

CENTRO PRO UNIONE

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"UT OMNES UNUM SINT"



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Twenty-nine Supplement (2014)



Centro Pro Unione

A Ministry of the Franciscan Friars of the Atonement



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Centro Pro Unione Bulletin

A semi-annual publication about the activities of the Centro Pro Unione

The Centro Pro Unione in Rome, founded and directed by the Franciscan Friars of the Atonement, - www.atonementfriars.org - is an ecumenical research and action center.

Its purpose is to give space for dialogue, to be a place for study, research and formation in ecumenism: theological, pastoral, social and spiritual.

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Letter from the Director

The Spring issue contains some of the lectures given at the Centro Pro Unione during the Fall of 2013 and Spring of 2014. The first of these is the text of the XVth Paul Wattson/Lurana White annual lecture series. Prof. William Henn, OFM Cap gave a lecture entitled: 'Capturing the Reality in its Entirety' (Ut Unum sint 38) Toward a Common Vision of the Church (Faith and Order Commission Text 2013). The main objective of his lecture was to present the ecclesiological project of the Faith and Order Commission approved at the General Assembly of the WCC whose theme was: God of Life, Lead us to Justice and Peace held in Busan, S. Korea 2013. This text is the long awaited continuation of the Lima or BEM (Baptism Eucharist Ministry) project of the Faith and Order Commission. Following the BEM document, the churches responded to this conversion text. The study of these responses convinced the Commission that there was need for follow-up with a very careful study of ecclesiology. Hence the text Toward a Common Vision of the Church was born. It is hoped that this text will meet with the same success as did the BEM text. Now it is up to each of the churches to respond to this text. Prof. Henn who was not only one of the Catholic members of Faith and Order but the key redactor of the text was the ideal person to present this text in a public lecture. I hope that our readers will be encouraged to obtain the ecclesiology text and study it since it is an important step on our common journey toward the full visible unity of the Church.



The second text which I am pleased to present is the lecture of the retired Archbishop of Kingston, Jamaica, Donald Reece. The Archbishop has been actively engaged in ecumenical matters not only locally in the Caribbean but also internationally since he has been member of the Joint Working Group between the World Council of Churches and the Pontifical Council for the Promotion of Christian Unity as well as one of the Bishop consultants of the same Pontifical Council. His lecture had an intriguing title: Mixed Salad Ecumenism: Is There a Future? In his talk the Archbishop illustrated the cultural complexity of the Caribbean. This complexity was at the heart of some of the struggles created in seeking valid ecumenical relations among the churches in this geographic zone. Moreover, this cultural "mixed salad" also provided some very important riches that aided in discovering a way forward together. Reece presented this situation of struggles and advances as a possible model that other cultural contexts might find helpful in working through their own difficulties. Is there a future? Reece believes there is but we need to be patient and use all the cultural resources available to each of our contexts. Following the Archbishop's lecture the Centro Pro Unione, the Lay Centre at the Foyer Unitas and the Vincent Pallotti Institute sponsored an ecumenical prayer vigil in the context of the annual celebration of the Week of Prayer for Christian Unity. The Rev. Willie McCulloch, minister of St. Andrew's Church of Scotland in Rome presided while the homily was given by the Rev. Ken Howcroft, pastor of the Ponte Sant'Angelo Methodist Church and Methodist Representative to the Holy See.

Rabbi Burton L. Visotzky, the Appleman Professor of Midrash and Interreligious Studies at the Jewish Theological Seminary in New York offered a lecture entitled: Sin and Atonement in Rabbinic and Patristic Literatures. The text of the Rabbi has already been published and may be found in: "MORTAL SINS," first published in Union Seminary Quarterly Review 44 (1990) 31-53, reprinted in B.L. VISOTZKY, Fathers of the World: Essays in Rabbinic and Patristic Literatures (Tubingen: Mohr/Siebeck, 1995) 41-60. Prof. Visotzky was the Russell Berrie lecturer at the Angelicum this Spring and his lecture was co-sponsored by the Centro and the John Paul II Interreligious Centre at the Angelicum.

Finally Dr. Loredana Nepi presents the twenty-ninth supplement of the bibliography of interchurch and interconfessional theological dialogues.

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James F. Puglisi, SA
Director Centro Pro Unione

XVI annual conference in honor of Fr. Paul Wattson and M. Lurana White

“Capturing the Reality in its Entirety” (Ut Unum Sint 38)

Towards a Common Vision of the Church (Faith and Order Text 2013)

William Henn, ofm cap - Professor of Ecclesiology, Pont. Gregorian Univ. and Member of the Faith & Order Commission

▶ Conference given at the Centro Pro Unione, Thursday, 12 December 2013



Introduction:

First of all, may I offer a word of thanks to the Society of the Atonement for the invitation to present to you this evening the Sixteenth Annual Conference in honor of Mother Lurana White and Father Paul Wattson, the founders of their community. The Atonement Sisters and Brothers have done so much in the century since their founding to promote Christian unity, as this very Centro is a noble and impressive symbol, that anyone devoted to the unity of the Church and familiar with their work would be grateful to them. I am greatly honored to be invited to give this lecture. But also I am very happy to be here to share with you a text which ecumenical leaders from Cardinal Koch, president of the Pontifical Council for Promoting Christian Unity, to Brother Alois, the prior of the brothers at the community of Taizé, have told me that they find quite

an important contribution.

When on June 21st of last year the members of the Standing Commission of Faith and Order of the World Council of Churches accepted by full consensus the convergence statement entitled *The Church: Towards a Common Vision* in Penang, Malaysia, the members spontaneously stood and sang the Taizé chant *Laudate omnes gentes*. That moment marked the conclusion of a process that had been going on for over twenty years, especially after the Fifth World Conference on Faith and Order held in Santiago de Compostela in 1993. Shortly after the consensus was reached in Penang, the moderator of the commission, Metropolitan Dr. Vasilios of Constantia-Amochostos, was quoted on the WCC website as remarking “that we have come to an important moment. This event does not happen often in Faith and Order. It happened in 1982 with *Baptism, Eucharist and Ministry*. It just happened again.”¹ Those of you who know of the fame of the text to which Metropolitan Vasilios was referring will immediately recognize the significance that he was assigning to this convergence statement. Several months later, the Rev. Dr. Sarah Lancaster from the United Methodist Church in the United States, presented the text to the Central Committee of the WCC, which was meeting in Crete in August and September of 2012; she explained its importance with these words: “if the churches understand the word ‘church’ in ... different ways, the journey towards the unity of the church becomes ... impossible. Accordingly, ecclesiology – the understanding of church – is a critical ecumenical question.” At that same Central committee meeting, Metropolitan Prof. Dr. Gennadios of Sassima, one of the then Vice-Moderators of the WCC, commented that the two Faith and Order convergence texts on *Baptism, Eucharist and Ministry* and now *The Church: Towards a Common Vision* “provide our member churches with the necessary theological tools towards the full communion of our com-



William Henn, ofm cap ◀

1 Available at: <http://goo.gl/wVmzyV> (URL Retrieved: March 20, 2015). Hereafter the Faith and Order document *Baptism, Eucharist and Ministry* will usually be referred to as BEM while, at times, the *The Church: Towards a Common Vision* will be abbreviated to simply *The Church*.

mon fellowship.”² It is the latter of these two texts about which I would like to speak this evening.

Like BEM, it claims to be a “convergence” text, that is, according to its introduction, “a text which, while not expressing full consensus on all the issues considered, is much more than simply an instrument to stimulate further study. Rather the following pages express how far Christian communities have come in their common understanding of the Church, showing the progress that has been made and indicating work that still needs to be done.”³ This is very important because the aim and purpose of both the Faith and Order Commission and of the World Council of Churches as a whole is to serve the Churches as they “call one another to visible unity in one faith, one Eucharistic fellowship, expressed in worship and common life in Christ, through witness and service to the world, and to advance towards that unity in order that the world may believe.”⁴

The new convergence text is very important pre-

cisely because it claims to make significant progress toward overcoming what many ecumenists believe to be the most difficult obstacle to full ecclesial communion, that is, disagreements precisely about the nature, mission and unity of the Church. Shortly after the foundation of the World Council of Churches, its central committee found it necessary to clarify the meaning of membership in the council by distancing itself from any particular theological understanding of the Church. It stated: “The main problem is how one can formulate the ecclesiological implications of a body in which so many different conceptions of the Church are represented, without using the categories or language of one particular conception of the Church.”⁵ After listing five contrasting ways in which different communities conceived the Church and its unity, the central committee concluded: “The whole point of the ecumenical conversation is precisely that all these conceptions enter into dynamic relations with each other.”⁶

Another reason for the importance of *The Church* is the very extensive process that produced it. The preface to the document states:

For twenty years, the delegated representatives of the Orthodox, Protestant, Anglican, Evangelical, Pentecostal and Roman Catholic churches in a World Conference on Faith and Order (1993), three Plenary Commissions on Faith and Order (1996, 2004, 2009), eighteen meetings of the Standing Commission, and countless drafting meetings have sought to uncover a global, multilateral and ecumenical vision of the nature, purpose and mission of the Church. The churches have responded critically and constructively to two earlier stages on the way to a common statement. The Commission on Faith and Order [now replies] with *The Church: Towards a Common Vision*, its common – or convergence – statement on ecclesiology. The convergence reached in *The Church* represents an extraordinary ecumenical achievement.⁷

Thus the present document is the culmination of an intense process of dialogue involving collectively hundreds

2 These quotations from the meeting of the Central Committee of the WCC in Crete were taken from: <http://goo.gl/2eHLS7> (URL Retrieved: March 20, 2015)

3 “Introduction,” *The Church: Towards a Common Vision*, “Faith and Order Paper No. 214,” (Geneva: WCC Publications, 2013)

1. On the topic of consensus, see the excellent entry by L. VISCHER, “Consensus,” in N. LOSSKY *et al.*, ed., *Dictionary of the Ecumenical Movement* (Geneva: WCC Publications, 2002²) 246-250. Vischer notes that consensus has two basic meanings: 1) the fundamental convictions, attitudes and behavior common to the members of a particular community, whose validity are generally unchallenged, and 2) an agreement in the form of a specific accord or common statement. “The two senses of consensus are intimately related and mutually interactive” (246) in a continually evolving process in which each new generation renews its accord in light of the ongoing changing circumstance of time and place (247). A convergence text is one that includes some expressions of consensus, but not that “full consensus” that the churches judge to be the necessary but sufficient condition for full communion. History shows that consensus is not to be equated with uniformity. Unity in faith includes legitimate diversity. Thus one may speak of a “differentiated consensus” in which agreement about fundamental truths and principles allows for different interpretations which are not contradictory since they are all legitimate interpretations of those fundamental truths and principles.

4 See “Appendix 3: By-laws of Faith and Order,” in J. GIBAUT, ed., *Called to be the One Church: Faith and Order at Crete. Report of the 2009 Plenary Commission*, “Faith and Order Paper No. 212,” (Geneva: WCC Publications, 2012) 236, and L.N. RIVERA-PAGÁN, ed., *God in Your Grace: Official Report of the Ninth Assembly of the World Council of Churches* (Geneva: WCC Publications, 2007) 448.

5 Available at: <http://goo.gl/ntV1qS> (URL Retrieved: March 20, 2015). The title of this document is “The Church, the Churches and the World Council of Churches.” The circumstances of its composition and its essential content are nicely summarized by M. WEST, “Toronto Statement,” in *Dictionary of the Ecumenical Movement*, *op. cit.*, 1137-1139.

6 *Ibid.* These relations would include the theological dialogue conducted over the years by the members of the Faith and Order Commission which, as the fine “Historical Note” appended to *The Church* indicates, frequently took up the theme of ecclesiology.

7 From the “Preface” to *The Church: Towards a Common Vision*, viii.

of theologians and church leaders over a good number of years.

This extensive process of dialogue reminded me of an encouraging comment made by Pope John Paul II in his encyclical letter on ecumenism, *Ut unum sint*, from which not only Catholics but all Christians might take heart: "...ecumenical dialogue, which prompts the parties involved to question each other, to understand each other and to explain their positions to each other, makes surprising discoveries possible. Intolerant polemics and controversies have made 'incompatible assertions' out of what was really the result of two different ways of looking at the same reality. Nowadays we need to find the formula which, by capturing the reality in its entirety, will enable us to move beyond partial readings and eliminate false interpretations" (paragraph 38). *The Church: Toward a Common Vision* tries to find such a formula which is more adequate in "capturing the reality in its entirety," a phrase which I have chosen to use as the title of this talk.

In the remainder of my talk I will, first of all, attempt to provide a brief account of the process and content of the new Faith and Order agreement. Then I will seek to identify a number of important convergences about how we understand the Church, convergences which do a better job at "capturing the reality in its entirety" and thus help us to see that some of what we had considered as "incompatible assertions" can be understood as different but nevertheless complementary ways of looking at the same reality. Finally, I will attempt to sketch out something of the importance of such convergences for our ongoing journey towards full communion.

I. Process and Content of *The Church: Towards a Common Vision*:

As with any writing, but especially with one that was drafted and re-drafted over a period of twenty years and which involved the contributions of many people, some knowledge of the process that produced the text is essential if one is to achieve an adequate understanding of it. While the text we are considering is rooted in the whole history of Faith and Order, it finds its proximate origin in the many responses to *Baptism, Eucharist and Ministry* of 1982. By 1990, an analysis of these responses, which



Fr. J. Puglisi - Director of the Centro Pro Unione - introduces W. Henn, speaker of the Annual Conference in honor of the Atonement Friars Founder's - Servant of God Fr. Paul Wattson and Mother Lurana White.

were mostly published in six volumes under the editorship of Max Thurian, concluded that "... many responses to BEM requested that ecclesiology be made a major study in future Faith and Order work. Such an ecclesiology in an ecumenical perspective must take into account the various ideas of the church which reflect the churches' different self-understanding and their views on the nature of the church and its unity. It also requires the search for basic ecclesiological principles, which could provide common perspectives for the churches' different

ecclesiologies and serve as a framework for their convergence."⁸

The report proceeded to list several major ecclesiological themes that could profitably be taken up for further study: the role of the Church in God's saving purpose; *koinonia* (or, in English, communion); the Church as a gift of the Word of God (*creatura verbi*); the Church as mystery or sacrament of God's love for the world; the Church as the pilgrim people of God; and the Church as prophetic sign and servant of God's coming kingdom.⁹ Several years of work fashioning these six themes into a coherent statement resulted in a first study document entitled *The Nature and Purpose of the Church* (1998). It was sent to the churches asking them to respond to a series of questions, the first and perhaps most important of which was "how far can you recognize in this text an emerging convergence on the nature and purpose of the Church?" The responses were certainly positive, acknowledging that much could be said in common, but also included constructive criticism, such as that the six chapters needed to be better integrated with one another, that some themes such as mission and authority needed to be given more explicit attention and that a certain degree of ambiguity seemed embedded in the text when sections which described commonly held perspectives tended to be contradicted by other sections describing remaining differences. These responses led to a second, revised version, published un-

8 *Baptism, Eucharist & Ministry 1982-1990: Report on the Process and Responses*, "Faith and Order Paper No. 149," (Geneva: WCC Publications, 1990) 147-148.

9 Cf. *Baptism, Eucharist & Ministry 1982-1990*, 148-151.

der the title *The Nature and Mission of the Church* (2005). Churches, ecumenical bodies and academic institutions responded with positive appreciation of the improvements but also with further suggestions. Special help came from the plenary commission held in 2009 and a conference involving many Orthodox and Oriental churches in 2011.¹⁰ Among the principal suggestions were 1) to integrate still further some of the material which remained in separate chapters, 2) to shorten the text and make it more dynamic and contextual, 3) to add references to other work of Faith and Order and of bilateral dialogues as evidence that some progress has been made toward a more commonly held understanding of the Church and 4) to reformulate sections describing remaining disagreements into invitations to seek further common ground.¹¹

The result is a convergence statement which begins with a short **Introduction** emphasizing the will of God for the unity of the church, but not merely in the usual negative key of stating that division is contrary to God's plan. Rather the churches are invited to look together at the Word of God as handed on through the ages for positive indications of the Lord's will concerning the nature, mission and unity of the Church.

This is followed by an entirely **new first chapter**, entitled "God's Mission and the Unity of the Church," which locates the origins of the Church in God's design for the salvation of the world in the missions of the Son and the Holy Spirit. This *missio Dei* gives birth to the Church and characterizes her entire history. This short chapter underlines the dynamic life of the pilgrim Church, proclaiming the gospel in various contexts throughout history and in the various cultures of any given epoch. It does not shy away from admitting failures in the evangelizing mission of proclaiming the Gospel, such as the complicity of mis-

sionaries at times in the lamentable and unjust aggression of colonialism. This determination to present both positive and negative aspects – both the lights and the shadows – of the history of the Christian community runs throughout *The Church*. Finally, the chapter underscores the need for unity among the churches, if their mission of proclaiming Christ is to be carried out in a credible and effective way. Quotations from earlier dialogue agreements appear throughout the text, such as the following one from Faith and Order's ecumenical commentary on the creed, *Confessing the One Faith* (1991): "Christians believe and confess with the Creed that there is an indissoluble link between the work of God in Jesus Christ through the Holy Spirit and the *reality* of the Church. This is the testimony of the Scriptures. The origin of the Church is rooted in the plan of the Triune God for human-kind's salvation" (*The Church*, 3).¹² Then appears a quote from WCC's Commission on World Mission and Evangelism, concerning the mission of the Church as deriving from her being the Body of Christ:

The mission of the Church ensues from the nature of the Church as the body of Christ, sharing in the ministry of Christ as Mediator between God and his creation. At the heart of the Church's vocation in the world is the proclamation of the kingdom of God inaugurated in Jesus the Lord, crucified and risen. Through its internal life of Eucharistic worship, thanksgiving, intercessory prayer, through planning for mission and evangelism, through a daily lifestyle of solidarity with the poor, through advocacy even to confrontation with the powers that oppress human beings, the churches are trying to fulfill this evangelistic vocation (*The Church*, 4).¹³

The second chapter, entitled "The Church of the Triune God," contains a great number of biblical references and presents ecclesiological themes that had been well received in the earlier stages of the ecclesiological project. These themes include shared perspectives on the Church as *koinonia* (communion); as a prophetic, priestly and royal people; as the Body of Christ and Temple of the Holy Spirit; as one, holy, catholic and apostolic; as sign and servant of God's design for the world; as a community whose unity includes legitimate diversity; and as a com-

10 An extensive account of the Faith and Order Plenary Commission's discussion of and contribution to the process can be found under the title "Part V: The Nature and Mission of the Church" in *Called to be One Church: Faith and Order at Crete*, 147-193. News about and links to the pertinent reports from and contribution to the ecclesiology study from the forty representatives of Eastern Orthodox and Oriental Orthodox churches held in Cyprus in early March of 2011 can be accessed at <http://goo.gl/TDVfB3> (URL Retrieved: March 20, 2015).

11 The addition of references to progress made in the various bilateral dialogues, as well as numerous other suggestions, were proposed by members of the standing commission of Faith and Order at its session in 2011, leading to the revisions that became part of the text finally approved in Penang in 2012. For details, see J. GIBAUT, ed., *Minutes of the Standing Commission on Faith and Order meeting in Gazzada, Italy, 14-21 July 2011*, "Faith and Order Paper No. 216," (Geneva: WCC Publications, 2014) 10-13 and 20-22.

12 The citation is from paragraph 216 of *Confessing the One Faith: An Ecumenical Explication of the Apostolic Faith as It is Confessed in the Nicene-Constantinopolitan Creed (381)*, "Faith and Order Paper No. 153," (Geneva: WCC, 1991) 81.

13 Taken from paragraph 6 of "Mission and Evangelism: An Ecumenical Affirmation," in J. MATTHEY, ed., *You are the Light of the World: Statements on Mission by the World Council of Churches 1980-2005* (Geneva: WCC Publications, 2005) 8.

munion of local churches. New are an opening section on discerning God's will for the Church and the integration of material that received wide, even if not unanimous, approval in the responses to BEM. Speaking of the need for the Church to be governed by the Word, it presents Mary as a woman of faith (Lk 1:45) who "pondered in her heart" (Lk 2:19) the events surrounding her Son Jesus.¹⁴ The chapter also includes a strong statement about the relation of the Church to Christ (as His body) and to the Spirit, who vivifies it and bestows an abundance of gifts and charisms. These and other passages about Christ and the Holy Spirit should appeal to all Christians, but hopefully in a special way also to both Pentecostals and Evangelicals. Thus, the overall tone of chapter two is to highlight the fact that Christians from various communities hold in common many of their most important convictions about the Church. A typical passage illustrating the formulation of this chapter is one concerning Scripture and tradition as sources for our understanding of the Church:

All Christians share the conviction that Scripture is normative. Subsequent interpretation within the Church, seeking always to be faithful to biblical teaching, has produced an additional wealth of ecclesiological insights over the course of history. The same Holy Spirit who guided the earliest communities in producing the inspired biblical text continues, from generation to generation, to guide later followers of Jesus as they strive to be faithful to the Gospel. This is what is understood by the "living Tradition" of the Church (*The Church*, 11).

Chapter Three instead addresses some of the difficult ecclesiological issues that have divided Christians in the past, taking as an explicit method the attempt to show how ecumenical dialogue in recent decades has made progress in convergence about such issues. Because of such a method of illustrating progress, this chapter includes many footnotes to earlier agreed statements, such as quotations or paraphrases from the Lima statement *Baptism, Eucharist and Ministry*, as well as from the many bilateral dialogues which increasingly have taken up ecclesiological topics in recent decades. In addition, paragraphs in italics highlight areas where disagreement persists and were formulated in such a way as to invite the churches to further conversation about such issues, now within the

14 Here *The Church* refers to Faith and Order's *Church and World: The Unity of the Church and the Renewal of Human Community*, "Faith and Order Paper No. 151," (Geneva: WCC Publications, 1990) 64, along with the Anglican-Roman Catholic International Commission's "Mary: Grace and Hope in Christ," *Growth in Agreement III*, "Faith and Order Paper No. 204," (Geneva: WCC Publications, 2007) 82-107, and the GROUPE DES DOMBES, *Mary in the Plan of God and in the Communion of Saints: Toward a Common Christian Understanding* (Mahwah (NJ): Paulist Press, 2002).

context of the significant ecclesiological convergences that appear throughout *The Church: Towards a Common Vision*.

The chapter begins with a paragraph about the Church as a pilgrim people and the ecumenical movement as an ongoing pilgrimage towards the unity that God wills for this people. Immediately it suggests a convergence regarding what has often been a tension between Christians, that is, their different perspectives regarding the holiness of the Church. The text notes that:

As a pilgrim community the Church contends with the reality of sin. Ecumenical dialogue has shown that there are deep, commonly-held convictions behind what have sometimes been seen as conflicting views concerning the relation between the Church's holiness and human sin (*The Church*, 35).

Some affirm that, as the body of Christ, the Church cannot sin; others consider it appropriate to speak of the Church as sinning, since the members of the Church do sin and sin may even become systemic within the community. The convergence text then adds:

Christ's victory over sin is complete and irreversible, and by Christ's promise and grace Christians have confidence that the Church will always share in the fruits of that victory. They also share the realization that, in this present age, believers are vulnerable to the power of sin, both individually and collectively. All churches acknowledge the fact of sin among believers and its often grievous impact. All recognize the continual need for Christian self-examination, penitence, conversion (*metanoia*), reconciliation and renewal. Holiness and sin relate to the life of the Church in different and unequal ways. Holiness expresses the Church's identity according to the will of God, while sin stands in contradiction to this identity (*The Church*, 36).

Thus the contrasting formulations (Church cannot sin/Church does sin) obscure the fact that there is a fundamental consensus both that the Church shares in Christ's victory over sin and that believers are in need of continual conversion. I believe that these passages illustrate the truth of John Paul's affirmation that ecumenical dialogue can better capture the reality as a whole and so dispel what once had seemed to be incompatible assertions.

Chapter Three is then organized around what have sometimes been individuated as the three essential

elements of communion: faith, sacraments and ministry.¹⁵ In each case, important consensus among Christian communities is first indicated prior to inviting them to further reflection about remaining divisive issues in light of such consensus.

Thus, concerning **faith**, *The Church* notes that all Christian communities agree on the necessity of fidelity to the apostolic faith as expressed in Scripture and in its faithful interpretation over the course of the centuries. Almost all would agree that the Nicene-Constantinopolitan Creed is in fundamental continuity with the apostolic faith handed down from the earliest generations. All would agree that this faith needs to find expression in a way that speaks to the women and men of each new generation and culture. Differences remain as to the processes by which the Church arrives at a faithful contemporary interpretation (for example, the respective roles of the

laity, theologians and clergy) and the extent to which any post-biblical doctrines can enjoy a normative status.

Regarding **worship and sacramental life**, much agreement was registered in the responses to BEM concerning the first two of its themes: Baptism and Eucharist. Recent dialogue has also suggested that those considering these rites as “ordinances” and those who think of them as “sacraments” may not be as distant from one another as is sometimes thought. The “ordinance” position usually does not deny that something significant occurs in these rites, while the “sacramental” position sees their celebration as done in response to the command or ordinance of Jesus. Both views find support in Scripture and thus it may be possible to see them as compatible and complementary. Churches are invited in light of these convergences to consider anew such persisting divisive issues such as the questions of who may be baptized, who may preside at the Eucharist and whether the community may live without such rites, as proposed, for example, the Society of Friends or the Salvation Army.

Regarding **ministry**, agreement is registered in affirming the doctrine of the Letter to the Hebrews concerning the unique priesthood of Jesus Christ, in looking to the New Testament as a source for discerning God’s will for ministry and in seeing an essential role of ordained ministers as promoting fidelity to the apostolic faith and

15 This triad of faith, sacraments and ministry as “essential elements of communion” is supported by the following quotation which appears in paragraph 37 of *The Church*: “The ecclesial elements required for full communion within a visibly united church – the goal of the ecumenical movement – are communion in the fullness of apostolic faith; in sacramental life; in a truly one and mutually recognized ministry; in structures of conciliar relations and decision-making; and in common witness and service in the world.” These words are taken from a report of the Joint Working Group of the World Council of Churches and the Roman Catholic Church entitled “The Church: Local and Universal” (1990), paragraph 25, and published in J. GROS, FSC *et alii*, ed., *Growth in Agreement II*, “Faith and Order Paper No. 187,” (Geneva: WCC Publications, 2000) 862-875 at 868, which also includes in its paragraphs 10-11 and 28-32 various references showing that its understanding of unity enjoys wide acceptance from communities involved in ecumenical dialogue. *The Church* adds further references in support of this triad in its long footnote 2 attached to paragraph 37.



A friendly exchange of views...
From left to right: William Henn, ofm cap (speaker of the conference),
Bishop Brian Farrell, LC
(Secretary of the Pontifical Council for Promoting Christian Unity)
and Prof. Turid Karlsen Seim
(Director of The Norwegian Institute in Rome)

practice. Earlier, Chapter Two had already registered a convergence concerning the topic of ministry: "... agreed statements are making it clear that the royal priesthood of the whole people of God (cf. 1 Pet. 2:9) and a special ordained ministry are both important aspects of the church, and not to be seen as mutually exclusive alternatives" (*The Church*, 20 of Chapter Two). Now Chapter Three, focusing on remaining differences, adds: "Almost all Christian communities today have a formal structure of ministry. Frequently this structure is diversified and reflects, more or less explicitly, the threefold pattern of *episcopos-presbyteros-diaconos*. Churches remain divided, however, as to whether or not the 'historic episcopate' ... is something intended by Christ for his community (*The Church*, 47). The ministry which would be exercised by the first of these three Greek terms (*episcopos*) has been taken up by dialogue partners as a ministry of oversight (*episkopé*).¹⁶ Authority within the Church is presented as service, needing to be faithful to the teaching and example and Jesus himself. Oversight needs to be exercised in ways that are personal, collegial and communal, reflecting the nature of the Church as conciliar and synodal. In light of such convergences the churches are invited to reflect together about questions concerning which there is still a lack of agreement, such as, the nature of ordination, the appropriateness of speaking of the ordained as a priest, the necessity of the historic episcopate and the ordination of women.

The final chapter of *The Church* returns to the theme of the mission of the Church in the world, thus taking up and forming a kind of inclusion with the opening chapter which gives the origin of the Christian community precisely in God's design for the healing and salvation of a broken world, scarred by sin. Now the focus is more on drawing out the social implications of the message of Christ and urging believers to committed action in society. Jesus' proclamation of the in-breaking of the Kingdom of God is the context for the Church's activity on behalf of justice, peace and the protection of creation. In keeping with the gospel, the Church is to be a moral witness and teacher and, while not obscuring its differences from other religions, needs to collaborate with them in those

16 A ministry of *episkopé* is discussed in BEM, Ministry, paragraphs 21-23, which includes the statement "... a ministry of *episkopé* is necessary to express and safeguard the unity of the body [of the Church]" (paragraph 23). See also the "Faith and Order Study No. 102" entitled *Episcopate and Episcopate in Ecumenical Perspective* (Geneva: ECC, 1980). A contribution by a famous Catholic exegete on the term *episkopé* is R. BROWN, "Episkopé and Episkopos: The New Testament Evidence," available at: <http://goo.gl/V4FZ0f> (URL Retrieved: March 20, 2015)

[accessed March 7, 2014]. The ecumenical discussion of this theme has been significant, as an internet search of the term "episcopate/episkope" will show.

ways where cooperation is possible for the promotion of human dignity. The opening words of this chapter give a sense for the tone which runs throughout it:

The reason for the mission of Jesus is succinctly expressed in the words: "God so loved the world that he gave his only Son" (Jn. 3:16). Thus the first and foremost attitude of God toward the world is love, for every child, woman and man who has ever become part of human history and, indeed, for the whole of creation. The Kingdom of God, which Jesus preached by revealing the Word of God in parables and inaugurated by his mighty deeds, especially by the paschal mystery of his death and resurrection, is the final destiny of the whole universe (*The Church*, 58).

II. Some of the Convergences

Several convergences have already been pointed out, such as seeing a fundamental harmony between Scripture and Tradition, as agreeing that the priesthood of the faithful and ordained ministry are compatible and that one can affirm both the holiness of the Church and the need for continual reform and conversion. The Report on the BEM process called for the identification of fundamental ecclesiological principles – principles which could facilitate greater convergence about still divisive ecclesiological questions. Does *The Church: Towards a Common Vision* register progress in identifying such principles? I would like to suggest four such convergences.

First of all, this text employs with new emphasis the important ecumenical and ecclesiological methodology of basing its vision of the Church solidly on the will of God as made known in revelation and experienced by Christian communities in various times and places throughout the ages. The effort to discern together God's will for the faith and order of the Church is underlined by affirming explicitly that our vision should not be based upon what we want for the Church but on what we can agree that God wants. In addition the more than 160 references to Scripture and to ways that Scripture has been faithfully interpreted in witnesses from the tradition, especially those prior to any division between Christians, underline this methodology of seeking together God's will in the sources of our common faith.¹⁷

A second gain is a result of this reliance on the Word of God: the text has a strongly Trinitarian understanding of the Christian community. The very origin and

17 Here *The Church* is quite similar to the Methodist-Roman Catholic agreement "The Word of Life: A Statement on Revelation and Faith," in *Growth in Agreement II*, 618-646. But see also the synod of Catholic bishops on the Word of God and Benedict XVI's post-synodal apostolic exhortation to that synod, *Verbum Domini*, which can be found at: <http://goo.gl/KjSnKS> (URL Retrieved: March 20, 2015).

existence of the Church is seen as deriving from the Father's plan of saving humankind through sending the Son and the Holy Spirit. The Church is born of the *missio Dei* and is of its very nature missionary. This missionary tone should speak to all Christians, but in a special way to those who emphasize evangelism or, more recently, the need for a "new evangelization."¹⁸ Mission is profoundly connected to the ecclesiology of communion, in that mission leads to communion with the Triune God and with one's fellow believers. These themes of mission and communion are related to the view of the Church as a sign and means by which God brings about the divine plan of salvation. Some Christians would call such a vision of the Church as sign and instrument a "sacramental" understanding of the Church.¹⁹ This is also a Christological vision of the Church, in that by being a visible, effective sign of God's grace the community participates in the incarnational nature of the economy of salvation, the apex of which is the incarnation of the Son of God. At the same time, the text explicitly points out that, as a means for God's work, the Church is not an end in itself, but a servant of God's will and saving activity. Christ entrusted the continuation of his mission to his body, the Church. But this is also a highly pneumatological vision of the Christian community. It is the Holy Spirit who inhabits the Church as in a temple and who give various gifts and charisms to build up the body and equip it for service. There are many references to the Spirit throughout this text which hopefully will speak not only to Pentecostals but to all Christians. Finally this Trinitarian vision of the Church as a communion in mission provides a firm foundation for the text to register convergence among Christians on the value of the local church, united in communion with all other local churches, a unity which rejoices in legitimate diversity as a celebration and sharing of the gifts of the Holy Spirit.²⁰

18 In this regard, I find *The Church* to be highly congenial to recent developments within the Catholic Church, especially but not exclusively around the thirteenth general assembly of bishops concerning the new evangelization. See also Pope Francis' apostolic exhortation *Evangelii gaudium*, which can be read at <http://goo.gl/NLUDX9> (URL Retrieved: March 20, 2015).

19 This would seem to be precisely the position of the bishops of Vatican II, who, in the very first paragraph of the Dogmatic Constitution on the Church, taught: "... the Church, in Christ, is in the nature of a sacrament – a sign and instrument, that is, of communion with God and of unity among all men..." (*Lumen gentium* 1).

20 Catholics will find a deep resonance between the themes here mentioned in this second convergence and the first two chapters of Vatican II's *Lumen gentium*, on "The Mystery of the Church" and "The People of God."

A third ecclesiological principle which *The Church: Towards a Common Vision* claims as a convergence is the shared conviction that the Christian community is a pilgrim people, enjoying already the gifts of Christ's victory but not yet having arrived at the goal of the full realization of the Kingdom. Here one notices what might be called the eschatological dimension of this common vision. The Church is a living community, engaged in a dynamic passage through history in the various cultures and lands which make up the human family. The community suffers from the weaknesses to which human beings are prone in the course of time. The text in various places quite explicitly admits the failures of Christians to live the Gospel and respectfully to proclaim it to those who have not yet known the joy of faith in Jesus Christ and life in communion. This awareness of the pilgrim people moving through history also allows the text to note that, while there is a certain identity in essentials among all the churches – the very essentials which this convergence text is attempting to discern and express – their local settings and cultures require that any adequate common vision must give due importance to the contextuality of each Christian community.

A fourth ecclesiological principle about which Christians enjoy convergence is the fact that, in obedience to Jesus' proclamation of the Kingdom of God, the Church must engage, under the power of the Holy Spirit, in the promotion of the Kingdom by activity for the betterment of human life and for the protection of the earth. *The Church: Towards a Common Vision* begins and concludes with chapters concerned with the role of the Christian community as an agent in God's work of healing a broken world. While the opening chapter addresses this more in terms of the evangelical task of proclaiming the Gospel, the final chapter addresses such specific issues as action for justice and peace, the promotion of human life, serving as a teacher of the moral values to which Christian faith gives witness, engaging in dialogue with those who do not believe in Christ and collaborating with them for the betterment of human society.

Other commentators might list and formulate the convergences in other ways than I have done. Indeed, I myself might add others. But these four might suffice for the purpose of the present paper. In summary, *The Church: Towards a Common Vision* 1) roots its understanding of the Christian community in the will of God as discerned in God's Word; 2) it is Trinitarian in its understanding of the Church as essentially missionary in the task of serving communion with God and among believers; 3) it is eschatological in a way that honors history, contextuality and the continual need for reform; and 4) it relates the Church to the Kingdom of God as a basis for engagement in society for the betterment of the conditions of human life. If one were to think of the origins of the World Council

of Churches as the result of the coming together of three great ecumenical movements – the International Missionary Council, the Life and Work movement and the Faith and Order Movement – I believe that the current convergence text could be seen as reflecting and even representing an integration of the values represented by each of these great efforts to restore Christian unity.²¹

III. Implications for the Unity of the Church

At the close of his fine contribution to the *Dictionary of the Ecumenical Movement* on “The Church,” Geoffrey Wainwright attempts a brief summary of the basic ecclesiological difficulty that divides Christians. He writes:

All the bilateral and multilateral reflections on ecclesiology recognize and try to give an account of a number of tensions that may in fact be variants of a single tension: between the ideal and the actual, the believed and the empirical, the already and the not yet. The four ‘notes’ of the church – its unity, holiness, catholicity, and apostolicity – all labor under that tension: there is need for reconciliation and a manifest unity; there is an imperative to the conquest of sin and a growth in holiness; there is room for many forms of the true faith in a harmonious catholicity; there is a test of apostolicity to be applied to all intended embodiments of the gospel message.²²

But may one not ask whether most Christians would not appreciate and value, perhaps with different degrees of emphasis, both dimensions which Wainwright is here offering as alternatives in tension? Would not most Christians acknowledge both the ideal and the actual, the believed and the empirical, and the already and the not-yet dimensions of the Church? To take but one of the four notes that Wainwright mentions – that of holiness – one need not contrast much less oppose the conviction that the Church is truly holy with the conviction that Christian believers need continually to commit themselves to ongoing conversion from sin. This is precisely what the new Faith and Order text states.

Walter Kasper offers a similar attempt to identify what he calls the “one fundamental problem and one fundamental divergence in the understanding of the Church.” He contrasts the Protestant vision, based on article seven

of the Augsburg Confession, which identifies the Church as authentically occurring whenever “the Word of God is correctly preached and the sacraments are duly administered,” with the Catholic assertion that “the Church is concretely, fully, permanently and effectively realized in communion with the successor of Peter and the bishops in communion with him (LG 8; UR 4).”²³ The first view seems to privilege the notion of the Church as an event; it occurs in preaching the Word and in celebrating the sacraments. The second seems to privilege the view of the Church as an ongoing instituted community, where the word is preached and the sacraments celebrated under the guidance of a ministry stemming back to Jesus’ choice of the apostles and under the guidance of their successors. But may one not ask if these two views are truly incompatible? Does the understanding of the Church as an event which occurs in preaching the Word and in celebrating the sacraments need to be seen as in contradiction with the view of the Church as a stable institution under the guidance of the successors to the apostles with the successor of Peter as their head?

Earlier this year, one of my doctoral students, Richard Tan from the Philippines, defended and published an excellent doctoral dissertation which was based upon a phrase from St. Bede the Venerable: “Every day the Church gives birth to the Church.”²⁴ He carefully explored the writings of three well-known and widely respected Catholic ecclesialogists – Yves Congar, Joseph Komonchak and Severino Dianich – showing that the vision of the Church

23 See W. KASPER, *Harvesting the Fruits: Basic Aspects of Christian Faith in Ecumenical Dialogue* (London/New York Continuum, 2009) 153. The full passage reads: “Notwithstanding all the important and welcome achievements, a full breakthrough in ecclesiological questions is still to come. Behind the many still unresolved individual questions can be identified one fundamental problem and one fundamental divergence in the understanding of the Church. This becomes clear when we not only ask: **What** is the Church? but also: **Where** is the Church and where is she realized in her fullness? While Protestants answer this question with the response that the Church is realized in communities in the Word of God is correctly preached and the sacraments are duly administered (CA VII), Catholics answer that the Church of Christ subsists in (*subsistit in*) the Catholic Church, i.e. the Church is concretely, fully, permanently and effectively realized in communion with the successor of Peter and the bishops in communion with him (LG 8; UR 4).”

24 R. TAN, “Everyday the Church Gives Birth to the Church”. *The Ongoing Genesis of the Church, With a Special Reference to the Mission of the Laity: The Contributions of Yves Congar, Severino Dianich and Joseph Komonchak*, Dissertation for the doctorate in the Faculty of Theology of the Gregorian University (Rome: s.n., 2013).

21 On the “varied streams of ecumenical life in the 20th century” that merged to form the World Council of Churches, see the concise article by T. STRANSKY, “World Council of Churches,” in N. LOSSKY et alii, ed., *Dictionary of the Ecumenical Movement*, op. cit., 1223-1231. To the three movements I mention here, Stransky adds a fourth – the World Council of Christian Education.

22 G. WAINWRIGHT, “Church,” in N. LOSSKY et alii, ed., *Dictionary of the Ecumenical Movement*, op. cit., 176-186, at 185-186.

as an event resulting from an ongoing process of evangelization need not be in contrast with traditional Catholic theology emphasizing the nature of the Church as a sacramental community instituted by Christ and entrusted to guidance of the apostles and their successors.

The genius of *The Church: Toward a Common Vision* is that it seeks to shed a bright light on the fact that the fundamental tensions that give rise to different ecclesiological emphases can be seen in a new light when, as Pope John Paul wrote, ecumenical dialogue allows Christians to better “capture the reality in its entirety” (UUS 38). Often different emphases concern values that are shared on all sides, by the large majority of Christian communities. It is not a question of either/or, but of both/and. It is not a matter of either Word or Sacrament, of either institution or event. One need not opt for either the faith of the believers or the official teaching of leaders, either the royal priesthood of the whole people or the ordained ministry, either the holy Church or the Church in continual need of reform, either justifying faith or the constant effort to love God and neighbor through concrete action, either Scripture or tradition. In each and every one of these pairs it is a question of both/and, as years of multilateral and bilateral dialogue have revealed. *The Church: Toward a Common Vision* is infused with this spirit.

This new convergence text does not claim to represent that degree of consensus that most would feel is necessary for the re-establishment of full visible unity. There is not yet consensus concerning ecclesiological issues such as the threefold ministry or about the normativity of authoritative teaching within the Church or about a ministry serving the unity of the entire Christian community, as Catholics consider the ministry of the successor to Peter. There are still unresolved differences concerning what can be counted as legitimate diversity, concerning the number and function of ordinances or sacraments, concerning who may be baptized and who may be ordained. All of these are important and difficult issues. Still, one might hope that the important convergences registered in *The Church* concerning fundamental eccle-

siological principles – convergences that hopefully most Christian communities would be able to share – could create a new climate and a new framework for considering these yet divisive issues. Might not this new framework of convergence about fundamental ecclesiological principles provide an opportunity either to reach further consensus about some of these issues which still divide or, perhaps in some cases, have a more adequate grasp of whether some of these issues are not so decisive in our search for the unity for which Jesus prayed.

The Church: Toward a Common Vision is not the end of the journey toward full communion. That step can only be taken by the various churches themselves and will require further agreement on some of the remaining issues which are identified in various places throughout the text. But greater appreciation of commonly held ecclesiological foundations opens the way for further convergence about remaining differences and about what counts for legitimate diversity. Freed from the polemically inspired one-sided positions of the past, Christians can hope for a new season of grace, in which they are able better to capture the reality of the Church in its entirety, to expose what once were considered “incompatible assertions” as incomplete expressions of their true convictions and so, speaking the truth in love (cf. Eph 4:15), be guided by the Holy Spirit, to that unity of heart and mind needed for full communion.

Mixed Salad Ecumenism: Is There a Future?

+Donald J. Reece - Archbishop Emeritus of Kingston

Conference given at the Centro Pro Unione, Thursday, 22 January 2014



First, I should like to thank Very Rev. Fr. James Puglisi, S.A., Minister General of the Franciscan Friars of the Atonement, for inviting me to speak on the state of ecumenism in the Caribbean. I consider it a great pleasure, and indeed I feel quite humbled to follow in the footsteps of previous presenters of celebrity stature. Notwithstanding that distinction, I hope that what I have to share with you will be of some interest to those who are keen on the ultimate, painstaking realization of the Jesus' prayer: "That all be one!" [cf. John 17: 21]. Come, travel with me mentally to the lands of sun, sea, sand, and a rainbow-coloured population in the predominantly English-speaking territories.

I should also like to remind you of the geographical context within which I confine my reflection. We number around five million with diverse ethnicities and religions within the confines of the Antilles Episcopal Conference which stretches from the northern most point, Bermuda in the Atlantic off the coast of the Carolinas to the tip of South America; from the eastern point of the Atlantic, Barbados to the western reach of Belize, Central America.

Having been previously invaded and settled by the colonial powers of Spain, France, England, and the Netherlands, the region's indigenous population of Tainos, Arawak and Carib Amerindians were totally decimated in most territories. Ultimately they were replaced and outnumbered by slaves from Africa and indentured servants

from India to serve as labourers for the sugar cane plantation system. Later came immigrants from China, Syria and Lebanon, as well as displaced Sephardic Jews from Gibraltar. This composite potpourri of peoples makes for a kaleidoscopic



Archbishop Donald J. Reece

expression of cultures and belief systems, as well as interesting culinary diversities.

Christianity, which comprises the major faith, is understandably of different hues in virtue of the colonizers and their brand of Christianity. From a personal point of view, this reflection is a pleasant task, because my background is basically ecumenical from birth. Both parents were none practicing Protestants of the Wesleyan tradition, but since my godmother was a practicing Anglican, I was christened Anglican. However, because my home was in close proximity to a Catholic Primary school and Church, I was raised Catholic without any Anglican input. Much

later on both my mother and godmother became Catholic, independently of each other after they had migrated to North America.

My case is not singular; it serves to sketch for you the socio-religious composition of the Caribbean. It is not unusual to find several different expressions of Christianity in any one household, and in certain territories of the Caribbean—especially in the southern region (e.g., Trinidad, Guyana, and Suriname)—interfaith households are not uncommon. In short, the Caribbean region is a “mixed salad” love affair; this is both a blessing and a challenge. I will speak to you of this “principle of blessing and challenge” as it relates to ecumenism in the Caribbean. To do that, I shall first give snapshots of certain movements and institutions that are particular or special to our Region. In so doing, I shall limit myself to five specific considerations. Second, I shall attempt to read the ecumenical thermometer as garnered from different sources: Protestant and Catholic. Finally, I shall propose how I perceive ecumenism going forward in a multi-cultural and multi-ethnic region.

Snapshot of certain Movements and Institutions in the Caribbean

1. The Caribbean Conference of Churches

This organization holds pride of place when one discusses ecumenism in the Caribbean; it is Regional Ecumenism setting the pace. The year was 1973, and the venue was Kingston, Jamaica. It was the birth of the Caribbean Conference of Churches, the very first such regional ecumenical body in the world that included the Catholic Church as a founding Member. As a matter of fact the then Catholic Archbishop of Kingston, Most Rev. Samuel Emmanuel Carter, S.J., was the Chairman of the committee responsible for facilitating the birthing of the Caribbean Conference of Churches (CCC), which was a veritable evolution from a pre-existing developmental agency called CADEC, an acronym for “Christian Action for Development in the Caribbean.” As the name implies, it dealt with liberation and development of a people caught in the web of poverty, self-abasement, and unemployment. These conditions still exist, for the work is one in progress.

Bearing in mind that the Catholic Church is a minority Church in the English and Dutch speaking Caribbean, it was significant that Archbishop Carter was elected from the beginning in 1973 to head a Presidium of three Presidents. With the exception of one term, from its inception until the present, the Conference has always elected a Catholic as one of the three Presidents, in addition to a woman President. A Continuation Committee, whose membership of fifteen (15) reflects as wide a spread both from denominational, gender, and territorial considerations. These members, along with the

three Presidents, a General Secretary with two Assistant General Secretaries, see to the running of the organisation in between General Assemblies held every five years. The General Secretary and his staff implement the directive of the General Assembly and attend to the daily running of the CCC.

The mandate of the CCC is pithy: “Promoting Ecumenism and Social Change in Obedience to Jesus Christ and in Solidarity with the Poor.”

Critique of the CCC Mandate

There are two emphases contained in this mandate: Theological Reflection which hopefully effects some aspects of Church Renewal, and Developmental Programmes. The latter aspect of the mandate, i.e., social change and development, attracted funds readily from overseas, primarily from Protestant Churches and organisations (especially from Europe). Some conjecture that such generous funding, at the beginning, might have been “conscience money” as a result of qualms over slavery and the trek to genuine emancipation in the region. No matter the conjecture, developmental programmes and projects were sponsored and supported by the CCC as a response to the needs of the disadvantaged and impoverished people in the Region.

Many poor persons were assisted to move out of poverty and contribute to the development of self and community. Some, to this day, have blossomed into businesses that have gone regional. HIV/AIDS programmes were launched in several territories, as well as outreach programmes to Haiti and the Dominican Republic in challenging the system of the plantations that kept people in servitude. These were but examples of developmental work of the CCC in its halcyon days. Many of these programmes were/are realised in conjunction with the local Councils of Churches.

Along this same line of development, in order to realize programmes to assist the struggling poor, wherever possible, the Caribbean Conference of Churches enters upon collaborative relationships with various Regional and International organizations: The Canadian International Development Agency, as well as various independent Governmental Bodies in the Caribbean. An example of this latter relationship is the Caribbean Community’s (CARICOM) Council of Human and Social Development (COHSOD). Funds from these agencies are granted for specific programmes.

On the other hand, the theological and renewal aspect, hobbled along without a fairy godmother/father. This was, and still is, the challenge of the CCC, for the objective of this aspect is for meaningful encounters among the Member Churches of the CCC. It is this kind of encounter that could be challenging as regard how we see ourselves as a result of our “getting to know

you” close relationships which would then get to the heart of ecumenism, namely conversion and renewal as specified in the Vatican II Decree on Ecumenism.¹ To that end, the CCC used its meagre resources to embark upon the strengthening of the National Council of Churches particular to each territory with capacitating building workshops. For example, the World Council of Churches’ BEM document on Baptism, Eucharist and Ministry was the topic at certain workshops for further reflection at the local level in each territory.

During the halcyon days of the CCC (ca. 1970’s –1990’s), the Conference’s publication, CARIBBEAN CONTACT, acted as the Conference’s prophetic teaching mechanism, and pricked the collective conscience of the Region in respect of culture of life and good governance for the governments in the Region with an eye on justice and the dignity of the human person. So pointed were some of the issues, that certain governments banned the importation of the publication. Much to those governments’ delight, the CARIBBEAN CONTACT had to be discontinued in mid-1980s, due to lack of financing.

[As is most obvious, the “principle of Blessing and Challenge” can be applied to this Regional Ecumenical Conference which has pride of place universally since, as mentioned before, it is the first such Regional Conference in which the Catholic Church was a founding member, and an active one at that!]

1.1 Blessing

The Conference, through its publication of CARIBBEAN CONTACT, other literature, including Sunday School material and developmental programmes, assisted in the realisation of the dreams that many of the ordinary people had in terms of liberation either from poverty, from disease (e.g., HIV/AIDS) or from ignorance of their truly inerrant, human and dignified status. It would be true to say that the CCC’s call for greater solidarity among the territories of the Caribbean Region, is a call for the unity that many citizens of the Caribbean yearn for and indirectly forge through marriages or other unions among different nationalities in the Region. Also, as mentioned earlier, the CCC has sponsored Regional workshops for the local Councils in the various territories in an attempt to keep said Councils au fait with things ecumenical (e.g., updates on World Assemblies of the W.C.C).

1.2. Challenges

The Caribbean Region has been the victim of a “divide and conquer” history rooted in colonial days. For example, several islands changed hands seven times between the English, Spanish and the French colonisers,

before some final settlement was made. With the ascendancy of the English in most territories, the Catholic Church was proscribed from 1655 (e.g., Jamaica) until well after the abolition of slavery in 1848. Consequently, the Catholic Church in the Caribbean played no significant role in the abolition of slavery. In contrast, the Baptist (British) and Moravians in Jamaica—either through outstanding members or as church bodies—find pride of place among the populace in respect of the struggle for the abolition of slavery and liberation.

1.2a. Individualism, typical of the British colonisers, is like a virus that has taken root even until this day, whereas, by contrast, in the former French territories, the virus is less pronounced. In this setting, some programmes sponsored by the Caribbean Conference of Churches primarily along the line of cooperatives to further entrepreneurship among the poor, subsequently devolved into a one-man operation with little regard either for the CCC or for the community.

Notwithstanding such setbacks, the CCC reflected in its heyday—and still does today, but to a lesser degree—the call to unity of purpose among Member Churches, to parallel the governmental Caribbean Community called CARICOM which is an attempt to have closer political collaboration, if not unity among the 13 independent territories.

1.2b. Isolationism

Another challenge—and a very blatant one—is isolationism characteristic of an island mentality, notwithstanding the popular song we love to sing, “No Man is an Island.” One could say that isolationism is like a “monkey on the back” of both governments and Christian bodies. It is quite incongruous that, even though individuals from Member Churches of CCC are involved in the international dialogues and conversations for the last forty years, there is no real urgency on their part to replicate such discussions and to share their fruits in a systematic and public forum within the Region. We remain fixed at what I call, “Social Ecumenism:” getting along quite well with others in this “mixed salad” ecumenical reality of ours, and to be satisfied with looking outward by challenging jointly the trends in society that tend to undermine the Judeo-Christian way of life. The sad consequence is that there can be no true profound understanding and mutual enrichment of Member Churches without an “ad intra” theological reflection that would inform and enrich our respective ecclesiologies.

2. Theological Colleges and Ecumenism

Connected to the University of the West Indies (1948) are four (4) theological institutions that enjoy a good measure of ecumenical association: The United Theological College of the West Indies (UTCWI); St.

1 Cf. Vatican II, *Unitatis Redintegratio*, 6-7.

Michael's Theological (former Seminary) both of Jamaica which, by design, are adjacent to each other and across from the University of the West Indies (UWI); Codrington College in Barbados, an Anglican theological institution and St. John Vianney and Uganda Martyrs Regional Seminary in Trinidad, which belongs to the Catholic Church. All three territories have campuses of the UWI which make for easy access and collaboration between the University and the theological colleges.

Students from any one institution (in the case of Jamaica) may follow certain courses in the other institution. The professors of all four theological institutions produce the courses particular to their offering, and there is collaboration regarding first and second examiners drawn from any of the four institutions. The UWI grants the Bachelors and Masters degrees to students enrolled in these theological colleges. In a way, the four theological institutions comprise the Faculty of Theology for the University. The lacuna from my point of view is the lack of any type of dialogue comparable to that found at the international level. Two instances can be cited: one deals with the "Joint Declaration on Justification;" the other with a visit of Fr. Charles Curran, well-known moral theologian who was at one time an external examiner for our theological colleges.

As regards the Declaration on Justification, one of the United Theological College professors in Systematics theology, made an interesting comment on the then recently signed "Joint Declaration on Justification" [by Lutheran and Catholic theologians]: "With such a declaration there is no longer any reason to protest." Sad to say, from my recollection, there was no further discussion on such an important historical document that should have cleared up the centuries-old misunderstanding of Catholic teaching on this aspect of the Christian faith that impinges upon the cause of Christian unity. This was a "kairos" moment lost to both the UTCWI and the St. Michael's Seminary at the time.

In respect to the visit of Fr. Curran, I was amazed at the time allotted to the question of Eucharistic hospitality also known as Intercommunion. The occasion was a joint Meeting of faculties and student bodies of both the UTCWI and St. Michael's. Professor Curran gave the rationale for the Catholic position of Communion, and although one could feel that there was no satisfaction with Fr. Curran's expose, nevertheless, there was no further discussion at the theological during that gathering.

Notwithstanding what seems to have been "kairos" moments lost in those two instances, it must be pointed out that both the St. Michael's Theological College and the United Theological College of the West Indies publish their respective proceedings of seminars to which both Catholic and Protestant presenters contribute.

3. National Councils of Churches (Historical Churches)

A word must be said about the rocky journey of some National Councils of Churches. Some Protestant fundamentalists spurn the Christian Councils and consider such organisations not truly Christian, especially since the Catholic Church is a member. A case in point was the early beginnings of the Jamaica Council of Churches (JCC) in 1941. Evangelical bodies, who had first joined, left the JCC when the Catholic and Anglican Churches later joined; not wanting to "consort with Babylon," was the reason for their departure. To this day it is not easy to convince many of the Evangelical persuasion to join these Councils; instead they form their own Jamaica Evangelical Association (JEA).

Now, however, there is a slight breakthrough and better collaboration with the creation of an "Umbrella Group" allowing some working association between the JCC and the JEA with the objective of tackling together social issues perceived to be immoral. The vibrancy of the Christian Council from one territory to another is dependent upon the rotating leadership, and is a good forum for addressing topical issues pertinent to good governance and life issues in the society. However, theological reflection, as a body, lags behind. There are, however, pockets of Church men and women from across the denominational divide who meet to discuss common social realities with theological undergirding of their conclusions.

It is interesting to note that wherever historical churches of the Reformation abound, National Councils of Churches came into existence even before the birth of the Caribbean Conference of Churches. Wherever the Catholic Church was in the minority, she readily joined the National Christian Councils. However, wherever the Catholic Church was in the majority (e.g., the French Departments of Martinique, Guadeloupe and French Guyana), membership in National Ecumenical Councils is not usually considered a priority. Also, wherever Islam and Hinduism are most numerous (e.g., Trinidad, Guyana, Suriname), Inter-religious Organisations (IRO) are given priority over Ecumenical Councils. What, then, would be the objective of local National Councils of Churches?

First of all, the Christian Council of Churches, as mentioned before, provides a forum for the collaboration of events the Member Churches hold in common, either explicitly for religious Services during the Week of Prayer for Christian Unity or for events of a social/national nature. In some territories they formulate and conduct national Church Services—oftentimes in conjunction with the government or at the request of the government—for civic observances. Furthermore, the Council not only provides a cleric for the invocation at the opening of Parliament and at Cabinet Meetings; it also acts as a sort of "watch dog" for the safeguarding of the moral fabric

of society, albeit somewhat late in issuing pertinent statements, because of the required consensus from Member Churches. In certain territories this could be misconstrued as opposing the government of the day, because of the perpetual political tensions between major political Parties; therefore, to counter a social issue that is countenanced by the sitting government, automatically puts the Christian Council in the camp of the opposing Party. On the other hand, to sanction an issue which the government blesses automatically labels the Council as “the government at prayer!” Oh for the Wisdom of Solomon!

4. Rastafarianism and the Ethiopian Orthodox Church

A brief word must be said about the phenomenon of Rastafarianism and the introduction of the Ethiopian Orthodox Church in Jamaica. The Rastafarian movement was founded in Jamaica in 1933, three years after the accession of Haile Selassie I [1930]. It is a socio-religious reaction against the perceived oppressive system of government of the day. Their name is culled from the titles of Emperor Haile Selassie of Ethiopia, “King Ras Tafari of Abyssinia, son of King Solomon by the Queen of Sheba... in whom the spirit of the Lord has returned.”² Hence, their signature belief is that Haile Selassie is “God” or “Son of God.” It matters not that the Emperor himself, during his visit to Jamaica, in 1966, explicitly stated that he was not God; they still persist and hold that Haile Selassie is divine and still alive.

Because the Rastafarians have their faces turned towards Ethiopia, the Ethiopian Orthodox Church ultimately set up a mission in Jamaica in 1969 in order to convert them. However, the vast majority of Rastas remain Rastafarians, some living in communities and others living their individual lives, basically peaceful, but vociferous against present day “Babylon” (those perceived to be oppressive—be they Christian Churches or politicians). As recently as 30 October 2013, the Government of Jamaica finally recognized the Haile Selassie Church as a legally articulated religious entity, distinct from the Ethiopian Orthodox Church. Their “sacrament” is the smoking of marijuana (ganja) in a chillum pipe that is passed around from one to another. In spite of the colourful myths and the misunderstanding surrounding the Rastas, their movement has contributed positively to Jamaica and the rest of the Caribbean by their insistence on self-pride for black people, and an independent and industrious spirit, as well as the worldwide promulgation of Reggae music that usually carries a social message.

2 J. OWENS, *DREAD: The Rastafarians of Jamaica* (Kingston, Jamaica: Sangsters Book Stores Ltd, 1976) 14.

5. New Religious Ecumenical Movement in the Caribbean Region

This is the Global Christian Forum which is quietly sponsored jointly by the World Council of Churches and the Pontifical Council for the Promotion of Christian Unity. With several fora conducted in all regions of the world, this movement came to the Caribbean in June, 2013. The one week gathering that took place in Trinidad, focussed on the personal faith aspect of each Christian. One’s encounter with Christ is the one and only focus. Doctrines or dogma do not enter into the sessions that are conducted in small groups. Catholics, Protestants, and Evangelicals participated as they did previously in all the gatherings in Latin America, Asia, Africa, and India. The objective of this new movement is to break down the prejudicial barriers between mainline Churches and Pentecostal and Evangelical bodies. Beyond that, there seems to be no other *raison d’être* for this movement.

Reading of the Ecumenical Thermometer

From what has been described, both at regional and local levels in the Caribbean, it is apparent that there is no urgent need to think of ecumenism having a Church-uniting objective from the perspective of dogma or doctrine, or from the perspective of a united religious practice or ordinance. Denominationalism, which trumps every time, is at the heart of the lack of financial support for the Caribbean Conference of Churches and for the local Councils of Churches!

Even in the face of a very commendable and forward-thinking ecumenical development, one observes denominationalism still at work. The case in point is that of the United Church in Jamaica and the Cayman Islands. This new united entity is created from the Presbyterian, the Disciples of Christ and the Congregationalist Churches. Curious of the unifying factor, I inquired of one of the senior churchmen of the said United Church of their *modus operandi*. Whereas the Presbyterian and Congregationalist Churches celebrate the Lord’s Supper once per month, the Disciples of Christ celebrate every Sunday. How was the difference bridged? I was informed that although all three denominations are all listed as “The United Church in Jamaica and the Cayman Islands,” nevertheless, each particular congregation is allowed to continue its Eucharistic practice as before, with the hope that in the future there might be one common practice.

Such an understanding, based on a “marriage to be worked out gradually,” might very well be a showcase of the type of Christian unity that obtains in the minds of not a few ministers and people in the Caribbean. With that approach to Christian unity, “Eucharistic hospitality” looms high in the minds of very many, both clerical and lay as the normal *modus operandi*. In this regard, the Catholic Church stands alone. Even the Anglican Communion of the

Province of the West Indies, which has morphed from low to high Church since the 1900's, has—in some territories—gone on record to extend “Eucharistic hospitality” to those of other denominations who are in good standing in their respective congregations. One oddity observed in such a practice was the reception of the Eucharist by members of the Salvation Army which does not subscribe to a sacramental system—not even baptism. Is this practice based on the understanding that the Eucharist as “the fount and apex of the whole Christian life” effects unity and is not just the culminating sign of visible unity?

In spite of the differences in the area of “Eucharistic sharing,” it would seem that theological dialogue and conversations could certainly enrich our already practiced and proved “Social Ecumenism” in the Caribbean. But the over-riding question is this: “Is there a will for such sustained theological pursuit?” From my reading of the ecumenical wind blowing from north to south, such theological willingness has not yet entered fully into the ecumenical bloodstream of the Churches/Communities in the Caribbean. For this kind of theologizing to happen, the historical context would have to be examined and appreciated.

Notwithstanding the crucial differences between the Church of Rome and other Member Churches of the Reformation—not to mention the new religious movements—I believe that in the Caribbean we have identified the sine qua non condition for Christian Unity, and that is “social ecumenism.” It is ecumenism from bottom up, so to speak. This is beautifully exhibited in our Ministers’ Fraternal formed in areas with several churches, be they Catholic, of the Reformation or later, and fostered by prayer and the Bible.

Spiritual Ecumenism

The Second Vatican Council’s “Decree on Ecumenism” speaks of spiritual ecumenism in this manner: “This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name, ‘spiritual ecumenism.’”³ It is at monthly or quarterly gatherings of Ministers’ Fraternal where spiritual ecumenism is exercised through common prayer. *Lectio divina* and other biblical apostolates are encouraged outside of the traditional Week of Prayer for Christian Unity.

Worship comes easily to Caribbean people, and it is common practice to have churches within a certain radius supporting one another for their Harvest festivals and spiritual rallies—especially within the rural settings of the country. In Grenada, a most unusual practice had a

tradition until just a few years back when it ceased: The Corpus Christi Procession of the Catholic Church attracted members of the neighbouring Anglican Church who looked forward to participating. In Trinidad, the celebration of the feast of “La Divina Pastora” (in honour of Our Lady) in a village in the deep South, is a “must event” for Hindus and Moslems. Also in Trinidad, the Benedictine Monastery, Mount St. Benedict is a place of convergence of Christians of different hues, along with Hindus and Moslems, who go to ask for prayers or to have their motor vehicles blessed.

In Antigua and Barbuda, the Good Friday March of Witness attracts Christians of all shades. For Catholics who have their Liturgical celebration, this additional three hour ecumenical observance is a part of the “rigorous spiritual marathon” only for the fervent and self-sacrificing souls. In Jamaica, once annually in a Church building owned jointly by both the Catholic Archdiocese of Kingston and the Anglican Diocese of Jamaica and the Cayman Islands, there is a common Liturgy of the Word, with their respective clergy alternating the presiding and preaching roles. Also, in certain territories during Holy Week, specifically on Palm Sunday there is common Blessing of Palms conducted by clusters of Churches. In Jamaica among one Ministers Fraternal, an early Easter Sunrise Service is well-attended by Protestants and Catholics to usher in the Week of Prayer for Christian Unity. And to add a Marian flavor to this Paper, in Jamaica there is an annual Symposium on the Blessed Virgin Mary sponsored jointly by a Catholic Church and its Anglican counterpart that are in close proximity. And the list could go on!

Common Witness

It is within the context of spiritual ecumenism that common witness is planned for the well-being of others who are either without a voice or are marginalized. With a common acceptance of the Judeo-Christian message that mankind is made in the image of God, and as such must be considered inviolable and sacred, common ground is sought after and oftentimes expressed.

There are occasions when the “ecumenical church” speaks “truth to power” as they challenge either the government of the day or the social conditions in society that gain prominence by means of the printed and electronic media. Examples of such trends are inequality due to “classism,” increasing poverty, poor family patterns, systemic corrupt practices in the public and private sectors, abortions, same sex “marriages,” and other human rights issues. In some of these cases, especially in areas of abortion and same-sex “marriages,” some members of the Evangelical Association would join forces to make more convincing an argument which otherwise might have been labeled and dismissed as a particular Church’s pet project.

3 Vatican II, *Unitatis reintegratio*, 8.

Way Forward in terms of Ecumenism in the Caribbean.

In the fourth chapter of his Letter to the Ephesians, the Apostle Paul speaks about the unity in the Body of Christ. He challenges Christians of every tradition when he states thus: "Speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and unbuilds itself in love"[4:15-16].

Speaking the Truth in Love

Ecumenism in the Caribbean needs to critique our various belief systems which are presumably based upon truth. Jesus who mandates us to this "ministry of reconciliation" (At-One-Ment) [2 Cor. 5:18], tells us: "I am the way, the truth and the life" [John 14:6]. He also reminds us of the fruit of this pursuit of truth: "The truth will make you free" [John 8:32]. During the Second Vatican Council, Pope Paul VI spoke these very telling words to the Orthodox and Protestant observers, "Think that the truth rules us and frees us all, and also that the truth is near, near to love."⁴ In other words, the Pontiff is reminding us that we do not possess the truth, but that truth possesses us, for Christ is the Truth.

Ecumenism and, indeed, Christian "Survival" in this present age must adhere to what the Scripture enjoins upon Christ's followers: to seek the truth in love. This is hard work because this injunction demands that we "launch out into the deep," and leave our comfort zones, which is more easily said than done—if we are honest with ourselves. Given the malaise we find in certain Christian Bodies and the rapid increase we recognize in certain other new religious movements—as well as the recent, phenomenal interest in atheism in the Caribbean—the Christian Unity imperative is even more urgent today. The sine qua non objective of ecumenism is Truth, Christ himself being the personification of that Truth.

Truth and Facts

Distinction should be made between facts and truth. The former could be very evident to the senses, empirical and quantified like mathematical and scientific data. However, truth is more penetrating of the reason behind the facts, and therefore less quantifiable. Truth is much more demanding and relate to the total reality of what is potentially possible.

As we relate the juxtaposition of Truth and Facts and consider the context of the breakup of Christian communities throughout the centuries, we generally opt

to remain in the realm of facts. To probe and discern the truth is much more demanding and threatening. The truth is not easy to pursue consistently because of our insecurity or conditioning in respect of our religious, denominational turf. The same thing goes for political and national insecurity. For instance, the rationale of the whole Iraq invasion was promulgated while "truth" was out to lunch, and the invaders are still trying to discover the facts, namely, "weapons of mass destruction." The truth is much bigger than the facts, be they illusive, real or imaginary. It takes "big people" to handle the truth—or rather to be possessed by Truth—as the interpreter of facts. It takes little people to handle the facts carelessly without benefit of the truth.

Following this line of argument, an insightful point is made by Father Timothy Radcliffe of the Order of Preachers in his book, *What Is The Point of Being A Christian?* Here is what he says regarding our quest for truth: "Christianity should remind our society of our buried desire for the truth, and walk with it as it searches. But we will only be able to do this convincingly if we are seen to be pilgrims ourselves who do not know all the answers in advance. Christian leaders will speak with more authority if they say more often 'I do not know.' We must be seen as those who not only teach but also learn. The Church must have the courage to proclaim its convictions, but also the humility to learn from other people."⁵

Perhaps it is the understanding of this pursuit of truth mediated by the Holy Spirit⁶ that could open the door of extreme denominationalism steeped in suspicion of others. Right now in the Caribbean, even though we have good relationships among people of different religious background, nevertheless there is a silent, subtle suspicion of the Catholic faith whose ecclesiology does not allow for mere "social ecumenism" or a "mixed salad" approach to unity.

What obtains now in the Caribbean is a "dialogue of love," the "bottoms –up" approach to ecumenism. Lacking is a "dialogue of truth," that challenges all ecumenists to critique their respective expressions of Christian doctrine in light of the scriptures in which the articles of the Creed are rooted, and to attempt a common, unambiguous explanation of the said articles in light of the contemporary situation that seeks relevance, especially among the younger generation.

5 T. RADCLIFFE, *What Is the Point of Being a Christian?* (London: Burns & Oates, 2005) 115.

6 John 14:26: "But the Counsellor, the Holy Spirit...will teach you all things, and bring to your remembrance all that I have said to you."

4 Discourse, 4, 1965, cf. *Documentation catholique* 62 (1965) 2162.

In this regard of seeking the truth, Fr. William Henn challenges ecumenists in an article that assesses the achievements of the World Council of Churches: “One of the more important Catholic teachings pertinent to ecumenism is Vatican II’s affirmation of a hierarchy of truths; all Christian doctrine is organically related to the foundations of Christian faith.”⁷ We must confess that among ordinary Christians and their spiritual leaders in the Caribbean, the “hierarchy of truth,” the already-mentioned “Joint Declaration on Justification” and “dialogue of truth,” are not on the ecumenical radar. The “dialogue of love” is!

The question asked at the beginning of this Paper, “Mixed Salad Ecumenism: Is there a Future?” The answer is “Yes,” but a qualified “Yes,” for it is certainly not a full-course meal! “Mixed Salad Ecumenism” must include those other ingredients that are not yet on the ecumenical table in the Caribbean. But I wish to impress that “Mixed Salad Ecumenism” is the “dialogue of love,” without which all ecumenical endeavours remain sterile or merely heady. The “Mixed Salad” analogy speaks of respect for each ecclesial component that is bonded by the “Oil of the Holy Spirit,” as we “speak the truth in love.” It is ultimately the Holy Spirit who determines the finished product, “mysterium tremendum,” a tremendous mystery!

7 W. HENN, “The Achievements of Faith and Order: A Catholic Perspective” in J.A. RADANO, (ed.), *Celebrating a Century of Ecumenism: Exploring the Achievement of International Dialogue* (Grand Rapids/Cambridge: Eerdmans, 2012) 47.

“Speaking the truth in love” finds its analogy in the “two lung” understanding of the re-unification of Eastern and Western Christianity. Cognisant of the causes that contributed to the 1054 fracture in the Church, “speaking the truth in love” pursuit can only become a reality with the assumption of that Christ-like kenotic humility portrayed in Philippians 2: 6 – 11. Only then can the High Priestly Prayer of Christ can become a reality: “That they all may be one, even as you, Father, are in me and I in you, that they also may be one in us, so that the world may believe that you have sent me” [John 17: 21].

Given the gist of this Paper and the speed at which Christian unity is moving, and lest we become disillusioned, we do well to pay heed to what Pope Francis said recently:

“In the face of those who no longer see the full, visible unity of the Church as an achievable goal, we are invited not to give up our ecumenical efforts, faithful to that which The Lord Jesus asked of the Father, ‘that they all may be one.’ Ecumenism is in fact a spiritual process that is realized in faithful obedience to the Father, in fulfillment of the will of Christ, and under the guidance of the Holy Spirit.”⁸

What this boils down to, plain and simple, is this: ecumenism is all God’s work, we are merely His agents. I cannot imagine a more fitting conclusion to this Paper than Pope Francis’ exhortation.

8 Pope Francis, Address to Finnish Lutheran Delegation (Rome), 17 January 2014.

A Bibliography of Interchurch and Interconfessional Theological Dialogues

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LIST OF DIALOGUES

- A-B:** Anglican-Baptist International Forum
A-B / eng: Informal Conversations between the Baptist Union of Great Britain and the Church of England
A-D / aus: Anglican Church of Australia-Churches of Christ Conversations
A-L: Anglican-Lutheran International Commission
A-L / africa: All Africa Anglican-Lutheran Commission
A-L / aus: Anglican-Lutheran Conversations in Australia
A-L / can: Canadian Lutheran Anglican Dialogue
A-L / eng-g: Representatives of the Evangelical Church in Germany (EKD) and of the Church of England
A-L / eng-nordic regions: Representatives of the Nordic countries and of the Church of England
A-L / eur: Anglican-Lutheran European Regional Commission
A-L / usa: Episcopal-Lutheran Dialogue in the USA
A-L-R / eng-f: Official Dialogue between the Church of England and the Lutheran-Reformed Permanent Council in France
A-M: Anglican-Methodist International Commission
A-M / eng: Anglican-Methodist Conversation in Great Britain
A-M / usa: United Methodist-Episcopal Bilateral Dialogue
A-M-R / eng: Informal Conversations between the Church of England, the Methodist Church and the United Reformed Church
A-Mo: Anglican-Moravian Conversations
A-Mo / usa: Moravian-Episcopal Dialogue in the USA
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 / na: 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-R / usa: Presbyterian-Episcopal Bilateral Dialogue
A-RC: Anglican-Roman Catholic International Commission (ARCIC)
A-RC: International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM)
A-RC / aus: Anglican-Roman Catholic Commission of Australia
A-RC / b: Belgian Anglican-Roman Catholic Committee
A-RC / br: Brazilian Anglican-Roman Catholic National Commission
A-RC / can: Canadian Anglican-Roman Catholic Dialogue Commission
A-RC / eng: English Anglican-Roman Catholic Committee
A-RC / eur: Anglican-Roman Catholic Working Group in Western Europe
A-RC / f: Anglican-Catholic Joint Working Group in France
A-RC / nz: Anglican-Roman Catholic Commission in Aotearoa New Zealand (ARCCANZ)
A-RC / usa: Anglican-Roman Catholic Dialogue in the USA
A-U / aus: Conversations between the Anglican Church of Australia and the Uniting Church in Australia
AC-CC: Joint Commission for Unity between the Assyrian Church of the East and the Chaldean Catholic Church
AC-OO / copt: Theological Dialogue between the Assyrian Church of the East and the Coptic Orthodox Church
AC-OO / syr: Bilateral Commission between the Assyrian Church of the East and the Syrian Orthodox Church

Abbreviations for Confessional Families Churches and Councils

A	Anglican
AC	Assyrian Church of the East
AIC	African Instituted Churches
B	Baptist
CC	Chaldean Catholic Church
CEC	Conference of European Churches
CCEE	Council of European Episcopal Conferences
CP	Constantinople Patriarchate
CPCE	Community of Protestant Churches in Europe (formerly <i>Leuenberg Church Fellowship</i>)
D	Disciples of Christ
DOMBES	Groupe des Dombes
E	Evangelicals
FC	Free Churches
FO	Faith and Order
L	Lutheran (includes German 'Evangelische')
M	Methodist
MECC	Middle East Council of Churches
Mn	Mennonite
Mo	Moravian
NCC	New Charismatic Churches
O	Eastern Orthodox (<i>Byzantine</i>)
OC	Old Catholic (includes <i>Polish National</i>)
OO	Oriental Orthodox (<i>Non-Chalcedonian</i>)
Pe	Pentecostal
R	Reformed
RC	Roman Catholic
SA	Salvation Army
SDA	Seventh-day Adventist
U	United Churches
W	Waldensian
WCC	World Council of Churches

- AC-RC:** Mixed Committee for Theological Dialogue between the Catholic Church and the Assyrian Church of the East
- AIC-R:** Dialogue between the African Instituted Churches and the World Alliance of Reformed Churches
- B-CPCE / eur:** Dialogue between the Community of Protestant Churches in Europe and the European Baptist Federation
- B-L:** Baptist-Lutheran Dialogue
- B-L / g:** Baptist-Lutheran Dialogue in Germany
- B-L / n:** Baptist-Lutheran Dialogue in Norway
- B-L / sf:** Baptist-Lutheran Conversation in Finland
- B-L / usa:** Baptist-Lutheran Dialogue in the USA
- B-M-W / italy:** Baptist-Methodist-Waldensian Relations in Italy
- B-Mn:** Baptist-Mennonite Theological Conversations
- B-O:** Baptist-Orthodox Preparatory Dialogue
- B-O \ georgia:** Dialogue between the Orthodox Church of Georgia and the Evangelical Christians-Baptists of Georgia
- B-R:** Baptist-Reformed Dialogue
- B-RC:** Baptist-Roman Catholic International Conversations
- B-RC / f:** Baptist-Catholic Joint Committee in France
- B-RC / usa (ab):** American Baptist-Roman Catholic Dialogue
- B-RC / usa (sb):** Southern Baptist-Roman Catholic Dialogue
- CEC-CCEE:** Joint Committee of Conference of European Churches and Council of European Episcopal Conferences
- CPCE-RC:** Community of Protestant Churches in Europe - Roman Catholic Church Consultation
- D-L / usa:** Disciples of Christ-Lutheran Dialogue in the USA
- D-O / rus:** Disciples of Christ-Russian Orthodox Dialogue
- D-R:** Disciples of Christ-Reformed Dialogue
- D-RC:** Disciples of Christ-Roman Catholic International Commission for Dialogue
- D-U / aus:** Conversations between the Churches of Christ in Australia and the Uniting Church in Australia
- D-U / usa:** Disciples of Christ-United Church of Christ Dialogue in the USA
- DOMBES:** Dialogues des Dombes
- E-RC:** Evangelical-Roman Catholic Dialogue on Mission
- E-RC / can:** Canadian Evangelical-Roman Catholic Dialogue
- E-SDA:** Theological Dialogue between the World Evangelical Alliance and the Seventh-day Adventist Church
- FC-O / g:** Free Churches-Orthodox Dialogue in Germany
- FO:** Faith and Order conferences, consultations, studies
- L-M:** International Lutheran-Methodist Joint Commission
- L-M / n:** Conversation between the Church of Norway and the United Methodist Church in Norway
- L-M / s:** Dialogue between the United Methodist Church in Sweden and Church of Sweden
- L-M / sf:** Lutheran-Methodist Dialogue in Finland
- L-M / usa:** US Lutheran-United Methodist Dialogue
- L-Mn :** Lutheran-Mennonite International Study Commission
- L-Mn / f:** Lutheran-Mennonite Dialogue in France
- L-Mn / g:** Theological Dialogue between the United Evangelical Lutheran Church in Germany (VELKD) and the Association of Mennonite Assemblies in Germany (AMG)
- L-Mn / usa:** Lutheran-Mennonite Dialogue in the USA
- L-Mn-RC:** Lutheran-Mennonite-Catholic Dialogue Commission
- L-Mo / usa:** Lutheran-Moravian Dialogue in the USA
- L-O:** Lutheran-Orthodox Joint Commission
- L-O / g:** Theological Dialogue between the Orthodox Church in Germany and the Evangelical Church in Germany
- L-O / g-cp:** Theological Dialogue between the Evangelical Church in Germany (EKD) and the Ecumenical Patriarchate
- L-O / g-rom:** Theological Dialogue between the Evangelical Church in Germany (EKD) and the Romanian Orthodox Church
- L-O / g-rus:** Theological Dialogue between the Evangelical Church in Germany (EKD) and the Russian Orthodox Church
- L-O / sf:** Theological Discussions between the Evangelical Lutheran Church of Finland and the Finnish Orthodox Church
- L-O / sf-rus:** Theological Discussions between 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-O-R / na:** Lutheran-Orthodox-Reformed Theological Conversations in North America

- L-OC / g:** Dialogue between the United Evangelical Lutheran Church in Germany (VELKD) and the Old Catholic Church in Germany
L-OC / s: Commission for Dialogue between the Church of Sweden and the Old Catholic Churches of the Union of Utrecht
L-OO / copt: Theological Dialogue between the Coptic Evangelical Church and the Coptic Orthodox Church
L-OO / copt-s: Coptic Orthodox-Lutheran Dialogue in Sweden
L-OO / g: Consultations between the Oriental Orthodox Churches and the Evangelical Church in Germany
L-OO / india: Dialogue between the Orthodox Syrian Church of the East and the Lutheran Churches in India
L-Pe : Lutheran-Pentecostal Conversations
L-Pe / sf: Lutheran-Pentecostal Dialogue in Finland
L-Pe-R / f: Pentecostal-Protestant Dialogue in France
L-R: Lutheran-Reformed Joint Commission
L-R / arg: Dialogue between the Evangelical Church of the Rio de la Plata and the Evangelical Congregational Church of Argentina
L-R / aus: Dialogue between the Lutheran Church of Australia and the Reformed Churches of Australia
L-R / can: Canadian Lutheran-Reformed Conversations
L-R / f: Fédération Protestante de France
L-R / usa: Lutheran-Reformed Committee for Theological Conversations in the USA
L-R-RC: Lutheran-Reformed-Roman Catholic Dialogue
L-R-RC / f: Catholic-Protestant Joint Working Group in France
L-R-SDA / f: Protestant-Seventh-day Adventist Dialogue in France
L-R-U / eur: Leuenberg Church Fellowship
L-RC: Lutheran-Roman Catholic Commission on Unity
L-RC / arg: Lutheran-Roman Catholic Dialogue Commission in Argentina
L-RC / aus: Lutheran-Roman Catholic Dialogue in Australia
L-RC / br: National Roman Catholic-Lutheran Commission in Brazil
L-RC / can: Lutheran-Roman Catholic Dialogue in Canada
L-RC / g: Joint Commission of the Evangelical Church in Germany (EKD) and the German Episcopal Conference (DB)
L-RC / india: Lutheran-Roman Catholic Dialogue in India
L-RC / jap: Lutheran-Roman Catholic Joint Commission in Japan
L-RC / n: Lutheran-Roman Catholic Discussion Group in Norway
L-RC / s: Official Working Group of Dialogue between the Church of Sweden and the Catholic Diocese of Stockholm
L-RC / sf: Lutheran-Roman Catholic Relations in Finland
L-RC / usa: Lutheran-Roman Catholic Dialogue in the USA
L-SDA: Lutheran-Seventh-day Adventist Consultations
L-U / aus: Theological Dialogue between the Lutheran Church of Australia and the Uniting Church in Australia
M-O: Methodist-Orthodox Commission
M-Pe-W / italy: Methodist-Pentecostal-Waldensian Dialogue in Italy
M-R: Methodist-Reformed Dialogue
M-RC: Joint Commission between 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 Church in the USA
M-SA: International Dialogue between the Salvation Army and the World Methodist Council
Mn-R: Mennonite World Conference and World Alliance of Reformed Churches
Mn-R / nl: Mennonite-Reformed Dialogue in the Netherlands
Mn-RC: Mennonite-Catholic International Dialogue
Mn-RC / latin america: Mennonite-Catholic Dialogue in Latin America
Mn-SDA: Mennonite-Seventh-day Adventist Theological Conversations
NCC-RC: New Charismatic Churches-Roma Catholic Preliminary Conversations
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 / rus: Theological Dialogue between the Russian Orthodox Church and the Oriental Orthodox Churches
O-OO / rus-armenia: Theological Dialogue between the Russian Orthodox Church and the Armenian Apostolic Church
O-R: Orthodox-Reformed International Dialogue
O-R / ch: Protestant-Orthodox Dialogue Commission in Switzerland
O-R / na: Orthodox-Reformed Conversations in North America
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 / can:** Canadian Orthodox and Catholic Bishops' Dialogue
- O-RC / ch:** Orthodox-Roman Catholic Dialogue in Switzerland
- O-RC / f:** Joint Catholic-Orthodox Committee in France
- O-RC / g:** Greek Orthodox-Roman Catholic Joint Commission in Germany
- O-RC / pol:** Russian Orthodox Church-Catholic Church in Poland Working Group
- O-RC / rom:** Joint Commission for Dialogue between the Romanian Orthodox Church and the Romanian Church United with Rome (Greek-Catholic)
- O-RC / rus:** Theological Conversations between Representatives of the Russian Orthodox Church and the Roman Catholic Church
- O-RC / rus-g:** Theological Dialogue between the Russian Orthodox Church and the German Episcopal Conference
- O-RC / usa:** North American Catholic-Orthodox Theological Consultation
- O-U / aus:** Theological Dialogue between the Greek Orthodox Archdiocese of Australia and the Uniting Church in Australia
- OC-R / india:** Old Catholic Church-Malankara Mar Thomas Syrian Church Theological Consultation
- OC-R-RC / ch:** Old Catholic-Reformed-Roman Catholic Dialogue in Switzerland
- OC-RC:** Old Catholic-Roman Catholic Conversations
- OC-RC / ch:** Dialogue Commission of the Old Catholic and the Roman Catholic Churches in Switzerland
- OC-RC / g:** Dialogue between the Old Catholic Church and the Roman Catholic Church in Germany
- OC-RC / na:** Polish National Catholic -Roman Catholic Dialogue
- OC-RC / nl:** Old Catholic-Roman Catholic Study Commission in the Netherlands
- OC-RC / pol:** Joint Commission of the Polish Catholic Church and the Roman Catholic Church in Poland
- OO-R:** Oriental Orthodox-Reformed Theological Dialogue
- OO-RC:** International Joint Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches.
- OO-RC / armenia:** Armenian Apostolic Church-Catholic Church Joint Commission
- OO-RC / copt:** International Joint Commission between the Catholic Church and the Coptic Orthodox Church
- OO-RC / eritrea:** Eritrean Orthodox Church and Catholic Church Relations
- OO-RC / ethiop:** Ethiopian Orthodox Church and Catholic Church Relations
- OO-RC / india:** Joint International Commission for Dialogue between the Catholic Church and the Malankara Orthodox Syrian Church
- OO-RC / syr-india:** Joint International Commission for Dialogue between the Catholic Church and the Malankara Syrian Orthodox Church
- OO-RC / usa:** Official Oriental Orthodox-Roman Catholic Consultation
- Pe-R:** Pentecostal-Reformed Dialogue
- Pe-RC:** Pentecostal-Roman Catholic International Dialogue
- Pe-WCC:** Joint Consultative Group between the WCC and Pentecostals
- R-RC:** Reformed-Roman Catholic 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:** Protestant/Roman Catholic Dialogue Commission in 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
- R-SDA:** International Theological Dialogue between the Seventh-day Adventist Church and the World Alliance of Reformed Churches
- R-SDA / usa:** Presbyterian Church (USA)-Seventh-day Adventist Church Dialogue
- RC-SA:** Salvation Army - Catholic Informal Conversation
- RC-SDA:** Conversations between the Seventh-day Adventist Church and the Roman Catholic Church
- RC-U / aus:** Working Group of the Roman Catholic Church and the Uniting Church in Australia
- RC-U / can:** Roman Catholic-United Church Dialogue Group in Canada
- RC-W / italy:** Roman Catholic-Waldensian Relations in Italy
- RC-WCC:** Joint Working Group between the Roman Catholic Church and the World Council of Churches
- SA-SDA:** Theological Dialogue between the Salvation Army and the Seventh-day Adventist Church
- SDA-WCC:** Seventh-DAY Adventist Church-World Council of Churches Conversations
- WCC:** World Council of Churches - assemblies, convocations, relations

PERIODICALS SURVEYED

- A** ▶ Acta Apostolicae Sedis, AFER-African Ecclesial Review, American Baptist Quarterly, Amicizia ebraico-cristiana, Angelicum, The Anglican, Anglican Theological Review, Annales theologici, Anuario de Historia de la Iglesia
- B** ▶ Bausteine für die Einheit der Christen, Bolentín de ecumenismo y diálogo interreligioso en la Argentina, Bulletin of Ecumenical Theology
- C** ▶ Calvin Theological Journal, Catholica, CCA News-Christian Conference of Asia, Centro - News from the Anglican Centre in Rome, Centro Pro Unione Bulletin, Chrétiens en Marche, Der christliche Osten, Una città per il dialogo, Concilium, Confronti, Contacts, Courier, Current Dialogue, Currents in Theology and Mission
- D/E** ▶ Diálogo ecuménico, Distinctive Diaconate News, La Documentation catholique, Eastern Churches Journal, Ecclesia Mater, Ecclesiology, ECO: evangelici, cattolici, ortodossi, The Ecumenical Review, Ecumenical Trends, The Ecumenist, Ecumenism, Ekklesia, Encounter, Episkepsis, ESBVM Newsletter, Exchange
- F** ▶ First Things, Forum Letter, The Greek Orthodox Theological Review, Gregorianum, Herder Korrespondenz, Information Service & Service d'Information, International Bulletin of Missionary Research, International Centre of Newman Friends Newsletter, International Journal for the Study of the Christian Church, International Review of Mission, Infoekumene: noticias ecuménicas, Internationale kirchliche Zeitschrift, Irénikon, Istina
- J/K** ▶ Journal of Anglican Studies, Journal of Ecumenical Studies, Journal of Pentecostal Theology, Kerygma und Dogma
- L** ▶ Lettera da Taizé, LibreSens, Litterae Communionis Episcoporum Europae, Lutheran Forum, Lutheran Quarterly, LWI-Lutheran World Information
- M/N** ▶ MD-Materialdienst des Konfessionskundlichen Instituts Bensheim, Le Monde copte, Le Monde des Religions, NEV notizie ecumeniche, Newman Studies Journal, Nicolaus, La Nuova Alleanza, Nouvelles œcuméniques, Nuevo siglo
- O** ▶ O Odigos, Oecumenica Civitas, Ökumenische Rundschau, Ökumenisches Forum, Oikumene, One in Christ, Oriente cristiano, Origins, The Orthodox Church, Orthodoxes Forum, L'Osservatore Romano (weekly English), Ostkirchliche Studien
- P/Q** ▶ Pastoral Ecuménica, Pneuma, Positions luthériennes, Proche-Orient Chrétien, Pro Dialogo, Pro Ecclesia, Protestantismo, Qîqajôn di Bose
- R** ▶ Reformed World, Il Regno, Relaciones Interconfesionales, Religioni per la pace, Reseptio, Rinnovamento nello Spirito Santo
- S** ▶ SAE Notizie, SEIA Newsletter on the Eastern Churches and Ecumenism, Scottish Journal of Theology, S.I.C.O. Servizio Informazioni Chiese Orientali, SMT-Svensk Missions Tidskrift, Sobornost, SOP-Service orthodoxe de presse mensuel & supplément, St. Ansgar's Bulletin, St. Nersess Theological Review, St. Vladimir's Theological Quarterly, Studi di Teologia, Studi Ecumenici, Studia i dokumenty ecumeniczne, Studia Oecumenica, Studia Liturgica, Studies in Interreligious Dialogue
- T** ▶ The Tablet, Texte aus der VELKD, Theoforum, Theological Studies
- U/V** ▶ Una Sancta, Unité des Chrétiens, Veritas in caritate: informazioni dall'ecumenismo in Italia,
- W/Z** ▶ The Window, Worship, Zeitzeichen

KEY TO SUB-HEADING

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

KEY TO READING THE BIBLIOGRAPHY ENTRY

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

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L-RC: (1999-06) “Joint Declaration on the Doctrine of Justification” Final Agreement**REFLECTION AND REACTIONS**

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O-RC: (1982-07) 2nd Plenary Meeting: Statement on Church and Eucharist - Munich, Germany**REFLECTION AND REACTIONS**

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O-RC: (1987-06) Faith, Sacraments and the Unity of the Church - Bari, Italy**REFLECTION AND REACTIONS**

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O-RC: (1993-06) 7th Plenary Meeting - Balamand, Lebanon**REFLECTION AND REACTIONS**

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O-RC: (2012-06) Annual June 29 Rome Visit**INFORMATION**

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O-RC: (2012-11) Annual November 30 Istanbul Visit**INFORMATION**

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O-RC: (2012-11) Coordinating Committee meeting - Paris, France**INFORMATION**

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O-RC: (2013-06) Annual June 29 Rome Visit**TEXTS AND PAPERS**

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O-RC: (2013-11) Annual November 30 Istanbul Visit**INFORMATION**

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O-RC \ can: (2013-04) Canadian Orthodox and Catholic Bishops' Dialogue - Toronto meeting**INFORMATION**

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O-RC \ rus: Theological Conversations between Representatives of the Russian Orthodox Church and the Roman Catholic Church**REFLECTION AND REACTIONS**

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O-RC \ rus-g: (2011-12) 7th Theological Conversation - Moscow**INFORMATION**

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O-RC \ rus-g: (2013-10) 8th Theological Conversation - Magdeburg, Germany**INFORMATION**

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O-RC \ usa: (1999-06) 56th meeting - New York**REFLECTION AND REACTIONS**

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O-RC \ usa: (2010-10) 79th meeting - Washington, DC**TEXTS AND PAPERS**

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O-RC \ usa: (2012-10) 83rd meeting - Washington, DC**INFORMATION**

- "Orthodox-Catholic Dialogue Issues Joint Statement on the Importance of Sunday in the Lives of Christians." <http://goo.gl/1Uikk8> (URL Retrieved: March 20, 2015)

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- North American Orthodox-Catholic Theological Consultation. "The Importance of Sunday." *The Greek Orthodox Theological Review* 57, 1-4 (2012) 385-388.
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O-RC \ usa: (2013-10) 85th meeting - Mississauga, ON**INFORMATION**

- "The North American Orthodox-Catholic Theological Consultation Issued a Statement on the Plight of Christians in the Middle East [...]." *SEIA Newsletter on the Eastern Churches and Ecumenism* 217 (2013) 2.
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TEXTS AND PAPERS

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OC-R \ india: (2012-10) Old Catholic - Malankara Mar Thoma Syrian Church 2nd Theological Consultation**INFORMATION**

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OC-RC: (2009-05) 11th meeting - Salzburg, Austria**REFLECTION AND REACTIONS**

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OC-RC: (2012-12) Paderborn meeting**INFORMATION**

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OO-RC: Oriental Orthodox-Roman Catholic Relations**REFLECTION AND REACTIONS**

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OO-RC: (2012-01) Oriental Orthodox-Roman Catholic Dialogue 9th Meeting - Addis Ababa, Ethiopia**INFORMATION**

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OO-RC: (2013-01) Oriental Orthodox-Roman Catholic Dialogue 10th Meeting - Rome, Italy**INFORMATION**

- "Commission mixte internationale pour le dialogue théologique entre l'Église catholique et les Églises orthodoxes orientales, Rome, 23-27 janvier 2013." *Service d'information* 141/1 (2013) 21-23.
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REFLECTION AND REACTIONS

- Benedictus XVI. "Unity among Christians for Peace in the Middle East." *L'Osservatore Romano, English ed.* 46, 5/2281 (2013) 5.

OO-RC \ india: The Joint International Commission for Dialogue between the Catholic Church and the Malankara Orthodox Syrian Church**INFORMATION**

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OO-RC \ syr-india: The Joint International Commission for Dialogue between the Catholic Church and the Malankara Syrian Orthodox Church**INFORMATION**

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OO-RC \ usa: (2013-10) New York meeting**INFORMATION**

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