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In this issue:

<i>Letter from the Director</i>	p. 2
<i>The Catholic Church, Faith and Order, and BEM</i> John A. Radano	p. 3
<i>The Week of Prayer for Christian Unity – Origin and Continuing Inspiration of the Ecumenical Movement</i> Walter Cardinal Kasper	p. 15
<i>A Bibliography of Interchurch and Interconfessional Theological Dialogues</i> Twenty-third Supplement (2008)	p. 21

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A Center conducted by the Franciscan Friars of the Atonement

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Director's Desk

The year 2008 marked a special date for the Franciscan Friars and Sisters of the Atonement. One hundred years earlier between January 18 and 25, their Founder, Fr. Paul Wattson began what was then called the Church Unity Octave. I would like to share with our readers the words of encouragement from Benedict XVI's Angelus greetings on January 20, 2008: "Two days ago we began the Week of Prayer for Christian Unity, during which Catholics, Orthodox, Anglicans and Protestants, aware that their divisions constitute an obstacle to welcoming the Gospel, implore together the Lord, in a more intense way, the gift of full communion. This providential initiative was born 100 years ago when Fr. Paul Wattson began an "Octave" of prayer for the unity of all of Christ's disciples. For this reason, the spiritual sons and daughters of Fr. Wattson, the Friars and Sisters of the *Atonement*, are present today in St. Peter's Square. I cordially greet them and encourage them to continue in their special dedication to the cause of unity. We all have the obligation to pray and to work to overcome every division among Christians responding to the wish of Christ "*Ut unum sint*". Prayer, conversion of heart, the strengthening of the bonds of communion form the essence of this spiritual movement that we wish might soon lead the disciples of Christ to the common celebration of the Eucharist, manifestation of their full unity."

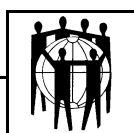
We are pleased to include in this issue of the *Bulletin* the lecture of Cardinal Kasper given at the **Centro Pro Unione** during the Week of Prayer celebration. During this event, the Friars of the Atonement awarded the Pontifical Council for Promoting Christian Unity and the Faith & Order Commission the Paul Wattson Christian Unity Award for their faithfulness in promoting prayer for the unity of Christians. We will be printing the text of Dr. John Gibault's homily preached during the service in the next *Bulletin*.

You will also find the text of Msgr. John Radano for the 25th anniversary of the Lima Text. The Centro wishes to thank Msgr. Radano for his support during his years in Rome. After a sabbatical, he will be returning to the USA to continue his ecumenical mission by teaching and helping his own archdiocese in its ecumenical mission. We also wish farewell to Bishop John Flack, retiring director of the Anglican Centre in Rome and representative of the Archbishop of Canterbury. John has been a good friend and great promoter of ecumenism. We shall miss them both.

Lastly, the twenty-third supplement of the bibliography on ecumenical dialogues compiled by our librarian, Dr. Loredana Nepi is in this *Bulletin*. From the numerous items we can see that ecumenical relations between the churches continue to grow and deepen. Not only does the research point in this direction but also the numerous groups who have come to the **Centro** this year indicate a desire to fulfill the prayer of Jesus "*ut unum omnes sint*". Groups as diverse as a Lutheran college from North America and a study group organized by the Pontifical Council for Promoting Christian Unity and the World Mennonite Council working on "The proposed 'International Ecumenical Peace Conference' to culminate the Decade to Overcome Violence have used the Centro's facilities and staff for their work.

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James F. Puglisi, sa
Director





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Centro Conferences

The Catholic Church, Faith and Order, and BEM

John A. Radano

Head of the Western Section, Pontifical Council for Promoting Christian Unity

(Conference given at the **Centro Pro Unione**, Thursday, 15 November 2007)

Introduction

We celebrate in 2007 the 25th Anniversary of the Faith and Order convergence text, *Baptism, Eucharist and Ministry* (BEM). This paper, as a contribution to this celebration, will have four main parts. First an introduction to the partnership between the Catholic Church and the WCC over more than forty years. Second the Catholic Church and Faith and Order. Third, the Catholic Church and BEM. Fourth, BEM and ecumenical hopes for the future.

I. The Partnership Between the World Council of Churches and the Catholic Church

The Pontifical Council for Promoting Christian Unity¹ has high regard for Faith and Order and has paid a lot of attention to BEM, which I intend to illustrate in this paper. It gives a certain priority to Faith and Order among all the ways in which it is involved with the World Council of Churches (WCC). But it is helpful to put this in the context of the broad range of contacts and relationships the Catholic Church has with the WCC.

The Catholic Church is not a member of the WCC. But since the time of Vatican II the Catholic Church and the WCC have undertaken a significant collaboration in service, also, to the whole ecumenical movement. The WCC was the Catholic Church's first ecumenical partner. If I were to list ten great ecumenical achievements involving the Catholic Church in the forty years since Vatican II, I would include the close relationship, in some ways the partnership, that has developed between the Catholic Church and the WCC during that time.

Even before Vatican II, in 1961, the then Secretariat for Promoting Christian Unity (SPCU) sent five Catholic observers to the WCC Assembly at New Delhi, India. After Pope John XXIII, in 1961, gave the approval to invite observers from other Churches and Christian

World Communions to attend the coming Second Vatican Council, the WCC General Secretary Willem Visser 't Hooft gave some assistance to the very new SPCU and to Monsignor Willebrands, its Secretary, to make the contacts necessary to implement that decision.² During the years of Vatican II, the SPCU sent two observers to the WCC World Mission Conference in Mexico in 1963. At the 1963 Fourth World Conference for Faith and Order in Montreal, Catholic biblical scholar Fr Raymond Brown gave a major address on the theme "Unity and Diversity in New Testament Ecclesiology," in debate with Protestant scholar Ernst Käsemann.³ Also the WCC sent observers to all four sessions of Vatican II. And while the Vatican Council was still in session, the WCC and Catholic Church formed a Joint Working Group (it was the first such ecumenical joint working group involving the Catholic Church), and it first met in May 1965 before the final session of Vatican II even began.

From the time of the Vatican Council a broad range of contacts have developed between the Catholic Church and the WCC. Since 1966, the WCC Commission on Faith and Order and our Secretariat/Pontifical Council for Promoting Christian Unity have prepared together the materials used throughout the world for the Week of Prayer for Christian Unity each year. Since 1968 Catholic theologians have participated as full voting members of the Commission on Faith and Order. From 1968-1978 the WCC and the Catholic Church jointly sponsored the office called SODEPAX to foster cooperation on issues concerning society, development and peace. For about 25 years, a Catholic theologian supported financially by the Catholic Church has served as a faculty member at

² W. A. VISSER 'T HOOFT, *Memoirs*. Second edition, (Geneva: WCC Publications, 1987) 329-330.

³ D.M. PATON, "A Montreal Diary," in P.C. RODGER and L. VISCHER, (eds.), *The Fourth World Conference on Faith and Order. The Report from Montreal 1963*, Faith and Order Paper, 42 (Geneva/London/New York: World Council of Churches/SCM Press/Association Press, 1964) 16.

¹ Founded in 1960 as the Secretariat for Promoting Christian Unity, the name of this office of the Roman Curia was changed in 1988 to Pontifical Council for Promoting Christian Unity.

Bossey, the WCC's Ecumenical Institute. Since 1984, a Catholic sister or lay woman involved in mission work has been a staff member in the WCC's mission unit (again we arrange for her salary). There are good contacts between other offices of the Roman Curia with offices at the WCC dealing with similar issues, for example, to name only one, between the Pontifical Council for Interreligious Dialogue and the WCC unit working in the same field. Two Popes have visited the WCC (Paul VI in 1969, and John Paul II in 1984). WCC General Secretaries have visited Rome. Catholics sent by the PCPCU participate as fraternal delegates in WCC Central Committee meetings, and Catholic delegations have been part of all WCC General Assemblies since 1961, and of all WCC World Mission Conferences since 1963, and other significant WCC sponsored meetings. The WCC delegates have attended various events sponsored by the Holy See.

Thus, the Catholic involvement with Faith and Order is very important especially because the Faith and Order Commission is the most diverse ecumenical body fostering dialogue among a broad multilateral range of Christian communions, on issues which need to be dealt with to reach the goal of visible unity (the goal stated in the Constitution of the Commission on Faith and Order, as well as in the constitution of the World Council of Churches). But Faith and Order is only one channel of the Catholic Church's involvement with and in the World Council of Churches, even though, we think, the central one.

II. The Catholic Church and Faith and Order

a. Initial Contacts

Informal contacts between Catholic theologians and Faith and Order began to take place before Vatican II in the 1950s. The Catholic Conference for Ecumenical Questions, founded in 1951 by Msgr Johannes Willebrands and Fr. Frans Theissen, brought together each year prominent Catholic theologians with a deep interest in ecumenism. They gave particular attention to issues being studied in the WCC and especially in Faith and Order.⁴ In 1960, more formal contacts began when, for the first time, three Catholic observers attended the meeting that year of the Faith and Order Commission, at St Andrews, Scotland.⁵ They took part in the discussion

⁴ "1951-1963, Johannes Willebrands and the Catholic Conference for Ecumenical Questions," *Information Service (=IS): Pontifical Council for Promoting Christian Unity, Vatican City 101 (1999/II-III) 64f*

⁵ The three were Fr. René Beaupère, OP, Fr. Jérôme Hamer, OP, and Fr. Bernhard Leeming, SJ, see, *Commission on Faith and Order, Minutes of the Commission Meeting held at St Andrews, Scotland August 3rd to 8th, 1960* (Geneva: World Council of Churches, 1960) 2.

and one of them, Fr. Jérôme Hamer, addressed the Commission to explain Catholic ecumenical initiatives.⁶

I have already mentioned the participation of Raymond Brown at the 1963 World Conference on Faith and Order. There were also five observers there from the Roman Catholic Church⁷ and a host of other Catholics there as guests.⁸ These Catholics participated in a lively manner. Already there was a noticeable growth in Catholic participation in WCC meetings.⁹

b. Formal Participation in Faith and Order

Catholic observers took part in the Faith and Order (F&O) meeting in Bristol 1967, and some were participating already in different Faith and Order study groups.¹⁰ But in 1968 the decision was made by the WCC to invite Catholics as voting members of the Faith and Order Commission. They took part as full members for the first time in a F&O Plenary at the Commission meeting in Louvain, Belgium in 1971. Though by 1971, according to Faith and Order Director, Lukas Vischer, Catholic participation "was taken for granted" since Catholics were already participating in different ways, their participation at Louvain, as voting members, he said, was nonetheless one of the reasons why that meeting "may well be seen as a decisive turning point in the history of the Faith and Order movement."¹¹

There were initially nine Catholic Faith and Order commissioners. These included Fr. Raymond Brown (USA), Dom Emmanuel Lanne, OSB, Professor Jorge

⁶ Hamer's address, *ibid.*, 108-109.

⁷ Revd G. Baum (Canada), Revd G. Diekmann (USA); Prof. J. C. Groot (Netherlands), Revd B. Lambert (Canada), Revd George Tavad (USA) see P.C. RODGER and L. VISCHER, (eds.), *The Fourth World Conference...., op. cit.*, 113. They are listed under "Italy."

⁸ *Ibid.*, cf. "Guests," 116-117.

⁹ According to David M. Paton, "At New Delhi 1961 the Roman Catholic observers had behaved 'correctly,' taking part with enthusiasm, but with one exception, they had not spoken in formal meeting. ... In Montreal a main paper in General Session was given by a Roman Catholic scholar, and ... in Section and Sub-section it was usually impossible to tell the status of the participants, since all participated with equal freedom." ("A Montreal Diary," in P.C. RODGER and L. VISCHER, (eds.), *The Fourth World Conference....ibid.*, 20).

¹⁰ *New Directions in Faith and Order, Bristol 1967, Reports, Minutes, Documents*, Faith and Order Paper, 50 (Geneva: World Council of Churches, 1968). At Bristol there were four Catholic Observers (84) and Catholic theologians participating in different Faith and Order Studies (176-178).

¹¹ *Faith and Order Louvain 1971, Study Reports and Documents*, Faith and Order Paper, 59 (Geneva: World Council of Churches, 1971), Preface by Lukas Vischer, 5-6.

Medina (Chile), Professor Joseph Ratzinger (Tübingen), Professor Walter Burghardt, SJ (USA), Professor Umberto Betti, OFM (Rome), Revd Bernard Dupuy, OP (Istina, Paris), Professor Samuel Rayan (India), Revd Th. Tshibangu (Kinshasa, Congo). Fr. Jerome Hamer, OP, was liaison of SPCU to Faith and Order. Dom Emmanuel Lanne, OSB, was also a member of the smaller "Working Committee."¹² Prominent Catholic theologians from different continents have continued to participate fully in the Faith and Order Commission since then, and to contribute to all F&O studies including the Lima Text, *Baptism Eucharist and Ministry*.

c. Papal Support for Faith and Order

There has been significant Papal support for Catholic participation in Faith and Order, and for Faith and Order itself. What has been described thus far was done with the approval of Pope John XXIII and of Pope Paul VI. Pope John Paul II especially had given strong support to Faith and Order, and to BEM. He (and his successor Benedict XVI) celebrate the Week of Prayer for Unity using the materials prepared together by F&O/PCPCU. John Paul II received and encouraged Faith and Order working groups meeting in Rome in 1980 and 1989, and the Faith and Order Standing Commission in 1991 when it met in Rome.

Particularly interesting is the way Pope John Paul II supported the Fifth World Conference on Faith and Order which met August 9-16, 1993, in Santiago de Compostela, Spain. This was the first Faith and Order World Conference since Montreal (1963) and the first in which Catholic theologians attended as full participants and voting members. It was the first time that Catholics had participated with the right to vote, in any world conference sponsored by the World Council of Churches.

John Paul II not only sent a message to this World Conference, but he supported it in several other ways. The Pope's message to the World Conference was directed to Faith and Order Moderator Dr Mary Tanner and was read to the Conference by PCPCU President Cardinal Cassidy, who also gave his own address. The Pope expressed his regard for "the Commission's patient dedication to the work of overcoming the divisions among Christians." He praised important "Faith and Order studies," which he said, "have been of great service to the cause of Christian unity by identifying points of convergence and even agreement on issues over which believers have long been divided. This is indeed a significant accomplishment." He described the

¹² *Commission on Faith and Order. Minutes of the Meeting of the Working Committee, August 3-8, 1970, Crêt-Bérard, Switzerland*, Faith and Order Paper, 57 (Geneva: World Council of Churches, 1970) 49-56.

World Conference's theme "Towards Koinonia in Faith, Life and Witness," as significant because the reflection on "the nature of *koinônia* seems especially appropriate, for ecclesial communion ... is a notion which the Sacred Scriptures use as a key for understanding the efficacy of the Lord's grace in the lives of his disciples."¹³

The Pope expressed his interest in the World Conference in other significant ways. On the same day that his message was being read to the World Conference by Cardinal Cassidy, (August 10, 1993), John Paul II was on a pastoral visit to Jamaica. In an address there he referred to the World Conference and to the message he sent to it, underlining again the importance of the World Conference's focus on koinonia, and specifying how study of that theme could assist dialogue on important issues. It could help, for example, the study of the relationship between the Universal Church and the particular churches, and for exploring the richness of diversity within Communion.¹⁴

Furthermore, on Cardinal Cassidy's return to Rome after the World Conference, he was informed that the Pope was anxious to receive information about the World Conference and its results. A brief report was therefore sent to him then by the PCPCU and a more detailed report later.

On October 8, two months after the World Conference, Cardinal Cassidy, Bishop Duprey and several PCPCU staff members were invited by the Pope to discuss with him the broad range of ecumenical activities in which the PCPCU is involved. Discussion started before lunch and continued through lunch. He wanted to be brought up to date on these activities and he specifically mentioned his interest in discussing two particular themes: firstly, the meeting in Balamand, Lebanon, of the Joint International Roman Catholic-Orthodox Commission in July 1993, which had published an important text concerning "Uniatism, Method of Union of the Past, and the Present Search for Full Communion," and secondly the Faith and Order World Conference at Santiago de Compostela.

The Pope also referred to the World Conference the following January 1994, in two addresses during the

¹³ His message in *L'Osservatore Romano*, Weekly English edition (hereafter *ORE*) August 18, 1993, p. 14, and in T.F. BEST and G. GASSMANN (eds.), *On the Way to Fuller Koinonia. Official Report of the Fifth World Conference on Faith and Order, Santiago de Compostela 1993*, Faith and Order Paper, 166 (Geneva: WCC Publications 1994) 301; http://www.vatican.va/holy_father/john_paul_ii/letters/1993. For this presentation on the Pope and Santiago de Compostela, cf. J.A. RADANO "Pope John Paul II's Reflection on the Fifth World Conference on Faith and Order," *Mid-Stream* 33, 4 (1994) 463-470.

¹⁴ His address in Jamaica in *ORE*, August 18, 1993, p. 4.

Week of Prayer for Christian Unity. In light of the ongoing war at that time in Bosnia-Herzegovina, the Pope asked that the celebration of the Week of Prayer in 1994 be related to ecumenical prayer for Bosnia-Herzegovina. With the additional focus on prayer for peace in Bosnia-Herzegovina and a sense of support for the churches and others there, he especially wanted to give an expression of hope. In two addresses the Pope mentioned the Fifth World Conference on Faith and Order, presenting it as a sign of hope that progress is being made toward Christian unity.

In a homily on 23 January 1994 the Pope noted that 1993 “was marked by many encouraging signs of progress on the difficult path to Christian unity.” He listed a number of important events, but mentioned first the Faith and Order Conference at Santiago de Compostela where the theologians, he said, “engaged in deep reflection on the theme of ecclesial communion.”¹⁵ But in his address only some days earlier at a weekly General Audience on January 19, the Pope again illustrated ecumenical progress during 1993, but using *only* the example of the Fifth World Conference. He mentioned several significant details about that Conference. He called it “prominent among the many signs of this progress in ecumenical dialogue during the past year.” He mentioned that for the first time in this type of meeting (World Conference) “representatives of the Catholic Church actively participated as fully-fledged members.” He alluded to the message he had sent to the World Conference promising his prayers that God would bless its work on the path toward full visible unity. And then he prayed for the gift of full unity, taking, as he said “some beautiful phrases from the prayer recited at Santiago de Compostela” found in the Fifth World Conference’s message:

Holy and loving Trinity:
 We come to you in thanksgiving for the gift of
 Koinonia
 which we receive as the first fruits of your
 Kingdom...
 We come to you in expectation, that we may enter
 more
 deeply into the joy of Koinonia;
 We come to you with confidence and to commit
 ourselves
 anew to your purposes of love, justice and
 Koinonia.¹⁶

¹⁵ In *ORE*, January 26, 1994, pp. 1-2. Original Italian *OR*, January 25, 1994, p. 7.

¹⁶ *ORE*, January 26, 1994 p. 11; *OR*, January 20, 1994, p. 4.

This, he said, “is our prayer and our commitment. May the Lord grant all Christians a renewed enthusiasm in seeking that full, visible communion for which Christ gave his life.”¹⁷

He mentioned the World Conference on Faith and Order also in *Ut unum sint* (1995). In this encyclical, John Paul II surveys some of the major achievements of the recent ecumenical movement. He cites the work of the Commission on Faith and Order a number of times. First, in reference to the ultimate goal of the ecumenical movement which is to re-establish full visible unity among all the baptized, the encyclical says, that “the steady work of the Commission on Faith and Order has led to a comparable vision about unity adopted by the Seventh Assembly of the World Council of Churches in the Canberra Declaration [1991] ... and reaffirmed by the World Conference of Faith and Order at Santiago de Compostela [1993].”¹⁸

He notes, too, that the Fifth World Conference on Faith and Order (1993) recommended that the Commission “begin a new study of the question of a universal ministry of Christian unity.”¹⁹

The Pope mentioned BEM in the encyclical as well. We now turn our attention to that historic document.

III. The Catholic Church and BEM

a. *Faith and Order at Lima, Peru, 1982*

The Commission on Faith and Order meeting in Lima in 1982 voted unanimously without any negative votes or abstentions²⁰ in favor of the motion “that Faith and Order’s revised text on ‘Baptism, Eucharist and Ministry’ was ‘mature’ enough to be sent to the churches for

¹⁷ *Ibid.*

¹⁸ *Ut unum sint [UUS]*, 78, note 129.

¹⁹ *UUS*, 89, including note 148.

²⁰ M. KINNAMON (ed.), *Towards Visible Unity. Commission on Faith and Order, Lima 1982. Volume I: Minutes and Addresses*, Faith and Order Paper, 112 (Geneva: World Council of Churches, 1982) 84. They did not ask that every member agree to every article in the text, but that it was now ready to be sent to the churches (*ibid.*, 83).

reception and official response.”²¹ The Preface to the Minutes of that meeting interpreted the historical meaning of that vote in this way:

“History may show this to be one of the most significant moments of the modern ecumenical movement! That unanimous vote marks the end of a study process going back to the First World Conference of Faith and Order in Lausanne (1927). It also marks the first time in the ecumenical movement that theologians of such varied backgrounds (Protestants, Orthodox and Roman Catholics from around the world) have spoken so harmoniously on fundamental matters of doctrine. And it initiated a process of reception that is unprecedented in the history of the World Council.”²²

b. Catholic Participants at Lima Meeting, 1982

There were 82 voting members of whom eleven were Catholic theologians coming from different parts of the world. They included Samuel Rayan (India), André Mampila (Zaire), Juan Gutierrez (Mexico), Alfredo Altamira (Argentina), Raymond F. Brown (USA), Bernard Dupuy (France), Walter Kasper (Tübingen, Germany), Dom Emmanuel Lanne (Belgium), Luigi Sartori (Italy), Jean Tillard (Canada), M. Teresa Porcile (Uruguay), Franz Bouwen (Jerusalem).²³ Fr. Jean Tillard, OP, was a vice-moderator of Faith and Order, Father Raymond Brown had been at the fourth Faith and Order World Conference in 1963 in Montreal. Dom Emmanuel Lanne, OSB, was a Peritus of Vatican II, and an early participant in Faith and Order (1960s). Fr Frans Bouwen, M.Afr., a substitute for another Catholic member, is today a vice-moderator of the current F&O Commission.

²¹ *Ibid.*, Preface, 1. In the discussion, Father Jean Tillard said he believed that it would be impossible to get a better text now. He offered four reasons in support of sending it to the churches. (1) That this text would be an important contribution to the bilateral conversations since these will now be obliged to judge their dialogues in light of common Christian thinking. (2) The text would provide a framework for church union conversations, especially in discussions of the sacraments. (3) The text would give hope to the churches at a time when they seem to have lost hope in the ecumenical movement. BEM will prove that Faith and Order represents a serious common effort. (4) The text provides proof that the Holy Spirit is at work in the churches (*ibid.*, 84).

²² *Ibid.*, 1.

²³ *Ibid.*, 142-143.

Four Catholic consultants included Fr. A. Dulles, Fr. R. Beaupère, Dr A. Houtepen and Fr. G. Voss.²⁴

A Catholic Theologian's Perspective on Reception

Besides the discussion on various issues including BEM, several formal presentations were made during the Lima meeting which related to the Faith and Order agenda. Among these was the address of the Catholic Commissioner, Dom Emmanuel Lanne, OSB, entitled “The Problem of ‘Reception’.”²⁵ This concerned the next great challenge: the reception of BEM in the churches. Lanne introduced the problem of reception in relationship to the achievement of BEM, showing that the four questions addressed to the churches at the end of the Preface to BEM were meant to help the churches “to face up to a new situation” created by BEM. The churches needed “to discern what constitutes the novelty of this situation created by the convergence in three areas where Christians have been radically divided for centuries.”²⁶

Lanne stated that “reception is a problem for all the churches,” not simply because BEM “continues to question the churches of each tradition without exception, but, above all, because each and every church is confronted here with the apostolic Church.”²⁷ “Precisely because this document requires a concrete reception, a commitment, from the churches, it places them all, and especially those most attached to the tradition, in a new situation.”²⁸

According to Lanne the idea of reception is complex for various reasons. “If an ecumenical convergence is really to be received and a consensus declared, it is the very heart of the ecclesial life which must be reached.”²⁹ Dialogue has created a new situation. As a result of the Faith and Order work on baptism, eucharist and minis-

²⁴ Among the impressive group of Orthodox and Protestant theologians were four who held the Fr. Jean Tillard chair of ecumenical studies at the Angelicum University – Dr Mary Tanner, Professor John Zizioulas, Dr William Rusch, Dr Paul Crow, and others who have lectured in Roman Pontifical Universities – Dr Geoffrey Wainwright and Dr Günther Gassmann.

²⁵ Dom Emmanuel Lanne, “The Problem of ‘Reception’,” in M. KINNAMON (ed.), *Towards Visible Unity ...*, *op. cit.*, 44–53.

²⁶ *Ibid.*, 44.

²⁷ *Ibid.*, 46. The first question asked of the churches is “the extent to which your church can recognize in this text the faith of the Church through the ages” (BEM, Preface).

²⁸ *Ibid.* The second question: “The consequences your church can draw from this text for its relations and dialogues with other churches, particularly with those churches which also recognize the text as an expression of the apostolic Faith (BEM, Preface).

²⁹ *Ibid.*, 45.

try, but also of the findings reached or nearly reached by many bilateral dialogues between Christian World Communions or between local churches of different traditions, “[a] situation has been created” according to Lanne,

“which ... is without precedent in Christian history. In place of a process of separation and disintegration, and a consequent state of division reinforced by mutual excommunications and anathemas, a reverse process has been initiated, one of synthesis, convergence, of mutual openness and attention.”³⁰

There is a complete change in the ecumenical situation. This brings difficulties and dangers, and requires fresh efforts by the churches if they are to surmount these difficulties. He warns that, in fact, steps involving reception could invoke tensions and divisions within a church, as well as in its relation with other churches.³¹ He uses as an example the Catholic Church. Because of its worldwide extension across the most diverse cultures and social classes, as well as its distinctive structure, it is especially sensitive to the pastoral consequences of any step toward reception for which careful preparations have not been made at the local level. And then, in the three areas of baptism, eucharist and ministry, Vatican II “achieved a renewal and a great many radical reforms.” On the one hand to some extent this renewal and these reforms “make our Roman Catholic ecumenical commitment credible.” On the other hand, throughout the entire Catholic Church this renewal and these reforms which began at Vatican II “can hardly be called complete even today.” But in these same areas BEM once again challenges the Catholic Church, even as reformed by Vatican II. But insofar as the Catholic Church finds it possible to deal faithfully with the challenges posed to it by its ecumenical partners, “a second reception process will need to be initiated, one which is convergent with that of other churches. What is involved here is a new, inescapable and difficult step.”³²

Lanne underlined that the difficulties of reception are intensified by the fact that the churches are less prepared to submit to a reception process. To overcome these difficulties, he said, “they can do only one thing: make the apostolic Church their point of reference, for it is the

faith of this apostolic Church that ... ‘Baptism, Eucharist and Ministry’ seeks to express.”³³

Having noted these difficulties concerning reception how, then, did the Catholic Church go about responding to BEM? It is this to which we now turn. BEM was studied by Catholics in various parts of the world. But our focus will be on the way the Holy See responded to BEM.

c. The Catholic Response to BEM

After voting in 1982 that BEM was mature enough to be sent to the churches for response and reception, Faith and Order respectfully invited all churches “to prepare an official response to this text at the highest appropriate level of authority, whether it be a council, synod, conference, assembly or other body” (Preface to BEM). It asked that responses be sent to the Faith and Order Secretariat by December 31, 1984.

The Secretariat for Promoting Christian Unity immediately began its response to this invitation in 1982, in a way that reflected the Catholic Church’s self-understanding as one Church of a universal nature comprising many local or particular churches in communion with one another and with the Church of Rome and its Bishop. The process of response was coordinated by the Secretariat for Promoting Christian Unity, and aimed at developing one response, to which contributions would come from the many local or particular churches and which would also involve the appropriate offices of the Roman curia at the universal level.³⁴

Three Steps

The process of developing a response to BEM took place over a five year period, 1982-1987, and included *three basic steps*. *The first step was a broad consultation within the Catholic Church*. The SPCU set out to foster consultation and study of BEM in the Catholic Church throughout the world. This in itself was no easy thing because, since the Catholic Church is not a member of the WCC, neither the WCC, nor Faith and Order nor BEM initially was particularly within the awareness of many Catholics. With a letter dated December 6, 1982, the SPCU sent BEM to all of the Catholic Episcopal Conferences asking that they submit it to “serious study by theology faculties and major seminaries,” inviting the Conferences to send to the Secretariat their reflections on BEM by May 1984 so that SPCU could meet Faith and Order’s deadline of December 1984.

³⁰ *Ibid.*, 47.

³¹ *Ibid.*

³² *Ibid.*

³³ *Ibid.*, 48.

³⁴ Much of this presentation on the Catholic response to BEM can be found in John A. Radano “The Catholic Church and BEM, 1980-1989,” *Mid-Stream* 30, 2 (1991) 138-156, especially 146-156.

When the 1983 WCC Assembly in Vancouver extended the deadline for responses to BEM by one year, to December 1985, the SPCU in November 1983 again wrote to the Bishops' Conferences to inform them and to extend the deadline to send their responses to SPCU by one year to May 1985. But this second mailing was also useful because with it the SPCU provided two Faith and Order resources which could help in studying BEM, namely a commentary on BEM edited by Max Thurian: *Ecumenical Perspectives on Baptism, Eucharist and Ministry*, (Geneva 1983), useful especially for theological schools, and also a 1982 study guide prepared by then F&O Director William Lazareth, *Growing Together in Baptism, Eucharist and Ministry* (Geneva 1982) geared toward study in congregations and parishes.

Study reports on BEM came to the SPCU from 26 Episcopal Conferences over the period of 1983-1987.³⁵ They came from all continents, though the majority came from Europe and North America.³⁶ The reports were different in length, style, approach. Some commented on all or most parts of BEM, while others focused on areas they considered the most significant points.³⁷ Reports came to the SPCU not only from Bishops' Conferences, but also from Catholic theological faculties and seminaries in different countries (France, Germany, Italy, Spain, Switzerland); or Catholic ecumenical organizations (NADEO, now CADEO), or articles written by individual Catholic theologians.

After this internal consultation, the second step was *the development of a draft response by the SPCU*. The SPCU with the help of some theological consultants first analyzed the various Catholic reports and comments which came to it, seeking to determine how the four questions in the Preface were answered, which aspects of BEM were affirmed, where the areas of criticism were. While all the materials were important and taken into account, special emphasis was given to the reports of Episcopal Conferences. While they differed in approach, those reports generally were the result of a process of consultation within the conference involving

³⁵ One lesson we all learned, because the effort seeking official responses was all very new, was that a serious response process requires a lot more time than was envisioned at that time, either by the WCC with its suggested deadlines, or by the SPCU with the deadlines it set for responses by the Episcopal Conferences.

³⁶ Some come from countries where Catholicism has long been the faith of the majority (France), others from countries where Catholics are substantial in numbers, but less than a majority (USA, England and Wales) and some from countries where Catholics are a minority (Thailand).

³⁷ A few conferences, besides sending their reports to the SPCU, also published them on their own (USA, France, England and Wales).

theological faculty and/or ecumenical experts and/or other appropriate groups. The SPCU with a team of theologians then worked to develop a draft response to BEM. The draft was not simply a synthesis of the various reports sent to it, which was not feasible because of how different they were. But using the insights these reports provided the SPCU worked to develop a coherent and critical theological draft.³⁸ The SPCU draft was produced by April 1986 and became the foundational text for the third step in the process.

The third step was *collaboration between the SPCU and the Congregation for the Doctrine of the Faith* (CDF) to bring the response to its final form. While Catholic study at every level involves responsibility to uphold Catholic doctrine, the CDF has primary responsibility for the promotion of sound doctrine in the Church. The CDF studied the draft text sent to it by SPCU, and the issues CDF raised were then treated in dialogue between it and the SPCU, after which a mutually agreed final version of the draft response emerged. According to the procedures of the CDF, a document it approves is then brought by the CDF Prefect to the Holy Father for his awareness and ratification.

Once all of these steps were completed, the SPCU sent the Catholic response to BEM, forty pages long, to the Faith and Order Secretariat in August, 1987.³⁹

The Intention and Nature of the Catholic Response

There are three factors which illustrate the intention of the Catholic response to BEM. First in this response the Catholic Church sees itself as *participating in a process* which must continue towards the goal of the visible unity of Christians. BEM, as just said, represents convergences in three areas where Christians have been radically divided for centuries. The response wishes to affirm the process of convergence and to see it continue to flourish.⁴⁰

This is important, because Faith and Order presents BEM as a "convergence text." It does not claim consensus on these three subjects, as ARCIC did on Eucharist and Ministry and the *Joint Declaration on the Doctrine of Justification* did on aspects of justification, even though one can say that there are many aspects of consensus in BEM.

³⁸ A progress report was presented for comments to a SPCU Plenary in February 1986.

³⁹ Responses are published in M. THURAN (ed.), *Churches Respond to BEM: Official Responses to the 'Baptism, Eucharist and Ministry' Text*, six volumes, (Geneva: World Council of Churches, 1986-1988). The Catholic response cited as "Roman Catholic Church" is in Vol. VI:1-40 (henceforth cited as 'Response').

⁴⁰ Response, 4-5.

Second, the Catholic response tried to identify and acknowledge the achievement of BEM. As Cardinal Willebrands stated, “in evaluating BEM from a Catholic perspective and in light of Catholic doctrine, we made an effort to affirm as much of the text as we could, to criticize it when we saw problems, and to raise critical issues that we believe Faith and Order and the ecumenical movement must pursue if progress is to be made.”⁴¹ The response affirms BEM by calling it “the most significant result” of the Faith and Order movement in the twentieth century.⁴² Its analysis of each section starts, first, with a general appreciation, which provides a positive context,⁴³ then, a second aspect involves particular comments on each of the three sections, which gives a critical evaluation of these sections, affirming a great deal, but not failing to criticize aspects of each as well.

“Particular comments” which are made on each of the three sections are both affirmative and critical. A few examples will illustrate. On *Baptism* for example it commends the efforts there to clarify the common ground between those who support the baptism of infants and those who support “believer’s” baptism. “Particularly good” on this, the response says, is the description (*Baptism*, no.12) of how the reality of all baptism is assured since “all baptism is rooted in and declares Christ’s faithfulness unto death” and “by the faithfulness of God who is the ground of all life in faith,” and also, by the response of faith which is always the faith of the community.⁴⁴ Still the response calls for further study on this question⁴⁵ and criticizes BEM’s terminology which juxtaposes “believers” and “infants,” saying that since baptized infants are incorporated into the Church and are members of the believing community, it would have been better if BEM spoke of “adults” and “infants.”⁴⁶

On *Eucharist*, it commended for example, the section on “The Eucharist as Anamnesis or Memorial of Christ” (II B, 5-8). The biblical concept of memorial “is em-

⁴¹ Cited in “The Catholic Church and BEM, 1980–1989,” *op. cit.*, 151.

⁴² *Response*, 2.

⁴³ I will mention one or two aspects of the general appreciation of each section. That for *Baptism* states that it draws in a balanced way from the major New Testament areas of teaching about baptism; it gives an important place to the witness of the early church; *Eucharist* is described “as pertaining to the content of faith. It presents a strong Christological dimension...” The many points affirmed concerning *Ministry* include “the significant Trinitarian, Christological and ecclesiological aspects of the text.”

⁴⁴ *Ibid.*, 14.

⁴⁵ *Ibid.*, 13.

⁴⁶ *Ibid.*, 14.

ployed in a precise way.”⁴⁷ It speaks positively about the text’s presentation of the connection between the sacrifice of the Cross and the Eucharist,⁴⁸ about the way the relation of the preaching of the word to the celebration of the eucharist is formulated.⁴⁹ The response appreciates BEM’s presentation of the real presence of Christ.⁵⁰ But a criticism is also made. “Catholic faith,” it says, “links the sacrificial aspect of the eucharist to the sacrament of the body and blood more closely than is done in the text.”⁵¹ And to the question raised in BEM’s Commentary 13, whether the convergence in the text can accommodate two different views, namely, the one of those churches that believe in the change of the elements (the bread and wine become the body and blood of Christ) and the other, of those churches which affirm a real presence of Christ in the Eucharist, but do not link that presence so definitely with signs of bread and wine, the Response⁵² answers that for Catholic doctrine the *conversion* of the elements is a matter of faith, and is only open to possible new theological explanations concerning the “how” of the intrinsic change. And therefore it seems that the differences as stated in Commentary 13 cannot be accommodated within the convergence formulated in the text; and this requires further work.

Regarding *Ministry*, the Response affirms that “it is important for the future of the ecumenical movement that the text ... could so explicitly agree on the singular significance of the threefold ministry of bishop, presbyter and deacon.”⁵³ It notes that BEM sees this evolution of the threefold ministry “in connection with the guidance of the Spirit.” It agrees with the hope expressed in BEM that “the threefold ministry ... may serve today as an expression of the unity we seek and also as a means for achieving it.” It judges that this statement “fits within the framework of the church’s faith and order through the ages.” But the Response states that this statement of BEM should be “ecclesiological deepened by examining whether the text means that such ministry belongs only to the ecumenical well-being (*bene esse*) of the Church, or rather to its constitutive being, rooted in

⁴⁷ *Ibid.*, 19.

⁴⁸ *Ibid.*

⁴⁹ *Ibid.*, 21.

⁵⁰ *Ibid.*

⁵¹ *Ibid.*

⁵² *Ibid.*, 22.

⁵³ *Ibid.*, 31.

God's will for the Church, as it has been discerned by the authority in the Church."⁵⁴

And responding to *Ministry's* challenge (*Ministry*, no.24) that "the threefold pattern stands evidently in need of reform," the Response is open to that, saying "the invitation (of BEM) to reform many formal aspects of the threefold pattern (24) in openness to each other and to contextual needs should be taken up."⁵⁵

A very challenging ecumenical issue which BEM addresses is that of succession in the apostolic tradition, especially episcopal succession. A number of reports from Catholic episcopal conferences sent to the SPCU were critical of BEM's treatment of this, saying, for example, that the theme of apostolic succession should be deepened, or BEM does not say that episcopal succession is essential to apostolic succession, or BEM suggests that continuity in the apostolic faith is possible without this succession, or glosses over the problem of historical succession, or does not exclude the misunderstanding that succession in the ministry is not a constituent component of the apostolic succession as such.

The Catholic response in evaluating this formulation in BEM therefore reflected such criticisms. BEM speaks of 'episcopal succession' as of the order of sign that can signify, through the image of historic transmission, the fact that the church is rooted in the apostolic church around Christ and therefore shows its fundamental apostolicity. However the meaning of sign/expression seen in BEM needs to be clear. The notion of "effective sign" would better indicate the unique importance of the episcopal succession for the edification of the church through the ages. In Catholic ecclesiology the ministry of bishop "is more than a function of oversight next to other functions and ministries." The bishop "represents the local church entrusted to him. He is its qualified spokesperson in the communion of the Churches ... he is the first representative of Jesus Christ in the community." He is commissioned "to teach with authority and to judge. All other ministries are linked to his and function in relation to it. Thus his ministry is a sacramental sign of integration and a focus of communion. Through the episcopal succession, the bishop embodies and actualizes both Catholicity in time, i.e., the continuity of the church across the generations, as well as the communion lived in each generation. The actual communion is thus linked up through a personal sign with the apostolic origins, its teaching and way of living. In that perspective, episcopal succession can rightly be called a *guarantee* of the continuity and unity of the church, if

⁵⁴ *Ibid.*

⁵⁵ *Ibid.*

one recognizes in it the expression of Christ's faithfulness to the Church to the end of time."⁵⁶

The Response expressed the conviction that "the study of ecclesiology must come more and more into the centre of the ecumenical dialogue."⁵⁷ Without serious attention to the broader questions of ecclesiology, there are disadvantages not only for the study and understanding of the content of BEM, but for our ecumenical progress as well."⁵⁸

To build on the solid work of BEM the response proposed three issues for Faith and Order's ongoing work: Sacrament and Sacramentality, Apostolic Tradition, and Authority in the Church. Many criticisms that can be made of BEM relate to these three issues. They in turn "are part of the question of ecclesiology which must be an ongoing concern within the ecumenical movement."⁵⁹

A third characteristic of the Response is that, *while directed toward Faith and Order and the advance of the ecumenical movement, it is also directed to the Catholic Church*. There is pastoral concern toward Catholics in several ways. First, it makes clear that the dialogue on Baptism, Eucharist and Ministry is closely related to concerns expressed in Vatican II's Decree on Ecumenism, *Unitatis redintegratio [UR]*. The Introduction to the Response⁶⁰ points out that the *Decree* called for ecumenical dialogue (*UR*, 4), and that it pointed to the ecumenical significance of baptism and urged that "the doctrine about the Lord's Supper, about the other sacraments, worship and ministry in the church should form subjects of dialogue" (*UR*, 22). The response process in the Catholic Church also tried to foster broad involvement on the part of Catholics in ecumenical reflection on BEM. Furthermore, the Response also reflects pastoral concern for the faith of Catholics in another way, when the Introduction makes clear the limits both of BEM, and of the Response: "we do not ... elaborate on the full Catholic ecclesiological self-understanding (cf. e.g., *Lumen gentium*) because our scope ... is more limited, indeed related to the limited scope and context of BEM itself." This response "is made in full awareness of the Catholic Church's own unity and truth and without denying what is essential to its self-understanding."⁶¹

⁵⁶ *Ibid.*, 33.

⁵⁷ *Ibid.*, Introduction, 5.

⁵⁸ *Ibid.*

⁵⁹ *Ibid.*, 6-9, quote on 6.

⁶⁰ *Response*, 3.

⁶¹ *Ibid.*, 5.

d. Comment of the Faith and Order Director on Receiving the Catholic Response

When it was completed Bishop Pierre Duprey, SPCU Secretary, sent the response to the Faith and Order Secretariat in Geneva, in August, 1987. On receiving it Dr Günther Gassmann, the Faith and Order Director at that time, made the following comment about it in a press release, expressing his view of the significance of the response.

“For the first time in the history of the ecumenical movement the Roman Catholic Church has responded officially to an ecumenical document. It has thereby affirmed in a concrete, authoritative and unambiguous manner its commitment to and full participation in the one and comprehensive ecumenical movement. The critical comments in the responses are presented as suggestions for further work of Faith and Order in which Roman Catholic theologians are fully involved. These comments are made on the basis of definitions which may lead to a fruitful debate also within the Roman Catholic Church concerning its own doctrinal and ecumenical position. The response clearly affirms large sections of the BEM document and sees in them, if accepted also by other churches, both a means of deepening the already existing, though imperfect, communion between the churches and the opening of further advance toward the goal of full visible unity.”⁶²

e. John Paul II and BEM

We have seen already John Paul II’s expressions of interest in Faith and Order. The Pope also gave considerable attention to BEM over two decades. In the 1980s he encouraged its development before it was completed and celebrated its achievement once it was finalized. In the 1990s he reflected more on BEM’s historic accomplishment.

In the 1980s John Paul II referred to BEM in a number of settings over the decade. In 1980, while BEM was not yet finalized, the Pope met with a Faith and Order working group which had convened in Rome seeking to prepare the draft for that coming 1982 Lima meeting. The Pope encouraged them by pointing to the importance of developing ecumenical perspectives on baptism, eucharist and ministry. These are “realities that are at the heart of the mystery of the Church and her structure,” and issues over which opposition arose

⁶² Press Release, World Council of Churches, Commission on Faith and Order, Geneva, August 31, 1987. Cited in “A Response,” Bishop J.R. CRUMLEY, Jr., *A Day of Dialogue, September 12, 1987, Colombia, SC* (NY: Lutheran Church in America, Department for Ecumenical Relations, 1987) 29-30.

leading to divisions. Thus “there cannot be a true and lasting re-establishment of unity without our succeeding in expressing our faith clearly together in these aspects of the mystery on which we opposed one another.” He urged: “it is necessary to continue. It is necessary to reach the goal.” And he pointed to the need for reception: “it will be incumbent on the competent ecclesiastical authority to examine these results.”⁶³

In his visit to the World Council of Churches in 1984, John Paul II paid tribute to what he called the “seriousness full of promise shown in the work done to prepare” BEM, by suggesting that the same intense approach might be given to facing another ecumenical issue: the Petrine ministry.⁶⁴ Addressing the Roman Curia in 1985, the Pope called attention to the fact that a Catholic response to BEM was then being prepared, indeed that “the Catholic Church is making a serious study” of this Faith and Order document.⁶⁵

The Pope spoke twice about the Catholic response to BEM after it was completed in 1987. At an ecumenical meeting in the USA during his pastoral visit in 1987, he said that the results reached in dialogue merit serious consideration. The Catholic response to BEM “is an effort to contribute to this process directed towards confessing the one faith together.”⁶⁶ In Austria in 1988, he referred to BEM as an example, the only example he used in that speech, of ecumenical progress and of the new mentality that is coming about. He also mentioned some aspects of the internal process leading to the Catholic response, noting that it was the work of “The Vatican Secretariat for Promoting Christian Unity, among others, with the Congregation for the Doctrine of Faith.”⁶⁷ He continued by urging the need to go further than the convergences provided by BEM: “convergence still does not mean consensus ... there are yet further questions which we must still address in faith-filled patience.”⁶⁸

The Pope referred to BEM twice in 1989. In one speech he paraphrased *Eucharist* (20) to illustrate the impact of divisions on Christians.⁶⁹ The other address

⁶³ “The Pope’s Address,” *Information Service* (=IS) 45 (1981/I) 2.

⁶⁴ His address in *IS* 55 (1984/II-III) 39.

⁶⁵ Address to Roman Curia, *IS* 59 (1985/III-IV) 5.

⁶⁶ *IS* 65 (1987/III-IV) 96.

⁶⁷ *IS* 68 (1988/III-IV) 114.

⁶⁸ *Ibid.*

⁶⁹ Address to the Sixth Synod of Bishops of the Ukrainian Catholic Church, *L’Osservatore Romano* weekly English edition, October 16, 1989, p. 15.

was in meeting officers and staff of the Faith and Order Commission in Rome in March 1989. On that occasion, Faith and Order Moderator John Deschner expressed gratitude to the Pope for the full and thorough Roman Catholic participation in the study of BEM and for the Catholic Church's "lengthy response" to BEM which, Deschner said, "has been one of the most clarifying and helpful." He thanked the Pope for that response and also "for the numerous supportive references to BEM in your own addresses."⁷⁰ The Pope in turn, referring to the F&O Plenary to be held later that year in Budapest, encouraged their work, mentioning BEM as well as several important study projects that Faith and Order would review in the Plenary.⁷¹

John Paul II's statements in 1995 in *Ut unum sint* are stronger concerning the impact and contribution of BEM. Four times he indicates the significance of BEM for the ecumenical movement. First, reviewing ecumenical achievements of 30 years resulting from dialogue, he uses words which seem to acknowledge that BEM is a special, even historic achievement, "at the stage which we have now reached," explaining in a footnote that this means "after the Lima Document of the Commission on Faith and Order, *Baptism, Eucharist and Ministry* (January 1982)."⁷² We need to continue in this direction: "this process of mutual enrichment must be taken seriously into account" and "based on the communion which already exists... this process will certainly be a force impelling towards full and visible communion, the desired goal of the journey we are making."⁷³

Second, referring to the shared heritage between Catholics and Christian communities of the West, the encyclical focuses on the ecumenical significance of baptism as a central aspect of this shared heritage. John Paul II states that the "fundamental role of Baptism in building up the Church has been clearly brought out thanks also to multilateral dialogues," specifically referring here to BEM.⁷⁴ Third, he credits BEM also with fostering renewal of worship, especially the Eucharistic celebration, among various ecclesial communities which corresponds to liturgical renewal in the Catholic Church.⁷⁵

Fourth, he says that the principal documents of the Commission on Faith and Order, referring especially to

BEM (1982) and *Confessing the One Faith*, as well as statements of bilateral dialogues, are important in that they "have already provided Christian communities with useful tools for discerning what is necessary to the ecumenical movement and to the conversion it must inspire." These studies are important because "they demonstrate the remarkable progress already made, and they are a source of hope inasmuch as they represent a sure foundation for further study."⁷⁶

IV. BEM and the Ecumenical Hopes For the Future

The Catholic Church has taken BEM very seriously. Catholic voices have acknowledged that BEM involves a major ecumenical breakthrough. Fr. Lanne at Lima in 1982 spoke of the new situation created by BEM with "convergences in three areas where Christians have been radically divided for centuries." Pope John Paul II in *Ut unum sint*, describing "the stage we have now reached" after BEM, acknowledged the breakthrough which BEM represents for the Christian search for unity. The official Catholic Response to BEM in 1987 described BEM as "a significant result and contribution to the ecumenical movement. It demonstrates clearly that serious progress is being made in the quest for visible Christian unity."⁷⁷

BEM lives on.

BEM lives on in a variety of bilateral agreements of reconciliation which came after it, such as the Porvoo Agreement between Anglican Churches and Lutheran Churches of Northern Europe. This and other agreements in different parts of the world made use of BEM's insights in formulating terms of agreement.

BEM lives on in Papal teaching, especially in the encyclical *Ut unum sint*.

BEM lives on in Faith and Order's current study concerning the nature and mission of the church. Many official responses to BEM in the 1980s indicated the need to give more attention to ecclesiology. The fifth World Conference on Faith and Order in 1993 made the decision to focus study on the Church. This study has already resulted in two significant texts published by Faith and Order: *Nature and Purpose of the Church* (1998), and more recently *The Nature and Mission of the Church* (2005). The PCPCU supports this process very strongly. When Faith and Order, after 1998 decided to build on *Nature and Purpose of the Church*, and develop a better version, the PCPCU with the help of ten theologians contributed a significant study, suggesting ways to improve *Nature and Purpose*. This was one of the various comments and responses of theologians from different churches sent to Faith and Order which it used to produce the improved 2005 text *Nature and Mission*

⁷⁶ UUS 17, and note 28.

⁷⁷ Response, 40.

⁷⁰ IS 70 (1989/II) 66.

⁷¹ *Ibid.*

⁷² UUS 87, and note 144.

⁷³ UUS 87.

⁷⁴ UUS 42, and note 71.

⁷⁵ UUS 45, and notes 76, 77.

of the Church. Now that the World Council of Churches has asked the churches for comments on the new text, *Nature and Mission of the Church*, the PCPCU has again requested a number of theologians to assist in developing a Catholic commentary on it, as a contribution to Faith and Order, towards the goal of improving that text. The PCPCU would like to see an even more refined text produced by the next WCC General Assembly in 2013 which, like BEM, in 1982, would be judged “mature enough” to be sent to the churches for response at the highest level. This study process on the Church is very significant because the issue of the nature of the church is one of the basic ecumenical questions which need to be resolved if the goal of visible unity is to be reached. This Faith and Order study is part of the heritage of BEM.

BEM lives on as an achievement and a challenge, which can help Christians to get beyond the divisions of the past, and to live in the new context of a decisive pilgrimage toward unity. Christians in the West have lived for five centuries, from the sixteenth century, under the shadow of the processes of separation and disintegration. Today, in the 21st century, a new vision of Christian relationships is emerging, characterized by what Emmanuel Lanne at Lima in 1982 called a process of synthesis, convergence, mutual openness and attention. BEM in 1982 marked a new situation, showing convergence in three areas where Christians have been radically divided for centuries. BEM’s achievement has now been joined by ecumenical developments from other dialogues, such as the *consensus on justification* formally affirmed by Lutheran and Catholics in 1999 and by Methodists in 2006, by Anglican and Catholic agreements on the meaning of Eucharist and Ministry (ARCIC), by Christological agreements, and by a host of convergences reported by a variety of bilateral dialogues. These and others have reinforced and strengthened the new ecumenical situation which BEM signalled.

BEM’s achievement was a major contribution to that new process more characteristic of the 21st century. But the best celebration of BEM will be to go further in this direction, towards reconciliation.



CC

Centro Conferences

The Week of Prayer for Christian Unity Origin and Continuing Inspiration of the Ecumenical Movement

Walter Cardinal Kasper
President, Pontifical Council for Promoting Christian Unity

(Conference given during the Week of Prayer Celebration at the **Centro Pro Unione**, Thursday, 24 January 2008)

The celebration of the Week of Prayer for the unity of all Christians in this year 2008 has its special momentum. We celebrate this year, so to speak, the 100th birthday of this yearly recurring event. At the same time we also celebrate the 40th anniversary of the joint preparation of the materials for the Week of Prayer by the Commission of Faith and Order of the WCC together with the Pontifical Council for Promoting Christian Unity. And because all good things come in three, we also commemorate this year the memorable fact that 25 years ago, precisely during the Week of Prayer, Pope John Paul II beatified the Trappist nun Maria Gabriella of Unity, who sacrificed her whole life to meditation and prayer for the realisation of Jesus' own prayer "that all may be one."

This threefold anniversary gives me reason to reflect on the history and the binding legacy of the ecumenical movement, especially of the Week of Prayer and of spiritual ecumenism, and to reflect then on what spiritual ecumenism is all about and what is its momentum, particularly in our ecumenical situation which in many aspects is changing and at the beginning of the 21st century is on the threshold of a new phase of its history.

I.

It is generally acknowledged that the ecumenical movement of the 20th century started with the World Missionary Conference in Edinburgh in 1910, whose coming 100th anniversary in two years we are already preparing together. There are strong reasons for this. For Edinburgh was a very important event for different reasons. It was the source of the two main streams leading to the WCC: "Life and Work," and "Faith and Order." The very legacy of Edinburgh is the indissoluble togetherness of the ecumenical and the missionary commitment of the Church. Ecumenism and mission are, so to speak, siblings; both of them make clear and sharp our ecclesial consciousness that the Church can never be self-sufficient, but must look beyond itself and transcend

itself. In ecumenism the Church is challenged to become aware of the scandal of the division so plainly made visible by the existence of other churches and ecclesial communities and to try to achieve reconciliation; in mission the church has to open itself to the world of nations, which are longing for the message of the gospel. Therefore, ecumenism and mission also have an eschatological dimension; they strive to eschatological *shalom*. So it was not by accident that the two moderators in Edinburgh were also protagonists in the peace movement which started after the catastrophe and devastations of the First World War.

But as important and worthy as it is to commemorate Edinburgh, it is not the only and not the oldest root of 20th century ecumenism. Already 100 years ago the Episcopalian minister Paul Wattson, co-founder of the Society of the friars and sisters of the Atonement in Graymoor (Garrison, New York), introduced an Octave of prayer for the unity of Christians, which was celebrated for the first time from 18 to 25 January 1908. Therefore the preparation of this year's Week of Prayer can trace its origins to Graymoor. The Superior of the Atonement friars today is the director of the "Centro Pro Unione" here in Rome.

The precedents of the Week of Prayer go back even further to several initiatives and revival movements in the second half of the 19th century. They can be found in the Oxford movement, the World Evangelical Alliance, the women's "World Day of Prayer," which despite strong male opposition was initiated by Presbyterian, Methodist, Baptist, Anglican women in the eighties of the 19th century, commencing in the United States and Canada and then spreading throughout the whole world. Decisive were also the youth movements YMCA and YWCA, which were present also in Edinburgh. John Mott, Methodist pastor and one of the presidents in Edinburgh, wrote: "The heart of Edinburgh was not in its speeches, but in its periods of prayer."

In a particular way, it is worthy to commemorate the two encyclicals of the Ecumenical Patriarch Joachim III, the first in 1902 to all Orthodox churches and then the encyclical in 1920 in which he invited the churches of all the world to an “Alliance of Churches” similar to the then “Alliance of Nations.” In this encyclical the Patriarch not only used already the Greek term *κοινωνία* (communion) as ultimate goal of the reunification of the churches but underlined also that for all Christians the unity among all Christians is an object of permanent prayer and supplication.

The Catholic Church did not stand back. Though it joined the ecumenical movement officially only with the Decree *Unitatis redintegratio* of the Second Vatican Council (1962-65), it took part in the prayer for Christian unity from the very beginning. Already in 1895 Pope Leo XIII recommended a Week of Prayer in the week before Pentecost. When the “Society of the Atonement” became Catholic in a corporate way, Pope Pius X in 1909 gave his official benediction to the Week of Prayer in January. Pope Benedict XV introduced and recommended the Week definitively in the Catholic Church. Pope Pius XI promoted the Week of Prayer as well, and Pope Pius XII stated in his encyclical *Mystici corporis* (1943) that he himself following the example of Christ would pray for the unity of the church. It is noteworthy that Pope John XXIII on January 25, 1959, on the concluding day of the Week of Prayer, announced the Second Vatican Council, which opened the Catholic Church officially to the ecumenical movement.

But looking back again to the original intention of Paul Wattson we can recognise an important development within the concept of the Week of Prayer. Whereas Paul Wattson understood the goal of unity as the return to the bosom of the Catholic Church, Abbé Paul Couturier from Lyon in France in the middle of the thirties of the last century gave a new and in the proper sense a very ecumenical impulse to the Week of Prayer. He changed the name from “Octave for the Unity of the Church” to “Universal Week of Prayer for the Unity of Christians,” thereby propagating a unity of the church, “how Christ wishes and by the means which he desires.” His spiritual testament, where he explains his intentions in a very moving and spiritually very profound way, is one of the most inspiring ecumenical texts and therefore still worthwhile reading and meditating. Paul Couturier became influential for the Groupe of Dombes and for Roger Schutz and the community of Taizé; he was also the inspiration for Maria Gabriella.

To conclude this short historical résumé we can state that the origins of the Week of Prayer tell us different and very important things:

First: The theme of this year’s Week of Prayer “Pray without ceasing!” (1 *Thess* 5:17) condenses a long

history going back more than 100 years, in the ultimate analysis to the Cenacle in Jerusalem. There is from the very beginning a strong spiritual force behind the ecumenical movement. Its very origin and deep motive is Jesus’ prayer to his Father on the eve of his passion and death, “that they may all be one ... as you, Father, and I ... are one” (*Jn* 17:21–22). Thus the very goal is communion, but a communion which is not a pure human achievement, but a gift and above all a mystery. When, where and how this unity will take place, is not in our but in God’s hands. In Him we can trust.

Second: The ecumenical awareness started more or less independently in different circles and church traditions across confessional and national boundaries; from its very beginning it was largely supported by all church traditions: the Anglican, the Evangelical, the Free Church, the Orthodox and the Catholic. It cannot be understood in any other way than as an impulse and work of the Holy Spirit, who awakened Christians all over the world and in all church traditions, made them aware of the scandal of division and inspired in them the desire for unity.

Third: Through Edinburgh and what followed from it, i.e., the movements “Life and Work” and “Faith and Order,” the primarily spiritual movement was for the first time able to channel itself as an institutional structure, merging with the missionary commitment and the peace movement and thus reaching not only a worldwide but even more a very world-dimension. For each year when praying for the unity of all Christians we pray also for all the real social and political needs and for peace in the world. Also this last point seems to me a response to the signs of the times. In a century which was one of the most dark and bloody ones, where two world wars cost the lives of millions, where two totalitarian systems and many dictatorships produced countless innocent victims, Christians stand up to overcome their century-old divisions, giving witness to the fact that despite guilt in the past on all sides reconciliation is possible. Really, in the last century ecumenism was a light shining in the darkness and a powerful peace movement.

II.

In the last hundred years, which we commemorate this year, the ecumenical movement has made great progress. More important than individual results and the extensive production of ecumenical documents has been – as Pope John Paul II told us – the rediscovery of brotherhood among the Christians. Undoubtedly, we have not reached the goal of visible unity, we are still divided and sometimes new controversies arise. But what is also important is that a new atmosphere, a new climate, a network of friendship have emerged; the desire for full communion has matured and Christians in

many parts of the world and often in the most difficult ones, give common witness not only through their words but through their deeds working for social justice, freedom and peace.

Despite this positive progress, however, situations and moods have also changed. The initial enthusiasm seems to be lost. Some speak even of a crisis, others of an ecumenical winter. I do not like such faint-hearted statements. If it is true that the Holy Spirit initiated the ecumenical movement, then he will bring it also to its goal. So I prefer to speak about a change and a shift in ecumenism. For if the whole world in all its fields is changing very fast, as is the case today, then the church and the ecumenical movement cannot be exempt. Of course, the goal and the main principles of the ecumenical movement remain valid, but concrete ecumenism takes place in this world and not far away on a star. In this sense there is no doubt: the ecumenical movement stands today at a turning point.

What can we do? How should we proceed? There is no lack of proposals of new methods, new strategies, new paradigms, new conferences, new commissions, new forums and new institutions, proposals involving the wider participation of women, youth and marginalized people. This all may be helpful and positive. But I think we have to dig deeper and to think deeper.

In order to reach a consensus on such deep and longstanding convictions as those held in matters of faith, neither only activities, ever new gatherings, conferences, symposiums and public manifestations, nor academic dialogues of experts alone, however important and essential they are, are sufficient. In order to get matters moving again an impetus is needed which is greater and stronger than human activities and academic conversations can be by their nature. In this situation we have to return to the original impetus of the ecumenical movement. We have not only to commemorate the origins, we have to go back to the origins and to the sources and to draw fresh and refreshing water from them. In its beginning ecumenism was – as we have seen – driven by a spiritual movement, by spiritual ecumenism. We have to renew the original spiritual inspiration.

To many Christians this seems to be an alibi. In some way, however, such a ‘programme’ corresponds to the present state of the ecumenical debate. The schisms of the 11th and of the 16th century did not occur in response to abstract doctrinal questions. This does not exclude the fact that the divisions were a question of truth; but the question of truth historically is always embedded in manifold human conditions, in different concrete experiences of reality, and sometimes hopelessly entangled with them. So Christians did not primarily diverge through discussions and quarrels about different doctrines, but through the way they lived. Different forms of

living the Christian faith had become estranged from each other, alienated to the point where they could no longer understand each other, and this led to divisions. Cultural, social and political conditions and constellations played a role in this process. So to a certain extent, different spiritualities were and are still a reason for the divisions within Christendom.

For a deeper ecumenical understanding and ecumenical agreement a spiritual empathy is needed, an inside understanding of a different and initially strange Christian and ecclesial form of life as well as an intimate understanding from the inside, not just with the mind but with the heart, a sympathy and empathy. Spiritual ecumenism means listening and opening oneself to the demands of the Spirit who also speaks through different forms of piety; it means a readiness to re-think and to convert but also to bear the otherness of the other, requiring tolerance, patience and respect, and not least good will and love which does not boast but rejoices in the truth (*1 Cor 13:4-6*).

On the basis of many experiences in the ecumenical dialogue I can say that ecumenical dialogues only succeed where all this works to a certain extent. In order to succeed trust must be built and friendships established. Where this is not possible everybody is sufficiently intelligent to find objections to the arguments from the other side. Such dialogues will never come to a conclusion; one could say that they have an eschatological dimension. But when there is friendship and common spiritual ground, the situation changes. This may not lead and normally does not lead to an immediate consensus, but it helps to better understand what the other really means and why a different position is held. It helps to accept the other in his or her otherness.

So for good reasons the Second Vatican Council saw in the ecumenical movement an impulse and work of the Holy Spirit (*Unitatis redintegratio [UR] 1; 4*). And for good reasons the Council called spiritual ecumenism the heart of the ecumenical movement (*UR 8*). For the unity of the Church cannot be made or organised; the unity of the church is the work and the gift of God’s Holy Spirit. Only a renewed Pentecost, a renewed outpouring of the Holy Spirit can bestow on us the unity of all the disciples of Christ for which Jesus prayed on the eve of his death on the cross: “That all be one” (*John 17:21*). Ecumenical work, therefore, can be nothing else than participation in the prayer of Jesus.

III.

The claim for spiritual ecumenism entails at the same time a danger and a trap. At the present time, spirituality is a much-used and ambiguous concept. Often it has become a mere slogan. For sometimes spirituality is understood in a mere emotional sense and as an escape

from and a substitute for an objective confession of faith. This temptation has been present in some enthusiastic movements in the past and in the present as well. Such a spirituality becomes sooner or later empty and void; it cannot help to overcome the differences and becomes ecumenically useless. In order to avoid such misunderstandings we should first try to clarify the term spirituality and the "matter" behind it. Spirituality is a word borrowed from French Catholicism. Literally translated, it means "piety." But this does not cover the whole meaning of the term. The "Ecumenical Dictionary" says that "spirituality is the development of the Christian existence under the guidance of the Holy Spirit." So one can understand spirituality as the Spirit-effected way Christians conduct themselves before God. The term signifies a life-style guided by the Spirit.

This shows clearly that the term spirituality has two components: the one "from above" which is beyond human reach and is the working of God's Spirit; the other "from below" which takes in human conditions and circumstances in which the Christian existence finds itself, and which it tries to form and permeate spiritually. This places spirituality into the tension between the Holy Spirit who is at work everywhere and in all, and the multiplicity of human cultural and social realities and forms of life. The tension between unity and diversity therefore is rooted in the very nature of the concept of spirituality. Even more, the term spirituality implies the tension and the conflict between the Holy Spirit and the spirit of the world, as it is understood in the Bible.

Spiritual ecumenism therefore is not a magic word which could easily solve the ecumenical questions. Different spiritualities not only carry within themselves the danger of divisions. Spiritualities which are faith incarnate in the world and in culture also carry the danger of syncretism, i.e., the mixing of the Christian faith with religious and cultural elements which do not fit but falsify the faith. Spiritualities can also be linked to political conditions and aims and give to the Christian faith not only a national but also a nationalistic, chauvinist or ideologically pseudo-spiritual character. In some forms of religious fundamentalism this danger is all too obvious. But beside this there also are forms of so-called spirituality, even so-called ecumenical spirituality, which are a mere emotional, empty and void of content, late-bourgeois trivialization of the Christian faith.

Every spirituality must be questioned about the spirit behind it, whether it is the Holy Spirit or the spirit of the world. Spirituality demands the discernment of spirits. Thus, spirituality is not only an emotional affair and does not remove the question of truth, but helps, enables and even pushes us to seek for the truth. An appeal to spirituality, therefore, does not mean a painless escape from theology. In order to remain healthy spirituality

demands theological reflection and theological discernment.

IV.

The great masters of the spiritual life have left us a rich treasure of experiences for the discernment of spirits. It is worth re-reading them carefully from an ecumenical point of view; much ecumenical benefit could be derived from it. But I would like to choose a different, more systematic and theological way and, in three Biblical and systematic steps, work out the nature and working of the Spirit and, on the basis of a reflective theology of the Holy Spirit, raise the question of what could be an appropriate spiritual ecumenism.

1. The basic meaning of both the Hebrew and the Greek word for spirit (*ruach, pneuma*) is wind, breath, respiration and - since breathing is the sign of life - life, soul and finally the spirit as the principle of human life, the place of a person's intellectual perceptions and attitudes of will. However it is not a principle immanent in the human person; spirit is the life given and empowered by God. God gives it and can withdraw it again. Thus it is God's spirit which is the creative life-force in all things. It is the *spiritus creator* which is at work in the whole reality of the creation.

An appropriate doctrine of the Holy Spirit therefore has to start from a universal perspective. It must not hide behind church walls or withdraw into its own inner and innermost self. Pneumatology is only possible in listening to the hints, the expectations, the joys and failures of life and in marking the signs of the times which are found wherever new life breaks forth and develops, where it ferments and boils but also where hopes for life are violently destroyed, strangled, gagged or murdered. Wherever true life appears God's spirit is at work. According to a principle from the late Middle Ages, God has to be found in all things.

A spiritual ecumenism which is shaped by the Bible therefore cannot be one-sidedly introverted or purely ecclesiocentric. Spiritual ecumenism looks beyond itself. Jesus prayed that all be one so that the world may believe (*John 17:21*). Spiritual ecumenism has to enable the Church to give common witness to the world and to bear a more convincing Christian witness within the world. So spiritual ecumenism will have to seek out life and serve life. It must be as much concerned with human every-day life and every-day experiences as with the great questions of human life and survival today, the questions of justice, peace and of preservation of the creation, but also with human religions and human cultural achievements. However, this does not mean any such thing as secular ecumenism. In order to preserve its own identity and not to become secularist spiritual ecumenism must be inspired, nourished and directed by

the two other criteria for the discernment of the spirits. This brings me to the second point.

2. In the Bible the Spirit is not only God's creative power but also God's power over history. It speaks through the prophets and is promised as the messianic spirit (*Is 11:2; 42:1*). The New Testament announces the coming of the kingdom of freedom in Jesus Christ. He is the creature of the spirit (*Lk 1:35; Math. 1:18,20*); at his Baptism the Spirit descends on him (*Mk 1:9-11*), the whole of his working on earth is under the sign of the Spirit (*Lk 4:14; 18; 10:21; 11:20*) The Spirit rests upon him, so he can preach good news to the poor, proclaim release to the captives, recovering of sight to the blind and set at liberty those who are oppressed (*Lk 4:18*). His resurrection happens in the power of the Spirit (*Rom. 1:3*), and in the power of the Spirit he now is present in church and world. "The Lord is the Spirit" (*2 Cor 3:17*).

Therefore Paul understands the Spirit to be the Spirit of Christ (*Rom.8:9; Phil. 1:19*), the Spirit of the Lord (*2 Cor. 3:17*) and the Spirit of the son (*Gal. 4:6*). The confession of Jesus Christ therefore is the essential criterion for the discernment of spirits. "No one speaking by the Spirit of God ever says: 'Jesus be cursed', and no one can say 'Jesus is Lord' except by the Holy Spirit" (*1 Cor 12:3*).

Christology is therefore the essential criterion for spiritual ecumenism. It counteracts the danger of a spiritual relativism and syncretism which tends to compare the spiritual experiences of the different religions, to mix them up or to choose eclectically from them. It safeguards the uniqueness and the universality of the salvific significance of Jesus Christ. It is opposed to the unrealistic temptation to do without the christological mediation and claim direct access to God. It reminds us that "No one has ever seen God. The one who is God, who is nearest to the father's heart, he has made it known" (*John 1:18*). The program of the ecumenical movement for the 21st century is the same as for the whole Church; Pope John Paul II called it "*ripartire da Cristo*," a new start from Christ.

Spiritual ecumenism therefore will be primarily a biblical spirituality, and will express itself in the common reading and study of the Bible. Saint Jerome tells us: "Ignorance of the Scriptures is ignorance of Christ" (*cited in DV 25*). Therefore the old tradition of "*Lectio divina*" – prayer accompanied by private or common reading of the Bible – is worth being renewed. Spiritual ecumenism will always ponder the biblical accounts of the coming of Jesus, of his liberating message and his freeing and healing acts, of his service for others, his kenosis unto death, the whole of his person and his work, and use them as its criteria.

Jesus Christ is present through word and sacrament. Spiritual ecumenism therefore will be also sacramental spirituality. It is based on common baptism, by which we are already now through the one Spirit members in the one body of Christ and live in a profound spiritual communion (*1 Cor 12:13; Gal 3:28*). By baptism we participate in the death and resurrection of Christ (*Rom 6:3-5*), we are as new creatures (*2 Cor 5:17; Gal 6:15*), new born to hope (*1 Peter 1:3*), called to permanent spiritual renewal of our life, to a life not according to the spirit of the world but according to the Spirit of Jesus Christ. Renewal of our baptismal vows and liturgical commemoration of baptism is therefore a basic element of spiritual ecumenism.

Baptism tends to eucharistic sharing. By the one eucharistic bread we become one ecclesial body (*1 Cor 10:17*). The participation withstands all divisions (*1 Cor 11:17-22*). It is therefore a deep pain for all who are engaged in the ecumenical movement that normally they cannot share at the Lord's table. This suffering of so many Christians must be a further impulse for all who are responsible for promoting Christian unity.

Finally, like Jesus, we can and may, in the Spirit, say "Abba, Father" to God (*Rom. 8:15; 26f; Gal. 4:6*). Spiritual ecumenism therefore is a spirituality of prayer, which is centred around the "Week of Prayer for Christian Unity." Like Mary and the Apostles, and with them, it will always gather people and pray for the coming of the spirit which will unite the peoples in one language, pray for a renewed Pentecost (*Acts 1:13f*). With Jesus we have to join his prayer on the eve of his death "That all be one" (*John 17:21*).

3. Beside the christological criterion there also was for Paul the ecclesiological criterion. Perhaps this is ecumenically the most difficult but also the most urgent criterion. Paul links the Spirit with the building-up of the congregation and with the service in the church. The spirit is given for the general good; the different gifts of the spirit therefore have to serve each other (*1 Cor 12:4-30*). The Spirit is given to all believers and to the church as a whole. As a whole is the Church the temple of the Spirit (*1 Cor 3:16-17; 2 Cor 2:16; Eph 2:21*) built up by all the faithful as living stones (*1 Peter 2:5*). So the acting of the Spirit can neither be confined to the institutions of the church, nor can the Spirit or the charisma be seen to be separate from the ministries of the Church, which too are gifts of the Spirit. The Spirit acts not through opposition to each other but in togetherness and in working for each other. He is the enemy of every one when it comes to party business and to the forming of factions. The highest gift of the spirit is love without which all other charismata are worth nothing (*1 Cor 13:1-4; 7*).

Spiritual ecumenism therefore is ecclesial spirituality. The ecumenical movement did and does not start from an ecclesiological and dogmatic relativism and liberalism, which no longer cares about the different Church traditions. On the contrary, spiritual ecumenism suffers from the wounds caused by the divisions within the Church, divisions from which the Church bleeds. Thus it is reminding the churches not to withdraw into a confessional self-sufficiency but to undertake courageously all possible and responsible steps to promote Christian unity. Spiritual ecumenism will therefore be an examination of conscience, in the existing reality of the Church, always thinking ahead prophetically.

The ecumenical dialogue is not only an exchange of ideas but an exchange of spiritual gifts and spiritual experiences (*Ut unum sint* 28). Through the ecumenical dialogue the Spirit realises his induction into an ever greater and deeper truth is the work of the Holy Spirit; he is to lead us into the whole truth (*John 16:13*). Ecumenical dialogue absolutely does not mean abandoning one's own identity in favour of an ecumenical "hotch-potch." It is a profound misunderstanding to see it as a form of compromising doctrinal relativism. The aim is not to find the lowest common denominator. Ecumenical dialogue does not aim at spiritual impoverishment but at mutual spiritual enrichment. In ecumenical dialogue we discover the truth of the other as our own truth. So through the ecumenical dialogue the Spirit leads us into the whole truth; he heals the wounds of our divisions and bestows us with full catholicity.

During recent decades we Catholics have learned a lot from the experiences of our Protestant brothers and sisters about the significance of the word of God, about Holy Scripture and its exegesis; at present they are learning from our understanding of sacramental signs and from our way of celebrating the liturgy. In ecumenism with the Oriental churches we can learn from their spiritual wealth, and from their respect of the mysterious; we can share our pastoral experiences and our experiences in dealing with the modern world. Thus the Church can learn to breathe again with both lungs.

Such an exchange is not possible without a spirituality of communion. Pope John Paul II described such a spirituality of communion which makes us able to share the joys and sufferings of the others and which implies seeing what is positive in the others, to welcome it and to prize it a gift from God not only for the other but also for me. "A spirituality of communion means, finally, to know how to "make room" for our brothers and sister, bearing "each others burdens (*Gal 6:2*) an resisting the selfish temptations which constantly beset us and provoke competition, careerism, distrust and jealousy." Without such a spirituality of communion the external structures of communion "will become mechanisms

without a soul, "masks" of communion rather than its means of expression and growth" (*Novo millennio inuente* 43).

V.

The three criteria for the discernment of the spirits are very wide. They are by no means an inflexible measuring-stick. They are not limiting, they open up. They are upheld by the spirit of love which drives out fear (*1 John 4:18*) and overcomes the concerns for one's own identity which tend to block, confine and smother the ecumenical movement. These three criteria make for an ecumenical dynamism and for a dynamic spiritual ecumenism.

In this sense, there is no ecumenism without personal conversion and Church renewal (*UR* 7); it leads to the examination of conscience and cannot be separated from personal conversion and the desire for church reform (*UUS* 16; 24 f; 83 f). When we in this way move closer to Jesus Christ through the exchange of our different confessional experiences and our different circumstances, and grow into the full stature of Jesus Christ (*Eph. 4:13*) we become one in Jesus Christ. He is our unity, our reconciliation and our peace (*Eph 2:14*).

The model for Christian and church unity ultimately is grounded in the Trinitarian love between Father, Son and Holy Spirit. This is the archetype of church unity; the unity of the church is like an icon of the Trinity (*LG* 4; *UR* 3). This means that Church unity cannot be conceived as a union of big ecclesial entities like a fusion of big worldwide firms. Nor can the unity of the Church be some abstract system that, in a lucky hour, is discovered and agreed upon in a theological dialogue. There is no doubt that theological agreement is necessary. But in the end a consensus is the work of the Holy Spirit. It does not just drop from the sky. It has to be prepared by many initial consensus processes on the different levels. Through them, and through the disputes that they cause, the Spirit of God prepares the unity of the Christians. But when, where and how unity will happen is in God's providence. It is not up to us to set dead-lines; he alone determines the time. Here the insight of Paul Couturier remains valid. In this Week of Prayer we pray for a unity of the church, "how Christ wishes and by the means which he desires."

Ecumenism was from its very beginning a spiritual happening. Where in the meantime ecumenical consensus has been possible it has always been experienced as a spiritual gift. A future consensus of the universal church, in which we hope, can only be given as a renewed Pentecost experience. When he opened the Second Vatican Council with a clear ecumenical perspective, Pope John XXIII spoke about such a new Pentecost. To think that the Spirit would not bring to an end and to fulfilment the work he initiated, would be pusillanimity. Ecumenism needs magnanimity and hope. I am convinced that, as long as we do all we can, God's Spirit will give to us one day this renewed Pentecost.

A BIBLIOGRAPHY OF INTERCHURCH AND INTERCONFESSIONAL THEOLOGICAL DIALOGUES

Twenty-third Supplement - 2008

ABBREVIATIONS FOR CONFESSIONAL FAMILIES CHURCHES AND COUNCILS

A Anglican	M Methodist
AC Assyrian Church of the East	MECC Middle East Council of Churches
AIC African Instituted Churches	Mn Mennonite
B Baptist	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
CPCE Community of Protestant Churches in Europe (<i>formerly Leuenberg Church Fellowship</i>)	R Reformed
D Disciples of Christ	RC Roman Catholic
DOMBES Groupe des Dombes	SA Salvation Army
E Evangelicals	SDA Seventh-Day Adventist
FC Free Churches	U United Churches
FO Faith and Order	W Waldensian
L Lutheran (<i>includes German 'Evangelische'</i>)	WCC World Council of Churches

LIST OF DIALOGUES

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

AIC-R: Dialogue between the African Instituted Churches and the World Alliance of Reformed Churches

B-CPCE / eur: Dialogue between the Community of Protestant Churches in Europe and the European Baptist Federation

B-L: Baptist-Lutheran Dialogue

B-L / g: Baptist-Lutheran Dialogue in Germany

B-L / n: Baptist-Lutheran Dialogue in Norway

B-L / sf: Baptist-Lutheran Conversation in Finland

B-L / usa: Baptist-Lutheran Dialogue in the USA

B-M-W / italy: Baptist-Methodist-Waldensian Relations in Italy

B-Mn: Baptist-Mennonite Theological Conversations

B-O: Baptist-Orthodox Preparatory Dialogue

B-R: Baptist-Reformed Dialogue

B-RC: Baptist-Roman Catholic International Conversations

B-RC / f: Baptist-Catholic Joint Committee in France

B-RC / usa (ab): American Baptist-Roman Catholic Dialogue

B-RC / usa (sb): Southern Baptist-Roman Catholic Dialogue

CEC-CCEE: Joint Committee of Conference of European Churches and Council of European Episcopal Conferences

D-L / usa: Disciples of Christ-Lutheran Dialogue in the USA

D-O / rus: Disciples of Christ-Russian Orthodox Dialogue

D-R: Disciples of Christ-Reformed Dialogue

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

D-U / aus: Conversations between the Churches of Christ in Australia and the Uniting Church in Australia

D-U / usa: Disciples of Christ-United Church of Christ Dialogue in the USA

DOMBES: Dialogues des Dombes

E-RC: Evangelical-Roman Catholic Dialogue on Mission

E-SDA: Theological Dialogue between the World Evangelical Alliance and the Seventh-Day Adventist Church

FC-O / g: Free Churches-Orthodox Dialogue in Germany

FO: Faith and Order conferences, consultations, studies

L-M: International Lutheran-Methodist Joint Commission

L-M / n: Conversation between the Church of Norway and the United Methodist Church in Norway

L-M / s: Dialogue between the United Methodist Church in Sweden and Church of Sweden

L-M / sf: Lutheran-Methodist Dialogue in Finland

L-M / usa: US Lutheran-United Methodist Dialogue

L-Mn / f: Lutheran-Mennonite Dialogue in France

L-Mn / g: Theological Dialogue between the United Evangelical Lutheran Church in Germany (VELKD) and the Association of Mennonite Assemblies in Germany (AMG)

L-Mn / usa: Lutheran-Mennonite Dialogue in the USA

L-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-OC / g: Dialogue between the United Evangelical Lutheran Church in Germany (VELKD) and the Old Catholic Church in Germany

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 : Lutheran-Pentecostal Conversations

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

L-Pe-R / f: Pentecostal-Protestant Dialogue in France

L-R: Lutheran-Reformed Joint Commission

L-R / arg: Dialogue between the Evangelical Church of the Rio de la Plata and the Evangelical Congregational Church of Argentina

L-R / aus: Dialogue between the Lutheran Church of Australia and the Reformed Churches of Australia

L-R / can: Canadian Lutheran-Reformed Conversations

L-R / f: Fédération Protestante de France

L-R / usa: Lutheran-Reformed Committee for Theological Conversations in the USA

L-R-RC: Lutheran-Reformed-Roman Catholic Dialogue

L-R-RC / f: Catholic-Protestant Joint Working Group in France

L-R-SDA / f: Protestant-Seventh-day Adventist Dialogue in France

L-R-U / eur: Leuenberg Church Fellowship

L-RC: Lutheran-Roman Catholic Commission on Unity

L-RC / arg: Lutheran-Roman Catholic Dialogue Commission in Argentina

L-RC / aus: Lutheran-Roman Catholic Dialogue in Australia

L-RC / br: National Roman Catholic-Lutheran Commission in Brazil

L-RC / can: Lutheran-Roman Catholic Dialogue in Canada

L-RC / g: Joint Commission of the Evangelical Church in Germany (EKD) and the German Episcopal Conference (DB)

L-RC / india: Lutheran-Roman Catholic Dialogue in India

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

L-RC / n: Lutheran-Roman Catholic Discussion Group in Norway

L-RC / s: Official Working Group of Dialogue between the Church of Sweden and the Catholic Diocese of Stockholm

L-RC / sf: Lutheran-Roman Catholic Relations in Finland

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

L-SDA: Lutheran-Seventh-Day Adventist Consultations

L-U / aus: Theological Dialogue between the Lutheran Church of Australia and the Uniting Church in Australia

M-O: Methodist-Orthodox Commission

M-R: Methodist-Reformed Dialogue

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

M-RC / eng: English Roman Catholic-Methodist Committee

M-RC / usa: Dialogue between the Roman Catholic Church and the United Methodist Church in the USA

M-SA: Methodists and Salvation Army in Dialogue

Mn-R: Mennonite World Conference and World Alliance of Reformed Churches

Mn-RC: Mennonite-Catholic International Dialogue

Mn-RC / latin america: Mennonite-Catholic Dialogue in Latin America

O-OC: Joint (Mixed) Orthodox-Old Catholic Theological Commission

O-OO: Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches

O-OO / rus: Theological Dialogue between the Russian Orthodox Church and the Oriental Orthodox Churches

O-OO / rus-armenia: Theological Dialogue between the Russian Orthodox Church and the Armenian Apostolic Church

O-R: Orthodox-Reformed International Dialogue

O-R / ch: Protestant-Orthodox Dialogue Commission in Switzerland

O-R / na: Orthodox-Reformed Conversations in North America

O-R / rus: Dialogue between the World Alliance of Reformed Churches

and the Russian Orthodox Church
O-RC: Joint International Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church
O-RC / 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 / rom: Joint Commission for Dialogue between the Romanian Orthodox Church and the Romanian Church United with Rome (Greek-Catholic)
O-RC / rus: Theological Conversations between Representatives of the Russian Orthodox Church and the Roman Catholic Church
O-RC / rus-g: Theological Dialogue between the Russian Orthodox Church and the German Episcopal Conference
O-RC / usa: North American Catholic-Orthodox Theological Consultation
O-U / aus: Theological Dialogue between the Greek Orthodox Archdiocese of Australia and the Uniting Church in Australia
OC-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
OC-RC / nl: Old Catholic-Roman Catholic Study Commission in the Netherlands
OC-RC / pol: Joint Commission of the Polish Catholic Church and the Roman Catholic Church in Poland
OO-R: Oriental Orthodox-Reformed Theological Dialogue
OO-RC: International Joint Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches.
OO-RC / armenia: Armenian Apostolic Church-Catholic Church Joint Commission
OO-RC / copt: International Joint Commission between the Catholic Church and the Coptic Orthodox Church
OO-RC / eritrea: Eritrean Orthodox Church and Catholic Church Relations
OO-RC / ethiop: Ethiopian Orthodox Church and Catholic Church Relations

OO-RC / india: Joint International Commission for Dialogue between the Catholic Church and the Malankara Orthodox Syrian Church
OO-RC / syr-india: Joint International Commission for Dialogue between the Catholic Church and the Malankara Syrian Orthodox Church
OO-RC / usa: Official Oriental Orthodox-Roman Catholic Consultation
Pe-R: Pentecostal-Reformed Dialogue
Pe-RC: Pentecostal-Roman Catholic International Dialogue
Pe-WCC: Joint Consultative Group between the WCC and Pentecostals
R-RC: Reformed-Roman Catholic Joint Study Commission
R-RC / a: Dialogue between the Roman Catholic Church and the Presbyterian Reformed Church in Austria
R-RC / b: Dialogue between the Roman Catholic Church and the Presbyterian Reformed Church in Belgium
R-RC / ch: Protestant/Roman Catholic Dialogue Commission in Switzerland
R-RC / nl: Dialogue between the Roman Catholic Church and the Reformed Church in the Netherlands
R-RC / scot: Dialogue between the Roman Catholic Church and the Church of Scotland
R-RC / usa: Roman Catholic-Presbyterian Reformed Consultation in the USA
R-SDA: International Theological Dialogue between the Seventh-day Adventist Church and the World Alliance of Reformed Churches
RC-SDA: Conversations between the Seventh-day Adventist Church and the Roman Catholic Church
RC-U / aus: Working Group of the Roman Catholic Church and the Uniting Church in Australia
RC-U / can: Roman Catholic-United Church Dialogue Group in Canada
RC-W / italy: Roman Catholic-Waldensian Relations in Italy
RC-WCC: Joint Working Group between the Roman Catholic Church and the World Council of Churches
SA-SDA: Theological Dialogue between the Salvation Army and the Seventh-day Adventist Church
WCC: World Council of Churches - assemblies, convocations, relations

PERIODICALS SURVEYED

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

Bausteine für die Einheit der Christen; Bolentín de ecumenismo y diálogo interreligioso en la Argentina; Bulletin du Centre Protestant d'Études; Bulletin of Ecumenical Theology.

CADEIO Newsletter; Call to Unity; Calvin Theological Journal; Carthaginiensia; Catholica; CCA News-Christian Conference of Asia; CEC-KEK Monitor; Centro - News from the Anglican Centre in Rome; Centro Pro Unione Bulletin; Chrétiens en Marche; Christian Orient; Der christliche Osten; Una città per il dialogo; La Civiltà cattolica; Commonweal; Communio; Concilium; Confronti; Contacts; Courier; Courier œcuménique du Moyen Orient; Cultures and Faith; Current Dialogue; Currents in Theology and Mission.

Diakonia; DIAKONIA News; Diálogo ecuménico; Distinctive Diaconate News; Doctrine and Life; La Documentation catholique; Doxology; Eastern Churches Journal; Ecclesia Mater; Ecclesiology; Echoes; Ecumenical Letter

on Evangelism; The Ecumenical Review; Ecumenical Trends; The Ecumenist; Ecumenism; Ekklesia; Encounter; ENI-Ecumenical News International & Nouvelles œcuméniques internationales; Episkepsis; ESBVM Newsletter; Études; Exchange.

Forum Focus; Forum Letter; Foyers mixtes; The Greek Orthodox Theological Review; Gregorianum; Herder Korrespondenz; Heythrop Journal; Information Service & Service d'Information; Interchurch Families; International Bulletin of Missionary Research; International Centre of Newman Friends Newsletter; International Journal for the Study of the Christian Church; International Review of Mission; Infoekumene: noticias ecuménicas; Internationale kirchliche Zeitschrift; Irénikon; Irish Theological Quarterly; Istina; Italia ortodossa.

Jeevadhara; Journal of Anglican Studies; Journal of Ecumenical Studies; Journal of Pentecostal Theology; Kerygma und Dogma.

Lettera da Taizé; LibreSens; Lutheran Forum; Lutheran Quarterly; LWF/LWB Documentation; LWI-Lutheran World Information.

MD-Materialdienst des Konfessionskundlichen Instituts Bensheim; MECC News Report; Melita theologica; The Messenger; Ministerial

Formation; Missionalia; Le Monde copte; Le Monde des Religions; Näköala utsikt; Newman Studies Journal; NEO-Nordisk Ekumenisk Orientering; Nicolaus; La Nuova Alleanza; Nouvelle revue théologique; Nuevo siglo.

O Odigos; Oecumenica Civitas; Ökumenische Rundschau; Ökumenisches Forum; Oikumene; Origins; The Orthodox Church; Orthodoxes Forum; L'Osservatore Romano (weekly English); Ostkirchliche Studien.

Pastoral Eucuménica; The Pastoral Review; Pneuma; Positions luthériennes; Proche-Orient Chrétien; Pro Dialogo; Pro Ecclesia; Protestantismo; Quaderni della Segreteria Generale CEI; Qiqajôn di Bose.

The Reformed and Presbyterian World; Il Regno; Relaciones Interconfesionales; Religioni per la pace; Reseptio; Revue des sciences philosophiques et théologiques; Revue des sciences religieuses; Rinnovamento nello Spirito Santo; Rivista Ecumenica; The Romanian Patriarchate News Bulletin.

SAE Notizie; SEIA Newsletter on the Eastern Churches and Ecumenism; Scottish Journal of Theology; SEDOS Bulletin; SIDIC Roma Documentazione: bollettino di informazione; SMT-Svensk Missions Tidskrift; Sobornost; 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 i dokumenty ecumeniczne; Studia Oecumenica; Studia Liturgica; Studies in Interreligious Dialogue.

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Una Sancta; Unité des Chrétiens; V Edinosti; WARC Up-Date; Wereld en Zending; The Window; Worship; Zeitzeichen.

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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

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:

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O-RC \ g: Orthodox-Roman Catholic Joint Commission in Germany

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TEXTS AND PAPERS

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O-RC \g: (1997) Sacraments of initiation (Baptism mutual recognition)

- Bonn

TEXTS AND PAPERS

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O-RC \g: (1999-02) Sacraments of healing - Bonn

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-compiled by Loredana Nepi