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Centro Pro Unione - Via S. Maria dell'Anima, 30 - 00186 Rome, Italy
A Center conducted by the Franciscan Friars of the Atonement

Director's Desk

In this issue we are pleased to present three of the lectures given at the **Centro** during the first part of this year. Rabbi Isaiah Gafni of the Hebrew University, Jerusalem explores what the structures of Jewish communities, especially those of authority, would have been like in the Second Temple period. His lecture "The Organization of Jewish Communities in the Ancient Mediterranean World: Leadership and Authority" attracted much interest from both the Jewish and Christian participants.

The first in a series of lectures honoring the memory of Fr. Paul Wattson and Mother Lurana White, co-founders of the Society of the Atonement was given by Enzo Bianchi, prior and founder of the Monastic ecumenical Community of Bose. His lecture "Ecumenismo: profezia della vita religiosa" illustrates the long history of the role that religious life played in the Gospel project, namely, proclaiming, witnessing and incarnating the Good News by the *sequela Christi* in the world. This conference marked the conclusion of the centennial celebration of the founding of the Franciscan Friars and Sisters of the Atonement. Once again our good friend Seguej Diatchenko helped us to conclude our celebration by organizing an exceptional musical event —the performance of Paganini's 24 Capricci for solo violin. The extraordinary artist who performed this amazing work was Pasquale Farinacci.

The third text in this issue, considers the question of authority from a female theologian's perspective. Dr. Janet Martin Soskice, University Lecturer in theology at the University of Cambridge and a Fellow of Jesus College, presents a penetrating study on "The Fatherhood of God. Authority and Gender in the Year of the Father."

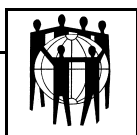
This year's activities will present some interesting encounters and reflections. First we will have an evening with two of the protagonists in the signing of the Joint Declaration on the Doctrine of Justification between the Lutheran World Federation and the Catholic Church, Bishop Walter Kasper, secretary of the Pontifical Council for Promoting Christian Unity and Bishop Ishmael Noko, General Secretary of the Lutheran World Federation. Their task is to help us understand the ramifications of this document for the life of our two churches. Then David Carter, a member of the British Methodist-Catholic Dialogue, will speak on "Can the Roman Catholic and Methodist Churches Be Reconciled?". To round out the Fall's lecture series, we have invited Sarah Coakley, Professor of Divinity at Harvard University, to present the second annual Fr. Paul Wattson and Mother Lurana White lecture. Dr. Coakley will speak on "The Trinity, Prayer and Sexuality. A Neglected Nexus in the Fathers and Beyond". As with last year, the conference will conclude with a concert given by Pasquale Farinacci who will present the technically demanding "Six sonatas" of Eugen Ysaÿe composed at the beginning of this century.

Several groups are scheduled to visit the **Centro** this Fall, including a group of Danish theological students from the University of Copenhagen, a group of Swedish Lutheran pastors and a group of students from the Ecumenical Graduate school at Bossey (Switzerland).

I would like to bring to your attention two programs that we have organized for the Summer this year. The first entitled "*Jerusalem 2000. Jews and Christians Rooted in the Word of God in Relationship with One Another*" is jointly sponsored by S.I.D.I.C., the Sisters of Our Lady of Sion and the **Centro** and will take place between June 16-23, 2000 in Jerusalem. The aim of this study session is to introduce the participants to an ecumenical and interreligious experience of relations between Jews and Christian and to explore the relationship of the Christian faith to its Jewish roots. The deadline for registration is March 1, 2000.

The second is our annual Summer course: "*Introduction to the Ecumenical & Interreligious Movements from a RC Perspective*" which will be held from June 26 to July 14, 2000 in Rome. This course offers a unique experience whereby the participant is introduced to the meaning of the ecumenical and interreligious movements through lectures and on-site visits to important offices in the Vatican and other institutions in Rome such as early Christian sites, the synagogue and mosque of Rome. Deadline for registration is March 31, 2000. Flyers for both programs are enclosed in this issue. For more information visit us at: <http://www.prounione.urbe.it>

James F. Puglisi, sa
Director





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Centro Conferences

The Joint Declaration on the Doctrine of Justification Cause for Hope

by

Walter Kasper

Secretary, Pontifical Council for Promoting Christian Unity

(Conference given at the **Centro Pro Unione**, Thursday, 4 November 1999)

1. The ecumenical awakening

Apart from all the terrible things that have happened in this century, the 20th century will go down in history as the century of ecumenical awakening. At the beginning of this new awakening was first and foremost the discovery in mission lands that Christianity's credibility was being called into question if Christians are at loggerheads with one another. This problem took on even greater relevance in view of the religious situation in old Europe, where a conspicuous erosion of faith can at least be attributed to religious controversies and differences. Not without reason did the recently concluded Synod of Bishops for Europe place ecumenical matters so strongly in the forefront.

In 1910 concern for Christianity's credibility led to the first World Mission Conference among the Protestant Churches; in that conference, for the first time since the loss of unity in the 16th century, the committed pioneers of ecumenism discussed with one another how the division of Christianity could be overcome. For many decades the Catholic Church looked on these ideas with downright skepticism. Before the Second Vatican Council (1962-1965) the Catholic Church saw the restoration of Christian unity exclusively in terms of the "return of all our separated brethren to the true Church of Christ... from which they once unfortunately separated". This was the expression used by Pius XI in his 1928 encyclical, "*Mortalium animos*".

The Second Vatican Council brought about a basic change. The Council recognized that the Catholic Church was partly to blame for the division of Christianity. The restoration of unity can come about only through mutual conversion to the Lord. In place of the old concepts of an ecumenism of return, today we have the concept of a common journey, whose goal is a Church communion as a unity in reconciled diversity.

In the interim this question has become even more urgent. Today from Frankfurt am Main I can arrive at any point in Europe in less than four hours' flying time; people's mobility

is greater than ever. National borders have lost their divisive character. Religious differences even hold a dangerous potential for conflict when fanatic groups or individual rulers exploit religious differences for their own national, political or economic interests, in order to incite entire groups of people against one another. Former Yugoslavia and Northern Ireland as well as the situation in many lands of the former Eastern bloc are tragic and cautionary examples in this regard.

The deepest reason for the Catholic Church's commitment to ecumenism, however, does not lie in such pragmatic considerations but in the conviction that by our division we are betraying the Lord's will. On the night before his death, Jesus prayed: "May [they] all be one, ... that the world may believe that you sent me" (Jn 17:21). This saying of the Lord on the eve of his suffering and death is, as it were, his last will and testament and thus an undeniable obligation for every single Christian and for the Church as a whole. Catholic and ecumenical are not opposites, but rather two sides of a single coin.

2. Differentiated consensus on the doctrine of justification

Since the Second Vatican Council the Catholic Church has been in dialogue with all Christian Churches and Ecclesial Communion of the East and West. The dialogue with the Lutheran Churches was begun immediately after the Council; in the interim it has produced significant results at the level of the universal Church and local Churches alike. From the outset the most prominent of all was the doctrine of justification; that is the basic question that caused the loss of unity in the 16th century. For Martin Luther it was the teaching by which the Church stands and falls.

Martin Luther considered this a thoroughly existential question. He asked himself, "how do I understand a merciful God?; "how do I find inner peace and quiet?". He had to experience that all his efforts over good works brought him no inner peace. That led him almost to the point of despair. Finally through his study of the Sacred Scriptures, especially of the

Apostle Paul's Letter to the Romans, he had a profound experience. He discovered that when Paul spoke of God's justice, he did not mean that God considers us righteous because we have been made just because of our good works, but that God accepts us as sinners. It is not a question of our righteousness, but of God's righteousness, which God gives to us because of Christ's merits without our collaboration, as a grace alone, and only on the basis of faith (*sola gratia, sola fide*).

The Council of Trent could not accept this doctrine as it was understood at that time. Admittedly, Trent also condemned the doctrine that a person can redeem himself or herself through good works. However, the Council ended up saying that we can cooperate in our justification, not by our own strength, but inspired and empowered by grace. Later the Council wanted to make it clear that God has not only declared us righteous, but has really made us righteous, that he has sanctified us inwardly and made us anew so that by grace – as Sacred Scripture says – we are a new creation. Accordingly, we must live as “new men”. Faith must be made effective in love and charitable deeds.

For 400 years this doctrine has divided us. It was not some trivial matters that brought about this division, but a different understanding of the heart of the Good News of our salvation. Nevertheless, in their common opposition to the inhumane system of the Nazis, in the bunkers of World War II and in the concentration camps many Catholics and evangelical Christians realized that they are not as far apart as it seemed. They discovered that there was more uniting them than dividing them.

After 1945 the ecumenical movement and ecumenical theology could fall back on these experiences. We would have to mention a whole list of theologians on both sides who prepared the way for our Churches. They sought to listen anew, but together this time, to the testimony of Sacred Scripture and to study our common tradition, the fathers of the Church. They scrutinized the history of the Reformation, Luther's writings and the Council of Trent. Quite often they reached the same conclusions. It was not some facile adaptation, a false conciliation or liberalism that brought us closer and closer together, but a common return to the sources of our faith.

When the official ecumenical dialogue was established after the Council, it could fall back on the results of theological investigation. Even the very first dialogue document, the so-called “Malta Report” (1971) showed that there was a far-reaching consensus on the doctrine of justification. The question was taken up again in the USA dialogue “Justification by Faith” (1985), again with the same results. Finally the question was treated when, after the Pope's first visit to Germany, all of the doctrinal condemnations from the 16th century were examined. This German dialogue was published in the book, “*Lehrverurteilungen – kirchentrennend?*” [The Condemnations of the Reformation Era: Do they still divide?] in 1986. The

result was, once again, that today there are no differences on this question dividing the Churches.

What the now solemnly signed “Joint Declaration” says is not something that just dropped down from heaven; it has been in preparation for decades in specialized theological and ecumenical dialogue. However, these were the accomplishments of theologians and commissions that had no official status from the authorities of their churches. So the time had come, after these basic preparations had been made, for the Churches themselves to take up the question and pursue the discussion. Thus the Lutheran World Federation and the Pontifical Council for Promoting Christian Unity decided to attempt to make a “Joint Declaration on the Doctrine of Justification”. Several drafts of the text were needed. Both parties were able to express their desires for amendments; this did take place on both the Catholic and the Lutheran sides. In 1998 the final text was produced and was submitted to the authorities of both sides. For the Lutheran side this means the Synod of the various Lutheran Churches; for the Catholic side it is the Congregation for the Doctrine of the Faith with the Pontifical Council for Christian Unity.

Once again there was a lively discussion. On the Lutheran side, despite many objections, one can say that a *magnus consensus* was reached. On the Catholic side too there was fundamental agreement: it was, however, accompanied by a statement that on a few points one could not yet speak of a true consensus. This was true most of all of the Lutheran expression that the person justified is a sinner at the same time (*simul iustus et peccator*) as well as the question of the person's cooperation in justification. At the same time there was the question of justification's place in the whole of faith; according to the Lutheran view the doctrine of justification is not just another truth of faith, but the center and criterion of all of it. The Catholic side holds just as firmly that it is an indispensable criterion, but says that this criterion is linked to the whole of the trinitarian and christological confession.

These objections first evoked a great deal of disappointment. Many people thought that the ecumenical dialogue had been set back years. Thus the decision was taken to clarify the disputed questions in an annex, which was finally done. That made it possible for the Catholic side to agree to the “Joint Declaration”:

1. On the basic question of the doctrine of justification there is agreement. Admittedly there are still some open questions in the doctrine of justification, and they must be discussed further. The differences do not cancel out the common ground that has been reached. Therefore, it is merely a matter of a differentiated consensus.
2. As far as the doctrine of justification is concerned, the mutual condemnations of the 16th century no longer apply to today's partners, who stand on the common ground of the “Joint Declaration”.

For the Catholic side, these two statements were approved by the Congregation for the Doctrine of the Faith and the Pontifical Council for Christian Unity and then by the Pope. At

last Sunday's "Angelus" address, the Pope once again expressed his agreement and happiness over the signing. This understandably does not nullify the Council of Trent; for Catholic Christians it is just as valid as before. However, it has been stated officially how the doctrine of justification must be interpreted today and that Luther's teaching, if it is also understood in the sense of the "Joint Declaration", is no longer a conflict that divides the Church. Thus it no longer involves mutually exclusive opposites, but two different, complementary approaches and accents.

Last Sunday's signing was far more than a formal, ceremonial event. It was a celebration that began in liturgical form, because we wanted first of all to thank God for having allowed us to make this important step on the path to unity. Thus it was of great significance that we performed this act in the Lutheran Church of St. Anne, in the place where the disputation between Luther and Cardinal Cajetan took place in 1518 and in the city in which the Diet was held, upon which the Lutheran position of the Augsburg Confession, the basic Lutheran confessional document, was published. They tried once again to avoid the division and reach agreement, which quickly met with failure. Today, almost 470 years later, thanks be to God, we can draw at least one step closer to that unattained goal.

What does this agreement mean? It says that we can give common witness of that which is the core of our faith, and that with this common witness we can go forward together into the new century and the new millennium. Our increasingly secularized world needs this common testimony.

We must, however, not allow ourselves to be discouraged. The "Joint Declaration" is an important step towards unity, but we have not yet reached the goal. The "Joint Declaration" has its importance and its limits; its greatness lies in the fact that it does not gloss over its limitations. It very openly discusses the questions that still stand between us and that still represent a common responsibility. Thus it is clear: with the signing of the document things have not come to an end; most of all full Church unity as well as the communion of the community has not yet been brought about. Many people are therefore wondering: How do we proceed after the signing?

3. New tasks and challenges

In future relations between Lutherans and Catholics there are many tasks for the near future. In their regard one must clearly distinguish between the tasks, which of them are for the local level of the parishes and dioceses, and which of them are placed in the perspective of the universal Church. The ecumenical movement is indeed a complex process, and it would be completely wrong, on the Catholic side, to expect everything from Rome. The level of the universal Church is left "up in the air" if it is not borne by the level of the local Church. The stimuli must come from the local Churches; much needs to be prepared at that level before it can be received at the level of the

universal Church. And vice versa, what has already taken place at the level of the universal Church must also be received and implemented at the level of the local Church, at the so-called "grass-roots". Hereafter I will limit my presentation to the level of the universal Church, precisely at what can be done at the Council for Promoting Christian Unity.

I think it is most important of all that very soon we should make ourselves understood at the higher ecclesial level with the Lutheran World Federation and discuss our corresponding tasks.

From my perspective I would like first to mention the reappraisal of the questions on justification that are still open in view of the Joint Declaration. By that I mean not only the individual contents of the doctrinal questions, such as the further clarification of the question of "*simul iustus et peccator*" or the **criteriological** meaning of the doctrine of justification. I am thinking primarily of the task of a further Biblical study, which from the outset the Roman response has called attention to. For both of our ecclesial communities the Bible is *the* primary proclamation of our faith, and I am of the opinion that through a fundamentally stronger inclusion of Scriptural studies in the dogmatic questions as well we can make further progress. I could envision a symposium of highly regarded Old and New Testament scholars.

Secondly, I would like to mention the most important questions that still stand between us in the doctrine of justification. From the Catholic viewpoint, first of all, there is the question of the understanding of Church, especially the question of precisely do we mean by the visible unity of the Church, which is our common goal. What is necessary for the unity of the Church, and where can diversity and freedom be?

Concerning this question, especially on the Protestant side, in the beginning there was some misunderstanding. Quite a few Protestant theologians thought that the basis of the "Joint Declaration" was a Catholic understanding of unity that is usually termed "the ecumenism of return". However, since Vatican II that is no longer our concept. We must, however, clarify what is the concrete goal towards which we are working. What is our common vision? This question intensifies especially in the question concerning ministry in the Church, i.e., concerning the "special" priesthood, the office of the bishop in the apostolic succession and, of course, the Petrine ministry. These are questions that need to be clarified on principle before, in the Catholic understanding, Church as well as Eucharistic communion are possible.

A third and final point. Many Christians today no longer understand the 16th-century formulations. This holds especially true for us Catholics, because speaking about the justification of the sinner is no longer a part of our normal catechism repertory. We are rather more accustomed to speaking about redemption, grace and pardon, about new life, liberation, forgiveness, reconciliation. Actually, these too are important biblical concepts. Perhaps all of us have become much too deistic, i.e.,

God seems to be quite removed from our world, our life and our daily routine. The question about the merciful God that touched Luther so deeply has become rather alien to us and often leaves us feeling cold. It is therefore urgently necessary to translate both the questions and answers from that day into today's language, so that today's people can be touched by them in a similar way. That is a common task, and I even think it is one of the most important ones. Together we must become capable of speaking of it again and make the heart of the Good News credible and convincing. In that it is not simply a question of translating a few dogmatic statements into today's language; nor is it at all a question of finding some trendy jargon. We must begin to delve much deeper and ask: What does God mean to us today? What does Jesus Christ mean for us today? Is he for us truly the Son of God, who has redeemed us through his cross and resurrection? What does it mean, then, from the perspective of the Christian faith, to believe in a merciful God? What does that imply for our life?

The doctrine of justification would say to us that we cannot "make" our life or achieve **satisfaction** by our own efforts. Our personal value does not depend on our good or bad works. **Beforehand our actions are accepted and affirmed.** We are allowed to live through the mercy of God. Over our life prevails a merciful God, who in everything – and despite everything – holds us in his hand. Therefore we should and can also be gracious and merciful to our fellow men and women. We are to create a people of hope in a world that to a great extent has lost its sense of purpose. That is the Good News, and God grant that some day soon we can say it in a convincing manner.

4. Courage in ecumenism

Please allow me a few considerations in conclusion. Many people think that the process of ecumenical "rapprochement" is going too slowly. Many people like to say that we are making no headway in ecumenism. The signing of the "Joint Declaration" demonstrates, however, that even today progress is possible; a laborious progress that leads to it, and, of course, shows the difficulties that are still to be overcome. And it has become clear that these difficulties do not all come – as many people think – from Rome. We must take these reservations and

critical questions seriously as well.

It has also become clear that the primary purpose of dialogue is not to change one's partner, but to recognize one's own deficits and learn from one another. Conversion does not begin with the conversion of the other, but with one's own conversion. Thus it is better to consider what steps I can make towards the partner than to encourage the dialogue partner to make certain steps which he or she cannot make at this time. Such excessive demands, such as a demand for Eucharistic communion here and now, are less of a help than a hindrance to the discussion. On the other hand, considering what steps I can take towards the partner can encourage him or her to dare to take a few steps as well.

Ecumenism does not make headway by our giving up our own faith tradition. No Church can do that. We are not to give it up, but to penetrate more deeply into it. Nor is it a matter of bargaining, as in some Oriental bazaar; rather, it means that through a deeper penetration into the truth, one views one's own tradition in a new light.

In this way more common ground has been reached in the last almost forty years than in the 450 years since the Reformation. That is reason enough not to give up, but to look to the future with hope. More than ever we need a new ecumenical optimism. Last of all, of course, it is not we who can create unity. The unity of the Church is a gift of the Spirit of God, and it has been solemnly promised to us.

Some day the gift of unity will come about as surprisingly as an event that we were given to witness almost ten years ago to this day. If, on the morning of 9 November 1989, you had asked the people of West Berlin, "How long do you think the wall will remain standing?", the majority of them would have probably answered: "We can be happy to think that some day our grandchildren will be able to pass through the Brandenburg Gate. By evening of that memorable day the world saw a Berlin that was surprisingly changed.

I am firmly convinced of it: some day we too, in like manner, will rub our eyes and marvel at how the Spirit of God has broken through the wall of division and opened up new paths for us.



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Centro Conferences

The Joint Declaration on the Doctrine of Justification Some Observations

by

Ishmael Noko

General Secretary, The Lutheran World Federation, Geneva

(Conference given at the **Centro Pro Unione**, Thursday, 4 November 1999)

Recently the Roman Catholic Church and the Lutheran World Federation celebrated a joyful event of clearly historic proportions. By signing the Joint Declaration they jointly affirm that they agree on basic truths of the doctrine of justification, and officially declared that the mutual condemnations from the time of the Reformation no longer apply to either partner's teaching.

Since the doctrine and the biblical message of justification are not well known to the general public people are asking how significant this event actually is.

Many of those who are familiar with the message of justification as such are questioning the actual character of the agreement reached. If it does not establish any form of church fellowship, what then does it imply? If it is no more than a statement of doctrinal agreement, why did the churches celebrate it with such joyful festivity at the highest level?

These questions are extremely important. Although some initial answers can be given we will only be able to assess the full significance of this event in the coming years since the real meaning of this event is on the spiritual level. Hereby I certainly do not wish to imply that the Joint Declaration is lacking in concrete substance or implication for today's realities. On the contrary what, after all, is more powerful and conducive to change in the life of the church than spiritual experience?

We are here dealing with the spiritual aspects of the message of justification, an expression of the gospel of Christ, the living word of God. This message, when received and practiced in faith, influences how life is lived – at home, at the place of work, in church, in society, in the relationship between churches and between ethnic groups and nations.

It has been suggested that the Joint Declaration and the documentation developed in connection with it, focus too much on the Reformation, and too little on the present and the future of the churches. This concern arises partly from a lack of understanding the centrality of the doctrine of justification for the life and practice of the churches today.

In their responses to the Joint Declaration in June 1998 the

Roman Catholic Church and the Lutheran World Federation emphasized that the message of justification must be interpreted and expounded with reference to today's concerns. Moreover, in the Official Common Statement the partners commit themselves to pursuing this task.

The focus on the time of the Reformation has been a necessary one, since the Joint Declaration is a significant example of what has been called the "healing of memories". Only by working extensively on the issue that divided us has it become possible for us gradually to move closer together.

In the bitter disputes of the Reformation period, anathemas were hurled indiscriminately regardless of the lasting 'collateral damage' to church and community relationships. The damage was such that it is only now, nearly five centuries later, that we can formally repair some of the destruction. We find that different perceptions and language continue to create obstacles to a mutual understanding. Nonetheless, the Joint Declaration shows that we can find a common language and successfully overcome those misunderstandings.

In any event, I do not regard the study of the concerns at the time of the Reformation as simply dealing with the past. At the time of the Reformation, theologians and church leaders on both sides were concerned to come to an appropriate understanding of the Christian faith and the life of the church. These are hardly matters of the past. Moreover issues which were on the agenda then were treated in ways that often have direct relevance for us today.

Let me add that at the time of the Reformation religious, social and political life were closely intertwined. The hermeneutics of the time were certainly no less contextual than ours are today. In our effort to refocus and deepen our understanding of the Reformation and what - misleadingly – has been called the Counter-Reformation, we must consider justification with reference to social and political issues. Even if times were different the gospel never existed in isolation and the very nature of interpretation and reinterpretation serves to establish connections between the Reformation and our times. This

means that as we continue to explore the relevance of justification for women and men our respective historical traditions will certainly retain their relevance.

What have we learned from the Joint Declaration process?

The clearer and more extensive understanding of each other's positions is reflected in the Joint Declaration itself and the various studies leading up to it. Let me briefly point to what to my mind have been and will remain the central lessons of the Joint Declaration process namely, that the Roman Catholic Church does not teach that we are saved by our works and the Lutheran churches do not teach that works are irrelevant in the life of faith.

Since Martin Luther has often been described as a pessimist regarding human nature Lutheran anthropology has unfortunately often been considered "negative". When Martin Luther preached our inability through works to contribute to our salvation and the uselessness of the often self-destructive efforts of the pious and the anxious in the late Middle Ages to earn God's grace, the main thrust of his teaching was not negative in relation to the human being, but awesomely positive in relation to God and our salvation in Christ. Given that even our noblest intentions and strivings are subject to sin, his purpose was not to discourage but, rather, to encourage believers in his own time by pointing to the sufficiency of God's grace.

The Joint Declaration, supported by the Annex, makes it very clear that for Lutherans a life in faith is necessarily also a life with good works. Lutherans should see that the main concern of the Decree on Justification promulgated by the Council of Trent goes in the same direction.

If on these points the Joint Declaration can bring a corrected picture into the history books of our children, all our efforts will have been worthwhile.

The Joint Declaration as a 'peace document'

At the press conference in Augsburg, 29 October 1999, I referred to the Joint Declaration as a "peace document" which declares Roman Catholics and Lutherans agree on fundamental aspects of the gospel. It means that we stand together in our commitment to the gospel message of forgiveness and compassion.

Bringing peace between our churches on the fundamentals of a doctrine that has for centuries been the lightning rod for conflict between us the Joint Declaration is also a document of peace for society as a whole. The division at the time of the Reformation did not only affect the church, but society at large, and has manifested itself in wars and political and economic tensions ever since. Whereas this has been particularly so in Europe the social divisions created in Europe during the Reformation were exported to the rest of the world through colonization and missionary activities which provided an axis for division throughout the whole world.

The signing of the Joint Declaration must help us to close a

chapter of conflict and division in Europe and the world. An important message of the Joint Declaration is that wherever in the world they may live Lutherans and Roman Catholics are not enemies, but sisters and brothers in Christ.

The Joint Declaration is a peace document by virtue of the fact that it provides a specific spiritual and theological basis for the churches' contribution to the establishment of a culture of peace for all humanity. The United Nations' proclamation of the year 2000 as the International Year for the Culture of Peace, and the period 2001-2010 as the International Decade for a Culture of Peace and Non-Violence for the Children of the World, focuses our attention on this crucial responsibility, as does the World Council of Churches' proclamation of an Ecumenical Decade to overcome Violence (2001-2010).

The Joint Declaration speaks to our modern society that is founded on competition, and to a greater or lesser extent abandons the weak and vulnerable who cannot compete. The message of justification, which we can now jointly proclaim, is that in the eyes of God every person is valuable and justified not by his or her own qualities or achievements, but by our faith in Christ. This doctrine carries within it ethical and social consequences in areas which in our highly competitive culture have become instruments of oppression to the detriment of individual and community life. The common witness which must follow from this understanding has a secure foundation in the Joint Declaration and the gospel message which it carries.

Thus, in these and many other ways, the Joint Declaration holds up signs of hope for a suffering and divided world and the church.

The Joint Declaration as a basis for the continued dialogue between the two partners

The Joint Declaration contributes significantly to our continued dialogue. First of all, it is an enormous encouragement to theologians that the churches recognize their work. Bishop Karl Lehmann affirmed this in his lecture in the City Hall of Augsburg. I concur believing this point to be of particular relevance for the further work of our dialogue commission.

The Joint Declaration will substantively contribute to the continued dialogue. While justification is not a new theological insight, agreement on basic truths of that doctrine places it in a context and attributes to it a role which, at least from a Lutheran perspective, is of vital importance for any progress in terms of clarifying important remaining issues.

To some extent the Joint Declaration provides its own built-in agenda for future dialogue and cooperation between the two parties. The most critical issues for further discussion were identified in the process leading up to the Joint Declaration and in its text, as have some important areas for practical cooperation (including awareness raising on the doctrine of justification itself). These inherent commitments help promote continuing dialogue and a common witness, which are the prayed-for

consequences of the Joint Declaration and, in turn, move us towards the unity to which Christ calls us.

Lutherans have always found it difficult to separate the doctrine of justification from what they see as being its consequences. Lutheran theologians have had problems reaching agreement on that point of doctrine without consensus on what in their view the doctrine may imply for the church and its institutions. The doctrine cannot be separated from and its implications. The difficulty that many German professors have had with the Joint Declaration seems to have something to do with this.

The ecumenical process does not allow us to wait for concurrence on all related controversial issues before we can confirm agreement on basic points of faith. That is the lesson we have had to teach ourselves. To some it may seem inconsistent or as though we were betraying our heritage. However, stating a common faith jointly if that faith is biblical is no betrayal. A common biblical basis will be of great advantage in our common search for those consequences which neither faith nor the church can set aside.

The Joint Declaration and its recent affirmation do not only concern Lutherans and Roman Catholics. The doctrine of justification is a biblical doctrine belonging to the whole church. It was central in the dispute that led to the Reformation. Agreement on basic truths of that doctrine which the Joint Declaration reflects is therefore of great significance to all Reformation churches. The Joint Declaration is itself a fundamentally bilateral document. The specific language it contains is the product of a particular bilateral process. While the document's structure and nature do not allow for additional parties, the ecumenical theological foundations it builds can, I hope, be of value and assistance to all churches and the ecumenical movement as a whole.

The significance of the Joint Declaration for the wider ecumenical movement

As I have already mentioned, I hope that the Joint Declaration will be an important contribution to creating an understanding between the Roman Catholic and the Reformation churches. Insofar as it addresses and clarifies key aspects of the pivotal issue of dispute at the time of the Reformation, the Joint Declaration may help build a bridge between the Roman Catholic and the Reformation churches.

The success of the Joint Declaration process, especially on a doctrinal issue of such centrality, is an important encouragement to the whole ecumenical movement as it strives towards visible unity in Christ.

The Joint Declaration process and its outcome to date have highlighted the considerable ecumenical potential of the doctrine of justification. I believe that continued broader conversations on the core of the Christian faith will certainly yield even richer ecumenical harvests.

Moreover, I would suggest that the positive experience of the process and outcome of the Joint Declaration affirm the ecumenical value of bilateral dialogues. Bilateral dialogues, in my opinion, are not inconsistent with a broad ecumenical commitment. Certain issues specifically relevant to particular church relationships are best addressed bilaterally, and the deeper understanding created between partners in such bilateral dialogues helps to promote ecumenical openness.

As mentioned above the doctrine of justification, although central to the Christian faith, is not well known or understood by the general public or even in church circles. The process and celebrations of the Joint Declaration have already considerably increased public of this doctrine and the parties have committed themselves to work together in interpreting and expounding on doctrine of justification.

Significance of the Joint Declaration process for the Lutheran communion

The Joint Declaration process has helped the Lutheran churches involved to deepen their understanding and practice of communion. Historically, the Lutheran churches have had differently nuanced understandings of the doctrine of justification. The opportunity to consult widely among ourselves has helped us for the first time to reach a solid consensus on this fundamental article of our faith.

At the same time, this process has strengthened the Lutheran communion as well as its instrument, the Lutheran World Federation. A wide communion of churches needs such an instrument precisely for common ecumenical purposes such as the Joint Declaration and for a common witness in our increasingly global society.

A BIBLIOGRAPHY OF INTERCHURCH AND INTERCONFESSIONAL THEOLOGICAL DIALOGUES

Fifteenth Supplement - 2000

ABBREVIATIONS FOR CONFESSIONAL FAMILIES CHURCHES AND COUNCILS

A Anglican	M Methodist
AC Assyrian Church of the East	MECC Middle East Council of Churches
B Baptist	Mn Mennonite
C Congregational	Mo Moravian
CC Chaldean Catholic Church	O Eastern Orthodox (<i>Byzantine</i>)
CEC Conference of European Churches	OC Old Catholic (<i>includes Polish National</i>)
CCEE Council of European Episcopal Conferences	OO Oriental Orthodox (<i>Non-Chalcedonian</i>)
CP Constantinople Patriarchate	Pe Pentecostal
D Disciples of Christ	R Reformed
DOMBES Groupe des Dombes	RC Roman Catholic
E Evangelicals	SDA Seventh-Day Adventist
FO Faith and Order	U United Churches
H Hussite (Czech)	W Waldensian
L Lutheran (<i>includes German 'Evangelische'</i>)	WCC World Council of Churches

LIST OF DIALOGUES

- A-D / aus:** Anglican Church of Australia-Churches of Christ Conversations
- A-L:** Anglican-Lutheran International 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-Mo:** Anglican-Moravian Conversations
- 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-OO / eng-india:** Church of England Relations with the Malabar Independent Syrian Church
- A-R:** Anglican-Reformed International Commission
- A-RC:** Anglican-Roman Catholic International Commission (ARCIC)
- A-RC / aus:** Anglican-Roman Catholic Commission of Australia
- A-RC / b:** Belgian Anglican-Roman Catholic Committee
- 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 / 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
- AC-RC:** Mixed Committee for Theological Dialogue between the Catholic Church and the Assyrian Church of the East
- B-L:** Baptist-Lutheran Dialogue
- B-L / g:** Baptistisch-lutherische Gespräche
- B-L / n:** Baptist-Lutheran Dialogue in Norway
- 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-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
- C-L / sf:** Dialogues between the Evangelical Lutheran Church of Finland and the Evangelical Free Church of Finland
- CEC-CCEE:** Joint Committee of Conference of European Churches and Council of European Episcopal Conferences
- 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
FO: Faith and Order conferences, consultations, studies
L-M: International Lutheran-Methodist Joint Commission
L-M / n: Conversation between 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 / usa: US Lutheran-United Methodist Dialogue
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-Mo / usa: Lutheran-Moravian Dialogue in the USA
L-O: Lutheran-Orthodox Joint Commission
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-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 / india: Dialogue between the Orthodox Syrian Church of the East and the Lutheran Churches in India
L-Pe / sf: Lutheran-Pentecostal Dialogue in Finland
L-R: Lutheran-Reformed Joint 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 / 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-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-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
Mn-R: Mennonite World Conference and World Alliance of Reformed Churches
Mn-RC: Mennonite-Catholic International Dialogue
O-O-RC: Inter-Orthodox Commission for the Theological Dialogue between the Orthodox and the Roman Catholic Churches
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-RC: Orthodox, Oriental Orthodox and Roman Catholic Relations
O-R: Official 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 / 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 / na: Joint Committee of Orthodox and Catholic Bishops
O-RC / na: North American Catholic-Orthodox Theological Consultation
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 Bishops Conference
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: Joint Commission of the Polish National Catholic Church and the National Conference of Catholic Bishops
OO-R: Oriental Orthodox-Reformed Theological Dialogue
OO-RC: Oriental Orthodox-Roman Catholic Relations
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
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

RC-U / aus: Working Group of the Roman Catholic Church and the Uniting Church in Australia

PERIODICALS SURVEYED

AAS-Acta Apostolicae Sedis; ACK Aktuell; Actualité des religions; AFER-African Ecclesial Review; American Baptist Quarterly; Amicizia ebraico-cristiana; Amitié; Angelicum; The Anglican; Anglican Theological Review; Anglican World; Annales theologici; Anuario de Historia de la Iglesia; The Asia Journal of Theology; Associated Christian Press Bulletin.

BackGround Information CCIA; Bausteine für die Einheit der Christen; Boletín informativo (Buenos Aires); Boletín informativo (Madrid); Briefing; Bulletin CPE-Centre Protestant d'Études; Bulletin of Ecumenical Theology.

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Jeevadhara; Journal of Ecumenical Studies; Kerygma und Dogma.

Key to sub-headings:

INFORMATION: facts, communiqués, surveys, brief reports

REFLECTION AND REACTIONS: essays, responses, commentaries, theological papers

TEXTS AND PAPERS: documents, reports, statements, official responses

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

WCC: World Council of Churches - assemblies, convocations, relations

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SAE Notizie; Scottish Journal of Theology; SEDOS Bulletin; Sète e Religioni; SICO-Servizio informazione per le chiese orientali; SIDIC-Service International de Documentation Judéo-Chrétien; SMT-Svensk Missions Tidskrift; Sobornost; Society for Pentecostal Studies Newsletter; SOP-Service orthodoxe de presse mensuel & supplément; St. Ansgar's Bulletin, St. Nersess Theological Review; St. Vladimir's Theological Quarterly; Stimme der Orthodoxie; Studi Ecumenici; Studia Liturgica; Studies in Interreligious Dialogue; Synaxe.

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Una Sancta; Unitas; Unité chrétienne; Unité des Chrétiens; Unity Digest; V Edinosti; La Vita in Cristo e nella Chiesa; WARC Up-Date; Worship.

Key to reading the bibliographical 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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