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CARDINAL AUGUSTIN BEA

The Funeral at Riedbohringen

This sermon was preached by His Excellency, Mgr. J.G.M. Willebrands, Secretary to the Secretariat for Promoting Christian Unity, on the occasion of the burial of His Eminence, Cardinal Bea, at Riedböhringen on the 21st of November 1968.

Dear Brothers and Sisters,

Last Tuesday in St Peter's, in Rome, a Paschal Candle, the symbol of resurrection, burned beside the coffin of Cardinal Bea and all of us who were there were reminded of St Paul's words. "We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his we shall certainly be united with him in a resurrection like his" (Rom. VI. 4-5).

The light of the Paschal Candle brought to life before us the whole career of the dead man, from its inception at the baptismal font to its fulfilment and completion in death.

Of course, there is not one of us capable of summarising even sketchily this extraordinarily rich career. But that must not stop us from reflecting on the life of this great man who has departed from us, a life which is a visible expression of renewal in Christ. It is to his childhood and to the home of his parents that we must go to find the source of so many of Cardinal Bea's qualities, his inexhaustible friendliness and kindness, his availability and ready understanding for each individual person. These qualities, which were so much a part of him, made Cardinal Bea the man he was. To these must be added his faith and his trust in God which, however much he may have struggled with them in the demands and difficulties and experiences of his life were so deeply rooted in him that they must have been well-grounded in his earliest years of christian upbringing.

In 1898, Augustin Bea decided to become a Jesuit. This was the first major decision which was to have a bearing on the future development of his life and meant, also, that he must leave his homeland, a step which indicated his later surrender of himself to the service of Christ's Church. It cannot be claimed that his life was a continuous and direct preparation for his work for Christian unity. This was neither obvious to himself nor was it clear from the many different turnings in his life, the many displacements and different tasks he undertook. His many-sided talents and the wishes of his teachers caused him to study in turn ethnology, classics and theology. When he had completed his theological studies, he again returned to University, this time

to Berlin, to study ancient eastern languages and history. However, within six months his studies were interrupted by the outbreak of the first world war and by 1917 we find Father Bea as professor of Old Testament Exegesis.

When the South German province of the Society of Jesus was formed in 1921, Fr. Bea took over as its first Provincial and established a house for the order in Pullach and acquired, with the help of Cardinal Faulhaber, houses in Munich, Nuremberg, Aschafenburg, Stuttgart and Karlsruhe. In 1924, he was called by the order to Rome where he was given many varied and responsible tasks to fulfil. He first controlled the preparation of future professors of theology and philosophy. Then, after four years, he held an important chair in the Pontifical Biblical Institute and, in two years, became its Head.

Because Rome is the centre of the Church, a man of Fr. Bea's talents and experience is soon drawn into the counsels of the highest ranks of the Church. He became personal advisor to Pius XI and Pius XII and the private confessor of the latter.

In his long and fruitful life, his appointment to the college of cardinals by John XXIII was probably the high point. It was on this occasion that the Cardinal said to Pope John: "If I am at all pleased about this appointment, it is because I will be able to employ the new authority and responsibility, which I have acquired through this honour, in furthering the cause of Christian Unity". This was exactly what Pope John expected of him.

The appointment of the new cardinal to the world-embracing task of leader of the Secretariat for Promoting Christian Unity brought about the most radical changes in his way of life. From this moment on, all the experience and hard-won wisdom of a long life span was brought to bear on this great task in an effective and marked way.

I well remember Dr Visser't Hooft saying to me after his first meeting with the cardinal, which took place in Milan in 1960 (it still seemed necessary at that date to maintain secrecy about the first tentative approaches). "Really, this man hasn't only read and studied the Old Testament, he has actually made the wisdom of the men of the Old Testament his very own".

From this time Cardinal Bea's voice was heard throughout the world and before all, in his work in the Second Vatican Council. The cardinal presided over the working committees of the Secretariat which drafted the Council documents on the Ecumenical Movement, the relationship of the Catholic Church to the major non-Christian religions and on Religious Liberty. Apart from this, he was also, as co-president with Cardinal Ottaviani, responsible for the work of the mixed commission which was drafting the Constitution on Divine Revelation. This last text he regarded with particular interest because of its ecumenical and exegetical aspects. By means of this particular work in the Council, Cardinal Bea was able to be of especial help in laying down the basic Catholic principles for the Ecumenical Movement. This meant in the first place, a service to the relations between Christian Churches and Communities who are to be drawn together in Unity of Word and Sacrament according to the will of our Lord, Jesus Christ. He has left a gift behind him, a gift which it must always remain our task to achieve.

He also sought in his work to bring about a Christian understanding of the Jewish people and of their role in salvation history, a role as demonstrated in every page of the scriptures. The Cardinal did not only read the Old Testament in the light of the New, he also sought to reach a deeper understanding of the New Testament by means of the Old

His work in the Council was by no means limited to the leadership of the Secretariat. He had taken it upon himself to clarify the ecumenical element in all council texts and decisions for the council fathers and to explain them in the light of the present and future position of the Churches. We might even say that his voice was the voice of conscience to the Council in this respect. To this were added his journeying within and outside Europe with the object of familiarising himself with the concrete situation of his Christian brothers and of the leaders of their Churches and with their special problems. Because of his personal involvement, Cardinal Bea had gained for himself an inner relationship to the Churches both of the East and of the West. In addition, he developed a particular intimacy and bond during the Council with the observers from the various Churches and ecclesial communities. He was always available to them and felt himself bound to them not only in official receptions, but also in many private conversations and in his entire work within the Council. The fruit of his unfailing and lively interest during the Council are to be seen not only in the texts of the council documents but also in his own many publications.

May we ask in conclusion what was the spiritual

motive which moved Cardinal Bea to this work for Christian Unity? Here I can only select, as I have selected in describing his life, and trace the major theme. Let us look again at the symbol of the Paschal Candle. It is the sign of Christian hope. Cardinal Bea was no optimist in the superficial sense which the word has in everyday use. He would rather have styled himself a realist. But his realism will be regarded by many as an optimism which is deeply grounded in Christ. His hope was based on Christ's promise which embraced the whole of mankind. He not only awaited 'the blessed hope, the appearing of the glory of our great God and Saviour, Jesus Christ' (Tit. 2:13), he also lived from the Word, which God today reveals to the world through the Gospel, with which he too had been entrusted (cf. Tit 1:13)

He had the conviction of faith, that God's gifts, the gifts of unity and of Peace, were already operative among us through the spirit of God. "God's kingdom is among you". God's kingdom is within us. The earthly form of the kingdom of God is visible in a special way in Christ's Church, but is also in a hidden way at work in the whole world. It was because of this that Cardinal Bea felt himself to be on solid ground in his efforts to bring about the Unity of the Churches and the unity and peace of the whole of mankind. It takes courage as well to live in such hope. Cardinal Bea's courage to carry his dedication to the task of the renewal of the Church to the corners of the world - in the perspective of the unity of all who professed Christ - was based on the realism of Christian hope and in his deep faith. His life and work were stamped with that conviction which is expressed by Paul and by John "The just man lives by faith" and "It is faith which overcomes the world".

It must surely belong to the gifts which God has granted us through Cardinal Bea that he was able to awaken and strengthen throughout Christendom confidence in the re-establishment of unity within the community of Christ's Church. Indeed, his influence was felt outside the boundaries of the Church, so that he gave heart too, and a new faith in its own peace to mankind at large.

The world and the Church have recognised his work by many expressions of honour, but have they really listened to what he had to say? Do they share his hope which for every Christian rests on God's promise in Christ? Have Christians of all Churches, particularly of the churches in the late Cardinal's own country, the courage to live and to work in that same hope which inspired him to total dedication of himself? Are we aware that Christ's spirit is at work among us in order to call us from disintegration and disunity to a renewal and unity in Christ? Dare mankind share his belief that through the sacrifice of the Son of Man we are

promised peace?

I should like to close with a sentence from the address which the Cardinal had read to us on November 4th at the opening of the last session of the Secretariat for Promoting Christian Unity. He was no longer able to make the address himself. In this talk he said: "It is good to lead the way with prudence, in firm resolve. . . Let us listen to

the warning of St John, which the Pope used as his main theme in his address of welcome to the Patriarch Athenagoras in St Peter's: "He who has an ear, let him hear what the Spirit says to the Churches".

The Cardinal at Vatican II

The following note, on the contributions made to the Second Vatican Council by the late Cardinal Bea, was contributed to the Italian periodical 'Studio' by Fr. Paolo Bessa de Almeida, S.J. in May 1966 on the occasion of the Cardinal's 85th birthday. We are grateful for the privilege of reproducing it here.

In the preparatory period before the Council, Cardinal Bea's efforts were concentrated on those documents, the drafting of which had been assigned to the Secretariat for Promoting Christian Unity. The latter had been established by Pope John XXIII with the Motu Proprio "Superno Dei Nutu" of June 5th, 1960, and the cardinal named as its President on the following day.

In the succeeding two years the secretariat, under his chairmanship, prepared the following documents, at that time intended for presentation before the Council. The cardinal in fact submitted them, as *relator*, to the *Central Preparatory Commission*.

- 1) The schema for a pastoral decree "De Verbo Dei" (On the Word of God) 1962
- 2) The schema for a decree "On the need of prayer for Christian Unity, especially in our time" 1962
- 3) The schema for a pastoral decree "On Catholic Ecumenism" 1962
- 4) The schema for a decree "De Judaicis" (On the Jewish People) 1962
- 5) The schema for a constitution "On Religious Liberty" 1962

In addition, the SPCU had earlier draw up a *votum* (resolution) on the desirability of inviting non-Catholics to the Council. This too was presented by Cardinal Bea. It was published as a pamphlet in 1962 under the title 'Some questions about Inviting Non-catholics to the Second Council of the Vatican'.

This long preparatory period bore fruit. Non Roman Catholics attended the session of Vatican II as follows (for the whole or part of the session)

- Session 1. 49 observers and 8 guests of the SPCU representing 17 churches and committees as well as the WCC
Session 2. 58 observers, 9 guests representing 22 churches as

well as WCC

Session 3. 69 observers, 13 guests representing 24 churches (WCC)

Session 4. 89 observers, 26 guests representing 29 churches (WCC)

The five texts worked out by the SPCU furnished material for three important *council documents*:

- The Decree on Ecumenism
- The Declaration on The Church's Relation to Non-Christian religions.
- The Declaration on Religious Liberty.

The sector in which Cardinal Bea was most intensely active was undoubtedly that of the working sessions of the Secretariat over which he presided. It is enough to recall that during the preparatory period the Secretariat held six plenary sessions; that it held four more between council sessions; that during the first and second sessions it held a plenary meeting once a week, and during the third and fourth sessions several each week.

But Cardinal Bea's work was not confined to taking the chair at Secretariat meetings. By the end of the first session of the Council, when Pope John XXIII created the mixed commission to draft a new schema 'De Revelatione', he called upon Cardinal Bea to sit as joint president with Cardinal Ottaviani of this new and important body His nomination to this office was published in the *Osservatore Romano* of November 25th, 1962.

The merits of the eventual dogmatic Constitution 'De Revelatione' were due in great part to the skill with which the cardinal carried out this task.

In the course of the Council sessions, Cardinal Bea made four official *relationes*:

- 1) During the seventieth general congregation, on November 19th 1963, on what was then Chapter IV of

the schema on Ecumenism and treated of the problem of the Jewish people.

The 'relatio' set out in a remarkably objective way what the Church owes to the chosen people. It emphasized the fact that God has not definitely rejected this people, it vigorously condemned anti-semitism and broached the difficult question of responsibility for the death of Christ. It concluded by recalling the example of charity shown by Christ and His apostles and referring to the explicit approval of Pope John for treating the question in the Council.

2) The Cardinal's second 'relatio' was read to the 88th general congregation of Sept 25th 1964, and its theme was the new Declaration "De Judaeis et de non-Christianis"

The relator recalled the interest which the question had aroused in the public mind. He described the work of revision which had been done in the Secretariat and explained the reasons why the Secretariat considered that only those who had formally condemned Christ could be blamed for his death. On the subject of other non-Christians, he explained the commission for coordinating the work of the Council had charged the Secretariat with the task of expounding three principal ideas:

- that God is the Father of all men
- that all men are brothers
- that all forms of discrimination are to be condemned.

3) The cardinal's next "relatio" was to the 127th general congregation, on November 20th, 1964.

He described the connection between the Declaration on the Church's Relationship to non-Christian religions and the Constitution "De Ecclesia", he brought out the spirit of the Declaration which aims to underline the saving design of God and at the same time condemns religious hatred for men of other religions. Finally he alluded to the need to prepare Christian people to grasp and penetrate the meaning of the Declaration

4) At the 149th general congregation, on October 14th, 1965, the Cardinal reported on the Secretariat's examination of the amendments proposed by the Council fathers at the earlier voting on the Declaration.

This examination had had two purposes in view: to emphasize the purely religious character of the Declaration and to make it theologically clearer on the delicate question of Jewish responsibility for Christ's death. It was made plain that though the Jewish leaders had encompassed the death of Christ, what they carried out against him could not be indiscriminately held against all Jews then living, nor against the Jews of today and though the Church is indeed the new people of God, the Jews are not rejected by God, nor should

they be regarded as accursed.

In his personal capacity as one of the fathers of the Council, Cardinal Bea made *19 speeches to the assembly* as follows:

Session 1	On liturgy	3
	On revelation	1
	On the Unity of the Church	1
	On the Church	1
	On the Instruments of Social Communication	1
		7
Session 2	On the Church	2
	On Bishops	1
	On Ecumenism	2
		5
Session 3	On the Church	1
	On Revelation	1
	On the Church in the World of Today (Schema 13)	1
	On Missionary Activity	1
	On Renewal of the Religious Life	1
		5
Session 4	On the Church in the World of Today (Schema 13)	1
	On Life and Ministry of Priests	1
		2

In these interventions we may single out *three characteristics* of the Cardinal's thinking: a human realism depth of theological and biblical learning and concern for the pastoral and ecumenical purposes of the Council.

- 1) The first of these, *human realism*, led him to
 - a) show support for the introduction of vernacular languages into the liturgy: (Oct 24th, 1962)
 - b) to invite the Council, in reforming the breviary to take its stand on great and universally valid principles, without descending to small details (9th Nov 1962)
 - c) to give a 'non placet' to the schema "On the Source of Revelation" because he considered it made only for theologians and not for the whole Christian people (14th Nov 1962)
 - d) to plead that chapter VIII of the Schema "De Ecclesia" (the chapter on Our Lady) should not deal with questions still under dispute among theologians
 - e) to ask that the schema "On the Life and Ministry of Priests" might give consideration to the sanctity of married priests of the Oriental rite (16th Oct 1965)

2) The Cardinal's *deep theological and biblical learning* led him

- a) to discern the central place in the Council's work of the dogmatic constitution "De Ecclesia" (4th Dec. 1962)

- b) to insist on the need for using really convincing Scripture texts regarding the foundation, nature and structure of the Church (3rd Oct. 1963)
- c) to distinguish the holiness of the Church in its eschatological aspect from the holiness of the pilgrim Church in this world (30th Oct. 1963)
- d) to propose a series of twenty texts from the Holy Scripture - twelve of them from St. Paul - to establish a basis for the universal vocation to holiness (30th Oct. 1963)
- e) to defend collegiality, in the shape of a concrete proposal - the council of bishops to assist the Pope in the government of the Church (6th Nov. 1963)
- f) to dwell on the capital importance of missionary activity in the Church (6th Nov. 1964)
- g) to put his finger on the essential element of adequate renewal in the religious life, to feel oneself a member of the Church, to live the life of the Church and renew oneself with the Church (11th Nov. 1964)

3) The dominant note of Cardinal Bea's thinking however was *pastoral-ecumenical concern*, this showed itself in the following points he made:

- a) When we are concerned with expressing the doctrine of the Church, we must have recourse to the most ancient

traditions because these are recognised also by our separated brethren (3rd Oct. 1963)

- b) texts on the vocation to holiness should be carefully chosen; otherwise we could set up obstacles to dialogue with non Catholics, whose doctrine on sanctity derives from Holy Scripture and from ancient tradition (30th Oct 1963)

- c) for the same reason the text of the schema "De Revelatione" merits praise (5th Oct. 1964)

- d) the cardinal's ideas on ecumenism were precise and clear. True ecumenism does not encourage indifferentism and inter-confessionalism. Nor should it descend to compromise on matters of doctrine. On this account bishops should keep an eye on people who are engaged in ecumenical activity (25th Nov. 1963)

To give a rounded portrait of the personality of Cardinal Bea is to speak of the man, of the religious, of the biblical scholar, of the servant of the Church. But it seems to us to throw light on all these aspects of the late Cardinal to recall his activity during an event so historic as the Ecumenical Council. This we have briefly tried to do.

THE FOURTH ASSEMBLY OF THE W C C., UPPSALA, 1968

I. General Report of the Catholic observers

The fourth Assembly of the World Council of Churches, taking as its main theme 'Behold, I make all things new' set itself the task of giving the Churches collectively an account of work done since New Delhi, outlining the present state of affairs, and tracing the broad lines of approach for the future. It is for this reason that the papers which were discussed and adopted, and indeed the debates themselves were aimed not so much at bringing judgement to bear on the issues which exercise the Christian world today, as at making the churches aware of them, so that they might all, in spite of traditional and confessional differences, arrive together at certain decisions and establish in common a distinct line of conduct.

The participation of the Roman Catholic Church

It is no exaggeration to say that the participation of the Roman Catholic delegation (observer-delegates and guests) in this event was both a positive and welcome element. The Uppsala assembly represents, without any doubt, a step of prime importance in the dialogue between the Roman Catholic Church and the World Council of Churches.

It is easy to cite several facts in support of this statement. Firstly, there was the reception given by the entire assembly to the message of His Holiness Paul VI. The applause which was in no way merely polite, reflected the feeling and the hopes which we had all sensed in private

conversations from the moment of our arrival Cardinal Bea's letter and Fr. Tucci's talk gave the assembly a further opportunity of expressing its feelings in regard to the Roman Catholic Church. Moreover we might add that every reference to a closer cooperation between Rome and the World Council of Churches was greeted with joy and with the desire, sometimes openly expressed, that this cooperation might lead to a deeper association. It appears that this insistence will demand that in the near future the question of the Catholic Church's entry into the World Council be studied seriously.

In the actual work of the sections and committees the part played by Roman Catholics proved constructive, to the extent that they were sometimes involved in the final drafting of papers. In addition, the assembly approved the admission of several Roman Catholics into the Faith and Order body and ratified the achievements of the Joint Working Group.

There is good reason therefore to be satisfied with this experience of working together and there is much evidence to confirm our conviction that the presence of the Roman Catholic Church in the centre of the ecumenical debates must be beneficial to all. From our side, we are aware just how much this assembly has helped us in grasping issues which are raised among ourselves and in providing positive solutions which are becoming slowly perceptible. It has similarly sharpened our own sense of responsibility in ecumenical activity.

The major lines of discussion

It seems to us that the report of the discussions, of the Assembly's work and its conclusions can be grouped along three central lines. We list them in order of importance.

1. The balance between the vertical (theocentric) dimension and the horizontal (anthropocentric) dimension in the christian mystery

Before the assembly took place, there had been evidence of a certain tension about the issue of the church's relation to the world, a factor which was to remain at the centre of the work of the delegates. While some wished the emphasis to be primarily on service to men, others urged the priority of the relationship to God. This tension reappeared during the debates particularly during the scrutiny of the document on Mission. However, from the outset of the assembly, the major addresses (which sought to provide it with its direction) brought to light the relation and necessary complementary character of the two dimensions whose intersection gives definition to the christian mystery, without

reference to God involvement in service to men is not truly christian, just as it is "heretical" to claim to serve God without wishing to serve men.

In spite of a continuing insistence on the need for involvement on behalf of the world, an insistence that was almost certainly the dominant one, it must be recognised that the theocentric dimension was not dismissed, indeed it was reaffirmed in several contexts (in the documents on catholicity, mission, cult the report of the Faith and Order commission). It is moreover significant that Faith and Order has again placed the problem of unity as the central point of their concern, by reaffirming that unity as such is the true source, and by recalling that there is an obligation to demonstrate and to return to that organic unity, through love of Our Lord and for the better fulfilment of His mission. It may be regretted that the assembly was not able to use its theological strength to the full and had not the time to make a perfect assessment of the relation between these two dimensions of the christian event. It remains, however, that the World Council grasped the problem and that Uppsala has reminded christians of the necessity of not abandoning either of these two dimensions.

2. The sharpened awareness on the part of the Churches of their concern with the world's problems, in particular in the spheres of development and of peace

The assembly devoted most its efforts to a study of the Churches' mission in the face of the problems which arise in the world today. This was carried out in perspectives akin to that of Populorum Progressio and in continuation of the Geneva and Beyrouth conferences, with the same kind of preoccupation as had the Justitia et Pax commission. It was, moreover, in this context that the positive contribution of the already existing collaboration between the World Council and the Roman Catholic Church was seen to be most valuable. The report of SODEPAX was approved and its common secretariat strengthened. It should be noted in relation to this that the new possibilities of cooperation opened up by the Commission of the Council of the Laity awakened lively interest.

Without losing sight of the vertical dimension of their mission of salvation, the churches have recognised that their loyalty to Jesus Christ must direct them towards real action, organic action, in service to the demands of justice and of social and economic progress. This not only calls for collaboration among the churches themselves and with the interested bodies and not only for the adoption of bold attitudes in the face of conflict and circumstances and for the establishment of ad hoc organisms, but also calls for a re-thinking of the mission itself, so that the real relationship

of the Gospel's explicit proclamation to an awareness of human problems may be clearly seen.

In its closing message, centred on the trinitarian faith, the assembly adopting Barbara Ward's suggestion, agreed to make a voluntary contribution in support of the institution of an international levy in aid of the countries in the process of development. In itself, this gesture indicates that the Churches are taking their responsibility towards the world's problems seriously and at the same time recognise that it has its roots in their supernatural faith.

The question of the attitude of Christians to Revolution was raised in several committees, both in its theological and political aspects. Discussion on this topic was balanced and serious. It became clear that the term 'revolution' does not necessarily mean the overthrow by violence of the existing order.

3. The problem of the clash between generations

The presence of a large, active and well-organised group of youth movement delegates rendered more urgent a problem which had already been recognised by the compilers of the agenda (section 6 in particular). The brutal clash between generations, repercussions within the churches of a problem almost universal among mankind today.

Youth exercised a positive influence on the assembly. In particular it brought home to all an awareness of a very serious problem: Do the structures, methods, trends and indeed the aims of the World Council really correspond to the present situation of mankind or to the society which is evolving in the universities and in the schools? Are not the charisms of the Spirit imprisoned in a bureaucratic machine which is slowly stifling them? This question is all the more grave in that those who asked it showed at the same time a sincere desire to be involved for Christ and for unity and gave witness to the depth of their faith.

The acuteness of the problem was aggravated in another context by the wave of impatience which met the slowness of official decisions with regard to the existential rediscovery of unity at a time when confessional barriers have begun to collapse. Some initiatives, such as those of intercommunion, taken in spite of the Churches' regulations and justified by the affirmation of an experience which has been lived, of 'the unity of charity and involvement' outside the boundaries of doctrinal division, forced the delegates to ask themselves whether the axis of the ecumenical problem was not in the process of being displaced. The more so because those who were protesting did not all belong to the younger generation. The clash is not between two generations in age but between two

'ecumenical' generations.

These tensions, and particularly the awareness of the greater problem which they indicate, have set a question for those responsible which they cannot avoid any longer and which is charged with consequences for the future. Measures have already been approved in the assembly with the aim of incorporating young people into the advance of the ecumenical movement and section 6 has scrutinized the entire question.

Some critical remarks

This favourable assessment should not be allowed to obscure certain limitations and defects in the Council's work.

First there was the assembly's inability, because of the method of operation adopted, to go into issues in depth and deal with them from every angle. The wealth of topics, their number, the shortness of time available and the lack of preparation on the part of the delegates were equally inhibiting. We were surprised at the lack of impact of the experts (advisers) and the inability to provide a serious theological judgement at those moments when it would have perhaps been of value to weigh the case for and against certain propositions. In discussions on projects and in amendments to them there was an apparent leaning to compromise rather than to synthesis or a real confrontation of points of view. However, the assembly showed itself to be aware of this situation and criticised its own structure, in its determination to correct it for the future.

We also noted that the influence of certain undercurrents of racial tension often made a real dialogue difficult. The fact of having raised questions of a very concrete political character (Vietnam, Biafra, Middle East) in the sections, committees and plenary sessions showed how difficult it is to discuss problems which presuppose an objective evaluation of the facts at an ecumenical assembly and how delicate a matter it is for the churches as such to adopt positions in these matters.

The relatively exaggerated importance of certain smaller groups should also be mentioned. Although the orthodox, Lutherans and Anglicans form the great majority of those represented, their influence was manifested less than it might have been. This may well create problems for the future of the Assembly.

It is moreover, noteworthy that the Orthodox collaborated very actively in some discussions. It is significant that they did not make a 'separate report' and concurred with most of the decisions arrived at.

Within the assembly there was criticism apparently justified, of the too clerical character of the representatives: few laymen, few women, few people truly involved in the

concrete problems which face the Churches and the World. It is possible that the debates did not show the true face of the Churches and in this context there was a complaint about the excessive influence of the western (and especially Anglo-Saxon) sector of the world.

Our report would be incomplete if we failed to mention in conclusion the atmosphere of prayer which surrounded the assembly. Not only the quality of the official celebrations but also the general fervour which was shown contributed greatly to the 'tone' of the debates. The service

which opened and closed each day's work struck us by its gravity and it is not without significance that the young people organised a night of prayer in the cathedral.

To sum up one must regard the Uppsala Assembly and the participation of the Roman Catholic Church in its debates as a happy event, charged with promise. It must have opened new avenues for dialogue and for deep and efficacious cooperation.

Uppsala, 20th July 1968

2. From the Sections

Personal Notes and Reflections of Some of the Roman Catholic Observers on the Work of the Various Sections

Editorial Note. *This title should be taken to mean exactly what it says. The following pages are not a collective report by the observers. On each section we give the comments of one observer, who offers his own point of view and commits nobody else. We pass these notes on in the confidence that they will be welcomed as coming from people competent in the respective fields and writing with the aim of making a positive contribution to the ecumenical movement.*

The sections dealt with six major themes.

Section I The Holy Spirit and Catholicity

Two complementary aspects characterised the work of this section and its subsections: the influence of the Orthodox representation and the wide acceptance of this Orthodox point of view by the Protestants.

The Orthodox interventions were numerous and often of high quality. From the outset, they expressed politely but firmly the hope that they would not be forced to make a separate declaration.

The Protestants, for their part, made a serious effort to listen to the Orthodox point of view and to incorporate it, together with a terminology which was not only new to them but one which they had hitherto opposed. It should also be said that the resulting text met with wide approval in the plenary assembly and many protestants were loud in their praise and their satisfaction at the new perspectives which this document provided.

Some of the meetings of the editing committee were made rather tense by the persistent firmness of Bishop Sarkissian and of Archimandrite Damaskinos.

The final text is much better than the provisional one. A trinitarian basis was given it, a basis which is indispensable to an understanding of the action of the Spirit in the Church. Catholicity is more closely linked to apostolicity and to other characteristics of the Church. Apostolicity is described in a way which brings out its

unique character and essential content (paras. 14, 16 & 17). Criticisms which had been made of the use of the word 'catholic', a usage which was presented as distorted, were dropped (para 2). The ambiguity arose from using the word 'catholicity' in two senses - moving from catholicity as a property of the Church to universality considered in its purely phenomenological aspect (para 19).

The sacramental aspect of the Church and the role of the eucharist were emphasised (para 23). The three fundamental aspects of the Church were adequately underlined (para 17) and it is made clear that it is on them that study and the work of reconciliation must be based. The general tone is less abstract and closer to a scriptural mode of expression.

By cooperating in the preparation of this document and by accepting it, the Protestants, it should be repeated, have made a remarkable effort towards openness. They all accepted that the Protestant Churches should also be 'catholic' although in 1948 at Amsterdam the word 'catholic' was still used in the sense of 'non-protestant' and in September 1967 the central committee of Heraklion wished to drop the word 'catholic' from the title and from the theme of the project, in spite also of the fact that the majority of protestant churches have replaced the word 'catholic' by that of 'universal' or 'christian' in their translation of the symbol of faith.

The Protestants, both in the commission and in the debate in plenary assembly, emphasised, that catholicity is

not only a matter of organisation or of liturgy but also of universal openness and responsibility towards the world, and this even at the level of the local church. An isolated church without this universal perspective cannot fully accomplish its mission.

Catholicity is also for them an attitude of solidarity with the whole of mankind awaiting salvation and the recapitulation of their lives and activity in Christ, at all levels and in all the great diversity of culture and of race and so forth.

In spite of difficulties arising, among other things, from the shortness of the time available, a fine piece of work was achieved, even if it is still not perfect the text represents an important step in the common ecclesiological advance.

Section II - Renewal in Mission

Alongside and following the basic theme "The Holy Spirit and Catholicity in the Church", Section II takes on a special significance. It is quite justly expected of it that it should provide not only a fresh view and dimension to mission but that it should also lay down guiding principles for the other sections, in particular Section III (Social and Economic Development of the World) and Section IV (On the path to Justice and Peace in International Affairs) On the other hand, this section was found to be particularly difficult because of conflicting attitudes and an unsatisfactory preparatory scheme. How far does this report on 'Renewal in Mission' meet the expectations expressed verbally and in writing, by delegates and young people in the discussions?

The original section project

As a basis for the discussion, a project had been prepared for the Section by the Geneva commission. 'The Call to Mission.' This draft tries in a partially dialectic form, to bring out a fresh view of mission and of the missionary task. Both delicate issues and 'hot potatoes' were tackled, such as the question of the revolutionary movements the dialogue with non-Christian religious sub-cultures, the freedom of missionary enterprises and "Points of Tension" From this, one might class the aim of this draft as on the whole quite positive. Nonetheless, it seems to me to have distinct handicaps and weaknesses in the following ways

1 How is 'Mission' to be understood here? What is Mission? There is no clear description in the document or, at the best, merely an approximate paraphrase of what is meant by mission. The concept and expression of 'new man' and of the 'new mankind' remain so vague and generalised that, in the end, any activity in the service of men can be regarded and understood as 'mission'.

2. What is the *aim* of Mission? Is it purely humanitarian? The establishment of a new humanity in a material, cultural, social - in fact secular sense? Should it not rather be, primarily and essentially, a matter of the proclamation of Christ and of his Good News and the building up of a new man in Christ?

3. Is *Christ* merely the new man's point of departure, model and example? Is he not, rather through his redemptive death and resurrection the ground of our being, the determining factor and true end?

4. Who is the *bearer* of the mission? Ourselves as individuals? Do we not bear the missionary obligation and responsibility as a community as Christ's body, and thereby, as a Church? Why is the Church nowhere cited as the bearer of Mission?

5. The *urgency* and priority of mission in and on behalf of the non-Christian world is not underlined. There is no mention of the 2,000 million non-Christians to whom Christ must yet be carried and preached.

6. In what does the *new dimension* of Mission consist? Renewal and a new summons? A call to new lands and new situations, opening-out and yet a further onward thrust? Towards the coming Lord in an eschatological perspective?

Alternative drafts

Two alternative drafts were available to the Section

1 *The Scandinavian draft* It was well thought out theologically but rather conservative-doctrinaire, without due dynamism and fresh perspective.

2. *The German draft:* (Study group of the Evangelical Working Party for World Missionary Activity) an improved version of the previous official draft, in which worthwhile amendments in content and expression were made without, on the whole, materially altering it.

Neither of these two drafts came up for discussion in the Section and the definitive report was elaborated with hardly any reference to them.

Report to the Plenary Session

Foreword The progress of work, in respect of method, was peculiar both in the report and in the plenary session, at least in the opening and basic part. In sub-section 1, the officially proposed draft was discussed and criticisms, amendments and alterations were proposed, but no opinion, such as a vote, was called for as to whether this draft might be used as a basis for further discussion or not. It was simply passed over in silence. At the close of the first discussion, the drafting committee had a short meeting and its chairman, overnight at one sitting, drafted an entirely new document into which he had worked many of the ideas which he had put forward in his introductory address to the

plenary session on section-project II and which were thus regarded as his own private views. It was only on the following day, when, in proposing the new draft, the question of procedure was raised, that a vote was taken on whether the new or original document should prevail and, as a result, the majority decided in favour of the new draft.

In spite of these observations, it must be freely granted that the new draft was relatively successful and gave evidence of a respectably theological groundwork, organic cohesion and better perspective than the previous draft. It was a remarkable achievement in the short time available

I. *The Missionary Task* starting from a horizontal-anthropological position, provides nonetheless, a solid theological basis for the mission which is not so much orientated to the Trinity as essentially to Christ. But this is not Christ as a mere point of departure or exemplar for the "new man" rather he is the active motive and determining aim. The necessity of conversion, the adoption of God's sonship and the incorporation into Christ's Body are also brought out. True, the Church is seen merely as the fruit of the mission, not as its mandated bearer. The section on 'Dialogue' is indifferently formulated for the reasons advanced above, but otherwise sound. The unified vision of man as 'an inseparable whole' is valuable. The balance and harmony between vertical and horizontal dimensions seems on the whole to be successfully achieved. One might wish that the theological language were less doctrinal, more simple and colloquial, more attractive and more evocative. Moreover, it is still not clear what is really meant by mission. One can do little with the following assertion. 'Our participation in missionary proclamation may be described as that of giving men the opportunity to make answer to Christ'

II. *The Sphere of Mission* In this section the enduring mission of God and of man was projected into the concrete situations and tensions of the present day, and this in a bold and penetrating manner. When it was next put forward that 'the Church in Mission is the church for one's neighbour' some spheres of mission were pinpointed as having prior claim, namely centres of influence, revolutionary movements, which, in addition, were more carefully and discreetly formulated, the university in the process of change, rapid urbanisation and industrialisation, suburbs and country districts, relationships between industrial nations and developing countries, the Churches as spheres of Mission. Finally, an attempt was made to establish three criteria for missionary priorities which, it is true, are operative on an exclusively social and humanitarian level. Unfortunately, the transition from Section I to section II of the report is too abrupt, like a gap, without any direct

connection

III. *Freedom for Mission*. In this passage a new dimension is demanded for mission and is set out in a concrete and forceful manner. Freedom from restricting structures within the Church and a many-sided opening out to the world of today. A continuing scrutiny of existing structures of church life at all levels was called for, "scrutiny of the many tasks to which Christians are called in their service in the world" and "of the entire sphere and aims of theological formation". Finally "the church in its localised situation" is subjected to critical examination and a radically fresh self-assessment demanded. To this end, the corresponding possibilities, tasks and demands were clearly outlined. The look at 'the world wide situation' shows the recognisable will to find new ways and insights and leads to concrete demands for work in common. The document closes with a short eschatological look at the 'certainty of Hope'

It is very difficult to carry out a *comparison with the Decree on the Missions* of Vatican II. This report is only intended as a recommendation to the member churches and not as a decree which binds. No completeness or exhaustive treatment of the topic was intended or sought for. More pressure of time did not allow for this. It is quite astonishing that, in such a disproportionately short time, covering a few working days, such a useful document was at all possible. However, the essential difference lies in the fundamental concept of *Mission*.

Whereas the decree on the Missions makes a distinction between the 'Mission of the Church' as the global concept and 'Missionary Activity' as a partial aspect, and then goes on in five out of six chapters to treat exclusively of the latter aspect in this document it is a matter of "one sole mission on all six continents" both internal and external mission and every activity in service of the "new mankind" is included. Most certainly this broad, many-sided and all embracing aspect of the term "Mission" inhibits clear precision and purposefulness in the content, to an almost painful extent. The reception given to the report was markedly favourable, if there were, naturally, many details contested and requests for alterations which were handed over to the drafting committee for consideration and eventual incorporation into the text. In the final count there were only ten votes against the report which was accepted and ratified.

The real work, namely the deepening of awareness and the accomplishment of 'Renewal in the Mission' begins only after the close of the Assembly. The fundamental principles and positive guidelines for a new dimension in the Mission and for a really new "Call to Witness" were,

however, elaborated in this general assembly.

Section III - Economic and Social Development

1. The job of this section - which was one of the most numerous - was to examine the position of the Christian Churches with respect to the relations of justice between nations and their socio-economic development. It was required to consider all aspects of these theological, political, socio-economic, both internal and external, problems. In order to achieve this, the section divided into sub-sections: a) theology of development, b) political conditions of developments, c) social, cultural and educational aspects, d) international cooperation, e) the churches' task in respect of development.

Each sub-section made a report and on the basis of these different reports, the general report was edited and submitted to the plenary session.

2. From the outset, it was seen that the texts prepared by the relevant departments of the World Council in Geneva were judged to be inadequate by the majority of members of the section. In fact the reports on the international conference "Church and Society" (1966) the conference at Beirut on development (April 1968), as well as 'Populorum Progressio' were thought to provide a more genuine basis for discussion. It also appeared that Lady Jackson's address to the plenary session had made a strong impression and was a determining factor in promoting the dynamic character of the section.

3. In Section III currents political (Cubans, other Latin-Americans, Russians, leftist youth groups and so on) and racial (coloured against white men) played a great role which is reflected in the text of the report: particular insistence on the changes in social, economic and political structures in developing countries, as well as those of international commerce, denunciation of discrimination practised by whites, support for revolutionary trends, without however any general support for violence.

4. The report of Section III confirms that the Christian Churches must consider the problem of social justice, between and within nations, to have priority in their concern. Apart from that, the report does not go beyond the pre-existing documents which were better prepared, such as the Report of the Beirut Conference. There was almost unanimous agreement in the section that the Beirut Report should be considered as the basic programme for the Churches' activity in the near and intermediate future.

Two points did, however, arise: the support for revolutionary movements already mentioned and the recommendation made to the Churches that they should devote a percentage of their own revenues to helping the

Churches and countries of the 'third world'

5. Two points appear to be of importance from the Catholic point of view. The first lies in the considerable impact of 'Populorum progressio' the second in the importance which the vast majority of the churches attached to cooperation with Roman Catholics in respect of development.

The activity of the joint exploratory committee of the Roman Catholic Church and the World Council of Churches is generally considered to be outstandingly successful.

6. The influence of the Catholic observers was clear although the strongly political nature of Section III prevented them from collaborating fully in the drafting committee.

It would seem that the number of the Catholic observers should have been greater, so that they might have covered all the sections and sub-sections. This first experience was, in any case, a very positive one.

Section IV - Justice and Peace in International Affairs

1. I must repeat that I observed only in a general manner the level and content of the debates in this section, which naturally called for comparison with the conference "Church and Society" of Geneva in 1966, were inferior in level and in content to the latter. The absence of competent experts and personalities of consequence was marked.

2. On several occasions, and rightly, it was noted that a) there was a close connection between this section and section II to the extent that there was a criticism of the excessive dispersion and fragmentation of lines developed in the preparatory texts, and b) that it was impossible to make a synthesis of them or, at least, to group them together (quotations from Church and Society, Populorum Progressio but not from Pacem in Terris).

3. It was successfully requested that the arguments be given an introduction of a theological and spiritual nature and a good text was provided, with a clear Christian accent appearing.

4. On the other hand, the debates did not escape becoming politically coloured, particularly in an anti-American way, with the delegates from socialist countries rivalling the 'young' representatives from the U.S.A. in relation to Vietnam. I did not notice so much the "demands" of the Africans, Asiatics or Latin-Americans.

5. All the "burning" issues Vietnam, Nigeria, Sudan, Middle-East were referred to a special committee which presented separate resolutions in the assembly, with considerable difficulty and doubtful results (see the report on the CEAI, para. 2).

6. To sum up, I may say that the results of the section's work a) do not present any tangibly new element in respect of the 'literature' on the subject and b) do not differ materially from our own Catholic conclusions (racism).

7. The reception given to the interventions I made in sub-section No 3 on the Rights of Man was most favourable and two points which I raised (on religious liberty and on international control in respect of the rights of man) were retained in the text despite the criticism of M. Bouevsky, the delegate of the Russian Orthodox Church.

8. It seems worth noting that, in spite of constitutional differences from our Church, many delegates often posed the same questions that are asked among ourselves (for example, at the World Congress for the Apostolate of the Laity) to whom do we wish to speak? to the Hierarchies of the Church, to the people of God, to governments, to the world, to the United Nations and so on?

9. The final report is accurate enough, but without great value, entirely acceptable to us, although with variation in emphasis on the different problems. The questions of violent and non-violent revolution and of the radical transformation of structures are handled in a balanced way and there is no "theological" justification of revolution.

Section V - Worship

Section V found itself in a difficult situation from the outset. The text of the project, entitled *Worship rendered to God in a secularized age*, although rich in elements of the highest quality, lacked unity and internal cohesion. It was the result of compromise.

Moreover, it was the first occasion since the creation of the World Council of Churches that the question of worship was put before a general assembly. It was necessary to face up to a diversity of traditions, of practice, of situations and of sensibility among the churches. All that could be envisaged was the elaboration of a point of departure with a view to further examination of the matter.

In the course of the discussion, a few points clearly emerged.

a) The clash of divergent views, often deep, in respect of the nature of Christian worship, its relationship to missionary involvement, the specific function of adoration and intercession, indeed the significance even of baptism and the Holy Eucharist.

b) The inability to arrive at complete agreement on questions relating to the phenomenon of secularisation, to its relationship to God's plan in creation and therefore to the cultural bearing of Christians. While the need for watchful attention to the process of secularization appears evident to

the West and seems to be one of the most important conditions for an effective renewal of worship, this is not the case for other parts of the world. Moreover, the Orthodox churches found it had to see how "forms of worship" could be influenced by what arose from attention to the "world".

c) The unanimous affirmation of the 'crisis of worship' is not linked exclusively to the fact of *secularization* but depends also on the 'crisis of faith'. All effective renewal must therefore demand, as a fundamental support, a preliminary study of the basic certainties of faith on which public worship, both the official worship of the Church and private prayer, are grounded.

The members of the section were as a result led to opt for the submission of a text which simply represented a *common ground*, acceptable to all churches. To do this, they corrected and re-ordered the original draft by emphasising those doctrinal aspects which they felt it necessary to recall and by making some concrete recommendations. They similarly agreed to alter the title of the document to make it more universal. *Worship*.

After recalling precisely that worship introduces us into communion with God and associates us closely with the reconciliatory work of Jesus Christ, the final document makes particularly its own the following points which seem to us to be of importance

a) Properly understood, secularisation is not in itself an obstacle to worship. While affirming the genuine values of man and of the world, it remains open to the mystery of God, the Creator, and to Christ, the Lord of the universe. Is this not what worship is celebrating? An attempt must then be made to see and to make seen how Jesus is he who at once reveals God's reality and the reality of man. One could then arrive at a true worship which would give due regard to the true nature of God and of the Creation.

b) History teaches us that forms of worship can and must evolve in respect of the conditions of the age, of place and of culture. Today, this process can only continue as before. One of the major lines of adaptation demanded by our own time is a stronger emphasis on solidarity among believers with the world. Gathered for worship or recollected in private prayer, they require to bring mankind, to which they belong, into their activity of grace and into their intercession. Moreover, the search for forms of worship which will be more comprehensible to the man of today, simpler forms and ones which can promote real participation, is very important.

c) Particular importance must be given, in these efforts at renewal, to the preaching of the Word of God. Worship is born of this and is nourished by it. It is in it that it finds its

strength for renewal. It is clear that new ways of presenting the Word, adapted to our world today, should be found.

Since it is by baptism that we are introduced into the life of adoration and to the particular service to the ecclesial community, it is heartily desired that the practice of the administration of this sacrament be rethought in a serious way, particularly where there is a too ready yielding to the pressure of social usage. This is essential for the establishment of a genuine community of faith and worship. The unity of all believers in the same baptism would be more fully emphasised, if a common liturgy of Holy Baptism could be elaborated, at least in respect of the essential rite.

With regard to the Eucharist - which is the embodiment of the essential significance of christian worship - an attempt must be made to revive the primitive practice of frequent approach to the Lord's table. Similarly, efforts must be made to bring out everything in the Eucharist which expresses the communion of brothers among themselves.

d) Adoration and prayer are a duty of the christian in today's spiritual crisis as providing the source of his loyalty to Christ. One must also tackle the difficult problem of a critical study of the *symbols* which have been used up to now in the churches so that all that may be an obstacle to *true* prayer may be discerned. Then we must discover symbols which will be valid to our epoch.

e) Public worship should not omit to emphasise the need for Christian involvement in service of mankind. It must also express the reconciliation and brotherly communion of all men in Jesus Christ.

In spite of a rather too generalised tone, the document seems to us to be a sound one, likely to be of help to the churches in bringing their liturgies up to date.

Section VI - Towards New Styles of Life

(original title "Towards a new style of life")

All those who introduced the work of this section, at the various stages of its development, emphasised its essentially new character in the World Council of Churches assembly and the difficulty of the task which had been assigned; the importance, above all of the very fact of trying to translate into everyday terms and to express in easily understood language the big insights emanating from the other sections' all the religious, social, international and other aspects of 'renewal' to which the assembly wished to call the churches and the churches' members

The implementation of this presented multiple difficulties - in addition, of course to the problem which confronted all the sections, the lack of sufficient time for the work required:

- the choice of a 'style' for the document itself, of a 'form'

corresponding to its objective 'To whom were talking? Only to the Churches or to all men of today? (One found an echo of the discussions of Vatican II on Schema XIII!)

- the lack of mechanism which might have made it possible to establish an effective link with the work of other sections which we were required to 'translate'.

- the fact that this text which purported to express 'the new style' had been edited a year before and that it had not been possible to incorporate into it material which became available subsequently (For example, there was the text of the Consultation at Glion of February 1968 which was discussed by a group of the Council of Laity, and a meeting organised for the same purpose by Pax Romana, but there must have been many other exercises of a similar type, carried out by member churches during the months preceding the Assembly)

- the very great diversity in situation, in mentality and confessional standpoint,

- the tensions between the search for, if not solutions, at least for new lines of approach which might enable a reply to be given to the often anguished questions of the world today, on the one hand, and on the other hand, the concern to safeguard the authenticity of the Christian message and the fear of 'letting go' too soon the traditional forms of expression and of action.

The work of the section plenary meetings, subsections by topics, regional groups, allowed some of the weaknesses of the original text to be corrected, to fill some gaps and to adjust certain imbalances:

- a more logical order was arranged and a more christian tone given, by citing at the beginning the theological grounds (at the price, it must be admitted, of the more dramatic' effect of the original)

- discussion permitted a reaction against a too exclusive tendency towards a situation ethic.

- the problem of poverty was tackled from a less exclusively western point of view, and the scandal of racism and the temptation of violence were faced up to. . it is well to note on this subject that it is often young people who brought a more specifically christian note to bear and who advocated non-violence while, at the same time, calling for an attempt to get to the roots of current protest by youth without being satisfied with a superficial assessment. This was not achieved.

It remains that some of the basic criticisms which were made at the time of the Glion meeting might still be applied to the revised text (and that, in spite of interventions, well-enough received, by Roman catholic participants and by others) It was not always possible to generate a clearly Christian "style of life" for the contemporary world or to pass on to the Secretariat all the

rich material which might have been developed in one or two documents or might have served as a basis for other working papers (The mania for always wishing to arrive at texts which are acceptable to all participants seems to be endemic to gatherings of this type, including our own Catholic meetings.)

The Annex to the Report of this section foresees, moreover, further work of this nature, and specialized groups made concrete suggestions in respect of audio-visual aids etc., which could be used to spread and to make current the section's ideas and which it might well have been wise to use to a greater extent in developing the work of the section. The annex also proposes a set of questions to be asked of each region of the world, in the hope of opening a 'conversation which will be both world-wide and, at the same time concrete enough to be of real help in the renewal

of the churches in each individual context

The value of the section's work will lie in its having awakened a keen desire for renewal and to have called the attention of many groups within the churches - and this from the preparatory stage of the assembly - to the questions raised (and here it is a matter essentially of questions and not of replies), thus opening avenues for the future of study, reflection and prayer, avenues which for many churches will appear extremely new and which may well be very fruitful.

The Ecumenical Formation Division plans to pursue some of these lines of approach during the coming years and will surely look for exchanges and for collaboration with its correspondants within the Roman Catholic church.

3. The Catholic Delegation at Uppsala

Observers-consultants

- Eric da Costa, former editor of "The Eastern Economist", New Delhi, India
- Fr. Pierre Duprey, W.F. undersecretary, Oriental section of the Secretariat for Promoting Christian Unity
- Miss Rosemary Goldie, associate secretary of the "Consilium de Laicis"
- Fr. Jérôme Hamer, O.P. associate secretary of the Secretariat for Promoting Christian Unity
- Fr. Emmanuel Lanne, O.S.B. of the Monastery of Chevetogne
- Fr. Bernard Law, director of the US Bishops' Committee for Ecumenical and Interreligious Affairs
- H.E. John L. Martensen, Bishop of Copenhagen (Denmark)
- Msgr. Jorge Medina E, of the Catholic University of Santiago in Chile
- Sr. Madeleine Morawska, C.S.U. of the Central Office for Education and the Apostolate, Ursulines of the Roman Union (Poland)
- Fr. Johann Schutte, former Superior General of the Society of the Divine Word (Germany)
- Fr. Thomas F. Stransky, C.S.P., of the Secretariat for Promoting Christian Unity
- Fr. Jean Tillard, O.P., professor, Theological Faculty of the Dominicans in Ottawa (Canada)

- Mr. August Vanistendael, member of the Pontifical Commission "Iustitia et Pax" (Italy)
- Mr. Vittorino Veronese, member of the Pontifical Commission "Iustitia et Pax" (Italy)
- Mr. Joseph Yakubu, president of the International Movement of Catholic Students "Pax Romana" (Ghana) - (unable to be present at the Assembly)

Catholic 'guests' invited by the World Council of Churches

- H.E. J.G.M. Willebrands, secretary of the Secretariat for Promoting Christian Unity (Holland)
- Fr. Vincenzo Miano, S.D.B., secretary of the Secretariat for Non-Believers (Italy)
- Msgr. Joseph Gremillion, secretary of the Pontifical Commission "Iustitia et Pax" (U.S.A.)
- Msgr. Charles Moeller, undersecretary of the Congregation for the Doctrine of Faith (Belgium)
- Msgr. Carlo Bayer, secretary of "Caritas Internationalis" (Germany)
- Fr. Hermann Seiler S.J., secretary of the Ecumenical Commission of the Catholic Diocese of Stockholm, Sweden (Switzerland).

Two other Catholics, who addressed the General Assembly

- Lady Jackson (Barbara Ward), member of the Pontifical Commission "Iustitia et Pax" (England)
- Fr. Roberto Tucci S.J., director of "Civiltà Cattolica" (Italy).

THE LAMBETH CONFERENCE OF 1968

Editorial Note: The following account, besides largely incorporating an agreed report of the Roman Catholic observers as a whole, owes something to valuable individual reflections subsequently made by observers. Hence, while we are grateful to all of them, no single observer is to be regarded as committed necessarily to the whole of what is here written.

Quotations below are from "Lambeth Conference 1968, Resolutions and Reports" (cited as 'R.R., p. . . .') published in Britain by S.P.C.K. Holy Trinity Church, Marylebone Rd, London N.W.1. and in U.S.A. by Seabury Press, 815 Second Avenue, N.Y. 10017

The Lambeth Conference was first assembled in 1867, the suggestion coming from Canada and being received rather coolly in England. It began with rather narrowly domestic interests, but soon extended these to embrace world-wide Christian concerns. It is now a gathering of bishops from 350 dioceses in five continents, under the presidency of the archbishop of Canterbury, but having no constitution, no legislative or executive authority. The weight of its resolutions derives from their intrinsic wisdom and from the assembly's prestige.

'The function of the Conference being consultative and advisory, its findings are not to be interpreted as having legislative force throughout the Anglican Communion. No Resolution of the Lambeth Conference is binding upon any part of the Anglican Communion unless and until it has been adopted by the appropriate canonical authority' (R.R. p. 28)

The conference of 1888, which first raised questions of unity with other Churches and hence of standards of doctrine, produced the famous 'Lambeth Quadrilateral' which expresses what the Anglican Communion regards as the necessary and sufficient conditions in the doctrinal field for full communion with the Anglican Church.

- a) The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation' and as being the rule and ultimate standard of faith.
- b) The Apostles' Creed as the Baptismal Symbol, and the Nicene Creed, as the sufficient statement of the Christian Faith.
- c) The two Sacraments ordained by Christ himself - Baptism and the Supper of the Lord - ministered with unfailing use of Christ's words of institution and of the elements ordained by him.
- d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples of God in the unity of the Church.

The nine previous conferences, held at intervals of roughly ten years, have seen a steady widening of the interests of the assembly, which has had something to say on most of the great issues of the past century. Two of the conferences

(1920 and 1948) followed hard on world wars, which focussed the interest of the bishops on the spiritual, social, moral, economic and other problems which are the aftermath of war

Since moreover war is a tragic challenge to Christianity's claim to unite men in love, it sharpens the pain and the scandal of Christian divisions and the longing of good men for the recovery of unity. Hence it was that the conference of 1920 was inspired to issue a memorable "Appeal to All Christian People" which is one of the lapidary documents in the history of the search for unity. Again in 1948 the conference, seeing 'security and peace as something still to be won', though the world was exhausted by war, combined deep reflection on "The Christian Doctrine of Man" with further explorations of the problem of unity. By 1958, when the keynote of the conference was the word "Reconciliation" domestic or sectarian interests had shrunk to insignificance.

The Conference of 1968 showed several new features. It was far too large to be housed in the late medieval palace of Lambeth, and was transferred to the larger complex of buildings near the abbey of Westminster embracing Church House and Westminster School (a complex sometimes referred to as "The Anglican Whitehall"). One is reminded that Vatican I could take place in the south transept of St. Peter's while Vatican II required the whole basilica. Mention of Vatican II is not inappropriate, for its influence on Lambeth 1968 is freely acknowledged by Anglicans. For the first time the bishops were reinforced by some two dozen *consultants*, eminent in the academic world or as practical churchmen. They were drawn from several other countries besides Britain and included one woman but no other lay person. For the first time also there were present observers from other Churches and from the WCC, to the number of sixty or so. Eight of these (filling seven places) were Roman Catholics from different parts of the world. They reflected also a variety of interests and accomplishments. They were.

Rt. Rev. Thomas Holland, Bishop of Salford and President of the Roman Catholic Ecumenical

Commission for England and Wales

Rt. Rev. Christopher Butler, auxiliary bishop of Westminster and member of the Anglican-Roman Catholic Joint Preparatory Commission.

Rt. Rev. Remi de Roo, Bishop of Victoria Vancouver Is., Canada.

Rt. Rev. William Gomes, Bishop of Poona, India and member of the Anglican R.C. Joint Preparatory Commission.

Rt. Rev. Peter Butelezi, Apostolic Administrator of Umzimkulu, South Africa.

Rev. J. Coventry, S.J., Director of Studies at Heythrop College and secretary to the Roman Catholic Ecumenical Commission of England and Wales

Rev. H. Ryan, S.J., Professor of Historical Theology at Woodstock College, Maryland, U.S.A.

Canon W.A. Purdy, staff member of the S.P.C.U.

In addition, Bishop Willebrands attended the opening ceremonies at Canterbury and Westminster Abbey and the opening meeting at which he read the Holy Father's message to the conference (see below). He was also present together with Mons. Arrighi for the last week and for the closing ceremony of the conference. Roman Catholics who attended for part of the time as special guests were Canon Dessain of Louvain and the Prior of Bec.

The hard work of the conference was relieved by several graceful social occasions, including a garden party given by H.M. the Queen at Buckingham Palace.

Method of Work. The language was English throughout. Under the general theme of *Renewal*, the work was divided into three Sections, Faith, Ministry, Unity, and assigned to no less than thirty-two sub-committees.

The preparatory material supplied consisted mainly of two books. The first, 'Preparatory Information' (S.P.C.K., 15s) was in three parts. Part I offered useful statistics clearly though modestly explained, with the pointed comment.

"In planning the mission of the Church it is necessary to face realities. These figures may help this to be done".

Some interesting points emerged from the nine tables, e.g. that *baptised* Anglicans (the limits of this category were frankly pointed out) in England are still nearly half as many again as in the whole of the rest of the world, and still number 61.6 per cent of the population in England. They supply nearly four times as many Anglican missionaries (2312) as the next most prolific province, Australia (489) and nearly five times as many as PECUSA (290) (Against this of course the Episcopal Church of USA, though

wealthy, represents only 1.7 per cent of the population). On the other hand, the proportion of theological students to clergy in England (6.5 per cent) is less than the average for the Anglican communion as a whole (7.7 per cent).

Part II of 'Preparatory Information' gave an account of liturgical revision in the provinces of the Anglican Communion since the last conference, and part III (the longest) cited passages from previous conference proceedings relevant to the business of 1968. There was also some account of ecumenical progress since 1958.

The second volume was of 'Preparatory Essays' - one on each of the topics assigned to the subcommittees and an additional essay by the archbishop of Canterbury was issued later. There were no schemata or positions papers. In some cases the essays partly functioned as such and one or two other documents did the same, like the report of the Archbishops' Commission on Intercommunion, the Anglican-Methodist Unity Commission's report and the 'Malta Report' of the Anglican-Roman Catholic Joint Preparatory Commission.

The lack of formal schemata was explained in one of the opening policy addresses thus:

1. Conditions of organising preparation, confined as they were to Great Britain and the North American continent, would have given an undesirable 'western' bias to such schemata.
2. The conference was not comparable to Vatican II, being shorter and not legislative.

It was thus that during the first week, effectively three and a half days, each of the 32 subcommittees had to produce a draft of 800 words on its subject: the subjects varied widely in range and importance, hence some subcommittees found the limit very constricting. These drafts had to be

- a) hastily considered in meetings of the sections during one afternoon, then
- b) conflated and rushed into print as first-draft reports ('long galleys') in time for debate during the plenary sessions of the second week. The time-lags in this procedure were filled in by debating resolutions put forward concerning 'matters not on the agenda' (cf. *infra* and R.R., pp. 30-46). Resolutions enjoy the authority of the whole conference, reports have only the authority of the section producing them, though in fact the majority of resolutions were directed to endorsing the substance of the reports.

A generally acknowledged disadvantage of this procedure was that the first plenary discussions were disproportionately given over to mere details of drafting, causing the conference to fall behind its schedule of one day per draft and business to be conducted at an accelerating pace which on the last day of the week (Aug. 2) became

very much of a rush

During the third week the problems of drafting had so accumulated that the conference as a whole hung fire. Consultants and drafters worked very long hours while many others found time lagging. There was a long week-end, with the bishops dispersing to preach in various places, so that the final plenary debates covered only four and a half days - nine sessions. These were devoted almost entirely to proposing and amending resolutions, which were the means by which the whole conference pointed to what it thought the chief area of interest and value in the reports or to matters mainly practical, which the reports had covered insufficiently or not at all.

We now consider separately the work of the three sections.

SECTION I *Renewal in Faith*

Its peculiar problems were commonly attributed to three causes

- a) the current turmoil in theology, philosophical theology and social thinking affecting a scholarly but un-dogmatic tradition.
- b) the presence in the section of a higher ratio of academic or formerly academic persons than in other sections.
- c) the uneasy attempt to marry strictly theological questions with those which 'the world' thinks the Church should be concerned with.

The use of the terms "the world" and "secular" was far from homogeneous and reflected divergent tendencies within the conference - e.g. between 'catholic and 'liberal' currents. The professed aim was to 'combine Christian assurance with a bold exploration of theology and society... Christian confidence and intellectual and social risk. These are the characteristics of the pilgrim and the pioneer...' (R.R. p. 63) The stabilising element here was that "there is no finality except in Christ". The title given to the latter half of the report "Particular studies incumbent upon the Church", reflect its scope and purpose, as a point of departure for further work, further exploration in a varied and complex situation rather than a series of final pronouncements. Observers were impressed with the seriousness, dedication, scholarship and intellectual integrity which finally predominated in the document, as well as its breadth of vision. Many of the resolutions echoed this note of further exploration, whether towards understanding or towards practical cooperation with the laity and with other Churches and other faiths.

The prevalingly Catholic tone of the report showed, e.g. in its evident links with *Gaudium et Spes*. Resolution

no. 4. (R.R. p.29) cited a contemporary Roman Catholic writer in illustration and recommendation of "forms of spirituality and methods of prayer, both corporate and personal, which meet the needs of men and women today". Resolution No. 5. on 'Religious Communities' may be quoted in full.

The Conference recognises with gratitude the contribution of the Religious Communities, both of men and of women, to the life of the Church, and values their witness to the absolute character of the claims of God on the life of man, to the fruitfulness of a life given to prayer and service, and to the unity of the Church across the divisions that at present exist. It calls upon the Communities to take their part in the present renewal of the Church, in particular by seeking to renew themselves according to the priorities of the gospel and the original intention of their foundation. It recommends that in all provinces where Communities exist close cooperation between the Communities and the bishops should be maintained and developed.

Particular interest attaches to the Addendum on the 39 Articles, which throws useful light on the Anglican conception of tradition and forms a background to Resolution no. 43, which passed with 37 dissentients

The Conference accepts the main conclusion of the report of the Archbishops Commission on Christian Doctrine entitled Subscription and Assent to the 39 Articles (1968) (i) and in furtherance of its recommendation

- a) suggests that each Church of our communion consider whether the Articles need be bound up with its prayer book.
- b) suggests to the Churches of the Anglican Communion that assent to the Thirty-nine Articles be no longer required of ordinands.
- c) suggests that, when subscription is required to the Articles or to other elements in the Anglican tradition, it should be required, and given, only in the context of a statement which gives the full range of our inheritance of faith and sets the articles in their historical context

SECTION II - *Renewal in Ministry*

The work here shows greater coherence both in the report itself and in the relation between report and resolutions. The material is perhaps more tractable. The collaboration of observers seems to have been very fully enlisted and the treatment in many parts reflects the influence of Vatican II

The amount of time spent on discussion of 'Women

and the Priesthood' and the prominence inevitably given to it in the press could give an unbalanced impression of the work of this section. What really stands out is an excellent section on Priesthood (pp. 100-102) which Resolution 31 commends for study as "an Anglican contribution towards an understanding of the nature of priesthood in the present ecumenical situation" (R.R., p. 38). This should not only be a valuable starting-point for further dialogue on this crucial subject, but also should have its bearing on our attitude to proposals for measures of shared training where these are seen as feasible.

What the steering committee saw as the core of the report is that ministry cannot be approached, as it often has been in the past, from the analogy of civil authority. It is a supernatural reality to be found in the gospel. All authority in the Church is service of the servant Christ.

The section report begins with the ministry of the *laity* and in the final draft the thinking is linked with that of section I on the theology of creation. The most original and positive paragraphs are those on 'Education and training for work in the world' and on 'the Renewal of the Church and its structures' in order to 'sustain the laity in both faith and mission'. Resolution 24 (R.R., p. 37) recommends "that no major issue in the life of the Church should be decided without the full participation of the laity in discussion and in decision".

Yet the report itself asserts that it would have many more insights if laity had played a bigger part in its drafting (cf. R.R. p. 99).

Paragraphs on *A Wider Ordained Ministry* deal with three themes.

- a) Part time priests
- b) Deacons
- c) Women priests

On a) the main concern is to reaffirm the resolution of Lambeth 1958 and recommend a wider and more confident use of part-time priests, with adaptation of training and even of ordination rite to suit their special needs.

On b) the diaconate, three possibilities are named: no change, abolition or a new image looking back to origins. Though there was considerable opposition to refurbishing the diaconate simply by clericalising the admirable tradition of lay work in the Anglican communion, there was little thought of abolition. Ideas of a diaconate providing a link between Church and world are rather tentatively handled, nor was it wholly clear after discussion what the diaconate means substantially, or where existing deaconesses stand in relation to it. Resolution 32, c (R.R., p. 39) "That those made deaconesses by laying on of hands with appropriate prayer be declared to be within the diaconate" divided the

conference pretty evenly. It passed by 221 votes against 183.

On c), Women in the priesthood, there was a deep division in the conference. The Archbishop of York and the Bishop of Chester were the chief advocates, the Archbishop of Sydney the most passionate opponent. The final report and the accompanying resolution are cautiously worded. They avoid any positive theological commitment. The stress is on further study and consultation, the latter fully ecumenical. The conference appreciated that any unilateral disposition would not help Anglican-RC relations.

The paragraphs on *the episcopate* avoid questions of apostolic succession and jurisdiction, concentrating on the elements of the bishop's vocation with its linking of authority and service. They stress the need of both personal preparation and (an original note) training for the office. (see Resolution 39, R.R., p. 40, which "requests the Anglican Consultative Council to make provision for such training where regional Churches are unable to do so").

Section II cannot be considered apart from the paragraphs in Section III on Episcopacy, Collegiality and Papacy (see below and R.R. pp. 137-8. Also Resolution 55, p. 44).

SECTION III - *Renewal in Unity*

The introduction to the report begins by citing and identifying itself with Vatican II's expression of penitence for past shortcomings and offences. It endorses the ecumenical findings of Lambeth 1958, but emphasises the new perspectives of the past decade: increased concern with world human problems, the renewal centring on Vatican II, liturgical and biblical renewal.

"Christian Unity and Human Unity" inevitably gravitated towards the contemporary problems treated in Section I. The main concern in debate was to sharpen the language - as one or two speakers put it, 'to outgrow the Anglican reputation for woolliness'. This is one place where the WCC Fourth Assembly is extensively quoted, viz. Report of Section I (see R.R., p. 121).

The interesting debate on 'Principles of Union' was notable for the longest of the President's interventions. He spoke of the 'double polarity' between the holiness and truth of the Church as once-for-all-given and as the objects of growth towards plenitude. He believed this made it possible, e.g. for R.C. theologians to reconcile R.C. claims with more positive recognition of others. Anglicans had thought too statically, looking back to the once-given; they must also look forward to the growing plenitude, be committed to it, do things in anticipation of it. In this context he saw room for a new concept of intercommunion which would not be the old 'liberal' type. Many welcomed

the speech in general, but the debate on intercommunion and the treatment of the resolution 47 (R.R., p.42) revealed deep difference of opinion about intercommunion with non-episcopal Churches. Prof. Fairweather for example spoke strongly against it, forecasting an intolerable strain on much Anglican loyalty if it were adopted, as it eventually was by 341 votes against 87. This led some so far as to speak of "the demise of classical Anglo-Catholicism", but this must be qualified by bearing in mind the non-legislative status of the Conference

When *Anglican-Methodist relations in Great Britain* first came before the plenary session in the overcharged agenda of Friday August 2, the hurried debate was successfully dominated by the opponents of the re-union scheme. But in the last week, when a resolution on the issue was put before the conference as follows.

The Conference welcomes the proposals for Anglican-Methodist Unity in Great Britain and believes that the proposed Service of Reconciliation is theologically adequate to achieve its declared intentions of reconciling the two Churches and integrating their ministries" an attempt to block or substantially weaken it was repelled mainly by a fiery speech from the chairman of Section III the primate of India, who took the view that rejection would be "an evil thing", and confirm for the Anglican Communion a reputation for double-talk in ecumenical circles. The resolution was finally passed with an amendment replacing the word "believes" with "notes with satisfaction the view expressed in the report of Section III" (R.R., p. 43).

Work on *Anglican-Roman Catholic Relations* proceeded throughout the conference with a smoothness which was especially remarkable in the circumstances. Two sub-committees concerned themselves with the subject directly - that on Anglican-R.C. relations under the Bishop of Ripon and that on Episcopacy, Collegiality and Papacy under the Bishop of Milwaukee. For the second phase of sub-committee work the two coalesced (it is noted above that several other sub-committees especially in section II took close account of RC opinion) The Malta Report of the Anglican-Roman Catholic Joint Preparatory Commission (whose meetings have been reported in our earlier issues) was carefully studied in subcommittee and welcomed in the Section III report, which in turn was underwritten by a resolution of the entire conference. The work of the Anglican-R.C. subcommission on mixed marriages was similarly endorsed. as also was the proposal to set up a permanent joint commission between the two Churches. No dissent was recorded to any of these Resolutions.

The paragraphs on Episcopacy, Collegiality and Papacy had a less tranquil passage. The principle of need for

a president in the episcopal college was not disputed by any Anglican bishop except a former Lutheran from USA, but some continental protestant and orthodox observers recorded their dissent in the section meeting. As a result of their criticisms the words of the original draft, which spoke of "a primacy" of service implying both honour and responsibility in the renewed and reunited Church "was amended to 'a primacy' of love implying both honour and service'. In this form too the draft was rejected by plenary session. At the beginning of the following week subcommittees 23 and 29 combined with RC and other observers to discuss and amend a fresh draft which is that which appears in R.R., pp. 137-8. The important stress in this, especially in the last paragraph but one, is that it leaves upon the door to further study and development.

We recognise the Papacy as a historic reality whose developing role requires deep reflection and joint study by all concerned for the unity of the whole Body of Christ.

The accompanying resolution of the conference is no. 55 (R.R., p. 44)

The conference recommends that the principle of collegiality should be a guiding principle in the growth of the relationships between the provinces of the Anglican Communion and those Churches with which we are, or shall be, in full communion, and draws particular attention to that part of Section II which underlines this principle.

This was seen as especially important at a time when the involvement of Anglicanism in national schemes of reunion threatens to diminish it as a supra-national force. The conference sought its own expression of the collegial principle in resolutions for a greater internal coherence to be achieved through an Anglican Consultative Council see resolution 69, (the longest of all) (R.R. pp 46-9) this is to meet at the same time as and near to the Assembly of the World Council of Churches and at other times regionally, also for a general episcopal consultation (resolution 65, R.R. p. 45) primarily with those bishops in full or partial communion with Anglicanism, and for regional consultation on a still wider basis

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The Conference discussed the encyclical *Humanae Vitae* for the best part of two days. The central element in the resulting resolution 22 on *Responsible Parenthood* (R.R., pp. 36-7) is a reaffirmation of the findings of Lambeth 1958, whose resolutions 112, 113 and 115 are quoted in full. Although the conference

finds itself unable to agree with the Pope's conclusion that all methods of conception control

other than abstinence from sexual intercourse or its confinement to the periods of infecundity are contrary to the "order established by God"

it recognises the positive elements in common between the encyclical and the '58 resolutions - what the bishops of Newcastle in a speech called "the ninety per cent of value and truth in the encyclical", and

'records its appreciation of the Pope's deep concern for the institution of marriage and the integrity of married life'

There was stronger rejection of the contention that conception control necessarily leads to moral degradation and in fact one section of opinion in the conference - most forcibly expressed in a speech of the bishop of Rochester, N.Y - was against associating the conference with any

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approval or encouragement of the papal document.

It remains to place on record very warmly, in accordance with the wishes of the observers, their gratitude for the exceptional courtesy and consideration with which they were treated, for the degree to which their collaboration was enlisted and appreciated, and for the remarkable regard for the Roman Catholic Church and for ecumenical relations which was constantly evident in the Conference. The unique opportunity offered by the conference for encounters and exchanges which would normally be impossible in a lifetime needs no underlining. That these will continue to develop and bear fruit is hardly less evident. It is much to be hoped that these advantages will remain in the forefront of the minds of those in whose hands the future of the conference may rest.

The following is the text of the *message sent by His Holiness Pope Paul VI* to the conference, and read by Bishop Willebrands (see above)

The Lambeth Conference of 1968 meets at a critical moment in the history of Christendom. Its overriding theme may be expressed, like that of the great assembly just concluded at Uppsala, in the words of Rev. XXI. 5: "Behold, I make all things new" it is in the forefront of all Christian thinking today.

We rejoice that Roman Catholic interest will, through the hospitality of the Anglican Communion, find expression in the presence of seven official Roman Catholic observers and some other guests. Their diligent presence will reflect the interest and be supported by the prayers of Roman Catholics everywhere.

Our interest is sharpened by the fact that the Conference follows close on the profitable deliberations of the Joint Preparatory Commission between the Roman Catholic Church and the Anglican Communion. All that the Conference can do to advance further the cause of Christian unity will be blessed by God. From the Vatican, July 21, 1968

PAULUS PP VI

CATHOLIC JEWISH RELATIONS

Latin America

The first meeting on a continental scale of Catholics and Jews in Latin America took place August 20-21, 1968 in Bogotá Colombia Twenty-seven representatives of the Jewish community and the Catholic Church were present, including H E. Cardinal Raoul Silva Henríquez of Santiago, Chile and several bishops

The Catholic-Jewish meeting arrived at the following conclusions.

I. Service to the Community

1. Personal. The meeting recommends collaboration free of all prejudice through the medium of existing civic organizations.

2. Family. It recommends contact and common action by Jewish and Christian families with a view to offering services of a family and social character.

3. Religious' community. It recommends:

- a) Better realization of the need to work jointly.
- b) That the largest or most representative Jewish and Christian organizations should make contact in each locality in order to
 - i. form joint commissions or name permanent delegates to link the different organizations in order to discover the communities' needs.
 - ii. Study these needs and examine possible solutions

including those which would involve mobilizing civic organizations welfare institutions and individuals.

4 In general, it recommends that all joint work should be as widespread as possible, so as to witness to the unity of the two religions confessions in furthering human needs.

II Study and Cultural Exchanges

The meeting recommends

1. Establishing and integrating groups of theological experts in Latin America to work privately and eventually to publish the results of their work

The following are among the themes that could be studied

- a) Israel - its significance in Jewish theology
- b), Secularization
- c) Atheism
- d) Salvation in Christianity and in Judaism.

2. Publishing articles of joint interest in existing or new publications.

3 That CELAM and the corresponding Jewish institutions should encourage the reciprocal establishment of study-courses and seminars in the theological faculties of the Latin American continent, on specific themes. Where Jewish faculties do not exist, Jewish institutions should see about inviting Catholic experts to expound their religion

4 Promoting lecture-tours throughout the continent by Catholic and Jewish experts expounding their own religion and culture.

5 Proposing to the biblical associations and scholars of the continent that they invite Jewish scholars to participate in their activities

6 Study of the bible by joint family and student groups.

7. Making available to both religions other sources - texts and commentaries - which may be mutually profitable.

8. Preparing a list for the whole continent of the names and addresses of people occupied in Judaeo-Christian activities.

III Getting Rid of Prejudice

The meeting proposes

1. To concern itself with discovering surviving mutual prejudices in schools, seminaries and families.

2. To revise text-books, catechisms and prayers-books, as well as dictionaries and encyclopedias, with a view to eliminating every form of mutual prejudice

3 To ask the department of ecumenism of CELAM a) to enlist the collaboration of its Faith department (Comisión de Catequesis) for work on points 1 and 2 above b) to inform each Latin American episcopal conference about the results of the present meeting.

c) to promote joint meetings for the study of specific problems in Judaeo-Christian dialogue.

The meeting considers it worth while to point out the following existing activities and facilities

i. audiovisual

a musical and visual presentation of the text of Vatican II's Declaration on Non-Christian religions films on the theme of fraternity (translations into Spanish of Brazilian originals).

ii literary

bibliographical information available from the Elias Centre at San José de Costa Rica, the publication by a Catholic firm of Hugo Schlesinger's 'Dictionary of Jewish Thought', with an introduction by Bishop José de Castro Pinto, auxiliary of Rio de Janeiro.

Christian articles published in *Baderej*, the organ of the Jewish community in Central America.

IV Sharing in Worship

The meeting recommends

1. General points

a) promoting knowledge of each others liturgies among both communities.

b) defining the use of terms on the vocabulary of worship.

2. In particular

Since Jewish worship is an affirmation of monotheism, a community affirmation, an expression of the believer's deepest aspirations and a thanksgiving to God for His gifts, the meeting considers that

a) we can bring Jews and Christians together for prayers

b) For this prayer we can use the TANAJ (which Catholics call the Old Testament)

c) In choosing biblical or prayer texts we should be careful to avoid controversial passages

d) These meetings for prayer should be prepared for jointly.

e) For the moment this idea should be carried out only on special occasions (e.g. prayers for peace or for unity, world-wide or national days of prayer, public thankgivings etc.)

f) For these joint prayers it is better to use formulae not habitually in liturgical use.

During his visit to Bogota, the Holy Father received representatives of the Jewish community and addressed them as follows:

We are glad to meet and salute also the representatives of the Jewish community. You are aware that the Second Vatican Council gave serious study to Catholic-Jewish relations. The text of the declaration *Nostra Aetate*, which we promulgated on October 28th, 1965, affirms with good reason. "Since the spiritual patrimony common to Christians and Jews is thus so great, this sacred Synod wishes to foster and recommend that mutual understanding and respect which is the fruit above all of biblical and theological studies and of brotherly dialogues"

Among the riches of this great common inheritance we would like to recall to you today, faith in one God who transcends all human categories and yet is revealed as a Father (Is. LVIII, 16). He has created man in his own image (Gen. I 26-28) and we share the belief, that, in accordance with the great commandment of Love of God and of our neighbour (Deut. V, Lev. XIX) we are called to carry out the divine will and to put ourselves at one another's service. God grant that all of us may one day come to share in the fulness of His glory in a new heaven and a new earth (Is. LXV, 17).

We pray God that he will deign to bless our efforts at fruitful collaboration for the good of all humanity, until the day comes when all people call on the name of the Lord with a united voice and pledge Him a united service.