



bi-annual Bulletin

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CURRENT ACTIVITIES OF THE CENTRO PRO UNIONE

With this issue of our *Bulletin* we are including a copy of our newly revised *International Directory of Ecumenical Research Centers and Publications*, thus continuing a project of the Centro which began shortly after the Council and which has proved useful as a guide to the vast amount of research being done around the world in the area of ecumenical studies. This year also saw the publication of Volume VII of our "Corso breve di ecumenismo" entitled: *La Spiritualità delle Chiese Cristiane Orientali*. Volume VIII is already in preparation for publication early next year: *Il ruolo del Vescovo di Roma nella Chiesa Universale*.

We wish to thank Fr. George Tavard and other distinguished scholars who have pointed out to us books and articles which we missed in our coverage of materials published on inter-church dialogues, contained in our on-going *Bibliography of Interchurch and Interconfessional Theological Dialogues* contained in this issue. The original volume covering ten years of research and published in 1984 by the Centro is still available for US \$ 25 a copy postpaid by air from the Centro. Limited copies of the first annual supplement contained in our *Bulletin* N° 28 of Fall 1985 are also available on request. Suggested revisions and additions are carried in these annual supplements which appear in each autumn issue.

We regret that due to a staff error, some of you who responded to our suggestion that a donation could be sent to help defray costs of our *Bulletin* which is sent free received acknowledgements which referred to a "subscription". We wish to make clear again that we cannot accept paid subscription as such to the *Bulletin*, but rather depend on donations solicited from time to time. We are grateful to all readers who have assisted us in this way.

We are happy to inform you that the proceedings of the Second International Catholic-Jewish Theological Colloquium held here in Rome from November 4 to 6, 1986 will be published in a forthcoming issue of *Face to Face*, published by the Anti-Defamation League of B'nai B'rith of New York. Pope John Paul II received the invited participants of the Colloquium in private audience on November 6, during which he said: "I am very happy to welcome you on the occasion of your Second International Catholic-Jewish Theological Colloquium. In 1985 the Theological Faculty of the Pontifical University of Saint Thomas Aquinas, the Anti-Defamation League of B'nai B'rith, the Centro Pro Unione and the 'Service de Documentation Judéo-Chrétienne' (SIDIC), in cooperation with the Holy See's Commission for Religious Relations with the Jews, opened this series of theological research in commemoration of the twentieth anniversary of the Conciliar Declaration *Nostra Aetate*. According to the spirit and the perspectives of the Council, the topic chosen for your Second Colloquium, which has now come to an end, is: *Salvation and Redemption in the Jewish and Christian Theological Traditions and in Contemporary Theology* (...)

(...) Your Colloquium can help to avoid the misunderstanding of syncretism, the confusion of one another's identities as believers, the shadow and suspicion of proselytism. You are effectively carrying out the insights of the Second Vatican Council, which have also been the theme of subsequent documents of the Holy See's Commission for Religious Relations with the Jews.

This mutual effort will certainly deepen common commitment to the building of justice and peace among all people, children of the one heavenly Father. Let us, in this common hope for peace, confidently express our praise with the words of the Psalm, inviting all people to pray: 'Praise the Lord, all nations! Extol him, all peoples! For great is his steadfast love toward us, and the faithfulness of the Lord endures for ever. Hallelû-Yah' (Ps 117) (...)"

Charles Angell, S.A.
Director

A BIBLIOGRAPHY OF INTERCHURCH AND INTERCONFESSIONAL
THEOLOGICAL DIALOGUES
SECOND SUPPLEMENT (1986)

ABBREVIATIONS FOR CONFESSIONAL FAMILIES
AND CHURCHES

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

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LIST OF DIALOGUES

- | | |
|---|--|
| FO: Faith and Order Commission | A-OC: Anglican-Old Catholic Theological Conversations (formerly: Bonn Agreement) |
| A-B / usa (nc): North Carolina Baptist-Episcopal Dialogues | A-OC / usa: Anglican-Old Catholic North American Working Group |
| A-L: Anglican-Lutheran International Conversation | A-OO: Anglican-Oriental Orthodox Dialogue |
| A-L / can: Anglican-Lutheran Dialogue in Canada | A-R: Anglican-Reformed International Commission |
| A-L / eng-d: Representatives of the Evangelical Church in Germany (EKD) and of the Church of England | A-R / eng-nl: Representatives of the Netherlands Reformed Church and of the Church of England |
| A-L / eur: Anglican-Lutheran European Regional Commission | A-RC: Anglican-Roman Catholic International Commission (ARCIC) |
| A-L / usa: Episcopal-Lutheran Dialogue in the U.S.A. | A-RC / can: Canadian Anglican/Roman Catholic Dialogue Commission |
| 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 / 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 (lna): Anglican-Roman Catholic Dialogue in Louisiana

A-RC / usa (va): Anglican/Roman Catholic Commission on Moral Issues

B-L / n: Theological Conversations between the Church of Norway and the Baptist Union of Norway

B-R: Baptist-Reformed Theological Conversations

B-RC: International Theological Dialogue between Baptists and Roman Catholics

B-RC / usa (sb): Southern Baptist-Roman Catholic Dialogue in the USA (formerly: Baptist-Catholic Regional Conferences in the USA)

C-L / sf: Talks between the Evangelical Lutheran Church of Finland and the Free Church of Finland

D-R: International Consultation of Theologians of the World Alliance of Reformed Churches and the International Disciples Ecumenical Council

D-RC: Disciples of Christ-Roman Catholic International Commission for Dialogue

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: US Lutheran-Methodist Dialogue

L-O: Lutheran-Orthodox Dialogue

L-O / d-cp: Theologisches Gespräch zwischen dem Ökumenischen Patriarchat und der Evangelischen Kirchen in Deutschland

L-O / d-rus: Bilateraler Theologischer Dialog zwischen der Russischen Orthodoxen Kirche und der Evangelischen Kirche in Deutschland

L-O / ddr-rus: 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 / r: Lutheran-Orthodox-Reformed Dialogue in Romania

L-OC / d: Gesprächskommission zwischen dem Rat der Evangelischen Kirche in Deutschland in Absprache mit der Arnoldshainer Konferenz und der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands und dem Katholischen Bistum der Altkatholiken in Deutschland

L-OC / ddr: Gespräch zwischen der Vereinigten Evangelisch-Lutherischen Kirche in der DDR und dem Gemeindeverband der Altkatholischen Kirche in der DDR

L-OO / india: Dialogue between the Orthodox Syrian Church of the East and the Lutheran Churches in India

L-Pe / sf: Lutheran-Pentecostal Dialogue in Finland

L-R: Lutheran-Reformed Joint Committee

L-R / f: Conseil Permanent des Eglises luthériennes et réformées de France

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: Gemeinsame römisch-katholische/evangelisch-lutherische Kommission

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 / india: Lutheran-Roman Catholic Dialogue in India

L-RC / jap: Roman Catholic/Lutheran Joint Commission in Japan

L-RC / usa: Lutheran-Roman Catholic Dialogue in the USA

L-U / usa: Dialogue between the Lutheran Council in the USA and the United Church of Christ

M-R: Methodist-Reformed Dialogue

M-RC: Joint Commission of the Roman Catholic Church and the World Methodist Council

O-OC: Mixed Orthodox-Old Catholic Commission

O-OO: Theological Dialogues between the Eastern Orthodox and the Oriental Orthodox Churches

O-R: Orthodox-Reformed Dialogue

O-R / ch: Commission de dialogue entre la Fédération des Eglises Protestantes de la Suisse et les Eglises orthodoxes en Suisse

O-R / rus: Dialogue between the World Alliance of Reformed Churches and the Russian Orthodox Church

O-RC: Commission mixte internationale de dialogue entre l'Eglise catholique romaine et l'Eglise orthodoxe

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 / usa: Orthodox-Roman Catholic Bilateral Consultation in the United States

O-U / aus: Conversations between the Uniting Church in Australia and the Greek Orthodox Archdiocese in Australia

OC-RC / d: Old Catholic-Roman Catholic

Dialogue in Germany

OC-RC / eur: Old Catholic-Roman Catholic Dialogue in Europe

OC-RC / usa: Joint Commission of the Polish National Catholic Church and the National Conference of Catholic Bishops

OO-RC: Oriental Orthodox-Roman Catholic Relations

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 / usa: Roman Catholic/Presbyterian Reformed Consultation in the USA

RC-WCC: Joint Working Group between the Roman Catholic Church and the World Council of Churches

DOMBES: Groupe des Dombes

Note: Due to lack of space a number of entries have had to be delayed until a future issue.

PERIODICALS SURVEYED

with their abbreviations

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

Bausteine; Biserica Ortodoxa Româna (**BOR**).

Catholica; Centro Pro Unione; Chrysostom; Civiltà Cattolica (**CivCatt**); Clergy Review (**Cl-Rev**); Currents in Theology and Mission (**CTM**).

Diakonia; Diálogo Ecuménico (**DiálEc**); Doctrine and Life (**DL**); Documentation Catholique (**DocCath**).

Ecumenical Bulletin (**EB**); Ecumenical Press Service (**EPS**); Ecumenical Review (**Ecr**); Ecumenical Trends (**ET**); Ecumenism; Ecumenist; Eglise et théologie (**EgTh**); Ekklesia; Ekklesia kai Theologia (**EkTh**); Ekklesiastikos Pharos (**EPh**); Ekumenisk Orientering. Faith and Order (**EkOr.FO**); Episkepsis; Epworth Review (**ER**).

Foyers Mixtes (**FM**).

Greek Orthodox Theological Review (**GOTR**).
Herder Korrespondenz (**HK**).

Information Service (**ISer**); Informations Catholiques Internationales (**ICI**); Internationale Kirchliche Zeitschrift (**IKZ**); Irénikon; Istiná.

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

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

Lutheran World Information/Lutherische Welt-Information (**LWI**); Lutheran World Information: Monthly Edition (**LWI - Monthly**); Lutherische Monatshefte (**LMH**); LWB-Dokumentation; LWB-Information; LWF-Dokumentation; LWF Information.

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

Nicolaus; Notizie Ortodosse (**NO**).

Oecuménisme; Okumenische Rundschau (**OR**); Oekumenisches Forum (**OF**); One in Christ (**OiC**); One World; Origins; Ostkirchliche Studien (**OS**).

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

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

Reformed Press Service (RPS); Reformed World (RW); Regno; Renovación Ecuánica (RenEc).

St.Vladimir's Theological Quarterly (SVTQ); Service d'information (SInf); Service oecuménique de presse et d'information (SOEPI); Sobornost; Star of the East (SE); Stimme der Orthodoxie (SO); Studi Ecumenici (StEc); Studii Teologice (StTeol).

Tablet; Theologia; Theology Digest (TD); Theological Studies (TS).

Una Sancta (US); Unitas; Unité Chrétienne (UC); Unité des Chrétiens (UDC); Ut omnes unum (UOU).

Worship.

Zurnal Moskovskoj Patriarkhii (ZMP).

abbreviations of periodicals

ABQ: American Baptist Quarterly; ACR: Australasian Catholic Record; ARel: Actualité religieuse; ATR: Anglican Theological Review.

BOR: Biserica Ortodoxa Romana.

CivCatt: Civiltà Cattolica; ClRev: Clergy Review; CTM: Currents in Theology and Mission.

DiálEc: Diálogo Ecuánico; DL: Doctrine and Life; DocCath: Documentation Catholique.

EB: Ecumenical Bulletin; ECR: Ecumenical Review; EgTh: Eglise et théologie; EkOr.FO: Ekumenisk Orientering. Faith and Order; EkTh: Ekklesia kai Theologia; Eph: Ekklesiastikos Pharos; EPS: Ecumenical Press Service; ER: Epworth Review; ET: Ecumenical Trends.

FM: Foyers mixtes.

GOTR: Greek Orthodox Theological Review.

HK: Herder Korrespondenz.

ICI: Informations Catholiques Internationales; IKZ: Internationale Kirchliche Zeitschrift; ISer: Information Service.

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

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

LMH: Lutherische Monatshefte; LWI: Lutheran World Information/Lutherische Welt-Information; LWI - Monthly: Lutheran World Information: Monthly Edition.

MD: Materialdienst des Konfessionskundlichen Instituts Bensheim.

NO: Notizie Ortodosse.

OF: Oekumenisches Forum; OiC: One in Christ; OR: Okumenische Rundschau; OS: Ostkirchliche Studien.

PL: Positions Luthériennes; POC: Proche Orient Chrétien.

RenEc: Renovación Ecuánica; RPS: Reformed Press Service; RW: Reformed World.

SE: Star of the East; SInf: Service d'information; SO: Stimme der Orthodoxie; SOEPI: Service oecuménique de presse et d'information; StEc: Studi Ecumenici; StTeol: Studii Teologice; SVTQ: St. Vladimir's Theological Quarterly.

TD: Theology Digest; TS: Theological Studies.

UC: Unité Chrétienne; UDC: Unité des Chrétiens; UOU: Ut omnes unum; US: Una Sancta.

ZMP: Zurnal Moskovskoj Patriarkhii.

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NEW TESTAMENT FOUNDATIONS FOR PRIMACY

A talk given at the Centro Pro Unione,
on Tuesday, October 14th, 1986

by Paul O'Leary, O.P.*

My task this evening is to begin a whole series of reflections on the role of the Bishop of Rome in the Church. Thus it is important that the question of the New Testament foundations be situated within the context of the whole series. There is a real sense in which to speak of primacy in the New Testament is an anachronism, since primacy is a word which came to be used to designate the particular position of the Bishop of Rome, and of other bishops who exercised a leadership function within the communion of Churches. What is certain is that the theological concept of the primacy of one Church within the whole communion of Churches and of one bishop within the whole college of bishops developed gradually. The development of this concept was within the wider framework of the emergence of the leadership exercised by other important Churches and their bishops. There is little or no trace of this in the New Testament, since the structure of the early Church involved apostolic leadership rather than episcopal leadership.

What we need to look at then, in the New Testament, is the pattern of apostolic leadership and in particular at leadership within the group of apostles. One could make an initial spontaneous affirmation that leadership in the group of apostles is exercised by three figures, namely, Peter, Paul and James. James is a special case since his leadership seems to have been

linked especially with his blood relationship to the Lord and it seems to have been very largely connected with the Church at Jerusalem. Clearly the more important figures in the New Testament are those of Peter and Paul. Catholic theology has tended to focus very much on the person of Peter, seeing the Bishop of Rome as the successor of Peter. It ought not to be forgotten that the Roman Church has always seen itself as the Church of Peter and Paul, and in solemn declarations the Pope invokes his succession to the two apostles whose martyrdom in Rome is seen as the foundational witness on which the Church of Rome bases its vocation as the first among the apostolic Churches.

There can be no doubt that a reading of the New Testament reveals immediately the fact of the prominence accorded to both Peter and Paul. Above all, Paul's prominence is due to the volume and importance of his writings in the corpus of the Christian Scriptures. In addition, of course, note must be taken of the fact that the second half of Acts of the Apostles has Paul as its central figure. Peter does not have the same volume of writings attributed to him (and those attributed to him according to most scholars were in fact not written by him), but his prominence in the Gospels is undeniable and of the utmost importance.

It is on this fact of the leadership functions

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of Peter and Paul that the primacy of the Bishop of Rome is based. Certainly, in Christian tradition the more important of these two apostles, for the question of primacy, is Peter. Hence the focus will be especially on the figure of Peter. There is another reason also for concentrating more on Peter. The fact of a primatial function for the Church and Bishop of Rome is based on the fact that Peter is the apostle of the Jews and Paul apostle of the Gentiles. However the nature of leadership as exercised in the apostolic Church is more evident in the way the New Testament describes the ministry of Peter, during the lifetime of Jesus and in the apostolic Church.

The transition from apostolic leadership, especially that of Peter, to primacy is extremely important, especially in the ecumenical context. There is increasing acceptance by exegetes of the importance of the leadership of Peter in the New Testament. The significance of this leadership function for the question of primacy, seems to be the crucial ecumenical problem. Of course, this is outside the scope of this talk, but it is important to draw attention to it in order that what is said here is firmly situated in the overall issue.

The Leadership of Paul, Apostle of the Gentiles

The authority that Paul enjoyed in the early Church is based on his call to be an apostle sent by Jesus to preach. It is as preacher he is sent. He is not the stable leader of the Churches he has founded, but the itinerant proclaimer of the gospel, impelled by the need to bring the good news through all the known world. Hence he does not see himself as sent even to baptize. "For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power" (I Cor. 1:17). The gospel which he is sent to preach is the revelation of the hidden mystery of God, which is brought to light in and through the cross of Christ (Eph. 1:7-9). The cross of Christ, the mystery of the power of God revealed in weakness, is the heart of Paul's preaching both to Jew and Gentile (I Cor. 1:22-24). Paul stands for the priority of the Word of God in the community of the Lord. So, he sees that charism as central to his apostolic ministry. Faith depends on preaching and preaching depends on someone being sent with the mission to proclaim (Rm. 10:14-15).

Paul sees himself as sent in a particular way to preach the gospel to the Gentiles. It does not seem that this was always the case. What is certain is that much of Paul's preaching was to the Jews in the synagogues he visited. Luke in Acts of the Apostles describes the

moment in which Paul turned dramatically from preaching to the Jews to the Gentiles. Paul and Barnabas were preaching in the synagogue in Antioch in Pisidia. They aroused the jealousy of the Jewish leaders, so Paul announces that he is now going to preach to the Gentiles (Acts 13:44-47). Strangely we read at the very beginning of the next chapter that at Iconium they went into the synagogue at Iconium and boldly proclaimed the Lord (Acts 14:1-3). It seems that Paul did not cease to preach to the Jews, but the emphasis is now changed. Luke highlights what must have been a gradual shift of emphasis in the mission of Paul away from the Jew and towards the Greeks. There can be no doubt that Paul was the one, who in the early Church was most daring and most creative in this initiative, despite the initiative assigned to Peter in the conversion of Cornelius. Paul sees himself as being apostle of the Gentiles, just as Peter has the leadership in the mission to the Jews (Gal. 2:7). The preaching of Paul breaks through barriers reaching out beyond the confines of the People of God. Paul is interpreting the practice of Jesus who had broken through barriers of race and religion, of respectability and piety.

Paul proclaims the Word of God as a power that challenges us. "For the Son of God, Jesus Christ, whom we preached among you, Sylvanus and Timothy and I, was not Yes and No; but in him it is always Yes" (2 Cor. 1:19). The authority of Paul is the authority of the Word of God proclaimed. He takes his stand on the truth of that gospel and on its integrity (2 Cor. 11:4, Gal. 1:6). He is a fearless defender of the truth of the gospel, even in the face of the opposition of Peter (Gal. 2:11ff.). The leadership of Paul manifests the primacy of the Word of God and the central nature of its proclamation for the Christian community.

There are three elements stemming from this consideration of the mission of St. Paul, which are relevant for the theological notion of primacy in the Church. If the primacy of the Bishop of Rome is based on the witness of Peter and Paul, these elements must be taken into account in any reflection on the ministry of the Bishop of Rome.

1) Paul bears witness to the vocation of the Christian leader to centre the whole of his ministry on the proclamation of the Word of God.

2) As the apostle who, more than any other was responsible for the spread of the Christian message beyond the confines of the Jewish people, Paul proclaims how the one who has the primacy in preaching the Gospel must break through all human barriers to reach out to those who are on the outside.

3) Paul bears witness to the primacy of the Word of God. Tillard in his book, *The Bishop*

of Rome, underlines this point. "There we have what we might call 'the primacy of Paul'. We said earlier that it was charismatic rather than institutional. Paul was the one who bore witness to the absolute, radical authority of the Word over everything and everyone, even over him to whom the Lord had committed leadership, because of the quality of his confession of faith, within the apostolic group."(1)

Peter, the First of the Apostles

We have time only to look in the briefest possible way at the New Testament to see the place of Peter. There are very many passages pointing to the leadership of Peter many of which would need extended treatment. We begin with Acts of the Apostles because it outlines for us the position of Peter in the early Church. To some extent, of course, Luke is also projecting back later experience into the story of the first days of the Church. The first half of Acts of the Apostles is a theological reflection by St. Luke on the life and mission of the early Church, filled with the gift of the Holy Spirit. Luke wants to show us the foundational principles of the Church. If this is so then Luke is telling us that Peter represents a very important element in the early Church. It is possible that Luke, in order to make his point extends the role of Peter, but only in order that he might highlight the real importance of Peter. The pre-eminence of Simon Peter is not just reflected in the Acts, but in the whole of the New Testament, as we shall see. This diversity of witness indicates the authenticity of the picture presented in Acts.

Two figures dominate the Acts of the Apostles. Chapters 1-12 are centered on Peter and Chapters 13-28 concentrate on Paul. There can be no doubt that Luke teaches us that Peter was the first among the disciples of the Lord. In Acts 1:13 he is the first named of the apostles. Consistently throughout the New Testament Peter is named first in all the lists of the chosen disciples. What we are asking is the reason for this primacy. What are the grounds for this consistent naming of Peter first? We do not find the answer to that question in the Acts of the Apostles. We need to go back to the Gospels and to the accounts of the ministry of Jesus to resolve this question. But for the moment we stay with Acts, since the very fact of Peter's leadership and the way in which it was exercised reveal to us something of the nature of his primacy among the apostolic group. Peter is the preacher, par excellence, in the power of the Pentecostal experience. It is he who takes the initiative in proclaiming Jesus risen from the dead (c.f. 2:14-36; 3:12-26; 4:8-12;

5:29-32; 10:34-43; 15:7-11). In these texts Luke shows Peter as the one who develops the basic structure of the kerygma. However, he does this in relation to the whole group of the apostles, not in isolation from them. Thus, he is sent by the group with Peter and John to Samaria to lay hands on the Samaritans so that they might receive the Spirit.

The power of God at work in the ministry of Peter is manifested by the miracles that he works (3:1-10; 5:1-11; 5:15; 9:32-35; 9:36-42), a sign that we see also attached to the preaching of Paul in the second part of Acts. The care of God for Peter in his ministry is emphasised by Luke. It is shown by the way Peter is freed from prison on two occasions in a miraculous manner. Once again we find Paul cared for in the same way (Acts 16:25-40). Another incident which indicates the importance of Peter is the election of Matthias to replace Judas (Acts 1:15-26). Luke describes the event in such a way as to have it proceeding completely from Peter's initiative.

However, the most important story about Peter in Acts is that of the conversion of Cornelius. It is the longest story in the whole of the Acts of the Apostles, an indication of the importance attributed to it by Luke (Acts 10:1-11:18). It is extremely significant that Peter is given the leading role in the story of the baptism of the first Gentile converts. Luke makes it clear that it is Paul who is largely concerned with the way the Church extended its mission to the Gentiles. But it is Peter who takes the first step. Without doubt, this is the most important and the most difficult transition in the experience of the apostolic Church. It is not altogether clear whether the position of Peter in this story is historically founded or not. But its real importance is certainly theological. Luke is emphasising the importance of the event and therefore he underlines the initiative as stemming from God acting through Peter the leader of the apostolic group. There is perhaps no passage in Acts that emphasises the importance of Peter more clearly.

Luke gives a theological justification for this huge step. The initiative is totally from God. Such a revolutionary step cannot come from human initiative alone. In line with Lucan theology in his Gospel, in which Jesus prays before every important decision, here Peter prays before this most important moment (Acts 10:9).

Once more we find that Peter does not act in isolation from the whole community. In Chapter eleven he gives an account of his actions to the Jerusalem community. We have some hint of the tensions that must have been aroused in the early Church by this question. In verse two and three, "the circumcision party

criticized him saying, 'Why did you go to uncircumcised men and eat with them?' " At the very end of the account we learn something more of the relationship of Peter as leader and the community. Having heard his account the community approves of what he has done. The fulness of truth is experienced when the community finds the truth of its own experience in the decision of Peter.

Chapter fifteen, the so-called Council of Jerusalem, marks a transition and a continuity between the mission to the Jews and that to the Gentiles. Once more we have some hint of the complexity of relationships within the early community. Peter is the one who takes the initiative, James is clearly a leader in the local Jerusalem context and it is the apostles and elders with the whole community who decide. The whole community acts with one mind (c.f. homothumadon of 15:25).

From Acts of the Apostles we know that Peter certainly had a very important role of initiative and leadership in the community. In addition he had a special responsibility for ensuring the 'one-mindedness' of the community. What he does and decides is related back to the community, so that they may make the decisions and actions their own.

The Synoptic Gospels

1. Mark

When one looks at the Gospel of Mark one is struck immediately by the great number of references to Peter. Simon is the first to be called (1:16-18) and is listed first, and his call is linked to being given a new name (3:14-16). He is often singled out, either alone or in a small group, (1:29-31; 1:35-36; 5:35-43; 9:2-8; 13:34; 14:32-42). He is the one who speaks up (10:28-30; 11:12-14, 20-22). There is a negative side also. Peter's betrayal is given great prominence (14:26-31, 54, 66-72).

Two important texts are picked out for particular comment.

a) In Mk. 8:27-33 there can be little doubt that Peter, during the ministry of Jesus, exercised a leadership function and took the initiative. Here in this text we find him replying to the question Jesus puts to the disciples with a confession of faith that Jesus is the Messiah. There is much debate as to whether this represents a tradition going right back to the ministry of Jesus. In Jn. 6:67-69, we find some independent confirmation that it does. Whatever the scholarly consensus on this might be, the text certainly reflects the position of Peter in the early Church. This affirmation of faith is followed by Jesus teaching his disciples about the true nature of his messianic mission.

Peter shows the inadequacy of the faith of the disciples when he begins to rebuke Jesus. The tradition retains the extraordinary rebuke of Peter by Jesus, "Get behind me Satan! For you are not on the side of God but of men" (8:33).

Finally, in Mark, we look at 16:7. "But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him as he told you." Whatever the interpretation of this difficult text, which seems to represent an appearance tradition, within what is essentially an empty tomb tradition, Peter is certainly singled out. As we will see in the other Gospels, Peter is given a consistent primacy in the context of the appearances of the Lord and this text represents this tradition in Mark.

2. Matthew

We concentrate on the three scenes specific to Matthew. Mt. 14:22-33 is the story of Jesus walking on the water. There are many elements in this story that suggest a resurrection story, an initial failure to recognise Jesus, the power Jesus displays over nature, and the ultimate recognition in faith. Peter in the New Testament, (Ed. Brown, Donfried, Reumann) (2) suggests that Jn. 21:7-8 might be a partial parallel. The passage has clear ecclesial overtones. When the Church is in grave difficulty, Jesus comes with the assurance of his presence (ego eimi). Peter despite his weak faith is the one who responds to that presence by calling Jesus Lord.

Mt. 16:16-19 has been in recent times, the principal and almost exclusive text used in Catholic apologetics. Strangely, it was not used that often right up to the middle ages. Peter's confession of faith is more complete here than in the parallel text in Mark. Jesus is affirmed as the Christ, the Son of the living God. This affirmation represents the most profound confession of faith in this Gospel. Jesus responds to this affirmation of faith by addressing a beatitude to Peter. His faith and his confession of that faith are a gift from the Father. Because of this confession Jesus makes a promise to Peter. He gives a new name to signify his new mission. In Greek there is an imperfect pun on the words for his name and his mission. Petros is his name and his mission is to be the petra. There are many elements in this pericopé that show its Aramaic origins. In Aramaic the pun would be perfect. You are Kapha (Peter) and on this Kapha (rock) I will build my Church. Thus in Aramaic the rock can only be Peter. About the meaning of the Greek text there is still no unanimity. Some claim that Peter's confession is the rock, others that it is Peter when he confesses his faith and thus when he proclaims what comes from God. The imperfect pun

in Greek surely still points to Peter as the rock, especially when it is evident that Matthew is using a pre-existing Aramaic story in which Peter is certainly the rock. The next verse is a very difficult one, but very important, since it gives us an indication of the nature of Peter's mission. He is promised the keys of the kingdom of heaven and the power to bind and to loose. There is no consensus on the meaning of the power of the keys. Some refer it to Is. 22:15-25, where God gives Eliakim (the steward of Hezekiah) the "key of the house of David; he shall open and none shall shut and he shall shut and none shall open" (Is. 22:22). The promise is, without question, one that gives an authority to Peter which is given to no other. Nor is there agreement on whether the power of binding and loosing is simply an interpretation of the power of the keys. Even if we accept that position and say that the same power of binding and loosing is given in Mt. 18:18 to the disciples (disciples in Matthew often means apostles e.g., 10:1) Peter is still singled out for a special promise and it is given in terms addressed to no other. The fact that the same promise of binding and loosing is made to the twelve reinforces the emerging picture of Peter's authority within the group of the apostles and of the whole community. Although Matthew is more favourable than Mark in his treatment of Peter he does not fail to conclude the story with the rebuke we have noted in Mark.

Mt. 17:24-27 is another text unique to Matthew. Brown suggests that this story represents the answer to a specific problem in which the Christians of Matthew's community asked themselves whether they were obliged to pay the temple tax or not. This story affirms that they should continue to pay the tax, without being bound. Peter is given a significant role in the resolution of the problem.

3. Luke

Luke 5:1-11 gives an extended version of the call of Simon. Luke seems to have combined two scenes namely the call of the disciples and the scene in which Jesus preaches from a boat (c.f. Mk. 4:1-2). Luke uses different traditions and explains Peter's pre-eminence by the way he emphasises the call. He situates the call of Simon in the context of the teaching of Jesus. Likewise, he frames the call in the story of the miraculous catch of fish. Simon had failed to catch any fish all night, but at the word of the Lord he catches abundantly. Without doubt Luke is teaching us here about the nature of the ministry of Peter. At the word of the Lord he will catch men. This seems to be the same basic story as Jn. 21:1-13, but here Luke uses it to emphasise the call of Peter. He separates the call of Peter from

that of the other disciples. The whole story is about his relationship to Peter, and he simply rounds off the story by saying that the disciples left everything and followed him (c.f. Lk. 5:11).

Luke is very favourable to the apostles and to Peter in particular, but in the next text we consider (22:24-34), he does not fail to recount the dispute between the apostles as to who was the greatest, nor the affirmation by Peter that he would be faithful, followed by the prediction of his denial. But Luke uses the scene as an occasion for a very significant promise to Peter. "Simon, Simon, behold, Satan demanded to have you that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren" (22:31-32). It seems that Luke is using pre-existing material here. His own special Petrine texts all use the name Simon and this suggests that he has a pre-existing group of stories which he uses. Also in this text it seems to be possible that the passage, "Satan demanded to have you that he might sift you like wheat", originally applied to all the apostles, since the "you" is a plural form, although as it stands now the passage is addressed to Simon alone. What is important for us is that Luke is underlining the special relationship of Jesus to Peter. Peter has the assurance of the prayer of the Lord and this is the basis of his special vocation to strengthen his brothers. It is because of this prayer of Jesus that he can turn again after his failure and strengthen the community. This is a particular mission of Peter, but it is not totally isolated. Luke in Acts also speaks of Paul, Judas and Silas strengthening the brethren (c.f. Acts 14:22; 15:32; 15:41 and 18:23). The verb used in this text is *epistérizein*, while the verb used in Acts is *stérizein*, but there seems to be no significant difference between the basic verb and its compound. Once again we find a pattern in which Peter has a special ministry, but one which is always related to the wider ministry of all the apostles and leaders in the Church.

Lk. 24:34 represents another special Lucan text. "The Lord has risen indeed and has appeared to Simon". It is situated within the context of the two on the road to Emmaus returning to tell the disciples in Jerusalem that they had met the Lord. Before they can tell their good news they are told that Simon has already met the Lord. There can be no doubt that Luke wants to emphasise that Peter has a pre-eminence in witnessing to the risen Lord. So Luke inserts this verse before he recounts the appearance to all the eleven. The text itself has a resemblance to 1 Cor. 15:5, which is certainly an early credal statement.

In Luke, then, Peter is the first one to

be called and his mission to be a fisher of men is from the Lord. He is strengthened by the prayer of the Lord so that when he has failed by denying Jesus he is converted and in his turn strengthens his brethren.

The Gospel of John

In the fourth Gospel Peter is brought to Jesus by his brother Andrew. Andrew has heard Jesus speak and has responded to the invitation of Jesus to come and see. When Andrew finds Peter and brings him to Jesus he confesses his faith in Jesus as the Messiah. The attention then turns immediately to Peter who is specially chosen by Jesus and given his new name. It is interesting that as in Matthew the new name is given when faith in Jesus is confessed, even though here it is Andrew who calls Jesus the Messiah.

Peter too has a confession of faith in John's Gospel. It takes place after the discourse on the bread of life in chapter six. He affirms Jesus as the only source of the words of eternal life and as the Holy One of God. He knows that they have no one else to whom they can go. In other words there is no one else in whom they can believe (6:67-69). Peter's weakness is also pointed to in the fourth Gospel. He does not understand the implications of Jesus washing the feet of the disciples, since his faith still needs to be strengthened (13:6-11). Because of this lack of faith he continues to misunderstand the nature of the messianic mission. In John he is named as the one who cut off the ear of the slave of the high priest (18:10-11).

One very important set of passages remains to be considered in the fourth Gospel, namely, those which relate Peter and the beloved disciple. There is a constant contrast between Peter and the disciple Jesus loved. The former denies Jesus and is the figure of every disciple who needs to be converted after failing to stay with the Lord. The beloved disciple is the one who has never run away, who was present at the death of Jesus (19:25-27). He is the figure of every disciple who has always remained faithful.

Peter and the beloved disciple are seen together in 20:2-10. They run together to go to the tomb. The love of the disciple whom Jesus loved impels him to run faster and he is also the one who when he entered saw and believed. When he arrived at the tomb the beloved disciple did not go in but only looked. Once more, as so often throughout the gospels it is Peter who takes the initiative. He goes into the tomb first and this probably indicates the same priority of Peter in witnessing to the risen Lord we have seen in the other Gospels.

Chapter 21 it is very generally agreed, is an addition to the fourth Gospel, written later and by another hand. It contains important material on the relationship of Jesus and the beloved disciple and Jesus and Peter. It has been suggested that it is an attempt to explain some traditional sayings of Jesus about the fate of Peter and the disciple Jesus loved. "Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go" (21:18). "If it is my will that he remain until I come, what is that to you? Follow me" (21:22).

In 21:1-14 we have an interesting comparison of the roles of Peter and the beloved disciple. The disciples who are out fishing, at the suggestion of Peter, see Jesus on the shore but do not recognise him. It is the disciple whom Jesus loved who recognises him and says to Peter: "It is the Lord" (21:7). The love he has for the Lord leads him to recognise who it is. But once more it is Peter who takes the initiative and leaves the boat and goes to Jesus. All of this is within the framework of a miraculous catch of fish. The mission of the Church is fruitful only in the presence of Jesus. Without Jesus their fishing is a failure. The ecclesial context is underlined by the eucharistic overtones of the meal that Jesus prepares for the disciples. Within that ecclesial context Peter, once more, is the one who is the leader.

The second section of the chapter (21:15-17) is concentrated totally on Peter. Jesus elicits from Peter a threefold affirmation of love in parallel to his threefold denial. In response to the three affirmations of Peter's love Jesus gives him three times the new pastoral ministry of feeding his lambs and his sheep. The passage is related to the good shepherd theme in 10:1-18. It is Jesus who is the good shepherd and the care of the Lord's flock is a share in that mission of Jesus himself. The image indicates for us that Peter's ministry is concerned with knowing the sheep by name and leading them to pasture and to safety. The nourishment that the Lord brings is his word and his own life. "I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep" (10:14-15). Peter has to enter into the mission of Jesus by giving himself in total service for the brothers and sisters. Once again, as in Matthew 16, we find Peter given a pastoral responsibility that is given to no one else and it comes from the Lord.

The third section (21:18-24) deals with traditional sayings about the fate of Peter and the beloved disciple. The prediction about Peter's death (written of course long after he had actually died) shows that Peter will

fulfill the injunction of the Lord to bear witness by laying down his life for the flock. It would seem that the community of the beloved disciple wished to show that although their apostle did not die a martyr's death, this was what the Lord willed for him. He also bears witness, especially by his fidelity (21:24). He always remained faithful, so he had no need to make a threefold confession of his love. The community of the beloved disciple have no need to compare unfavourably with Peter the one who has borne witness to the gospel for them. But in affirming this they also give us an important confirmation of the ministry of Peter in the early Church.

Paul and Peter

Paul in I Corinthians transmits a very important and very early witness to the place of Peter in preaching the risen Lord (1 Cor. 15:3-5). Since he is transmitting a credal formula which he himself received, presumably from the apostles in Jerusalem very shortly after his conversion, we have a very early witness to the fact that the Lord appeared first to Peter. (The place of the witness of the women is not considered here. The text is concerned only with the 'official' witnesses). This is, no doubt, a reflection of the same reality that lies behind the Lucan affirmation that "the Lord has risen and appeared to Simon" (Lk 24:34) and the consistent priority we have seen given to Peter in the mission of witnessing to the resurrection.

Cephas together with Paul and Apollos are the centre of quite some controversy in the Corinthian Church. But there is not much that we can learn about the ministry of Peter from these passages, except perhaps that, although Peter has a very important role in the Church, he is not the focus of the Church's being gathered together, any more than Paul or Apollos (1 Cor. 1:12, 3:22).

The letter to the Galatians has some important material relevant to the place of Peter in the Church. Paul begins Galatians by insisting that his being an apostle is not something that he owes to any man. His authority is from Christ and from the Father (Gal. 1:1). After his conversion he did not receive his authority to preach from the rest of the apostles. He did not even go up to Jerusalem to see them (1:16-17). "Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days" (1:18). Cephas is the important figure in Paul's eyes. He mentions that apart from Peter he saw only James the Lord's brother (1:19). Fourteen years later he went up to Jerusalem again and laid before the leaders of the Church the gospel he was preaching. Paul obviously takes these leaders of the Church seriously, since he went to them

and quotes their approbation. Paul has been entrusted with the gospel to the uncircumcised, just as Peter has been entrusted with the gospel to the circumcised (Gal. 2:7).

In chapter two Paul recounts his famous confrontation with Cephas about having double standards in relation to the place of the law in the life of the Christian (2:11-16). In a strange way the fact of this confrontation is an important affirmation of the importance of Peter. If Cephas were not an extremely important figure in the Church why would Paul tell us of this confrontation. His authority must have been evident to the Galatians, since Paul does not have to explain it. It is the unspoken assumption of the text.

1 and 2 Peter

There are, of course, two letters attributed to Peter in the New Testament. The first of these letters is of doubtful authenticity. Many scholars today doubt that Peter wrote it. The letter is addressed to Christians in Asia Minor an area where Paul certainly worked. There is no evidence that Peter evangelised in that area. Of course, if he did not evangelise these Christians his writing to them is very significant but no more significant than Paul writing to the Romans. If Peter did write this letter then he is writing to a Church for which there is no direct evidence that he was involved in their evangelisation. This would imply some authority in the Churches. If on the other hand he did not write it, there is even a stronger argument for his authority among the Churches. The fact that someone would attribute a letter to him indicates that he was important. This is certainly true of the second letter of Peter, about which there is a consensus that it is later and not in fact written by Peter. It was written by someone else who gave authority to his letter by invoking the name of Peter.

Conclusions

Our survey has shown that there is a remarkable consensus in the New Testament about the place of Peter. Throughout the whole of the New Testament Peter is, without question, the leading figure among the disciples. In each of the four Gospels he is the disciple who is most frequently mentioned. This special position goes back to the place given him by Jesus during his own ministry. Simon is the one who is called first by the Lord and he is always the spokesman of the apostles. In the Gospels of Matthew, Mark and John, Peter confesses his faith in Jesus. This priority in the confession of faith finds its expression after the resurrection in his being the first witness of the risen Lord. There is also a negative side to the picture

of Peter. He often failed to understand the message of Jesus and, of course, he denied Jesus.

This prominence of Peter is not something that takes him outside the group of the apostles. He is an apostle among apostles, but few could question his preminence.

There is a growing consensus in the ecumenical field about the place of Peter. Beginning with Oscar Cullmann's great work *Peter - Disciple, Apostle, Martyr*, there is a growing consensus about the primacy of Peter. Ecumenical problems focus rather on *how* that primacy of Peter is continued in the Church.

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Notes

1. *The Bishop of Rome*. J.M.R. Tillard (Translated by de Satgé). SPCK 1983, pp. 116-117.

2. *Peter in the New Testament*. Edited by Raymond E. Brown, Karl P. Donfried, and John Reumann; Chapman 1974, p. 81.