

CENTRO PRO UNIONE

A publication about the activities of the Centro Pro Unione

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Centro Pro Unione

A Ministry of the Franciscan Friars of the Atonement



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Centro Pro Unione Bulletin

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

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

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

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

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Letter from the Director

This year the *Centro Pro Unione* begins celebrating its 50th anniversary. It is a year in which many events are being commemorated. Just to cite one, the 500th commemoration of the Reformation 1517-2017. This is why for us at the Centro we are proud to celebrate an ecumenical spirit of bringing together Christians who have been separated from one another for such a long time. In many ways we gladly seek opportunities to deepen the dialogue begun at the conclusion of the Second Vatican Council through our programs of ecumenical formation, information and providing a space to research our common heritage as Christians.

The Spring issue of the *Bulletin* will only offer a sampling of what we have been doing to celebrate our foundation. As is our custom, this issue also contains the bibliography of Interchurch and Interconfessional Theological Dialogues now in its thirty-second edition. The bibliography collects the important elements produced on the dialogues for the year 2016. In fact our librarian updates the listing and items daily in real time which can be found by consulting the library on-line at www.prounione.it/en/library/online-research/

The 50th anniversary celebration began with the Week of Prayer for Christian Unity celebration hosted jointly by the *Centro Pro Unione* and the Lay Centre at Foyer Unitas, The former director of Faith and Order and actual president of the North American Academy of Ecumenists, Dr. Thomas Best, spoke about the importance of the Week of Prayer for the ecumenical movement today. In his lecture he traced some very important moments of the development of the Week of Prayer from its inception by Fr. Paul Wattson, sa, Founder of the Franciscan Friars of the Atonement, through its transformation by Abbé Paul Courturier and ending with the present day joint collaboration between the WCC and the Pontifical Council for the Promotion of Christian Unity. The Minister General of the Franciscan Friars of the Atonement, V. Rev. Brian F. Terry, sa, preached during the ecumenical prayer vigil.

Another occasion to celebrate the Centro's diverse activities presented itself when we were approached by the Ambassadors to the Holy See of Israel and El Salvador to participate in "Colonel José Arturo Castellanos, Salvadoran hero of the Holocaust and Righteous Among the Nations". An event that honored El Salvador's consul general in Geneva from

1942 to 1945. This heroic person together with his deputy and friend George Mandel-Mantello saved thousands of Hungarian, Polish, French, German and Czech Jewish families not by issuing false passports which were being scrutinized but by issuing official certificates of Salvadorian citizenship. On the occasion of Colonel Castellanos' recognition as *Righteous Among the Nations* this celebration took place at the Centro Pro Unione. We gladly present the text of Dr. Gili Diamant from Yad Vashem who explains the process of recognition and speaks about the qualities of this courageous Colonel.

Other important lectures were given during the jubilee year which include "Receiving Reform and the Humbling of the Church. Potential Catholic Learning from the Reformation Traditions" given by Dr. Paul Murray from Durham University, UK, Director of the Centre for Catholic Studies. He speaks about applying "receptive ecumenism" to the Lutheran/Catholic dialogue on justification. In addition our colleague and friend Rabbi Jack Bemporad presented a fascinating lecture on "Monotheism and All that it Implies". Both of these lectures will be printed in the Fall issue of the *Bulletin*.

Speaking of on going events for our celebration we look forward to hosting and sharing in the 50th anniversary of the Methodist/Catholic international dialogues in October when members of the World Methodist Conference will be present in Rome for a planning meeting. Closing the year in December with the nineteenth annual conference honoring our founders, Fr. Paul Wattson and Mother Lurana White will be the lecture given by Metropolitan Kallistos of Diokleis. He will speak on "Catholic-Orthodox Relations following the Holy and Great Council in Crete (2016)". Save the date 14 December, 2017.

Lastly we gladly announce our Annual Summer course in ecumenism and interreligious dialogue from 25 June to 13 July 2018. You can book the course on line. Remember to continue to look at our new website (www.prounione.it) for news and activities of the Centro Pro Unione.

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James F. Puglisi, SA
Director Centro Pro Unione

The Week of Prayer

Faithful Witness – and Challenge – to the Ecumenical Movement

Thomas F. Best - President, North American Academy of Ecumenists
Former Director of Faith and Order, Geneva

(Conference given at the Centro Pro Unione, Thursday, 19 January 2017)



Introduction and Thanks

I would like to begin with heartfelt congratulations to the Centro Pro Unione on its 50th anniversary, and thanks to Fr. Puglisi for his invitation to speak on this occasion. I may say that my links to the Society of the Atonement, and to the Centro, run deep. After going to Faith and Order in Geneva in 1984, my first official visit was to Rome, where I was welcomed by the (then) Secretariat for Promoting Christian Unity, and especially by the irascible Fr. Charles Angell, then Director of the Centro. I have been privileged to preach here during the Week of Prayer, and to speak on several other occasions.

With the Week of Prayer, my links are at least as close: in almost 25 years working in Faith and Order, the Week of Prayer international preparatory meeting was the one meeting which I never once missed; it was a meeting which - in a unique way - nourished and sustained my work through the rest of the year, not least by contact with Roman Catholic ecumenists in addition to Fr. Angel, such as the legendary Pere Michalon of Lyon, the formidable Msgr. Eleuterio Fortino, and, more recently, Archbishop Don Bolen of Canada, not to mention Fr. Puglisi himself. These few names must stand for many, many others, Catholic, Protestant, and Orthodox, over the years.

And nothing could be more appropriate than speaking of the Week of Prayer during this anniversary of the Centro Pro Unione, since the inspiration for the week came from Fr. Paul Wattson, founder of the Society of the Atonement. Some of you will remember how in January 2008, in this very room, celebrating the 100th anniversary of the Week of Prayer, you bestowed the Society's Christian Unity Award upon the Pontifical Council for Promoting Christian Unity and the Faith and Order Commission of the World Council of Churches, in recognition of our common work on this program - and our common commitment to prayer for unity.

"We Live from These Texts"

But I want to begin with a true



▶ Thomas F. Best, Conference speaker

story, not about the Week of Prayer specifically but very relevant to what I will say later on. It is a story about ecumenical texts and the work which they can do. Not so long ago I met bishop Munib Younan, President of the Lutheran World Federation, bishop of the Evangelical Lutheran Church in Jordan and the Holy Land, and a Palestinian by birth. A distinguished churchman, he is renowned for his work for social justice and diakonia, for promoting development and education, and for his efforts to encourage Christians to remain in the Middle East. If you are familiar with the false "dichotomy" between Faith and Order and Life and Work you would put him on the side of Life and Work, a responsible Christian activist through and through.

When we met, Bishop Younan said to me: "You are in Faith and Order. Do you have the latest texts on ecclesiology, and on baptism? Can you give me copies of them?" As it happens, I did have copies and gave them to him. And he said to me: "We live from these texts, and for two reasons: first, they give us the theological basis for

what we do, they tell us that we are not the Red Cross or Oxfam, that our work for justice and development is an expression of our Christian faith, a witness to the Gospel of Jesus Christ; and second, they remind us that we are not alone, that there is a world-wide ecumenical fellowship of Christians and churches supporting and sustaining us. Keep making these texts, and keep sending them to us". In almost twenty-five years of Faith and Order work, this is one of the most affirming things I ever heard: "We live from these texts, keep making them and sending them to us, for they tell us who, and Whose, we are".

Now texts for worship have, to my mind, a special status among ecumenical texts. In worship the Christian community enacts its deepest beliefs, and because worship is also performance - we say the creed together, we stand and sit, we sing, we pray - worship touches and moves us in a way which reading and debating theological texts cannot. Therefore I think worship in ecumenical contexts is the fundamental ecumenical act. We experience there the unity we

share through our common baptism. Among Protestants we rejoice in taking communion together at the Lord's Table. But in the wider context, within Christ's church as a whole, it is at worship that we experience most sharply the divisions within the Body of Christ. Catholics, Orthodox, and Protestants all share the pain of not being able to share the Eucharist together. As a pastor of the Christian Church (Disciples of Christ) I feel this keenly, since the weekly celebration of the Eucharist is at the heart of my church's identity - it is what makes us who we are. But this devotion to the Eucharist is the basis for my church's international bilateral dialogue with the Catholic church, and the progress we have made gives me great hope.

significance of the Week of Prayer. We are accustomed to thinking of ecumenical texts as individual documents, for example *Baptism, Eucharist and Ministry*. Such texts represent *reflective ecumenism*, reflecting decades of technical theological and ecclesiological work. But there is also *spiritual ecumenism*, which undergirds and inspires our theological work. So let us look at the Week of Prayer texts, especially those produced ecumenically, beginning already in the late 1950s, as a whole, as a single body of ecumenical work, as in fact the prime example of spiritual ecumenism. As such, the Week of Prayer, taken as a whole over its long history, has been at least as important for the ecumenical movement as the famous particular theological texts such as *Baptism, Eucharist and Ministry*.

I need not repeat the history of the Week of Prayer in detail, nor describe its spiritual, liturgical and theological basis; that story has been admirably told in materials and articles from the Society of the Atonement and Faith and Order¹ and in histories and dictionaries², not to mention the recent lectures by Cardinal Kasper in 2008, Msgr. Brian Farrell in 2007, and



▶ Fr. Brian Terry — Minister General of the Franciscan Friars of the Atonement, preacher at the Ecumenical celebration of the Word for the Week of Prayer for Christian Unity 2017, and Revd. David Moxton — Director of the Anglican Centre in Rome

The Week of Prayer: Anglican and Catholic Origins

Keeping these thoughts in mind, let us now look at the ecumenical worship text par excellence: the Week of Prayer for Christian Unity. Its story in the broadest terms, is a remarkable testimony to the growing relationship between Catholics and Protestants, and to a lesser extent the Orthodox. Begun by an Anglican in 1908, who brought it with him into the Roman Catholic church, it flourished also in Protestant churches and then continued in two parallel streams which flowed together unofficially in the late 1950s, and officially since 1968, also including Orthodox involvement. Since 2004 it has been not only prepared jointly, but also produced and published jointly in the same format. In one form or another, it is Faith and Order's, and the World Council of Churches', longest-standing program, and of course an equally long-standing and fundamental expression of the Roman Catholic church's commitment to ecumenism. As for the local context: it remains for many Christians their main, if not their only, ecumenical experience each year.

Allow me to suggest another perspective on the

1 Week of Prayer Booklets for the current and previous years are available at: (Vatican Website) <https://goo.gl/pCrkG9> and (World Council of Churches Website) <https://goo.gl/bgxWPg>. See also "Graymoor Today: Week of Prayer 2008 Special [100th Anniversary] Edition", Franciscan Friars & Sisters of the Atonement-Graymoor, Garrison, NY, USA.

2 T. F. BEST, "Week of Prayer for Christian Unity", in N. LOSSKY, et. al, *Dictionary of the Ecumenical Movement*, 2nd Edition (Geneva: WCC Publications, 2002) 1203; H.-M. STECKEL, "Gebetswoche für die Einheit der Christen", in H. KRÜGER, W. LÖSER und W. MÜLLER-RÖMHELD (eds), *Ökumene Lexikon: Kirchen, Religionen, Bewegungen* (Frankfurt am Main: Verlag Otto Lembeck/ Verlag Josef Knecht, 1987²) 428-429; R. ROUSE and S. Ch. NEILL (eds), *A History of the Ecumenical Movement: 1517-1948*, Vol. I, 3rd edition (Geneva: World Council of Churches, 1986) 348-349, 689, 693; and H.E. FEY (ed), *A History of the Ecumenical Movement: 1948-1968*, Vol. II, *The Ecumenical Advance*, 3rd edition with updated bibliography (Geneva: World Council of Churches, 1993) 169, 302, 321-322, 347, 350. Note especially C.V. LaFONTAINE, S.A., "Prayer for Unity: An American Beginning", in C.V. LaFONTAINE, S.A., *Essays in S.A. History* (Graymoor/Garrison, New York, U.S.A.: Franciscan Friars of the Atonement Heritage Commission, 1984).

Msr. Eleuterio Fortino in 2006³. Rather I would like to offer personal comments on crucial moments in the long and eventful history of the Week of Prayer, and personal remarks from my experience as a member of the international preparatory group for almost 25 years. I hope to show how, at many moments in its history, the Week of Prayer has reflected the challenges faced by the ecumenical movement as a whole, and sometimes shown the whole ecumenical movement a way forward. In short: to “take the pulse” of the ecumenical movement at any given time, one may look at the Week of Prayer and its observance around the world.

But let us begin at the beginning: It is well known that Fr. Paul Wattson, a member of the Episcopal Church in the United States and founder of the Society of the Atonement within the Episcopal Church, was a “High Anglican”, and understood Christian unity as the process of churches which had separated from Rome now returning to full communion under the authority of the Holy See: in short, Christian unity as a “Return to Rome”. His colleague Mother Lurana White, founder of the women’s order within the Society of the Atonement, held similar views. Both were seen as controversial and contentious within their own church.

In 1907 the Episcopal Church passed the notorious “Open Pulpit Canon”; it allowed, under strict ecclesial supervision, non-Episcopal ministers to preach in Episcopal Churches. *Quelle horreur!* Today we would see this as a notable ecumenical move; but those were different times indeed, and it seemed to Fr. Wattson to threaten the exclusiveness of the ministerial orders of the true Church. I think it no accident that in 1908 came the first observance of Fr. Wattson’s Church Unity Octave, with its orientation towards reestablishing communion with Rome, and in 1909 the acceptance of the Society of the Atonement, as a distinct and continuing monastic order, into the Roman Catholic Church.⁴ Fr. Wattson brought his Church Unity Octave with him into the Roman Catholic Church and, with its approval by Pope Pius X and subsequent Popes, it has flourished there.

The other side of this story is the survival of a prayer for unity program within the Episcopal Church, quickly spreading to other Protestants (including incidentally my own church, the Disciples of Christ). In human terms one might have expected the Episcopal Church, in reaction to Fr. Wattson’s departure to Rome, to have “conveniently forgotten” his idea of a prayer octave for unity, saying: “if this is the kind of unity we are praying for, we are not ready for it!” But other forces, animated by the Holy

Spirit, were at work. This was a period of ecumenical ferment among Protestants, characterized not only by the Edinburgh Missions Conference of 1910 but also by lay movements such as the Sunday School Movement, which promoted ecumenical curriculum materials to be used across many denominations in the United States; and ecumenical youth movements such as those leading to the YWCA and YMCA.



▶ Resident students of The Lay Centre at Foyer Unitas, attending the Conference and members of the choir at the Ecumenical Celebration

3 W. KASPER, “The Week of Prayer for Christian Unity: Origin and Continuing inspiration of the Ecumenical Movement”, *Centro Pro Unione*, semi-annual Bulletin, N. 73 - Spring 2008, 15-20; W. KASPER, “Charting the Road of the Ecumenical Movement: Reflection on 100 Years of Prayer for Christian Unity”, *L’Osservatore Romano*, English ed. 41, 5/2029 (2008), 8; B. FARRELL, “To Love the Church is to Yearn for Unity: Reflection by H.E. Msgr. Brian Farrell”, *L’Osservatore Romano*, English ed. 40, 5/1979 (2007) 8-10; and E. F. FORTINO, “La preghiera per l’unità da P. Paul Wattson al Concilio Vaticano II e alla collaborazione con il Consiglio Ecumenico delle Chiese”, *Centro Pro Unione*, semi-annual Bulletin, N. 70 - Fall 2006, 3-10.

4 Notably this was the first such acceptance since the Reformation.

In particular these years saw the gestation of the Faith and Order movement, recorded in minutes of the Episcopal Church from as early as 1910-1913. That church established a Commission work to toward a World Conference on Faith and Order, and in 1915 this Commission produced *A Manual of Prayer for Christian Unity*. Thus from its beginning, Faith and Order understood prayer as the heart of the search for Christian unity. Strikingly, as work toward a World Conference on Faith and Order broadened to include a wide range of churches, Faith and Order adopted the structure of prayer for unity inherited from the Episcopal Church, which had received it from Fr. Wattson. Then in 1926 “the Faith and Order prayer movement begins publishing “Suggestions for an Octave of Prayer for Christian Unity”, to be

held during the eight days ending with Pentecost.⁵ Note that Fr. Wattson's structure for prayer for unity was adopted but not, of course, his understanding of the form which unity would take. Among Protestants at this time there were various, indeed divergent, understandings of the eventual form of Christian unity; they agreed only that unity would not be a simple "Return to Rome".

Thus through the 1920s two separate streams of prayer for unity were flowing, a Roman Catholic and a Protestant, each with different and indeed contradictory understandings of the unity for which they were praying. And yet they continued to pray separately, in faithfulness to Christ's call to unity, until the time should come when we could pray for unity together, with one voice. That faithfulness in the face of our divisions was the work of the Holy Spirit, and my point today is that the survival, and then flourishing, of the Week of Prayer, for more than 100 years now, is a miracle wrought by the Holy Spirit.

The Week of Prayer: Moves Toward Unity

And through the Spirit, steps were taken to bring our diverse streams of prayer for unity together. On the Roman Catholic side the 1930s saw Abbé Couturier's statement broadening the understanding of prayer for unity: that unity should come "in the way, and by the means", which Christ wills - the most famous statement in the history of the Week of Prayer. At one stroke it enabled churches to pray together for unity, without having to commit themselves to another church's understanding of what unity will look like. It was a most visionary move, in an era when we did not have the ecumenical tools and experience even to talk to each other about our differing understandings of unity. Yet it took time for Abbé Couturier's to bear full fruit, as we shall see in a moment.

On the Protestant side, I'm happy to say there was a response: In 1941 the Commission on Faith and Order moved the dates of its prayer celebration from around Pentecost to January in order, as we in Faith and Order said explicitly, "to coincide with the Catholic initiative so that both streams would invite Christians to pray [for unity] at the same time".

Preparation and celebration of the Week of Prayer continued faithfully within the two separate streams, Protestant and Roman Catholic, through the 1940s and into the 1950s.



▶ The chorus animating the celebration at the Centro Pro Unione

The principal actors were *Unité Chrétienne* in Lyon, bearing the mantle of Abbé Couturier, and Faith and Order, since 1948 within the World Council of Churches. While I cannot speak for *Unité Chrétienne* and the Catholic side, I know from Faith and Order Archives that among Protestants, and for some Orthodox, the 1950s was a period of intense activity, with affirmation of the Week of Prayer but also serious concerns, as shown in extensive correspondence between the Faith and Order Secretariat in Geneva and organizers of local Week of Prayer celebrations around the world.⁶

Let me share from the Protestant side a few of these local concerns. One was the fact that there were multiple prayer initiatives and celebrations among the churches, promoting a variety of causes. For example there was the Women's World Day of Prayer, later the World Day of Prayer; there was World Communion Sunday; there were annual prayer celebrations among Evangelicals. This illustrates a broader ecumenical question: local organizers were concerned about this multiplication of initiatives, leading to a dissipation of resources. There were calls, in the name of ecclesial efficiency (not efficacy!), for the Week of Prayer to combine with one or more of these other initiatives. We resisted all these calls for the simple reason that the Week of Prayer focuses in a unique way upon Christ's call to the Unity of the Church, and we were convinced that it plays an irreplaceable role within the ecumenical movement as a whole.

A second concern from the 1950s, again speaking from the Protestant side, was that participation seemed to be flagging, that the annual celebration was becoming routine, that people were saying, "We have been praying for unity for 40 years now, but Protestants and Catholics are still divided". (Does this sound familiar?). I think in the context of the 1950s, this reflected a growing sense among Protestants - and I am sure this existed among Catholics too - that it was simply no longer adequate for us to pray for unity separately, in our two divided Protestant and Catholic streams. Surely *common prayer for unity* was called for. Thus that very frustration was a sign of the Spirit at work!

Third, the most poignant correspondence from local Protestant organizers of the Week of Prayer reported local Christians asking: how can we pray for unity, when we do not know what form it will take, and what it means for our

⁵ *Resources for The Week of Prayer for Christian Unity and throughout the year, jointly prepared and published by The Pontifical Council for Promoting Christian Unity and The Commission on Faith and Order of the World Council of Churches, Geneva and Rome: 2016, p. 36.*

⁶ The following draws on material from Faith and Order Commission and Week of Prayer Archives, held at the World Council of Churches Library of the Ecumenical Center, Geneva, Switzerland. I wish to express my thanks to WCC Archivists Hans von Rütte and Anne-Emmanuelle Tankam for their help in accessing these resources.



▶ From the left: Fr. Tony Curren — Pontifical Council for Promoting Christian Unity, Fr. James Puglisi, SA — Director Centro Pro Unione, Dr. Thomas Best — North American Academy of Ecumenists, Fr. Brian Terry, SA — Minister General Franciscan Friars of the Atonement

relationship with the Roman Catholic Church? The Protestant fear of a simple “return to Rome” was still very much alive in the 1950s. There are also some records in the Faith and Order Archives from Roman Catholic parishes, and these reflect, quite naturally, this understanding of unity as “Return to Rome”.

Abbé Couturier’s vision had the power to move us beyond old mentalities and language. But in the 1950s it had not yet been “received” by either Protestants or Catholics, and could not have been received, again because we lacked the ecumenical structures and relationships to enable us to find together new understandings of the unity we seek. Thus in the Week of Prayer we experienced already in the 1950s the problem of Reception, still a central issue for the ecumenical movement today. Yet again the Week of Prayer held fast as a witness to our commitment to Christ’s call to the unity of church, even when the form and shape of that unity was still unclear.

It would be interesting to know what issues about prayer for unity were voiced in Roman Catholic parishes at this time. I suspect that some of the same concerns were being raised.

In any case, none of this stopped the Week of Prayer from moving forward, and in a dramatic way. In 1958 - years before the Second Vatican Council - *Unité Chrétienne* and Faith and Order began “co-operative preparation” of the materials. There are poignant letters in the Archives referring to this step as a “victory” for both sides, but a victory which could not be made public, as the process was not yet officially recognized and had to be pursued with extreme discretion. Celebrations of the Week of Prayer were, of course, still held separately. But “secrets will out”, and “old-timers” tell stories of Catholics happening to see a Protestant Week of Prayer booklet and complaining to their priest that “the Protestants have stolen our material” - which had in fact been prepared jointly! Doubtless there were Protestants who complained in the same way about the Catholic materials. Let call this stage of discrete collaboration a period of “unofficial ecumenical anticipation”.

The Week of Prayer: The Challenge of Unity - Within Diversity

In a sense the Week of Prayer led directly to the Second Vatican Council, for it was on the last day of the Week of Prayer celebration at the end of the 1950s, that Pope John XXIII called for the Council to be held. This brings us to the 1960s and the next stage of our story. For it was finally through Vatican II, with its radical declaration of ecumenical engagement by the Roman Catholic Church, that Abbé Couturier’s vision of prayer for unity “in the way and by the means which Christ wills” could be received among both Catholics and Protestants. And this led in 1966 to the first official joint preparation by the Roman Catholic Church’s [then] Secretariat for Promoting Christian Unity and the WCC’s Faith and Order Commission, and its first official use in 1968. The two streams of prayer for unity had finally begun to flow as one. Joint celebrations of the Week of Prayer, using materials produced in common, became the norm, though Catholics and Protestants still made their own final production and publication of the text.

The Second Vatican Council, and the World Council of Churches Assembly at Uppsala in 1968, both led to a greater interest in local, contextual expressions of the Christian faith. In response, 1975 saw the momentous decision to base the Week of Prayer preparatory text each year upon a draft prepared by a local ecumenical group, typically organized by a national council of churches or other recognized ecumenical body. The aim was to ensure that Christians at the local level had a greater role in creating the Week of Prayer material, thus enabling it to reflect, and speak to, the hunger for unity felt locally around the world. Almost without exception the local group has testified that the process of preparing the draft text has itself energized their local ecumenical context. Over the years draft texts have been prepared locally from all over the world: from South Africa to Malaysia, from Brazil, from Canada to the United States, from the Caribbean, and, most poignantly today, from Aleppo in Syria. Again, these few examples must stand for many more.

On this basis we move into the 1980s and, since I can now speak from personal experience, allow me to take you into our workshop: the annual international preparatory meeting. Duties were shared, with the Catholic side organizing the meeting one year, and Faith and Order the other the next. The preparatory group reflected the bodies which had been formative in the development and on-going life of the Week of Prayer: on the Catholic side the Society of the Atonement; *Unité Chrétienne* of Lyon; the Pontifical Council for Promoting Christian Unity; and the Catholic Church in France. On the Protestant side: Faith and Order and other staff from the World Council of Churches; the Council of Churches in Great Britain and Ireland, and the Ökumenische Zentrale in Germany. These were all based in Europe, but staff and others from Rome and Geneva usually included persons from other parts of the world. It fell to Faith and Order to provide an Orthodox voice at the table, and - truth be told, for many years at least - to bring women to the table. Always present was a representative invited from the local ecumenical group which had prepared the original draft text, and that provided further diversity.

For historical - and not least financial - reasons, we usually met in Europe, with notable exceptions such as the preparatory meeting for the 100th anniversary text, held at

Graymoor in the United States. In recent years the meetings have been held more widely afield, for example for the 2015, when the international preparatory group met in Sao Paulo, Brazil.

We worked in two languages, English and French, with translation provided, thus empowering the full participation of as many of the group as possible. Following a presentation of the local draft text by their representative, we revised the local text for international distribution: included were materials for an ecumenical service of the Word, biblical reflections on the theme, suggestions for local use of the materials, an appeal for

specific to one particular situation, often marked by cultural, political, and religious problems. Then we confronted the fundamental ecclesiological question of the local and the universal: We were committed to working from a local draft, but had to produce a text which could be sent to Roman Catholic Bishops' conferences, to WCC member churches, to councils of churches, and to ecumenical groups all around the world. Often there was a tension between the local draft text on the one hand, coming from a concrete situation aching to tell its story in all its intensity and complexity (and embodied at our meeting by a living representative) and, on the other hand, the need to produce an international text which could speak to a global audience.

Beyond these, deep questions of liturgy arose: in the Service of the Word, how do you maintain the freshness of local language, while preparing worship texts which may be used universally? (This is, of course, a problem faced by not only the Week of Prayer, but by individual churches themselves...) And then there is the question of liturgical standards: What do you do, for example, when confronted with local language which tells God how bad the world is, and tells God exactly how to correct it, language which denounces the world, rather than announces God's work in the world?

Then there is the Bible. Each year's material includes an exposition of the biblical text on which the material is based; in addition are the "Eight Days", offering commentary and meditations on aspects of the biblical text, for use by churches and religious communities which celebrate the Week of Prayer on each day of the Octave. Typically the international preparatory group spent as much time on these biblical commentaries as on the worship service - although the latter is far more widely used around the world. This signified our commitment to the biblical basis of our faith, but the process was not always easy, and I remember intense encounters with Pere Michalon of Lyon on the most minute details of biblical exegesis. Apart from this was the fact that different styles of biblical interpretation are practiced around the world, and some local preparatory groups challenged our dependence upon Western, academic biblical criticism. In any case I know of no other ecumenical process in which biblical study, and worship, have been so intimately linked.

In all these questions, whether liturgical or biblical, the international group was grappling with the fundamental liturgical and theological problems of inculturation and contextualization: how do we remain true to the Gospel, while expressing it in the forms and shapes of each unique local context? In the end we had to make choices, but when we found it necessary to reshape the local material so that it would be more widely usable, we still tried to keep something of the cutting edge, or grittiness, of the original, local context. We might have differed on how to do this, but our common commitment was to the unity of Christ's church, and we all sought to produce a text which would serve the universal, while honoring the local context. It was our common commitment to unity that made our work possible.

Once the international text was finished, it was sent to bishops conferences, churches, councils of churches, and ecumenical bodies around the world, with strong encouragement for local adaptation whenever helpful. Above all was a plea for translation into the local language, so that the Week of Prayer might be celebrated as widely as possible in the local context.



prayer for unity throughout the year, a description of our process, and historical information about the Week of Prayer. However much its original text was adjusted, the local preparatory group always the chance to write, on its own authority, an account of the ecumenical situation in their country, and a description of their process in preparing the text. It goes without saying that our work was sustained by regular worship. This pattern for our work, and for the international text itself, has remained basically the same until today, with an important exception I will mention later on.

Now let us explore some of the issues involved in preparing the international text, to gain a sense of the Week of Prayer text as a dynamic, living ecumenical text. First was an issue of relevance - not in the sense of conforming to the world, but in showing how the Gospel responds to the immediate challenges of a particular place and time. Bear in mind we were working 15 months ahead, preparing in September of each year a text that would be used not in the following January, but in January of the year after that (that is, in September 2000 we were preparing the text which would be used in January 2002).

Prayer is nothing if not relevant, but how do you make your text relevant, when working 15 months in advance? Sometimes the theme itself enabled this, for example the group working in 2015 was preparing materials for 2017, marking the ecumenical observance of the Protestant Reformation. Being the Week of Prayer for Christian Unity, the local and international groups did not focus on the division of the churches, but rather on the theme of reconciliation among the divided branches of Christendom.

In other years, the local draft text reflected issues

The degree of adaptation varied greatly: from just being photocopied and used as was; to being adjusted in view of local sensitivities, to prayers being added to reflect local concerns, to artwork being used to make the materials more accessible locally. In this sense the Week of Prayer is seed scattered upon the earth, seed which grows in local soil, according to local conditions and needs. Thus both the local group bringing the initial draft from Sao Paulo, or Toronto, or Kuala Lumpur, and then the international preparatory group revising that text, had to learn the lesson of letting go, of trusting the process which would lead eventually to Christians in La Paz, and Freiburg im Breisgau, and Ougadougou, and Boston, and Toronto, and Geneva, and Rome, and Havana, and Melbourne, and Auckland all praying together for the unity of Christ's church.

Over the years it was especially pleasing to see the Week of Prayer materials used more broadly, for example in 1988 at the opening of the Christian Federation of Malaysia. This reflected a significant expansion of conciliar ecumenism in that country, bringing together the national council of churches of Malaysia, the Roman Catholic church, and evangelical and Pentecostal groups. Here the Week of Prayer was helpful precisely because, while calling for unity, it does not promote a particular understanding of the nature of the unity we seek. The international preparatory group also broadened its scope, for example in 1996, when it included representatives of the YWCA and YMCA. Their presence reminded us of the heady diversity of the earliest days of the modern ecumenical movement, in the first decades of the 20th century.

Moving to this century, 2004 saw a significant development in our collaborative work on the text. You will recall that up to this time, the texts had been written jointly, but published separately and in different formats. This year marked the agreement that the texts should be "jointly produced and published in the same format by Faith and Order (WCC) and the Pontifical Council for Promoting Christian Unity (Catholic Church)". It was a practical step with symbolic power. It signified an even closer cooperation between the parties preparing the materials each year. And it said something about the nature of the text. If memory serves, it was an initiative of our Administrative Assistant Carolyn McComish, a staunch Presbyterian, who thought that united presentation and publication of the materials would better signify the Week of Prayer's call to unity

among all Christians.

One of the great milestones was, of course, the Week of Prayer celebration in 2008, marking its 100th anniversary. The preparatory meeting, held in 2006 at Graymoor, seat of the Society of the Atonement, was truly a return to our roots in this unique movement of prayer for the unity of the church. This meeting in particular we experienced as a sign of the Spirit at work in our midst.

Since 2007 I have to leave the story to Fr. Puglisi, who is a member of the international preparatory group. I do want to mention one loss: the decision, for practical and financial reasons, for the international preparatory group to work only in English. The discipline of having both English and French brought special insights to our work. The ecumenical movement generally is the poorer for moving inexorably towards English as its lingua franca, and I regret that the Week of Prayer had to become part of that process. But that is my only regret; and on the other hand, it is most inspiring to see the international text being translated into many languages and being used increasingly, not to mention the diversity of contexts which produce the local draft: the local draft text for 2018 originated in Jamaica, and that for 2019 will come from Indonesia.

The Week of Prayer: Today - and Tomorrow

And I am happy to testify to the current vitality of the Week of Prayer celebration in my own context, in Boston. The Week of Prayer has been picked up by an ecumenical coalition, headed by a very capable woman of evangelical background, and the Week is being celebrated, even as we speak, in a wide range of churches - Protestant, Catholic, and Orthodox - in a different church each night during the week. And all with official church support, and the blessing of the local Council of Churches. Despite all talk of an "ecumenical winter" there remains a *hunger for Christian unity*, and for the Week of Prayer as a way to work towards that goal.⁷ Dedicated and creative leadership can work wonders!

Looking now to the future, I want to mention four things which the Week of Prayer might stress in coming years; taken together I think they will strengthen our Week of Prayer observance and our search for unity overall. First, and fundamental, is the fact that in prayer for unity we already experience a foretaste of the unity we seek. In the Week of Prayer we experience the unity we already share, as well as that foretaste of the full unity to come: if you feel that unity is slow in coming, pray together and experience a foretaste of it.

Second, let us include a strong sense of celebration for the ecumenical progress we have made. We still have serious divisions, notably in our understanding of ministry and the conditions for our partaking together at the Table of the Lord. But whereas we were once divided churches speaking separately about unity, we have become trusted partners in a common search for unity. And we now have institutions and relationships to carry our search for unity forward. This new situation has developed not least due to the Week of Prayer, and we should celebrate that.

This suggestion leads to a third proposal as its counterpoint. We need to be reminded not to take our ecumenical

⁷ See the event website at (UniteBoston Website) <https://goo.gl/UxukKb>.



progress for granted, and not to fall into complacency. We need to be reminded that we have had to let go of some stereotypes and old certainties; and we need to honor the fact that persons, and institutions, have paid a price for daring to be pioneers on our road to unity. We need to be challenged to rededicate ourselves to the search for unity, and to accept that unity may be costly. Where better to hear this, than through the Week of Prayer?

Fourth and finally, we need to stress the fact that prayer for unity should take place throughout the year. Of course the Week of Prayer is a special occasion, but the impulse to pray for unity should be part of the everyday life of faith, a part of the spiritual air we breathe. What if Councils of churches, or other groups, organized prayer for unity three or more times throughout the year, each time picking up a different aspect of

the year's Week of Prayer theme?

Closing Thoughts

It has been an honor to review with you the remarkable story of the Week of Prayer. I hope to have conveyed something of its dynamic and drama as a movement, and not just an institution, a movement which has reflected - and challenged - the ecumenical movement as a whole since its very beginning. I hope to have shown how the Week of Prayer has grappled with fundamental theological, ecclesiological, and liturgical issues such as the local and universal, inculturation, and contextualization. It's been a special privilege to mention just a few of the legendary figures in its long history, figures who stand for many more faithful servants, Catholic, Protestant, and Orthodox, of the quest for unity. "We live from these texts", as Bishop Younan said, and there is no better example of this than the Week of Prayer for Christian Unity.

On this 50th Anniversary of the Centro Pro Unione, I would like to close with the words of Mother Lurana White, SA, also a founder of your order - words prescient and prophetic when said originally in 1916:

I often think that if the Society of the Atonement had never done another thing, this [Church Unity Octave] alone is a great work of God, so far reaching in its effects as to baffle our weighting its influence either now or in the days to come.

Through God's grace, Mother Lurana's prophecy has proved true. And for that, Thanks be to God!



▶ A group of students from Asia, during the post conference convivial meeting

Colonel José Arturo Castellanos
Salvadoran Hero of the Holocaust and Righteous Among the Nations

Gili Diamant, Jerusalem
Righteous Among the Nations Department

▶ (Conference given at the Centro Pro Unione, Thursday, 22 June 2017)



Honorable guests,

On behalf of Avner Shalev, Chairman of Yad Vashem, I would like to thank the organizers of this special event. It is a true opportunity for me to be here and take part in this event, because it gives me the chance to take a step back and really think about what it is that we do in Yad Vashem, and why we do it.

I think that much of the idea behind Yad Vashem's "Righteous Among the Nations" program is poignantly expressed in the words of Elie Wiesel. He writes:

"In those times there was darkness everywhere. In heaven and on earth, all the gates of compassion seemed to have been closed. The killer killed and the Jews died and the outside world adopted an attitude either of complicity or of indifference. Only a few had **the courage to care**.

[...] Let us remember: What hurts the victim most is not the cruelty of the oppressor but the silence of the bystander.... Let us not forget - after all, there is always a moment when moral choice is made..."

We come here today to honor and remember one of those rare few who made **a moral choice**. Righteous Among the Nations Colonel José Arturo Castellanos is distinguished by such an honorable title not just because he cared - but because it took great courage to do so.

So I would like to talk to you today about what the title "Righteous Among the Nations" means, and how it came to be so significant.



▶ Ms. Gili Diamant, conference lecturer

Yad Vashem was formally established in 1953 by a law of the Knesset, the Israeli Parliament. Among the primary missions of this newly-created institution, the State of Israel entrusted Yad Vashem with the mission of paying tribute to "the Righteous Among the Nations who risked their lives to save Jews". This was a mere eight years after the end of the Second World War; and while struggling with the enormity of the loss and grappling with the impact of the total abandonment and betrayal Europe's Jews - the young State of Israel resolved to remember the rescuers who had taken great risks to save Jews during the Holocaust.

But back in 1953 there wasn't really a clear idea of how to pay this tribute. There was the proposal made by Mordechai Shenhabi, a kibbutz member in pre-state Israel, who, in 1942, began drawing up the first

plans for the commemoration of the murdered Jews of Europe. Three years later he presented a detailed program of what would become Yad Vashem - an institution commemorating the Shoah and its victims. One of the projects Shenhabi proposed was creating "a list of Righteous Among the Nations who saved souls or belongings of communities"¹.

So the foundations were there, and throughout the 1950s Yad Vashem collected documentation, statements and witness testimonies on various non-Jewish rescuers. A number of articles about rescuers were published, and the idea of publishing a book with the names

¹ M. SHENHABI, "Yad Vashem - Mif'al hahantzacha lagola hanecherevet", no date, Central Zionist Archives, S53/1671, p. 4.

of those rescuers was also considered. But the need to ceremoniously honor rescuers was raised again and again by survivors. Throughout this time, they did not forget those who stood by their side during the Holocaust, and many were able to maintain contact with their rescuers after the war, sending them packages and money, and inviting them to come to Israel. Some wrote to Israeli leaders and to Yad Vashem requesting to pay formal tribute to those who had saved their lives. In 1955 Rachel Auerbach, a Holocaust survivor from Warsaw, who was in charge of gathering survivor testimonies at Yad Vashem, suggested that Yad Vashem should plant trees in honor of the Righteous.

But it was not until 1962 that the Righteous Among the Nations program really began to take shape; and I always think that in order to truly understand the motivation behind the program, we must think back on this specific point in time, and of a unique catalyst event: the capture and subsequent trial of Adolf Eichmann in 1961.

As the world looked on the monster behind the bullet-proof glass being brought to justice by an Israeli court, the voices of many of the survivors began to speak louder. One such voice is to be found in a letter to the Israeli foreign ministry, written in July of 1961 by

always fully carried out by the Nazis, there have been people courageous enough to stand up against them...”

We may say, then, that alongside the sense of moral duty and deep gratitude towards the rescuers, a no less profound need drove the survivors to action; this need was expressed by Dr. Friedbaum as early as 1947, at the first World Congress of Jewish Studies, when he said:

“We will not be able to live in a world which is entirely dark, and we shall not be able to **rehabilitate** ourselves if we will be surrounded only by a dark world”².

And so on the National Holocaust Remembrance Day, May 1st 1962, 11 trees were planted in Yad Vashem by 11 rescuers from Poland, Hungary, Belgium, the Ukraine and Czechoslovakia, accompanied by the men and women they had rescued. This dedication of the Avenue of the Righteous may have seemed to be a consensus, but it turned out to be quite controversial. The planting of a twelfth tree by Oskar Schindler was protested by a survivor who, although he had been saved by Schindler, claimed that Schindler had connections to the Nazi party and questioned his motivations in rescuing Jews. It was largely due to this event that the Commission for the Designation of the Righteous came into being: with the realization that there was need for a structured procedure in deciding who might be considered Righteous Among the Nations, and who can receive this title.

Thus it was decided to establish an independent commission, and with the purpose of ensuring due process, a Supreme Court Justice was appointed as the Commission’s chairman. This has been now maintained for more than fifty years, and the Commission continues to meet regularly, discussing each application individually, and with each decision being confirmed by the Chairman of the Commission, who is now a retired Supreme Court Justice.



▶ Projection of an interview given by an Holocaust survivor for the encounter with Ambassadors, provided by Embassies of Israel and El Salvador to the Holy See

Holocaust survivor Erika Mayer. She writes:

“At the moment, when accounts of the Eichmann process [sic] bring again and again to our mind the atrocities committed by the Germans, it is good to know that in spite of the most horrid threats

² Protocol of the Yad Vashem conference, the First World Congress of Jewish Studies, YVA AM 1/237, p. 100., quoted by Dan Michman in unpublished article: “Righteous Among the Nations”: The Evolution of an Unprecedented Commemorative Category.

Its members are mostly Holocaust survivors themselves - some were rescued by Righteous, and others only encountered indifference or hostility on the part of their neighbors.

Over the years, the Commission developed a series of regulations and criteria in the attempt to draw a clear line within the diverse and nuanced range of conduct and attitudes - a division that separates the acts of rescue that qualify for recognition from other manifestations of help to and solidarity with Jews. The definition of the Righteous in the Yad Vashem law, as those "who risked their lives to save Jews", provides the foundation for the Commission's criteria. This delineates a small group of people who not only helped, but who were willing to leave their relatively safe positions as bystanders; people who were prepared, if necessary, to pay a price for their stand and even share the victims' fate.

But things in life are rarely black or white, and the Commission is constantly challenged with formidable questions and dilemmas. They have to struggle with assessing the risk

to the rescuers, and with questions of motive - did the rescuers set out to save Jewish lives or was there an ulterior motive, such as financial gain, religious conversion or the wish to adopt a child. Here, the Commission relies almost exclusively on the testimonies and experiences of the survivors themselves in an attempt to understand the circumstances of the rescue act and the situation that had taken place. These testimonies not only provide an account of historical events from the point of view of the persons who experienced them, but they often shed light on the actions of the rescuers and of their moral stance.

Such is the testimony of Emanuele Pacifici. In 1998 he recalled the indifference that he, his mother and his brother encountered on the streets of Florence in November of 1943. Provided with a list by Don Leto Casini, the secretary of Cardinal Elia Dalla Costa, the three refugees went from convent to convent, knocking on doors and begging to be let in. Pacifici recalled the sound of the gates being slammed in their faces one after the other; and it is

against this desperate reality that the actions of Ester Busnelli, Mother Superior of the convent in Piazza del Carmine truly shine: standing there in the doorway, she made the decision to take the Pacificis under her care. The Sisters not only showed mercy and courage, but deep respect towards their two young charges, the sons of Rabbi Ricardo Pacifici of Genova. In his testimony, Emanuele said of another nun, whom he called "Mamma Cornelia":

"She was one of the few nuns who knew that I was Jewish. And every night, before we went to bed, we all had to kiss the crucifix. She would put two of her fingers on the cross and I would kiss them, because she did not want me to kiss the crucifix. [...]

She learned the Jewish Bracha (blessing) so she could give it to me every time I came to see her. She gave it to me in Hebrew like my mother and my father had done "3.

The testimonies provided by the survivors are therefore essential to the recognition process. Every day when I come to work and sit down at my desk, I hear the voices of the survivors: they write to us, call us, or come to visit in person in order to make sure that we have all the information to bring before the Commission and inform its members of what their rescuers have done for them. In this respect, the honoring of the Righteous by Yad Vashem is unique. This program is an unprecedented attempt by victims to pay tribute to people who stood by their side at a time of persecution and great tragedy, and to single out within the nations of perpetrators,



▶ A photograph of the Colonel José Arturo Castellanos exhibited during the conference next to the reproduction of the Certificate of Honour

3 Testimony of Emanuele Pacifici, March 10th 1998, USC Shoah Foundation Institute.

collaborators and bystanders, persons who bucked the general trend and protected Jews from death and deportation. Thus the program is not only a commemoration of the rescuers' courage and humanity, it is also a testament to the resilience of the victims, who despite their having come face to face with the most extreme manifestation of evil, did not sink into bitterness and revenge, but affirmed human values. In a world where violence more often than not only breeds more violence, this is a unique and remarkable phenomenon.

Yet there are many survivors and members of their families for whom the events of the Holocaust are not a closed chapter in history; despite the passing of time, the stories of their survival evoke difficult memories and constitute unfinished business. We dare not ask, for example, why an application is made only now; I always try to keep in mind what enormous mental strength it must take to come forward and recount these events.

I particularly remember the testimony of one survivor, who survived with the help of a Polish family under impossible conditions, hidden in a cellar for many months. When asked if she ever went back to her rescuers to thank them after they parted ways, she said that she could not bring herself to do so; they had seen her at her most vulnerable, in a practically non-human state. She was too embarrassed, and the situation was too painful for her to relive. For her, keeping these facts in the past was essential to her continued existence; I always try to remember that.

Every year Yad Vashem recognizes more than 400 rescuers as Righteous. Despite the time that has passed, the applications keep coming. Naturally, most of those who survived are no longer with us, and in a sense this would have made the Commission's task much more difficult. Nevertheless, we are

able to hear many of the survivors' stories through the testimonies they have recorded, the books they have written, or the letters that they have left behind. In fact, in many ways we are now more capable of researching the past than we were before:

survivors with a so-called reason to come forward and tell their story. The archives of the Righteous Among the Nations departments are filled with accounts and testimonies that would otherwise not have been given. It would seem that for some, at least,



▶ Participants during the lecture

enormous amounts of data are now available at the click of a mouse, more accessible and searchable than ever. On the other hand, there are those whose voices can only reach us through their children or loved ones, whom they left as the guardians of their memories. A few months ago I spoke with the wife of a survivor who had passed away, and she told me that she would like to bring her husband's unpublished memoirs to Yad Vashem and apply to the Commission to have his rescuers recognized. "He never wanted to do it himself," she told me, "because he felt that by doing so it would appear as if he had repaid them this enormous debt; he believed that such a debt could never really be repaid, and so he never contacted Yad Vashem."

This is another unique aspect of the Righteous Among the Nations program: it provides Holocaust

the only reason for which they are willing to dredge up the past is so that they can acknowledge the incredible kindness that they have experienced, and to celebrate the persons who deserve such recognition.

Finally, the occasion of this conference gives us the opportunity to shed light on another extraordinary aspect of the phenomenon of rescue during the Holocaust: the role of diplomats and government officials in the rescue of Jews. Among those courageous people who were recognized as Righteous by Yad Vashem are diplomats of different countries, who decided that even though they were of a different nationality and religion, they had to act when faced with the plight of the Jews. While their countries and the free world were reluctant to permit entry to the many refugees, only very few proved to be an exception and



▶ Ambassador of Israel to the Holy See, H.E. Zion Evrony speaks during the encounter

were willing to act against their governments' policies and instructions, suffer the consequences and be sanctioned by their superiors. Others resorted to devising their own plans of how to save as many Jews as possible.

In his testimony from 1996, Swedish diplomat Per Anger talked about his and his colleagues' reaction to the unfolding situation in Budapest in late 1944, and about the dilemmas they were facing as diplomats. He said:

"So the question was - what can we do now? They were queuing up outside the embassies, pleading for help... What could we do? Well, there was nothing in our "book of instructions" telling us how we could save people of other nationalities ..."4.

It is perhaps here that we can come back to the issue of indifference, and to reflect again on the words of Elie Wiesel and the meaning of "courage to care". There was nothing in the so-called "book of instructions" to tell Colonel Castellanos what to do; it was rather more clear what not to do, and that certainly included not issuing El Salvador documents to thousands of European Jews who had absolutely no connection to El Salvador. For George Mantello and Colonel Castellanos to come up with such a bold initiative would have required a lot of courage indeed. We will never know what was going through their minds, or what were their thoughts in doing what they did. But the fact remains that Colonel Castellanos made a moral choice and was moved to act; he was one of the few who made the conscious decision of not being a mere bystander. And so he has earned his place in history, and has been recognized for doing so.

4 Testimony of Per Anger, February 21, 1996, USC Shoah Foundation Institute.



▶ Introduction speech by Counselor minister of the El Salvador Embassy to the Holy See Rogelio Atilio Milla

As Yad Vashem marked the 50th year of the Righteous Among the Nations program, president Shimon Peres said to the members of the Commission:

"Your job is not only a historic duty, it is also an educational mission [...]. The recognition of the Righteous Among the Nations is important to those who lived then, but also to those who were born later. We all need to learn about and appreciate those extraordinary and brave individuals who risked their lives and showed that even during the darkest of days there were people with a shining inner spirit."



▶ Attendees of the Conference, during a post conference reception. Among them Ambassador of El Salvador to the Holy See, H.E. Manuel Roberto López and Ambassador of Israel to the Holy See, H.E. Zion Evrony

A Bibliography of Interchurch and Interconfessional Theological Dialogues

Thirty-second Supplement - 2017

LIST OF DIALOGUES

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

Abbreviations for Confessional Families Churches and Councils

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

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

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

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

PERIODICALS SURVEYED

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

KEY TO SUB-HEADING

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

KEY TO READING THE BIBLIOGRAPHY ENTRY

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

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O-OO \ rus-copt: (2016-02) Dialogue Commission between the Russian Orthodox Church and the Coptic Church 1st meeting - Cairo, Egypt**INFORMATION**

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O-RC: (1965-12) Common Declaration**REFLECTION AND REACTIONS**

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O-RC: (2001-11) Annual November 30 Istanbul visit**TEXTS AND PAPERS**

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O-RC: (2002-11) Annual November 30 Istanbul visit**TEXTS AND PAPERS**

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O-RC: (2003-11) Annual November 30 Istanbul visit**TEXTS AND PAPERS**

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O-RC: (2004-06) Annual June 29 Rome visit**TEXTS AND PAPERS**

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O-RC: (2004-11) Annual November 30 Istanbul visit**TEXTS AND PAPERS**

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O-RC: (2005-11) Annual November 30 Istanbul visit**TEXTS AND PAPERS**

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O-RC: (2006-11) Annual November 30 Istanbul visit**TEXTS AND PAPERS**

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O-RC: (2007-10) 10th plenary meeting - Ravenna, Italy**REFLECTION AND REACTIONS**

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O-RC: (2007-11) Annual November 30 Istanbul visit**TEXTS AND PAPERS**

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O-RC: (2008-11) Annual November 30 Istanbul visit**TEXTS AND PAPERS**

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O-RC: (2009-11) Annual November 30 Istanbul visit**TEXTS AND PAPERS**

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O-RC: (2010-09) 12th plenary meeting - Vienna, Austria**INFORMATION**

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O-RC: (2016-06) Annual June 29 Rome visit**TEXTS AND PAPERS**

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O-RC: (2016-09) 14th Plenary - Chieti, Italy**INFORMATION**

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O-RC: (2016-11) Annual November 30 Istanbul visit**TEXTS AND PAPERS**

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O-RC \ can: (2010-03) Canadian Orthodox and Catholic Bishops' Dialogue - Toronto meeting**INFORMATION**

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O-RC \ rus: Theological conversations between representatives of the Russian Orthodox Church and the Roman Catholic Church**REFLECTION AND REACTIONS**

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O-RC \ rus: (2016-02) Pope and Moscow Patriarch meeting - Havana, Cuba**INFORMATION**

- "Rencontre du Pape François et du Patriarche Cyrille à Cuba." *Proche-orient chrétien* 66, 3-4 (2016) 372-374.

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- Franciscus PP. & Kirill I. "Joint Declaration of Pope Francis and Patriarch Kirill: 12 February 2016." *The Ecumenical Review* 68, 1 (2016) 139-146.
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O-RC \ rus-g: (2016-06) 9th theological conversation - St. Petersburg, Russia**INFORMATION**

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- "Vom 14. bis 17. Juni wurde das 9. theologische Gespräch zwischen der Deutschen Bischofskonferenz und der Russischen Orthodoxen Kirche [...]." *Ökumenische Rundschau* 65, 3 (2016) 436f.

O-RC \ usa: (2000-06) 58th meeting on Reconciliation - Brookline, MA**REFLECTION AND REACTIONS**

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O-RC \ usa: (2016-05) Annual JCOCB meeting - Contoocook, NH**INFORMATION**

- "The Joint Committee of Orthodox and Catholic Bishops in the United States met on May 22-24, at the Saint Methodios Faith and Heritage Center in Contoocook, New Hampshire." *SEIA Newsletter on the Eastern Churches and Ecumenism* 249 (2016) 16.

O-WCC: Orthodox-WCC Relations**REFLECTION AND REACTIONS**

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OC-R \ india: (2011-11) Old Catholic - Malankara Mar Thoma Syrian Church first Theological Consultation**REFLECTION AND REACTIONS**

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OC-RC: (2009-05) 11th meeting - Salzburg, Austria**REFLECTION AND REACTIONS**

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OC-RC: (2015-12) Second phase 6th meeting - Paderborn, Germany**INFORMATION**

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OC-RC: (2016-06) Second phase 7th meeting - Cologne, Germany**INFORMATION**

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OO-RC: Oriental Orthodox-Roman Catholic Relations**REFLECTION AND REACTIONS**

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OO-RC: (1994--) "Pro Oriente" non-official consultations on Syriac tradition**REFLECTION AND REACTIONS**

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OO-RC: (2000-03) "Pro Oriente" fourth non-official consultation on Syriac tradition - Vienna, Austria**REFLECTION AND REACTIONS**

- Fernández Rodríguez, José Manuel. "Los sacramentos en la tradición siríaca: consultas de la fundación "Pro Oriente"." *Diálogo ecuménico* 50, 156 (2015) 7-35.

OO-RC: (2002-03) "Pro Oriente" fifth non-official consultation on Syriac tradition - Vienna, Austria**REFLECTION AND REACTIONS**

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OO-RC: (2003-03) "Pro Oriente" sixth non-official consultation of Syriac tradition - Vienna, Austria**REFLECTION AND REACTIONS**

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