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# Catholic and Reformed

by John A. Radano

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## Introduction

Most Christians experience ecumenism locally, in cooperative mission projects directed by congregations of various denominations. Such joint community activities across a wide range of services are visible evidence of basic unity in Christ. Yet the commitment and goodwill of shared mission may mask continuing Christian divisions that prevent shared sacraments, common confession of faith, and mutual ministry.

When Presbyterians think about ecumenism beyond local cooperative mission projects, we generally turn our attention to councils of churches. We may even consider the implications of basic agreement with Lutherans, or discuss national ecumenical possibilities such as COCU. Only occasionally do we broaden our vision to encompass the whole church, internationally, listening for Christ's call to the entire oikumene.

Two great historic divisions within the whole church remain a central reality of Christian existence today. The 11th century schism between the Greek-speaking East and the Latin-speaking West, and the 16th century break within the Western Church, are at the root of contemporary ecclesial fragmentation. Thus, ecumenical vision that is restricted to Protestant arrangements or to national consolidations is near sighted, and may be blind to "the unity of the Spirit in the bonds of peace."

Monsignor John A. Radano lifts our sight and sharpens our vision in *Theology and Worship* Occasional Paper No. 8. *Catholic and Reformed* is a review of the Roman Catholic ecumenical commitment, a survey of Catholic contacts with Reformed churches, and a prospectus of ecumenical possibilities.

John Radano is uniquely situated to offer this analysis. He currently serves as head of the Western section of the Pontifical Council for Promoting Christian Unity. As the Vatican official responsible for ecumenical relationships with all the churches that have been developed from the 16th century Reformation, Msgr. Radano is able to articulate Catholic commitments and to appraise relationships between the Roman Catholic church and the Reformed family of churches.

*Catholic and Reformed* was first presented as an address, "The Roman Catholic Ecumenical Commitment and International Contact with Reformed Churches," delivered at the Presbyterian Center in Louisville, Kentucky on October 7, 1996. Msgr. Radano graciously agreed to *Theology and Worship's* request that his address be made available to a wider audience.

It is the hope of the Office of Theology and Worship that *Catholic and Reformed* will be used locally, providing an occasion for conversations between Catholics and Presbyterians. Joint groups from dioceses and presbyteries, as well as inter-congregational groups, may discover deeper levels of understanding that lead toward renewed commitment to the visible unity of Christ's church.

Joseph D. Small  
Coordinator for Theology and Worship

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## **THE ROMAN CATHOLIC ECUMENICAL COMMITMENT AND INTERNATIONAL CONTACTS WITH REFORMED CHURCHES**

John A. Radano

I am happy to have been invited to visit the headquarters of the Presbyterian Church (U.S.A.) here in Louisville Kentucky. Over the years I have had contacts with leaders of this Church at the annual meeting of the Executive Committee of the World Alliance of Reformed Churches to which I am invited as an observer. I am aware of the important role of this Church within the World Alliance as well as within this country.

I am aware too of the fine contacts that this Church and its pre-1983 predecessor communions have had with the Catholic Church in the USA. The Presbyterian and Reformed - Roman Catholic national dialogue has produced some interesting reports. The third round of dialogue (1976-1979) which dealt with morality and ethics was perhaps the first national dialogue in this country to deal with these issues<sup>1</sup>, and therefore on the cutting edge. Today such issues are becoming more critical in the whole ecumenical movement, and dialogues have recently produced reports on moral and ethical questions.<sup>2</sup>

I have been asked to speak on ecumenism from the perspective of the Roman Catholic Church and our relationship to other churches, primarily those of the Reformed family of churches. I will do this from the point of view of the Pontifical Council for Promoting Christian Unity. The presentation will be divided into three parts. First, I will outline some basic aspects of the Roman Catholic ecumenical commitment. Secondly there will be a brief review of the scope of our contacts with various Christian communities. Thirdly, some highlights of our contacts and dialogue with the Reformed family.

### **I. ROMAN CATHOLIC COMMITMENT TO ECUMENISM**

Roman Catholic commitment to ecumenism has been expressed in the most profound and authoritative way. It has been expressed theologically and doctrinally in the conciliar text *Unitatis Redintegratio* (De-

*cree on Ecumenism* 1964) of the Second Vatican Council. Pastorally, this commitment has been spelled out at length in the revised "Ecumenical Directory", *The Directory for the Application of Principles and Norms on Ecumenism*, 1993<sup>3</sup>. The recent *Catechism of the Catholic Church* (1992) includes the ecumenical dimension as part of the basic teaching for all the faithful of the Church<sup>4</sup>. This commitment has been expressed canonically, in the code of Canon Law of 1983 (Canon 755) as well as in the Code of Canons of the Eastern Churches (1990). The promulgation of these Codes "has created in ecumenical matters a disciplinary situation for the faithful of the Catholic Church which is partly new"<sup>5</sup>. And, in 1995, the publication of the papal encyclical *Ut unum sint*<sup>6</sup> on commitment to ecumenism gave a powerful impetus within the Catholic Church to the work for Christian Unity, and has been appreciated by many other Christians as well.

We speak of ecumenism in the context of the Church's mission of bringing the Gospel to the world. For unity and mission are intimately related. The unity which Christ bestowed on his church stands at the heart of his mission, and belongs to the very essence of his community of disciples. Nonetheless Christians—Orthodox, Roman Catholics, Anglicans, Protestant—who by Baptism share intimate relationships to Christ and therefore with each other, are nevertheless tragically separated from one another, living in discord, unable to share the Eucharist with one another. And this hinders the mission of spreading the Gospel. In the words of the Decree on Ecumenism: "Without doubt this discord openly contradicts the will of Christ, provides a stumbling block to the world, and inflicts damage on the most holy cause of proclaiming the good news to every creature"<sup>8</sup>. The Church's responsibility in mission, therefore, motivates Catholics to seek the unity of Christians, to engage in the ecumenical movement.

Thus, at the Second Vatican Council, the Decree on Ecumenism made clear that seeking unity is a responsibility of the whole Church. "Concern for restoring unity" it said, "pertains to the whole Church, faithful and clergy alike. It extends to everyone, according to the ability of each, whether it be exercised in daily Christian living or in theological and historical studies"<sup>9</sup>. The need to seek Christian unity was expressed in a number of other conciliar documents as well<sup>10</sup>. According to Pope John Paul II, in *Ut unum sint*, "the entire life of Christians is marked by a concern for ecumenism; and they are called to let themselves be shaped, as it were, by that concern"<sup>11</sup>. And even more forcefully in the same Encyclical:

Thus it is absolutely clear that ecumenism, the movement promoting Christian unity, is not just some sort of 'appendix' which is added to the Church's traditional activity. Rather, ecumenism is an organic part of her life and work, and consequently must pervade all that she is and does<sup>12</sup>.

again:

the Catholic Church embraces with hope the commitment to ecumenism as a duty of the Christian conscience enlightened by faith and guided by love<sup>13</sup>.

and again:

there is no doubt that the Holy Spirit is active in this endeavour and that he is leading the Church to the full realization of the Father's plan, in conformity with the will of Christ . . . uttered at the moment when he entered upon the saving mystery of his Passover. Just as he did then, today too Christ calls everyone to renew their commitment to the work for full and visible communion.<sup>14</sup>

The strong words of the Pope also reflect a conviction indicated by the Second Vatican Council and more recently, by the Code of Canon Law of 1983, namely, that the ecumenical movement is rooted in God's grace. The movement for the restoration of unity among all Christians, according to the Decree on Ecumenism, is "fostered by the grace of the Holy Spirit"<sup>15</sup>. The Code of the Canon Law, speaking of the responsibility of the College of Bishops and the Apostolic See to foster the ecumenical movement, indicates that the Church "by the will of Christ" is bound to promote the restoration of unity between all Christians<sup>16</sup>.

At the Second Vatican Council therefore the Catholic Church committed itself irrevocably to the movement for the unity of Christians: The Holy Father has often referred to ecumenism as a pastoral priority of his own ministry and of the Church<sup>17</sup>. Most recently, the Encyclical *Ut unum sint* has expressed the Pope's strong pastoral commitment and appeal for Catholic participation in the work of seeking the unity of divided Christians.

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## II. THE SCOPE OF CATHOLIC ECUMENICAL ACTIVITY

### *a. Promoting Ecumenism within the Catholic Church*

Since the Second Vatican Council, ecumenical activities have been undertaken by Catholic Episcopal Conferences and Dioceses through the World. Ecumenism on the local level is a key part of ecumenical work, but the story of what has been achieved there is too extensive to recount here. Instead we will limit our presentation to ecumenical engagement on the international level and give a brief account here of the activity of the Pontifical Council for Promoting Christian Unity, which is the office within the Roman Curia charged with responsibility for promoting ecumenical work.

It might be good to indicate first of all the goals of this work. This Pontifical Council promotes Christian unity with the ultimate hope and goal of the restoration of presently divided Christians to visible unity in full communion of apostolic faith and sacramental life. It is understood that visible unity includes a proper and legitimate diversity<sup>18</sup>.

Since the Second Vatican Council, the Pontifical Council for Promoting Christian Unity has worked toward this goal in two major ways. First of all, by helping to implement internally, within the Catholic Church, the ecumenical teaching, mandate, and spirit issuing from the Second Vatican Council. We start with ourselves. The Pontifical Council has promoted ecumenism *within the Catholic Church* over the decades in various ways. For example, by publishing in 1967 and 1970 an Ecumenical Directory<sup>19</sup> giving concrete proposals on how to implement ecumenism, and over the years many other documents<sup>20</sup> with the same purpose. Most recently, in 1993, a Directory for the Application of Principles and Norms on Ecumenism, a revision of the original Directory, was published. The Council also publishes an *Information Service* which comes out three times a year and includes information and documentation, illustrating the involvement in ecumenism at the level of the Holy See. We have much correspondence with bishops' conferences and individual bishops and personal contacts with them by the President, Edward Cardinal Cassidy, or other Council members.

### *b. Promoting Ecumenism in Partnership with Other Christians*

Secondly, we promote ecumenism externally, that is *in partnership with other churches and ecclesial communities*, and with the World Council of Churches, or by *cooperation* with other international organiza-

tions such as the United Bible Societies.

Since the Second Vatican Council the PCPCU has had international bilateral dialogues with the Orthodox Church, the Coptic Orthodox Church, the Malankara Orthodox Churches in India, the Anglican Communion, the Lutheran World Federation, the World Alliance of Reformed Churches, the World Methodist Council, Pentecostal communities, the Baptist World Alliance, the Christian Churches (Disciples of Christ). In some of these dialogues we are in the third or fourth phase, or even further advanced<sup>21</sup>. The PCPCU has also just begun a dialogue with the Assyrian Church of the East in 1995.

We have also had some contacts with some Evangelicals, but not consistent ongoing relationships. Three meetings between the PCPCU and evangelical leaders between 1977-1983 led to an important report "Evangelical Roman Catholic Dialogue on Mission", published in 1984<sup>22</sup>. We have had some important consultations with the World Evangelical Fellowship in 1990 and 1993, and plan another for 1997.

We also have major contacts with the World Council of Churches, even though the Catholic Church is not a member. A Joint Working Group between the Roman Catholic Church and the WCC has met since 1965 coordinating our relationships. Since 1966 our PCPCU and the Commission on Faith and Order of the WCC have together prepared the materials for the annual Week of Prayer for Christian Unity. Since 1968, Catholic theologians have been full voting members of the Commission on Faith and Order of the WCC. For more than a decade, since 1984, we have had a Roman Catholic sister from a missionary congregation working full time in Geneva on our behalf in the Mission Unit of the WCC. And, longer than that, there has been a Catholic Professor at the WCC Graduate School in Bossey, Switzerland. There have been many other contacts.

Besides dialogue, there are many other types of ecumenical relationships. Personal contacts between Pope John Paul II and leaders of various churches, either on the occasion of the Pope's visits to various countries, or on the occasion of the visits of these leaders to Rome, have been important in fostering understanding. The Pope speaks movingly of these meetings and their importance in *Ut unum sint* (Nos. 24-25). Related to these contacts there have been a number of joint statements between the Pope and various Patriarchs, or of the Pope and the Archbishop of Canterbury, giving continual impetus to the quest for Christian Unity.



The PCPCU has contacts other than dialogue with a number of its partners. With the Ecumenical Patriarchate there is an exchange of visits and discussion each year on our respective patronal feasts of Sts Peter and Paul (June 29, in Rome) and of St Andrew (November 30, Constantinople); with the Anglican Communion annual "informal talks" in November; with the Lutheran World Federation annual joint staff meetings; with other Christian World Communions there have been reciprocal invitations to events in each other's life; with the World Council of Churches, the annual meeting of the Joint Working Group as well as meetings twice a year of the JWG Executive Committee. These various contacts supplement theological dialogue in fostering mutual understanding and therefore reconciliation.

The PCPCU has ongoing contacts and collaboration with YMCAs and YWCAs<sup>23</sup>, There is also a good working relationship with the United Bible Societies.<sup>24</sup> In collaboration with the latter we have jointly published "Guidelines for Interconfessional Cooperation in translating the Bible" first in 1968, and a revised version in 1987.<sup>25</sup>

And, since in this section of the paper I have said a great deal about dialogue and other contacts, we should appropriately add a reminder about spiritual ecumenism. This relates to ecumenical efforts within our churches, or in partnership with others. The awareness of the spiritual roots of the search for Christian unity, that it is "fostered by the grace of the Holy Spirit" (*Unitatis Redintegratio*, 1), that it is "the will of Christ" (*CIC, Canon 755*), explains especially why the spiritual aspects of ecumenism are important. According to the Decree on Ecumenism, "change of heart and holiness of life, along with public and private prayer for the unity of Christians should be regarded as the soul of the whole ecumenical movement, and can rightly be called 'spiritual ecumenism'"<sup>26</sup>

In *Ut unum sint* Pope John Paul II speaks of dialogue, and praises the results of dialogue and contacts of various types which have contributed to the ecumenical advance. But he also speaks of the importance for ecumenism of prayer, and of personal conversion. In powerful words he even asks prayers "for that conversion which is indispensable for 'Peter' to be able to serve his brethren."<sup>27</sup> The call for conversion, in particular, is a clear reminder that in matters concerning Christian unity we stand before the will of God who calls Christians to unity. We all stand before God and need to ask ourselves whether we have worked hard enough and whether we have put obstacles in the way of ecumenical advance. For the Church's proclamation to the

world of the Gospel of salvation, the Gospel of reconciliation, is helped if Christians can witness to the Gospel together. Their divisions, on the other hand, are an obstacle to the Gospel. The call to personal conversion and corporate conversion is therefore always an important ecumenical aspect.

### *c. Ecumenical Advances*

Finally, Catholics, as others, have witnessed the progress that has been made by the ecumenical movement. In general according to Pope John Paul II, "Christians of one confession no longer consider other Christians as enemies or strangers but see them as brothers and sisters". "There is increased awareness that we all belong to Christ"<sup>28</sup>. It must of course be said, however, that there are still continuing tensions between Christians in some places, or hostility, or lack of contact which can lead to continuing misunderstanding and tension. More must be done.

The encyclical *Ut unum sint* cites many of the achievements of the Ecumenical Movement, too many to mention here in detail. But, briefly, in regard to advances involving the Roman Catholic Church, it recalls that with the Orthodox Churches Catholics can speak of the gradual rediscovery of one another as "Sister Churches", with the deep theological meaning this term has<sup>29</sup>. Also, fraternal relations have been restored with the Oriental Orthodox Churches which rejected the dogmatic formulations of the Councils of Ephesus and Chalcedon<sup>30</sup>. Misunderstanding had been sustained for centuries over the issue of Christology. But recent Popes have been able to make common declarations with Patriarchs of some of these churches in declaring "our common faith in Jesus Christ, true God and true man"<sup>31</sup>.

In regard to relations with Churches issuing from the Reformation, a number of important developments have taken place. The Pope acknowledges that "the ecumenical movement really began within the Churches and ecclesial Communities of the Reform"<sup>32</sup>. He notes that the various bilateral dialogues have concentrated on many disputed questions such as baptism, eucharist, ordained ministry, the sacramentality and authority of the Church and the apostolic succession. "As a result, unexpected possibilities for resolving these questions have come to light, while at the same time there has been a realization that certain questions need to be studied more deeply"<sup>33</sup>. And also as a result of dialogue, the Pope acknowledges the debt Catholics owe to other Christians:

"I have said how we are aware, as the Catholic Church, that we have received much from the witness borne by other Churches and Ecclesial Communities to certain common Christian values, and even from the way in which they have emphasized and experienced them. Among the achievements of the last thirty years, this reciprocal fraternal influence has had an important place"<sup>34</sup>.

In the context of what has been said thus far, we turn now to the specific relations between the Roman Catholic Church and the Reformed family of churches.

### **III. CONTACTS AND DIALOGUE WITH THE REFORMED FAMILY<sup>35</sup>**

The World Alliance of Reformed Churches is the Pontifical Council's primary partner for contact with the Reformed family of churches. There are also contacts with theologians, leaders or other members of Reformed churches in a variety of other settings. These include the World Council of Churches and the Conference of Secretaries of Christian World Communions, with both of which the PCPCU has deep relationships. We would cite different ways in which the Pontifical Council meets Reformed churches on different continents. In Europe we meet Reformed churches, for example, in the Conference of European Churches, and the Assemblies of the Leuenberg Agreement, to both of which the PCPCU is invited to send observers or fraternal delegates. And in Asia as another example, a PCPCU staff member was present at a recent joint meeting of the Federation of Asian Bishops Conferences (FABC) and the Christian Conference of Asia (CCA) held in Hong Kong in March 1996. We receive visitors at the PCPCU office such as the delegation of thirty five American Presbyterian pastors and elders who visited the PCPCU office in September, 1996.

I will focus on our contacts with WARC, describing three aspects: first, specific contacts between the World Alliance of Reformed Churches itself and the Holy See. (While the Pontifical Council for Promoting Christian Unity is always the point of contact, in some cases the Pope is involved or other offices of the Holy See such as the office of the Synod of Bishops); secondly, contacts with member churches of WARC; thirdly, some contributions of the international Reformed-Roman Catholic dialogue. This review is intended to be illustrative and not exhaustive. It will concentrate on the period during the pontificate of Pope John Paul II (1978 ff).

## **1. Contacts between WARC and the Holy See:**

### *"Entering One Another's Lives"*

A breakthrough for the relationships between the Catholic Church and other churches and ecclesial communities came, of course, during the Second Vatican Council. Observers from various communities came to the four sessions of the Council. Out of this experience, further contacts and dialogue took shape, for example between the World Alliance and the Catholic Church.

A number of fruitful contacts have taken place between the World Alliance of Reformed Churches and the Holy See during the Pontificate of Pope John Paul II. These contacts have included some direct encounters between the Pope and WARC leadership, invitations sent by the PCPCU or WARC to the other to attend official meetings, cooperative ventures between PCPCU, and WARC as well as informal contacts between the Pope and/or the Pontifical Council with member churches of the World Alliance.

There have been several direct contacts between John Paul II and the leadership of WARC during the last decade. In October 1986, the President of WARC, Rev. Dr. Allen Boesak, and the Secretary of its Department of Theology, Rev. Dr. Alan Sell, accepted the invitation of Pope John Paul II, sent to the leaders of many churches, to take part in the "World day of prayer for peace" in Assisi. Both took part in the Christian prayer service on that day.<sup>36</sup> In March, 1991, Dr. Milan Opocensky, General Secretary of WARC, who was in Rome for several reasons, visited Pope John Paul II. Edward Cardinal Cassidy, President of PCPCU, visited the office of the World Alliance of Reformed Churches in March 1990.

The Pope has sent messages to the Presidents of the World Alliance on the occasion of the meetings of its General Council. To President James McCord, on the occasion of the WARC General Assembly in 1982 he spoke of the first phase of International Reformed-Catholic dialogues saying: "The path we have walked together permits of no going back, only of further progress"<sup>37</sup>. In 1989, the Pope also sent a greeting to the Alliance's General Council meeting in Seoul Korea, invoking God's blessing on the Assembly. He recalled that WARC and PCPCU had now co-sponsored two phases of dialogue and again urged that the partners go forward: "We must continue along this path". While we must recognize the differences which separate us in faith,

“fidelity to Christ urges us to search for and acknowledge the truth and values we have in common. In this way we foster growth and mutual understanding and strive to resolve our differences” in fulfilment of Christ’s prayer for unity (John 17: 19, 21).<sup>38</sup>

Secondly, the World Alliance and the PCPCU, or other offices of the Holy See (usually with the assistance of PCPCU) have also invited the other to send delegates or observers to important events in the life of their respective communions.

The Alliance has invited the PCPCU to send a fraternal observer to its General Council, its highest authoritative body, and also to the annual meetings of the WARC Executive Committee which carries forward the work of the Alliance, as established by the General Council. The fraternal observer has also been invited to take part in the discussions of the Department of Theology, which keeps him informed by sending him the appropriate documentation during the year.

In turn, from the side of the Holy See, the General Secretariat of the Synod of Bishops in Rome, in consultation with the Pontifical Council, has invited the Alliance to send a fraternal delegate to several different meetings of the Synod that take place in Rome. For the Extraordinary Synod of Bishops of 1985, called to celebrate the twentieth anniversary of the close of the Second Vatican Council, all of the churches and communities with which the Catholic Church was engaged in an international dialogue were invited to send fraternal delegates. The Alliance was represented by Dr. Lewis Mudge, co-chairman of the international Reformed-Roman Catholic dialogue. This participation was unusual because on only one previous occasion had an ecumenical guest been invited to a synod<sup>39</sup>. The fraternal delegates did not address the Extraordinary Synod individually, but made one jointly written presentation<sup>40</sup>.

The extent of participation by fraternal delegates in the Synod has now evolved. For the Special Assembly for Europe of the Synod of Bishops, fifteen European churches — Orthodox, Anglican, and Protestant were invited to take part. Two member Churches of WARC were invited, the Church of Scotland and the Federation of Protestant Churches of Switzerland. The representative of each addressed a plenary congregation of the Synod<sup>41</sup>. The fraternal delegates also took part in a small group discussion, which included some of the leading Catholic ecumenists, such as Cardinal Cassidy, President of PCPCU.

At the ordinary Synod of Bishops meeting in 1994 on the theme “Consecrated Life,” ecumenical auditors were invited from Orthodox,

Anglican and Protestant religious communities. With the assistance of WARC, Sr. Minke de Vries, prioress of the Communauté de Grandchamp, a community of sisters many of whom are from the Reformed tradition, took part in the meeting<sup>42</sup>. Sr. Minke's address to the Synod was also published in *l'Osservatore Romano*.<sup>43</sup>

Her presence at the Synod led to a further development. Sr. Minke was invited to write the meditations for the *Via Crucis* for 1995, the Way of the Cross which the Pope leads on Good Friday at the Colosseum in Rome. It was the first time that someone from the Reformed tradition was invited to write these meditations<sup>44</sup>. Furthermore, on the same occasion another Grandchamp sister was invited, with others, to take turns carrying the cross along with the Pope. As there was also an Orthodox participant, it was an example to the world of common witness to the cross of Christ.

There was collaboration also for an important event of a different nature elsewhere, namely the Fourth General Conference of Bishops of Latin America held in Santo Domingo, Dominican Republic in October, 1992, on the occasion of the 500th Anniversary of the Evangelization of America. The Pope also took part in this celebration. WARC worked with the PCPCU in suggesting someone from an Alliance member Church on that continent to participate as fraternal delegate for WARC. The ecumenical participants there took part as well in group discussions.

And one final example concerns the preparations for the celebration of the year 2000. The PCPCU invited WARC and some of its other ecumenical partners to send a fraternal delegate to the meeting in Rome, in February, 1996 of the Holy See's Central Committee for the Grand Jubilee 2000. The latter seeks to implement plans within the Catholic Church to prepare for and celebrate this great event. The fraternal delegates were able to contribute to discussions on plans taking shape within the Catholic Church for this celebration<sup>45</sup>.

The World Alliance, in turn, has initiated consultations for which it has invited the PCPCU either to co-sponsor, or to send an observer. Thus WARC initiated a consultation on the problem of Fundamentalism which the Lutheran World Federation (LWF) and the PCPCU co-sponsored in Mulheim, Germany, February 22-26, 1993.<sup>46</sup> WARC invited the PCPCU and the LWF to join it in co-sponsoring a consultation on Ethnicity and Nationalism which was held in November 1994 in Colombo, Sri Lanka<sup>47</sup>. Also WARC co-sponsored with LWF and in cooperation with the Mennonite World Conference, a 1994 consulta-

tion on "The New Dialogue between the First and Second Reformations".<sup>48</sup> The Alliance again asked the PCPCU to send a representative who participated fully.

Besides these contacts and mutual invitations, there has also been mutual cooperation of an informal nature. In 1992 a delegation sponsored by WARC went to Malawi on a fact finding mission. Led by WARC Vice-President Mr. Benjamin Masilo, the delegation stated its support to an effort of the Catholic Bishops Conference of Malawi to defend human rights at that time in that country. Specifically the Bishops' Conference had just published a statement on that subject. The Alliance and the Pontifical Council have also had informal contacts and sharing of information in the late 1980's in reference to the situation of the Churches in South Africa when apartheid was still in force.

In summary, these contacts between the World Alliance and the Church of Rome illustrate a great contrast with the centuries of alienation in the past. As Cardinal Cassidy said recently in an address at Princeton Theological Seminary, "Reformed and Roman Catholics have begun to enter into one another's life"<sup>49</sup>.

## **2. Contacts with member Churches of World Alliance**

### *Seeds of Reconciliation*

There have also been important encounters between the Pope or the PCPCU and leaders of member churches of the WARC in different countries. Some of the encounters have taken place during pastoral visits of the Pope to the Catholic Church in different countries. In other cases, representatives of some churches have come to Rome. A theme that has emerged in several encounters has been that of the reconciliation of memories: in Switzerland (1984), in the Czech and Slovak Federative Republic (1990), and in Hungary (1991). In these contacts seeds of reconciliation have been planted in particular areas, where tensions between Catholics and Protestants have long existed.

The Pope's pastoral visit to the Catholic Church in Switzerland, June 12-14, 1984<sup>50</sup>, involved also meetings with the Federation of Protestant Churches of Switzerland on June 14th at Kehrsatz. At the time, this Reformed Church was celebrating anniversaries of two Reformers, the 500th anniversary of the birth of Uldrych Zwingli and the 475th of the birth of John Calvin. In his address<sup>51</sup>, the Pope mentioned those

anniversaries. He spoke of the impact of these two reformers on Catholic-Reformed relations: "the work of their reform remains a permanent challenge among us and makes our ecclesial division always present". At the same time "the elements of theology and spirituality of each one of them maintains deep ties between us".<sup>52</sup> The Pope then issued a challenge. The fact that we judge differently the events of their time and the persisting differences in central questions of our faith must not divide us for ever:

"Above all, the memory of the events of the past must not limit the liberty of our present efforts to repair the damage caused by those events. The cleansing of our memories is an element of capital importance in ecumenical progress. It implies the frank acknowledgment of reciprocal wrongs and errors committed in the way of reacting toward each other when indeed each one wanted to make the Church more faithful to the will of the Lord"<sup>53</sup>

This challenge, though directed to events in Swiss history, might well apply to relationships between any two communities whose mutual history includes bitter events in need of reconciliation. The Pope addressed the Swiss scene in a more specific way:

"Perhaps the day will come, and I hope it will be soon, when Swiss Catholics and Protestants will be able to write the history of that troubled and compelling period together, with an objectivity rooted in deep fraternal charity. Such an achievement will allow us to commit the past to the mercy of God without reserve and to reach out in a complete freedom to the future, to make it more in keeping with his will (Cf. Phil 3:13), who wills that all his holy people have but one heart and one mind (Cf. Acts 4: 24) in order to unite in the praise and the proclamation of the glory of his grace (cf. Eph 1: 16)"<sup>54</sup>.

Two years later, another important anniversary was celebrated by the Reformed in Switzerland. The Church of Geneva, in 1986, commemorated the 450th anniversary of John Calvin's arrival in Geneva. During the year long commemorations in Geneva of this event, which had significance for the World Alliance of Reformed Churches, the PCPCU contributed in two ways. First, Johanne Cardinal Willebrands, President of the PCPCU, sent a letter to Rev. Dr. Allen A. Boezak, President of the World Alliance, renewing the Catholic Church's commitment to dialogue. And Father Pierre Duprey, Secretary of the PCPCU, took part in a series of lectures organized by the Faculty of Theology of the University of Geneva and held in Calvin's Auditorium in



Geneva, where Calvin himself had lectured<sup>55</sup>.

In his letter, Cardinal Willebrands, acknowledging that Catholic and Reformed interpreted differently the results of Calvin's arrival in Geneva, voiced "some fundamental convictions which have meaning for our relationship today"<sup>56</sup>. His words reflected some of the themes mentioned by the Pope. Even after the separation, he said, basic ties in faith and love continue to bind us together, a profound communion even though "imperfect". It is our intention to deepen these ties<sup>57</sup>. A second conviction concerned the vital importance of renewal in continuing conversion to the Word of God and the Spirit of Truth. Both communions agree on this. The intention of renewal was common to all Churches in the fifteenth and sixteenth centuries. It was against the original intentio that division has come over us. We cannot leave the situation at this point"<sup>58</sup>. Thirdly, the Cardinal suggested that we begin to assess the events of Calvin's times in the new perspective of the ecumenical movement, which is a grace of the Holy Spirit. Has the movement, he asked, not given us a new context in which to see those events? "We would suggest", he said, touching on the healing of memories, "that Christians today might well look at the events of both Reformation and the Counter-Reformation' of the sixteenth century from the perspective of this ecumenical movement taking place in the twentieth"<sup>59</sup>. He closed stating that "we renew our commitment to the dialogue and collaboration which have been developing among us, praying . . . that through God's grace our common search for unity will continue to bear fruit."<sup>60</sup>

In 1986, Pope John Paul II received in Rome a delegation from the Netherlands, including leaders of two Reformed churches which are members of the Alliance, the Netherlands Reformed Church and the Reformed Churches in the Netherlands, along with the Evangelical Lutheran Church in the Kingdom of the Netherlands and representatives of the Catholic Church, including Cardinal Adrianus Simonis<sup>61</sup>. They came in response to an invitation given to them by the Pope during his pastoral visit to the Netherlands in May, 1985<sup>62</sup>. In his homily at a prayer service with the delegation in Vatican City, the Pope raised the question of our need to cope with history. "As we look at the history of our separation, perhaps we can recognize that we are all victims of events that divided us, centuries ago, and still keep us apart. We are victims of a history that we did not create, but which affects us today"<sup>63</sup>. The challenge to us now "is whether we can become architects of a new situation in which divisions between us are healed at the root, so that the scandal of disunity may be consigned to the past, to history."<sup>64</sup>

The Pope, on two pastoral journeys into central Europe after the fall of communism, again raised the question of the healing of memory. In a visit to the Czech and Slovak Federative Republic in April 1990, at the invitation of President Vaclav Havel<sup>65</sup> the Pope addressed a meeting of cultural leaders and representatives of the different Christian communions. It was not an ecumenical meeting specifically with the WARC related Church there - the Evangelical Church of the Czech Brethren, which traces its roots to the reforming movement associated with John Hus in the 15th century. But he struck themes that would relate to its deep concerns. The yearning for Christian unity is one of the great signs of our times, and the imitation to unity "takes a special importance here in Bohemia ... where the memory is still vivid of events and which have since caused such a long trail of suffering".<sup>66</sup>

Here where the trials of recent decades have been added to those older bitter memories, "precisely here it seems legitimate to foster the hope that important steps in the direction of fraternal reconciliation and authentic unity in Christ will soon be made"<sup>67</sup>. Recent wounds and the memory of the wounds of centuries ago, though of a "different stamp and degree, must help to establish a new attitude and new relationships"<sup>68</sup>. In this context, the Pope spoke of John Hus, over whose memory much bitterness has been provoked in Czech society. He suggested that steps be taken to clarify the situation, and that experts, "in the first place Czech theologians . . . define more precisely the place which John Hus occupies among the reformers of the Church, besides other famous reforming figures of the Bohemian Middle Ages . . . Over and above the theological convictions which he championed, Hus cannot be denied personal integrity of life and a commitment to the instruction and moral education of the Nation"<sup>69</sup>. Some steps, in fact, have now been taken to begin to define more precisely the place Hus occupies among reformers of the Church<sup>70</sup>.

On his pastoral visit to Hungary in August 1991, the Pope, in a homily during an ecumenical service at a Reformed Church in Debrecen, again spoke of the healing of memories. He showed sensitivity to the sufferings of the Reformed during the 16th Century. "I am aware of the sad history", he said, "of the preachers who were condemned to imprisonment and forced labor on the galleys, and whose tragic fate is recalled here in this church"<sup>71</sup>. Indicating that it has become clear that the progress in ecumenism implies *metanoia* or conversion (and citing *Unitatis Redintegratio* in support) the Pope stated that "A spirit of conversion is essential in preparing the way for the purification of our collective memories, so that, at every step in our

advance toward unity, we may be guided by truth alone"<sup>72</sup>. He then, after the service, paid an unscheduled visit to the commemorative monument to those martyrs.

A significant event related to the Church of Scotland deserves attention. In 1982 during his pastoral visit to the Catholic Church in Scotland, the Pope also visited the Moderator of the General Assembly of the Church of Scotland, who warmly welcomed him, saying, "you come to us as a man of peace; we join you in prayer for a just and lasting peace, for we share a gospel which effects reconciliation between God and mankind and between nations and peoples"<sup>73</sup>. In 1992, the Pope welcomed in audience the Presbytery of Europe, (Church of Scotland) meeting in Rome that year. In addressing them, the Pope recalled the good contacts between leaders of the Church of Scotland and the Holy See, and noted that in 1961 a moderator of that church had visited Pope John XXIII<sup>74</sup>. In January 1994, the New Moderator visited Pope John Paul II.

With these contacts it may not be surprising, but is still nonetheless very significant that in 1986 the General Assembly of the Church of Scotland (Legislative Acts of General Assembly, 1986, 30) dissociated itself from several negative statements concerning the papacy in the Westminster Confession of Faith (1647). In doing so, it took a significant step toward a healing of memories. The General Assembly declared:

1. "This Church no longer affirms the following contents of the Westminster Confession of Faith":

Popish monastical vows of perpetual single life, professed poverty and regular obedience are so far from being degrees of higher perfection, that they are superstitions and sinful snares in which no Christian may entangle himself. (Ch. 22, Sec. 7)

...such as profess the true reformed religion should not marry with Infidels, Papists or other idolaters. (Ch. 24, Sec.3)

He (the Pope of Rome) is Antichrist, that Man of Sin and Son of Perdition, that exalted himself in the Church against Christ, and all that is called God. (Ch. 25, Sec. 5)

...so that the Popish Sacrifice of the Mass (as they call it) is most abominably injurious to Christ's one only Sacrifice, the alone Propitiation for all the sins of the Elect. (Ch. 29, Sec.2)

2. "This Church therefore dissociates itself from the above statements, and does not require its office-bearers to believe them".<sup>75</sup>

Thus, contacts between the Pope and member churches of WARC have been occasions on which important issues, beneficial for reconciliation between Reformed and Roman Catholic communions, have been brought to the surface. Seeds of reconciliation have been planted. In pastoral contacts, the Pope was raising some issues that were treated in the theological dialogue, to which we now turn.

### **3. Reformed-Roman Catholic International Dialogue**

There have been two phases of international bilateral dialogue between WARC and the Catholic Church. The first, during 1970-1977, produced a report entitled "The Presence of Christ in Church and World"<sup>76</sup>. It illustrated important convergences on various issues such as the Eucharist.

A second phase was authorized<sup>77</sup> and took place 1984-1990 and published a report entitled "Towards a Common Understanding of the Church"<sup>78</sup>. It consists of a brief introduction and four chapters. I would like to highlight some of this reports findings. I believe that it illustrates well a number of important areas on which Reformed and Catholics can agree, and also specific areas still to be resolved. I think the report also makes a contribution to the larger ecumenical movement.

In the first place the report contributes to dealing with the history of our separation, and to the healing of memories. The initial chapter, "Toward a Reconciliation of Memories" (N. 12-63), presents a detailed overview from the points of view of each partner of the issues at stake, the reasons for their separation in the sixteenth century, and the path they have followed over 450 years. Here we see an effort to do history together, as suggested in some of the encounters of the Pope with Reformed churches, in a way that leads toward a reconciliation of memories. The focus on the reconciliation of memories which is also referred to elsewhere in the text and in the final chapter, gives a certain cohesion and dynamism to the whole text, an "englobing perspective" which is "one of the main contributions" of the Report<sup>79</sup>.

The opening paragraphs begin with an insight into the methodology (N. 12-16). To be sure, they were not able to write history together. Rather, each side drafted its respective part separately; then, after reviewing the drafts together and learning from one another, each side modified what it had written. While this contributed on both sides to a certain reassessment of the past, there still lies ahead, "a reconcilia-

tion of memories in which we will begin to share one sense of the past rather than two" (N. 16).

The first chapter reflects on the difficulties involved in a healing of memories, the limitations of the dialogue's effort here, and also steps that should be taken next. The development over several centuries of differing self-interpretations has fostered the establishment of whole sets of different values, symbols, assumptions and institutions, that is, "different religious and ecclesial cultures" (N. 62).

But this recognition in itself marks progress in "our attempt to rid our memories of significant resentments and misconceptions. We need to set ourselves more diligently however to the task of reconciling these memories, by writing together the story of what happened in the sixteenth century" (N. 63). The complexity of this is suggested in saying that attention should be given in this common history not only to the clash of convictions over doctrine and church order, but also "as to how in the aftermath our two churches articulated their respective understandings into institutions, culture and the daily lives of believers" (N. 63).

In the second chapter, "Our Common Confession of Faith" (N. 64-88) they speak together of the Apostolic Faith that they share. The term "confession" is used neither "in the ecclesial sense nor a complete statement of faith", but it is used "because we are convinced that the importance of what we are able to say together merits such a title" (N. 64). This confession is also made for a strategic ecumenical reason: "We wish to voice our conviction that what unites us as Christians is more important, more essential, than that which separates us as Roman Catholics and Reformed. Even if full communion is not yet granted us, we cannot define our relations to each other simply in terms of separation and division" (N. 65).

Having just confessed (N. 63) that their divisions have been an obstacle to the preaching of the Gospel, this common confession is made with a sense of mission, with an evangelical tone and purpose: "to give common witness" before the world, and with respect of all who seek God, to speak "the Good news of salvation brought in Jesus Christ by God seeking out humankind" (N. 66). The common confession is also strongly soteriological and reflects the concerns that stood at the heart of the controversy between Catholics and Reformed.<sup>80</sup> The first item of faith concerns **Jesus Christ, the Only Mediator between God and Humankind**. N. 64-76):

"Before all humankind, our sisters and brothers, we announce

the death of the Lord (Cf 1 Cor 11: 26) and proclaim his resurrection from the dead (Cf. Rom 10:9; Acts 2:32; 3:15). In that mystery of death and resurrection we confess the event which saves humanity, that is, liberates it from the distress in which it is imprisoned by sin and establishes it in communion of life with God. That event reveals who God is, who we are and who Christ is as mediator between God and humanity" (N. 68).

The confession that Christ is the only Mediator is developed within a Trinitarian perspective. The common ground on which the confession is based throughout is "the authority of the Scriptures as these have been identified by the early church to whose teaching we desire to remain obedient" (N. 67).

The second major point in this confession concerns **Justification by Grace, Through Faith** (N. 77-79): "Because we believe in Christ, the one Mediator between God and humankind, we believe that we are justified by the grace which comes from him, by means of faith which is living and life giving faith". They are able to say also that "the person who has received grace is called to bear fruits worthy of that grace"; "justification by faith brings with it the gift of sanctification"; "Faith . . . bears testimony actively as it works itself out through love (Gal 5:6)" (N. 79).

Most significantly the third major point concerns **The calling of the Church; its role in justification grace through faith**, (N. 80-88). The relationship between justification and the church is a crucial issue in the dialogue between Catholics and Protestants<sup>81</sup> and has been dealt with in other dialogues.<sup>82</sup>

"Together", they say, "we confess the Church, for there is no justification in isolation. All justification takes place in the community of believers, or is ordered toward the gathering of such a community" (N. 8). This conviction is rooted in the flow of salvation history. The Church's calling is set within the triune God's eternal plan of salvation for humankind and therefore in this sense the Church is already present at creation (Col 1:15-18). The Church is present at the Covenant declared to Abraham, and present at the establishment of the people of God (N. 81). With the coming of Christ God's presence is not limited to one people, "but is offered to all humanity called to be gathered together by Christ in the Spirit" (N. 82). The Church, in turn, is called into being as a community of men and women to share in the salvific activity of Jesus Christ. "He has reconciled them to God . . . 'They are justified by his grace as a gift '(Rom. 3:24)" (N.85).

And to say that justification by grace through faith is given us in the Church does not take away from the work of Christ as the one Mediator and reconciler between God and humankind:

“This is not to say that the Church exercises a mediation complementary to that of Christ, or that it is clothed with a power independent of the gift of Grace. The Church is at once the place, the instrument, and the minister chosen by God to make heard Christ’s word and to celebrate the sacraments in God’s name throughout the centuries. When the Church faithfully preaches the word of salvation and celebrates the sacraments, obeying the command of the Lord and invoking the power of the Spirit, it is sure of being heard, for it carries out in its ministry the action of Christ himself” (N. 86).

After this common confession of faith the report turns in Chapter Three to more controversial issues. This chapter entitled “The Church We Confess and Our Divisions in History”, (N. 89-144) begins by locating the difficulties which separate the two communions largely in their different understandings of, on the one hand, the relationships between what they confess concerning the origin and vocation of the one holy catholic and apostolic Church in God’s plan of salvation, and, on the other hand, the forms of its historical existence (N. 89). They limit the discussion on the Church to three particular arenas.

The first concerns two conceptions of the Church: as “*creatura verbi*” (the Reformed view) and as “sacrament of grace” (the Catholic perspective). Are they mutually exclusive? After describing these respective positions the report concludes with a note of convergence. The two conceptions, creature of the Word and sacrament of grace, “can, in fact be seen as expressing the same instrumental reality under different aspects, as complementary to each other or as two sides of the same coin. They can also become the poles of a creative tension between our churches” (N. 113). The dialogue has opened here a promising direction which needs further study.

A second arena of ecclesiological discussion is **the continuity of the Church throughout the ages** (N. 114-124). Both can acknowledge that the continuity of the Church is rooted in the mission given by Christ to the apostles, and sustained by God’s fidelity to men and women despite the fact that they are sinners. Reformed and Catholics can both acknowledge the need for “continual reformation” (*Unitatis Redintegratio*, 6) within the continuity of the Church. Both can acknowledge that at the time of the Reformation, the Church was in urgent

need of reform, and that the various strivings for reform "were in their profoundest inspiration signs of the work of the Holy Spirit" (N. 118). But the basic difficulty then becomes a question of discernment, for while it is affirmed that "in the event of the Reformation, the Word of God played a role", it is stated clearly that "Not everything that happened can be attributed to the Word because in the division of the Western Church human sinfulness also played its part" (N. 118). And therefore a discernment of spirits is called for, "to distinguish in this process the work of human sinfulness from the work of the Spirit" (N. 118).

This discernment begins in locating some of the problems. The heart of the problem is identified as "divergencies . . . between us in the understanding of the continuity of the Church and its visibility" (N. 120). One divergence is that the Reformed locate continuity in the confession of faith and the teaching of Gospel doctrine, while Catholics consider that the apostolicity of faith is linked to a certain number of visible signs, particularly the apostolic succession of bishops. Both acknowledge the reality of tradition but do not give it the same weight. There are differences in the understanding of the nature of sin in the Church. Therefore there are differences in the interpretation of the division in the sixteenth century. The Reformed consider that the Reformation was a rupture with the Catholic establishment of the period which became corrupted and incapable of responding to the appeal to return to the purity of the Gospel. For Catholics, the break struck at the continuity of the tradition derived from the apostles and lived through many centuries.

The third major arena of ecclesiology taken up in this chapter, concerns **the Visibility and the Ministerial Order of the Church** (N. 125-137). The report indicates that the tendency of Reformed churches in the past to separate the "invisible church, known to God alone, from the visible church, is not genuine Reformed teaching". Therefore "we can affirm together the indissoluble link between the invisible and the visible. There exists but one Church of God" (N. 126). They describe together what this entails (N. 126-128).

They diverge on the matter of the closer identification of the Church with its visible aspects and structure (N. 129). The concern for mission seen in Chapter two is reflected in another way here as the report rightly links this fundamental issue with the concrete mission of the Church and in particular with its ministerial order<sup>83</sup>: "Catholics and Reformed agree that the order of the Church originates in the Gospel which the risen Christ charged his disciples to proclaim" (N. 130). It is



in the context of the Church's mission that several paragraphs (N. 130-137) present a common perspective on the ministerial order and its evolution in the history of the Church.

The chapter ends by calling attention (N. 138-144) to the divergencies which remain, despite the agreements, and which offer new challenges in need of further study. These include the questions of doctrinal authority in the Church, sacraments, the nature of ordination, the question of how the authority of Christ must be exercised in the Church, the nature of *episcopé* and the function or role of the *episkopos* and the "structure of ministry required for communion in the universal Church". These issues are all introduced with some initial discussion that raise questions for a future dialogue. It asks specific questions, such as, what significance is there for the Church today in the role assigned to Peter in several central New Testament passages and in the way in which that role was interpreted in the early Church? (N. 144).

**The Way Forward** (N. 145-165), suggests some possibilities for a "living relationship with each other" (N. 145) on the basis of the new situation that exists between the Roman Catholic Church and the Reformed churches, in which "the common ground that unites our churches is far greater than has usually been assumed" (N. 146).

#### **IV. SUMMARY**

To summarize: I have described the commitment of the Catholic Church to ecumenism, and have outlined the work of the Pontifical Council for Promoting Christian Unity.

In regard to Reformed-Roman Catholic relations, it has been seen that consistent and fruitful contacts and exchanges have taken place between the World Alliance of Reformed Churches and/or some of its member churches, and the Holy See, including Pope John Paul II and the Pontifical Council for Promoting Christian Unity. These built on events and relationships that had developed in the years before, from the time of the Second Vatican Council. I have pointed to some of the significant contributions of the international Reformed-Roman Catholic dialogue, as well as issues that still need to be resolved.

The relationships between Reformed and Roman Catholics are not without tensions, particularly in some places. But there is also good will on both sides, and meaningful steps have been taken toward mutual understanding.

**NOTES**

<sup>1</sup> Presbyterian and Reformed Roman Catholic Dialogues, "Ethics and the Search for Christian Unity, 1980". *Building Unity: Ecumenical Dialogues with Roman Catholic Participation in the United States*, Ecumenical Documents IV, edited by Joseph A. Burgess and Brother Jeffrey Gros, FSC. New York/Mahwah: Paulist Press, 1989, 418-423.

<sup>2</sup> See Report of the Anglican/Roman Catholic International Dialogue: "Life in Christ: Morals Communion and the Church", the Pontifical Council for Promoting Christian Unity, Vatican City *Information Service* (hereafter IS) 85 (1994) 54-70. And "The Ecumenical Dialogue on Moral Issues: Potential Sources of Common Witness or of Divisions. A Study Document of the Joint Working Group between the Roman Catholic Church and the World Council of Churches". IS 91 (1996) 83-90.

<sup>3</sup> *Directory for the Application of Principles and Norms on Ecumenism*, Vatican City, 1993.

<sup>4</sup> *Catechism of the Catholic Church*, London: Geoffrey Chapman, 1994, N. 816-822. Cf. *Directory for the Application of Principles and Norms on Ecumenism* N 2.

<sup>5</sup> *Directory*, *Ibid*, N 2.

<sup>6</sup> Encyclical Letter *Ut unum sint* of the Holy Father John Paul II on Commitment to Ecumenism, Vatican City: Libreria Editrice Vaticana, 1995.

<sup>7</sup> *Ibid.*, N 9.

<sup>8</sup> *Unitatis Redintegratio* N 1.

<sup>9</sup> *Unitatis Redintegratio* N 5

<sup>10</sup> For example. *Lumen Gentium*, N. 15, *Orientalium Ecclesiarum*, N. 24, 30, *Optatam Totius*, N. 16. *Ad Gentes*, N 15.

<sup>11</sup> *Ut unum sint*, N 15.

<sup>12</sup> *Ibid.* N 20.

<sup>13</sup> *Ibid.* N 8.

<sup>14</sup> *Ibid.* N 100.

<sup>15</sup> *Unitatis Redintegratio* N 1.

<sup>16</sup> *The Code of the Canon Law* in English translation. London: Collins Liturgical Publications. and Grand Rapids: W.B. Eerdmans, 1983, Canon 755,1.

<sup>17</sup>"John Paul II's Address to the Roman Curia, June 28,1995", IS 59 (1985) p. 5.

<sup>18</sup>*Ut unum sint*, N 57.

<sup>19</sup>*Directory Concerning Ecumenical Matters, Part One, 1967*, in IS2(1967)pp.5-12; *Directory Concerning Ecumenical Matters, Part Two: Ecumenism in Higher Education, 1970*,inIS10(1970) pp. 3-10.

<sup>20</sup>Cf Thomas F. Stransky, CSP, and John B. Sheerin, CSP, Editors, *Doing the truth in Charity*, New York/Ramsey: Paulist Press 1982.

<sup>21</sup>A detailed listing of these dialogues including the reports they have produced 1965-1991 is found in IS 82 (1993) pp. 39-46.

<sup>22</sup>"The Evangelical/Roman Catholic Dialogue on Mission, 1977-1984", IS 60 (1985) pp. 71-96.

<sup>23</sup>"Relations with the Young Men's Christian Association (YMCA's) and the Young Women's Christian Association (YWCA's), IS 91 (1996) 52-54.

<sup>24</sup>See, for example "Common Bible Work", IS 80 (1992) 31-35.

<sup>25</sup>See "Cooperation with the United Bible Societies", IS 65 (1987) 105-108.

<sup>26</sup>*Unitatis Redintegratio*, N8.

<sup>27</sup>*Ut unum sint*, N 4.

<sup>28</sup>*Ibid.* N 42.

<sup>29</sup>*Ibid.* N 55-61.

<sup>30</sup>*Ut unum sint* N 62.

<sup>31</sup>*Ibid.*

<sup>32</sup>*Ibid.* N 65.

<sup>33</sup>*Ibid.* N 69.

<sup>34</sup>*Ibid.* N 87.

<sup>35</sup>Much of what is presented in section III has been recently published in Italian in John A. Radano "Rapporti tra riformati e cattolici: 1984-1994", *La chiesa Cattolica Oggi nel Dialogo* aggiornamento 1988-1995. Corso Breve Di Ecumenismo, Vol X. Rome: Centro Pro Unione, 1995. pp. 98-120.

<sup>36</sup>"Assisi: World Day of Prayer for Peace", October 27, 1986. IS 62 (1986) 155-181, here 170.

<sup>37</sup>The Pope's letter to McCord is found in IS 51 (1981) 28. The Holy Father repeated these words in receiving the members of the second phase of dialogue in 1988. "Pope to International Reformed Roman Catholic Dialogue Commission, January 7, 1988", IS 67 (1988) 51.

<sup>38</sup>"From His Holiness Pope John Paul II", *Proceedings of the 22nd General Council*, ed. Edmond Perret, Geneva: World Alliance of Reformed Churches, 1990. Messages, p. 142.

<sup>39</sup>The only exception had been the Synod of Bishops meeting in 1974 on Evangelization, at which Philip Potter, General Secretary of the World Council of Churches addressed the Synod Assembly. IS 25 (1974) 1-6.

There are several types of assemblies of the Synod of Bishops, all of them organized by the Synod of Bishops' General Secretariat in Rome. There are "general" international synods, which are either "ordinary" or "extraordinary". All of them have met in Rome. The "ordinary" international Synod of Bishops has generally met every three years since 1967. There are also "extraordinary" Synods called for a particular reason, such as the Extraordinary Synod of bishops of 1985, called to celebrate the anniversary of the Second Vatican Council. There are also "special" synods on a regional or continental basis, such as those for Europe in 1991 and for Africa in 1994.

<sup>40</sup>"Extraordinary Synod of Bishops", IS 60 (1986) 19-22.

<sup>41</sup>Their presentations were published in *L'Osservatore Romano*. For a summary of each, see "Special Assembly for Europe of the Synod of Bishops, November 28-December 14, 1991", IS 81 (1991) 121, 123.

<sup>42</sup>Other ecumenical auditors included several members of Orthodox monastic communities sent from the Ecumenical Patriarchate, the Antiochian Orthodox Patriarchate, the Moscow Patriarchate, the Rumanian Patriarchate, a member of an Anglican religious community, and a Lutheran, member of the Casteller Ring Community in Germany.

<sup>43</sup>*L'Osservatore Romano*, weekly edition in English, November 16, 1994.

<sup>44</sup>Sr. Minke's meditations are published in IS 89 (1995) 73-82.

<sup>45</sup>"Meeting of the Central Committee for the Grand Jubilee 2000: Participation of Ecumenical Representatives", IS 91 (1996) 60-61. The Alliance was represented by a member of its Executive Committee. While

there are plans to celebrate the Grand Jubilee within the Catholic Church, it also is seeking ways to collaborate with other Christians in the planning of ecumenical events for that celebration.

<sup>46</sup>The papers are published in H.E. Wilson, *Christian Fundamentalism Today*, Geneva: World Alliance of Reformed Churches, 1994. initial planning, for the consultation took place at the PCPCU in March 1991.

<sup>47</sup>PCPCU representatives took part in the initial planning, although eventually the PCPCU was not a cosponsor of the event.

<sup>48</sup>This was the fourth in a series of consultations involving participants from the "First Reformation" reform movements of the 12th-15th Centuries, and "Radical Reformation churches" followers of the 16th century anabaptists, Friends, Huterites, Church of the Brethren. The first three were held in Prague, in 1986, 1987 and 1989. "Prague IV" was different in that it engaged people from "First" and "Radical" reformation churches, with those from churches of the sixteenth century "Magisterial" Reformation (~Lutherans and Reformed).

<sup>49</sup>Edward I. Cassidy, "Ecumenical Challenges for the Future: A Catholic Perspective". Given at Princeton Theological Seminary, September 30, 1996, during an ecumenical consultation co-sponsored by the Seminary and the Catholic diocese of Trenton.

<sup>50</sup>"Visit to Switzerland". IS 55 (1984) 38-49.

<sup>51</sup>"To the Swiss Evangelical Church Union", Kehrsatz June 14, 1984. Ibid. 46-48. (N.B. this designation Swiss Evangelical Church Union, was a free translation from the French name of the Church: La Federation des églises Protestantes de Suisse).

<sup>52</sup>Ibid. 47

<sup>53</sup>Ibid.

<sup>54</sup>Ibid. In fact, a project of an "ecumenical history" of Switzerland had already been conceived and the Pope's statement encouraged those involved. The project has just recently been completed and published: *ökumenische Kirchengeschichte der Schweiz*, eds. Lukas Vischer, Lukas Schenker and Rudolf Dellsperger, Paulusverlag, Freiburg 1994. In the preface, reference is made to this 1984 statement of the Pope at Kehrsatz (p. 14).

<sup>55</sup>Pierre Duprey, "What the Ecumenical Movement Expects from the Reformed Churches: Catholic Perspectives", IS 64 (1987) 89-93.

<sup>56</sup>"Cardinal Willebrands' Letter to Dr. Allen Boesak", IS 64 (1987) 88.

<sup>57</sup>Ibid.

<sup>58</sup>Ibid.

<sup>59</sup>Ibid. 88-89.

<sup>60</sup>Ibid. 89.

<sup>61</sup>"Visit of Dutch Ecumenical Delegation to the Vatican, March 17-21, 1986". IS 60 (1986), Joint Communiqué 34-36.

<sup>62</sup>At an ecumenical encounter in Utrecht during the Pope's visit, they raised issues which could not be adequately discussed because the encounter was too brief. The Pope therefore invited them to come to Rome to continue the discussion. The delegation came to Rome March 17-21, 1986, and met with the PCPCU and also some representatives of other offices of the Roman Curia and discussed issues relating to four topics: mixed marriages, eucharistic hospitality, the role of women in the Church, and ecumenical collaboration. They had a prayer service with the Pope as well as an audience.

<sup>63</sup>"Pope's Homily at Prayer Service, March 21". IS 60 (1986)16.

<sup>64</sup>Ibid.

<sup>65</sup>"Visit to Czech and Slovak Federative Republic, April 21-22". IS 81 (1992) 64-66.

<sup>66</sup>"Meeting with Cultural Leaders and Representatives of Other Christian Communities". IS 81 (1992)

<sup>67</sup>Ibid.

<sup>68</sup>Ibid.

<sup>69</sup>Ibid.

<sup>70</sup>A consultation focusing on many aspects of the life and times of John Hus took place in Bayreuth Germany, September 22-28, 1993. Also the Archdiocese of Prague has established a committee to study the role of John Hus. For brief reports on the Conference see John A. Radano, "Symposium on John Hus in Bayreuth, Germany", *Journal of Ecumenical Studies*, Summer/Fall '93, pp. 497-498, and "Uno studio ecumenico sulla vita e sull'opera di Giovanni Hus", *L'Osservatore Romano*, 22 gennaio 1994, p.8

<sup>71</sup>"Discourse at Ecumenical Service at Debrecen". IS 81(1992) 73-75.

<sup>72</sup>Ibid. 75.

<sup>73</sup>See "Meeting with the Moderator of the General Assembly of the Church of Scotland, Edinburgh, May 31(1982)", IS 49 (1982) 51.

<sup>74</sup>IS 81 (1992) 154.

<sup>75</sup>Cited in Lukas Vischer and Andreas Karrer, eds. *Reformed and Roman Catholic in Dialogue*. A survey of the Dialogues at National Level. Geneva: World Alliance of Reformed Churches, 1988, p. 98.

<sup>76</sup>"The Presence of Christ in Church and World". Found in *Growth in Agreement: Reports and Agreed Statements of Ecumenical Conversations on a World Level*, eds. Harding Meyer and Lukas Vischer, New York/Ramsey: Paulist Press, and Geneva: World Council of Churches, 1984, 434-463.

<sup>77</sup>"Report of the Evaluation Group", IS 45 (1981) 46-48. Also *From Ottawa to Seoul, A Report of the World Alliance of Reformed Churches* 1982-1989. Geneva: World Alliance of Reformed Churches, 1989, 70.

<sup>78</sup>"Towards a Common Understanding of the Church: Reformed/Roman Catholic International Dialogue, second phase (1984-1990)". IS 74 (1990) 91-118.

<sup>79</sup>Jos E. Vercruyse, S. J., "A Comment and Reflections on 'Towards a Common Understanding of the Church'". IS 74 (1990)120.

<sup>80</sup>*Ibid.*, 121.

<sup>81</sup>*Ibid.*

<sup>82</sup>*Salvation and the Church: An Agreed statement by the Second Anglican-Roman Catholic International Commission ARCIC II*. IS 63 (1987) 33-41. *Church and Justification: Understanding the Church in the Light of the Doctrine of Justification (Report of the Lutheran-Roman Catholic Joint Commission)*, Geneva: The Lutheran World Federation, 1994.

<sup>83</sup> Cf. Vercruyse p. 123.

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