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'RECEPTION' : WHAT DO THE CHURCHES DO WITH ECUMENICAL AGREEMENTS?

by Mgr. Richard Stewart*

A quarter of a century ago the Church of Scotland firmly rejected an official report on *Relations between Anglicans and Presbyterians*. A commentator wrote: "It is unlikely that any of the members of the commission which produced this unanimous report expected the proposals to receive easy and speedy acceptance. It is certain that all of them were surprised by the nature of the reaction the Report provoked in Scotland."¹ In more recent years other such sad stories have not been lacking. How, then, do Churches "receive" an ecumenical agreement? What is involved?

It must be remembered that the word 'reception' is used at various levels and in various contexts. St Paul 'received' the tradition he 'delivered' to the Corinthians and which they 'received' in their turn.² Thus the first theological sense of 'reception' concerns our response to the Word, our making our own the Tradition, the Apostolic Faith.

A second sense is allied to this, our response to the articulation of the Tradition by the Church over the years; it has to discern, and on occasion to define, whether a 'development' is to be accepted as part of the apostolic faith. The term 'reception' has come more recently to be used in this sense, but the fact has long been with us, as also the problems concerning the contribution such reception by the faithful makes to the establishment of such definitive teaching - both the questions concerning the reception of the early Councils and also those about the relation between Vatican I's *ex sese, non autem ex consensu Ecclesiae*³ and Vatican II's *singularis Antistitum et fidelium conspiratio*.⁴ (Readers of ARCIC will recall that the Commission did not reach full agreement on all aspects of this question).⁵

Our present concern is with a yet more recent use of the term, for if the ecumenical dialogue is itself "a new ecclesial fact", a yet newer question concerns the way in which the fruits of dialogue are to be received. Last year the writer of a paper refused to attempt a definition of 'reception' since "it is dangerous to try to give a definition of a reality of which we have as yet but an initial and partial experience". In 1980 the Third Bilaterals Forum arrived at rather similar conclusions,⁶ for all the Churches are faced with a novelty here. While we can see necessary elements in the process, we are not yet so clear about its later stages. The need to clarify our ideas has now been sharpened by the two reports (ARCIC's *Final Report* and Faith and Order's *Baptism, Eucharist and Ministry*) about which Churches are asked to "come to judgement" in the next three or four years (an alarmingly short time in ecclesiastical perspectives...)

So what does 'reception' involve? It may be as well first to get one red herring out of the way. It does not mean bland, unquestioning, unthinking assent, swallowing the whole thing hook, line and sinker. No one involved in the pre-

*Mgr. Richard Stewart of the Vatican Secretariat for Promoting Christian Unity delivered this paper at the Centro Pro Unione on the 2nd of April, 1984. The current ecumenical situation is unique in the history of the Church, because "final reports" of the bilateral dialogues and the *Lima Report* call for a response from the Churches on the highest level. "Reception" has thus been thrust to the fore in the last number of years, yet one may wonder if the term itself has yet been sufficiently defined. Admittedly, because of the diverse structures of the various Churches, one model cannot be inclusive, but Mgr. Stewart provides a most helpful introduction both to the theoretical development of such a definition and a firsthand insight to the concrete workings of such a process within the Roman Catholic Church.

paring of dialogue texts would wish for this; still less has any Church ever showed the least sign of readiness to accept a text in so off-hand a way. But misunderstandings on this score may explain some reticence about the use of the term itself.

In fact the reception of a dialogue involves a twofold judgement. There is a *critical judgement*: Is this in full harmony with the apostolic faith as this Church has received it? And there is a *practical judgement*: What should be done, in and between the Churches involved, if they have found this faith-content acceptable?

But before reflecting on these judgements, we should recall another very obvious but very relevant characteristic of dialogue. It is between *two or more Churches*, churches which are in an unnatural state of division, no longer in that *koinonia* which is God's gift. Together they have begun to seek the restoration of the *koinonia*, itself a work of grace. Indeed the very setting up of the dialogue can be said to involve an initial 'reception' of one another as Christian communities. And the object of the exercise is not simply to produce satisfactory text but to overcome the difficulties that prevent their really 'receiving' each other as truly sister-Churches in full ecclesial communion. The *koinonia* aspect is important, for the Christian *koinonia* consists not simply of certain privileged office-holders but of the whole community; this whole community should be in some way involved in the whole process of 'reception', from the initiation of dialogue through to the consummation of full communion.

But there is another aspect to this two-Church background. Sisters these Churches may hope to be; identical twins they are not. Each has its own structures, styles, procedures, expressive of their respective ecclesiological presuppositions, and all determine the way each approaches the evaluation of an ecumenical agreement. Thus ARCIC's *Final Report* has to be "evaluated by the respective authorities through procedures appropriate to each Communion",⁷ and the Lima document too was referred to the various Churches "at the highest appropriate level of authority". But with differing procedures and ecclesiologies, different understanding even of what "church-leadership" involves, there is ample room for mutual misunderstanding and impatience. Much can be done to avert such troubles if Churches-in-dialogue take care, as most do, to remain in contact as their respective processes develop.

But, whatever the differences in procedures, there are elements clearly necessary in any process of reception.

Critical Judgement

An ecumenical agreement aims to offer a common statement on matters of faith, particularly such as have been controverted. "The Catholic Church... could not 'receive' these agreements without judging them in the light of her faith. She must be able to *re-cognise* it there. Otherwise the *koinonia* thus established would be an empty compromise, a sham".⁸ On receiving such a text any Church must first ask, "Does this really state the faith? Is what is said in accordance with the Apostolic and Catholic faith?"

To reestablish *koinonia* it is not enough just to repeat earlier formulas or to return to expressions of the period prior to division; often it has been conflict about the meaning of such formulas that has led to division; often too the aged expressions have acquired emotive overtones and become 'battle-cries'. So it is not enough for a Church to see whether the faith is expressed in a dialogue text in just those terms or contexts in which it is most accustomed to express it. The very reason such a text must be critically evaluated is that it has "something new" about it. By considering some aspects of this "newness", we may see more of what is involved in our Critical Judgement.

a) *New Language*. Reports like ARCIC⁹ emphasise the pains the writers have taken to avoid past terms that have become emotive. Yet is the resultant language all that new? After all, to use more neutral equivalents for traditional or technical terms is just what most teachers and preachers try to do. So too in dialogue we will not get far if we sit back in our trenches and fire divisive terms at each other. We try to get behind such terms and to show what they convey; if we find we are in agreement on this, we try to *communicate* this to others in terms they

too will find acceptable and intelligible. If we are to be understood, our words should not be all that new.

Of course, in any process of reception a Church must make sure that in finding other terms a text has not omitted some essential aspect expressed by more technical and traditional language, *ut, cum dicas nove, non dicas nova*.¹⁰ But attention must also be paid to the dictum of St Thomas: *Actus fidei non terminatur ad enuntiabile, sed ad rem*.¹¹ If the *res* is adequately expressed, a text has succeeded in its purpose.

b) *New Emphases*. An agreed text is not normally proposed as substitute for a full profession of faith or for earlier confessional documents. It is the mutual explanation and resolution of controverted points "on essential matters where... doctrine admits of no divergence". A commission may prudently attach a summary of relevant points of common faith, never in dispute; but the great part of its text will concentrate on the resolution of divisive issues, even if these are not always the highest in the 'hierarchy of truths'. The result can be some unfamiliar emphases (for one side or the other), even some apparent imbalance. This is nothing to worry about, as long as the whole purpose of the document is recalled. (ARCIC's Eucharist Statement provides a good working example).¹²

But there are other ways in which apparently new emphases can arise. If a dialogue team is up to the mark it will also be up to date in its grasp of the teaching of the Churches that appointed it. It can be disturbing when, say, the Catholic side of a commission makes solid use of the thought of Vatican II, and yet there are *Catholic* readers to whom this seems to come as a shocking novelty! One important thing in dialogue and its reception is awareness and acceptance of what one's own Church already teaches. And this is too of each Church, for we must not forget that the long years of division have not been empty or sterile; each has developed in its own way in its understanding of its faith.¹³ Thus "new emphasis" is a factor that overlaps with our next point.

c) *New Insights* (indeed, development of doctrine). As different Churches bring their different insights, convictions and emphases to the dialogue, all, as Vatican II says, should be incited "to a deeper realization and a clearer understanding of the unfathomable riches of Christ".¹⁴ The Church must constantly "move forward towards the fulness of divine truth" and "with the help of the Holy Spirit... there is a growth in understanding of the realities and the words which have been handed down". This comes about through the contemplation, study, understanding and experience of believers; and today the ecumenical dialogue is by no means the least occasion of such study and experience. It should lead to "growth in understanding" not only of one another but also of the things of God.

To say there can be such development of doctrine is not thereby to give carte blanche to anything a dialogue may chance to come up with. Any alleged development in doctrine has to be tested; in Catholic understanding, sound development involves not only the factors just mentioned but also the exercise of "the sure charism of truth" that inheres in episcopal succession.¹⁵ And other Churches feel an equal obligation, through their proper doctrinal authorities, to ascertain whether such developments are in fact fully consonant with the faith as they have received it.¹⁶

d) *Not so New!* Despite these potential areas of novelty, in other respects ecumenical texts are normally not all that "new". BEM and ARCIC, for example, did not descend from a clear sky on to totally unsuspecting Churches. Both Commissions, officially appointed by the Churches concerned, had been at work for years, reported regularly, published successive texts throughout the 1970s, sought and accepted comment and criticism, been discussed in episcopal conferences and general synods, even in the press. The Churches were waiting for their final results, and it is easy today to forget the air of expectancy, not untinged with apprehension, that marked the first weeks of 1982... So too with the other dialogues; as yet they are at a less 'advanced' stage, but anyone interested can easily find out what is going on. This too is part, an initial part, of the whole process of reception.

But it does raise the question whether enough is being done to establish a

more general *climate of reception* in the Churches. Do people-in-the-pew sufficiently realise what is happening, or have they still no more than the tired old caricature of faceless men negotiating in smoke-filled rooms? A precondition of reception, indeed of dialogue itself, is that people appreciate the scandal of division, the harm it does, the duty to remedy it. They need to be helped to "purify their memories" and to understand the *real* causes of division and the resultant need for dialogue. They need to want unity, to pray for it, and to be ready to *welcome* agreement, critically it is true, but with faith and hope rather than with fear.

e) *Diffuse and Official 'Reception'*. The whole Church, then, pastors and people alike, should be ready to take part in the evaluative process, for all are concerned both with the faith itself and with the restoration of full *koinonia*. "Reception should be seen as a broad and many-faceted process. It should not and cannot be reduced to official decisions by the Churches. Various forms of partial reception are possible. The new perspectives, convergences and theological agreements expressed in the bilateral dialogues should, if I may so express it, 'infiltrate' the thought and life of the Churches. Otherwise official decisions will lose their significance and have no real effect".¹⁷ This whole-Church process we might call "diffuse reception" (terms like 'infiltration' could be misunderstood as suggesting something rather sinister or underhand!).

But equally clearly, each has to contribute according to his own particular ministry within the Church, and so it is *within* this more diffuse process that the specific task of official reception takes place. "It is the necessary preliminary condition which makes possible, and then demands, official acts of reception".¹⁸ While all have their part in the *consensus fidelium*, a particular responsibility attaches to those who are charged with the ministry of authentic teaching. Theirs it is to *discern, determine* and *declare* the extent to which they can say of a dialogue text. "This is the faith".

In Catholic understanding this is the special task of the episcopate, *individually* and *collegially*. For in the local bishop and in his membership of the college with Peter there meet in a unique way both the *apostolicity* and the *catholicity* of the Church. This twofold aspect is particularly vital where *international* dialogues and agreements are in question, and they call in a special way for the assent of the Bishop of Rome since these matters touch so closely the *koinonia* that his ministry exists to serve and to guarantee.¹⁹ But bishops, both *collegially* and *individually*, are not isolated beings; their ministry is for the service of the Church and it is their task to discern the faith of their local church and to relate it to that of the universal Church of which it is the manifestation. And, of course, discernment is a very different process from some form of apparently "democratic" vote-counting!

Pope John Paul II touched on this a few weeks ago when speaking to the members of the Catholic/Lutheran International Commission: "The fruits of your work are widely known throughout the Christian world. Many people reflect upon, study and examine the common documents you have written. May your reports contribute to the movement towards Christian unity, so that this movement, *led by the respective ecclesiastical authorities*, may take deep root in the hearts of *all the faithful*, and that they may in turn be motivated to *add their specific contribution*".²⁰

Practical Judgement

But doctrinal evaluation of a text cannot exist in a vacuum. We are not here to write good books, but to seek full communion. As the Pope said in Britain two years ago, "Communion in the Spirit must not remain something abstract; it has to *find expression in the life* of our Churches".²¹ When dialogue documents are presented, Churches are asked not only "Is this the faith?", but also, "If so, what should we now do about it?" (cf the questions accompanying ARCIC's and BEM's reports to the Churches in question).

Since we are here in the realm of *prudential* judgement, there is scope for a wide variety of views and options concerning such practical steps. Much depends on what is or is not already happening in a given place with its own needs and

possibilities. But it should be emphasised that doctrinally sound agreements will remain ineffective unless they lead to steps which both signal and encourage progress along the path to unity.²² Indeed the study of such steps will perhaps lead many to a closer study of the faith-content of the texts as well! But since possibilities here are so varied, it will be best to leave these to the reader's imagination and experience, and to turn to some final thoughts on what Churches are in fact now doing to 'receive' the agreements now available.

What Are they Doing?

The need to provide a definite answer, and that within a given time, concentrates the mind remarkably, and also does much to rekindle the interest of people who thought things had long ago ground to a halt. Already we can see a more general and *diffuse reception* under way. At least in countries most directly concerned there has been much press comment and the publication of a lot of material to assist study and evaluation of the texts at every level. Happily, much of this material has been jointly prepared.

The World Council of Churches and some National Councils have prepared a good deal of really excellent material on BEM -- both technical background studies and source material, including the "Lima liturgy", and also much more popular discussion leaflets, pamphlets, study guides etc for use by parishes and groups.²³

With ARCIC too there has even been a popular "ARCIC Catechism" and a good number of study-guides (one prepared by the English A/RC Committee had the signal honour of being translated into French also). During this Lent parish joint discussions have been arranged throughout New Zealand; in May the Catholic and Anglican dioceses of Brisbane are promoting an "ARCIC experience" through parish discussions etc; and some similar clergy discussions are being held in some English dioceses. At more academic level a volume is in preparation containing some of the key papers prepared during ARCIC's labours.²⁴

Such diffuse reception establishes the climate in which and from within which the authorities can prepare their more *official response*. In the case of ARCIC the agreed deadline is 1988, the year of the next Lambeth Conference. In March 1982 the Anglican Consultative Council sent the *Final Report* to all 27 autonomous member-Churches of the Anglican Communion. Through their General Synods (with houses of bishops, clergy and laity; these will probably refer the Report to diocesan synods also) they are asked to send a response to the ACC by late 1986. Responses will be collated by the ACC and considered by it at its 1987 meeting (again a meeting of bishops, clergy and laity), and thus the Bishops at Lambeth in 1988 should be able to "fulfil the ultimate task of 'voicing the consensus of the Communion'".²⁵

There are some similarities in Roman Catholic procedures. In March 1982 the Secretariat for Promoting Christian Unity sent the *Final Report* to all Episcopal Conferences and Patriarchal Synods (well over a hundred). A few have already replied; others have set up groups of bishops with theologians and ecumenists to prepare a detailed draft response that the Conferences can examine and make their own. The main body of response should be in by Easter 1985. Meanwhile the Sacred Congregation for the Doctrine of the Faith has published its *Observations* on the Report; its special competence in matters of faith gives these a particular weight, but they are not intended as the Catholic Church's "last word"; at the time Cardinal Ratzinger spoke of them as a contribution to the dialogue.²⁶ Once the Conference's responses have come in there will be the massive task of collating them and of bringing these local reactions into one with those of the central organs of the Church.

Some of the detailed procedure at that stage cannot be determined until a greater body of response is available; clearly, if there are wide varieties of view the task will be more difficult, while relative unanimity would smoothe the path considerably. It has been argued that a simple counting of 'placets' and 'non placets' would not be the best procedure (and many foresee a great number of 'placets iuxta modum' anyway), and also that more weight should be accorded to responses from countries which have closer experience of Anglicanism. There is

merit in such a suggestion, but in so far as the task envisaged is the episcopal one of "re-cognising" the Catholic faith there is also a strong argument for seeing that the whole episcopate is involved.²⁷ In the end this eminently collegial process, animated and guaranteed by Rome, will presumably culminate in a papal utterance, which itself could take on a more or less visibly collegial form but which would in any case be the fruit of a true exercise of collegiality.

The BEM report calls for less definitive response, but broadly similar procedures have been followed across a much wider spectrum of Churches, though their very differing structures may lead to apparently rather different processes. However, Faith and Order hope to receive responses from the Churches (including the Roman Catholic Church) by the end of 1985. This particular process of reception, in addition to its own intrinsic value, should also help in discerning the best ways of receiving the many bilateral dialogues which have not yet come to term.

Conclusion

The last few paragraphs have spoken of procedures and structures; in due course these will doubtless be reported in "parliamentary" and "political" terms. But this should not deter us! All must be seen in the context of the more diffuse reception we have spoken of, the understanding of Christian people at large, and also of that wider 'reception' of one another that is implicit in the initiation of dialogue and that will, we hope, be explicit when it achieves its goal.

For the goal is not the achievement of some sort of human federation, but the recognition of each other as one in the communion of the Holy Spirit, a communion that he alone can bestow as he works even through our poor human ways of carrying on. He is the principle of life, unity and truth in the Church. He is at work in the consensus of the faithful and the discernment of the Church's teaching ministry -- which is why we can speak of "con-spir-atio". It is to him that we must ultimately look in the long process of 'reception' on which we have now embarked.

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NOTES

1. N.Goodall, *The Ecumenical Movement*, 2nd edn, London 1964, p. 112, quoted in B.Till, *The Churches Search for Unity*, London 1972, p. 329.

2. Cf. I Cor 11:23; 15:1-3 etc. The same verb *paralambanō* is used in the Prologue of the Fourth Gospel (John 1:11) of those who do or do not "receive" the Logos when he comes into the world.

3. Vatican I, Const. *Pastor aeternus*, c. 3 (DS 3074).

4. Vatican II, Const. *Dei Verbum*, n. 10.

5. Cf. ARCIC, *Final Report*, Authority II 29-31, Elucidations on Authority, 3. See also SCDF, *Observations on Final Report of ARCIC*, 1982, B III 5.

6. Cf. *The Three Reports of the Forum on Bilateral Conversations* (Faith and Order Paper No 107), WCC, Geneva 1981, pp. 38-44.

7. *Common Declaration* of Pope John Paul II and Archbishop Runcie, Canterbury, May 29th 1982, para. 2.

8. J.M.R.Tillard, op, "Eglise Catholique et dialogues bilatéraux", *Irénikon*, 56 (1983) No 1, p. 17.

9. Authority I 25; see also Preface to *Final Report*, page 2.

10. Vincent of Lerins, *Commonitorium*, n. 22 (ML 50, 666: RJ 2173).

11. *Summa Theologica*, p. I-II, q. 1, a. 6, sed contra.

12. The Statement makes "no attempt to present a fully comprehensive treatment of the subject" (co-chairmen's preface). In fact three of its twelve paragraphs are introduction and conclusion; six deal with two major controverted issues, eucharistic sacrifice and eucharistic presence; and the three remaining paragraphs contain a brief sketch of the remainder of eucharistic doctrine.

13. Cf. Tillard, *art.cit.*, p. 10.
14. Vatican II, Decr. *Unitatis redintegratio*, n. 11.
15. Vatican II, Const. *Dei Verbum*, n. 8 (from which are also taken the allusions in the previous paragraph).
16. Tillard, *art.cit.*, pp. 11-12, notes that such a judgement will not be a mere comparison of doctrines, theologies and ecclesial practices, especially of those explicitated in division. There is need for a hermeneutic to discern as precisely as possible the point of *faith* that is translated in such a doctrine, theology or practice. It is the point of faith, rather than these others, that the Church has the right and duty of requiring in such an agreement.
17. G.Gassmann, "Les dialogues bilatéraux de la Fédération Luthérienne Mondiale", *Irénikon*, 56 (1983), p. 31.
18. *ibid.*
19. Cf. Tillard, *art.cit.*, p. 13.
20. Audience on March 2nd 1984, text in *L'Osservatore Romano*, March 3rd 1984 (emphasis added).
21. Meeting with Leaders of British Churches, Canterbury, May 29th 1982; text in *L'Osservatore Romano*, May 30th 1982 (emphasis added).
22. Tillard, *art.cit.*, p. 17: "Without a praxis of mutual knowledge and appreciation and ecclesial companionship, the *koinonia* made possible by agreements would run the risk of being reduced to a purely juridical act with no effect upon the life of grace. There is need, then, once the crucial stage of acceptance of the doctrinal agreement has been accomplished,... to establish official steps with a view to making this *koinonia* a reality in the living flesh of the two communities."
23. One example would be the paper by the "Segretariato Attività Ecumeniche" which breaks up the four questions accompanying BEM into a large number of more detailed and specific ones. This was published in *Il Regno*, 84, n. 6 (March 15th 1984), p. 150 "per non lasciare l'ecumenismo, nelle sue fasi più delicate, nelle mani delle burocrazie..."
24. The material referred to in this paragraph is far too abundant to be compressed into the limits of a single footnote! There are many bibliographical aids nowadays, for instance the successive instalments of *A Continuing Bibliography for the Study of Interchurch Dialogues* in the bi-annual *Bulletin* of the Centro Pro Unione, Rome.
25. Anglican Consultative Council, *Working Report*, 1984, para. 44.
26. Card. J. Ratzinger, letter to Bishop Clark, March 27th 1982, in *L'Osservatore Romano*, March 31st 1982, and AAS 74 (1983) pp. 1060-1.
27. Cf. Tillard, *art.cit.*, p. 14.

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ABBREVIATIONS FOR CONFESSIONAL FAMILIES AND CHURCHES

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

<p>FO : Faith and Order Commission</p> <p>A-B / usa (sb) : Episcopalian-Southern Baptist Dialogue</p> <p>A-L : Anglican-Lutheran International Conversation</p> <p>A-L / aus : Anglican-Lutheran Discussions in Australia</p> <p>A-L / can : Anglican-Lutheran Dialogue in Canada</p> <p>A-L / eng-d : Representatives of the Evangelical Church in Germany (EKD) and of the Church of England</p> <p>A-L / eur : Anglican-Lutheran European Regional Commission</p>	<p>A-L / usa : Episcopal-Lutheran Dialogue in the U.S.A.</p> <p>A-O : Commission for Anglican-Orthodox Joint Doctrinal Discussion</p> <p>A-O / usa : Anglican-Orthodox Theological Consultation in the U.S.A.</p> <p>A-O / usa-rus : Theological Conversations of Representatives of the Episcopal Church in the USA and of the Russian Orthodox Church</p> <p>A-OC : Anglican-Old Catholic Theological Conversations</p> <p>A-R : Anglican-Reformed Consultation</p>
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- A-RC : Anglican-Roman Catholic International Commission (ARCIC; also: Anglican-Roman Catholic Commission on the Theology of Marriage and its Application to Mixed Marriages)
- A-RC / b : Anglican/Roman Catholic Working Group in Belgium
- A-RC / can : Canadian Anglican/Roman Catholic Dialogue Commission
- A-RC / eng : English ARC
- A-RC / eur : Anglican/Roman Catholic Working Group for Western Europe
- A-RC / f : Groupe mixte de travail anglican-catholique en France
- A-RC / hong kong : Anglican-Roman Catholic Joint Declaration on Holy Baptism
- A-RC / jap : Japanese ARC
- A-RC / lam : Latin American ARC
- A-RC / nz : Anglican-Roman Catholic Commission of New Zealand
- A-RC / pac : Anglican-Roman Catholic South Pacific Meetings
- A-RC / papua : Joint Commission of the Anglican and Catholic Churches in Papua New Guinea
- A-RC / phil : Anglican-Roman Catholic Agreement on Baptism in the Philippines
- A-RC / roc : Anglican-Roman Catholic Baptism Recognition in Taiwan
- A-RC / saf : South African ARC
- A-RC / scot : Joint Study Group of Representatives of the Roman Catholic Church in Scotland and the Scottish Episcopal Church
- A-RC / usa : Joint Commission on Anglican-Roman Catholic Relations in the USA
- A-RC / usa (la) : Anglican-Roman Catholic Dialogue in Los Angeles
- A-RC / usa (mont) : Anglican/Roman Catholic Dialogues in Montana
- A-RC / usa (ny) : Anglican-Roman Catholic Dialogue in New York
- A-RC / usa (sfo) : Anglican-Roman Catholic Dialogue in San Francisco
- A-RC / usa (va) : Virginia Anglican-Roman Catholic Commission
- A-RC / wales : Church in Wales/Roman Catholic Joint Working Group
- A-RC / zambia : Anglican/Roman Catholic Theological Talks
- A-RC / zim : Anglican-Roman Catholic Recognition of Baptism in Rhodesia
- B-L / d : Gesprächskommission zwischen dem Bund Evangelisch-Freikirchlicher Gemeinden in Deutschland und der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands
- B-L / n : Theological Conversations between the Church of Norway and the Baptist Union of Norway
- B-L / usa : Dialogue between the Lutheran Council in the USA and the North American Baptist Fellowship
- B-O / usa (sb) : Orthodox-Southern Baptist Theological Conversations
- B-R : Baptist-Reformed Theological Conversations
- B-RC / usa (ab) : American Baptist-Roman Catholic Dialogue in the USA
- B-RC / usa (sb) : Southern Baptist-Roman Catholic Dialogue in the USA (formerly: Baptist-Catholic Regional Conferences in the USA)
- C-L / sf : Talks between the Evangelical Lutheran Church of Finland and the Free Church of Finland
- D-RC : Disciples of Christ-Roman Catholic International Commission for Dialogue
- D-RC / usa : Disciples of Christ-Roman Catholic Dialogue in the USA
- D-RC / usa (ky) : Louisville Dialogue of Roman Catholics and Disciples of Christ
- D-U / can : Christian Churches-United Church of Christ Dialogue in Canada
- E-L / usa : Evangelical-Lutheran Dialogue in the U.S.A.
- E-RC : Evangelical-Roman Catholic Dialogue on Mission

- L-M : Lutheran-Methodist Joint Commission
- L-M / d : Lutheran-Methodist Dialogue in Germany
- L-M / s : Lutheran-Methodist Dialogue in Sweden
- L-M / usa : Lutheran-United Methodist Dialogue in the USA
- L-O : Lutheran-Orthodox Dialogue
- L-O / d : Lutheran-Orthodox Dialogue in Germany
- L-O / d-cp : Theological Dialogue between the Ecumenical Patriarchate of Constantinople and the Evangelical Church in Germany (EKD)
- L-O / d-r : Dialogue between the Evangelical Church in Germany (EKD) and the Romanian Orthodox Church
- L-O / d-rus : Dialogue between the Evangelical Church in Germany (EKD) and the Russian Orthodox Church
- L-O / ddr-bul : Dialogue between the Federation of Evangelical Churches in the German Democratic Republic and the Bulgarian Orthodox Church
- L-O / ddr-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 / nam : Lutheran-Orthodox-Reformed Dialogue in North America
- L-O-R / r : Lutheran-Orthodox-Reformed Dialogue in Romania
- L-00 / India : Dialogue between the Orthodox Syrian Church of the East and the Lutheran Churches in India
- L-Pe / br : Lutheran-Pentecostal Dialogue in Brazil
- L-Pe / usa : Lutheran-Pentecostal Dialogue in the United States
- L-R : Lutheran-Reformed Joint Committee
- L-R / can : Lutheran-Reformed Dialogue in Canada
- L-R / usa : Lutheran-Reformed Conversations in the USA
- L-R-RC : Joint Roman Catholic-Lutheran-Reformed Study Commission on "The Theology of Marriage and the Problem of Mixed Marriages"
- L-R-RC / f : Comité mixte de travail catholique-protestant en France
- L-R-U / eur : Lutheran-Reformed Conversations in Europe
- L-RC : Lutheran-Roman Catholic Joint Commission (*formerly* : Joint Lutheran-Roman Catholic Study Commission on "The Gospel and the Church", and : Joint Lutheran-Roman Catholic Working Group)
- L-RC / aus : Lutheran-Roman Catholic Dialogue in Australia
- L-RC / br : Mixed Roman Catholic-Lutheran Commission in Brazil
- L-RC / d : Joint Commission of the Evangelical Church in Germany (EKD) and the German Episcopal Conference
- L-RC / nor : Lutheran-Roman Catholic Dialogue in Norway
- L-RC / phil : Lutheran-Roman Catholic Baptism Agreement in the Philippines
- L-RC / ra : Lutheran-Roman Catholic Dialogue in Argentina
- L-RC / s : Lutheran-Roman Catholic Dialogue in Sweden
- L-U / papua : Joint Consultation of the Evangelical Lutheran Church of Papua New Guinea and the United Church of Papua New Guinea and the Solomon Islands
- L-RC / usa : Lutheran-Roman Catholic Dialogue in the USA
- L-RC / usa (ky) : Lutheran-Roman Catholic Dialogue at Louisville
- L-RC / usa (ny) : Lutheran-Roman Catholic Dialogue in New York
- M-RC : Joint Commission of the Roman Catholic Church and the World Methodist Council
- M-RC / aus : Methodist-Roman Catholic Dialogue in Australia (*now*: RC-U / aus)

M-RC / car : Methodist-Roman Catholic Dialogue in the Caribbean

M-RC / eng : Methodist-Roman Catholic Dialogue in England

M-RC / lam : Methodist-Roman Catholic Dialogue in Latin America

M-RC / nz : Methodist/Roman Catholic Dialogue - New Zealand

M-RC / usa : Methodist-Roman Catholic Dialogue in the USA

O-OC : Mixed Orthodox-Old Catholic Commission

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

O-R : Orthodox-Reformed Preparatory Commission

O-R / nam : Orthodox-Reformed Dialogue in North America

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

O-RC : Mixed Orthodox-Catholic Theological Commission

O-RC / ch : Orthodox-Roman Catholic Dialogue in Switzerland

O-RC / d : Orthodox-Roman Catholic Dialogue in Germany

O-RC / f : Comité mixte catholique--orthodoxe en France

O-RC / mel : Orthodox-Melkite Dialogue Commission

O-RC / pol : Orthodox-Roman Catholic Baptism Agreement in Poland

O-RC / rus : Theological Conversations between Representatives of the Roman Catholic Church and the Russian Orthodox Church

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

O-RC / usa(ny) : Orthodox-Roman Catholic Dialogue in New York

OC-R-RC / ch : Old Catholic-Reformed-Roman Catholic Dialogue in Switzerland

OC-RC / a : Old Catholic-Roman Catholic Baptism Recognition in Austria

OC-RC / ch : Gesprächskommission der christ-katholischen und der römisch-katholischen Kirche der Schweiz

OC-RC / d : Old Catholic-Roman Catholic Dialogue in Germany

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

OO-RC : Consultations between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church (*Vienna Consultations*)

OO-RC / copt : Catholic and Coptic Orthodox Mixed Commission

OO-RC / usa : Oriental Orthodox-Roman Catholic Dialogue in the USA

Pe-RC : Pentecostal-Roman Catholic Dialogue

R-RC : Study Commission on the "Presence of Christ in Church and the World"

R-RC / a : Commission of the Reformed Synod and the Conference of Austrian Bishops

R-RC / b : Catholic-Protestant Commission on the Recognition of Baptism in Belgium

R-RC / ch : Reformed-Roman Catholic Dialogue in Switzerland

R-RC / nl : Reformed-Roman Catholic Baptism Agreement in Holland

R-RC / scot : Roman Catholic-Church of Scotland Dialogue

R-RC / usa : Roman Catholic/Presbyterian Reformed Consultation in the USA

RC-U / aus : Australian Uniting Church-Roman Catholic Church Dialogue (*formerly : M-RC / aus*)

RC-U / can : Roman Catholic-United Church Dialogue Group in Canada

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

LIST OF PERIODICALS

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

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

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

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

ECEW Bulletin; Ecumenical Bulletin (*EB*); Ecumenical Press Service (*EPS*); Ecumenical Review (*EcR*); Ecumenical Trends (*ET*); Ecumenism; Ecumenist; Ekklēsia kai Theologia (*EkTh*); Ekklēsiastikos Pharos (*EPh*); Ekumenisk Oriente-ting. Faith and Order (*EkOp.FO*); Episkepsis; Epworth Review (*ER*); Estudios Eclesiásticos (*EE*).

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

Greek Orthodox Theological Review (*GOTR*).

Herder Korrespondenz (*HK*).

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

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

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

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

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

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

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

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

Rassegna di Teologia (*RasT*); Reformed Press Service (*RPS*); Reformed World (*RW*); Regno; Renovación Ecuménica (*RenEc*); Revue des sciences philosophiques et théologiques (*RSPPhTh*); Revue théologique de Louvain (*RTL*).

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*).

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

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

ABBREVIATIONS OF PERIODICALS

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

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

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

Diálec : Diálogo Ecuménico; *DocCath* : Documentation Catholique.

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

FZPhTh : Freiburger Zeitschrift für Philosophie und Theologie.

GOTR : Greek Orthodox Theological Review.

HK : Herder Korrespondenz.

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

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

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

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

MD : Materialdienst des Konfessionskundlichen Instituts Bensheim.

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

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

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

RasT : Rassegna di Teologia; *RenEc* : Renovación Ecuménica; *RPS* : Reformed Press Service; *RSPHTh* : Revue des sciences philosophiques et théologiques; *RTL* : Revue théologique de Louvain; *RW* : Reformed World.

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

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

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

TRANSLITERATION SYSTEMS

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

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

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