

CENTRO PRO UNIONE

A publication about the activities of the Centro Pro Unione

"UT OMNES UNUM SINT"



Digital Edition ISSN ▶ 2532-4144

N. 95 - Spring 2019 ▶ E-book

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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.

The Bulletin has been published since 1968 and is released in Spring and Fall.

Spring 2019, n. 95 / Digital Edition (Web)

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› Editorial News (Spring 2019)

› Bibliography of Interchurch and Interconfessional Theological Dialogues (Thirty-fourth Supplement / 2019)

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Letter from the Director

This issue of the *Bulletin – Centro Pro Unione* is rather large since it contains texts of the Fall conference program as well as the thirty-fourth addition of the bibliography of theological dialogues. This past year marked the 50th anniversary of the foundation of the *Centro Pro Unione* by the Franciscan Friars of the Atonement which also coincided with the seventieth anniversary of the World Council of Churches. We were able to join these two events with a lecture given by the Secretary General of the WCC, Pastor Olav Fyske Tveit. His text deals with “mutual accountability” of Christians and of the churches for the task of Christian unity. At the same time as Tveit spoke the Centro launched a new initiative *M.A.D. for Ecumenism* which is an attempt at the local level here in Rome for Christians to assume accountability for their life together in this city. The first modular dealt with the question of preaching and engaged Catholics and Pentecostals. The second modular dealt with our common baptism and call to holiness and will engage Methodists, Lutherans and Catholics. The kick-off lecture will be given by retiring Methodist Pastor Tim Macquiban to be followed one given in the Fall by Dr. Gordon Lathrop.

Prof. Marshall Breger rounded out last Spring’s lecture series with a talk on the place of the Land of Israel in Jewish thought and challenged Christian and Muslims to rethink the role of Land in their theologies.

The 21st annual lecture in honor of our Founders of the Society of the Atonement commemorated the 800th anniversary of Francis of Assisi’s encounter with the Sultan. The joint lecture *St. Francis and the Sultan – Foundations for Christian-Muslim Dialogue in the 21st Century* was presented by Fr. Michael Calabria, ofm and Dr. Muhammad Shafiq.

The Centro together with the Pontifical Santa Croce University continued our joint study of the work of the Joint Lutheran and Catholic Commission in Finland: *Communion in Growth. Declaration on the Church, Eucharist and Ministry*. We posed

the question to both Lutherans and Catholics if there was a “sufficient differentiated consensus” for these churches in Finland to lift the final 16th doctrinal condemnations. To this end two responses were offered. The first set of responses dealt with the question of the sacramentality of the ordained ministry. Drs. Tomi Karttunen and Hervé Legrand treated this issue. Following their presentations the question of the Eucharist was treated by Dr. Jari Jolkkonen and Pauli Annala. Finally the ecclesiological question was dealt with by Drs. Simo Peura and William Henn. A group of ten Lutheran and Catholic scholars were then able to react and respond to the presentations given.

The Week of Prayer for Christian Unity was celebrated at the Centro with the collaboration of the Lay Centre at Foyer Unitas. Following on the conclusion of the special synod on youth, Rev. Paula Gooder offered a stimulating presentation on how the churches can accompany youth on the road toward Christian unity. In response to her presentation two young people offered their personal reflections and testimonies. As per our custom an ecumenical prayer vigil followed.

Lastly we publish the presentation of the volume on Mons Nazareno Patrizi, relative of one of our colleagues, Dr. Davide Bracale.

Our annual Summer course in ecumenism and inter-religious dialogue will begin on June 24 until July 12. Participants this year will come from Malaysia, Finland, Italy, Malta, Turkey, Albania and the USA. Each year there is always an interesting group of students who bring much experience and the occasion of this course has generated deep friendships that last.

This *Bulletin* is indexed in the *ATLA Religion Database*, published by the American Theological Library Association, 250 S. Wacker Drive, 16th Floor, Chicago, IL 60606 (www.atla.com).



James F. Puglisi, SA
Director Centro Pro Unione

The Place of the Land of Israel in Jewish Thought

Prof. Marshall J. Breger - Professor of Law at the Columbus School of Law, The Catholic University of America and Russell Berrie Visiting Professor, Angelicum University

▶ (Conference given at the Centro Pro Unione, Wednesday, 21 March 2018)



▶ Marshall Breger

The relationship between Land and religion is often considered anachronistic, indeed tribal. In ancient times the idols (Gods) were Gods of particular geographical places and the Gods of various tribes like the Canaanites or Jebusites were the gods of their geographical area. However, in the 19th century, autocephalous Orthodox churches developed in Eastern Europe such as the Serbian and Bulgarian Orthodox churches— all a sign of nationalism in religion. And in Fall 2018, the Ukraine Orthodox church broke with the Moscow Patriarchate— the ‘schism’ a reflection of nationalist politics. Earlier, more ominously, in the 1930s, the *Kirchenbewegung Deutsche Christen* (German Church Movement (KDC)), sought to develop a Christianity that focused on German nationalistic tropes as well as developing a ‘de-Judaized’ Jesus.

Today both Christianity and Islam claim to be universal religions which do not privilege either race or geographical place.

Judaism as well claims to be a universal religion. But no one can deny the attachment of Jews and Judaism to the land of Israel. Indeed as W. D. Davies has written “To accept Judaism on its own terms is to recognize that near to and indeed within the heart of Judaism is “The Land.” Indeed, the relationship between Judaism and Israel is not simply nationalistic but reflects the concept of election, that God not only chose the Jews, but chose the Jews in the land of Israel.

This is an important issue for the Christian understanding of Judaism. There is no doubt that documents like *Nostra Aetate* have totally undercut the traditional

Christian justification of the exile from Palestine – the Augustinian theory of the “wandering Jew” so to speak. However, for many reasons, some theological, some political and reflecting *raison d’état*, the Christian reevaluation of the place of Israel in the Jewish religion has tended to separate theological and political dimensions. This is not always easy to do in Jewish thought.

This can clearly be seen first in popular religion, which often reflects custom (*minhag*) rather than doctrine or law (*halacha*).

Consider the following:

– at a wedding after the marriage ceremony, a glass is broken by the groom to remind himself and the participants that in the midst of their joy they must remember the destruction of Jerusalem.

– at the Passover Seder meal, the key ritual of the Passover holiday, the service ends with the chant “next year in Jerusalem.” The chant carries messianic connotations, and indeed, post-1948 the chant ended with the phrase *yerushahilayim habenuyah*— a renewed and rebuilt Jerusalem. Also on Yom Kippur, the Neilah service which ends the day (and the fast) concludes the same way.

Second, The Bible is replete with passages in which God promises to give the Land of Israel to the Jews, and not just any land—a land “flowing with milk and honey.”

You would need a concordance to list all the examples of this promise or more specifically conquest theology in the Bible. Examples can be found in: Gen 13:14-7; Deut 7:1-5; Isaiah 34:17 and I could go on and on.

– Some of the promises discuss the borders of the land referring to “the land you can see,” “where the soles of your feet have walked,” Josh1:3; Deut 11:24, and sometimes speak about various geographical signposts, Josh1:4; Ex. 23:31 among others. And boy the land God gave is big! At times from the Nile to the Euphrates.

In almost all cases the land is promised not to Abraham but to his progeny-his seed (Unto thy seed I will give the land)(Gen 12:7) This is meaningful, as in ancient days you did not own land to sell but for your heirs. If it goes to your seed it means you own it forever.

Those like evangelical Christians who believe in Israel’s right to the land often ignore the issue of conditionality. We Jews should not. In the *Shema*, a prayer that is recited twice daily in statutory prayer and once at bedtime, Jews quote Deut 11: 13-17 that the promise of the land depends on Israel following God’s requirements.

“And it shall come to pass, if you shall give heed diligently to my commandments which I command you this day, love the Lord your God, and to serve him with all your heart and with all your soul.

That I will give you the rain of your land in its due season, the first rain and the latter rain, that you may gather in your grain, and your wine, and your

no rain, and the land yield not her fruit, and lest you perish quickly from off the good land which the Lord gives you.”

The threat in Leviticus 18:28 is stark:

That the land vomit not you out also when you defile it, as it vomited out the nations that were before you.

And the prophets put it more poetically. Thus Jeremiah at 25:9-10:

I will exterminate them and make them a desolation, an object of hissing – ruins for all time. And I will banish from them the sound of mirth and gladness, the voice of bridegroom and bride, and the sound of the mill and the light of the lamp. This whole land shall be desolate ruin.

But from an eternal perspective, the covenant will ultimately hold. In Rabbinic tradition God loves Israel and will show mercy on her. As Isaiah writes at 1:18, “though your sins be red as scarlet, they will be white as snow.” On this view Israel will ultimately repent and if necessary God will lead it to repentance, thus allowing the promise and the covenant to be fulfilled.

The attachment to the Land in the Mishnah and Talmud



▶ HE Oren David, Israeli Ambassador to the Holy See

oil. And I will send grass in your fields for your cattle, that you may eat and be full. Take heed to yourself, that your heart be not deceived, and you turn aside, and serve other gods, and worship them; And then the Lord anger be kindled against you, and he closed the skies, that there should be

The attachment to the land of Israel is self-evident throughout the Mishnah and Talmud. We are told in the Babylonian Talmud in the *Tractate Ketubot* that merely walking in the land of Israel earns one a place in the world to come. The *Sifre* teaches that “settling in the land of Israel is equal in value to all of the Commandments in the Bible combined.” The Talmud further teaches that you can divorce your wife without paying the get (divorce fee) if she does not want to accompany you to the land of Israel. And *Tractate Ketubot* 110b commands that it is better to live in a city in Israel that is mostly composed of idol worshippers than to live in a city outside the land that is mostly inhabited by Jews. (see also *Tosefta Avodah Zorah* 5:2)

The questions can sometimes be complicated and reflect not only legal questions but attitudes toward holiness and sanctity. As but one, perhaps pedantic, example, the Bible makes clear in Numbers 15:17-19 that the priests should receive some share of the dough that is used for baking. This “dough offering” is one of the many benefits of being part of the priestly class. For example, in *Hallah* 2:1, the Mishnah seems to accept that produce grown

outside that land of Israel that is imported to make bread is liable for the dough offering. The theory, we can infer, is that the water added to the raw produce such as flour to make the dough is from Israel and may have some special (sanctified?) significance. Alternatively, the action that triggers the dough offering is the making of the dough and while the flour may be from abroad the dough is actually produced in the Holy Land.

The more interesting question is what is the rule when raw produce (*i.e.* flour) is exported from Israel and the dough is made outside of Israel. R. Eliezer a first century sage says yes you are still liable for the dough offering. His legal basis is to carefully read Numbers 15:17-19 which says that when you enter the land and eat of the food of the Land you shall “present a cake as an offering.” R. Eliezer says you are liable for the cake wherever it is physically prepared as long as it is made of produce grown in the land.

What R. Eliezer is really saying is that there is some sanctified character to crops grown in Israel. He is talking about the sanctity of crops because of the sanctity of the land.

In contrast, Rabbi Akiva says that if the raw material is exported it has no sanctity and the dough offering is not required. It is not the produce that requires the dough offering; it is the production of the produce in the sacred space of the land. Outside the land the flour is just regular flour. Thus Akiva underscores the Rabbi’s view of the magical, if not sacred, character of the Land.

Further, the Bible and Talmud are replete with specific commandments that can only be fulfilled in the land of Israel. I do not have time to go into detail here but consider the following examples:

- the sabbatical or *shmittah* year in which the agricultural land of Israel lies fallow once every seven years to rejuvenate itself.
- Other complex agricultural rules require offerings such as the first fruits to the priestly class, the barley offering of the omer on Shavuot and many others.
- And, of course, the complete ritual of the temple service which is to be undertaken only in the land of Israel after the temple is restored.

The duty to settle the land

But perhaps the most important question in Jewish law for our purposes today is whether there is a specific commandment to settle the land of Israel. Interestingly, “the great Eagle” Maimonides (referred to as the Rambam) in his magisterial identification and compilation of the commandments, does not include a specific commandment to settle the land, although in fairness many of the commandments imply it. Maimonides was harshly criticized around a 100 years later by Nachmanides, called the Ramban, who compiled a supplementary list of 17 “positive commandments that the Rabbi forgot.” The fourth, called mitzvah Dalet, is a specific commandment to settle the land of Israel stating, “We were commanded to take possession of the land which God gave to our fathers, to Abraham, to Isaac, and to Jacob and we must not abandon it to any other of the nations or leave it in desolation.”



▶ Students gathering together for post-conference refreshments

Dalet 4 has played a huge role in the understanding of the Jewish attachment to the land. Some have read the text to go beyond settling and to include conquest. “Kibbush Eretz Yisrael.” Whether that “commandment” includes the duty of conquest bears heavily in the consequential question of whether any duty to settle the land is individual or collective- an issue which has relevance to the Zionist dream of a collective return to Palestine.

We should also note that Nachmanides in his commentary on Leviticus 18:25 further argues that:

The Tradition was given to be kept in Eretz Yisrael. In the diaspora the Commandments are kept as a ‘dress rehearsal’ so that they would not be novelties when Israel returns to the Land.

I am sorry to say that the attachment to the Land did not in practice always mean return to the land even when Jews had the chance to do so. When Cyrus allowed the Jews to return to Jerusalem, not many went. Most were living the good life in Babylon. Some years after the first return, a small group under Zerubbabel returned and some years later Ezra and then Nechemiah did so. The bulk of the Jews stayed in Babylon however (similarly few of the Jews of America ‘went up’ to Israel after 1948) This had theological consequences. The Talmud suggests

that one reason for the destruction of the second temple was that the Jews did not return en masse -as a wall, so to speak, to Jerusalem. Thus in Yoma 9b the Babylonian Talmud gives us this tale:

Resh Lakish was swimming in the Jordan. Thereupon Rabbah b. Bar Hana came and extended him his hand: Said (Resh Lakish) to him: By God! I hate you (Babylonians). For it is written: If she be a wall, we will build her a turret of silver; if she be a door, we will enclose her with boards of cedar (Shir Hashirim 8:9). Had you made yourself like a wall and had all come up in the days of Ezra, you would have been compared to silver, which no rottenness can ever affect.

A similar tale is told in Song of Songs Rabbah.

It would be interesting to consider the contemporary theological meaning of the critique of Babylonian Jewry as expressed in Yoma in light of the small amount of *aliyah* (immigration) from countries today.

Opposition to Return

The religious opposition to return to the Land of Israel is encapsulated in what are called “the three oaths” in the Talmud where it states:

Song of Songs 2:7: “I adjure you, O daughters of Jerusalem, by the gazelles, and by the hinds of the field that ye awaken not, nor stir up love, until it please.” And R. Zera? (He would respond:) That implies that Israel shall not go up as a wall. And Rav Yehudah? (He would respond:) Another: adjure you’ is written in Scripture! (See Song of Songs 3:5) And R. Zera? That text is required for (an exposition) like that of R. Jose son of R. Hanina who said: “What was the purpose of those three adjurations? (See also Song of Songs 8:4) One, that Israel shall not go up as a wall; the second, that the Holy One, blessed be He, adjured Israel that they shall not rebel against the nation of the world; and the third is that the Holy One, blessed be He, adjured the idolaters that they shall not oppress Israel too much: And Rav Yehudah? (He would respond:) it is written in Scripture, “That ye awaken not, nor stir up.”

Another formulation is found in Song of Songs Rabba 2:6:

Rabbi Helbo said: Four adjurations are mentioned here. God adjured Israel that they should not rebel against the Nations, that they should not seek to hasten the end, that they should not reveal their mysteries to the other nations, and that they should not attempt to go up from the Diaspora as a wall.

Many Zionist historians and philosophers have attempted to minimize the importance of the three oaths pointing out that they were viewed as aggadic (that is to say parable or advice) and non-binding. But Avi Ravitzsky, in my view, conclusively shows the importance of the three oaths in Rabbinic Jewish thought. True they were not discussed in times when *aliyah* was considered minor, but they were deployed aggressively during periods of immigration to Palestine. Indeed, the three oaths grew to anchor a theology of exile; a theology based on passivity and obedience to God’s will. In some articulations they reflected the view that the Shechina (the divine spirit) had gone into exile with the Jewish people. On this view the Shechina was no longer found in the Land of Israel while the Jewish people were exiled. Indeed, Rabbi Moshe Teitelbaum, the former Satmar Rebbe, opined that even if the nations of the world wish to work to force the Jews back to Palestine they should resist. And Rabbi Jacob Emden in the 1700’s formulated a prayer for the exile which included aspects of the oaths.

“Master of the Universe, be Thou for us a God of salvation from the Exile; for You have adjured us with four oaths lest we ourselves do anything to force the End, but only wait (Your) salvation.”

KABBALAH OR JEWISH MYSTICISM

Kabbalah or Jewish mysticism has had an unusual relationship with the land of Israel. For the Kabbalists, the Land of Israel was feminine. It was the female part of the union of the two divided powers *Tiferet* (bridegroom) and *Malkut* (bride). *Tiferet* was law; *Malkut* was the Land of Israel. Here I am reminded of Rev 21:2 where John speaks of the holy city of Jerusalem coming down from heaven “prepared as a bride adorned for her husband.”

The mediaeval Kabbalists saw the Land of Israel as a unique place. It was variously, the omphalos (i.e. the navel) center of the world; the place with the material world and the spiritual world meet; it was astrologically superior, whatever that means; and it was climatologically superior - the weather was better and the air was purer.

In ecstatic or prophetic Kabbalah, the land of Israel is understood in spiritual, not geographical, terms. According to R. Abraham Ablufia (1240- 1291) the land of Israel should be understood as akin to the body of the righteous man. Thus, the righteous live spiritually in the land of Israel even though they may reside outside it (at least according to R. Yitzhak at Acre). This approach can be seen in the pre-War Chabad motto, “Make Erez Yisrael here.” And it is reminiscent of the view of William Blake, who sought ‘to build Jerusalem in England’s green and pleasant land.’

INDIVIDUAL MIGRATION TO ISRAEL

Notwithstanding the “theology of exile,” Jews did move to Israel in the Middle Ages through the mid 1800’s. They did so as individuals with few exceptions and they did so to study, to contemplate, to seek a holy life and prepare for death. For most of Jewish history, the “three oaths” were seen as applying to communal not individual migration. The returnees were financially supported in this by the Jewish diaspora—the Jewish world outside of Palestine. We have records of charity collectors collecting funds for Jerusalem in 17th century Dutch Surinam and Brazil, in New York, in Cairo, and Baghdad as well as Europe.

In the 1830’s there was an earthquake in Jerusalem which caused much damage to many buildings. A group of Jews there wrote to the Rabbis of Amsterdam seeking funds to rebuild and to further to create light industry like leather tanneries, tailoring, etc., to create what we would today call sustainable societies. They were swiftly rebuked. The Rabbis told them it was not their job to build a sustainable community but to study and pray and be supported by outside charity.

The French Revolution

As the armies of the French Revolution entered European cities, the walls of the ghettos came down. Jews were granted full citizenship under the revolutionary regimes. There was one catch—exemplified by a discussion at the French revolutionary assembly in the 1780’s—to the Jews as citizens everything, to the Jews as a Jewish nation nothing. This meant that the French were giving equal rights to French citizens of the Jewish faith but rejected the idea of a Jewish nation or a Jewish attachment to the land of Israel. When Napoleon called an Assembly of Jewish Notables together after he crowned himself Emperor, they accepted this position.

It was also the view of Reform Judaism which developed in Germany in the 1830’s, and became the predominant Jewish religious force in America by the late 19th century. In the U.S., major reform theologians like Kaufmann Kohler argued that Judaism had been “denationalized” and that this unleashed Judaism to pursue its universal prophetic mission. In 1885 the Pittsburgh platform of the American reform movement explicitly stated that we “expect neither a return to Palestine nor the restoration of the land concerning the Jewish state.”

This Reform approach collapsed after World War II for pragmatic reasons (the needs of the European Jews who survived the Nazis) and in due course a Reform theology of the Land of Israel developed that reflected this popular change by the Reform laity.



▶ A participant asks a question

Political Zionism

The late nineteenth century saw the growth of political Zionism—the desire to build a national home in Palestine for the Jewish people. Political Zionism developed largely in response to three issues:

1. The failure of the emancipation project for the Jews as exemplified by the Dreyfus Affair in France.
2. The need for a “safe refuge” for Jews of eastern Europe suffering persecution and pogroms in the Russian empire.
3. The manifestation of nationalism in Europe, that is to say the idea that since there is a Jewish nation there should be a Jewish state. Germany established a state in 1870, Italy after the Risorgimento. Why not the Jewish people? Having a state it was argued would lead to the “normalization” of the Jewish people. Jewish life in Europe had been distorted because Jews were so often forbidden from occupations like agriculture and shunted into occupations like money lending. In a normalized nation there would even be Jewish criminals. The great poet Bialik noted, a normal state would have Jewish thieves and a Jewish police force, and, he argued, this was to the good. Coupled with the idea of normalization was the correlative notion of the ingathering of the exiles. This was not simply a factual prediction, it was a normative one. There was no place for Jewish life in the diaspora it was argued, and Zionist theory focused on the negation of the Diaspora

But where should the Jewish homeland be placed?

The Western bourgeois Jews who were the first political Zionists recognized of course the emotional attachment of Jews to Zion but were ultimately indifferent to the geographical site of the Jewish State. Herzl himself in an article written for the *London Jewish Chronicle* which came out before his iconic work *The Jewish State*, shared that he saw advantages both to the Argentine and to Palestine and that he would leave it to the Jewish leadership to choose. And indeed when it came to Palestine, Herzl did not believe in the revival of Hebrew and thought a national home for the Jewish people should be multilingual like Switzerland where every immigrant would continue to speak his “native” language. And if you read his Utopian novel about life in the new Palestine “Alteneuland,” it is evident that he saw Palestine as a Western country with Italian opera, French theatre and German literature.

Some years later when the British government floated the idea of Uganda as a Jewish state as a refuge for the Jews of Europe, Herzl expressed his agreement at the 6th Zionist Congress in 1903. Only the emotional (and religious) attachment of the Eastern European Jews nixed that plan.

I should add that as the Zionist movement developed, the political Zionists dropped their uncertainty about geography and went all in with Palestine. They were not, however, particularly enamored of Jerusalem or even the Temple Mount. Jerusalem, to them, represented the “old yishuv,” the diaspora Jew who came to Israel to be holy and live on the charity of others. They preferred Tel Aviv, the all Jewish city begun in the early 20th Century that represented the new Israeli Jew. Even in 1948 there were discussions in the newly created Knesset-Israeli parliament- whether the capital should be Jerusalem, Haifa or Nahariya.



▶ International participants

RELIGIOUS ZIONISM

The Rabbis who joined the Zionist movement at first did so to provide a place of safe refuge. Their Zionism did not include religious connotations. Indeed, Rabbi Yitzchak Yaacov Reines, the founder of the Mizrachi, –the religious component of the Zionist movement– took this pragmatic view.

But over time the rabbis saw the return to Zion as a sign of divine intervention in history– the atchalta degeulah– the beginning of the redemption albeit a redemption way down the road. The political expression of religious Zionism, the *Mizrachi* movement, took as their *grundnorm* ‘the people of Israel in the land of Israel according to the Torah of Israel.’ These were seen as the three components of the triangle representing G-d’s intervention in Middle Eastern history.

In the religious Zionist view, however, it was but the beginning step of a long indeterminate process. Reines, himself, understood the commandment to conquer the land (Nachmanides) as really meaning conquest as acquisition by purchase -an elongated process.

As for the Rabbinical “forerunners” of Zionism like Zvi Hirsch Kalischer, they too saw the redemption as a long gradual process, albeit one which contra the ultra-orthodox can be impacted by human agency. Thus in the mid-nineteenth century Kalischer wrote to Amschel Rothschild (of the Frankfurt branch of the Rothschilds):

“No one should think that the redemption of Israel and our Messiah whom we await each day will arrive through God’s sudden dissension upon earth saying to his people, Go out”

It would, he continued, take human efforts applied to natural processes.

For this reason, among others, the religious Zionists in the early years of the State could live with the secular political Zionists– they had the same goal, they just approached it in different ways.

Chief Rabbi Abraham Kook

While the politics of Religious Zionism was reflected by Reines and the Mizrachi, the theology (not that everyone read and understood theology) was developed by the Chief Rabbi of Palestine Abraham Kook.

The key contribution of Chief Rabbi Kook was the notion of the holiness of the state, the notion that God is working his purposes through the state or precisely the pre-state *Yishuv* (the Jewish institutions in Palestine before 1948), even – I say that even – if the inhabitants themselves don’t know it or don’t intend it.

This can be seen in Rabbi Kook's statement that secular Kibbutz soldiers eating non kosher meat while guarding a village during the Sabbath are doing holy work.

He told the group that in defending the Jewish settlements in pre-1948 Palestine they were doing God's work and were holy. As Kook put it in another context:

"The bricks can also be borne by those who do not divine [the religious meaning of the work] They can even supervise the work. When the time comes, however, the hidden meaning will be revealed."



▶ Students

As one can imagine this application of Hegel's "cunning of history" made Kook a popular Chief Rabbi among the secular, although Amos Oz, the great novelist, once complained that the secular Kibbutzniks should be allowed the dignity of their own "heresy."

In Kook's view therefore the building of the state in mandate Palestine was part of a divine process. For the Kookians therefore, the state itself was holy-an instrument of God's purpose.

This sanctification of the state (as a vehicle for the redemption of the land) again allowed religious Zionism to coexist with the statism – the *mamlakhti'yut* – of Ben Gurion and political Zionism.

The question was how soon the redemption would come. For Chief Rabbi Abraham Kook, we have already entered "the birth pangs" of the Messiah. Kook died in 1935 before the creation of the state. For his son, Zvi Yehuda Kook, we were in the parlor, not the antechamber. As he once put it, we are in the middle of the redemptive process. The redemption was imminent as was seen by God's work in building the state. As Zvi Yehuda put it:

"it is not we mortals who are forcing the End, but rather the Master of the House, the Lord of the Universe, was forcing our hand; it was not human voices that broke down the wall separating us from our Land, but a voice from the Living God calling us to say "Go Up"

After the miracle of the June 1967 war, the circle around Zvi Yehuda and the Mercaz Harav yeshiva promoted settlement of the West Bank. This was, in a sense, the final move in the redemption process. To the Rabbis in that circle the messianic train had left the station. It could be slowed but not reversed. And the redemption of the land would lead to the redemption of the people.

The unique feature of these post-state Messianists is their view that the process of redemption works for us first through the body – the Land of Israel so to speak – and then the spirit – the religious values behind the state. This means that the settler movement should focus first on the wholeness of the Land of Israel, meaning in some sense the settlement or annexation or at least control of the West Bank plus, and then seek to create a spiritual unity of the people under Torah values.

This is a rejection of the traditional Jewish view that redemption occurs first through individual spiritual renewal and/or collective spiritual renewal. On that view the settler movement should first raise their spiritual level and then seek to "settle in the hearts of the people" before taking direct action to advance the redemptive process.

For Zvi Yehuda Kook and his circle, the land of Israel was an organic single entity. In some sense it was considered animate with its own will and certainly its own innate sanctity. It certainly could not be divided, shared, or compromised. He told his students that at the time of the UN resolution instituting the State in 1948, while others danced in the streets with joy, "I sat alone, red with shame" at the fact that the new state had relinquished parts of the biblical land of Israel. Indeed in 1967 Kook refused to sign a petition that Israel would keep control of the entire land of Israel (*eretz yisroel shlema*) because the petition did not refer to TransJordan.

Sometime after 1973, the Arabs began the process of talking with the Jewish state and various efforts at territorial compromise were broached. The settlers in the West Bank, or as they called it Judea and Samaria, rejected all of them. Their motto was 'not one inch.' The decision by the State to actually withdraw from "liberated" land or prevent settlement there created an existential crisis for religious Zionism.

Examples included the evacuation of Yamit in the Sinai as part of the peace with Egypt; the evacuation of the Jewish settlements in the Gaza Strip; and the continual if halting evacuation of illegal settlements on the West Bank such as Amona after 2005. One could no longer say as did Chief Rabbi Kook that the state is a working out of the divine plan—that the state was holy. When the state is failing to further settlement of the land and you have to choose between the State and the land, it is the land that is holy.

Thus, we can see a distinction between the Land and the State in religious Zionist thought in recent years. Although they would bridle, if not faint, at the term— we have seen a kind of right wing religious post-zionism to counter the left wing post Zionism view that Israel should not be a Jewish state but a “state of all its citizens.” Thus as but one example, when a group of 17 year old religious settler girls were arrested in 2008 for living in an unlawful settlement they refused to accept the authority of the courts noting:

“We were educated in the ways of the Torah, and there is no reason that we should not also be tried in accordance with its ways.”

When visiting a friend In Jerusalem for lunch some years ago my friend’s relative – a religious settler – told me solemnly that he was going to divorce himself from the state of Israel in favor of the “state” of Judea and Samaria—one which presumably would not give up the divine Land. Thus we see a post Zionist vision of a Torah state based on the land of Israel not the Zionist state. It is essentially a rejection of the “state” of Israel in favor of the “Land” of Israel.

There is another, albeit minuscule, approach to religious post -Zionism, one associated with the late Rabbi Menachem Froman. Froman was a student of Zvi Yehuda Kook and was the Rabbi of Tekoa, the West Bank city known to you as the town of the prophet Amos. He felt strongly (indeed mystically) the attachment to the Land of Israel. But his commitment was to the land, not to sovereignty over the land but to living in the land, and he was perfectly happy to live in Tekoa as a citizen of the state of Palestine. Few others have carried their attachment to the Land to such lengths but his legacy is worth noting.

These views were debated at length in the settler intellectual journal *Nekudah* from 1980 to 2010 and are still being debated.

We must be careful here. The concrete attachment to the Land has meant many things in Judaism. Most Israelis are not settlers, most settlers are not Messianists (indeed a majority of the settlers moved to the West Bank because you can buy a 3 bedroom house

for the cost of a one bedroom apartment in Tel Aviv). And most Messianists do not reject the state.

However, the theology we have touched on, while held only by a minority, has a strong intellectual and emotional pull and over time has affected Israeli society.

An example of all this is the current debate in Israel whether Israel should be a Jewish state, a “Jewish and democratic” state or “state of all its citizens.” While prime minister Netanyahu has demanded that Israel be recognized as a Jewish state (whether for a political or principled reasons I leave to you), the fact is that neither he nor his supporters have made clear what a Jewish state in practice is.

Is it a state governed by Torah law, a state informed with Torah values, or a state where Jewish Israelis are privileged over Arab Israelis, or possibly a state where Jewish customs prevail and what are those customs? In America we would say the eating of bagels!



▶ Participants

In Israel?

We can point to two clues. At the creation of the state in 1948, there was little time to draft a new set of laws (and there was already a fight whether the laws should be based on *halacha* (Jewish law), Hebrew values (whatever that means) or western law). The decision was made that any lacunae in the statutes should be filled by recourse to British law - the law obtaining under the British mandate. By 1980 Israel had passed a slew of its own statutes, company law, torts, contracts etc and the decision was made that in the future any lacunae in the law would be based on *Moreshet Yisrael*. Note carefully, *moreshet yisrael* means the traditions or customs of Israel. It is not halacha or Jewish law. So while the ultrorthodox might chant ‘Jewish law for a Jewish state,’ the country did not want that kind of Jewish state.

Fast forward to the present. With various exceptions, businesses are supposed to be closed on the Sabbath. Each city sets its own rules. And even where a city calls for a fine for Sabbath opening some stores stay open, viewing the fine as part of the cost of doing business. Because of coalition pressure by the religious parties, the Knesset recently passed a law giving the Ministry of the Interior (run by the Orthodox) power to override the cities. The city of Ashdod – half secular Russian Jews- exploded. Thousands marched to the malls that stayed open on the Sabbath. Obviously large parts of Ashdod– which is a right wing city - did not want that kind of Jewish state.

So the way Jews relate to the Land of Israel is a challenge for Jews. It is also challenge for Christians. It is time, I

believe, for Christians to move past religious acceptance of the legitimacy of Judaism in documents such as *Nostra Aetate* and develop a far more complex Christian theology of the land in their approach to Judaism. Such a theology of the land by necessity must include some theological understanding of the state as well. So there is work for both Jews and Christians to do.

Thank you very much.



▶ Fr. James Puglisi, SA - Director of the Centro, thanks Professor Breger

What Does Mutual Accountability Mean for Christians and the Christian Life?

Olav Fykse Tveit,
General Secretary, World Council of Churches, Geneva

(Conference given at the Centro Pro Unione, Thursday, 15 November 2018)



Good evening to you all, and a special thanks to our colleagues here at the Centro pro Unione for inviting me back to participate in your 50th anniversary celebrations through this conversation about mutual accountability as an element in our ongoing and evolving quest for Christian unity and authentic discipleship.

It is a more than serendipitous coincidence that we at the WCC we are also celebrating an anniversary, our 70th, and, maybe more pertinently this evening, the 50th since the WCC's 4th Assembly, held in Uppsala, Sweden.

I hope that, in conversation this evening, we can affirm, fifty years after its founding, just how crucially important is the work that the centre was founded to pursue.

I am especially eager to do so, since I believe we live in a time when that bright yet elusive star of Christian unity can guide our way as churches and can even keep alive the flame of Christian hope for all humanity during these perilous times.

I believe that that ideal of Christian unity takes on new meaning and new shape and new importance today, and so must the movement that seeks it. So also must our dedication to the Christian life.

A Golden Thread through Ecumenical History

We are used to approaching the history of the ecumenical movement and the theological initiatives that have accompanied and fueled it, through the lenses of unity, witness, and service, through



▶ Rev. Dr. Olav Fykse Tveit, General Secretary of the World Council of Churches

koinonia, missio dei, diakonia, and how such themes play out in theological loci. Through these lenses the movement has been able to find convergence, indeed even consensus, in key areas of ecclesiology, doctrine, and polity, in ways that have led to mutual recognition, communion and even uniting of churches in regions around the world.

Yet from the very start of the organized movement, there has also been the sense that commitment to the spirit and work of ecumenical work also involves not just tolerating each other or navigating around differences or being willing to overlook past insults, condemnations, and conflicts but also genuine, indeed sympathetic, understanding of each other's distinctive traditions and traits.

For example, in 1913 already, soon after the Edinburgh conference, as the movement began to spread, a

32-page pamphlet "by a layman" was sent to churches, urging that the forthcoming conference on Faith and Order centre, not on competing statements or negotiations between churches or confessions but on "honest and loving examination of our differences." Cultivating "the true conference spirit" requires cross-examination of our convictions, he said, "not to defeat and humiliate, but to understand each other." Using examples from ecclesiology and soteriology, and in light of the inexhaustibility of divine mysteries, the author urged a "reverent agnosticism" toward our own and others' theological explanations to "open the way for the growth of all into one mind."¹

¹ Joint Commission Appointed to Arrange for a World Conference on Faith and Order, *The Conference Spirit. By a Layman* (1913).

A “reverent agnosticism”: It is this spirit, or more technically, this attitude, that I have tracked and traced in my work on mutual accountability.² I found that mutual accountability, as an underlying attitude, runs like a golden thread, through the decades of work by the Faith and Order Commission. It was indeed a mark of the whole movement as it grew, ever more explicitly, right into the contemporary period. Beyond or beneath the growing convergence on specific theological matters, indeed making such understanding and convergence possible, there has been cultivated a radical openness and accompanying humility that we term mutual accountability.

If I may elaborate, mutual accountability refers to a quality of the relationships that we enter when we commit to the search for Christian unity and to the movement for unity.³ Mutual accountability denotes a kind of covenantal pledge implicit between and among people in community. We can see it at play in our own relations with our friends or spouse or close community. It refers to an attitude of active responsibility that must characterize any authentic relationship, the profoundly moral dimension of life together.

The Moral Core of the Ecumenical Fellowship

In the ecclesial fellowship, mutual accountability means that churches in ecumenical fellowship are related, first and foremost, not to an organization or even to



▶ Participants at the lecture

a movement *but to each other*. It refers to attitudes of openness, constructive critical and self-critical approaches, repentance, reliability, commitment to the common calling and tasks, faithfulness, sharing, and indeed hope. Derived from the Gospel itself, these are all genuine and necessary attitudes in a fellowship that follows the crucified and risen Christ.

The truth of the Gospel can only be sought in a sense of accountability to what is given to us as the faith through the ages, to our partners in ecumenical fellowship, and even in a sense of accountability to those whom the Gospel addresses today, in their context, in their time, in their search for hope.⁴

Commitment to the fellowship of Christian churches thus entails a genuine and ongoing search for the deepest, most inclusive truths of faith⁵ in order to come to authentic faith for myself and my fellow

2 See Olav Fykse Tveit, *The Truth We Owe Each Other: Mutual Accountability in the Ecumenical Movement* (Geneva: WCC Publications, 2016).

3 Thus the constitution of the WCC speaks of a spirit of mutual accountability in terms of “the prayerful search for forgiveness and reconciliation.” We can find strikingly parallel language in *Unitatis Redintegratio*, the Second Vatican Council’s *Decree on Ecumenism*, especially in section 8. Mutual accountability is a theme which holds together many of the varied dimensions of the search for Christian unity. Mutual accountability is also a vision about how we work together in the ecumenical movement as a demonstration that we are one. It is an ecumenical attitude required wherever we are and on our way towards unity. It bridges the quest for unity (the traditional Faith and Order movement) and the ecumenical action (the traditional Life and Work movement) through an overarching moral framework.

4 This in turn sheds light on what we do as the WCC: serving as convener, catalyst, facilitator of the fellowship of churches, i.e., *nurturing real fellowship* through creative and committed interaction of the churches and their partners. It also casts light on the role of such a fellowship in the world: we relate to the world and its troubles through witnessing to and *offering genuine hope*—not because we have the answers but because we our faith-inspired hope gives us the confidence, the willingness and openness to find and fashion them together.

5 This of course is the age-old affirmation of a *via negativa* and apophatic theology.

Christians but also to model a credible, self-critical faith to our contemporaries and to free us from the oversights and biases that keep us from giving ourselves fully to the needs of others.

This has deep implications for theology, for spirituality, for our encounters and engagements in the world, including other religious traditions. It also connects us with the spiritual vision behind the *Centro pro Unione*, within the broader framework of that spiritual ecumenism which is also a gift of the Atonement Friars through their founder, Father Paul Wattson.

In sum, I argue, mutual accountability is a matter of how we in the ecumenical movement seek the truth

being church: Are we giving hope to others, real hope? This is also the criterion of what it means to be human, created in the image of God: How do we give hope to the other?⁷

Walking, Working, and Praying Together

What does mutual accountability mean for Christian life and discipleship? As you can see, I believe that this notion harbors theological and not just historical import. It reframes our work in the ecumenical movement and in the fellowship of churches, covenanting a level of accountability and truthfulness that in effect encourages constant reform and renewal from the churches.

Yet, when we think of mutual accountability in

relation to the Christian life, its radicality is perhaps more personally, immediately evident. It brings into sharper relief the real, profound implications of our personal commitment to God and each other. It illumines our journey of faith. Here are several ways that I see it shedding light on the Christian life:

1. *Mutual accountability highlights listening to and learning from each other as a mark of Christian life.* Practically speaking, in that fellowship and in relationships, mutual accountability dictates a

fidelity beyond even the truths I most strongly affirm in my own tradition. Our God is larger than even our most sacrosanct formulations can contain!⁸ I open myself not only to learning *about* you but also *from* you. I open myself

7 Here I am quoting from *The Truth We Owe*, pp. vii-viii. I think that this vision is also deeply compatible with that articulated by Pope Francis in his comments, for example, during his visit to the WCC. See the documents gathered at <https://www.oikoumene.org/en/resources/documents/other-meetings/papal-visit>, and published in *The Ecumenical Review* 70:3.

8 Our encounters invite and occasion deeper theological probes of the central mysteries of our faith, shared by all of us. See *The Church: Towards a Common Vision*, Faith and Order Papers 214 (Geneva: WCC Publications, 2013), esp. ch. 2.



▶ The group of participants in the project: MAD (Mutual Accountability Desk) for Ecumenism together with members from the Church of Pentecost Italy - Rome District, accompanied by Pastor Francis Agyei and his wife

together by sharing insights into the truth we carry. This progressive, collaborative discovery of truth entails as much repentance and self-criticism as it does fidelity to traditions. Churches must be learners as well as teachers! Often your insights shed light on my oversights!⁶

Ultimately, the truth we owe one another is an accounting for our hope not just to ourselves and our kind but to others as well. We as churches and followers of the crucified and risen Christ called always to be ready to give account of the hope that we carry. This is the criterion of our Christian witness. This is in fact the criterion of

6 This means that the ideal of “reconciled diversity” involves not just appreciating each other’s gifts and insights but also laying bare our oversights and inadequacies. To repeat, accountable reconciled diversity is a spur to church reform and renewal.

to being challenged and changed by you and by absorbing your insights into my own, newly broadened and deepened faith life.

2. *In turn I can claim all the brightest insights and profound wisdom of each of the other traditions I encounter.* With Catholics we can come to appreciate the depth of theology's probing the divine mysteries, coupled with its radical social teaching. With the Reformed, we feel the power of the Bible's account of early Christian communities to propel a vision of reforming or restoring authentic Christian community and discipleship today. With Baptists and Anabaptists we recognize the centrality of discipleship and its inherent challenge to unjust power. With the Orthodox I come to know the wisdom of the Fathers, the purity of worship, and the possibility of divinization. With evangelicals and Pentecostals, we redress modernity's unrelenting rationalism with the personal and affective appropriation of the Spirit. And, among Methodists and Anglicans, we find the particular genius of relating Bible, tradition, reasoning, and experience to each other to discern the way. And, in all traditions, we encounter the mystery of the cross.

As Christians, we may claim these diverse riches and insights for ourselves, not just to appreciate how they explain how others think and act but also to prod and deepen our own religious lives.

3. *Conversely, mutual accountability invites critical and self-critical theology.* It means that I must also be able to hear and absorb the criticism and critiques of my traditions and my theology from those who see it all differently. I must really accept and learn from them, when, for example, they point out that my proud Christian history also includes moments of oppression and persecution. Or that my tradition, which deeply values justification, sometimes gives short shrift to the hard work of sanctification. It means that a tradition that values adult baptism must also recognize the ways in which infant baptism has served to affirm generational fidelity to the faith. I have to recognize that, as Pope Francis recently argued, the gift and blessings of ministry have been sometimes skewed into a patriarchal clericalism that can then be employed to facilitate abuse or that my religious life has accommodated itself uncritically to nationalism or colonialism or demagoguery or economic powers. Or, as Jürgen Moltmann argues, how our prizing of our personal relationship with God and preoccupation with personal justification sometimes obscures the justice that we owe to the victims of our way of life. I must recognize shortcomings in how our shared Christian tradition has treated women or Indigenous Peoples. More broadly, I have to recognize that the Church itself, the body of Christ, is simply broader, more encompassing and inclusive, than my structures and strictures allow.

Mutual accountability is thus a critical and indeed self-critical feature of Christian discipleship, individual and communal, ignited by open encounter with other Christians different from myself. Nor can it be just theoretical or hypothetical. Above all, perhaps, as we have learned over the last 50 years, such learning, such theology, must come from concrete engagement with and learning from those who are on the margins of our societies, those who often are left behind by our way of life, those who are different from us.⁹

4. *It recasts the Christian life as one of ongoing conversion to the needs of the other.* Conversion has often been conceived as a life-changing experience that leads to a change of religious allegiance or affiliation. But more commonly our encounters with God are ongoing, our experience of the mystery of death and resurrection ever deepening, and our involvement and engagement with the world ever more pressing. So conversion actually sets up an ongoing dialectic of repentance and growth, often occasioned by the unwelcome truths that others reveal to us¹⁰ or by the needs of the others around us. The Christian life is a kind of faith journey or pilgrimage toward the reign of God, glimpsed here through radical openness and progressive inclusivity. As Pope Francis remarked in his recent visit to the WCC:

Walking, in a word, demands constant conversion. That is why so many people refuse to do it. They prefer to remain in the quiet of their home, where it is easy to manage their affairs without facing the risks of travel. But that is to cling to a momentary security, incapable of bestowing the peace and joy for which our hearts yearn. That joy and peace can only be found by going out from ourselves. That is what God has called us to do from the beginning.

5. *It recasts the criterion of authenticity of the Christian life.* What is the authentic Christian life? Certainly one measure is its responsiveness to the other and the quality of our relationships with others: honesty, inclusiveness, placing ourselves at their disposal. "When did we see you, Lord?" This concrete measure of Christian authenticity breaks through the tendencies in religious

9 This is argued most powerfully in the landmark mission statement *Together toward Life: Mission and Evangelism in Changing Landscapes*, ed. Jooseop Keum (Geneva: WCC Publications, 2014).

10 Bernard Lonergan, the Canadian philosopher-theologian, observed that, although authenticity is conceived in positive terms, it is often experienced in negative ones, i.e., as a challenge to relinquish the major and minor inauthenticities that bedevil our lives and even our communities. My love for you reveals shortcomings I need to address in order to free me to love more fully and authentically.

life toward solipsism, self-delusion, and hypocrisy to more open, inclusive, learning way of life.¹¹

6. *Mutual accountability also reframes discipleship itself.* We see that following Jesus can be characterized as “transformative discipleship,” that is, action and advocacy for justice and peace that is inspired by Jesus and that transforms not only the situations it addresses but ourselves in the process.¹² Our engagement with refugees, the homeless, the poor, the marginalized, the outcast is not an afterthought to conversion but its agent. In the end, the pilgrimage changes the pilgrim.

7. *Likewise, spirituality and the spiritual life are nuanced differently in light of our ultimate and proximate accountabilities.* In a framework of mutuality, spirituality becomes more communal, more globally oriented, less introspective—rather like the Ecumenical Prayer Cycle or the songs that have so richly animated the ecumenical

movement since at least the 1980s.¹³ Our prayer puts us in touch with the deepest longings and aspirations of the world around us as we pray, “Thy kingdom come.” Ecumenical spirituality, seen so well in movements like Taizé, is perhaps the underappreciated side of the whole movement and a key to its future.

8. *Finally, mutual accountability reveals just how utterly relevant our faith is to the lives of those around us and, indeed, to the future of humanity itself.* The progressive openness of ongoing conversion not only makes us available to address the ills we see in the world around us. It also models an authentic and credible Christian witness to the world that is based on truth and self-transcendence rather than bias, lies and greed. It overcomes the opposition of “us” and “them,” which is dominating thinking and action at a time when we need to speak of “we” as a planetary community. Christian solidarity can be a key catalyst in the global quest for peace and justice.

An ongoing pilgrimage

So, in the end, our commitment to Christian fellowship (as churches) or community (as individuals) creates sets of accountabilities—not a list of obligations or duties but marks of a whole life in the Spirit, a nexus of mutually accountable relationships and an ongoing dialectical quest for a truer, more authentic Christian life, a dynamism of love that mirrors the mutuality and truth in God’s own self.

This of course, seems to claim quite a bit for the humble notion of mutual accountability. Yet perhaps you will agree with me that, based on this description, we can see that, in the context of Christian life and discipleship, mutual accountability is seen as simply another word for love.

My fellow pilgrims, our long pilgrimage is not over. In word and sacrament, in conscience and calling, God still urges each of us to transcend our stubborn boundaries of self and reach out in love for God and each other, to follow Jesus more truly, to articulate a message of healing and salvation, and to open ourselves up in radical hospitality to the needs of our neighbour. This indeed is our ultimate accountability, our vocation, and indeed our joy.

13 The Ecumenical Prayer Cycle can be accessed each week at oikoumene.org. See also the new songbook, gathering ecumenical songs from around the world: *Hosannah! Ecumenical Songs for Justice and Peace*, ed. Andrew Donaldson (Geneva: WCC Publications, 2016).



▶ Elder Emmanuel, Teresa Francesca Rossi, Lidia Agyei, Pastor Francis Agyei and James Puglisi, SA

11 These principles are given contextual life and dynamism in the reflections from the theological study group of our Pilgrimage of Justice and Peace: *Walking Together: Theological Reflections from the Pilgrimage of Justice and Peace*, ed. Susan Durber and Fernando Enns (Geneva: WCC Publications, 2018). The appendix contains the important new paper from the Faith and Order Commission, “Come and See,” on how the pilgrimage relates the journey toward justice and peace to the perennial quest for Christian unity.

12 See the articles in the *International Review of Mission* 105:2 on the notion of “transforming discipleship.”

Twenty-First Conference in Honor of 'Servant of God' Father Paul Wattson and Mother Lurana White

St. Francis and the Sultan: Foundations for Christian-Muslim Dialogue in the 21st Century

Fr. Michael D. Calabria, OFM, PhD - Founding Director of the Center for Arabic and Islamic Studies,
St. Bonaventure University, Olean, New York USA

(Conference given at the Centro Pro Unione, Thursday, 13 December 2018)



The story of the encounter between Francis and the Sultan al-Malik al-Kamil is perhaps more significant now than it was eight hundred years ago. This is because in the 21st century, both Christianity and Islam are worldwide religions - the two largest religions in the world in fact, together accounting for more than half of the world's population.

In the time of Francis, major conflicts couched in religious terms occurred between Western Christendom and the Islamic powers in and around the Mediterranean Basin. In today's world, sectarian conflicts are not confined to those involving Christians and Muslims, but also include Hindu violence against Muslims and Christians in India, Buddhist violence against Muslims in Myanmar, Jewish-Muslim violence in Palestine, Sunni-Shi'a conflicts in Yemen and elsewhere, and the Chinese persecution of Uighur Muslims. In other words, humanity in the 21st century continues to use religion and religious identity as justifications for discrimination, oppression and genocide. Thus, the historic encounter between Francis of Assisi and the Sultan al-Malik al-Kamil can continue to serve as a foundation for interfaith relations in the current era, a paradigm for peace based not merely on tolerance but on faith-filled reverence for the other.

The historical details of this encounter are now fairly well known through book length treatments and in film. St. Francis, too, is now well known through the publication and translation of his writings and scholarly analysis thereof. The Sultan is, however, less known, but critical to the encounter. It is my belief that their encounter was "successful"

because we have two individuals who experienced their God, not merely in the formalities of their respective faiths, but in affective, sensual, and deeply heartfelt ways that allowed them to see one another not as enemy or even as "other," but as believer and brother.

Although we need good and competent theologians to explain and indeed justify engagement in interreligious dialogue on the basis of doctrine, without a spirituality of

temple, the shrine, the mosque and church "to dissolve...to dissolve in God."

In August 1219, after a year of fighting between the Crusader forces and those of the Sultan, and as the siege of Damietta continued, there was a new arrival in the European camp: Francis of Assisi and another "Lesser Brother," Illuminato. Soon after the Crusaders suffered heavy losses on August 29, Francis made his way to the Sultan's camp



▶ Fr. Michael D. Calabria from the St. Bonaventure University, NY / USA

the likes of Francis and the Sultan, interreligious dialog will remain an intellectual exercise, a contest between people of faith intent on explicating the truth of their tradition vis-à-vis all others. It is, I would contend, one's *spirituality* that allows the "other" to become brother (or sister), or, as the 8th century Muslim mystic Rabi'a al-Basri wrote, for the

at Fariskur and stood face-to-face with al-Malik al-Kamil, who was just about a year or two older than he. It would not have been the first time the sultan had met Europeans. As viceroy of Egypt during his father's reign, he negotiated commercial treaties with the Italian maritime republics, six with Venice alone between 1205 and 1217. Moreover,

he would have been quite familiar with Christianity since Christians comprised a significant minority among his subjects, primarily Coptic Christians, but also Melkites, Armenians, and Greeks, particularly in cosmopolitan Cairo. His own personal physician was a Copt. Soon after his father assumed the sultanate in Egypt, al-Kamil had to address matters affecting the Coptic community. A Christian account describes al-Kamil's reign as 'blessed' as the Sultan granted non-Muslims extensive social and legal freedom, and that he was particularly 'gracious and good' toward his favorite group, Coptic monks.¹

Moreover, like many Muslim rulers of his day, the Sultan was a cultured and learned man. Muslim historian al-Maqrizi wrote that:

Al-Kamil much loved men of learning, preferring their society...He loved discussions with Muslim divines, and had a good number of curious problems on jurisprudence and grammar with which he would examine scholars, and those who answered rightly he advanced and gave them his favor. He gave lodging with him in the Citadel to several men of learning...Beds were set up for them beside his so that they might lie on them and converse through the night. Learning and literature flourished under him, and men of distinction resorted to his court.

The Sultan's apparent interest in Francis could very well have been due to his resemblance to the *fuqarā* - "the poor ones," the mystics of Islam called *Sufis* - literally the ones who wore patched woolen garments. In his appearance, manner and speech Francis' Order of poor, itinerant "lesser brothers" would have seemed to him more like a Sufi brotherhood (*tariqah*). Not unlike medieval Christendom, the Islamic world of the 12th and 13th centuries had given rise to numerous mystics - male and female - who spoke of the oneness of existence, who expressed a burning desire for a God experienced as Beautiful, Merciful and Gentle, and who emphasized a life of itinerancy, contemplation, and spiritual and material poverty.

We know that al-Kamil was particularly drawn to a Sufi poet of his day, 'Umar ibn al-Fārid, called "the Prince of Lovers" on account of his sensual pining for the presence of God.² Like Francis, Ibn al-Fārid experienced the presence of God in the signs of nature:

Though He is absent from me, every sense sees Him,

In every lovely, pure and beautiful expression...

In the verdant meadows of gazelles, In twilight's cool and daybreak's glow,

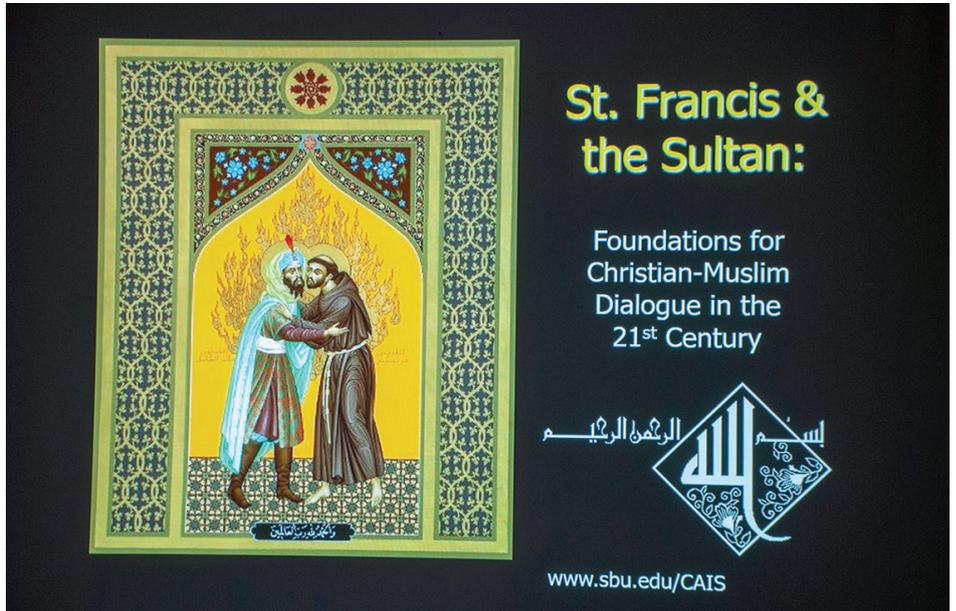
And in the dew of the clouds, on a blossoming carpet woven from flowers,

And in breezes, the wisps of wind, when guiding the sweetest balm to me at dawn...

I never knew exile while He was with me,

And wherever we were together my mind was untroubled.

Stories related about Ibn al-Fārid speak of his habit of stripping off his clothing, his ability to communicate with animals, and his tearful fits of desire for the divine, *topi* also found in Franciscan hagiography. Al-Kamil would



"St. Francis & the Sultan"

¹ For more on al-Kamil's relationship with the Copts, see: Werthmuller, *Coptic Identity and Ayyubid Politics in Egypt, 1218-1250* (Cairo: AUC, 2010), 86 ff.

² Michael D. Calabria, OFM, "Ibn al-Farid: Francis' Sufi Contemporary," *Spirit and Life*, vol. 13 (2009) – *Mirroring One Another, Reflecting the Divine: the Franciscan-Muslim Journey into God*, 53-73.

also have been familiar with a sufi master called *al-shaykh al-akbar*, “the Greatest Shaykh,” Ibn al-‘Arabi, who passed through Egypt at least twice during al-Kamil’s lifetime. Ibn al-‘Arabi is the sufi most associated with the concept of *al-wahdat al-wajūd*, “the oneness of being.” Succinctly put, the term signifies that there is only one existence, one *wajūd* that is God. Thus, although humans perceive multiplicity in the phenomenal world – different peoples, races, classes, religions, etc. – true existence belongs to God alone. Every person and thing only reflect the existence of the One, and thus all is one in the One. Given his attraction to Sufi spirituality exemplified by Ibn al-‘Arabi and al-Fārid, it is no wonder that the Sultan took interest in Francis.

The content of the conversations the Sultan and Francis shared is unknown to us, but according to their contemporary Jacques de Vitry, the Bishop of Acre:

For some days he [the Sultan] listened very attentively to Francis as he preached the faith of Christ to him & his followers... In fact, the Saracens willingly listen to all these Little Brothers when they preach about faith in Christ & the Gospel teaching, but only as long as in their preaching they do not speak against Muhammad as a liar and an evil man.

De Vitry’s observation that Francis and his brothers did not attack the character of the Prophet of Islam stands in sharp contrast to the behavior of the Franciscan protomartyrs of Morocco, Berard and companions. They had been driven from Muslim-controlled Seville on account of their incendiary preaching but persisted in this behavior in Morocco even though they had been placed under the charge of a local Christian leader in an effort to stop their provocations. Eventually, their behavior resulted in their execution in 1220. It is important to note that after Francis returned from Egypt, he wrote his Rule for the friars (1221) which included a chapter (sixteen) that dealt specifically with those friars who desired to preach in Muslim lands. Francis admonished his brothers “not to engage in arguments or disputes but to be subject to every human creature for God’s sake.” Francis’ abhorrence of disputes, particularly when concerned with faith, is mirrored in the Qur’an:

Do not argue with the People of the Book [Christian and Jews], save in a most virtuous manner, except those among them who act unjustly. But say: ‘We believe in that which has been revealed to us and to you, and our God and your God is One, and to Him we submit.’ (*al-Ankabūt* 29.46)

One wonders if perhaps the Sultan had shared this passage with Francis during their time together.

Several Franciscan scholars have pointed to elements in Francis’ writings that might possibly reflect the influence of Islamic prayer. Francis’ *Praises of God*, for example, bear striking resemblance to *al-asmā al-husnā*, the (ninety-nine) “Beautiful names of God.” These are essential attributes of God drawn from the Qur’an, upon which Muslims meditate in order to realize those qualities in their own lives. This devotional practice often associated with Sufism. Contemporary Catholics are often shocked by the idea that Francis, a faithful follower of the Gospel, may have inspired by the Muslim faith of the Sultan and his courtiers. Franciscan sources, however, indicate quite clearly however, that Francis did not experience God in a limited or exclusive fashion, but in an expansive way as illustrated perhaps most famously in his *Canticle of Brother Sun* in which Francis expresses his relationship with every created thing as *creatures* in their common praise of God.

Moreover, Thomas of Celano tells an unusual story about how a brother questioned Francis about his habit of picking up scraps of paper of “the pagans” – a common medieval designation for Muslims. Francis replied: “Son...whatever is good there does not pertain to the pagans, nor to any other people, but to God alone, to whom belongs every good.” In Francis’ view, wherever and in whomever Goodness – and I would add Wisdom and Beauty – exist, they are reflections of God’s presence in the world. This foundational element of Franciscan spirituality is expressed in *General Constitutions of the Order of Friars Minor* (1988) where they address the need for the friars to know the world’s culture and religions:

The brothers should detect the seeds of the Word and the secret presence of God in today’s world and in a goodly number of elements in other religions and cultures. They should undertake a study of these religions and cultures with a sense of great reverence. (art. 93.2)

Consistently, the *Constitutions* use the word “reverence” whenever addressing the Franciscan attitude towards “the other.” *Reverence* is not mere respect or tolerance but acknowledges that in the intercultural and interfaith encounter is the potential for an encounter with the God, “to whom belongs every good.”

While there is much about the Francis-Sultan encounter that remains unknown, it seems that these two individuals were able to look beyond the politics, prejudices and phobias of their days, and see in one another the goodness of God. Eight hundred years later, their example remains still poignantly and painfully relevant.

Editorial comment on the Christchurch killings March 15, 2019

I awoke early ast Friday morning (March 15, 2019) to the terrible news from Christchurch, New Zealand where fifty Muslims were gunned down while at prayer. The shooter – a xenophobic white nationalist. The news hit me hard. I felt like I had lost members of my own family – and indeed I had. My Catholic faith, as articulated at the Second Vatican Council tells me that Muslims are my brothers and sisters in the faith of Abraham, as are Jews. Indeed, my Catholic faith tells me that all good people of faith who worship their God with integrity and respect for others are my brothers and sisters. Moreover, the Franciscan Order, which I entered more than twenty years ago as a friar, provides me with the example of St. Francis who turned away from the prejudices of his day as well as his own fears, to meet with the Sultan of Egypt in 1219 in a spirit of genuine peace and brotherhood.

Muslims are not only my brothers and sisters in faith, but they are my neighbors, friends, my colleagues, students, and fellow Americans. Although there is the common misperception that Muslims are new to the United States, it is a fact that there have been Muslims in this country since before my Irish and Italian ancestors began to arrive in the early 20th century, and indeed then were part of the great waves of immigrants who came to America in search of a better, safer, and freer life. Today several million American Muslims, both native-born and naturalized, continue to be part of the rich fabric of American cultural and religious diversity, and active participants in every profession and walk of life – as they are in many countries around the world like New Zealand. They are an integral part of our local Allegany

and Olean communities, and many of them in the medical profession labor every day to keep us healthy and alive. I recall that just a few months ago, representatives from all of the local faith communities – Muslim, Jewish, Catholic, Protestant, Hindu, Bahai, etc. – gathered at the local mosque to discuss our shared values and beliefs.

As an academic, as a scholar of Islam, Islamic History, and the Qur'an, I can attest that facile divisions of the human community into East-West, Black-White, Christian-Muslim or other such distinctions held by nationalists, racists and other extremists do not reflect the reality of who we are as human beings. Biologically, historically, intellectually, culturally, spiritually and linguistically, we are part of one another, and are all the richer for it. Any attempt at homogenizing a country, culture or community – whether through violence in word or deed, or perverting the laws of the land, not only impoverishes us as human beings, it betrays our common origins in God.

In the aftermath of the terrible carnage in Christchurch, this is not a time to debate religious truths, cultural diversity, or history. It is a time for us all to grieve, to grieve the loss of the fifty men, women and children who died attending to their sacred duty to pray, to offer our prayers for them and for those who mourn their deaths. It is a time in which we might all pray: "Lord, make me an instrument of Your peace, where there is hatred let me sow love..."

Fr. Michael D. Calabria, OFM, PhD

Director, Center for Arab and Islamic Studies, St. Bonaventure University



▶ The conference also marked the beginning of the 120th anniversary of the foundation of the Society of the Atonement. Gathered together, friars and candidates, welcome the Minister General, Fr. Brian F. Terry, SA and Vicar General, Fr. James Loughran, SA

Twenty-First Conference in Honor of 'Servant of God' Father Paul Wattson and Mother Lurana White

Interfaith Dialogue - St. Francis of Assisi and Sultan Al Malik al Kamil

Dr. Muhammad Shafiq, PhD - Executive Director of the Hickey Center for Interfaith Studies and Dialogue, Professor at Nazareth College, Rochester, New York USA

(Conference given at the Centro Pro Unione, Thursday, 13 December 2018)



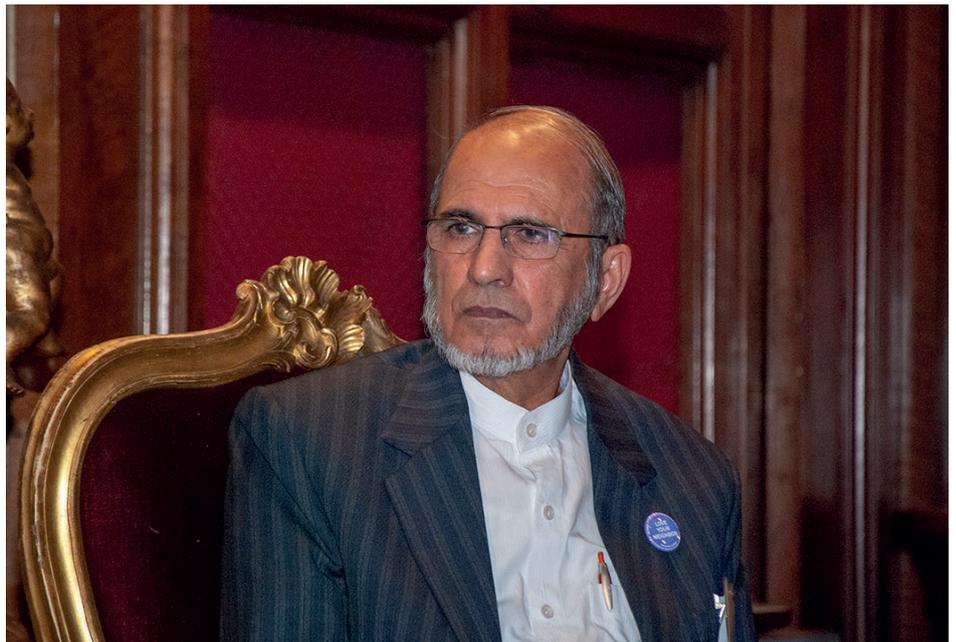
Participating and presenting in the conference on St. Francis and the Sultan in December 2018 was a blessing for me. I had been involved in Ecumenical dialogue since 1976 and worked in the Ecumenical Library at the Department of Religion, Temple University in Philadelphia, USA during my graduate studies in late 1970's. Interfaith dialogue since its inception has become my life mission. I was one of the founders of the commission on Christian Muslim Relations in Rochester New York in 1994. I was behind establishing the Commission on Jewish Muslim Understanding. I moved the idea of creating an academic Center for interfaith studies and dialogue in 1999 called today as the Hickey Center for Interfaith studies and Dialogue at Nazareth College, Rochester, New York in educating the next generation of America to appreciate and embrace diversity. I played a key role in drafting and signing the Catholics Muslim Agreement in Rochester in 2003 and creating the Muslim Catholic Alliance (MCA). I had some knowledge of the meeting between the Saint and the Sultan but I thought the roots of modern interfaith dialogue came from the *Nostra Aetate* in 1965. I was unaware to have connected the roots of modern interfaith dialogue from the *Nostra Aetate* to the meeting of St. Francis of Assisi and the Sultan Al Malik of Egypt in early part of the 13th century.

As said, I knew about the meeting of the St. Francis and the Sultan since I came to America but I did not know its significance and did not hear about it from my Catholic friends and colleagues about the encounter inspiring the *Nostra Aetate*. My association with Father

Dr. Michael Calabria in the past few years made me to think about it. He gave me some literature to read on how the teaching of love of St. Francis might have influenced the very movers and shakers of the *Nostra Aetate*. When Father Calabria asked me to accompany him to this conference here at Rome, I studied more about the work of St. Francis, his love for peaceful coexistence and for humanity and God. This experience was unique and very positive in my study and commitment to interfaith dialogue.

My presentation had two parts, one was to talk about the movers and shakers of the Vatican Council in linking the inspiration of the *Nostra Aetate* to the encounter and the influence of St. Francis. Louis Massignon though he died three years before the declaration, but he championed the view that Islam is an Abrahamic religion like Judaism and

Christianity. He had lived in Middle East and had many good friends. He believed that Islam is an Abrahamic and a monotheistic religion. He studied Sufism and was influenced from Gandhi of India. He and Mary Kahil, a friend from his youth, prayed at the abandoned Franciscan church of Damietta, Egypt in February 1934, where Francis of Assisi had met Sultan al-Malik al-Kamil in 1219. He was instrumental in encouraging dialogue between Muslims and Catholics. As a respect scholar, his influence on Vatican II can be denied. He wrote: He believed that there were no chosen people. The grace of Christ is present in every living soul. Islam is the fruit of redemption and there should be no fear. The fear was in our hearts, needed to be purified. He reemphasized asking the Church to respect Islam as an Abrahamic religion worshipping all merciful one God. Massignon is arguably the



▶ Dr. Muhammad Shafiq

father of present-day interreligious dialogue, and his writings are often credited with having paved the way for the generous presentation of Islam found in *Nostra Aetate* and *Lumen Gentium*.

Pope Saint Paul VI Succeeding John XXIII, he continued the Second Vatican Council. After his election as Bishop of Rome, Paul VI, he announced that he would

Rochester at that time, himself was actively took interest in interfaith dialogue. Inspired by the leadership, some Muslim and Christian members decided in 1993 to create a Commission on Christian-Muslim Relations (CCMR). Since its inception, this commission has done a marvelous job of devising and hosting outreach programs for the entire Rochester community. Its seminars and other activities are attended by up to 250 people.¹



Exchange of gifts between the lecturers Fr. Michael D. Calabria, OFM and Dr. Muhammad Shafiq

Encouraged by the success of the Commission efforts, the Catholic members of the Commission sought to participate more directly by establishing close cooperation between the Catholic and Muslim communities. This relationship was already friendly, but after 9/11 it grew even warmer. Muslims were invited to give presentations on the basics of Islam (“Islam 101”) at many Catholic churches. A booklet on “Islam 101” was printed jointly and distributed throughout the diocese. Finally, the Roman Catholic Bishop of Rochester, responding openly and pastorally to a desire on both sides for a formalized bond of solidarity, joined with the imam of the Islamic Center of Rochester and various Muslim community leaders to sign a historic agreement during May 2003.²

continue Vatican II. He emphasized on dialogue with the modern world and asked the Church reach out all people including pagans and atheists. In a radio address, he recalled the uniqueness of his predecessors, the strength of Pius XI, the wisdom and intelligence of Pius XII and the love of John XXIII. As “his pontifical goals” he mentioned the continuation and completion of Vatican II, the reform of the Canon Law and improved social peace and justice in the world. The Unity of Christianity would be central to his activities. Thus *Nostra Aetate* in 1965, opened the door for interfaith dialogue to the world. It not only recognized the Christian unity but also Judaism and Islam as fellow monotheistic religions. It asked the Church to forget the past and get into serious dialogue will all humanity and especially with Jews and Muslims.

The second part of my paper was about the Catholic and Muslims in interfaith dialogue in America with focus on Rochester, New York in the spirit of St. Francis and the Sultan. Rochester is considered as a model interfaith city where the Interfaith dialogue Forum in Rochester, New York was established as early as 1989. The Catholics were active and were significant part of the dialogue. Bishop Matthew Clark of the Roman Catholic Diocese of Greater

The Agreement was followed by creating Muslim Catholic Alliance (MCA) to organize seminars and workshops. Since then, the MCA has offered series of seminars on the comparative practices of Islam and Catholicism pertaining to the cycles of life, beliefs (including heaven and hell), and the worship that shapes those practices. These seminars helped both communities understand each other’s religion better and also reduced the level of misunderstanding between them. As a result, they found it easier to become friends.

I am thankful to Fr. Calabria and Fr. Jim Puglisi for giving me this opportunity to be part of this conference. Benedict XVI, John Paul II, and Paul VI also saw in Islam evidence of promising affinities with Christianity.

1 For the commission’s mission statement and by-laws, see: <https://bit.ly/2Q30BAG> (Retrieved: May 13, 2019)

2 For the text of this agreement, please open: <https://bit.ly/2vY8DS1> (Retrieved: May 13, 2019)

A Sufficient Differentiated Consensus Regarding the Sacramentality of the Ordained Ministry?¹

Rev. Dr. Tomi Karttunen
Finnish Ecumenical Council

(Conference given at the Centro Pro Unione, Friday, 18 January 2019)



The Inner Logic and Results of Communion in Growth concerning “Concrete Structures”

The Finnish Lutheran-Catholic dialogue report *Communion in Growth. Declaration on the Church, Eucharist, and Ministry* (2017) takes ecumenical communion ecclesiology as its starting point. Moreover, it specifies its framework as “sacramental”. This is also the presupposition if the constitutive ecclesiological elements are to be understood sacramentally: that the revelation of God in Christ is present in the visible Church analogously to the incarnation and witnesses to the interconnectedness of creation and redemption. The

1 Presentation at the Catholic-Lutheran Seminar sponsored by the Centro Pro Unione and the Pontifical University of the Holy Cross – Rome January 18, 2019.

report states: “In aiming to take a step towards a differentiated consensus on the Church’s concrete structures, we first need to explicate our joint understanding of the Church as a sacramental framework of the Eucharist and ministry.”²

The document first explicates a common understanding of the Church. In the light of current ecumenical dialogue it states that there is no dichotomy between the Church as a creation of the Word and as a sacrament of the world. The Church is the community of the

2 Evangelical Lutheran Church of Finland and Catholic Church in Finland, *Communion in Growth. Declaration on the Church, Eucharist, and Ministry. A Report from the Lutheran-Catholic Dialogue Commission for Finland* (Helsinki, 2017) § 24. Hereafter cited CG followed by paragraph number(s).

faithful and the communion of saints for both Lutherans and Catholics. Both can understand the Church broadly as a sacrament. Both agree that, as instruments of God’s salvific grace, the “principal visible elements of the Church are the Holy Scriptures, the teaching of the apostles, the sacraments, and the divinely instituted ministry”.³

The mission of the Church in the world is essentially witness, worship, and service. Their focus is on the proclamation of the Gospel and in the celebration of the Eucharist. “In each local Church the One, Holy, Catholic and Apostolic Church of the creed through participation in the life and salvation opened by the Triune God is present, as is the unity and communion with the other local Churches which this implies. This unity and communion is manifested in an ultimately universal communion of communions of local Churches (*communio communionum ecclesiarum*).”⁴

The concluding remarks state: “Consensus on the basic truths of faith has been established here concerning the understanding of the Church as a sacramental sign and instrument of the *missio Dei* in the world (cf. 25-49).”⁵



▶ Rev. Dr. Tomi Karttunen

3 CG 309.

4 CG 310.

5 CG 356.

A Differentiated Consensus on Sacramental Ordination and the “*defectus ordinis*”?

To assist us and the readers of the report to understand the biblical and historical discussion of the theology of ordained ministry, its structural development, and historical controversies in their context, an analytical overview of the biblical and historical background of the ministry is given. An essential point is the understanding of the connection between communion, tradition, and succession. This provides the background both for the Reformation and contemporary understandings of the communion ecclesiological framework in ecumenical theology.

Where the relationship between the common priesthood and the ordained ministry was concerned, it was relatively easy to formulate a common affirmation on the basis of the faithful’s participation in Christ: “We agree that though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated: each of them in its own special way is a participation in the one priesthood of Christ. The ordained ministry should be exercised personally, collegially, and communally”.⁶ Because the interrelation between common priesthood and the ordained ministry didn’t seem to be a problem for us we didn’t discuss it extensively in the report. However, we referred with appreciation to the conclusion of Pope Francis: “The world in which we live, and which we are called to love and serve, even with its contradictions, demands that the Church strengthen cooperation in all areas of her mission. It is precisely this path of synodality which God expects of the Church of the third millennium”.⁷

The ordained ministry is seen as an integral element within the sacramentality of the Church. In the context of the sacramental communion ecclesiology based on the presence of Christ in the Church through word and sacraments, we agree that the “...ordained ministry is instituted by God in service to the word and sacraments as a lifelong vocation. Ordination cannot be repeated.”⁸ “We agree that ordination to the sacred ministry is sacramental. It is an instrumental act in which the gift of the Holy Spirit is prayed for and transmitted through the promises in

God’s word and the laying on of hands.”⁹ “We agree that the ordained ministry is constitutive and necessary for the Church.”¹⁰

Moreover: “We agree that the word ‘ordination’ in our Churches is reserved for the sacramental act which integrates a person into the order of bishops, presbyters, or deacons, and goes beyond a simple election, designation, delegation, or institution by the community, for it confers a gift of the Holy Spirit which can come only from Christ himself through his Church. Ordination can be performed only by validly ordained bishops representing the communion of the Church.”¹¹

From the practical perspective it is also especially noteworthy that as Lutherans and Catholics we found ourselves able to recognise the key elements of a valid ordination in our respective traditions. The Lutherans write: “In both the Catholic and Lutheran rites the transmission of the gift of the Holy Spirit through word, prayer, and the laying on of hands in episcopally administered ordination [is] clearly central”.¹² The Catholics write: “In the ELCF ordination rites many elements are present that are common to both of us. ... The formulations used can be read and understood in a Catholic sense.”¹³

Concerning the ordination of a deacon, presbyter, or bishop, it is thus jointly stated: “*We agree* that ordination is carried out by a bishop through word, prayer, and the laying on of hands. Ordination is not understood as merely a demonstrative public confirmation of the call, but as an instrumental and sacramentally effective act, in which the ministry is concretely given. The ordination is based on the self-giving love of the Triune God. It is an expression of the mission of God in the world”.¹⁴ We jointly underline the apostolic succession as a sign of fidelity to the divine apostolic mission. Paragraph 231 states: “*We agree* that episcopal ministry in apostolic succession is received through collegial succession, which incorporates the bishops into the episcopal college. The college of bishops is the successor of the college of the apostles...”

From the perspective of the Lutheran confessions it is especially important that together we underline that the “authority of the bishop is founded on the authority of

6 CG 197.

7 CG 268. Cf. International Theological Commission, Synodality in the Life and Mission of the Church, 9: “...making a synodal Church a reality is an indispensable precondition for a new missionary energy that will involve the entire People of God.”

8 CG 200.

9 CG 201.

10 CG 204.

11 CG 205.

12 CG 209.

13 CG 210.

14 CG 220.

the word of God. When the bishops proclaim the Gospel, they act in the name of Christ and with his authority. The bishops carry a special responsibility for the apostolic mission of the Church by providing spiritual leadership in their dioceses, a leadership that is exercised in community with the entire people of God (*sensus fidelium*).¹⁵ This is confirmed by the quotation from *Lumen Gentium* 25 in paragraph 241: “[A]mong the principal duties of bishops the preaching of the Gospel occupies a pre-eminent place.” In paragraph 245 the focus of the episcopal ministry in the service of the Church’s apostolic mission is further underlined; and paragraph 250 states: “We agree that the foundation for apostolic continuity is the steady focus of the Church on the redemptive death and resurrection of Jesus Christ and on the apostolic witness to this Gospel.”

There is also an ecumenically important formulation in paragraph 251: “We agree that apostolicity is continuity in faith in the life of the Church and in the structures and ministry of the Church.” In other words, if it is our view that the ordained ministry, which serves the apostolic mission of the Church through word and sacraments, is constitutive for the Church. This applies to all ordained ministry, because they take part in the same ministry of Christ. Ordination is not merely an empty rite but is based on the promises of God in his word and on the promised gifts of the Holy Spirit through prayer and the laying on of hands. Thus, ordination is constitutive because it is the special task of the ordained ministry to serve the proclamation of the apostolic Gospel in word and sacraments, and in word and deed.

From the Lutheran perspective this does not imply a denial of the validity of the ordained ministry in a church in which there are no deacons or bishops, but only pastors. Continuity in the ordained ministry which serves the apostolic mission and Gospel is nevertheless crucial. It might be said that the sign is richer in the threefold ministry of deacon, priest, and bishop than it is in a one fold ministry.

In conclusion, “The differentiated consensus on the episcopal ministry (cf. 220-259) includes: 1) sacramental episcopal ordination through word, prayer, and the laying on of hands; 2) episcopal ministry in apostolic succession as a sign of fidelity to the divine mission; 3) the authority of bishops; 4) episcopal ministry in service to the apostolic mission of the Church; and 5) the apostolic dimension of the ordination of a bishop.”¹⁶

The conclusion concerning the differentiated consensus on the ordained ministry follows: “The sixteenth-century condemnations seem not to apply when they are seen in the light of this broad consensus on the

basic truths of the Church, the Eucharist, and the ministry. It seems that the Second Vatican Council’s understanding of the ordained ministry [in the Lutheran tradition in general] as lacking the fullness of a sacramental sign (*defectus sacramenti ordinis*) can also be questioned on the basis of the differentiated consensus we have attained. It therefore seems plausible to suggest that the Catholic Church might eventually re-evaluate her understanding of the Lutheran ministry in the light of the results of this dialogue”.¹⁷

However, there is a difference between Catholic and Lutheran understandings concerning the recognition of the ordination of women. Accordingly, the report asks: “whether the basic consensus on the sacramentality of the ordained ministry endures, although there are different views concerning who can be ordained”.¹⁸

We were unable to offer an overall solution to the joint understanding of the Petrine Ministry, but we formulated some essential points of consensus and convergence. We hoped to encourage the formulation of something in conclusion through further discussion and elaboration. Paragraph 361 states: “There is a growing common understanding on the Petrine Ministry (cf. 260-275). It refers to the following themes: 1) its biblical background; 2) the divine mission of St Peter and the Petrine Ministry today; 3) the ministry of unity; 4) the Petrine Ministry within the apostolicity of the whole Church; 5) the episcopal ministry of the Bishop of Rome; 6) his role in protecting the freedom of the Gospel’s proclamation and safeguarding the fundamental truths of the Christian faith”. We encourage further discussion and conclude: “Our already emerging consensus suggests that the doctrine of the primacy of the pope does not need to be a Church-dividing difference if the pope is not thereby dissociated from the structure of communion”.¹⁹

A Principal and/or Partial Recognition of Ministry?

We can assume that a principal joint declaration on the basic truths of faith concerning sacramental ordination might be achieved as a sacramentally effective, anamnestic, and epicletic rite. The most obvious remaining obstacles are the ordination of women and communion with the Bishop of Rome and, through him, with the Catholic College of Bishops.

In paragraph 227 the report states: “The Catholic Church is not in a position to admit women to ordination on the basis of her practice and doctrine. However, on the basis of Lutheran-Catholic dialogue [referring to the

17 CG 305.

18 CG 333.

19 CG 354.

15 CG 238.

16 CG 360.

report *Ministry 25*] she 'is able to strive for a consensus on the nature and significance of the ministry without the different conceptions of the persons to be ordained fundamentally endangering such a consensus and its practical consequences for the growing unity of the church'.²⁰ If this is still accurate, a joint declaration could present a consensus "on the nature and significance of the ministry" in spite of this difference. However, it should be stated explicitly that there are significant differences with possible theological implications concerning the different conceptions of those who may be ordained which should be resolved before full recognition. It might be asked if it would be helpful to open the door to a partial recognition at this stage. However, the implied two-level understanding of Lutheran ministry might be more divisive than a recognition in principle of the act of ordination. This would naturally imply that the ordained person is faithful to the apostolic gospel and to the promises given at the ordination.

20 CG 227.

For many Lutherans there are no major difficulties in understanding the Bishop of Rome as a "mouthpiece of Christianity" in the name of the apostolic gospel and the basic truths of Christian faith, peace and justice, and "strengthening the brothers" (Luke 22:32). As the head of the largest Christian church with the largest media coverage he *de facto* already is a – if not *the* – global voice of Christianity in the public square. Based on his historical position in the first millennium as *primus inter pares*, I cannot see that there would be any major difficulty in recognising him as the convenor and chair of an ecumenical synod or an ecclesiastical mediator in conflict situations. It is emphasised that primacy is a "primacy of love". A prayer for the Bishop of Rome might well be regularly included in intercessions as a sign of communion. It might be profitable to reflect more on the suggestion of drawing a distinction between the positions of the pope as primate of the universal Church and as primate of the Catholic Church. In this way it might be easier to reconcile various jurisdictions.

A Response to Prof. Karttunen on Episcopacy¹

Hervé Legrand, op
Professor Emeritus, Institut catholique de Paris

(Conference given at the Centro Pro Unione, Friday, 18 January 2019)



Despite a long familiarity with the Catholic-Lutheran dialogue, I must confess I feel overwhelmed by the task assigned to me. It is impossible to do justice to this 170-page work in a quarter of an hour. To do it well, a semi-annual seminar would hardly be enough. I will therefore limit my analysis to the main thesis which so closely links the sacramentality of ordination to the sacramentality of the Church.

I. Some Clarifications Needed from the Catholic Side

The differentiated consensus reached on that basis is impressive. But a question remains: Can such a consensus be widely received through the selected terminology? For the future of our dialogue worldwide, I hope to be of some help by first drawing attention to a necessary clarification of the Catholic concept of validity (I) and then examining the *theologoumenon* about the sacramentality of the Church (II).

First Clarification: Validity

The concept of validity needs more than one clarification.

1) The concept of validity is not a theological, but rather a *canonical* one

Deciding whether sacramental action is invalid does not involve deciding on its theological or spiritual value; it only means that it is not recognized or received within our Church. Pope Benedict XVI expressed this clearly in a letter to Dr Hanselmann, the Lutheran bishop of Bavaria.

One of the important results of ecumenical conversations is particularly the realization that the question of the Eucharist cannot be restricted to the problem of "validity". Even a theology along the lines of the concept of "succession", as is in force in the Catholic and the Orthodox Church,



Hervé Legrand, op

should in no way deny the saving presence of the Lord in the Evangelical Lord's Supper.²

2) Invalidity and *defectus*

In canonical terms, Lutheran ordinations are invalid because they suffer from a *defectus* according to the Decree on Ecumenism, *Unitatis Redintegratio* 22. In Latin, *defectus* has two meanings. It may be translated:

-as "lacking something", or in French "*déficient*"

-or as "nul and void", in French "*nul*"; in Italian "*mananza di*"

3) There is no binding doctrinal judgment concerning the invalidity of ordinations in *Unitatis Redintegratio*.

The statement of UR 22 on *defectus* is introduced by the phrase "*quamvis credamus*", very seriously

¹ Presentation at the Catholic-Lutheran Seminar sponsored by the Centro Pro Unione and the Pontifical University of the Holy Cross – Rome January 18, 2019.

² Benedict XVI, *Pilgrim Fellowship of Faith. The Church as Communion* (San Francisco: Ignatius, 2005) 248; *Faire route avec Dieu. L'Église comme communion* (Paris: Parole et silence, 2005) 233; *Weggemeinschaft des Glaubens. Kirche als communio* (Augsburg: Paulinas Verlag, 2002).

misunderstood in a semi-official German translation³ as meaning “*nach unserem Glauben*”, “according to our faith”, instead of “in our opinion”, which is the correct translation. In any case, a canonical statement is not a faith statement.

4) The recognition of the validity of the orders in other Churches by the Catholic Church

The Catholic Church recognizes the validity of the orders in the Orthodox, Oriental and Old Catholic Churches, not so much due to historical apostolic succession, but rather because these Churches are in the apostolic succession for two reasons: they profess the apostolic faith and their bishops have the capacity to celebrate synods and councils together and with the Catholic Church. These two conditions are required by a genuine apostolic succession.

Let us summarize:

Invalidity means lack of canonical value, but does not preclude theological or spiritual value. The invalidity of Lutheran ordinations is a common opinion in the Catholic Church and not a faith statement. This opinion is linked to a clarification of the content of apostolic succession.

Question: Isn't the concept of canonical validity too difficult to understand and theologically too fragile to play a central role achieving a consensus, even a differentiated one?

Second Clarification: Sacramentality of the Church, a Theologoumenon which is not an Official Doctrine

The sacramentality of the Church is the key concept serving as the central pillar of the consensus we have reached. This concept structures the entire document and is decisive for establishing the sacramentality of ordination. Therefore, it needs both historical and systematic hermeneutics.

History

It was only at the end of the 13th century that the various sacraments were included in a treatise on “the sacraments in general” (an expression the document also adopts at the beginning of §.311). It was only at the end of the 19th century that this option opened the way for a few Catholic theologians to define the Church itself as a sacrament, although it is only a servant of the sacraments. Historically, we have increasingly moved away, from each of the original specific actions that the Lord commanded, namely to baptize, to celebrate the Eucharist, to forgive sins and perhaps to ordain ministers. Through a kind of abstraction, one began to speculate about sacramentality in general, and from there on, about the sacramentality of the Church.

³ It is unfortunately the translation published by the authoritative *Lexikon für Theologie und Kirche*.

Question: I wonder whether this systematization is helpful or rather whether a more thorough historicization of the concept would not have legitimately reached a more differentiated consensus (than the present one), which would even have been acceptable outside our bilateral dialogue.

Systematics

The innovative concept of the Church as a sacrament involves some doctrinal risks, such as conceiving the Church as the source of the sacraments, or even as a hypostasis, an intermediary between God and human beings.

The risk of making the Church the source of the sacrament is quite obvious in K. Rahner's theology. He often speaks of the *Selbsverwirklichung*, the self-realization of the Church in the sacraments. Conceived as *Ursakrament* or *Grundsakrament*, a fundamental sacrament from which the different sacraments flow,⁴ the Church is, so to speak hypostatized. But a question arises – let us take the clear example of the classical adage “*The Church makes the Eucharist and the Eucharist makes the Church*”. What happens if we give the same meaning to the word “make” in both sentences? Primarily, the Eucharist makes the Church; the Church is not the subject of saving acts, it is only instrumental. If we forget it, the Church becomes an intermediary between God and God's people.⁵

Nevertheless, the adoption of the concept of Church-sacrament, and more broadly the vocabulary of the sacramentality of the Church, has allowed for a differentiated consensus in this document. But its basis is fragile for two reasons: the concept is by no means an official Catholic doctrine and it would probably not find a wide reception in the generally accepted Lutheran theology.

First question: The Church conceived as sacrament is not an official Catholic doctrine

The drafters of the document have probably overestimated the reception of this innovative *theologoumenon* in the Catholic Church. The idea that the Church would be a fundamental sacrament, or that it

⁴ This innovation had an apologetic flavor aiming at saving the affirmation of Trent, according to which Jesus had instituted the seven sacraments, which became untenable in the historical consciousness of the twentieth century. But as founder of the Church as a mystery, Jesus remains the founder of its sacraments.

⁵ This is a well founded fear: the Lutheran A. Birmelé sees such a teaching in a (very unique) affirmation of *Lumen Gentium* 64 where it is said that the Church “becomes herself a mother. By her preaching she brings forth to a new and immortal life the sons who are born to her in baptism, conceived of the Holy Spirit and born of God”, cf. *Le salut en Jésus Christ dans les dialogues œcuméniques* (Paris Éditions du Cerf, 1986) 228.



would be sacramental in nature because of the sacraments it celebrates, is only a free theological opinion among Catholic theologians, an opinion that Vatican II refused twice to adopt it. It was rejected during the very first draft of the Constitution on the Liturgy, *Sacrosanctum concilium*, in the following terms:

The idea of the Church as *Ursakrament* is an interesting idea, possibly right, but it is only a theological opinion that you can teach in your classes. But you cannot make an ecumenical council take on your personal ideas.⁶

It is rejected again in *Lumen Gentium*,⁷ which refused the *modus* of Cardinal Frings who supported the idea with 70 other Council Fathers.⁸ Vatican II, therefore, did not teach that the Church is a sacrament. It is said that it was

6 This is the answer of the commission's answer to two eminent liturgists, Jungmann and Vaggagini wanting to go in this direction (see Archives A.-G. Martimort kept by the Catholic Institute of Toulouse).

7 *Acta Synodalia* II, 1, 455-456.

8 *Acta Synodalia* II, 1, 343.

"like a sacrament or as a sign and instrument both of a very closely-knit union with God and of the unity of the whole human race". As in Scholastic sacramental theology, the sacraments are presented as signs and instruments, and as, according to LG's previous and inaugural sentence, the vocation of the Church is to be a sign of the good news and an instrument for preaching the, in that regard the Church also resembles a sacrament. Yet, in all of its occurrences, this "sacramental" vocabulary⁹ describes *the missionary and eschatological vocation of the Church, without ever linking it to the theology of the sacraments*.¹⁰ It should also be noted that the Scholastic vocabulary in no way hypostatizes the Church by using this vocabulary: the instrumental cause is that which belongs to the pen in the act of writing.

Second question: If the concept of Church as sacrament is still discussed on the Catholic side, and since it appears in the Lutheran tradition as a "*blinde, undeutliche Begriff*", we have a problem: the consensus on that basis is not differentiated enough. We are then faced with a choice:

- Either we have a local consensus between the Church of Finland and the Catholic Church, which hardly seems likely, although Cardinal Ratzinger did not exclude such a possibility. "If the local church is ... herself an immediate and actual realization of the Church per se, then local ecumenism [...] is the original form of ecumenism and a separate source of theological knowledge".¹¹
- Or, rather, we try to extend the consensus beyond our bilateral dialogue. Precisely on the sacramentality of ordination, we need serious conceptual work on both sides. Indeed, in Finland, thanks to contemporary theologoumenon on the sacramentality of the Church, we have converged on ordination in the framework of this category. However, to ensure the solidity of this consensus on both sides and to allow for a wider reception beyond this context, our two Churches could use the results of the past 50 years of liturgical research. Some suggestions from the history of ordination could broaden and deepen the future of this important dialogue on the sacramentality of the episcopate and ensure its wider reception.

9 LG 1, 2, 9, 13; GS 42,45; AG 1 and 5.

10 For the overall demonstration see Hervé Legrand, "La sacramentalité de l'Église selon Vatican II", *Positions luthériennes* 57 (2009) 201-218.

11 J. Ratzinger, *Principles of Catholic Theology: Building Stones for a Fundamental Theology* (San Francisco: Ignatius, 1987) 299; *Les Principes de la Théologie catholique, Esquisse et matériaux* (Paris: Téqui, 1985) 335.

II. Towards New but Traditional Categories to Understand the Sacrament of Ordination.

Concerning ordination in general, the consensus obtained is impressive and worth quoting.

“We agree that the word ‘ordination’ in our Churches is reserved for the sacramental act which integrates a person into the order of bishops, presbyters, or deacons, and goes beyond a simple election, designation, delegation, or institution by the community, for it confers a gift of the Holy Spirit which can come only from Christ himself through his Church. Ordination can be only performed by validly ordained bishops representing the communion of the Church” (§ 205).

And also concerning episcopal ordination:

“We agree that the episcopal ministry in apostolic succession is received through collegial succession, which incorporates the bishops into the episcopal college. The college of bishops is the successor of the college of the apostles” (§231).

Due to the very understandable constraint of past polemics, this consensus has been obtained in the context of medieval or Scholastic theology. That is the reason why the consensus is mainly concerned with the legitimate transmission of the ministry, with the validity of the act of ordination (see the two references in § 292), with the persons ordained (§ 205) life-long? Man or woman? (§ 227), and the ambiguous suggestion that a Catholic bishop lay hands on a Lutheran bishop. Yet, in the ancient tradition, the ordained person was not the central focus in an ordination: it was the building up of the Church and its ministry. Nobody was ordained for himself as in medieval times.¹²

Historically, the conceptuality used in this consensus differs from the traditional theology of ordination as

exemplified by *The Apostolic Tradition* of Hippolytus.¹³ Ordination is concerned primarily with the Church and its communion, and very little with the newly ordained. So little, in fact, that, once elected, he may be ordained “*invitus, coactus*”.¹⁴ We should also note that in the ordinations of the ancient Church, they were not very concerned with the “historical” succession of individual bishops.¹⁵ This point is not central to the idea of apostolic succession, as Cardinal Newman reminded the Anglicans.¹⁶ We also need to bear in mind that the ancient rituals never mention that ordination would convey apostolic powers.¹⁷

13 Cf. Hervé Legrand, “The Practice of Ordination in the Early Church” in *Facing Unity. Models, Forms and Phases of Catholic-Lutheran Church Fellowship* (Geneva: Lutheran World Federation, 1985) 68-71. “Die Ordinationspraxis der alten Kirche”, *Einheit vor uns* (Gemeinsame römisch-katholische evangelisch-lutherische Kommission) (Paderborn/Frankfurt: Bonifacius/Lembeck-Verlag, 1985) 82-85.

14 Cf. Y. Congar, “Les ordinations *invitus, coactus*, de l’Église antique au canon 214”, *Revue des sciences philosophiques et théologiques*, 50 (1966)169-197 ; *Droit ancien et structures ecclésiastiques*, Variorum Reprints (London, 1982). NB. The word “candidate” has been mistakenly introduced in the ritual on p.150.

15 The lists of episcopal succession are always constructed according to the succession on the seat and never according to the chain of impositions of the hands. It is significant that St Augustine refuses to take account of the ordaining bishops in his ecclesiology, cf. W. Wischmeyer, “Die Bedeutung des Sukzessionsgedankens für eine theologische Interpretation des donatistischen Streites”, *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des älteren Kirche* 70 (1979)68-85. This position remains dear to P.E. Persson, *Kyrkans ämbete som Kristus-representation. En kritisk analys av nyare ämbetsteologi* (Lund: Gleerups, 1961) (A systematic point of view).

16 John Henry Cardinal Newman, *Essays Critical and Historical*, 8th Edition, (London, 1888) t. II. pp. 87-88 : “Catholics believe their orders are valid, because they are members of the true Church, and Anglicans believe they belong to the true Church, because their orders are valid[...] The Church is not based on her Orders ; she is not the subject of her instruments ; they are not necessary for her idea ; we could even afford, for argument’s sake, to concede to Lord Macaulay the uncertainty of our Succession”.

12 This was no longer the case in Luther’s time, when a lot of priests were ordained only *ad missam*. But is it not the case when nowadays many are ordained bishops without a diocese in the Catholic Church?

17 Cf. H. Ohme, “Bischofslisten”, *Lexikon für Theologie und Kirche* (Hrsg. W.Kasper), 1998, p.500. The more ancient lists do not mention an apostle in the first place. See also L. Koepf, “Bischofslisten”, *Reallexikon für Antike und Christentum* Bd II.

One suggestion

In order to obtain an even broader consensus which could further rally other Lutheran or Reformed Churches, and foster the necessary reforms concerning synodality in the Catholic Church which is currently deficient, according to Pope Francis, I would dare to make a suggestion for the next step in the dialogue.

I wonder if it would not be fruitful in the future to resort to more traditional categories which would also more ecumenical. I can only sketch a few avenues based on the rich liturgical studies of the last half-century.¹⁸ Instead of thinking about ordination in modern canonical terms that are sometimes ontological, perhaps it might be beneficial to consider the entire process of ordination.¹⁹

In these terms, an ordination is at the same time:

- an election by both God and the Church. Yet, nowadays do the people of God play a role in selecting a Catholic bishop? Nowhere do the people take part in the election/vocation of a bishop, nor can the people give testimony on the abilities and qualities of the future bishop (*scrutinium*).
- a *confessing* process. The future bishop confesses his faith in the assembly which gives him its *testimonium*, as do the bishops of the surrounding local churches.
- a multiform *epiclesis*. According to the *Apostolic Tradition* of Hippolytus: “all pray in their hearts for the descent of the Spirit”, but alone the neighboring

18 T. Osawa, *Das Bischofseinsetzungsverfahren bei Cyprian iudicium, suffragium, testimonium, consensus* (Frankfurt a.M.: Peter Lang, 1983).

19 Cf. James F. Puglisi, *The Process of Admission to Ordained Ministry. A Comparative Study* (Collegeville Mn: The Liturgical Press, 1996-2001).

bishops lay on their hands. The charism of leadership is given to the new bishop (*spiritus principalis*). In that circumstance, the people of God also appear as the Temple of the Holy Spirit. It is also the visible Body of Christ, because the ordination takes place within the celebration of the Eucharist.

- an entrance into a *presidential office* for the whole life of a local Church: proclamation of the Word, celebration of baptism and the Eucharist, distribution of offices; an office that implies that he is the *link of communion* between his Church and all the other Churches (catholicity and collegiality). The new bishop is part of his Church and is vis-à-vis his own Church.

Episcopal collegiality is, indeed, clearly expressed in the episcopal ordination (a minimum of three bishops is required to ordain a new one, cf. Nicea) and being a member of the college of bishops implies the power and duty to hold joint councils and synods together.²⁰

My question: would not that kind of processual approach be fruitful for enlarging the partial consensus already reached?

20 Here the consensus, even differentiated, is too short about apostolic ministry: nothing is said about the required collegiality of Lutheran bishops in the Nordic countries. Is there a true collegiality among them when they do not question the fact that they cannot take binding decisions outside the boundaries of their respective countries? Or even when the Parliament decides about Church order, as it seems to be the rule in Denmark? Very little is said about the bishop being in and vis-à-vis his Church.

A Sufficient Differentiated Consensus for the Lifting of the 16th Century Doctrinal Condemnations? A Lutheran Approach¹

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(Conference given at the Centro Pro Unione, Friday, 18 January 2019)



The Eucharist is at the heart of the spiritual life for both Roman Catholics and Lutherans. This fact is based on our common conviction of the real presence of Christ in the Eucharist. After the consecration and by the Power of the Holy Spirit, the Lord Jesus Christ is truly and substantially present in the bread and wine. Therefore the Eucharist is a true *medium salutis*: it offers us the forgiveness of sins and unites us to Christ, with each other and with the all saints in heaven, that is, to the *ecclesia militans* and *ecclesia triumphans*.

However, it is a painful fact that the medieval Lutheran and Roman Catholic confessional writings contain mutual doctrinal condemnations concerning the Eucharist. They are not just a footnote. For example, according to the Smalcald Articles the questions regarding the Eucharist as a sacrifice and the practice of selling and buying Masses should be the most important issue of the then-planned Church Council. Although today we don't have to put too much weight on these condemnations, at the same time we can't ignore them. It is necessary that the reconciliation of these condemnations forms *one part* of the way of reconciliation between our churches on our pilgrimage to visible unity.

Our hope is that the Finnish report "Communion in Growth can be a gift from one local dialogue – along with the other local dialogues - to the international dialogue. It attempts to

further our common path to visible unity. It reflects our conviction that visible unity cannot be based on cheap compromises but on our humble and firm commitment to listen to the Divine revelation and to be faithful to the tradition of our churches.

The medieval condemnations concerning the Eucharist can be divided into three elements: 1) the doctrine of transubstantiation or the mode of Eucharistic presence, 2) the Eucharist as sacrifice and 3) specific liturgical practices especially related to the communal character of the Eucharist.

Transubstantiation and the Mode of the Real Presence of Christ

In our report "Communion in Growth" we suggest that the question of the doctrine of transubstantiation or Eucharistic presence is not church-dividing. Both churches share the common conviction that the body and blood of Jesus Christ is truly and substantially present in the consecrated bread and wine through which the Lord gives himself to us. This presence is real, unique and objective. It is not based on the faith of the communicants nor worthiness of the minister. It is based on the power of the Word of God, the promise of Christ and the work of the Holy Spirit in the consecration. Therefore, worship and adoration are appropriate before and during the reception. This is why, in my church, we stand during the *Agnus Dei*, receive the sacrament kneeling, and bow after receiving the Eucharist. Furthermore, after the distribution the consecrated elements must be handled with reverence either by consuming them or reserving them separately for the communion of the sick.

According to Martin Luther and the Lutheran Confessions, the doctrine of the real presence is a necessary condition for the unity of the church. However, the mystery of Christ's real presence can be described in a manner faithful to Divine revelation, by means of different expressions without a close connection to Aristotelian philosophy. This also seems to be the understanding of the Council of Trent.

In the *De captivitate ecclesiae babilonica* Martin Luther writes that he found the critiques regarding transubstantiation within medieval catholic theology itself, namely from the Fourth Book of Sentences of Cardinal Pierre d'Ailly. Luther articulated four arguments against the concept:

1) *Biblical*: The oldest name of the Eucharist is "breaking the bread" (Acts 2:46) and the New Testament seems to refer the word "bread" even to those elements over which Christ "gave thanks" (Mt. 26:26; Mk. 14:22; Lk. 22:19; I. Cor. 11:23).

2) *Historical*: In the Reformation era, the concept of transubstantiation was relatively new and utilized only in the western church, not universally. For the 1200 years preceding the Fourth Lateran Council (1215), the Universal Church had believed correctly in the real presence. "Transubstantiation" was and is alien to Orthodox Christians.

3) *Pastoral*: ordinary or "simple" people can believe correctly in the real presence of Christ

¹ Presentation at the Catholic-Lutheran Seminar sponsored by the Centro Pro Unione and the Pontifical University of the Holy Cross – Rome January 18, 2019.

without sophisticated Aristotelian metaphysics which they don't understand and never will.

4) *Philosophical*: It is better for the Church to define the Sacraments of Christ independently without the help of Aristotelian philosophy, but loyal to her own tradition. This can be done with the help of the Chalcedonian principle: Just as the divine and human nature are united in the person of Jesus Christ, so the the Body of Christ and the bread are united in the sacramental union on the altar – which does not imply a second incarnation.

Despite these critical points, Luther never states that transubstantiation is contrary to Revelation. Strictly speaking, the condemnations contained in the Lutheran Confessions are directed against the idea of “annihilation” of the substance of the Eucharistic bread and wine, according to which the bread and wine lose their natural essence. This would mean that their accidents exist independently without their substance. Literally, the Lutheran condemnations are not directed against the real presence of Christ but the real absence of bread.

According to our understanding, the same distinction between the mystery of Christ's real presence and our efforts to express it in human words can be made about the council of Trent: The “change” (*conversio, mutatio*) of bread and wine into the Body and Blood of Christ is necessary to faith and church unity. However, this mystery of faith can be described either with the word “transubstantiation” – which is said to be *aptissime*, the “most fitting” word – or with other concepts. The Tridentine word *aptissime* logically means that there are also room for other fitting ways to describe the real presence of Christ.

Our conclusion is that both church bodies share the conviction that the real presence of Christ in the consecrated elements is one necessary condition for visible unity. There is, however, room for different ways of expressing this truth of faith in human words.

Eucharist as Sacrifice

Lutherans and Catholics have often disagreed on the way in which the unique sacrifice of Christ in Golgotha is or is not related to the Eucharist. On the one hand, there must be *some connection* between the two, otherwise the Eucharist could lose its meaning as a *medium salutis* which communicates the fruits of Christ's Sacrifice to us. For Lutherans, a challenge lies in how to understand and describe this connection in a positive way. On the other hand, the Mass cannot be an autonomous and independent propitiatory sacrifice. Otherwise, the Sacrifice of the Cross would lose its unique and complete meaning. For Catholics, the challenge has been about how to understand and express this distinction in such a way

that the completeness of the Cross will be secured and the Mass will not be understood as a competing sacrifice number 2, 3, 4 and so on.

In our report we repeat what the Lutheran-Catholic Joint Commission has said together in the document *The Eucharist*: We agree that: 1) the sacrifice of Christ for sins is unique and sufficient, and that this sacrifice cannot be continued, repeated, replaced, or complemented; and that 2) the Lord is present in the Eucharist as the Crucified One and that his sacrifice at Golgotha becomes present and effective in the celebration of the Eucharist. This means that the fruits, effects and gift of the Cross are given personally to the communicants. Furthermore, in chapter 103 of this document we list seven different meanings in which Sacrifice and Eucharist are related.

Eucharistic Practice

According to the Lutheran Confessions, the sacrament should be distributed to all in both kinds (*utraque specie*) for two reasons: the Confessions seek to be faithful to the institution of Christ, who said “eat and drink”. Furthermore, the sign of the sacrament is perfect when both the Body and Blood of Christ are used. According to Martin Luther's early sermon on the Eucharist, in biblical symbolism the bread is a metaphor for blessing and the chalice is a metaphor for suffering. When the believing community shares the signs of both blessing and suffering, it also implies that misfortune and tribulation should be common and shared.

The Lutheran Confessions condemn as an abuse the withholding of the chalice from the laity. However, they never say that the giving of the chalice to the laity is necessary for salvation or for a valid sacrament. The validity of the sacrament is based on consecration, not on the use of the sacrament. Although the *utraque species* is the norm, according to the Guidelines of the Bishops' Conference of Finland, in certain cases it is acceptable for pastoral reasons to use only one species, for example, when the communicant is an infant or a person suffering from alcoholism. Because in certain cases Lutheran practice allows for giving Communion in one kind, this practice implies that according to Lutheran understanding, the whole Christ is also received under one kind.

Today in the Roman Catholic Church the chalice is no longer “prohibited” to the laity. Even though giving Communion under one species is a legitimate practice, The Second Vatican Council (Constitution on the Sacred Liturgy §55) and the Instruction on the Roman Missal §14 and §56) encourage distribution of the Eucharist in both kinds in various contexts. Lutherans warmly welcome this new development by the Council.

Secondly, for both sides the Eucharist is a communal meal, not simply a private matter. It unites us to Christ and his church. Therefore, in Lutheran practice both an ordained minister and the assembly are necessary for the celebration of the Mass. Lutheran ministers are expected to pray and read the Bible privately, but not to celebrate the Eucharist alone without the people (*sine populo*) or at least one communicant. On the other hand, an assembly is never allowed to celebrate the Eucharist without a minister ordained to priesthood by a bishop. According to the Second Vatican Council, a communal way of celebrating the Mass and other sacraments “is to be preferred” (Constitution on the Sacred Liturgy §27). According to the Catholic understanding, every Mass, including those celebrated by a priest for his own devotion, in itself possesses a public and social nature.

A third practical question is related to the duration of the real presence and the use of the consecrated elements after the Mass. The Lutheran Confessions condemned the practice in which the element of the sacrament was used for other purposes than the original intention of Christ. If, for example, baptismal water or consecrated bread was used to heal leprosy or bodily pain, that was “outside the original use” and intention (*extra usum*). This is why the Confessions say that the sacrament must always be used according to the intention and institution of Christ: that is, for baptizing a person or for eating and drinking.

Therefore, Lutherans have raised some theological questions on the adoration of the Eucharistic host *outside the context of the celebration of the Mass*, which has been and is an important part of Roman Catholic spirituality. At least some of this disagreement could lose its gravity,

because according to the Council of Trent the devotion to the Sacrament *extra Missam* is a “custom” (*consuetudo*) and a “usage” (*mos*). According to the Catechism of the Catholic Church, the tabernacle was first intended for the reservation of the Eucharist for the sick and those absent outside of Mass (CCC 1379). Therefore, the custom of praying before it is an “extension” of the oldest custom. The General Instruction on the Roman Missal and the Catechism of the Catholic Church defend the adoration of the sacrament, but add that this custom should not obscure the meal character of the Eucharist and its orientation towards communion.

Although the Lutheran Confessions have reservations about the adoration of the Eucharist outside Mass, they do not wish to define the duration of the real presence of Christ in the bread. In a private letter to the Lutheran pastor Simon Wolferinus, Martin Luther urges Wolferinus to consume all the consecrated elements after the Mass. Luther notes, “Then we are free from possible scandals and difficult questions which are difficult to answer”. Michael Agricola, Luther’s student and the Reformer of Finland, gave the same instructions. The Guidelines for High Mass in the Evangelical Lutheran Church of Finland, approved by the Bishops’ Conference, state that the goal should be that only as much of the elements as is needed should be consecrated. After the distribution, all the consecrated elements should be completely consumed or reserved separately for later use (Guidelines 102). The instructions of the Church of Sweden and the ELCA are quite the same. Unfortunately, it is possible that some ministers might not always follow these instructions. What is needed here is not new instructions, but better discipline on the Lutheran side.

A Sufficient Differentiated Consensus for the Lifting of the 16th Century Doctrinal Condemnations? A Catholic Approach¹

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From the point of view of our headline, the central sub-chapters 2.2.2, 2.3.4 and the concluding remarks in main chapter IV, especially paragraphs 315-318, 322 and 326 provide us with a definite view of a significant agreement on the Eucharist. It is not worth rehearsing all six points enumerated in 2.2.2 (nn. 101-106). For us it is sufficient to recall the conclusion found in paragraph 107: “In the light of this consensus on the basic truths of the Eucharist as sacrifice, . . . we can say that the condemnations in the Lutheran confessional writings (Epit. 7.22; SD 7.107) as well as those in Trent (DS 1751-1759), are not applicable” (p. 53). The same tune we can hear in paragraph 326: “In the light of this consensus . . . it seems reasonable to say that the mutual condemnations of the sixteenth century are no longer applicable” (p. 135).

Having settled on the differentiated consensus in the understanding of the Eucharist as a Sacrifice in chapter 2.2.2, the report comes back to the topic in sub-chapter 2.3.4. There the achieved agreement is considered from the standpoint of the *Canones de SS. Missae Sacrificio*, promulgated at the Council of Trent. Whereas chapter 2.2.2 formulates the consensus by stating that “Christ is not only the food and drink of Holy Communion, but also its host and its celebrant” (n. 101), sub-chapter 2.3.4 articulates the same Eucharistic teaching as follows: “The offering of Christ on the cross is sacramentally present in the sacrificial offering. His unique offering as the basis of the sacrament and the sacramental offering must be kept together to avoid the gift and the offering being separated from each other” (n. 157). Finally, the conclusive main chapter IV crystallizes the reached agreement by stating that “there is an intimate and constitutive connection between Christ’s sacrifice, the Eucharist, and the Church”. “The church does not offer a sacrifice to God apart from Christ but rather, as the Body of Christ, it participates in his saving work”.² Hence, both dialogue partners endorse the teaching of the Eucharist as a Sacrifice in the way St Augustine formulates it in the tenth book of his *magnum opus*, the *City of God*.

I quote:

Thus, Christ is both the priest, himself making the offering, and the oblation. This is the reality, and he intended the daily sacrifice of the Church to be the sacramental symbol of this; for the Church, being the body of which he is the head, learns to offer itself through him [*Per hoc et sacerdos est, ipse offerens, ipse et oblatio. Cuius rei sacramentum cotidianum esse voluit Ecclesiae sacrificium, quae cum ipsius capitis corpus sit, se ipsam per ipsum discit offerre*] (Bk. X, ch. 20; cf. CCC. 1372).

This achieved agreement on the sacrificial character of the Eucharist demonstrates how functional and efficient the differentiated consensus method actually is. The commission has reached and articulated such a significant common understanding of the Eucharist as the sacrifice that there is nothing particularly noteworthy that I, on my behalf, could add to or take away from it. In support of my view I refer to Susan Wood and Timothy Wengert, who in their study affirm that “canon 4 of the Council of Trent is essentially not applicable today to Lutheran eucharistic theology, and the sharp criticism of the Roman Mass in the Schmalcald Articles . . . cannot be said to apply to the actual teaching of the Roman Church”.³ Our sincere hope, however, is that such a deep consensus does not remain only a dead letter, a mere formality respected and admired by a small team of ecumenically orientated theologians. From theory to practice – this is the spiritual journey to which the *Communion in Growth* report calls us.

In the *Babylonian Captivity of the Church*, composed in 1520, Martin Luther lists three “captivities” regarding the sacrament of the Eucharist: (1) withholding the cup from the laity; (2) the doctrine of transubstantiation, and (3) the doctrine of the Mass as a sacrifice. The restricted time does not allow me to deal with these all; instead I shall take the third “captivity” under a closer consideration. By making an excursion into the medieval exegesis under the guidance of Cardinal de Lubac I approach the sacrificial character of the Holy Mass from the angle that is so dear to Lutheran theology, namely from the biblical point of view. By doing this I want to strengthen the reached

1 Presentation at the Catholic-Lutheran Seminar sponsored by the Centro Pro Unione and the Pontifical University of the Holy Cross – Rome January 18, 2019.

2 Susan K. Wood & Timothy J. Wengert, *A Shared Spiritual Journey. Lutherans and Catholics Traveling toward Unity* (New York: Paulist Press 2016) 192.

3 Ibid., 114.

agreement and make it easier for our Lutheran dialogue partners to put in practice the dogma of the Eucharist as a Sacrifice.

The second volume of de Lubac's monumental four-volume study *Medieval Exegesis*⁴ especially its second chapter turns out to be fruitful for our discussion. The author has given it the title "The foundation of history"; he starts to develop the theme by explaining how the relation between "letter" and "history" has been interpreted and understood by the early Church Fathers and prominent medieval theologians. The following presentation is composed solely of the extracts from de Lubac's study.

Citing the famous medieval memory verse, whose first verse reads "*Littera gesta docet*" (The letter teaches what took place), de Lubac goes on and writes: "This is the first of the biblical senses: the 'first signification' is in the text." Then after taking a quotation from St Hugh of Victor's *Didascalicon* (Bk. VI, cap. 3) he comes to the point: "The two words, *littera* and *historia*, are practically interchangeable, and we pass easily from one to the other. . . . 'History is the thing done or the thing seen' [*Est autem historia res gesta, res visa*]. Indeed, considered both in its totality and in its letter, Scripture first delivers us facts. 'The letter is the deed that the sacred history reports' [*Littera est factum, quod sacra narrat historia*]. It recounts a series of events which have really transpired, taken place, happened. It is neither an exposition of an abstract doctrine, nor a collection of myths, nor a manual of the inner life. It has nothing atemporal about it. . . . Divine revelation has not only taken place in time, in the course of history; it has also a historic form in its own right. It is contained within a *res gesta*: a thing that has been accomplished. It is first of all a fact of history, . . . In professing Christian religion, we are obliged to believe in a whole series of facts that have really come about. Thus it will never be possible to forget history, nor to put it into question again, nor to free oneself of it."⁵

4 Henri de Lubac, *Medieval Exegesis. The Four Senses of Scripture*. Trans. E.M. Macierowski (Grand Rapids, Michigan: Eerdmans, 2000).

5 de Lubac, *Medieval Exegesis*, vol. 2, 41-44.

The crucial word or term in the quoted passage is "fact" or "*factum*", "that which has happened, done, accomplished". "The sacrificial character of the Eucharist is manifest in the very wording of institution. 'This is my body which is given for you' and 'This cup which is poured out for you is the New Covenant in my blood'". The wording comes from the *Catechism of the Catholic Church* (n. 1365). Whenever these words are recited in the Eucharistic liturgy, they communicate the event to us; they, so to speak, nail us firmly in history and call to our mind what really happened that "night when he was betrayed". Moreover, when we read the passion narration further and come to the point where the evangelist writes, "*Consummatum est. Et inclinato capite tradidit spiritum*" (John 19, 30), we are called to memorize (*anamnesis*) what on that Friday really happened. The first signification (*prima significatio*) is in the text. This means: the sacrifice has been given. "*Per ipsum, et cum ipso, et in ipso*" – this is a prayer addressed to the Father through the Son in the Holy Spirit, and this is the *cantus firmus* that sounds throughout the Holy Mass.

But we cannot stay here; we must go ahead and proceed with de Lubac to the second biblical sense, allegorical or spiritual sense. As our Cardinal advises us, we must interpret the fact spiritually: "Biblical allegory is therefore essentially allegoria facti. More precisely, it is *allegoria facti et dicti*. It is, in the Christian sense of the word, *mysterium*".⁶ By giving to the fact that Christ is dead a spiritual interpretation we become aware that his death has an unconditional and everlasting meaning for us. Whereas the first signification of the biblical word (*prima significatio*) has nothing atemporal about it, the second signification (*secunda significatio*) is entirely atemporal; it is eternal and it bears within itself an eternal signification. The way unto the Father goes through the Son's death, and now we understand what Jesus means when he says in his farewell speech that "no one can come to the Father, but by me" (John 14:6). The final report of the international Lutheran-Catholic Dialogue, *The Eucharist* (1978), addresses this as follows: "All those who celebrate the Eucharist in remembrance of Him are incorporated in Christ's passion, death and resurrection" (§ 36).

6 *Ibid.*, vol. 2, 88-89.

A Differentiated Consensus Reached on the Concrete Sacramental Structures of the Church? A Lutheran Approach¹

Bishop Simo Peura
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(Conference given at the Centro Pro Unione, Friday, 18 January 2019)



Bishop Simo Peura

1. Introduction

The background of the Finnish dialogue report *Communion in Growth* (CiG) lies in previous international and local dialogues. Our aim was to harvest from those dialogues and to express together our common understanding of the Church, Eucharist, and Ministry. The tasks remaining after the adoption of the *Joint Declaration on the Doctrine of Justification* (JDDJ 1999) were already taken up in the Swedish-Finnish Lutheran-Catholic theological dialogue which produced the report *Justification in the Life of the Church* (JLC 2010).

The CiG presents a growing Lutheran-Catholic consensus on the Church, Eucharist, and Ministry within the context of sacramental communion ecclesiology. We felt it is justified to say that we are on the path towards growing communion. The CiG itself is not yet a joint declaration, even if the word declaration is mentioned in the document's subtitle. However, we hope that the method and results of the CiG can function as a model for

¹ Presentation at the Catholic-Lutheran Seminar sponsored by the Centro Pro Unione and the Pontifical University of the Holy Cross – Rome January 18, 2019.

the future work of the Catholic-Lutheran Unity Commission towards the *Joint Declaration on the Church, Eucharist, and Ministry*.

2. The Church as Communion – Ecclesiology as a framework

The sacramental understanding of the church is based on so called communion-ecclesiology which has its roots in patristic theology and was developed by Orthodox theologians and the Second Vatican Council. In describing the Church as communion, the synod uses the phrase “the Church is in Christ like a sacrament”. This means that the Church is “a sign and instrument both of a very closely-knit union with God and of the unity of the whole human race,” (3).

In the Lutheran tradition, the understanding of the *communio sanctorum* as an instrument of the salvific work of the Triune God is also essential for the understanding of the Church. Martin Luther describes his understanding of the church as a communion in his early writings as well as in his Large Catechism (the explanation of the third chapter of the Credo, i. e. faith in the Holy Spirit). It is for him the church that enables a Christian a communion with and participation in the Triune God. Participation in Christ through word and sacraments is a sharing in the communion of saints, and the body of Christ (4, 17).

In recent decades communion ecclesiology has found increasing reception among Lutheran Churches. For example, the Anglican-Lutheran Porvoo Common Statement clearly presents a sacramental communion ecclesiology in speaking of the Church as a sign, instrument and foretaste of the kingdom of God (6). Because of this, ecclesiology can serve as a framework for further reflections. We agree that the Church as a communion is the mystery of the personal union of each Christian with the divine Trinity. It begins as a reality in the Church on earth and leads towards its fulfillment in the heavenly Church (12).

3. A problem concerning the concrete visible shape of the Church?

It is very helpful to see that for Luther and for the Lutheran Confessions the visible Church and the invisible (hidden) Church must not be separated from each other. They are one as the body and soul are one (17). Accordingly, ecumenical dialogue has shown that a dichotomy between the Church as a creation of the Word (*creatura verbi*, Lutheran) and the Church as a sacrament of the salvation of the world (*sacramentum salutis mundi*, Catholic) is unnecessary. Therefore previously assumed disagreements have largely lost their importance (16).

However, there might still be a problem to be solved. We have been able to agree that the Church is in a broad sense a sacrament in which the transcendental dimension is inseparably connected with the created order (19). An ecumenical problem arises, when we talk about the Church in our earthly reality. The problem is connected to the visible shape of the Church and also how we recognize her. We ask: does the Church have a visible and binding shape? (13)

The CiG refers to Walter Cardinal Kasper who has said that there still remain fundamental differences about the concrete structures of the church. In this respect Cardinal means the episcopacy in apostolic succession, primacy and the teaching authority of the episcopacy in communion with the Bishop of Rome. "We have not been able to come to full agreement on the precise meaning of such a sacramental structure", he concluded in 2009 (24).

When reflecting on the Cardinal's remark we have to ask, how fundamental those differences actually are. And further, is it necessary to reach a fundamental consensus on the concrete sacramental structures of the Church? Or is it enough to have a differentiated consensus on them? And finally, what does it mean in this question that there are no doctrinal condemnations between Lutherans and Catholics concerning ecclesiology? In order to take a step towards a differentiated consensus on the Church's concrete structures, the CiG first explicates the joint understanding of the Church as a sacramental framework of the Eucharist and ministry (24).

4. The Common Understanding of the Church

The CiG describes the common understanding of the Church in sub-chapters 3.1.-3.13. However, the document does not discuss the concrete structure of the Church very much. It emphasizes the spiritual character of the Church as a very closely-knit union with God. The Church is in Christ like a sacrament, sign and instrument. It is the community in which the crucified and risen Christ is present and continues his work on earth (29). The Church as a communion is above all a communion with God but as well a communion of human beings. The CiG points out that it

is important to see the mutual complementarity between its vertical and horizontal dimension. If this assumption is lacking, the Church dissolves into a sociological community and individualistic spiritualism (31).

In order to avoid a docetistic ecclesiology, the CiG does not separate the visible and the hidden Church from each other. In both traditions the Church is at the same time visible and hidden, and the true Church can only be discovered in the visible. Accordingly we agree that the triune God calls and sanctifies believers through audible and visible means of grace which are mediated in an audible and visible ecclesial community (34-35).

For Lutheran ecclesiology it is decisive that the Augsburg Confession (CA 5, 7) clearly underlines the importance of the visible signs of the Church, i. e. the constitutive importance of ministry, word, and sacraments as well as the continuity of the Church "forever". In his *On the Councils and the Church* Martin Luther distinguishes seven concrete visible marks of the Church (*notae ecclesiae*). These are the holy word of God, the holy sacrament of Baptism, the holy sacrament of the altar (Eucharist), the public office of the keys, called and consecrated ministers (bishops, pastors or preachers), public worship, and the holy possession of the sacred cross (35-36).

For Lutherans the visible marks of the Church hold a twofold meaning. Firstly, with the help of the seven marks the Church becomes Church. Where the gospel is preached, where people are baptized, where the Eucharist is celebrated, where sins are declared forgiven, where apostolic ministry is performed, where people participate public worship, and where the members of the Church are ready to carry the cross in their life, there the Church exists and becomes real and concrete. It is the seven marks which give the Church its existence. Secondly, with the help of those seven marks it is possible to identify the real, concrete Church. From the Lutheran point of view the apostolic consecrated ministry is an inseparable part of the concrete structure of the Church.

Another important issue is that the CiG recognizes the incompleteness of the Church. The complex reality of the Church is *not fully* expressed in her historical and empirical aspect, even if the visible sacramental and kerygmatic contact with the Church is contact with Christ and his salvation (37). At the same time we have agreed that the holiness of the Church (as confessed in the Nicene Creed) is indestructible. The Church is to continue forever (CA 7) and the gates of Hades will not prevail against it (Matt. 16:18). However, the Church is not a perfect community in her temporal form: there are weeds among the wheat (Matt. 13:47). Because of this the Church, embracing sinners in her bosom, is at the same time holy and always in need of being purified, and incessantly pursues a path of penance and renewal (39).

For this reason, the CiG emphasizes several times that the ultimate holiness, the catholicity and the apostolicity of the Church as well as her sacramentality are based on the real presence of Christ in his Church. This enables us to admit that Lutherans and Catholics use the terms “holy” and “sinful” differently to characterize the state of the Church on earth. However, both observe that the Church’s members are engaged in an ongoing struggle against sin and error. Therefore this is not a church-dividing difference, although further clarification on this matter is needed. The fact that Christ acts in the world through the Church as a sign and instrument, allowed us to assert the holiness of the Church at the same time it allows for an acknowledgement of the sinfulness of her members. We say together with St Augustine that the Church is a *corpus permixtum*. It needs always to be purified (*semper purificanda*) (42-43).

Finally the CiG quotes *Unitatis redintegratio* 1. The document of the synod points on one hand to unity in essentials. On the other hand it offers room for differences. There is freedom in the Church concerning various forms of spiritual life and discipline, different forms of spiritual life and even theological elaborations of revealed truth (50). This principle could perhaps be applied to Lutheran Churches, too. Besides the UR brings into consideration a wound in the catholicity of the Church: “Furthermore, the Church herself finds it more difficult to express in actual life her full catholicity in all her bearings,” (50). According to my mind this opens Catholic ecclesiology towards a Lutheran understanding of the Church.

5. Conclusion

It seems to me that the CiG does not reflect the

concrete structures of the Church in much detail in Chapter I *The Church as Communion in the Triune God*. This was actually not either our aim. According to Cardinal Kasper the biggest obstacle concerns the apostolic ministry. This issue is discussed in Chapter III and especially in paragraphs 200-204, 219-259, and the main results concerning ministry are concluded in Chapter IV (see especially paragraphs 360-361).

However, the ministry is to some extent reflected in the chapter on ecclesiology, as well, namely in paragraphs 40 and 41. It is stated there that the apostolic ministry is divinely instituted to proclaim this Gospel of Christ in words and sacraments, and that the apostolic commission has a universal character (40). In paragraph 41 we have agreed that the calling and sending of the apostles by Christ and their witness is both a normative origin and abiding foundation. And finally, at the end of the same paragraph 41, it is pointed out that “the apostolic succession, serving the apostolicity of the whole Church through the apostolic Gospel, is necessary for the preservation of the Church’s substantive apostolicity, which is ultimately Christ present in his Church until the end of days.” All these issues are discussed more in detail in Chapter III.

When examining Chapter I in general, it seems to me that there are no Church-dividing issues concerning the understanding of the Church. Even the old controversy on apostolic succession is seen in a new light. Later in Chapter IV it is concluded that there is (1) a consensus concerning the basic truths of the ministry, (2) a differentiated consensus on the episcopal ministry, and (3) a growing common understanding on the Petrine Ministry. (360-361)

According to the CiG, the differentiated consensus on the episcopal ministry includes: sacramental episcopal ordination; episcopal ministry in apostolic succession as a sign of fidelity to the divine mission; the authority of bishops; episcopal ministry in service of the apostolic mission of the Church; and the apostolic dimension of the ordination of a bishop. (360) I would say that these are answers to those expectations which Cardinal Kasper expressed 10 years ago.

To answer the question if a differentiated consensus has been reached on the concrete sacramental structures of the Church, I need your advice and help. I hope that especially Catholic theologians could further reflect this issue. It is especially important to know what it means in praxis for a Lutheran bishop to be in communion with the bishop of Rome.



▶ Bishop Simo Peura greets HE Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity

A Reached Differentiated Consensus on the Concrete Sacramental Structures of the Church? A Catholic Approach¹

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(Conference given at the Centro Pro Unione, Friday, 18 January 2019)



This is the title that Bishop Peura and I have been assigned for this afternoon's session, our presentations meant to serve as a brief introduction and stimulus for the discussion to follow. First of all I am grateful and honored to have been invited to share a part of this day with you. Thanks too to the sponsors of this seminar – the Evangelical Lutheran Church of Finland, the Centro pro Unione and the Pontifical University of the Holy Cross. Holding this gathering today is a very fitting way to open our observance of this year's Octave of Prayer for Christian Unity, which begins today. I would like to divide my comments into five short sections.

I. Some Qualities of Chapter One of *Communion in Growth*

I judge this "Declaration on the Church, Eucharist, and Ministry" to be a very rich text which deserves serious attention. It links its origin to Cardinal Koch's call for a declaration analogous to the well-received *Joint Declaration on the Doctrine of Justification* (1999), but this time on the themes of Church, Eucharist and Ministry. In a symposium held at my university entitled "Luther and the Sacraments" the cardinal voiced his hope that such a new declaration might be ready for the 500th anniversary of the Augsburg Confession, in 2030. The present Finnish declaration, following quickly on the heels of a similar American Lutheran-Catholic national declaration, would seem to be a step in the direction of such a further declaration, but made at the international level in by 2030 (cf. paragraph 363; hereafter paragraphs

will be referenced as # followed by a number). The fruitfulness of the JDDJ on justification, not the least as an encouragement for Christians other than and in addition to Lutherans and Catholics has thus proven to be a stimulus for growing consensus around what may be considered the doctrine that had most to do with the reformation events of the 16th century.

Moreover, as *Communion in Growth* (hereafter CG) itself points out: "Ecclesiology has long been identified as a key question for ecumenical development. Ecclesiology gives the framework for understanding ministry and sacraments" (# 12). It goes on to quote *Harvesting the Fruits* as saying that "the very meaning of the sacramental reality of the Church" is "the fundamental ecumenical problem" facing Lutheran-Catholic theological dialogue today (# 13). It is valuable for harvesting the results of earlier agreed statements of Lutheran-Catholic dialogue as well as many other texts from the respective traditions of our two churches and from the results of dialogues by Faith and Order and bilateral discussions (see pages 153-154 for the list of fifty abbreviations of the sources used in producing this text). Perhaps the most frequently recurring words in CG and the words "We agree." The four chapters of this text are intimately related to each other: "In this report we have presented a Lutheran-Catholic growing consensus on the Church, Eucharist, and Ministry within the context of sacramental communion ecclesiology" (# 363). Chapter One immediately precedes its ten page presentation of "The Common Understanding of the Church" (in thirteen points) with the sentence: "In aiming to take a step towards a differentiated consensus

on the Church's concrete structures, we first need to explicate our joint understanding of the Church as a sacramental framework of the Eucharist and ministry" (# 24). The chapter closes in a similar way (cf. # 51). So Chapters I-III are related in that the first provides a "framework" for the two that follow. Chapter IV on the significance and scope of the consensus serves as a kind of recapitulation of the earlier chapters.

A couple of distinctive features of Chapter One seem important to point out. It has **no section concerning the overturning of condemnations**. This perhaps indicates that there were no explicit condemnations about ecclesiology which took place at the time of the Reformation. Furthermore, there is **no section with the subtitle "Explicating the Common Understanding"** in Chapter One, while this device for stating a common consensus or convergence and following it by an explication of the differences occurs quite often in the chapters on the Eucharist and on ministry. These rubrics reflect the methodology which seeks "differentiated consensus." Does their absence here mean that Chapter One is not proposed as a differentiated consensus but simply as consensus?

II. Concrete Sacramental Structures

This expression was used in the topic assigned to Bishop Peura and me, presumably as it is treated in Chapter One. As far as I can tell, that chapter uses the expression "concrete structures" only in one paragraph (# 24), once in a quotation from *Harvesting the Fruits*: "... there remain fundamental differences about the **concrete structures** of the Church - namely, the episcopacy in apostolic

¹ Presentation at the Catholic-Lutheran Seminar sponsored by the Centro Pro Unione and the Pontifical University of the Holy Cross – Rome January 18, 2019.

succession, primacy and the teaching authority of the episcopacy in communion with the bishop of Rome....” It adds that the aim of CG is “to take a step towards a differentiated consensus on the Church’s concrete structures,” a step that requires “our joint understanding of the Church as a sacramental framework.” Thus, Chapter One provides the presupposed ecclesiological framework for addressing the **concrete structures of episcopacy, primacy, and teaching authority**. The precise place in CG to verify the success of having reached a differentiated consensus on these structures is Chapter Three, not Chapter One.² For my part, I believe that Chapter Three’s discussion of ministry is rather convincing in narrowing the difference between Lutherans and Catholics on these structures. In my opinion, two convergences are especially important in this regard.

First, CG repeatedly emphasizes the necessity of episcopal ministry for apostolic succession. It is an essential part of the nature and life of the Church. In his evaluation of the fundamental ecclesiological difference between Lutherans and Catholics, the outstanding Methodist ecumenist Geoffrey Wainwright, offers his assessment of the principal ecclesiological differences between Lutherans and Catholics as outlined in Chapter Four of *Church and Justification* (1993) under the headings “the institutional continuity of the Church”, (# 174-81), “ordained ministry as an institution in the church” (# 182-204), authoritative “church doctrine and the teaching function of the ministry” (205-22), and “church jurisdiction and the jurisdictional function of the ministry” (223-41). He concludes his estimation writing that: “all these matters [reach] their sharpest focus in the question as to whether ‘the episcopal office’ in ‘historic ... and apostolic succession’ is to be judged ‘necessary’ (Catholic) or ‘important’, ‘meaningful’ and ‘thus desirable’ (Lutheran) in the service of the church and the gospel of salvation (193-204). For Lutherans, insistence on the necessity and indispensability of the episcopate endangers the ‘unconditional’ gospel; for Catholics, the lack of the episcopate jeopardizes the churchly function of mediating the apostolic gospel.”³ Obviously *Communion in Growth* offers a much stronger vision of the necessity of episcopal

ministry in apostolic succession and its divine institution (cf. for example # 40-41) than the assessment made by Wainwright of the statements in *Church and Justification* of 1993.

Secondly, and more briefly, the Lutheran emphasis on the importance of the institutional continuity of the Church and on the need to rethink the meaning of *Unitatis redintegratio* 22’s term *defectus*, especially ruling out the interpretation that it means an “absence” seems to me both reasonable and promising. Both academic research and ecumenical dialogue have made a strong case, I believe, that defining *defectus* as “absence” is by no means the only possibility and, in fact, may misrepresent the intention of Vatican II.

III. Overcoming false oppositions: sacrament vs. word; institution vs. event

A precious dimension of the Lutheran reform and of its theology is its understanding of the Church as *creatura evangelii*. This must not be lost. I would say that a slight danger of CG is that, by emphasizing the sacramental nature of the Church, some readers may forget the importance of *creatura verbi* ecclesiology. There are several paragraphs in Chapter One which very specifically affirm that the visions of the Church as creature of the Word and as sacrament of grace must not be placed in a dichotomous opposition, as if one had to choose one or the other (# 14 and 16). Also helpful is the clear description of Luther’s view of the sacramentality of the Word (# 17). Word and sacrament should not be seen as opposed factors in a dilemma between which one must choose.

Communion in Growth also opposes another false opposition: that between the Augsburg Confession’s understanding of the Church, which some have described as “Church-as-event” and the Catholic and Orthodox view of the “Church as institution.” Walter Kasper seems to make such a contrast when he writes of what he calls “the one fundamental problem and one fundamental divergence in the understanding of the Church.”⁴ This divergence 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 which 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).

² Some sections of Chapter One which, while not using the precise expression “concrete structures,” do seem quite conducive to understanding the reality of such structures in the Church. I think, for example, of the sections on “The Church as an Instrument and Sign of Divine Salvation” (# 25-26), “Justification and the Sacramental Life of the Church” (# 27), “The Church is like a Sacrament” (# 29-31), “Divine and Human Aspects of the Church” (# 32-33), “The Visible and Hidden Church and the Visible Signs of the Church” (# 34-37), “The One, Holy, Catholic and Apostolic Church” (# 38-41).

³ G. Wainwright, “Church,” in *Dictionary of the Ecumenical Movement* (Geneva: WCC Publications 2002) 182

⁴ HF, 153.

The first view seems to privilege the notion of the Church as an event, which 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? In response to this question, CG states: "As a divine-human community the Church is simultaneously an institution and an event," (# 33), then quoting a later publication of Kasper which uses the expression "institutional event."

Communion in Growth seeks to overcome the false oppositions between word and sacrament and between institution and event.

IV. A missed opportunity?

One of my most treasured passages from Vatican II appears in *Unitatis redintegratio*, paragraph 3, where the council affirms that Churches and Ecclesial Communities not in full communion with the Catholic Church "have been by no means deprived of significance and importance in the mystery of salvation. For the Spirit of Christ has not refrained from using them as a means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church." Perhaps this passage has not received the appreciation that I believe it deserves because, if I am not mistaken, many read it as meaning that the efficacy for salvation in Christian communities that are not in communion with Rome **derives** from the Catholic Church. This, I believe, is a very unfortunate, if understandable misreading. I believe that the correct reading is that he salvific efficacy of those communities here in consideration derives from the "fullness of grace and truth" which the Spirit grants to lead human beings to salvation. The council expresses its conviction that this fullness has been entrusted to the Catholic Church, but, in my estimation, it does not intend to teach that whatever mediation of salvation occurs in these churches comes first to them through the Catholic church.

I suppose that one may dispute my interpretation here. But it is indisputable that here Vatican II is teaching that Christian communities are "means of salvation" even if they are not in full communion with the Catholic Church. In my opinion, one can only conclude that Vatican II is here acknowledging the "sacramentality" of these churches. The language of "means of salvation" is the language which *Lumen gentium* 1 uses to say that the Church is "like a sacrament" (*veluti sacramentum*), that is **sign and instrument** of communion. Even if a church has a very "low" ecclesiology – one may conjecture that the Salvation Army or the Society of Friends may accept such a categorization – to the extent that they serve people in arriving at the mystery of salvation, they are here

considered "sacramental" by Vatican II, whether that idea is foreign to them or not.

I may not have seen it, but I missed this in *Communion in Growth*. For me, it constitutes a Catholic recognition of the sacramentality of the Lutheran Church and also could play a role in recognition of the validity of Lutheran ordained ministry.

V. Questions for discussion

1. How do you see the relation between Chapter One and the rest of *Communion in Growth*? How do you see agreement on "The Church as Communion in the Triune God" as successfully contributing to convergence and consensus in the areas of Eucharist and Ministry?

2. The triad of faith, sacraments, and ministry is very prominent in CG.⁵ This strikes me as very positive. How important is it in determining what are the "concrete sacramental structures" of the Church?

3. *Communion in Growth* several times refers to Faith and Order's *The Church: Towards a Common Vision*, a text written for the much wider constituency of the WCC than just the Lutheran and Catholic communions? How alike or different are CG and TCTCV? What do you see as the prospects that CG could attract the affiliation of other churches, as has the JDDJ?

4. Does the teaching that the "fullness" of the means of salvation can be found in the Catholic Church (UR 3) create an insurmountable obstacle to full communion between that church and other Christian communities? How is one to understand such fullness? Does it necessarily imply that Catholics believe that there is something important missing in the others?

5 This triad of faith, sacraments and ministry as "essential elements of communion" in paragraph 37 of Faith and Order's *The Church: Towards a Common Vision* is supported by the following quotation: "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 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

Walking on the Way:

Accompanying Young People on the Journey Towards Christian Unity

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(Conference given at the Centro Pro Unione, Thursday, 24 January 2019)



Dr. Paula R. Gooder

Introduction

It was a great honour to be asked to speak today, in this week of prayer for Christian Unity, on the subject of how we accompany young people on the journey to Christian Unity and it is wonderful to be here and to share in this occasion with you.

I need to point out two things by way of introduction:

The first is that I have grown up in the Church of England and therefore my understanding of ecumenism is shaped by the ecumenical relationships that I have experienced. My experiences may be different from yours as we are all shaped ecumenically by our own backgrounds.

The second is that I am, by training, a New Testament scholar and am, therefore, at my best when drawing insights from Scripture. As a result, I thought that the best place to begin my reflections this afternoon was by playing to my strengths and using a passage from the New Testament to stimulate our thinking – and there are few better passages for such an enterprise than the well-known and well-loved story of walking on the way found in Luke 24.13-33 and alluded to in the title for my talk.

The Road to Emmaus

The story of the road to Emmaus is a rich, evocative and inspiring story. For many people, myself included, it is one of our favourite of the stories about the resurrection; for some it is their most favourite Gospel story of all. There is something about the way that the story unfolds that draws us in.

At the start we meet two disciples – later on we discover that one was called Cleopas, while the other remains anonymous. They are, we gather, going to Emmaus and we presume from the story's end that this is their home. A couple of verses in, we discover that this is no ordinary homecoming. They are returning from Jerusalem their dreams in tatters. These two are devastated and downcast: the person they hoped had come to redeem Israel had let them down, or so they thought.

So, disillusioned and despairing, they were returning from whence they'd come. On the way they met someone they thought was a stranger. He walked with them, talked with them and unfolded the Scriptures to them until the moment came when, in blessing the bread, they recognised him to be Jesus. Even though at that point he disappeared from their view, transformed by joy they ran all the way back to Jerusalem to share what they had seen and heard.

So what can we learn from this well-known and well-loved story in this week of prayer for Christian Unity? The answer is far more than we have time for in this short talk so I will restrict myself to just a few main observations.

From Desolation to Joy

The first point that jumps out is that in the economy of God how things seem is not how they are.

As we noted above, the disciples were leaving Jerusalem devastated, their hopes dashed. To us reading Luke 24 two thousand years later, the extent of their misery seems out of proportion. Jesus had died and risen again. The women who had been to the tomb had seen that it was empty, as Jesus promised it would be; the

angels had announced to the women that Jesus was risen. The correct response to this news would have been to have stayed in Jerusalem to await a meeting with the risen Lord not to return home gloomy and upset. The fact that they were returning home so miserable tells us something crucially important: the disciples' expectations had not been met. What we know of Jewish expectations of resurrection tells us that those first century Jews who did believe in resurrection (there were others who did not) believed that it marked the start of God's long awaited intervention in the world. When the resurrection took place, the Romans would be driven out; there would be peace, prosperity and harmony; God's people would be restored as they had longed for, for so long.

On that first Easter morning nothing seemed to have changed. The Romans were still in power; there was as much conflict as there had always been and God's people seemed to be far from restored. No wonder the disciples were disillusioned. The resurrection – according to their measure – had clearly not taken place. If what they thought to be true was true, there was no need to remain in Jerusalem any longer. They were fools and would do better to hide their shame at home.

Those of us who are passionate about ecumenism might, on a bad day, be tempted to feel a little Cleopas and his companion. In my childhood and youth, the ecumenical movement brimmed with hope. Reports from ecumenical commissions, such as the Anglican Roman Catholic International Commission on which I now serve, produced ground-breaking reports which were read and debated with gusto. No one ever thought it would be easy but the ecumenical process was cutting edge, exciting, even possible. Today when I talk to friends of differing denominations about the ecumenical work I do, I receive a range of reactions from boredom to bemusement. Only last week, at an event where, along with a colleague I was introducing the most recent ARCIC to a joint Anglican and Catholic Bishops conference, someone asked me whether I worried that I was just wasting my time.

Ecumenism is no longer in fashion. I don't know what it feels like for those of you who count as 'young', but for much of the church ecumenism feels irrelevant, out of date, something we used to do but have now moved on to more contemporary engaging issues. So much so, in fact, that those of us who remain passionate about living out Christ's vision to be one, as he and the Father are one, might feel tempted to feel disillusioned, downcast, possibly even despairing. Into this context, the story of the road to Emmaus speaks powerful encouragement: how things seem is not how they are. The two on the road to Emmaus had expected the resurrection to fit their



► Ecumenical Celebration of the Word, for the Week of Prayer for Christian Unity 2019

expectations. These were good expectations, drawn from Scripture and years of theological discussion but the reality was that their expectations prevented them from grasping the good news of Jesus Christ risen from the dead. God was truly at work in the world but they were unable to see it, blinded by what they knew to be true.

For those of us tempted to despair at the current state of ecumenism, the story of the road to Emmaus challenges us to look again with fresh vision, and to ask what we might have missed, what we might be missing as we keep our eyes on our longed for expectations. Let's be clear, there was nothing wrong with the disciples' expectations. Their hope for the renewal of all things at the general resurrection was and is right and will be fulfilled at the end of time. In the same way, our hope for full visible unity was and is right, and will be fulfilled in all its glory at the end of time. It is worth reminding ourselves, in fact, that the method that underpins much of the ecumenical work of the 20th century was based on eschatology, and the recognition that *koinonia* – full fellowship between all Christians everywhere – would only be truly fulfilled at the end of all times, when God renewed all things.

The disciples' expectation, while being right, nevertheless prevented them from seeing what God had done before their very eyes. In the same way, we are challenged then to ask what we are missing; what God is doing in our midst that, different as it is from our expectations, we fail to notice and appreciate.

This is one of the ways in which young people can and already do make a profound contribution to our ecumenical conversations. Unshackled by the expectations that have shaped and moulded our work together thus far, it is vital that we listen to what young

people have to say about what they see happening in and between the different communions; what their hopes and dreams are. It is likely that there is much that we are missing if only we can allow our eyes to be opened.

On Recognition

That moment of revelation for the disciples, however, did not take place because the disciples decided to look again, because they willed it or because they planned for it. It happened 'on the way' as they journeyed with Jesus. Their transformation came unexpectedly. So what was it that transformed those two disciples? What moved them from desolation to delight? From being unable to recognise who Jesus was to recognising him?

Of course one element of the answer to this question is unknown. Luke tells us in 24.16 that the disciples' eyes were kept from recognising him. The reason for this is unstated just as is the reason for them being able to recognise him again at the end also remains unexplained. We can, however, speculate and this speculation is well worth doing. There seems to be something important about the movement in the story from lack of recognition to recognition. In other words, the inner journey (from lack of insight to full recognition)



was as important as the outer journey (from Jerusalem to Emmaus). So what changed?

There can be no doubt that one element that contributed to this inner journey was the unpacking of the Scriptures. One of the most inspiring and frustrating features of this passage is that Luke reports that Jesus 'interpreted to them the things about himself in all the Scriptures' and that the two disciples reported that when he did so their hearts burned within them. For me, a biblical scholar, it is inspiring to discover that the unpacking of Scripture could be so exciting; it is frustrating because

no one thought to write it down. It remains important, however, and offers another strand for reflection on our ecumenical work together.

I have found time and time again that the simple practice of reading and attending to Scripture can be the single most transformative thing that we can do ecumenically. It is, of course, not without its pitfalls: do we call it Bible study or Scripture study? Can we agree on which translation we read from? Should we adopt a *lectio divina* method or something else? Those potential disagreements, though, are trivial in comparison to the transformed relationships that emerge from such reading. We may not be able to reach the heady heights of our hearts burning within us but we can be sure that reading and attending to Scripture will change us. Reading Scripture *together* will change us even more and set us on the journey *together* towards a greater and deeper recognition of Christ and of Christ in one another.

Seeking ways to engage young people with reading Scripture in more ecumenical contexts must surely be a high priority for us all. It can be hard – and I speak from personal experience here – to get people excited about the latest ecumenical report, important thought they are, but the simple task of engaging together with Scripture can be done by anyone, anywhere. The challenge is to find ways to sustain this reading and to learn lessons from it for the wider church.

So Scripture changes us and moves us but there is more yet to learn from Luke 24. After the walking and the talking, the listening and attending to Scripture, something else happened on the road to Emmaus which, arguably, also changed the disciples. When they first met Jesus on the road, the disciples were sullen and gloomy, caught up with their own disappointments and disillusion. At the journey's end, they turned outwards. Luke tells us that Jesus walked ahead as though he were going on (24.28) but the disciples urged him to stay with them because the day was nearly over. In other words they engaged in hospitality. Forgetting their own needs and concerns, they paid attention to the needs of the other, in this case Jesus.

A question that often emerges when we read this text is why Jesus pretended to walk onwards. I suspect it is connected to choice. He didn't want to force the disciples to offer him hospitality – forced hospitality is no hospitality at all. Instead the disciples chose freely and openly to welcome him into their home. Perhaps it was that simple movement of looking outwards, laid on the tilled soil of their hearts prepared by Scripture reading, that moved them one step nearer to recognition.

Hospitality lies at the heart of all ecumenism. Inviting others into the places where we feel ‘at home’ and eating together, requires a transformation of the heart. The spiritual follows the physical. When we invite someone in, we invite them not just into our homes but into our hearts too. As we do so we learn from each other, we discover the riches they have to offer and invite them to see riches in us too. The most recent ARCIC report published last autumn is called ‘Walking Together on the Way’ and is based on this most important of lessons. The report is about how Anglicans and Catholic make decisions at local, regional and universal levels and seeks to discover what we can learn from each other about how to do this better. It focuses not on what divides us but on what we can learn from each other. It is a document based on and emerging out of the principle of hospitality which requires us to turn towards each other in generosity and love and with an expectation that there is much to learn from ‘the other’.

Ecumenism as hospitality is, in my view, a vital strand in a journey towards transformation – it is when we can look outwards in love and concern for the other that our eyes truly begin to open.

Breaking Bread

Of course the real moment of recognition occurred for the disciples when Jesus broke bread. The question is what is was about the breaking of the bread that caused the disciples’ eyes to open to who Jesus was. There are textual answers to this question and, of course, ecclesial answers. I’ll begin with the textual ones. Some have suggested that it was the simple act of breaking bread that caused the disciples to recognise Jesus. The problem with this is that every Jewish meal began with the blessing and breaking of bread – it was not a practice unique to Jesus. What was unusual here, however, was that the person breaking the bread was a guest. In Jewish practice, the host opened the meal by breaking and blessing bread. When Jesus broke the bread he, the guest, took the place of the host.

Perhaps it was Jesus’ innate authority, often noticed in the Gospels, that the disciples suddenly noticed? It might also be that Jesus had a particular way of breaking bread that the disciples suddenly recognised and remembered. It might even be that in raising his hands to break the bread the scars from the crucifixion, mentioned in John’s Gospel, became visible for the first time.

Ultimately, the textual answers for the disciples’ recognition of Jesus can only ever be hypothetical, interesting but inconclusive. The ecclesial answer is far more certain. Then as now, when the bread is blessed

and broken the presence of Christ is seen and felt. At the moment of eucharist, we cannot fail to recognise the one who walks with us, listening to our woes, revealing the Scriptures and transforming our grief into joy.

One of the experiences that has surprised me the most in my own ecumenical relationships is the grief that strikes me every time we celebrate the eucharist together that at that most sacred moment our divisions are most obvious. The solution to that grief is not to avoid such moments but to embrace them – it is only the grief of division that can possibly give us the impetus to strive again for greater and greater unity. The only way that



▶ The Centro Pro Unione lecture hall

anyone of any age will catch the vision for ecumenism is to feel that grief at division and determine to find ways to overcome it.

Concluding Reflections

The story of the road to Emmaus offers us reassurance and inspiration as we continue our ecumenical journey together. It reassures us that how things seem is not how they are. Although the ecumenical Emmaus towards which we travel together is further away than we first imagined, all not lost. In Luke 24 it was the journey itself that transformed the disciples - the walking and talking; the unpacking of scripture; the slow turning outwards from self to the other; the act of generous hospitality that culminated in the blessing and breaking of bread all these came together in transformation, a transformation that not only allowed the disciples to recognise Jesus for the first time to but to find the energy and joy to run all the way back to Jerusalem to proclaim what they had seen and heard and felt.

Our calling in ecumenism is, it seems to me, to remain faithful to that journey, trusting that the journey

itself will transform us, but also to proclaim with joy what we see and hear and feel along the way. In this talk I have only touch briefly on accompanying young people on the journey to Christian Unity – this is because their journey differs little from anyone else's. What anyone needs for the journey towards Christian Unity is what everyone needs. There are no special things we need to do for young people that the rest of us don't need.

As I draw to a close, however, may I offer a few observations that I believe to be important. The first is that we desperately need young people to join the ecumenical journey. This will never happen until those of us who care deeply about ecumenism get better at sharing why we are on the ecumenical journey together, what we believe to be important about it, and the joys – as well as the frustrations – that it brings. We cannot accompany young people on the way to Christian Unity, if they are not on the way themselves. They will never be on the way unless they catch the vision. They won't catch the vision unless we get better at sharing it.

Secondly, when I began engaging with ecumenism I was relatively young – at least in church terms – and my overwhelming experience was of feeling as though I was not welcome. Only now when I have learnt the language,

the method of engaging and have been around in the ecumenical world for twenty years do I feel even slightly welcome, and even then only sometimes. If we want young people to catch the vision, they need to be fully, wholly and properly welcomed to come as they are, with all the gifts and talents that they possess. They shouldn't have to wait until they are no longer young before being welcome.

Thirdly and connected to my second point, young people will not walk the ecumenical path in the same way that it has been walked until now. They will do it as they do it and to this journey they will bring vision, energy and excitement. If we want to accompany them, then we have to do just that, accompany them, learning from all they bring to the journey but not forever telling them how wrong they are getting it, or how we tried that before and it didn't work, or that's not how we do it.

Finally, and probably most importantly, if we want to know how best to accompany young people on the way to Christian Unity, we should listen them – and in a moment we will – but first in this week of prayer for Christian Unity, let us pause and continue to pray for our on-going journeying together.

*Like the disciples on the road to Emmaus, as we journey onwards
may our gloom and despair be transformed into to joy;
may our hearts burn within us as we read the Scriptures together;
may we learn the gift that comes from true hospitality;
may we learn to welcome all who are willing to join us on the way
and, in the breaking of the bread, may our expectations be case aside and our eyes opened
to see Jesus Christ, risen from the dead, who has journeyed with us all along.*

Amen



► From the left: Paul Geck, Hureem Salas, Dr. Paula Gooder, The Rev'd Olivia Maxfield-Cootte and The Rev'd Sebastian Harries

Testimony

Hureem Salas

▶ (Conference given at the Centro Pro Unione, Thursday, 24 January 2019)



▶ Hureem Salas

I'm very thankful to God, Jesus, and the Holy Spirit, for giving all of us this wonderful opportunity of making every effort to keep the unity of the Spirit through the bond of peace, as mentioned by St. Paul in Ephesians. [Eph 4:3]

Everyone of us, present here, belongs to one of the seven different continents of the world, yet, it's only one name, the name of Jesus that has united us all together.

I am Hureem Salas from Pakistan. Christians make up approximately two percent of the population, besides, there are several Catholic academic institutions. By the grace of GOD ALMIGHTY, I was able to receive my education from Presentation Convent school, that was founded by Nano Nagle, also known as "Lady with the Lantern." She was the founder of the 'Presentation Sisters' in Ireland, and was declared venerable in the Roman Catholic Church by Pope Francis in 2013.

She wanted the spiritual and temporal welfare of the pupils to be interwoven and to flow naturally together. Implementation of this aim helped me in keeping God first in everything, as a result it increased my faith and elevated my purpose. During the religious feast

days, the Christian students and staff used to attend services at St. Joseph's Cathedral, this is how I got acquainted with the Roman Catholic church.

Last year, during the synod of Bishops I met my cardinal from Pakistan, his eminence Cardinal Joseph Coutts. He talked about uplifting the Christians in Pakistan and making this bond of unity even stronger. This can be done by learning the system from here, and teaching the church and youth back home. It gave me a new direction to work for the Christians who are denied access economically, politically, socially and educationally to the rights and means that would have raised them from poverty and oppression. This amazing encounter encouraged me, and prompted the words of St. Paul to the Thessalonians [1Th 5:11] Therefore encourage one another and build each other up, just as in fact you are doing.

Now talking about the relationship between Anglicans and Catholics, in February 2017, Pope Francis made history by becoming the first Roman pontiff to visit the Anglican church of All Saints, in the whole history of the papacy. The event was organised by the church team, under the supervision of my chaplain, Rev. Canon Jonathan Boardman and Rev. Dana English the Lady Priest. Pope Francis in his homily acknowledged that Anglicans and Catholics "viewed each other with suspicion and hostility in past centuries. We are now able to recognize that the fruitful grace of Christ is also at work in other Christians." He added, 'this recognition brings with it a responsibility to spread the Gospel in this city of Rome, together.'

At this historic service with the Pope, I was asked to write and share my own prayer for sick people around the world. And I'm thankful to God, for this incredible moment of leading all Christians together in prayer.

The following month, on March 2017, for the first time ever, Anglican Choral Evensong was celebrated at the altar of the Chair of St. Peter in St. Peter's Basilica at the Vatican. The Director of the Anglican Centre in Rome, was Archbishop David Moxon, and Fr. Marcus deputy director. The gesture reflects the deepening bonds of

affection and trust between the Anglican Communion and the Roman Catholic Church. Moreover I was given the opportunity to read the second Bible lesson from the first epistle of st. Paul's to the Thessalonians. [1Th 2:3-8] Paul described that, 'we have been approved by God to be entrusted with the gospel', and that 'we don't seek glory from men, but from God alone.'

For me to stand on the altar, that has born witness to some of the most important events in Church history, reminded me the words of the psalmist; [Psa 113:7-8] God raises the poor out of the dust, [And] lifts the needy out of the ash heap, That He may seat [him] with princes-- With the princes of His people.

In order to be integrated into this bond of unity on weekly basis, me along with other youth fellows, are able to start a bible study group that runs on weekly basis. Bible Group study is so effective that Jesus used it to train the men who would be known as the apostles. Our main objective is to concentrate on the essentials of the faith, without any denominational differences. Fellows from Anglican, Episcopal, Baptist, Protestant, Evangelical, Orthodox and Roman Catholic churches, including visitors have joined us to study God's Word. It revives us spiritually, which helps us to serve more effectively in our individual churches. The word of God changes our perspectives and insights, increases our faith and its application transforms our lives. Together on weekly basis we celebrate life's victories, get prayer support, are encouraged in tough times, identify and express the spiritual gifts, in order to be better equipped to live and share the gospel with those around us.

Today I want to encourage the young adults, to actively play their God given role in the extensive body of Christ. When God created the body of Adam out of the dust, it was having all the different systems in it, but still it was dead, until God breathed, the breath of life, and Adam became a living being. Likewise, because of sin we all are spiritually dead, only the Holy Spirit can make us spiritually alive, otherwise it would be like the scientists who are struggling hard to make their own human being from scratch, they can make the body organs, from the available materials, but from which source they will put life in it? Jesus said, 'the Words that I speak are spirit.' When we fill our minds and hearts with the word of God, it automatically fills us with the Holy Spirit. Paul says: [Eph 4:4-6] [There is] one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who [is] above all, and through all, and in you all.

As Dr. Paula, mentioned the story of the two disciples on the road of Emmaus, when Adam and Eve ate the fruit, their eyes where open and they could see their sinful nature. The connection with God was lost. But when Jesus, broke the bread, the Holy Communion, His own living body, the bread of life, and gave it to the disciples, their eyes were open and they could see the Holy God once again. That lost connection was revived. When our connection with God is revived, then our connection with each other is also revived. God bless you all.

Testimony

Paul Geck

▶ (Conference given at the Centro Pro Unione, Thursday, 24 January 2019)



There is a phrase in Dietrich Bonhoeffer's book *Life Together* that goes like this: "Because God has already laid the only foundation for our fellowship, because God has bound us together in one body with other Christians in Jesus Christ, long before we entered into common life with them, we enter into that common life not as demanders, but as thankful recipients."¹

This is profoundly true, and I want to share with you only a little part of my thankfulness for what God has given me as a gift in living with other Christians.

I come from a deeply protestant German family with a long line of Lutheran pastors among my ancestors. I grew up in what you might call an evangelical church that I attended with my parents and siblings - very much low church. For us, Rome would have been on the other side of the moon.

I started studying theology at the University of Heidelberg and was offered towards the end of my studies the opportunity to go to Rome for a year. So I did, and, as it must happen, I fell in love with the city immediately.

I took some courses at the Gregoriana, though I'd have to admit that life outside the university walls was much more interesting. I was delving deeply into a fascinating cosmos of religious communities, monasteries, meeting lots and lots of interesting people.

And I found a friend, Andrea, who soon turned out to be a brother. In him, a southern Italian catholic who seemed to know everything about masses, liturgies, popes and councils, I discovered the very same love for Christ, the same search for authenticity, for a live captured by beauty and truth.

He soon introduced me to the community of Augustinian nuns at the monastery of Santi Quattro Coronati near the Colosseum. And the same discovery here: We're the same! We're brothers and sisters of the same father. But we're so different! And that intrigued me. So I started to go there regularly, to pray the psalms with them, to find out more about their life behind the



▶ Paul Geck

big walls. I started to attend mass on Sunday. And I felt interrogated by everything. And so my curiosity led me right into a process of what they call here a vocational discernment, something I have deeply missed in my own training. It is a profoundly unsettling experience. Who am I, if I am not the German, the theology student, the future pastor? I even started what they called spiritual exercises in daily life – I thought, what do I have to lose? I keep finding out there is quite a bit to lose. And the strangeness of a foreign country, of the faith, the church, of the radicalness of these courageous and beautiful nuns, it all serves as an invitation to look behind the things, especially of my own story and my own tradition, of everything I have taken for granted until now.

But you can't know how happy I am. I know to be right at the place where God wants me. It's a time of grace, of discoveries, of widening, of receiving.

The thing about ecumenical encounters, as I found out, is it that they can change you. I like the phrase of Pope Francis in *Evangelii gaudium*: "It is not just about being better informed about others, but rather about reaping what the Spirit has sown in them, which is also meant to be a gift for us."²

1 Dietrich Bonhoeffer, *Life Together* (New York 1954) 28.

2 Pope Francis, *EG* 246.

Among these gifts I count and cherish the profound humanity of the catholic faith, that makes incarnation more than a theory. I count the love for the eucharist community, I count the treasure of spiritual mothers and fathers that represent the wisdom of the Church. I count the conservation of the monastic tradition, that is in itself a proclamation of healing and wholeness to the world.

I haven't talked about the pain that arises from our differences – especially in front of the altar. It's best put by the rule of Taizé that reads: *"Never resign yourself to the scandal of the separation of Christians who so readily profess love for their neighbour and yet remain divided. Make*

*the unity of the body of Christ your passionate concern."*³

This passion is something else that can only be received as God's gift. That it has come to be such an important part of my life, is yet another reason for me to be deeply grateful.

3 *The Rule of Taizé*, Introduction.

Discorso di presentazione del libro:

Mons. Nazareno Patrizi - la vita, il pensiero, la fede di un prelado originario di Bellegra

Dr. Davide Bracale
Segretario, Centro Pro Unione

▶ (Discorso tenuto al Centro Pro Unione, sabato, 9 febbraio 2018)



Sempre dimentico di sé, beneficiò quanti a lui si rivolsero. Ecco chi era Mons. Nazareno Patrizi: un presbitero che aveva ben chiaro che la sua funzione fosse di porsi al servizio della Chiesa e degli altri.

Nazareno era orgoglioso della sua fede e umile nel proprio ministero. Oltre il prelado di curia e l'avvocato ecclesiastico, vi era un animo nobile e sensibile, un poeta del Vangelo, scordato per troppo tempo e meritevole di una giusta e corretta riscoperta, affinché la luce di Cristo possa irraggiarsi attraverso di Lui, secondo le parole di San Paolo:

“Non sono più io che vivo, ma Cristo vive in me” (Gal 2, 20).

La ricerca è stata faticosa e al contempo gratificante. Gli ostacoli sono stati diversi, ma nessuno insormontabile.

Gli Archivi cui mi sono rivolto sono stati l'Archivio Segreto Vaticano, l'Archivio Diocesano di Palestrina, l'Archivio dell'Abbazia Territoriale di Subiaco, l'Archivio del Collegio Germanico-Ungarico (nel quale era situata la Gregoriana, durante gli anni di formazione di Mons. Nazareno) e l'Archivio del Tribunale Apostolico della Rota

Romana. In tutti questi luoghi ho avuto modo di trovare personale competente e disponibile, che ha offerto un contributo umano e professionale veramente significativo per il progresso dell'opera su Mons. Nazareno.

Ho, inoltre, consultato l'Archivio Storico della Diocesi di Roma, per i documenti inerenti Mons. Patrizi e il suo canonicato nella Basilica dei Ss. Celso e Giuliano.

A ciò si aggiunge lo studio delle pubblicazioni dello stesso Nazareno Patrizi e dei testi che lo menzionavano. In modo da comprendere quale fosse la sua impostazione di pensiero.

Ciò che ne risulta è una persona attenta alla questione romana, dalla prospettiva della Santa Sede. Egli difendeva il Pontefice e le sue prerogative sia dal punto di vista del diritto canonico che del diritto pubblico.

Oggi, a novant'anni dai Patti Lateranensi, Mons. Nazareno Patrizi è uno degli esempi di quel pensiero giuridico che portò alla stesura del Trattato e del Concordato tra Santa Sede ed Italia.

Vi è poi il suo legame con Bellegra. Scoprirlo mi ha permesso di esplorare le radici della mia famiglia materna, appunto Patrizi, e il ruolo che per tre secoli ebbe nel piccolo feudo abbaziale di Civitella, poi Bellegra.

Mons. Nazareno Patrizi era sotto ogni aspetto un servitore esemplare di Cristo. Un vero cristiano. Un esempio in primo luogo per me e spero per chiunque abbia l'umiltà di imparare dai migliori. Fu un uomo di straordinaria dolcezza, come testimonia un affettuoso poema destinato all'amico Giacomo della Chiesa, poi divenuto Benedetto XV.

Egli fu un presbitero pieno di meriti per condotta, zelo e non comune istruzione, che fece della fede vissuta in umiltà e dignità il suo vessillo di vita.

Personalmente non posso che essere davvero riconoscente e grato a questa figura della Chiesa di Roma.



▶ Davide Bracale presenta il libro su Mons. Nazareno Patrizi

Voglio, poi, ringraziare il Centro *Pro Unione* per avermi dato la possibilità di presentare in questo luogo il libro su Mons. Nazareno Patrizi.

Egli, infatti, visse proprio in Via Santa Maria dell'Anima, negli anni del pontificato di Pio X, durante il quale ebbe alcuni dei suoi maggiori successi personali e professionali. Pio X fu anche il papa che accolse nella Chiesa di Roma la Società dell'*Atonement*, la quale fondò questo Centro di dialogo ecumenico e inaugurò la Settimana di Preghiera per l'Unità dei Cristiani, ufficializzata da Benedetto XV nel 1916 col *Breve Romanorum pontificum*.

Auguro, dunque, che illuminato dalla fede di questi due pontefici, indissolubilmente legati alla figura di Mons. Nazareno Patrizi, e dei loro successori, il Centro

Pro Unione possa proseguire nel dialogo ecumenico, affinché sia fatto "un sol ovile e un sol pastore attorno alla Cattedra di Pietro", come espresse l'Arcivescovo Diomede Falconio, per volontà dello stesso P. Paul Wattson, fondatore della Congregazione dell'*Atonement*.

Aggiungo che i proventi dei contributi liberali per il libro saranno devoluti alla Congregazione Francescana dell'*Atonement*, che agisce nella sua missione per l'unità in America, Giappone, Filippine, Canada, Inghilterra, Irlanda e naturalmente Italia. Per me, invece, il premio è stato poter pubblicare questo libro, al fine che tutti sappiano chi fosse Mons. Nazareno Patrizi, pertanto desidero che il mio investimento culturale porti frutto per l'unità della Chiesa e dei Cristiani: *Ut omnes unum sint*.

Conosciamo i Fratelli (Getting to know our separated brethren)

Corso Breve Ecumenismo (A Short course in ecumenism), including a DVD Video

Dr. Teresa Francesca Rossi, author

Conosciamo i fratelli (Getting to know our separated brethren) Volume XIV of the series *A Short course in ecumenism* (in Italian) takes its inspiration from the invitation in the conciliar document on ecumenism: "Catholics who already have a proper grounding need to acquire a more adequate understanding of the respective doctrines of our separated brethren, their history, their spiritual and liturgical life, their religious psychology and cultural background" (Unitatis Redintegratio, 9).

It is addressed to teachers, ecumenical and pastoral officers and to all who are interested in gaining a greater knowledge of the Italian multi-confessional reality.



DVD Video Disc

9 chapters

4 hours, 15 minutes of video



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Manual of Ecumenism (Manuale di Ecumenismo)

A hands-on guide to Christian Unity, including CD-Rom

Dr. Teresa Francesca Rossi, author



The Associate Director of the Centro Pro Unione Teresa Francesca Rossi, a professor of ecumenism at the Pontifical University of St. Thomas Aquinas presents a hands-on guide to the journey towards full Christian Unity.

"Strange as it may seem, the project started over a cup of coffee at the Centro Pro Unione with a sentence by Fr. Jim Puglisi, SA, the Director of the Centro who asked me: 'Teresa why don't you write a handbook on ecumenism with a CD ROM?' It was a very appealing challenge...The book can be read on two different levels, both basic and advanced...there are modules on method, spirituality, history and systematics, plus reflections, material for ecumenical laboratories...."

The CD Rom is an integral part of the Manual but it is complementary...it is an instrument which we hope can be used with younger people: they know about Ecumenism and like the word but don't know the story behind it and I think it is a story that needs to be told because it is a fact that belongs to the history of the Churches: in the last 100 years they have been involved in Ecumenism... Still it's a long way to full visible Christian unity but we have reached the critical phase in which we see that the goal is not a dream, is getting closer as a concrete possibility... We now need to go in depth..."

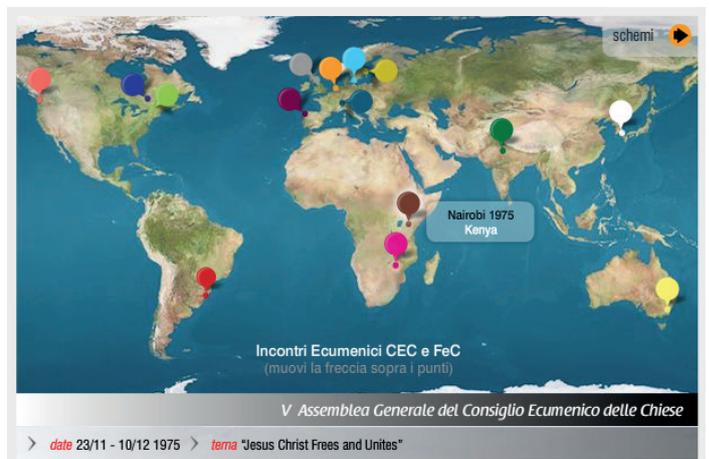
From an interview to the Vatican Radio with Philippa Hitchen

"In the conviction that what unites us is more than what divides, the nearly 500 pages of the manual (enriched by a CD, as well as passages of Scripture and well-known and lesser-known documents or the Catholic Church) are organized into four parts... From her perspective angle, each of them confirms what is perhaps the most striking trait: if unity is a gift from God, like so many other gifts, it is however also something that must be cultivated with tenacious, serious and deep dedication...Inviting one to a groundwork which is at the same time theological, sociological, psychological, philosophical, anthropological, canon law and human, the text introduces an ecumenism understood not only as a system of thought but also as prayer and Christian lifestyle...Immersing oneself page after page in the book, the reader can clearly perceive what we might call the ecumenical daily character both practical and theoretical of Teresa Francesca Rossi. From "L'Osservatore Romano", the monthly Women Church World", "This treasure in earthen vessels. The innovative manual of ecumenism by Teresa Francesca Rossi" by Giulia Galeotti



▶ Dr. Teresa Francesca Rossi, author of the Manual

◀ A graphic example from the CD Rom, including interactive charts, maps, historic pictures and audiovisual.



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Mons. Nazareno Patrizi - La vita, il pensiero, la fede di un prelado originario di Bellegra

Davide Bracale

Prelato Domestico di Sua Santità e Avvocato della Rota Romana, proveniva dalla famiglia Patrizi di Bellegra. Giurista particolarmente attento allo studio della "Questione Romana", dalla prospettiva della Sede Apostolica, fu autore de *La dotazione imprescrittibile e la legge delle guarentigie*.

Segretario della Pontificia Accademia Tiberina, si seppe distinguere per infaticabile perizia giuridica e non cultura classica, sempre unite ad umana carità e sincero spirito apostolico.



Mons. Nazareno Patrizi

La vita, il pensiero, la fede di un prelado originario di Bellegra



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A Bibliography of Interchurch and Interconfessional Theological Dialogues

Thirty-fourth Supplement - 2019

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 / ire: Church of Ireland / Methodist Church of Ireland Covenant Council
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-Pe / eng: Anglican-Pentecostal Consultation
A-R: Anglican-Reformed International Commission
A-R / eng-scot: Church of England-Church of Scotland Joint Study Group
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

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 (Non-Chalcedonian)
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-O / rus:** Bilateral Dialogue between the Russian Orthodox Church and the Assyrian Church of the East
- 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
- 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:** Baptist-Methodist International Dialogue
- 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-RC / f:** Evangelical-Roman Catholic Conversations in France
- 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-Roman 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-OO / rus-copt:** Commission for Dialogue between the Russian Orthodox Church and the Coptic 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 / eng:** Catholic-Orthodox Pastoral Consultation in England
- 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 World Council of Churches 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, Anglican Theological Review, Annales theologici, Apulia Theologica
- B ▶ Bausteine für die Einheit der Christen, Bulletin of Ecumenical Theology
- C ▶ Calvin Theological Journal, Catholica, Centro Pro Unione Bulletin, Chemins de dialogue, Chrétiens en Marche, Christian Orient, Una città per il dialogo, Concilium, Confronti, Contacts, Courier, Cristianesimo nella storia, Current Dialogue
- D/E ▶ Diálogo ecuménico, Eastern Churches Journal, Ecclesia Mater, Ecclesiology, The Ecumenical Review, Ecumenical Trends, The Ecumenist, Ecumenismo Quotidiano, Ekklesia, Exchange
- F/I ▶ Forum Letter, Global Christian Forum Newsletter, The Greek Orthodox Theological Review, Herder Korrespondenz, Information Service & Service d'Information, International Journal for the Study of the Christian Church, International Review of Mission, Internationale kirchliche Zeitschrift, Irénikon, Istina
- J/K ▶ Journal of Anglican Studies, Journal of Ecumenical Studies, Journal of Pentecostal Theology, Journal of the European Pentecostal Theological Association, Kerygma und Dogma
- L ▶ LibreSens, The Living Church, Lutheran Forum, Lutheran Quarterly
- M/N ▶ MD-Materialdienst des Konfessionskundlichen Instituts Bensheim, Nicolaus
- O ▶ O Odigos, Odos, Ökumenische Rundschau, Oikumene, One in Christ, Oriente cristiano, Origins, Orthodoxes Forum, L'Osservatore Romano, 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, Reseptio, Review of Ecumenical Studies, Rinnovamento nello Spirito Santo
- S ▶ SEIA Newsletter on the Eastern Churches and Ecumenism, Sobornost, 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, Theological Studies
- U/V ▶ Una Sancta, Unité des Chrétiens, Veritas in caritate: informazioni dall'ecumenismo in Italia, The Window, Worship, Zeitzeichen
- 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 \ br: National Roman Catholic-Lutheran Commission in Brazil**REFLECTION AND REACTIONS**

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L-RC \ g: Joint Commission of the Evangelical Church in Germany and the German Episcopal Conference**REFLECTION AND REACTIONS**

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L-RC \ g: (2017-02) Study Document on Anthropology and Ethics**TEXTS AND PAPERS**

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L-RC \ usa: (2015-10) Declaration on the Way**REFLECTION AND REACTIONS**

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O-RC: General**INFORMATION**

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O-RC: (2007-10) 10th Plenary Session - Ravenna, Italy**REFLECTION AND REACTIONS**

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O-RC: (2016-09) 14th Plenary Session - Chieti, Italy**REFLECTION AND REACTIONS**

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O-RC: (2017-09) Coordinating Committee meeting - Leros, Greece**INFORMATION**

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O-RC: (2017-11) Annual November 30 Istanbul visit**INFORMATION**

- “Catholiques et autres chrétiens: orthodoxes.” *Irénikon* 90, 4 (2017) 528f.

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- Bartholomaios I. “A reminder for Christians: Patriarch Bartholomew’s message on the Solemnity of Saints Peter and Paul.” *L’Osservatore Romano*, English ed. 51, 27/2554 (2018) 4.

O-RC: (2018-06) Annual June 29 Rome visit**TEXTS AND PAPERS**

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O-RC: (2018-11) Annual November 30 Istanbul visit**TEXTS AND PAPERS**

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O-RC: (2018-11) Coordinating Committee meeting - Bose, Italy**INFORMATION**

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O-RC \ g: (2017-11) The Feasts of the Liturgical Year**TEXTS AND PAPERS**

- Gemeinsame Kommission der Deutschen Bischofskonferenz und der Orthodoxen Kirche in Deutschland. “Das Kirchenjahr in der Tradition des Ostens und des Westens: [IV.] Christus feiern mit der Gottesmutter und allen Heiligen.” *Orthodoxes Forum* 32, 2 (2018) 215-254.

O-RC \ rus-g: (2018-06) 10th theological conversation - Hildesheim, Germany**INFORMATION**

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O-RC \ usa: (2003-10) 65th meeting on Filioque - Washington, DC**REFLECTION AND REACTIONS**

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O-RC \ usa: (2017-10) Response to the Chieti Document**TEXTS AND PAPERS**

- North American Orthodox-Catholic Theological Consultation. "Reponse à la Commission internationale mixte pour le dialogue théologique entre l'Église catholique romaine et l'Église orthodoxe 'Synodalité et primauté au premier millénaire: vers une compréhension commune au service de l'unité de l'Église.'" *Istina* 63, 1 (2018) 73-80.

OC-RC: (2017-07) Second Phase final meeting - Paderborn, Germany**INFORMATION**

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OO-RC: (2009-01) Oriental Orthodox-Roman Catholic Dialogue 6th meeting - Rome, Italy**REFLECTION AND REACTIONS**

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OO-RC: (2015-01) Oriental Orthodox-Roman Catholic Dialogue 12th meeting - Rome, Italy**REFLECTION AND REACTIONS**

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OO-RC: (2017-01) Oriental Orthodox-Roman Catholic Dialogue 14th meeting - Rome, Italy**INFORMATION**

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OO-RC: (2018-02) Oriental Orthodox-Roman Catholic Dialogue 15th meeting - Etchmiadzin, Armenia**INFORMATION**

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Compiled by Dr. Loredana Nepi



DIGITAL EDITION / <https://bulletin.prounione.it>

🔄 Editor revision · **August 31, 2021**

Design Bulletin E-book · *Espedito Neto*

