

CENTRO PRO UNIONE

N. 14 — Fall, 1978

Via S. Maria dell'Anima, 30
00186 Rome, Italy



bi-annual Bulletin

* * *

THE TENTH ANNIVERSARY ISSUE

- THE CENTRO PRO UNIONE AND THE ECUMENICAL MOVEMENT
A. J. van der Bent
Librarian, World Council of Churches, Geneva
- AN OVERVIEW OF RECENT BILATERAL INTERCHURCH CONVERSATIONS
Stephen Cranford
Secretariat Faith and Order
World Council of Churches, Geneva
- BOOKS RECEIVED



Bishop Ablondi, Cardinal Medeiros, Cardinal Willebrands, Cardinal Cooke, and the Chief Rabbi of Rome at the Centro Pro Unione, October 18, 1978, in occasion of the Tenth Anniversary Celebration. (Photos by Lucaferri).

The *Centro Pro Unione* is a center for ecumenical formation: for study and research, for the exchange of information, and for encounter. To achieve these ends, the Centro runs a series of conferences each year studying various aspects of the ecumenical movement from the pastoral, theological, social and practical points of view. Its facilities are available to any group with an ecumenical concern. The staff organizes programs for individuals as well as groups who visit Rome with an ecumenical purpose. It provides an ecumenical library for students in Rome and is available to supply information on ecumenical activities throughout the world. The library has 7,000 titles of an ecumenical nature in 5 languages (e.g. theological subjects studied ecumenically, dialogues, documentation, Church History etc.) as well as 1,200 bound periodicals (specialized in ecumenics) and more than 100 current reviews.

The *Movimento Pro Unione* is a gathering together of Christians, clergy and lay people, who are in sympathy with the ecumenical outreach of the *Centro Pro Unione* of the Atonement Friars in Rome. The members of the Movimento are encouraged to work and pray individually and corporately for Christian Unity where this is possible. The Movimento seeks to be a vehicle to share ecumenical experiences and provides means for ecumenical formation on the local level in Italy.

The *Centro Pro Unione* is staffed by the Atonement Friars a religious community in the Franciscain tradition, existing specifically to help fulfil the Church's mission of Christian Unity, to witness to the Gospel among Christians and non-Christians and to bring all men to the fullness of unity with the People of God.

EDITORIAL

Two days after the surprise election of Pope John Paul II, the Friars of the Atonement in Rome celebrated the tenth anniversary of their *Centro Pro Unione* with three cardinals, bishops, representatives of the Christian Churches and the press. The *Centro* is an ecumenical conference center and research library conducted by the Friars of the Atonement in the center of Rome.

Fr. Charles Angell, S.A. new director of the *Centro*, noted that this event, held on October 18, just two days after the election of Pope John Paul II who has called the ecumenical commitment of the Roman Catholic Church, begun at the Second Vatican Council, "irreversible", was the first ecumenical gathering outside the Vatican of the new pontificate.

Cardinal Willebrands, President of the Vatican's Secretariat for Promoting Christian Unity, noted in his address that it was in the auditorium of the *Centro* that the non-Catholic observers to the Second Vatican Council met, and "in this room", he said, "many of their suggested phrases originated which later found their way into the texts of the Council". He suggested that the message of Father Paul Wattson of Graymoor (1863-1940), the founder of the Friars, "has something very important to say to us today about the unity of the Church, and it is particularly significant that his examples has inspired his friars to conduct this ecumenical work in Rome". Cardinal Cooke of

New York and Cardinal Medeiros of Boston shared the platform with Cardinal Willebrands.

Bishop Alberto Ablondi, President of the Episcopal Commission for Ecumenism and Dialogue of the Italian Bishop's Conference, told the gathering that he was particularly gratified that the Atonement Friars had related their ecumenical work in Rome to the Italian scene, because it must be incarnated in diverse societies and places according to local needs. The *Centro* conducts its programs in both Italian and English.

The librarian of the World Council of Churches Dr. Ans van der Bent of Geneva, said that the work of the *Centro* compares favorably with the best in Europe and North America, and certainly in Italy, and that its library was of invaluable service to scholars and students. He hoped that its conferences would continue to explore even the most difficult questions which affect ecumenism.

Bishop John Howe, Executive Secretary of the Anglican Consultative Council, located in London, extended the greetings of Anglican Churches to the Friars and their *Centro*, and noted the close cooperation which exists between them and the work of Anglican ecumenists. The venerable Jewish community of Rome, dating back to the time of the Caesars, was represented by the Chief Rabbi of Rome.

EDITOR

THE CENTRO PRO UNIONE AND THE ECUMENICAL MOVEMENT

It is an honor and a privilege for me to address you on the theme: The Centro Pro Unione and the Ecumenical Movement. Almost from the beginning, when the Centro was founded in Rome by the Friars of the Atonement in 1968, I was offered precious opportunities to familiarize myself with its aims, functions and developments. The various activities of the staff of the Centro Pro Unione mirror various events and trends in the world-wide ecumenical movement during the last ten years. Reading the Bulletin which the Centro has published twice per year, one is struck by the great variety of ecumenical themes at annual conferences organized by the Centro. Topics have ranged from 'inner' ecumenical problems and concerns such as grass-roots ecumenism, uniformity of the Christian message, theological education, ecumenical ministries, inter-confessional dialogue, bilateral conversations, a more realistic understanding of Christian unity, prayer for unity, eucharist as a sacrament of reconciliation and renewal, the Church as *koinonia* in Christ, to 'wider' ecumenical questions such as development and social justice, the image of God and human rights, Jerusalem, the holy city of three religions, the interior way in Buddhism, Hinduism, Islam and Judaism, the phenomenon of belief and unbelief, the Christian-Marxist dialogue, the Christian community as reconciler. There is no doubt that the Centro's series of conferences have creatively supplemented many study programmes of the World Council of Churches, initiated and carried on since its Fourth Assembly at Uppsala in 1968.

Continuing to enumerate the Centro's activities, I am pleased to mention next the careful and systematic building up of an important ecumenical library within a very short period of time. The library, containing today more than 7.000 titles of an ecumenical nature in several languages and an excellent collection of well over 1.200 bound periodicals, is the best-equipped ecumenical library in Italy and can be favorably compared to many ecumenical libraries in Europe and North America. Any Italian or foreign student in Rome who is seriously interested in ecumenical research will find at the Centro Pro Unione's Library a wide range of resources needed for his or her ecumenical studies. It is also important to note that this library continues to acquire a great number of new significant titles, published annually, which is unfortunately not the case in many university and seminary libraries in Italy and elsewhere.

Thanks to the clear-sightedness and initiative of the Centro Pro Unione's staff, librarians of several universities, seminaries and ecumenical institutes in Rome have started several years ago to co-operate, to exchange information and to compare their respective holdings of religious periodicals. Still better communication and closer collaboration is needed to assure a greater accessibility to various theological collections and more effective services. I further mention the pioneering work of the Centro Pro Unione compiling in 1971 a directory of ecumenical institutes, centres and organizations throughout the world. A few years later a successful attempt was made to up-date, correct and expand the first edition. This directory does not only provide a long list of institutes engaged in ecumenical studies and action or activities centres and organizations, classified by country, but describes their origin, aim and function, their publications and library resources. 'Ecumenism Around the World' — which is the title of the directory — has been invaluable for locating and establishing relations with a great variety of ecumenical institutes in many countries. An eventual third edition will ren-

4

der further precious service.

Last but not least, James F. Puglisi, S.A. of the Centro published this year 'A Workbook of Bibliographies for the Study of Interchurch Dialogues', a first important step towards the gathering of bibliographical information concerning the official dialogues (international, regional and national) in progress among the various Christian churches. An enormous amount of reviews and bibliographical sources had to be checked to make this volume as complete and reliable as possible. The Centro Pro Unione is currently with the Commission on Faith and Order of the World Council of Churches, which hardly has enough staff to undertake alone such time-consuming and pain-staking work, the possibility of collaboration and expansion of this project on interchurch dialogues.

It is not easy to answer the question of what the major achievements of the Centro Pro Unione have been since its foundation and in how far they have been complementary to the accomplishments of the ecumenical movement. Thirteen years have passed since the Second Vatican Council finished its extensive task. More than a few theologians wonder today whether the Decree on Ecumenism has not been too cautious and reticent after all and needs to be up-dated with new inspiration, courage and vision. They trouble their head about the fact that the ecumenical progress of the last decade has produced new institutional fears, ecclesiological complications and ecclesiastical frustrations and now not infrequently appears as a threat to the identity of the churches and their vested interests. Is it also not true that many Third World Christians have no more desire to participate in the European-American Reformation controversies and other historical theological problems, they ask?

The World Council of Churches celebrates this year its thirteenth anniversary. Again many ecumenical theologians and faithful

laypersons wonder whether the crucial matter of Christian unity is still taken seriously, whether it has been forgotten that mission has been the source of all major steps toward unity, and whether the World Council of Churches' righteous and successful programmes have not to be put to the test, whether they originate out of a deep passion about human suffering, injustice and despair as well as out of faith in the utter compassion of God. Do not new strategies of ecumenical mission and proofs of conciliar fellowship have to be checked as to whether they indeed call all men and women back into communion with God, and do not instead merely affirm old battle cries and traditional distinctive identities of the world Christian community?

What strikes me most in the Centro Pro Unione activities is its continuous emphasis on dialogue, dialogue not only between various Christian churches and individual Christians, in whatever difficult and confusing situation, but also dialogue with people of other living faiths or secular convictions. It is not accidental that in the description of the Centro's tasks the very last sentence reads: "...to witness to the Gospel among Christians and non-Christians and to bring all men to the fullness of unity with the People of God". These words are very crucial, it seems to me, and point to the first priority of the ecumenical movement. Saint Paul's statement that "...God was in Christ reconciling the world to himself, not counting their trespasses against them and entrusting to us the message of reconciliation" (2 Corinthians 5:19) is the true leitmotiv of all ecumenical endeavors. But where, how and when are we ambassadors for reconciliation in Christ?

It is quite evident that the world religions, for many reasons, still reject the reconciling power of Jesus Christ, teach very different concepts of sin and do not believe that Christians have a unique message of re-

conciliation. It is also evident that the secular and ideological world flatly denies that God is a demanding and all-absorbing contemporary human possibility and engagement. The idea of 'trespass' is evaluated as opium of the people and opium for the people and the Church as reconciler scorned as an institution supporting the *status quo* of an inhuman and unjust society. It is finally evident that attempts to manifest the unity of the Church can and do become a Christian end in itself, that mission is carried out, not in the name of God in Christ, but in defense of the continuity and glory of the Church, and that service to the world can and does lead to an affirmation of the superiority of Christian morality and ethics. More than before, I believe, are we facing these fallacies, temptations and shortcomings. Precisely for this reason do we have to recapture glimpses of the glory of God, continuing to reconcile the world in Christ, for the glory of every man, woman and Child.

Looking back to the first ten years of the history of the Centro Pro Unione and looking forward into the second decade of its existence and programmes, I can only express the wish, and assure you of my prayers, that the Center will continue to manifest its sensitivity, devotion and hospitality to many individuals and groups visiting Rome with an ecumenical purpose. Introducing many persons to the often bewildering religious and secular aspects of Italian society remains a very crucial task. The problems of Italy are intimately related to many intricate and sometimes seemingly

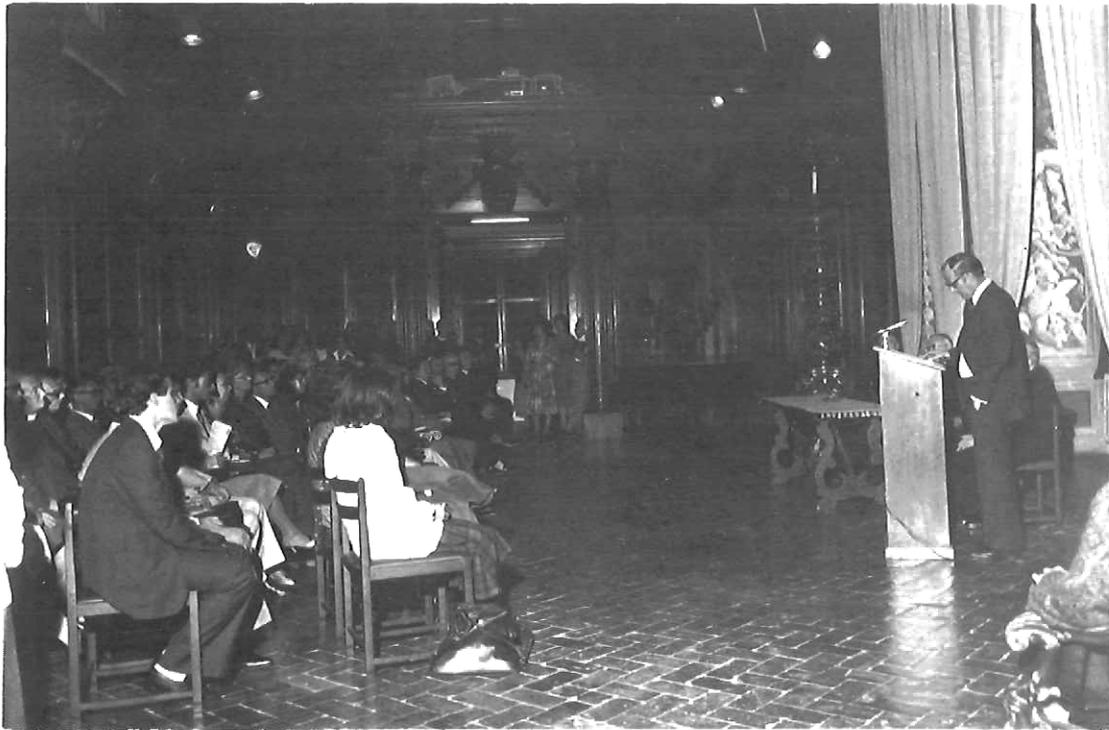
unsolvable problems of the ecumenical movement, in the ecclesiastical as in the worldly realm of today alike.

I also sincerely hope that annual conferences which the Centro Pro Unione has sponsored so far will include even more difficult and controversial ecumenical topics from which Churches and Christian groups have been shying away for reasons of fear and immaturity. Finally, I express my hope that more Italian and foreign theological students will discover and intelligently use the rich collections of ecumenical literature in the Centro's well-organized Library. The study of the history of the ecumenical movement and contemporary ecumenical progress is vital for the faithful and effective carrying out of many Christian ministries. Just speaking of reconciliation as the primary Christian concern and seeing that the Centro Pro Unione functions as a 'microcosm' of reconciliation, I can only pray that, in the midst of Christianity's frustrations and achievements, in the midst of the world's contradictions, confusions and hopes, it continues to testify to the crucified and risen Christ, the only sure hope of human-kind. There are striking similarities between the 'Eternal City' and the 'Holy City'. Having deliberately chosen Rome with all its ambiguity and glory as the setting for their endeavors, the Friars of the Atonement, it seems to me, cannot but share in the defeat and death of the Lord in Jerusalem on a Friday afternoon and his victory over all defeat and death on Sunday morning.

A.J. VAN DER BENT



Cardinal Cooke, Cardinal Willebrands, Cardinal Medeiros, Fr. Charles Angell, S.A., as Dr. A.J. van der Bent addresses the Tenth Anniversary Celebration of the Centro Pro Unione.



Some of the 200 invited guests in the sala of the Centro Pro Unione.

AN OVERVIEW OF RECENT BILATERAL INTERCHURCH CONVERSATIONS

Introduction

Although instances of churches entering into bilateral conversations to resolve theological differences can be found in church history, only since the Second Vatican Council has bilateral dialogue become a major ecumenical phenomenon. In recent years, the number of conversations on local, national, regional and international levels has multiplied severalfold. The purpose of this paper, prepared originally for the first Forum on Bilateral Conversations, is to call attention to the work being done by churches and confessional families engaged in bilateral conversations. It is not possible in a brief paper to quote or to summarize fully each point in each conversation. Rather, the intent is to survey the scope, character, status and methodology of the conversations and to point toward major convergences and statements of agreement. The work rests on the earlier publication, *Confessions in Dialogue* (WCC 1975) by Dr. Nils Ehrenström and Dr. Günther Gassmann.

The bilateral conversations themselves are sufficiently different in their goals and methods to make any generalization a questionable exercise. However, it is apparent that the bilateral movement has entered a new phase of its existence and requires a new methodology. Whereas the early years were characterized by creative theological encounter by scholarly commissions, the present period is characterized by the effort of the churches to receive the agreements which have been reached in their behalf. Of course, some conversations have not yet produced a final report; others are just beginning. However, these pages will demonstrate that a considerable number of reports have been sent to the church authorities.

Now, it must be asked, what does it mean for the theological commissions of

two churches to issue an agreed statement on a subject previously held to be the source and cause of division? It is not clear what implications an agreed statement has for church life: Does an agreement on eucharistic theology have immediate implications for the eucharistic life of two churches or confessional families? How much consensus is required to enable the churches to share a common life? How broad and how deep must a sufficient consensus be before the churches experience a greater unity? And further, at what point is the consensus process in danger of being "overloaded", i.e. when do the churches begin to require more convergence in dialogue than they can claim within their own community?

It is not clear how the churches can incorporate the work of the commissions into their lives. Dialogue is a process of mutual discovery and personal growth. A good illustration is the report of the Baptist-Reformed conversation, which by its own admission is an uneven document: the growth of personal trust and fellowship in the course of the encounter enabled the participants to state their points of agreement more fully and openly in the latter stages of the dialogue, and hence in the latter chapters of the report. The question is how the larger communities represented by the theologians can receive the report without having the experience of dialogue -- or, how they can be enabled to share in a similar experience.

The process is further complicated by the problem of words. The objective of the dialogue process has been described as a "meta-language", i.e. a new language in which each partner in the conversation can recognize its own historic convictions stated adequately. A good illustration of a meta-language" is found in the Lutheran-Reformed-

Roman Catholic conversation on marriage where the covenant relationship to Christ is used to describe the nature of Christian marriage, bridging the sacramental-non-sacramental language of the past. This is a hopeful process, holding the key to resolving deeply divisive issues. It is more than a process of re-working: it involves sharing and growth while preserving essential truths. However, one is compelled to ask how many "meta-languages" we can endure. If each bilateral conversation produces its own, aren't we in danger of a theological Tower of Babel?

One thing seems clear. The growth and extension of the bilateral style of theological encounter calls for more, not less, multilateral conversation. The large and universal questions about consensus and reception must be given a common hearing and solutions must be found which are acceptable to the whole ecumenical family. Multilateral (or, to add another word to ecumenical jargon, "inter-bilateral") experiences will be essential if the full fruits of bilateral conversations are to be harvested for the greater unity of the church.

ANGLICAN – LUTHERAN

Anglican-Lutheran International Conversation sponsored by the Lambeth Conference and the Lutheran World Federation – Joint Working Group

Meetings: Geneva, 15-19 December, 1975
Projected second meeting: 1978

From 1970 to 1972, a joint commission authorized by the Lambeth Conference and the Lutheran World Federation held four sessions and reported to its sponsoring bodies. The report, known as the Pullach Report, dealt with sources of authority, the church, the word and the sacraments, apo-

stolic ministry and worship. It is summarized in *Confessions in Dialogue*.

An official Joint Working Group, with three members plus a secretary from each side, was established by the Anglican Consultative Council and the Executive Committee of the LWF in 1973 to evaluate the responses of the churches and to further the implementation of the recommendations in the Pullach Report.

Meeting in Geneva 3 years after publication of the final report, the Joint Working Group considered the reactions of the churches to the Pullach Report and the parallel report of the Lutheran Episcopal dialogue in the USA. An additional input came from responses to a questionnaire which was sent by the LWF to member churches asking about existing relationships with the Anglican churches. The JWG noted that the responses of the churches and the supporting materials reflect wide areas of agreement between the two traditions, while recognizing that in only four sessions not all convergences reflected in the report were stated with clarity and depth. Of all issues which require deeper theological consideration, the JWG saw episcopacy as the most difficult. It also seemed clear that the churches would desire a fuller presentation of the understanding of the Gospel and desire a fuller presentation of the understanding of the Gospel and justification by faith. Because the need for further clarification was evident, no recommendation for official action toward intercommunion was made.

The JWG chose not to recommend a second round of official international conversations "at the moment", but rather recommended regional dialogues in three geographical areas where Anglican-Lutheran relations hold "special promise and significance": Europe, USA, and Tanzania. The JWG also proposed that it remain constituted to maintain the regional dialogues and receive reports.

The Report of the JWG was approved by the ACC (Trinidad 1976) and the Executive Committee of the LWF (Divonne 1977). The ACC expressed a desire that "attention will be given to the place of bishops in the Church, rather than to the abstract idea of *episcopate*". The LWF executive called for greater clarity in understanding the "real presence" in the Lord's Supper and the concept of justification and added Brazil to the places where regional dialogue should be initiated.

Officers:

Co-Secretaries: Dr. Daniel F. Martensen,
Lutheran, LWF, Geneva
The Revd David Chaplin,
Anglican, ACC, London

ANGLICAN – OLD CATHOLIC

Anglican-Old Catholic Theological Conferences sponsored by the Anglican and Old Catholic Communions

- Meetings: I Berne, Switzerland, 10-12 April, 1972
Exchange of Information about Interchurch Dialogues in which both Churches Engaged
- II Oxford, England, 25-29 June, 1973
The Meaning of Full Communion
- III Lucerne, Switzerland, 14-18 September, 1974
On the Way to the Unity of the Church: The Bonn Agreement as Now Understood
- IV Chichester, England, 18-22 April, 1977
Ministry and Authority in the Church

Since the Bonn Agreement in 1931, these two families of churches have been in full communion. In 1971, it was agreed that the Anglican and Old Catholic dialogues with the Orthodox, Roman Catholic, and Lutheran partners would be coordinated. Although there are no officially appointed commissions for Anglican - Old Catholic dialogue, a series of theological conferences, which have been held alternatively in England or on the continent since 1946, continues to examine questions which arise and which may be controversial between Anglicans and Old Catholics and has assumed responsibility for co-ordinating the Anglican and Old Catholic dialogues with other communions.

The Conference at Chichester Theological College in 1977 dealt with the subjects of ministry and authority in the church. At the special request of the Archbishop of Canterbury, the themes were focused on the ordination of women.

The report of the delegates offered little more than a reflection of the quandary of both churches. They recognized "that there is deep concern but at present no consensus within either of our Churches nor between the Churches in general on the issues either of theology or discipline involved in the ordination of women to the priesthood". While warning that independent action by any of the churches within the families would lead to a limitation of communion by those churches not able to recognize women in the priesthood, they admitted that "on both sides we are divided as to whether it is right for a particular Church in the last resort to take unilateral action in ordaining women".

The delegates called for the creation of more effective organs of consultation than presently exist.

ANGLICAN – ORTHODOX

The Commission for Anglican-Orthodox Joint Discussions sponsored by the Anglican Consultative Council and the Inter-Orthodox Commission for Dialogue with the Anglicans

- Meetings: I Oxford, England, 6-13 July, 1973
Comprehensiveness and the Mission of the Church; the Holy Spirit as Interpreter of the Gospel and Giver of Life in the Church Today; the Redemptive Work of Christ on the Cross and in the Resurrection
- II Moscow, USSR, 26 July - 2 August, 1976
Inspiration and Revelation in the Holy Scripture; the Church as the Eucharistic Community; the Authority of the Councils
- III Pendeli, Greece, 13-19 July, 1978
The Ordination of Women to the Priesthood
- IV Projected: 1979
The Church and the Churches; the Communion of the Saints; the Veneration of the Mother of God; Eucharist and Ministry

After an extensive series of meetings (1966-1972) of the separate commissions of the two churches to establish an agreed agenda the first full meeting of the joint commission was held in Oxford. The results are summarized in *Confessions in Dialogue*. Three sub-commissions were appointed to work during 1974-1975 on Scripture, Eucharistic and the Ecumenical Councils. The reports of the sub-commissions were considered and revised during the second full meeting and issued as an "agreed statement",

known as the Moscow Statement. It contains 32 paragraphs and seven major points:

1. The knowledge of God
2. The Inspiration and Authority of Holy Scripture
3. Scripture and Tradition
4. The Authority of the Council
5. The Filioque Clause
6. The Church as the Eucharistic Community
7. The Invocation of the Holy Spirit in the Eucharist

While recognizing that deep and firm agreements were reached in some areas, the official communiqué warned, "In some subjects this agreement goes little further than an agreement on a formula or a word...". More discussion will be necessary to discover whether the agreements have a great depth.

Paragraph 21 of the Moscow Statement is especially notable because in it the Anglican members of the dialogue agreed that the *Filioque* clause should not be included in the Nicene Creed, a concession "warmly welcomed by the Orthodox as a positive basis for further discussions". As a forewarning of trouble to come, the Orthodox members appended a resolution to the official communiqué in which they warned the Anglicans that the ordination of women to the priesthood in Anglican churches would constitute a serious obstacle to further relations.

Following the pattern of the Oxford meeting, three new sub-commissions were appointed in Moscow to deal with the subjects of Ministry, the Church and the Churches, and the Saints and Icons. When the three sub-commissions met at Cambridge, 25 July - August 1976, the subject of the ordination of women became especially important. The communiqué from the meeting stated, "In view of the events which have taken place, the Orthodox members ask themselves how it will be possible to continue the dialogue, and what meaning the

dialogue will have in those circumstances". Nevertheless, the Orthodox agreed to a meeting to be held prior to the Lambeth Conference to deal especially with the issue. The communiqué continued, "For the Orthodox, the future of the dialogue will depend on the resolution of the Lambeth Conference".

The issue of the ordination of women to the priesthood was not the only source of tension in the Anglican-Orthodox relations during the meeting in Cambridge. They had also to deal with the fact that, despite the agreement by Anglican theologians in Moscow that the *Filioque* clause ought to be omitted from use in the Nicene Creed, the Episcopal Church's General Convention voted to restore it after it had been dropped by its Liturgical Commission from one of its revised texts.

Although these issues have captured much of the attention given to Anglican-Orthodox relations, they seem in themselves to be only illustrations of a larger Orthodox concern about authority in the Anglican Church. Patriarch Pimen, in his message to the Moscow meeting, noted that the Anglicans will need "to pass their dogmatic resolutions officially, in a council of all their bishops, making them obligatory for the whole Church and for all Anglican communities, so that we should be able to see clearly what constitutes and what does not constitute the teaching of their Church". The Anglican chairman, Bishop R.A.K. Runcie, explained the Orthodox concern "that we are drifting apart from apostolic order and faith, and that our theological and synodical life is at the mercy of fashionable Western cultural movements".

Officers:

Co-chairmen: The Rt. Revd R.A.K. Runcie, Bishop of St Albans, Church of England
The Most Revd Stylianos, Greek Orthodox Archbishop

of Australia, Ecumenical Patriarch

Co-secretaries: The Revd Colin Davey, Church of England
The Very Rvd Archimandrite Kallistos Ware, Ecumenical Patriarch

Publication:

Anglican-Orthodox Dialogue - The Moscow Agreed Statement. SPCK 1977. £ 1.95.

ANGLICAN – REFORMED

Anglican-Reformed Theological Consultation sponsored by the World Alliance of Reformed Churches and the Anglican Consultative Council

Projected meeting: Surrey, England, 11-16 December, 1978

Churches of the Anglican and Reformed families have been involved together in church union conversations in many parts of the world. Despite a substantial body of common doctrine, the conversations have rarely led to union. Major obstacles seem to remain. For that reason, the ACC Standing Committee and the WARC Executive Committee approved a joint staff memorandum made the following proposals:

1. The ACC and the WARC on the basis of a mutually agreed timetable should proceed to appoint a small group of Anglican/Reformed representatives (suggested 7 Anglican and 7 Reformed plus staff).
2. In the first instance one meeting is envisaged for a working period of four full days.
3. Thereafter a report to be submitted to the Standing Committee of the ACC and to the Executive Committee of the WARC.

4. The mandate of the Anglican/Reformed Consultation to include:
- a) an assessment of church union conversations, taking account of the sociological factors, in which Anglican and Reformed are or have been involved;
 - b) the analysis of the specific Anglican and Reformed theological questions which require further examination;
 - c) an evaluation of strategic methodological issues, e.g. the advisability of multilateral rather than bilateral conversations;
 - d) the question of the relevance of much of our contemporary ecclesiological thinking in relationship to the shift in theological emphasis away from such issues today;
 - e) in the light of the above, consideration to be given to a possible programme of continuing Anglican/Reformed Consultation for a specific and limited period of time.

The commitment of this consultation to deal with the theological and sociological issues which arise in the context of multilateral church union schemes sets it apart. The meeting will begin with a series of papers describing local situations rather than from the issues of classical confessional theology and, therefore, may be expected to proceed along very different lines from other bilateral conversations.

ANGLICAN – ROMAN CATHOLIC

Anglican-Roman Catholic International Commission (ARCIC) sponsored by the Anglican Consultative Council and the Vatican Secretariat for Promoting Christian Unity

- Meetings: I Windsor, England, 9-15 January, 1970
 Fundamentals of the Faith; Authority, Church, Inter-

communion and Ministry; Eucharist

- II Venice, Italy, 21-28 September, 1970
 Church and Ministry; Church and Authority, Church and Eucharist; the Relation of Men and Women; the Making of Moral Judgments
- III Windsor, England, 1-8 September, 1971
 The Eucharist - Joint Statement
- IV Gazzada, Italy, 30 August - 7 September, 1972
 Ministry and Ordination
- V Canterbury, England, 28 August - 6 September, 1973
 Ministry and Ordination - Joint Statement
- VI Grottaferrata/Rome, Italy, 27 August-5 September, 1974
 Authority
- VII Oxford, England, 29 August - 7 September, 1975
 Authority in the Church
- VIII Venice, Italy, 24 August - 2 September, 1976
 Authority in the Church - Joint Statement
- IX Chichester, England, 30 August - 8 September, 1977
 Review of responses

Proposed: Venice, Italy, August-September, 1978

Confessions in Dialogue records the history of this very significant bilateral conversation from its inauguration by Pope Paul VI and the Archbishop of Canterbury in 1966 through the three meetings of the Joint Preparatory Commission (1967-1968) and the

first six sessions of the ARCIC (1970-1974). Among the ARCIC's accomplishments in these years was the publication of two agreed Statements with the permission of the Archbishop of Canterbury and the Pope. In 1971 come the "Agreed Statement on Eucharistic Doctrine", which became known as the "Windsor Statement". Two further years of dialogue produced "The Statement on the Doctrine of Ministry", to be known as the "Canterbury Statement". While careful attention was given to describing the precise status of the documents, which are not official proclamations of the Anglican Communion or the Roman Catholic Church but rather agreed statements of their international theological commissions, it must be regarded as highly significant that at this level basic agreement has been reached on two of the most difficult and traditionally divisive issues between the churches.

The third major area of work which had been proposed by the Preparatory Commission was authority in the church. Because it required consideration of the role of the Petrine office and the doctrine of papal infallibility, authority was regarded as the most difficult subject to be studied by the ARCIC and, hence, the least likely to yield a satisfactory agreement. It is a tribute to its irenic spirit, determination, and scholarly creativity that the ARCIC issued from their Venice, 1976, session an agreed statement entitled, "Authority in the Church". It represents a broad and impressive convergence on a difficult topic. The agreement was not full, however. Unlike the first two texts, the Venice Statement itemizes four points concerning papal infallibility where the ARCIC could not come to a common mind. Nevertheless, the commission expressed the conviction that the convergence reached is a significant one with far-reaching consequences and, in presenting it with the previous statements on eucharist and ministry, called upon the "respective authorities to consider whether or not they are judged to express

on these central subjects a unity at the level of faith which not only justifies but requires action to bring about a closer sharing between our two communions in life, worship and, mission" (26).

The statement on authority begins with the Lordship of Jesus Christ, to whom "God has given all authority in heaven and on earth" (1). Through the gift of the Spirit, the community is enabled both to receive and transmit the truth in Jesus Christ. From the teaching and the proclamation of the church came the Scriptures, which are normative in the life of the Christian community. It is by the action of the Holy Spirit, who continues to live in the Christian community, that the authority of the Lord resides in the church. "This is Christian authority: when Christians so act and speak, men perceive the authoritative word of Christ" (3).

The exercise of authority in the church belongs primarily to the bishops, who are commissioned through ordination to the service of the whole community and endowed by the Holy Spirit with special gifts. Even so, the bishops are obligated to recognize their interdependence with the whole community, which must exercise its respective authority by responding to and assessing the insight and teaching of the ordained ministry. The report stresses the role of the bishops as the source of the unity of the church, both within and beyond the local church. The bishop teaches authoritatively when he speaks the common mind of the whole church.

The historical development of the importance of certain prominent sees is recognized as a natural process, and, by extension, the report says that the see of Rome "eventually became the principle centre in matters concerning the Church universal" (12). The agreement further states that despite the failure of actual practice to attain the ideal, "the primacy, rightly understood, implies that the bishop of Rome exercises his over-

sight in order to guard and promote the faithfulness of all the churches to Christ and one another. Communion with him is intended as a safeguard of the catholicity of each local church, and as a sign of the communion of all the churches" (12).

The report explains that the church has, in its effort to interpret and clarify the Gospel, formulated creeds, some of which have proved to be authentic expressions of Christian truth "whose significance transcend the setting in which they were first formulated" (15). Recognition of conciliar decisions is measured by confirmation by the principal sees, especially the see of Rome.

In both our traditions the appeal to Scripture, to the creeds, to the Fathers and to the definitions of the councils of the early Church is regarded as basic and normative. But the bishops have a special responsibility for promoting truth and discerning error, and the interaction of bishop and people in its exercise is a safeguard of Christian life and fidelity (18).

Episcope appropriately contains balanced elements of primacy and conciliarity. The bishops are collectively responsible for defending and interpreting the faith. The Commission agreed that "When the Church meets in ecumenical council its decisions on fundamental matters of faith exclude what is erroneous" (19).

Although of the opinion that "What we have written here amounts to a consensus on authority in the Church" (24), the Commission articulated four continuing problems related to papal primacy: 1) the "Petrine texts" as sources for the authority of the Roman see; 2) the "divine right" language of the First Vatican Council; 3) the assertion that the pope can be infallible in his teaching; 4) the papal claim of immediate universal jurisdiction.

With the publication of an agreed statement on the last major item on its programme, the ARCIC entered a new phase of its task. The statements, it must be remembered, have been offered to the churches

for study and comment, and probably no other bilateral documents have been studied more widely than these. An extensive network of local and national Anglican-Roman Catholic Commissions has focused on the agreed statements and produced a wealth of comment.

In its Chichester meeting, 1977, the ARCIC faced the task of deciding how to deal responsibly with the variety of replies, criticisms, encouragements, etc. which had been received. The commission rejected a proposal to revise the texts of the agreed statements and another merely to provide clarifying footnotes. Rather, it was decided that the ARCIC should write a commentary for each of the agreed statements based on the replies received to each of the texts. The work begun at Chichester will be continued in the 1978 meeting in Venice.

Officers:

Co-chairmen: The Rt. Revd H.R. McAdoo, Archbishop of Dublin, Church of Ireland (Anglican)
The Rt. Revd Alan C. Clark, Bishop of East Anglia, Roman Catholic

Co-secretaries: The Revd Christopher Hill, Anglican, London
The Rt. Revd Mgr. W.A. Purdy, Roman Catholic, SPCU, Rome

Publication:

Authority in the Church - Agreed by the ARCIC Venice 1976. CTS/SPCK. 20 p.

ANGLICAN – ROMAN CATHOLIC

Anglican-Roman Catholic Commission on the Theology of Marriage and its Application to Mixed Marriages sponsored by the Vatican Secretariat and the Archbishop of Canterbury on behalf of the Anglican Com-

munion.

- Meetings: I Windsor Castle, 18-18 April, 1968
- II Rome, 27-30 November, 1968
- III London, 22-25 November, 1971
- IV Hayward's Heath, 9-12 April, 1973
- V Dublin, 1-5 April, 1974
- VI Venice, 23-27 June, 1975
Final Report

In one of its first acts, the Anglican/Roman Catholic Joint Preparatory Commission recommended the creation of a special commission to deal with the theology of marriage with special reference to mixed marriages. The recommendation was promptly accepted by both sides, and the new commissions were appointed.

The initial meeting, which attempted a general survey of the whole problem, produced agreement on three points, which were accepted as "The Fundamental Theological Principles" of the dialogue:

- i. That Holy Baptism itself confers Christian status and is the indestructible bond of union between all Christians and Christ, and so of Christians with one another. This baptismal unity remains firm despite all ecclesiastical division.
- ii. That in Christian marriage the man and the woman themselves make the covenant whereby they enter into marriage as instituted and ordained by God; this new unity, the unity of marriage, is sacramental in virtue of their Christian baptism and is the work of God in Christ.
- iii. That this marriage once made possesses a unity given by God to respect which is a primary duty; this duty creates secondary obligations for the Church in both its pastoral and its legislative capa-

city. One is the obligation to discourage marriages in which the unity would be so strained or so lacking in vitality as to be both a source of danger to the parties themselves and to be a disfigured sign of or defective witness to the unity of Christ with his Church. Another is the obligation to concert its pastoral care and legislative provisions to support the unity of the marriage once it is made and to ensure as best it can that these provisions be not even unwittingly divisive.

When the second meeting was held, it was generally known that new Roman Catholic legislation would soon be forthcoming from the Vatican to replace the Instruction, *Matrimonii Sacramentum*. With this in mind, the Commission offered a recommendation that the law be so modified that the Anglican partner in a mixed marriage be asked no more than that "he knows of the obligation in conscience of the Roman Catholic party and at least does not rule out the Roman Catholic baptism and education of the children". The new legislation, which appeared in 1970 in the Apostolic Letter *Matrimonia Mixta*, was in accord with the recommendation.

The third meeting, which was delayed until a general picture emerged of the interpretations being given the new Roman Catholic legislation in the Episcopal Conferences, received the report of a study commission appointed by the Archbishop of Canterbury on the doctrine of marriage, *Marriage, Divorce and the Church*. It would appear that the third session was a turning point in the Commission's life. Having established a sense of mutual trust, the members were also free to engage in mutual provocation. The formal expressions of the doctrines of marriage seemed to be in accord. The final report would say, "On marriage itself the Commission finds no fundamental difference of doctrine between the two

Churches, as regards what marriage of its nature is or the ends which it is ordained to serve". Three issues, however, seemed to suggest underlying problems: 1) the promise concerning the baptism and upbringing of children; 2) differences in practice concerning the indissolubility of marriage; 3) the Roman Catholic requirement of "canonical form" (marriage before an authorized Roman Catholic minister and two witnesses). Beneath these issues seemed to be serious difference of understanding in ecclesiology. The Commission, feeling that it could not deal adequately with the issue, asked the ARCIC to put it on its agenda. The ARCIC replied, however, that its agenda was already too full and could offer no assistance.

The fourth session, which focused on the issue of indissolubility, utilized extensive participation by philosophers, theologians, and exegetes. With their assistance, the Commission was able to express general agreement in the understanding of marriage as a lifelong and exclusive union and to clarify the various responses to marriages which have been found to be defective or which have broken down.

The fourth meeting also addressed a question to both churches for discussion in the fifth session: "If this is what you do to enable your Church to recognize (if not actually to solemnize) a new marital union after the termination, otherwise than by death, of a first, how can you maintain that you hold marriage, of its nature, to be exclusive and indissoluble?" The yield of a questionnaire sent to Roman Catholic and Anglican authorities where the two Churches co-exist was not extremely helpful. The final report was drafted between the fifth and sixth sessions. In the final meeting it was revised, accepted and signed by the Commission.

Following a description of their work, the final report moves to "The Relevant Theology", which centers in the common

affirmation of the sacramental nature of marriage, both in the moral sense of including obligation and in the sense of having the quality of a sign: Christian marriage is a sign to the world of what "marriage in the natural order by God's ordinance is and ought to be...". A clear distinction was seen in the Anglican and Roman Catholic regard for church law. Law in the Anglican communion has a smaller role, due to the integral relationship the Church enjoys with the common law tradition. Roman Catholic law sets out to be a comprehensive legislation transcending national entities. The report warns that the willingness of the two parties in an Anglican/Roman Catholic mixed marriage to accept the authority of church law may be quite different.

The major section on "Defective Marriage Situations" recognizes that the Churches agree in their attitudes to what are objectively non-marriages and may be declared null. But the struggle was, on the one hand, over the Roman Catholic position that a marriage between two baptized persons, *matrimonium validum ratum et consummatum* is absolutely indissoluble, to which the Anglican side raised questions about the practices of "Pauline Privilege" (by which a marriage between two baptized persons may, even after it is consummated, be dissolved) and the papal prerogative *in favorem fidei* (by which a marriage involving at least one unbaptized person can be dissolved). On the other hand, it was difficult for the Roman Catholic side to find consistency in the Anglican Communion, which traditionally affirms indissolubility and yet increasingly accommodates itself to the fact of divorce, even in some cases permitting divorced persons to be received into the life of the church in full communion after re-marriage by a civil registrar. While recognizing the seriousness of the different practices and offering little toward reconciliation, the Commission expressed its confidence that both Churches intend to be faithful to their convictions

about the essential nature of marriage and urged that the different practices not be causes for obstructing the development of full communion.

The last major section, entitled "Mixed Marriages", offers specific recommendations for revisions of legislation regulating "the promise" and the requirement of "canonical form". As an alternative to "the promise", the Commission recommends that "the Church require of the Roman Catholic parish priest responsible for the marriage a written assurance to his bishop that he had duly put the Roman Catholic partner in mind of his obligations concerning the baptism and the upbringing of the children and, according to opportunity, satisfy himself that the other partner knew what these obligations were".

As an alternative to the regulation on canonical form, the Commission recommended that "on condition that joint pastoral preparation has been given, and freedom to marry established to the satisfaction of the bishop of the Roman Catholic party and of the competent Anglican authority, the marriage may validly and lawfully take place before the duly authorised minister of the Church of either party".

The report concludes with an emphasis on pastoral care and the mutual support and trust of the Churches and particularly the clergy as they serve persons in mixed marriages.

Officers:

Co-chairmen: The Most Revd Ernest L. Unterkoefler, Bishop of Charleston, Roman Catholic Church
The Most Revd George O. Simms, Archbishop of Armagh, The Church of Ireland, Anglican

Co-secretaries: The Right Revd Mgr W.A. Purdy, Vatican Secretariat for Promoting Christian Unity Rome

(since 1974) The Revd Barnabas Lindars, University of Cambridge, Anglican

(since 1971) The Revd Prebendary Henry Cooper, Adviser to the Archbishop of Canterbury

Publication:

"Commission on the Theology of Marriage and its Application to Mixed Marriages - Final Report". SPCU *Information Service*, No. 32 1976/III.

BAPTIST – REFORMED

Baptist-Reformed Theological Conversation sponsored by the Baptist World Alliance and the World Alliance of Reformed Churches

- Meetings:**
- I Rüschtikon, Switzerland, 14-17 December, 1974
The Distinctive Elements of the Baptist and Reformed Heritages Today; The Baptist and Reformed Perspectives in Understanding the Gospel
 - II Cartigny, Switzerland, 7-11 September, 1975
The Christian Understanding of God's Purpose for the World in our Lord Jesus Christ: Doctrine of God and Man
 - III Rüschtikon, Switzerland, 26-30 March, 1976
The Church in the World but not of it. A detailed survey and analysis of recent statements on baptism and church membership.
 - IV Rüschtikon, Switzerland, 10-14 December, 1976
The Church: with special emphasis on the local and uni-

versal Church; The Ministry: with special emphasis on charism and office; Baptism: with special emphasis on Spirit and baptism in the complex of initiation.

Confessions in Dialogue described the preparations and conduct of this dialogue through its first meeting, in 1974, at Rüschtikon, which was designed as a mutual introduction to the distinctive elements in Baptist and Reformed heritage.

The second session, at Cartigny, had as its theme, "The Christian Understanding of God's Purpose for the World in our Lord Jesus Christ: Doctrine of God and Man". The discussion focused on the relation of baptism to covenant, the "newness" of the new covenant as expressed in baptism and the Lord's Supper. The third session was guided by two presentations: a) the church in the world but not of it, and b) a detailed survey and analysis of recent statements on baptism and church membership. The fourth and final session dealt with Baptist and Reformed thinking in the light of their understanding of the work and the gift of the Holy Spirit. Also during this last session, a final report was drafted for submission to the BWA and the WARC.

The conversation began with a recognition of the close kinship of the Baptist and Reformed families and of the wide range of agreement which could be assumed. Where differences were encountered, they tended to be accepted as legitimate expressions of faith expressed through distinctive heritages which could in dialogue be mutually complementary or even corrective. Because of their different practices, baptism figured very significantly in the discussion, raising the questions of mutual recognition of membership and inter-communion. The Reformed churches generally practise infant baptism and are committed to a practice of Christian nurture which leads to confession

of faith and confirmation. The Baptists insist on a confession of personal faith which leads to baptism. The study group resolved that the "Reformed emphasis on the priority of God's grace in baptism and the Baptist accent on man's active participation in the baptismal even are, in a sense, complementary... (Theses 6). They recognized that in both practices, "the Spirit willing, the result is actual membership in the church of Christ in the full New Testament sense of the word 'member'... (These 10). The Report continues, "We are thankful to God for this mutual recognition of each other's good standing as Christians and for the fact that many Baptist and Reformed churches practise mutual admission to the communion of the Lord's Supper" (These 11). Similarly, the Baptist emphasis on the individual and the Reformed emphasis on the wider councils, were recognized as having a mutually corrective impact in the encounter of the two families of churches.

Officers:

Co-chairmen: Professor Martin Cressey, Reformed, Cambridge, England
Dr. Rudolf Thaut, Baptist, Hamburg, Germany

Co-secretaries: The Revd Richmond Smith, Reformed, WARC, Geneva
Dr. C. Ronald Goulding, Baptist, BWA, London, England

Publication:

Report of Theological Conversations, WARC/BWA 1977.

CHRISTIAN CHURCH (DISCIPLES OF CHRIST) – ROMAN CATHOLIC

Disciples of Christ-Roman Catholic International Commission for Dialogue co-sponsored on each side by the Council on Christian Unity of the Christian Church (Disci-

ples Ecumenical Consultative Council and the US Catholic Bishops' Committee for Ecumenical and Interreligious Affairs and the Vatican Secretariat for Promoting Christian Unity

Meetings: I Indianapolis, USA, 22-27 September, 1977
The Nature of the Church;
Elements of Unity

Projected: Rome, 8-14 December, 1978
Development and Identity of
the One Tradition

The Disciples of Christ-Roman Catholic International Commission for Dialogue, which has held the first of its projected five annual sessions, is structured in a unique fashion. Although the conversation is based in the USA and sponsored by the churches' ecumenical agencies in that country, it is co-sponsored by the churches' global ecumenical agencies also and has international participation and standing. Of the eight participants on each side, five are chosen from the USA and three are from other countries.

The general theme, "Apostolicity and Catholicity in the Visible Unity of the Church", is divided into five sub-themes: the nature of the church and elements of unity; development and identity in the one tradition; the eucharist and baptism; ministry and episcopacy; and the church local and universal.

The "agreed report" from the first session is focused on the spiritual dimension of unity, which is regarded as a fundamental aspect in the search for visible unity. The report also pointed to the need for further study of "the extent to which the trinitarian faith provides the basis for our unity" (22) and "the question of the role of the church in mediating and/or proclaiming the unifying love of God to a broken and divided world" (23).

Officers:

Co-chairmen: The Most Revd Stanley J. Ott, Auxiliary Bishop of New Orleans, Roman Catholic Church, USA.

Dr. Paul A. Crow, jr., Christian Church (Disciples of Christ), USA

Co-secretaries: Msgr Basil Meeking, Roman Catholic, SPCU, Rome
Dr. Robert K. Welsh, Christian Church (Disciples of Christ), USA

COPTIC ORTHODOX – ROMAN CATHOLIC

The Joint Commission between the Catholic Church and the Coptic Orthodox Church

Meetings: I Cairo, Egypt, 26-30 March, 1974
Christology

II Cairo, Egypt, 27-31 October, 1975
Vision and Understanding of the Unity We Seek

III Viena, Austria, 27-29 August, 1976
Concept of Unity of the Church in the First Five Centuries

IV Cairo, Egypt, 13-17 March, 1978
Church Councils; Validity of Sacraments

Established during the visit of Pope Shenouda III to Rome in 1973, the Commission's mandate is "to guide common study in the fields of church tradition, patristics, liturgy, theology, history and practical pro-

blems, so that by cooperation in common we may seek to resolve, in a spirit of mutual respect, the differences existing between our Churches and be able to proclaim together the Gospel in ways which correspond to the authentic message of the Lord and to the needs and hopes of today's world".

The first session produced an some progress in the difficult area of christology. "Still we need a formula of reconciliation between what the non-Chalcedonian Orthodox confess: one nature, out of two natures, or one nature that possesses the properties and qualities of the two natures, and what the Chalcedonian Catholics confess: in two natures" (5).

Despite difficulties in the area of ecclesiology, the Commission agreed during the second round of conversations that the goal of the conversation is full communion, not just closer cooperation. The second session also produced a study plan for the next six years. In an effort to establish a common ground, the third and fourth sessions concentrated on topics which pre-date the dividing controversies: the concept of unity in the first five centuries and the understanding of councils in the Church.

The Commission has also recommended measures to ease the tension between the two communities in Egypt. Accusations of proselytism against the Roman Catholic Church threatened to obstruct the conversation at one point. In response, a letter was sent by Pope Paul VI to the Catholic Patriarch, Cardinal Sidarouss, affirming the recommendation of the Commission that a local mixed committee be established to guide cooperation and avoid proselytism. Although the committee was established, later reports indicated that its success has been limited. Steps are being studied to inspire more mutual confidence and cooperation.

Officers: Rev. Msgr Charles Moeller, Secretary of the SPCU, Rome,

head of the Catholic delegation.
His Excellency Bishop Gregorius, Bishop of Coptic Culture and Higher Theological Studies, head of the Coptic Orthodox delegation.

Rev. John Long, S.J., SPCU, Rome, secretary of the Catholic delegation.

Dr. George Bebawi, Professor of Patristics, secretary of the Coptic Orthodox delegation.

EASTERN ORTHODOX – ORIENTAL ORTHODOX

Theological Dialogue between the Eastern Orthodox and the Oriental Orthodox Churches sponsored by the Pan-Orthodox Conference and the Permanent Commission of the Oriental Orthodox Churches

Meetings: Sub-committees, Addis Ababa, 9-13 January, 1975

Following a series of unofficial consultations between theologians of the Chalcedonian and non-Chalcedonian churches, commissions were named for official dialogue. *Confessions in Dialogue* reported the meeting of the two sub-committees, one from each side, in 1973, to project a programme.

A second meeting of the sub-committees was held at Addis Ababa two years later. It was agreed that the preparatory work was completed and that the time was right for a meeting of the two theological commissions. The sub-committees proposed a meeting in 1976 with the following agenda items:

1. The Christology of St. John of Damascus
2. The Christology of Severus of Antioch
3. The Councils
4. Conclusions and Communiqué

For various reasons, including the political situation in Ethiopia, the full commission has not yet met.

LUTHERAN – METHODIST

Methodist-Lutheran Joint Commission sponsored by the World Methodist Council and the Lutheran World Federation

Meetings: First session projected for January, 1979
Biblical Authority and the Authenticity of the Church

The Strasbourg Institute of the Lutheran World Federation sponsored a theological consultation involving Methodist and Lutheran theologians on St. Simons Island, Georgia, 5-10 December, 1977. By agreement of the General Secretaries of the LWF and the WMC, the occasion was used to prepare for the first meeting of the Methodist-Lutheran Joint Commission.

The theme of the dialogue will be: "The Church: Community of Grace". Four agreed purposes were reached:

- a) To contribute to mutual understanding and respect between Methodism and Lutheranism for both their similarities and their differences.
- b) To help demonstrate that Lutheranism and Methodism are part of one community in Christ and seek to stand together in their witness and service in the world.
- c) To strengthen possibilities for practising fellowship in Word and Sacrament between Lutheranism and Methodism.
- d) To provide theological support for church cooperation and unity according to local needs and possibilities.

Five full sessions are anticipated, with the first being held in Eastern Europe.

LUTHERAN – ORTHODOX

Theological dialogue between Orthodox and Lutheran Churches decided by the Orthodox Churches and authorized by the Lutheran World Federation

Delegates from the Lutheran World Federation made an official visit to the Ecumenical Patriarch of Constantinople, His Holiness Demetrius I, in Istanbul, 10-24 March, 1978. During the visit, discussions were held regarding the overall theme and the methods to be employed in the bilateral discussions which will begin soon.

Metropolitan Emilianos Timiadis has been named co-chairman of the dialogue for the Orthodox side, and Dr. George Kreschmar chairs the Lutheran Preparatory Group. Full commissions are now being appointed.

LUTHERAN – REFORMED – ROMAN CATHOLIC

Joint Roman Catholic-Lutheran-Reformed Study Commission on "The Theology of Marriage and the Problem of Mixed Marriages", sponsored by the Vatican Secretariat for Promoting Christian Unity, the Lutheran World Federation, and the World Alliance of Reformed Churches

- Meetings: I Strasbourg, France, 23-26 November, 1971
Marriage as a Common Human Reality
- II Madrid, Spain, 4-9 December, 1972
Sexuality and Anthropology in Contemporary Thought; the Sacramentality of Marriage
- III Basel, Switzerland, 22-27 October, 1973
Indissolubility of Marriage

- IV Strasbourg, France, 2-7 December, 1974
Indissolubility: the Distinctive Approaches of the Christian Traditions with Regard to Broken Marriages
- V Venice, Italy, 25 April - 2 May, 1976
Final Report

Confessions in Dialogue describes this three-party "bilateral" through its last substantial meeting, Strasbourg 1974. The concluding meeting in Venice was for the purpose of reviewing the work of the commission and preparing a final report, which was released in 1977 by the three sponsoring bodies.

An introduction prepared in Venice calls attention to the fact that the pain of division in the church is most deeply experienced in inter-confessional marriages. Since the publication of *Motu proprio Matrimonia mixta*, a new kind of conversation and a new level of collaboration have been possible between Roman Catholics and Protestants in some local and regional situations. While recognizing that the regional attempts at new solutions have been promising, the need for an international level commission grows out of the fact that the problems are essentially theological and therefore equally valid in all parts of the world. It is hoped that the measure of agreement reached through the commission will promote more satisfactory relationships in local situations. The commission also hopes that its work will be a helpful contribution toward an effective Christian response to the worldwide crisis in the understanding of marriage.

The dialogue began its work with a psychological, sociological, and religious analysis of the contemporary marriage crisis. The sacramentality and the indissolubility of marriage were topics for subsequent sessions. The final report contains six major sub-themes:

- I.- Crisis and Challenge
- II.- General Aspects of Marriage
- III.- The Relation of Christ to Marriage
- IV.- Marriage for Life
- V.- Pastoral Care
- VI.- Statement and Discussion of the Norms of the Catholic Church regarding Mixed Marriages

The report speaks with a common voice about the present crisis, the changes in marriage influenced by changes in society, and the nature of marriage as a social institution and the source of personal happiness. Marriage is described under three aspects: the life of the married couple, the family with children, and the significance of marriage for society.

The effort to speak of the relations of Christ to marriage illustrates a serious historic difference. The Roman Catholic Church regards marriage as a sacrament founded in the doctrine of sanctification. The churches of the Reformation have avoided using sacramental language in relation to marriage, fearing that its use would suggest an automatic efficaciousness of grace which is theologically and spiritually unacceptable to them. However, participants found a common understanding emerging as they described the love of God incarnated in His Son and revealed in the covenant relationship, which they held to be connected to the conjugal relationship. By emphasizing the Biblical word "covenant", a way was found to speak together of the reality of grace as a gift of Christ to a married couple. This is the quality which the Roman Catholic calls a sacrament. Although the Reformation churches define sacrament differently, they recognize their agreement regarding the relation of Christ to marriage.

The report emphasizes a common conviction that marriage is a lifetime commitment. However, there remains a clear difference in the way in which the Roman Catholic

Church and the Reformation churches deal pastorally with the fact of divorce. As a sign of its disagreement and an expression of its conviction that a sacrament is indissoluble, the Roman Catholic Church excludes divorced persons from receiving the sacraments. The Reformation churches, while not resigning to divorce, hold that marriage can be destroyed and argue that a second marriage may achieve what a first could not. They do not, therefore, exclude divorced persons from the sacraments. While emphasizing their essential concurrence that God wishes marriage to be a lifelong bond, the commission also recognized that there is no immediate solution to the outstanding disagreements which remain unreconciled and perhaps irreconcilable.

General agreement is reflected in the concern for pastoral care, preparation for marriage, and special training for pastors to deal with mixed marriages and broken marriages.

The final major section of the report begins with a summary of the norms of the Roman Catholic Church on mixed marriages. There follows a Lutheran-Reformed comment on the norms and a Roman Catholic reply to the comment. The necessity for dividing the section in this manner reflects considerable difference of positions, especially with regard to the legal norms concerning the promises and canonical forms required by the Roman Catholic Church.

It is in the concluding section, with its questions and counter-questions, that the issues for future dialogue emerge. But for the moment, the commission is content to send the report, with the convergences and differences it reveals, to the sponsoring bodies, noting that the reception process in the churches may require a continuing dialogue of the three partners and perhaps the appointment of a special commission for this purpose.

Officers:

Co-chairmen: Dr. Rachel Henderlite, Reformed, USA

Dr. Dietrich Rössler, Lutheran, Germany
Mrs. Jacqueline Stuyt, Roman Catholic, Great Britain
Rev. Richmond Smith, Reformed, WARC, Geneva
Dr. Harding Meyer, Lutheran, France
Rev. Pierre-M. de Contenson
Roman Catholic, SPCU,
Rome —

Publication:

Theology of Marriage and the Problem of Mixed Marriages, LWF/WARC/SPCU, 1977.

LUTHERAN — REFORMED

Joint Committee of the Lutheran World Federation and the World Alliance of Reformed Churches

Meetings: Strasbourg, France, 17-21 March, 1975

Projected: 1979

After a series of meetings initiated by the WARC and the LWF in 1968, a newly constituted Joint Committee met for the first time in March 1975. Its purpose is to conduct a series of consultations to enable practical cooperation and to implement church fellowship between Lutheran and Reformed churches. Special attention will be given to the theological implications of the Leuenberg Agreement in Europe and the results of dialogue in North America.

The Joint Committee will meet again in 1979. It purposely let time elapse before meeting again in order to evaluate the results of its efforts to provide international consultative teams for regional ecumenical work.

Officers:

Co-chairmen: The Rt. Revd Dr. Andreas Aarflot, Lutheran, Oslo, Norway

The Revd Dr. Jacques Rossel,
Reformed, Basle, Switzerland

Co-secretaries: Dr. Daniel F. Martensen, Lu-
theran, LWF Geneva, Switzer-
land

The Revd Richmond Smith,
Reformed, WARC, Geneva,
Switzerland

LUTHERAN – ROMAN CATHOLIC

The Joint Lutheran-Roman Catholic Com-
mission sponsored by the Lutheran World
Federation and the Vatican Secretariat for
Promoting Christian Unity

- Meetings: I Geneva, Switzerland, 20-24
March, 1973
Survey of Lutheran-Roman
Catholic Relations; Programme
Planning
- II Rome, Italy, 8-12 January,
1974
The Ministry in Interconfes-
sional Dialogue; the Theology
of Liberation and the Struc-
tures of the Church
- III Liebfrauenberg, France, 15-20
March, 1976
Evaluation of the reactions
to the Malta Report; exami-
nation of the joint document
on eucharist; Models of Uni-
ty; Lutheran-Catholic relations
in Poland and Hungary
- IV Paderborn, West Germany, 7-
12 March, 1977
Completion of the joint docu-
ment on Eucharist
- Projected: 2-7 October, 1978

The joint Lutheran-Roman Catholic Work-
ing Group was created by the sponsoring
bodies following the publication in 1972 of

the final report of the Joint Lutheran-Ro-
man Catholic Study Commission on "The
Gospel and the Church", popularly called
the Malta Report (but not to be confused
with the Anglican-Roman Catholic "Malta
Report" of 1968). The first two meetings
of the Working Group, in 1973 and 1974,
were reported in *Confessions in Dialogue*.
After the Liebfrauenberg meeting, the name
was changed by agreement from "Working
Group" to "Commission".

The Commission has the task of review-
ing and facilitating the reception of the Mal-
ta Report by the churches and carrying for-
ward studies of specific questions arising in
the debate of the report. After evaluating
responses from particular churches, bishops'
conferences, theological faculties, institutes,
and individual theologians, three major
themes emerged as priorities for further
study.

- a) Eucharist. A sub-committee document on
the doctrine of the Eucharist was discus-
sed and revised in several plenary sessions.
The now completed final version includes
a joint statement and calls attention to
some points which remain unresolved.
- b) Ministry with special reference to the
Episcopal Office. A second sub-committee
has prepared a document on ministry,
with special reference to the office of the
bishop, which will be presented for dis-
cussion at the next plenary session of the
Commission.
- c) Ways towards Community (Models of Uni-
ty). The first draft of a document on
models of unity was presented to the
1976 Commission meeting and reworked
by staff for the 1977 plenary, where a
third sub-committee was appointed to de-
velop the study further in the light of
the wider context of the present ecume-
nical discussion on models of unity. Addi-
tionally, this sub-committee has been ask-
ed to deal with the implications of a pos-

sible Roman Catholic recognition of the *Confessio Augustana* and with the current discussions, especially in Europe and the United States, concerning the papacy.

The sub-committees on models of unity and the ministry will meet in May, 1978, to prepare their documents for presentation to the next plenary Commission meeting, scheduled for October.

Officers:

Co-chairmen: H.E. Msgr. Hans L. Martensen, Bishop of Copenhagen, Roman Catholic, Denmark
Prof. Dr. George Lindbeck, Lutheran, USA

Co-secretaries: Prof. Dr. Heinz Schütte, Roman Catholic, Rome
Prof. Dr. Vilmos Vajta, Lutheran, Strasbourg

METHODIST – ROMAN CATHOLIC

The Joint Commission of the Roman Catholic Church and the World Methodist Council

- Meetings: I Rome, Italy, 10-14 December, 1972
Reorganization and Planning
- II Reuti, Switzerland, 1-5 October 1973
Salvation Today, with Special Reference to the Bangkok Conference
- III Venice, Italy, 30 September - 4 October, 1974
Evangelisation, with Special Reference to the Roman Catholic Episcopal Synod in Rome; Prevenient Grace, Conversion, Salvation Today; Spirituality; Eucharist; Mixed Marriages; Methodist Involvement in Church Union Plans

IV Bristol, England, 8-12 September, 1975

The Eucharist: The Presence of Christ, the Sacrifice of Christ, Eucharistic Sharing;
The Ministry: Our Common Understanding, Apostolic Ministry, Priesthood, Ordination

Confessions in Dialogue reported on the four meetings in this second series of Methodist-Roman Catholic dialogues, which concluded in 1975 in Bristol, England, where a final report was prepared for submission to the authorities of the sponsoring bodies during the following year.

The introduction of the report calls attention to the organic link between this dialogue and the preceding effort, which concluded in 1970 and is known through its final report, called the Denver Report. The recommendations of the Denver Report was accepted in principle by the authorities as the basis for future dialogues.

The methodology of this dialogue is notable for several creative approaches. The first full meeting produced "A Call to Action" asking for cooperation of Roman Catholics and Methodists at all levels. While not fully achieving the degree of common action envisaged, the commission noted in its final report that collaboration has been strengthened at all levels. The commission made unusually wide use of ecumenical and confessional statements and events as stimuli for its own work. The 1972 Bangkok Conference on Salvation Today and the 1974 Synod of Bishops of the Roman Catholic Church provided much of the reflection which enabled the commission to produce its chapter on "Common Witness and Salvation Today". The Anglican-Roman Catholic International Commission's reports on Eucharist and on Ministry and Ordination were given careful attention and comment, and the progress of the ARCIC and the Lutheran-Roman Catholic dialogue in the USA on the subject of authority was noted as a sub-

ject for future study. A statement on euthanasia produced by the Methodist Division of Social Responsibility and endorsed by the British Methodist Conference was used as the substance for the section on "Moral Questions". The chapters on "The Eucharist" and "Ministry" are revisions of work done by the English Roman Catholic-Methodist Commission. The chapter entitled "Christian Home and Family: Inter-Church Marriages" refers to the Roman Catholic dialogue with the Anglicans and with the Lutherans and Reformed and to the Australian Roman Catholic-Methodist dialogue. Rather than duplicating work in progress, the commission merely noted its interest in studying the reports of these dialogues when available.

The report is divided into nine chapters:

- I.- Introduction
- II.- Common Witness and Salvation Today
- III.- Spirituality
- IV.- Christian Home and Family: Inter-Church Marriages
- V.- Moral Questions: Euthanasia
- VI.- The Eucharist
- VII.- Ministry
- VIII.- Authority
- IX.- Church Union Negotiations

The chapter on "Common Witness and Salvation Today" expresses the strongest new convergences in the theological understandings of salvation and evangelisation and notes that the test of their common affirmation will be in the responses of the churches to the "Call to Action". The chapter on "Spirituality" recalls that the subject was well presented in the Denver Report and may have been its most mature contribution. No substantial additions were made but several examples of continuing progress are described.

Half of the entire report is given to the two chapters on "The Eucharist" and "Mi-

nistry", which report both substantial convergences and serious differences. Comparing the Roman Catholic doctrine on the eucharist with Methodist teaching is not simple. Whereas the Roman Catholic Church has a detailed self-understanding of theology and practice, Methodist doctrine exists with little official formulation, rather as what the report describes as "an undefined tradition". It is also recognized that the Roman Catholic and Methodist teachings have evolved separately but not in direct historical conflict, so there is no tradition of definition of one vis-à-vis the other.

The dialogue revealed, however, that there is substantial agreement on the central aspects of the eucharist. The traditional language used is very different, and the question frequently arose as to whether the perceived differences were more than semantic. The report observes that recent developments among Methodists in the recovery of eucharistic practice and among Roman Catholics in the renewal of the ministry of the Word have brought their actual worship life closer together than ever before.

There is a strong common affirmation of the presence of Christ, independent of the experience of the communicant, in the eucharist. The question of the transformation of the bread and wine continues to be a point of serious difference. Although the sacrifice of Christ in the eucharist is described differently among Methodists and Roman Catholics, the commission expressed the feeling that their conversation had revealed a larger measure of agreement than they had expected. Their disagreements, they felt, were mainly matters of emphasis and language.

Considerable agreement is expressed on what ordination is and does and also on the essential nature of the ministry. While agreeing that apostolicity and *episcopate* are of the essence of the ministry, they admitted that serious differences exist in the ways by which expression is given to continuity and

oversight. The Roman Catholic doctrine of a threefold ministry, consisting of bishops, presbyters, and deacons, is among Methodists an optional polity. Some churches have it as part of their ordinary practice and others do not. The argument of the Methodists is not against the threefold ministry but against its being required.

Officers:

Co-chairmen: The Revd William R. Cannon, Methodist, USA
The Rt. Revd Michael Bowen, Bishop of Arundel and Brighton, Roman Catholic, England

Co-secretaries: The Revd Dr. Lee F. Tuttle, Methodist, WMC, USA
The Revd Msgr. William Purdy, Roman Catholic, SPCU, Rome

Publication:

"Report of the Joint Commission between the Roman Catholic Church and the World Methodist Council 1972-1975" in *A Quinquennium in Review III*, WMC, 1976 and in *Information Service* of the SPCU, No. 34, 1977/III.

Third Series

A third series of dialogues is being planned by the Vatican Secretariat for Promoting Christian Unity and the World Methodist Council for the 1978-1980 period. The 1978 meeting will be held in Rome and will attempt to prepare a joint statement on the Holy Spirit. The following year the commission will study baptism, eucharist, ministry, authority, and models of unity and confessional heritage. Moral problems in society is projected as the 1980 topic, and the next year the commission will present all of its reports under the theme "Life in the Spirit".

Co-chairmen for the new series will be Roman Catholic Bishop J. Francis Stafford

and Methodist Bishop William R. Cannon. Co-secretaries will be Msgr. William A. Purdy and Rev. Joe Hale.

OLD CATHOLIC – ORTHODOX

Mixed Orthodox-Old Catholic Commission sponsored by the Pan-Orthodox Conference and the International Conference of Old Catholic Bishops

Meetings: I Chambésy/Geneva, Switzerland, 20-28 August, 1975
Divine Revelation and Its Tradition; the Canon of the Holy Scripture; the Holy Trinity; The Incarnation of the Logos; the Hypostatic Union

II Chambésy/Geneva, Switzerland, 23-30 August, 1977
The Teaching on the Mother of God; the Teaching on the Essence and Sign of the Church

Projected: 1979

Confessions in Dialogue reported that the two commissions met at Penteli/Athens, Greece, 5-14 July, 1973, to make their final preparations for the forthcoming official dialogue. Just prior to the first session, the theologians of the two commissions met at Morschach, near Lucern, to scrutinize and discuss their papers. The careful preparation enabled the first session of the dialogue to formulate and endorse texts on the five major themes of the meeting.

Sub-commissions were appointed to prepare for the second session. Again, they met at Penteli Monastery and prepared documents on the major themes to be discussed: *Theotokos* and ecclesiology. Using these papers the full commission endorsed texts on the teaching on the Mother of God and on the teaching on the essence and signs of

the church which contain essential elements of Old Catholic and Orthodox teachings on these subjects.

Officers:

Co-chairmen: The Most Revd Irenaios, Metropolitan of Germany, Greek Orthodox, Bonn, West Germany
The Rt. Revd Léon Gauthier, Bishop of the Old Catholic Church in Switzerland, Old Catholic, Berne, Switzerland

ORTHODOX – ROMAN CATHOLIC

Orthodox-Roman Catholic theological dialogue sponsored by the Pan-Orthodox Conference and the Vatican Secretariat for Promoting Christian Unity.

Meetings: Catholic Preparatory Commission

1. Rome Italy, 11-15 October, 1976
2. Rome, Italy, 8 May, 1978

Orthodox Preparatory Commission

1. Chambésy, Switzerland, 20-25 June 1977
2. Chambésy, Switzerland, 14-28 November, 1977

Preparations for the Orthodox-Roman Catholic theological dialogue announced in 1975 are now in the hands of officially appointed preparatory commissions which are working toward agreement on the methods to be used and the themes to be discussed.

The Third Pan-Orthodox Conference of Rhodes in 1964 established the principle that dialogue with the Roman Catholic Church belongs to Orthodoxy as whole. On the Tenth Anniversary of the lifting of the *anathemas* which had existed between the Churches of Rome and Constantinople, parallel celebrations were held in the Vatican and in the Phanar. On that occasion it was announced that an inter-Orthodox commission had been established for the prepa-

partin of a theological dialogue with the Roman Catholic Church. In return, the Holy Father announced the creation of a Catholic commission for the dialogue with Orthodox Churches. In his message to the Ecumenical Patriarch, Pope Paul VI said, "We must enable this dialogue to advance along the way that leads to the perfect unity for which Christ prayed, died and rose again".

Officers of the Preparatory Commissions:

Catholic Commission Chairman:

Rev. Pierre Duprey, WF, SPCU

Catholic Commission Secretary:

Rev. Msgr. Eleuterio F. Fortino, SPCU

Orthodox Commission Chairman:

Bishop Parthenios of Carthage

Orthodox Commission Secretary:

Archbishop Cyril of Vyborg

PENTECOSTAL – ROMAN CATHOLIC

Pentecostal-Roman Catholic Dialogue sponsored by the Secretariat for Promoting Christian Unity and Pentecostal leaders

First Series

Meetings I Horgen/Zürich, Switzerland, 20-24 June, 1972

Baptism in the Holy Spirit in the New Testament and its Relation to Regeneration, Sanctification and Charismata.

II Rome, Italy, 18-22 June, 1973

Historical Background of the Pentecostal Movement; the Relation of the Baptism in the Holy Spirit to the Rite of Christian Initiation; the Role of the Holy Spirit and the Gifts in the Mystical Tradition

III Schloss Craheim, Wetzhausen, Germany, 10-14 June, 1974

The Relation of the Action of the Holy Spirit to Church Structures;

Water Baptism, Adult and Infant Baptism

- IV Venice, Italy, May, 1975
Psychological and Sociological Dimensions of the Pentecostal Movement; Prayer and Worship
- V Rome, Italy, 26-29 May, 1976
Prayer and Praise; Evaluation of the Dialogue; Suggestions for the Future

As *Confessions in Dialogue* noted in reporting on the first three meetings, this dialogue is unusual in its composition, objectives and reporting style. On the Roman Catholic side, the dialogue is sponsored officially by the Vatican Secretariat for Promoting Christian Unity; on the Pentecostal side, however, there is no comparable sponsoring agency. Therefore Pentecostal participants represent various churches and movements. In addition, the Pentecostal invited participants from the charismatic movement to share is the dialogue as consultants. The purpose of the dialogue is growing toward a better understanding of the meaning for the church of full life in the Spirit. Matters related to structural church unitary are not discussed, and the "domestic pastoral question" of the relationship of Roman Catholic charismatics to their church is not in the purview of the dialogue. The final report, issued at the conclusion of the five year cycle, is not a consensus statement but an "agreed account" of the conversation.

The dialogue began its exploration into the "life and spiritual experience of Christians and Churches" with a discussion of the meaning of "baptism in the Holy Spirit" and moved to a discussion of the relationship of special *charisms* to the sacraments, especially baptism. The report reveals basic agreement on several points discussed during the years, including the following: the indwelling of the Holy Spirit in all Christians; the freedom of the Holy Spirit to apportion *charisms*; the sufficiency of baptism and the inappropriateness of rebaptism; the inclusion of spontaneity and structure in worship; the recognition of the charismatic movement as

strengthening the church; the necessity for some criteria for discerning the Spirit's gifts; and the submission of the charismatic movements to the authority of the church.

Clear points of difference are also recorded, both between the Roman Catholics and the Pentecostals and between the classical Pentecostals and the Charismatics. An inclusive discussion occurred in the question as to how many impartings of the Spirit there can be. Is the baptism of the Holy Spirit to be understood as an additional gift or the release of an aspect of the Spirit already given? While agreeing that rebaptism is inappropriate, those who reject paedobaptism refused to call the baptism of a believer who received infant baptism a rebaptism. Charismatics within the Anglican and Protestant churches tended to side with the Roman Catholics in this discussion. The role of tradition in the interpretation of the Scriptures posed an important unresolved issue.

The final paragraph of the report notes "the consensus of all participants that the dialogue has been an occasion of mutual enrichment and understanding and offers the promise of a continuing relationship."

Officers, First Series:

Co-chairman: Dr. David du Plessis, Pentecostal, Oakland, Calif., USA
The Rev. Fr. Killian McDonnell, OSB, Roman Catholic, Collegeville, Minn., USA

Co-secretaries: The Revd Dr. John McTernan, International Evangelical Church, Rome.

The Revd Fr. Basil Meeking, Roman Catholic, SPCU, Rome.

Second Series:

Meetings: I Rome, 3-7 Octobre, 1977
Speaking in Tongues; Faith and Experience.

A second five year cycle of dialogues began with a discussion of speaking in tongues as a characteristic aspect of the experience of the Pentecostal movement and the relationship between

faith and experience. Although these topics were discussed in the earlier series, the effort in the second round is to treat the themes in greater depth. A report of the conversation will be released at the end of the five year period.

One of the main problems to emerge from the discussion is the interpretation of Scripture, which will be taken as the theme of the 1978 session.

Officers:

Co-chairmen: The Revd Fr. Pierre Duprey, Roman Catholic, SPCU, Rome
Dr. David du Plessis, Pentecostal Oakland, Calif., USA

Co-secretaries: The Revd Fr. Basil Meeking, Roman Catholic, SPCU, Rome
Dr. Robert McAlister, Pentecostal, Brazil.

Publication:

“Final Report of the Dialogue Between the Secretariat for promoting Christian Unity of the Roman Catholic Church and the Leaders of Some Pentecostal Churches and Participants in the Charismatic Movement: within Protestant and Anglican Churches 1972-1976” *Information Service* of the SPCU, No. 32 1976/III.

REFORMED – ROMAN CATHOLIC

Study Commission on “The presence of Christ in Church and World” sponsored by the World Alliance of Reformed Churches and the Vatican Secretariat for Promoting Christian Unity.

- Meetings:**
- I Rome, Italy, 6-10 April, 1970
Christ’s Relationship to the Church
 - II Cartigny/Geneva, Switzerland, 22-27 March, 1971
The Teaching Authority of the Church
 - III Bièvres/Paris, France, 31 January-

5 February, 1972

The Presence of Christ in the World

IV Woudschoten, The Netherlands, 18-23 February, 1974
The Eucharist

V Rome, Italy, 3-8 March, 1975
The Ministry

VI Rome, Italy, 21-26 March 1977
Preparation of the Final Report.

The co-chairmen of the Reformed-Roman Catholic Study Commission sent a final report to their respective authorities with a covering letter calling for its widest possible study in the churches and the establishment of a procedure for continuing the conversation on the basis of the report and the response. The report is divided into five major sections, following the themes of the five substantial meetings.

The initial meeting of the dialogue was able to express unanimity on the subject “Christ’s Relationship to the Church”. “There was complete agreement in presenting ecclesiology from a clear christological and pneumatological perspective in which the church is the object of declared faith and cannot be completely embraced by a historical and sociological description.”(16) The report described certain New Testament norms for the church but recognized that even in the Scripture a variety of patterns can be ascertained. It is to be expected, therefore, that the church is manifested in a variety of forms, which are constantly changing to meet the demands of particular times and places.

It proved more difficult to reach complete concurrence on “The Teaching Authority of the Church”, and the section frequently resorts to descriptions of the characteristic Catholic and Reformed positions. Nevertheless, on the critical conflict of “Scripture only” *vis-à-vis* “Scripture and Tradition”, the report observes that “the problem is no longer presented in terms of the battle lines of the post-Tridentine polemic”.(25) Contemporary scholarship has illuminated for both sides the historical interrelatedness of

Scripture and Tradition and the role of the church in the canonization of Scripture. The report states, "We agree that as *creatura verbi* the Church together with its Tradition stands under the living Word of God and that the preacher and teacher of the Word is to be viewed as servant of the Word (cf. Lk. 1:2) and must teach only what the Holy Spirit permits him to hear in the Scriptures."(26)

While agreeing that the church must always express its faith by confessions in which it interprets the Word of God in contemporary language and that this exercise must be regularly repeated, there was a recognized variance in the role given to affirmations of the past. For Catholics, they remain normative as guides for subsequent formulations; for Reformed, they have a positive value but are subordinate to the Scriptures.

The authority for teaching in the Reformed churches is delegated by the community to qualified people; in the Roman Catholic Church it is the responsibility of the pastoral office. In making this distinction, however, the participants called attention to the fact that the actual practices of the two traditions may not be so different as their theological formulation would suggest.

Infallibility remained an unresolved problem. Catholics explained that the concept is worded unfortunately, so that it is liable to "maximising interpretations". The Reformed side stated that "any claim to infallibility in the modern world represents an obstacle to the credibility of the proclamation".

In perhaps the strongest section of the report, "The Presence of Christ in the World", the reader finds none of the dichotomy of Reformed side *versus* Catholic side, which marks the previous subject. There appears to be no confessional discord in the affirmation that the presence of Christ in the world "is a consequence of the continuity of God's action in creation and redemption".(44) His presence transcends and goes beyond His presence in the church and in Christian lives. Indeed, "the fundamental relationship between the Church and the world

lies in Jesus Christ who at one and the same time is the Head of the Church and the Lord of the world".(52)

The discussion of the Eucharist began with a reflection on the biblical sources, which tended to "relativise certain traditional alternatives". The Commission found that the Christological presuppositions underlying Reformed and Roman Catholic eucharistic theology present no fundamental disagreements. At the conclusion of the strong, common statement on the nature of the eucharist and its centrality in the life and mission of the church, the participants states, "We believe we have reached a common understanding of the meaning and purpose and basic doctrine of the Eucharist, which is in agreement with the Word of God and the universal tradition of the Church".(91) In addition to concord on the Real Presence of Christ in the Eucharists, both traditions "hold at least that the Eucharist is, among other things:

- (1) a memorial of the death and resurrection of the Lord;
- (2) a source of loving communion with him in the power, of the Spirit (hence the *epiclesis* in the Liturgy);
- (3) a source of the eschatological hope for his coming again."(91)

Confidence was expressed that the ways are opening toward the resolution of remaining problems. A series of questions were proposed for further study.

The concluding section, "On Ministry" seems not to have reached so broad a consensus. While speaking together of the apostolicity of the whole church within which there exists a general ministry of Word and Sacrament, the participants found it necessary to list both the different emphases within the traditions and between the two traditions. While agreeing that the basic structure on the church and its ministry's collegial, the location and expression of *episcopate* and collegiality in the two traditions are clearly in conflict. Even on these points, however, it appeared to the participants that the conflict may be seen as the accentuation of different elements of a common tradition. It was also organized that

there is at present considerable ferment and new analysis going on in both traditions. A long list of "open questions" for further investigation concludes the section.

Officers:

Co-chairmen: Prof. Dr. David Willis, Reformed, USA
 Prof. Dr. Killian McDonnell,

OSB, Roman Catholic, USA

Co-secretaries: The Revd Richmond Smith, Reformed, WARC, Geneva
 The Revd Fr. Pierre de Contenson, Roman Catholic, SPCU, Rome (deceased 1976).

Publication:

The presence of Christ in the Church and World, WARC/SPCU, 1977

DIALOGUE

	A-L	A-OC	A-O	A-RC	A-RCm	B-R	CC-RC	LR-RC	L-RC	M-RC	OC-O	P-RC	R-RC	Co-R
Anthropology						X		X						
Apostolicity							X							
Authority				<u>X</u>		<u>X</u>			X				X	
Baptism												X		
Catholicity							X							
Christology			X			X					X			X
Communion		X		X										
Concepts of Unity			X				X		X					X
Councils			X											X
Ecclesiology					X		X				X	X	X	
Episcopacy	X			X					X	X			X	
Ethics										X				
Eucharist	X		X	<u>X</u>					<u>X</u>	X			X	
Evangelization										X				
Filioque			<u>X</u>											
Holy Spirit			<u>X</u>			X						X		
Justification by Faith	X													
Liberation									X					
Marriage					X			X		X				
Ministry & Ordination		X	X	<u>X</u>		X			X	X			X	
Mission						X							X	
Mother of God			X									X		
Sacraments				X	X			X						X
Salvation										X				
Saints			X											
Scripture & Tradition			X									X		
Sexuality								X						
Spirituality							X			X		X		
Trinity			X											

X = major theme in the dialogue.

X = major agreement or convergence reported.

(For a more complete presentation of themes before 1975, see *Confessions in Dialogue*, pp. 142-143).

DIRECTORY OF AGENCIES RESPONSIBLE FOR BILATERAL CONVERSATIONS:

Anglican Consultative Council
32 Eccleston Street
London SW1W 9PY England

The Archbishop of Canterbury's Counsellors on Foreign Relations
Palace Court, 222 Lambeth Road, London SE1 7LB England

Baptist World Alliance
1628 Sixteenth Street, N.W.
Washington, D.C. 2009 U.S.A.

Centre Orthodoxe
37, avenue de Chambésy, 1292 Chambésy (GE), Switzerland

Council on Christian Unity of the Christian Church (Disciples of Christ)
P. O. Box 1986, Indianapolis, Indiana 46206 U.S.A.

Lutheran World Federation
150, route de Ferney, 1211 Geneva 20, Switzerland

Institute for Ecumenical Research (Lutheran)
8, rue Gustave Klotz, 67 Strasbourg, France

World Methodist Council
Lake Junaluska, North Carolina 28745, U.S.A.

International Conference of Old Catholic Bishops
Willadingweg 39, 3006 Berne, Switzerland

Representation of the Ecumenical Patriarchate of Constantinople at the World Council of Churches
150, route de Ferney, 1211 Geneva 20, Switzerland

Representation of the Moscow Patriarchate at the World Council of Churches
150, route de Ferney, 1211 Geneva 20, Switzerland

Department of External Church Relations of the Moscow Patriarchate
18/2 Ryleeva, Moscow G-34, USSR

Conference of the Heads of the Oriental Orthodox Churches
P.O. Box 2171, Addis Ababa, Ethiopia

World Alliance of Reformed Churches
150, route de Ferney, 1211 Geneva 20, Switzerland

Secretariat for Promoting Christian Unity
00120 Vatican City, Vatican

Secretariat on Faith and Order of the World Council of Churches
150, route de Ferney, 1211 Geneva 20, Switzerland

STEPHEN CRANFORD

BOOKS RECEIVED

With minor discrepancies, the bibliographical items are classed following the system used by the Library of the World Council of Churches (cf. *Classified Catalogue of the Ecumenical Movement*, Boston, G.K.Hall & Co., 1972).

280.1016 – ECUMENICAL BIBLIOGRAPHIES

KASCH, W.F., *Ökumenische Bibliographie* (Paderborn, Schöningh, 1976).

280.2 – HISTORY OF THE ECUMENICAL MOVEMENT

BENT, A.J.v.d., *God so Loves the World* (Madras, Christian Literature Society, 1977).

280.31 – WCC – ASSEMBLIES

UPPSALA 1968

GIRARDET, G., *Chiese a confronto dopo l'Assemblea ecumenica di Uppsala* (Torino, Claudiana, n.d.).

NAIROBI 1975

ARNOLD, W.—HESSLER, H.W., *Ökumenische Orientierung. Nairobi 1975* (Frankfurt-Basel, Lembeck-Reinhardt, 1976).

VISCHER, L., *Veränderung der Welt – Bekehrung der Kirche. Denkanstöße der 5. Vollversammlung des ÖRK in Nairobi* (Frankfurt, Lembeck, 1976).

280.4201 – R.C.C. – W.C.C. RELATIONS

ROSTAN, E., *L'unità della Chiesa, a Nuova Delhi e a Roma* (Torino, Claudiana, 1963).

280.4741 – LWF – REPORTS OF CONSULTATIONS AND ASSEMBLIES

Lutheran World Federation, *The Proceedings of the 2nd Assembly. Hannover, July 25-August 3, 1952* (LWF, 1952).

LWF. Department of Studies, *Parish Renewal ... Lise-lund/Slagelse, Denmark, 13-20 September 1975* (LWF, 1976).

LWF. Dept. of Studies, *The Identity of the Church and its Service to the Whole Human Being: Report of Arusha/Tanzania. October 10-18, 1976; – Final Volumes: Reports on 35 Self-Study Projects of 46 Churches; – Final Reports* (LWF, 1976-77).

LWF. Women's Desk, *Lutheran Women around the World* (LWF, 1977).

280.5415 – ECUMENICAL MOVEMENT IN IRELAND

Irish Episcopal Conference, *Directory on Ecumenism in Ireland* (Dublin, Veritas, 1976).

280.542 – ECUMENICAL MOVEMENT IN ENGLAND

Consultative Committee for Local Ecumenical Projects in England, *Guidelines for Local Ecumenical Projects* (London, CCLEPE, 1975).

CCLEPE, *Local Ecumenical Projects: 2nd Report to the Churches* (London, BCC, 1978).

280.543 – ECUMENICAL MOVEMENT IN GERMANY

Evangelische Kirche in Deutschland. Kanzlei, *Ökumenische Kontakte in der B.R.D.* (Bergisch Gladbach, E.K.D., 1974).

280.55 – ECUMENICAL MOVEMENT IN ASIA

O'GRADY, R., *Singapore to Penang. The Christian Conference of Asia from 1973 to 1977* (Singapore, CCA, 1977).

ACHUTEGUI, P.S. de, *Towards a "Dialogue of Life": Ecumenism in the Asian Context. 1st Asian Congress of Jesuit Ecumenists, Manila, June 18-23, 1975* (Manila, Cardinal Bea Institute, 1976).

280.571 – ECUMENICAL MOVEMENT IN CANADA

— (Reports from various Dioceses, presented to the Ontario Conf. of Catholic Bishops) (1977).

280.573 – ECUMENICAL MOVEMENT IN THE U.S.

Diocese of Raleigh. Ecumenical Commission, *Ecumenical Guidelines* (1977).

Archdiocese of New York. The Ecumenical Commission, *Revised Guidelines for Ecumenism. November 1969* (NY, Ec.Comm., 1970c).

Diocese of Saint Petersburg, *Guidelines for Ecumenism* (1978c).

Archdiocese of Louisville, *Ecumenism Guidelines* (1970c).

PUNZO, T.—WILKINSON, M., *The Faith that is in me — as a member of the Church of Jesus Christ: . . . Proc. of the First Faith & Order Seminars in Kansas (Dodge C.—Lawrence, Sept. 1975)* (Kansas, Diocesan Comm. for the Promotion of Christian Unity, 1976).

Archdiocese of Chicago — Dioceses of Gary, Joliet and Rockford, *An Interdiocesan Program for Ecumenism* (1971).

280.58 – ECUMENICAL MOVEMENT IN LATIN AMERICA

MONTERROSO, J.E.—BARREIRO, J.—BOLIOLI, O., *El futuro del ecumenismo en América Latina* (Buenos Aires, Tierra Nueva, 1977).

280.591 – ECUMENICAL MOVEMENT IN INDONESIA

Council of Churches in Indonesia, *Lord, send me. Report*

- of the Consultation on the Exchange of Church Sen-
dees. Sukabumi, 5-10th April 1976 (CCI, 1977).
- 280.701 – ECUMENICAL DIALOGUES – BIBLIOGRAPHIES**
- PUGLISI, J.F., *A Workbook of Bibliographies for the Study of Interchurch Dialogues* (Rome, Centro Pro Unione, 1978).
- 280.7042 – CHURCH UNION IN ENGLAND**
- Bishop of Trouro-BOULTON, P., *The Church of England and the Ten Propositions* (London, Ch. Lit. Association, 1977).
- Catholic Bishops' Conference of England and Wales, *Official Response to the Ten Propositions of the Churches' Unity Commission* (Abbots Langley, Cath. Inf. Services, 1977).
- Council of the Baptist Union of Great Britain and Ireland, *Visible Unity in Life and Mission Reply ... to the Ten Propositions of the Churches' Unity Commission* (London, Baptist Ch. House, 1978).
- HUXTABLE, J., *A New Hope for Christian Unity* (Glasgow, Collins, 1977).
- Churches' Unity Commission, *The Ten Propositions* (London, Methodist Conference Office, 1976).
- 280.70667 – CHURCH UNION IN GHANA**
- Ghana Church Union Committee, *Proposals for Church Union in Ghana* (Accra, GCUC, 1973).
- RC Church-Anglican Ch.—Methodist Ch.—Presbyterian Ch.—Evangelical Presbyterian Ch., *Joint Statement on Baptism* (1977).
- National Cath. Secretariat. Dep. of Ecumenical Relations, *The Joint Statement on Baptism* (Accra, 1977).
- 280.70689 – CHURCH UNION IN ZAMBIA**
- BOLINK, P., *Towards Church Union in Zambia* (Franker, T. Wever, 1967).
- 280.7071 – CHURCH UNION IN CANADA**
- General Commission on Church Union, *Projet d'union et Règlements* (Toronto, GCCU, 1973).
- 280.716.72 – CATHOLIC-ORIENTAL ORTHODOX DIALOGUE**
- Pro Oriente, *2nd Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church. Vienna-Lainz, September 3-9, 1973* (Wien, PO, 1974).
- MAURER, O., *Non-Official Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church. Vienna-Lainz, September 7-12, 1971* (Vienna, Pro Oriente, 1972).
- 280.719.72 – CATHOLIC-ORTHODOX DIALOGUE**
- Pro Oriente, *Tomos Agapis. Dokumentation zur Dialog der Liebe* (Innsbruck-Wien-München, Tyrolia, 1978).
- 280.72.74 – CATHOLIC-PROTESTANT DIALOGUE**
- CULLMANN, O., *Catholiques et Protestants. Un Projet de solidarité chrétienne* (Neuchâtel-Paris, Delachaux & Niestlé, 1958).
- 280.72.741 – CATHOLIC-LUTHERAN DIALOGUE**
- Gemeinsame römisch-katholisch/lutherische Arbeitsgruppe, *Protokoll der 1. Sitzung. Genf, 20.-24 März 1973* (LWF, n.d.).
- GRKLAG, *Bericht der zweiten Sitzung. Rom, 8.-12. Januar 1974* (LWF, n.d.).
- Gemeinsame römisch-katholisch/lutherische Kommission, *Bericht über das 3. Volltreffen. Liebfrauenberg (Strassburg) 15.-20. März 1976* (LWF, n.d.).
- GRKLG, *Bericht über das vierten Plenartreffen. Paderborn, 5.-12. März 1977* (LWF, n.d.).
- Our Lady of the Miraculous Medal Roman Catholic Church – Trinity Evangelical Lutheran Church, *A Joint Statement of our Common Faith* (Wyandach, 1974).
- GASSMAN, G., (ed.), *Um Amt und Herrenmahl. Dokumente zum evangelisch/römisch-katholischen Gespräch* (Frankfurt, Lembeck-Knecht, 1974).
- 280.72.75 – CATHOLIC-PRESBYTERIAN DIALOGUE**
- Roman Catholic/Presbyterian-Reformed Consultation, *Ministry in the Church. A Statement. Richmond, Virginia, Oct. 30, 1971* (N.p., n.d.).
- 280.72.76 – CATHOLIC-BAPTIST DIALOGUE**
- , *Issues of Church and State. The Proceedings of a Dialogue between Catholics and Baptists... Winston-Salem (NC), November 3-5, 1976* (n.p., n.d.).
- 280.72.766 – CATHOLIC-DISCIPLES DIALOGUE**
- , *An Adventure in Understanding. RC/Disciple Dialogue 1967-1973* (USCC, 1974).
- 280.72.77 – CATHOLIC-METHODIST DIALOGUE**
- STEWART, R.L., *Catholics and Methodists. An Introduction to the Work of the Joint Commissions between the World Methodist Council and the Roman Catholic Ch. since 1967* (London, Catholic Truth Society, 1974).
- Joint Commission between the RCC and the WMC, *Growth in Understanding* (London, Cath. Inf. Serv. Meth. Ecum. Comm., 1976).

280.73 – DIALOGUES OF THE ANGLICAN CHURCH

General Synod, *Evidence on Ecumenism. Three Papers presented by the Board for Mission and Unity* (London, C.I.O., 1978).

—, *An Open Letter on Relations between the Anglican Churches and the Roman Catholic, Eastern Orthodox, Old Catholic and Ancient Oriental Churches* (Oxford, Marcham, 1977).

BECKWITH, R.T.—DUFFIELD, G.E.—PACKER, J.I., *Across the Divide: An Open Letter on relations between the Anglican Churches & the Roman Catholic, Eastern Orthodox, Old Catholic & Ancient Oriental Churches* (Basingstoke, Lyttelton, 1977).

280.73.719 – ANGLICAN-ORTHODOX DIALOGUE

DAVID, P.I., *Premise ale dialogului Anglicano-Ortodox. Aspectul revelatiei divine. Contributia culturii teologice românești* (București, Institutul Biblic si de Misie Ortodoxa, 1977).

WARE, T.—DAVEY, C., *Anglican-Orthodox Dialogue. The Moscow Statement (1976)* (London, SPCK, 1977).

280.73.72 – ANGLICAN-CATHOLIC DIALOGUE

—, *Anglicans et catholiques. Déclarations de la Commission mixte internationale entre l'Eglise catholique et la Communion anglicane* (Montréal, Fides, 1977).

—, *Authority in the Church: A Statement on the Question of Authority ... by the Anglican/RC International Commission, Venice 1976* (Graymoor, Ecumenical Inst.).

HALE, R., *Dialogo con gli Anglicani e rinnovamento della Chiesa Cattolica* (estratto da "Vita Sociale", n. 4-5, luglio-ottobre 1977).

BEAUDUIN, L., *L'Eglise Anglicane unie, non absorbée. Note préliminaire par le chanoine Dessain* (Archevêché de Malines-Bruxelles, 1977).

HARKER, A., *Commentary on an Agreed Statement on Authority in the Church* (London, Church Literature Association, 1977).

LOUTH, A., *Commentary on an Agreed Statement on Ministry and Ordination (1973)* (London, Ch. Lit. Assoc., 1977).

SYKES, C., *Commentary on an Agreed Statement on Eucharistic Doctrine (1971)* (London, Lit. Assoc., 1977).

RAMSEY, M.—L.—J.SUENENS, *Come Holy Spirit* (London, Darton, Longman & Todd, 1977).

PAWLEY, B. & M., *Rome and Canterbury through Four Centuries: A Study of the Relations between the Church of Rome and the Anglican Churches (1530-1973)* (NY, Seabury, 1975).

ARCIC, *The 3 Agreed Statements* (London, CTS/SPCK, 1978).

KEETON, B., *Some Observations on Anglican/RC Relations* (London, Ch. Lit. Assoc., 1976).

CLARK, A., *Dialogue in Faith: The Text of an address to the General Synod of the Church of England* (London, CTS, 1975).

CHARLEY, J.W., *Agreement on Authority: The Anglican-Roman Catholic Statement with Commentary* (Bramcote, Grove, 1977).

280.73.742 – ANGLICAN-CHURCH OF SCOTLAND DIALOGUE

Relations between the Church of England and the Church of Scotland (Westminster, Church Information Board, 1951).

280.741 – LUTHERAN POSITIONS IN ECUMENICAL DIALOGUE

Lutheran Council in the USA. Division of Theological Studies, *Lutherans in Ecumenical Dialogue: An Interpretative Guide. Report of a Task Force Convened by the Division of Theological Studies, Lutheran Council in the USA, and the Office of Studies, USA National Committee of the Lutheran World Federation* (LCUSA, 1977).

HØJEN, P. (ed.), *Ecumenical Methodology* (LWF, 1978).

BRUNNER, P., *Das lutherische Bekenntnis in der Union* (Gütersloh, Bertelsmann, 1952).

280.741.73 – ANGLICAN-LUTHERAN DIALOGUE

DAY, P., *Lutheran-Episcopal Dialogue. A Progress Report* (Forward Movement, 1972).

280.741.77 – LUTHERAN-METHODIST DIALOGUE

World Methodist Council. General Secretariat, *International Lutheran/Methodist Theological Consultation. Organized by ... the WMC and by the LWF through the Strasbourg Institute of Ecumenical Research. Epworth by the Sea, December 5-9, 1977* (N.p., n.d.).

280.742.72 – CATHOLIC-REFORMED DIALOGUE

Reformierte Weltbund-Sekretariat für die Einheit der Christen, *Die Gegenwart Christi in Kirche und Welt. Gespräche zwischen dem R.W. und den S.E.C. der Römisch-Katholischen Kirche (1970-1977)* (RW-SEC, 1977).

A.R.M.—S.P.U.C., *La présence du Christ dans l'Eglise et dans le monde* (ARM—SPUC, 1977).

280.751 – PRESBYTERIAN POSITIONS IN ECUMENICAL DIALOGUE

Presbyterian Church in the U.S., *Report on the Nature of the Unity we seek* (typescript) + *Special Report to the 118th Gen. Assembly on the Nature of the Unity we seek* (typescript) + *Toward what Unity? A Study Packet on the Nature of the Unity we seek*

- (Atlanta, PCUS, 1977) + *Report of the Ecumenical Consultation, Kanuga, Hendersonville (NC) Oct. 27-31, 1975*, Atlanta, PCUS, 1976.
- 280.82 – ECUMENICAL MOVEMENT – Catholic positions**
- JAEGER, L., *Einheit und Gemeinschaft. Stellungnahmen zu Fragen der christlichen Einheit* (Paderborn, Bonifacius, 1972).
- 280.82.819 – ECUMENICAL MOVEMENT – Catholic-orthodox relations**
- FINN, E., *Brothers and West: A Catholic Examines for Catholics the Proposed Pan-Orthodox Synod* (Collegeville, Liturgical Pr., 1975).
- 280.852 – ECUMENICAL MOVEMENT – PRESBYTERIAN POSITIONS**
- Presbyterian Church in Ireland, *Our Membership in The World Council of Churches. A Report of the General Assembly, June, 1972* (Belfast, Church House, 1972).
- 280.9 – ECUMENISM – ADDRESSES, ESSAYS, LECTURES**
- THOMAS, M.M., *Towards a Theology of Contemporary Ecumenism* (Madras-Geneva, Christian Lit. Soc.: WCC, 1978).
- 280.9132931 – MARIOLOGY – ECUMENICAL THEOLOGY**
- de SATGE, J., *Down to Earth: The New Protestant Vision of the Virgin Mary* (Wilmington, Consortium, 1976).
- 280.9144 – ECUMENICAL PRAYERS & WEEK OF PRAYER**
- Comunità di Base, *Davanti a Dio: Preghiere litaniche, eucaristiche e della tavola, professioni di fede* (Torino, Gribaudi, 1977).
- British Council of Churches, *Praying in Unity 1978* (BCC 1978).
- Centro di Studi Ecumenici di S. Egidio, *Ufficio per l'unità dei cristiani dalla liturgia di Taizé* (Sotto il Monte, 1969).
- 280.916 – ECUMENICAL THEOLOGY – ECCLESIOLOGY**
- KRAUS, G., *Vorherbestimmung. Traditionelle Prädestinationslehre im Licht gegenwärtiger Theologie* (Herder, 1977).
- KÜNG, H., *Menschenwerdung Gottes. Eine Einführung in Hegels theologisches Denken als Prolegomena zu einer künftigen Christologie* (Herder, 1970).
- MÜLLER-FAHRENHOLZ, G., *Eilsgeschichte zwischen Ideologie und Prophetie. Profile und Kritik heilsgeschichtlicher Theorien in der Ökumenischen Bewegung zwischen 1948 und 1968* (Herder, 1974).
- NOLTE, J., *Dogma in Geschichte. Versuch einer Kritik des Dogmatismus in der Glaubendarstellung* (Herder, 1971).
- SCHOLL, H., *Calvinus Catholicus. Die Katholische Calvinforschung im 20. Jahrhundert* (Herder, 1974).
- AMOUGOU-ATANGANA, J., *Ein Sakrament. Geistempfangs? Zum Verhältnis von Taufe und Firmung* (Herder, 1974).
- FISCHER, K., *Der Mensch als Geheimnis. Die Anthropologie Karl Rahners* (Herder, 1974).
- HÄRING, H., *Kirche und Dogma. Das Kirchenbild in der Bultmannschule* (Herder, 1972).
- MOMOSE, P.F., *Kreuzestheologie. Eine auseinandersetzung mit J. Moltmann* (Herder, 1978).
- TOMKINS, O., *The Wholeness of the Church* (London, SCM, 1949).
- 280.916215 – DEACONATE & ECUMENICAL SERVICE**
- BERG, H.C.C., *Ökumenische Diakonie* (Berlin, Lettner, 1959).
- KRIMM, H., *Das diakonische Amt der Kirche in ökumenischen Bereich* (Stuttgart, Evangelisches Vgwerk, 1960).
- 280.91629 – CANON LAW – ECUMENICAL THEOLOGY**
- DOMBOIS, H., *Das Recht der Gnade* (Witten-Bielefeld, Luther, 1969-74).
- 280.9164 – LITURGY – ECUMENICAL QUESTIONS**
- VOS, W., *Worship and the Acts of God* (Nieuwendam, Studia Liturgica, 1963).
- 280.91651 – BAPTISM – ECUMENICAL THEOLOGY**
- PHAM-Van-Thuong, P., *La communauté baptismale et l'unité chrétienne* (Rome, Pont. Univ. Urbaniana, 1977).
- BRIDGE, D.–PHYPER, D., *The Water that divides: The Baptism Debate* (Leicester, Inter-Varsity, 1977).
- 280.91653 – EUCHARIST & INTERCOMMUNION – ECUMENICAL THEOLOGY**
- SCHULZ, H.J., *Ökumenische Glaubenseinheit aus eucharistischer Überlieferung* (Paderborn, Bonifacius, 1976).
- 280.91655 – MIXED MARRIAGE**
- Foyers Mixtes, *Quinze ans de pastorale des foyers mixtes. Documents des Eglises* (Lyon, FM, 1977).
- HERON, A., *Two Churches – One Love: Interchurch Marriage between Protestants and Roman Catholics*, Dublin, APCK, 1977).
- Fédération Luthérienne Mondiale – Alliance Réformée Mondiale – Secrétariat pour l'Unité des Chrétiens, *La théologie du mariage et les problèmes des mariages*

mixtes (1971-77) (FLM-ARM-SPUC, 1977).
 LWB - RWB - SEC, *Theologie der Ehe und die Probleme von Mischehen* (LWB - RWB - SEC, 1977).
 HUOTARI, V., *Orthodox-Lutheran Inter-marriage* (Tampere, Research Ins. of the Lutheran Church in Finland, 1975).
 Episcopal Conference of England and Wales, *Mixed Marriages. A revised Directory ... based upon Matrimonia Mixta* (London, Catholic Truth Society, n.d.).
 COVENTRY, J., *Mixed Marriages between Christian* (London, Catholic Truth Society, n.d.).
 Commission on the Theology of Marriage and its Application to Mixed Marriages, *Final Report, June 27, 1975* (Washington, USCC, 1976).
 LWF, WARC & SPCU, *Theology of Marriage and the Problems of Mixed Marriages* (1977).
 MARCHESELLI, G., *I matrimoni misti in Italia* (Brescia, Morcelliana, 1969).
 Australian Episcopal Conference, *Mixed Marriages: Pastoral Guidelines for Priests* (1978c).
 AEC, *Pastoral Statement on Mixed Marriages* (Melbourne, ACTS, 1977).

280.9168 - CHRISTIAN EDUCATION & THEOLOGICAL TRAINING

Theological Education Fund, *Aid to Theological Education: Africa, Asia, Latin America. A Report ... 1965-67* (London, TEF, 1968).

280.919 - CHRISTIAN-NON CHRISTIAN DIALOGUE

HALLENCREUTZ, C.F., *Dialogue and Community. Ecumenical Issues in Inter-religious Relationships* (Uppsala-Geneva, Swedish Ins. of Missionary Research - WCC, 1977).
 Fraternité Monastique de Saint-Gervais, *Chemins d'unité. Des Juifs, des chrétiens, des musulmans cherchant la Vérité et la Justice disent leur espérance* (Paris, Cerf, 1977).

280.91945 - CHRISTIAN-HINDU DIALOGUE

EWAN, J., *Understanding your Hindu Neighbour* (Guildford-London, Lutterworth Ed., 1977).

280.91972 - CHRISTIAN-MUSLIM DIALOGUE

BROWN, D., *A New Threshold: Guidelines for the Churches in their Relations with Muslim Communities* (BCC-Conference of Missionary Societies in GB & IRL, 1976).
 BASETTI-SANI, G., *Per un dialogo cristiano-musulmano* (Milano, Vita e Pensiero, 1969).
 GASBARRI, C., *Cattolicesimo e Islam oggi* (Roma, Città Nuova, 1972).

280.99 - ECUMENICAL BIOGRAPHIES

---, *Veilleur avant l'aurore. Colloque Lambert Beaudin* (Gembloux, Ed. de Chevetogne, 1978).
 HAQUIN, A., *Dom Lambert Beaudin et le renouveau liturgique* (Gembloux, Duculot, 1970).
 LADOUS, R., *Fernand Portal. Refaire l'église de toujours* (Paris, Nouvelle Cité, 1977).
 BALL, J., *L'Abbé Flory (1886-1949)* (Besançon, 1978).
 CLÉMENT, O., *Dialoghi con Atenagora* (Torino, Grignani, 1972).
 FURTADO, C.L., *The Contribution of Dr. D.T. Niles to the Church Universal and Local* (Madras, Christian Lit. Soc., 1978).
 TSAKONAS, D., *A Man sent by God: The Life of Patriarch Athenagoras of Constantinople* (Brookline, Holy Cross, 1977).
 QUITSLUND, S.A., *Beauvain: A Prophet Vindicated* (NY ..., Newman, 1973).
 BRACKENRIDGE, R.D., *Eugene C. Blake: Prophet with Portfolio* (NY, Seabury, 1978).

* * *

ANNOUNCING PUBLICATION OF A Workbook of Bibliographies for the Study of Inter-church Dialogues

— by James Puglisi —

This "workbook" contains a listing of the official bilateral conversations which are in progress on the international, regional and national levels along with the relevant bibliographical notes for each dialogue. The edition is in English and may be purchased from:

For North and South America:
 GRAYMOOR ECUMENICAL INSTITUTE
 Garrison, N.Y., 10524
 U.S.A.

For Europe, Asia, Africa and Australia:
 CENTRO PRO UNIONE
 Dept. D
 Via S. Maria dell'Anima, 30
 00186 ROMA - Italia

— Price: U.S. \$ 4.50 - Lit. 3.500 —