



semi-annual Bulletin

In this issue:

<i>Letter from the Director</i>	p. 2
<i>Anglican Liturgy: Present State and Some Current Projects in the Church of England</i> by Bryan D. Spinks	p. 3
<i>Il Sinodo romano e l'ecumenismo</i> di Clemente Riva	p. 6
<i>Recent materials received by the Centro Pro Unione in the area of ecumenics</i>	p. 10

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A Center conducted by the Franciscan Friars of the Atonement

FROM THE DIRECTOR:

This past year has been filled with activities and with adventures for us here at the **Centro Pro Unione**.

In this issue of our *Bulletin*, we publish the texts of two of the conferences which were held in the Spring of 1992. The first conference in March was co-sponsored by our Centro and the Anglican Centre. Dr. Bryan D. Spinks who is a member of the Church of England's Liturgical Commission and of the Divinity Faculty at Cambridge spoke on "Anglican Liturgy: Present State and Some Current Projects in the Church of England". The second text which we present in this issue was given in April as the Roman church entered its final phase of preparation for the celebration of its local Synod. Prof. Clemente Riva, auxiliary bishop of Rome and President of Ecumenical commission of the diocese spoke on "Il Sinodo romano e l'ecumenismo". Bishop Riva shows the importance of the participation of other religious bodies in the preparatory stages for the synod as well as their participation during the working sessions. The Roman Synod began on the 4th of October 1992 and will conclude at Pentecost 1993.

Our expansion in the library continues under the able guidance of Sr. Mary Peter Froelicher, SHCJ. She together with Dr. Barbara Bergami and Mrs. Olga Beal are in the process of completing the transfer of our holdings from cards to the computer. Our goal for this year is to have the total holdings of the library (books) on computer and to have our current periodical publications entered. This issue contains some of the fruits of this arduous task since we offer to our readers a listing of the new materials of ecumenical interest received in the library. This list includes material catalogued since our last listing (Spring 1991) through November 1992. Of course, we continue the work of tracing the bibliographical references to the various official dialogues. Our goal for next year will be to see all of these entries on the computer in a valuable data base.

One of the new activities that we have taken on is the **Pro Unione Ecumenical Gatherings**. In March 1992, 40 years after its start, the Foyer Unitas (run by the Ladies of Bethany) stopped all its activities in the service of non-Catholic visitors to Rome. In agreement with the Ladies of Bethany and the Friars of the Atonement, the Centro assumed part of the activities of the Foyer Unitas. **Pro Unione Ecumenical Gatherings** offers guided tours introduced by slide presentations to our non-Catholic brethren who come to Rome. Ms. Giovanna Berardelli and Mrs. Paula Vergeer-Turella are happy to greet you if you have plans to come to Rome. The program is in the back of this issue.

In the Autumn of 1993, we will celebrate our 25th year of existence as the **Centro Pro Unione**. Many Friars of the Atonement worked in the Unitas movement as well as in the League of Prayer-Pro Unione which were forerunners of the Centro. To celebrate this event we have inaugurated a Summer School in Ecumenism with the collaboration of our staff and other Friars engaged in the ecumenical field. More details can be found in this issue. In our Spring issue we will give more details on our 25th anniversary celebration.

From all of us here, we wish you a peaceful 1993.

James F. Puglisi, S.A.
Director



Anglican Liturgy: Present State and Some Current Projects in the Church of England

by

Bryan D. Spinks

Affiliated Lecturer in Liturgy for the Divinity Faculty at Cambridge

(a conference delivered at the Centro Pro Unione on Wednesday, 18 March 1992)

The last book by the late Dean Ronald Jasper, who had been chairman of the Church of England Liturgical Commission from 1964 to 1980 was entitled *The Development of Anglican Liturgy 1662-1980*. Many Anglicans will be rather disappointed by this book, if not even offended. This is because the content of the book is almost entirely about the Church of England, and the title reflects a rather unfortunate English assumption that even if there are Anglicans elsewhere, they are not quite so important as the mother church. In fact, long gone are the days when "Anglican" and "Church of England" were synonymous. Today it is more evident than ever before that the Anglican Communion is world-wide, multi-racial, and multi-cultural.

The identity of the Communion has hitherto rested on a number of pillars:

(1) Episcopacy. Whatever the judgement of the Roman Catholic and Oriental Churches upon Anglican Orders, the Anglican Communion has always insisted on a three-fold ministry of bishops, presbyters, and deacons. Any Anglican Church will be episcopalian.

(2) The Churches are in communion with the See of Canterbury. Although each Province is independent, the communion is made up of episcopal churches in communion with the See of Canterbury, England.

(3) Although it will vary from Province to Province, there will be some evidence in its ethos

of its English origins--a sort of ecclesiastical legacy of colonialism. It may be the use of *Golden Bells*, a Victorian hymnal, in parts of Africa; or Anglican bishops wearing the episcopal choir habit of medieval Europe which was fossilized in England.

(4) And a liturgy; a set form of liturgy whose derivation from the Western medieval rites is easily discernable, together with particular tenets of sixteenth century Reformation thought: the Book of

...the insights of the Ecumenical Movement and the Liturgical Movement brought into question the desirability and usefulness of a 17th century revision of a 16th century English liturgy...

Common Prayer, being the compilation of Archbishop Thomas Cranmer, as revised by the Restoration divines of 1661, and in some Provinces, strains of the Scottish rite of 1637.

Of these four pillars, the first two remain firm and sure. The third is but a vestige--most signs of English imperialism having been deliberately jettisoned, or quietly fallen into disuse. But the fourth pillar has crumbled. True, there is still a set, official liturgy. However, whereas as once all Provinces used a slightly revised Book of Common Prayer, very similar to the English parent rite, since the 1960s liturgical revision has sent Provinc-

es in widely differing directions. The 1948 Lambeth Conference could point to the Book of Common Prayer as a standard of worship throughout the Communion. But the insights of the Ecumenical Movement and the Liturgical Movement brought into question the desirability and usefulness of a seventeenth century revision of a sixteenth century English liturgy being a norm for the whole Communion.

Already by 1958 it was clear that some revisions were changing the ethos of the 1662 Prayer Book, and the Lambeth Conference issued guidelines. Further guidelines were issued in the 1960s in what came to be called the Pan-Anglican Document and the Second Pan-Anglican Document. These have not been without influence, but no longer can it be claimed that a standard liturgy with standard formulas binds the Communion together.

What have been some of the reasons for a growth away from a standard Prayer Book to what is now a wide diversity? May I suggest there are several:

(a) Doctrinal. The 1662 Prayer Book was supposed to be a compromise, mainly between High Church Episcopalians and the Puritan clergy. In fact, 1662 was mainly a re-enactment of Cranmer's liturgy of the previous century, with the rubrics altered. But, by 1662 few Anglicans shared Cranmer's views, particularly regarding the eucharist. Many gave expression to their own views in personal devotion and theological works. However, in the nineteenth century the Tractarian movement resulted in a Catholic revival within the Church, and in opposition there arose a more militant Evangelical movement. Some Provinces of the Anglican Communion were founded by or dominated by one or other of these two parties. Where one party had almost complete domination—for example, Tractarians in South Africa—doctrinal changes were made to allow and express a wider belief than Cranmer allowed.

(b) The end of colonialism. Parts of what was the British Empire wanted independence, and this was accompanied by a reevaluation of cultural identity. An English liturgy expressing sixteenth

century views on Monarchy was somewhat out of balance.

(c) The insights of Liturgical scholarship showed that the Prayer Book tradition was in need of enrichment, and in places, restructuring.

(d) In the English speaking Provinces it was questioned whether seventeenth century prose was the correct, or most beneficial medium for the liturgy.

In the period 1958-68, there were two particular catalysts which influenced liturgical revision in the Anglican Communion.

(1) The work of Gregory Dix in his book *The Shape of the Liturgy* which amongst other things argued that the eucharist should have a fourfold structure of offertory, eucharistic prayer, fraction, and communion.

(2) The liturgy of the Church of South India, which drew on Eastern and Presbyterian rites, and so broke the Prayer Book mould.

Since then, most Provinces have pioneered new liturgies, often first as experimental, and then finally revising their rites and putting them in a single book. The result however has been a diversity of liturgies. For example, the American Episcopalian book of 1979, together with the Canadian book of 1984, are very different from the *Alternate Service Book* (ASB) 1980 of the Church of England, which again differs from the Australian revision and that of New Zealand. Part of the differences is cultural, and also the amount of liturgical expertise available.

The New Zealand book, for example, makes recognition of Maoris culture and religious ideas. The Kenyan Church is forging ahead with an indigenous African liturgy and the Churches of North and South India have new liturgies reflecting Indian cultural patterns. It is said — perhaps unfairly — that the one place 1662 still holds out is in Uganda. This has had to force the Anglican Communion to think carefully where its unity lies. It is still trying to wrestle with the concept of Common Prayer rather than a Common Liturgy; in other words, part of being an Anglican Church is to have a set form of liturgy in which the congregation can take part rather than common liturgical texts.

Perhaps it is from this point that I can turn to describe two publications by the Church of England Liturgical Commission, *Patterns for Worship* and *The Promise of His Glory*.

Patterns came about as a response to several different demands from the House of Bishops and the Church in general:

(a) A directory was asked for which would show the flexibility of the 1980 Alternative Service Book.

(b) The report *Faith in the City* urged that the ASB was too middle-class in ethos; even a book was middle-class and alien to working class culture found in urban deprived areas. The Commission was challenged to find some form of liturgy more suitable for such areas.

(c) An "antidote" to "Family Services." These started life as truncated or simplified Morning Prayer amongst evangelicals. Over the years they had grown totally away from any recognizable Anglican liturgy. Often they were home-spun liturgies, full of banal material verging on heresy. Many of these were or are held once a month, and very popular with young families and children. Sometimes they were or are child-orientated, and the celebrant is more like a compere of a TV show. Something was needed to provide for these which would at the same time reign in the wilder excesses.

The result was *Patterns*. It provides forms for eucharistic and non-eucharistic worship which can be selected and slotted together. It insists that there is a structure to worship, and a balanced number of units. It also contains four eucharistic prayers. All the prayers were written in a style which we hoped was more evocative than that of the ASB.

The other publication, *Promise*, provides material for services from All Saints to Candlemas. It brings together for optional use material which has previously been scattered about--such as an Introduction for an Advent Carol Service, Nine Lessons and Carols, and the Christingle Service.

It also attempts to relieve the pressure on the season of Advent. Secular pressure means that Advent is swamped by Christmas commercialism.

However, Advent has not always been of four weeks. It has been longer, and in some places (Milan) still is. Without actually proclaiming a six week Advent, the two Sundays before Advent have been given Annunciation themes. *Promise* thus provides four Sundays with eschatological themes, giving way to two Sundays of Annunciation themes with a gradual transition to Christmas.

The collection also attempts to give Epiphany a higher status. In the Easter Churches Epiphany is the festival of the baptism of Jesus and the blessing of the waters. We have not exiled the wisemen, but a special service centers on the baptism of Christ, blessing of water, and the renewal of baptismal vows. It ought to be remembered that the latter's association with Easter is a recent development dating only from 1951.

There is also provision for a Vigil service, and the lucernarium, or light service. Candlemas concludes the season on the grounds that the theme in the readings is bittersweet--the piercing of Mary's soul pointing to the struggle of Lent and the Passion.

The most controversial element is the lectionary and calendar. In the ASB, the Church of England followed the ecumenical lectionary of the British Joint Liturgical Group, representing many churches in the UK. It meant that apart from the Roman Catholic Church, many English denominations were using the same lectionary. It is a two year lectionary based on a thematic calendar and lectionary. However, many English speaking churches have preferred to use an adaptation of the Roman Catholic three year lectionary. There is a feeling in the Liturgical Commission that this is the best way forward, and so *Promise* provides a three year lectionary which also breaches the thematic Sundays of the ASB. This part of *Promise* will need separate authorization, though clearly it is being widely used already.

Further areas of revision in England are likely to be the Divine Office, initiation, and possibly funerals and marriage.





CC

Centro Conferenze

IL SINODO ROMANO E L'ECUMENISMO

di

Clemente Riva

Presidente della Commissione Ecumenica Diocesana di Roma

(conferenza tenuta al Centro Pro Unione, lunedì 6 aprile 1992)

Dopo il Concilio Vaticano II tutte le diocesi si sono impegnate a compiere una revisione e un esame interno per rinnovarsi secondo le indicazioni e lo spirito conciliare. In questo rinnovamento le Chiese locali sono state sollecitate ad assumere il cammino ecumenico come impegno importante ecclesiale.

La costituzione *Lumen Gentium* e il decreto *Unitatis Redintegratio* sono testi fondamentali. Il *Direttorio ecumenico* del segretariato per l'Ecumenismo aveva dato indicazioni per l'attuazione delle norme ecumeniche. Quest'ultimo documento prescrive per ogni Regione e per ogni Diocesi la costituzione di Commissioni ecumeniche locali.

Anche la Diocesi di Roma ha costituito la sua Commissione diocesana, collegandola al "Centro pastorale per l'Evangelizzazione e la Catechesi". Un lavoro importante, oltre le celebrazioni liturgiche ecumeniche, gli incontri, le conferenze ecc., è quello di preparare un *Sussidio pastorale* per l'ecumenismo. Tale *Sussidio* consta di 60 fitte pagine ed è stato pubblicato nel 1983 col titolo: *Verso l'unità dei cristiani*. Contiene informazioni storiche ed attuali. Tratta della formazione ecumenica, della collaborazione ecumenica, e affronta la questione della partecipazione alla preghiera e al culto sacramentale, con riferimento ai singoli sacramenti. Vi è un capitolo sulle relazioni con gli Ebrei e un cenno ai nuovi culti e alle sette. Mi rendo conto del bisogno di un suo aggiornamento, ma il *Sussidio* mantiene tutta la sua utilità. Nei

primi tempi abbiamo avuto richieste da ogni parte, anche dai fratelli delle altre Chiese e dagli Ebrei.

SENSO E CONTENUTO DELL'ECUMENISMO

In principio era la Parola. Per questo la Bibbia è essenziale, è maestra dell'ecumenismo. La Parola di Gesù poi circa l'unità dei suoi disce-

"Il compito ecumenico mira appunto a questo traguardo: realizzare la Chiesa come sacramento dell'unità sinfonica delle molteplici forme di un'unica pienezza, a immagine del mistero trinitario, sorgente e fondamento di ogni unità". *Giovanni Paolo II*

poli è il punto di partenza per ogni riflessione e azione ecumenica. "Io non prego soltanto per questi miei discepoli, ma prego anche per altri, per quelli che non crederanno in me dopo aver ascoltato la loro parola. Fa' che siano tutti una cosa sola, come tu, Padre, sei in me e io sono in te, anch'essi siano in noi. Così il mondo creda che tu mi hai mandato" (Gv. 17, 20-21).

Il fondamento dell'Ecumenismo è nel riconoscere che coloro che confessano "un solo Signore", e hanno "una sola fede e un solo battesimo" (Ef. 4,5), sono un solo corpo in Cristo. E ancora "...Quanti siete stati battezzati in Cristo, vi siete rivestiti di Cristo...tutti voi siete uno in Cristo Gesù" (Gal. 3, 27-28). Da ciò deriva che tutti siamo incorporati a Cristo. Tutti formiamo il Popolo della nuova Alleanza. Questa incorporazione forma un'unità sostanziale con Gesù e tra tutti noi, tale che nessuno potrà mai sciogliere. Chi ci potrà mai dividere da Cristo? E questo rende vero il detto: "È più ciò che unisce rispetto a ciò che divide".

Con ciò non si vuol dire che le cose siano tutte pacifiche, anzi le divisioni, le incomprensioni, gli sbagli, gli errori, le diversità, le differenziazioni, sussistono tuttora. Da qui la necessità continua di pentimento, di riconciliazione, di perdono, di conversione e soprattutto di preghiera. Tutto ciò è presupposto al dialogo, che pure ha una grande importanza.

Quanto ai tempi e ai modi sarà lo Spirito Santo colui che condurrà alla meta il cammino ecumenico. Ma è già possibile immaginare come potrebbe essere il traguardo desiderato?

Qualcuno ha già visto l'unità della Chiesa come una specie di ONU, in cui tutte le Chiese sono rappresentate (Avv. Zarcone, ortodosso). Qualcun altro vede l'unità delle Chiese come le dodici tribù d'Israele che formano un solo popolo ebraico (Prof. Ricca, valdese). Sono immagini insufficienti, sia perché ciò che è politico e temporale non può esser meta neppure simbolica della Chiesa di Cristo; sia perché la nuova Alleanza porta un legame talmente intenso tra le membra cristiane, da formare un unico organismo vivente in Cristo tra tutti i suoi discepoli.

Vi è una terza prospettiva. Essa viene indicata da Giovanni Paolo II in un'omelia del 25 gennaio 1986. Parlando dell'ecumenismo e della missionarietà della Chiesa, prosegue: "Ma la fedeltà al comando missionario del Signore esige che la Chiesa, nella sua stessa esistenza, lasci trasparire più chiaramente il mistero che la costituisce perché anche l'uomo contemporaneo, sia conquistato dallo splendore che da essa promana. Si comprende

subito da questa prospettiva, la ragione per la quale il compito ecumenico della ricostituzione dell'unità visibile fra tutti i cristiani sia oggi una delle maggiori preoccupazioni; la realizzazione più matura e compiuta della natura della Chiesa, come segno sacramentale dell'unità, è la luce che il mondo oggi specialmente attende".

Giovanni Paolo II, dopo queste premesse, avanza la sua prospettiva di immagine di come sarà la Chiesa con il cammino ecumenico con queste parole:

"L'indivisibile pienezza allora ricevuta dalla Chiesa nascente era chiamata a svilupparsi, nel corso dei secoli, in una molteplicità di forme storiche diverse complementari. Il compito ecumenico mira appunto a questo traguardo: realizzare la Chiesa come sacramento dell'unità sinfonica delle molteplici forme di un'unica pienezza, a immagine del mistero trinitario, sorgente e fondamento di ogni unità".

GIOVANNI PAOLO II, IL VESCOVO DI ROMA

L'attuale Papa è molto cosciente del suo compito episcopale nella Chiesa di Dio che è in Roma. E anche per quanto riguarda l'impegno ecumenico esprime un intento radicale. In un discorso alla Curia romana del 28 giugno 1985 affermava:

"Ma la Chiesa di Roma e il suo Vescovo devono avere questa cura in modo particolare. La ricerca dell'unità e la preoccupazione ecumenica sono una dimensione necessaria di tutta la vita della Chiesa. Tutto può e deve contribuirvi. Io ho già insistito più volte affinché la ricomposizione dell'unità di tutti i cristiani divenga realmente una delle priorità pastorali". E concludeva: "Io tengo a ripetere che è una decisione irrevocabile, che la Chiesa cattolica è impegnata nel movimento ecumenico e che ella vuol contribuirvi con tutte le sue possibilità".

In ogni occasione il S. Padre manifesta una sua profonda attenzione alla sua Diocesi, e vorrebbe che anche nel campo ecumenico diventi sempre più

esemplare. Ricorda di frequente il compito della Chiesa di Roma, del suo essere al servizio nella presidenza della carità, ossia della comunione.

Nella progettazione del Sinodo pastorale per la Diocesi di Roma, Egli ha dato continui impulsi e suggerimenti. Una delle sue decisioni significative è stata quella di offrire una posizione diversa ai fratelli delle altre Chiese cristiane rispetto a quanto prescrive il Diritto canonico per i Sinodi diocesani. Il can. 463,3 prescriveva: " Il Vescovo Diocesano, se lo ritiene opportuno, può invitare come osservatori alcuni ministri o membri di Chiese o comunità ecclesiali che non sono nella piena comunione con la Chiesa cattolica".

Nel Regolamento invece per il Sinodo di Roma, approvato dal S. Padre in persona, leggiamo all'art. 7: " Su invito del Presidente Delegato possono partecipare al Sinodo, in qualità di delegati fraterni, anche Ministri di Chiese o comunità cristiane che non sono in piena comunione con la Chiesa cattolica, data la peculiarità della Diocesi di Roma".

Questo testo meriterebbe un lungo commento. Mi limito solo a due rilievi: a) l'espressione "Delegati fraterni" richiama la posizione dei fratelli delle altre Chiese partecipanti al Sinodo dei Vescovi per l'Europa, tenutosi a Roma del Dicembre del 1991. Anche nel Sinodo diocesano romano i fratelli partecipanti potranno prendere la parola, discutere, criticare, avanzare proposte; senza tuttavia votare, poiché si tratterà di un documento finale che riguarda la vita della Chiesa locale romana. b) anche l'espressione "data la peculiarità della Diocesi di Roma" ha un suo significato; la Diocesi di Roma, essendo presieduta dal Successore di Pietro con un compito universale, la sua Chiesa locale assume, come ho detto sopra, un'esemplarità per tutte le Chiese particolari del mondo.

LAVORO PREPARATORIO AL SINODO

Fin dai primi tempi della preparazione del Sinodo si è pensato alla dimensione ecumenica della vita della Chiesa romana. Tra le 15 Commissioni preparatorie una, l'ottava, era dedicata all'ecumenismo e al dialogo. Dopo varie riflessio-

ni e dibattiti si è giunti a preparare una relazione che tenesse conto delle parole del suo vescovo secondo cui l'ecumenismo è un "impegno pastorale prioritario".

La Relazione sull'ecumenismo parte da ciò che il Concilio insegna. Vede l'ecumenismo come dimensione di fede. Affronta il senso, il compito e il fine dell'ecumenismo. Chiarisce i rapporti tra i cristiani, individuandone il cammino nei vari dialoghi teologici e caritativi. Vengono posti diversi interrogativi che riguardano il cambio di mentalità, un inserimento nello spirito evangelico dell'unità tra i cristiani, le varie iniziative che ogni parrocchia e prefettura si impegna a promuovere.

Successivamente dalle varie Relazioni delle 15 Commissioni sinodali vengono formulate una serie di proposizioni a seconda degli argomenti. Così si è elaborata, dalla relazione sull'ecumenismo, una proposizione, la 13^a, con tre aspetti:

1) qual'è la situazione attuale; 2) quali sono i principi dell'ecumenismo; 3) quali sono le questioni da proporsi e da esaminare intorno all'ecumenismo nelle parrocchie, nelle prefetture, nella Diocesi.

Durante questi anni di preparazione alla celebrazione del Sinodo si sono pubblicati 8 quaderni di dottrina, di inchieste, di elaborazioni, per coinvolgere sempre meglio i fedeli e la città di Roma. Alcuni di questi quaderni, quelli che interessavano di più, sono stati consegnati anche al Presidente della Federazione evangelica e al fratello Spiridione della comunità Ortodossa.

Le varie proposizioni sono state consegnate a tutte le realtà diocesane capillarmente, con l'impegno di tutti di esaminarle, di discuterle, di proporre emendamenti. Da tutto questo lavoro, sono state consegnate alla Segreteria del Sinodo un buon numero di indicazioni migliorative del testo. Da tutto il materiale poi un Comitato ristretto ha elaborato una scheda o **documento** molto denso, che è stato riconsegnato a tutte le realtà diocesane per un ulteriore studio, all'inizio del 1992.

Il medesimo testo è stato inviato anche ai Responsabili di tutte le Chiese e Comunità orto-

dosse, anglicane ed evangeliche presenti in Roma, per invitarli e coinvolgerli, secondo le loro possibilità e intenzioni, ad offrirci suggerimenti, affinché il nostro Sinodo possa riuscire secondo ciò che il Signore vuole da noi. Ho scritto loro la seguente lettera, che ritengo utile riportare nel contesto di questa mia Conferenza. Ecco il testo:

Reverendo e Caro Fratello in Cristo Gesù,

la Comunità Cattolica di Roma sta preparando al suo Sinodo Diocesano. Il tema trattato da questa Assemblea è il seguente: "La Chiesa Comunione per la Missione". Finora si è compiuto un lavoro previo. D'ora in poi invece saremo impegnati in una vera e propria preparazione. Ci è sembrato che il tema dell'ecumenismo non potesse essere trascurato, anzi siamo convinti che costituisca un fattore e un aspetto essenziale, che pervada tutto il lavoro del Sinodo. Abbiamo allora preparato un testo breve e denso sull'ecumenismo.

Questo testo è stato consegnato in questi giorni a tutti i Parroci di Roma, perché vi riflettano e ci presentino i loro suggerimenti. Ora ci è parso un fatto importante farlo avere anche a Lei, perché dalla lettura di queste pagine possa offrirci dei rilievi e dei suggerimenti, che, insieme a quelli di altri, ci servano nella stesura di uno "Instrumentum laboris" su cui impegnarci poi nel Sinodo.

La celebrazione del Sinodo della diocesi di Roma si prevede che inizi nel prossimo autunno per terminare con la Pentecoste del 1993. Si svolgerà in Assemblee plenarie e in Gruppi di Studio. Noi desidereremmo che un certo numero di "Delegati Fraternali" potessero partecipare ai nostri lavori, non come uditori e osservatori, bensì come fratelli che possano parlare, discutere, approfondire, intervenire sugli argomenti che il Sinodo tratterà.

Prima dell'autunno sarà pronto l'"Instrumentum laboris" sinodale, che verrà presentato sollecitamente anche a Lei.

È poi una grande necessità nostra di prepararci a questo evento ecclesiale con la preghiera. Per questo ipotizziamo con il Vescovo di Roma, Gio-

vanni Paolo II, una celebrazione ecumenica. Abbiamo bisogno della benedizione, del perdono, della riconciliazione e del coraggio che ci viene dal Signore nostro Gesù Cristo, per compiere un lavoro sinodale secondo la sua divina volontà, per la conversione nostra e per l'unità della Chiesa.

A questa preghiera ecumenica ci piacerebbe che anche Lei, Fratello in Cristo, volesse prender parte attiva.

Di cuore con stima nel Signore,

*Clemente Riva, vescovo
Presidente della Commissione
Ecumenica Diocesana di Roma*

* * *

Mi auguro che l'impegno che abbiamo messo nella preparazione e nello sforzo della celebrazione, venga coronato dalla buona volontà e dall'aiuto indispensabile del Signore nostro Gesù Cristo e dello Spirito Santo.

I tempi della celebrazione sono stati stabiliti secondo il seguente calendario:

Apertura solenne del sinodo pastorale romano il 4 ottobre 1992, a cui seguiranno assemblee plenarie fino alla metà di novembre.

Seguirà poi il lavoro di gruppi di studio per alcuni mesi.

Da ultimo, infine, vi sarà un periodo di assemblee finali per le votazioni delle parti e del resto globale, così che per la Pentecoste 1993 vi sia la chiusura del Sinodo pastorale romano, in modo solenne.

L'augurio che esprimo è che la partecipazione dei "Delegati fraternali" sia feconda di contributi, confidando e affidando tutto il nostro lavoro nelle mani del Signore.



**RECENT MATERIALS RECEIVED BY THE
CENTRO PRO UNIONE
IN THE AREA OF ECUMENICS**

With minor discrepancies and some simplification, the bibliographical items in the area of 280 (limited for the most part to publication within the last 5 years) are classified according to the Dewey System as adapted by the Library of the World Council of Churches (cf. *Classified Catalogue of the Ecumenical Movement. I-II & First Supplement.* - Boston: G.K. Hall, 1972 & 1981).

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HISTORY:

The **Centro** was inaugurated in 1968 and is situated in the heart of Rome in the historic and beautiful palazzo Doria Pamphilj on Piazza Navona. It consists of a library of three rooms, a meeting room and a large conference hall for annual conferences on ecumenism.

PUBLICATIONS:

The **Centro** publishes a semi-annual bulletin in English: *Centro Pro Unione Bulletin*. One of the issues contains a multilingual bibliography of interchurch and interconfessional dialogues. Furthermore, in collaboration with other ecumenical centers and the Commission on Ecumenism and Dialogue of the Italian Episcopal Conference, the **Centro** prepares annually and co-publishes and distributes with Edizioni Paoline the material for the celebration of the **Week of Prayer for Christian Unity** (January 18-25). The **Centro** likewise edits a series: *Corso breve di ecumenismo* (Short course in ecumenism) which contains 9 volumes.

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