



bi-annual Bulletin

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AN INTERNATIONAL DIRECTORY OF ECUMENICAL RESEARCH CENTERS AND PUBLICATIONS (1983 UPDATE)

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CURRENT ACTIVITIES AT THE CENTRO PRO UNIONE

When in 1981 the Centro Pro Unione issued its revised *International Directory of Ecumenical Research Centers and Publications*, we indicated that it would be further updated in each successive autumn issue of our *Bulletin*. We here present the second such supplement. Those using our Directory will also want to be aware of two other works. Information on councils of churches and other institutions will be found in *The Directory of Christian Councils* (Third Edition, 1980), published by the World Council of Churches; and the *Directory of Study Centers*, published by the Commission on World Mission and evangelism of the same WCC. These two works do not have the same restricted scope as our *Directory*, but the latter does contain references to some centers which we also list. A letter enclosed in our copy which arrived from Geneva expressed a sentiment which we share in regard to our publication: "By this publication we hope that various centres may be furnished with information regarding resources available in their counterparts elsewhere, and that more cooperation among study centres may be fostered in our common endeavour..."

Such cooperation between ecumenical centers is also one of the themes of the forthcoming bi-annual meeting of Societas Oecumenicas, the association of European ecumenical research institutes. The Centro Pro Unione will be a host of this meeting here in Rome next September 3-8, 1984. This year's topic will be "Confessio Fidei," and will examine how we arrive at creeds, how we use them, and their significance for ecumenism.

For the second consecutive year the Centro will be the host of the annual Permanent Ecumenical Consultation of Religious, representing superiors general of Roman Catholic, Anglican, Lutheran and Reformed religious communities, with an Orthodox observer. The director of the Centro serves as the secretary of this group, which in 1982 at the Consultation meeting in Canterbury, England, with the Archbishop of Canterbury declared: "Sharing the profound union of one and the same baptism in Christ, we live, grounded in that baptism, the same religious vows. As religious of our sister Churches, we mutually recognize the authenticity of these vows. We also recognize the authenticity of the many expressions of the religious life and see diverse forms of worship, community and service, as so many gifts of the Spirit to the Churches and to the world."

As well as being an international religious center, Rome is also a local church, a fact frequently overshadowed and forgotten. To assist local religion teachers of the Roman Catholic Church to better understand their fellow-Romans of other churches and the Jewish Community, the Centro is conducting a 13 week course which includes both talks by representatives of the respective communities and visits to their places of worship. The course uses two volumes of the *Corso Breve di Ecumenismo* as texts. A sixth volume of this series on the spirituality of the major world religions is now in final editorial preparation.

After seemingly endless delays, occasioned by local difficulties, we hope to see finally the publication of both our *Bibliography of Interchurch and Inter-confessional Theological Dialogues* and *Enchiridion oecumenicum* in 1984.

CHARLES ANGELL, S.A.
Director, Centro Pro Unione

AN INTERNATIONAL DIRECTORY OF ECUMENICAL RESEARCH CENTERS AND PUBLICATIONS

(1983 UPDATE)

ADDITIONS

CENTERS

FINLAND

WORLD FELLOWSHIP OF ORTHODOX YOUTH
ORGANIZATIONS
General Secretariate
Suokatu 41 A 28
70100 KUOPIO 10
Tel. (71)118 581

F: 1953
A: Orthodox; fellowship of 40 organizations
in 20 countries
L:
P: Syndesmos News

NORWAY

NORSK ØKUMENISK PRESSEBYRÅ /
NORWEGIAN ECUMENICAL PRESS BUREAU
Postboks 1153
N-5001 BERGEN
Tel. 05-320416

F: 1981
A: None
L: 7,000 volumes on philosophy, intercon-
fessional questions, ethics
P: Norsk Økumenisk Pressebyrå

ITALY

AMICIZIA EBRAICO CRISTIANA DI ROMA
Via Ulpiano 29
I-ROMA 00193
Tel. 06-6540517/06-312477

F: 1982
A: None
L: Small, on Bible and Judaism
P:

U.K.

MULTI-FAITH RESOURCE UNIT
1 College Walk
Selly Oak
BIRMINGHAM B29 6LE
Tel. (021)472-0139

F: 1980
A: Roman Catholic Bishops of England and
Wales
L: On ecumenism
P:

PUBLICATIONS

THE BRIDGE (m)

Italian Ecumenical News Agency
Via Firenze 38
00184 ROMA, Italy

CANADIAN ECUMENICAL NEWS (6/yr)

Canadian Ecumenical Action
1410 W. 12th Ave
VANCOUVER, B.C. V6H 1M8, Canada

CHARIS. Młodzieżowy biuletyn
ekumeniczny (occ)

Sekcję Ekumeniczną
Katolickiego Ośrodka Studenckiego
ul. Rakowiecka 61
02-532 WARSZAWA, Poland

CHRISTIAN LIFE IN ISRAEL (6/yr)

14 Radak Street
P.O.B. 7739
JERUSALEM 91077, Israel

NORSK ØKUMENISK PRESSEBYRÅ (m)

Postboks 1153
N-5001 BERGEN, Norway

PCR INFORMATION: Reports and Back-
ground Papers (occ)

WCC. Commission on the Programme to
Combat Racism
P.O.Box 66
1211 GENEVA 20, Switzerland

WCC SCHOLARSHIPS NEWSLETTER (2/yr)

Scholarships Office
World Council of Churches Sub-Unit on
Education
P.O.Box 66
1211 GENEVA 20, Switzerland

CORRECTIONS, DELETIONS, SUBSTITUTIONS

CENTERS

↓↓

CANADA
CENTRE INTERCULTUREL MONCHANIN (THE
MONCHANIN CROSS-CULTURAL CENTER)
4917, rue St. Urbain
MONTREAL, Québec H2T 2W1
Tel. (514)288-7229

F: 1963
A: No church affiliation
L: Emphasis on comparative culture and
religion
P: Interculture

CANADA
FORUM OECUMÉNIQUE DU CANADA
see
Ecumenical Forum in Canada

CANADA
THE MONCHANIN CROSS-CULTURE CENTER
see
Centre Interculturel Monchanin

CANADA
CENTRE MONCHANIN
subsidied by
CENTRE INTERCULTUREL MONCHANIN

FRANCE
CENTRE PROTESTANT D'ÉTUDES ET DE
DOCUMENTATION
46, rue de Vaugirard ←
F-75006 PARIS ←
Tel. (1)633.77.24 ←
F:
A: Protestant
L:
P: CPED

GERMANY

OEKUMENISCHES INSTITUT
Ruhr-Universität Bochum
Abteilung für Evangelische Theologie
Universitätsstr. 150 Geb. GA
→ D-4630 BOCHUM 1
Tel. (0234) 7.00.47.93

F: 1966

A: Abteilung für Evangelische Theologie der Ruhr-Universität Bochum

L: 10,000 books, 70 periodicals. Emphasis on ecumenical ecclesiology, social ethics and development in the Third World

P:

ISRAEL

delete

ECUMENICAL THEOLOGICAL STUDY GROUP

ISRAEL

THE ISRAEL INTERFAITH ASSOCIATION
14 Radak Street
P.O.B. 7739
JERUSALEM 91077
Tel. (02) 639946

F: 1957

A: interreligious

L: mainly reference materials

P: Christian Life in Israel

ISRAEL

THE ISRAEL INTERFAITH COMMITTEE

subsidied by

THE ISRAEL INTERFAITH ASSOCIATION

SWEDEN

NORDISKA EKUMENISKA INSTITUTET
Manfred Björkquists Allé 2 ←
Box 68
S-193 00 SIGTUNA
Tel. (0760) 503 30

F: 1940

A: No church affiliation, but sponsored by:
The National Lutheran Churches of Denmark, Finland, Iceland, Norway and Sweden; the Baptist Churches of Denmark and Sweden; the Mission Covenant Church of Sweden; the Orthodox Church in Finland; the Orthodox Metropolis of Sweden and All Scandinavia; the Roman Catholic Bishops' Conference in Scandinavia; the Salvation Army and the Methodist Church in the Nordic Countries; the Ecumenical Councils of Denmark, Finland and Sweden; the Ecumenical Circle of Norway

L: General, with a large ecumenical collection; 50 periodicals.

P: Ekumenisk Orientering; Nordisk Ekumenisk Årsbok.

U.S.A.

GRAYMOOR ECUMENICAL INSTITUTE
475 Riverside Dr., Room 528 ←
NEW YORK, N.Y. 10115 ←
Tel. (212) 870-2330 ←

F: 1968

A: The Friars of the Atonement (R.C.)

L: General (68,000 books), with emphasis on the Ecumenical movement in North America

P: Ecumenical Trends; At/one/ment

PUBLICATIONS

AT/ONE/MENT (10/yr)

- Graymoor Ecumenical Institute
- 475 Riverside Dr., Room 528
- NEW YORK, N.Y. 10115, U.S.A.

delete

CONVERSAZIONI (2/yr)

CPED. Centre protestant d'études et
de documentation (m)

46, rue de Vaugirard
75006 PARIS, France

ECUMENICAL TRENDS (m)

Graymoor Ecumenical Institute
475 Riverside Dr., Room 528
NEW YORK, N.Y. 10115, U.S.A.

delete

INTERFAITH ISRAEL (3/yr)

MISSION UNITY (6/yr)

Rev. Harry Winter OMI
St. Andrew's Church
Box 347
UNION, Wva. 24983, U.S.A.

NEW RELIGIOUS MOVEMENTS UP-DATE (q)

subsidied by

UPDATE

TER HERKENNING. Tijdschrift voor
Christenen en Joden (5/yr)

Uitgeverij Boekencentrum B.V.
Antivoordnummer 1776
2500 XJ 's-GRANVENHAGE, Netherlands

TIERRA NUEVA (q)

Apartado Aéreo 100572
Carrera 90 Nº 147-54, Finca Hucatã,
int. 2
BOGOTÁ, D.E., Colombia

UPDATE: A Quarterly Journal on
New Religious Movements

Dialogcenter
Kløvermarksvej 4
8200 AARHUS N, Denmark

ABBREVIATIONS

CENTERS

F : Foundation year
A : Affiliation or
Sponsoring Agency
L : Library Facilities
P : Publications

PERIODICALS

(a) : Annual
(bs) : Book Series
(m) : Monthly
(occ) : Occasional
(q) : Quarterly
(w) : Weekly
(10/yr) : ten times a
year

THE DIALOGUE DECALOGUE:
GROUND RULES FOR INTERRELIGIOUS DIALOGUE

by Leonard Swidler

Dialogue is a conversation on a common subject between two or more persons with differing views, the primary purpose of which is for each participant to learn from the other so that he or she can change and grow. This very definition of dialogue embodies the first commandment of dialogue, as will be expanded below.

In the religious sphere in the past, we came together to discuss with those differing with us, for example, Catholics with Protestants, either to defeat an opponent, or to learn about an opponent so as to deal more effectively with him or her, or at best to negotiate with him or her. If we faced each other at all, it was in confrontation - sometimes more openly polemically, sometimes more subtly so, but always with the ultimate goal of defeating the other, because we were convinced that we alone had the absolute truth.

But that is not what dialogue is. Dialogue is *not* debate. In dialogue each partner must listen to the other as openly and sympathetically as he or she can in an attempt to understand the other's position as precisely and, as it were, as much from within, as possible. Such an attitude automatically includes the assumption that at any point we might find the partner's position so persuasive that, if we would act with integrity, we would have to change, and change can be disturbing.

We are here, of course, speaking of a specific kind of dialogue, an interreligious dialogue. To have such, it is not sufficient that the dialogue partners discuss a religious subject. Rather, they must come to the dialogue as persons somehow significantly identified with a religious community. If I were neither a Jew nor a Muslim nor a Christian, for example, I could not participate as a "partner" in a Jewish-Christian-Muslim interreligious dialogue, though I might listen in, ask some questions for information, and make some helpful comments.

It is obvious that interreligious dialogue is something new under the sun. We could not conceive of it, let alone do it in the past. How, then, can we effectively engage in this new thing? The following are some basic ground rules, or "commandments," of interreligious dialogue that must be observed if dialogue is actually to take place. These are not theoretical rules, or commandments given from "on high," but ones that have been learned from hard experience.

FIRST COMMANDMENT: *The primary purpose of dialogue is to change and grow in the perception and understanding of reality and then to act accordingly.* Minimally, the very fact that I learn that my dialogue partner believes "this" rather than "that" proportionally changes my attitude toward her; and a change in my attitude is a significant change in me. We enter into dialogue so that *we* can learn, change, and grow, not so we can force change on the *other*, as one hopes to do in debate - a hope which is realized in inverse proportion to the frequency and ferocity with which debate is entered into. On the other hand, because in dialogue *each* partner comes with the intention of learning and changing herself, one's partner in fact will also change. Thus the alleged goal of debate, and much more, is accomplished far more effectively by dialogue.

SECOND COMMANDMENT: *Interreligious dialogue must be a two-sided project - within each religious community and between religious communities.* Because of the "corporate" nature of interreligious dialogue, and since the primary goal of dialogue is that each partner learn and change himself, it is also necessary that each participant enter into dialogue not only with his partner across the faith line - the Lutheran with the Anglican, for example - but also with his coreligionists, with his fellow Lutherans, to share with them the fruits of the interreligious dialogue. Only thus can the whole community eventually learn and change, moving toward an ever more perceptive insight into reality.

THIRD COMMANDMENT: *Each participant must come to the dialogue with complete honesty and sincerity.* It should be made clear in what direction the major and minor thrusts of the tradition move, what the future shifts might be, and, if necessary, where the participant has difficulties with her own tradition. No

false fronts have any place in dialogue.

FOURTH COMMANDMENT: *Each participant must assume a similar complete honesty and sincerity in the other partners.* Not only will the absence of sincerity prevent dialogue from happening, but the absence of the assumption of the partners' sincerity will do so as well. In brief: no trust, no dialogue.

FIFTH COMMANDMENT: *Each participant must define himself.* Only the Jew, for example, can define from the inside what it means to be a Jew. The rest can only describe what it looks like from the outside. Moreover, because dialogue is a dynamic medium, as each participant learns, he will change and hence continually deepen, expand, and modify his self-definition as a Jew - being careful to remain in constant dialogue with fellow Jews. Thus it is mandatory that each dialogue partner define what it means to be an authentic member of his own tradition.

Conversely - the one interpreted must be able to recognize herself in the interpretation. This is the golden rule of interreligious hermeneutics, as has been often reiterated by the "apostle of interreligious dialogue," Raimundo Panikkar. For the sake of understanding, each dialogue participant will naturally attempt to express for herself what she thinks is the meaning of the partner's statement; the partner must be able to recognize herself in that expression. The advocate of "a world theology," Wilfred Cantwell Smith, would add that the expression must also be verifiable by critical observers who are not involved.

SIXTH COMMANDMENT: *Each participant must come to the dialogue with no hard-and-fast assumptions as to where the points of disagreement are.* Rather, each partner should not only listen to the other partner with openness and sympathy but also attempt to agree with the dialogue partner as far as is possible while still maintaining integrity with his own tradition; where he absolutely can agree no further without violating his own integrity, precisely there is the real point of disagreement - which most often turns out to be different from the point of disagreement that was falsely assumed ahead of time.

SEVENTH COMMANDMENT: *Dialogue can take place only between equals, or par cum pari* as Vatican II put it. This means that not only can there be no dialogue between a skilled scholar and a "person in the pew" type (at most there can only be a garnering of data in the manner of an interrogation), but also there can be no such thing as a one-way dialogue. For example, Jewish-Christian discussions begun in the 1960's were mainly only prologomena to interreligious dialogue. Understandably and properly, the Jews came to these exchanges only to teach the Christians, although the Christians came mainly to learn. But, if authentic interreligious dialogue between Christians and Jews is to occur, then the Jews must also come mainly to learn; only then will it be *par cum pari*.

EIGHTH COMMANDMENT: *Dialogue can take place only on the basis of mutual trust.* Although interreligious dialogue must occur with some kind of "corporate" dimension, that is, the participants must be involved as members of a religious community - for instance, qua Buddhists or Hindus - it is also fundamentally true that it is only *persons* who can enter into dialogue. But a dialogue among persons can be built only on personal trust. Hence it is wise not to tackle the most difficult problems in the beginning, but rather to approach first those issues most likely to provide some common ground, thereby establishing the basis of human trust. Then, gradually, as this personal trust deepens and expands, the more thorny matters can be undertaken. Thus, as in learning we move from the known to the unknown, so in dialogue we proceed from commonly held matters - which, given our mutual ignorance resulting from centuries of hostility, will take us quite some time to discover fully - to discuss matters of disagreement.

NINTH COMMANDMENT: *Persons entering into interreligious dialogue must be at least minimally self-critical of both themselves and their own religious traditions.* A lack of such self-criticism implies that one's own tradition already has all the correct answers. Such an attitude makes dialogue not only unnecessary, but even impossible, since we enter into dialogue primarily so we can learn - which obviously is impossible if our tradition has never made a misstep, if it has all the right answers. To be sure, in interreligious dialogue one must stand within a religious tradition with integrity and conviction, but such

integrity and conviction must include, not exclude, a healthy self-criticism. Without it there can be no dialogue - and, indeed, no integrity.

TENTH COMMANDMENT: *Each participant eventually must attempt to experience the partner's religion "from within";* for a religion is not merely something of the head, but also of the spirit, heart, and "whole being," individual and communal. John Dunne here speaks of "passing over" into another's religious experience and then coming back enlightened, broadened, and deepened.

Interreligious dialogue operates in three areas: the practical, where we collaborate to help humanity; the cognitive, where we seek understanding and truth; and the "spiritual," where we attempt to experience the partner's religion "from within." Interreligious dialogue also has three phases. In the first phase we unlearn misinformation about each other and begin to know each other as we truly are. In phase two we begin to discern values in the partner's tradition and wish to appropriate them into our own tradition. For example, in the Catholic-Protestant dialogue, Catholics have learned to stress the Bible, and Protestants have learned to appreciate the sacramental approach to Christian life - both values traditionally associated with the other's religious community. If we are serious, persistent, and sensitive enough in the dialogue, we may at times enter into phase three. Here we together begin to explore new areas of reality, of meaning, and of truth, of which neither of us had even been aware before. We are brought face to face with this new, as-yet-unknown-to-us dimension of reality only because of questions, insights, probings produced in the dialogue. We may thus dare to say that patiently pursued dialogue can become an instrument of new "re-velation," a further "un-veiling" of reality - on which we must then act.

(This article originally appeared in: *Journal of Ecumenical Studies*, 20, 1, Winter 1983).

Leonard Swidler, Editor of the *Journal of Ecumenical Studies*, is Professor of Catholic Thought and Interreligious Dialogue at Temple University. Copies of "The Dialogue Decalogue" are available in pamphlet form from *J.E.S.*, Temple University (022-38), Philadelphia, PA 19122.

RECENT MATERIALS RECEIVED BY THE CENTRO PRO UNIONE
IN THE AREA OF ECUMENICS

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. I-II & First Supplement*, Boston: G.K. Hall & Co., 1972 & 1981).

280.1016 - ECUMENICAL BIBLIOGRAPHIES

The Ecumenical Movement: A Bibliography Selected from the ATLA Religion Database, July 1983 (Chicago: American Theological Library Association, 1983).

280.165 - ECUMENICAL MOVEMENT - HISTORY

LINDT, A., *Das Zeitalter des Totalitarismus: Politische Heilslehren und Ökumenischer Aufbruch* (Stuttgart...: W. Kohlhammer, 1981).

GIRAULT, R., *L'oecuménisme, où vont les Églises?* (Paris: Le Centurion, 1982).

KERNER, H., *Luthertum und Ökumenische Bewegung für Praktisches Christentum, 1919-1926* (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1983).

FEY, H.E. (ed.), *Storia del movimento ecumenico dal 1517 al 1968. IV. L'avanzata ecumenica (1948-1968)* (Bologna: Edizioni Dehoniane, 1982).

280.23 - FAITH & ORDER

SONG, C.-S. (ed.), *Growing together into Unity: Texts of the Faith and Order Commission on Conciliar Fellowship* (Madras: The Christian Literature Society, 1978).

Giving Account of the Hope. Discussion Papers for the meeting of the Faith and Order Commission at Bangalore, August 16-30, 1978 (Geneva: World Council of Churches, 1978).

Bautismo, Eucaristía, Ministerio: Convergencias doctrinales en el seno del Consejo Ecuménico de las Iglesias (Barcelona: Ediciones de la Facultad de Teología de Barcelona, 1983).

Taufe - Abendmahl - Amt. Die Lima-Erklärungen: Material für evangelische Rezeption (Bensheim: Konfessionskundliches Institut des Evangelischen Bundes, c1983).

Kommentar zu den Lima-Erklärungen über Taufe, Eucharistie und Amt (Göttingen: Vandenhoeck & Ruprecht, 1983).

LAZARETH, W.H., *Growing together in Baptism, Eucharist and Ministry* (Geneva:

World Council of Churches, 1982).

280.27 - COMMISSION ON WORLD MISSION & EVANGELISM

ANDERSON, G.H. (ed.), *Witnessing to the Kingdom: Melbourne and Beyond* (Maryknoll, New York: Orbis Books, 1982).

GORT, J.D., *World Missionary Conference: Melbourne, May 1980. An Historical and Missiological Interpretation* (Amsterdam: Free University, 1980).

280.3 - WORLD COUNCIL OF CHURCHES

BENT, A.J.v.d., *Six Hundred Ecumenical Consultations, 1948-1982* (Geneva: World Council of Churches, 1983).

What in the World is the World Council of Churches? (Geneva: World Council of Churches, 1982).

VISSER'T HOOFT, W.A., *The Genesis and Formation of the World Council of Churches* (Geneva: World Council of Churches, 1982).

280.31 - WORLD COUNCIL OF CHURCHES - ASSEMBLIES

The Feast of Life: The Eucharist at the Sixth Assembly of the World Council of Churches, Vancouver 1983 (Geneva: World Council of Churches, 1983).

Bilder des Lebens: Einladung zur Bibelarbeit (Basel-Neukirchen-Vluyn: Basilea-Neukirchener, 1982).

Op weg naar Vancouver (Amersfoort: De Horstink, c1982).

Jesus Christ - the Life of the World... A worship book for the Sixth Assembly of the World Council of Churches (Geneva: World Council of Churches, 1983).

Work Book Vancouver 83 (Geneva: World Council of Churches, 1983).

Vision '83. Focus on Vancouver Assembly (Geneva: World Council of Churches, 1983).

BRIA, I. (ed.), *Jesus Christ - the Life of the World. An Orthodox contribution to the Vancouver theme* (Geneva: World Council of Churches, 1982).

HOUTEPEN, A. (ed.), *Gerechtigheid, eenheid en vrede. De oecumenische agenda van de Wereldraadbijsamenkomst te Vancouver 1983* (Amersfoort-Voorburg: De Horstink, 1982).

LAZARETH, W.H. (ed.), *The Lord of Life: Theological Explorations of the Theme "Jesus Christ - the Life of the World"* (Geneva: World Council of Churches, 1983).

- 280.4 - WCC' UNITS, SUB-UNITS AND PROGRAMMES
Nairobi to Vancouver: 1975-1983 Report (Geneva: World Council of Churches, 1983).
- 280.421 - WCC. COMMISSION ON WORLD MISSION AND EVANGELISM
The Christian Community in Mission... in a near and global context: A European Seminar on Education for Mission, Aarhus, Denmark, May 1977 (Geneva: Commission on World Mission and Evangelism of the WCC, 1978).
- 280.4223 - WCC. PROGRAMME TO COMBAT RACISM
Justice for Aboriginal Australians: Report of the World Council of Churches team visit to the Aborigines June 15 to July 3, 1981 (Geneva: World Council of Churches, PCR, 1981).
Die Kirchen im Kampf gegen den Rassismus. Texte zum Programm des Ökumenischen Rates zur Bekämpfung des Rassismus (Frankfurt/Main: Otto Lembeck, 1980).
- 280.4231 - WCC. SUB-UNIT ON WOMEN IN CHURCH AND SOCIETY
 CRAWFORD, J. & KINNAMON, M. (eds.), *In God's Image: Reflections on Identity, Human Wholeness and the Authority of Scripture* (Geneva: World Council of Churches, 1983).
 PARVEY, C.F. (ed.), *The Community of Women and Men in the Church: A Report of the World Council of Churches' Conference, Sheffield, England, 1981* (Geneva: World Council of Churches, 1983).
- 280.425 - WCC. COMMISSION ON INTER-CHURCH AID, REFUGEE AND WORLD SERVICE
 REUSCHLE, H., *Material Resources in Asia: A Survey Report* (Geneva: World Council of Churches, 1978).
Contemporary understandings of diakonia: Report of a consultation, Geneva, Switzerland 22-26 November 1982 (Geneva: World Council of Churches, 1983).
 KING, M.C., *The Palestinians and the Churches: Vol. I: 1948-1956* (Geneva: World Council of Churches, 1981).
- 280.428 - WCC. COMMISSION OF THE CHURCHES ON INTERNATIONAL AFFAIRS
The Churches in International Affairs: Reports 1979-1982 (Geneva-New York: Commission of the Churches on International Affairs of the World Council of Churches, 1983).
 ABRECHT, P. & KOSHY, N. (eds.), *Before it's too late: The Challenge of Nuclear Disarmament* (Geneva: World Council of Churches, 1983).
- 280.435 - WCC. COMMISSION ON THE CHURCHES' PARTICIPATION TO DEVELOPMENT
Churches and the Transnational Corporations: An Ecumenical Programme (Geneva: World Council of Churches, CCPD, 1983).
 DICKINSON, R.D.N., *Poor, yet making Many Rich: The poor as agents of creative justice* (Geneva: World Council of Churches, CCPD, 1983).
 PURY, P.de, *People's Technologies and People's Participation* (Geneva: World Council of Churches, CCPD, 1983).
- 280.4612 - WCC. SUB-UNIT ON DIALOGUE WITH PEOPLE OF LIVING FAITHS AND IDEOLOGIES
 CRACKNELL, K., *Why Dialogue? A First British Comment on the W.C.C. Guidelines* (London: British Council of Churches, Committee for Relations with People of other Faiths, 1980).
Religious Experience in Humanity's Relation with Nature: A Consultation, Yaoundé, Cameroon 1978 (Geneva: World Council of Churches, 1979).
- 280.47 - CHRISTIAN WORLD COMMUNIONS
 NELSON, E.C., *The Rise of World Lutheranism: An American Perspective* (Philadelphia: Fortress Press, 1982).
 SOVIK, A. (ed.), *In Christ - A New Community: The Proceedings of the Sixth Assembly of the Lutheran World Federation* (Geneva: Lutheran World Federation, 1977).
 HALE, J. (ed.), *Proceedings of the Fourteenth World Methodist Conference, Honolulu, Hawaii, July 21-28, 1981* (Lake Junaluska: World Methodist Council, 1982).
- 280.54 - ECUMENICAL MOVEMENT IN EUROPE
 WILL, J.E., *Must Walls Divide? The Creative Witness of the Churches in Europe* (New York: Friendship Press, 1981).
 STOBBE, H.-G. (ed.), *Theologischer Konsens und Kirchliche Rezeption: Bulletin. Erste Wissenschaftliche Konsultation der Societas Oecumenica vom 15.-19. September 1980 in Münster* (Münster: n.ed., 1982).
- 280.542 - ECUMENICAL MOVEMENT IN ENGLAND
A Directory of Christian Communities and Groups (Selly Oak, Birmingham: Community Resources Centre, 1980).
- 280.5437 - ECUMENICAL MOVEMENT IN CZECHOSLOVAKIA

280.916 - ECCLESIOLOGY - ECUMENICAL
THEOLOGY

*Darstellung und Grenzen der sichtbaren
Einheit der Kirche* (Erlangen: Martin
Luther-Verlag, 1982).

GASSMANN, G. & MEYER, H. (eds.), *The Unity
of the Church. Requirements and Structure*
(Geneva-Stuttgart: Lutheran World
Federation-Kreuz Verlag, 1983).

280.9161 - CHURCH & SOCIETY - ECUMENICAL
THEOLOGY

LINDE, H.v.d., *De kleine oekumene en de
grote: de noodzaak van een nieuwe le-
vensstijl* (Baarn: Uitgeverij Ten Have
bv, 1981).

*Once upon a time... Political
fables* (Geneva: World Council of Church-
es, 1983).

DURNBAUGH, D.F. (ed.), *On Earth Peace: Dis-
cussions on War/Peace Issues Between
Friends, Mennonites, Brethren, and
European Churches, 1935-75* (Elgin, ILL.:
The Brethren Press, 1978).

MOLTMANN, B. (ed.), *Militarismus und Rüstung.
Beiträge zur Ökumenischen Diskussion*
(Heidelberg: FEST, 1981).

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FACULTY OF THEOLOGY



specialization
in
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1984-1985
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