential place in the eucharist. This seems to me a clear indication of how the western tradition has been enriched by its association with the east in the ecumenical movement. "Being assured by Jesus' promise in the words of institution that it will be answered, the Church prays the Father for the gift of the Holy Spirit in order that the eucharist event (i.e. the real presence of Christ) may be a reality."

Jean Tillard, in his many writings on the subject, has maintained that the prayer of *epiclesis* is not primarily concerned with the bread and the cup but is an invocation that the faithful may be transformed by the Spirit into living members of Christ's body. This underlines the important re-discovery of the connection between the identity of the Church and the community's participation in the eucharistic meal. "The sharing in one bread and the common cup in a given place demonstrates and effects the

oneness of the sharers with Christ and with their fellow sharers in all times and places." This radical connection between the body and blood of the eucharist and the one body of the Church has a long tradition in Catholic thought. Augustine said that "you are the Body of Christ and its members; it is your own mystery which lies there on the Lord's Table." Thomas claimed that "the *res* (the reality) of this sacrament is the unity of the mystical body without which there is no salvation". Not to mention the clear affirmation of 1 Corinthians 10:17: "Because there is one bread, we who are many are one body..."

This understanding of the eucharist demands a change in the quality of relationship within the Christian community. "...all kinds of injustice, racism, separation and lack of freedom are radically challenged when we share in the body and blood of Christ." The eucharist "demands reconciliation and sharing among all those regarded as brothers and sisters in the one family of God". More controversially, the eucharistic grace also demands from us, says the BEM text, a commitment to the transformation of this world into the world God wills. "The eucharist involves the believers in the central event of the world's history. As participants in the eucharist, therefore, we prove inconsistent if we are not actively participating in this ongoing restoration of the world's situation and the human condition". There you have the most compelling reason for the WCC's controversial involvements in struggles for justice and peace.

We come, finally, to ministry. There are so many issues at stake here that it is hard to know on which I should focus. The context for the entire discussion is in line, it seems to me, with recent trends in the Roman Catholic Church. Like *Lumen Gentium* it locates the ordained ministry within the ministry of the people of God; the ordained ministry is not to be seen as a separate caste but has meaning only in relation to the Church. More positive influence, perhaps, from the eastern churches.

Far more problematic is the question of the "apostolic succession" in the ministry. The Faith and Order text puts its emphasis on the apostolic tradition of the Church with the "transmission of ministerial responsibilities" as one characteristic of this essential apostolicity. The Roman Catholic Church tends to reverse this, speaking of the apostolic succession in ministry as the first and fundamental element in the church's apostolicity, but also acknowledging (especially in the documents of Vatican II) that other elements - apostolic preaching and scriptures, the work of evangelism and witness - are aspects of the Church's continuity with the apostles.

But what about those churches, like mine, that have not maintained the line of episcopal succession? On this point the text makes what is for my church an absolutely crucial affirmation. "In churches which practice the succession through the episcopate, it is increasingly recognized that a continuity in apostolic faith, worship and mission has been preserved in churches which have not retained the form of historic episcopate. This recognition finds additional support in the fact that the reality and function of the episcopal ministry have been preserved in many of these churches, with or without the title 'bishop'." The text goes on to urge non-episcopal churches to accept the three-fold ministry of bishop, presbyter and deacon "as an expression of the unity we seek and also as a means for achieving it". Every church, it argues, needs the ministry of *episcopus* in some form as a sign of the unity of all in the Kingdom. The episcopate can be a sign, though not a guarantee, of such continuity and unity. But the churches without it, says the text, "cannot accept any suggestion that the ministry exercised in their own tradition should be invalid until the moment that it enters into an existing line of episcopal succession".

This is a critical point of decision for the ecumenical journey. Can the Roman Catholic Church, among others, accept that apostolic succession is of the *bene esse* but not of the *esse* of the Church? In the past, Disciples have often said that, while "oversight" was essential, the episcopal ministry was neither essential nor beneficial. We may now be willing to accept the three-fold ministry (to use the old categories) on "utilitarian" grounds, but I doubt that we would ever adopt an "organic" view of ministry which sees min-

isterial order or succession as of the essence of the Church.

There is one question on which BEM fails to make much headway: the ordination of women. The only recommendation is for "openness" to each other and further ecumenical study. The important thing to note here is that, for many, the real dividing lines in the Church are now drawn in new places, that the ecumenical agenda has changed in recent years. I find, for example, that I am much more emotional about this issue than any I have discussed this afternoon. If BEM argued against the ordination of women, I would reject the text without hesitation as untrue to the Tradition of the Gospel.

This question indicates that there is still much work to be done in the search for full visible unity. But I hope that all I've said this afternoon also indicates that we have come a very long way.

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