

# The Secretariat For Promoting Christian Unity

VATICAN CITY

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## TABLE OF CONTENTS

Visit of the Archbishop of Canterbury to Pope Paul VI, April 27-30, 1977

    Texts of Discourses and the Common Declaration . . . . . 1

Commission for Religious Relations with the Jews

    Sixth Meeting of the International Catholic-Jewish Liaison Committee (Venice, Italy,  
    March 28-30) . . . . . 6

### DOCUMENTARY SUPPLEMENT

    Report of the Joint Commission between the Roman Catholic Church and the World  
    Methodist Council, 1972-75 . . . . . 11

    The Diocesan and Regional Officer for Ecumenical Questions . . . . . 21

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## VISIT OF THE ARCHBISHOP OF CANTERBURY TO POPE PAUL VI

*April 27-30, 1977*

On April 27th, the Archbishop of Canterbury, the Most Reverend Frederick Donald Coggan, arrived at Rome airport. The Archbishop, Primate of all England and President of the Anglican Communion, and the members of his suite were welcomed at the airport by Cardinal Johannes Willebrands, President of the Secretariat for Promoting Christian Unity, Archbishop Giovanni Benelli, substitute Secretary of State, and members of the Secretariat for Unity staff. The party drove straight to the English College, where the Archbishop resided during his stay in Rome. His first evening included a brief tour of part of the city and conversation with the students in the College common room.

Archbishop Coggan was accompanied by a group which included the Right Reverend John William Alexander Howe, former Bishop of St. Andrews, Scotland, who is Secretary General of the Anglican Consultative Council; the Right Reverend Edward George Knapp-Fisher, former Bishop of Pretoria, South Africa, and now a Canon of Westminster Abbey; the Right Reverend John Richard Satterthwaite, Bishop of Fulham and Gibraltar, with pastoral charge of English speaking Anglicans in Europe; the Right Reverend John Trillo, Bishop of Chelmsford and President of the Church of England's committee for relations with the Catholic Church; the Right Reverend Ervine Swift, Bishop of the "convocation" of the American Anglican Church in Europe; the Reverend Christo-

pher Hill, counsellor of the Archbishop of Canterbury for ecumenical relations and co-secretary of the international Anglican/Roman Catholic commission; the Reverend Harry Reynolds Smythe, Director of the Anglican Centre in Rome; and the Reverend David Painter, personal chaplain of the Archbishop of Canterbury.

Pope Paul received the Archbishop of Canterbury on April 28th in the Holy Father's private library. Cardinal Johannes Willebrands, President of the Secretariat for Promoting Christian Unity, had escorted Archbishop Coggan from the English College. The Cardinal was accompanied by Bishop Ramon Torrella, Vice President of the Secretariat, and Msgr. Charles Moeller, the Secretary of the Secretariat, together with other officials of the Secretariat as well as the Right Reverend Alan Clark, Bishop of East Anglia, Co-President of the Anglican/Roman Catholic International Commission.

The Holy Father met the Archbishop of Canterbury at the entrance of his library. Cardinal Willebrands and Bishop Torrella participated in the lengthy audience which followed along with Anglican Bishops Howe and Fisher.

At the end of the private audience, the other members of the group accompanying the Archbishop of Canterbury were brought into the library and introduced to the Holy Father. Pope Paul VI then delivered the following discourse.

### ADDRESS OF POPE PAUL VI TO THE ANGLICAN DELEGATION

Dear Brothers in Christ,

This is a joyful occasion. For has not Christ our Lord told us that "where two or three are gathered in my name, there am I in the midst of them" (Mt 18, 20)? Since we are gathered together in the name of the unity of Christians, we are gathered in obedience to the Lord's will, for he has asked his Father "that they may all be one" (Jn 17, 21).

But it is a particular joy for us to gather in this spirit with Your Grace and with other leaders of the Anglican Communion, which in the words of the Second Vatican Council has with us "a special place".

Last week we kept the feast of Saint Anselm, a fellowcountryman from Aosta, who became Abbot of Bec in Normandy and then Archbishop of Canterbury. At such moments it is natural to think of full communion between our Churches. However, we must not see such a celebration as mere nostalgia for the past, but rather as a spiritual reality. For the liturgy also prophesies what is to come; it is the first-fruits, pointing to what is to come.

The history of relations between the Catholic

Church and the Anglican Communion has been marked by the staunch witness of such men as Charles Brent, Lord Halifax, William Temple and George Bell among the Anglicans; and Abbé Portal, Dom Lambert Beauduin, Cardinal Mercier and Cardinal Bea among the Catholics. The pace of this movement has quickened marvellously in recent years, so that these words of hope "the Anglican Church united not absorbed" are no longer a mere dream.

You yourselves, Brethren, are concerned that the Gospel should be translated into deeds, and renew its significance for a society of Christian tradition. As our predecessor Pius XI put it, "the Church civilizes by evangelizing".

That Gospel is the heart and soul of your Christian living and it is equally our inspiration. The civilization of love is our shared hope — something which is utopia for the worldly-wise, but prophecy for those who live in truth.

With the happiness of that shared hope we greet you and bid you welcome here. May your visit be fruitful and carry us forward along the pilgrim way of love and unity in the Risen Christ.

In his reply the President of the Anglican Communion expressed his profound appreciation for the warm reception given him by the Head of the Roman Catholic Church. He added that it had been a marvellous experience to meet together as they had done and to be able, during an hour and a half, to speak together in a spirit of love and frankness. He then recalled the stages of achievement in the progress toward unity from the time when those two great souls, Pope John XXIII and Archbishop Geoffrey Fisher, had bridged the gap dividing the two Churches for so many centuries.

His Grace announced that three representatives of the Catholic Church would be invited to assist at the next Anglican Synod which would take place at Canterbury in 1978.

After His Grace had spoken, there was an exchange of gifts. Pope Paul gave his illustrious visitor an 18th-century painting of the Redeemer, a copy of a book on the Vatican and Christian Rome, a facsimile of the Vatican Codex B, and a set of the annual medallions

of the Pontificate. The other Anglican visitors received silver medallions. The Archbishop of Canterbury presented the Pope with a painting showing the Cathedral of Canterbury.

After taking leave of His Holiness, Archbishop Coggan visited Cardinal Jean Villot, Secretary of State of His Holiness. He then went to the Secret Archives of the Vatican where he was received by Cardinal Antonio Samoré, Archivist of the Holy Roman Church and by the Prefect of the Archives, Msgr. Mario Giusti. The Prefect of the Vatican Library, the Rev. Alphonse Stickler, S.D.B., was also present.

At a ceremony in St. Paul's Episcopal Church, the Archbishop dedicated the new bronze doors which commemorate the meeting of Pope John XXIII and Archbishop Geoffrey Fisher in 1960. Cardinal Willebrands represented the Holy Father at the ceremony. Afterwards the Archbishop received a very large number of Roman guests at a packed reception in the Palazzo Doria.

#### THE CEREMONY IN THE SISTINE CHAPEL

Friday, April 29th, Pope Paul and the Archbishop of Canterbury came together in the Sistine Chapel in the presence of a symbolic group of clergy and faithful, Catholic and Anglican, united in prayer and in the hope of reconciliation. There were 29 Cardinals present, ten archbishops and bishops, the diplomatic corps accredited to the Holy See, the Substitute Secretary of State, Archbishop Benelli, and the Secretary of the Council for Public Affairs of the Church, Archbishop Casaroli. At places near the altar were the members of the group that had come with the Archbishop of Canterbury and Cardinal Willebrands, Archbishop of Utrecht and President of the Secretariat for Promoting Christian Unity, together with members of his Secretariat. Seminarians of the English College assisted in the service which took place.

After the choir of the English College had chanted a hymn, the Holy Father made the sign of the cross and recited a prayer introducing the Liturgy of the Word. The first reading, by the Reverend Christopher

Hill, counsellor of the Archbishop of Canterbury, was from the Book of Job, and the second reading was from the Letter of St. Paul to the Ephesians. The Sistine Chapel choir then began the «Veni Sancte Spiritus» and led the assembly in the chanting of it. Finally, the deacon, Peter Fleetwood, read the passage from the St. John's Gospel containing the sublime invocation "that they may be one".

The Creed was then sung by all and Pope Paul introduced the prayer of the faithful. The intentions were read alternately by Msgr. William Purdy, of the Secretariat for Promoting Christian Unity, and the Reverend Christopher Hill. The "Our Father" was then sung in Gregorian chant.

Pope Paul then introduced the final part of the celebration which had as its high point the exchange of a kiss of peace between the Pope and the President of the Anglican Communion. This moving and significant gesture was preceded by the chanting of the "Sanctus", a common prayer, and discourses given by the Pope and Archbishop Coggan.

#### DISCOURSE OF POPE PAUL VI

Already we have welcomed you, Venerable Brother, and those who have journeyed with you to this ancient and holy place. Today we welcome you all the more cordially, as we meet in prayer, humbled under the mighty hand of God (cf. *1 Pt* 5, 6), yet full of thanks for all the blessings that this liturgical season reminds us we owe to the divine goodness. As we meet in praise and thanksgiving, with petitions as wide and various as our troubled world, we are able to discern the profound reason for your visit and for our joy in receiving you. For with the Second Vatican Council we are convinced that "there can be no ecumenism

worthy of the name without interior conversion" ("*Unitatis Redintegratio*", 7).

If we examine the list of pioneers in the search for unity, we cannot but be reminded of the majestic survey in the eleventh chapter of the Letter to the Hebrews. It is a survey which puts the Holy Scriptures before us as a record of faith. And we are still "surrounded by so great a cloud of witnesses" (*Heb* 12, 1), for those who in recent years have laboured in the cause of unity have witnessed no less to faith and hope, and to the perseverance which is their outward manifestation.

Venerable Brother, your presence here is a living expression of this faith and hope, continually being renewed in the Spirit who will guide us "into all the truth" (*Jn* 16, 13). We wish to join with you in proclaiming this faith and hope, borrowing the words of the Vatican Council's Decree on Ecumenism: "Before the whole world let Christians confess their faith in God, one and three, in the incarnate Son of God, our Redeemer and Lord. United in their efforts and with mutual respect, let them bear witness to our common hope, which does not play us false" ("*Unitatis Redintegratio*", 13).

We know well how near to your own heart lies this desire for common witness to Christian faith and hope, how much of your pastoral labour in many parts of your Communion has been untiringly devoted to it.

It is the experience of all of us today that the world desperately needs Christ. The young, in whose aspirations good is often seen most vividly, feel this need most strongly. Secular optimism does not satisfy them. They are waiting for a proclamation of hope. Now is our chance to bear witness together that Christ is indeed the way, and the truth and the life, and that he is communicated through the Holy Spirit.

Here is a task to which the Lord calls everyone who invokes his name. Those who are charged with the care of Christians, and who minister to them, feel especially the responsibility of fidelity to the apostolic faith, its embodiment in the life of the Church today, and its transmission to the Church of tomorrow. To discern "the signs of the times" calls for constant refreshment of mind and spirit at the Christian sources, and especially in the Holy Scriptures. In sending all ministers and teachers to the Scriptures, the Vatican

#### DISCOURSE OF THE ARCHBISHOP OF CANTERBURY

In this place, hallowed by the prayers of the faithful over so many centuries, meetings have taken place over the last 17 years which have brought together brethren in Christ hitherto separated by the differences and misunderstandings of the centuries. I rejoice in the meetings between Pope John and Archbishop Geoffrey Fisher, between Your Holiness and our predecessor, Archbishop Michael Ramsey, and yesterday and today between Your Holiness and myself, the successor of these two good men. We are grateful for the warmth of the reception accorded to us during these days and for the frankness and love in which we have been able to take counsel together in the Name of our common Lord. I pray that the good work begun by the Anglican-Roman Catholic International Commission may be continued and extended to cover a wider expanse of dialogue and to lead to further understanding and co-operation.

From this place we look out to a world enlightened in large part by the Gospel of Christ, but still dark in larger part where the Gospel has not penetrated.

Even where the Church of Christ is strong, in places such as Uganda, where the members of our

Council borrows strong words from Saint Augustine: those ministers and teachers should remain in close contact with the Scriptures by means of reading and accurate study of the text, so as not to become like "one who vainly preaches the word of God externally, while he does not listen to it inwardly". And from Saint Jerome it takes words even more pointed: "Ignorance of the Scriptures is indeed ignorance of Christ" (cf. "*Dei Verbum*", 25).

The supplications we make together this morning to our common Lord are steeped in the Christian love of God's word, and they renew the reality of that pledge made together with us by your revered Predecessor — the pledge to a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that perfect unity in truth for which Christ prayed. What a challenge, what an uplifting ambition is here! It is good that, while our experts continue their work, we should meet humbly to encounter our Lord in prayer. Indeed we might think of the example of Moses, supported by Aaron and Hur, holding up his arms in supplication for Israel (cf. *Ex* 17, 10-13). Today we raise our prayers in support of those who strive for reconciliation and unity in Christ.

To falter in prayer is to falter in hope and to put the cause at risk. We know that a long road remains to be travelled. But does not one of the most moving accounts of the Risen Christ in Saint Luke's Gospel tell us how, as two of the disciples travelled a road together, Christ joined them and "interpreted to them in all the Scriptures the things concerning himself"? (*Lk* 24, 27).

Let us listen as we walk, strong in faith and hope, along the road marked out for us.

Communions work in considerable strength, our brethren suffer greatly. We send to our brethren in Africa and in many other places where the rule of freedom and justice is impeded, the assurance of our united concern and prayers.

As our Lord prayed not only for his immediate disciples but also for those who in the future would believe in him, so together we pray for them, that they may be kept by the power of his Name, in truth, in peace, and in love.

Let us pray also for ourselves, that, as we are united by baptism and by a living faith, so, strengthened by the word of God's grace and by the Body and Blood of Christ, we may reach out in joint evangelistic action to those for whom our Saviour Christ was contented to be betrayed and given up into the hands of sinful men.

May God's kingdom come. May his will be done. And may we, in the intimacy of an increasingly deep communion, together be the agents of God's love and peace in the power of the Holy Spirit.

We greet Your Holiness with affection and gratitude.

\* \* \*

At the end of the service in the Sistine Chapel Pope Paul and Archbishop Coggan together gave a blessing to those who were present. The Pope and

the Archbishop then went to the Pauline Chapel where Msgr. Purdy read the text of a "Common Declaration". The Pope and the Archbishop then affixed their signatures to the document, which is reproduced here in the original English text.

#### COMMON DECLARATION

1. After four hundred years of estrangement, it is now the third time in seventeen years that an archbishop of Canterbury and the Pope embrace in Christian friendship in the city of Rome. Since the visit of Archbishop Ramsey eleven years have passed, and much has happened in that time to fulfil the hopes then expressed and to cause us to thank God.

2. As the Roman Catholic Church and the constituent Churches of the Anglican Communion have sought to grow in mutual understanding and Christian love, they have come to recognise, to value and to give thanks for a common faith in God our Father, in our Lord Jesus Christ, and in the Holy Spirit; our common baptism into Christ; our sharing of the Holy Scriptures, of the Apostles' and Nicene Creeds, the Chalcedonian definition, and the teaching of the Fathers; our common Christian inheritance for many centuries with its living traditions of liturgy, theology, spirituality and mission.

3. At the same time in fulfilment of the pledge of eleven years ago to "a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth, for which Christ prayed" (Common Declaration PPVI/ABC 1966) Anglican and Roman Catholic theologians have faced calmly and objectively the historical and doctrinal differences which have divided us. Without compromising their respective allegiances, they have addressed these problems together, and in the process they have discovered theological convergences often as unexpected as they were happy.

4. The Anglican/Roman Catholic International Commission has produced three documents: on the Eucharist, on Ministry and Ordination and on Church and Authority. We now recommend that the work it has begun be pursued, through procedures appropriate to our respective Communion, so that both of them may be led along the path towards unity.

The moment will shortly come when the respective Authorities must evaluate the conclusions.

5. The response of both communions to the work and fruits of theological dialogue will be measured by the practical response of the faithful to the task of restoring unity, which as the Second Vatican Council says "involves the whole Church, faithful and clergy alike" and "extends to everyone according to the talents of each". (Unitatis Redintegratio. N. 5). We rejoice that this practical response has manifested itself in so many forms of pastoral cooperation in many parts of the world; in meetings of bishops, clergy and faithful.

6. In mixed marriages between Anglicans and Roman Catholics, where the tragedy of our separation at the sacrament of union is seen most starkly, cooperation in pastoral care (*Matrimonia Mixta*, para 14) in many places has borne fruit in increased understanding. Serious dialogue has cleared away many misconceptions and shown that we still share much that is deep-rooted in the Christian tradition and ideal of marriage, though important differences persist, particularly regarding remarriage after divorce. We are following attentively the work thus far accomplished in this dialogue by the Joint Commission on the Theology of Marriage and its Application to Mixed Marriages. It has stressed the need for fidelity and witness to the ideal of marriage, set forth in the New Testament and constantly taught in Christian tradition. We have a common duty to defend this tradition and ideal and the moral values which derive from it.

7. All such cooperation, which must continue to grow and spread, is the true setting for continued dialogue and for the general extension and appreciation of its fruits, and so for progress towards that goal which is Christ's will — the restoration of complete communion in faith and sacramental life.

8. Our call to this is one with the sublime Christian vocation itself which is a call to communion; as St. John says "that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and His Son Jesus Christ" (*I John* 1, 3). If we are to maintain progress in doctrinal convergence and move forward resolutely to the communion of mind and heart for which Christ prayed we must ponder still further his intentions in founding the Church and face courageously their requirements.

9. It is their communion with God in Christ through faith and through baptism and self-giving to Him that stands at the centre of our witness to the world, even while between us communion remains imperfect. Our divisions hinder this witness, hinder the work of Christ (*Evangelii Nuntiandi* 77) but they do not close all roads we may travel together. In a spirit of prayer and of submission to God's will we must collaborate more earnestly in a "greater common witness to Christ before the world in the very work of evangelisation" (*Evangelii Nuntiandi*, *ibid.*). It is our desire that the means of this collaboration be sought: the increasing spiritual hunger in all parts of God's world invites us to such a common pilgrimage.

This collaboration pursued to the limit allowed by truth and loyalty, will create the climate in which dialogue and doctrinal convergence can bear fruit.

While this fruit is ripening, serious obstacles remain both of the past and of recent origin. Many in both communions are asking themselves whether they have a common faith sufficient to be translated into communion of life, worship and mission. Only the communions themselves through their pastoral authorities can give that answer. When the moment comes to do so, may the answer shine through in spirit and truth, not obscured by the enmities, the prejudices and the suspicions of the past.

10. To this we are bound to look forward and to spare no effort to bring it closer: to be baptised into

Christ is to be baptised into hope — “and hope does not disappoint us because God’s love has been poured into our hearts through the Holy Spirit which has been given us” (*Rom V, 5*).

11. Christian hope manifests itself in prayer and action — in prudence but also in courage. We pledge ourselves and exhort the faithful of the Roman Catholic Church and of the Anglican Communion to live and work courageously in this hope of reconciliation and unity in our common Lord.

From the Vatican, 29 April 1977

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The time had now come for the end of the Archbishop’s visit with Pope Paul. The Holy Father accompanied Archbishop Coggan to the entrance of the Pauline Chapel where they had a final and very cordial conversation.

In the evening there was a reception for the Archbishop in the rooms of the Knights of the Holy Sepulchre. During the reception Archbishop Coggan was able to meet a number of the higher officials of the

Roman Curia. At the end of the day the Secretariat for Promoting Christian Unity gave a banquet for the Anglican visitors. Also invited to the banquet were Cardinals Knox and Philippe, Archbishops Benelli and Casaroli.

During their last morning in Rome the Archbishop and his suite visited the excavations under St. Peter’s and then made a visit of St. Peter’s Basilica itself.

SIXTH ANNUAL MEETING  
OF THE INTERNATIONAL CATHOLIC-JEWISH LIAISON COMMITTEE

Venice, Italy, March 28-30, 1977

The sixth annual meeting of the International Catholic-Jewish Liaison Committee took place in Venice, Italy, from March 28 to 30. The sessions were held in the Casa Cardinale Piazza, a conference centre of the Patriarchate of Venice.

The Liaison Committee is composed of representatives of the Roman Catholic Church and of the International Jewish Committee for Interreligious Consultations (IJCIC).

Previous meetings of the Liaison Committee took place in Paris, Marseille, Antwerp, Rome and Jerusalem.

The consultation in Venice was opened by Bishop Ramon Torrella, Vice-President of the Vatican Secretariat for Promoting Christian Unity, who introduced the newly appointed Secretary of the Vatican Commission for Religious Relations with the Jews, Revd. Jorge Mejia of Buenos Aires. Revd. Mejia is the former Secretary of the Department of Ecumenism of the Latin American Conference of Catholic Bishops (CELAM).

The main subject of the Catholic-Jewish consultation was a presentation of a study paper on "The Mission and Witness of the Church". The paper was delivered by Professor Tommaso Federici, Professor of Bible at the Pontifical Urbaniana University and at the Liturgical Institute of San Anselmo in Rome.

Information was exchanged on issues of common concern, including Catholic-Jewish study programmes in various countries, development of national and regional cooperation between Catholics and Jews, and the status of human rights. A preliminary exchange of views was held on the presentation of Judaism and Christianity in their respective educational programmes.

In his paper, Professor Federici stated that the Catholic Church "emphatically takes as belonging to her the sublime command... of making known the name of the One God among all people of the earth in every age". In doing so, according to Professor Federici, the Roman Catholic Church feels closely connected to the task of the Jewish people in the world. He said that "it is becoming clearer in the Catholic Church today, despite any temptation which may exist to the contrary, that the mission she received from her master is above all to live in faithfulness to God and man; it is unity in love, respect for all brothers, service without distinction of persons, sacrifice, goodness".

This understanding of her mission precludes proselytism, Professor Federici declared. "The Church thus rejects in a clear way every form of proselytism. This means the exclusion of any sort of witness and preaching which in any way constitutes a physical, moral, psychological or cultural constraint on the Jews, both individuals and communities, such as might in any way destroy or even simply reduce their personal judgement, free will and full autonomy of decision at the personal or community level".

"Also excluded is every sort of judgement expressive of discrimination, contempt or restriction against the Jewish people as such, and against individual Jews as such or against their faith, their worship, their general culture and, in particular, their religious culture, their past and present history, their existence and its meaning. Also excluded are hateful forms of comparison, and especially those harmful ones already condemned by *Nostra Aetate*, 4 (the Second Vatican Council Declaration of the Jews) and then by the 'Guidelines and Suggestions for the Implementation of the Conciliar Declaration *Nostra Aetate* No. 4' which exalt the religion and fact of Christianity by throwing discredit on the religion and fact of Judaism, whether in the past or in the present".

Professor Federici stated that "attempts to set up organizations of any sort, particularly educational or welfare organizations for the 'conversion' of Jews must be rejected. On the contrary encouragement is to be given to all efforts to get to know the history of Israel, starting with the Bible and exploring in depth the spirit, the existence, the history and the mission of Israel, her survival in history, her election and call, and her privileges which are recognised by the New Testament".

Professor Federici stressed that Roman Catholics, in developing the directives outlined in the Second Vatican Council Declaration on the Jews and in the Vatican Guidelines for the Implementation of that Declaration, the following themes need to be made more explicit: 1) the permanence of Judaism in God's plan; 2) the irreversibly changed attitude of the Roman Catholic Church concerning its relationship to Judaism; 3) the new attitude of the Roman Catholic Church favouring dialogue with the Jewish people "without mental reservations".

Responding to Professor Federici's paper, Rabbi Henry Siegman of New York noted that it is a Catholic document dealing with Catholic theological issues. As such, its unqualified condemnation of proselytism and its rejection of "all attempts to set up organizations of any sort" for the conversion of Jews represents a significant development in the Catholic Church that is bound to contribute to a deeper understanding between the two faiths.

Professor Shemaryahu Talmon of the Hebrew University in Jerusalem informed the consultation of a cooperative study programme jointly sponsored by the Pontifical Biblical Institute in Rome and the Hebrew University. The programme brings students of the Pontifical Institute to the Hebrew University for two semesters of intensive studies in Hebrew language, Bible, Jewish history, geography and archaeology. According to Professor Talmon, this programme is serving as a model for the development of similar academic programmes both in Israel and in European countries.

The Catholic Bishops of the Federal Republic



of Germany recently designated a permanent work group on "The Church and Judaism", whose goal is the promotion of dialogue with the Jewish people, it was reported by Bishop Karl B. Flügel, Auxiliary Bishop of Regensburg. The theme "Israel and Judaism" has been a regular feature of the annual Katholikentage (a general assembly of German Catholics).

Theodore Freedman of New York, in a report to the Liaison Committee, highlighted a variety of educational programmes presently underway in the United States designed to further Jewish-Catholic understanding. He noted that special attention was being given by Catholic and Jewish institutions involved in interreligious programming to building into the educational institutions of the Church the systematic study of Jews and Judaism.

In Latin America, the dialogue between the Roman Catholic Church and Judaism is carried on at the highest level by the Latin American Conference of Catholic Bishops (CELAM) and representatives of Latin American Jewish communities, it was reported by Revd. Jorge Mejia. Jewish members of the Liaison Committee expressed their appreciation for the support given to Latin American Jewry by the Roman Catholic Church in Latin America in the face of anti-Semitic manifestations.

A reception at the Casa Cardinale Piazza in honour of the members of the Liaison Committee was tendered by the Jewish community of Venice. Special guests were Cardinal Albino Luciani, Patriarch of Venice, the personal representative of the Mayor of Venice, and the Rabbis of Padua and Trieste.

The Jewish participants in the meeting were:

#### *Members*

Rabbi Henry SIEGMAN, Executive Vice-President, Synagogue Council of America (New York)

Dr. Gerhart RIEGNER, Secretary General, World Jewish Congress (Geneva)

Mr. Zachariah SHUSTER, Consultant, American Jewish Committee (Paris)

Dr. Joseph L. LICHTEN, representative of ADL of B'nai B'rith in Rome

Prof. Shemaryahu TALMON, Chairman, Jewish Council in Israel on Interreligious Consultations (Jerusalem).

#### *Experts*

Mr. Fritz BECKER, World Jewish Congress (Rome)

Rabbi Balfour BRICKNER, Union of American Hebrew Congregations (New York)

Dr. Ernst Ludwig EHRLICH, Director, B'nai B'rith (Riehen, Switzerland)

Mr. Theodore FREEDMAN, Director, National Program Division, ADL of B'nai B'rith (New York)

Mr. Abraham KARLIKOW, European Director, American Jewish Committee (Paris)

Rabbi Mordecai WAXMAN, Chairman, Committee on Interreligious Affairs of the Synagogue Council of America (New York).

The Catholic participants were:

H.E. Msgr. Ramon TORRELLA, Vice-President of the Vatican Secretariat for Promoting Christian Unity (Rome)

#### *Members*

Msgr. Charles MOELLER, Vice-President of the Vatican Commission for Religious Relations with the Jews and Secretary General of the Secretariat for Promoting Christian Unity (Rome)

Fr. Bernard DUPUY, O.P., Secretary of the Commission for Relations with the Jews of the French Episcopal Conference and Director of "ISTINA" (Paris)

Rev. Roger LE DEAUT, CSSp, Ordinary Professor of Aramaic Targumic Literature at the Pontifical Biblical Institute (Rome)

H.E. Msgr. Karl B. FLÜGEL, Auxiliary Bishop of Regensburg (Fed. Rep. of Germany)

Revd. Jorge MEJIA, Secretary of the Vatican Commission for Religious Relations with the Jews (Buenos Aires)

H.E. Msgr. Francis J. MUGAVERO, Bishop of Brooklyn, N.Y.

#### *Experts*

Prof. Tommaso FEDERICI, Professor of Biblical Theology, Consultant of the Commission for Religious Relations with the Jews (Rome)

Revd. Msgr. George HIGGINS, Secretary for Research, National Conference of Catholic Bishops (Washington, D. C.)

Revd. Msgr. Pietro ROSSANO, Secretary General of the Vatican Secretariat for Non-Christian Religions and Consultant of the Commission for Religious Relations with the Jews (Rome)

Revd. Msgr. Eric SALZMANN, Secretariat for Promoting Christian Unity (Rome)

## DOCUMENTARY SUPPLEMENT

### REPORT OF THE JOINT COMMISSION BETWEEN THE ROMAN CATHOLIC CHURCH AND THE WORLD METHODIST COUNCIL 1972-75

#### Meetings held at:

- Rome, Italy, December 10-14, 1972
- Reuti, Switzerland, October 1-5, 1973
- Venice, Italy, September 30-October 3, 1974
- Bristol, England, September 8-12, 1975

#### Members

##### Methodists:

- Bishop William R. Cannon, Atlanta, Georgia, U.S.A.
- Bishop Prince A. Taylor, Jr., Princeton, New Jersey, U.S.A.
- The Rev. Raymond George, Bristol, England
- Dr. Jose Miguez Bonino, Buenos Aires, Argentina
- Dr. Lee F. Tuttle, General Secretary, World Methodist Council, Lake Junaluska, North Carolina, U.S.A.

##### Catholics:

- Bishop Michael Bowen, Arundel & Brighton, England
- Mons. C. Moeller, Secretariat for Promoting Christian Unity
- Rev. T.F. Stransky, CSP, New York, U.S.A.
- Rev. Michael Hurley, S.J., Dublin, Ireland
- Mons. W.A. Purdy, Secretariat for Promoting Christian Unity

- Mons. J. Hamer, O'P., attended the 1972 meeting and was subsequently replaced by Mons. C. Moeller.
- Dr. Miguez Bonino was able to attend only the 1973 meeting but supplied a paper for the 1974 meeting.
- Bishops Cannon and Taylor were prevented from attending the 1975 meeting.
- Dr. Robert Nelson of Boston read a paper at the 1973 meeting and stayed for the entire meeting.
- Bishop Franz W. Schäfer of Zurich attended the 1972 meeting and some sessions of the 1973 meeting.
- Dr. Egon Gerdes and Professor Norman Young attended the 1974 meeting.
- Dean Thomas Langford of Duke University, U.S.A., and Dr. Peter Stephens of Wesley College, Bristol, England, attended the 1975 meeting and Professor Gordon Rupp was present for part of the time.

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#### I. INTRODUCTION

1. The volume recording the *Proceedings of the Twelfth World Methodist Conference* at Denver, Colorado, August, 18-26, 1971 (ed. Lee F. Tuttle, Nashville & New York: Abingdon Press), was doubtless unique in the history of such reports in devoting a considerable number of its pages to Roman Catholic—Methodist matters. In addition to a personal report by Bishop William R. Cannon on the conversations which had taken place since 1967, and the text of a lengthy address given to the Conference by Cardinal J.G.M. Willebrands, President of the Vatican Secretariat for Promoting Christian Unity, the book contained the full-scale "Report of the Joint Commission between the Roman Catholic Church and the World Methodist Council, 1967-70" (pp. 39-68).

2. It is the nature of such a report both to reveal progress and achievement and to point to further areas of study and discussion which have been opened up and defined. The Denver Report,<sup>1</sup> as it has come to be known familiarly among us, did this under six heads:

- Christianity and the Contemporary World
- Spirituality
- Christian Home and Family
- Eucharist
- Ministry
- Authority

3. A final section entitled "The Way Ahead" embodied precise recommendations to the respective authorities about the next stage of the dialogue. A smaller joint Commission was proposed which should have a stimulating and facilitating function over the whole field of Roman Catholic/Methodist relations while its task "in regard to serious theological dialogue should be mainly one of organization, coordination and review".

4. These recommendations were accepted in principle by the authorities and the new Commission met for the first time in Rome in December 1972. Two position papers were read, one from either side, which attempted to set out with some frankness our tasks, our problems and our awareness of our defects. The new style in which the reduced Commission set out to work involved some trial and error. It presupposed also an act of faith—of confidence in a response from Roman Catholics and Methodists in cooperation in many places at national and local levels. In this spirit "A Call to Action" was published at the end of our first meeting. This act of faith has proved only partly justified, but in some instances at least the response looked for has been generous enough to enable the Commission to tackle with varying degrees of thoroughness a good proportion of the list of desirable projects it drew up at its first meeting.

5. The present report, taking the Denver Report as its point of departure, aims to show how this collaboration and the work the Commission has been able itself to do at its four meetings since 1972 have advanced our joint search and mutual understanding. To those whose help has made this advance possible — their names will appear in the course of the report — we are deeply grateful.

## II. COMMON WITNESS AND SALVATION TODAY

6. One of the common concerns of Roman Catholics and Methodists, which emerged in our first series of conversations and was registered in the Denver Report, was for a just analysis of the contemporary situation from the point of view of those who wish to live the gospel of Jesus Christ and announce it to others. What obstacles and what opportunities are offered them in today's world?

7. The second part of section II of the Report was able to set out eight "Areas of Agreement Which May Serve as Aids to Joint Efforts to Encounter the Contemporary World". These are well worth considering again.<sup>2</sup> The emphasis here, it will be noted, was on agreement not for its own sake but looking toward joint action, and the second series of talks was launched with a "Call to Joint Action" addressed to our respective Churches.

8. Since the Denver Report was written, parallel concern has been manifested widely over the religious field and several other important discussions of it helped to induce us to give it the central place in our second series of conversations. The Denver Conference itself, at which our report was received, issued a call to Methodist churches to join in intensified mission to the world, and passed appropriate concrete resolutions, one of which was that "every effort shall be made to work in concert and in cooperation with other communions and churches".<sup>3</sup>

9. The renewed Roman Catholic/World Methodist Commission first met (December 1972) a few weeks before the World Council of Churches' Bangkok Conference on Salvation Today, and since some of its members could look forward to being in Bangkok, the Commission decided to appropriate to its own direct study the theme "Common Witness and Salvation Today". Hence papers and reports were prepared for our second meeting which were largely developed out of reflections on Bangkok, and discussion of them represented the first stage of our work on the theme.<sup>4</sup>

10. At this same time it was known that the Synod of Bishops of the Catholic Church, meeting in Rome in October 1974, would be choosing the theme of Evangelisation. In fact, our Commission met for the third time in Venice just after the Synod had begun its sessions. Hence the position papers for the meeting, which had been commissioned at Reuti,<sup>5</sup> were supplemented by a critique of the Synod's programme as set out in its preliminary document. Therefore, in drawing up the present joint statement we have been

able to reflect not only on our own papers and discussions but also on the proceedings of the Synod as so far known, and on the work of the World Methodist Council at its Mexico and Jerusalem consultations. These have been referred to directly where it seemed appropriate.

11. We begin by stating briefly five general themes which appear to run through the documents and reports we have examined and which command our joint acceptance:

a) The Church's calling to witness in word and life to God's saving work in Christ is fundamental to her being;

b) This witness can be fully effective only when the churches witness together, not out of expediency or for practical convenience but for the sake of the truth being proclaimed and lived;

c) Salvation has individual and social dimensions that must not be separated, involving as it does relationship to God and to fellow-man, and transformation in Christ of both the person and the society which he helps to make up and which shapes him in turn;

d) God's saving work in Christ is not restricted to Christians but extends also to non-Christian communities and the whole created order;

e) Witness today calls for a re-interpretation of salvation that goes beyond translation into contemporary language and takes account of the many ways in which people now hope and seek for salvation.

f) The church is still commissioned to preach the gospel to all men, in the hope that all may come to know God revealed in Christ.

12. Common usage of the word "salvation" implies that the existence of somebody or something is threatened, that there is a menace or danger from which somebody or something is being saved. In theological terms this menace was long summed up in the phrase "the wrath to come", but in mature Christian thought this "negative" was inseparable from a positive vision of what God's salvific will, manifest in the reality of Christ's saving work, meant for man, namely a transformation in the living Christ, begun already in baptism and kindling a hope<sup>6</sup> of eternal transformation for those who held to Christ.

13. If "salvation from" in its more starkly eschatological form has faded in contemporary consciousness, the conditions of contemporary life in which every sort of insecurity looms have thrust it forward again in other forms, just as acutely felt. Today we can distinguish concern for salvation:

a) On the elemental level, where fully one-third of human beings live, salvation means deliverance from the day-to-day threat of failure of the means of survival;

b) On a higher level, salvation means deliverance from the wretchedness of mere subsistence and entry into a fuller human life—work for the unemployed, learning for the illiterate, dignity and power for the despised and downtrodden.

c) On the highest level, salvation means deliverance from those anxieties, that discontent and even despair to which material comfort offers no answer. Indeed we should have to go further and say that man seems so made that obsession with or complacency about the "primary" forms of salvation is self-defeating and likely to threaten that very social and political order in which primary needs are met. Man's glory is a "divine discontent" which distances these needs by a sense of the transcendent. The point was superbly expressed by the Anglican poet George Herbert:

"Yet let him keep the rest  
But keep them with repining restlessness  
Let him be rich and wearie, that at least  
If goodness lead him not, yet wearinesse  
May tosse him to My breast".

14. The Judeo-Christian message of salvation has never artificially separated these three levels, although its ultimate concern is with the last. The Old Testament shows God's salvation as concerned, whether for the individual or the nation, with concrete experiences, dangers, afflictions, deprivations, injustices, but culminating with the prophetic emphasis on "salvation for" the kingdom, the peace of God.

15. The Christian message of salvation has always been vulnerable to an interpretation involving rejection of matter, escape from "the world"; but in fact it embraces every human need while transcending it. It affirms eternal life which encompasses yet goes beyond our mortal condition. It finds its ground and hope in the life and death and resurrection of Jesus Christ.

16. Given a longing for salvation which is as wide as humanity, and the concern of all churches to witness to its true meaning, what in particular can Roman Catholics and Methodists say and do?

17. More than once since 1966, when these conversations began, we have been called to recognise our shared heritage; not just to put an ecumenical veneer on the otherwise unaltered furniture of our separation but to discover the underlying realities on which our churches are founded and to which the common features of our heritage point. Now we must go further and see that, arising out of that shared heritage, there are things that we are impelled to insist on and to do that will contribute to the current debate on Common Witness and Salvation, but more, that will involve us together in the common witness itself:

18. (i) The affirmation of the *reality of sin* which Roman Catholics and Methodists have traditionally made has never seemed more relevant than today. The weight of sin needs to be seen in all its gravity, against either naive Pelagianism or Promethean humanism, but also without overstressing the trivial. The total picture of human injustice, venality, selfishness, not least where the churches have seemed to condone it, needs to be seen and denounced in the prophetic spirit of the great preachers of history.

19. (ii) But in the same spirit of sober realism the reality and glory of the *grace of God*, equally central

in our traditions, needs to be proclaimed, as answering in truth to all needs of man. There will be liberation only as God's grace transforms the will of those who exercise power. There will be love only as God's grace evokes in us response to his initiative of love in Christ. With all our technical resources there will be food enough for all only as God's grace leads us to responsible parenthood and finally changes our wills so that we are more ready to produce and to share. In the words of the 1974 Synod of Catholic Bishops, union with Christ is the only thing which raises the individual "lost in the ocean of history and the incalculable multitude of humanity" to the challenge of today.

20 (iii) *Social concern* has been characteristic of the Roman Catholic and Methodist traditions. Today, when care for salvation often manifests itself on only one of the levels mentioned earlier, we need to witness that our social concern is a fruit of faith, and that we test whether salvation at any level is the work of the Holy Spirit by relating it to the teaching of Jesus Christ, God's saving work made manifest. Such a test must be a moral test of the means employed to achieve the desired end, e.g. in the search for liberation. When unjust power is overwhelming and deaf to persuasion, force may not simply be ruled out, but the *spirit* of faction and violence remains alien to the Christian's concern for the poor and oppressed.

21. (iv) A strong *missionary impulse* is common to us, and recently our churches have publicly recognised both that it must continue and that it must develop new forms of expression. The gospel may well by now have been preached to every corner of the earth, but there have never been so many people living who have never heard of the saving grace of God in Christ. All over the world people are growing up in communities that have not heard, or who have heard and no longer listen, or who follow other voices that speak of salvation.

22. (v) Our traditional shared concern for *sanctification* has been a source of strength, but we have sometimes (especially where we have been an extra-establishment minority) shared also a tendency, contrary to our true traditions, to understand regeneration largely as the new birth of the *individual*.<sup>7</sup> Thus sanctification has been thought of as limited to the work of the Holy Spirit in the individual life. While maintaining the fundamental importance of personal spirituality, we need to explore the fullest implications of the biblical view of salvation as new creation, so that sanctification will be seen to include the fulfilment of God's purpose for the whole created order and we shall hear the call to witness together to the responsibility of mankind for the earth which is God's good creation.

23. Looking outward in this way we must be sensitive to the riches in other living faiths. Even unbelief challenges us to purify our faith. Especially we must be sensitive to the possibilities of *preparatio evangelica* in the searchings and aspirations of our contemporaries, while recognising the essential ambi-

guity of many social, cultural and ideological movements. A *real* sensitivity to the gospel and to the world will enable us to be true to our aim as Christians: to help people towards a living faith in Christ *within* their own society and culture, and not to offer a way of thinking and living as Christians belonging only to our own society. *It is essential that above all*, our own *way of life must* reflect faithfully the gospel which we preach. Where it does not, our credibility as Christians is seriously challenged.

24. (vi) If we are to be taken seriously, we must ourselves take seriously the *call to unity*. Our present series of conversations began with a Call to Joint Action—"What can Roman Catholics and Methodists do together?" The discernment of common traditions and concerns by a few does not of itself produce joint action on any significant scale. Our people must share the discernment as part of their own Christian commitment which they must see as pointing to unity not division. Catholics might well reflect that Methodism has had from the beginning structural possibilities for healthy and expanding lay participation in evangelism, and be prepared to learn much from this tradition. Methodists, on the other hand, might well feel that concern for lay involvement has most recently been more manifest among Catholics, and this could well be a matter for consultation and further cooperation between us.

25. The tests of the seriousness of our joint concern about salvation and evangelisation must be of the practical order pointed to in section VIII of the Denver Report<sup>8</sup> and in the Call to Action of December 1972. These pointed to the need for "serious planning of the education of our churches" and the connected "vital question of communication". Since the Denver assembly we can point gratefully to growth in collaboration at national, regional and local levels, some of which has produced valuable contributions to the present report: there is room for wider and more generous response. We cannot repeat too often the last words of the "Call to Action" we made at our meeting in 1972: "We do not want merely to accumulate paper for our files, but we want to stimulate one another to common action, so that the world which is starving for lack of good news may not through our unnecessary divisions be prevented from receiving the food of the Gospel".

### III. SPIRITUALITY

26. It has been recognised from the beginning of our dialogue that among the "more solid grounds for affinity" between our two traditions the first was "the central place held in both traditions by the ideal of personal sanctification, growth in holiness through daily life in Christ".<sup>9</sup> This recognition was not voiced in any exclusive or pharisaical spirit, but simply as a fruit of our emergence from a long period of comparative estrangement. Hence section III of the Denver Report<sup>10</sup> was based in the first place on the work of a sub-commission done in accordance with a careful brief given by the joint Commission as a whole.<sup>11</sup>

27. Two or three points may be re-emphasised about this, perhaps the most mature section of the Denver Report:

a) It recognised the need for both an historical and a contemporary treatment, the one complementing the other.

b) It was not seen as unconnected with the preceding section on "Christianity and the Contemporary World", or even as merely complementing it, but as being interwoven with it.

c) It frankly recognised certain lacunae and certain obstacles in our discovered affinity.<sup>12</sup>

d) It offered its own set of practical suggestions.<sup>13</sup>

28. It might be argued that the very first fruit of this practical-minded section was the address given by Cardinal Willebrands at Denver and so generously received there.<sup>14</sup> It was a development of the theme of our shared tradition of concern for holiness which must find a leading place in any bibliography of this dialogue, and its influence on the second phase of our conversations is undoubted.

29. It may at first sight seem disappointing that in the present report we have no substantial addition of our own to offer to what was presented and said at Denver, but must rather point to several examples of work in progress. But the aim of Denver's words was not simply to provoke more words, nor to boil down everything to committee language; the programme offered at Denver — and it was offered not simply to the renewed Commission but to the two world-wide communities — was an exploratory programme aimed at mutual enrichment. Spiritual richness like any other, lies partly in variety, and we were reminded at our Venice meeting that in the Catholic Church, however "monolithic" it may have seemed from some points of view, there is a long tradition of rich variety in spirituality — sometimes given institutional form in the various religious congregations, but as often manifesting itself in Christian living at the heart of "the world". Nor did Methodists repudiate the idea of such fruitful variety in their own tradition.

30. Hence it is not surprising that, among the examples we have to report of work in progress in this joint exploration there should be interesting contrasts. Taking them in chronological order we begin with the work of the Ecumenical Institute of Spirituality in America which, based in Evanston, Illinois, brings Catholics (of various spiritual families) into collaboration with Methodists and with some of other traditions in spiritual dialogue and exploration.

31. The Institute organised in 1974 the "Wingspread" conference whose specific aim was to examine the implications of section III of the Denver Report, and the Commission was able to benefit directly from the Institute's work when the Institute's Director of Protestant Spirituality, the Methodist Dr. E. W. Gerdes, gave a paper at our Venice meeting and did much to enliven our discussions. Here is one form of collaboration, a continuing one.