

The Pontifical Council For Promoting Christian Unity

No 69
1989 (I)

VATICAN CITY

Information Service

TABLE OF CONTENTS

PREFACE: THE PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN UNITY	1
POPE JOHN PAUL II AND ECUMENISM, September-December, 1988	2
RELATIONS WITH THE COPTIC CHURCH	8
VISIT OF THE WORKING GROUP OF THE SWISS CHURCHES TO ROME, November 5-11, 1988	9
VISIT OF VATICAN DELEGATION TO THE ECUMENICAL PATRIARCHATE, November 30, 1988	13
CELEBRATION OF 900TH ANNIVERSARY OF MONASTERY AT PATMOS, September, 23-28, 1988	17
ECUMENICAL NEWS	20
Disciples of Christ-Roman Catholic Dialogue, December 10-16, 1988	20
Visit to Rome of His Beatitude, Teoctist, Patriarch of the Romanian Orthodox Church, January 4-5, 1989	20
Joint Working Group, February 4-10, 1989	21
Lutheran-Roman Catholic International Dialogue, February 27-March 4, 1989	22
World Alliance of YMCA's Executive, Meeting with Pontifical Council for Promoting Christian Unity, April, 1989	22
COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS	24
DOCUMENTATION SUPPLEMENT	
Prayer for Christian Unity, 1990	26
— Letter of the Secretariat	26
— Material for the Week of Prayer	27

PREFACE

THE PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN UNITY

The new name on the cover of this issue reflects the implementation on March 1, 1989 of *Pastor Bonus*, the Apostolic Constitution of Pope John Paul II on the Roman Curia.

The Constitution states the specific area of competence of each dicastery of the Roman Curia, indicating at the same time that all dicasteries of the Roman Curia are juridically equal among themselves. Among various provisions were changes of names. In general, those dicasteries previously entitled Commissions, Councils or Secretariats, are now called Pontifical Councils. Thus, the Secretariat for Promoting Christian Unity which was founded by Pope John XXIII in 1960, is now officially designated as the Pontifical Council for Promoting Christian Unity.

The functions of this office, however, remain the same. *Pastor Bonus* charges this Pontifical Council with taking appropriate initiatives and activities to implement the commitment of the Catholic Church to promote Christian unity. It is the dicastery of the Holy See whose task is to see that the decrees of the Second Vatican Council concerning ecumenism are put into practice. It has responsibility for the correct interpretation of ecumenical principles and their im-

plementation. The Council implements ecumenism both within the Catholic Church and in the relationships with other churches and ecclesial communities. Within the Catholic Church it can organize meetings of Catholics on the national or international levels in order to promote the ecumenical spirit and activities. It follows the initiatives that come from the various levels, and works to coordinate Catholic efforts. The Council is also the organ used by the Holy Father for contacts and relationships with other churches and ecclesial communities. It does this especially by promoting dialogue and conversations with them which are intended to promote unity, making use in this task of Catholic experts well prepared in theological doctrine. It designates Catholic observers for meetings organized by other Christians and invites observers from those communities to Catholic meetings when this is opportune.

Pastor Bonus also underscores, as in the past, that related to the Pontifical Council for Promoting Christian Unity, and also directed by the President of the Council, is a Commission for Religious Relations with the Jews.

POPE JOHN PAUL II AND ECUMENISM

September-December, 1988

HOMILY AT MASS FOR PAUL VI AND JOHN PAUL I

September 28, 1988

... We must also recall the developments of the new ecumenical orientation, begun "with evangelical clarity" by John XXIII, programmed by the Council, and continued by Paul VI and John Paul I. Together with representatives of other Churches and Christian communities, this delicate and difficult road has been travelled, and indeed, "we have made real and important advances" (n. 6). ...

TO THE BISHOPS OF CAMEROON

September 30, 1988

... I have noted with satisfaction that the relations between Protestants and Catholics are cordial and positive. In view of a still more profitable ecumenical action, I encourage you to examine in greater depth the heritage we have in common with the other ecclesial communities and to clarify, in the Cameroonian context, what is specifically Catholic. ...

PASTORAL VISIT TO FRANCE

THE POPE'S ADDRESS

TO THE ECUMENICAL GATHERING IN STRASBOURG

October 9, 1989

In the evening of Sunday, October 9, the Holy Father went to the Reformed Church of St Thomas, built in the 13th and 14th centuries, where he addressed approximately seven hundred representatives of various Christian denominations.

Dear Brothers and Sisters in Christ,

1. We have just heard an exacting message, but a hopeful and joyful one as well.

By the gift of faith and by Baptism we have become the branches of the true vine which is Christ. If we are cut off from that vine we cannot bear fruit. If we have begun to bear fruit, the Word of God, received in faith, will not cease to prune us; it will purify us so that we bear more fruit. However, Christ's demands lead us to hope and joy: "If you remain in me and my words remain in you, ask for whatever you want and it will be done for you". "If

you keep my commandments, you will remain in my love ...". "I have told you this so that my joy might be in you and your joy might be complete" (*Jn* 15:7, 10, 11).

2. Need, hope and joy: these three words can sum up the ecumenical commitment which today is a fact for almost all Churches and Christian communities.

After times of opposition, distrust and ignorance, we have drawn nearer to one another by the grace of Christ. Because of the fundamental bond which the Sacrament of Baptism creates among us, as Pastor Hoeffel recalled just now, all of us are branches of the true vine which is Christ. It is from him that our unity comes, and it is through him that it can grow, because outside of him we can do nothing (cf. *Jn* 15:16). Without personal attachment to Christ and our rootedness in him through faith, without regularly listening to his word and welcoming it, our dialogue would become simply negotiations, and our collaboration mere tactical planning. Prayer, conversion of heart and renewal of the Church are the indispensable means for receiving the grace of Christian unity (cf. *Unitatis Redintegratio*, nn. 6-8).

3. Today for various reasons the Churches and Christian communities can recognize the temptation to withdraw into themselves and thus slow down their journey towards unity. At times disappointed by the slowness of the progress made or surprised by the new difficulties which arise, we are called to make new efforts to understand one another better. According to the admonition of St Paul, we must always be attentive to maintain the unity of the Spirit in one bond of peace, supporting one another with patience and charity, in all humility and gentleness (cf. *Eph* 4:2-3). These attitudes engender mutual trust and overcome suspicion. They never permit us to despair when we do not yet reach agreement on our positions, although we all seek to be faithful to the will of Christ. There is "one spirit" (*1 Cor* 12:11) who guides us "to all truth" (*Jn* 16:13). We are already drawing closer together on some of the important doctrinal points which separated us. If we faithfully place ourselves in his light to meditate upon the Word of God, we are sure that he will continue to assist us in our efforts for Christian unity.

4. With these sentiments and with this assurance, I thank Pastor Hoeffel for the candour with which he expressed the impatience which is felt in expectation of our common participation in the Eu-

charist, and the Protestant position on the subject. I also experience such expectation and impatience; since our positions have not yet reached agreement, we must continue unrelentingly, in total confidence in the Holy Spirit, the dialogue already in progress, on the national and regional levels with the Lutheran World Federation and the World Alliance of Reformed Churches as well as in the framework of multilateral exchanges within the Commission on Faith and Order of the World Council of Churches. As Catholics, we do not want to give the impression that the present impossibility of our common sharing in the Eucharist is a simple matter of ecclesiastical discipline which can be resolved differently depending on persons and circumstances. For us it is a question of faith. The Catholic Church believes that the Eucharistic celebration is a profession of faith in deed and that complete agreement in the faith is the presupposition of a common Eucharistic celebration which is really faithful and true. If sometimes our positions are misunderstood by certain parties, I am still hopeful, and I repeat: if we sincerely seek to do God's will, if we pray unceasingly for it, he will one day clarify and accomplish what is impossible today.

5. The central reality which the Eucharist is in the Church's life and the sad present impossibility of celebrating it together must not, however, dissuade us from the many occasions which we do have—and which perhaps we do not use enough—to pray together and to bear fruit together for the glory of God and the good of humanity. If we cannot yet benefit together from Christ's presence in the Sacrament of his Body and Blood, we can, and we must, already benefit together from his presence in every weak, impoverished or oppressed man or woman (cf. *Mt* 25:35-40). We who are not yet able to share the Eucharistic Bread are called by Christ to share the bread of the distress of the poor. We know that the evangelization of the poor is one of the signs of the Kingdom which is to come, and that Jesus is mysteriously present in the least of his brothers and sisters. The fight against the suffering and misery of people thus takes on an incomparable dignity. Throughout the history of our communities many men and women, enlightened and motivated by the Christian faith, generously gave themselves to the task of relieving and freeing the oppressed and revealing to them the identity and message of the true Liberator! How could we not mention, in this church to which many ties bind him, that remarkable witness of Christ's love for the poor, the great theologian and doctor, Albert Schweitzer?

6. Dear Brothers and Sisters, I thank you for having given me the opportunity to meet you. Without forgetting the sufferings of the world and the differences which still exist among us, we have listened to Christ telling us that his joy is in us, and that our joy will be complete (cf. *Jn* 15:11).

You know that I have come to visit the European Institutions that have their headquarters at Strasbourg and the Catholic communities of this region.

It is equally a reason for joy and hope for Europe that we are gathered here. In order to contribute to the unification of Europe and to announce to it in a renewed way the Gospel of Jesus Christ, Christians must be ever more united so that the "Kingdom of God" may come, as was recalled by the participants in the important meeting of the representatives of the European Council of Churches and the Council of the Episcopal Conferences of Europe several days ago at Erfurt.

The presence of the European Institutions as well as the existence and effect of the Centre for Ecumenical Studies of the Lutheran World Federation at Strasbourg are reminders and signs of the vocation of Christians to witness together to the Gospel in Europe and in the world.

7. The rich Christian heritage which is yours, at Strasbourg, in Alsace and in Lorraine, can also be a source or renewed commitment for the service of God and others. In this year in which you will celebrate the four hundred and fiftieth anniversary of the founding of your Faculty of Protestant Theology, the memory of your city's Christian past cannot leave you indifferent. Following the witness of courage and sacrifice of the monk-evangelizers who came from Britain and Ireland, the theological teaching of St Albert the Great and his disciples, the mystical depths of Meister Eckhart and Johannes Tauler added lustre to your city and region. The time of the sad oppositions which resulted in our separation came. Religious personalities such as John Calvin, Martin Bucer and Jacques Sturm made on this city, and even beyond it, an historical impact not only in the domain of theology and ecclesial life, but also in the cultural, social and political spheres.

Today, while we advance along the difficult path of ecumenism, the mission and collaboration of the Faculties of Theology, Protestant and Catholic, and of various Institutes of your University, the presence of Christians in positions of great responsibility in this region, and all the forms of witness of the Christian community, including their common witness, are occasions and means that the Lord offers you so that Strasbourg may be strengthened in its Christian calling.

May God's grace help you to use these means. Then "the peace of God which surpasses all understanding will guard your hearts and minds in Jesus Christ" (*Phil* 4:7).

* * *

POPE RECEIVES CREDENTIALS OF AMBASSADOR OF DENMARK

October 20, 1988

... In your address, I also note the mention you made of the ecumenical movement. Your countrymen are very much involved and the Holy See, for its part, promotes it. I hope that the dialogue between Christians of different confessions continues to develop, in your country and elsewhere, in the search for

truth, in mutual respect, and in the various forms of cooperation possible on the road to unity. ...

HOMILY FOR BEATIFICATION OF NIELS STENSEN

October 23, 1988

On Sunday, October 23, the Holy Father celebrated Mass in St Peter's Basilica, during which he beatified Bishop Niels Stensen and preached a homily. Excerpts follow.

... From earliest childhood he had been educated in the "science of the heart" by his pious Lutheran parents. He advanced further in that science during his studies at the Latin School and the University, where he had found an environment in which religion was practised with conviction and sincerity. We can gain some idea of the progress which he made from the whole character of his scientific research, as also from the practical choices which shaped his life.

To admire the wonderful beauties of creation and from these to rise to the source of all beauty was a basic element of his spirituality ...

... Through his acute powers of observation and his calm objectivity he gradually succeeded in breaking free from certain prejudices against the Catholic faith by which he had been influenced unconsciously and in good faith since his youth. ...

... The life of the new Blessed is therefore a *shining example of openness and dialogue*. His mission in a predominantly Protestant country shows how those relationships which facilitate mutual understanding, love, and unity can and should be established: by uprightness combined with refinement and tact, exemplary conduct and holiness of life. ...

... He tells us that the humble faith of Christians is always possible ... In particular, believers in the diaspora will be encouraged and comforted by his example, while to the eyes of a divided Christendom he appears as an ardent promoter of unity.

POPE'S LETTER TO DIRECTOR OF VATICAN OBSERVATORY

(Published October 26, 1988)

In September 1987 the Holy See sponsored a Study Week at Castel Gandolfo to mark the three hundredth anniversary of the publication of Sir Isaac Newton's "Philosophiae Naturalis Principia Mathematica". The Holy Father sent a letter to Fr George V. Coyne, S.J., Director of the observatory, as preparations were under way to publish the papers presented at the Study Week, in which he said:

So much of our world seems to be in fragments, in disjointed pieces. So much of human life is passed in isolation or in hostility. ...

... But at the same time we see in large sectors of the human community a growing critical openness

towards people of different cultures and backgrounds, different competencies and viewpoints. More and more frequently, people are seeking intellectual coherence and collaboration, and are discovering values and experiences they have in common even within their diversities. ...

... As never before in her history, the Church has entered into the movement for the union of all Christians, fostering common study, prayer, and discussions that "all may be one" (Jn 17:20). She has attempted to rid herself of every vestige of anti-Semitism and to emphasize her origins in and her religious debt to Judaism.

TO THE BISHOPS OF THE PACIFIC

October 28, 1988

... Dear brothers, the Gospel invites us also to be *ministers of reconciliation*. In the numerous conflicts sharing the world today we have to seek a deeper level of understanding and harmony; we have to place ourselves on the most elevated plane of fraternal love. This too is an important fruit of evangelization. I express the heartfelt hope—and this is my constant prayer—that all the people of the Pacific will be able to live in harmony and in prosperity, that conflicts will be resolved peacefully in justice and in respect for the interests and aspirations of all. There is another aspect of the ministry of reconciliation, namely, our duty to *heal the wounds of division among Christians* and to seek a better understanding with the members of other religions. I encourage you to continue your efforts in these areas, resting on the foundation of the firm principles of ecumenism and dialogue which the Second Vatican Council has taught and which the discipline and teaching of the Church have since clarified.

TO BISHOPS OF PAPUA NEW GUINEA AND SOLOMON ISLANDS

October 29, 1988

... Christian witness to the Gospel also touches *other Christians and all people of good will*. I know that there is an ecumenical dimension to the life of your local Churches which is readily embraced and accepted. We can give thanks to God for every effort to understand better the faith of our non-Catholic brothers and sisters and to collaborate with them in a true spirit of love. In this way we hope to grow together with them along the path of unity. A true spirit of ecumenism also challenges us to grow in *love and understanding of our own Catholic faith*. Otherwise we may be tempted to brush aside serious doctrinal, disciplinary and historical differences, and our efforts will remain superficial and sterile because they fail to get to the roots of division. I am confident that by deepening their knowledge and appreciation of their own faith in the search for better understanding of the faith of others, the Catholic

people of your islands can make an important contribution to the great ecumenical task to which the Church is so firmly committed. ...

TO CONGRESS ON THE BAPTISM OF THE RUS'

November 12, 1988

On Saturday, November 12, the Holy Father addressed the participants in a study congress on the occasion of the millennium of the conversion of the Rus' of Kiev to Christianity.

... In one of the documents in which I intended to draw the attention of the Catholic faithful to the millennium of the conversion of the Rus', I recalled, among other things, that "the words 'cult' and 'culture' have the same root" and that "the Christian cult generated also among the Slavs of the East an extraordinary development of culture in all its forms" (Apostolic Letter *Euntes in Mundum*, 8).

Those who believe in Christ, of course, could not approach this festive commemoration without making room for prayer of praise and thanksgiving. For this reason our sister Church of the Patriarchate of Moscow wanted the entire Christian world around her in the central moments of thanksgiving. With great joy and spiritual participation the Catholic Church was represented by a large delegation, which was led by my Secretary of State. ...

HOMILY ON THE SOLEMNITY OF CHRIST THE KING

November 20, 1988

The Holy Father presided in St Peter's Basilica, at the solemn concelebration of the Mass for the solemnity of Christ the King. During the mass he beatified three Franciscan Friars Minor: Liberat Weise, Samuele Marzorati and Michele Pio Fasoli, who were martyred in Ethiopia.

... The celebration of the martyrdom of these Franciscans also reminds us of the periods in which relations between the Catholic Church and the Ethiopian Church were strained. The brotherhood which should have reigned between two sister Churches was at that time disturbed by serious mutual misunderstandings caused by ignorance of the language of the other, by cultural differences, and various circumstances. The Catholic Church, having deepened her contemplation of Christ's plan during the Second Vatican Council, is resolutely committed to travelling the ecumenical path. With a renewed impetus of charity, she has clearly expressed the principles of this commitment in the conciliar decree on ecumenism, renewing her understanding of the bonds of communion which unite all the other Churches. She has intensely sought with other Christians and has worked so that Christ's prayer for his disciples may be heard (cf. *Jn* 17:21).

I see with joy that today the bonds of fraternity

among the Christians of Ethiopia are ever deeper and that they particularly lead to a broad collaboration to alleviate the pains of those who suffer. May the new Blessed and all the saints of heaven intercede before the Lord so that in that country, where for centuries Christians have given witness of their fidelity to Christ, even to giving their lives for him, all may live in the unity of faith and love. ...

AFTER THE GENERAL AUDIENCE

November 30, 1988

Today, November 30, the Catholic Church and the Orthodox Church are celebrating the feast of St Andrew the Apostle, brother of St Peter. As in past years, a delegation from the Catholic Church, led by Cardinal Johannes Willebrands, President of the Secretariat for Promoting Christian Unity, has gone to the Ecumenical Patriarchate in Istanbul to participate in the celebration of the feast of St Andrew which takes place at the Phanar. In 1979 I myself took part in it, and I have fond memories of that visit. Through Cardinal Willebrands I have sent His Holiness Patriarch Dimitrios I a message of brotherhood and communion. One year ago, he visited this Church of Rome. As is known, each year the Ecumenical Patriarchate in its turn sends a special delegation for the Roman celebrations of St Peter.

I entrust this important occasion to your prayer. Let us pray that this ecumenical meeting, which takes place in the sign of brotherhood and charity, may bear those fruits which we all await; may the full unity which we desire, and for which the Lord prayed, come soon. May the Holy Mother of God, for whom the Orthodox Church has a tender devotion, confirm these our ardent prayers and intercede with her mediation.

ANGELUS

December 4, 1988

On Sunday, December 4, the Holy Father addressed the following words to the faithful gathered in St Peter's Square for the recitation of the Angelus.

Dear Brothers and Sisters,

1. The recent feast of the great apostle Andrew, for whom the Christians of the East have a very special devotion, leads us today to turn our attention to the Marian places especially dear to our brothers and sisters of the Orthodox Rite. Among the many sanctuaries in which the Virgin is venerated and which are the goal of pilgrimages of the faithful, we choose for our customary pause for prayer today the monastery of Studenica, located in a charming area of Serbia.

The monastery owes its origins to Prince Stephen Nemanja, founder of the Serbian State. Towards

the end of his life, Prince Stephen retired there and took the monk's habit, with the name of Simeon. Later, together with his youngest son, Sava, he went to Mount Athos, where he founded the monastery of Chilandar, where he died; from there his son Sava brought his mortal remains to Studenica.

2. At the centre of the monastery there is the magnificent church of the "Immaculate Virgin, Our Lady", dedicated to Mary's Assumption.

The architecture of this church combines in a happy synthesis the Romanesque and Byzantine styles. The fresco cycle is the most beautiful example of the Serbian school of Byzantine painting.

The image of the Virgin of Studenica, the scenes of the Annunciation, the Presentation in the Temple, the Crucifixion, and the Dormition of Mary help the faithful who go there on pilgrimage to associate the Virgin with the devotion which they have for Christ.

3. May Our Lady of Studenica help all her children of Serbia to be unfailingly faithful to that rich religious patrimony that so many saints have enlivened. May Mary, whom we will shortly venerate in her Immaculate Conception, intercede with her Son Jesus so that the day will soon arrive when Catholics and Orthodox, fully reconciled with one another, may celebrate the Eucharist together and, with one heart and one voice, give thanks to their common Mother for refound unity.

ADDRESS TO THE "MARIANUM" FACULTY

December 10, 1988

On Saturday afternoon, December 10, the Holy Father visited the "Marianum" Pontifical Theology Faculty, where he delivered an address to the academic staff and students, saying:

... During the last decades important results were achieved in the field of biblical Mariology: new themes have been identified and others have been renewed in the light of a more profound exegesis; promising fields of research have been explored, like the intertestament literature; the bond that unites harmoniously the biblical writings with the patristic literature of the second century up to the medieval authors have been noted; this is an important case of living tradition concerning the holy Mother of the Lord. However, it is necessary to pursue the study of the "presence" of Mary in Sacred Scripture. Innumerable benefits will be drawn from it, not only for Mariology itself, but also for the ecumenical cause. The Blessed Virgin is, in fact, after the Apostle Peter and John the Precursor, the person most quoted in the canonical Gospels. ...

THE HOLY FATHER'S ADDRESS TO THE ROMAN CURIA

December 22, 1988

On Thursday, December 22, Pope John Paul II delivered a discourse to the Cardinals and the members of the Roman Curia on the occasion of the exchange of Christmas and New Year's wishes. Excerpts from it follow.

... The Marian Year had also its own special ecumenical dimension, as I had expressly hoped for in the Encyclical *Redemptoris Mater* (cf. nn. 29-34). In various places, in fact, there have been joint celebrations between Catholic and Orthodox. Thus, on the Solemnity of the Lord's Annunciation, 25 March, the day on which the Orthodox Churches sing the *Akathistos*, I had the joy of taking part, together with representatives of the Catholic Oriental Churches, in the singing of this ancient and stupendous liturgical hymn. With profound ecumenical sensitivity there was also celebrated the *millennium of the Baptism of Kievan Rus'*. That which took place in that land a thousand years ago was an event of enormous historical importance. That is confirmed by its consequences not only in the strictly religious sphere, but also in the social and cultural field, because—as I observed in the Apostolic Letter published for the occasion—there was introduced into those peoples "a seed destined to germinate and grow on the earth where it had been cast and to transform that culture in its own development, making it capable of bringing forth *new fruits*" (*Euntes in Mundum*, 5). Therefore, in the Message addressed to the Ukrainian Catholics I stressed that from the Baptism of Rus' "the Ukrainian, Russian and Byelorussian peoples found not only their Christian identity, but also their cultural identity and, in consequence, their history" (*Magnum Baptismi Donum*, 1).

The awareness of this could not but confer on the celebrations a *precise character*. In them it was necessary, first of all, to praise God for the wonderful initiative whereby, through his servants Olga and Vladimir, he had called new peoples to enter his kingdom of holiness and love. Hence the most significant part of the celebrations was expressed in prayer. Thus it was for the sister Church of the Patriarchate of Moscow, which wished to have the whole Christian world gathered alongside her in giving thanks to God. In acceptance of this invitation, I gladly sent to Moscow, as representatives of the Catholic Church, a numerous delegation led by Cardinal Agostino Casaroli, Secretary of State, and by Cardinal Johannes Willebrands, President of the Secretariat for Promoting Christian Unity. I myself, together with the sons of St Vladimir of the Church of Kiev who are in full communion with the Successor of Peter, celebrated the millennium with a solemn rite of thanksgiving in the Vatican Basilica.

On that occasion it was emphasized that the Baptism of Rus' took place at a time when, although

the eastern and western forms of Christianity were already developed, the Church continued to remain undivided in its entire structure. The millennial occurrence, in recalling those origins blessed by God with such an outpouring of grace, did not fail to arouse in every true follower of Christ a nostalgia for the initial communion, by urging everyone to work with renewed drive to ensure that the full unity of the two sister Churches would be restored as soon as possible.

An important contribution in this sense came also from the *fervour of the studies which the occasion stimulated*. Cultural congresses and initiatives were promoted, and scholars from the whole of Europe and America took part in them in a kind of worldwide meeting of the historical sciences, which will certainly help the progress not only of those disciplines, but also of reciprocal knowledge between persons and Churches.

In thanking yet again God, *the Lord of history*, for the joy of the millennial celebration, I urgently ask him to strengthen the commitment of all in favour of *religious freedom* as a presupposition and foundation of an equitable solution of the problems which still afflict those peoples. ...

... There have not been wanting, alas, shadows which bring pain and concern to the heart. ...

... In the second place, the enormous interest in the solution adopted by the Anglican Commission, during the Lambeth Conference, on 1 August last, is well known. On that occasion it was decided that "each Province should respect the decision and at-

titudes of other Provinces regarding the ordination and consecration of women to the episcopate".

Unfortunately—and it is with sincere sorrow that I speak of it here—this was a unilateral initiative which, as I wrote recently to the very dear brother Robert Runcie, Archbishop of Canterbury, did not adequately take into account the ecumenical and ecclesiological dimensions of the problem, in contrast with the way always clearly followed by the Catholic Church, as well as by the Orthodox Churches and the Ancient Eastern Churches.

Taking such a stand certainly does not help the joint efforts of prayer and study of the members of the Second Anglican-Roman Catholic International Commission, and on the contrary, places serious obstacles to that progress in reciprocal reconciliation, which in the course of these recent decades had achieved such promising results.

I invite the leaders to make every effort for the avoidance of painful and deplorable consequences, not only in ecumenical relations, but also within the Anglican Communion itself in its extension throughout the world. The constant line of Tradition common to all the Churches cannot be so facilely interrupted in a manner which none of us has the power and competence to authorize.

Here also Christ's yearning for the unity of his Church should sustain the good will of all to safeguard the treasury of orthodoxy and correct practice which he himself has entrusted to us, and which the Holy Spirit helps us to maintain.

RELATIONS WITH THE COPTIC CHURCH

When they met in Rome in 1973, Pope Paul VI and the Coptic Patriarch Shenouda III signed a common declaration (cf. Information Service n. 22, 1973/IV, p. 10) containing, among other things, a confession of common faith in the mystery of the Word Incarnate. The declaration thus put an end to the dispute existing since the Council of Chalcedon.

At the request of the Coptic Church, a brief formula recapitulating the essence of the doctrinal agreement of 1973 and making it more accessible to all the faithful was adopted during an ecumenical meeting in February, 1988. Pope John Paul II expressed his satisfaction on this subject in a letter sent to Patriarch Shenouda III which is presented below.

TO HIS HOLINESS SHENOUDA III, POPE OF ALEXANDRIA AND PATRIARCH OF THE SEE OF ST MARK

Ever since the beginning of my ministry as Bishop of Rome and Pope of the Catholic Church, I have often been in communion in prayer and thought with Your Holiness, asking the Lord to enlighten us so that we may be faithful collaborators in the accomplishment of his will. The reality of brotherhood in Christ impels me to assure you that I feel deeply part of your joy and your sorrows.

I am happy to learn that the grace of God has borne new fruit among Christians of the Near East in their search for unity. The agreement signed on February 12, 1988 by Your Holiness, His Beatitude the Patriarch Stephanos II, the Apostolic Pro Nuncio Archbishop Giovanni Moretti, and Father Pierre Duprey, together with several bishops, priests, and Egyptian lay people, resumes the essential content of the one signed on May 10, 1973 by Your Holiness and my predecessor Pope Paul VI. It was useful to give to this agreement a simpler and more popular form in order to make it accessible to all the faithful in Egypt.

The Christological agreement signed on November 19, 1987 by Your Holiness and the heads of the Orthodox Churches in the Near East is also an important event. A new step has thus been taken by Churches of the Apostolic tradition present in the Near East to overcome the Christological divergence that was among the reasons for division in the past. And so today the Christians of the Near East are no

longer divided in confessing their faith in the mystery of the Incarnate Word of God, "the person of Christ who, being God of God, the only begotten Son of the Father, became truly man, and fully assumed our human nature without losing or diminishing or changing His divine nature. Being perfect God, he became perfect man without confusion, without separation", as is rightly expressed in the declaration you signed on November 19, 1987.

In affirming together our faith in Christ, true God and true man, we become ever more strongly aware of the life as children of God which we received in baptism. "We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (*Rom 6:4*).

We must bear witness to this common baptism in our world since we believe that it is the "one baptism for the forgiveness of sins" (Nicene Creed) and especially because it is a baptism that we recognize reciprocally.

During these days when the feast of Pentecost is still fresh in our minds, I pray that the Holy Spirit will enlighten our Churches and guide them "into all the truth" (*Jn 16:13*), and I assure Your Holiness of my warm good wishes in Christ our Lord.

From the Vatican, May 30, 1988.

IOANNES PAULUS II

The formula referred to in the letter of Pope John Paul II is in the document signed on February 12, 1988 in the Amba Bishoy Monastery in Wadi n'Natrun, Egypt. It reads as follows:

Agreed Statement on Christology

... "We believe that our Lord, God and Saviour Jesus Christ, the Incarnate-Logos is perfect in His Divinity and perfect in His Humanity. He made His Humanity One with His Divinity without Mixture nor Mingling, nor Confusion. His Divinity was not separated from His Humanity even for a moment or twinkling of an eye.

At the same time, we Anathematize the Doctrines of both Nestorius and Eutyches".

VISIT OF THE WORKING GROUP OF THE SWISS CHURCHES TO ROME

November 5-11, 1988

The Holy Father's pastoral visit to Switzerland in June, 1984, included several important ecumenical encounters. Among these was a meeting at Kehrsatz on June 14, with the Working Group of Christian Churches in Switzerland.

The group he addressed included representatives of the Roman Catholic Church, the Christian Catholic Church, the Federation of Baptist Parishes, the Salvation Army and the Federation of Lutheran Churches. In responding to their presentations the Pope encouraged the ecumenical dialogue to continue. "I trust", he said "that the spirit and concerns of our meeting here may find their continuation in other no less promising ways. My co-workers also in Rome are at your disposal in this" (Information Service, 55, 1984 II/III, p. 46).

The Swiss Working Group responded to these words of the Pope and came to Rome, November 5-11, 1988. A number of meetings were held with Cardinal Willebrands and staff of the Secretariat for Promoting Christian Unity as well as with members of other dicasteries of the Roman Curia. There were a number of issues for discussion such as the relationship of the Church universal and Church local, the liberty of theological research vis à vis Church teaching, interconfessional families in a confessionally mixed country, mission and evangelization as well as the ecumenical task in a country more secularized, the process of Justice, Peace and the Integrity of Creation, relating in particular to issues of bioethics, torture and third world debt.

At the end of their visit the working group met with Pope John Paul II, first for a prayer service, then for an exchange of views.

MEETING WITH POPE JOHN PAUL II

The prayer service was introduced by Pastor Richard Ecklin of the Evangelical Reformed Church with this brief statement to the Pope, Friday, November 11, 1988.

Most Honored Bishop of Rome, John Paul II,

The members of the working community greet you most respectfully and are grateful to spend this time with you. They greet you as the Bishop of Rome, this title with which Father Tillard underlined the ecclesiological significance of your ministry, and opened up new and interesting ecumenical perspectives for non-Roman Catholic Christians who make up the majority of our community. We present our-

selves to you as the Community of Work. We have journeyed to Rome to associate ourselves with the hard work of Ecumenism. This morning, aside from the theological work, from pastoral work, from the work of conversion and listening, we would like to make room for that primordial and most mysterious work, one which is no less important or essential than others: the work of prayer.

This prayer is nothing but the cry of our suffering in the face of the division of the Churches, and the sense of impossibility which we feel in not being able to bring about a quicker solution to this division as we would like. We know that you share this same concern.

That is why the prayer which we wish to raise to God is a supplication flowing from our suffering and borne by our hope; because God makes us his children, without the exception of anyone, and He gives us the Spirit which makes us cry out "Abba, Father"!

PRAYER SERVICE

M. Rusterholz

O God, we present to you our suffering before this persistent division which tears apart the people of the baptized. We bring you all of the wounds and deceptions which we have inflicted upon one another ... and our desire to move on towards unity. We bring to you all those things that slow down our journey: our incapacity to be reconciled to one another. That which is impossible for us, O God, is not impossible for you.

Lord, have mercy.

M. Huguenin

O God, change our hearts, convert our thoughts, convert our Churches. Teach us to turn towards one another in love, in humility, with patience and with hope.

Lord, have mercy.

Mgr. Gerny

O God, you have given gifts to the Churches which make up our Community of Work. These gifts reveal the richness and the diversity of your grace. But we have not administered this diversity well. We

have allowed it to be cause for separations. May your Spirit enable us to rediscover the complementarity of your gifts and the necessity to live them out in communion with one another.

Lord, have mercy.

Mgr. Schäfer

O God, you give to your Church, in spite of the misunderstandings which afflict her, the servants whom she needs. To those who tend the flock of God, the Apostle recommends "not to exert an authoritarian power upon those who have been entrusted to them, but to be models of the flock". O God, may you make us models on the journey of reconciliation. Hasten the day when your ministers will recognize one another together as servants of the one true Master, together to serve, as did Jesus Christ who himself became servant. Allow that each person, wherever they may be, may have a passion for the unity of your Church and obedience to your Gospel as their first concern.

Lord, have mercy.

Pope John Paul II

God, Our Father, You who reign over all of us, You who are at work through us, You who dwell in us, It is You whom the prophets announced, It is You whom the apostles glorified, It is to You that the Saints of all the ages give witness along with all those women and men who experience the grace of Jesus today.

O God, gather your people together in unity, for the honor of your name and for the spreading of your Kingdom. Hear us, O Father ever so holy, hear us, Son eternal and beloved, Hear us, Spirit of power and peace, One God blessed for all the ages.

Amen.

AFTER THE PRAYER SERVICE

THE POPE'S ADDRESS

Dear Brothers and Sisters,

1. Blessed be the God and Father of our Lord Jesus Christ: his Spirit of love who leads towards the whole truth (cf. *Jn* 16:13) has granted us the grace of meeting and helping one another to fulfil his will!

Your visit to Rome, with the times of prayer, study and fraternal meetings which it included has been significant in more than one respect. Being, as it were, a follow-up of our meeting at Kehrsatz on June 14, 1984, it has proceeded in the spirit which governs the activities of the Community of Work of the Christian Churches in Switzerland, the spirit, that is, of being willing to question one another regarding fidelity in serving the supreme Truth which has been revealed to us in the Lord Jesus himself.

Your work sessions with a number of the Departments of the Roman Curia will, I hope, be useful for your ecumenical mission. I am certain that they have also contributed to helping my close associates, the members of these Departments, in the mission which is theirs. I thank you for having come to reflect with them, for they are all engaged, "by the very fact of being associates of the Pope, in the service of the unity of the Church which in a unique way is incumbent on the Bishop of Rome" (*Discourse to the Roman Curia*, June 28, 1985, n. 14). I express to you also my joy and gratitude for these moments of prayer and dialogue which we are now experiencing together.

2. The ecumenical mission of Christian men and women of Switzerland is a very special one by reason of the religious history of your country. When one recalls the history of Christianity, the names of your great cities seem at certain periods like those of places of misunderstanding, division and distrust: Geneva, Zurich, Bern, Basel, Neuchâtel. It is your common mission to make them places of reunion, of trust and of hope for the radiance of the Gospel and the joy of those who live there. I know that numerous local efforts are moving towards this goal, and I ask the Lord that he grant you the grace of perseverance, in spite of the old difficulties which are not yet surmounted and the new difficulties which may arise.

At Kehrsatz, I expressed the hope that the Catholics and the Reformed Christians of Switzerland may one day be able to cooperate in writing the history of the era of their separation, "a troubled and complex era", and to write it "with the objectivity that comes from a profound fraternal charity" (*Allocution to the members of the Council of the Federation of Protestant Churches in Switzerland*, June 14, 1984, n. 2). I know that some thought has already begun to be given to this project and I hope it will be able to progress towards realization.

3. In the course of your visit, your labours with the Departments of the Roman Curia have not focused only on the preoccupations centred on the internal life of the Churches or of the ecumenical movement. Christians who would remain turned in on themselves would not be faithful to their mission. We have received the grace of faith in order to witness to the love of God for all. You have spoken of human rights and of the horrible drama of torture. The indebtedness of the Third World countries and the urgency of the ecumenical engagement for justice, peace and the safeguarding of creation have constituted the object of your exchanges because these are issues which concern the future of the world and the credibility of Christians. When, in a given country, relationships and exchanges with the other nations, beyond political borders and refusing to be guided exclusively by economic interests, are being developed, then peace is being constructed. In Switzerland, organizations of all kinds are working for these ends, at different levels, and I am thinking

particularly of the international institutions which have their headquarters at Geneva. Swiss Christians have a particular responsibility to stand together in support of these efforts for peace at the local and international levels.

4. With regard to the more specifically ecclesial situations, you wish to be attentive to the minority communities which are in danger of not always being able to make their voice heard whether in the nation or within ecumenical collaboration, because others have a stronger presence by reason of the great number of their members and of the means at their disposal. This danger is a real one everywhere in the world. However, the importance of a Church is not measured by the number of its faithful, but by the vitality of their life of faith. In the search for unity and in the common witness, each Church or ecclesial community should be able to be received with the characteristics of its spirituality, of its missionary experience and of its way of expressing the mystery of its faith. Because I have brought out this point among your concerns, allow me to express the desire that the Orthodox Church, which is present in Switzerland, may also be able one day to collaborate with you by becoming a member of your community of work.

5. Among the realities that are a concern to us all, I would mention participation in the Eucharist and mixed marriages. In matters concerning the Lord's Supper, our positions are not yet fully in agreement, and in spite of the difficulties and pain which result from this for the life of the communities, we cannot act as if this divergence, which touches an essential point of faith, simply did not exist. In our Catholic faith, it is by fidelity to what the Apostles have handed down to us as coming from Christ that we take the view that a common celebration of the Eucharist presupposes unity in the faith and that it is closely linked also with what we believe regarding the proper role and ecclesiological status of the ordained ministers. I recently said to the Protestants whom I met in Strasbourg: "As Catholics, we do not wish to give the impression that the present impossibility of a common participation in the Eucharist is a mere question of ecclesiastical discipline which could be resolved differently according to persons and circumstances" (*Allocution at the ecumenical celebration in Saint Thomas Church, October 9, 1988, n. 4*). The Eucharist and the ministers of the Church should continue then to form the object of a theological dialogue; we all hope that the grace of God will make use of this dialogue and that, with our prayer and the conversion of our hearts, it will allow us to accomplish one day, all together, what we Catholics still believe is impossible today.

6. Mixed marriages are more and more numerous in Switzerland, and this reality is one of your important common concerns. The specific pastoral ministry of which mixed couples have need necessitates a regular, effective and confident collaboration

of the Churches. The families which are to carry within the intimacy of their lives the sad consequences of our separation, but also the hope and the love which are already bringing us closer together, have a right to very special attention. I can imagine how difficult and delicate it could be, for those charged with a pastoral ministry, to present the at once demanding and maternal image of the Church to engaged couples who belong to two different confessions and who, too often, have only the most occasional contact with them. Would it not be wise to avoid saying too quickly that a mixed marriage is an "opportunity for ecumenism", when the statistics show how many homes of this kind live afterwards in religious indifference, although for very different reasons? How are we really to support the married persons who both wish to remain faithful to their respective Churches, to educate their children in the faith and to make their contribution to the ecumenical movement, when the situations of these couples are so varied, their parochial environment sometimes too weak and a demanding evangelical witness so difficult in a nation that is so peaceful, wealthy and prosperous? These are the questions that you often ask yourselves. You like to define the Community of Work of the Christian Churches as a "provisional communion in growth". This community should give rise, if not to definitive solutions, at least to responses that confront these pastoral questions in a dynamic way, responses developed and implemented in a common cooperative effort that is persevering, bold and confident.

7. Dear brothers and sisters, you are about to return to your communities in Switzerland. You will be sharing with them the hopes aroused in you through the contacts you have had in Rome. You will also, perhaps, be expressing your disappointment or dissatisfaction regarding one or another point of the content of your exchanges. Whatever the nature of the immediate results, I am convinced that there has been ecumenical progress, because I fully share the certitude which you expressed at the end of your joint declaration of May 6, 1986: "There is ecumenical progress when hearts turn together towards God, who is Father to us all, when, in the love of Jesus Christ, still separated brothers and sisters turn towards one another and, finally, when one's expectations are set on the promise of the gifts of the Spirit, who attests God's fidelity".

The Holy Father then recited the Lord's prayer with those present, and concluded with the following Scripture passage (Heb 13:20-21):

"May the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen!"

PARTICIPANTS

Methodist Church

Bishop Dr. Franz Schäfer

Salvation Army

Colonel Willy Huguenin

Mr. Oberst Herbert Silverberg

Christian Catholic Church

Bishop Hans Gerny

Reverend and Mrs Rolf Reimann

Federation of Evangelical-Lutheran Churches

Mr Otto Diener, President of the Federation of Evangelical-Lutheran Churches.

Roman Catholic Church

Msgr Pierre Mamie, Bishop of Lausanne, Genève and Fribourg

Dr. Georg Holzherr o.s.b.

Abbot of Einsiedeln Abbey

Father Dr. Roland-Bernard Trauffer, o.p., Secretary to the Swiss Bishops Conference

Dr. Anton Cadotsch, Vicar General

Father Dr. Claude Schaller, Episcopal Vicar

Rev. Athanas Dudli, o.s.b.

Sister Andrée Tschumi, director of St Mary School

Mrs N. Tami

Evangelical Reformed Church

Rev. Heinrich Rusterholz

President of AGCK and of The Federation of Swiss Evangelical Churches

Pastor and Mrs Jean-Pierre Jornod

Former President of the Federation of Swiss Evangelical Churches.

Rev. and Mrs Peter Niederstein

Pastor Richard Ecklin

Mr and Mrs Hans Schindler, Former President of the Council of the Swiss Evangelical Churches

Reverend Theophil Schubert, President of the Church Council of the Reformed Churches of Canton BaleCity

Mrs Margrit Stucky

Mrs Marie-Jeanne Perrenoud

Reverend Pierre Vonaesch, theological Secretary of the Federation of Swiss Evangelical Churches

Rev. Ernst Meili, President of the Church Council of the Reformed Churches of Canton Zürich.

VISIT OF VATICAN DELEGATION TO THE ECUMENICAL PATRIARCHATE FOR THE FEAST OF ST. ANDREW

November 30, 1988

In keeping with a well-established tradition, a Catholic delegation was again present in 1988 for the celebration of the feast of St. Andrew on November 30 at the Ecumenical Patriarchate in Istanbul. The delegation was made up of Johannes Cardinal Willebrands, President of the Secretariat for Promoting Christian Unity, Father Pierre Duprey, Secretary, and Father Ronald Roberson, CSP, of the staff.

The highlight of the visit was the Eucharistic liturgy commemorating the feast of St. Andrew, which was presided over by His Holiness Dimitrios I, Patriarch of Constantinople. The delegation was given a place of honor in the Church, and the Cardinal was asked to join in the final blessing of the faithful with the Patriarch. The Cardinal also delivered a personal message to Patriarch Dimitrios from Pope John Paul II. In addition, the delegation took part in discussions with the Ecumenical Patriarchate's Commission for Relations with the Roman Catholic Church.

While in Istanbul, the delegation from Rome also called upon the Armenian Patriarch, the local Syrian bishop, and the Grand Rabbi. Several fraternal encounters with the local Catholic hierarchy, clergy, and faithful also took place. Cardinal Willebrands presided over a eucharistic celebration in the basilica of Saint Anthony, commemorating the 75th anniversary of the consecration of this basilica. Moreover, the secular authorities were contacted through visits to the mayor and governor of Istanbul.

Published below are the addresses given on the occasion.

THE ECUMENICAL PATRIARCH'S ADDRESS OF WELCOME

Your Eminence, Cardinal Johannes Willebrands, President of the Vatican Secretariat for Christian Unity, and Reverend and dear Fathers who are accompanying the Cardinal:

We, the Church of Constantinople, are happy to have among us, once again this year, and according to the beautiful established tradition, an official delegation from our sister Church of Rome, as we "offer to the Lord the proper worship for the universe, for the Holy, Catholic and Apostolic Church" in the honor and memory of Andrew, the first one called, the founder of our Church here,

and the brother of Peter in his humanity and in his apostolic vocation.

Be welcomed then, from ancient Rome to the new Rome that always welcomes you with the same sentiments of deep honor and sincere love in Christ. This love of Christ is that which unites us each time in His name "from the west and the north, and from the sea and from the east", "so that the force of love is such that it reunites and joins together those who are separated by great distances" (St. John Chrysostom, *In Calendis* P.G. 48, 953).

United in love but also in the joy of our patronal feast, and even more in the praise of our common Lord, we contemplate in gratitude the continuing journey of the fraternal relations of our Churches, with a concrete step forward in the recent Fifth Plenary Meeting of the Joint Commission on Official Theological Dialogue which exists between them, as well as the third common text prepared at this meeting on "The Sacrament of Orders in the Sacramental Structure of the Church, especially the importance of the Apostolic Succession for the sanctification and unity of the People of God". This common text as well as the first two texts are justly considered to be an essential contribution to the holy and lofty goal of dialogue.

In fact, these common texts, the different joint ecclesiastical acts, our common experiences of faith, hope and love, all of these and still many others give witness to a common life which is progressively beginning again, in a new experience of unity and communion in the mystery of Christ" (Preface of *Tomos Agapis*).

We also remember our blessed visit to His Holiness the Pope of Rome, our dear and venerable brother in Christ, John Paul II, exactly one year ago and the exchange of the kiss of charity with him as well as our discussions which constituted a contribution to the joint effort of reestablishing our previous unity. With His Holiness, we gave thanks to the Lord for the gifts that we have received up to this day. Together we blessed the work of the Joint Commission of the Official Dialogue of our Churches. Together we promised to Christ the first Shepherd and we promised to one another mutually that we would continue our prayer and our activity for the unity of our Churches and of all people, because we are convinced that avoiding the effort of going beyond and healing the schisms and divisions of the Body of Christ is also "unforgivable and re-

prehensible and deserves to be severely chastised" for "to be in controversy and to create separation is to tear the Church", as John Chrysostom our holy predecessor has said (*Contra Judeos* P.G. 48, 872).

We shall therefore continue in the fear of God, with much prudence, but also with the hope and boldness which belong to Christians. In that, we are encouraged by the closeness of our traditions. This closeness was also clearly seen by the responsible body of theologians of the Joint Commission of the Official Dialogue of our Churches. We are equally encouraged by the fact that the last meeting of this commission at New Valamo showed that our dialogue, thanks to the help of the Paraclete, found ways to go beyond the crises and difficulties. We are also encouraged by the ways in which we worked through the particularities of the dialogue, those that unite us and those which divide us, as was the case especially in the theme which we had already decided to study, with all of the ecclesiological and canonical consequences of the sacramental structure of the Church, and most especially in the theme of the synodality and the authority of the Church. In that which divides us, we justly seek to find a solution and an agreement, as we continue to pray and dialogue so that the abyss of nine centuries may be filled in; in order that the distance be shortened, that that which divides us be diminished and that which unites us may be multiplied, until we arrive at the unity of faith. To be sure, this lies in the hands of God but we hope that he will make us his collaborators in the realization of his will "that all may be one" (*John* 17:21). For our part, we shall not give up our work toward this goal, nor shall we let down the hopes of the faithful people of God.

Keeping all of this in our memory and in our heart, and spontaneously proclaiming these things right here on this solemn day, we thank our brother from Ancient Rome who has sent you to be with us, you, his worthy representatives and representatives of his venerable Church, to be able to celebrate with us but also to renew the bonds of Christ's love which are in you and in us. At the same time we warmly greet your presence among us, convinced that as you have become bearers of the wishes and the accolades of the Church of Rome, you will do just the same in bearing our profound fraternal sentiments to His Holiness, your leader and our Venerable Brother, Pope John Paul II, whom we keep in our prayer for the realization of the great vision of the Lord and of our Churches; this vision that will one day give way to our unity in the only Christ and Savior, a union which we so desire and for which we always hope. Amen.

CARDINAL WILLEBRANDS' ADDRESS

Your Holiness:

It is truly a great honor and pleasure for me to join you and the faithful of the Church of Constantinople once again this year in the celebration of the

patron of your Church, the Apostle Andrew, and to bring you the personal greetings of His Holiness Pope John Paul II, and good wishes from the entire Roman Catholic Church throughout the world.

Over the years, we have gradually come to realize the profound significance of this exchange of visits on the patronal feasts of the Churches of Rome and Constantinople. It is, in a sense, a fruition of the hopes of Patriarch Athenagoras as expressed in the beautiful icon offered to Pope Paul VI after their meeting on the Mount of Olives in January 1964: the two Apostles Peter and Andrew embracing under the blessing of Christ.

This icon has deep spiritual significance for us, and it was the wish of Pope Paul VI that it be committed to the safekeeping and veneration of the Secretariat for Christian Unity, saying to us that it should be our program. This icon presides over our meeting room. It has become not only a symbol of the communion which already exists between us, but also a sign of that future full communion that our two Churches desire so much. In a similar way, our presence with you today is a sign not only of the unity we already share, but also of the unity we seek, and which we pray the Holy Spirit will achieve between us.

Since last year's celebration, two important events took place which illustrate the deepening of communion between our Churches. The first was Your Holiness' visit to the Church of Rome and its Bishop in December 1987, immediately following your visits in fraternal love and peace to the Orthodox Churches, and before your visits to the Primate of the Anglican Communion in Canterbury and to the World Council of Churches in Geneva. In this way you showed that you wish to see love and peace reign among all Christians. For us in Rome, your visit was a great blessing. Your loving presence, and the spiritual insights which you brought to us, will be a treasure which we will always remember. The Church of Rome did everything possible to honor the Ecumenical Patriarch in a suitable way, and to show to the world the quality of the fraternal relationship which has arisen between the Churches of Rome and Constantinople. The importance of this visit was also revealed by the fact that, to take up expressions used by Your Holiness, the "powers of darkness" and "narrowness of heart" were opposed to the spirit of charity and truth which inspired this visit, and which opened the way to light and to a greater openness to one another.

This year has also seen new progress in the Joint International Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church. Last June at Valamo monastery, as a guest of the Orthodox Church of Finland, the commission adopted an important document on the subject of the sacrament of Orders and the apostolic succession. In this document, our theologians were able to express broad agreement on these aspects of our common apostolic faith. It is a fact that our

Churches consider the ordained ministry within the apostolic succession as essential to the Church. Consequently, it is of capital importance that we be able to express this common conviction on the ministry and its relationship to the ecclesial community. Moreover, this document contains an initial approach to the description of that communion which must exist between the local churches. This will be further explored, and the preparation of the next document on the ecclesiological and canonical consequences of the sacramental structure of the Church, and in particular the relationship between conciliarity and authority in the Church, will provide for a deepening of these insights. At the same time, this study will allow a consideration of the role of the Church of Rome and its Bishop within the universal communion of local churches. Thus the commission is moving towards issues which in the past have been discussed, unfortunately, in an atmosphere of polemics and misunderstanding. The commission is clearly aware that these more difficult topics must be the subject of discussion in order to hopefully reach an agreement. Indeed, any reestablishment of full communion between our Churches must be based on a true, clear and profound accord regarding all those things which truly touch upon the content of our apostolic faith. The decision taken by the preparatory commission to deal first with those things which unite us, far from avoiding the more difficult issues, was taken so that they could be faced as if from the inside, and in order to avoid the rut of past polemics.

Only a few days ago, on November 16, we commemorated the twentieth anniversary of the passing of Augustine Cardinal Bea into eternal life. It was he who played such a crucial role, not only in the new ecumenical openness found in the documents of the Second Vatican Council, but also in developing the special relationship which gradually flowered in the following years between Pope Paul VI and Patriarch Athenagoras. Reflecting on the significance of the exchange of visits between these two great hierarchs, Cardinal Bea made a statement which remains true for us today at this stage of our dialogue and growth in communion. He said, "In recent years, God has worked true miracles in the ecumenical field. The exchange of visits between Rome and Constantinople is certainly not one of the minor ones. It is true that the road still to be travelled in order to arrive at full and perfect communion will not be easy; it will require more miracles, perhaps even greater ones than those we have seen so far. Nevertheless, by means of the miracles worked in our times, the paternal providence of God certainly wants to encourage us for the future, and to give us evidence that he is ready to work still more miracles, even greater ones ...".

Your Holiness, we celebrate the feast of St. Andrew with you today aware of the miracles that God has worked among us, and confident that more miracles are to come. And so we pray today in confidence and without hesitation that He who called the

Apostles Peter and Andrew might make their deep fraternal relationship be ever more fully realized between the Churches of Rome and Constantinople, between the Catholic Church and the Orthodox Church. It is in this spirit that I have the honor and deep pleasure to hand Your Holiness a personal message from Pope John Paul II.

MESSAGE OF POPE JOHN PAUL II TO HIS HOLINESS
DIMITRIOS I, ARCHBISHOP OF CONSTANTINOPLE,
ECUMENICAL PATRIARCH

"Faith, hope, love abide, these three; but the greatest of these is love" (1 Cor 13:13).

It is with these words that the Apostle Paul addresses himself to the faithful of the Church of Corinth when he speaks to them of the charity which should characterize every Christian community and which unites all the local Churches into one communion of love. Having in mind this exhortation of the Apostle, and in order to deepen still more the bonds of charity that unite our sister Churches of Rome and Constantinople, I have sent to you, to participate in the celebrations for the feast of Saint Andrew, a delegation headed by His Eminence Cardinal Willebrands.

The year that has just gone by was marked by two events which also show how charity is growing ever deeper between our Churches. First of all, the unforgettable visit of Your Holiness to the Church of Rome in December of 1987. It was truly a great joy for me personally and for the Church of Rome to receive you and to exchange with you a brotherly embrace at the tomb of the Apostles Peter and Paul. This will to progress in communion was also revealed by the work accomplished in the international commission of dialogue on the Sacrament of Orders, and in particular on the Apostolic succession in connection with the sanctification and the unity of the People of God. I believe that this was truly a new step forward which will allow the commission to continue its work and to take up subjects with respect to which our Churches are divided.

As we have already had occasion to declare together, the aim of this dialogue is none other than that of the re-establishment of full communion between our Churches. We set this goal in a spirit of humility, filled with confidence in the Holy Spirit who is the Spirit of communion, the Spirit who guides us into the whole truth and who will allow us to reach this goal which the will of God assigns to our efforts. With his aid, conscious of the profound communion which already unites us, we are striving resolutely to progress along the path that he points out to us.

We have not yet arrived at our journey's end, and many efforts still have to be carried through both at the local and at the international level of our common theological commission. Unfortunately, the centuries during which we were like strangers to one

another have occasioned a decrease of mutual knowledge and hence of reciprocal love. This explains how misunderstanding and caricatures of the faith really professed by Catholics or by the Orthodox were able to be diffused quite widely on both sides. Still today, an exact and profound reciprocal knowledge of the other seems to be lacking in certain regions where Catholics and Orthodox live together. The fact that this obstacle has been observed should incite us to intensify our efforts to propagate among the Christian people, through preaching, catechesis, theological formation, a view of the other inspired by truth and charity and purged of the polemical attitudes of the past. We have solemnly recognized each other as sister Churches in almost total communion (Letter of Pope Paul VI dated February 8, 1971, *Tomos Agapis*, n. 283). We should be drawing the practical consequences from

this in the concrete attitudes we have towards each other and in all our relations.

Your Holiness, from year to year we perceive ever better the importance of this exchange of delegations on the occasion of the patronal feasts of our Churches for the pursuit, in strict collaboration, of our common journey towards full communion. It is thus with all my heart, dear Brother, that I unite myself to your celebration of Saint Andrew and that I ask him to obtain for us from "the Father of lights from whom every perfect gift comes down" (*Jas* 1:17), his light and his strength which will permit us to go forward in an ever more profound fraternal love.

From the Vatican, November 23, 1988.

IOANNES PAULUS PP. II

CELEBRATION OF THE 900TH ANNIVERSARY OF THE MONASTERY AT PATMOS

September 23-28, 1988

On the occasion of the 900th Anniversary of the foundation of the Monastery of St John the Theologian at Patmos, the Ecumenical Patriarch Dimitrios I invited Pope John Paul II to send a delegation to join the celebration that took place on September 23-28, 1988 in honor of the occasion. The delegation sent by the Pope was led by His Eminence Jérôme Cardinal Hamer, Prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, and included Father Frans Bouwen, W.F. Consultor of the Pontifical Council for Promoting Christian Unity, and the Reverend Filippo Capaccio O.P. They were joined by His Excellency Monsignor Antoine Marovitch, Coadjutor of the Apostolic Vicar of Istanbul.

Most of the Orthodox Churches were represented, some by their Patriarch (Alexandria, Romania) or leading Archbishop (Greece, Czechoslo-

via, Finland). From the Ancient Oriental Churches there were representations of the Armenian Catholicates of Etchmiadzin and Antelias, and the Ethiopian Church. The World Council of Churches and the Conference of European Churches were both represented by their Secretaries.

We publish here the letter of invitation sent by the Ecumenical Patriarch Dimitrios I to Pope John Paul II, and the Pope's response as well as the discourse given by Cardinal Hamer on September 26 on the occasion of a meal in the monastery.

The delegation brought a gift to the monastery on behalf of the Holy Father. The Ecumenical Patriarch in turn, after the event, sent a gift to the Holy Father commemorating the occasion. The letter of the Ecumenical Patriarch accompanying the gift is the final item presented here.

INVITATION AND RESPONSE

THE ECUMENICAL PATRIARCH'S LETTER TO POPE JOHN PAUL II

To His Holiness the Pope of Rome John Paul II, greetings in the Lord.

The present year 1988 marks the 900th anniversary of the foundation of the Holy Patriarchal and Stavropegic Monastery of St. John the Theologian on the island of Patmos by our father among the Saints Christodoulos.

This holy monastery, which has stood imposingly on this rocky island during its uninterrupted 900 year history, became a famous monastic center which constituted, together with the venerable monasteries on Athos the Holy Mountain and St. Catherine's monastery in the Sinai, one of the three citadels of pure Orthodox monasticism. Even today, this monastery remains, not least because of the abundance of its valuable and varied archives, one of the most famous guardians in the East of precious items, manuscripts, documents, and other holy objects, which, carefully and scientifically preserved, are available for examination and study to all those who specialize in the historical and other sciences wishing to do so.

Given the importance of the Holy Monastery of Saint John the Theologian, it seemed to us at the Ecumenical Patriarchate and to the Abbot's council

of the Holy Monastery, that this year which marks the completion of 900 years in its history and life should be publicly celebrated by a series of holy and solemn divine services and events up to September 1988.

In our wish that the celebration of this jubilee might, by good fortune, have broader official participation, on account of their love and respect for us, we are also inviting the holy body of Orthodox believers and friendly Churches, and other prominent individuals, to take part. Therefore, by a Synodical decision, we request by means of this letter, that your Holiness and your Church, who are so beloved to us, might be pleased to send a representative to these celebrations. All relative information can be obtained from the Organizing Committee for the Celebration in Athens, which is under the presidency of Chrysostomos, Metropolitan of Peristerion (Address: Metropolitan Chrysostomos of Peristerion, Peristerion, Athens).

Embracing your Holiness yet again in the Lord, we conclude with brotherly love and profound respect.

Your beloved Holiness' brother in the Lord

✠ DIMITRIOS OF CONSTANTINOPLE

January 14, 1988.

THE HOLY FATHER'S RESPONSE
TO THE ECUMENICAL PATRIARCH'S INVITATION

To His Holiness, Dimitrios I
Archbishop of Constantinople
Ecumenical Patriarch

It was with great joy that I received Your Holiness' message inviting me to send a delegation to the celebrations for the 900th anniversary of the foundation of the holy and celebrated monastery of St John the Theologian, which will take place at Patmos next September.

The opportunities for renewed contact between our Churches, in particular those centred on prayer and fraternal charity, reinforce the bonds that unite us and create more favourable conditions for the furtherance and the progress of our theological dialogue.

In gratefully accepting Your Holiness' invitation, I am also able to communicate to you that we have

asked our brother Cardinal Jean Jérôme Hamer, Prefect of the Congregation for Religious and Secular Institutes to take part in the solemn celebrations at Patmos. Cardinal Hamer will be accompanied by Mgr Eleuterio F. Fortino, undersecretary of our Secretariat for Christian Unity.

On this happy occasion, the delegation will share in the joy of the Orthodox Church and will unite its prayers to those that will be offered to the Lord in thanksgiving for the witness of holiness given by this monastery over so many centuries and where, in 1980, the Lord bestowed on us the grace to inaugurate the theological dialogue between our Churches.

It is with these sentiments that I assure Your Holiness of my fraternal affection in Jesus Christ.

From the Vatican, July 8th, 1988.

IOANNES PAULUS PP II

CARDINAL HAMER'S DISCOURSE

September 26, 1988

In the course of a meal offered during the celebration in the Monastery, Cardinal Hamer delivered the following discourse.

Your Holiness,

In responding to your invitation, His Holiness Pope John Paul II wanted to associate himself with the celebrations of the ninth centenary of the monastery of Saint John the Evangelist by sending our delegation to represent him. The Bishop of Rome has asked me to assure you that he unites himself with all his heart to your thanksgiving and to your joy.

In this blessed place - where the apostle John left us, in the Book of Revelation, his meditation on the message and the mystery of Christ, on the Spirit and the Bride - the Catholic Church and the Orthodox Church are united with one another by this common heritage. Together they listen to "what the Spirit is saying to the Churches" (*Rev. 2:29*). Their sense of the tradition allows them to perceive in a new way the newness which Christ gave us and to show it to the world. "And for anyone who is in Christ there is a new creation; the old creation has gone, and now the new one is here" (*2 Cor. 5:17*). For our Churches the voice heard here resounds just as it did for that beloved disciple: "Now I am making the whole of creation new" (*Rev. 21:5*). Impelled by this hope, guided by Pastors designated by the Lord to lead them, our Churches began here, eight years ago, a theological dialogue that was preceded by and is today and always accompanied by the dialogue of love. Christ follows closely our poor efforts to do something new for his Church. Already, one can see

the first fruits. We believe that the grace of God, continually purifying spirits and hearts, sets us on the path towards an ever greater union in faith and in love in order that we may be, among men and for them, the most perfect instruments of the peace and the reconciliation that Christ has obtained for us.

For bearing witness to the renewal of the whole creation in Christ, the Church is particularly drawn to those of its members who, here and throughout the world, have been called by grace to the monastic life. Attracted by the "absoluteness" of God, having chosen a radical means for witnessing to the fact that they have been "brought back to true life with Christ" and that "their life is hidden with Christ in God" (*cf. Col 3:1-3*), the monks and nuns are the trailblazers along the Church's path. Since the glorious times of the first hermits and coenobites, monastic spirituality has flourished and has expanded from East to West to cover the globe. The monastic vocation is unique in its different forms. Human weakness and divergences between the Churches have not been able to compromise its integrity and it has never ceased to manifest itself in its diverse expressions. The ninth centenary of the monastery of Saint John the Evangelist gives us an opportunity to focus attention once again on this vocation and to praise the Lord for it.

Because he reminds all the baptized of their common vocation as a "new creation in Christ" (*2 Cor. 5:17*) and because he is ever watchful in praise and intercession, the monk, in being as Evagre le Pontique described him, "he who is apart from all and united with all", finds himself intimately linked

to the growth of the Church in the unity of faith and of charity.

The fidelity of the monks in this monastery and throughout the world is a sign of the Lord's will between today and tomorrow. Because their duty toward the unity of the Church is "co-natural" with their vocation, that is to say with their new being in Christ, they call us to a faithful and active openness so that the prayer of our Lord Jesus might be fulfilled: "May they all be one so that the world may believe" (*Jn. 17:21*).

On behalf of all the representatives of the differ-

ent Churches and ecclesial communities I would like to express our gratitude to Your Holiness for having called us here to this celebration and for having drawn the Christian world's attention to the meaning and importance of monasticism for the Church and for the world.

To Him who on this glorious anniversary makes praise, joy and hope live in our hearts, to Him "be glory from generation to generation in the Church and in Christ Jesus for ever and ever" (*Eph 3:21*).

JEROME CARDINAL HAMER

AFTER THE CELEBRATION

THE ECUMENICAL PATRIARCH'S
LETTER TO POPE JOHN PAUL II
AFTER THE CELEBRATION

To the Most Blessed and Holy Pope of Rome
John Paul II
our greeting in the Lord,

It was with the most profound satisfaction and with the happiest memories that we returned from our journey to Patmos, thanking once more the heavenly founder of the Church who has allowed us to enjoy the most wonderful blessing of participating in the festivities marking the nine hundredth anniversary of the foundation of the sacred and revered patriarchal and stavropegic monastery of St John the Theologian.

With profound emotion, we recall the presence of Cardinal Jérôme Hamer, the representative of Your Holiness, so dear to us and so much esteemed.

Cardinal Hamer made manifest in our celebrations your love for us and for our Church. With joy, therefore, we hasten to express to you our warm and fraternal thanks.

We also take this opportunity to send to Your Holiness, so beloved by us, the French edition of the volume "The treasures of the Monastery of Patmos", published on the occasion of the anniversary. It will be brought to you by the most illustrious "Great Rector" of our great Church of Christ, Mr Giorgios Christopoulos, our beloved spiritual son whom we present to you most warmly.

I greet once more your venerable Holiness with a fraternal embrace; with deep affection and with the esteem that is due to you, I am the affectionate brother in Christ of Your Most Venerable Holiness.

✠ DIMITRIOS OF CONSTANTINOPLE

October 18th 1988.

ECUMENICAL NEWS

DISCIPLES OF CHRIST/ROMAN CATHOLIC DIALOGUE

December 10-16, 1988

The International Commission for dialogue between the Roman Catholic Church and the Disciples of Christ met at the Abbey of Gethsemani, Kentucky, on December 10-16, 1988. The theme of the discussions was "Ministry in relation to the Apostolic Tradition".

The fifteen members of the Commission affirmed, "Both Disciples and Roman Catholics agree that the ministry is for the sake of service to the *koinonia* of the Church in the apostolic tradition. Both agree that the ordained minister is appointed by Christ for a special ministry within the community. But Disciples and Roman Catholics have developed divergent understandings of the ordained ministry".

The International Commission, which has met annually since 1977 is co-chaired by the Most Reverend Samuel E. Carter, S.J., Roman Catholic Archbishop of Kingston, Jamaica, and the Reverend Dr. Paul A. Crow Jr., General Secretary of the worldwide Disciples Ecumenical Consultative Council and President of the Council on Christian Unity of the Christian Church (Disciples of Christ) in the United States and Canada.

In their "agreed account" of the meeting the members affirmed that "the ministry has an important role in the ongoing life of the Church. It has a special responsibility in the preservation and proclamation of the Gospel. That is to say, ministry is a means that God has provided to preserve and pass on the Gospel".

On arrival at Louisville, Kentucky, on Saturday 10 December, the Commission was welcomed at a reception in their honour hosted by the Most Reverend Thomas Kelly, Archbishop of Louisville. Members of the local dialogue between Roman Catholics of the Archdiocese of Louisville and Disciples of the Kentuckiana area were present and discussed their recent report *Ministry: The Whole Church for the Whole World* with the international group, which gave a response to the report. The following morning, Sunday December 11, the Commission members shared in the worship of Disciples' congregations in the locality.

The Commission held their discussions at the Cistercian Abbey of Gethsemani in Nelson County, Kentucky. There they were warmly received by the Abbot and the community and were invited to share in the community's life of prayer. They joined the monks in choir for evening prayer and Archbishop

Carter and Bishop Basil Meeking, of Christchurch, New Zealand, presided at the community Mass on two mornings. This closeness in prayer greatly influenced the Commission's deliberations and members of the group greatly appreciated the friendship of the monks whom they were able to meet informally.

Disciples of Christ members of the dialogue, in addition to Dr. Crow, include: Dr. Eugene Boring, Fort Worth, Texas; Rev. Bevis Byfield, Kingston, Jamaica; Dr. Efele Elonda, Mbandaka, Zaire; Dr. David Thompson, Cambridge, England; Dr. H. Jackson Forstman, Nashville, Tennessee; Dr. Nadia Lahutsky, Fort Worth, Texas.

Roman Catholic members of the dialogue include Archbishop Carter and Bishop Meeking; Dr. Margaret O'Gara, Toronto, Canada; Fr. Michael Jackson, London, England; Fr. Jean-Marie Tillard, Ottawa, Canada; Fr. Kilian McDonnell, Collegeville, Minnesota; Fr. John Meier, Washington, D.C., and Fr. John Mutiso-Mbinda, Vatican City.

The next meeting of the dialogue will take place in 1989. The theme will be "The Involvement of the Whole Church in Handing On the Apostolic Tradition".

VISIT TO ROME OF HIS BEATITUDE TEOCTIST PATRIARCH OF THE ROMANIAN ORTHODOX CHURCH

January 4-5, 1989

His Beatitude Teoctist, the Patriarch of the Romanian Orthodox Church, visited Rome on January 4-5, 1989. On the morning of January 5, he was received in private audience by Pope John Paul II. This was the first time in history that a Pope had met with a Romanian Orthodox Patriarch.

The Patriarch was accompanied by Bishop Epifanie Norocel of Buzau, Bishop Iustinian Chira of Maramures, Deacon Mihai Hau, and Professor Remus Rus of the Bucharest Theological Institute.

During their stay in Rome, the group also visited St. Peter's Basilica, where they sang hymns from the Byzantine liturgy within the Pietà Chapel, the Roman Forum, and the Basilica of St. Mary Major, where they again sang before the icon of the Virgin "Salus Populi Romani".

The group left on the night of January 5 for India, where they were to visit the Syrian Church. His Beatitude Teoctist, elected in 1986, is the fifth Patriarch of the Romanian Orthodox Church.

JOINT WORKING GROUP MEETING

February 4-10, 1989

The Joint Working Group (JWG) of the Roman Catholic Church (RCC) and the World Council of Churches (WCC) held its annual meeting from 4-10 February 1989 at St. Prix, near Paris (France) in the "Centre International de Rencontres et de Formation", belonging to the CPCV (Protestant Committee for Vacation Centres). On Monday February 6, the members of the JWG met with the representatives of the recently created Council of Christian Churches in France. Two of the three co-Presidents of the Council: Rev. Jacques Stewart, President of the Fédération Protestante de France, and His Eminence Metropolitan Jeremias, President of the Inter-episcopal Committee of the Orthodox Churches in France, took part in the meeting; the Roman Catholic co-President, Cardinal Albert Decourtray, Archbishop of Lyon was represented by Msgr. Jean Vilnet, Bishop of Lille and President of the Ecumenical Commission of the Roman-Catholic Episcopal Conference in France. Cardinal Jean-Marie Lustiger, Archbishop of Paris, also participated, as well as Archbishop Nakasian, of the Armenian Apostolic Church in France. The meeting started with a common prayer in the Romanian Orthodox Church, located inside the premises of the French Reformed Church, Boulevard des Batignolles; Dr. Emilio Castro, Secretary General of the WCC, led the meditation. This was followed by an enriching exchange of ideas and experiences.

The first sessions of the JWG 1989 meeting were devoted to the sharing of ecumenical information about recent events and initiatives. Special attention was given to the last plenary assembly of the Secretariat for Promoting Christian Unity in Rome, in January 1989, which discussed the revision of the Ecumenical Directory, first published in 1967 and 1970. The recent Apostolic Exhortation of Pope John Paul II presenting the results of the 1987 Synod of Bishops on the vocation and mission of the laity in the Church was also briefly introduced. Both texts may offer new opportunities for collaboration between the respective offices of the RCC and the WCC more directly concerned by these issues. Msgr. J. Schotte, Secretary General of the Synod of Bishops, gave an impressive overview of the development of the synodal life in the RCC, including the preparation of the forthcoming African Synod. The JWG also heard plans for the VIIth WCC Assembly to be held in Canberra in 1991. The general theme is: "Come, Holy Spirit, renew the whole creation". The RCC will be represented at the Assembly and will be involved in the different stages of the preparations.

For many years the JWG has been deeply concerned to present a common witness of all churches on the crucial issue of racism and apartheid. Therefore, the present meeting warmly welcomed the announcement of the publication of the document en-

titled "The Church and Racism. Towards a more fraternal society", prepared by the Pontifical Commission on Justice and Peace, at the request of Pope John Paul II. Along the same line, the meeting heard a brief report, on behalf of the WCC, on the recent visit made by a team of eminent church leaders from different parts of the world to several political figures in countries which could exercise pressure for change in South Africa when negotiating the rescheduling of debts.

The study on the notion of "Hierarchy of Truths", initiated after the visit of Pope John Paul II to the WCC in Geneva in 1984, has resulted in a document which is now in a fairly advanced stage of preparation. After some minor amendments, the JWG hopes to publish it in 1990 and to give it a wide circulation.

Since the beginning of its present mandate (1984) the JWG has considered the task of Ecumenical Formation as one of its priorities. The final text of a document for theological educators and pastoral leaders is nearing completion.

The JWG discussed also the first draft of a text on "The Church: local and universal", that touches different fundamental questions concerning ecumenical relations. This draft explores, among others, the possibilities offered by an ecclesiology of communion in view of giving a more adequate expression to the already existing but incomplete communion as well as the concept of a growing communion among churches. More work needs to be done on this subject and a small group will meet later in the year to redraft the text according to the suggestions made during the meeting.

The JWG was informed of the ongoing process on "Justice, Peace and Integrity of Creation" (JPIC) from the VIth WCC Assembly (Vancouver, 1983) to the present stage of planning for the World Convocation in Seoul, Korea, in 1990, including RC contributions.

The two co-secretaries of the JWG had been asked to collect available material about the pastoral care of mixed Christian marriages. Next July a small consultation of experts will try to identify the progress made and the fields that require more attention. It was also decided that another limited consultation, later this year in Jerusalem, will attempt to advance further the study on "New sources of division": what makes certain issues, especially ethical issues, into "divisive" ones? how to dialogue about them in a fruitful way?

Further sessions were devoted to an assessment of ongoing collaboration between the RCC and the WCC in different fields: Faith and Order, Week of Prayer, RC involvement in the preparation of the WCC Mission Conference (San Antonio, 1989), Social thought and action, Ecumenical Institute at Bossey, Education, National Councils of Churches (NCCs), etc. ... A first preparatory draft of the VIth Report to the forthcoming VIIth Assembly of the WCC and to the Secretariat for Promoting Christian

Unity was presented and discussed; this will be a major topic at the 1990 meeting of the JWG.

At the end of the six days of their meeting, all the members of the JWG want to express their deep feelings of gratitude towards the director and the staff of the CPCV Centre at St.-Prix. The reception was perfect and the daily contact with the youth and the families present in the Centre gave to this meeting a special human and ecumenical character.

LUTHERAN/ROMAN CATHOLIC
INTERNATIONAL DIALOGUE

February 27 - March 4, 1989

The Lutheran-Roman Catholic International Commission met February 27 - March 4, 1989 at the Diocesan Pastoral Institute in Opole, Poland. It was the fourth meeting of the third phase of the dialogue which is co-sponsored by the Pontifical Council for Promoting Christian Unity, Vatican City, and the Lutheran World Federation, Geneva. The co-chairmen are Dr. James Crumley Jr. (USA) (Lutheran) and Bishop Paul-Werner Scheele (Würzburg) (Roman Catholic). From the time it began in 1967, the dialogue has been directed toward the goal of visible unity.

Other participants on the Lutheran side were President G. Brakemeier (Brazil), Bishop M. Buthelezi (South Africa), Prof. I. Lonning (Norway), Prof. D. Wendebourg (FRG), Bishop U. Wilckens (FRG), Prof. R. Jenson (USA) and Dr. E. Brand (Switzerland).

Catholic participants included Bishop H. L. Martensen (Denmark), Bishop A. Nossol (Poland), Rev. Christian Mhagama (Tanzania), Prof. V. Pfnür (FRG), Prof. L. Ullrich (GDR), Prof. J. Wicks S.J. (USA), Prof. A. Klein (FRG), Prof. H. Legrand O.P. (France) and Msgr. J. Radano (Vatican City).

Bishop Alfons Nossol, Bishop of Opole, who was also host for the meeting, presented a paper entitled "For an Understanding of the Phenomenon of the Catholic Church in Poland: A Contribution to Contextual Ecclesiology". This was the fourth presentation of a paper on contextual theology reflecting situations of the Church in different parts of the world, during this phase of dialogue.

The main project of this meeting was continued study and discussion of a draft document on ecclesiology. Work on this ecclesiology text will continue at the next meeting.

The Commission's work was supported by the prayers and good wishes of the local churches. In connection with the meeting a Eucharist was celebrated in the Cathedral of the Holy Cross in Opole. Cardinal Franciszek Macharski, Archbishop of Cracow, presided over the concelebration, with Bishop Paul-Werner Scheele preaching. Representatives of the Lutheran Church in Poland were present. A Eucharist was celebrated in the Church of the Savior at Kluczbork with Bishop Narzyński of the

Lutheran Church in Poland presiding and preaching. Dr. James Crumley also preached.

Representatives of the Roman Catholic Diocese of Opole were present. After each service the commission members were warmly received at a dinner given by the clergy of the local churches.

The next meeting of the Commission will take place in October 1990.

WORLD ALLIANCE OF YMCAs
(= YOUNG MEN'S CHRISTIAN ASSOCIATIONS)
EXECUTIVE MEETING WITH THE PONTIFICAL COUNCIL
FOR PROMOTING CHRISTIAN UNITY

Rome, April 25, 1989

A delegation of YMCA consisting of 12 persons from all parts of the world visited the Vatican for a consultative meeting with the Pontifical Council for Promoting Christian Unity. The purpose of the meeting was threefold:

1. To review together the relationship between Catholics and the YMCA.
2. To discuss issues of mutual concern for the present and future collaboration.
3. To have an exchange on a working paper prepared for the Hong Kong meeting on the way in which YMCA could foster Ecumenical Formation.

This meeting was a follow-up of ongoing collaboration that started in 1984 first with the Pontifical Council for Promoting Christian Unity and subsequently with the Pontifical Council for the Laity, Pontifical Council for Justice and Peace, and the Pontifical Council for Interreligious Dialogue.

Present at the meeting were on the side of the Pontifical Council for Promoting Christian Unity. Cardinal Willebrands (President), Father Duprey (Secretary), Mons. Fortino (Under-Secretary); Mons. Radano, Father Mutiso-Mbinda and Father Roberson.

On the side of the World Alliance of YMCAs were: Alejandro Vassilaqui (Peru, President, World Alliance of YMCAs), Lee Soo-Min (Secretary General, World Alliance of YMCAs), Joel Kinagwi, Arthur Aseka (Africa), Tan Chi Kiong (Asia), Dr Hector Gonzalez (Caribbean), Edgardo Crovetto (Europe), Dr Abdallah Tarazi (Gaza-Middle East), Noberto Rodriguez (Latin America), Richard Bailey (Canada), Annamarie Roberto (USA) and Ranjan Solomon (World Alliance of YMCAs).

The YMCA affirmed that the lay Christian ecumenical character of the YMCA is an important setting through which ecumenical formation can be carried out and fostered. It would appear that ecumenical formation has to be pursued in view of common witness. Thus collaboration in concerns of a social nature, work for justice, peace and human rights, religious liberty, development, health care, etc. can be important opportunities for ecumenical formation and growing common witness.

It was noted with satisfaction in the course of the

deliberations that such ecumenical formation was already beginning to take shape in many settings—at local, national, regional and global level.

The meeting identified that the youth and women constituencies in the movement could be primary agents of continued cooperation as we advance common efforts between the World YMCA and the Roman Catholic Church.

It was observed that at the upcoming World YMCA consultation in Hong Kong (30th April - 4th May) on the YMCA as a Lay Christian Ecumenical Movement, the PCPCU will also be represented.

Furthermore that this Consultation will arrive at findings on which more clear bases for continued ecumenical formation efforts can be carried out.

After a fruitful exchange of ideas, the meeting came up with the following orientations:

1) That a more regular contact and discussion be maintained between the PCPCU and the World Alliance of YMCAs towards strengthening the present collaboration.

2) The YMCA expressed the wish to strength-

en collaboration with the Pontifical Council for the Laity, Pontifical Council for Justice and Peace, and the Pontifical Council for Inter-religious dialogue.

3) That there be efforts to establish collaborative relationship between YMCA and those responsible in the Catholic Church at local, national and regional levels.

4) That such collaboration develop at these levels on work with youth and women with appropriate Catholic organizations e.g. the IMCS (International Movement of Catholic Students) and ICWO (International Catholic Women Organization), and the YMCA.

Finally we expressed our hope and expectation that the collaboration between Catholics and YMCA can become more a place where

1) Christians can deepen their spirituality and growth as well as their gradual awareness and openness to the promotion of Christian Unity and

2) Christians can work and dialogue together with people of other faiths.

COMMISSION FOR THE RELIGIOUS RELATIONS WITH THE JEWS

PASTORAL VISIT TO FRANCE

The Pope's discourse

TO LEADERS OF THE JEWISH COMMUNITY, IN STRASBOURG
October 9, 1988

On Sunday, October, 9 following his discourse to Christian leaders, the Pope returned to the Archbishop's residence at Strasbourg for a fraternal meeting with leaders of the Jewish Community.

Mr Chief Rabbi,
Mr President of the Jewish Consistory of the Lower Rhine,
Mr President of the Jewish Community of Strasbourg,

Gentlemen,

Your cordial greeting and the spiritual reflection on the meaning of history which you just made to me cannot but inspire me in my turn to wishes for peace and prosperity for you and for the entire Jewish community.

1. In thanking you for so many signs of attention, I would like to continue these reflections, taking as my point of departure the biblical verse of the prophet Malachi, which is so beautifully inscribed on your "Synagogue of Peace" and which you also inscribed in the heart of your address: "*Ha-lo 'av' Ehad le-Kullanu*" (*Mal 2:10*); "Have we not all the one Father?" That is the message of faith and truth of which you are the bearers and witnesses throughout history, in the light of God's Word and Covenant with Abraham, Isaac and Jacob and all his descendants; this witness extended to martyrdom, survived the long darkness of misunderstanding, and the horrible abyss of the *Shoah*.

2. After the Second Vatican Ecumenical Council, thanks also to the work of the Commission for Religious Relations with the Jews and the International Catholic-Jewish Liaison Committee, we have continued—and still continue—to enlarge the already solid foundations of our fraternal relations and to draw conclusions in the area of cooperation on all levels. It is especially in these institutions that I encourage Jewish-Christian dialogue, and I rejoice with you in the progress made thanks to your participation in this task, with a mutual esteem nourished in an atmosphere of prayer, conversion, and readiness to hear and obey the Word of God which calls us to love and pardon.

3. Yes, through my voice, the Catholic Church,

faithful to that which the Second Vatican Ecumenical Council has declared, recognizes the value of the religious witness of your people, chosen by God, as St Paul says: "In respect to election, they are beloved because of the patriarchs. For the gifts and the call of God are irrevocable" (*Rom 11:28-29*, quoted in *Lumen Gentium*, n. 16). It is a matter of an election, as you have just said, for the "sanctification of his Name" for the service of all of humanity. That vocation to the sanctification of his Name you express in your daily prayer of the *Qaddish*: "May your great Name be magnified and sanctified!". Or you proclaim it in the words of Isaiah: "Holy, Holy, Holy is the Lord God of hosts! All the earth is filled with his glory!" (*Is 6:3*). In the prayers of joy and repentance which are characteristic of the feasts of *Rosh ha-Shannah*, *Kippur* and *Sukkot* which you celebrated several days ago, you ask and acclaim the Eternal One: "Our Father, our King, pardon us our sins!" "Hosh 'na", Save us!".

4. All the Sacred Scriptures, which you venerate with a deep devotion as the source of life, celebrate the Beautiful Name of God, the Father, the Rock who begot *Yeshouroun*, "The God who gave you birth", as Moses says in his canticle (cf. *Dt 32:18*). "Yes, I am a Father to Israel", the Lord says through the oracle of Jeremiah, who says further, "Ephraim is my first-born" (*Jer 31:9*); Isaiah returns towards him, saying: "Lord, our Father, it is you!" (*Is 64:7*). The Psalms celebrate his Name: "My Father! My God! the rock who saves me!" (*Ps 89:27*). In his mercy he also revealed his name which recalls his motherly love, his labour as a mother who gives birth to a child: "Thus the Lord passed before Moses and proclaimed: the Lord, the Lord, a merciful and gracious God!" (*Ex 34:6*).

5. It is then through your prayer, your history and your experience of faith, that you continue to affirm the fundamental unity of God, his fatherhood and mercy towards every man and woman, the mystery of his plan of universal salvation and the consequences which come from it according to the principles expressed by the prophets, in the commitment for justice, peace and other ethical values.

6. With the greatest respect for the Jewish religious identity, I would also like to emphasize that for us Christians, the Church, the People of God and Mystical Body of Christ, is called throughout her journey in history to proclaim to all the Good News of Salvation in the consolation of the Holy Spirit. According to the teaching of the Second Vatican Council, she could better understand her bond with you,

certainly thanks to fraternal dialogue, but also by meditating upon her own mystery (*Nostra Aetate*, n. 4). Now that mystery is rooted in the mystery of the person of Jesus Christ, a Jew, crucified and glorified. In his Letter to the Ephesians, St Paul wrote: that mystery, "God did not make known to human beings in other generations as it has now been revealed to his holy apostles and prophets by the Spirit, that the Gentiles are coheirs, members of the same body, and co-partners in the promise of Christ Jesus through the Gospel" (*Eph* 3:5-6). Previously the Apostle, in addressing "all the beloved of God in Rome" (*Rom* 1:7), had affirmed: "For those who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, 'Abba', 'Father!'" (*Rom* 8:15). Therefore we also recognize and celebrate the glory of God, the Father, Lord of those who adore him "in spirit and in truth" (*Jn* 4:24).

7. European civilization thus keeps its profound roots near that source of living water which are the Holy Scriptures: the one God reveals himself as our Father and, through his commandments, asks us to respond to him through love in freedom. At the dawn of a new millennium, the Church, in announcing to Europe the Gospel of Jesus Christ, discovers ever better, with joy, the common values, both Christian and Jewish, through which we recognize one another as brothers and sisters and to which the history, language, art, and culture of the peoples and nations of this continent refer.

8. Where should we place our hope, to share with all those who thirst for fraternal consolation, for a message of life, for a lasting and sincere solidarity? What should we preach together to offer a spiritual service to Europe, so rich in so many resources, yet at the same time being questioned about what meaning to give to these resources in the context of international development? Permit me to propose three considerations here:

— that the European peoples do not forget that we draw our origin from a common Father, and from that source there comes, for us, the duty of a mutual and fraternal responsibility which must extend with the same depth of concern for each person, the image of God, and each people of the world;

— that we Christians become ever more aware of the particular task that we have to fulfil in cooperation with the Jews, by reason of our common heritage which impels us to promote justice and peace,

to live according to the demands of the Commandments, faithful to the voice of God, in respect for every creature. I also wish that true collaboration on the social level may develop, in many areas, according to the principles which I expressed in my encyclical *Sollicitudo Rei Socialis*;

— it is in deep fidelity to the vocation to which the God of peace and justice calls us, and with us, all European peoples, that I repeat again with you the strongest condemnation of all anti-Semitism and racism, which is opposed to the principles of Christianity, and for which there exists no justification in the cultures to which we refer. For the same reasons, we must set aside all religious prejudice which history has shown us to be inspired by anti-Jewish attitudes, or to contradict the dignity of each person.

May God confirm us in these intentions and in the faith, and give us his consolation, as the Psalm says:

"The Lord himself will give his benefits, our land shall yield its increase. Justice shall walk before him, and salvation, along the way of his steps" (*Ps* 85:13-14).

* * *

POPE'S LETTER TO DIRECTOR OF VATICAN OBSERVATORY

(Published October 26, 1988)

A study week sponsored by the Holy See in September, 1987, marked the three hundredth Anniversary of the publication of Sir Isaac Newton's "*Philosophiae Naturalia Principia Mathematica*".

As preparations were underway to publish the papers presented at the Study Week, the Pope wrote a letter to the Director of the Vatican observatory, which included this excerpt.

... As never before in her history, the Church has entered into the movement for the union of all Christians, fostering common study, prayer, and discussion that "all may be one" (*Jn* 17:20). She (the Church) has attempted to rid herself of every vestige of anti-semitism and to emphasize her origins in and her religious debt to Judaism. In reflection and prayer, she has reached out to the great world religions, recognizing the values we all hold in common and our universal and utter dependence upon God ...

Documentation Supplement

PRAYER FOR CHRISTIAN UNITY, 1990

LETTER FROM THE SECRETARIAT

February 28, 1989

The Joint Commission of representatives of the Catholic Church and the World Council of Churches which met in Madrid (October 1988) has prepared texts for the Prayer for Christian Unity 1990 and these are now ready for international distribution. The initial draft was prepared by a Spanish ecumenical group which proposed the theme: "That they all may be one (...) so that the world may believe" (*John 17*).

I am delighted to forward these texts to you now, which I am confident will serve to foster and sustain the *Prayer for Christian Unity*.

The choice of this classic text which has always inspired prayer for the unity of Christians will help to situate our prayer within the very prayer of Our Lord Jesus Christ for the unity of his disciples.

The reason for the choice was also to emphasise the christological and trinitarian basis of the ecumenical movement, something which was explicitly indicated by the Second Vatican Council: "Taking part in this movement, which is called ecumenical, are those who invoke the Triune God and confess Jesus as Lord and Saviour" (*Unitatis Redintegratio*, n. 1). This is the same approach and perspective as is to be found in the basis of the World Council of Churches: "The World Council of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour according to the

Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit".

Local adaptation of this material—which can, of course, take place ecumenically—will facilitate the whole process of *Prayer for Unity*.

We underline the point that even though during a particular week—be it in January or at Pentecost—Christians throughout the world pray for unity, such prayer must be sustained throughout the year. These specific periods are simply moments of particular stress on prayer for unity. It is our hope that the material here enclosed will be of help and inspiration for the many and various occasions throughout the year when Christians will come together to pray for unity. It is vital that the conviction develop among Christians that constancy and perseverance in prayer are of crucial importance for our shared pilgrimage towards the fullness of unity. This is especially so, since we know that this unity will never be achieved without that conversion of heart and renewal of the Church which is the most profound fruit of prayer.

I take this opportunity of offering you my warm good wishes for the Season of Easter,

Yours sincerely,

PIERRE DUPREY
Secretary

MATERIAL FOR THE WEEK OF PRAYER FOR CHRISTIAN UNITY, 1990

THEME:

UNITED IN THE PRAYER OF CHRIST:

"That they all may be one ... so that the world may believe"

(John 17)

The priestly prayer of Christ

After saying this, Jesus raised his eyes to heaven and said:

'Father, the hour has come:
glorify your Son
so that your Son may glorify you;
and, through the power over all mankind
that you have given him
let him give eternal life
to all those you have entrusted to him.
And eternal life is this:
to know you,
the only true God,
and Jesus Christ whom you have sent.

I have glorified you on earth
and finished the work
that you gave me to do.
Now, Father, it is time for you to glorify me
with that glory I had with you
before ever the world was.
I have made your name known
to the men you took from the world to give me.
They were yours and you gave them to me,
and they have kept your word.
Now at last they know
that all you have given me comes indeed from you;
for I have given them
the teaching you gave to me,
and they have truly accepted this,
that I came from you,
and have believed that it was you who sent me.
I pray for them;
I am not praying for the world
but for those you have given me,
because they belong to you:
all I have is yours
and all you have is mine,
and in them I am glorified.
I am not in the world any longer,
but they are in the world,
and I am coming to you.

Holy Father,
keep those you have given me true to your name,
so that they may be one like us.
While I was with them,
I kept those you had given me true to your name.
I have watched over them and not one is lost
except the one who chose to be lost,
and this was to fulfil the scriptures.

But now I am coming to you
and while still in the world I say these things
to share my joy with them to the full.
I passed your word on to them,
and the world hated them,
because they belong to the world
no more than I belong to the world.
I am not asking you to remove them from the world,
but to protect them from the evil one.
They do not belong to the world
any more than I belong to the world.
Consecrate them in the truth;
your word is truth.

As you sent me into the world,
I have sent them into the world,
and for their sake I consecrate myself
so that they too may be consecrated in truth.
I pray not only for these,
but for those also
who through their words will believe in me.
May they all be one.
Father, may they be one in us,
as you are in me and I am in you,
so that the world may believe
it was you who sent me.
I have given them the glory you gave to me,
that they may be one as we are one.
With me in them and you in me,
may they be so completely one
that the world will realise
that it was you who sent me
and that I have loved them as much
as you loved me.
Father,
I want those you have given me
to be with me where I am,
so that they may always see the glory
you have given me
because you loved me
before the foundation of the world.
Father, Righteous One,
the world has not known you,
but I have known you,
and these have known that you have sent me.
I have made your name known to them
and will continue to make it known,
so that the love with which
you loved me may be in them,
and so that I may be in them'.

INTRODUCTION

The theme of the Week of Prayer for Christian Unity this year is closely related to that for 1989, which spoke of "building the community", of forming "one body in Christ" (*Rom 12:5-6a*). This year's text is Jesus' prayer to the Father in chapter 17 of the Gospel of John. Though widely used as an ecumenical text, it has not been used before for the Week of Prayer for Christian Unity. The text points to the unity of Christ with the Father as the basis and source of the unity for which we pray.

Unity is a gift which the Lord has bestowed upon us. We are united through our common baptism in the faith in the triune God, Father, Son and Holy Spirit. So it is that the member churches of the World Council of Churches are united in this trinitarian faith. Likewise it is in virtue of our common baptism that the Roman Catholic Church affirms a real, if partial, communion among all Christians. But at the same time Christ prays "that they may be one" (*John 17:21*), unity is also a calling from God, God's challenge to divided Christians, demanding our faithful and creative response.

Why we pray for unity

Prayer is fundamental to the search for Christian unity. In prayer we learn to open ourselves to God, to empty ourselves of our own desires, to let go of the things to which we cling for security. Through common prayer, prayer with other Christians for Christian unity, God's call that we "may become one" takes on a new dimension. As the Spirit of Christ prays within us (*Rom 8:26*), we experience together our common life in Christ. Through praying together many have learned that this common identity is stronger and more fundamental than all the historical circumstances, and honest differences of personal conviction which divide us. Thus we pray together towards unity. Our common prayer empowers us to work together to overcome all that divides us one from another.

John 17: Christ's prayer for unity

John recorded his account of Jesus' life mindful of the situation facing his own church. Facing persecution from outside, and rival claims to the true understanding of the gospel from inside, John understood perhaps better than we that the search for unity is not merely an option or simply a "programme", but an integral part of the Christian faith itself. Thus he sets Jesus' prayer for unity at a climactic point in his Gospel, crowning Jesus' "Farewell Discourse" (*John 14:17*) and forming the prologue to the account of the Passion.

The many titles which have been given to this text testify to its enduring importance for the Church, and illuminate its various aspects: it has been called the "Prayer for Unity" because this petition occupies a central place (*17:21, 23*); the "Prayer of Sanctification" because Jesus here

prays that God will sanctify his followers "in the truth", God's word (*17:17*); the "Prayer of Gethsemane transfigured" because it includes a prayer of oblation (*17:2, 19*) which in John's Gospel takes the place of the agony in Gethsemane (cf. *12:23-28*); "Jesus' last will or testament", because the prayer expresses his hope and will for his Church; and the "High-Priestly" or "Sacerdotal" prayer, because in it Jesus intercedes as High Priest for his followers, both present and future (*17:19*).

From these rich and varied themes emerge two important ideas. The first is that prayer is central to our life as Christians, as it was to Christ's own life. From prayer springs the hope and energy for Christian service and mission; in this sense, prayer is the world's own greatest need. The fundamental importance of prayer is affirmed throughout the whole New Testament (for example, *Mark 1:35, Matthew 6:9-13; Luke 18:1; John 11:41-42; Romans 15:30; 1 Peter 4:7*).

Second, we must make Christ's prayer in John 17 our own, entering into Christ's intentions and praying with Christ—or rather opening ourselves to Christ's spirit praying in us. Christ's communion with the Father, expressed again and again in John 17, is the source for our own communion with Christ and, in turn, for our union with our Christian sisters and brothers. Those who pray with Jesus' own words and in his name (*14:12-14*) will work the "deeds" about which Jesus speaks (*14:12*), including building together the unity which Christ demands for his Church.

ARRANGEMENT OF THE WEEK

Chapter 17 of St John's Gospel—the priestly prayer of Christ—is both rich and closely knit. The themes chosen for the eight days make no attempt to exhaust its depth and its range. But they do seek both to follow and to express the logic and the movement of the chapter as a whole.

The prayer progresses through three principal moments. First of all Christ prays that the glorification of the Father may be realised through the glorification of the Son (*17:1-5*). Then—and for the greater part of the chapter—Christ prays for his disciples and the horizon of his prayer moves beyond the group he is addressing to embrace all those who, through faith, will in the future come to be his disciples (*17:6-24*). Finally, Christ's gaze turns directly to his Father in a profound expression of his saving purpose (*17:25-26*).

Each of the eight days has a title drawn from John 17 which is intended to evoke a particular focus within the progression of the whole chapter. It is important not to see the material for the eight days as a series of ideas to be assimilated but rather as moments in the prayer of Christ into which we are invited to enter. Through the Holy Spirit we, the members of Christ's Body, are already caught up in

the prayer he prays constantly to the Father. The themes of the eight days are intended to help us to come alive to this prayer, to appropriate it and to identify ourselves as fully as may be with the prayer of Christ who is our Head.

Prayer for unity is not a particular concern among others; the unity of the human family in God is precisely the purpose of Christ's saving work and is the whole burden of his prayer to the Father. The unity of the followers of Christ is vital if they are to be credible in proclaiming the saving work of their Lord.

Day 1 is entitled: "That they may know you". The focus is on the two intimately related themes of eternal life and knowledge of God. Through faith and love, we grow in knowledge of the Father and the Son and so are taken into that unity which is the source and foundation of unity among Christians (17:3).

Day 2 is called: "Keep them true to your name". Christ prays that his disciples may be maintained and protected in this unity (17:11).

Day 3 is "Sanctify us in the Truth" and focuses on Christ's prayer that his disciples will be sanctified for their mission through the Word which is the Truth. This day's theme opens up the issue of unity in Truth which takes us to the heart of the quest for Christian unity" (17:17).

Day 4. "Sent into the World" deals specifically with the mission of the Church which is precisely a mission of unity (17:18).

Day 5 is "Those who believe in me through their word". Here Christ's prayer is for all who will come to faith through the mission of those who will preach his Word (17:20).

Day 6 comes to Christ's general petition for unity: "That they may be one". This is the heart of Christ's priestly prayer and it reveals to us that

praying for unity is crucial to what it means to be Christian (17:21, 23).

Day 7 "The glory you gave to me". Here Christ proclaims that he has shared with his disciples the glory that God has given to him (17:22).

Day 8 "That the love with which you loved me may also be in them (17:26b). In the last verses Christ appeals to his Father that his disciples may be taken up into that love in which he and the Father are united. The focus of the last days is once more the love between the Father and the Son but it is in view of the sharing in that love by his disciples and therefore of the unity his disciples may enjoy. This unity is both the origin and the goal of God's plan of salvation.

* * *

The texts for the Week of Prayer been prepared by the committee of representatives of the Roman Catholic Church and the World Council of Churches meeting at the house of the *Damas Apostolicas* in Madrid, in October 1988, at the invitation of the Ecumenical Commission of the Spanish Episcopal Conference. The committee took as the basis for their work a draft that had been prepared by an ecumenical group in Madrid. The group consisted of four Catholics, two Orthodox and two Protestants:

Ignacio Mendoza (Evangelical Church of Spain); Miguel Olais (Reformed Episcopal Church of Spain); Dimitrios Tsiamparlis (Greek Orthodox Church); Teofilo Moldoven (Romanian Orthodox Church); Domingo Munoz (Roman Catholic Church); Maria José Delgado (Roman Catholic Church); Mariano Perron (Roman Catholic Church); Julian Garcia Hernando (Roman Catholic Church).

Some of the members of this group took part in the October meeting.

SUGGESTIONS FOR EACH DAY

<i>First day</i>	(John 17:3)	<i>Third day</i>	(John 17:17)
<i>That they may know you</i>		<i>Sanctify them in the truth</i>	
Jer 31:31-34 Psalm 67	1 Thess 1:4-10 John 14:1b-11a	2 Sam 7:25-29 Psalm 25:1-14	Eph 4:15-24 John 8:31b-36
<i>Second day</i>	(John 17:11c)	<i>Fourth day</i>	(John 17:18)
<i>Keep them in your name</i>		<i>Sent into the world</i>	
Ez 34:11-16 Psalm 23	1 Peter 1:3-9 John 10:27-30	Is 61:1-4 Psalm 119:129-136	2 Cor 4:5-11 John 20:19-23

Fifth day (John 17:20)
*Those who are to believe in me
through their word*

Deut 30:11-14 Rom 10:5-17
Psalm 147:15-20 John 12:37-50

Sixth day (John 17:21)
That they may ... be one

Ez 37:15-22 Eph 4:1-6
Psalm 122 John 15:1-5

Seventh day (John 17:22)
*The glory which you have given me
I have given to them*

Is 60:1-7; 19:20 2 Cor 3:17f.
Psalm 96 John 12:23-32

Eighth day (John 17:26b)
*That the love with which you have loved me
may be in them*

Jer 31:3-9 Rom 8:31-39
Psalm 103:1-13 John 13:33-35

FIRST DAY

Theme:

That they may know you (John 17:3)

Jer 31:31-34
They all will know me

Psalm 67
All the earth shall know your salvation

1 Thess 1:4-10
Serve the living, true God

John 14: 1b-11a
The one who has seen me has seen the Father

Commentary

In John 17 the hope of the prophet Jeremiah (31:31-34) that the covenant be written in our hearts is brought to fulfilment. Our knowledge of God must not simply be the product of intellectual reasoning nor of scientific proof. Rather as Christ in his whole being was in harmony with the Father so we, by being baptized into Christ, are called to be intimately conformed to Him, reflecting the glory of the Father. This for John is eternal life. Through faith and baptism we are born again into the new and eternal life and as we pray the prayer of Christ, his way, his truth and his life are brought to perfection within us. Our hearts are no longer troubled for we find our rest in him. This resting or

abiding of our hearts in the love of God is realized not by words but through that knowledge of God which is the gift of the Holy Spirit. This knowledge is the basis and source of Christian unity.

Intention

Let us pray that all who have been baptized into Christ may grow in that gift of faith through which we have been given knowledge of the one, true God and through which we have been promised the gift of eternal life.

SECOND DAY

Theme:

Keep them in your name (John 17:11c)

Ez 34:11-16
I will take care of my sheep

Psalm 23
He guides me along the right path

1 Pt 1:3-9
You are saved by the mighty power of God

John 10:27-30
No one will snatch them from my hand

Commentary

Christ prays that those who, through faith and love, are rooted in the unity of the Father, Son and Spirit, may be guarded and preserved in their unity with one another. Through their faith Christians participate in the unity which lies in God. But their enjoyment of this unity may be threatened either by dissension within the community or by hostility or persecution from without.

The image of God as Good Shepherd in the prophecy of Ezekiel (34:11-16) and in St John's Gospel (10:27-30) puts before us God's purpose to maintain his people in unity and to draw together those who are scattered, while the first letter of Peter calls us to acknowledge the power of God to keep and preserve those who have faith in him.

The message for today, however, is not solely one of comfort and reassurance. To become obedient to the voice of the Good Shepherd is a costly and painful process. But we must learn to discern and follow his voice both as individuals and communities if we would be guided into true unity. It is Christ who leads us.

Intention

We pray today for all those who profess the name

of Jesus Christ that they may trust in his protection and be faithful to his Word. We pray that we may never lose confidence in God's power to sustain us and to guide us into that fulness of communion with him and with one another which is according to his will.

THIRD DAY

Theme:

Sanctify them in your truth (John 17:17)

2 Sam 7:25-29

Your words are truth

Psalms 25:1-14

Lead me into your truth

Eph 4:15-24

Living by the truth and in love

John 8:31b-36

The truth will make you free

Commentary

Jesus prays that his followers may be sanctified in the truth—not our truth but, as the Psalmist says, “your” truth (25:5), God’s truth, which is received and must be spoken in love. This is not therefore a set of abstract propositions but a new way of life which is rooted and expressed through love. Thus we rejoice in the truth (2 Samuel 7:25-29) because it is liberating: “the truth will make you free” (John 8:32). Our relationship with Christ frees us for a new way of living with our brothers and sisters who form Christ’s body, the Church (Ephes 4:15-16).

God’s truth judges all partial understandings of the truth. In the light of God’s truth we are able to repent for the distrust and hostility which have divided us in the past, and to respect the sincere convictions of other Christians, while seeking with them a new, common understanding of God’s will for his church.

To be sanctified means to be “made holy”. This is a prayer for growth in our communion with Christ and others: “holiness” is not a static perfection, but the fruit, in our daily lives, of the openness to God which we learn and practise in prayer. Have we lived so that others see God’s truth as creative, life-giving, and truly liberating?

Intention

We pray for all those whom you have called to live your truth in love. May they respond to your voice, discerning your truth beyond all partial

truths; growing in the truth as they grow in communion with you, and living the truth in their relationships within your body, the Church, to the glory of your holy name.

FOURTH DAY

Theme:

Sent into the world (John 17:18)

Is 61:1-4

Carry the good message

Psalms 119:129-136

Your word is shining

2 Cor 4:5-11

Persecuted but not left alone

John 20:19-23

I am sending you

Commentary

Jesus prays that the love of God will find a home in the hearts and lives of men and women, inviting them to live in harmony with him and one another. The unity of Christians is not an end in itself: they share in Christ’s mission to reconcile the world to God.

St Paul calls us as Jesus prayed to proclaim this light of revelation—the revelation of the glory of God in the face of Jesus Christ (2 Cor 4:6). This glory Jesus reveals to his disciples after his resurrection as the peace and forgiveness of God (John 20:21). All who seek to dwell in him he sends into the world to be channels of this eternal life: “so that the life of Jesus may be manifested in our mortal flesh” (2 Cor 4:11).

United in the love of God he enables us to be the messengers to proclaim the good news, to bind the brokenhearted, to proclaim liberty to captives and release to those imprisoned (Is 61:1). The truth is proclaimed not “of the world” by force and power but through the yoke of suffering love. We may become hemmed in, hunted or struck down for the gospel’s sake but God does not abandon us, nor must we one another (2 Cor 4:7-11).

To continue in disunity mocks the word of God and in our mission to an unbelieving world we cannot afford to be less than pilgrims and witnesses together. The proclamation of God’s love on our lips must be seen in the unity we live.

Intention

Let us pray that God’s truth may overcome every obstacle preventing Christians from giving a unanimous witness to their faith, hope and love and that together we may boldly proclaim him in the world.

FIFTH DAY

Theme:

Those who are to believe in me through their word
(John 17:20)

Deut 30:11-14

The word is very near you

Psalms 147:15-20

He declares his word

Rom 10:5-17

Faith comes from ... preaching

John 12:37-50

Who has believed our report?

Commentary

In his prayer Jesus goes beyond the limits of the evening before Good Friday. He has in mind all times and places to reach those who believe in him. How?

Through the word of his disciples. Today all Christians are more vividly aware of this Word as their common possession: they have translated it together: they are reading it together and together they find themselves challenged by it.

The proclamation of this Word gives rise to faith (*Rom 10:5-17*). God had affirmed to this people that he was revealing his Word (*Psalms 147:15-20*) and that this Word was a reality very close to them (*Deut 30:11-14*). This Word is in fact a person; it is Jesus Christ. It is his living person that awakens the response which creates a practical commitment in those who receive him and who receive his word, in brief, those who believe in him (*John 12:37-50*). In the preaching of this same Word and through the witness to the new life it calls forth in them, they in turn awaken their brothers and sisters to the faith.

Intention

Let us pray that faith in Christ may be born in the men and women of our age through the proclamation of the Word and by the witness of Christians in their lives.

SIXTH DAY

Theme:

That they may ... be one (John 17:21)

Ez 37:15-22

That they may be one in my hand

Psalms 122

(All are members of one body)

Ephes 4:1-6

One God and Father of us all

John 15:1-5

Abide in me, and I in you

Commentary

For the Church Jesus seeks a unity which cannot be understood in the world's categories but must be regarded as the communion of life and love which exists between the Father and the Son. Consequently the unity which must be realized constantly in the Church has not only its model but also the original source of its existence in the Divine unity.

Thus it will always be growing till the end of time and it invites us to a dynamism of life and love in the image of the three divine persons.

The baptismal life is fundamentally an intimate relationship with Christ (*John 15:1-5*)—elsewhere John speaks of the union of the vine and its branches—and a striving towards achieving this, when the elect will at last simply be one body in the hands of the Father (*Ezekiel 37:15-22*).

This is why the prayer for unity is a major dimension of Christian existence. Jesus, praying for unity so that the world may believe, joins with us in one body and calls on us to work to this end in the lively awareness of our divisions and as enthusiasts for Unity in our Christian and our human communities.

Intention

Let us pray for Christian Unity 'as Christ wills it, by the means he wills for it'.

Let us pray that all Christians may grow up into a communion of love and life with Christ.

SEVENTH DAY

Theme:

The glory which you have given me I have given to them
(John 17:22)

Is 60:1-7, 19-20

The Lord will arise upon you,
and his glory will be seen upon you

Psalms 96

The Lord reigns

2 Cor 3:17 f.

We ... reflecting the glory of the Lord

John 12:23-32

Father, glorify thy name

Commentary

Glory is a manifestation of the presence and activity of God in the midst of his people and throughout the universe—not to crush them under the power but to load them with love.

Because he has loved us immeasurably the Father sent his Son so that we might see his glory in

“the humility of our flesh”. The marvel is that both in the humiliation of the Cross and in the glory of the Transfiguration Christ is the manifestation of God’s glory (*John 12:23-32*).

In his prayer Jesus underlines that in him and through him the glory of the Father is given to his disciples who can only receive it—not in order to appropriate it for themselves but to reflect it through their behaviour (*2 Cor 3:17 f.*). For it alone transforms them into a community of radiant light (*Is 60:1-7; 19 f.*). The Church must therefore never appropriate to itself anything of what it achieves: God alone reigns (*Psalms 96*).

Intention

Let us pray that all Christians may recognize in the humility, passion and cross of Jesus the shining forth of the glory of God, who is the Father and friend of human beings; that they will turn away from the spirit of power and domination and that in their lives they may increasingly be seen to choose the paths of the Lord who made himself a servant.

Let us pray that Christians will not be content with the unity they have already experienced within their own communities and that their liturgical celebrations may never be a snare to them but that on the contrary their suffering because of divisions and even exclusions may stimulate them to prayer and self-giving for full communion.

EIGHTH DAY

Theme:

That the love with which you have loved me may be in them (John 17:26b)

Jer 31:3-9

I have loved you with an everlasting love

Psalms 103:1-13

The Lord is merciful and gracious

Rom 8:31-39

Who shall separate us from the love of Christ

John 13:33-35

Even as I have loved you ...

Commentary

To love and be loved is the aspiration of everyone everywhere of whatever race and culture. Love is the most essential relationship which makes it possible for those deprived of everything to be held in esteem and reintroduced into the community of their brothers and sisters.

God is love and mercy (*Psalms 103:1-13*), unwearying (everlasting) love (*Jer 31:3-9*), love which has found its full expression in the gift of his Son, the Only Son, the “Beloved”.

Jesus lives in the Father’s fellowship of love. But he did not live in a solitary love. Much rather, he asked the Father to impart that unique love to his disciples, a love which is specifically the perfect bond of unity between them (*John 13:33-35*).

However Christians are often distressed in the midst of the tribulations, persecutions, injustices and acts of violence which are characteristic of the situation today. Will love be strong enough to banish these and build a world of fraternal peace? The disciples of Christ have but one assurance: that of faith, for nothing “can separate us from the love of God” manifested “in Christ Jesus” (*Rom 8:31-39*).

Intention

Let us pray for ourselves and for all Christians, that we may be filled with your love and may love each other as you have loved us.

Let us pray that we may also love those to whom you have been closest from all eternity; the starving and the sick, the persecuted and the oppressed, those who are in doubt and despair, those who are alone and the aged, the suffering and the dying.

ECUMENICAL SERVICE OF THE WORD OF GOD

I. GOD INVITES US

L = Leader A = All

Prelude and Procession

L In the name of the Father and of the Son and of the Holy Spirit.

A Amen.

L O Lord, open my lips

A and my mouth shall declare your praise.

Hymn of Praise

Word of Welcome (the participating churches may be mentioned)

L Let us lift up our hearts and minds to God praising his name with the words of the psalmist:

L & A Psalm 148 (read responsively, sung if possible).

L Glory be to the Father ...

A As it was in the beginning ...

Amen.

L Let us now ask the Lord to make us receptive to his Holy Word as we join in prayer:

Blessed God, you have inspired the Holy Scriptures that we might be enlightened by them.

Grant that we may read, hear, mark, learn and inwardly receive them so that through patience and the consolation of your Holy Word we may embrace and preserve to the end that hope of eternal life which you have given us in Jesus Christ, our Saviour.

A Amen.

(Adapted from a prayer of the Spanish Reformed Episcopal Church).

2. GOD SPEAKS TO US

Readings

Ephesians 4:1-11

Sing: Alleluia (three times)

John 17:1-21

Meditation

Moments of silence

Hymn

3. OUR RESPONSE

L Reading of *Ephesians* 4:2 f.

Brothers and sisters we place ourselves before this word of the Apostle Paul addressed to the community of Ephesus. This word reveals to us too that we have sinned against unity. That is why it leads us to ask for the Lord's forgiveness.

A KYRIE ELEISON (three times).

L For our complacency with what we are and what we have, and our failure to open our eyes to recognize the values of others, Lord, have mercy on us.

A KYRIE ELEISON (three times).

L For yielding to our impatience in dialogues with our brothers and sisters and for not having been willing to welcome them and listen to them and receive them, Lord have mercy on us.

A KYRIE ELEISON (three times).

L For having made no effort to understand the forms of thought, of witness to the Gospel and of spirituality which differ from ours; for not having had the courage to blend fraternal love with the search for truth, Lord have mercy on us.

A KYRIE ELEISON (three times).

L For not having entered into a humble, confident prayer for unity; and for not having become si-

lent so that the Holy Spirit may implant in us the prayer of Jesus on the evening before Good Friday, Lord have mercy on us.

A KYRIE ELEISON (three times).

Declaration of forgiveness

L (Psalm 103:8-10)

The Lord is merciful and gracious,
slow to anger and abounding in steadfast love.
He will not always chide,
nor will he keep his anger for ever.
He does not deal with us according to our sins,
nor requite us according to our iniquities.

For this reason I declare to you in the name of the Lord the forgiveness he grants us.

Profession of Faith (Niceno-Constantinopolitan or other Creed)

Litany

As your people to whom you have revealed yourself as the one true God and as our Father in Jesus Christ, we call upon you, Lord, in humility and weakness and yet full of trust and of certain faith.

(Silence)

For us and all Christians, that by faith we may receive the gift of eternal life which you offer to all in your Son and that we may praise and thank you for this gift -
we call upon you,

Lord, hear us, we pray.

For us and all those who confess the name of Jesus Christ, that we may trust your power to protect us in the midst of all temptations and to lead us despite our failures to the fullness of life in you -
we call upon you,

Lord, hear us, we pray.

For us and all those whom you have called by their names and who, being misled by the many voices of this world, may yet be unable to discern the voice of the Good Shepherd, that you may make us firm and bold in your truth -
we call upon you,

Lord, hear us, we pray.

For us and our sisters and brothers all over the world, to whom you have entrusted the good news of salvation, that we may be willing to let you send us out in unity of faith and love so that we may boldly confess you before all the world -
we call upon you,

Lord, hear us, we pray.

For all those who by the witness of Christians in word and deed are called to believe in you, the Father, the Son and the Holy Spirit, that they may

trust your word and, being made one with you, may also be united in the one body which is your Church - we call upon you,

Lord, hear us, we pray.

For us and all those endeavouring to follow Christ in love and truth, who live in separated churches and yet long for more complete unity, that we may take more courageous steps towards one another, be kindled with firmer love for one another and promote the work of unity by our every thought word and deed - we call upon you,

Lord, hear us, we pray.

For us and all those whom by your boundless grace you have redeemed from guilt, made your beloved sons and daughters and blessed with your glory, that we may comprehend this glory to be the call to follow Jesus in his willingness to give himself - we call upon you,

Lord, hear us, we pray.

For us and all Christians that we may be filled anew with your love so that we may love one another as you have loved us, but also those to whom you have always been very close: the hungry and the sick, the persecuted and oppressed, those in doubt and despair, the lonely and the elderly, the suffering and the dying - we call upon you,

Lord, hear us, we pray.

4. OUR COMMITMENT

L On the night of his betrayal our Lord Jesus Christ prayed in the Spirit that the love of the Father and of the Son might be in us so that we might be one in them. Let us now commit ourselves to be sanctified in truth.

We seek Lord

To know you the only true God, and Jesus Christ whom you have sent in the fellowship of the Holy Spirit who leads us into truth.

- A *To God be the glory: sanctify us in truth.*
- L To practise in our daily lives all we have received and learned in Jesus Christ, our Saviour.
- A *To God be the glory: sanctify us in truth.*
- L To show forth his joy to the world in full measure.
- A *To God be the glory: sanctify us in truth.*
- L To guard against the snares of the evil one.
- A *To God be the glory: sanctify us in truth.*
- L To live up to our common calling in Christ through humility, gentleness and patience.
- A *To God be the glory: sanctify us in truth.*
- L To hold fast with bonds of peace the unity which the Spirit gives.
- A *To God be the glory: sanctify us in truth.*
- L That united in the prayer of Christ we may be one so that the world may believe.
- A *To God be the glory: sanctify us in truth.*
(We recommend a visible symbol of peace and clear words of commitment, as selected by each Assembly in accordance with its sensitivities)

Offerings

Hymn/Song of praise

The Lord's Prayer

5. CONCLUSION

- L The blessing and grace of Our Lord Jesus Christ, the love of God the Father and the communion of the Holy Spirit through his love for humanity be with you all now and always.
- A Amen (sung).

Hymn of praise and thanksgiving

SUGGESTED ECUMENICAL ACTIVITIES

This Week of Prayer is an ideal opportunity to pray interconfessionally for unity or to pray within one confession in certain majority church situations; and also to carry out common activities among brothers and sisters from different Christian confessions.

It is desirable that this prayer and these activities

should extend beyond the Week of Prayer for Unity right through the year, or that the opportunity be used at appropriate moments.

We suggest the following activities:

- I. for the Week of Prayer for Unity; then
- II. for throughout the year.

I. FOR THE WEEK OF PRAYER FOR UNITY

1. Organization of spiritual retreats for all—lay-people, priests and ministers—and of joint meetings for common pastoral projects at the local level.
2. Social evenings together, for better mutual knowledge of the communities. Finding the opportunity for a common meal.
3. Arousing the interest of young people in ecumenism and introducing them to it
 - by making them responsible for preparing one day of the Week of Prayer for Unity;
 - by organizing in colleges and schools special campaigns for the discovery of the ecumenical movement and of the situation of division in the churches and church communities and their tradition and present life. This would be on the initiative of the teacher of religious education or others, using for preference a multidisciplinary, dynamic approach letting the young people take part in research.
4. Suggesting to old and house-bound people that they include the purpose of unity in their prayers, and offering them a copy of the brochure for the Week of Prayer for Unity (which they can use throughout the year).
5. Taking the opportunity of the Week of Prayer for Unity to study together the pastoral question of mixed marriages, and to stimulate initiatives.
6. Making the media aware of ecumenism and of the Week of Prayer for Unity on the local level.
7. Favours and promoting joint celebrations of this Week of Prayer through special care in preparing them and by making known the texts of prayers and booklets on worship which help to create a kind of basis for unity.

II. FOR THROUGHOUT THE YEAR

1. Organizing meetings to popularize Holy

Scripture and Bible Study, joint services of the Word of God when some great event is commemorated.

2. Promotion of mutual aid in hospitals and clinics to assist sick people.

3. Joint organization of pastoral help for tourists, provision of information to tourists on places of worship, times of services, locations of spiritual community centres, ecumenical centres, etc.

Ecumenical preparation of tourist guides would be useful.

4. Exchanges of choirs, premises, services, and youth groups and support for artistic and pastoral work.

5. If a problem crops up the churches may be able to approach the civil authorities to acquaint them with their Christian witness in the political and social fields where human personality and human rights are at stake and in relation to the spiritual and moral values of society.

6. Working out and implementing common evangelization programmes in an increasingly secularized society.

7. Informing the communities and encouraging their participation in the common quest for "justice, peace and the integrity of creation".

8. Twinning Christian communities in a single confessional context with communities in other countries and continents, to encourage an opening up of cultures and an encounter with other confessions and religions.

* * *

This list of activities and possible collaboration is not exhaustive. Many other examples can be given by anyone or by the ministers. May they all be challenged by the Apostle's words: "the love of Christ constrains us" (2 Cor 5:14) or by the Saviour's commandment; "Love one another ... as I have loved you" (John 13:34).

APPENDIX

THE ECUMENICAL SITUATION IN SPAIN

The content of this appendix has been proposed by the local ecumenical group in Spain which prepared the first draft of the material

I. THE PAST

The religious history of Spain did not encourage inter-faith relations. The burden of history can be felt in this situation; the lack of tolerance among the members of the great monotheistic faiths had its effect on inter-Christian relations. It is of course true that there were moments of peaceful coexistence in Spain between people belonging to the three great

monotheistic religions - Christians, Jews and Muslims. And it is true that all of them together made great contributions to science and philosophical knowledge. But it is none the less clear that from before the period of the Catholic Kings the history of Spain has been marked by a note of intransigence. This was of course a feature of the European world of that day. But in Spain it was accentuated as from the fifteenth century.

Factors contributing to this were the interpretation of the Reconquest (from the Moors) in terms of spiritual criterion, religious unification through the expulsion of the Jews and the Moors, Spanish participation in the European wars of religion, the Counter-Reformation mentality and the presence of the Inquisition. All this left a deep mark on the religious history of Spain in which a hard line was continually taken, almost down to our own day.

Protestant upsurges in sixteenth century Spain were quickly stifled by the Court of the Inquisition. And when in the second half of the nineteenth century around 1868 some Evangelical groups began to make their appearance, they were made the target of distrust and animosity, where there was not actually open conflict. For their part the Protestants had exactly the same attitude. Anti-Protestantism was one of the most well-defined notes of Spanish Roman Catholicism as also was Anti-Roman Catholicism on the part of the Protestants.

Vatican II with the decree on ecumenism and the declaration on religious freedom gradually created a more favourable climate which melted the ice of heartlessness, disarmed hostility, awakened interest in the others and a concern to get to know them, and even promoted truly fraternal relations among the various Christian Communities. Civil legislation, favoured by the changes in Christian thinking, finally gave legal recognition to the non-Roman Catholic Christian confessions. This recognition began with the "Law on the exercise of the right of religious freedom", dated July 28, 1967 and reached a happy conclusion with the comprehensive law on religious freedom of 1980.

II. WHAT IS CURRENTLY HAPPENING

Interconfessional relations in Spain have followed two courses: institutional and private.

a) *Institutional Ecumenism*

Institutional Ecumenism involves the competent bodies in the churches which are committed to ecumenical practice, such as the Roman Catholic Church, the Orthodox Churches, the Anglicans, the Lutherans, the Spanish Reformed Episcopal Church, the Spanish Evangelical Church and the Community Church. These with members of other denominations set up in 1968 the semi-official Interconfessional Christian Committee, to which many ecumenical achievements are due, such as the interconfessional version of the New Testament in Castilian Spanish, Catalan and Basque. Also under way is the project for an ecumenical translation of the entire Holy Scriptures into Catalan and Basque.

Institutional ecumenism within the Roman Catholic Church began with the Secretariat of the Commission of Bishops for Interconfessional Relations and the diocesan ecumenical delegations. This

Secretariat undertakes jointly with the relevant bodies of the sister churches the organization and promotion of the Week of Prayer for Christian Unity and the Week of Pentecost. There is also joint organization of the annual Interconfessional Ecumenical Theological and Pastoral Days, after which a joint press release is published.

The Spanish Conference of Bishops for its part published in 1971 certain Guidelines for the application in Spain of Paul VI's *Motu proprio* on mixed marriages and a "Practical Guide to Ecumenism" in 1982.

b) *Ecumenism at the local level*

In addition to relationships implemented on an official level, interconfessional relations in Spain have been the subject of initiatives by individuals and private institutions. The first contacts between Roman Catholics and Evangelicals began in Barcelona around 1959 and were immediately followed up in Madrid and elsewhere in Spain. As a product of local pastoral requirements and in response to the ecumenical problems of the moment, various centres came into being throughout Spain, with comparable aims in the desire to promote unity but differing in their specific characteristics. There are interconfessional centres like those in Valencia and Barcelona and others which are confessional or Protestant such as that in Los Rubios (Malaga) or Roman Catholic like those in Salamanca, Toledo, Fuengirola (Malaga) and Madrid. Moreover in the Canary Isles and Tenerife and on the Costa Brava churches have recently been built for the use of several Christian confessions.

In various places ecumenical encounters for prayer and reflection are organized at high liturgical seasons such as Advent, Lent and Pentecost. There are some groups of biblical studies and others concerned with the pastoral care related to mixed marriages. Moreover the Interconfessional Encounters of members of Religious Orders which take place each year in the European context are the outcome of an initiative by Spanish ecumenists.

It must be noted that outside the Week of Prayer for Unity in January or at Pentecost, in which many Christians take part, the other ecumenical achievements are limited to the church leaders and to relatively small groups of Christians. Thus it must be said that the ecumenical catechesis of the faithful is a task which Spanish ecumenism has yet to face.

To sum up, then, we may say that ecumenical activity in Spain is marked by special features and that it can only be of modest proportions given the small numbers of those from the other confessions with whom there can be dialogue. Spanish Roman Catholicism has for centuries lived on its own and for that reason alone is still not used to having to live in an atmosphere of dialogue. The numerical significance of Orthodoxy in Spain is minimal. As for Protestantism it appeared later on in Spanish history

and has had to face all the hindrances to dialogue arising from the social and political marginalization to which it has been subjected.

Once these difficulties have been overcome, thanks to the far from negligible work done during the last few years, wide horizons open for hope, since many obstacles have already been eliminated and also there has already been an access of mutual trust.

The Christians in Spain must close ranks, not simply to fulfil the will of the Lord, who wishes all his people to be united, but also to face the challenge posed to us all without distinction by a society which is day by day becoming more agnostic and more secularized.

SUGGESTED PRAYERS

(proposed by the Spanish Preparatory Group)

Take, Lord, all my liberty.
Receive my memory, my understanding,
my whole will,
all that I have and possess;
You have given all to me;
I return it all to you.
Do with me as you will;
Give me only your love and your grace.
With these I am rich enough
and I desire nothing more.

(St Ignatius of Loyola)

Prayer for unity

Our Father, your voice has called us,
You have placed your name on our lips
And your work in our hands.
We are your Church, your pilgrim people,
We ask you to open up for us
A future that is new;
Make us poor and make us simple,
The better to know your Gospel
And to follow Jesus.

We ask your forgiveness for our past faults,
For the pride which has often driven your Church
To possess itself of power.
Forgive your Church if sometimes
It has not been worthy of your trust.

We are not bringing your peace to this world
Nor your salvation
To men and women divided and distressed,
For we ourselves are disunited.

May we who are often divided be able
To be aware of so much that is madness
And always to seek for unity.

(From the Vocational Prayer Book of the Seminaries
of the Roman Catholic Church in Spain, 1987)

The grace of dialogue

Lord God, we praise and glorify you for the beauty of this gift called *dialogue*. It is a choice "son" of God for it is like that alternating current which surges ceaselessly within the Holy Trinity.

Dialogue unties knots,
Banishes suspicions,
Opens doors,
Settles conflicts,
Makes us grow as persons;
It is a bond of Unity
And the source of Fellowship.

Lord Jesus, when tension appears, grant me humility enough not to wish to impose my truth by attacking my brother's or sister's truth; let me be able to keep silence at the right time; and may I be able to wait till they have fully expressed the truth that is theirs.

Give me wisdom to understand that no human being is capable of grasping the absolute truth in its entirety and that there is nothing that seems to me wrong or fantastic which does not contain some morsel of truth.

Give me enough wisdom to recognize that I too can be mistaken about some aspects of truth, and to be enriched by my brother's or my sister's truth.

And finally give me the generosity to think that they too are honestly seeking the truth, and to welcome the opinions of others without prejudice and with good will.

Lord Jesus, grant us the grace of dialogue. So let it be.

(Larranaga)

Not because of your promised heaven
Do I wish to devote my love to you;
Nor from dread of a much-feared hell
Do I wish to cease from offending you.

You touch me, Lord, when I see you nailed -
Nailed on a cross - when I see you mocked;
I am stirred by the sight of your body bruised,
By your suffering too and by your death.

I am stirred by your love in such a way
That even without hope of heaven I shall love you
And without any fear of hell I shall fear you.

Naught you need give me that I may love you
For even without hoping for the hope that is mine
I shall love you as love you I do.

(Sonnet attributed to St Francis Xavier)

Lord,

Throw down in us the high walls raised by selfishness, pride and vanity. Remove from our doors the jealousies that hinder unity and destroy it. Deliver us from inhibitions. Calm our aggressive drives.

Cleanse the inmost springs. May we have your sensitivity, and love as you have loved. You will be our model and our guide, o Lord Jesus.

Grant us the grace of loving fellowship. Let a sensitive, warm and deep current stream forth in our relations; may we understand each other and forgive each other; may we encourage and renew one another like children of the same mother. Remove every hindrance, resistance and barrier on our paths and make us open and loyal, sincere and affectionate so that trust may grow like a tree in leaf, able to shelter in its shade all the brothers and sisters of the house, Lord Jesus Christ.

Thus we shall build a warm and happy home which shall rise, like a city set on a hill, as a prophetic sign that your great dream is being accomplished and that you, Lord Jesus, are alive in our midst.

So let it be.

(Contemporary anonymous)

Let nothing disturb thee,
Nothing affright thee,
All things are passing;
God never changeth.
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone God sufficeth.

St Theresa of Avila
(Longfellow's translation)

Prayer for the unity of the Church

O God and Father of our Lord Jesus Christ,
Only Saviour and Prince of Peace,
Banish from us every motive
That can hinder holy union and concord.
And just as there is but one Body and one Spirit,
One sole hope of our calling,
One sole Lord, one sole faith, one sole baptism,
One sole God and Father of us all,
So let us from now on all be united
In heart and soul
In a holy bond of truth and peace,
Of faith and love,
That always we may glorify you
In the one Spirit
And with one voice
Through Christ, our Lord.
Amen.

(Prayer of the Spanish Episcopal Church)

Prayer for the Thursday before Easter

You Lord have created everything for your glory
You have given to us, children of the human race,
Our food and drink
For us to enjoy and to thank you for.

But you have blessed us, your adopted children,
With food and drink
Which are spiritual gifts
Through the mediation of Jesus your Servant.

To you be the glory from age to age.

Your Church, Lord, remember,
And thus from all evil deliver her,
Making her perfect in your love.
Bring her, united, made holy,
From the four corners of the horizon
Into your kingdom,
Which you have prepared for her.

(From the old Hispanic Liturgy)

Blessed are the feet of those who come
To proclaim the peace which the world awaits,
Apostles of the Christ and sent by God,
Heralds of his Word, the call of the Logos.

Standing at the crossroads
Of pilgrims and nations;
Fire-borne of God
Like living Christs to meet him.
Open up your doors to their call, you peoples;
The gifts they bring are truth and love.
Fear not, sinners, but welcome them in;
Grace and forgiveness are there in their train.

Lord, we thank you: your word is bread
True bread which comes to us through your love.
Lord we thank you: the bread of new life -
The bread broken by you -
Through your love comes to us.

(Hymns from the Spanish Diurnal)

I live but not in myself
And such is my hope
That I die through not dying.
No longer within myself do I live;
I cannot live without God.
But if I remain without him and myself
What becomes of this life?

A thousand deaths it will be for me
For I hope for my life as it really is
While I die through not dying.

This life that I live
Is not life at all;
So I die all the time
Till with you I live.
Listen, my God, to the words I speak:
This life is a life that I do not seek,
For I die through not dying.

Thus, far from you,
What life can be mine?
Only one death can I suffer -
The greatest death ever!
I pity myself
For my life so goes on
That I die from not dying.

(St John of the Cross, New translation)

SOME KEY DATES IN THE HISTORY OF PRAYER FOR UNITY

- ca. 1740 In Scotland we find a pentecostal movement with North American links whose revivalist message included prayers for and with all churches.
- 1820 The Rev. James Haldane Stewart publishes "Hints for the General Union of Christians for the Outpouring of the Spirit".
- 1840 The Rev. Ignatius Spencer, a convert to Roman Catholicism, suggests a "Union of Prayer for Unity".
- 1867 The First Lambeth Conference of Anglican Bishops emphasizes prayer for unity in the Preamble to its Resolutions.
- 1894 Pope Leo XIII encourages the practice of a Prayer Octave for Unity in the context of Pentecost.
- 1908 The observance of the "Church Unity Octave" initiated by the Rev. Paul Wattson.
- 1926 The Faith & Order movement begins with the publication of "Suggestions for an Octave of Prayer for Christian Unity".
- 1935 Abbé Paul Couturier of France advocates the "Universal Week of Prayer for Christian Unity" on the inclusive basis of prayer for "the unity Christ wills by the means He wills".
- 1958 "Unité Chrétienne" (Lyon, France) begins preparing the theme for the Week of Prayer in co-operation with the Faith & Order Commission of the World Council of Churches.
- 1964 The "Decree on Ecumenism" of Vatican II emphasizes that prayer is the soul of the ecumenical movement and encourages observance of the Week of Prayer.
- 1966 "Faith & Order" and the Secretariat for Promoting Christian Unity of the Roman Catholic Church decide to prepare jointly the text for the Week of Prayer.