

CENTRO PRO UNIONE

A publication about the activities of the Centro Pro Unione

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Centro Pro Unione

A Ministry of the Franciscan Friars of the Atonement



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Centro Pro Unione Bulletin

A semi-annual publication about the activities of the Centro Pro Unione

The Centro Pro Unione in Rome, founded and directed by the Franciscan Friars of the Atonement, - www.atonementfriars.org - is an ecumenical research and action center.

Its purpose is to give space for dialogue, to be a place for study, research and formation in ecumenism: theological, pastoral, social and spiritual.

The Bulletin has been published since 1968 and is released in Spring and Fall.

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Letter from the Director

Spring brings a sense of new life and freshness which is also reflected in the activities of the Centro. This Spring Bulletin brings the text of the lecture of one of the great ecumenists of the 20th century, Geoffrey Wainwright. He helped celebrate 50 years of reception of the Second Vatican Council by looking over the last 5 decades of dialogue between Methodists and Catholics. His lecture was given in the context of the annual Week of Prayer for Christian Unity celebration and is published here: *Methodists and Catholics in Post-conciliar Dialogue (1965-2015)*.



Several other lectures were held at the Centro during the first half of this year. These include: Prof. Andrea Poma, *La Chiesa e la sfida del Post-moderno*. While we do not have a text to publish his thought and analysis of the challenges of post-modernity can be read in his recent publication, *Cadenze: note filosofiche per la postmodernità (Sesto San Giovanni [MI]: Mimesis, 2014)*.

In collaboration with the Centro and the John Paul II Centre for Interreligious Dialogue at the Angelicum, Dr. Menachem Lorberbaum lectured on the question, *Must Jewish Theology lead to Holocaust Denial?* His lecture will be available in the near future through the Centro Pro Unione's new web.

In the final lecture of the Spring series, long time friend of the Friars and visiting professor at the Angelicum, Rabbi Jack Bemporad spoke on the topic *Violence: A Jewish Perspective*. Rabbi Jack has been working on this theme together with Christians and Muslims. We look forward to publishing his text in the next Bulletin-Centro Pro Unione.

Thanks to the constant monitoring of the official dialogues, Dr. Nepi has prepared the on-going bibliography of the theological dialogues, its thirtieth edition. Of course, in addition to this printed form you can access the bibliography in real time on our web site.

As announced in the last issue, the Centro ran an experimental program directed by Dr. Teresa Francesca Rossi. This was a series of presentations listed as *Costellazioni conciliari*. The purpose was to explore the results of the Second Vatican Council in thinking and experience over the last 50 years by looking at several constellations: liturgy, Scripture, ecclesiology and ecumenism, and moral theology. In the future the Centro will publish the results of these explorations.

Next year's activities of the Centro will include: celebrating the 50th anniversary of the results of the Joint Working Group between the World Council of Churches and the Pontifical Council for Promoting Christian Unity; an inaugural lecture by Rev Tim Macquiban and Dr. Robert Gribben to commemorate the opening of the Methodist Ecumenical Office in Rome; the presentation of the publication of the informal conversations held at the International Bridgettine Centre at Farfa, Communion of Churches and Petrine Ministry; and the Paul Wattson/Lurana White lecture which will look at what is at stake in the up-coming Holy Synod of the Orthodox Church.

In this Bulletin you will find news of a new initiative called 120 seconds of ecumenism on the new WebTV of the Centro (<http://webtv.prounione.it>).

Remember to continue to look at our new website (<http://www.prounione.it>) for news and activities of the Centro Pro Unione.

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James F. Puglisi, SA
Director Centro Pro Unione

Methodists and Catholics in Post-Conciliar Dialogue

Geoffrey Wainwright - Professor Emeritus, Duke University (USA)

(Conference given at the Centro Pro Unione, Thursday, 22 January 2015)



At the outset it may be both necessary and permissible to identify Methodism as an ecclesial community springing from the religious revival in England in the eighteenth century, largely under the evangelistic influence of two brothers – John Wesley (1703-1791) and Charles Wesley (1707-1788) – both of whom were ordained priests in the Church of England and neither of whom desired separation from their parent body. Various schisms racked Methodism in the nineteenth century, both in England and in North America; but by 1881 the “Ecumenical Methodist Conference” brought to London delegates from thirty Methodist bodies in twenty countries and proved to be a turning point in the healing of Methodist divisions at national levels. By the middle of the twentieth century, the “World Methodist Council” betokened the place of international Methodism among what were by then designated “Christian World Communions”. By present estimates, the total Methodist community numbers some eighty member denominations in 133 countries and 75 million people (members and associates).

In exploring the relations between Catholics and Methodists we start from the Second Vatican Council (1962-1965), which provides us with our principal category of analysis and exposition, namely “Dialogue”. Without defining the areas too tightly, we shall look at the two partners in their mutual – “dialogical” – search for substantive agreement in matters of **faith and order**, for common perspectives and collaboration in matters of **life and work**, and for matching vision and

action in matters of **mission and evangelization**. Those are the three broadly designated areas that have categorized the modern ecumenical movement in all the range of its interests and operation: faith and order, life and work, mission and

World Methodist Council (WMC), in full session in London, enthusiastically accepted the Vatican’s invitation to begin a dialogue. The first meetings of the Joint Commission took place in 1967 at Ariccia, near Rome. The Commission made its first report



▶ Prof. Geoffrey Wainwright

evangelization. Doctrine, worship, and governance belong to faith and order; individual and social ethics, as well as spirituality, characterize life and work; testimony and outreach aim at the spread of the gospel and the growth of the church.

As to Methodists and Catholics together, we must begin with the international dialogue, which was the first such exercise between the two parties to spring from the Second Vatican Council. In 1966 the

to the WMC meeting at Denver, Colorado, in 1971, and simultaneously to Rome. The Commission, usually comprising some eight or ten members officially appointed from each side, has continued to work in a quinquennial rhythm that allows the same pattern of reporting at the conclusion of each round. The reports have become best known (even on the Catholic side!) by the place and year of their presentation to the WMC: thus Denver 1971, Dublin 1976, Honolulu

1981, Nairobi, 1986, Singapore 1991, Rio de Janeiro 1996, Brighton (Sussex) 2001, Seoul 2006, and Durban 2011. The WMC habitually “receives with gratitude” the reports and authorizes the continuation of the dialogue, while the Pontifical Council for Promoting Christian Unity (as it has been named since 1989) and the Congregation for the Doctrine of the Faith make comments from the Roman side and offer suggestions for further work. So far, no concrete proposals for canonical adoption or doctrinal enactment have been made, although the Seoul report of 2006 edged a little towards such official reception.

Already the first report – Denver 1971 – both recognizes and qualifies the link between subsequent Methodism and its founding fathers (or should we say brothers?):

9. If a Methodist ideal was expressed in the phrase “a theology that can be sung” it was appreciated on the Roman Catholic side that the hymns of Charles Wesley, a rich source of Methodist spirituality, find echoes and recognition in the Catholic soul. This is not least true of the eucharistic hymns, which we saw as giving a basis and hope for discussion of doctrinal differences about the nature of the Real Presence and the “sacrificial” character of the Eucharist. Methodists on their side were candid in considering Roman Catholic questions on how far the Wesleys remain a decisive influence in contemporary Methodism.

It may be noticed that quotations from the prose of John Wesley’s sermons and treatises and, more especially, the verse of Charles Wesley’s hymns continue to abound as the dialogue continues to recite and investigate “the story of salvation.”

Reverting to the Denver report of 1971, we find that “one Methodist speaker had stressed as early as Ariccia that ‘we need to keep before us the vision of our common mission’, and this was the governing idea behind seven *practical proposals* elaborated there”, namely:

1. That everything possible be done by the Churches in cooperation to promote ecumenical instruction, discussion and action at all levels.
2. That ways be explored of cooperating in the training of ministers so far as local authorities see prudent.
3. That cooperation be sought with other Christian Churches with a view to securing as far as possible uniform wording for prayers which are in frequent use in common prayer. The common use of hymns should also be fostered without prejudice to existing tradition.
4. That in all ecumenical encounters there should be effort to begin dialogue towards common Christian moral standards.
5. That Methodists and Roman Catholics in their dialogue should be constantly aware of the challenge of secularism.
6. That the Roman Catholic and Methodist Churches explore with others further possibilities of social cooperation at various levels. This should include not only joint statements on social issues but also joint effort in fields such as world peace, world development, family life, poverty, race and immigration.

7. That ways of sharing facilities of all kinds be thoroughly explored, though with prudence and realism.

Confronted with such an embracing vision of the ecumenical task and procedures, the writers of the Denver Report had to recognize that while “a great deal of incidental Roman Catholic collaboration reflects these proposals and even goes beyond them, we are disappointed at how little they have been considered and taken up in official ways.” Nevertheless, “in the growing together of two Churches there can be no substitute in this or any age for the basic task of joint witness to



▶ The assembly of participants during the conference.

fundamental Christian values”; and that theme was more fully taken up from paragraph 11 into paragraphs 34-50 of the Denver report.

For lack of time, we must jump over the reports of Dublin (1976), Honolulu (1981: “Towards an Agreed Statement on the Holy Spirit”), and Nairobi (1986: “Towards a Statement on the Church”). A highly significant point along the road towards positive mutual reassessment was reached in the Singapore report of 1991 under the title of “The Apostolic Tradition”. The Commission took up from *Unitatis redintegratio*, the Second Vatican Council’s decree on ecumenism, the rather provocative notion of a “*communio, etsi non perfecta*”:

“[O]ne cannot charge with the sin of ... separation those who at present are born into these [non-Catholic] communities and are brought up in the faith of Christ, and the Catholic Church accepts them with respect and affection as brothers. For men who believe in Christ and have been properly baptized are put in some, though imperfect communion with the Catholic Church [*in quadam cum Ecclesia catholica communione, etsi non perfecta, constituuntur*]. Without doubt, the differences that exist in varying degrees between them [‘the separated brethren’ or ‘dissentient communities’] and the Catholic Church – whether in doctrine and sometimes in discipline, or concerning the structure of the Church – do indeed create many obstacles, sometimes serious ones, to full ecclesiastical communion. The ecumenical movement is striving to overcome these obstacles. But even in spite of them it remains true that all who have been justified by faith in baptism are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers by the children of the Catholic Church.”

Now where do Methodists fit into that picture? We find this in the report of Singapore 1991:

“Catholic and Methodist formularies differ over the concrete location of the Church which they both confess. While Wesley and the early Methodists could recognize the presence of Christian faith in the lives of individual Roman Catholics, it is only more recently that Methodists have become more willing to recognize the Roman Catholic Church as an institution for the divine good of its members. For its part the Roman Catholic Church since Vatican II certainly includes Methodists among those who, by baptism and faith in Christ, enjoy ‘a certain though imperfect communion with the Catholic Church’; and it envisages Methodism among those ecclesial

communities which are ‘not devoid of meaning and importance in the mystery of salvation (*Unitatis redintegratio*, no. 3)’.”

In that same Singapore 1991 report, the joint commission envisaged that

“when the time comes that Methodists and Catholics declare their readiness for that ‘full communion in faith, mission and sacramental life’ toward which they are working, the mutual recognition of ministry will be achieved not only by their having reached doctrinal consensus but it will also depend upon a fresh creative act of reconciliation which acknowledges the manifold yet unified activity of the Holy Spirit throughout the ages. It will involve a joint act of obedience to the sovereign word of God” (n. 94)

At its meeting in Durban, South Africa, in 2011, the World Methodist Council formally endorsed “full communion in faith, mission and sacramental life” as the goal repeatedly set by the Joint Commission for Dialogue since its Nairobi 1986 report.

During the opening decade of the twenty-first century, the need for a “synthesis” of the dialogue had been voiced, particularly on the Roman side, with a view to measuring its achievements and the prospects for increased convergence towards a fuller and more active consensus, and finally communion. By Easter 2010 a document was achieved under the title “Together to Holiness: Forty Years of Methodist and Roman Catholic Dialogue”. Principally we shall be looking there for the view(s) that Catholics take of Methodists and Methodism, prompted at least in part by the near half-century of dialogue.

Already the introduction to that significantly entitled document of 2010 (“Together to Holiness”) recognizes a cardinal similarity between the two families:

“4. A central place is held in both traditions by the call to personal sanctification, growth in holiness through daily life in Christ. Catholics and Methodists have always held in common, though they have not always fully realized it, what was the conviction of John Wesley, that each human being has a duty to seek holiness and Christian perfection. Methodists and Roman Catholics find common ground from agreement in the universal call to holiness, and share a wide, deep and rich heritage of Christian spirituality.

5. Study of the historical background of Methodist and Roman Catholic spirituality leads to the conclusion that what has mattered most in both

traditions has been the reality of religion as it brings about the transformation of the human heart and mind in everyday life. This exceptional affinity between Roman Catholics and Methodists – in the religion of the heart which is the heart of religion – gives particular hope for the future of Roman Catholic/Methodist relations.”

The synthesis document of Easter 2010 then moves into its doctrinally oriented “Part One: God Revealed and Redeeming”, where the jointly formulated sections treat “The Holy Trinity”, “Creation and Salvation”, “Revelation and Faith”, “Justification and Sanctification”, “Scripture and Tradition”, “Christian Experience”, and “Hierarchy of Truths”. The nuanced conclusion to Part One reads thus:

“47. The Roman Catholic Church is at one with Methodists about these essential doctrines, but emphasizes that the whole teaching of the Church constitutes an organic unity; its members are therefore called upon to believe the full teaching of the Church. Catholics recognize, however, a ‘hierarchy of truths’ of Catholic doctrine; these truths all demand due assent of faith, yet are not all equally central to the mystery revealed in Jesus Christ, since they vary in connection with the foundation of the Christian faith.

48. For Methodists and Catholics, therefore, there is an order among the doctrines of the faith based upon their relationship to the core of that faith: the love of God revealed in the redemption. *There is need for further discussion on the identity and order of what are considered essential doctrines.*”

Just a couple of paragraphs earlier, that point had been made with a view to the possible attainment of a “full communion of faith”: “Both Methodists and Catholics accept the Scriptures, the creeds, and the doctrinal decrees of the early ecumenical councils, and hold that all doctrines must remain under the Word of God. *Though Catholics and Methodists share to a great extent a common faith, they are not yet fully agreed on what further doctrinal accord is necessary for the full communion of faith which would unite our traditions*” (n.45).

It is when the “Synthesis” document reaches “Teaching Authority” that the sharpest differences emerge:

“142. ...Catholics believe that the bishops of the Church enjoy the special assistance of the Holy Spirit when, by a collegial act with the Bishop of Rome in an ecumenical council, they define doctrine to be held irrevocably. Such teaching is understood as preserved from error by the Holy Spirit’s gift of

infallibility with which the Church is endowed, and is therefore binding. The teaching office is not superior to the Word of God, but is its servant.

143. Methodists do not currently accept Catholic teaching on infallibility, especially as it seems to imply a discernment of truth which exceeds the capacity of sinful human beings. They always accept what can clearly be shown to be in agreement with the Scriptures, and the final judge of this agreement must be the assent of the whole people of God...

145. Catholics and Methodists are agreed on the need for an authoritative way of being sure, beyond doubt, concerning God’s action insofar as it is crucial for our salvation.

146. There remain differences between Methodists and Catholics concerning what part lay people have in the process of authoritative discernment and proclamation of the Gospel. Catholics locate the authoritative determination of teaching in the college of bishops with the Bishop of Rome at its head. Methodists locate that same authority in Conference, where lay people sit in significant numbers, with full rights of participation and decision-making. Both Catholics and Methodists recognise the role of the laity in the development of faith through living it, preaching and teaching it, and meditating upon it.”

The “Durban 2011” report is the latest so far to be presented to the sponsoring bodies. It is entitled “Encountering Christ the Saviour”; and “Church and Sacraments” are grouped under “The Paschal Mystery of the Death and Resurrection of Christ”. For our present purposes a single (rather long) agreed paragraph (no.19) from that opening chapter of Durban 2011 may almost suffice:

“The Church will remain forever as the body and the bride of Christ (cf. Eph 1:22-23; Rev 21:2, 9-10). In this ultimate sense, the Church is eschatological and invisible. It belongs to the kingdom of God. But Catholics and Methodists believe that the Church is also a present and visible reality, as present and visible as the water of Baptism and the bread and wine of Eucharist, as present and visible as the preacher of the good news and the gathered Christian community. The Church is thus a ‘complex reality’ (*Lumen Gentium*, 8), both present and future, earthly and heavenly, ‘that place where the first signs of the reign of God are identified and acknowledged in the world’ (*Book of Discipline* of the United Methodist Church [2008], para. 101). ‘Filled with the power of the Spirit’, the

Church on earth is empowered 'to serve as the sign, sacrament and harbinger of the Kingdom of God in the time between the times' (Nairobi Report, 8; Seoul Report, 77). Proclaiming the word, celebrating the sacraments, and living in charity are its fundamental activities as the body of Christ. Both Catholics and Methodists believe that when the scriptures are faithfully proclaimed and preached it is Christ himself who speaks, as he expounded the scriptures to the disciples on the road to Emmaus before breaking bread with them (cf. Luke 24:13-35); that when the sacraments are celebrated it is Christ himself who is the minister (Luke 24:31, 35), and that the love that Christians practise is 'the love of God in Christ Jesus our Lord' (Rom. 8:39), the love now 'poured into our hearts through the Holy Spirit that has been given to us' (Rom. 5:5; cf. Vatican II: *Constitution on the Sacred Liturgy*, 7). The proclamation of the word and the celebration of the sacraments are therefore actions of Christ in and through his body, the Church, so as to build up his body on love and constantly draw new members to it."

Nevertheless, according to paragraph 24 of the Durban Report: "a Methodist understanding of Christian history" has to be registered, "in which there have been faith-filled risks and discontinuities at various points. Methodists understand such discontinuities to be embraced by the reforming, renewing and indeed recreating power of the Holy Spirit as the Church journeys through history. The Catholic Church, too, places great emphasis on the objective realities of word and sacraments, and recognizes that the Church needs 'continual reformation' as it makes its pilgrim way (*Unitatis redintegratio*, 5; *Lumen Gentium*, 8). Nevertheless it also stresses the importance of visible continuity in the Church's life; it teaches that 'the order of bishops ... succeeds to the college of apostles' (*Lumen Gentium*, 22), and that the Church that Christ founded and entrusted to Peter and the apostles after his resurrection, 'constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him' (*Lumen Gentium*, 8). In that light, it is indeed noticeable that Catholics and Methodists 'nowadays see the opportunity of setting Methodist ministry within a more recognizable framework of apostolic succession' (Seoul Report, 106: 'the enablement by the Spirit of those who are called and ordained for the tasks of the ministry')."

As to the eucharist, echoes in "Durban 2011" date back to the report of "Denver 1971" with citations from the Wesleyan collection of "Hymns on the Lord's Supper" (1745). Thus paragraph 84, citing HLS 57 with regard to the saving presence of Christ:

*O the depth of love divine,
Th' unfathomable grace!
Who shall say how bread and wine
God into man conveys?
How the bread his flesh imparts,
How the wine transmits his blood,
Fills his faithful people's hearts
With all the life of God!*

Or paragraphs 110-120, with regard to Christ's association of his followers into his sole-sufficient sacrifice, as "participants, not just bystanders":

*Would the Saviour of mankind
Without his people die?
No, to Him we all are joined
As more than standers by. (HLS 131, st. 1)*

*For us He ever intercedes,
His heaven-deserving passion pleads,
Presenting us before the throne;
We want no sacrifice beside,
By that great offering sanctified,
One with our Head, forever one. (HLS 117, st. 2)*

*With Him the Corner Stone
The living stones conjoin,
Christ and his Church are one,
One body and one vine,
For us he uses all his powers,
And all He has, or is, is ours. (HLS 129, st. 2)*

*With solemn faith we offer up,
And spread before thy glorious eyes
The only ground of all our hope,
That precious bleeding sacrifice,
Which brings thy grace on sinners down,
And perfects all our souls in one. (HLS 125, st. 2)*

Having guided you openly and accurately through the successive rounds of this Dialogue between the World Methodist Council and the Roman Catholic Church, I may reveal my own role in the process: Born in Yorkshire (England) in 1939, and remaining a Methodist since infancy and throughout my academic and professional career, I was appointed as a Methodist member of the Dialogue Commission in 1982, and I served as the Commission's chairman on the Methodist side from 1986 to 2011. My opposite number on the Catholic side from 1997 was Bishop Michael Putney, from Queensland, Australia. During our years of collaboration – and indeed afterwards – we enjoyed a friendly working relationship, which marked the character of the Joint Commission. Sadly, Bishop Putney passed away at the turn into 2013.

In our chairmen’s preface to the 2010 “synthesis” document, *Together to Holiness*, Bishop Putney and I had felt able to write thus, summing up the achievements and prospects for our dialogue to that date: “Much has been achieved by the dedicated labours of men and women of both communities over the past almost forty-five years. It seems time to look again at the broader relationship and the dialogue itself, so that the next decades might be equally fruitful.” This is what is now happening, beginning from the 2011 Durban Report: “Encountering Christ the

Saviour: Church and Sacraments” and continuing into the current round (2012-2016).

For my own reading of Vatican II (the Council itself), see particularly the article “The Second Vatican Council: the legacy viewed through Methodist eyes” in *Journal of Ecumenical Studies* 48:2 (Spring 2013), pp. 183-202.

Fr. James Puglisi, SA – Director, introduces the lecture of Professor Wainwright.



A Bibliography of Interchurch and Interconfessional Theological Dialogues

Thirtieth Supplement - 2015

LIST OF DIALOGUES

A-B: Anglican-Baptist International Forum
A-B / eng: Informal Conversations between the Baptist Union of Great Britain and the Church of England
A-D / aus: Anglican Church of Australia-Churches of Christ Conversations
A-L: Anglican-Lutheran International Commission
A-L / africa: All Africa Anglican-Lutheran Commission
A-L / aus: Anglican-Lutheran Conversations in Australia
A-L / can: Canadian Lutheran Anglican Dialogue
A-L / eng-g: Representatives of the Evangelical Church in Germany (EKD) and of the Church of England
A-L / eng-nordic regions: Representatives of the Nordic countries and of the Church of England
A-L / eur: Anglican-Lutheran European Regional Commission
A-L / usa: Episcopal-Lutheran Dialogue in the USA
A-L-R / eng-f: Official Dialogue between the Church of England and the Lutheran-Reformed Permanent Council in France
A-M: Anglican-Methodist International Commission
A-M / eng: Anglican-Methodist Conversation in Great Britain
A-M / usa: United Methodist-Episcopal Bilateral Dialogue
A-M-R / eng: Informal Conversations between the Church of England, the Methodist Church and the United Reformed Church
A-Mo: Anglican-Moravian Conversations
A-Mo / usa: Moravian-Episcopal Dialogue in the USA
A-O: Anglican-Orthodox Joint Doctrinal Commission
A-O / usa: Anglican-Orthodox Theological Consultation in the USA
A-OC: Anglican-Old Catholic Theological Conversations
A-OC / na: Anglican-Old Catholic North American Working Group
A-OO: Anglican-Oriental Orthodox Dialogue
A-OO / copt: Anglican-Coptic Relations
A-R: Anglican-Reformed International Commission
A-R / usa: Presbyterian-Episcopal Bilateral Dialogue
A-RC: Anglican-Roman Catholic International Commission (ARCIC)
A-RC: International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM)
A-RC / aus: Anglican-Roman Catholic Commission of Australia
A-RC / b: Belgian Anglican-Roman Catholic Committee
A-RC / br: Brazilian Anglican-Roman Catholic National Commission
A-RC / can: Canadian Anglican-Roman Catholic Dialogue Commission
A-RC / eng: English Anglican-Roman Catholic Committee
A-RC / eur: Anglican-Roman Catholic Working Group in Western Europe
A-RC / f: Anglican-Catholic Joint Working Group in France
A-RC / nz: Anglican-Roman Catholic Commission in Aotearoa New Zealand (ARCCANZ)
A-RC / usa: Anglican-Roman Catholic Dialogue in the USA
A-U / aus: Conversations between the Anglican Church of Australia and the Uniting Church in Australia
AC-CC: Joint Commission for Unity between the Assyrian Church of the East and the Chaldean Catholic Church
AC-OO / copt: Theological Dialogue between the Assyrian Church of the East and the Coptic Orthodox Church
AC-OO / syr: Bilateral Commission between the Assyrian Church of the East and the Syrian Orthodox Church

Abbreviations for Confessional Families Churches and Councils

A	Anglican
AC	Assyrian Church of the East
AIC	African Instituted Churches
B	Baptist
CC	Chaldean Catholic Church
CEC	Conference of European Churches
CCEE	Council of European Episcopal Conferences
CP	Constantinople Patriarchate
CPCE	Community of Protestant Churches in Europe (formerly <i>Leuenberg Church Fellowship</i>)
D	Disciples of Christ
DOMBES	Groupe des Dombes
E	Evangelicals
FC	Free Churches
FO	Faith and Order
L	Lutheran (includes German 'Evangelische')
M	Methodist
MECC	Middle East Council of Churches
Mn	Mennonite
Mo	Moravian
NCC	New Charismatic Churches
O	Eastern Orthodox (<i>Byzantine</i>)
OC	Old Catholic (includes <i>Polish National</i>)
OO	Oriental Orthodox (<i>Non-Chalcedonian</i>)
Pe	Pentecostal
R	Reformed
RC	Roman Catholic
SA	Salvation Army
SDA	Seventh-day Adventist
U	United Churches
W	Waldensian
WCC	World Council of Churches

- AC-RC:** Mixed Committee for Theological Dialogue between the Catholic Church and the Assyrian Church of the East
- AIC-R:** Dialogue between the African Instituted Churches and the World Alliance of Reformed Churches
- B-CPCE / eur:** Dialogue between the Community of Protestant Churches in Europe and the European Baptist Federation
- B-L:** Baptist-Lutheran Dialogue
- B-L / g:** Baptist-Lutheran Dialogue in Germany
- B-L / n:** Baptist-Lutheran Dialogue in Norway
- B-L / sf:** Baptist-Lutheran Conversation in Finland
- B-L / usa:** Baptist-Lutheran Dialogue in the USA
- B-M-W / italy:** Baptist-Methodist-Waldensian Relations in Italy
- B-Mn:** Baptist-Mennonite Theological Conversations
- B-O:** Baptist-Orthodox Preparatory Dialogue
- B-O \ georgia:** Dialogue between the Orthodox Church of Georgia and the Evangelical Christians-Baptists of Georgia
- B-R:** Baptist-Reformed Dialogue
- B-RC:** Baptist-Roman Catholic International Conversations
- B-RC / f:** Baptist-Catholic Joint Committee in France
- B-RC / usa (ab):** American Baptist-Roman Catholic Dialogue
- B-RC / usa (sb):** Southern Baptist-Roman Catholic Dialogue
- CEC-CCEE:** Joint Committee of Conference of European Churches and Council of European Episcopal Conferences
- CPCE-RC:** Community of Protestant Churches in Europe - Roman Catholic Church Consultation
- D-L / usa:** Disciples of Christ-Lutheran Dialogue in the USA
- D-O / rus:** Disciples of Christ-Russian Orthodox Dialogue
- D-R:** Disciples of Christ-Reformed Dialogue
- D-RC:** Disciples of Christ-Roman Catholic International Commission for Dialogue
- D-U / aus:** Conversations between the Churches of Christ in Australia and the Uniting Church in Australia
- D-U / usa:** Disciples of Christ-United Church of Christ Dialogue in the USA
- DOMBES:** Dialogues des Dombes
- E-RC:** Evangelical-Roman Catholic Dialogue on Mission
- E-RC / can:** Canadian Evangelical-Roman Catholic Dialogue
- E-SDA:** Theological Dialogue between the World Evangelical Alliance and the Seventh-day Adventist Church
- FC-O / g:** Free Churches-Orthodox Dialogue in Germany
- FO:** Faith and Order conferences, consultations, studies
- L-M:** International Lutheran-Methodist Joint Commission
- L-M / n:** Conversation between the Church of Norway and the United Methodist Church in Norway
- L-M / s:** Dialogue between the United Methodist Church in Sweden and Church of Sweden
- L-M / sf:** Lutheran-Methodist Dialogue in Finland
- L-M / usa:** US Lutheran-United Methodist Dialogue
- L-Mn :** Lutheran-Mennonite International Study Commission
- L-Mn / f:** Lutheran-Mennonite Dialogue in France
- L-Mn / g:** Theological Dialogue between the United Evangelical Lutheran Church in Germany (VELKD) and the Association of Mennonite Assemblies in Germany (AMG)
- L-Mn / usa:** Lutheran-Mennonite Dialogue in the USA
- L-Mn-RC:** Lutheran-Mennonite-Catholic Dialogue Commission
- L-Mo / usa:** Lutheran-Moravian Dialogue in the USA
- L-O:** Lutheran-Orthodox Joint Commission
- L-O / g:** Theological Dialogue between the Orthodox Church in Germany and the Evangelical Church in Germany
- L-O / g-cp:** Theological Dialogue between the Evangelical Church in Germany (EKD) and the Ecumenical Patriarchate
- L-O / g-rom:** Theological Dialogue between the Evangelical Church in Germany (EKD) and the Romanian Orthodox Church
- L-O / g-rus:** Theological Dialogue between the Evangelical Church in Germany (EKD) and the Russian Orthodox Church
- L-O / sf:** Theological Discussions between the Evangelical Lutheran Church of Finland and the Finnish Orthodox Church
- L-O / sf-rus:** Theological Discussions between 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 / na:** Lutheran-Orthodox-Reformed Theological Conversations in North America

- L-OC / g:** Dialogue between the United Evangelical Lutheran Church in Germany (VELKD) and the Old Catholic Church in Germany
L-OC / s: Commission for Dialogue between the Church of Sweden and the Old Catholic Churches of the Union of Utrecht
L-OO / copt: Theological Dialogue between the Coptic Evangelical Church and the Coptic Orthodox Church
L-OO / copt-s: Coptic Orthodox-Lutheran Dialogue in Sweden
L-OO / g: Consultations between the Oriental Orthodox Churches and the Evangelical Church in Germany
L-OO / india: Dialogue between the Orthodox Syrian Church of the East and the Lutheran Churches in India
L-Pe : Lutheran-Pentecostal Conversations
L-Pe / sf: Lutheran-Pentecostal Dialogue in Finland
L-Pe-R / f: Pentecostal-Protestant Dialogue in France
L-R: Lutheran-Reformed Joint Commission
L-R / arg: Dialogue between the Evangelical Church of the Rio de la Plata and the Evangelical Congregational Church of Argentina
L-R / aus: Dialogue between the Lutheran Church of Australia and the Reformed Churches of Australia
L-R / can: Canadian Lutheran-Reformed Conversations
L-R / f: Fédération Protestante de France
L-R / usa: Lutheran-Reformed Committee for Theological Conversations in the USA
L-R-RC: Lutheran-Reformed-Roman Catholic Dialogue
L-R-RC / f: Catholic-Protestant Joint Working Group in France
L-R-SDA / f: Protestant-Seventh-day Adventist Dialogue in France
L-R-U / eur: Leuenberg Church Fellowship
L-RC: Lutheran-Roman Catholic Commission on Unity
L-RC / arg: Lutheran-Roman Catholic Dialogue Commission in Argentina
L-RC / aus: Lutheran-Roman Catholic Dialogue in Australia
L-RC / br: National Roman Catholic-Lutheran Commission in Brazil
L-RC / can: Lutheran-Roman Catholic Dialogue in Canada
L-RC / g: Joint Commission of the Evangelical Church in Germany (EKD) and the German Episcopal Conference (DB)
L-RC / india: Lutheran-Roman Catholic Dialogue in India
L-RC / jap: Lutheran-Roman Catholic Joint Commission in Japan
L-RC / n: Lutheran-Roman Catholic Discussion Group in Norway
L-RC / s: Official Working Group of Dialogue between the Church of Sweden and the Catholic Diocese of Stockholm
L-RC / sf: Lutheran-Roman Catholic Relations in Finland
L-RC / usa: Lutheran-Roman Catholic Dialogue in the USA
L-SDA: Lutheran-Seventh-day Adventist Consultations
L-U / aus: Theological Dialogue between the Lutheran Church of Australia and the Uniting Church in Australia
M-O: Methodist-Orthodox Commission
M-Pe-W / italy: Methodist-Pentecostal-Waldensian Dialogue in Italy
M-R: Methodist-Reformed Dialogue
M-RC: Joint Commission between the Roman Catholic Church and the World Methodist Council
M-RC / eng: English Roman Catholic-Methodist Committee
M-RC / usa: Dialogue between the Roman Catholic Church and the United Methodist Church in the USA
M-SA: International Dialogue between the Salvation Army and the World Methodist Council
Mn-R: Mennonite World Conference and World Alliance of Reformed Churches
Mn-R / nl: Mennonite-Reformed Dialogue in the Netherlands
Mn-RC: Mennonite-Catholic International Dialogue
Mn-RC / latin america: Mennonite-Catholic Dialogue in Latin America
Mn-SDA: Mennonite-Seventh-day Adventist Theological Conversations
NCC-RC: New Charismatic Churches-Roma Catholic Preliminary Conversations
O-OC: Joint (Mixed) Orthodox-Old Catholic Theological Commission
O-OO: Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches
O-OO / rus: Theological Dialogue between the Russian Orthodox Church and the Oriental Orthodox Churches
O-OO / rus-armenia: Theological Dialogue between the Russian Orthodox Church and the Armenian Apostolic Church
O-R: Orthodox-Reformed International Dialogue
O-R / ch: Protestant-Orthodox Dialogue Commission in Switzerland
O-R / na: Orthodox-Reformed Conversations in North America
O-R / rus: Dialogue between the World Alliance of Reformed Churches and the Russian Orthodox Church

- O-RC:** Joint International Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church
- O-RC / can:** Canadian Orthodox and Catholic Bishops' Dialogue
- O-RC / ch:** Orthodox-Roman Catholic Dialogue in Switzerland
- O-RC / f:** Joint Catholic-Orthodox Committee in France
- O-RC / g:** Greek Orthodox-Roman Catholic Joint Commission in Germany
- O-RC / pol:** Russian Orthodox Church-Catholic Church in Poland Working Group
- O-RC / rom:** Joint Commission for Dialogue between the Romanian Orthodox Church and the Romanian Church United with Rome (Greek-Catholic)
- O-RC / rus:** Theological Conversations between Representatives of the Russian Orthodox Church and the Roman Catholic Church
- O-RC / rus-g:** Theological Dialogue between the Russian Orthodox Church and the German Episcopal Conference
- O-RC / usa:** North American Catholic-Orthodox Theological Consultation
- O-U / aus:** Theological Dialogue between the Greek Orthodox Archdiocese of Australia and the Uniting Church in Australia
- OC-R / india:** Old Catholic Church-Malankara Mar Thomas Syrian Church Theological Consultation
- OC-R-RC / ch:** Old Catholic-Reformed-Roman Catholic Dialogue in Switzerland
- OC-RC:** Old Catholic-Roman Catholic Conversations
- OC-RC / ch:** Dialogue Commission of the Old Catholic and the Roman Catholic Churches in Switzerland
- OC-RC / g:** Dialogue between the Old Catholic Church and the Roman Catholic Church in Germany
- OC-RC / na:** Polish National Catholic -Roman Catholic Dialogue
- OC-RC / nl:** Old Catholic-Roman Catholic Study Commission in the Netherlands
- OC-RC / pol:** Joint Commission of the Polish Catholic Church and the Roman Catholic Church in Poland
- OO-R:** Oriental Orthodox-Reformed Theological Dialogue
- OO-RC:** International Joint Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches.
- OO-RC / armenia:** Armenian Apostolic Church-Catholic Church Joint Commission
- OO-RC / copt:** International Joint Commission between the Catholic Church and the Coptic Orthodox Church
- OO-RC / eritrea:** Eritrean Orthodox Church and Catholic Church Relations
- OO-RC / ethiop:** Ethiopian Orthodox Church and Catholic Church Relations
- OO-RC / india:** Joint International Commission for Dialogue between the Catholic Church and the Malankara Orthodox Syrian Church
- OO-RC / syr-india:** Joint International Commission for Dialogue between the Catholic Church and the Malankara Syrian Orthodox Church
- OO-RC / usa:** Official Oriental Orthodox-Roman Catholic Consultation
- Pe-R:** Pentecostal-Reformed Dialogue
- Pe-RC:** Pentecostal-Roman Catholic International Dialogue
- Pe-WCC:** Joint Consultative Group between the WCC and Pentecostals
- R-RC:** Reformed-Roman Catholic Joint Study Commission
- R-RC / a:** Dialogue between the Roman Catholic Church and the Presbyterian Reformed Church in Austria
- R-RC / b:** Dialogue between the Roman Catholic Church and the Presbyterian Reformed Church in Belgium
- R-RC / ch:** Protestant/Roman Catholic Dialogue Commission in Switzerland
- R-RC / nl:** Dialogue between the Roman Catholic Church and the Reformed Church in the Netherlands
- R-RC / scot:** Dialogue between the Roman Catholic Church and the Church of Scotland
- R-RC / usa:** Roman Catholic-Presbyterian Reformed Consultation in the USA
- R-SDA:** International Theological Dialogue between the Seventh-day Adventist Church and the World Alliance of Reformed Churches
- R-SDA / usa:** Presbyterian Church (USA)-Seventh-day Adventist Church Dialogue
- RC-SA:** Salvation Army - Catholic Informal Conversation
- RC-SDA:** Conversations between the Seventh-day Adventist Church and the Roman Catholic Church
- RC-U / aus:** Working Group of the Roman Catholic Church and the Uniting Church in Australia
- RC-U / can:** Roman Catholic-United Church Dialogue Group in Canada
- RC-W / italy:** Roman Catholic-Waldensian Relations in Italy
- RC-WCC:** Joint Working Group between the Roman Catholic Church and the World Council of Churches
- SA-SDA:** Theological Dialogue between the Salvation Army and the Seventh-day Adventist Church
- SDA-WCC:** Seventh-DAY Adventist Church-World Council of Churches Conversations
- WCC:** World Council of Churches - assemblies, convocations, relations

PERIODICALS SURVEYED

- A** ▶ Acta Apostolicae Sedis, AFER-African Ecclesial Review, American Baptist Quarterly, Amicizia ebraico-cristiana, Angelicum, The Anglican, Anglican Theological Review, Annales theologici, Anuario de Historia de la Iglesia
- B** ▶ Bausteine für die Einheit der Christen, Bolentín de ecumenismo y diálogo interreligioso en la Argentina, Bulletin of Ecumenical Theology
- C** ▶ Call to Unity, Calvin Theological Journal, Catholica, CCA News-Christian Conference of Asia, CEC Newsletter, Centro - News from the Anglican Centre in Rome, Centro Pro Unione Bulletin, Chrétiens en Marche, Der christliche Osten, Una città per il dialogo, Concilium, Confronti, Contacts, Courier, Credere oggi, Current Dialogue, Currents in Theology and Mission
- D/E** ▶ Diálogo ecuménico, Distinctive Diaconate News, La Documentation catholique, Eastern Churches Journal, Ecclesia Mater, Ecclesiology, The Ecumenical Review, Ecumenical Trends, The Ecumenist, Ecumenism, Ecumenismo Quotidiano, Ekklesia, Encounter, ESBVM Newsletter, Exchange
- F/I** ▶ Forum Letter, Global Christian Forum Newsletter, The Greek Orthodox Theological Review, Gregorianum, Herder Korrespondenz, Information Service & Service d'Information, International Bulletin of Missionary Research, International Centre of Newman Friends Newsletter, International Journal for the Study of the Christian Church, International Review of Mission, Infoekumene: noticias ecuménicas, Internationale kirchliche Zeitschrift, Irénikon, Istina
- J/K** ▶ Journal of Anglican Studies, Journal of Ecumenical Studies, Journal of Pentecostal Theology, Kerygma und Dogma
- L** ▶ LibreSens, Litterae Communionis Episcoporum Europae, The Living Church, Lutheran Forum, Lutheran Quarterly, LWI-Lutheran World Information
- M/N** ▶ MD-Materialdienst des Konfessionskundlichen Instituts Bensheim, Newman Studies Journal, Nicolaus
- O** ▶ O Odigos, Ökumenische Rundschau, Ökumenisches Forum, Oikumene, One in Christ, Oriente cristiano, Origins, Orthodoxes Forum, L'Osservatore Romano (weekly English), Ostkirchliche Studien
- P/Q** ▶ Pastoral Ecuménica, Pneuma, Positions luthériennes, Proche-Orient Chrétien, Pro Dialogo, Pro Ecclesia, Protestantismo, Qîqajôn di Bose
- R** ▶ Reformed World, Il Regno, Reseptio, Review of Ecumenical Studies, Rinnovamento nello Spirito Santo
- S** ▶ SEIA Newsletter on the Eastern Churches and Ecumenism, S.I.C.O. Servizio Informazioni Chiese Orientali, SMT-Svensk Missions Tidskrift, Sobornost, St. Nersess Theological Review, St. Vladimir's Theological Quarterly, Studi di Teologia, Studi Ecumenici, Studia i dokumenty ecumeniczne, Studia Oecumenica, Studia Liturgica, Studies in Interreligious Dialogue
- T** ▶ The Tablet, Texte aus der VELKD, Theoforum, Theological Studies
- U/V** ▶ Una Sancta, Unité des Chrétiens, Veritas in caritate: informazioni dall'ecumenismo in Italia
- W/Z** ▶ The Window, Worship, Zeitzeichen

KEY TO SUB-HEADING

INFORMATION: facts, communiqués, surveys, brief reports
 REFLECTION AND REACTIONS: essays, responses, commentaries, theological papers
 TEXTS AND PAPERS: documents, reports, statements, official responses

KEY TO READING THE BIBLIOGRAPHY ENTRY

For periodical entries:
 the first number refers to the volume and the second refers to the issue followed by the year and page numbers, thus:
Christian Orient 16, 4 (1995) 180-191 = pages 180-191 in volume 16, issue no. 4 in 1995 of *Christian Orient*.

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compiled by Loredana Nepi

"Dammi un po' d'acqua da bere"

(Giovanni 4, 7)



Mosaico del Centro Aletti - Cappella della "Casa incontri cristiani" - Cagliari (CO) - Italia.

SETTIMANA DI PREGHIERA PER L'UNITÀ DEI CRISTIANI 18-25 gennaio 2015



CENTRO
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Siamo lieti di invitarLa all'iniziativa
COSTELLAZIONI CONCILIARI



Nella storica sala che ospitò, durante il Concilio Vaticano II, “gli incontri del giovedì pomeriggio” fra i padri conciliari, i periti, gli osservatori ecumenici del Concilio, il Centro Pro Unione dei Frati Francescani dell’Atonement organizza una serie di incontri per tracciare, con il contributo dell’Uditorio che risponderà agli stimoli offerti dai Relatori, il profilo del pensiero conciliare e delineare alcune “costellazioni” teologiche originali e feconde per la missione del popolo di Dio oggi.

Ogni incontro verterà su un ambito specifico della Teologia (sistemica, biblica, ecclesiologia, morale liturgica) e conterà di una presentazione da parte del Relatore cui seguirà un laboratorio di approfondimento, durante il quale quanti lo desiderano potranno portare il proprio contributo di specialista, pastore, religioso, formatore, operatore pastorale, fedele impegnato nella Chiesa, in risposta alle sollecitazioni offerte nella presentazione. La conferenza conclusiva ricostruirà la costellazione conciliare emersa nel corso degli incontri.

CALENDARIO:

- ▶ **Giovedì 29 gennaio 2015 ore 18.00: Prospettiva liturgica - Prof. Giacomo Puglisi, SA**
 Ordinario di Teologia Sacramentaria, Ecclesiologia ed Ecumenismo presso il Pontificio Ateneo Sant’Anselmo; Docente di Teologia Ecumenica presso la Pontificia Università San Tommaso d’Aquino di Roma. Direttore del Centro Pro Unione di Roma; già Membro del dialogo teologico internazionale cattolico-mennonita; Membro del dialogo cattolico-luterano e cattolico-riformato negli Stati Uniti. Autore, oltre che di numerosi saggi di ecclesiologia ed ecumenismo, di studi milari sulla teologia del ministero ordinato. Già Ministro generale dei Frati Francescani dell’Atonement e già Presidente della Societas Liturgica. È sacerdote nella Società dell’Atonement.
- ▶ **Giovedì 26 febbraio 2015 ore 18.00: Prospettiva biblica - Prof.ssa Ha Fong Maria Ko, FMA**
 Docente Stabile di Esegese e Teologia Biblica presso la Pontificia Facoltà di Scienze dell’Educazione Auxilium, Roma. Consultrice del Pontificio Consiglio per la Promozione dell’Unità dei Cristiani; Socio della Pontificia Accademia Teologica; Membro del dialogo teologico internazionale cattolico-pentecostale. Autrice di vari volumi indirizzati all’inculturazione del Vangelo e di numerosissimi contributi, multilingue, su temi di esegese, teologia biblica e spiritualità su riviste specializzate. La Professoressa Ko, cinese, è suora nell’Istituto delle Figlie di Maria Ausiliatrice.



Costellazioni Conciliari 2015

- ▶ **Giovedì 26 marzo 2015 ore 18.00:**
Prospettiva ecclesiologica -
Prof. Angelo Maffeis
Docente di Storia della
Teologia moderna presso la
Facoltà Teologica dell'Italia
Settentrionale, Invitato

presso l'Università Cattolica del Sacro Cuore e l'Istituto Paolo VI di Brescia. Consultore del Pontificio Consiglio per l'Unità dei Cristiani; già Membro della Commissione Fede e Costituzione del Consiglio Ecumenico delle Chiese; Membro del dialogo teologico internazionale cattolico-luterano. Autore di importanti saggi su temi ecclesiologici ed ecumenici e di numerosissimi contributi. È sacerdote della diocesi di Brescia.

- ▶ **Giovedì 30 aprile 2015 ore 18.00: Prospettiva morale -**
Prof. Francesco Compagnoni, OP

Professore Emerito di Teologia Morale presso la Pontificia Università San Tommaso d'Aquino di Roma, è stato Rettore della stessa e Decano della Facoltà di Scienze Sociali. È stato Professore Straordinario di Teologia Morale presso la Facoltà Teologica di Fribourg (CH), sezione tedesca. Docente a contratto presso la Facoltà di Scienze Politiche della LUMSA a Roma. Già Presidente della Associazione Teologi Moralisti Italiani; dirige la Rivista on-line "OIKONOMIA/Journal of Ethics and Social Sciences". I suoi campi attuali di ricerca sono la morale fondamentale, i diritti umani e le etiche professionali. È sacerdote dell'Ordine Domenicano.

- ▶ **Prospettiva sistematica (solo contributo scritto)**
Prof. Azzolino Chiappini

Professore Emerito di Teologia Fondamentale presso la Facoltà di Teologia di Lugano e Rettore della medesima. Già Membro della Commissione Teologica della Conferenza Episcopale Svizzera e della Commissione di dialogo fra la Chiesa Cattolica e la Chiesa Riformata Svizzera; Membro di Commissioni di dialogo fra la Chiesa Cattolica e il Giudaismo. È inoltre esperto in ermeneutica biblica, e ha al suo attivo numerosissime pubblicazioni sia nel campo della teologia fondamentale che della ermeneutica biblica. È stato insignito di un Dottorato honoris causa dalla Facoltà di Teologia Ortodossa statale di Ovidius di Constanta (Romania). Monsignor Chiappini è sacerdote della diocesi di Lugano.

- ▶ **Giovedì 14 maggio 2015 ore 18.00: Conclusioni -**
Prof. Giacomo Puglisi, SA
Ordinario di Teologia Sacramentaria, Ecclesiologia ed Ecumenismo presso il Pontificio Ateneo Sant'Anselmo; Docente di Teologia Ecumenica presso la Pontificia Università San Tommaso d'Aquino di Roma. Direttore del Centro Pro Unione di Roma; già Membro del dialogo teologico internazionale cattolico-mennonita; Membro del dialogo cattolico-luterano e cattolico-riformato negli Stati Uniti. Autore, oltre che di numerosi saggi di ecclesiologia ed ecumenismo, di studi milari sulla teologia del ministero ordinato. Già Ministro generale dei Frati Francescani dell'Atonelement e già Presidente della Societas Liturgica. È sacerdote nella Società dell'Atonelement.
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