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A Center conducted by the Franciscan Friars of the Atonement

FROM THE DIRECTOR:

In November of last year, the former director and staff of the **Centro Pro Unione** welcomed new members Friar David Fitzgerald, SA, Giovanna Maria Berardelli and myself with a lovely reception at which many of our collaborators and friends were present. I would like to thank my predecessor, Friar Kevin McMorrow for his commitment to the work of our religious community, the Franciscan Friars of the Atonement, at the **Centro Pro Unione** over these many years. The good news is that Kevin will be staying on as an associate director and continue in the development of the research dimension of the Centro.

This current issue of the *Bulletin* is a double issue. We apologize to our readers but at the same time we hope that this double issue will be worth the delay.

As in the past, we present in this issue the up-date of our ongoing project of publishing the bibliographic notices of the various official interchurch and interconfessional dialogues that are in progress. Special thanks are due to Sr. Mary Peter Froelicher, SHCJ our librarian for the hours of work which went into the publication of the current up-date. In our future plans, we will be gathering and indexing into one volume the various supplements that have been published through the *Bulletin*. This volume would also contain an index to Volume I (the Puglisi/Voicu book) which the Centro published in 1978.

On the occasion of the celebration of the Week of Prayer for Christian Unity in January of this year, the **Centro Pro Unione** offered an evening of reflection on the Catholic Church's Response to the Final Report of ARCIC I. The texts of Fr. Frank Sullivan, SJ and of Rev. Douglas Brown, SSM are offered in this issue with a brief introduction. We welcome to Rome Fr. Brown, a member of the Anglican Society of the Sacred Mission and the new Director of **The Anglican Centre**.

Reflecting the expansion of the **Centro Pro Unione's** activity to include the ecumenical dimension of justice and peace issues, we are happy to publish the lecture of Dom Paulo Arns, OFM, Archbishop of São Paulo, on the social conditions which face the Churches in Brazil and their role in finding a way forward together.

Two other conferences were presented at the Centro this Spring. The first, co-sponsored by **The Anglican Centre** and held at the **Centro Pro Unione**, was given by Dr. Bryan Spinks of Cambridge on "Anglican Liturgical Reforms". Lastly, the President of the Rome Diocesan Ecumenical Commission, Bishop Clemente Riva spoke on "Il Sinodo romano e l'ecumenismo". We hope to offer the texts of these Conferences in another issue of our *Bulletin*.

I would like to offer one final word on the expansion of the activities of the **Centro Pro Unione**. We have installed two computer networks. The first is dedicated to the service of the Library and the ongoing process of gathering bibliographic entries for the interchurch dialogues. The Centro is most honored to be a member *URBE* (Unione romana biblioteche ecclesiastiche) and we are proud to announce that over a third of our holdings are already entered into the Aleph Library system. In addition this year's up-date of the Bibliography was done entirely on the computer system. The second network is for the use of the research facilities at the Centro and for administration. In the future we hope to be able to link up with teams of researchers providing documents and materials for research in the field of ecumenism.

We at the **Centro Pro Unione** take this opportunity to wish all of our readers "Peace and Goodness".

James F. Puglisi, SA
Director

A BIBLIOGRAPHY OF INTERCHURCH AND INTERCONFESSIONAL THEOLOGICAL DIALOGUES

Seventh Supplement - 1992

ABBREVIATIONS FOR CONFESSIONAL FAMILIES

CHURCHES AND COUNCILS

FO	: Faith and Order	O	: Eastern Orthodox (<i>Byzantine</i>)
A	: Anglican	OC	: Old Catholic
B	: Baptist	OO	: Oriental Orthodox (<i>Non-Chalcedonian</i>)
C	: Congregational	Pe	: Pentecostal
D	: Disciples of Christ	R	: Reformed
E	: Evangelicals	RC	: Roman Catholic
L	: Lutheran (<i>includes dialogues formerly EV</i>)	U	: United Churches
M	: Methodist	WCC	: World Council of Churches
Mn	: Mennonite	CEC	: Conference of European Churches
Mo	: Moravian	CCEE	: Council of European Episcopal Conferences
		DOMBES	: Groupe des Dombes

LIST OF DIALOGUES

FO: Faith and Order Commission (including various projects)

A-B / usa (nc): North Carolina Baptist-Episcopal Dialogue

A-B / usa (sb): Episcopalian-Southern Baptist Dialogue

A-L: Anglican-Lutheran International Conversations

A-L / eng-d*: Representatives of the Evangelical Church in the FRG (EKD), and of the Church of England

A-L / eng-d-ddr*: Representatives of the Evangelical Churches in the FRG (EKD), of the Federation of Evangelical Churches in the GDR 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 / usa: 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:** Gesprächskommission zwischen dem Bund Evangelisch-Freikirchlicher Gemeinden in Deutschland und der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands
- B-L / ddr:** 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-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)
- 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
- E-RC:** Evangelical-Roman Catholic Dialogue on Mission
- L-L / d[EKD]-ddr[BEK]:** Inter Evangelical-Lutheran Relations
- L-L / g*:** VELKD Church Relations
- L-M:** Lutheran-Methodist Joint Commission
- L-M / d:** Lehrgespräch zwischen Evangelisch-methodistischer Kirche in der Bundesrepublik Deutschland und West-Berlin (EmK) und der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands (VELKD)
- L-M / ddr:** 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 / d-cp:** Theologisches Gespräch zwischen dem Ökumenischen Patriarchat und der Evangelischen Kirche in Deutschland
- L-O / d-r:** Theologischer Dialog zwischen der Rumänischen Orthodoxen Kirche und der Evangelischen Kirche in Deutschland
- L-O / d-rus:** Bilateraler Theologischer Dialog zwischen der Russischen Orthodoxen Kirche und der Evangelischen Kirche in Deutschland
- L-O / ddr-rus:** Theologischer Dialog zwischen der Russischen Orthodoxen Kirche und dem Bund der Evangelischen Kirchen der DDR
- 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:** Gespräch zwischen der Vereinigten Evangelisch-Lutherischen Kirche in der DDR und dem Gemeindeverband der Altkatholischen Kirche in der DDR
- L-OC-R / d:** 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 / d:** 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:** Lutheran-Reformed Conversations in Europe
- 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 / d:** 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
- M-O:** Methodist-Orthodox Relations
- 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 / 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 / usa: 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:RC / usa-can: (see **OC-RC / usa**)

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-WCC: Joint Working Group between the Roman Catholic Church and the World Council of Churches

DOMBES: Dialogues des Dombes

CEC-CCEE: Joint Committee of Conference of European Churches and Council of European Episcopal Conferences

***d** and **ddr** have been kept where appropriate; henceforth **g** will be used for Germany

PERIODICALS SURVEYED

L'Actualité Religieuse; African Challenge (AACC Bulletin); African Ecclesial Review (AFER); American Baptist Quarterly; Amitié; Angelicum; Anglican Theological Review; Areopagus; Asia Journal of Theology; Atheism and Faith.

Background Information; Bausteine; Biserica Romaneasca; Boletin (Buenos Aires); Boletin Informativo (Madrid); Briefing; Bulletin CPE; Bulletin Pontificium Consilium pro Dialogo inter Religiones.

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First Things; Forum Letter; Foyers Mixtes; The Greek Orthodox Theological Review; Gregorianum.

Herder Korrespondenz; Heythrop Journal.

IDOC; Information Service (and Service d'Information); Internationale Kirchliche Zeitschrift; International Review of Mission; Irénikon; Irish Theological Quarterly; Istina.

Jeevadhara; Journal of Ecumenical Studies; The Journal of Moscow Patriarchate; Kerygma und Dogma; Kosmos & Ökumene.

Key to sub-headings:

TEXTS AND PAPERS: documents, reports, statements, official responses

INFORMATION: facts, communiqués, surveys, brief reports

REFLECTION AND REACTIONS: essays, responses, commentaries, theological papers

Lettera di Collegamento; Lettera da Taizé; LibreSens; Lumière et Vie; Lutherische Monatshefte; Lutheran World Information (monthly edition); Lutherische Welt Information; Lutheran Forum; Lutheran World Federation Documentation; LWF Report.

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The Tablet; Tempo e Presença; Theological Studies; Theologische Revue; Theology Digest; Tierra nueva.

Una Sancta; Unitas; Unité Chrétienne; Unité des Chrétiens; Vidyajyoti Journal of Theological Reflection; La Vita in Cristo e Nella Chiesa; Worship.

GENERAL

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THE VATICAN'S RESPONSE TO THE FINAL REPORT OF THE FIRST ANGLICAN-ROMAN CATHOLIC INTERNATIONAL COMMISSION

Editor's note:

The first Anglican-Roman Catholic International Commission (ARCIC I) published its Final Report in 1982, following its last meeting which took place at Windsor, England, in 1981. In it the members of the Commission claimed to have reached "substantial agreement" on the doctrine of the eucharist and the ordained ministry and a degree of convergence on authority in the Church. The Report was then submitted to the authorities of both the Anglican Communion and the Catholic Church for their evaluation. Both Communion have subsequently published official responses to the Final Report.

The Anglican response took the form of a resolution of the Lambeth Conference of 1988. That resolution judged the ARCIC statements on eucharist and ordination to be "consonant in substance with the faith of Anglicans" and welcomed the Authority statement as "a firm basis for the direction and agenda of the continuing dialogue". It should be born in mind that the Final Report had been previously studied and evaluated by the official organs of decision-making in the provinces of the Anglican Communion. The bishops of the Lambeth Conference, in giving such a positive judgment on the Final Report, were ratifying the evaluation that had emerged within the Anglican decision-making process.

In the Catholic Church the process of response began with a set of observations made by the Congregation for the Doctrine of the Faith in 1982. The Final Report was also sent to episcopal conferences to enlist their assistance in the eventual preparation of a final response by the competent authorities in the Holy See. The preparation of that response was entrusted to the Congregation for the Doctrine of the Faith which, however, carried out this task in collaboration with the Pontifical Council for Promoting Christian Unity. That response, published in "L'Osservatore Romano" in December 1991 gave a warm welcome to the Final Report, commended its achievement and drew attention to "points of convergence and even of agreement which many would not have thought possible before the Commission began its work" but noted that "there still remain between Anglicans and Catholics important differences regarding essential matters of Catholic doctrine".

The publication of the Catholic response to the Final Report has provoked a good deal of comment and reflection and the two addresses published here are intended as contributions to the ongoing dialogue. It should be remembered that although the Catholic and Anglican responses differ in their way of evaluating the Final Report and in their assessment of the extent to which it has demonstrated that Anglicans and Catholics are in agreement on these questions, the commitment of both Communion to the dialogue itself and to the ultimate goal of "unity in the truth" remains constant and has been reaffirmed.

CONFERENCES DELIVERED AT THE CENTRO PRO UNIONE

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THE VATICAN RESPONSE TO ARCIC I

by Francis A. Sullivan, S.J.

The *Final Report* of the First Anglican-Roman Catholic International Commission (ARCIC I) was completed in 1981, and released early in 1982. In March, 1982, the Congregation for the Doctrine of the Faith published its critical *Observations* on that Report.¹ Shortly thereafter, copies of the *Final Report* were sent to the episcopal conferences of the Catholic Church, with the request that they send to the Holy See their responses to it. Some of those responses were published, prior to the directive of the Holy See that they were not to be released to the press. Finally, ten years later, we now have "the Catholic

Church's definitive response to the results achieved by ARCIC I."² There is no reference at all in this Vatican document to any contribution which the responses received from the episcopal conferences might have made to it. This seems regrettable, especially in view of the fact that several of those responses were prepared by bishops whose close contacts with churches of the Anglican Communion made them better judges of the achievement of this dialogue than others might be who had little or no first hand experience of Anglican life and worship.

This "definitive response" describes itself as "the fruit of a close collaboration between the Congregation for the Doctrine of the Faith and the Pontifical Council for Promoting Christian Unity." (443) I think it is important to

note that this is not a case of collaboration between equal partners. The Apostolic Constitution *Pastor bonus* of 1988, which established the competence of the various dicasteries of the Holy See, gives the CDF the last word on any document coming from the other dicasteries, if it deals with matters of faith.³ *Pastor bonus* explicitly states that the PCPCU must work in close collaboration with the CDF in the preparation of any document that it wishes to publish.⁴

I think an expert in source-criticism would not have much trouble deciding which elements of the *Response* are due primarily to the CDF, and which are the contributions of the PCPCU. It would be simple enough to compare the definitive *Response* with the *Observations* published by the CDF back in 1982. This comparison shows that practically every critical observation made by the CDF then, appears again in the final *Response*. From this fact one could safely conclude that the critical elements in the *Response* are the work of the CDF. The major difference between the 1982 *Observations* and the 1991 *Response* is the presence in the latter of some positive statements of commendation for the work done by ARCIC I. I think it not unlikely that these can mainly be attributed to the collaboration of the PCPCU. It might be worth-while at this point to quote a few of these positive remarks.

The Report ... witnesses to the achievement of points of convergence and even of agreement which many would not have thought possible before the Commission began its work. As such, it constitutes a significant milestone not only in relations between the Catholic Church and the Anglican Communion but in the ecumenical movement as a whole. (441).

It is in respect of Eucharistic Doctrine that the members of the Commission were able to achieve the most notable progress toward a consensus. ... The Catholic Church rejoices that such common affirmations have become possible. (443).

On both the eucharist and the ordained ministry, the sacramental understanding of the Church is affirmed, to the exclusion of any purely 'congregational' presentation of Christianity. The members of the Commission are seen as speaking together out of a continuum of faith and practice which has its roots in the New Testament and has developed under the guidance of the Holy Spirit throughout Christian history. (443)

(On the questions of authority and primacy) One can rejoice in the fact that centuries of antagonism have given way to reasoned dialogue and theological reflection undertaken together. (443)

While we must be grateful for these positive statements, we have to recognize the fact that they are outweighed by the predominantly negative judgment which this Vatican *Response* has expressed on the achievement of ARCIC I. The negative character of the *Response* is evident from a comparison between what ARCIC I claimed to have

achieved, and what the *Response* grants that it has achieved.

ARCIC I claimed to have reached: 1) substantial agreement on eucharist, ministry and ordination; 2) consensus on basic principles of authority and primacy; 3) convergence on questions concerning papal primacy and infallibility where consensus had not been reached. In judging the achievement of ARCIC I it is essential to keep in mind the different degrees of agreement which it claimed to have reached. It is important also to note carefully what ARCIC I did not claim to have achieved.

What, then, does the Vatican *Response* say to the claims made by ARCIC I?

The first question I would ask is whether the authors of the *Response* fully understood the exact nature and limits of the claims made by ARCIC I.⁵ I could not help asking myself this question, when I found such statements as the following in the *Response*:

"It is not possible to state that substantial agreement has been reached on all the questions studied by the Commission." (441) But ARCIC I did not claim that it had reached substantial agreement on all the questions it had studied.

"There still remain between Anglicans and Catholics important differences regarding essential matters of Catholic doctrine." (441-43) ARCIC I did not deny this. It clearly acknowledged the fact that important differences remain regarding the dogma and exercise of papal infallibility.

"There are still areas that are essential to Catholic doctrine on which complete agreement ... has eluded the Anglican-Roman Catholic Commission." (443-44) ARCIC I did not claim to have reached complete agreement in any area. Even where it claimed to have reached substantial agreement, it admitted that points of disagreement could remain, but it believed that these could be resolved on the basis of the principles that had been agreed on.⁶

"Differences or ambiguities remain which seriously hinder the restoration of full communion in faith and in the sacramental life." (443) ARCIC I did not claim that its agreements would justify the restoration of full communion in faith or sacramental life. The last sentence of the *Final Report* expressed "high expectations that significant initiatives will be boldly undertaken to deepen our reconciliation and lead us forward in the quest for the full communion to which we have been committed, in obedience to God, from the beginning of our dialogue."

It would seem correct to say, in the light of the points just made, that at least to some extent the negative character of the Vatican *Response* is due to the fact that it criticizes ARCIC I for not achieving results which the Commission itself did not claim to have achieved.

We now come to the Vatican verdict regarding the results which the Commission did claim to have achieved.

ARCIC I claimed to have reached substantial agreement in the areas of Eucharist and Ordained Ministry. However, the following statement of the *Response* seems to deny that ARCIC I has achieved substantial agreement in this area: "Before setting forth for further study those areas of the *Final Report* which do not satisfy fully certain elements of Catholic doctrine and which thereby prevent our speaking of the attainment of substantial agreement, it seems only right and just to mention some other areas in which notable progress has been achieved..."(443) In what follows we see that while on some questions regarding Eucharist and Ordained Ministry "notable progress has been made," there still remain "certain statements and formulations in respect of these doctrines that would need greater clarification from the Catholic point of view."(445) The final word on this matter is: "Further clarification or study is required before it can be said that the statements made in the *Final Report* correspond fully to Catholic doctrine on the Eucharist and on Ordained Ministry"(446) It is clear that for the Vatican, ARCIC will not have achieved "substantial agreement" on Eucharist and Ordained Ministry until its statements "fully satisfy" and "fully correspond" to Catholic doctrine.

It was the claim of ARCIC I that it had reached consensus on basic principles of authority in the church. The verdict of the *Vatican Response* is as follows: "When it comes to the question of Authority in the Church, it must be noted that the *Final Report* makes no claim to substantial agreement. The most that has been achieved is a certain convergence, which is but a first step along the path that seeks consensus as a prelude to unity."(443) So where ARCIC had claimed consensus on basic principles, the *Response* can see only convergence as a first step on the way to consensus.

ARCIC I admitted that it had not reached agreement on several questions regarding the nature and exercise of papal primacy, including especially the question of papal infallibility, and its exercise in the definition of two Marian dogmas. But it did claim that where it had not achieved consensus, it had at least registered a degree of convergence. The *Vatican Response* would seem to deny that ARCIC had even reached convergence on these issues, saying: "There are still other areas that are essential to Catholic doctrine on which complete agreement or even at times convergence has eluded the Anglican-Roman Catholic Commission. In fact the *Report* itself acknowledges that there are such matters, and this is particularly true in respect of the Catholic dogma of papal infallibility."(443-44) The *Response* then goes on to spell out the lack of agreement on papal infallibility and the Marian dogmas.

Given the fact that ARCIC I clearly admitted that it had not achieved a consensus on these issues, it seems unduly to heighten the negative tone of the *Response* to put such emphasis on the fact that ARCIC I did not reach agreement

on them. This emphasis is seen in the fact that when the *Response* comes to point out remaining areas of disagreement, it immediately devotes four long paragraphs to the lack of agreement on papal infallibility and its exercise in defining the Marian dogmas, and twice quotes the statement which expresses Anglican reservations regarding the dogma of papal infallibility.(444) In any case, what the *Response* demonstrates is only what ARCIC admitted: that it had not reached a consensus on these issues. I do not believe that the *Response* has refuted ARCIC's claim to have achieved at least a certain convergence in their regard.

The authors of the *Vatican Response* were evidently aware that their judgment on the achievement of ARCIC I would be seen as a negative one. Toward the end of the document they justify themselves by saying: "It must be remembered that the Roman Catholic Church was asked to give a clear answer to the question: are the agreements contained in this *Report* consonant with the faith of the Catholic Church? What was asked for was not a simple evaluation of an ecumenical study, but an official response as to the identity of the various statements with the faith of the Church."(446-47)

The terms used here shed some light on what I see as the basic question raised by this *Response*, namely: what were the criteria on which the Vatican has based its judgment on the work of ARCIC I? A comparison of the two sentences we have just quoted shows that for the authors of this *Response*, to say that an agreed ecumenical statement is consonant with the faith of the Catholic Church, means that it must be identical with that faith. Further examination of the *Response* shows that an agreed dialogue statement will not be seen as identical with Catholic faith, unless it corresponds fully with Catholic doctrine, and indeed with the official Catholic formulation of that doctrine. It must furthermore be expressed in such a way as to exclude all ambiguity; and the Vatican document seems to know no way to exclude such ambiguity except to use the precise formulas by which the Catholic Church is accustomed to express its faith.

At any rate, this is how I would interpret the particular judgments on which the *Response* has based its verdict that ARCIC I has not reached substantial agreement on any of the issues which it has treated. It is not my intention here to discuss these particular issues in detail. What I think sufficient to substantiate my interpretation of the *Response*, is to quote a number of the statements in which the Vatican has expressed its dissatisfaction with various elements of the *ARCIC Final Report*. I believe that these critical remarks bear out my contention that what the Vatican would require of an agreed dialogue statement is that it fully correspond to the language of official Catholic doctrine.

After noting some "common affirmations" that ARCIC I made concerning the Eucharist, the *Response* adds: "The

Catholic Church rejoices that such common affirmations have become possible. Still, as will be indicated further on, it looks for certain clarifications which will assure that these affirmations are understood in a way that conforms to Catholic doctrine."(443) Later on, we see what specific "clarifications" the Vatican would require concerning the Eucharist. One of these is that the "propitiatory character of the Mass" be explicitly affirmed, since this "is part of the Catholic faith."(445) Another is that because to say that in the Eucharist the bread and wine "become" the body and blood of Christ is "insufficient to remove all ambiguity regarding the mode of the real presence," it must be said that this "is due to a substantial change in the elements."(445) In other words, to remove all ambiguity and correspond fully with Catholic doctrine regarding the Eucharist, one would have to use the language of Trent about "propitiatory sacrifice" and "substantial change".

With regard to the ordained ministry, the *Response* finds the ARCIC agreed statement defective in that it does not refer to the "character" imparted by priestly ordination. The reasons given suggest that in the view of the authors of the *Response*, if one did not employ the language of "priestly character", one would not be able adequately to maintain the distinction between the ministerial priesthood and the common priesthood of the baptised, or the recognition of Holy Orders as a sacrament instituted by Christ.(445) These would seem rather drastic consequences to be drawn from the choice not to employ a particular theological concept in an agreed ecumenical statement.

After quoting the passage in which ARCIC I sets out what it describes as "the essential features of what is meant in our two traditions by ordination in the apostolic succession," the Vatican *Response* says: "These statements stand in need of further clarification from the Catholic perspective." (446) One of these clarifications would be to recognize in the apostolic succession an "unbroken line of episcopal ordination from Christ through the apostles down through the centuries to the bishops of today."(446) Here again the needed clarification would seem to call for using official Catholic language: in this instance, that of *Lumen gentium* 20, of which the *Response* then gives a lengthy quotation.

The conclusion I come to after studying this *Response* to ARCIC I is that what the CDF would require of an agreed dialogue statement is that it fully correspond to Catholic doctrine, and that, to do so, it must use the language in which the Roman Catholic Church has expressed that doctrine. The question, then, is whether these are appropriate criteria by which the Catholic Church should answer the question whether agreed statements issuing from its dialogue with the Anglican Communion, are consonant with the Catholic faith.

There are several reasons for giving a negative answer

to this question. The first is based on the statement which Pope John XXIII made in his opening address to the Second Vatican Council on October 11, 1962: "The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another."⁷ The Council referred to this statement when it invited theologians "to seek continually for more suitable ways of communicating doctrine to the men of their times,"⁸ and applied its truth when it spoke of the differences between the Eastern and Western Churches in the theological expression of their doctrine. Its statement on this latter point is of fundamental significance for determining the appropriate method of ecumenical dialogue.

In the investigation of revealed truth, East and West have used different methods and approaches in understanding and proclaiming divine things. It is hardly surprising then, if sometimes one tradition has come nearer than the other to an apt appreciation of certain aspects of a revealed mystery, or has expressed them in a clearer manner. As a result, these various theological formulations are often to be considered as complementary rather than conflicting.⁹

There is surely a legitimate application of such ideas to the differences of doctrinal formulation between the various Western Churches, as well as between East and West. In fact we can see an application of such ideas in the terms used by Pope Paul VI and Archbishop Michael Ramsey in their *Common Declaration* of March 24, 1966, in which they expressed their intention "to inaugurate between the Roman Catholic Church and the Anglican Communion a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth, for which Christ prayed."¹⁰ If a dialogue is founded on the Gospels and on the ancient common traditions, it hardly seems correct to judge its results on the standard of one church's subsequent formulation of its faith.

Finally, we have the important statement which the present Holy Father, John Paul II, made in the audience which he gave to the members of ARCIC I in 1980. With obvious approval of the method which they had adopted in their dialogue, he said:

"Your method has been to go behind the habit of thought and expression born and nourished in enmity and controversy, to scrutinise together the great common treasure, to clothe it in a language at once traditional and expressive of the insights of an age which no longer glories in strife but seeks to come together in listening to the quiet voice of the Spirit."¹¹

These statements of John XXIII, Paul VI, John Paul II and the Second Vatican Council, suggest the appropriate criteria by which the Roman Catholic Church ought to judge whether the agreed statements produced by ecumenical dialogues in which it is engaged, are consonant with Catholic faith. I would further suggest that we can find a

good example of the kind of judgment that could be made on the basis of these criteria, in the Response to ARCIC I produced by the Conference of Bishops of England and Wales.¹² These Catholic bishops had good reason to say: "Our Response will have particular significance in the continuation of this dialogue between our two communions, especially in this land in which the Anglican communion finds its centre..."¹³ They expressed themselves as conscious of bearing a special responsibility in this process of consultation, and of their role both to judge how far the statements of ARCIC I are in harmony with the Catholic faith, and to point out anything which they considered to be inadequate in its treatment or expression.

However, before entering into their judgment on the agreed statements, they first made it clear that they understood and approved of the methodology which ARCIC I had employed. They said:

Since Vatican II it is increasingly recognised that the truth of revelation can be expressed in a variety of ways. The substantial agreement achieved by ARCIC I has been possible because of the particular methodology adopted by the commission. This has been described as one of its most striking features. It was commended by Pope John Paul II when he said to the members of the commission .. (they then quote the passage we have cited above, and continue):

We too welcome the emergence of this methodology. It is characterised by a joint endeavour to explore our "common tradition", and achieves an understanding of the context in which concepts arose, how this coloured their meaning and what remains open to further development. It brings about a shared understanding of revelation as expressed in historically conditioned formulae. We commend this methodology, as entailing a serious attempt to develop patterns of thought and language which give profound and precise expression to our shared faith.¹⁴

The Bishops of England and Wales believed that their response to the *Final Report* of ARCIC I would have particular significance in the continuation of this dialogue. It certainly deserved to do so, and I believe it would have, if their understanding of the methodology employed by the International Commission, and of the criteria that would be appropriate in judging its achievement, had been adopted by the consultants of the Congregation of the Faith. On the other hand, if the Vatican is going to continue to apply the criteria which it has used in judging the work of ARCIC I, then I fear that the ecumenical dialogues in which the Catholic Church is involved have a rather unpromising future ahead of them.

NOTES

1. AAS 74 (1982) 1062-74.
2. *Origins* 21/28 (Dec. 19, 1991) 441-447. The number in

parentheses following quotations from this *Response* indicates the page in *Origins*. It should be noted that there are two rather serious misprints in the text as given in *Origins*, both on p. 446. In the first column, "These sacraments stand in need" should read: "These statements stand in need"; in the second column, "those who were appointed bishops and apostles" should read: "those who were appointed bishops by the apostles."

3. AAS 80 (1988) 873 (art. 48), 874 (art. 54).

4. AAS 80 (1988) 896 (art. 137).

5. One could also ask how carefully the authors of the *Response* read the text of the *Final Report*. Certainly they did not always quote it accurately. I have found no less than seventeen inaccuracies in the quotations which the *Response* gives from the *Final Report*. The most serious of these are the following. On p. 443, col. 2: the words "the provision of" are omitted from the phrase "we believe that the provision of a ministry of this kind..." The reference is given to MOE,4; it should read MO,6. The following reference is given as MOE,12; it should read MOE,2. On p. 444, col.1: the word "wholly" is omitted from the phrase: "can be known to be wholly assured"; the word "all" is omitted from the phrase "When it is plain that all these conditions have been fulfilled"; and the words "of the truth" are omitted from the phrase: "Anglicans can agree in much of the truth that the dogmas..."

6. *Eucharist, Elucidations*, 2.

7. Walter M. Abbott, SJ, *The Documents of Vatican II*, p. 715. The sentence which we have quoted corresponds perfectly to the Italian version of Pope John's opening speech, which was published in *L'Osservatore Romano*, Oct. 12, 1962, p. 3, and in *La Civiltà Cattolica* n. 2697 (Nov. 3, 1962), 209-217, here p. 214. The Italian version had been distributed to the press on Oct. 10, and was used to facilitate the simultaneous translations of the papal speech on Vatican Radio. A. Melloni has shown that the Italian version is faithful to the manuscript which John XXIII had prepared for his opening address. (See A. Melloni, "Sinossi critica dell'allocuzione di apertura del Concilio Vaticano II *Gaudet Mater Ecclesia* di Giovanni XXIII," in G. Alberigo et al. *Fede Tradizione Profezia*, Brescia: Paideia Editrice, 1984, p. 269.) However, the same issue of *L'Osservatore Romano*, p. 1-2, gives the official Latin text of the Pope's address, which has an expanded version of this sentence, which could be translated: "For the deposit of faith, or the truths which are contained in our venerable doctrine, are one thing, and the way they are expressed is another, with, however, the same sense and meaning" (p. 2, col. 5). While it was this Latin version that Pope John read at the opening session of the Council, he evidently preferred his Italian original, for on a subsequent occasion when he returned to this idea, he expressed it with the same terms he had used in his manuscript (cf. *Discorsi Messaggi Colloqui del Santo Padre Giovanni XXIII*, V, 13).

8. *Gaudium et Spes*, 62.
9. *Unitatis redintegratio*, 17.
10. *The Final Report*, London: CTS/SPCK, 1982, p. 118.
11. Address of Pope John Paul II to the members of ARCIC I at Castel Gandolfo, Sept. 4, 1980, in *One in Christ* 16 (1980) 341-42; here 341.
12. *One in Christ*, 21 (1985) 167-180.
13. *One in Christ*, p. 168.
14. *One in Christ*, p. 168-69.

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THE RESPONSE TO ARCIC I: THE BIG QUESTIONS

by Douglas Brown, S.M.M.

The Oracle has spoken, and any hopes there may have been for a union between our churches in the near future are suffering from a severe chill.

Nevertheless we shall continue to pray together, we shall continue to study together, and to do charitable works together, even if we cannot re-unite until the Kingdom come. Because we know that we shall be one in that Kingdom. There is nothing in Fr Sullivan's paper that I wish to contest¹.

The best that I can do is to try to show that the themes developed so long ago by ARCIC I might continue to be developed in their future meetings, as part of the deepened discussion recommended by the *Response*.

In this I would say to those who have been discouraged by that response, and I say it as a Liberal: love your Conservatives. They have marked out very clearly where their problems lie, they have washed away all of the easy things we can talk about, and left like great rocks on the sand these questions of ordination, the papal claims, the eucharist.

I would like to say something about each of these topics because I think we have moved along a bit since the *Final Report* was delivered, partly through other responses to the Report, and partly in the continuing theological debates, especially those on Revelation and on Ecclesiology.

Perhaps the best thing to do with those rocks is to leave them there to erode. The ARCIC Commission did its best to find ways of getting around these problems, even to the point of being devious. Now they have a chance to sit down together for a fresh look at these topics, and with a sense of freedom, because they now know that they are not going to get around the rocks by diplomatic language.

TEXTS AND AUTHORITY

First I want to say something about texts, especially those which are considered authoritative in the church.

Any text, such as the Nicene Creed, is a record of an original utterance which was made in its own situation and for its own purposes. When it is recorded and given great authority in the church, we might think, 'Well, that is one problem solved, so let us go on to the next'. Not so. For that text to be activated in our time, we have to go back to it and read it. The utterance we make with it now, in a different situation and with a different context around us and in our heads, will most certainly have a different meaning-in-use to the original. We have a choice, either to leave ancient authoritative texts in cold storage, occasionally bowing towards them and saying "all this we devoutly believe", or we may try to make use of them, in which case we must re-interpret them, even to get them to do a job closely analogous to what they did originally. As a matter of fact, I think the Commission was much too polite about the early councils, perhaps because Liberal minded people are now trying to urge Conciliarism on the church. The Council of Nicea was brought together by the Emperor, not then baptised, to give him a formula which could be built into the law of the Empire to identify the church which could be the new religion of the Empire. The Council did nothing to stop Arianism, for the Arians simply took over the idea of using the Imperial power, and having a whole lot of Councils in order to strengthen their own hand. Arianism was eventually defeated by the growth of a strong theology- the Cappadocian Fathers- and not by Conciliar definitions. The Council of Chalcedon condemned Nestorius, whose recently discovered work, the Bazaar of Heracleides, shows that he was thoroughly orthodox, and caused the Monophysite schism, which in recent times has been shown to be the result of confusion over the use of a technical term- *Physis*. It was this schism which contributed greatly to the victory of Islam. I think I could make a case for saying that very little of real worth was contributed to the life of the church by the ecumenical councils. What they have left us with is an inheritance of legalism and anathemas. Popes rarely attended these functions- I imagine they were very boring- but they added to the mayhem they caused by supporting the results.

If I overstate my case here, it is to draw attention to the fact that the discussion of the Magisterium of the church in our documents- both the *Report* and the *Response*, appears to give no place to the continual tradition of theological debate within the church, to the place of theologians in the Councils (in the case of Nicea even secular philosophers!) or to the influence alongside the bishops of the great theological schools, such as those in Alexandria or Edessa, or of the monastic schools and later the Universities. To speak of the teaching authority of the church without these is to be excessively bishop-centred.

Because ancient texts need to be interpreted, we must

look with caution on the idea of an original deposit of faith which all of these bishops, (or that One Bishop!) are supposed to be guarding. What is it? Creeds were used as summaries of the faith. The Canon of Scripture was selected, apart from false ascription of books to apostolic authorship, presumably because they expressed that faith. It seems impossible to find any other 'deposit of faith' than the life of Jesus himself- his life, death and resurrection².

We see in the Report that the Tradition of the church is not to be considered as a source of revelation distinct from the Scripture, but rather as a tradition of commentary on the Scriptures, the kind of commentary which, as we have already remarked, is essential for the application of ancient texts to times outside of their own. We can see this kind of tradition in the idea of apostolic succession in Irenaeus, a tradition of teaching in the great Sees of the church which was set over against the teaching of individual Gnostics in their lecture rooms. But while there may be a tradition of the way in which this is done, the kind of interpretation demanded for the understanding of ancient texts is not cumulative- it has to be done over again for each new age.

The problem with the veneration of ancient commentaries is that we end up with a mountain of authoritative teaching which is more suitable for encyclopedias than for practical instruction. And of course, very interesting to historians, because commentaries tell us as much about the life and times of the commentator as they do about the original text.

But do we need authoritative teachers? I suppose a bishop might act like an authoritative headmaster who has to see that the teaching takes place and the library is well stocked, but once into the class room the function of the teacher is not to impart authoritative truths, but to help students to find the truth. This quest has its own dynamic, and it is contradictory to tell people to find the truth, and then to tell them what the truth is!

(Oh well, it does in fact happen in the class room these days, because decent education is sinking beneath the waves-that is no ideal for the church.)

But there is another kind of authority which we do need, and especially in the Anglican Communion. This is the authority which keeps the house in order, which guards the area in which free and open debate takes place, and which is necessary for any kind of common action. There is no need to dwell on the importance of this kind of authority. When the parish priest, or parish council, decide that the eucharist on Sunday morning is to be at ten o'clock, they create an obligation for every member of the parish, that they must order their lives and do their utmost to be there. Middle class individualism is strong in Anglicanism, and so is the sense of obligation to the common life.

When these arrangements need to be made on a wider than parish level, then a diocesan synod should make such a decision. If wider than that, or even of a province, there

are some things which could well be taken to a world wide body with authority to make a decision, and such a body would need a president, although that may not always be the same person. The members of the church need not be surprised at such a development, although they would need to be watchful that the central body did not seek to aggrandise itself- such bodies usually do. The most common form of aggrandisement is to invent an ideology, some story or myth or theory which will legitimise the central authority in its seizure of powers not willingly granted to it by the others. So long as the others accept the decision making procedure which involves reference to a central authority, no great ideology is required. The advantage of a procedure which is not buttressed by myth, story or theory, is that it can easily be changed, in the same way that it was set up.

It is always possible to imagine terrible scenarios where centralised decision making is needed to override the errors at a local level. Clearly the granting of such authority, either in teaching or in discipline, should be kept at a minimum, for any movement up the scale of authority means a great loss of responsibility at the local level. Nor is it obvious in the history of the church that stamping on the local expressions of faith has done much good. Such local expressions may seem to be very odd to others, but given tolerance and the passage of time these things do seem to work out remarkably well. The local community may often contribute something of value to the rest of the church- the mission of Augustine to Canterbury recently celebrated here was not so enthusiastically remembered by supporters of the Celtic church whose local forms he helped to squash.

It is surely ironic that the emphasis in the doctrine of papal infallibility falls on matters of faith and morals. It is true that claims in these areas are not so easily disproved by the facts. But they are also the areas where the exercise of authority does the most damage. In matters of ethics, a moral decision can only be taken by someone who has the freedom to accept or reject an action or a principle. Advice is always useful, but a command to do something shifts the moral emphasis away from the original question on to another or secondary question- who is this person who is giving me an order, has she the right to do so, what are the consequences of disobedience? Our young people have difficulty sometimes in distinguishing between advice, which is to help them to decide, and a command, which takes the decision away from them. In matters of faith, the present life and activity of the church is to be justified by the norms of Scripture, and by what can be learned from our history. If a church decision can be justified on these grounds, the process remains a rational one, and depends upon the availability of the evidence and an agreement about how it is to be used³. This might be difficult to establish, but to cut across this process with a command from the 'High Command' is to interfere with a process of meditating upon the sources of our faith which is

essential to the life of the church as a whole. Better to put up with a few anomalies!

ORDINATION

We are faced with the awful alternative that ordination may be from below or from above. Can these meet in the middle? Because we have retained venerable names for venerable people- bishops, priests and deacons, we fondly imagine that we have something here which is from the beginning, indeed that Jesus, in a moment when the evangelists were not paying attention, actually appointed such. New Testament scholars seem to be agreed that we cannot appeal to the New Testament for any church structures- although we do get close to them in the Pastoral Epistles. The earlier response of the Congregation for the Doctrine of the Faith was that we cannot rely on the historical critical method to determine these things, and the Church, under inspiration, has come to know that this is true, that Jesus ordained bishops, or decreed that the apostles should do so⁴. Certainly we cannot consider the apostles themselves to be bishops- any local church would have suffered under their care since they would always have been touring around (one thinks of a modern parallel). Add to this our confusion of priest and presbyter. The presbyters of the early church, following on their counterparts of the Jewish synagogue, do not seem to have had any liturgical functions, but they were in fact the council by which the local church was governed. One of their number, more and more distinct as time went on, presided at the liturgy, while the other liturgical people were the deacons who brought up the gifts and distributed the communion. While the *Report* speaks of episcopacy, we may remember that there is a function of oversight, *episkopè*, as well as a permanent office, just as *diakonè* may not always have been restricted to particular people.

Notice how much the *Report* and the *Response* concentrate on the cultic or sacrificial nature of the ordained ministry. Compare how slight the New Testament material is about the priesthood of Christ, resting for the most part on some rather far-fetched analogies in the Epistle to the Hebrews. For our own purposes we blow this element up to great size. We need to remember the sustained polemic, even anger, of Jesus against the organised religion of his day and the religious authorities. Have we just put ourselves in their place?

But we may doubt whether we will get much further along with a doctrine of ordination until we have a clearer doctrine of the church. The *Report* concentrates on the notion of Communion, *koinônia*, and later ARCIC II has produced a document on this subject⁵. It does not get us far, perhaps it is too nice a concept, and needs to be linked with the much tougher idea (with Barthian overtones) of Covenant. If we take the Doctrine of the Trinity out of cold storage for a moment, we might remind ourselves that the use of this doctrine entails that all theological explana-

tions will in their full expression take on a Trinitarian form. Long ago Fr. L.S. Thornton gave us a treatise on the church as consisting in the Grace of our Lord Jesus Christ (God's free gift to us of himself in Jesus Christ), the love of God (shown especially in the crucifixion of Jesus) and the fellowship of the Holy Spirit, i.e., the partaking of the Holy Spirit as the result of God's work in Jesus Christ⁶. There is no warm comfortable feeling about fellowship here, it means entering into the new covenant of the blood of Christ. The prime actor in church matters is God himself, and it is his action which is the object of our faith, in the sense of trust in his action.

There is loose language in the *Report* and in the *Response* about the Holy Spirit. In ordination we must pray for the gift of the Holy Spirit, but we do not order it, nor can we presume upon it- even in our covenant relationship God preserves his own freedom. In the history of the church, we may rightly hope that God's Spirit works to preserve us from our major follies, but we can't assume it- he might allow us at times to suffer from our own errors so that we might learn a thing or two! Does the history of old Israel suggest that the new Israel will be preserved in cotton wool? After he acts, we may discern something of the work of the Holy Spirit as the one who forms us in the image of Christ, but in the immediate mess in which we live, we walk by faith. Beware of those who invoke the presumed work of the Holy Spirit to buttress their own authority! What does an Anglican bishop mean when he says 'Receive the Holy Spirit'?

EUCCHARIST

Many of these same things can be said about the treatment of the Eucharist. The main thing is that our faith is in God who acts, to transform us by his Spirit into the likeness of Jesus Christ. It is not the priest or the Bishop who does this, although he functions somewhere along the path. Nor is it the elements of bread and wine, although they are set apart as a means for this action and as signs of it. Our faith is in God who works in us- and we ought to tremble, because we do not control the outcome!

Because the work of God is hard to discern at times, and we may even find the Trinitarian language too confusing, we easily slide off into talking about something or someone else. But then we are not theologising.

An example of this can be seen in the discussion of *anamnesis* in the *Report*. There was a time when we thought that the *anamnesis* meant that we should remember Jesus at the Last Supper or on the Cross, which is a good thing to do, but not especially related to the sacrament. Then somewhere in the 50's we were taught to use this formula which appears in the *Report*- that it means that we should bring into the present what had happened in the past, so that the sacrifice of Christ should come to be effective in our time and place. Another very good use, and certainly appropriate to the eucharist. But how does this happen;

who is the agent? There is another suggestion- you can find it in J. Jeremias "Eucharistic Words of Jesus"⁷, that it is God who remembers, in the same sense that God remembered Noah, and the flood dried up, or God remembered Jonah, and the fish threw up on the beach. Not that God needs reminding to say "Oh yes, I must do something at last for those Christians", but his remembering IS his acting. Our prayer is "Oh Lord, remember us in the self offering of Jesus Christ, and act to save us". This places the action in the hands of the Lord God, and avoids the suggestion that we are bringing the past into the present by some kind of time machine. Of course, in all this kind of discussion about the Eucharist the idea of a physical change in the elements is very much a side track. With these thoughts, I hope that I have persuaded you that there is still something to be discussed in these matters. Above all, when theological discussion is emphasised, as I have done, to the detriment of the magisterium of the hierarchy, that means that such discussion must be widely diffused in the church. Doing theology- the attempt to critique the life and work of the church on the basis of the normative history- is always a contemporary matter, and it is not simply a matter of books. In our contemporary experience in the church, we are as close to the Spirit and indeed to the risen Lord Jesus, as were the Apostles. And when I say 'we' that does mean educated and uneducated. It is even worth while to listen to the slightly mad- not for nothing in the Middle Ages that they were thought to be especially inspired!

NOTES

1. This paper followed that by Francis Sullivan, SJ at a meeting in the Centro Pro Unione, Rome, on 23rd January, 1992, during the Week of Prayer for Christian Unity.
2. The Joint Working Group of the Roman Catholic Church and the World Council of Churches, commenting on the Decree on Ecumenism of Vatican II: "Any attempt to describe this foundation [of Christian Faith] on a conceptual level should refer to the person and mystery of Jesus Christ", *One in Christ*, 1991-3, p. 289.

3. *The Final Report*, CTS/SPCK, 1982, p. 95: "If the definition proposed for assent [by the Bishop of Rome] were not manifestly a legitimate interpretation of biblical faith and in line with orthodox tradition, Anglicans would think it a duty to reserve the reception of the definition for study and discussion". The *Response* quotes this passage and objects to it: "Christ has given to his Church full authority to continue, with the uninterrupted and efficacious assistance of the Holy Spirit, 'to preserve this word of God faithfully, explain it, and make it more widely known" (*Dei Verbum*, 9-10). (The text of the *Response* used here is taken from *Osservatore Romano* of 6th December 1991.)

4. *Response*: "As is well known, the Catholic Doctrine affirms that the historical-critical method is not sufficient for the interpretation of Scripture...". This had an enlargement in the *Observations* issued by the Congregation for the Doctrine of the Faith (Catholic Truth Society 1982). Historical Criticism is not sufficient because it allows "the homogeneity of the developments which appear in tradition to remain in doubt." (III.1). In both cases this is applied to the use of the Petrine texts to support the claims of the papacy. It is true that Historical Criticism is not sufficient to interpret Scripture, save when historical facts are being asserted.

5. *Church as Communion. An Agreed Statement by the Second Anglican-Roman Catholic International Commission*, Church House Publishing and Catholic Truth Society, 1991. See the Comment on this statement by Francis Sullivan, s.j. in *Information Service*, the Pontifical Council for Promoting Christian Unity, N. 77 (1991.11).

6. L.S. Thornton: *The Common Life in the Body of Christ*, Dacre Press, Westminster, 2nd ed., 1944.

7. J. Jeremias: *The Eucharistic Words of Jesus*, Basil Blackwell, Oxford, 1955 pp. 159ff.

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SOCIAL QUESTIONS AND THE CHURCHES IN BRAZIL

by

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(a conference delivered at the Centro Pro Unione on Wednesday, 12 February 1992)

1. BRAZILIAN UNEMPLOYMENT AND ITS HUMAN PROSPECT

Unemployment has caught the four corners of Brazil and set it spinning like a windmill in a tornado. The economy is gyrating violently to no productive avail, threatening to implode into a depression.

In the northwestern state of Amazonas the capital city, Manaus has reported the loss of 40,000 jobs in 1991. To the northeast in the state of Pernambuco 10% (or 250,000 people) of the active workers went unemployed in the same period. Its capital city, Recife is the "national champion" of unemployment, with a fall of 5.76% in employment. In the south, the states of Santa Catarina and Rio Grande do Sul have shown drastic reductions in their forces: Santa Catarina registered an across the board loss of 300,000 jobs. The contingent of gainfully employed in Rio Grande do Sul diminished by 29.5%. The greatest metropolitan area of São Paulo, long proclaimed the locomotive of Brazilian economic development has 935,000 out of work as we begin 1992. Nationwide, because of the lack of investment by the public sector in the area of infrastructure 400,000 people have been laid-off.

These figures represent only a partial reading of the unemployment problem. Unhappily 1992 promises to be even worse for the working class in particular and the population in general. In the state of São Paulo alone, the Industrial Federation of São Paulo predicts 60,000 more cutbacks in personnel during the first trimester.

We should keep in mind that since 1985 through 1991 the salaried worker has suffered a 22.9% drop in his real income, as wealth has been transferred by inflation to an ever smaller group at the multinational center of the economy (5% of the population has 40% of the wealth). If we extend the period back to 1980 we find that the median salary of today represents half the value of the median salary of that year. Needless to say, the inability to save in this context leaves the impoverished worker very vulnerable in the even short term unemployment, with little or no social security net to succor him.

There is a peculiar aspect to Brazilian joblessness that must be considered: the underemployed or better the underpaid. This is the worker whose salary is corroded so rapidly that s/he finds her/himself unable to maintain neither his life nor that of his family. He suffers the same misery of his unemployed brothers. Examining the period 1985-1991 we see in 1985 that 25% of the work force was in this category of the underpaid, and that by 1991 the figure had risen to 41.3% in greater São Paulo alone. Certainly the situation is worse in the rest of Brazil.

The solution for many unemployed has been the informal economy, i.e., in most cases, selling anything from hot dogs to hosiery on the streets. In 1990-91 this "occult" work force has increased by 107,000 in the city of São Paulo. There has been an "informalization" of about 12% of the Brazilian economy (which may grow to as much as 50% of the Gross Internal Product in '92). The resultant 35 to 40% tax loss is causing the destructuring of society.

Unemployment has been and will be a long term structural problem. The federal government, without any coordinated economic policy of its own, has acquiesced to the demands of the IMF. The Economic Ministry's most "realistic" projection for the year 2000 is for 14.2 million unemployed and 23.9% of the population in a state of poverty, consuming less than \$600 annually. To achieve this "miracle of realism" will require a growth rate of at least 3.5% with an investment of 19.4% of the Gross Internal Product, a primary fiscal surplus in the public sector of 1.9% of the G.I.P. In other words the economy would have to be doing well and the people poorly.

Those sectors of the economy susceptible to rapid informatization, such as, banking will never again employ large numbers of people, irregardless of their profit increases. Certain professions in the transformation industries have already disappeared as companies modernize to compete in foreign markets. Those ejected from the job market have little chance of recycling themselves.

The working classes of all post-industrial societies have had a difficult time defending themselves against hyper-rational and unfeeling "modernities". But the

brazilian worker has suffered a double handicap having lost, organizationally, an entire generation while under the military dictatorship, and having been deprived educationally, by an obtuse and obstruent business leadership which refused to invest in human beings.

The Church can only work to encourage and support the workers' attempts to improve their lives, increase their voice in national affairs, guarantee their citizenship and maintain their dignity.

2. CHILDREN AND RETIRED IN BRAZIL

There are seven or eight million of them on the streets of the urban centers. They are part of the 59 million Brazilians between the ages of 0 and 17 years who constitute 41% of the total population. They have survived the infant mortality, subnutrition, lack of decent housing with potable water and sewerage disposal. The head of the home is usually the mother who struggles to sustain a numerous family on an income of one-half to one minimum salary (minimum salary for January 1992 equal to \$75). More than half of them have not completed the first four years of schooling.

They go on to the streets as a free area where they play and beg to help sustain the family, but soon the street becomes their home where they learn to survive in the midst of the violence which surrounds them. Some will graduate from the small thefts into organized crime where drugs and prostitution dominate (500,000 child prostitutes). This extreme situation to which these children are subjected becomes most evident in the number of violent deaths they suffer. Rio de Janeiro and Recife - more than one child or adolescent assassinated each day. Local merchants, through hired killers and the cooperation of the police, most often are those responsible for the murders.

The future for these children and adolescents is disturbing. The federal "Statute for Child and Adolescent" is meant to protect their fundamental rights but the governmental plans to correct the social inequalities that are at the bottom of the unjust situation encounter a deep cultural barrier. The colonial division of the free and the slaves installed a social dualism that continues today in the twenty percent of the "haves" and eighty percent of the "have-nots". With the political and economic power in their hands, the former group isolates itself from the masses and refuses to let go of some of their privileges in order to organize a more just and participative society for all brazilians.

At the other end of the social scale, the aged and retirees suffer also from the same unjust concentration of wealth that consigns the vast majority of the population to a status of poverty or misery. More than half the working

population are not registered in the Social Security and, hence, deprived of any financial assistance in their old age. Of those receiving retirement assistance, 12,000,000 receive one minimum salary and 2,500,000 more than that amount. The Public Health System, the only source of medical and hospital care for the increasing needs of this aging population, is bankrupt due to the corruption and irresponsibility of the authorities involved. Trends in the population forebodes even greater problems in the future.

Recently, the government refused to give the increase due by law to the retirees. As a result, they went to the courts and took to the streets in protest. For the first time, this segment of the population, which represents some 50,000,000 voters with their families, manifested a political conscience that amazed the nation. Uniting with labor unions and popular movements, they may be able to force some changes in the social area of Brazilian life.

3. THE BRAZILIAN FOREIGN DEBT

The problem of the Brazilian foreign debt is not just a Brazilian problem. It is a world problem today, part and parcel of the economic system being shaped throughout the last few centuries. It has specific capitalistic connotations, although it is not proper to the capitalistic mode of production. In the biblical world foreign debt was already a problem. It became a headache to the incipient jewish monarchy led by Solomon, as a few chapters of the Book of Kings testifies. Foreign debt became a very serious problem at the time of reconstruction of Jerusalem, Judea and Samaria. The economic re-structuring led by the Persians, forced the Jewish community into huge debts from which it never recovered. Nehemiah and Ezra were the beginners of this process.

The world economic system is today very much worried by the US foreign debt, balance of payment and commercial deficit. In recent past England and Germany were very much troubled by their foreign debt. The Brazilian upper classes and their elite have always preferred to borrow and use other peoples' and countries' savings rather than their own. Foreign borrowing has always been a major component of Brazilian economic policies, mainly after the late industrialization that took place in the thirties. When the military took control of Brazil in 1963, foreign borrowing became a major axle of economic development. The question of how to pay back borrowed capital has never been a major preoccupation of policy makers. It is always considered a problem for the next generation. Change in the pattern of economic development is too far away from becoming a priority to the economic and political elites of the country. Recently several Christian denominations signed a statement that they would work together to help the workers. There

would be no discrimination in rendering such help.

The state of the question stands as follows in Brazil:

1) In 1969 the Brazilian foreign debt was US \$4.4 billion. At the end of 1988 it stood at US \$121 billion.

2) In the last decade (1980-1989) the country paid US \$147.5 billion to the country's creditors; US \$96.8 billion in interest and US \$50.6 billion in amortization.

3) Nevertheless the debt went up from \$64.2 billion in 1980, to \$121 billion in 1990. This became so because US \$76 billion were re-negotiated, becoming part of the principal.

4) 1990 was a moratorium year. Nevertheless, the country paid \$7 billion in amortization and \$8.7 billion in interest to the international creditors. This information was given by the Brazilian Central Bank. The total amount would have been enough to build something like 135,000 popular houses, diminishing in large scale the agonizing housing problem in the country. Given this reality, one is able to understand that Brazil is today a major capital exporter. There does not seem to be any major change in the near future.

5) The present government is finishing up an agreement with the World Bank by which the country will receive \$2 billion in eight payments for the next two years. This means that the country *will receive \$288 million every three months*. But at the same time Brazil *will be paying \$800 million* in interest every month.

6) One can see that the country plays an important role in the economic re-structuring going on at the present time. It is import that capital flows out of the country in order to sustain present changes in the economic field. Internally

this means increasing misery, hunger, unemployment and concentration of wealth. The actual liquid transference of capital is a modern way of imposing heavy taxes and contribution. And the World Bank dictates and monitors economic policy, regardless of any social cost.

The Brazilian Conference of Bishops in its document on "Church: Communion and Mission in the Evangelization of Peoples, in the World of Labor, Politics and Culture", sees the question of foreign debt as the central cause for the grave economic situation in the world today.

If we are to make a change, we must go to the center of the problem. The Churches and the Religions of the world have much more power than they realize. This influence should be used.

If we could have for this decade a united idea about what is the global system of social and religious life, or ethics, we would certainly have a solution for the debts. We should have a solution for what I call the economic problem (that is the street children, the retired people, the old people) - but also for justice and peace. And so I hope that such groups as yours will come up with some ideas to help the governments be themselves, and help the different nations to think together. Would that there be an organization of the Churches so that we could have also a world idea of what is the real union of life, and the real value of life now and in the future. And in our generation the people would certainly not abandon the Churches because they are for justice and they are for their own children.
