

THE JOINT WORKING GROUP BETWEEN
THE ROMAN CATHOLIC CHURCH AND THE WORLD COUNCIL OF CHURCHES

**THE EIGHTH REPORT
FROM 1999-2005**

CONTENTS

FOREWORD

I. INTRODUCTION

II. RELATIONSHIPS 1999-2005

1. *Significant moments: bilateral visits; leadership meetings*
2. *Celebration of the Jubilee 2000*
3. *Assisi World Day of Prayer for Peace*
4. *The One Ecumenical Movement: questions of "Reconfiguration"*
5. *Special Commission on Orthodox Participation in the WCC*
6. *Global Christian Forum*
7. *Koinonia: central to the ecumenical movement*

III. COLLABORATION BETWEEN THE RCC AND THE WCC

1. *Faith and Order*
2. *Mission and Evangelism*
3. *Ecumenical formation*
 - 3.1 *Ecumenical Institute of Bossey*
 - 3.2 *Education and Ecumenical Formation (EEF)*
 - 3.3 *Ecumenical Theological Education (ETE)*
 - 3.4 *WCC Youth Internship Programme*
4. *Interreligious dialogue*
5. *Bilateral and multilateral dialogues*
6. *Week of Prayer for Christian Unity*

IV. COLLABORATION THROUGH THE JWG

1. *Character and nature of the JWG*
2. *Joint Working Group study documents*
 - 2.1 *Ecclesiological and Ecumenical Implications of a Common Baptism (Appendix C)*
 - 2.2 *Nature and Purpose of Ecumenical Dialogue (Appendix D)*
 - 2.3 *National and Regional Councils of Churches (Appendix E)*
3. *Issues studied by the JWG*
 - 3.1 *Theological anthropology*
 - 3.2 *Interchurch marriages*
4. *Areas of shared concern regarding social issues*
 - 4.1 *Social thought and action*
 - 4.2 *Decade to Overcome Violence (DOV)*
 - 4.3 *Other contacts between RCC and WCC*
 - 4.3.1 *Refugees and migration*
 - 4.3.2 *Diakonia and development*
5. *Topical issues: Dominus Iesus and Ecclesia de Eucharistia*

V. PROSPECTS FOR THE FUTURE (2006-2013)

Revisiting the mandate

Recommendations from the JWG to the RCC and the WCC

VI. MEMBERS OF THE JOINT WORKING GROUP (1999-2006)

APPENDICES

- A. *Joint Working Group Mandate: 1966, 1975 and 1999-2006*
- B. *The History of the RCC/WCC Joint Working Group*
- C. *Ecclesiological and Ecumenical Implications of a Common Baptism*
- D. *Nature and Purpose of Ecumenical Dialogue*
- E. *Inspired by the Same Vision: Catholic Church Participation in National and Regional Councils of Churches*
- F. *Glossary of Abbreviations*

FOREWORD

We have been privileged to moderate the Joint Working Group during its 8th Mandate. The fruits of its work are the substance of this Report.

Though not itself a council, the Joint Working Group has acted as an instrument of the World Council of Churches and the Roman Catholic Church (Pontifical Council for the Promotion of Christian Unity) in promoting the ecumenical movement. Its study entitled "*Inspired by the Same Vision*" has addressed conciliar developments throughout the world and the impetus given by Catholic participation in National and Regional Councils of Churches. It also speaks from experience in addressing the Nature and Purpose of Ecumenical Dialogue, the privileged modality of inter-Church engagement.

Not forgetful of the goal of the ecumenical movement it has, at the insistence of its parent bodies, examined in depth the Ecclesiological and Ecumenical Implications of a Common Baptism, and recommends to Churches a study of its findings. In baptism and the profession of (baptismal) faith the journey of the Christian and all Christian faith communities begins, a journey which has a common goal in and through Christ Jesus our Lord. To bear united witness to his gospel provokes our ecumenical efforts; our as yet unfinished study on Christian anthropology will cast light on human nature as shaped by grace on which such efforts must be based. This is a study which we believe must continue.

We thank the officers of our respective mandating bodies – the World Council of Churches and the Pontifical Council for the Promotion of Christian Unity - and all the members of our plenary meetings for their generous commitment to the cause of Church Unity, and recommend to our readers the study of our report.

*Rt Rev. Dr Jonas Jonson
Bishop of Stängnäs, Sweden*

*Most Rev. Mario Conti
Archbishop of Glasgow, UK*

Co-Moderators of the Joint Working Group

I. INTRODUCTION

The Joint Working Group (JWG) appreciates the importance of the mandate it has received from the Roman Catholic Church and the World Council of Churches to assist in carrying out the ecumenical mission of the churches. In seeking to fulfil our mandate in the period 1999 to 2005 we are increasingly convinced of the priority that needs to be given to efforts to grow towards the unity that Christ wills for his Church.

2004 is the 40th anniversary of the Decree on Ecumenism of the Second Vatican Council (*Unitatis Redintegratio*) and 2005 that of the foundation of the JWG. It is proposed that these anniversaries be marked by a joint consultation between the RCC and the WCC. The JWG also looks forward to the Assembly of the WCC in Porto Alegre Brazil, 14-23 February 2006 on the theme "God, in your grace, transform the world".

In the period of our mandate the Group held five plenary meetings: in Antelias (Lebanon) 2000, Dromantine (Northern Ireland) 2001, Stjärnholm (Sweden) 2002, Bari (Italy) 2003 and Chania/Crete (Greece) 2004. In expressing thanks to those who hosted the meetings, the Group wishes to acknowledge the hospitality of the local churches that shared their lives, their struggles, their traditions and their ecumenical experiences with us.

The period 1999 to 2005 began in the anticipation of the Jubilee of the year 2000 and the hopes awakened by the celebrations of two millennia of Christian history. Many of those hopes are bearing fruit, but the period has also been marked by difficult and tragic situations for the world and by new challenges for the churches.

This report outlines the activities of the JWG during these years, including three completed study documents, as well as some themes pursued and issues addressed.

Among the most valuable aspects of our work has been the Christian fellowship we have experienced, the sharing that has been possible of information from every part of the world and the growth in communion and understanding that has taken place among us.

II. RELATIONSHIPS 1999-2005

1. Significant moments: bilateral visits; leadership meetings

During the period under review from 1999 to 2005, there have been several significant moments in the bilateral relations between the WCC and the PCPCU. Bishop Walter Kasper, then Secretary of the PCPCU, paid his first official visit to the WCC (31 January to 1 February 2000). The purpose of the visit was threefold:

- to get to know the WCC and its programmes;
- to meet the Staff Leadership Group and other members of the WCC staff; and
- to evaluate the state of the relations between the two partners.

One session with the PCPCU delegation focused on three aspects:

- a) a review of plans for the JWG plenary foreseen that year in May 2000;
- b) the participation of the RCC in WCC programmes without being a member of the WCC (except in Faith and Order, and Mission and Evangelism) and participation or full membership in councils of churches at local and regional level;
- c) the changing ecumenical configuration whereby churches find themselves in a new situation with Pentecostals and Evangelicals being among the fastest growing communities and yet the large majority of them still outside the WCC and the ecumenical movement.

There was consensus in this free discussion that there was a need to assess the impact of the changing situation on the ecumenical movement. In this context, several questions emerged for further reflection and discussion by both sides:

- a) Could the WCC and the RCC think of a consultation where all possible partners would come together and exchange their ideas on the changing shape of the ecumenical movement?
- b) What role would Christian World Communions (CWCs) play in such a consultation?
- c) What kind of an agenda would be discussed at such a consultation?

The second significant moment in the relations between the two partners was the leadership meeting that took place on 31 May 2000 in Antelias, Lebanon, on the occasion of the JWG plenary from 25-31 May 2000, hosted by Catholicos Aram I. Present at the meeting were, from the WCC, Catholicos Aram I (Moderator of the WCC Central Committee), Rev. Dr Konrad Raiser (General Secretary, WCC) and Bishop Jonas Jonson (Co-moderator of the JWG). From the RCC were Cardinal Edward Cassidy (President of the PCPCU), Bishop Walter Kasper (then Secretary of the PCPCU) and Bishop Mario Conti (Co-moderator, JWG). The meeting was also attended by staff members on both sides.

The issues discussed on this occasion included the following: a brief evaluation of the JWG plenary in Antelias; information on future priorities of the JWG and methodology; a sharing of ideas on WCC-RCC collaboration through Faith and Order; WCC-RCC collaboration on Mission and Evangelism; and issues of collaboration in the coming years.

The second leadership meeting also took place in Antelias, Lebanon on 4 March 2004, hosted by Catholicos Aram I, on the occasion of the meeting of the JWG Executive from 4-7 March 2004. The leadership meeting was convened following the election of the new WCC General Secretary, the Revd Dr Samuel Kobia. The meeting took place in three *phases*. In the first *stage*, Catholicos Aram I met with Cardinal Walter Kasper, and in the second *stage* Dr Samuel Kobia and Bishop Brian Farrell joined the two leaders. In the third *stage*, the leadership group met with all members of the JWG Executive.

The agenda discussed at the leadership meeting this time included issues such as: the possibility of RCC membership in the WCC under the category of "Churches in association with the WCC"; mutual invitation to one another's major events; proper procedures for communication between departments of the WCC and the Roman Curia; and the mandate of the JWG. Attention was drawn to the fact that the JWG would be celebrating its 40th Anniversary in 2005. The leadership meeting accepted a proposal that on the occasion of that anniversary, the two partners could convene a consultation that would evaluate the relationship between the RCC and the WCC.

During this period, the WCC received Bishop Marc Ouellet (then Secretary of the PCPCU) on his first official visit to the WCC on 25 October 2001. A similar visit by Bishop Brian Farrell (Secretary of the PCPCU) took place on 1 April 2003. Both visits were mutually arranged for the purpose of getting to know the WCC, its programmes and staff, as well as some of the issues in which the two partners are engaged.

The PCPCU received the Staff Team of Mission and Evangelism on its visit to Rome from 19-24 October 2001. The programme, organised by the PCPCU, involved participation in the General Audience of Pope John Paul II, the offices of the Roman Curia that have relationship with programmes of CWME, the Faculty of Missiology at the Urbaniana Pontifical University, the Union of Superiors General (women religious) and the SEDOS Centre for Documentation.

From 4-7 December 2003, a delegation of 12 persons representing various offices of the Roman Curia, some Faculties of Theology, religious men and women and the Centre for Documentation (SEDOS), visited the WCC at the invitation of the staff working on the programme on Mission and Evangelism. The purpose of the visit was mainly to receive information from the WCC on the Conference on World Mission and Evangelism in Athens from 12-19 May 2005 under the theme "Come Holy Spirit, Heal and Reconcile". Beside an introduction to the WCC for the delegation, some of whom were visiting the WCC for the first time, the programme included an exposure to the theme of the conference and concluded with a morning of prayerful retreat in the style of *lectio divina*. In connection with the CWME Conference in Athens, the PCPCU has already received an invitation from the WCC to send a delegation to the Conference.

2. Celebration of the Jubilee 2000

In its Seventh Report (1998), the JWG had highlighted the ecumenical potential of the celebration of the Jubilee Year 2000. The preparation required continuous dialogue with ecumenical partners through the "Ecumenical Commission of the Central Committee of the Great Jubilee". Besides other ecumenical partners, the WCC was represented on this Commission by a fraternal delegate (Mr Georges Lemopoulos, Deputy General Secretary WCC) from 1996-1999. Three WCC delegates (Bishop Jonas Jonson, the Revd Dr Alan Falconer, Director of Faith and Order, and Ms Teny Pirri-Simonian, Co-Secretary of the JWG) were among the 23 fraternal delegates that attended the opening of the Holy Door by Pope John Paul II, at the Basilica of St. Paul Outside the Walls on 18 January 2000. It was the first time in history that such a Jubilee liturgical event took place in an ecumenical service.

Another Jubilee event at which a fraternal delegate represented the WCC was the "Ecumenical Commemoration of Witnesses to the Faith in the Twentieth Century", on 7 May 2000 at the Roman Colosseum. Pope John Paul II had reflected on this event earlier when he said, "the greatest homage which all the churches can give to Christ on the threshold of the third millennium will be to manifest the fruits of faith, hope and charity present in men and women of many different tongues and races who have followed Christ" (*Tertio Millennio Adveniente* (TMA), 37).

A third important event during the Jubilee year was the celebration entitled "Ecumenical Witness as the Third Millennium Begins". Pope John Paul II led this ecumenical celebration of the Word on 25 January 2001, at the Basilica of St. Paul Outside the Walls, together with representatives of other Churches, Christian World Communions and the WCC, represented by Bishop Jonas Jonson (Co-Moderator, JWG) and the Revd Dr Alan Falconer (Director of Faith and Order). As described by Pope John Paul II the purpose of the celebration was to demonstrate the determination of Christians to embark upon the new millennium in a spirit of reconciliation, providing an atmosphere of heartfelt prayer that the Holy Spirit may grant the gift of visible unity to Christ's followers. (*cf* Presentation for the Week of Prayer for Christian Unity Celebration at St. Paul's Outside the Walls, 25 January 2001).

The calendar of the Jubilee of the Catholic Church included a "Prayer vigil in response to the appeal of the Patriarch of Constantinople" on the evening of 5 August 2000. In this event the Catholic Church accepted the 1996 appeal of the Ecumenical Patriarch Bartholomew I that all Christians promote a common spirit of doxology and invocation on the eve of the Solemn Feast of the Transfiguration of our Lord.

Throughout the Jubilee year representatives of other Churches were invited to send fraternal delegates to other events such the Jubilee of Journalists, University Teachers and the World Congress of Catholic Laity. The Ecumenical Patriarch organised an International Orthodox Youth Assembly in Istanbul, Turkey, in June 2000, at which a delegation of 10 young Catholics, representing various youth organizations took part. At the World Youth Day in August 2000, ecumenical prayers were organised every evening. Important ecumenical events also took place at local levels. It is worth remembering, for

example, the common celebration of all the Churches present in the Holy Land and Jerusalem.

3. Assisi World Day of Prayer for Peace

Threats to peace and justice in the world have continued and in many ways intensified during the period of the JWC mandate. Pope John Paul II convened the Assisi World Day of Prayer for Peace on 24 January 2002, mainly in response to the building up of tensions following the tragic events of 11 September 2001. The Pope invited the leaders of various Churches, representatives of Christian World Communions and the WCC, as well as leaders of other World Religions, to a day of prayer for peace in Assisi. Catholic Bishops from different regions of the world participated in the event. The WCC was represented by the Revd Dr Konrad Raiser who read the first of 10 commitments to peace.

The Day of Prayer for Peace of 24 January 2002, like the two previous ones in Assisi, was both ecumenical and interreligious, and thus only the opening of the event and its conclusion were done together, leaving a moment of prayer for each religious group to pray in a different place according to its own faith, language, tradition, and with full respect for others. What bound together all participants in Assisi was the certainty that peace is a gift of God, for each person is called to be a peacemaker. The event was all the more interesting due to the fact that it included a pilgrimage by train, carrying the Pope and all specially invited delegates to Assisi and back together.

4. The One Ecumenical Movement: questions of "Reconfiguration"

From 1991 to 1998 the WCC had concentrated its attention to a reflection process entitled "Towards a Common Understanding and Vision of the WCC" (CUV). The RCC had offered a substantial contribution that was taken into consideration when drafting the policy statement which ensued from this reflection. The process known as "the Reconfiguration of the one Ecumenical Movement" has been one of three direct results of the policy document, also entitled "Towards a Common Understanding and Vision of the WCC". The first one was the exploration of a Global Christian Forum (see item 6) to address the issue of widening the fellowship of churches, to include Evangelical, Pentecostal and Independent churches, as well as the Roman Catholic Church, and the other churches and organizations which have traditionally been part of the ecumenical movement. The second one was the Special Commission on Orthodox Participation in the WCC (see item 5) which dealt mainly with issues internal to the fellowship of the member churches of the WCC and became the place for a sustained reflection on models for a possible restructuring of the Council itself.

Discussions about a possible new reconfiguration of the ecumenical movement have started in meetings between various ecumenical partners such as the Regional Ecumenical Organizations (REOs), National Councils of Churches (NCCs), Christian World Communions (CWCs) and ecumenical agencies. The General Secretary of the WCC brought the matter to the attention of the Central Committee and the decision was taken to initiate a process of consultation in order to address the question of how relationships can be strengthened between existing ecumenical actors.

A first meeting took place in Antelias, Lebanon, 12-17 November 2003, with the participation of a staff member of the PCPCU. A report entitled "From Antelias with Love", was issued and sent to WCC member churches, the PCPCU and other ecumenical partners for discussion and response. The report suggested some next steps and affirmed the need for the WCC to "consult with other churches who are part of the ecumenical movement, such as the Roman Catholic Church" and to "encourage their participation in discussions of reconfiguration". A second meeting was held at the end of 2004. There are some conceptual difficulties which need to be considered in this process. Thus it is proposed to continue the exploration of a "reconfiguration" within a general perspective on "The One Ecumenical Movement in the 21st Century".

5. Special Commission on Orthodox Participation in the WCC

The Special Commission on Orthodox Participation in the WCC was inaugurated at the Eighth Assembly in Harare, Zimbabwe, in 1998, because of serious concerns about aspects of the functioning of the WCC expressed among Orthodox churches. Furthermore, the Assembly had noted that other churches and ecclesial families had concerns similar to those expressed by the Orthodox. The Special Commission has been unique in WCC history in being composed of an equal number of representatives from Orthodox churches and from the other member churches of the WCC.

The Commission fulfilled its twofold task: "to study and analyse the whole spectrum of issues related to Orthodox participation in the WCC" and "to make proposals [to the WCC Central Committee] concerning the necessary changes in structure, style and ethos of the Council". Its report was presented to the Central Committee in 2002, making concrete proposals in five areas: (a) membership, including the creation of a new possible place for "churches in association with the fellowship of the WCC"; (b) consensus decision making; (c) ecclesiology; (d) ethical and social matters, and (e) common prayer. A steering committee was set up and mandated to continue work in these areas until the Ninth Assembly of the WCC, when a final report will be presented. Some of the constitutional and institutional changes proposed by the Commission which will have to be considered by the Assembly include: (a) the addition of theological criteria to the "criteria of membership"; (b) churches becoming members of the fellowship after a probation period; and (c) new rules of debate, according to the consensus method. The statement on ecclesiology prepared by Faith and Order for the next Assembly has largely covered the ecclesiological concerns expressed by the Special Commission.

The Joint Working Group received regular reports on the work of the Special Commission as the RCC is interested in relationships with Orthodox churches, on the one hand, and in institutional developments in the WCC, on the other.

6. Global Christian Forum

In the context of the exploration in the 1990s of a “Common Understanding and Vision of the WCC” (see JWG Seventh Report III A.5), the General Secretary, the Revd Dr Konrad Raiser, raised the question of whether there was need for an “ad hoc ecumenical forum of Christian Churches and ecumenical organizations” in which various partners could come together in a new way, with the WCC being one participant among them. It would also include those Evangelicals and Pentecostals whose communities are growing and have not been involved in the organised ecumenical movement.

During 1997-98, the WCC invited the PCPCU to explore the feasibility of this idea with representatives of other churches and ecumenical organizations. The PCPCU accepted the invitation, with the following understanding: that priority should be given first to settling the reorganisation of the WCC outlined in the CUV policy statement; that the Forum should be a channel for strengthening the goal of visible unity which is stated in the Constitution of the WCC, even if this goal was not expressly stated in the purposes of the proposed Forum; and that it should meet a need not being met by any existing organisation. The PCPCU expressed the hope that a proposed Forum could serve as an occasion to draw into the one ecumenical movement those many Christians who presently seem to steer clear of the ecumenical movement in its more organised forms.

A first consultation was convened by the WCC in August 1998. Noting the diversity of efforts to advance Christian unity, the participants felt a Forum was *possible* because of the unity already given in Christ and was *called for* because of our common faith in a reconciling God. A preliminary proposal was drawn up and a continuation committee was appointed with the task to explore the idea further. From the beginning a PCPCU staff person has taken part in the committee. To underline that this is a common search and not a project of the WCC or any other organisation or Church, the committee is considered autonomous.

The first step taken by the continuation committee was to test the proposal with those who thus far had not been so involved in the organised forms of the ecumenical movement. Thus some twenty leaders from Evangelical and Pentecostal churches responded to an invitation to a meeting which was held in September 2000, at Fuller Theological Seminary, Pasadena, USA. The group responded positively to the idea, which they named a “Global Christian Forum”. They agreed that the Forum should focus on the mission of the Church and that the purpose should be to foster common witness.

The positive response from the preliminary testing of the idea encouraged the continuation committee to organise a further event held in June 2002, also at Fuller Theological Seminary. Some sixty participants from Orthodox, Catholic, Protestant, Anglican, Evangelical, Pentecostal, Holiness and African Instituted churches and from international Christian organisations were brought together. It was the first time that such a broadly representative group of all the main traditions of Christianity in the world today met to discuss the Forum proposal. The meeting affirmed the Forum proposal and formulated a provisional purpose statement. It affirmed that the Forum should hold together mission and unity, and underlined the value of the process of bringing Christians and churches together. It also expanded the continuation committee. Afterwards, a plan was devised covering the years 2004-2007.

7. *Koinonia*: central to the ecumenical movement

During the period under review, 1999-2005, both the WCC and the PCPCU focussed attention on the question of the unity of the Church expressed as *communio/koinonia* and on the nature of the fellowship of churches in the WCC within the one ecumenical movement. . Catholicos Aram I, in his report as Moderator of the WCC Central Committee in 1999 dealt with the issue of the fellowship of churches in the context of the WCC Eighth Assembly in Harare and the study process on “A Common Understanding and Vision of the WCC”, which “sought not only to clarify a vision for the WCC, but also to elucidate the nature of the fellowship of churches in the WCC”.

At the WCC Central Committee of August/September 1999, the Moderator underlined the centrality of ecclesiology in speaking about both the WCC fellowship of churches and the ecumenical movement in general. The report of the Central Committee described fellowship in terms of mutuality: mutual vision, mutual respect, mutual love, mutual understanding, mutual correction, mutual challenge, and mutual accountability. From the principle of mutuality, the report underlined the specific identity of the WCC that creates a sense of togetherness among member churches: a fellowship of churches with an inclusive vision, open to sharing the drama of a broken world. The fellowship of churches has a vocation to reach out beyond its borders in a situation of globalisation marked by increasing interdependence and growing pluralism. The report thus called for collaboration with regional and national councils of churches in a spirit of mutual respect and trust. It also urged the Council to develop this vision of a fellowship that is open to all churches, beyond present institutional boundaries, leading them together towards the full and visible unity of the Church.

The PCPCU from 2001 onwards considered not only the present state of the journey of churches towards Christian unity, but also the need clarify a vision of ecumenism from the RCC perspective.

Cardinal Walter Kasper, the president of the PCPCU, at its plenary of November 2001, spoke of communion as the guiding concept of Catholic ecumenical theology. In his address he noted that in the bilateral dialogues in which the Catholic Church has been engaged over 35 years the central concept is that of *communio*. It is indeed the key concept for all bilateral and multilateral dialogues. The theological foundations of this concept of *communio* can be traced to the New Testament where, for example, in the Acts of the Apostles, the early Church in Jerusalem constituted a *koinonia* in the breaking of bread and in prayer (Acts 2:44; 4:33). *Koinonia* is also a central theme in the Johannine and Pauline Epistles. The Cardinal also observed

that the Second Vatican Council adopted this *communio* ecclesiology (LG, 3, 7, 11. 23. 26; UR 2) that contains both a vertical sacramental view and a horizontal communal perspective. The Second Vatican Council considers ecclesial *communio* to be based on, and prefigured in the Trinitarian communion of Father, Son and Holy Spirit (LG 4; UR 2), a model of *communio* that is constitutive of the Church. The president of the PCPCU observed that even though we may speak of a far-reaching ecumenical convergence on the concept of communion, it was clear that a firm ecumenical consensus was still far away, given the different ecclesiologies that are still operative among dialogue partners.

III. COLLABORATION BETWEEN THE RCC AND THE WCC

The JWG oversees and seeks to foster not only ad hoc relationships which allow the RCC and the WCC to address together specific issues of mutual concern, but also to encourage the establishment of institutional links between programmes and teams of the WCC and the Vatican whereby the partners can formally collaborate on the wide range of issues being addressed by both.

1. Faith and Order

Even though the RCC is not a member of the WCC, it is fully represented with 12 members, drawn from different regions of the world, on the Commission on Faith and Order.

Since the Harare Assembly in 1998, major studies of the Faith and Order Commission have focussed on: the Nature and Purpose of the Church; Baptism; Ecumenical Hermeneutics; Theological Anthropology; Ethnic Identity, National Identity and the search for Unity; Worship, and (since 2002) Theological Reflection on Peace. The secretariat has also been involved in supporting United-Uniting Churches, at their request, through a biannual Survey of Church Union Negotiations and through the organisation of a conference in Driebergen in 2002 for these churches. It has also responded to the request of the Conference of Secretaries of Christian World Communions to bring together those involved in bilateral dialogues in the Bilateral Forum to consider issues of common concern. The last of these took place in 2001. The secretariat published a collection of all international bilateral dialogues 1982-1998 – *Growth in Agreement* (Faith and Order paper 187, 2000).

The work on ecclesiology has involved a number of facets. The Commission has been engaged in re-drafting the Nature and Purpose of the Church in light of some 45 responses from churches, councils of churches and theological institutes. A major contribution was submitted by a group of Roman Catholic theologians convened by Cardinal Kasper, President of PCPCU, while another came from the Archdiocese of Toronto. Moreover, a series of consultations have been held on "Ecclesiology and Mission," co-sponsored with the Commission on World Mission and Evangelism: "Does the Church have a sacramental nature?"; "Authority and Authoritative Teaching"; and "Ministry and Ordination in the Community of Women and Men and the Church". The papers and reports from these consultations are in process of publication. The Commission has also been invited to prepare a statement on ecclesiology: "The Church: local and universal, one and diverse" for the WCC Ninth Assembly.

During this period, the secretariat has been involved in a number of collaborative ventures, leading to the presentation to Central Committee and subsequent publication of a statement "A Church of all and for all" with the Ecumenical Disabilities Advocates Network, and a discussion paper with Mission and Evangelism and Interreligious dialogue teams on "A Theology of Religious Plurality".

2. Mission and Evangelism

The PCPCU continues to support and facilitate collaboration with the work of the WCC staff team responsible for mission and evangelism, as well as for health and healing, community and justice, and education and ecumenical formation. This is demonstrated significantly through the continued appointment of a full time Roman Catholic consultant to work with the WCC staff team in these programme areas. During this mandate of the JWG, the person holding this appointment has been Sister Elizabeth Moran of the Missionary Sisters of Saint Columban.

During this mandate of the JWG there have been changes in personnel and organisational structure in the WCC staffing of this work. The Roman Catholic consultant was asked by the WCC to play a key part in the reorganisation, and with the full support and approval of the PCPCU undertook the role of interim co-ordinator of the staff team during this period of realignment, which led to a new "Team on Mission and Ecumenical Formation". This interim assignment bears witness to the maturity of the partnership between the WCC and the RCC, in that the WCC could invite a consultant from a non-WCC member Church to undertake such a key role, and that RCC could commit itself to sharing its gifts and expertise in such a way with a partner organisation.

Some additional appointments of Catholics to WCC bodies have brought a new dimension to the spectrum of cooperation and liaison between the WCC and the RCC. The new by-laws of the Commission on World Mission and Evangelism (CWME) provide for the presence of three Roman Catholic members. The PCPCU has appointed three full members of the 30-person commission that advises the Geneva staff on mission concerns. There is also provision for the presence of one Roman Catholic member in the Advisory Body for Education and Ecumenical Formation and the PCPCU has appointed a religious sister to it.

A warm invitation has been offered by the WCC to the RCC to participate in the next World Mission Conference planned

for May 2005 in Athens. An equally warm response from the PCPCU has led to a series of meetings to cooperate in preparing this important meeting. The conference theme is "Come Holy Spirit, Heal and Reconcile". Such joint preparation is enhancing collaboration between the WCC and the RCC in this significant global gathering that will focus on healing and reconciliation in our world.

Access to resources in the field of mission continues to be facilitated through visits and consultations between the WCC staff and the offices of Secretary for Education and Documentation Service (SEDOS), the Union of Women's Religious Institutes (UISG) and the Union of Men's Religious Institutes (USG), as well as with several dicasteries of the Roman Curia. WCC representatives have been routinely invited to conferences and meetings organized by the RCC in Rome. Particularly noteworthy was the visit of Geneva staff to Rome in October 2001, which included attendance at the Wednesday public audience with Pope John Paul II, followed by a personal meeting with the Holy Father. In November 2002 the coordinator of the WCC Team on Mission, Evangelism and Ecumenical Formation (Rev Dr Carlos Ham) accompanied by the Roman Catholic consultant (Sr Elizabeth Moran) visited the offices of the Congregation for the Evangelization of Peoples and had a fruitful exchange of information with Archbishop Robert Sarah, Secretary of the Congregation, and members of the Staff.

Collaboration has been going on in the field of health and healing. A particular area of growing dialogue and collaboration is seen in the relations between the WCC and the Pontifical Council for Health Pastoral Care. WCC staff members have been welcomed as participants in the annual International Conference organised by the Pontifical Council for Health Pastoral Care. There has been cooperation between WCC and the RCC in shared work at the World Health Organization and during the World Health Assembly. On both regional and global levels, WCC and the Catholic Church have collaborated in the development of the Ecumenical Pharmaceutical Network. Particular note must be made of the cooperation in the event of the major interreligious consultation: "Strategies to Increase Access to HIV/AIDS Prevention, Care and Treatment through Closer Cooperation between Faith-based Organizations and International Organizations" in Nairobi (7-10 May 2003), jointly convened by the WCC, Caritas International and the World Conference on Religion and Peace, and hosted by the All-Africa Council of Churches. This conference laid the ground for new partnerships between faith-based organisations, UN organisations, and internationally operating organisations. These partnerships are intended to assist development of new international initiatives to increase access to prevention, care and treatment for HIV/AIDS.

3. Ecumenical formation

The JWG has over the years expressed concern for ecumenical formation and education as fundamental to the search for the unity of the Church. In the last mandate, the JWG published a study document entitled "Ecumenical Formation: Ecumenical Reflections and Suggestions". During the present mandate, the JWG has continuously encouraged efforts of ongoing ecumenical formation at the WCC Ecumenical Institute of Bossey, the WCC programme on Education and Ecumenical Formation (EEF) and the WCC programme on Ecumenical Theological Education (ETE).

3.1 Ecumenical Institute of Bossey

In its commitment to the work of ecumenical formation at Bossey, the PCPCU appoints a full-time Catholic professor on the staff of the Institute. Currently Father Gosbert Byamungu occupies that post and accompanies the students each year in their visit to Rome. The PCPCU is also represented on the Bossey Board by one of its staff in the capacity of observer. In 2003, Bossey and the PCPCU co-sponsored a major seminar on the "Nature and Purpose of the Ecumenical Movement" at which a paper by Cardinal Walter Kasper with the same title was read on his behalf by a member of the PCPCU. In 2003, Bossey invited Msgr Frank Dewane of the Pontifical Council for Justice and Peace to give a lecture on issues of justice and peace.

The JWG encourages collaboration between the WCC and the RCC on several aspects of the work of the Ecumenical Institute of Bossey. In the first place, the PCPCU, through its Committee for Cultural Collaboration, offers two full scholarships each year to Bossey for two Orthodox students. Secondly, the PCPCU organises and sponsors the annual visit to Rome by the students and staff of the Institute. The purpose of the one-week programme in Rome is mainly to offer an opportunity to the students to get to know the Catholic Church from the perspective of its highest offices in order to overcome stereotypes and allow each to get to know the other better. Thus the programme includes an audience with the Holy Father, visits to various offices of the Roman Curia, encounters with representatives of men's and women's religious orders and with Catholic lay movements with ecumenical participation such as the Focolare Movement and St. Egidio Community. Other aspects of the programme include visits to some faculties of theology and guided tours to important places of Christian history. In recent years, some Catholic students have also participated in the Bossey program.

The PCPCU considers the role of Bossey in ecumenical formation and education of church leaders as an important contribution to the journey towards Christian unity. The publication by Bossey of "50 Years 1952-2002 of Ecumenical Formation at the Ecumenical Institute of Bossey" bears witness to its important contribution over the years.

3.2 Education and Ecumenical Formation (EEF)

The WCC also has a programme on Education and Ecumenical Formation (EEF) geared to help member churches of the WCC. The PCPCU collaborates in that programme by appointing a Catholic consultant as an observer to the EEF Working

Group.

3.3 Ecumenical Theological Education (ETE)

Over the years, the WCC programme on Ecumenical Theological Education (ETE) has worked closely with the RCC directly and indirectly. Father Fred Bliss, a professor of ecumenism at the St Thomas Aquinas Pontifical University in Rome has been appointed by the PCPCU as consultant to the ETE Working Group. The PCPCU has suggested Catholic experts for meetings of ETE. The Interactive Study Process on Theological Education and Ministerial Formation in Africa in 2001-02, culminated with a conference in Johannesburg, South Africa, in September 2002, with the theme "The Journey of Hope in Africa Continued". On that occasion the PCPCU proposed both Catholic theological educators and others active in the ecumenical movement in Africa, especially in theological associations, to attend the conference.

3.4 WCC Youth Internship Programme

The WCC Youth Internship Programme provides ecumenical learning to young people between 18 and 30 years, seeking to equip them for deeper involvement in the ecumenical movement, and to aid networking among ecumenical youth movements. The networking has been strengthened since 2001, with study visits to Rome included in the yearly programme. Groups of interns have visited Rome in 2001, 2002, and 2004.

The main objectives of the study visits to Rome are to familiarise the interns with the cooperation between the RCC and the WCC and to equip the interns to strengthen ecumenical relations with the RCC in their countries.

With the support of the JWG, preparations for the visits begin with orientation by WCC staff with explanations of current relations between the WCC and the RCC. The PCPCU organises and hosts the programme in Rome. Whenever feasible these visits have been scheduled around the meeting of the Executive Group of the JWG. This has also allowed the interns to attend some of those sessions and learn directly from the work of the JWG.

The programme organised by the PCPCU normally includes, besides participating in the general audience of the Holy Father, visits to a number of Roman Curia offices, Catholic movements such as the Focolare and St. Egidio Community as well as the Centro Pro Unione. In addition the group has had guided tours of historical places related to the Christian Tradition. The programme has also included a visit to the Faculty of Theology of the Waldensian Church, a WCC member Church in Italy.

Each part of the programme has included a time for presentation followed by time for questions and comments. In addition to all the knowledge and information shared, the spiritual life of the Catholic Church, as experienced in the meetings together with the aforementioned lay movements, have been very much appreciated by the interns. Some of the interns have followed up on the contacts made in Rome by getting to know local Focolare and St. Egidio communities in their home countries after the end of their internships. All interns have highlighted the study visits to Rome as a remarkable learning experience which broadens and deepens their understanding of the RCC. The visits to Rome have also provided the interns with an opportunity to strengthen the bonds of friendship and care within their own community. Participation by additional Roman Catholic interns would be welcomed.

4. Interreligious dialogue

Continuing exchange and cooperation have for a long time characterised the relationship between staff of the Pontifical Council for Interreligious Dialogue (PCID) and the WCC Office on Interreligious Relations and Dialogue (IRRD). This positive relationship has also been characteristic of the time between the Eighth and Ninth Assemblies of the WCC. Yearly joint staff meetings alternating between the Vatican and Geneva have generally involved the entire staff, providing an opportunity for mutual information and exchange as well as for evaluation of ongoing projects and planning for upcoming projects. These staff meetings, unique in the relationship between the WCC and the Vatican, offer a possibility to reflect together on issues of common concern and where possible address them through common projects.

Staff members from PCID and IRRD are regularly invited to attend and contribute to meetings organised by the other office, e.g. the PCID Assembly, the IRRD Dialogue Advisory Group, as well as other consultations.

Highlights include the following:

1. Since 11 September 2001, interreligious initiatives at the local, national and international levels are mushrooming and there is a need to keep abreast of developments as well as to engage in mutual consultation on interreligious relations. The joint meetings enable staff to respond better to initiatives and to provide a foundation for a common approach or policy.
2. Throughout the period 1999-2005 there has been a mutual exchange on relations with Muslim organisations and an ongoing assessment of the status of Christian-Muslim relations.
3. The PCID and the IRRD have been reflecting on how to relate to the worsening situation between Christians and Hindus in India where concerns have been expressed by Hindus regarding proselytism, and where anti-conversion laws are in place in some Indian states. Given the sensitivities of perceiving an initiative by the PCID-IRDD as undue interference, plans are evolving to address conversion as a general issue in interreligious relations and dialogue.
4. Building upon the common study project on interreligious prayer in the mid-90s (*cf* special issues of *Pro Dialogo* and

Current Dialogue), preparations are under way to address together emerging theological questions evolving in relation to interreligious prayer.

5. A common initiative was launched to focus on the contributions of Africa to the religious and spiritual heritage in the world. This project is an attempt to provide space for various aspects of African religiosity and culture to be explored as a constructive and resourceful contribution to a world of religious plurality. This focus should not only give visibility to problems in Africa but also to the many and deeply spiritual contributions provided by the manifold expressions of religion on the continent and in the African diaspora. The project has so far seen three meetings: in Enugu, Nigeria (January 2001); Dakar, Senegal (December 2002); and Addis Ababa, Ethiopia (September 2004). These meetings brought together representatives of Christianity in Africa, representatives of Islam, and followers of African Traditional Religion, as well as representatives of some of the various religious communities of Africa in the Diaspora. The theme focussed on the Family as a source of values and spirituality. A concluding publication of the findings is available.

5. Bilateral and multilateral dialogue

The importance of multilateral dialogue has been effectively illustrated by the fact that the Faith and Order convergence text *Baptism, Eucharist and Ministry* (BEM) has contributed significantly in various ways to reconciliation and/or new relationships between separated churches. The RCC cooperates with the WCC in multilateral dialogue as a full member of the Faith and Order Commission, and by participating in Faith and Order's broad range of studies. When Cardinal Kasper met with Catholicos Aram I and the Revd Dr Samuel Kobia at Antelias in 2004, he emphasised the importance of this work as a priority for the continuing collaboration of the RCC with the WCC.

Bilateral dialogues are important because they permit two Christian churches or Communion to face together issues directly related to the particular division they have experienced with each other. Many WCC member churches such as the Orthodox or Oriental Orthodox Churches are engaged in bilateral dialogue with the Roman Catholic Church. Others are involved in these dialogues or consultations on the national level, and especially on the international level through their Christian World Communion, including Lutherans, Anglicans, Methodists, Reformed, Disciples of Christ, Mennonites, Baptists and Pentecostals. The 1999 signing of the *Joint Declaration on the Doctrine of Justification* by the Roman Catholic Church and the Lutheran World Federation was a particular achievement in which Lutheran member churches of the WCC took part.

The Secretary of the PCPCU and officials of the WCC participate in the annual meetings of the Conference of Secretaries of (Christian World Communions) (CWCs). This informal body has periodically sponsored a Forum on Bilateral Dialogues to monitor developments in bilateral dialogues and foster the coherence between bilateral and multilateral dialogue within the one ecumenical movement. The CWCs ask Faith and Order to convene this Bilateral Forum on its behalf. The Eighth Forum's theme was "The Implications of Regional Bilateral Agreements for the International Dialogues of Christian World Communions", (2001). One aspect of its report illustrated briefly the way in which the results of both bilateral and multilateral dialogue are being received through formal agreements instituting changed relationships. The report also noted the difficulty of reception of the results of bilateral dialogues because of asymmetrical structures for reception, while at the same time noting that some Communion have developed structures precisely to further reception processes.

6. Week of Prayer for Christian Unity

Since 1966 the WCC Faith and Order Commission and the PCPCU have collaborated annually in preparing the materials used ecumenically during the Week of Prayer for Christian Unity, and on other occasions. This longstanding cooperative project between the RCC and the WCC offers each year materials for prayer and biblical reflection on the theme of Christian unity. Both parties believe that such prayer and reflection is the very *basis* of the search for Christian unity.

Faith and Order and the PCPCU continued this close collaboration on the Week of Prayer for Christian Unity during the period of the present mandate of the JWG. The parties alternate in identifying a local ecumenical group to produce a draft set of materials, and in making arrangements for the international preparatory meeting at which these local draft texts are revised for international distribution. Several of the themes from recent years have found a special echo among the churches and communities: for example the 2004 theme of *peace*, with material produced by local ecumenical partners in Aleppo, Syria.

In a series of meetings, starting from an intensive brainstorming at Los Rubios, Spain, in 2001, the preparatory group has reflected on the process of the Week of Prayer materials from initial preparation to production and use. The central concern continues to be the relation between a local group responsible for the initial draft material and the international preparatory group whose role is to advise and revise.

With the Week of Prayer materials for 2005, an important advance is noted: the WCC Faith and Order Commission and the PCPCU have moved beyond joint preparation and parallel publication to formal *joint publication* of the materials, now in a common format.

Topics of the Weeks of Prayer for 2000-2005 and the location of the initial preparatory group are as follows:

2000 *Blessed be God who has blessed us in Christ* (Eph 1:3-14), preparatory material, MECC; meeting at La Verna, Italy

- 2001 *I am the Way, and the Truth, and the Life* (John 14:1-6), preparatory material, Romania; meeting at Vulcan, Romania
- 2002 *For with you is the fountain of life* (Ps 36:5-9), preparatory material, CCEE and CEC; meeting near Augsburg, Germany
- 2003 *We have this treasure in clay jars* (2 Cor. 4:4-18), preparatory material from Argentina; meeting at Los Rubios, Spain
- 2004 *My peace I give to you* (John 14: 23-31), preparatory material from Aleppo; meeting in Palermo, Italy
- 2005 *Christ, the one foundation of the church* (1 Cor. 3:1-23), preparatory material and meeting, Slovak Republic).

IV. COLLABORATION THROUGH THE JWG

1. Character and nature of the JWG

The JWG was set up in May 1965 by mutual agreement between the WCC and the RCC as an instrument of collaboration between the two partners. Its purpose, described in 1966, was “to explore possibilities of dialogue and collaboration, to study problems jointly, and to report to the competent authorities of either side”. In the Seventh Report, the JWG was described as a consultative forum that “has no authority in itself but reports to its parent bodies – the WCC assembly and the central committee, and the PCPCU”. Thus the JWG has an advisory function and serves as an instrument for promoting cooperation between the RCC and the WCC. The JWG receives its mandate every seven years from its parent bodies – the WCC assembly and the PCPCU. At the end of each mandate, the JWG prepares and submits to its parent bodies a detailed report on its activities. This report is examined by the parent bodies who offer their observations and approval and give further guidelines for the next mandate.

During this term, each parent body appointed 17 members to the JWG, selected from different regions of the world, with varied pastoral and ecumenical experiences. The JWG meets in plenary once a year led by two co-moderators. The co-moderators, the co-secretaries and two corresponding staff persons form an executive that meets twice a year. The executive oversees the work of the JWG between its plenaries and prepares the agenda and materials for them.

As stated in the Seventh Report, the JWG “initiates, evaluates and sustains forms of collaboration between the WCC and the RCC, especially between the various organs and programmes of the WCC and the RCC”. The structure and style of the JWG is meant to be flexible and adaptable to the changing needs and priorities of the JWG agenda. The JWG thus sets up sub-commissions to study specific topics on its agenda. Some topics may require the participation of experts from outside the group who may contribute to the on-going study. The JWG has among its tasks the function of initiating and helping to keep alive the discussion, in the member churches of the WCC and the RCC, of issues facing the ecumenical movement. It also assesses the current trends in the ecumenical movement with a view to offering recommendations to its parent bodies.

A. Assessment

Reviewing its work 1999-2005 the JWG recognises that its performance has been stronger in some respects than others.

In response to the 1966 mandate “to stimulate the search for visible unity”, (*cf.* Appendix A of this report) there has been an emphasis on the discussion and the development of texts on issues of theological and pastoral concern and on learning from the experience of local churches.

It might be good for the next JWG to give more attention to the task of “initiating evaluating and sustaining forms of cooperation between the WCC and the RCC”. It may also be fruitful to pay greater attention to “ad hoc initiatives”. The JWG recognises with satisfaction that new forms of collaboration have developed during the years of its mandate, and that there is now a stronger commitment for this kind of exchange.

The new JWG might also consider how it could more effectively fulfil the mandate of “being a challenge to the parent bodies by proposing new steps and programmes”.

B. Suggestions

With the experience of these years, the JWG offers the following comments:

The importance of ecumenical spirituality needs to be reflected in the way the JWG operates. Its meetings might, for instance, begin with a day of recollection or retreat. Although during this period we have valued the opportunity to share one another’s liturgies, we believe that the new JWG could further develop the possibilities for sharing the riches of our spiritual traditions.

There is need for a clear and comprehensive orientation for JWG members at the beginning of each new term. It would be essential if new members were well briefed on the mandate and the history of the JWG since 1965.

It is important that the parent bodies try to ensure that those appointed as members appreciate the importance of consistent attendance, not least to maintain regional balance.

The “reception” of the JWG’s efforts needs to be enhanced. With and beyond the reporting required by the two parent bodies, initiatives are required to make the JWG’s work accessible to the churches more widely, more speedily and in more

user-friendly form. One possibility is that study guides might be developed, for example, for use in connection with the documents on baptism and dialogue.

The of the JWG's functions is to "facilitate the exchange of information about the progress of the ecumenical movement, especially at the local level" (1975 Guidelines). This has been very fruitfully achieved among the members themselves, but we believe that the task of making the fruits of this work known needs more attention.

The link between the JWG and NCCs and REOs could be developed. In addressing issues related to the proclamation of the Gospel in the varied cultural context of today, these links could be particularly valuable.

The work of the JWG is, first and foremost, a journey of faith. Worship has been central to its life. There have been many contacts with local churches, ranging from a church-sponsored orphanage in Lebanon to a migrant community in Sweden to courageous efforts at peace building in Northern Ireland. Through it all, relationships have deepened, and trust has grown.

2. Joint Working Group study documents

The JWG has produced three significant studies during this mandate, which are commended for use in a wide variety of contexts.

2.1 Ecclesiological and Ecumenical Implications of a Common Baptism (Appendix C)

The gradual development within the modern ecumenical movement of a common understanding of baptism is one of the basic factors that have enabled long separated Christians to speak today of sharing a real though imperfect communion. Both multilateral (e.g., BEM) and bilateral dialogues have contributed to theological convergence and/or agreement on baptism.

The purpose of the JWG study document on the ecclesiological and ecumenical implications of a common baptism is to assist the churches to recognise what has been accomplished, and to build on it. The document therefore reviews important aspects of the growing convergence on baptism, noting the still remaining differences. The text illustrates the ecumenical impact of what has been achieved by showing examples of the way common perspectives on baptism have helped foster changed relationships, in some cases full communion, between churches long separated.

Both the ecclesiological and the ecumenical implications of the growing common understanding of baptism highlighted in the study are important if further steps toward visible unity are to be taken. Ecclesiological implications, noted at the end of each of the document's first five sections, refer to issues uncovered in that section which also must be considered in dialogue in order to work toward a common understanding of the Church. Ecumenical implications listed together in section six refer to pastoral or practical steps that might be taken now within the churches in order to receive and to build on the growing common understanding of baptism.

The JWG hopes that this study document will be used by the churches in various educational settings in order to deepen the appreciation that, even though the goal of visible unity has not yet been achieved, through a common baptism separated Christians already share deep bonds of communion.

The study proceeded in the following way. Initial material for reflection was presented to the JWG executive in January 2000, which included a summary of implications of baptism gleaned from many responses to BEM (Msgr John Radano) and an overview of current Faith and Order work on baptism (Rev. Dr. Alan Falconer). These two members were asked to coordinate the project. The JWG Plenary in May 2000, developed five main areas which became the focus of discussion for the study. Drafting meetings took place in 2001 and 2002 (Geneva), February 2003 (Rome), and September 2003 (Geneva). Work in progress on the study was presented each year for discussion at annual JWG meetings. Participating in various drafting sessions were Dr Eugene Brand, Dr Thomas Best, Fr Gosbert Byamungu, the Revd Dr Alan Falconer, Dr Mark Heim, Prof. Nicholas Lossky, Dr Thomas Pott, Msgr John Radano, Dr Teresa Rossi, and Dr Liam Walsh. Dr Teresa Rossi did additional research on media presentations on baptism for the project, and Dr William Henn contributed suggestions for improving certain aspects of an advanced draft of the text. Bishop David Hamid reviewed the advanced text for editorial clarity and consistency. The study was adopted by the JWG plenary in Chania, in May, 2004.

2.2 Nature and Purpose of Ecumenical Dialogue (Appendix D)

When the JWG between the RCC and the WCC was formed in 1965, it began its work by reflecting on the nature of ecumenical dialogue. The report, published in 1967, has served as a useful framework for ecumenical dialogues for some thirty years.

Since that time, relations between Christian Communion and churches have grown and developed. The dialogues have helped to shatter stereotypes, dispel misunderstandings and have led to changed relationships between churches on the way to visible unity. In this period of thirty years, there has developed a culture of dialogue.

However, there has also developed a renewed confessionalism. Difficulties in processes of reception have also led to division within confessional traditions participating in dialogues. Are issues of ethics and culture, which have not necessarily been the subject of dialogue, now becoming the sources of division within and between churches?

It was therefore felt appropriate that the JWG explore again the nature and practice of dialogue in the light of the experiences of thirty years, and of the new challenges and opportunities for dialogue at the beginning of the third

millennium.

To initiate the process, two presentations were made on this topic at the beginning of this mandate of the JWG by then Bishop Walter Kasper and the Revd Dr Konrad Raiser (published in the *Ecumenical Review* 52 (3) 2000).

The document draws on: extensive discussions from meetings of the JWG Plenary in Beirut (2000), and Dromantine (2001), both regions where community tension exists and where processes of dialogue have been developed; the papers of Cardinal Kasper and the Revd Dr Raiser; the 1967 document; and subsequent published reflections from a number of theologians engaged in processes of dialogue.

The statement points to the development of the culture of dialogue, examines different approaches and notes the impact of the dialogues in creating new relationships between churches and communities. In the light of thirty years' experience of dialogues involving the Catholic Church, it explores anew the theological basis of dialogue, elicits a number of principles of dialogue, and develops some theses on the spirituality and practice of ecumenical dialogue. Attention is paid to the question of "reception", and reflection is given on the difficulties and positive experiences of such reception processes. The document concludes with some challenges posed to dialogue in the 21st century and underlines how the culture of dialogue is an essential expression of the nature of Christian living and is a key element of the common pilgrimage of churches as they seek to be faithful to the prayer that all may be one ... so that the world may believe (John 17:21).

The study proceeded in the following way. . After the presentations on dialogue by then Bishop Walter Kasper and the Revd Dr Konrad Raiser, the first plenary developed a series of issues to be considered in a study document on dialogue. A small drafting group consisting of Ms Eden Grace, Dr Susan Wood, Msgr Felix Machado, Msgr John Radano and the Revd Dr Alan Falconer met in Cartigny, Switzerland (February, 2003), and produced an initial draft. After discussions in the plenary in Bari, the text was further developed through email correspondence and at a one-day drafting session in September 2003 (the Revd Dr Alan Falconer, Msgr John Radano, Dr Thomas Best). After further discussion at the JWG Executive Meeting in November 2004, Bishop David Hamid was asked to review the text for editorial consistency. The study document was adopted by the JWG plenary at Chania, Crete, in May, 2004.

2.3 "Inspired by the Same Vision": Roman Catholic Participation in National and Regional Councils of Churches (Appendix E)

Because the JWG is responsible for overseeing and fostering relationships between the RCC and the WCC, it is fitting that this body present an overview of the nature, extent, and quality of participation by the Catholic Church in councils of churches and regional ecumenical organisations around the world. This is not the first time the JWG has conducted such a review, but contexts continue to evolve. The number of Roman Catholic bodies participating in councils of churches continues to increase. And so, as the study document "Inspired by the Same Vision" states, "After more than forty years of experience, the JWG is asking some basic questions about Roman Catholic involvement in national and regional councils of churches and other ecumenical instruments. What works well? What isn't working well? Why?" That is the purpose of this study.

The document recognises that in many regions of the world councils of churches are a primary means whereby relationships among churches are nurtured and advanced. All involved will admit that the path is not always smooth. The study attempts to look forthrightly at problems and challenges that inhibit participation by the Catholic Church, in an effort to stimulate constructive reflection on ways *through* difficulties. To the degree that "all in each place" have representatives at the ecumenical table, the quest for full visible Christian unity is enhanced.

Specific recommendations are offered at the conclusion of the document, proposing that "representatives of NCCs, REOs and episcopal conferences in places where the Roman Catholic Church is not in membership... should consider the document 'Inspired by the Same Vision' and reflect on the experience others have gleaned regarding Catholic participation". Governing bodies of councils of churches and Catholic bishops' conferences in every setting are urged to read and reflect on the document, and to do so together. In addition, the PCPCU and the WCC should sponsor a new international consultation to bring together representatives of NCCs, REOs, and episcopal conferences, especially from places where the Roman Catholic Church is not in membership.

The text is divided into eight sections: a statement of purpose, definition and history of Roman Catholic participation, evolving attitudes toward membership, the value and benefits of membership, issues and concerns, questions to consider, concluding observations, and recommendations.

The text concludes with the words: "We pray that the document will strengthen appreciation for, understanding of, and participation in councils of churches."

The study proceeded in the following way. A JWG subcommittee, co-chaired by the Revd Thomas Michel, S.J. and the Revd Dr Diane C. Kessler, worked steadily on this project beginning with the second meeting in Dromantine, Northern Ireland (2001). The other members were the Revd David Gill, the Revd Prof. Viorel Ionita, Sr Joan McGuire, OP, and Bishop Paul Nabil Sayah, with the assistance of Msgr John Mutiso-Mbinda and Ms Teny Pirri-Simonian, respectively of the PCPCU and WCC staff. The drafting group customarily met for two days prior to sessions of the full JWG, held a drafting session in Rome in March 2003, and worked during the year sharing drafts via email. The topic was discussed in plenary sessions of the JWG in 2001-2003, and was considered by the JWG executive committee.

In August 2002, the Revd Dr Kessler presented the early stages of the draft at a meeting of the general secretaries of

national councils of churches at Bossey in Celigny, Switzerland, and invited their participation in a study-and-response process. A number of councils requested copies of the draft for consideration; and several responded with recommendations. Councils that requested the draft and/or offered responses included those from Austria, Britain and Ireland, France, India, Norway, Slovak Republic, Sudan, Swaziland, Sweden, Switzerland and Tanzania. The Protestant Federation of France undertook the translation of the draft text into French. A gathering of state council of churches executives in the United States discussed the topic in one of their annual meetings and offered input into the study. The input provided by these and other bodies significantly enhanced the quality of the study. The study document was adopted by the JWG plenary at Chania, Crete, in May 2004.

3. Issues studied by the JWG

3.1 Theological anthropology

The proposed study on theological anthropology emerged from discussion at the JWG meeting in Antelias, Lebanon, in May 2000. This area of common interest has become increasingly urgent due to a range of issues affecting the understanding and protection of the human person posed, for example, by bioethics, human sexuality, and violence.

During the period 2000-2004 a number of sessions were held to discuss those issues. Papers were presented at the Dromantine and Bari plenaries by Bishop Marc Ouellet, Professor Nicholas Lossky, Archbishop Jozef Zycinski, Bishop Donal Murray and Dr. Teresa Rossi. The topics explored were: Biblical anthropology, theological anthropology, the concept of *imago Dei*, particularly in the writings of Pope John Paul II.

A small group was formed to begin the process of drafting a study document, but due to change of staff personnel, the group was not able to meet and the JWG Executive recommended that discussion of the question should continue but that substantive work be taken up by the 2006-2013 JWG, who could use the papers and reports submitted to the present JWG as a basis for their discussion.

3.2 Interchurch marriages

The issue of interchurch marriages has been on the agenda of the JWG at different periods of its mandate. For instance, on 2 – 4 October 1989 in Geneva the JWG held a Consultation on Interchurch Marriage to “assess the difficulties and opportunities of interchurch marriages”.

During the current mandate of the JWG, discussion on this issue began at the first meeting plenary in Antelias, Lebanon in 2000, and from the start the JWG took account of its previous work. It acknowledged that this is still an important and urgent matter before the churches and recognised that many look to the JWG to contribute to the churches’ response to this pastoral concern. The following steps were proposed as a service that the JWG might offer to the RCC and to member churches of the WCC who are continuing to work on the questions and problems associated with interchurch marriages:

- To identify the available materials on interchurch marriages
- To study these materials to assess which factors are specific to the life of the churches, and which are more likely based on cultural considerations.
- To identify initiatives that may be helpfully shared across the churches.

It is with considerable disappointment that, due to a sheer limit of time and staff resources, this JWG was not able to act upon the recommendations from its first plenary meeting.

The JWG is acutely aware that the *theological* issues involved in interchurch marriage are extremely complex. Beyond the pastoral concerns lie far-reaching ecclesiological implications for the churches as well as challenges to the varied understandings of the sacramentality of marriage. Despite the limitations of time and resources, the JWG was committed to listen sensitively to current reflection in the churches on this pastoral issue, the source of considerable hurt and pain for many Christians. It recognised the particular wisdom and experience that the Interchurch Families Association can offer in this area. Consequently, in Dromantine in 2001, four presentations were made to the plenary:

- Ecumenical and ecclesiological implications of interchurch marriages, by Dr Ruth Reardon (Interchurch Family Association)
- Proposed ways to move forward, by the Revd Canon Martin Reardon (Interchurch Families Association)
- Comments on the *Ecumenical Directory*, by Bishop Donal Murray
- A summary of the 1996 agreement on interchurch marriages between Catholic and Orthodox Patriarchs in the Middle East, by Archbishop Paul Sayah.

The third Plenary in Stjärnholm in 2002 devoted a session to the issue of interchurch marriages. Three papers were presented reflecting three distinct Christian traditions: Bishop Marc Ouellet spoke of the “Sacrament of Matrimony according to the Catechism of the Catholic Church”. The Revd Professor Viorel Ionita presented an Orthodox perspective, and the Revd David Gill spoke from the point of view of a church of the Reformation. The ensuing discussion revealed that there may be possibilities of convergence on matters of grace and sacrament and the JWG recognised that the issue of

interchurch marriage was not unrelated to the implications of the recognition of common baptism.

The difficult theological issues notwithstanding, the JWG continued to underline the need to remind the member churches of the WCC and the RCC of their *pastoral* responsibilities towards couples in interchurch marriages.

4. Areas of shared concern regarding social issues

4.1 Social thought and action

Even though social thought and action have been on the JWG agenda from the beginning, it has been difficult in the term of this mandate to find adequate ways to collaborate in this area. Among the reasons are the different nature of the partners, one a church, the other a council of churches, and their different approaches to dealing with social questions. The JWG study document, "The Ecumenical Dialogue on Moral Issues: Potential Sources of Common Witness or of Division," remains a useful resource for confronting moral issues.

However, because of the locations in which it has met, the JWG has been able to explore issues of peace and reconciliation. At its first plenary in Antelias, in post-civil war Lebanon, meetings with representatives of local churches afforded opportunities to reflect not only on the character of ecumenical relations there, but also on experiences of dealing with violence, conflict, and the possibilities of reconciliation.

In the second plenary, in Dromantine, Northern Ireland, there were discussions of the conflicts that had taken place in Northern Ireland. Papers were presented by Dr David Stevens of the Irish Council of Churches, the Revd Dr Alan Falconer and Bishop Anthony Farquhar, Catholic Auxiliary Bishop of Down and Connor. The recommendations of the Working Party on Sectarianism were presented and the Irish School of Ecumenics' project on reconciliation was described. A visit to Belfast provided opportunities to come to a deeper understanding, not only of the conflicts, but also of the efforts at reconciliation that were taking place. The members saw, for example, the efforts of the Anglican and Roman Catholic cathedrals to build bridges between the two peoples in conflict.

4.2 Decade to Overcome Violence (DOV)

Cooperation on the DOV began with contacts around the topic of small arms followed by an invitation from the WCC to the Pontifical Council for Justice and Peace to have a staff member serve on the DOV Reference Committee. Another opportunity for joint work between the DOV staff at the WCC and the Pontifical Council on Justice and Peace arose within the framework of an international coalition for the UN Decade for a Culture of Peace and Nonviolence for the Children of the World, based in Paris, France. The coalition was founded in the summer of 2003 and both the DOV Coordination Office and the PCJP are observing members of the international committee.

The DOV Coordination Office has made efforts to publicise on the DOV website organisations, events, resources and stories from within the RCC, so as to make visible the fact that the DOV initiative reaches far beyond the formal WCC membership. Dioceses, local parishes and interchurch joint efforts are given visibility. In some countries national Justice and Peace Commissions are part of the ecumenical DOV effort. For example, the DOV study guide *Why Violence? Why not Peace?* was translated into French in Belgium by a group under Catholic leadership.

The third plenary in Stj nholm was able to consider rich input from three events. These included: the en Points of Commitment to Peace proclaimed at an ecumenical and interreligious gathering of religious leaders in Assisi, 24 January 2002, at the invitation of Pope John Paul II; the Brussels Declaration of 20 December 2001 from the meeting organised by the Ecumenical Patriarch Bartholomew; and the statement of an interfaith meeting organised by the Archbishop of Canterbury in Alexandria, Egypt, in January 2002. The JWG Executive at its meeting in March 2003 suggested that the JWG might consider publishing these three statements, with introductions, as a contribution to the DOV.

The same plenary heard a presentation, *Global Peace, Global Conflict, and Human Responsibility*, by Professor Peter Wallensteen of Uppsala University. Dr Teresa Rossi presented a 90-page printed report produced by a seminar which she conducted on the DOV at the St Thomas Aquinas Pontifical University in Rome during the 2003 spring semester, the first seminar in a long-term programme she has introduced on DOV. The report has also been presented at the PCPCU and sent to the WCC offices.

Concerning the war in Iraq, the WCC organised a prayer service for peace on the day the bombardment began. The WCC, with the assistance of Archbishop Diarmuid Martin, then the Permanent Representative of the Holy See to the UN bodies in Geneva, and former member of the JWG, invited representatives of religious communities in the city and the diplomatic corps in Geneva to take part in the service.

There is much room for increased cooperation with both the Vatican and Catholic constituencies within the framework of the DOV.

4.3 Other contacts between RCC/WCC

4.3.1 Refugees and migration

Cordial relations have developed between the Pontifical Council for the Pastoral Care of Migrants and Itinerant Peoples and the WCC staff working on this same area. WCC representatives participated in the Fifth World Congress for the Pastoral Care of Migrants and Refugees, held in Rome on 17-22 November 2003. In 2001, His Eminence Cardinal Stephen Fumio Hamao and the Revd Fr Michael Blum (President and Undersecretary of the Pontifical Council) visited WCC staff in Geneva

to discuss ways of working together more collaboratively. The Revd Fr Frans Thoolen of the Pontifical Council staff, participated in meetings of United Nations High Commission for Refugees (UNHCR) governing bodies, often serving as the representative of the Holy See in these meetings. The possibility of strengthening collaboration in the area of programme is limited by staff capacity.

Cooperation between Roman Catholic organisations and the WCC has been particularly strong in the area of refugees and migration. Since the Harare Assembly, cooperation between WCC and Caritas International, the International Catholic Migration Commission (ICMC) and the Jesuit Refugee Service (JRS) has continued. ICMC and JRS both have representatives in Geneva and WCC staff work closely with them on a number of advocacy initiatives, particularly related to the work of the UNHCR. This cooperation is often expressed through participation in NGO networks, particularly the International Council of Voluntary Agencies. In addition, there is mutual consultation, sharing of information from respective networks, and discussion of common priorities. WCC and Caritas International are members of the 9-member Steering Committee for Humanitarian Response. The Caritas and WCC networks share similar concerns and complement each other's awareness of the importance of working through local and national organisations. Caritas International also has close relations with Action by Churches Together (ACT) and is invited to participate in the annual meetings of the ACT Emergency Committee.

4.3.2 Diakonia and development

Archbishop Paul Josef Cordes, President of the Pontifical Council *Cor Unum* which undertakes charitable work, visited Geneva and the WCC in 2002. He had conversations with the Council leadership and staff working in areas of common interest with *Cor Unum*. Following this visit, the WCC Director of CCIA (Churches' Commission on International Affairs) strengthened the relationship with WCC by representing the WCC in the *Cor Unum* Plenary Assembly in 2003, where he was a keynote speaker.

5. Topical issues: the documents *Dominus Iesus* and *Ecclesia de Eucharistia*

During the period of the present mandate of the JWG, the WCC members of JWG held discussions with the Roman Catholic partners on two documents, namely, the Instruction *Dominus Iesus* (published in 2000) and the 2003 Encyclical on the Eucharist, *Ecclesia de Eucharistia*. Both documents have important ecumenical implications and therefore needed to be discussed. For that reason, following their publication, the JWG played a valuable role as a forum where a frank discussion of the documents could take place. This process of dialogue was useful for clarifying some of the misunderstandings about the purpose of issuing such documents on the part of the RCC. The very fact that the RCC is open to listen to the reactions of the WCC representatives is in itself an important sign of its commitment to ecumenical dialogue.

At the JWG plenary of May 2001, some members of the JWG shared reactions received from WCC member churches on the document *Dominus Iesus*. The WCC made use of this spirit of dialogue and openness to continue the discussion of this document through a subsequent exchange of communication with the PCPCU.

V. PROSPECTS FOR THE FUTURE (2006-2013)

Revisiting the mandate

As the JWG approaches the end of this working period, the members are deeply convinced that "there continues to be a need for a forum enabling the RCC and the WCC to evaluate together the development of the ecumenical movement". The JWG has amply proven that it is a necessary, vital instrument for the growth of ecumenical relations and the facilitating of a joint Christian response to the needs of the people of our time. But the members also see reasons for revisiting the mandate originally given in 1966 and modified in 1975, and for giving further attention to the composition and working style of the JWG.

The members agree that the JWG, as a consultative forum, is truly capable of inspiring, directing and sustaining dialogue between the RCC and the WCC regarding issues of concern to the ecumenical movement, and of facilitating collaboration between the various organs and programmes of the WCC and the RCC. But it is clear that we live in a changing world, marked by the destabilising effect of globalisation on peoples' lives and cultures, that the ecumenical horizon is undergoing rapid change, and that the Churches, within themselves and in their service to the human family, face new and demanding challenges which call for ever greater commitment to the search for visible unity and common witness.

The members of the JWG have bonded well during the period of their engagement and common toil. They have reached a level of mutual understanding and trust that has allowed them to examine the issues before them with objectivity and critical discernment. They now set before the parent bodies areas of common concern which need further attention on the part of the next JWG. They have a sense that the JWG has the potential to achieve even greater results, and that consultations between the RCC and the WCC on the JWG's way forward should stress the original aim of the group as primarily that of "discovering and assessing promising new possibilities for ecumenical development", and in "proposing new steps and programmes" as a challenge to the parent bodies (*cf.* Guidelines for the future of the JWG, Nairobi Report, WCC Assembly, 1975, pp. 276-278).

Recommendations from the Joint Working Group to the RCC and WCC

The following areas of common concern require particular attention, either because of their potential to strengthen relations between the churches and between Christians at all levels, or because they are perceived as continuing sources of pain or reasons of scandal between divided Christians.

1. Among the first, we point to a clear convergence between all the members of the JWG regarding the need to promote a return to the spiritual roots of ecumenism. Crucial at the beginning of the ecumenical movement was the spiritual ecumenism that inspired the Week of Prayer for Christian Unity, the Commission on Mission and Evangelism, and the Faith and Order Commission. At the November 2003 Plenary Assembly of the PCPCU, Cardinal Kasper stated:

"When we speak of ecumenical spirituality, we do not use this word -- which is unfortunately overused -- to mean a spirituality that is vague, weak, merely sentimental, irrational and subjective, that does not take into account the objective doctrine of the Church, or even ignores it. On the contrary, we mean the teaching of Scripture, of the living tradition of the Church, and of the outcomes of ecumenical dialogues that have been personally and totally assimilated, are infused with life and in contact with life. Mere ecumenical activism is destined to exhaust itself; merely academic debate among experts, no matter how important it may be, eludes the 'normal' faithful and touches only the margin of their hearts and lives. We can only expand the ecumenical movement by deepening it.."

At the General Assembly of the All Africa Conference of Churches, Yaoundé, Cameroon, in November 2003, the Revd Dr Samuel Kobia, General Secretary of the World Council of Churches, said:

"... From baptism to communal sharing of meals and reception of the spirit, the memory of Christ's suffering, death and resurrection becomes a reality in anticipation of another reality. The past in our minds is memory. Human beings cannot create, or even imagine, anything that is entirely new. But in the Eucharistic meal something new always happens. Christ, in whose suffering our suffering as a community of faith is embodied, creates a new community. Once incorporated into the body one is expected to live by the mind of Christ in order to function fully and bring health to the life of the body. Activity within the body of Christ produces a new group identity and worldview. And by extension we can claim this ecclesiology as part of our ecumenism/ecumenical spirit. ...

It is vitally important that we bring theology back to the people, and craft new themes of spirituality that are congenial to our unique experience and place in the world. We must re-emphasize the need for spirituality as the basis for the work we do in the world. That way we avoid being tantalized by the trappings of prestige that come with power even when such power is derived from a moral imperative. ...

If we have the courage and tenacity of our forebears, who stood firmly like a rock against the lashes of slavery, we shall find a way to do in our times what they did for theirs and be awakened someday by the hope to a new dream come true."

What is needed is a renewed ecumenical spirituality based on the riches of our respective traditions, centred on continual conversion to Christ, able to intensify at the spiritual level relations between the ecumenical partners. We must be convinced that only by enriching one another spiritually, through common prayer and other forms of spiritual sharing, will it be possible for Christians successfully to tackle the important questions before us in dealing with one another and with the world around us. A return to the spiritual roots of ecumenism must be an aspect of any reflection on the renewal of the ecumenical movement itself.

2. We likewise agree that greater effort is needed in the field of ecumenical formation. Both parent bodies need to be concerned about Christians and clergy who need ecumenical formation. A new generation of Christians is sometimes unaware of the way things were and how much things have changed in the decades since the founding of the WCC and since the Second Vatican Council. In this respect much is being done, but we advocate an effort to improve the coordination of such formation through a more effective sharing of information and resources, and by providing greater opportunities for participation in each other's life. We especially recommend that the JWG keep before the churches the importance of offering young people opportunities to be exposed to traditions other than their own, especially in shared programmes of formation, mission and service. We also recommend the valuable study by the last JWG on ecumenical formation (*cf.* Seventh Report of the JWG, 1998, pp. 57-59).
3. Among the areas of concern that are already having serious consequences for the churches and for ecumenical relations we point to the continuing, pressing, possibly Church-dividing difficulties encountered in giving common witness in the field of personal and social moral issues. Society is becoming more confused and fragmented in its understanding of what it means to be truly human. Consequently, all churches are being called to respond to society's profound

questioning in important matters of bioethics, human, civil and religious rights, issues of peace, social justice, healing of memories, human sexuality and reproduction. We believe that the JWG should, as a matter of urgency and in cooperation with Faith and Order and in consultation with other bodies, seek ways to develop the already-begun joint exploration of the philosophical and theological foundations of Christian anthropology. The 1991-1998 JWG offered a valuable document in 1996: "The Ecumenical Dialogue on Moral Issues: Potential Sources of Common Witness or of Divisions". This 1998-2005 JWG has followed the topic closely (*cf.* Report 5.1) and strongly recommends that it be carried forward into the next mandated period.

4. Other new challenges to Christians demand a response. Interreligious dialogue has become an urgent necessity and Christians have to engage in this together. Religious pluralism and, in some places, the increasing absence of God in cultural life are challenging Christians to "give an account of the hope that is in [them]" (1 Pt 3:15) and to live out together [their] common calling to mission. The spread of modern technology and the power of the media to form people's opinion and even their perception of reality calls for Christians to be responsibly critical towards the ensuing style of interpersonal, family and social relationships, and to be more effective in using the positive opportunities that these instruments offer. The prevalence of injustice, different forms of violence and the fear induced by international terrorism are directly opposed to the respect for human dignity that is at the heart of the Christian message. These are among the issues which can fruitfully be examined by the next JWG, as it seeks ways to improve and intensify cooperation between the churches..

We recommend therefore that in preparing the next JWG the parent bodies stress those parts of the original mandate that have perhaps been less to the forefront and which, nevertheless, are especially indicative of what is now needed. The JWG should be alert to identifying and proposing fresh forms of collaboration between the WCC and the RCC. The members should be asked to commit more effort to interpreting the major streams of ecumenical thought at the general and local levels, without undertaking study processes which are or could be carried out by other bodies.

In response to the changing needs of the ecumenical task, the JWG might fruitfully reflect on how its work can be more closely related to the context and praxis in different local situations around the world. Just as flexibility and adaptability to the changing circumstances of the mission entrusted by Christ to his disciples (*cf.* Mt 28:19) are essential qualities of the ecumenical cooperation which are also required of the JWG itself.

The task of the JWG is in fact to facilitate the advent of a time when the RCC and the WCC member Churches can meet in genuine *koinonia* and can therefore give convincing witness to the world of the transforming message of the Gospel of Jesus Christ. We entrust the work of the past seven years to the Triune God and pray that the Holy Spirit "will bring to completion the work he has begun in us" (*cf.* Phil 1:6).

Members of the Joint Working Group 1999-2006

Representatives of the Roman Catholic Church

Most Reverend Mario CONTI
Co-Moderator JWG
Archbishop of Glasgow
Glasgow (U.K.)

Most Reverend Walter KASPER
from 1999-2001
Secretary
Pontifical Council
For Promoting Christian Unity
Vatican City

Most Reverend Marc OUELLET
from 2001-2003
Secretary
Pontifical Council
For Promoting Christian Unity
Vatican City

Most Reverend Brian FARRELL
since 2003
Secretary
Pontifical Council
For Promoting Christian Unity

Vatican City

Most Reverend Giampaolo CREPALDI
since 2001
Pontifical Council for
Justice and Peace
Vatican City

Most Reverend Michael FITZGERALD
From 1999-2002
Pontifical Council
For Interreligious Dialogue
Vatican City

Most Reverend Diarmuid MARTIN
From 1999-2001
Pontifical Council
For Justice and Peace
Vatican City

Most Reverend Donal B. MURRAY
Bishop of Limerick
Limerick (Ireland)

Most Reverend Donald J. REECE
Bishop of St. John's Basseterre
St. John's, Antigua (West Indies)

Most Reverend Paul Nabil SAYAH
Archbishop of Haifa and the Holy Land
(Maronite)
Jerusalem

Most Reverend Buti J. TLHAGALE, OMI
Archbishop of Diocese of Johannesburg
Doornfontein (South Africa)

Most Reverend Józef M. ZYCINSKI
Archbishop of Lublin
Lublin (Poland)

Reverend Dr Remi HOECKMAN
From 1999-2001
Pontifical Council for
Promoting Christian Unity
Vatican City

Reverend Monsignor
Felix A. MACHADO
since 2002
Pontifical Council for
Interreligious Dialogue
Vatican City

Sister John McGUIRE, OP
Ecumenical Officer
Archdiocese of Chicago
Chicago (IL – USA)

Sister Celine MONTEIRO, FMM
Franciscan Missionaries of Mary
Generalate, Rome
Rome (Italy)

Sister Elizabeth MORAN, MSSC
World Council of Churches
Mission & Ecumenical Formation (MEF)
Geneva (Switzerland)

Reverend Monsignor
John MUTISO-MBINDA
Co-Secretary JWG
Pontifical Council
For Promoting Christian Unity
Vatican City

Reverend Monsignor
John A. RADANO
Pontifical Council
For Promoting Christian Unity
Vatican City

Dr Teresa Francesca ROSSI
Centro Pro Unione
Roma (Italy)

Sister Theresa SEOW, F.d.C.C.
St. Anthony's Canossian Convent
Singapore

Ms Denise SULLIVAN
from 1999-2000 (passed away)
Catholic Bishop's Committee for

Ecumenical & Interfaith Relations
Mawson ACT 2607 (Australia)

Reverend Father
Juan USMA GÓMEZ
since 2001
Pontifical Council
For Promoting Christian Unity
Vatican City

Reverend Father
Thomas MICHEL, SJ
Consultant since 2001
Secretary For Interreligious Dialogue
Jesuit Curia
Rome (Italy)

Administrative Staff

Dr Paola FABRIZI
Pontifical Council for
Promoting Christian Unity
Vatican City

Representatives of the World Council of Churches

Bishop Dr Jonas JONSON
Church of Sweden (Lutheran)
Co-Moderator JWG
Bishop of Strängnäs
Strängnäs (Sweden)

Professor Dr Oscar CORVÁLAN-VÁSQUEZ
Pentecostal Church of Chile
Talca (Chile)

Right Reverend Bishop H. Mvume DANDALA
Methodist Church of South Africa
General Secretary
All Africa Conference of Churches
Nairobi (Kenya)

His Grace Metropolitan
Philipos Mar EUSEBIUS
Malankara Orthodox Syrian Church
St Basil Aramana
Kerala (India)

His Eminence Metropolitan Professor Dr
GENNADIOS OF SASSIMA
Ecumenical Patriarchate of
Constantinople
Istanbul (Turkey)

Reverend David GILL
Uniting Church in Australia
Kowloon
Hong Kong SAR (China)

Right Reverend David HAMID
Anglican Consultative Council
Suffragan Bishop in Europe
Westminster, London (UK)

Reverend Professor Viorel IONITA
Romanian Orthodox Church
Study Secretary
Conference of European Churches
Geneva (Switzerland)

Dr Musimbi KANYORO
Lutheran
General Secretary
World Young Women's Christian
Association
Geneva (Switzerland)

Ms Ülle KEEL
Estonian Ev. Lutheran Church
Tallinn (Estonia)

Reverend Dr Diane C. KESSLER
United Church of Christ, USA
Executive Director
Massachusetts Council of Churches
Boston (USA)

Professor Nicholas LOSSKY
Russian Orthodox Church
Paris (France)

Reverend Valamotu PALU
Free Wesleyan Church of Tonga
General Secretary
Pacific Conference of Churches
Suva (Fiji)

Reverend Dr Alan FALCONER
Director, Faith and Order
World Council of Churches
Geneva (Switzerland)

Mr Georges LEMOPOULOS
Deputy General Secretary
World Council of Churches
Geneva (Switzerland)

Ms Teny PIRRI-SIMONIAN
Co-Secretary JWG
Church and Ecumenical Relations
World Council of Churches
Geneva (Switzerland)

Administrative Staff

Ms Luzia WEHRLE
Administrative Assistant
Church and Ecumenical Relations
World Council of Churches
Geneva (Switzerland)