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A Center conducted by the Franciscan Friars of the Atonement

Director's Desk

During the Fall semester of 1995 the **Centro Pro Unione** welcomed many new students as well as familiar friends to its programs and research library and facilities. According to the monthly statistics which we keep for the library there is a constant growth in students and researchers who come to use our facilities. The greater part of our clients are students and professors based here in Rome or Italy. However, we have had an increasing number of scholars and researchers coming from outside of the Italian peninsula. This is a great joy for us and an encouragement for further developments and expansion of the services which we offer.

As announced in the last *Bulletin*, we organized with the Anglican Centre in Rome and the International Bridgettine Center in Farfa a symposium on the theme "Apostolic Continuity of the Church and Apostolic Succession". There was an excellent participation in this symposium especially from our Anglican and Lutheran friends from England and the Scandinavian countries as well as local participants. It has been the policy of the **Centro Pro Unione** to publish the texts of the conferences held under its auspices. We make an exception to this now since the review *Louvain Studies* showed interest in publishing the texts in their Summer issue and as a separate volume. For the convenience of our readers we have included an announcement page and order form in this issue of the *Bulletin* which can be filled out and returned directly to the review in Louvain. It should be available by May 1996. We are in the process of translating the texts into Italian which we will publish in the Fall of this year as volume XI in our series *Corso Breve di Ecumenismo*.

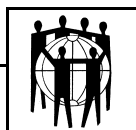
This volume of the *Bulletin* contains the eleventh supplement to the Bibliography of Interchurch and Interconfessional Theological Dialogues as well as the text of the talk given by Cardinal Cassidy during the Week of Prayer celebration held at the Centro. This program was organized by the Vincent Pallotti Institute, the Lay Centre at Foyer Unitas, the Ecumenical Society of the Blessed Virgin Mary and the **Centro Pro Unione**. Following Cardinal Cassidy's address there was an ecumenical celebration of the Word presided by the new Lutheran Bishop of Lapua (Finland), Rt. Rev. Jorma Laulaja. The new director of the Anglican Centre in Rome, the Rev. Bruce Ruddock preached a stirring homily on the biblical texts.

Together with the Ecumenical Section of the Pontifical University of St. Thomas Aquinas we have invited Prof. Joseph A. Komonchak to speak on "The Secretariat for Promoting Christian Unity and the Preparation of Vatican II". Prof. Komonchak is the editor for the English language edition of the series *History of Vatican II*.

In addition to Prof. Komonchak's lecture, the **Centro's** activities for 1996 include a concert of classical music by the International Academy "Serguej Diatchenko" and visits by some university groups and groups of pastors from Denmark. We are planning to organize a series of lectures in Italian on the phenomenon of the "post-modern era": what is meant by this term, how do religion and, in particular, the Christian churches help their membership in the face of this reality, what are the various responses to this era (the question of sects and religious movements), how do we answer the questions of unity, uniformity and legitimate diversity, and how can the churches respond together to these.

Please remember that the *Bulletin* is sent free of charge but we do appreciate help from you in covering postage and in correcting and up-dating our address labels (e.g. new postal codes). We hope that when you come to Rome you will stop by the **Centro** to take advantage of our services. From all of us here we wish you a pleasant Summer.

James F. Puglisi, SA
Director





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Centro Conferences

Ut Unum Sint and the Great Jubilee Year 2000

by

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President of the Pontifical Council for
Promoting Christian Unity, Rome

(Conference given at the **Centro Pro Unione**, Friday, 19 January 1996)

1. The Great Jubilee and the Challenge for Ecumenism

The Apostolic Letter *Tertio Millennio Adveniente*, with which Pope John Paul II announced the Great Jubilee for the year 2000, has throughout a strong ecumenical orientation. His Holiness is obviously most anxious that the celebration of this extraordinary anniversary by the Catholic Church should not in any way be seen as an attempt by the Catholic Church to take to itself exclusively this great event common to all Christians. Rather, the Apostolic Letter expresses the hope that it may be possible for all Christians to join together in preparing for and in celebrating the 2000th anniversary of the birth of Jesus Christ, Savior of the world, "the same yesterday, to-day and forever"¹.

In the Apostolic Letter *Tertio Millennio Adveniente*, Pope John Paul II develops this thought further. He asks in this context that "the Church should become more fully conscious of the sinfulness of her children, recalling those times in history when they departed from the spirit of Christ and his Gospel and, instead of offering to the world the witness of a life inspired by the values of faith, indulged in ways of thinking and acting which were truly forms of counter witness and scandal"². His Holiness notes that "among the sins which require a greater commitment to repentance and conversion" we should count those which have been "detrimental to the unity willed by God for his People". And so he sees as one of the tasks for Christians as we approach the Year 2000 a greater commitment to the search for Christian Unity, through more intense prayer to the Holy Spirit and a more generous response to the gift of the Holy Spirit. He calls for a general *examination of conscience* and the promotion of fitting ecumenical initiatives:

"so that we can celebrate the Great Jubilee, if not completely united, *at least much closer to overcoming the divisions of the second millennium*"³.

¹ Heb. 13:8

² *Tertio Millennio Adveniente*, N° 33

³ *Ibid.* N° 34

2. *Ut Unum Sint* - a response

A constant feature of the Pontificate of Pope John Paul II has been his own personal commitment to the search for the restoration of unity between the disciples of the one Lord Jesus Christ. No occasion has been allowed to pass without a contribution from the Holy Father to the ecumenical task. He has taught by word and deed that the Church which he has been called to lead is fully and irrevocably committed to the promotion of Christian Unity. On his Papal visits abroad, as within the Vatican, he has shown himself ready and anxious to meet with representatives of other Churches and Ecclesial Communion, to pray with them, to seek together with them ways of taking forward the work of Christian Unity. Indeed, one can say that throughout his whole Pontificate there has been a constant and urgent appeal for the unity of Christians.

Now as the end of this second millennium approaches, and almost as it were in answer to his own appeal in *Tertio Millennio Adveniente*, Pope John Paul II has issued an Encyclical Letter entitled: *Ut Unum Sint!* - *on Commitment to Ecumenism*. This is the first time ever that an Encyclical Letter has been devoted to the cause of Christian Unity.

Though "essentially pastoral in character", this Encyclical covers a wide range of aspects of the ecumenical commitment of the Catholic Church and contains profound reflections on matters of faith and doctrine. It is, however, above all a renewed and fervent appeal on the part of the Bishop of Rome addressed not only to the bishops, clergy, religious and faithful of the Catholic Church, but to all Christians - an appeal for greater efforts in the cause of unity, "especially as the year 2000 approaches, a year in which Christians will celebrate as a sacred Jubilee the commemoration of the Incarnation of the Son of God, who became man in order to save humanity"⁴.

In making this appeal, His Holiness assumes a personal and particular obligation to give leadership in promoting this cause: "I myself intend", he writes, "*to promote every suitable*

⁴ *Ut Unum Sint*, N° 1

initiative aimed at making the witness of the entire Catholic community understood in its full purity and consistence...

. The present Encyclical Letter is meant as a contribution to this noble goal”⁵.

In the introduction to the Encyclical, Pope John Paul II recalls the teaching of the Decree on Ecumenism of the Second Vatican Council *Unitatis Redintegratio* N° 7, that “there can be no ecumenism worthy of the name without a change of heart”. In this connection, he makes an invitation that should touch the hearts of all who read his words:

“The Bishop of Rome himself must fervently make his own Christ's prayer for the conversion which is indispensable for ‘Peter’ to be able to serve his brethren. I earnestly invite the faithful of the Catholic Church and all Christians to share in this prayer. May all join in praying for this conversion”⁶.

3. The nature of the Church's commitment to Ecumenism

It was the Second Vatican Council that brought the Catholic Church into the mainstream of action for Christian Unity, that had already found a prominent place in the life of other Churches and Ecclesial Communions. Three documents of the Council are of special significance in this connection: the Decree on Ecumenism *Unitatis Redintegratio*, the Dogmatic Constitution on the Church *Lumen Gentium*, and the Declaration on Religious Freedom *Dignitatis Humanae*.

Pope John Paul II in the Encyclical *Ut Unum Sint* reflects in a special way on these documents and on the experience of the Church over the thirty years since their promulgation. He obviously has in mind too his own personal experience in this field during the seventeen years of his Pontificate. His reflection can leave no doubt in the minds of the reader of the nature of the ecumenical commitment of the Catholic Church or of the urgency of this search.

Already in the Introduction to the Encyclical, His Holiness repeats an expression that can be found in earlier statements of his pontificate to the effect that “at the Second Vatican Council, the Catholic Church committed herself *irrevocably* to following the path of the ecumenical venture, thus heeding the Spirit of the Lord, who teaches people to interpret carefully the ‘signs of the times’”⁷.

The Holy Father goes yet even further when he declares that **the ecumenical way is the way of the Church:**

“Jesus himself, at the hour of his Passion, prayed ‘that they may all be one’ (Jn 17:21). This unity, which the Lord has bestowed on his Church and in which he wishes to embrace all people, is not something added on, but stands at the very heart of Christ's mission...it belongs to

the very essence of the community of his disciples”⁸.

Again, in a later section of the Letter, the Holy Father expresses this same thought in the following words:

“Thus it is absolutely clear that ecumenism...*is not just some sort of “appendix”* which is added to the Church's traditional activity. Rather, ecumenism is an organic part of her life and work, and consequently must pervade all that she is and does; it must be like the fruit borne by a healthy and flourishing tree which grows to its full stature”⁹.

This appeal of His Holiness is perhaps best summed up in his own very beautiful and striking words with which he explains that **“to believe in Christ means to desire unity; to desire unity means to desire the Church; to desire the Church means to desire the communion of grace which corresponds to the Father's plan from all eternity. Such is the meaning of Christ's prayer: ‘Ut Unum Sint’”**¹⁰.

These are indeed very clear expressions and should dispel any doubt that may have lingered on in Catholic circles about the place of Ecumenism in the present-day life of the Church. For while substantial progress has been made over the past thirty years in creating a sound and committed mentality within the Catholic Church to this ecumenical search, it is not possible to claim that former mentalities, indifference and even a certain fear of unity have been completely eliminated. In the words of the Encyclical, “complacency, indifference and insufficient knowledge of one another often make the situation worse”¹¹.

The above statements of Pope John Paul II must cause every member of the Catholic Church to reflect and examine his or her conscience in this connection. If, as the Holy Father states, **“ecumenism is an organic part of the Church's life and work”** then it must be part of the life and work of each Bishop and responsible person in the Church - and indeed of every member of the Church. If **“to believe in Christ is to desire unity”**, then we must ask whether one can be considered fully a citizen of the Church of Christ and not desire this unity.

In making these clear and definitive statements, Pope John Paul II reminds Christians that they are not strangers one to the other. When His Holiness refers to the search for Christian unity, he is not speaking as if the Church is seeking a unity which is completely lacking. The goal of ecumenism is not to create a unity that does not exist, but to bring to fulfillment a unity that is the gift of God already given, by restoring to its full perfection the real, but imperfect communion that Christians already share by their incorporation into the one body of Christ through baptism. It was in the Decree on Ecumenism *Unitatis Redintegratio*, N° 15 that the Second Vatican Council declared:

“All those justified by faith through baptism are incorpo-

⁵ *Ibid.* N° 3

⁶ *Ibid.* N° 4

⁷ *Ibid.*

⁸ *Ibid.* N° 9

⁹ *Ibid.* N° 20

¹⁰ *Ibid.* N° 9

¹¹ *Ibid.* N° 2

rated into Christ. They therefore have a right to be honored by the title of Christian, and are properly regarded as brothers and sisters in the Lord by the sons and daughters of the Catholic Church”.

Pope John Paul quotes these words and speaks of “the many positive elements present in the other Churches and Ecclesial Communities”¹², and to the sacred actions of the Christian religion carried out by these other Christian communities “that can truly engender a life of grace, and can be rightly described as capable of providing access to the community of salvation”¹³.

4. Progress towards Unity as illustrated in *Ut Unum Sint*

Very often in recent times there has been much said and written about a slowing down in ecumenical progress. Some have described the present period as a kind of “winter of ecumenism”; others have spoken about a “low tide” in ecumenical commitment. Certainly, there is among many a feeling of frustration that greater progress has not been made.

In the Encyclical *Ut Unum Sint*, Pope John Paul II gives a clear and encouraging reply to this pessimistic evaluation. Right at the beginning, in his introductory remarks, His Holiness thanks the Lord “that he has led us to make progress along the path of unity and communion between Christians, a path so difficult but full of joy”¹⁴.

To illustrate this important point, the Encyclical devotes a whole section - Chapter 2 - to The Fruits of Dialogue. This begins by noting that Christians of one confession no longer consider other Christians as enemies or strangers. New expressions are used to indicate new attitudes based on a common awareness “that we all belong to Christ... . The ‘universal brotherhood’ of Christians has become a firm ecumenical conviction”¹⁵. This brotherhood “is not the consequence of a large-hearted philanthropy or a vague family spirit (but) is rooted in recognition of the oneness of baptism and the subsequent duty to glorify God in his work”¹⁶. These new attitudes, moreover, are not just expressed in words, but are given practical application in various forms of co-operation and solidarity in the service of humanity.

The Holy Father reminds his readers that he has already in the past thanked God “for what he [the Lord] has accomplished in the other Churches and Ecclesial Communities and through them”, as well as through the Catholic Church¹⁷, and states:

“Today I see with satisfaction that the already vast network

¹² *Ibid.* N° 13

¹³ *Ibid.* N° 13 - quotation from *Unitatis Redintegratio* N° 15

¹⁴ *Ibid.* N° 2

¹⁵ *Ibid.* N° 42

¹⁶ *Ibid.*

¹⁷ Address to the Cardinals and the Roman Curia (28 June 1985), 10: *AAS* 77, 12 (1985) 1158.

of ecumenical co-operation is constantly growing. Thanks also to the influence of the World Council of Churches, much is being accomplished in this field”¹⁸.

The Encyclical notes other areas in which much progress has been made:

- co-operation with regard to making the Word of God more widely and readily available by joint work in Bible translations;
- renewal in liturgical worship;
- appreciation of the endowments present among other Christians;
- the growth of affective and effective communion.

Renewed and frequent contacts between the Churches have strengthened the bonds that unite them and have made possible substantial progress in the various theological dialogues. “The process has been slow and arduous, yet a source of great joy; and it has been inspiring, for it has led to the gradual rediscovery of brotherhood”¹⁹.

His Holiness goes on to illustrate some of the more important acquisitions of the theological dialogues:

- the work of **The Joint International Commission for the Theological Dialogue between the Catholic Church and the Orthodox Church**, noting in particular that in recent meetings “the Commission has laid the doctrinal foundations for a positive solution to the very sensitive question of the method to be followed in re-establishing full communion between the Catholic Church and the Orthodox Church, an issue which has frequently embittered relations between Catholics and Orthodox”²⁰. This solution, as the Holy Father states, is based on the doctrine of Sister Churches, a doctrine that is of fundamental importance for relations between Catholics and Orthodox;²¹
- the new relationship with the Ancient Churches of the East, with reference especially to one of the most notable and practical results of the ecumenical theological dialogue in general, namely the Joint Christological Declarations between the Bishop of Rome and the Heads of the Coptic Orthodox Church (His Holiness Pope Shenouda III - 10 May 1973), of the Syrian Orthodox Church (His Beatitude Mar Ignatius Jacob III - 27 October 1971), and of the Assyrian Church of the East (His Holiness Mar Dinka IV - 12 November 1994).

Warm praise is also given to the work done in other bilateral dialogues, as well as in the **Joint Working Group** that maintains relations between the Catholic Church and the World Council of Churches.

Pope John Paul II concludes his reflection on the progress made in the theological dialogue with the following evaluation:

“This dialogue has been and continues to be fruitful and full of promise. The topics suggested by the Council Decree have already been addressed, or will be in the

¹⁸ *Ut Unum Sint*, N° 42

¹⁹ *Ibid.* N° 51

²⁰ *Ibid.* N° 60

²¹ *Cf. ibid.*

future. The reflections of the various bilateral dialogues, conducted with a dedication which deserves the praise of all those committed to ecumenism, have concentrated on many disputed questions such as Baptism, the Eucharist, the ordained ministry, the sacramentality and authority of the Church and apostolic succession. As a result, unexpected possibilities for resolving these questions have come to light, while at the same time there has been a realization that certain questions need to be studied more deeply”²².

5. *Quanta est nobis via?*

While Pope John Paul II expresses such deep satisfaction with the progress achieved in the search for Christian Unity over the past thirty years, he nevertheless remains realistic about the future ecumenical pilgrimage. In Chapter III of the Encyclical, he asks “how much further must we travel until that blessed day when full unity in faith will be attained and we can celebrate together in peace the Holy Eucharist of the Lord?”²³

For Pope John Paul II there is no doubt about the goal towards which those engaged in ecumenism should be working. The declarations made in this connection by the Holy Father in the Encyclical are important, particularly at this time when there is a tendency in certain ecumenical circles for a more pragmatic approach that would concentrate on intermediate goals, leaving aside any attempt to seek the ultimate goal. In stating that “*Christ calls his disciples to unity*”²⁴, His Holiness makes it clear that:

“the greater mutual understanding and the doctrinal convergences already achieved between us, which have resulted in an affective and effective growth of communion, cannot suffice for the conscience of Christians who profess that the Church is one, holy, catholic and apostolic. The ultimate goal of the ecumenical movement is to re-establish full visible unity among all the baptized”²⁵.

The journey towards necessary and sufficient visible unity, in the communion of the one Church willed by Christ, continues to require patient and courageous efforts. In this process, however, “one must not impose any burden beyond that which is necessary (Cf. Acts 15:28)”²⁶. This is an important statement and one which all Catholic ecumenists should keep in mind. We are not involved in a search for uniformity of doctrinal expression, but in a search for unity in faith.

At the same time, we are warned by the Holy Father “to avoid false irenicism and indifference to the Church's ordinances”²⁷. Ecumenism, in fact, does not relativize or diminish

the unique claims of the Catholic Church. On the contrary, it is the unique status of the Catholic Church that makes ecumenism mandatory. Ecumenism is not a program of the Catholic Church; ecumenism is in the nature of being the Catholic Church. The Church cannot be true to itself unless it is ecumenical. This is a truth too little appreciated by many Catholics and the Encyclical points out that the same “transparency and prudence of faith” that require us to avoid compromise on questions of faith urge us “to reject a half-hearted commitment to unity and, even more, a prejudicial opposition or a defeatism which tends to see everything in negative terms”²⁸.

In this connection, a most interesting aspect of the Encyclical is the section entitled: *Contribution of the Catholic Church to the quest for Christian Unity* (N°s 86 to 87), which is immediately followed by a reflection of the Holy Father on *the Ministry of unity of the Bishop of Rome* (N°s 88 to 96).

The ministry of the Bishop of Rome is primarily a ministry of unity. His Holiness is well aware, however, that the primacy can be a source of “painful recollections” and a difficulty for most other Christians, and he joins his predecessor Pope Paul VI in asking forgiveness “to the extent that we are responsible for these”²⁹.

His Holiness is encouraged by the fact that other Churches and Ecclesial Communities, after centuries of bitter controversies, are more and more taking a fresh look at the question of the primacy of the Bishop of Rome. At the conclusion of a profound reflection on the role of the papacy in the search for unity, Pope John Paul II states:

“I am convinced that I have a particular responsibility in this regard, above all in acknowledging the ecumenical aspirations of the majority of the Christian Communities and in heeding the request made of me to find a way of exercising the primacy which, while in no way renouncing what is essential to its mission, is nonetheless open to a new situation”³⁰.

Pope John Paul II had already declared in his meeting with Patriarch Dimitrios I of Constantinople, on 6 December 1987, his hope that “the Holy Spirit may shine his light upon us, enlightening all the Pastors and theologians of our Churches, that we may seek - together of course - the forms in which this ministry may accomplish a service of love recognized by all concerned”³¹.

While acknowledging now that this is “an immense task, which we cannot refuse and which I cannot carry out on my own”, His Holiness renews his appeal to Church leaders and their theologians to engage with him in a patient and fraternal

²² *Ibid.* N° 69

²³ *Ibid.* N° 77

²⁴ *Ibid.* N° 1

²⁵ *Ibid.* N° 77

²⁶ *Ibid.* N° 78

²⁷ *Ibid.* N° 79

²⁸ *Ibid.*

²⁹ *Ibid.* N° 88

³⁰ *Ibid.* N° 95

³¹ *Ibid.* N° 95 - quote is from the homily in the Vatican Basilica in the presence of Dimitrios I, 6 December 1987 (AAS 80, 6 (1988) 714).

dialogue on this subject, “a dialogue in which, leaving useless controversies behind, we could listen to one another, keeping before us only the will of Christ for his Church, and allowing ourselves to be deeply moved by his plea ‘that they may all be one ...so that the world may believe that you have sent me’ (Jn 17:21)”³².

These reflections have elicited great interest and not a little comment. Certainly, not all those who have commented on the Encyclical have responded positively to this request. But there have been many welcoming statements even from reformed Protestant sources. I would just like to quote one, namely that of Rev. Paul Crow, the Ecumenical Officer of the Christian Church - Disciples of Christ, who has stated:

“I’m one of those who believes the office of the papacy is not only essential for the Roman Catholic Church, but is an important office for all Christians. We can debate him [Pope John Paul II] ...but it’s not an office Protestants can ignore. His invitation to rethink how he exercises that role is thus an invitation to shared ministry”³³.

6. The means to further progress in ecumenism

As to the means at our disposal for promoting Christian Unity, Pope John Paul II stresses the importance of theological dialogue, to which I have already referred, of practical co-operation, which he calls “a true school of ecumenism, a dynamic road to unity”³⁴, of personal contacts (N°s 71 and 72), of joint efforts for peace, expressed in prayer and action (N° 76), of the purification of past memories (N° 2), of continuing spiritual ecumenism (N° 82), and of Reception of the dialogue results (N°s 80 and 81). In this later connection, the Encyclical insists that the results achieved in the dialogue “must become a common heritage”. Obviously this process “which must be carried forward with prudence and in a spirit of faith, but it should be followed and encouraged by the Bishops and the Holy See. His Holiness then makes a remark that must never be forgotten when assessing the dialogue results, and I quote:

“In all this, it will be of great help methodologically to keep carefully in mind the distinction between the deposit of faith and the formulation in which it is expressed, as Pope John XXIII recommended in his opening address at the Second Vatican Council”³⁵.

But it is above all in prayer and conversion that the Holy Father sees the most effective means of seeking unity. The Encyclical recalls the words of the Second Vatican Council, which described *change of heart and holiness of life, along with public and private prayer for the unity of Christians*, as the **soul**

of the whole ecumenical movement.³⁶ Prayer then is to be seen as a priority, for in the fellowship of prayer “Christ is truly present; he prays in us, with us and for us. It is he who leads our prayer in the Spirit-Consoler whom he promised and then bestowed on his Church in the Upper Room in Jerusalem, when he established her in her original unity”³⁷.

7. Conclusion

For Pope John Paul II, it is clear that we are living in a moment of particular grace. The Great Jubilee Year 2000 is fast approaching. In his final Exhortation, the Pope insists on the fact that the best preparation for the worthy celebration of the Holy Year 2000 is “a renewed commitment to apply, as faithfully as possible, the teachings of Vatican II to the life of every individual and of the whole Church”³⁸. And of course the teaching of the Council on Ecumenism has a particular importance in this context. The Holy Father exhorts his Brothers in the Episcopate to be especially mindful of the commitment of the Catholic Church to the promotion of Christian Unity. This, he says, is part of the Episcopal mission. At the same time, the Encyclical reminds all the faithful that they are called upon by the Spirit of God to do everything possible to strengthen the bonds of communion between all Christians and to increase co-operation between Christ's followers³⁹. There is a vital link between ecumenism and evangelization. The lack of unity among Christians “contradicts the Truth which Christians have the mission to spread and, consequently, it gravely damages their witness”⁴⁰.

It is the “the power of God's Spirit that gives growth and builds up the Church down through the centuries. As the Church turns her gaze to the new millennium, she asks the Spirit for the grace to strengthen her own unity and to make it grow towards full communion with other Christians.

The way ahead may not be easy, but the Encyclical concludes with the following exhortation, full of faith and hope:

“There is no doubt that the Holy Spirit is active in this endeavor and that he is leading the Church to the full realization of the Father's plan, in conformity with the will of Christ. This will was expressed with heartfelt urgency in the prayer which, according to the Fourth Gospel, he uttered at the moment when he entered upon the saving mystery of the Passover. Just as he did then, today too Christ calls everyone to renew their commitment to work

³² *Ibid.* N° 96

³³ *Boston Globe: article by James L. Franklin*, May 31, 1995.

³⁴ *Ut Unum Sint*, N° 40

³⁵ *Ibid.* N° 81

³⁶ Cf. Second Vatican Council Decree on Ecumenism *Unitatis Redintegratio*, N° 8

³⁷ *Ut Unum Sint*, N° 22

³⁸ *Ibid.* N° 100 - reference to the Apostolic Letter *Tertio Millennio Adveniente*, N° 20

³⁹ Cf. *ibid.* N° 101

⁴⁰ *Ibid.* N° 98

for full and visible communion”⁴¹

I cannot close this reflection on *Ut Unum Sint* and the Jubilee Year 2000 without a reference to what His Holiness considers to be “the most convincing form of ecumenism”, namely “*the ecumenism of the saints and of the martyrs*”⁴². For the Holy Father “in a theocentric vision, we Christians already have a

common *Martyrology*”⁴³. For these Christian martyrs, many of whom belong to our present century, their shared communion is already perfect. Their courageous witness “gives new vigor to the Vatican Council's call and reminds us of our duty to listen to and put into practice its exhortation”⁴⁴.

⁴¹ *Ibid.* N° 100

⁴² *Tertio Millennio Adveniente*, N° 37

⁴³ *Ut Unum Sint*, N° 84

⁴⁴ *Ibid.* N° 1

A BIBLIOGRAPHY OF INTERCHURCH AND INTERCONFESSIONAL THEOLOGICAL DIALOGUES

Eleventh Supplement - 1996

ABBREVIATIONS FOR CONFESSIONAL FAMILIES CHURCHES AND COUNCILS

A Anglican	Mn Mennonite
B Baptist	Mo Moravian
C Congregational	NCC National Council of Churches
CEC Conference of European Churches	O Eastern Orthodox (<i>Byzantine</i>)
CCEE Council of European Episcopal Conferences	OC Old Catholic
CP Constantinople Patriarchate	OO Oriental Orthodox (NON-CHALCEDONIAN)
CWC Christian World Communions	Pe Pentecostal
D Disciples of Christ	R Reformed
DOMBES Groupe des Dombes	RC Roman Catholic
E Evangelicals	SDA Seventh-Day Adventist
FO Faith and Order	TAIZÉ Council of Youth
H Hussite (<i>Czech</i>)	U United Churches
L Lutheran (<i>includes German 'Evangelische'</i>)	W Waldensian
M Methodist	WCC World Council of Churches

LIST OF DIALOGUES

- A-B / usa (nc):** North Carolina Baptist-Episcopal Dialogue
A-B / usa (sb): Episcopalian-Southern Baptist Dialogue
A-L: Anglican-Lutheran International Commission
A-L / eng-g: Representatives of the Evangelical Church in Germany (EKD), and of the Church of England
A-L / eng-nordic regions: Representatives of the Nordic countries and of the Church of England
A-L / eur: Anglican-Lutheran European Regional Commission
A-L / usa: Episcopal-Lutheran Dialogue in the USA
A-M: International Anglican-Methodist Dialogue
A-Mo: Anglican-Moravian Dialogue
A-O: Anglican-Orthodox Joint Doctrinal Commission
A-O / usa: Anglican-Orthodox Theological Consultation in the USA
A-OC: Anglican-Old Catholic Theological Conversations
A-OC / north america: Anglican-Old Catholic North American Working Group
A-OO: Anglican-Oriental Orthodox Dialogue
A-OO / copt: Anglican-Coptic Relations
A-R: Anglican-Reformed International Commission
A-RC: Anglican-Roman Catholic International Commission (ARCIC)
A-RC / can: Canadian Anglican-Roman Catholic Dialogue Commission
A-RC / eng: English Anglican-Roman Catholic Committee
A-RC / f: Groupe mixte de travail anglican-catholique en France
A-RC / usa: Joint Commission on Anglican-Roman Catholic Relations in the USA
A-RC / usa (la): Anglican-Roman Catholic Dialogue in Los Angeles
A-RC / usa (lna): Anglican-Roman Catholic Dialogue in Louisiana
- B-L:** Baptist-Lutheran Dialogue
B-L / d(g): Gesprächskommission zwischen dem Bund Evangelisch-Freikirchlicher Gemeinden in Deutschland und der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands
B-L / ddr(g): Theologische Gespräche zwischen dem Bund Evangelisch-Freikirchlicher Gemeinden und dem Bund der Evangelischen Kirchen in der DDR
B-L / usa: Dialogue between the Lutheran Council in the USA and the North American Baptist Fellowship
B-M-W / italy: Baptist-Methodist-Waldensian Relations in Italy
B-O: Baptist-Orthodox Exploratory Discussions
B-RC: Baptist-Roman Catholic International Conversations
B-RC / usa (sb): Southern Baptist-Roman Catholic Dialogue in the USA (FORMERLY: Baptist-Catholic Regional Conferences in the USA)
CEC-CCEE: Joint Committee of Conference of European Churches and Council of European Conferences
CWC: Christian World Communions - Bilateral Forums
D-O: Disciples of Christ-Orthodox Dialogue
D-R: Disciples of Christ-Reformed Dialogue
D-RC: Disciples of Christ-Roman Catholic International Commission for Dialogue
D-U / usa: Disciples of Christ-United Church of Christ Dialogue in the USA
DOMBES: Dialogues des Dombes
E-RC: Evangelical-Roman Catholic Dialogue on Mission
FO: Faith and Order Commission
L-L / g: Inter Evangelical-Lutheran Relations

- L-M:** Lutheran-Methodist Joint Commission
- L-M / d(g):** Lehrgespräch zwischen Evangelisch-methodistischer Kirche in der Bundesrepublik Deutschland und West-Berlin (EmK) und der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands (VELKD)
- L-M / ddr(g):** Theologische Gespräche zwischen dem Bund der Evangelischen Kirchen und der Evangelisch-methodistischen Kirche in der DDR
- L-M / usa:** US Lutheran-Methodist Dialogue
- L-Mn / f:** Entretiens luthéro-mennonites en France
- L-O:** Lutheran-Orthodox Joint Commission
- L-O / g-cp:** Theologisches Gespräch zwischen dem Ökumenischen Patriarchat und der Evangelischen Kirche in Deutschland
- L-O / g-r:** Theologischer Dialog zwischen der Rumänischen Orthodoxen Kirche und der Evangelischen Kirche in Deutschland
- L-O / (d)g-rus:** Bilateraler Theologischer Dialog zwischen der Russischen Orthodoxen Kirche und der Evangelischen Kirche in Deutschland [Arnoldshain 1959-91]
- L-O / (ddr)g-rus:** Theologischer Dialog zwischen der Russischen Orthodoxen Kirche und dem Bund der Evangelischen Kirchen der DDR [Sagorsk 1974-91]
- L-O / g-rus:** Theologischer Dialog zwischen der Russischen Orthodoxen Kirche und der Evangelischen Kirche in Deutschland [1992-]
- L-O / sf-rus:** Theological Conversations between Representatives of the Evangelical Lutheran Church of Finland and the Russian Orthodox Church
- L-O / usa:** Lutheran-Orthodox Dialogue in the USA
- L-O-R / f:** Dialogue between Representatives of the Inter-Orthodox Bishops' Committee in France and the Protestant Federation of France
- L-OC / ddr(g):** Gespräch zwischen der Vereinigten Evangelisch-Lutherischen Kirche in der DDR und dem Gemeindeverband der Altkatholischen Kirche in der DDR
- L-OC-R / d(g):** Gesprächskommission zwischen dem Rat der Evangelischen Kirche in Deutschland in Absprache mit der Arnoldshainer Konferenz und der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands und dem Katholischen Bistum der Altkatholiken in Deutschland
- L-OO / copt:** Dialogue between the Coptic Evangelical and Coptic Orthodox Commission
- L-OO / copt-s:** Coptic Orthodox-Lutheran Dialogue in Sweden
- L-OO / g:** Unofficial theological meetings between representatives of the EKD and the Oriental Orthodox Churches
- L-OO / india:** Dialogue between the Orthodox Syrian Church of the East and the Lutheran Churches in India
- L-Pe / sf:** Lutheran-Pentecostal Dialogue in Finland
- L-R:** Lutheran-Reformed Joint Commission
- L-R / ra:** Dialogue between the Evangelical Church of the Rio de la Plata and the Evangelical Congregational Church of Argentina
- L-R / usa:** Lutheran-Reformed Conversations in USA
- L-R-RC:** Joint Roman Catholic-Lutheran-Reformed Study Commission on "The Theology of Marriage and the Problem of Mixed Marriages"
- L-R-RC / f:** Comité mixte de travail catholique-protestant en France
- L-R-U / eur:** Leuenberg Church Fellowship
- L-RC:** Lutheran-Roman Catholic Joint Commission
- L-RC / aus:** Lutheran-Roman Catholic Dialogue in Australia
- L-RC / can:** Lutheran-Roman Catholic Dialogue in Canada
- L-RC / g:** Joint Commission of the Evangelical Church in Germany (EKD) and the German Episcopal Conference
- L-RC / india:** Lutheran-Roman Catholic Dialogue in India
- L-RC / jap:** Roman Catholic-Lutheran Joint Commission in Japan
- L-RC / n:** Lutheran-Roman Catholic Dialogue in Norway
- L-RC / s:** Lutheran-Roman Catholic Dialogue in Sweden
- L-RC / usa:** Lutheran-Roman Catholic Dialogue in the USA
- L-SDA:** Lutheran-Seventh-Day Adventist Consultations
- M-O:** Methodist-Orthodox Commission
- M-R:** Methodist-Reformed Dialogue
- M-RC:** Joint Commission of the Roman Catholic Church and the World Methodist Council
- M-RC / eng:** English Roman Catholic-Methodist Committee
- M-RC / usa:** Dialogue between the Roman Catholic Church and the United Methodist Council in the USA
- O-O:** Inter-Orthodox Relations
- O-OC:** Joint (Mixed) Orthodox-Old Catholic Theological Commission
- O-OO:** Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches
- O-OO-RC:** Orthodox, Oriental Orthodox and Roman Catholic Relations
- O-OO / syr:** Dialogue between the Patriarchate of Antioch and the Syrian Orthodox Church
- O-R:** Orthodox-Reformed Dialogue
- O-R / ch:** Commission de dialogue entre la Fédération des Églises protestantes de la Suisse et les Églises orthodoxes en Suisse
- O-R / rus:** Dialogue between the World Alliance of Reformed Churches and the Russian Orthodox Church
- O-RC:** Joint International Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church
- O-RC / ch:** Orthodox-Roman Catholic Dialogue in Switzerland
- O-RC / f:** Comité mixte catholique-orthodoxe en France
- O-RC / g:** Gemeinsame Kommission der Griechisch-Orthodoxen und der Römisch Katholischen Kirchen in Deutschland
- O-RC / rus:** Theological Conversations between Representatives of the Roman Catholic Church and the Russian Orthodox Church
- O-RC / usa:** Orthodox-Roman Catholic Bilateral Consultation in the United States
- O-U / aus:** Conversations between the Uniting Church in Australia and the Greek Orthodox Archdiocese in Australia
- OC-R-RC / ch:** Old Catholic-Reformed-Roman Catholic Dialogue in Switzerland
- OC-RC / eur:** Old Catholic-Roman Catholic Dialogue in Europe
- OC-RC / north america:** Joint Commission of the Polish National Catholic Church and the National Conference of Catholic Bishops
- OO-OO:** Inter-Oriental Orthodox Relations
- OO-RC:** Oriental Orthodox-Roman Catholic Relations
- OO-RC / copt:** Catholic and Coptic Orthodox Joint Commissions
- OO-RC / india:** Joint Commission between the Roman Catholic Church and the Syrian Orthodox Church of India
- OO-RC / india:** Malankara Jacobite Syrian Orthodox-Roman Catholic Joint Commission
- OO-RC / usa:** Oriental Orthodox-Roman Catholic Dialogue in the USA
- Pe-RC:** Pentecostal-Roman Catholic Dialogue
- PNCC=OC / north america**
- R-RC:** Roman Catholic-Reformed Joint Study Commission
- R-RC / a:** Dialogue between the Roman Catholic Church and the Presbyterian Reformed Church in Austria
- R-RC / b:** Dialogue between the Roman Catholic Church and the Presbyterian Reformed Church in Belgium
- R-RC / ch:** Evangelisch/Römisch-katholische Gesprächskommission (Switzerland)
- R-RC / nl:** Dialogue between the Roman Catholic Church and the Reformed Church in the Netherlands
- R-RC / scot:** Dialogue between the Roman Catholic Church and the Church of Scotland
- R-RC / usa:** Roman Catholic-Presbyterian Reformed Consultation in the USA

RC-U / aus: Working Group of the Roman Catholic Church and the Uniting Church in Australia
RC-U / can: Roman Catholic-United Church Dialogue Group in Canada
RC-W / italy: Roman Catholic-Waldensian Relations in Italy

RC-WCC: Joint Working Group between the Roman Catholic Church and the World Council of Churches
WCC: World Council of Churches - assemblies, convocations, relations

PERIODICALS SURVEYED

AAS-Acta Apostolicae Sedis; ACK-aktuell; ACR Centro; L'Actualité religieuse; AFER-African Ecclesial Review; American Baptist Quarterly; Amicizia ebraico-cristiana; Amitié; Angelicum; Anglican Theological Review; Anglican World; Areopagus; The Asia Journal of Theology; Associated Christian Press Bulletin; At-one-ment.

Background Information; Bausteine; Biserica Romaneasca; Boletín Informativo (Buenos Aires); Boletín Informativo (Madrid); Briefing; Bulletin CPE-Centre protestant d'études; Bulletin of Ecumenical Theology.

Calvin Theological Journal; Catholic International; Catholica; CCA-Christian Conference of Asia News; CCPD Documents, Reports and Background Papers; CEC-Documentation Service; CEC-Monitor; CEHILA Boletín; Centro Pro Unione Bulletin; Chrétiens en marche; Christian Orient; Der Christliche Osten; Church and Society Documents; Church of Norway News; Città nuova; La Civiltà Cattolica; Clergy Report; Commonweal; Communio; Community; Concilium; Contacts; Corletter; Courrier œcuménique du Moyen Orient; CRIE Documento, Informaciones; CTSA Proceedings; Cultures and Faith; Current Dialogue; Currents in Theology and Mission.

Il Diaconato; Diakonia; Diakonia News; In Dialogue; Diálogo ecuménico; Doctrine and Life; La Documentation catholique.

Eastern Churches Journal; Echoes; Ecumenical Bulletin; Ecumenical Letter on Evangelism; The Ecumenical Review; Ecumenical Trends; Ecumenism; Education Newsletter; Église et théologie; Ekklesia; Ekumenisk Orientering-Faith and Order; Encounter; ENI-Ecumenical News International (and Nouvelles œcuméniques internationales); Episkepsis; ESBVM Newsletter; L'Étoile de l'orient; Études; Exchange.

First Things; Forum Focus; Foyers mixtes; The Greek Orthodox Theological Review; Gregorianum; Herder Korrespondenz; Heythrop Journal; Horizons.

IDOC Internazionale; Information Service (and Service d'Information); Interchurch Families; International Bulletin of Missionary Research; International Centre of Newman Friends Newsletter; Internationale Kirchliche Zeitschrift; International Review of Mission; Irénikon; Irish Theological Quarterly; Istina.

Jeevadharma; Journal of Ecumenical Studies; The Journal of Moscow Patriarchate; Kerygma und Dogma.

Lay and Study Centres Newsletter; Lettera da Mosca; Lettera da Taizé; Lettera di Collegamento CEI; Lettre du Foyer Oriental Chrétien; Libre Sens; Lumière et vie; Lutheran Forum; [Lutheran] Forum Letter; Lutheran Quarterly; Lutherische Monatshefte; LWF-Lutheran World Federation Today; LWI-Lutheran World Information; LWF Documentation.

Madre de la Unidad; Materialdienst der Ökumenischen Centrale; MD-Materialdienst des Konfessionskundlichen Instituts Bensheim; MECC NewsReport; Melita theologica; Messenger; Mid-Stream; Ministerial Formation; Missionalia; Le Monde copte; The Month; Näköala utsikt; Neuerwerbungen Theologie; Nicolaus; Nouvelle revue théologique; Nouvelles de l'Église Orthodoxe Roumaine.

O Odigos la guida; Ökumenische Rundschau; Ökumenisches Forum; Oikoumene; Omnis Terra; One in Christ; One World; Oriente Cristiano; Origins; Orthodoxes Forum; L'Osservatore Romano (weekly English); Ostkirchliche Studien.

Pastoral ecuménica; PCR Information; Pneuma; Positions luthériennes; Presencia Ecuménica; Priests and People; Proche-Orient Chrétien; Pro Dialogo; Pro Ecclesia; Protestantesimo.

Rapidas; Rassegna di teologia; Reformed World; Il Regno; Religioni per la pace; Renovación Ecuménica; Reseptio; Revue des sciences philosophiques et théologiques; Revue des sciences religieuses; Rundbrief.

Scottish Journal of Theology; SEDOS Bulletin; Sète e Religioni; SICO-Servizio informazione per le chiese orientali; SIDIC-Service international de documentation judéo-chrétien; Sobornost; Society for Pentecostal Studies Newsletter; Stimme der Orthodoxie; Studi Ecumenici; Studia i Dokumenty Ekumeniczne; Studia Liturgica; Studies in Interreligious Dialogue; St. Vladimir's Theological Quarterly; St. Ansgar's Bulletin.

The Tablet; Tam-Tam AACC-All Africa Conference of Churches; Tempo e Presença; Tertium Millennium; Texte aus der VELKD; Theological Studies; Theologische Revue; Theology Digest; Tierra nueva.

Una Città per il dialogo; Una Sancta; Unitas; Unité chrétienne; Unité des Chrétiens; Unity Digest; USQR-Union Seminary Quarterly Review; V Edinosti; Vidyajyoti Journal of Theological Reflection; La Vita in Cristo e nella Chiesa; WARC Up-Date; Worship; Zeitschrift für Theologie und Kirche.

Key to sub-headings:

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

Key to reading the bibliographical entry:

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

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