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# Information Service



**DAY OF PRAYER FOR PEACE IN THE WORLD**

*Assisi, January 24, 2002*

**THE CHRISTIAN PRAYER SERVICE**

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## TABLE OF CONTENTS

DAY OF PRAYER FOR PEACE IN THE WORLD, ASSISI, January 24, 2002.....	115
POPE JOHN PAUL II AND ECUMENISM, March-July, 2002.....	147
THE POPE'S CONTACTS WITH THE BULGARIAN ORTHODOX CHURCH.....	152
COMMON DECLARATION ON ENVIRONMENTAL ETHICS, POPE JOHN PAUL II AND ECUMENICAL PATRIARCH BARTHOLOMEW I, June 10, 2002.....	159
VISIT TO ROME OF THE DELEGATION FROM THE ECUMENICAL PATRIARCHATE, June 28-29, 2002.....	164
CONTACTS WITH THE SERBIAN ORTHODOX CHURCH.....	167
CONTACTS WITH THE ARCHBISHOP OF CANTERBURY.....	169
75 <sup>TH</sup> ANNIVERSARY OF THE FIRST WORLD CONFERENCE ON FAITH AND ORDER: CARDINAL WALTER KASPER'S REFLECTIONS.....	173
ECUMENICAL NEWS	
Bishop Alan Clark (1920-2002).....	177
Recent Conversations between Adventists and Catholics, May 2002.....	177
Dialogue Between the Disciples of Christ and the Catholic Church May, 17-23, 2002.....	177
Joint Working Group Between the Catholic Church and the World Council of Churches, May 25-31, 2002 .....	178
Pentecostal-Catholic International Dialogue, July 12-19, 2002.....	179
Anglican-Catholic International Dialogue, July, 10-18, 2002.....	180
Lutheran-Catholic International Commission on Unity, August 30 - September 6, 2002.....	180
Reformed-Catholic International Dialogue, September 18-24, 2002.....	181
Commission for Religious Relations with the Jews.....	183



## DAY OF PRAYER FOR PEACE IN THE WORLD

*Assisi, January 24, 2002*

### ECUMENICAL ASPECTS

*In response to the fact that “the international scene continues to be disturbed by worrisome tensions” and “the ever present threat of terrorism” (John Paul II, November 18, 2001), the Holy Father invited the representatives of Churches and Christian World Communions, and of other world religions to a day of prayer for peace in Assisi on January 24, 2002.*

*This was the third time that Pope John Paul II had invited the religious leaders to a major event in Assisi, fostering prayer and common witness for peace. The first took place on October 27, 1986 as a religious contribution to the United Nations Year for peace [See*

*Information Service = (IS) N° 62, 1986/IV]. The second, with more emphasis on the European region took place on January 9-10, 1993, in response to the tragic events in the Balkans especially the war in Bosnia-Herzegovina (cf. IS N° 83, 1993/11). This third event, reported now, came in response to the build-up of tensions in the aftermath of the tragic events of September 11, 2001.*

*The event on January 24, 2002, was both ecumenical (involving relations among separated Christians) and interreligious (involving relations among other world religions) in nature. Our focus here will be mostly on the ecumenical aspects of the day.*

### A. STATEMENTS BEFORE THE EVENT

*(November 2001-January 2002)*

#### THE ANNOUNCEMENT OF THE EVENT IN NOVEMBER 2001

SUNDAY ANGELUS

*November 18, 2001*

*Before leading the Angelus, the Pope made a heartfelt prayer for peace, declaring the forthcoming December 14 a special day of prayer, fasting and almsgiving. He also announced the organization of a Special Day of Prayer in Assisi for the representatives of the world religions, especially Christians and Muslims, to manifest that true religion does not foster violence, but opposes it (cf. Day of Prayer at Assisi, 26 October, 1986; L'Osservatore Romano, English edition, 13 October, n. 41, p. 8). The Holy Father emphasized that “Whoever really accepts the word of the good and the merciful God, can only remove from his heart every form of rancour and enmity”.*

Dear Brothers and Sisters,

1. The international scene continues to be disturbed by worrisome tensions. We cannot forget the intense sufferings that have afflicted and still afflict so many of our brothers and sisters in the world: thousands of innocent victims in the deadly attacks of 11 September; countless people forced to abandon

their homes to face the unknown and sometimes a cruel death; women, the elderly and children exposed to the risk of dying of cold and hunger.

In a situation made dramatic by the ever present threat of terrorism, we feel the need to cry out to God. The more insurmountable the difficulties and obscure the prospects, the more insistent must our prayer be, to beg of God the gift of mutual understanding, harmony and peace.

2. We know that prayer acquires power if it is joined with fasting and almsgiving. The Old Testament taught this, and from the earliest centuries Christians have accepted and applied this lesson, especially at the times of Advent and Lent. For their part, the Muslim faithful have just begun Ramadan, a month dedicated to fasting and prayer. Soon, we Christians will begin Advent, to prepare ourselves in prayer, for the celebration of Christmas, the day of the birth of “the Prince of Peace”.

At this appropriate time, I ask Catholics to make next 14 December a day of fasting, to pray fervently to God to grant to the world stable peace based on justice, and make it possible to find adequate solutions to the many conflicts that trouble the world. May what is saved by fasting be put at the disposal of the poor, especially those who at present suffer the consequences of terrorism and war.

I would also like to announce that it is my intention to invite the representatives of the world reli-

gions to come to Assisi on 24 January 2002, to pray for the overcoming of opposition and the promotion of authentic peace. In particular, we wish to bring Christians and Muslims together to proclaim to the world that religion must never be a reason for conflict, hatred and violence. In this historic moment, humanity needs to see gestures of peace and to hear words of hope.

As I said 15 years ago, when announcing the meeting of prayer for peace, which was held in Assisi the following October: "It is urgent that a common invocation rise to heaven from earth, to beg from Almighty God, in whose hands is the destiny of the world, the great gift of peace, the necessary condition for every serious endeavour at the service of humanity's real progress".

3. From this moment I entrust these initiatives to the maternal intercession of the Blessed Virgin Mary, asking her to sustain our efforts and those of humanity in order to achieve peace. (...)

ORE, November 21, 2001

TO CARDINAL KASPER FOR INTERRELIGIOUS MEETING

*December 17, 2001*

*On the occasion of a meeting between the great monotheistic religions in Europe at the office of the European Union in Brussels, Belgium on 19 and 20 December 2001, the Holy Father addressed a Message to Cardinal Walter Kasper. The meeting, on The Peace of God in the World, was organized by His Holiness Bartholomew I, Ecumenical Patriarch of Constantinople, and by Mr. Romano Prodi, President of the European Commission, Cardinal Walter Kasper and Cardinal Francis Arinze attended.*

(...) I offer you my very best wishes for this meeting and ask you to convey my fraternal greetings to His Holiness the Ecumenical Patriarch and to all the participants and, especially, to assure them of my fervent prayers, imploring the Almighty to accept this attestation of good will and to grant us ever new energy in our search for peace.

My most heartfelt wish is that the Brussels meeting may inspire serene reflections and actions to encourage "a far-reaching resurgence of the human spirit in individual hearts and in relations between the peoples of the world" (*Message for the World Day of Peace 2002*, n. 10).

While I am deeply distressed by the tragic circumstances that have regularly affected individuals and peoples and are now darkening the world scene, I continue to be motivated by great hope. This is why I have once again addressed an appeal to the leaders of the different religions, asking them to join me on 24 January next in Assisi to implore God for peace. I therefore wholeheartedly join His Holiness the Ecumenical Patriarch and all the distinguished representatives who have gathered in Brussels for the meeting

*The Peace of God in the World.* Only if we join forces and raise a continuous prayer to the Most High will we obtain the gift of peace. Only if we seek mutual forgiveness with the determination to establish justice will we achieve peace and make the sacred nature of man and his dignity shine out. (...)

ORE, January 2, 2002

TO THE AMBASSADOR OF THE REPUBLIC OF BULGARIA

*December 21, 2001*

*On Friday, December 21, 2001, H.E. Mr Valdimir Nikolaev Gradev Ambassador of Bulgaria, presented his Letters of Credence to the Holy Father.*

(...) Today's world, once again tempted by conflicts and the blind violence of terrorism, needs to hear the voice of men of dialogue and of peacemakers, which I fervently hope will take place on 24 January, when the religious leaders of the world will meet in Assisi for a day of prayer for peace. I am delighted to know that your country, whose natural location as a bridge between Eastern and Southern Europe prepares it to be a land of meetings and tolerance, has taken in hand its obligation to work for peace and cooperation among peoples in the concert of nations and particularly on the European continent.

ORE, January 2, 2002

ADDRESS TO ROMAN CURIA

*December 22, 2001*

(...) 6. The shadow of the dramatic terrorist attack on New York, of the armed reaction in Afghanistan and of the mounting tensions in the Holy Land has darkened these last months of the year. In facing this situation, disciples of Christ, Prince of Peace (cf. *Is 9:5*), are called to proclaim with constancy that *any form of terrorist violence dishonours God's holiness* and human dignity and that religion can never become a motive for war, hatred or oppression. I renew my pressing invitation to all people of good will to be unflagging in their efforts to find just solutions to the multiple conflicts that are tearing the world apart, and to assure a present and future of peace to one and all. It should not be forgotten that there is "no peace without justice, no justice without forgiveness!" (*Message for the World Day of Peace*, 1 January 2002).

Before being a fruit of human efforts however, *true peace is a gift of God*: in fact, Jesus Christ "is our peace, who has made us both one, and has broken down the dividing wall of hostility" (*Eph 2:14*). Since "fasting is the soul of prayer and mercy the life of fasting, these three things, prayer, fasting and mercy, are a single thing, each drawing life from the others" (St Peter Chrysologus, *Discourse 43, PL 52, 320*), I

suggested to the children of the Church a day of penance and solidarity to be celebrated last 14 December. In spiritual continuity, next 24 January, we will turn once again to the One who, alone, can pull down the walls of enmity that separate men and women: in the city of St Francis representatives of the world religions, especially Christians and Muslims, will raise their heartfelt prayer for the end of hostilities and the fostering of authentic peace.

I thank all those in the various regions of the earth who are united in this penitential exercise: the fruit of their sacrifice will serve to alleviate the sufferings of so many innocent brothers and sisters, sorely tried by sorrow. I then invite them, and especially you, dear members of the Roman Curia and of the Vicariate of Rome, to join spiritually in the prayer that will be said in Assisi, so that the world may know days of peace. (...)

ORE, January 2, 2002

#### SUNDAY ANGELUS

January 20, 2002

*On Sunday January 20, the Holy Father introduced the Angelus by asking believers to pray with him for the gift of peace from God. The Pope will invite the members of the different religions to sign a pact that condemns the misuse of religion for terror and death.*

Dear Biothers and sisters,

1. After the tragic attack last 11 September, that we never forget, and with the threat of new conflicts, believers feel the urgency to intensify their prayer for peace, because it is above all the gift of God. This is the spirit in which, the *Day of Fasting* was observed last 14 December with great consensus, and, in the same spirit, the *Day of Prayer for Peace* will be held in Assisi this coming 24 January. Representatives of the different Christian denominations and of other religions will take part. Thus we will repeat the experience of 27 October 1986 when, for the first time, within the walls of the city of St Francis, the: representatives of all the world's religions gathered together to raise to Heaven a fewent plea for peace.

*The Day of Prayer for Peace* does not in any way indulge in *religious syncretism*. In fact, each religious group will pray in a different place in accord with its own faith, its own language, its own tradition, and with full respect for the others. What will bind together all the participants is the certainty that *peace is a gift of God*. As a believer, each one knows he is called to be a peacemaker.

On this basis, not only men and women of different religious affiliation *can collaborate*, but indeed must engage in defending and promoting effectively the recognition of human rights, an indispensable condition for authentic and lasting peace. In the face of the violence that today wreaks havoc in so many of the earth's regions, they feel the need to show that *religions are a factor of solidarity*, by repudiating and

isolating those who abuse the Name of God for purposes or with methods that in reality offend him.

3. Next Thursday, please God, we will together make a *pilgrimage by train*, following the example of Blessed John, XXIII, who went to Loreto and Assisi on 4 October 1962. I invite all believers and persons of good will of the whole world to join this pilgrimage because we are all called to build peace together. I particularly want to invite religious and monastic communities, especially the cloistered ones, to join in our prayer, along with children, the sick and the elderly.

May Mary, Queen of Peace, obtain for humanity the precious gift of peace and help us be in every sector of life, as was Francis, *instruments of the peace that God alone can give*.

ORE, January 23, 2002

#### GENERAL AUDIENCE

January 23, 2002

*At the end of the audience, John Paul II appealed to the faithful to pray for the success of the World Day of Prayer for Peace in Assisi. Here is a translation of his remarks.*

As you know, *tomorrow I will travel to Assisi*, where, with leaders of the Churches and Ecclesial Communities and with the Representatives of other religions, we will live a *day dedicated to prayer for world peace*. It will be a pilgrimage in the footsteps of St Francis of Assisi, prophet and witness of peace.

I trust that this initiative, in addition to the spiritual effects that escape human calculations, may contribute to direct spirits and decisions toward sincere and *courageous resolutions for justice and pardon*. If this happens, we will have contributed to consolidating the bases of *an authentic and lasting peace*.

I invite the Catholic faithful *to join their prayer* with the prayer that we will make together as Christians in Assisi tomorrow, at the same time cultivating in their hearts sentiments of respect toward the followers of the other religions who have come together in the city of St Francis to pray for peace.

To everyone, individuals and communities, I express even now my heartfelt gratitude.

Cf. ORE, January 30, 2002

#### AN ECUMENICAL INTERPRETATION OF THE DAY OF PRAYER FOR PEACE

*Much of the work in preparation for the Assisi event was done by three offices of the Roman Curia: The Pontifical Council for Justice and Peace, The Pontifical Council for Promoting Christian Unity, and the*

*Pontifical Council for Interreligious Dialogue. In the weeks before it took place, the Presidents of these Pontifical Councils each published statements interpreting the meaning of the Day of Prayer for Peace in the World from their Pontifical Councils' perspective. Walter Cardinal Kasper's explication was published in L'Osservatore Romano, Weekly Edition in English on January 9, 2002.*

STATEMENT OF WALTER CARDINAL KASPER

*President of the Pontifical Council for Promoting Christian Unity*

Peace, *shalom*, is at the centre of the message of the Old and the New Testament. In the Bible, peace, *shalom*, is not simply a normal courteous greeting; it is the eschatological promise that comes from God and is the hope of blessing, for mankind. Jesus Christ himself is our peace (cf. *Eph* 2:14). Blessed by God in Jesus Christ, Christians must be a blessing for one another and a blessing for all the nations. "Blessed are the peacemakers, for they shall be called children of God" (*Mt* 5:9). The Church is called to be the sign, instrument and witness of peace, peace with God and among men (cf. *Lumen gentium*, n. 1 and 13).

Peace between men, that tranquillity of order taught by St Augustine, to which Pope John Paul II referred in his Message for the World Day of Peace (cf. n. 3) is not merely the *silence of guns and the absence of war*. It is the fruit of the order built into human society by its divine Founder (cf. *Gaudium et spes*, n. 78), and implies a constant effort to establish justice in the world. As Sacred Scripture tells us, true peace is the "work of justice" (*Is* 32:17; cf. *Jas* 3:18).

By justice we mean respect for the dignity of every person, his fundamental human rights and freedom. It means not discriminating on the basis of faith, race, cultural background or gender. By justice we mean guaranteeing the right of every human being to life, land, food, water, and to an education that gives them a fuller awareness of these rights and the capacity of self-determination in their lives. Such a personal good presumes the common good, social justice above all for the poor, social balance and stability of the social and political order.

In the face of a world scarred by sin, egoism and envy; in a world which all too often violently denies "justice", and, in the vicious cycle of conflicts overturns the tranquillity of order, the premise and substance of peace, it is not possible to establish peace without the "merciful Providence of God, who knows how to touch even the most hardened of hearts and bring good fruits even from what seems utterly barren soil" (*Message for the World Day of Peace*, 1 January 2002, n. 1). Peace is the gift of forgiveness, of redemption and of the new creation; as are love, joy, self-control, kindness, gentleness, it is a fruit of the Spirit (cf. *Gal* 5:22). The kingdom of God is justice, peace, and joy in the Spirit (cf. *Rom* 14:17).

This hope must profoundly inspire our prayer. Peace must be continually implored, so that it may

be granted and safeguarded. The arm of prayer also strengthens our mission to reverse situations of injustice, and work together to build a more just world. Led by the meekness of the One who preached justice for the poor of the Kingdom, Christians believe that "the ability to forgive lies at the very basis of the idea of a future society marked by justice and solidarity" (*Message*, n. 9).

Christians realize that the ethnic, racial and religious hatred. The spiral of violence that strikes victims and executioners without distinction, can have an antidote: forgiveness. It is only forgiveness that puts us above the accusation; which permits us not to lay blame on a whole nation on account of a few persons, not-to allow to fall on the sons the sins of their fathers. Forgiveness, which depends on each one of us, can reestablish justice and lead us out of a situation of war to one of peace.

Precisely reflecting on the bond between peace and forgiveness we can locate the importance of ecumenical dialogue and collaboration between Christians. "Before the world, united action in society on the part of Christians has the clear value of a joint witness to the name of the Lord" (*Ut unum sint*, n. 75). And not only this. Oppressed by their history of disputes and conflicts, accused of having sometimes used force in preaching and of imposing the Gospel of Christ with arms, especially in this century, Christians have begun the demanding and slow process of reciprocal forgiveness. There cannot be ecumenism without conversion and pardon (cf. *ibid.*, n. 15). The shame and interior remorse over the scandal of division, the repentance that the Spirit fosters, are the basis of the ecumenical movement (cf. *Unitatis redintegratio*, n. 1).

Today Christians have crossed the threshold of the third millennium, and find themselves faced with a demanding, difficult and essential choice. The ecumenical task, that is the promotion of unity between Christians is one of the great challenges and urgent tasks at the beginning of the new millennium (cf. *Novo Millennio ineunte*, n. 12,48). The faithful are called to "promote a spirituality of communion" (*ibid.*, n. 43), and to be the "light of the world", the "city set on a mountain" (*Mt* 5:14).

They preach pardon, *this particular form of love* (cf. *Message*, n. 2) and laboriously apply it to themselves, and their Churches of the East and of the West. Dialogue, encounter, purification of the memory are for the Church an act of courage and a serious necessity. They realize that "the consistency and honesty of intentions and of statements of principles are verified by their application to real life" (*Ut unum sint*, n. 74). In the present reality, this means that by their exemplary behaviour that they will offer to the world a witness of pardon, harmony and dialogue, that must be even deeper when the differences seem insuperable.

Despite the lasting divisions, and thanks to their experience of dialogue, the Churches have so far been able to show that the process of the purification of the memory of their past little by little generates a movement that makes "the 'New Law' of the spirit of

charity prevail...: The 'universal brotherhood' of Christians has become a firm ecumenical conviction" (*ibid.*, n. 42). They already live in a communion that is real and profound even if it is not yet perfect (cf. *ibid.*, nn. 11-14). In their witness and service to peace, even now they can and must collaborate closely with one another.

#### ECUMENICAL DIALOGUE AND INTERRELIGIOUS DIALOGUE

The attitude of the Churches and their readiness to forgive that they apply in their reciprocal relations, must encourage them to start a dialogue with the other religions and cultures, so that the ecumenical morality they seek in their action may be reflected in their relationships and dialogues with the other religions, for a collaboration that will effectively reaffirm the values of life and human culture.

The ecumenical dialogue and the interreligious dialogue are connected and overlap; but are not identical with each other another. There is a specific, qualitative difference between them and, therefore, they should not be confused. Ecumenical dialogues are not only based on the tolerance and respect due for every human and religious conviction; nor are they founded solely on liberal philanthropy or mere polite courtesy; on the contrary, ecumenical dialogue is rooted in the common faith in Jesus Christ and the reciprocal recognition of baptism, which means that all the baptized become members of the one Body of Christ (cf. *Gal* 3:28); *1 Cor* 12:13, *Ut unum sint*, n. 42) and can pray the "Our Father" together, as Jesus taught us. In other religions the Church recognizes a ray of that truth "that enlightens every man" (*Jn* 1:9), but is revealed in its fullness only in Jesus Christ; only he is "the Way, the Truth and the Life" (*Jn* 14:6; cf. *Nostra aetate*, n. 2). It is therefore ambiguous to

refer to interreligious dialogue in terms of macro-ecumenism or of a new and vaster phase of ecumenism.

Christians and the followers of other religions can pray, but cannot pray together. Every form of syncretism is to be excluded. Likewise, they share the sense of and respect for God or the Divine, and the desire for God or the Divine, respect for life, the desire for peace with God or with the Divine, among human beings and in the cosmos, they share many moral values. They can and must collaborate to safeguard and promote together social justice, moral values, peace and freedom, for the benefit of all mankind. This applies in particular for the monotheistic religions who see Abraham as their father in faith.

The invitation to the Day of Prayer for Peace in the World is a way of reaffirming all of this. The Catholic Church considers participation in it a useful opportunity for witnessing together that "Christians feel ever more challenged by the issue of peace" (*Ut unum sint*, n. 76). Applying the criteria of their own quest for unity, Christians respect the other religions. They know that the "New Law" of the spirit of charity encourages acceptance and does not exclude legitimate diversity. They know that they have in common with the other religions the weapon of prayer to implore peace.

In the face of the terrible evil of the absence of peace, in the face of the never-ending series of painful losses caused by war, they know that have only one alternative: to bear witness to reciprocal pardon and to the tranquillity of order between them. Thus we ask all to set out with us on the same path of hope that leads to justice, reconciliation and peace.

ORE, January 9, 2002

## B. ASSISI, JANUARY 24, 2002

### Together For Peace

#### PRESENTATION

(From the Libretto used that Day)

#### SIGNIFICANCE OF THE DAY

##### 1. *A world made more fragile by violence and terrorism*

The appalling events which shook the world in September of last year, at the very beginning of the third millennium, sowed seeds of violence and hatred, and broke the spell of a society which saw itself as advanced and free, but yet in an instant found itself fragile, divided and threatened.

The terrorist acts, which struck and damaged places seen as symbols of economic and military power, touched the hearts of everyone and revealed

the weakness of the world situation. There was a danger that these events would be seen as a conflict between economic and social systems or, worse still, as a clash between the Muslim world and other religions, especially Christianity.

##### 2. *The cry for peace in the hearts of believers*

Beyond the predictable and almost unanimous condemnation of terrorism understood as a threat to the harmony and rights of individuals and nations throughout the world, the tragic events of September

2001 stirred a number of helpful reactions in more attentive observers, and especially among the followers of the different religions:

- First, a condemnation of terrorism and every type of armed aggression, which always bring hatred and violence and everywhere sow seeds of death and sorrow.

- Second, the desire to testify together that religions are committed to fostering in the world a climate of peace, justice and understanding, avoiding at all costs opposition between the various religions and the use of the different creeds to justify war and violence.

- Third, followers of the different religions, their hearts enlightened by the religious spirit which everywhere promotes fraternity among the world's peoples, were deeply aware of the still open and weeping wounds of injustice, ethnic and social conflict, the violence of war, and disregard for the rights of individuals and peoples, which cause suffering and endemic poverty, the lack of work and dignity, the great migrations and the menacing conflicts still taking place.

### 3. *A shared commitment of religions before the world*

Faced with this world scene, the representatives of the various religions have almost spontaneously in recent months come to a common mind on three great commitments, to which they have often given expression.

- First, a heightened sense of the value of peace as a gift from God, to be prayed for with ever greater trust, according to the practice and tradition of each religion.

- Second, the desire to demonstrate solidarity, joining together in shared supplication for peace.

- Third, the urgent need to witness together to a commitment to peace and justice, both in daily life and in the great decisions of political and social life - a witness which the secularized world, though far removed from religion, often demands and of which it feels itself in need.

### 4. *The appeal of Pope John Paul II*

Ever since the fearful events of last September, His Holiness Pope John Paul II has condemned terrorism and has by his universally recognized moral authority urged everyone to choose peace, justice and forgiveness. He has interpreted the wishes of many in summoning Catholics to a Day of Fasting and Prayer for the sake of peace - undertaken with great seriousness on 14 December last, during Advent - and in inviting Representatives of the world religions to make a pilgrimage of prayer to the City of Assisi: "I wish to

announce that I intend to invite Representatives of the religions of the world to come to Assisi on 24 January 2002 to pray for the end of conflict and the promotion of true peace, and to come together, especially Christians and Muslims, to declare before the world that religion must never become a cause of conflict, hatred and violence (*Angelus*, 18 November 2001).

In a renewed "spirit of Assisi", and gratefully recalling the Day of Prayer for Peace on 27 October 1986, which offered the world a moving witness and was the prelude to historic change in the countries of Eastern Europe, the Holy Father issued an invitation to come to Assisi on 24 January 2002, and this has been widely and generously accepted by Representatives of the Churches, Ecclesial Communities and the great religions of the world.

### 5. *Testimony, prayer, commitment*

The Day of Prayer for Peace is being held in Assisi, in the spirit of Saint Francis, the *Poverello di Dio* who witnessed to nonviolence, to peace with all people, and to harmony with all of creation.

The programme will have four parts.

In the first part, after arriving in Assisi, the Holy Father welcomes and greets the Representatives of the world religions in Piazza San Francesco.

Some of the Representatives then read testimonies in favour of peace.

The second part is given to prayer. The Representatives and their delegations, respecting their own religious convictions, go to pray in different places. Christians of the various Churches and Ecclesial Communities pray together in an ecumenical celebration in the Lower Basilica of Saint Francis.

As a sign of communion and hospitality, the programme also includes a fraternal meal for the Representatives and their delegations in the Sacro Convento.

In the afternoon, the fourth part of the day will take place, again in Piazza San Francesco. It will include a reading by some of the Representatives of a common text of commitment to peace, the sign of the lamp, the fraternal embrace and the Holy Fathers' farewell, urging renewed common witness to peace in today's world at the beginning of the third millennium.

#### ORDER OF THE DAY

The programme of the day, as previously noted, is as follows:

I. *Welcome and Testimonies for Peace*

II. *Prayer in different locations*

III. *Fraternal Meal*

IV. *Commitment to peace and conclusion*

## I. WELCOME AND TESTIMONIES FOR PEACE

### WELCOME

*His Holiness Pope John Paul II arrives at 11:00 a.m. in front of the entrance to the lower Basilica and enters Piazza. San Francesco by foot. In front of the dais he welcomes the representatives together with their respective delegations, to the sound of music and the ringing of the bells of Assisi.*

*Once all the representatives have taken their places on the dais, the Holy Father greets them (see below, p. 138). The choir then sings *Non levabit gens contra gentem gladium.**

### OPENING CHANT

#### NON LEVABIT

*The Choir:*

fc. Non le- va- bit gens contra gen-tern gla- di urn,

er- ce- bun- tur.

One nation shall not raise the sword against another nor shall they train for war again.

*The Assembly repeats:*

Non levabit gens contra gentem gladium, nec ad proeliandum ultra exercebuntur.

1. Though an army encamp against me, my heart will not fear; though war be waged against me, even then will I trust.

2. Keep your tongue from evil and your lips from speaking guile; turn from evil, and do good; seek peace, and follow after it.

3. Let not my enemies rejoice over me; let not my foes wink knowingly. For civil words they speak not, but against the peaceful in the land they fashion treacherous speech.

4. Yet a little while, and the wicked shall be no more; though you mark his place, he will not be there. But the meek shall possess the land; they shall delight in abounding peace.

5. Trust not in extortion, in plunder take no empty pride; though wealth abound, set not your heart upon it.

### WORD OF INTRODUCTION

*Cardinale Francois Xavier Nguyen Van Thuan*

"How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace".

How beautiful and consoling that the response to peace, which must begin in daily life, has found in all of you here present such a ready response.

We are gathered here, at the invitation of His Holiness Pope John Paul II, to bear witness before men and women of good will, by our shared commitment and by the prayer proper to each religious experience, to our will to overcome opposition between peoples on behalf of an authentic promotion of peace.

In the spirit of the first meeting in Assisi, we welcome the invitation to proclaim before the world that religion must never become a reason for conflict, hatred and violence, like that seen once more in our days.

In this historical moment humanity needs to see gestures of peace and to hear words of hope.

The feet of those who bring good tidings of peace will be more beautiful still, when, after proclaiming it on the slopes of Mount Subasio, each of us proclaims it and puts it into practice in the many different circumstances of daily life on other mountains, in other cities and villages.

### TESTIMONIES FOR PEACE

*Some Representatives of different Churches and Ecclesial Communities and of other Religions read from the lectern, in their own languages, a testimony in favour of peace*

THE ECUMENICAL PATRIARCH, HIS HOLINESS,  
BARTHOLOMEW I

*(in Greek)*

WITNESS TO PEACE

*"True Peace comes from God"* (St. John Chrysostom, PG 61:14).

God's peace and earthly peace are related to one another as mother and daughter.

Our Lord Jesus Christ, whom the Prophet Isaiah calls the "Prince of Peace" (Is 9:6), called blessed those who are peacemakers and promised that "they shall be called sons of God" (Mt 5:9). At the same time he made a distinction between God's peace and the peace that the world gives (cf. Jn 14:27).

God's peace is offered to those who are reconciled with God through Jesus Christ and who truly demonstrate their fellowship with him through love, virtue and complete faith and trust in him.

God's peace is the highest of blessings and is an unfailling guide for men and women (Basil the Great, *PG* 30:305). As such, it surpasses all understanding (cf. *Phil* 4:7) and is everlasting (cf. *Is* 9:7). "It is present in every age, being unbounded and infinite" (Basil the Great, *PG* 30:515). Such a peace cannot exist "unless one first attains virtue" (John Chrysostom, *PG* 62:73), for it is the fruit of grace at work in those who are set free from evil desires and inner struggle. Evil passions create unrest within, and when they induce the will to do their bidding they create war without (cf. *Jas* 4:1).

To achieve peace in the world, we need to be at peace with God and therefore in ourselves and amongst ourselves. Christ's words to the city of Jerusalem "Would that even today you knew the things that make for peace!" (*Lk* 19:42), are also meaningful for today's world. Today once more, following horrendous holocausts and the slaughter of so many innocent victims, it is our duty to acknowledge the spiritual conditions for peace on earth, and not merely economic or other factors. These conditions include righteousness and respect for the sacredness of the human person, for one's neighbour and for his freedom and dignity. They require a spirit of reconciliation, a benevolent and selfless approach to others, and in general a life of virtue lived in accordance with God's will. Nor can they overlook justice and an equitable sharing of the resources of the earth, as well as the participation of all in the benefits of science and technology. If the destruction foretold by Christ, which befell the city of Jerusalem almost two thousand years ago, is not to be experienced on a world-wide scale today, we must repent and turn back to God in full awareness of his holy will and in complete obedience to it. Only then will God hear our prayers and grant us and all mankind true peace on earth: for he is not a God of war and conflict but a God of peace. If, however, we persist in sinful passions, evil behaviour, greed and self-interest, the tumult of war will increase and disaster will strike the earth and all mankind.

May the Lord of peace grant us his peace. Amen.

ARCHBISHOP OF CANTERBURY

(Testimony read by Bishop Richard Garrard)

(*English*)

It is with great joy that I greet leaders of faith communities gathered in Assisi at the invitation of His Holiness John Paul II. I am very sad I cannot be with you particularly as religious leaders have a major contribution to make towards peace and reconciliation in our increasingly unstable and dangerous world.

In the last months we have learnt again how great is our need of each other. We have experienced violence, warfare and hatred, and we have seen how the

wrongs of one generation can be re-enacted in their children and their grandchildren. We need God's grace to reach out with a generosity that is more than human, and to release ourselves and our neighbours from the shackles of the past. This is not a quick or a painless path. Where people have learned to be hostile and suspicious it will take much to build friendship and trust. Jesus Christ, the inspiring leader of all Christians, taught us that those who mourn are blessed, for they shall be comforted. He taught that those who are merciful are blessed, for mercy shall be shown to them, and that those who make peace are blessed, for they shall be called the children of God. We are called to persevere in hope, and not to lose heart.

Religious bodies, and we as religious leaders, have a most sensitive and difficult task to undertake. In spite of our imperfections, we witness to the goodness of God. We seek to speak words of truth, of love and of forgiveness, holding fast to that which is good. We recognise that our traditions can be misused to set people apart, rather than bringing them together. At times we have sometimes defined ourselves by what divides us, rather than what we share. We acknowledge that we have misunderstood and hurt one another, so we must build our peace on our need to accept forgiveness as well as to offer it.

However, our concerns must be practical as well as prayerful and prophetic. We cannot proclaim liberty to captives without also releasing those who are poor from crippling debt. If we are to live in harmony with our neighbours, that means that we must feed those who are hungry, and give medical care to those who are ill. If we know ourselves to be members of one human family we must share the good things that some of us have with the many who do not have them. We must do these things in a way that honours all people, respecting their human dignity, and enabling them to participate in the economic and political life of the world.

Brothers and sisters, even though I am not with you your meeting will be very much in my thoughts and prayers. This day is a new stage in our journey, a sign of our commitment to one another, and to God who leads us forward together.

Dr. ISHMAEL NOKO (Lutheran World Federation)

(*English*)

This is a day in which we turn to God, our mighty divine life source with many names, with our pleas for the future of the world. It is an occasion for reflection on what religious faith means in a world of violence. The question before us is: Where is our ultimate loyalty? How can we bear witness first and foremost to a God who loves *the whole world*, rather than to one who is bound to certain national, cultural, or political allegiances?

Interfaith dialogue and relationships between people of different faiths are themselves expressions of genuine faith in God. They build bridges of mutual

trust and respect and break down walls of hostility. Interfaith relationships cannot be isolated from their social and political implications. Through dialogue, self-examination, prayer and reflection, we may better understand and be empowered to respond to the conditions of desperation in many parts of the world that help to fuel hatred and violence: I pray that, through these means, we may find the right ways to alleviate the poverty, economic disparities, human rights violations, abusive power relationships and other underlying injustices that deepen that desperation.

With the world shaken by the ferocity of hatreds fanned by religious fundamentalism, interfaith dialogue has received a renewed focus and priority. The ultimate purpose of such dialogue, and of the prayer and reflection in which we now engage, is to hear what God has to tell us - through our different traditions. In this way we can discover the grace and the will of God and renounce attitudes that legitimize religiously-based conflict.

The United Nations, which deservedly earned last year's Nobel Peace Prize, must continue to develop further into what it was designed to be at the outset, so that it may more and more promote the fellowship of all nations, committed and able to act decisively toward international justice, peace, and the integrity of God's creation. The role of diplomacy must be strengthened in order to relate directly to the underlying causes of terrorism and violence. The purpose of diplomatic relations in the present situation is a higher one than the building of an alliance for military action. It must contribute in substance to the rectifying and healing of past injustices, as well as to building common visions for a better future.

Heavy responsibility weighs presently on the world's politicians, as well as on the religious communities, the financial institutions, the scientific and educational communities, the institutions and agencies of information and the world of entertainment. The globalized world cannot simply be an arena for brutal competition, but one for the search of humankind's common future.

At this critical juncture, the churches of the Lutheran World Federation will seek to fulfill their role as partners for human fellowship and justice in their different regions, especially through dialogue and common action with those of other faiths.

May we all, through our worship and our prayer, be means by which God may work for the healing of the world.

Dr. SETRI NYOMI (World Alliance of Reformed Churches)

*(English)*

The Good Samaritan.

And who is my neighbour?

As churches of the Reformed Tradition, we cannot help but begin such a moment of witness with the word of God. The familiar story of the good

Samaritan has always been told with an emphasis on the unlikely helper who acted as a neighbour - often without a deep analysis of the religious and cultural differences that existed between the helper and the helped. It is interesting that our Lord Jesus told this story in response to a question regarding conditions for salvation, and it has overtones of love, respect, and caring for and sharing community with those who may be of a totally different culture or religion instead of passing them by, ignoring them, or treating them like enemies.

Such stories give us the basis for the work of creating a culture of peace in our world today. Unfortunately, today, we have inherited a world in which people with other motivations (often political or economic) use religions as tools in their own wars, thus bringing the world to a state of peacefulness. If only we could hear the story of the good Samaritan again.

In this time of witness, we are not only here to lament. We are also here to celebrate the good examples of being a neighbour. We recall with thanks the experience of the Liberian Christian Council and the Supreme Muslim Council in Liberia coming together to form the Interfaith Committee. That was the beginning of the path towards peace in Liberia. Yes, peace is not completely a reality in Liberia, but the resolve of these two communities to work together marked an important milestone, and this resolve continues to move Liberia towards increased peace. A similar story can be told of Sierra Leone. In Indonesia, we hear of communities in which Christians and Muslims have lived together in peace for years, until in recent times when often externally motivated forces began using Christians and Muslims against one another in some of the islands. In recent months we have also become aware of forces on both sides of these communities which would like to come together to dialogue and stand against any forces of destruction. These are signs of hope which we need to encourage and pray for.

Our task is to pray that such seeds of peace will continue to germinate. We need more Samaritans who, inspired by their faith, will decide that religious differences should not lead them to ignore, or even hate, those who are different. We share in the same communities on the same earth. When we commit ourselves to building peace within our communities, it is not disloyal to our religions or even contrary to our religious spirits. Such commitment is a part of our calling.

Let us all continue to unite and pray for peace.

*Musical Interlude*

GESHE TASHI TSERING (Buddism)

*(English)*

May I become at all times, both now and forever,  
a protector for those without protection, a guide for

those who have lost their way, a ship for those with oceans to cross, a bridge for those with rivers to cross, a sanctuary for those in danger, a lamp for those in need of light, a place of refuge for those in need of shelter, and a servant to all those in need.

As long as space endures, as long as sentient beings remain, until then, may I too remain and dispel the miseries of the world.

(A Guide to the Bodhisattva's Way of Life, *Shanti-deva*).

CHEF AMADOU GASSETTO (African Traditional Religion)  
(in French)

The initiative of Pope John Paul II in favour of peace has given me much joy and hope for our world often torn a part by violence and wars. The invitation to take part in the Prayer for Peace in Assisi is a great honour for me and it is an honour for all the followers of Avelokete Vodou whose high priest I am. In accepting the invitation to take part in this prayer, I also accept the commitment to promote a spirit of peace and peaceful behaviour capable of having a favourable impact on the society of Benin.

But I recognize in the first place that peace is a gift of God to us. However, this gift is left to the responsibility of man, called by the Creator to contribute to the building up of peace in this world. This is a universal responsibility which concerns all creation.

As a leader of the traditional Vodou religion, I believe that peace is not possible as long as there are rifts, divisions and antagonisms between people. We must begin by achieving mastery over ourselves, so as not to speak words which lead to feelings of opposition, exclusion or violence. We must be responsible for the spirit which our words produce. This should be a spirit which gives rise to harmony, friendliness and fraternity. Peace will then find a favourable ground in which to grow among people.

I am convinced of one thing: peace in the world depends on peace among people. Man's responsibility in the world has influence not only on society but also on the whole of creation. When there is no peace among people, neither is there peace between the rest of creation and man. But when people work for peace in a nation, its land becomes generous and the herds multiply for man's greater good. This is a key law of nature which comes from the Creator, who has linked creation's destiny to man's responsibility. This is why it is good to invite people every year to a change of heart by renouncing hatred, violence and injustice. Leaders of world religions should neither forget nor neglect this practice. It is a matter of making amends for the harm done to creation by man, of asking forgiveness of the protecting spirits of regions affected by the violence and the evil committed by man, and of asking forgiveness, carrying out sacrifices of reparation and purification, and thus restoring peace. I affirm that this purification of nature is essential in order to restore peace among people and

with the rest of creation. In ancient times, in the time of the kings, Benin scrupulously respected this practice and the country enjoyed peace and the benefits of nature. The leaders of the present time should be concerned about this. And we shall remind them of this when we return from Assisi, as a way of producing in Benin what we will have experienced together at world level in Italy.

I also wish to emphasize something essential: respect for the spirits of the dead. We should remember that the ancestors who have gone before us in the world lived in a relationship of respect towards God and nature so as to leave us a world which is still habitable and beneficial for man. The world as they organized it in their time was not perfect in every respect, but it had the advantage of maintaining a great harmony between the people and nature. Prohibitions preserved springs, forests and areas where fauna and flora renew themselves. Prohibitions determined human relations within family and society. The preservation of the ecosystem and of a great equilibrium within society made an effective contribution to maintaining this harmony between nature and people. We cannot speak of peace today without respect for this world left to us by our ancestors, while ever seeking to improve it for the benefit of the people of our time.

Among the social practices left to us by our ancestors on the African soil of Benin is the art of discussion to resolve interpersonal and social conflicts. There we learn the art of knowing how to respect one's adversary, of tolerating differences and understanding others' convictions. This practice should inspire those responsible for peace in the world, so that they know how to lead their opponents to dialogue, which alone can restore peace in hearts and in nations. Nothing is as valuable as dialogue which enables us to leave each other in mutual understanding. We then move from hatred to mutual esteem. The important role of discussion should be safeguarded in international bodies which make decisions about peace between nations, and within nations when decisions have to be made between individuals. Discussion should be a help to us today in managing the world of our time with all its difficulties, which are always matters for man's responsibility.

In what has just been presented I have stated my religious convictions regarding my commitment to the promotion of peace in my country and in the world. And I would not be able to finish here without affirming with insistence that justice and fraternal love are the two indispensable pillars of true peace among people. This land of Italy where I am present for the spiritual meeting in Assisi is a land of great religious traditions. We religious leaders should insist in our own countries on respect for other nations and on solidarity between peoples. The problem of the development of poor countries, including my own, is without doubt the greatest threat to peace in the world. Solidarity between peoples should lead to a more equitable sharing of the world's riches. Developed countries should sup-

port less advanced countries in their striving for development. International trade should not favour only those who have a strong economy but should respect the actual work and production of each people. The 21<sup>st</sup> century which we have entered should be a century for building a more just and fraternal society. The values which we should promote as religious leaders are those of love and social interaction in a world where in reality we are all brothers and sisters. It is by working in this way that we will build up peace in our world.

May God bless the Assisi meeting and grant peace to our world.

DIDI TALWALKAR (Hinduism)

(English)

Let me begin by thanking the Pontifical Council for Inter-Religious Dialogue for its invitation to share my thoughts about world peace. I am truly honoured and blessed in the presence of His Holiness the Pope.

Hinduism is a deep source of inspiration to me, but I cannot claim to be anything more than a student of a tradition that goes back several millennia. I will expect the indulgence of His Holiness and other divine brothers and sisters assembled here.

Meanings associated with the notion of peace are varied. For most secular thinkers, absence of violence and conflict resolution without violence is peace. However, it seems to be a very limited understanding of peace. Surely, absence of violence is welcome and desirable. Various agencies at all levels — political structures, many religious and civil society groups, etc. — have done and are doing commendable work of peaceful conflict management within and across communities. However, time and again, such peace has come unstuck. So far, a durable basis of peace has eluded us. For me peace is maintenance of equilibrium and harmony within and without. In so far as we fail to reach that kind of understanding, we will continue to witness intolerance, misery, exploitation, strife and injustice.

Religion, if properly understood, is that driving force that can restore harmony and holism between the inner and the external world. Though religions claim and are expected to be the blending force, history repeatedly throws up instances where self-proclaimed saviours of religion have put religion in the service of power and divisive forces. We have seen how the religious orientation of the people is sought to be corrupted ever so often. The true message of religion is not and cannot be bigotry.

I come from a culture where the nearest equivalent of religion is what we call *dharma*. It is a universal tradition that refers to a moral order to define relationship of the “self” with the “other” and the divine energy. This interrelatedness implies an “order” that allows to expand one’s consciousness from a selfish existence to a relationship with the divine.

Such divinization of human beings gives us a

sense of the worth of life. Not only I am divine in essence, but also every one else is equally divine in essence, and that is what unites us to each other under the Fatherhood of God (*vasudhaiva kutumbhakam*). If we have such an understanding then multiple belongings will cease to be sources of conflict. What the Pontifical Council is proposing today is a model of interfaith relationship. It is an engagement that can open conversation among various religious traditions towards developing such an understanding of spiritual humanism.

For me, as part of the Swadhyaya *parivar* (family), inspired by Reverend Pandurang Shastri Athawale, such universal brotherhood comes naturally because he has instilled in us the idea of acceptance of all religious traditions (*sarva dharma sweekaar*). They are not mutually exclusive. In Swadhyaya’s foundation is the idea of an in-dwelling God in all, and we are the children of the same God. Going deep into India’s classical heritage, he has sought to lower barriers between man and man and free the idea of religion from dogmatism, insularity and injunctions. For us engagement in social realm, community regeneration and healing are not acts of social reform, but acts of showing gratefulness to the Supreme Being. We call it *bhakti* or devotion to God. We call it a social force because it allows the individual to transcend pettiness, anger and greed (*kshudrata, krodh and lobha*). It is this transformation of man that helps him to turn everyday pursuits into forces of liberation from bondages of all kinds and to overcome stresses, complexes, and sense of isolation, insecurity and worthlessness. It allows us to move from mere ensuring of human rights to a higher level of ensuring human dignity and human duty.

My divine brothers and sisters, from much above the station of life where I am, I dare appeal to humanity, from this august forum, in the blessed presence of His Holiness the Pope, to rise above insularity, to develop absolute self-less and unconditional love for God and his creation to overcome endemic crises. It is not a theoretical construct. We have shown in our own small way that it is possible to achieve a social order. In the cause of peace, let us not leave our inner resources untapped. Our dialogue, which celebrates the unity of different religious traditions, has not come a day earlier. From here we can move to a coalition of world’s religions to safeguard a shared future blessed by God.

*Musical Interlude*

SHEIKH AL-AZHAR MOHAMMED TANTAWI  
(Read Testimony of Dr. Ali Elsamman - Islam)

(in French)

*In the name of God, the All-Merciful, the Very Merciful.*

First, I wish to thank His Holiness Pope John Paul II who today has gathered the representatives of

the different religious traditions, all moved by the same ardour to build a better world. To enlighten us on our journey towards peace, Muslim belief gives us indications which I will very briefly present to you:

*First,*

God created all human beings beginning with one father and one mother. As God declared in the Holy Book: "O men! Fear your Lord, who created you from a single being and then from this created its mate and spread from these two many men and women. Fear God! You demand your mutual rights and be mindful of the womb that bore you. God ever watches over you" (Surah 4, *Women*, 1).

*Second,*

All monotheistic religions revealed by God to his honourable prophets are in agreement about two essential points:

- devotion to the worship of the One and Only One, as God has said: "The same religion has he established for you as that which he enjoined on Noah, which we have revealed to you (Mohammed), and which we enjoined on Abraham, Moses and Jesus: namely that you should remain steadfast in religion, and make no divisions therein: to those who worship other things than God, hard is the way to which you are calling them. God chooses and calls to this religion those whom he pleases, and guides to himself those who turn to him (Surah 42, *Consultation*, 13).

- respect for values: Allah revealed monotheistic religion for humanity's happiness. Religions preach all the values of ethics such as honesty, justice, peace and prosperity, as well as the exchange of all the beneficial deeds authorized by Allah, cooperation among all peoples fostering voluntary service and piety, not offence and aggression.

*Third,*

God has created us in this life so that we may know one another, as he has said: "O mankind! We created you from a male and a female, and made you into peoples and tribes, that you may know one another. The most noble of you in God's sight is the one among you who is most careful of his duty. God is the one who knows and who is well informed" (Surah 49, *The Inner Apartments*, 13).

*Fourth,*

All the monotheistic religions preach that the human being should support law and justice restoring the legitimate proprietors to their rights. On this occasion al-Azhar al-Sharif has pleasure in paying tribute to the Vatican for its honourable support of the Palestinian people.

*Fifth,*

In Egypt, for fourteen centuries Muslims and Christians have lived as brothers and sisters under

the same sky, in the same land, as equals before the law and in responsibility. Everyone practices their religion as the Holy Qur'an says: "There is no compulsion in religion. The right way is distinct from error. Whoever does not believe in idols but believes in God has laid hold of the firmest handle that never breaks. God is the one who hears and knows everything" (Surah 2, *The Cow*, 256).

\* \* \*

Al-Azhar and its ulemas, in this day of prayer, join themselves with conviction to the call for peace immediately and inseparably bound to justice.

RABBI ISRAEL SINGER (Judaism)

(*English*)

*"Great is peace, as the name of God is called Peace"*

History has shown us that while the world's religious leaders have always spoken of peace, and while their preachers have delivered countless homilies about the peace that is their ultimate goal, the reality has been that, in practice, religions have served to foment scores of horrendous and bloody wars. The numerous wars fought in Europe and Asia between the major religions, the battles waged throughout history between different sects within the same religions, are well-known to all students of history and of religion. To this day, men continue to fight with each other in Northern Ireland, to battle each other in Kashmir and Pakistan, and to kill in the Middle East.

And of course we are all too familiar with the way in which on September 11 of last year, madmen who claimed to be acting in the name of religion plunged three airplanes into both towers of the World Trade Center and the Pentagon, killing thousands in only a few minutes, thus causing the first international military conflict of the twenty-first century.

We Jews stress that our religious traditions do not include a central role for the concept of a religious war. But we don't fool ourselves - at various times during our terribly bloody and tragic past we have defended ourselves and fought against our enemies when the necessity arose. And when we fought we looked to our Scriptures not as the justification for war but as the religious basis for our actions. The Bible is replete with God's injunctions to the Jews to do battle against their enemies when necessary. There is in our tradition the concept of "*lo' tehayyun koi neshamah*" of wars against specific groups that are to be fought ruthlessly and without mercy. This theme is echoed most strongly in the ongoing religious imperative "*mah eni mehch et zakar 'amalek*" the commandment to wage an ultimate war against the ultimate evil that is represented by Amalek, a war in which no prisoners are taken and all are to be killed.

And yet, military battle is not the core of Judaism. The Jewish Bible, our Oral Law, our Talmud, our midrashim and our rabbinic writings, all stress the importance of peace - both amongst ourselves and

with our neighbours. We Jews are committed to an ideology, to a religion and to a philosophy which is centered around concepts of peace, kindness and brotherhood that are familiar to other world religions, especially to Christianity which has adopted and adapted so many Jewish religious ideas. We are taught by our Jewish scriptures, as the Christians are taught in the New Testament, to refrain from holding grudges against those who have hurt us, and always to seek the path of conciliation and of brotherly love. Even when we are sent out to wage war against our enemies, we are enjoined by God first to offer them the opportunity to make a peaceful surrender, and only if the offer is refused are we permitted to raise our weapons against them. In addition, our prophets have repeatedly set before us a vision of the end of days in which swords are to be beaten into ploughshares, and all nations will live in peace.

So war is not our culture, it is not our work, it is not our mission, it is not our task as Jews. And it is not, ultimately, the business of other religions of the world either. The talk of peace that is made in the name of religion must not be dismissed - it is based on the reality of all our religious ideals, and it is the ultimate goal to which we all aspire. We must reject the distortions of religious teachings that have been used in the past and not suggest that violence against members of other religions or other religious sects are religiously mandated.

We must remember that in no religion are we commanded to kill indiscriminately, and those who have taught otherwise have done so by hijacking and distorting the religions in whose name they speak. Pope John Paul II corrected the abuses which have historically been used to justify violence committed against non-Christians.

Only through serious dialogue and sincere commitment to physical engagement to peace on the part of the leaders of the major faiths, other than pronouncements alone, through sacrifices for peace, can we begin to change the current human condition. Pope John Paul II has played a personal role of this kind through his attempts at reconciliation with Judaism, and has changed history between Christians and Jews. This could indeed be a model for all of us to follow, the path of pilgrims in search of peace.

*“The Midrash says with regard to prayer: blessings do not suffice, unless they have the word PEACE in them”* (Bamidbar Raba).

CHIARA LUBICH (Catholic Church)

*(Italian)*

Jesus is for us Christians the God of Peace.

As a result, the Catholic Church makes peace one of its most cherished goals. “Nothing is lost with peace. All can be lost with war”, exclaimed Pope Pius XII. *Pacem in terris* was the title of an Encyclical by

Pope John XXIII. “Never again war”, Pope Paul VI repeated to the United Nations. And Pope John Paul II, following the terrible events of 11 September, points out the path to its attainment: “No peace without justice, no justice without forgiveness”.

The entire Catholic Church works for peace. In doing so, she follows many paths. Among the most effective of these are the dialogues inspired by the Second Vatican Council. Because they give rise to fraternity, they ensure peace.

These dialogues are carried out on the universal level and in the particular Churches, as well as through groups and associations, ecclesial movements and new communities.

The Church pursues the first dialogue among her own sons and daughters, sparking that fellowship required at every level, which is peace ensured.

She pursues a second, *irreversible* dialogue with the different Churches and Ecclesial Communities: a dialogue which fosters peace in the great Christian family.

She pursues yet another dialogue with the world’s great religions, a dialogue based on the so-called “Golden Rule” found in the various Sacred Books and expressed in the Gospel as: “Do to others what you would have them do to you” (*Mt 7:12*). This “Golden Rule”, with its emphasis on the duty to love one’s brothers and sisters, creates pockets of universal fraternity in which peace reigns.

Finally, there is dialogue and cooperation in various fields with those who, without any relationship to religion, are men and women of good will, and thus peace can be built with them too.

All these are various expressions of a single great dialogue which gives rise to that fraternity which can become, at this very difficult time in history, the soul of the vast world community which, paradoxically, is today beginning to be called for by ordinary people and their leaders.

ANDREA RICCARDI (Catholic Church)

*(Italian)*

“That event (the Assisi meeting) could not remain isolated. Indeed, it had an explosive spiritual force: it was like a spring from which new energies of peace began to flow...” So wrote Pope John Paul II to the religious leaders present at one of the fifteen international meetings which followed that memorable day. In 1986 the world was enmeshed in the cold war. But we did not pray in vain at Assisi and in the spirit of Assisi! We have seen how prayer unleashes new energies for peace. Epoch-making changes have taken place: peaceful transitions from Communism in Eastern Europe victories of peace in Central and South America, and in Asia. I have seen at first hand the return of justice in South Africa and of peace in Mozambique. New energies of love prepare the way for peace.

By her insistent prayer, the Church refuses to accept that war is inevitable. Peacemakers have

become more numerous. In the past century not a few of them have fallen: from their blood peace has blossomed! Their blood has joined that of missionaries, of those who have given their lives for the sake of charity and justice. The new martyrs of the twentieth century testify to the strength, lowly and weak, of Christians, which is more powerful than evil. Thanks also to their witness, we have not grown resigned to the various forms of poverty in the world, and to war, the source of every form of poverty.

So many conflicts are still going on. The Church neither despairs nor grows resigned. She holds up the interior dimension of peace. The peacemakers will be called children of God and the meek shall inherit the earth.

At the beginning of each year, the World Day of Peace Messages rouse us from resignation to war or from irresponsibility in the face of evil. Wherever the Gospel is lived and proclaimed, one learns not to waste the great gift of peace, as Blessed Pope John XXIII used to say. Each local Church, each Christian community, each family becomes a sanctuary of peace.

The historical lesson of recent decades, and indeed the whole twentieth century, tells us: peace is possible and war is a venture without return. Indeed, we Catholics, together with all Christians and with the followers of the great religions, have understood better that only peace is holy, war is never holy! For this reason, today, confronted by the difficulties of the times, we accept with hope and enthusiasm the

Pope's invitation to "open our hearts and minds to the great challenges lying before us".

## THE HOLY FATHER'S ADDRESS (see below, p. 139)

### *Moment of silence and musical Interlude*

#### INVITATION TO PRAYER

#### *The Holy Father:*

"Unless the Lord builds the house, those who build it labour in vain".

Now is the favourable time for prayer: prayer is at the heart of commitment to the building of peace in order, justice and freedom.

Let us proceed!

Although in different places  
and in different rites,  
let us proclaim to the human family  
the sure reasons for our hope.

*- To the sound of music, the papal choir, the representatives with their respective delegations, and the Holy Father leave the Square in the direction of the lower Basilica and make their way to the places set aside for prayer.*

## II. PRAYER IN DIFFERENT PLACES

### 1. *Access to the different places of prayer*

- The papal choir and the Christian delegations enter the lower Basilica directly and take their places immediately, after which the Holy Father and the representatives of the Churches and Ecclesial Communities enter in procession.

- The representatives of the other religions, together with their delegations, upon leaving the Square, are accompanied by the staff of the corresponding Pontifical Councils and the Friars of the Convent to the places set aside for them.

### 2. *Places set aside for prayer*

- Lower Basilica: Christian

- Sacred Convent:

Room A - Islam

Room B - Buddhism

Room C - Sikhism

Room D - African Traditional Religions

Room E - Hinduism

Room F - Tenrikyo

Room G - Shintoism

Room H - Judaism

Room I - Zoroastrianism, Jainism and Confucianism

# THE CHRISTIAN PRAYER SERVICE

## PRESENTATION

(From the Libretto used at the Christian Service)

### SIGNIFICANCE OF THE ECUMENICAL CELEBRATION

#### 1. *Together as Christ's disciples*

Of particular significance in the context of the Day of Prayer for Peace in the World is the participation of the various representatives of the Churches and Ecclesial Communities. The presence of so many of them in Assisi is a sign of unity before the world at this moment in history.

As Christ's disciples who live immersed in history, they are attuned to the joy and hopes, the sorrows and the anxieties of the people of our time... there is nothing genuinely human that does not find an echo in their hearts (cf. *Gaudium et Spes*, No. 1). For this reason, they join all men and women of good will, together with the representatives of the other religions, in upholding the cause of peace at this troubled time in our history.

As followers of the Divine Master, they desire to testify together to one of the first sayings found in the Gospel: "Blessed are the peacemakers, for they shall be called sons of God" (*Mt 5:9*).

As followers of the Prince of Peace, they wish to offer together their practical witness, their common prayer, their joint commitment, conscious of the importance that the disciples of Jesus bear common witness "so that the world may believe" (cf. *Jn 17:21*).

#### 2. *An evangelical witness for all*

The message and the gift of peace which Jesus bequeathed to his disciples have become ever more necessary in this time. Christians know this. The whole message of the Old and New Testaments is interspersed with references to peace with God and with our brothers and sisters. As Paul writes: "He is our peace, who has made us both one, and has broken down the dividing wall of hostility... that he might reconcile us both to God in one body through the cross... He came and preached peace... and through him we both have access in one Spirit to the Father" (cf. *Eph 2:14-18*).

As heirs of Christ's testament, Christians are in this world the guardians of the gift of universal brotherhood in the one heavenly Father, and witnesses of love of one another and love of one's enemies, even to the sacrifice of one's own life in accordance with the teaching and witness of their Master.

Many are the witnesses of the faith in East and West who have given their lives for peace and recon-

ciliation, and have shed their blood while praying for their persecutors.

This great Christian witness is well expressed by the words of Pope John Paul II in his Message for the 2002 World Day of Peace: "No peace without justice, no justice without forgiveness".

#### 3. *A Common prayer*

All Christians, in fellowship of faith in the confession of the Holy Trinity, united in the word of salvation and the bond of Holy Baptism, can and must bear witness to peace and courageously commit themselves to building a world renewed by forgiveness and love, but they must also pray together, in hearing the one Word, in the intercession of the one Lord Jesus, in the communion of the one Spirit, in the invocation of their one heavenly Father.

For this reason, on the Assisi Day of Prayer all Christians will pray together in a special ecumenical celebration — one which significantly takes place during the Week of Prayer for Christian Unity — characterized by elements common to all the Christian confessions.

The celebration takes place in the Lower Basilica. It is completely centred upon the great sign of the Gospel Book, borne in procession to the singing of New Testament texts on peace, enthroned, surrounded by lights and incensed as the living presence of the Lord in his word.

The initial invocation of the Holy Father and the triple trinitarian invocation emphasize our fellowship in the bond of the Trinity, source of love and reconciliation. The invocation is concluded by the Holy Father with an intense and heartfelt prayer for peace.

The word of God — gift, commitment and prophecy of peace — is proclaimed in three readings from the New Testament. Each reading is followed by three invocations to Christ inspired by the word just proclaimed and concluded by a prayer for peace recited by a Patriarch of the Oriental Churches. It is well known that in the various Christian rites prayers for peace are frequent, intense and rich in meaning.

Word and prayer, proclamation and invocation, constitute the thread of the common celebration of Christians, which leads to commitment and witness.

The celebration concludes with the singing in unison of the Lord's Prayer and the Aaronic blessing, which invokes the gift of peace.

## ORDER OF THE CELEBRATION

### I. INITIAL RITES

#### *Entrance and enthronement of the Book of the Gospels*

- The Holy Father and the Representatives of the Churches and Ecclesial Communities take part in the entrance procession to the altar. The procession is led by the Book of the Gospel carried by an Orthodox Deacon and accompanied by four lamps carried by lay persons from different Churches and Ecclesial Communities.

- During the procession the schola and assembly sing the entrance song *Beati Pacifici*.

#### OPENING CHANT

##### BEATI PACIFICI

#### *The Choir:*

ft. Be- a- ti pa ci fi- ci: - fi- li- i De- i  
vo- ca- bun tur!

Blessed are the peacemakers, for they shall be called sons of God!

#### *The assembly repeats:*

Beati pacifici: filii Dei vocabuntur! (Mt 5:9).

1. Peace for everyone who does good! Bless and do not curse! If possible, so far as it depends on you, live peaceably with all.

2. To set the mind on the Spirit is life and peace. The Kingdom of God is righteousness and peace. Let us pursue what makes for peace, and the God of peace himself will be with you.

3. Grace to you and peace from God our Father! Your feet be shod with the Gospel of peace! May the Lord of peace himself give you peace! Aim at righteousness and peace.

#### ENTHRONIZATION OF THE BOOK OF THE GOSPELS

- When the procession arrives at the altar, the Book of the Gospels is placed on its special bookstand. The Holy Father and the Ecumenical Patriarch then prepare the incense and the Book of the Gospels is incensed by a Latin and an Orthodox Deacon.

#### TRINITARIAN INVOCATION AND PRAISE

#### *The Holy Father:*

Blessed be God,  
Father, Son and Holy Spirit,  
merciful and abounding in love:  
source of forgiveness, communion and peace.  
Now and for ever, world without end.  
R. Amen.

#### *A Representative of the Church of Scotland:*

(in English)

Blessed be God, the Father of our Lord Jesus Christ: he created man and woman in his image and likeness; after the fall, in mercy and kindness, he placed a mark of protection upon Cain, and set in the sky the rainbow as a perennial sign, a covenant between himself and every living creature on the earth.

#### *The Cantor:*

Be- ne- die- tus De- us in sae- cu- la.

Blessed be God for ever.

#### *The assembly repeats:*

Benedictus Deus in saecula.

#### *A Representative of the Quakers:*

(in German)

Blessed be Jesus Christ, our Lord, the Only-Begotten of the Father, announced by the prophets as Prince of Peace, born of a woman in Bethlehem of Judea: by his blood he reconciled Abel and Cain, he knocked down the dividing wall and he made the two peoples one; risen from the dead, as his first gift to his disciples, he gave peace.

#### *The assembly:*

Be- ne- die- tus De- us in sae- cu- la.

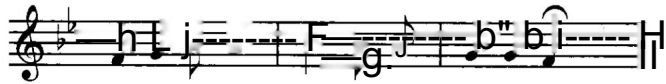
Blessed be God for ever.

#### *A Representative of the Baptist World Alliance:*

Blessed by the Holy Spirit, the Lord and giver of life, the Consoler and source of communion: in the

radiant sign of a dove he consecrated the Lord Jesus in the Jordan River to proclaim to peoples far and near the year of grace and reconciliation; on Pentecost, as blazing fire, he redeemed Babel and amid the diversity of languages he bestowed the one truth, which is the source of life.

*The assembly:*



Be- ne- die- tus De- us iii sse- cu- la.

Blessed be God for ever.

PRAYER

*The Holy Father:*

Let us pray in peace to the Lord.  
 Father most holy,  
 in your Son Jesus Christ  
 you have given all creatures salvation and forgiveness:  
 look upon us, whom you have consecrated  
 in the name of your Only-Begotten Son.  
 In a world often restless and violent,  
 may we to be messengers of glad tidings to the poor,  
 heralds of mercy and reconciliation,  
 makers of peace.

Today let us not harden our hearts  
 as our fathers did in the desert,  
 but receiving the fire of your Holy Spirit,  
 may we welcome the Word of life  
 with the docility of Mary, the Mother of the Lord,  
 of Francis of Assisi  
 and of countless other witnesses of faith.

May your word  
 penetrate us like a sharp sword;  
 may it help us to know the paths of mutual forgiveness  
 more than "seven times seven";  
 may it teach us to build communities of faith  
 open to ever greater communion;  
 may it teach us to be peacemakers  
 so that the civilization of love  
 will bear witness to the Kingdom that is and that  
 will come.  
 Through Christ our Lord.  
 R. Amen.

## II. READING AND INVOCATIONS

FIRST READING

*He is our peace who has made out of two, one people only*  
 (Ef 2:13-18)

*A Representative of the Patriarchate of Moscow*  
 in Russian

A reading from the letter of Paul to the Ephesians.

But now in Christ Jesus you who once were far off have been brought near through the blood of Christ.

It is he who is our peace, and who made the two of us one by breaking down the barrier of hostility that kept us apart. In his own flesh he abolished the law with its commands and precepts, to create in himself one new man from us who had been two, and to make peace, reconciling both of us to God in one body through his cross, which put that enmity to death. He came and "announced the good news of peace to you who were far off, and to those who were near"; through him we both have access in one Spirit to the Father.

INVOCATIONS

*A Representative of the Greek Orthodox Patriarchate of Alexandria and all Africa*

*in French*

- Lord, God of mercy and source of very consolation: you proclaimed peace to those who are far and to those who are near.

*The Cantor:*



Ky-ri- e, e-le-i-son.

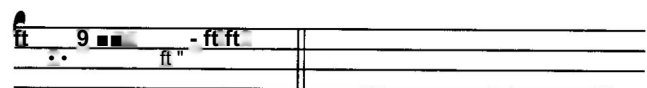
R. Kyrie, eleison.

*A Representative of the Armenian Apostolic Church*

(in Armenian)

- Christ, our Shepherd and mediator with the Father: your peace will extend to the ends of the earth.

*The Cantor:*



Ky-ri- e, e-le-i-son.

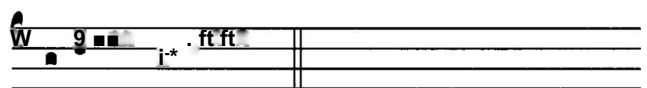
R. Kyrie, eleison.

*A Representative of the Bulgarian Orthodox Church*

(in Bulgarian)

- Lord, powerful God and Prince of peace: your dominion will be great and your peace without end.

*The Cantor:*



Ky-ri- e, e-le-i-son.

R. Kyrie, eleison.

PRAYER FOR PEACE

*The Ecumenical Patriarch:*

(in Greek)

O Lord Jesus Christ, our God, who before Your saving Passion gave your disciples your peace, which surpasses all understanding, and which is given not as the world gives, for it is not of this world;

You whose mouth has spoken the truth that from the heart of man come the evil thoughts and cravings which corrupt him, and who have taught us through the mouth of Saint James that the wars and conflicts of the world stem from our grasping and evil desires;

You, O heavenly King, who are good and benevolent, who declared blessed the peace-makers on earth and assured us that they would be called children of God:

inspire good things in the hearts of those who desire war, and calm their troubled minds; give peace to our hearts too; free us and all people from evil and covetous desires and sow in our hearts and in theirs a spirit of justice, reconciliation and love towards our brothers and sisters; make us peace-makers at peace with everyone, so that men may see working in us your bountiful and peace-bearing divine Providence and may live in peace, glorifying your Holy Name, with the Father and the Holy Spirit for ever and ever. Amen.

*Moment of Silence*

SECOND READING

*If it is possible, so far as it depends on you, live peaceably with all (Rm 12:1-21)*

*A Representative of the Orthodox Church of Albania*

(in Greek)

A reading from the letter of Paul to the Romans.

And now, brothers, I beg you through the mercy of God to offer your bodies as a living sacrifice, holy and acceptable, to God, your spiritual worship. Do not conform yourselves to this age but be transformed by the renewal of your mind, so that you may judge what is God's will, what is good, pleasing and perfect.

Thus, in virtue of the favour given to me, I warn each of you not to think more highly of himself than he ought. Let him estimate himself soberly, in keeping with the measure of faith that God has apportioned him. Just as each of us has one body with many members, and not all the members have the same function, so too we, though many, are one body in Christ and individually members one of another. We have gifts that differ according to the favor bestowed on each of us. One's gift may be prophecy; its use should be in proportion to his faith. It may be the gift of ministry; it should be used for service. One

who is a teacher should use his gift for teaching; one with the power of exhortation should exhort. He who gives alms should do so generously; he who rules should exercise his authority with care; he who performs works of mercy should do so cheerfully.

Your love must be sincere. Detest what is evil, cling to what is good. Love one another with the affection of brothers. Anticipate each other in showing respect. Do not grow slack but be fervent in spirit; he whom you serve is the Lord. Rejoice in hope, be patient under trial, persevere in prayer. Look on the needs of the saints as your own; be generous in offering hospitality.

Bless your persecutors; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Have the same attitude toward all. Put away ambitious thoughts and associate with those who are lowly. Do not be wise in your own estimation.

Never repay injury with injury. See that your conduct is honourable in the eyes of all. If possible, live peaceably with everyone. Beloved, do not avenge yourselves; leave that to God's wrath, for it is written: "Vengeance is mine; I will repay", says the Lord". But "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; by doing this you will heap burning coals upon his head". Do not be conquered by evil but conquer evil with good.

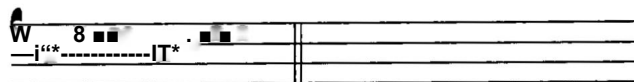
INVOCATIONS

*A Representative of the Orthodox Church of Poland:*

(in Polish)

- Lord, Servant of the living God and our peace: you call us to peace in one body.

*The Cantor:*



Ky-ri- e, e-le-i-son.

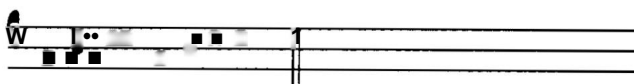
R. Kyrie, eleison.

*A Representative of the Greek Orthodox Patriarchate of Antioch and all the East*

(in Arabic)

- Christ, fulfilment of the old and founder of the new and eternal covenant: you offered yourself in sacrifice once for all to reconcile all things to the Father.

*The Cantor:*



Ky-ri- e, e-le-i-son.

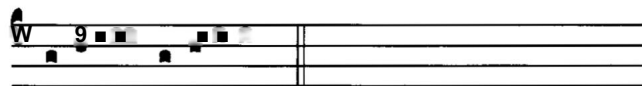
R. Kyrie, eleison.

*A Representatives of the Greek Orthodox Patriarchate of Jerusalem*

(in English)

- Lord, Only-Begotten Son of the Father, obedient unto death: your name, exalted above every other name, will be set as a mark upon the foreheads of your servants for ages unending.

*The Cantor:*



Ky-ri- e, e-le-i-son.

R. Kyrie, eleison.

PRAYER FOR PEACE

*The Greek Orthodox Patriarch of Antioch and all the East*  
(in Arabic)

Glory and obedience to you, Lord Jesus, now and forever, in heaven and on earth: you, O patient Lord, full of grace and love, who love the truthful and pardon sinners, who call all men and women to the joys of heaven, O Lord, receive our prayers. Help us to live according to your commandments, sanctify our souls and purify our bodies, illumine our thoughts and cleanse our intensions. Save us, O Lord, from every misfortune, evildoing and affliction. Send your holy angels to protect us, guide us to an undivided faith in you, and gather us as one in your Holy Spirit. Grant us, O Lord, every blessing. You alone are the Blessed One for ages unending. Amen.

*Moment of Silence*

THIRD READING

*Death will be no more, mourning and crying and pain will be no more, for the first thing have passed away*

Ap 21,1-7,22,1-5

*A Representative of the Syro-Malankara Orthodox Church*

(in Syriac)

A reading from the book of Revelation.

Then I saw new heavens and a new earth. The former heavens and the former earth had passed away, and the sea was no longer. I also saw a new Jerusalem, the holy city, coming down out of heaven from God, beautiful as a bride prepared to meet her husband. I heard a loud voice from the throne cry

out: "This is God's dwelling among men. He shall dwell with them and they shall be his people and he shall be their God who is always with them. He shall wipe every tear from their eyes, and there shall be no more death or mourning, crying out or pain, for the former world has passed away".

The One who sat on the throne said to me, "See, I make all things new!" Then he said, "Write these matters down, for the words are trustworthy and true".

He went on to say: "These words are already fulfilled! I am the Alpha and the Omega, the Beginning and the End. To anyone who thirsts I will give to drink without cost from the spring of life-giving water. He who wins the victory shall inherit these gifts; I will be his God and he shall be my son.

The angel then showed me the river of life-giving water, clear as crystal, which issued from the throne of God and of the Lamb, and flowed down the middle of the streets. On either side of the river grew the trees of life which produce fruit twelve times a year, once each month; their leaves serve as medicine for the nations.

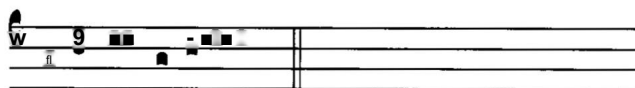
Nothing deserving a curse shall be found there. The throne of God and of the Lamb shall be there, and his servants shall serve him faithfully. They shall see him face to face and bear his name on their foreheads. The night shall be no more. They will need no light from lamps or the sun, for the Lord God shall give them light, and they shall reign forever.

INVOCATIONS

*A Representative of the World Methodist Council*

- Lord, Lamb who was slain, God with us: wipe away every tear and destroy death.

*The Cantor:*



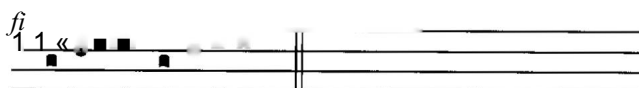
Ky-ri- e, e-le-i-son.

R. Kyrie, eleison.

*A Pentecostal Representative:*

- Christ, the beginning and the end, God with us: make all things new and bring unending peace.

*The Cantor:*



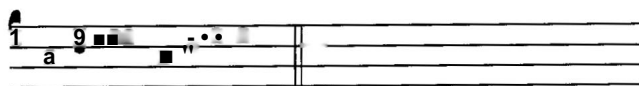
Ky-ri- e, e-le-i-son.

R. Kyrie, eleison.

*A Representative of the Disciples of Christ:*

- Lord, Son of God, bridegroom of the holy city: shed purest light upon all the nations and gather them in peace.

*The Cantor:*



Ky- ri- e, e le- i-son.

PRAYER FOR PEACE

*The Catholicos-Patriarch of the Assyrian Church of the East*

*(in Assyrian)*

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

Heavenly Father, help our weakness and the poverty of our human race that we may stand before your sovereignty. We ask that you open unto us the treasures of your grace; sprinkle upon our hearts the dew of your abundant mercy

We beseech you, O Lord, hear the prayer of those who are gathered together from among different faiths and ethnic groups. Almighty God and Father, we come here today affirming our faith in you, who are our Father, rich in mercy and compassion; for you do not delight in the destruction of your creation, nor in its perdition.

We now ask you to shower forth tranquillity, peace and reconciliation in a world that is troubled and grieved. Enlighten the hearts of the leaders of nations, that they may collaborate in drawing peoples closer together for the good of all of humanity, and in preserving the noble image of man which your hands have fashioned.

Most compassionate Lord, receive the prayers of this gathering offered before the throne of your majesty. Sprinkle the waters of your lasting peace upon the earth, that the poor, needy, hungry, orphaned and widowed may taste of the fruits of your goodness.

O Savior, we ask you to bless, guide and teach each and every one of us to be a herald of peace and love in his own land among his own people and his brothers and sisters in faith. Now and henceforth we praise and worship your holy name. Amen.

*Moment of silence*

THE LORD'S PRAYER

*The Holy Father:*

In simplicity of heart and communion of spirit let us pray to the heavenly Father; let us implore him as befits those who weep over the ruins and who fear for what remains standing amid the defenceless and wounded who languish and the few who put up resistance.

(Saint Cyprian, Ep. VII, 8)



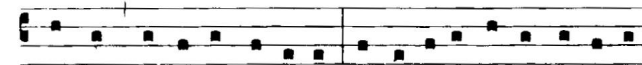
Pa- ter nos- ter, qui es in cae- lis: sancti- fi- ce- tur no- men tu-



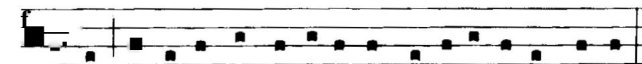
um; adve- ni- at regnum tu- um; fi- at vo- luntas tu- a,



si- cut in cae- lo, et in ter- ra. Pa- nem nostrum co- ti- di-



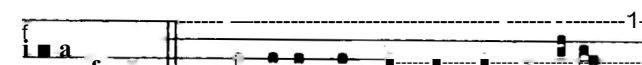
a- num da no- bis ho- di- e; et di- mit- te no- bis de- bi- ta



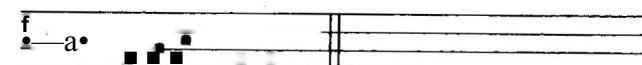
nostra, sic- ut et nos di- mit- ti- mus de- bi- to- ri- bus nostris;



et ne nos indu- cas in ten- ta- ti- o- nem; sed Ii- be- ra nos



a ma- lo. Qui- a tu- um est re- gnum, et po- testas,



et glo- ri- a in sae- cu- la.

### III. BLESSING AND DISMISSAL

*A Representative of the Orthodox Church of Romania  
(in Romanian)*

May the Lord bless you and keep you.

R. Amen.

*A Representative of the Syrian Orthodox Patriarchate  
of Antioch and All the East*

*(in Syrian)*

May his face shine upon you,  
and be gracious to you.

R. Amen.

*A Representative of the Catholicosate of Cilicia  
(in English)*

May he look upon you with kindness, and give  
you his peace.

R. Amen.

*The Holy Father:*

May the of mercy God,  
slow to anger and abounding in love  
Father, Son and Holy Spirit,  
be for us all, for the holy Church,  
for those whom he loves,  
blessing and peace,  
now and for all the length of our days.

R. Amen.

*Music Accompanies the dispersing of the assembly*

### III. FRATERNAL AGAPE

At 1:30 p.m., the Holy Father and the representatives make their way to the refectory and the delegations to other places set aside in the Convent to partake of a fraternal meal.

### IV. COMMITMENT TO PEACE AND CONCLUSION

#### ENTRANCE AND INTRODUCTION

- At 3:30 p.m., once the Delegations have been accompanied to their places in Piazza San Francesco, the various representatives and the Holy Father make their entrance.

Music will be performed during the entrance.

- Once all are at their places, the opening hymn is sung: *O quam pulchri pedes annuntiantis pacem.*

#### OPENING HYMN

##### O QUAM PULCHRI

*The choir:*

ft., O quam pulchri pe-des an-nun-ti- an-tis pa- cem,  
annun ti- antis bo num, sa- lutem prsed-icantis.

How beautiful upon the mountains are the feet of him who brings glad tidings, announcing peace, bearing good news, announcing salvation.

*The assembly repeats:*

Quam pulchri pedes annuntiantis pacem, annuntiantis bonum, salutem praedicantis.

1. How long will you judge unjustly and favour the cause of the wicked? Rescue the lowly and the poor; from the hand of the wicked deliver them.

2. Kindness and truth shall meet; justice and peace shall kiss. Truth shall spring out of the earth, and justice shall look down from heaven.

3. Of kindness and judgement I will sing; I will persevere in the way of integrity; I will not set before my eyes any base thing. I hate him who does perversely.

4. Look to the Lord in his strength; seek to serve him constantly. He, the Lord, is our God; throughout the earth his judgements prevail.

#### INTRODUCTION

##### CARDINAL FRANCIS ARINZE

“They shall beat their swords I into ploughshares and their spears into sickles”.

The arrival of our pilgrimage in Assisi this morning was greeted by the jubilant peal of all the city’s bells, a sound of joyful hope.

The hope for peace has been rekindled through the testimonies we have heard and the prayer of the different groups.

Now peace must be strengthened further by the common commitment which each of us makes before the living God to the brothers and sisters of our own faith and of other religions, and to all the world.

Peace asks that we look with fresh courage, to the future of humanity and of the whole creation.

May peace be a blessing for all.

#### COMMITMENT TO PEACE

- *The Franciscan Friars bring a lighted lamp to the Holy Father and the representatives.*

- *Some of the representatives take their places around the lectern and read the text of the common commitment to peace in different languages:*

*The Ecumenical Patriarch His Holiness Bartholomew I (in French)*

Gathered here in Assisi, we have reflected together on peace, a gift of God and a common good of all mankind. Although we belong to different religious traditions, we affirm that building peace requires loving one's neighbour in obedience to the Golden Rule: *Do to others what you would have them do to you.*

With this conviction, we will work tirelessly in the great enterprise of building peace. Therefore:

Rev. Dr. KONRAD RAISER (World Council of Churches)  
*(in German)*

1. *We commit ourselves* to proclaiming our firm conviction that violence and terrorism are incompatible with the authentic spirit of religion, and, as we condemn every recourse to violence and war in the name of God or religion, we commit ourselves to doing everything possible to eliminate the root causes of terrorism.

BHAI SAHIBJI MOHINDER SINGH (SIKH)  
*(in Punjab)*

2. *We commit ourselves* to educating people to mutual respect and esteem, in order to help bring about a peaceful and fraternal coexistence between people of different ethnic groups, cultures and religions.

METROPOLITA PITRIM (Russian Orthodox)  
*(in Russian)*

3. *We commit ourselves* to fostering the culture of dialogue, so that there will be an increase of understanding and mutual trust between individuals and among peoples, for these are the premise of authentic peace.

METROPOLITA JOVAN (Serbian Orthodox)  
*(in Serbian)*

4. *We commit ourselves* to defending the right of everyone to live a decent life in accordance with their own cultural identity, and to form freely a family of their own.

SHEIKH ABDEL SALAM ABUSHUKHAIDEM (Muslim)  
*(in Arabic)*

5. *We commit ourselves* to frank and patient dialogue, refusing to consider our differences as an insurmountable barrier, but recognizing instead that to encounter the diversity of others can become an opportunity for greater reciprocal understanding.

VESCOVO VASILIOS (Greek Orthodox)  
*(in Greek)*

6. *We commit ourselves* to forgiving one another for past and present errors and prejudices, and to supporting one another in a common effort both to overcome selfishness and arrogance, hatred and violence, and to learn from the past that peace without justice is no true peace.

SIG. CHANG-GYOU CHOI (Confucian)  
*(in Korean)*

7. *We commit ourselves* to taking the side of the poor and the helpless, to speaking out for those who have no voice and to working effectively to change these situations, out of the conviction that no one can be happy alone.

HOJJATOLESLAM GHOMI (Muslim)  
*(in Par si)*

8. *We commit ourselves* to taking up the cry of those who refuse to be resigned to violence and evil, and we desire to make every effort possible to offer the men and women of our time real hope for justice and peace.

REV. NICHIKO NIWANO (Buddhist)  
*(in Japanese)*

9. *We commit ourselves* to encouraging all efforts to promote friendship between peoples, for we are convinced that, in the absence of solidarity and understanding between peoples, technological progress exposes the world to a growing risk of destruction and death.

RABBI SAMUEL-RENE SIRAT (Jewish)

(in Hebrew)

10. *We commit ourselves* to urging the leaders of nations to make every effort to create and consolidate, on the national and international levels, a world of solidarity and peace based on justice.

DR. MESACH KRISETYA (Mennonite World Conference)

(in English)

*We, as persons of different religious traditions,* will tirelessly proclaim that peace and justice are inseparable, and that peace in justice is the only path which humanity can take towards a future of hope. In a world with ever more open borders, shrinking distances and better relations as a result of a broad network of communications, we are convinced that security, freedom and peace will never be guaranteed by force but by mutual trust.

May God bless these our resolutions and grant justice and peace to the world.

HIS HOLINESS JOHN PAUL II

Violence never again!  
War never again!  
Terrorism never again!  
In the name of God, may every religion bring  
upon the earth  
Justice and Peace,  
Forgiveness and Life, Love!

- *The Holy Father, followed by the representatives, makes his way to the pedestal in the centre before the platform and places the lamp there. The representatives do the same after him.*

Meanwhile, the *Canticle of the Creatures* of Saint Francis is sung.

CANTICLE OF THE CREATURES

*The Choir:*

R. Lau-da-to si', mi' Si-gno-re, per quel-li  
ke per-do na no-per lo tu-o-anio-re.

*The Assembly repeats:*

Praise be you, my Lord, for those who grant pardon out of love of you.

Most High, all-powerful and good Lord, yours is the praise, the glory and the honour and all blessings.

To you alone, Most High, do they belong, and no man is worthy to speak your name. Praised be you, my Lord, with all your creatures, especially sir Brother Sun,

who is the day through whom you give us light. And he is beautiful and radiant with great splendour:

of you, Most High, he bears the likeness.

Praised be you, my Lord, for Sister Moon and the stars,

in the heavens you have made them bright, precious and beautiful.

Praised be you, my Lord, for Brother Wind, and for air, and cloudy skies and fair and all weather,

by which you give your creatures sustenance.

Praised be you, my Lord, for Sister Water, who is so useful

and humble and precious and pure.

Praised be you, my Lord, for Brother Fire,

through whom you brighten the night;

and he is beautiful and playful and robust and strong.

Praised be you, my Lord, for our Sister Mother Earth,

who sustains and governs us, and produces varied fruits with coloured flowers and herbs.

Praise be you, my Lord,

for those who grant pardon out of love of you and bear sickness and trial.

Blessed are those who endure them in peace,

by you, Most High, they will be crowned.

Praised be you, my Lord,

for our Sister Bodily Death,

from whom no living man can escape.

Woe to those who die in mortal sin;

blessed are they whom she finds doing your most holy will,

for the second death shall do them no harm.

Praise and bless my Lord and give him thanks, and serve him with great humility.

SIGN OF PEACE

*Cardinale Walter Kasper:*

"Glory and honour and peace for everyone who does good".

Let us become instruments of the peace that comes from on high. Let us remember that there is no peace without justice, that there is no justice without forgiveness. Let us seal with a gesture of peace among ourselves the commitment for peace proclaimed in many voices. Let us bring peace to those who are near and far, to all creatures and all creation.

- *The Holy Father exchanges a sign of peace with all the representatives.*

*Those in the Piazza also exchange a sign of peace to the sound of music.*

#### CONCLUSION

*The Holy Father:*

Once again  
Assisi has come to be  
the source of renewed hope.

Let us give thanks to the Lord,  
the Divine Builder of the house of peace.

Thank you all who have taken part in this event in witness, prayer and shared commitment to serve the cause of peace.

Thank you, all who have made this possible.

Thank you, men and women of good will in every part of the world who are spiritually united with us in this work.

From God, the source of every good thing, blessing and peace upon those who are peacemakers.

In his name let us go,  
let us weave the tapestry of peace with the golden thread of justice, freedom and forgiveness.

*Musical Presentation*

## THE POPE'S ADDRESSES

### THE POPE'S WORDS OF WELCOME AT THE BEGINNING OF THE CEREMONY (cf. p. 121 above)

*On January 24, 2002, in Assisi, at the morning session held under a huge white plastic tent in front of the Upper Basilica of St Francis, all the Christian representatives of the Churches and the religious persons representing Judaism, Islam and the World Religions gathered with the Holy Father for the introduction to the period of prayer.*

*The Holy Father introduced the first session in English with words of greeting and welcome to the major religious authorities who assembled with him for the Day of Prayer in the footsteps of St Francis.*

1. I greet you all with great joy and I extend a cordial welcome to all present. Thank you for accepting my invitation to take part in this gathering of prayer for peace in Assisi. It brings to mind the meeting here in 1986, and is in a sense an important continuation of that event. It shares the same goal: to pray for peace, which is above all a gift to be implored from God with fervent and trusting insistence. In times of greater anxiety about the fate of the world, we sense more clearly than ever the duty to commit ourselves personally to the defence and promotion of the fundamental good which is peace.

2. I extend a special greeting to the Ecumenical Patriarch, His Holiness Bartholomew I, and those who have accompanied him; to the Patriarch of Antioch and All the East His Beatitude Ignatius IV; to the Catholicos Patriarch of the Assyrian Church of the East, His Holiness Mar Dinkha IV; to the Archbishop of Tirana, Durres and All Albania His Beatitude Anastas, to the Delegates of the Patriarchs of Alexandria, Jerusalem, Moscow, Serbia, Rumania; of the Orthodox Churches of Bulgaria, Cyprus and Poland; to the Delegates of the Ancient Churches of

the East: the Syro-Orthodox Patriarchate of Antioch, the Armenian Apostolic Church, the Armenian Catholicosate of Cilicia, the Orthodox Church of Ethiopia, the Syro-Malankar Orthodox Church. I greet the Representative of the Archbishop of Canterbury, Archbishop George Carey, the many Representatives of the Churches and Ecclesial Communities, Christian Federations and Alliances of the West; the Secretary General of the World Council of Churches; the distinguished Representatives of world Judaism who have joined us for this special day of prayer for peace.

3. I also wish to greet most cordially the followers of the various religions: the Representatives of Islam who have come from Albania, Saudi Arabia, Bosnia, Bulgaria, Egypt, Jerusalem, Jordan, Iran, Iraq, Lebanon, Libya, Morocco, Senegal, the United States of America, Sudan and Turkey; the Buddhist Representatives, from Taiwan and Great Britain; the Hindu Representatives from India; the Representatives of African Traditional Religion who have come from Ghana and Benin; and also the Japanese Delegates representing various religions and movements; the Sikh Representatives from India, Singapore and Great Britain; and the Confucian, Zoroastrian and Jain Delegates. I cannot mention everyone by name, but I do wish my welcome to include all of you, dearly cherished guests, whom I thank once again for having agreed to take part in this important day.

4. I am grateful too to the Cardinals and Bishops here present; in particular to Cardinal Edward Egan, Archbishop of New York, the city so terribly affected by the tragic events of September 11. I greet the Representatives of the Episcopate of those countries where the need for peace is especially felt. A special thought goes to Cardinal Lorenzo Antonetti, Pontifi-

cal Delegate for the Patriarchal Basilica of Saint Francis in Assisi, and to the beloved Conventual Franciscans who, as always, are offering a generous welcome and warm hospitality.

With deference I greet the Prime Minister of Italy, the Honourable Silvio Berlusconi, the Minister for Infrastructure and Transport, and the other public Authorities who honour us with their presence I greet the Police forces and all those who are doing everything possible to ensure the success of this day.

Finally, my greeting goes to you, dear Brothers and Sisters here present, and especially to you, dear young people who have kept vigil through the night. God grant that today's gathering may produce those fruits of peace for the whole world which we all so ardently desire.

ORE, January 30, 2002

POPE JOHN PAUL II'S ADDRESS AFTER THE  
TESTIMONIES TO PEACE (cf. p. 128 above)

1. We have come to Assisi on a *pilgrimage of peace*. We are here, as representatives of different religions, to examine ourselves before God concerning our commitment to peace, to ask him for this gift, to bear witness to our shared longing for a world of greater justice and solidarity.

We wish to do our part in fending off the dark clouds of terrorism, hatred, armed conflict, which in these last few months have grown particularly ominous on humanity's, horizon. For this reason we wish to *listen to one another*. We believe that this itself is *already a sign of peace*. In listening to one another there is already a *reply* to the disturbing questions that worry us. This already serves to *scatter the shadows of suspicion and misunderstanding*.

The shadows will not be dissipated with weapons, *darkness is dispelled by sending out bright beams of light*. A few days ago I reminded the Diplomatic Corps accredited to the Holy See that hatred can only be overcome through love.

2. We are meeting in Assisi, where everything speaks of a singular prophet of peace known as *Francis*. He is loved not only by Christians, but by my other believers and by people who, though far-removed from religion, identify with his ideals of justice, reconciliation and peace.

Here, the "poor man of Assisi" invites us first of all to raise a song of *gratitude to God for his gifts*. We praise God for *the beauty of the cosmos and of the earth*, the marvellous "garden" that he entrusted to men and women in order that they might cultivate it and tend it (cf. *Gn 2:15*). It is good that people remember that they find themselves in a "flowerbed" of the immense universe, created for them by God. It is important for people to realize that neither they nor the matters which they so frantically pursue are "everything". Only God is "everything", and in the end everyone will have to give an accounting of themselves to him.

We praise God, the Creator and Lord of the universe, *for the gift of life* and especially human life, which has blossomed on this planet through the mysterious plan of his goodness. Life in all its forms is entrusted in a special way to the care of man.

With daily renewed wonder, we note the *variety of manifestations of human life* from the complementarity of male and female, to a multiplicity of distinctive gifts belonging to the different cultures and traditions that form a multifaceted and versatile linguistic, cultural and artistic cosmos. *This multiplicity is called to form a cohesive whole*, in the contact and dialogue that will enrich and bring joy to all.

God himself has placed in the human heart an *instinctive tendency to live in peace and harmony*. This desire is more deeply-rooted and determined than any impulse to violence; it is a desire that we have come together to reaffirm here, in Assisi. We do so in the awareness that we are representing the deepest sentiment of every human being.

History has always known men and women who, precisely because they are believers, have distinguished themselves *as witnesses to peace*. By their example they teach us that it is possible to build between individuals and peoples *bridges that lead us to come together and walk with one another* on the paths of peace. We look to them in order to draw inspiration for our commitment in the service of humanity. They encourage us to hope that, also in this new millennium just begun, there will be no lack of men and women of peace, capable of irradiating in the world the Light of love and hope.

3. *Peace* Humanity is *always* in need of peace, but *now* more than ever, after the tragic events which have undermined its confidence and in the face of persistent flashpoints of cruel conflict which create anxiety throughout the world. In my *Message* for 1 January, I stressed the two "pillars" upon which peace rests: commitment to *justice* and readiness to *forgive*.

*Justice*, first of all, because there can be no true peace without respect for the dignity of persons and peoples, respect for the rights and duties of each person and respect for an equal distribution of benefits and burdens between individuals and in society as a whole. It can never be forgotten that situations of oppression and exclusion are often at the source of violence and terrorism. But *forgiveness* too, because human justice is subject to frailty and to the pressures of individual and group egoism. Forgiveness alone heals the wounds of the heart and fully restores damaged human relations.

We hear the words, we hear the wind. The wind reminds us of the Spirit: "The Spirit blows where he will" (*Jn 3:8*).

Humility and courage are required if we are to take this path. Our gathering today, in a context of dialogue with God, offers us a chance to reaffirm that *in God we find pre-eminently the union of justice and mercy*. He is supremely faithful to himself and to man, even when people wander far from him. That is why *religions are at the service of peace*. It is the duty

of religions, and of their leaders above all, to foster in the people of our time a renewed sense of the urgency of building peace.

4. This was recognized by those who took part in the Interreligious Gathering in the Vatican in October 1999. They affirmed that religious traditions have the resources needed to overcome fragmentation and to promote mutual friendship and respect among peoples.

On that occasion, it was also recognized that tragic conflicts often result from an *unjustified association of religion* with nationalistic, political and economic interests, or concerns of other kinds. Once again, gathered here together, we declare that whoever uses religion to foment violence contradicts religion's deepest and truest inspiration.

It is essential, therefore that *religious people and communities should in the clearest and most radical way repudiate violence*, all violence, starting with the violence that seeks to clothe itself in religion, appealing even to the most holy name of God in order to offend man. *To offend against man* is, most certainly, *to offend against God*. There is no religious goal which can possibly justify the use of violence by man against man.

5. I turn now in a special way to you, my *Christian Brothers and Sisters*. Our Lord and Master Jesus Christ calls us to be apostles of peace. He made his own the *Golden Rule* well known to ancient wisdom: "Whatever you wish that men would do to you do so to them" (*Mt* 7:12; cf. *Lk* 6:31) and God's commandment to Moses "Love your neighbour as yourself" (cf. *Lv* 19:18; *Mt* 22:39 and parallels). He brought these laws to fulfilment in the new commandment: "Love one another as I have loved you" (*Jn* 13:34).

In his death on Golgotha, Jesus bore in his flesh the wounds of God's passion for humanity. Bearing witness to the heavenly Father's loving plan, he became "our peace, who has made us both one, and has broken down the dividing wall of hostility" (*Eph* 2:14).

With Francis, the saint who breathed the air of these hills and walked the streets of this town, let us fix our gaze on the mystery of the Cross, the tree of salvation sprinkled with the redeeming blood of Christ. The lives of Saint Francis, Saint Clare and countless other Christian, saints and martyrs were marked by the mystery of the Cross. Their secret was precisely *this sign of the triumph of love over hatred*, of forgiveness over retaliation, of good over evil. We are called to go forward in their footsteps, so that the world will never cease to long for the peace of Christ.

6. If peace is God's gift and has its source in him, where are we to seek it and how can we build it, if not in a deep and intimate relationship with God? To build the peace of order, justice and freedom requires, therefore, a *priority commitment to prayer*, which is openness, listening, dialogue and finally union with God, the prime wellspring of true peace.

*To pray is not to escape from history* and the problems which it presents. On the contrary, it is to choose to face reality *not, on our own, but with the strength that comes from on high*, the strength of truth and love which have their ultimate source in God. Faced with the treachery of evil, religious people can count on God, who absolutely wills what is good. They can pray to him to have the courage to face even the greatest difficulties with a sense of personal responsibility, never yielding to fatalism or impulsive reactions.

7. Brothers and Sisters gathered here from different parts of the world! Shortly we shall go to the *arranged places* in order to beg from God the gift of peace for all humanity. Let us ask that we be given the gift of recognizing the path of peace, of right relationship with God and among ourselves. Let us ask God to open people's hearts to the truth about himself and the truth about man. We *have a single goal and a shared intention*, but we will pray *in different ways*, respecting one another's religious traditions. In this too, deep down, there is a message: we wish to show the world that the genuine impulse to prayer does not lead to opposition and still less to disdain of others, but rather to constructive dialogue, a dialogue in which each one, without relativism or syncretism of any kind, becomes more deeply aware of the duty to bear witness and to proclaim.

Now is the time to overcome decisively those temptations to hostility which have not been lacking in the religious history of humanity. In fact, when these temptations appeal to religion, they show a profoundly immature face of religion. True religious feeling leads rather to a perception in one way or another of the mystery of God, the source of goodness, and that is a wellspring of respect and harmony between peoples: indeed religion is the chief antidote to violence and conflict (cf. *Message for the World Day of Peace 2002*, 14).

Today, as on 27 October 1986, Assisi becomes *once more the "heart" of a vast multitude of people calling for peace*. From yesterday until this evening many people are united with us in places of worship, in homes, in communities, throughout the world praying for peace. They are old people, children, adults and young people: a people tireless in their belief that prayer has the power to bring peace.

May peace dwell especially in the soul of the rising generations. *Young people of the Third Millennium*, young Christians, young people of every religion, I ask you to be, like Francis of Assisi, gentle and courageous "guardians" of true peace, based on justice and forgiveness, truth and mercy!

Go forward into the future holding high *the lamp of peace*. The world has need of its light!

Man has spoken. The many persons present here have spoken. The wind has spoken, a strong wind. Scripture says, "The Spirit blows where he wills". May the Holy Spirit today speak to the hearts of all of us here present. He is symbolized by that wind that accompanied the human words that we all have heard. Thank you.

ORE, January 30, 2002

LIST OF PARTICIPANTS: TWO HUNDRED RELIGIOUS  
LEADERS CAME TO ASSISI

ORTHODOX CHURCHES

*Ecumenical Patriarchate*

His Holiness Bartholomew I, Ecumenical Patriarch

His Em. Gennadios, Archbishop Metropolitan of the Greek Orthodox in Italy, Exarch of Southern Europe

His Em. Emmanuel, Bishop of Reghion, Director of the Office of the Orthodox Church to the European Community

Deacon Stefanos, Patriarchal Deacon

Mr Basilios Karaghiorghis

*Greek Orthodox Patriarchate of Alexandria and All Africa*

H.E. George Vladimirov, Bishop of Nilopolis, Patriarchal Vicar in Alexandria

*Greek Orthodox Patriarchate of Antioch and all the East*

H.B. Ignace IV Hazim, Greek Orthodox Patriarch of Antioch and all the East

H.E. Lukas El Khoury, Auxiliary Bishop of the Patriarchate

H.E. Gabriel Saliby, Metropolitan of Western and Central Europe

Mr Dimitri Yamanoglu, Secretary to Metropolitan Saliby

*Greek Orthodox Patriarchate of Jerusalem*

Rev Archimandrite Nikolaos Nikodimos Farmakis

Rev. Fr Rafaele Apostolos Anagnostakis

*Orthodox Patriarchate of Moscow*

H.E. Innokentij, Bishop of Korsun for Russian Orthodox faithful in France

*Orthodox Patriarchate of Serbia*

H.E. Jovan Metropolitan of Zagreb and Ljubljana

*Orthodox Patriarchate of Romania*

H.E. Ioan Salagean, Bishop of Harghita and Covasna

*Orthodox Church of Finland*

H.E. Ambrosius, Metropolitan elect of Helsinki

*Orthodox Patriarchate of Bulgaria*

Rev. Archpriest Ivan Petkin,

Episcopal Vicar for Central and Western Europe

*Orthodox Church of Cyprus*

H.E. Vasilios, Bishop of Trimithus, Vicar of the Greek Orthodox Archbishop of Nea Justiniana and All Cyprus

Prof. Christos Economou

*Orthodox Church of Poland*

Rev. Archimandrite Jerzy (Pankowki)

*Orthodox Church of Albania*

H.B. Anastas, Archbishop of Tirana, Durres and of All Albania

Rev. Fr Jani Trebicka, General Secretary of the Holy Synod

ANCIENT CHURCHES OF THE EAST

*Syrian Orthodox Patriarchate of Antioch*

H.E. Mor Gregorios Yohanna Ibrahim, Metropolitan of Aleppo

*Armenian Apostolic Church*

H.E. Khajak Barsamian, Primate of the Eastern Diocese of the United States of America

*Armenian Catholicosate of Cilicia*

H.E. Oshagan Choloyan, Archbishop, Prelate of the Eastern Coast of the United States of America and Canada

*Orthodox Church of Ethiopia*

Rev. Fr Abba G. Egziabher G. Selassie, Rector of the Ethiopian Community of Rome

Dr Tarekegne Taka, President of the Ethiopian Community in Italy

*Syrian Orthodox Malankara Church, India*

Rev. Dr Mathew Baby

*Assyrian Church of the East*

His Holiness Mar Dinkha IV Gatholicos Patriarch of the Assyrian Church of the East

H.E. Mar Bawai Ashur Soro, Assyrian Bishop of Seattle, General Secretary of the Interecclesial Commission for Ecumenical Relations

CHURCHES, ECCLESIAL COMMUNITIES, FEDERATIONS,  
ALLIANCES AND ORGANIZATIONS OF THE WESTERN WORLD

*Anglican Communion*

H.E. Richard Garrard, Assistant Bishop for the Diocese of Europe of the Church of England, Director of the Anglican Centre in Rome

*Lutheran World Federation*

Rev. Dr Ismael Noko, General Secretary of the Lutheran World Federation

H.E. Munib A. Younan, Lutheran Bishop of Jerusalem

*World Alliance of Reformed Churches*

Rev. Dr Setri Nyomi, General Secretary of the World Alliance of Reformed Churches

*Presbyterian Church of Scotland*

Rev. John D. Miller, Moderator

*World Methodist Council*

Rev. Dr George Freeman, General Secretary of the world Methodist Council

*Christian Church (Disciples of Christ)*

Rev. Alvin O. Jackson, Moderator, Pastor of the National City Christian Church in Washington

Dr David M. Thompson, Moderator of the Disciples Ecumenical Consultative Council and first Vice-President of the World Convention of Churches of Christ

*Pentecostals*

Rev. Dr Cecil M. Robeck, Co-President of the International Commission for Catholic-Pentecostal Dialogue

*Baptist World Alliance*

Rev. Denton Lotz, General Secretary of the Baptist World Alliance

*European Baptist Federation*

Rev. Pastor Italo Benedetti, Italian Baptist Union

*Mennonite World Conference*

Dr Mesach Krisetya, President of the Mennonite World Conference

*Friends World Committee for Consultation (Quakers)*

Ms Hamsa Eichler, Travelling Friend of the Vienna Quaker Group Moravian Church

*Moravian Church*

Rev. Angetile Yesaya Musomba, Director of the Unity Board of the Moravian Church - Unitas Forum

*World Council of Churches (Ecumenical Council of Churches)*

Rev. Konrad Raiser, General Secretary of the World Council of Churches

JUDAISM

Rabbi Joseph H. Ehrenkranz Director of the Center for Christian-Jewish Understanding at Sacred Heart University (United States)

Prof. Dr Leon Feldman, International Committee for Interreligious Consultations (United States)

Rabbi Ron Kronish, Director of the International Coordinating Council in Israel, Jerusalem

Rabbi Alan Placey, in charge of interreligious matters Office of the Chief Rabbi of the United Hebrew Congregation of the British Commonwealth of Nations, London

Chief Rabbi David Rosen, President, International Council of Christians and Jews, Jerusalem

Rabbi Israel Singer, Secretary, International Committee for Interreligious Consultations (United States of America)

Grand Rabbi Samuel-Reñe Sirat, of the Central Consistory, France

Rabbi Arthur Schneier, President, Appeal of Conscience Foundation (United States of America)

Rabbi Henry I. Sobel, Senior Rabbi, Congregação Israelita Paulista, Sao Paulo, Brazil

Rabbi Prof. Elia Toaff, former Chief Rabbi of Rome, Italy

BUDDHISM

Geshe Tashi Tsering, Representative of the Dalai Lama, Great Britain

Venerable Yi I, Delegation Chief, Great Britain, with his entourage

Venerable Gensho Hotumi, Rinzaï Zen Roshi, Japan

Abbot Phrathepsophon, Representative of the Supreme Patriarch of Thailand

Mr Smamjit Piromruen, Thailand

Dr Amraj Buasini, Thailand

*Japanese Buddhist Federation, Japan*

Venerable Chiko Iwagami, President

Mr Yuki Kashiwagi

Dr Kenneth Kenichi Tanaka

Dr Satoru Eguchi

*Tendai, Japan*

Venerable Ryoko Nishioka, President of the Tendai Denomination, Delegation Head

Venerable Kojun Handa, Delegate of the Tendai Supreme Priest

Ms Hatsuko Handa

Venerable Ejun Ota

Venerable Tetsuen Sailto  
Venerable Yuigyo Okubo  
Ms Yumiko Nishioka  
Mr Uchiyama  
Mr Yoshihiro Kitagawa

*Rissho Ko sei-Kai, Japan*

Rev. Nichiko Niwano, President, Delegation Head  
Rev. Hideyuki Kobayashi  
Dr Koichi Kawamoto, Interpreter  
Mr Yasutomo Sawahata, Interpreter  
Ms Megumi Hirota, Interpreter

*Myochikai, Japan*

Rev. Keishi Miyamoto, President

TENRIKYO

Rev. Zensuke Nakata, Delegation Head  
Rev. Noriaki Nagao  
Rev. Hideo Yamaguchi  
Dr Ikuo Higashibaba

SHINTOISM

*Oomoto*

Hon. Yasumi Hirose, Delegation Head  
Mr Mitsuo Yamazaki  
Mr Masamichi Tanaka  
Mr Katsuya Kimura  
Mr Kimio Matsumoto  
Mr Akira Naruo

ISLAM

Prof. Muhammad Tahir Ul-Qadri, Pakistan  
Prof. Hamid Ahmad Al-Rifaie, Saudi Arabia  
Dr Mohammad Sammak, Lebanon  
H.E. Wahid Ni Mutilan, President Ulama League,  
the Philippines, with his wife  
H.E. Kamil Al-Sharif, Jordan  
Dr Abd-el-Qader Dilmi, Algeria  
Dr Aly Wahby El Samman, Egypt  
H.E. Imam Wallace Deen Mohammad, United  
State of America  
Imam Abdul Karim Hasan, United States of  
America  
H.R.H. Prince Hassan bin Talal, Jordan  
Mr Mahmoud Mohammadi Araghi, Iran, with his  
entourage

H.E. Grand Mufti Mùstafa Ceric, Bosnia and  
Herzegovina

Dr Ifet Mustafic, Bosnia and Herzegovina

H.E. Grand Mufti Selim Myumyum Mehmed,  
Bulgaria

Dr Nikolay Pankov, Bulgaria

Sheik Abdel Salam E.H.

Abushukhaidem, Jerusalem

Sheik Saad A.M. Darwish, Jerusalem

Dr Main Badawi Ibrahim Dweik, Jerusalem

Dr Mohammed Ahmed Sharif, Libia

Dr Mansour Tantush, Libya

H.E. Grand Mufti Absattar Derbissali, Kaza-  
khstan

Dr Asirabai Risbay, Kazakhstan

Dr Naweed Baig, Pakistan

H.E. Nun Yimaz, Turkey

H.E. Grand Mufti Kafiz Sabri Kochi, Albania

Mr Bujar Mullahi, Albania

H E. Reshat Bardhi, Albania

Mr Edmond Brahimai, Albania

Imam Mahmoud Hammad Ibrahim Sheweitah,  
Italy

JAINISM

Mr Harshad Nandlal Sanghrajka, Great Britain

SIKHISM

Mr Harbans Singh, Singapore

Bhai Sahijb Mohinder Singh Ahluwalha, Delega-  
tion Head, Great Britain

Mr Sewa Singh Mandla, Great Britain

Mr Gurcharan Singh Chandan, Great Britain

Joginder Vedanti, India

Sardar Prithipal Singh, India

HINDUISM

Shri Krishnarajav Vanavarayar, India

Mrs Karuna Vanavarayar, India

Mrs Dhanashree Srinivas Talwalkar, India

Swamiji Agnivesh, India

Prof. Raj Krishan Srivastava, India

ZOROASTRIANISM

Ervad Rustom Bhedwar, Great Britain

Mr Dorab Mistry, Great Britain

#### TRADITIONAL AFRICAN RELIGIONS

Komfo Afua Serwah Mensah, Ghana  
Mr Gasseto Ainadou, Benin  
Mr Alexander Andre Paqui, Benin

#### CHRISTIANITY

Dr William F. Vendely, United States of America  
Dr Petar Paul Stewart, United States of America  
Rev. Fr Thierry Becker, Algeria  
Ms Natalia Dallapiccola, Italy  
Dr Alberto Quattrucci, Italia

#### CARDINALS, ARCHBISHOPS AND BISHOPS

Cardinal Angelo Sodano, Secretary of State of His Holiness  
Cardinal Roger Etchegaray  
Cardinal Joseph Ratzinger, Prefect of the Congregation for the Doctrine of the Faith  
Cardinal Ignace Moussa I Daoud, Prefect of the Congregation for the Oriental Churches  
Cardinal Marco Ce, Patriarch emeritus of Venice  
Cardinal Carlo Maria Martini, Archbishop of Milan  
Cardinal Francis Arinze, President of the Pontifical Council for Interreligious Dialogue  
Cardinal Jozef Tomko  
Cardinal Eduardo Martinez Somalo, Prefect of the Congregation for the Institutes of Consecrated Life and the Societies of Apostolic Life  
Cardinal Achille Silvestrini  
Cardinal Michele Giordano, Archbishop of Naples  
Cardinal Camillo Ruini, Vicar General for the Diocese of Rome  
Cardinal Vinko Puljić, Archbishop of Vrhbosna, Bosnia and Herzegovina  
Cardinal Salvatore De Giorgi, Archbishop of Palermo  
Cardinal Dionigi Tettamanzi, Archbishop of Genoa  
Cardinal Giovanni Battista Re, Prefect of the Congregation for Bishops  
Cardinal Severino Poletto, Archbishop of Turin  
Cardinal Cormac Murphy-O'Connor, Archbishop of Westminster  
Cardinal Edward Michael Egan, Archbishop of New York  
Cardinal Edward Idris Cassidy  
Cardinal Lorenzo Antonetti, Pontifical Delegate for the Patriarchal Basilica of St Francis in Assisi

Cardinal Francois-Xavier Nguyen Van Thuan, President of the Pontifical Council for Justice and Peace

Cardinal Sergio Sebastiani, President of the Prefecture for the Economic Affairs of the Holy See

Cardinal Jose Saraiva Martins, Prefect of the Congregation for the Causes of Saints

Cardinal Walter Kasper, President of the Pontifical Council for Promoting Christian Unity

Patriarch Raphael I'Bidawid of Babylon for the Chaldeans

Archbishop Leonardo Sandri, Substitute for General Affairs of the Secretariate of State

Archbishop Jean-Louis Tauran, Secretary for Relations with States of the Secretariate of State

Bishop Marc Ouellet, Secretary of the Pontifical Council for Promoting Christian Unity

Bishop Giampaolo Crepaldi, Secretary of the Pontifical Council for Justice and Peace

Bishop Michael Fitzgerald, Secretary of the Pontifical Council for Interreligious Dialogue

Archbishop Paulo Sardi, Apostolic Nuncio with Special Responsibilities

Archbishop Josip Bozanicof Zagreb

Bishop Amedée Grab of Chur, President of the European Council of Episcopal Conferences

#### CIVIL AUTHORITIES

H.E. Mr Carlo Azeglio Ciampi, President of Italy, with his entourage

H.E. Mr Silvio Berlusconi Prime Minister of Italy, with his entourage

Hon. Pietro Lunardi, Italian Minister for Infrastructures and Transport

#### GUESTS

Chiara Lubich, Work of Mary (Focolare Movement), with her entourage

Andrea Riccardi, Community of Sant'Egidio Carrascosa Jesus, *Comunione e Liberazione*

Kiko Argueho, the Neocatechumenal Way

Representative of Bro. Roger, Community of Taizé

Sr Nirmala, Superior General of the Missionaries of Charity with her entourage

Sr Raymonde-Andree, Superior General of the Little Sisters of Jesus

Fr Angelo Panigatti, Barnabites

Prof. Mario Agnes, Editor-in-chief of *L'Osservatore Romano*

Dr Joaquin Navarro-Vails, Director of the Press Office of the Holy See

Fr Pasquale Borgomeo, Director of Vatican Radio

ALSO PRESENT.

Representatives of the Episcopates of:

- Algeria
- Angola
- Burundi
- Colombia
- Indonesia
- Nigeria
- Pakistan

- Philippines

- Ruanda

- Spain

- Sri Lanka

- Sudan

- Members of the Permanent Council of the Italian Bishops' Conference. Members of the Commission of the Italian Bishops' Conference for Ecumenism and Dialogue

ORE, January 30, 2002

## C. SOME STATEMENTS AFTER THE EVENT

LUNCHEON WITH THE RELIGIOUS LEADERS

*January 25, 2002*

*On Friday, January 25, in Rome, after the World Day of Prayer for Peace in Assisi, the Holy Father offered a lunch for the 200 religious leaders who participated in the event.*

*The Holy Father received his guests in the Ducal Hall of the Apostolic Palace, decorated by 15<sup>th</sup> century artists and restored in the 17<sup>th</sup> century by Gianlorenzo Bernini. John Paul II sat at the central table. The meal was a strictly vegetarian meal without alcohol in order to respect everyone's traditions. Here are the Pope's remarks in English at the beginning.*

Distinguished Guests,  
Dear Friends,

What happened yesterday in Assisi will live long in our hearts and will, we hope, have a profound echo among the peoples of the world. Let me thank each of you for your generosity in responding to my invitation. I recognize that your coming here has meant a great effort. I thank you above all for your willingness to work for peace, and for your courage in declaring before the world that violence and religion can never go together.

From the hills of Umbria we have come to the hills of Rome, and with great joy, I welcome you to my own home. The door of this house is open to all people, and you come to this table not as strangers but as friends. Yesterday we gathered in the shadow of Saint Francis. Here we gather in the shadow of the fisherman, Peter. Assisi and Rome, Francis and Peter: the places and the men are so different. Yet they were both bearers of the message of peace sung by Angels at Bethlehem: Glory to God in the highest heaven, and peace to his people on earth!

With all our differences, we sit at this table, united in our commitment to the cause of peace. That commitment, born of sincere religious sentiment, is surely what God expects of us. It is what the world seeks in religious men and women. That commitment is the hope we have to offer at this spe-

cial time. May God grant us all to be humble and effective instruments of his peace.

May he bless us and these foods which come to us from the gracious bounty of the earth which he has created. Amen.

ORE, January 30, 2002

ANGELUS

*January 27, 2002*

*Before praying the Angelus with the thousands of pilgrims, the Holy Father commented on the World Day of Prayer for Peace as another milestone. He recalled the mission of religion today to build peace in the world. He thanked the religious leaders who took part, all the faithful who supported the Day with their prayers and young people for entering into the spirit of the Day.*

Dear Brothers and Sisters,

1. I am still feeling intensely the emotion I experienced last Thursday on the Day of Prayer for Peace: "Violence never again! War: never again! Terrorism never again! In the name of God, may every religion bring upon the earth justice and peace, forgiveness and life, love!"

This is the solemn appeal that, together with the leaders of various religions, I addressed to the men of our time, forcefully rejecting the temptation to resolve serious problems of humanity by using arms and violence. Thus we have placed another milestone on the road to building a civilization of peace and love.

Once again, today I would like to thank the religious leaders who responded to my invitation. Together we affirmed in Assisi that the mission of religion consists in fostering peaceful coexistence among peoples and cultures, in reciprocal respect. At the same time, I express my heartfelt thanks to the immense body of believers, to the innumerable individuals all over the world who were with us with their spiritual support, as well to those who, although

far from religion, have shared “the spirit” of this extraordinary Day and are ready to defend and promote authentic human values.

2. I greet young people especially who, with their typical enthusiasm, showed their support in the city of St Francis on the occasion of the Meeting. The future of the world has been entrusted to them and to the new generations.

I am very happy now that a few days after the Assisi meeting, *the youngsters of Rome's Catholic Action* have come to St Peter's Square with the Cardinal, Vicar Camillo Ruini to celebrate their “Day of Peace”. Two of them are here with me and in a little while they will release two doves, symbol of peace. It is an expressive action, dedicated to the many children who, unfortunately, are still victims of war and serious injustices. May the dedication of all guarantee respect for the fundamental rights of every human being born on the face of the earth.

ORE, January 30, 2002

TO COMMUNITY OF ST. EGIDIO

*February 8, 2002*

(...) 4. We have just celebrated the Meeting for the Day of Prayer for Peace in the city of St Francis. Since the first meeting in 1986, every year, your community has organized meetings that have brought the “spirit of Assisi” to life under the heavens of many European cities. It has given birth to an exceptional movement of men and women of different religions who, without any confusion, do not cease begging from God for peace for all the peoples. (...)

ORE, February 20, 2002

LETTER TO HEADS OF STATE AND GOVERNMENT

*February 24, 2002*

*A month after the Assisi Meeting last 24 January, the Holy Father sent a Letter dated 24 February to all Heads of State and Government of the world to make known the “Decalogue of Assisi for Peace”. The ten statements “Commitment to Peace” read at the last part of the day of peace, (see above pp. 186-137)*

To their Excellencies  
Heads of State or Government

A month ago, the Day of Prayer for Peace in the world took place in Assisi. Today my thoughts turn spontaneously to those responsible for the social and political life of the countries that were represented there by the religious authorities of many nations.

The inspired reflections of these men and women, representatives of different religious confessions,

their sincere desire to work for peace, and their common quest for the true progress of the whole human family, found a sublime and yet concrete form in the “Decalogue” proclaimed at the end of this exceptional day.

I have the honour of presenting to Your Excellency the text of this common agreement, convinced that these ten propositions can inspire the political and social action of your government.

I observed that those who took part in the Assisi Meeting were more than ever motivated by a common conviction: humanity must choose between love, and hatred. All of them, feeling that they belong to one and the same human family, were able to express their aspiration through these ten points, convinced that if hatred destroys, love, on the contrary, builds up.

I hope that the spirit and commitment of Assisi will lead all people of goodwill to seek truth, justice, freedom and love, so that every human person may enjoy his inalienable rights and every people, peace. For her part, the Catholic Church, who trusts and hopes in “the God of love and peace” (2 Cor, 13:11) will continue to work for loyal dialogue, reciprocal forgiveness and mutual harmony to clear the way for people in this third millennium.

With gratitude to Your Excellency, for the attention you will be kind enough to give my Message, I take the present opportunity offered to assure you of my prayerful best wishes.

From the Vatican, 24 February 2002.

IOANNES PAULUS PP. II

ORE, March 6, 2002

URBI ET ORBI EASTER MESSAGE

*March 31, 2002*

*On Easter Sunday, 31 March, after the Mass at which he concelebrated in St Peter's Square, the Holy Father imparted to the faithful the traditional message and blessing Urbi et Orbi, to the city and to the world, broadcast to many different countries on radio and television.*

(...) The peace which is the gift of the Risen Christ is deep and complete, and can reconcile man with God, with himself and with creation. Many religions proclaim that peace is a gift from God. We saw this again at the recent Meeting at Assisi. May all the world's believers join their efforts to build a more just and fraternal humanity, may they work tirelessly to ensure that religious convictions may never be the cause of division and hatred, but only and always a source of brotherhood, harmony, love. (...)

ORE, April 3, 2002

## POPE JOHN PAUL II AND ECUMENISM

*March-July, 2002*

TO APOSTOLIC NUNCIO TO CYPRUS

*March 6, 2002*

*The Holy Father sent a Message, dated March 6, to the Apostolic Nuncio in Cyprus for the meeting held in Nicosia, Cyprus, on the dialogue between religions and culture. The Archangelos Cultural Foundation of the Holy Orthodox Monastery of Kykkos in collaboration with the Department of Communication and Mass Media of the Panteion University in Athens were the organizers of the meeting.*

To The Most Reverend Pietro Sambì  
Apostolic Nuncio to Cyprus

I am pleased to learn that you will be present at the Meeting convened in Nicosia, Cyprus, by the Cultural Foundation of the Holy Monastery of Kykkos, Archangelos, in collaboration with the Department of Communication and Mass Media, Cultural Section, of the Panteion University in Athens, and I ask you to convey to the organizers and all taking part the assurance of my prayerful support and encouragement.

The theme of the Meeting, dialogue between religions and cultures, is most timely

At Assisi, the town of St Francis, many leaders of the world's religions gathered on January, 24 last, to pray for peace and to commit themselves to serving the cause of peace. They wished to show that genuine religious belief is an inexhaustible wellspring of mutual respect and harmony among peoples, indeed it is the chief antidote, to violence and conflict. This is also the message that came from the interreligious encounter involving the three monotheistic religions convened last December in Brussels by the Ecumenical Patriarch, His Holiness Bartholomew I, on the theme *Towards Peaceful Co-Existence and Collaboration Between Monotheistic Religions*, and from the declaration ratified on 21 January in Alexandria by Christian, Jewish and Muslim leaders from the Holy Land...

ORE, March 20, 2002

GENERAL AUDIENCE

*March 13, 2002*

*At the end of the audience, the Holy Father greeted the group representing the religious leaders of the three monotheistic religions in the Holy Land:*

I cordially welcome the group representing the religious leaders of the three monotheistic religions

present in the Holy Land, who gathered recently in Alexandria and issued the *First Alexandria Declaration of the Religious Leaders of the Holy Land*. We are all saddened by the daily instances of violence and death in Israel and the Palestinian Territories. Our mission as men and women of religion impels us to pray for peace, to proclaim peace and to do everything in our power to help bring an end to the bloodshed.

I reiterate the firm determination of the Catholic Church to work for a just peace. May Almighty God bless your efforts to foster reconciliation and trust between all the beloved people of the Holy Land.

ORE, March 20, 2002

BISHOP'S CONFERENCE OF NIGERIA ON AD LIMINA VISIT

*April 20, 2002*

(...) 5. Firm and humble submission to the word of Christ, as authentically proclaimed in the Church, also forms the basis for your relationship with other Churches and Ecclesial Communities, and for the necessary *dialogue with the followers of African traditional religion and with Islam*. I am pleased to note from your reports that, despite difficulties, progress is being made in various areas of ecumenical and interreligious dialogues. Indeed, the cultural heritage of the numerous ethnic groups present in Nigeria must be seen as a source of enrichment for the Nation, not a cause of conflict and division. I am aware that, in view of the general elections scheduled for the coming year, you are seeking to intensify ecumenical and interreligious cooperation in order to help politicians, traditional rulers and religious leaders to work together in order to ensure a free, proper and peaceful electoral process.

ORE, April 24, 2002

TO THE UNITED BIBLE SOCIETIES

*April 22, 2002*

*On Monday, April 22, the Holy Father addressed in English the United Bible Societies during their annual Papal Audience. The Rev. Miller Milloy brought the greetings of the 135 national Bible Societies that make up the United Bible Societies. "We give thanks to God for your Holiness' life and ministry". The Pope thanked them for their work of making the text of Scripture available in so many languages.*

Dear Friends in Christ,

In the peace of Easter I am happy to welcome "you [who] have been born anew ... "through the living and abiding word of God" (7 Pt 1:23). The Bible Societies exist to open the inexhaustible riches of Sacred Scripture to all who will listen; and that is a noble Christian service, for which I give thanks to God.

For many years, your Societies have been engaged in translating and distributing the text of Scripture, an essential part of proclaiming Christ to the world. For it is not just words: which we must speak: it is the Word of God himself! It is Jesus Christ, promised in the Old Testament, proclaimed in the New, whom we must present to a world which hungers for him, often without knowing it. It was St Jerome who declared that "ignorance of Scripture is ignorance of Christ" (*Commentary on Isaiah*, Prologue). Your work then is above all a service of Christ.

The urgency of this task demands that we commit ourselves to the cause of Christian unity, for division among the disciples of Christ has certainly impaired our mission. Your meeting therefore draws together members of different Churches and Ecclesial Communities, united in the love of the Bible and in the desire that "listening to the word of God should become a life-giving encounter..., which draws from: the biblical text the living word which questions, directs and shapes our lives" (*Novo millennio ineunte*, n. 39). Whatever differences remain between us, the promotion of the Bible is one point where Christians can work closely together for the glory of God and the good of the human family.

The Great Jubilee of the Year 2000 was a splendid occasion for all Christians to rejoice in celebrating the Incarnation of Jesus Christ, not just as a past event but as an enduring mystery. It is my fervent hope that this momentum will continue to inspire Christians to a still deeper love and knowledge of the Holy Bible, thus encouraging the work of the Bible Societies. Praying that Christ himself will "touch your ears to receive his word and your mouth to proclaim his faith, to the praise and glory of God the Father" (*Rite of Baptism*), I gladly invoke upon you the abundant blessings of Almighty God, whose word endures for ever.

ORE, May 1, 2002

To 10<sup>th</sup> SYMPOSIUM PROMOTED BY CCEE

April 25, 2002

*On Thursday April 25, Feast of St Mark the Holy Father spoke to the participants in the 10<sup>th</sup> Symposium promoted by the Council of the Bishops Conferences of Europe (CCEE) on the theme. Young People of Europe in Change. Laboratory of Faith.*

(...) 4. I also greet the delegates of the other Churches and ecclesial communities who are present. It is becoming ever clearer that reconciliation among Christians is crucial for the credibility of the proclamation of the Gospel, as well as for building Europe. In this regard, the *Ecumenical Charter* for

Europe, signed in Strasbourg in April 2001, marks an important step in increasing collaboration among Churches and Christian communities. I pray God that people may journey in this direction with ever greater confidence and determination. (...)

ORE, May 15, 2002

TO THE AMBASSADOR OF ICELAND

May 17, 2002

*On Friday, May 17, H.E. Mr Hordur H. Bjarnason, Ambassador of Iceland, presented his Letters of Credence to the Holy Father. The Holy Father addressed the impact of globalization on economics and social policy. He urged that everything not be reduced to financial power.*

(...) Iceland has Christian roots reaching back at least to the Middle Ages, and this spiritual heritage, this Christian soul, is the deepest source of your people's character and traditions. It is also the resource from which your nation must draw as it plays its part in building the Europe of tomorrow. The Catholic community of Iceland, though small in number, eagerly contributes to this task, especially in the framework of the fruitful ecumenical relations of more recent times. (...)

ORE, June 5, 2002

TO AMBASSADOR OF JORDAN

May 17, 2002

*On Friday, May 17, H.E. Mrs Dina Kawar, Ambassador of Jordan, presented her Letters of Credence to the Holy Father. The Pope drew upon his pilgrimage to the Holy Places in Jordan to suggest a special dedication to the common good.*

(...) 5. Madam Ambassador through you I want to greet the Catholic community of Jordan, its pastors and its faithful of different rites. Catholics in your country are few, but they live on good terms with everyone, first of all with their brethren of the Orthodox Church, and also with the faithful of Islam. They form lively communities, doing their part in the country's life and development, concerned for the common good and attentive to solidarity with those who suffer injustice or poverty.

ORE, June 5, 2002

VISIT TO AZERBAIJAN

May 22-23, 2002

*The Holy Father visited Azerbaijan and Bulgaria during May 22-26, 2002. (The ecumenical aspects of the trip to predominately Orthodox Bulgaria are reported in another chapter of this issue). On two occasions in Azerbaijan the Pope made direct references to ecumenical matters.*

MEETING WITH RELIGIOUS LEADERS AND REPRESENTATIVES OF POLITICS AND CULTURE

May 22, 2002

*On Wednesday, May 22, at 7:00 pm, in Baku at the Presidential Palace, the Holy Father met with Religious Leaders and Representatives of Politics, Culture and the Arts.*

(...) Praise to you, *Christians*, who have given so much, especially through the ancient Church of the Albans, in straping the identity of this land. Praise especially to you, *Orthodox Church*, witness to God's friendship with man and a hymn extolling his beauty. When the fury of atheism was unleashed in this region, you welcomed the children of the Catholic Church who had lost their places of worship and their pastors, and put them into contact with Christ through the grace of the holy Sacraments (...)

ORE, May 29 2002

MASS IN SPORTS PALACE, BAKU

May 23, 2002

*On Thursday morning, May 23, the Holy Father celebrated Mass in Baku in the Sports Palace with the Catholic community. The Holy Father preached the homily in which he congratulated the community on its perseverance during the long winter of persecution.*

1. 'Honour to you who believe!' (1 Pt 2:7)

Yes, beloved brothers and sisters of the *Catholic community* of Baku, and all of you who come from the Catholic communities in the neighbouring countries, "honour to you who believe!" I greet the Christians of the *Orthodox Church* who have joined us for this solemn moment of prayer, with their Bishop, Alexander. To them too I address the words of the Apostle Peter to the first Christians: "Honour to you who believe!"

2. "Honour to you who believe!" Honour to your grandfathers and grandmothers, to your Fathers and mothers, who nurtured the seed of faith in you, nourished it with prayet, and helped it to grow and bear fruit. I wish to repeat once again, honour also to you, the *Holy Orthodox Church*, you opened your doors to the Catholic faithful, who were without fold or shepherd. May the Lord reward your generosity. (...)

ORE, May 29, 2002

TO AMBASSADOR OF ROMANIA

June 1, 2002

*On Saturday, June 1, H.E. Mihail Dobre, Ambassador of Romania, presented his Letters of Credence to the Holy Father. The Holy Father praised Romania for the progress it has made in social and political reforms.*

*The Holy Father asked the nation to resolve the disputes over Church property. "With the necessary prudence, the Special Joint Commission must bear in mind the Catholic Church's real and urgent need to have sacred buildings available for her use.*

(...) 3. During my visit to Romania, I could see at first hand the good will that permeates relations between the Orthodox Church, the majority religion, and the Catholic Church. I remember with admiration the words of His Beatitude Patriarch Teoctist, a beloved brother of mine: in them I could perceive a profound awareness of our duty to work together to announce the one Gospel of Christ, the Way, the Truth and the Life, in reciprocal respect and effective collaboration.

I know that ecumenical projects abound and that an atmosphere of brotherhood is being created in various dioceses. I pray that there will be more and more of such initiatives, so that we may obey Christ, who asks his disciples to be one (cf. *Jn 17:11*).

4. There are real problems, but with everyone's help they can be resolved. I fervently hope, for example, that the agreements between the leaders of the Orthodox Church, the Catholic Church and the Holy See may be implemented as soon as possible. "The end of persecution", I said on this topic during my stay in Bucharest, "has restored freedom, but the problem of ecclesial structures still awaits a definitive solution. May dialogue be the way to heal the wounds that are still open and to resolve the difficulties that still exist!" (*Address to H.B. Teoctist, Patriarch of the Romanian Orthodox Church*, 8 May 1999, n. 5; *ORE*, 19 May 1999, p. 33). With the necessary prudence, the Special Joint Commission must bear in mind the Catholic Church's real and urgent need to have sacred buildings available for her use.

ORE, June 19, 2002

TO EUROPEAN STUDY SESSION ON "TOWARDS A EUROPEAN CONSTITUTION"

June 20, 2002

*On June 20, the Holy Father, sent an important Message to the 250 participants in the four-day European Study Congress that met in Rome on the theme: "Towards a European Constitution". The study congress was organized by the Diocese of Rome in collaboration with the Commission of the Episcopal Conferences of the European Union and the Federation of Catholic Universities of Europe. The European Constituent Convention which began its working sessions on 28 February, aims to set up the constitutional and institutional framework for the future Europe. The Holy Father called for a fruitful dialogue with the Churches and religious denominations on the authentic vision of the person and society that serves as the foundation of the expanded Europe.*

Distinguished Ladies and Gentlemen,

1. I am pleased to send cordial greetings on the occasion of the European Study Congress which the

Vicariate of Rome's Office for the Pastoral Care of the University has sponsored in conjunction with the Commission of the Episcopates of the European Union and the Federation of the Catholic Universities of Europe.

The question that is the theme of the Congress — "*Towards a European Constitution?*" — stresses the importance of the current phase in the process of building the "common European house". Indeed, it seems that the time has come to begin the important institutional reforms hoped for and prepared in recent years, which have become more urgently needed with the scheduled admission of new member States.

3. However, if a new European order of this kind is to be adequate for the promotion of the authentic common good, it must recognize and safeguard the *values* that constitute the most precious heritage of European humanism, which has assured and continues to assure Europe a unique influence in the history of civilization. These values constitute the characteristic intellectual and spiritual contribution that has formed the European identity through the centuries and is part of the valuable cultural treasure of the continent. As I have recalled on other occasions, they concern the dignity of the person; the sacred character of human life; the central role of the family founded on marriage, the importance of education; freedom of thought, of speech and of the profession of personal convictions and religion, the legal protection of individuals and groups; the collaboration of all for the common good; work, seen as a personal and a social good; political power understood as a service, subject to law and reason, and "limited" by the rights of the person and of peoples. Expressly, it will be necessary to recognize and safeguard the dignity of the human person and the right to religious freedom in its threefold dimension: individual, collective and institutional. Moreover one must make room for the horizontal and vertical dimensions of the principle of subsidiarity, as well as for a vision of social and community relations founded on an authentic culture and ethics of solidarity.

4. Multiple are the cultural roots that have contributed to reinforce the values just mentioned: from the spirit of Greece, to that of Roman law and virtue; from the contributions of the Latin, Celtic, Germanic, Slav and Hungarian-Finnish peoples, to those of the Jewish culture and the Islamic world. These different factors found in the Jewish-Christian tradition the power that harmonized, consolidated and promoted them. By acknowledging this historical fact in the process leading to a new institutional order, Europe cannot deny its Christian heritage, since a great part of its achievements in the fields of law, art, literature and philosophy have been influenced by the evangelical message. Not giving in to a temptation to be nostalgic or to be content mechanically to repeat past models, but being open to the new challenges emerging, Europe will need to draw inspiration with creative fidelity from the *Christian roots* that have defined

European history. Historical memory demands it, but also and above all, is essential to its mission. (...)

5. A challenging task lies ahead of European political persons! To be fully equal to it they will need to know how to give to such values the *deeply rooted transcendence* that is expressed in openness to the religious dimension.

This will also allow them to reaffirm the non-absolute nature of political institutions and public authorities due to the fact that primarily and quintessentially the human being "belongs" to God, whose image is indelibly stamped on the nature of every man and woman. If this were not to take place, there would be a risk of legitimizing the orientations of agnostic and atheist laicism and secularism that lead to the exclusion of God and of the natural moral law from the sectors of human life. The Continent's civil coexistence has suffered from this tragic experience — as the history of Europe has demonstrated.

6. In this whole process the specific identity and social role of the Churches and religious confessions must also be recognized and safeguarded. Indeed they have always played and still play a determining role in many ways, in inculcating the supporting values of coexistence, proposing answers to the fundamental questions about the meaning of life, fostering the culture and identity of peoples, offering Europe what helps to give it a desirable and necessary spiritual foundation. Moreover, they cannot be reduced to being merely private bodies; they operate with a specific institutional density that deserves to be appreciated and accorded juridical recognition, respecting and not jeopardizing the status that they enjoy in the ordering of the Union's various member states.

In other words, it is a question of reacting against the temptation to build a European coexistence that excludes the contribution of the religious communities with the riches of their message, action and witness. Among other things, the process of building Europe would lack important energies for the ethical and cultural foundation of civil coexistence. I hope, therefore, — in accord with the logic of a "healthy collaboration" between the ecclesial community and the political community (cf. *Gaudium et spes*, n. 76) — that in this process the European institutions will be able to enter into dialogue with the Churches and religious denominations on regular terms, accepting the contribution they can certainly offer by reason of their spirituality and commitment to the humanization of society.

7. Lastly, I would like to address the Christian communities and all who believe in Christ to ask them to undertake a *vast and coherent cultural action*. Indeed, it is urgent to show — with strong convincing arguments and magnetic examples — that founding the new Europe on the values that shaped it in the course of history and which are rooted in the Christian tradition will benefit all, regardless of their philosophical or spiritual tradition, and serve as the solid foundation of a coexistence that is more human and peaceful because it respects all and each one (...)

ORE, July 3, 2002

TO ASSEMBLY OF UKRAINIAN GREEK CATHOLIC CHURCH

June 25, 2002

*On the occasion of the Assembly of the Ukrainian Greek Catholic Church, meeting from 30 June to 6 July to discuss the theme: "Christ, Source of the Rebirth of the Ukrainian People", the Holy Father sent a Message, dated 25 June, to Cardinal Lubomyr Husar, Major Archbishop of Live for the Ukrainians.*

(...) A host of misunderstandings and divisions have marked the history of the Church in Ukraine. The time has come to redouble efforts to achieve understanding and communion, first of all between the Catholics of the two rites. It will also be important to increase the commitment to bring about closeness and reconciliation with other Christians, and especially with the Orthodox brethren. May your Church's Eastern identity and full communion with the Successor of Peter help you find ever new paths of dialogue, solidarity and collaboration with the Orthodox Churches. I am sure that the personal and community process of conversion to Christ and to his Gospel, to which the Second Vatican Council invites everyone (cf. *Unitatis redintegratio*, n. 7), will hasten the coming of that full unity which Christ wanted for his disciples.

ORE, July 10, 2002

WORLD YOUTH DAY, TORONTO

GREETING AT EVENING VIGIL

July 27, 2002

*On Saturday evening, July 27, at 7.30 P.M. in Downsview Park, Toronto, the young people assembled for the evening Vigil, the second major event of the WYD they celebrated with the Holy Father.*

*The Holy Father opened the Vigil Service by greting those present and also the young people gathered in*

*Wadowice who were participating in the Vigil by television link-up.*

(...) 2. A few days ago, in Wadowice, my home town, the Third International Young People's Forum took place. It brought together Catholics, Greek-Catholics and Orthodox youth from Poland and Eastern Europe. Today, thousands, of young people from all over Poland are there and are connected with us through a television link-up to celebrate this Prayer Vigil with us. Allow me to greet them in Polish: I greet the Polish-speaking young people, so many of whom have come from our homeland and from other countries throughout the world, and the thousands of young people from all of Poland and from the countries of Eastern Europe who have gathered in Wadowice to participate in this prayer vigil with us.

ORE, July 31, 2002

AFTER THE ANGELUS

July 28, 2002

*In Downsview Park, on Sunday July 28, right after the Angelus, the Holy Father thanked the civil religious authorities for making WYD 2002 so successful.*

*The Pope applauded the ecumenical participation of Christian Churches and Communities and other religious traditions.*

My heartfelt greeting goes to the other Christian Churches and Communities represented here, as well as to the followers of other religious traditions.

My wish for all of you who are here is that the commitments you have made during these days of faith and celebration will bring forth abundant fruits of dedication and witness. May you always treasure the memory of Toronto!

ORE, July 31, 2002

# THE POPE'S CONTACTS WITH THE BULGARIAN ORTHODOX CHURCH

## VISIT OF A BULGARIAN DELEGATION TO ROME

May 11, 2002

*Orthodox Metropolitan Kalinik of Vratza, Bulgaria and the Bulgarian Foreign Minister, His Excellency Mr Solomon Passy, led the delegation from Bulgaria, for the annual pilgrimage from that country to Rome on the occasion of the Feast of Sts Cyril and Methodius which includes a visit to the tomb of St Cyril in the Basilica of St Clement.*

*When meeting the delegation on May 11<sup>th</sup>, the Holy Father in his greeting spoke of the reasons for the coming visit to Bulgaria which he would make two weeks afterwards.*

### THE HOLY FATHER'S GREETING

May 11, 2002

*On Saturday, May 11, the Feast of Sts Cyril and Methodius, the Holy Father greeted a Bulgarian Delegation. The Holy Father was happy to look forward to his own visit to Bulgaria in two weeks time, from 23 to 26 May.*

Dear Bulgarian Friends,

Again I have the joy of welcoming a Bulgarian Delegation on the occasion of the Feast of Sts Cyril and Methodius, Your visit has by now become traditional. This year it has special significance as I look forward to my own visit to Bulgaria in two weeks time. I thank Your Excellency, the Minister of Foreign Affairs, for your gracious words, and Your Excellency, Metropolitan; Kalinik, for your fraternal words and for the greeting you bring on behalf of Patriarch Maxim. I assure Your Delegation of my heartfelt prayers for the well-being of the Bulgarian people, so rich in history and humanity.

While my visit to your country will have a pastoral purpose, that of confirming my Catholic brothers and sisters in their faith, it is also my fervent desire to strengthen the bonds of Christian communion between the Catholic Church and the Bulgarian Orthodox Church. Our encounter will surely help Bulgaria to consolidate its Christian foundations at a time when the old order has gone and a new life is taking shape for your country. And it would be a service rendered by the Churches to the continent of Europe as it seeks to build a new unity; drawing more abundantly upon the riches of both East and West.

Such a contribution would be profoundly in keeping with the vision of Saints Cyril and Methodius, a vision which has lost none of its relevance through the centuries. Born of the Gospel of Jesus Christ, theirs was a vision of unity within diversity, of freedom tied to truth, of hope in the face of every affliction. In visiting Bulgaria, I shall be visiting the people

bom of their witness and meeting the culture which embodies the soul of their teachings.

To the Holy Synod I send greetings of peace from the Tombs of the Apostles Peter and Paul. To the Government and people of Bulgaria I express my joy that I will soon be in your land. Entrusting you to the protection of the Mother of the Saviour and to the intercession of Saints Cyril and Methodius, I invoke upon the nation the abundant blessings of Almighty God.

ORE, May 15, 2002

### METROPOLITAN KALINIK'S GREETING

*Orthodox Metropolitan Kalinik of Vratza, Bulgaria, briefly greeted the Holy Father and presented to him a wood carving of the holy brothers, Sts Cyril and Methodius, as well as a Jubilee medal of St Sophronius of Vratza, Patron of his diocese.*

Your Holiness,

It is a great honour and a true spiritual joy for me as Arch-Hierarch of the Orthodox Church of Bulgaria on pilgrimage to the relics of our most venerable master, St Cyril (Constantine) the Philosopher to be received by Your Holiness, the supreme Pontiff of the Holy Roman Church. The traditional pilgrimage of the Bulgarian delegation to the tomb of the Apostle of the Slavs is a beautiful opportunity to express to you the gratitude of the Bulgarian ecclesiastical and cultural community for the constant attention with which the Bishop of Rome surrounds his holy shrine in the ancient Basilica of St Clement.

It is a true symbol of our faith the fact that the Church of Christ as divine institution and the Basilica as a building protect the work of the Holy Brothers and inspire the same values in us.

The evangelizing and cultural mission of the Apostles of the Slavs forms a strong link that by means of the call to follow keeps together both Eastern and Western Christians of Europe.

I am filled with the steadfast hope which is part of our Christian belief that in the many complex circumstances of our disturbing time we will be able to pursue the traditions and ideals of the brothers, Sts Cyril and Methodius, with the same spirit of peace, brotherhood and understanding.

As a concrete expression of our spiritual communion with you, Your Holiness, I would like to offer

you this wooden image of the holy brothers, the Apostles of the Slavs whom you have proclaimed the heavenly co-patrons of Europe.

May I also offer you with my fraternal love in Christ, the Jubilee medal of St Sophronius of Vratza, Patron of my Diocese.

*Na mnogaya, mnogaya leta*, Your Holiness.

ORE, May 15, 2002

## PASTORAL VISIT TO BULGARIA

*May 23-26, 2002*

*During May 22-26, 2002 Pope John Paul II visited Azerbaijan, a predominately Muslim Country, and Bulgaria, predominately Orthodox nation. The visit to Bulgaria had directly ecumenical implications and therefore is the primary focus here. Perhaps the most significant aspect of the visit was the Holy Father's visit with Patirarch Maxim and the members of the Holy Synod on May 24<sup>th</sup>.*

### WELCOME ADDRESS IN SOFIA

*May 23, 2002*

(...) Every year, on the Feast of Sts Cyril and Methodius, the Apostles to the Slavs, it is customary for me to receive in the Vatican representatives of the Bulgarian Government and Church. In a way therefore today, I am here *to repay those visits* and to meet in their own country the beloved Bulgarian people. At this moment, my thoughts turn to my predecessor Pope Adrian II, who went personally to meet the Holy Brothers of Thessalonica when they came to Rome to bring the relics of St Clement, Pope and Martyr (cf. *Life of Constantine*, XVII, 1), and to bear witness to the communion between the Church founded by them and the Church of Rome. Today *it is the Bishop of Rome who comes to you*, prompted by the same sentiments of communion in the love of Christ.

On this occasion, my thoughts turn also to another of my predecessors, Blessed Pope John XXIII, who was Apostolic Delegate in Bulgaria for ten years and remained always *deeply attached to this land and its people*. In memory of him, I greet everyone with affection and I say to all that *I have never ceased to love the Bulgarian people*, lifting them up always in my prayer to the Throne of the Most High: may my presence among you today be a clear sign of my sentiments of esteem and affection for this noble Nation and its children.

2. I cordially greet *the Authorities of the Republic*. I thank them for their invitation to me and for all that has been done to prepare my visit.

...With respect I greet *His Holiness Patriarch Maxim* and the Metropolitans and Bishops of the Holy Synod, together with all the faithful of the

Orthodox Church of Bulgaria. I fervently hope that my visit will *serve to increase our knowledge of each other* so that, with God's help and on the day and in the way that pleases him, we shall finally live "united in the same mind and the same judgment" (*1 Cor 1:10*), mindful of the words of our one Lord: "By this all men will know that you are my disciples, if you have love for one another" (*Jn 13:35*).

I greet the Christians of the *other Ecclesial Communities*, the members of the *Jewish Community* with their President, and *the followers of Islam* led by the Grand Mufti. I reaffirm here, as I did at the meeting in Assisi, my conviction that *every religion is called to promote iustice and peace among peoples*, forgiveness, life and love.

4. Bulgaria received the Gospel thanks to the preaching of Sts Cyril and Methodius, and down the centuries that seed planted in fertile soil has produced abundant fruits of Christian witness and holiness. Even during the long cold winter of the totalitarian system, which brought suffering to your country and to many other European nations, fidelity to the Gospel did not disappear, and numberless children of this people *remained heroically faithful to Christ*, in not a few cases to the point of sacrificing their lives.

I wish to honour here those courageous witnesses of faith, members of the various Christian denominations. May their sacrifice not be in vain, and may it serve as an example and make fruitful your ecumenical commitment with a view to the full unity of Christians. May those who work to build a society based on truth, justice and freedom look to them as well!

(...) 6. It was perhaps on this very spot, near the tombs of the martyrs, that the Bishops of East and West gathered in 342 or 343 for the *important Council of Sardica*, where the future of European Christianity was discussed. In the centuries following, there rose here the Basilica of *Sophia*, Divine Wisdom which according to Christian thought indicates the foundations on which the city of man is to be built. The path to a peoples authentic progress cannot only be political and economic; it must also necessarily be open to the spiritual and moral dimen-

sion. *Christianity is part of the roots of this country's history and culture*’, therefore it cannot be ignored in any serious process of growth that looks towards the future.

The Catholic Church, with the daily commitment of her children and the ready availability of her structures, intends to contribute to *maintaining and developing the heritage of spiritual and cultural values* of which the country is so proud. She wishes to join her efforts with those of other Christians, to place at the service of all people those forces of civilization that the Gospel can offer also to the new millennium.

ORE, May 29, 2002

TO PATRIARCH AND HOLY SYNOD IN SOFIA

May 24, 2002

*On Friday morning, May 24, at 11:30 the Holy Father met with His Holiness Patriarch Maxim and the members of the Holy Synod in the Patriarchal Palace, Sofia. Earlier that morning after a courtesy visit to the President of the Republic, Mr Georgi Parvanov, the Pope visited the Patriarchal Cathedral of St Alexander Nevski and laid a wreath at the monument of Sts Cyril and Methodius.*

*In response to the Patriarch's warm welcome, the Holy Father offered his thanks for allowing this personal visit with the authorities of the Orthodox Church.*

Your Holiness,  
Venerable Metropolitans and Bishops, Dear Brothers  
in the Lord!

*Christ is risen!*

1. I am happy to meet with you today, 24 May, for this is a special day etched deep in my heart and memory. From the beginning of my service as Bishop of Rome, I have had the joy of welcoming Bulgarian delegations to the Vatican each year on this date, and these have been pleasant opportunities to meet not only the noble Bulgarian nation but also the Orthodox Church of Bulgaria and Your Holiness, in the person of the Bishops who have represented you.

Today the Lord enables us to meet personally and to exchange “the kiss of peace”. I am grateful for the readiness with which Your Holiness and the Holy Synod permitted me to realize a deep desire which I have long nurtured in my heart. I come to you with a sense of esteem for the mission which the Orthodox Church of Bulgaria is undertaking, and I wish to *express my respect and appreciation* for your commitment to the good of the people of this land.

2. Down the centuries, despite the complex and at times hostile turn of historical events, the Church now led by Your Holiness has not failed in its stead-

fast proclamation of the Incarnation and Resurrection of the Only-Begotten Son of God. From generation to generation, your Church *has passed on the Good News of salvation*. Today too, at the beginning of the Third Millennium, your Church witnesses with renewed vigour to the salvation which the Lord offers to every person, and it holds out to all the hope which does not disappoint and of which our world has so great a need.

Your Holiness, *this first time in history* that a Bishop of Rome visits this land and meets you and the Holy Synod is rightly a moment of joy, because *it is a sign of a gradual growth in ecclesial communion*. Yet this cannot distract us from sincerely recognizing that Christ our Lord founded a single Church, while we today appear to the world divided, as if Christ himself were divided. “Such division openly contradicts the will of Christ, scandalizes the world, and damages that most holy cause, the preaching of the Gospel to every creature” (Decree in Ecumenism, *Unitatis redintegratio*, n. 1).

3. The fullness of communion between our Churches has suffered grievous wounds in the course of history, “for which, often enough, people of both sides were to blame” (*ibid.*, n. 3). “These sins of the past unfortunately still burden us and remain ever present temptations. It is necessary to make amends for them, and earnestly to beseech Christ's forgiveness” (Apostolic Letter, *Tertio millennio adveniente*, n. 34).

One thing, however, consoles us: the estrangement between Catholics and Orthodox has never extinguished in them *the desire to restore full ecclesial communion*, so that the unity for which the Lord prayed to the Father might be manifested more clearly. Today we can give thanks to God that the bonds between us have been much strengthened.

In this regard, the Second Vatican Council stressed that the Orthodox Churches “possess true sacraments above all — by apostolic succession — the Priesthood and the Eucharist” (Decree on Ecumenism, *Unitatis redintegratio*, n. 15). Moreover, the Council recalled and recognized that “far from being an obstacle to the Church's unity, ... diversity of customs and observances only adds to her beauty and contributes greatly to the accomplishment her mission” (*ibid.*, n. 16). And it added: “The perfect observance of this traditional principle, which has not always been observed, is required for any restoration of union” (*ibid.*).

4. In broaching this theme, we cannot fail to look to *the example of unity* offered in the first millennium in very concrete ways by *the holy brothers Cyril and Methodius*, whose memory in your land is so vivid and legacy so profoundly felt. Their witness is relevant even to those who, in the field of politics, are working *to bring about European unification*. In searching for its own identity, the Continent cannot but return to its Christian roots. The whole of Europe, both West and East, expects *Catholics*

and Orthodox to work together for the defence of peace and justice, human rights and the culture of life.

The example of Sts Cyril and Methodius is above all emblematic for *the unity of Christians in the one Church of Christ*. They were sent to Eastern Europe by the Patriarch of Constantinople in order to bring the true faith to the Slav peoples in their own tongue; and in the face of obstacles placed on that path by the neighbouring Western dioceses, which claimed that it was their responsibility to bring the Cross of Christ to the Slav countries, *they came to the Pope* in order to have their mission confirmed (cf. Encyclical Epistle, *Slavorum Apostoli*, n. 5). For us, therefore, they are as it were "the connecting links or spiritual bridge between the Eastern and Western traditions, which both come together in the one great Tradition of the universal Church. For us they are the champions and also the patrons of the ecumenical endeavour of the sister Churches of East and West, for the rediscovery through prayer and dialogue of visible unity in perfect and total communion, 'the unity which ... is neither absorption or fusion', [but which] is a meeting in truth and love granted to us by the Spirit" (*ibid.*, n. 27).

5. As we meet today, I am glad to recall *the many contacts between the Catholic Church and the Orthodox Church of Bulgaria*, beginning with the Second Vatican Council, to which the latter sent observers. I am confident that these direct contacts, which happily have increased in recent years, will also have a positive impact on the theological dialogue in which Catholic and Orthodox are involved through the relevant Mixed International Commission.

Precisely with a view to increasing our knowledge of each other, our mutual charity and our Fraternal cooperation, I am pleased to offer to the Bulgarian Orthodox community in Rome for their worship the use of *the Church of Saints Vincent and Anastasius at the Trevi Fountain*, according to the terms which our respective delegates will decide.

I have also been informed that last December the Fifth Council of the Bulgarian Orthodox Church re-established the Metropolitan See of Silistra, the ancient Dorostol. From that region came *the young soldier Dasius*, the 1700<sup>th</sup> anniversary of whose martyrdom occurs this year. Responding to the fervent appeals made to me, I have brought with me, with the generous agreement of the Archdiocese of Ancona-Osimo, *a famous relic of the saint* as a gift to this Church.

6. Finally, Your Holiness, I would like to express to you and to all the Bishops of your Church *my deepest thanks for the welcome which has been given to me*. I am very touched by it.

In a spirit of brotherhood, I assure you of my constant prayer, that the Lord will grant the Orthodox Church of Bulgaria to accomplish with courage, together with the Catholic Church, the mission of evangelization which he has entrusted to your Church in this land.

May God bless the efforts of Your Holiness, the Metropolitans and Bishops the clergy, the monks and nuns, and grant to the apostolic efforts of each of you an abundant spiritual harvest.

May the Virgin most holy, tenderly venerated by the faithful of the Orthodox Church of Bulgaria, watch over your Church and protect it today and always!

Christ is risen!

ORE, May 29, 2002

TO WORLD OF CULTURE, SCIENCE AND ART

May 24, 2002

*On Friday evening May 24, in Sofia at the Palace of Culture, the Holy Father met with the Representatives of the world of culture, science and art. The Holy Father addressed the assembly that celebrated the cultural contribution of Sts Cyril and Methodius in giving Bulgaria the Cyrillic alphabet and culture by translating the Bible and the liturgical books into Cyrillic. The Pope reminded them that a United Europe has to be based on its Christian roots.*

(...) 2. This meeting is taking place *on a particularly significant day*, for Bulgaria today celebrates the feast of the Holy Brothers Cyril and Methodius, intrepid heralds of the Gospel of Christ and founders of the literary language and culture of the Slav peoples. Their liturgical memorial has a particular significance, since it is also the "feast of Bulgarian letters". This is not something which concerns the Orthodox and Catholic faithful alone, but is an opportunity for all to reflect on the cultural patrimony which originated with the activity of the two Holy Brothers of Thessalonica. (...)

The prato-Bulgar Khan Omurtag wrote on the column preserved at Veliko Trnovo, in the Church of the Forty Holy Martyrs: "Even if a man lives well, he dies and another is born. May those born later, when they see this writing, remember him who composed it". (...)

Through their disciples, the mission of Cyril and Methodius was marvellously consolidated in Bulgaria. Here, thanks to St Clement of Ohrid, *dynamic centres of monastic life* were founded, and here the Cyrillic alphabet greatly developed. *From here also Christianity spread to other lands*, until it reached, via nearby Romania, the ancient Kievan Rus', and then spread towards Moscow and other regions eastward.

The work of Cyril and Methodius made *an outstanding contribution to forming the common Christian roots of Europe*, those roots which by their depth and vitality have created a solid cultural reference-point which cannot be ignored in any serious attempt to rebuild in a new and contemporary way the unity of the Continent.

4. The *guiding inspiration* of the massive work carried out by Cyril and Methodius was *the Christian faith*. Culture and faith are not only not in compati-

ble, but are related to each other as the fruit is to the tree. It is an undeniable historic fact that down the centuries the Christian Churches of East and West have promoted and spread among the peoples *a love of their own culture and respect for the cultures of others*. This explains the building of magnificent Churches and places of worship marked by architectural splendour and filled with sacred images, such as the icons, the fruit of prayer and penance, as much as of good taste and refined artistic skill.

This is also the reason for the creation of countless documents and writings of a religious and cultural character, which expressed and perfected the genius of peoples growing towards an increasingly mature national identity.

The cultural heritage that the Saints of Thessalonica left to the Slav peoples was the fruit of the tree of their faith profoundly rooted in their soul. Thereafter new branches grew on that tree and new fruits were produced, for the further enrichment of that remarkable patrimony of thought and art which the world owes to the Slav nations.

ORE, May 29, 2002

ADDRESS AT THE MONASTERY OF ST JOHN OF RILA

May 25, 2002

*On Saturday morning at 10:30, May 25, the Holy Father was flown by helicopter to the Monastery of St John of Rila, one of the great spiritual and cultural centres of Bulgaria. After the address of homage given by the Hegumen Bishop Ioan who participated in Vatican Two, the Holy Father gave his address of support for the monastic life.*

Venerable Metropolitans and Bishops,  
Beloved Monks and Nuns of Bulgaria and of all the Holy Orthodox Churches!

1. Peace be with you! I greet you with affection in the Lord. In particular I greet the Hegumen of this Monastery, Bishop Ioan, who, as an Observer sent by His Holiness Patriarch Cyril, took part with me in the sessions of the Second Vatican Ecumenical Council.

In the course of my visit to Bulgaria, I wanted to make this pilgrimage to Rila to venerate the relics of the holy monk John and to express gratitude and affection to all of you: "We give thanks to God always for you all, constantly mentioning you in our prayers, remembering before our God and Father your work of faith and labour of love and steadfastness of hope in our Lord Jesus Christ" (*1 Thes 1:2-3*).

Yes, dear Brothers and Sisters, Eastern monasticism, together with that of the West, constitutes a great gift for the whole Church.

2. Many times I have emphasized the precious contribution that you make to the ecclesial community through the example of your lives. In my Apostolic Letter *Oriente lumen* I wrote how I would like "to look at the vast panorama of Eastern Christianity from a specific vantage point which affords a view of many of its

features: monasticism" (n. 9). I am in fact convinced that the monastic experience constitutes the heart of Christian life, so much so that it can be proposed as a point of reference for all the baptized.

A great Western monk and mystic William of Saint-Thierry, calls your experience, which nourished and enriched the monastic life of the Catholic West, a "light which comes from the East" (cf. *Epistula ad fratres de Monte Dei I, Sources Chretiennes 223, p. 145*). With him, many other spiritual men of the West expressed praise-filled recognition of the richness of Eastern monastic spirituality. I am pleased today to join my voice to this chorus of appreciation, and to acknowledge the authenticity of the path of sanctification traced out in the writings and lives of so many of your monks, who have offered eloquent examples of radical discipleship of the Lord Jesus Christ.

3. Monastic life, in virtue of the uninterrupted tradition of holiness on which it is based, preserves with love and fidelity certain elements of Christian life that are important also for modern men and women: monks and nuns are *the Gospel memory* for Christians and the world.

As St Basil the Great teaches (cf. *Regulae Fusius Tractatus VIII, PG 31, 933-941*), Christian life is above all *apotaghé*, "renunciation" of sin, of worldliness, of idols, in order to hold fast to the one true God and Lord, Jesus Christ (cf. *1 Thes 9-10*). In monasticism, this renunciation becomes radical: it is the renunciation of home, family, profession (cf. *Lk 18:28-29*); the renunciation, therefore, of earthly goods in the unending quest for those that are eternal (cf. *Col 3:1-2*); the renunciation of *philautia*, as St Maximus Confessor calls it (cf. *Capita de Charitate II, 8; III, 8; III, 57 and passim, PG 90, 960-1080*), that is, selfish love, in order to gain knowledge of the infinite love of God and to become capable of loving the brethren. Monastic mysticism is above all a path of renunciation in order to be able to hold ever faster to the Lord Jesus and to be transfigured by power of the Holy Spirit.

Bl. John of Rila — whom I arranged to have depicted along with other holy men and women of East and West in the mosaic of the *Redemptoris Mater* Chapel in the Apostolic Palace and to whom this Monastery bears enduring witness — when he heard Jesus' words calling him to renounce all his possessions and give them to the poor (cf. *Mk 10:21*), left everything for the precious pearl of the Gospel, and placed himself under the tutelage of holy ascetics in order to learn the art of spiritual combat.

4. Spiritual combat" is another element of monastic life which needs to be taught anew and proposed once more to all Christians today. It is a secret and interior art, an invisible struggle in which monks engage every day against the temptations, the evil suggestions that the demon tries to plant in their hearts; it is a combat that becomes crucifixion in the arena of solitude in the quest for the purity of heart that makes it possible to see God (cf. *Mt 5:8*) and of the charity that makes it possible to share in the life of God who is love (cf. *1 Jn 4:16*).

More than ever in the lives of Christians today, idols are seductive and temptations unrelenting: the art of spiritual combat, the discernment of spirits, the sharing of one's thoughts with one's spiritual director, the invocation of the Holy Name of Jesus and of his mercy must once more become a part of the inner life of the disciple of the Lord. This battle is necessary in order not to be distracted (*aperispastoi*) or worried (*amerimnoi*) (cf. *1 Cor* 7:32.35), and to live in constant recollection with the Lord (cf. St Basil the Great, *Regulae Fusius Tractatae* VIII, 3; XXXII, 1; XXXVIII).

5. Through the spiritual combat, Bl. John of Rila also lived his "submission" in the obedience and mutual service required by life in common. The monastery is the place where the "new commandment" is daily fulfilled, it is the house and school of communion, the place where we become servants of the brethren, just as Jesus chose to be a servant in the midst of his disciples (cf. *Lk* 22:27). What a powerful Christian witness is given by a monastic community when it lives in authentic charity! Before such witness, non-Christians too are led to recognize that the Lord is ever living and active in his people.

Bl. John experienced, then, the hermits' life in "compunction" and penance, but above all in uninterrupted listening to the Word and in unceasing prayer, to the point of becoming — as Saint Nilus says — a "theologian" (cf. *De Oratione* LX, PG 79, 1180B), that is, a man endowed with wisdom that is not of this world, but which comes from the Holy Spirit. John's testament, which he wrote out of love for his disciples who wished to have his last words; is an extraordinary teaching on the quest for and experience of God for those desirous of leading an authentic Christian and monastic life.

6. Monks and nuns, in obedience to the Lord's call, undertake the journey which, starting with self-denial, leads to perfect charity, by virtue of which they experience the very sentiments of Christ (cf. *Phil* 2:5): they become meek and humble of heart (cf. *Mt* 11:29); they share in God's love for all creatures, and they love — as Isaac the Syrian says — the very enemies of truth (cf. *Sermones Ascetici, Collatio Prima*, LXXXI).

Having been enabled to see the world through God's eyes, and become ever more configured to Christ, religious men and women move towards the ultimate end for which man was created: *divinization*, sharing in the life of the Trinity. Grace makes this possible only to those who — through prayer, tears of compunction and charity — open themselves to the Holy Spirit, as we are reminded by another great monk of these beloved Slav lands, Seraphim of Sarov (cf. *Colloquio con Motovilov* III, in P. Evdokimov, *Serafim di Sarov, Uomo dello Spirito*, Bose 1996, pp. 67-81).

7. How many witnesses of the path of holiness have shone brightly in this Monastery of Rila during its many centuries of history, and in so many other Orthodox monasteries! How great is the universal Church's debt of gratitude to all the ascetics who

have kept in mind the "one necessary thing" (cf. *Lk* 10:42) man's ultimate destiny!

We gratefully admire the precious tradition that Eastern monks and nuns live faithfully and continue to hand on from generation to generation as an authentic sign of the *eschaton*, that future to which God continues to call every person through the hidden power of the Spirit. They are a sign, through their adoration of the Most Holy Trinity in the liturgy, through their communion in the *agape*, through the hope which in their intercession encompasses every person and every creature, to the very threshold of hell, as St Silvanus of Athos recalls (cf. Ieromonach Sofronij, *Starec Siluan, Stavropegic Monastery of St. John the Baptist, Toileshunt Knights by Maldon* 1952 [1990], pp. 91-93).

8. Dearest Brothers and Sisters, all the Orthodox Churches know how much the monasteries are a priceless heritage of their faith and culture. What would Bulgaria be without the Monastery of Rila, which in the darkest periods of your national history kept the flame of faith burning? What would Greece be without the Holy Mountain of Athos? Or Russia without that myriad of dwelling places of the Holy Spirit which enabled it to overcome the inferno of Soviet persecution? And so, the Bishop of Rome is here today to tell you that the Latin Church also and the religious of the West are grateful to you for your life and witness!

Dearly beloved Monks and Nuns, God bless you! May he confirm you in your faith and in your vocation, and may he make you instruments of communion in his holy Church and witnesses of his love in the world.

ORE, May 29, 2002

HOMILY AT MASS IN PLOVDIV, BULGARIA

May 26, 2002

*On Sunday morning, May 26, in the Central Square of Plovdiv, the Holy Father concelebrated the Mass of the Solemnity of the Trinity and beatified three Bulgarian Assumptionists. In his homily the Pope also celebrated the glorious witness of many Orthodox Christians during the winter of Communist persecution and praised the communion of holiness and the glory of martyrdom.*

3. With the Apostle Paul, I invoke upon everyone "the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit" (*2 Cor* 13:14). With particular affection I greet you, dear brothers and sisters *sons and daughters of the Catholic Church*, assembled here with your Bishops from the Dioceses of Sofia-Plovdiv and Nicopoli and from the Apostolic Exarchate for the faithful of the Byzantine-Slav rite.

(...) I would like to address a particular greeting to *His Eminence Arsenij, the Orthodox Metropolitan of Plovdiv*, who with exquisite thoughtfulness has wished to take part in the celebration of this holy Liturgy; I thank him most sincerely for the cordial

words which he addressed to me at the beginning of the celebration. With him I greet in the Lord all the faithful of the Bulgarian Orthodox Church who have joined us. Their presence here is a most welcome sign of brotherhood, *giving us a foretaste in hope of the joy of full unity*, when it will be granted us to celebrate together the Eucharistic Sacrifice memorial of the Death and Resurrection of the Lord.

(...) 5. In thinking of the three new Beati, I also feel in duty bound to honour the memory of the *other confessors of the faith* who were *sons and daughters of the Orthodox Church* and who suffered martyrdom under the same Communist regime. This tribute of fidelity to Christ *brought together the two ecclesial communities in Bulgaria*, even to the supreme witness. "This gesture cannot fail to have an ecumenical character and significance. Perhaps the most convincing form of ecumenism is the ecumenism of the saints and of the martyrs. The *communio sanctorum* speaks louder than the things which divide us" (*Tertio millennio adveniente*, n. 37).

How could that communion not already be perfect, when it is realized "in what we all consider the highest point of the life of grace, *martyria* unto death"? (*Ut unum sint*, n. 84). Is this not "the truest communion possible with Christ who shed his Blood, and by that sacrifice brings near those who once were far off (cf. *Eph 2:13*)"?

6. The courageous fidelity in the face of suffering and imprisonment shown by Frs Josaphat, Kamen and Pavel was acknowledged by their former students — Catholics, Orthodox, Jews and Muslims — by their parishioners, the members of their religious communities, and their fellow prisoners.

ORE, May 29, 2002

#### DEPARTURE FROM BULGARIA

May 26, 2002

*On Sunday evening, May 26, at 6:00 p.m., the Holy Father left Bulgaria in an Alitalia Airbus that in two hours flew from Plovdiv to Rome, Ciampino Airport. At the Plovdiv Airport, Sunday evening, before he boarded the Airbus, the Pope gave a warm farewell and great thanks to the authorities and people of Bulgaria for the successful visit.*

(...) The expression of my gratitude goes to all who have contributed to making this visit pleasant and purposeful. In the first place, I thank the *President of the Republic* and the *Government Authorities*, who invited me, worked efficiently in planning the visit and have honoured me by their presence at the different venues.

My heartfelt thanks: go also to *His Holiness Patriarch Maxim*, to the *Metropolitans and Bishops* of the Holy Synod, and to *all the faithful* of the Orthodox Church of Bulgaria. Not so long ago, both Catholics and Orthodox underwent harsh persecution for their

fidelity to the Gospel: may so many sacrifices make the witness of Christians in this country bear much fruit and, with the grace of God, may they hasten the day when we shall be able to rejoice in the rediscovered fullness of unity among us!

I extend a cordial greeting also to the *followers of Islam* and to the *Jewish community*, may worship of the one Most High God inspire in everyone intentions of peace, understanding and mutual respect, and a commitment to build a society founded on justice and solidarity.

2. With particular affection, my farewell is addressed to my dear *Brother Bishops* and to the *sons and daughters of the Catholic Church*.

3. One last word to *all the beloved Bulgarian people*, without distinction. A word that echoes what was said by my predecessor, Bl. Pope John XXIII, when he left this country in December 1934. On that occasion he referred to an Irish tradition according to which, on Christmas Eve, every house places a lighted candle in the window, as an indication to Joseph and Mary that inside there is a family awaiting them at the fireside. To the crowd that had come to bid him farewell, Archbishop Roncalli said:

"If anyone from Bulgaria should ever pass by my house, at night, amid life's difficulties, he will always find the candle burning in my window. Let him knock, let him knock! He will not be asked whether he is Catholic or Orthodox: he is a Bulgarian brother and that is enough. Let him come in: two brotherly arms and a friend's warm heart will welcome him to the feast" (*Christmas Homily*, 25 December 1934) (...).

ORE, May 29, 2002

#### GENERAL AUDIENCE, ROME

May 29, 2002

*On Wednesday May 29, at the General Audience, the Holy Father summed up his visit to Bulgaria.*

3. My visit to Sofia coincided with the *Feast of Sts Cyril and Methodius*, the evangelizers of the Slavs, *Slavorum Apostoli*. From the beginning of its evangelization, a solid bridge has united the See of Peter with the Bulgar people. In the last century this bond was reinforced by the valuable service of the *Apostolic Delegate at the time, Angelo Roncalli, Bl. John XXIII*.

My visit, the first of a Bishop of Rome was intended to *strengthen the bonds of communion with the Orthodox Church* of Bulgaria, led by Patriarch Maxim whom I had the joy of meeting after my Visit to the Patriarchal Cathedral.

(...) A striking example of this synthesis of spirituality, art and history is the *Monastery of St John of Rila*, the heart of the Bulgarian nation and pearl of the world's cultural heritage. In going on pilgrimage to that holy place, I wanted to pay a formal *tribute to Eastern monasticism* that enlightens the whole Church with its age-old witness.

ORE, June 5, 2002

## COMMON DECLARATION ON ENVIRONMENTAL ETHICS

POPE JOHN PAUL II AND THE ECUMENICAL PATRIARCH, BARTHOLOMEW I

*June 10, 2002*

*The Fourth International Environmental Symposium initiated by His All Holiness the Ecumenical Patriarch Bartholomew I took place in June, 2002. It included a cruise on the Adriatic Sea led by the Patriarch. His Eminence Walter Cardinal Kasper, President of the Pontifical Council for Promoting Christian Unity participated by invitation of the Ecumenical Patriarch as did His Excellency Giuseppe Verucchi, Archbishop of Ravenna. There were also other ecumenical guests among the participants.*

*The cruise stopped at Ravenna where Patriarch Bartholomew celebrated a solemn liturgy at the Byzantine Basilica of St. Apollinaris in Classe. This was an historic event because this was the first Byzantine liturgy celebrated there since the split between East and West almost one thousand years ago. The participants then went on to Venice where they were received by the new Patriarch-Archbishop of Venice, His Excellency Msgr Angelo Scola. They celebrated a common Vesper service at the Basilica of San Marco.*

*The symposium concluded in Venice, and through a special video link, Pope John Paul II in Rome and Patriarch Bartholomew I in Venice, were able to sign a common declaration on the environment on June 10.*

*We include here, first, excerpts of the Holy Father's Address at the Angelus on June 9<sup>th</sup> announcing these events, and then the text of their Common Declaration, including also Pope John Paul's greeting to the Patriarch before the signing, and the Patriarch's word of thanks to the Pope after the signing. The Ecumenical Patriarch's Address at the closing ceremony of the Symposium is published here as well.*

ANGELUS: THE POPE'S ANNOUNCEMENT

*June 9, 2002*

*On Sunday June 9, at noon, the Holy Father introduced the Angelus to the crowd in St. Peter's Square by commenting on the visit of the Ecumenical Patriarch to Ravenna and the video link with Venice on Monday for the Pope to sign with him the Common Declaration on Environmental Ethics.*

Dear Brothers and Sisters,

1. This morning, in the famous Byzantine Basilica of St Apollinaris in Classe witness of the time when the Church of the East and West lived in full communion, His Holiness, the Ecumenical Patriarch, Bartholomew I, celebrated a solemn liturgy: I send him my fraternal greetings.

Tomorrow, thanks to a special video link with Venice, I will be able to sign with him a joint "Declaration" for the safeguard of creation. This event, taking place a few months after the Day of Prayer for Peace celebrated in Assisi when the Ecumenical Patriarch was at my side, is another example of that sharing of intentions which is a prelude to a renewed and full communion. Ravenna and Venice challenge us with their history and encourage us to continue on our way towards full unity between the Christian East and West.

ORE, June 12, 2002

EXCHANGE OF GREETINGS AT THE CEREMONY

*June 10, 2002*

THE HOLY FATHER'S GREETING

*On Monday, June 10, joined by a video link with Venice, the Holy Father in Rome and the Ecumenical Patriarch in Venice signed a "Common Declaration" on the environment. The signing took place at the end of the symposium where the last speaker was the Ecumenical Patriarch. Before the signing, the Holy Father greeted Bartholomew I and stressed the importance of the event. After the signing, the Ecumenical Patriarch thanked the Pope for signing the Common Declaration. Here is a translation of John Paul II's Italian address.*

Your Holiness,

I am pleased to send you cordial greetings which I extend to the religious and civil authorities, to those participating in the congress, and to those gathered in the Hall of Scrutinies of the Palace of the Doges of Venice for the conclusion of the IV Symposium on Ecology promoted by the Ecumenical Patriarchate and dedicated to the theme: *The Adriatic Sea: a Sea at Risk - Unity of Purpose*. Our video link, that allows us to sign together the final "Declaration" of the Symposium expresses the unity of purpose that the theme itself called for.

Our meeting, even at a distance, allows us to express together the common will to safeguard cre-

ation, to support and sustain every initiative that is useful for beautifying, healing and preserving this earth that God has given us to be kept with wisdom and love.

Our meeting today takes place not long after the meeting of Assisi, where in January I promoted a Day of Prayer for Peace in the World. Your Holiness then responded to the appeal and was gracious enough to participate in it. Today I am the one who has the pleasure of joining you in this significant act. I hold that these exchanges are real and true gifts of the Lord, who shows us that the spirit of collaboration is able to find new expressions that give solidity and concreteness to that witness of communion that the world awaits from us.

#### THE ECUMENICAL PATRIARCH'S GREETING

*After the signing of the Common Declaration on Environmental Ethics, the Ecumenical Patriarch thanked the Holy Father for the signing. Bartholomew I mentioned the symbolical meaning of the event: the desire to work together for peace and union.*

*"We greet again and again fraternally and wholeheartedly His Holiness Pope John Paul II, our elder Brother and we thank him for the joint signing of the text on Environmental Ethics. Such common acts on specific matters that concern all humankind have not only practical but symbolical meaning as well, as they show the desire of our Churches and our flocks to continue the holy endeavour for peace throughout the world and for the union of all. Your Holiness we embrace you most fraternally in our common resurrected Lord. Grazie Santita!"*

ORE, June 12, 2002

#### COMMON DECLARATION ON ENVIRONMENTAL ETHICS

POPE JOHN PAUL II AND ECUMENICAL PATRIARCH  
BARTHOLOMEW I

*On Monday, 10 June, the Holy Father John Paul II and the Ecumenical Patriarch Bartholomew I signed this Common Declaration. The goal is to shape and guide the ecological awareness that pervades our era. Both are concerned with the suffering of a great number of people from violence, starvation, poverty and disease. Both are concerned with the degradation of basic natural resources such as water, air and land, brought about by technological progress. Both point to the mission of the human creature in God's plan: to be stewards called to collaborate with God in watching over creation in holiness and wisdom. The Christian form of ecological awareness builds on God's ongoing and continual creation of the world which allows us to discern a moral order and a code of ethics about the use of creation and the limits of that use. The Pope and the*

*Patriarch offer six ethical goals as the outline of a code of ethics for the safeguarding of creation for the future protection of those who are children today, a major step to creating peace on earth.*

We are gathered here today in the spirit of peace for the good of all human beings and for the care of creation. At this moment in history, at the beginning of the third millennium, we are saddened to see the daily suffering of a great number of people from violence, starvation, poverty and disease. We are also concerned about the negative consequences for humanity and for all creation resulting from the degradation of some basic natural resources such as water, air and land, brought about by an economic and technological progress which does not recognize and take into account its limits.

Almighty God envisioned a world of beauty and harmony, and He created it, making every part an expression of His freedom, wisdom and love (cf. *Gn 1:1.25*).

At the centre of the whole of creation, He placed us, human beings, with our inalienable human dignity. Although we share many features with the rest of the living beings, Almighty God went further with us and gave us an immortal soul, the source of self-awareness and freedom, endowments that make us in His image and likeness (cf. *Gen 1:26.31; 2,7*). Marked with that resemblance, we have been placed by God in the world in order to cooperate with Him in realizing more and more fully the divine purpose for creation.

At the beginning of history, man and woman sinned by disobeying God and rejecting His design for creation. Among the results of this first sin was the destruction of the original harmony of creation. If we examine carefully the social and environmental crisis which the world community is facing, we must conclude that we are still betraying the mandate God has given us: to be stewards called to collaborate with God in watching over creation in holiness and wisdom.

God has not abandoned the world. It is His Will that His design and our hope for it will be realized through our co-operation in restoring its original harmony. In our own time we are witnessing a growth of an *ecological awareness* which needs to be encouraged, so that it will lead to practical programmes and initiatives. An awareness of the relationship between God and humankind brings a fuller sense of the importance of the relationship between human beings and the natural environment, which is God's creation and which God entrusted to us to guard with wisdom and love (cf. *Gn 1:28*).

Respect for creation stems from respect for human life and dignity. It is on the basis of our recognition that the world is created by God that we can discern an objective moral order within which to articulate a code of environmental ethics. In this perspective, Christians and all other believers have a specific role to play in proclaiming moral values and in educating people in *ecological awareness*, which is none other than responsibility towards self, towards others, towards creation.

What is required is an act of repentance on our part and a renewed attempt to view ourselves, one another, and the world around us within the perspective of the divine design for creation. The problem is not simply economic and technological; it is moral and spiritual. A solution at the economic and technological level can be found only if we undergo, in the most radical way, an inner change of heart, which can lead to a change in lifestyle and of unsustainable patterns of consumption and production. A genuine *conversion* in Christ will enable us to change the way we think and act.

First, we must regain humility and recognize the limits of our powers, and most importantly, the limits of our knowledge and judgement. We have been making decisions, taking actions and assigning values that are leading, us away from the world as it should be, away from the design of God for creation, away from all that is essential for a healthy planet and a healthy commonwealth of people. A new approach and a new culture are needed, based on the centrality of the human person within creation and inspired by environmentally ethical behavior stemming from our triple relationship to God, to self and to creation. Such an ethics fosters interdependence and stresses the principles of universal solidarity, social justice and responsibility, in order to promote a true culture of life.

Secondly, we must frankly admit that humankind is entitled to something better than what we see around us. We and, much more, our children and future generations are entitled to a better world, a world free from degradation, violence and bloodshed, a world of generosity and love.

Thirdly, aware of the value of prayer, we must implore God the Creator to enlighten people everywhere regarding the duty to respect and carefully guard creation.

We therefore invite all men and women of good will to ponder the importance of the following ethical goals:

1. To think of the world's children when we reflect on and evaluate our options for action.
2. To be open to study the true values based on the natural law that sustain every human culture.
3. To use science and technology in a full and constructive way, while recognizing that the findings of science have always to be evaluated in the light of the centrality of the human person, of the common good and of the inner purpose of creation. Science may help us to correct the mistakes of the past in order to enhance the spiritual and material well-being of the present and future generations. It is love for our children that will show us the path that we must follow into the future.
4. To be humble regarding the idea of ownership and to be open to the demands of solidarity. Our mortality and our weakness of judgement together warn us not to take irreversible actions with what we choose to regard as our property during our brief stay on this earth. We have not been entrusted with

unlimited power over creation, we are only stewards of the common heritage.

5. To acknowledge the diversity of situations and responsibilities in the work for a better world environment. We do not expect every person and every institution to assume the same burden. Everyone has a part to play, but for the demands of justice and charity to be respected the most affluent societies must carry the greater burden, and from them is demanded a sacrifice greater than can be offered by the poor. Religions, governments and institutions are faced by many different situations; but on the basis of the principle of subsidiarity all of them can take on some tasks, some part of the shared effort.

6. To promote a peaceful approach to disagreement about how to live on this earth, about how to share it and use it, about what to change and what to leave unchanged. It is not our desire to evade controversy about the environment, for we trust in the capacity of human reason and the path of dialogue to reach agreement. We commit ourselves to respect the views of all who disagree with us, seeking solutions through open exchange, without resorting to oppression and domination.

It is not too late. Gods world has incredible healing powers. Within a single generation, we could steer the earth toward our children's future. Let that generation start now, with Gods help and blessing.

Rome-Venice, 10 June 2002.

ORE, June 12, 2002

#### ECUMENICAL PATRIARCH'S ADDRESS AT VENICE

*On Monday, June 10, at the closing ceremony of the Fourth International Environmental Symposium in Venice, His All Holiness the Ecumenical Patriarch Bartholomew I gave the following address. The Patriarch emphasized the "need, for an ascetic spirit that can be summed up in a single key word: sacrifice.*

*This exactly is the missing dimension in our environmental ethos and ecological action". The Ecumenical Patriarch noted that sacrifice is primarily a spiritual issue and less an economic one. Contrary to the modern dread of sacrifice, the Biblical notion of sacrifice did not involve loss or death as much as the giving of life. He summed up his point in the phrase "Kenosis means plerosis; voluntary self emptying brings self-fulfilment. All this we need to apply to our work for the environment There can be no salvation for the world ... without the missing dimension of sacrifice.*

Beloved and learned participants,

As we come to the close of our Fourth Symposium on Religion, Science and the Environment, we offer thanks to God for the fruitful proceedings as well as for your invaluable contribution. We recall the prophetic words of our predecessor,

Ecumenical-Patriarch Dimitrios I of blessed memory in his historic encyclical letter of 1989, urging Christians to observe 1 September as a day of prayer for the protection of the environment, he emphasized the need for all of us to display a "eucharistic and ascetic spirit".

#### *Eucharistic: receive creation as gift*

Let us reflect on these two words "eucharistic" and "ascetic". The implications of the first word are easy to appreciate. In calling for a "eucharistic spirit", Patriarch Dimitrios was reminding us that the created world is not simply our possession but it is a gift — a gift from God the Creator, a healing gift, a gift of wonder and beauty — and that our proper response, on receiving such a gift, is to accept it with gratitude and thanksgiving. This is surely the distinctive characteristic of ourselves as human beings: humankind is not merely a logical or a political animal, but above all a eucharistic animal, capable of gratitude and endowed with the power to bless God for the gift of creation. Other animals express their gratefulness simply by being themselves, by living in the world in their own instinctive manner; but we human beings possess self-awareness, and so consciously and by deliberate choice we can thank God with eucharistic joy. Without such thanksgiving we are not truly human.

#### *Ascetic: voluntary self limitation, self restraint*

But what does Patriarch Dimitrios mean by the second word, "ascetic"? When we speak of asceticism, we think of such things as fasting, vigils and rigorous practices. That is indeed part of what is involved; but *askesis* signifies much more than this. It means that, in relation to the environment, we are to display what *The Philokalia* and other spiritual texts of the Orthodox Church call *enkrateia*, "self-restraint".

That is to say, we are to practice a voluntary self-limitation in our consumption of food and natural resources. Each of us is called to make the crucial distinction between what we *want* and what we *need*. Only through such self-denial, through our willingness sometimes to forgo and to say, "no" or "enough" will we rediscover our true human place in the universe.

The fundamental criterion for an environmental ethic is not individualistic or commercial. The acquisition of, material goods cannot justify the self-centred desire to control the natural resources of the world. Greed and avarice render the world *opaque*, turning all things to dust and ashes. Generosity and unselfishness render the world *transparent*, turning all things into a sacrament of loving communion — communion between human beings with one another, communion between human beings and God.

#### *Ascetic: need for sacrifice*

This need for an ascetic spirit can be summed up in a single key word: sacrifice. This exactly is the

missing dimension in our environmental ethos and ecological action.

We are all painfully aware of the fundamental obstacle that confronts us in our work for the environment. It is precisely this: how are we to move from theory to action, from words to deeds? We do not lack technical scientific information about the nature of the present ecological crisis. We know, not simply *what* needs to be done, but also *how* to do it. Yet, despite all this information, unfortunately little is actually done. It is a long journey from the head to the heart, and an even longer journey from the heart to the hands.

How shall we bridge this tragic gap between theory and practice, between ideas and actuality? There is only one way: through the missing dimension of sacrifice. We are thinking here of a sacrifice that is not cheap but costly "I will not offer to the Lord my God that which costs me nothing" (2 *Sm* 24:24). There will be an effective, transforming change in the environment if, and only if, we are prepared to make sacrifices that are radical, painful and genuinely unselfish. If we sacrifice nothing, we shall achieve nothing. Needless to say, as regards both nations and individuals, so much more is demanded from the rich than from the poor. Nevertheless, all are asked to sacrifice something for the sake of their fellow humans.

#### *Spiritual issue of sacrifice*

Sacrifice is primarily a spiritual issue and less an economic one. In speaking about sacrifice, we are talking about an issue that is not technological but ethical. Indeed, environmental *ethics* is specifically a central theme of this present symposium. We often refer to an environmental crisis; but the real crisis lies not in the environment but in the human heart. The fundamental problem is to be found not outside: but inside ourselves, not in the ecosystem but in the way we think.

The root cause of all our difficulties consists in human selfishness and human sin. What is asked of us is not greater technological skill but deeper repentance, *metanoia*, in the literal sense of the Greek word, which signifies "change of mind". The root cause of our environmental sin lies in our selfcenteredness and in the mistaken order of values, which we inherit and accept without any critical evaluation. We need a new way of thinking about our own selves, about our relationship with the world and with God. Without this revolutionary "change of mind", all our conservation projects, however well-intentioned, will remain ultimately ineffective, for, we shall be dealing only with the symptoms, not with their cause. Lectures and international conferences may help to awaken our conscience, but what is truly required is a baptism of tears.

#### *True notion of sacrifice: giving and receiving of life*

Speaking about sacrifice is unfashionable, and even unpopular in the modern world. But, if the idea

of sacrifice is unpopular, this is primarily because many people have a false notion of what sacrifice actually means. They imagine that sacrifice involves loss or death; they see sacrifice as sombre or gloomy. Perhaps this is because, throughout the centuries, religious concepts have been used to introduce distinctions between those who have and those who have not, as well as to justify avarice, abuse and arrogance.

But if we consider how sacrifice was understood in the Old Testament, we find that the Israelites had a totally different view of its significance. To them, sacrifice meant not loss but gain, not death but life. Sacrifice was costly, but it brought about not diminution but fulfilment; it was a change not for the worse but for the better. Above all, for the Israelites, sacrifice signified not primarily giving up but simply giving. In its basic essence, a sacrifice is a gift — a voluntary offering in worship by humanity to God.

*Through sacrificial communion with God, the believer receives life*

Thus in the Old Testament, although sacrifice often involved the slaying of an animal, the whole point was not the taking but the giving of life; not the death of the animal but the offering of the animal's life to God. Through this sacrificial offering, a bond was established between the human worshipper and God. The gift, once accepted by God, was consecrated, acting as a means of communion between Him and His people. For the Israelites, the fasts — and the sacrifices that went with them — were "seasons of joy and gladness, and cheerful festivals" (*Zec* 8:19).

*Willing and voluntary sacrifice*

An essential element of any sacrifice is that it should be willing and voluntary. That which is extracted from us by force and violence, against our will, is not a sacrifice. Only what we offer in freedom and in love is truly a sacrifice. There is no sacrifice without love. When we surrender something unwillingly, we suffer loss; but when we offer something voluntarily, out of love, we only gain.

When, on the fortieth day after Christ's birth, His mother the Virgin Mary, accompanied by Joseph, came to the temple and offered her child to God, her act of sacrifice brought her not sorrow but joy; for, it was an act of love. She did not lose her child; but He became her own in a way that He could never otherwise have been.

Christ proclaimed this seemingly contradictory mystery when He taught: "Whosoever wishes to save his life must lose it" (*Mat* 10:39 and 16:25). When we sacrifice our life and share our wealth, we gain life in abundance and enrich the entire world. Such is the experience of humankind over the ages: *Kenosis*

means *plerosis*', voluntary self-emptying brings self-fulfilment.

*Sacrifice will make us priests of creation*

All this we need to apply to our work for the environment. There can be no salvation for the world, no healing, no hope of a better future, without the missing dimension of sacrifice. Without a sacrifice that is costly and uncompromising, we shall never be able to act as priests of the creation in order to reverse the descending spiral of ecological degradation.

*The Cross plunged into the waters symbolizes that the Cross and sacrifice must be central*

The path that lies before us, as we continue on our spiritual voyage of ecological exploration, is strikingly indicated in the ceremony of the Great Blessing of the Waters, performed in the Orthodox Church on 6 January, the Feast of Theophany, when we commemorate Christ's Baptism in the Jordan River. The Great Blessing begins with a hymn of praise to God for the beauty and harmony of creation:

"Great art Thou, O Lord, and marvellous are Thy works: no words suffice to sing the praise of Thy wonders... The sun sings Thy praises; the moon glorifies Thee; the stars supplicate before Thee; the light obeys Thee; the deeps are afraid at Thy presence; the fountains are Thy servants; Thou hast stretched out the heavens like a curtain; Thou hast established the earth upon the waters; Thou hast walled about the sea with sand; Thou hast poured forth the air that living things may breathe..."

Then, after this all-embracing cosmic doxology, there comes the culminating moment in the ceremony of blessing. The celebrant takes a Cross and plunges it into the vessel of water (if the service is being performed indoors in church) or into the river or the sea (if the service takes place out of doors).

The Cross is our guiding symbol in the supreme sacrifice to which we are all called. It sanctifies the waters and, through them, transforms the entire world. Who can forget the imposing symbol of the Cross in the splendid mosaic of the Basilica of Sant'Apollinare in Classe? As we celebrated the Divine Liturgy in Ravenna, our attention was focused on the Cross, which stood at the centre of our heavenly vision, at the centre of the natural beauty that surrounded it, and at the centre of our celebration of heaven on earth.

Such is the model of our ecological endeavours. Such is the foundation of any environmental ethic. The Cross must be plunged into the waters. The Cross must be at the very centre of our vision. Without the Cross without sacrifice, there can be no blessing and no cosmic transfiguration. Amen.

ORE, June 12, 2002

## VISIT TO ROME OF THE DELEGATION OF THE ECUMENICAL PARIARCHATE

June 29, 2002

Following a firmly-rooted tradition, again this year, the Ecumenical Patriarch Bartholomew I sent to Rome to take part in the feast of Sts Peter and Paul a delegation, designated by the Holy Synod of the Patriarchate.

The Delegation consisted of:

H.E. Metropolitan Panteleimon Kotoyannis of Belgium, Exarch of the Netherlands and of Luxembourg;

H. E. Bishop Emmanuel Adamakis of Reghion, Director of the Office of the Orthodox Church at the European Union, Brussels;

Rev. Deacon Stephanos Dinides, second Patriarchal Deacon.

The programme of the visit included conversations with the President of the Pontifical Council for Promoting Christian Unity and with officials of the Councils' Oriental Section. The conversations take place regularly. The conversations deal with relations between Rome and the Phanar, with an exchange of information on Catholic-Orthodox relations in general. They also included a particular review of the occasions of contact that marked the months between the visit of the Holy See's Delegation to Istanbul for the patronal Feast of St Andrew (30 November 2001) and the visit of the Patriarchal Delegation to Rome.

On 29 June, Metropolitan Panteleimon and the representatives of the Ecumenical Patriarch met the Holy Father in a private Audience, for which we offer the speeches.

The same day, the Delegation of the Ecumenical Patriarchate took part in the Mass for the celebration of the Solemnity of Sts Peter and Paul in St Peter's Square, at which the Holy Father presided. At the end of the celebration, H.E. Metropolitan Panteleimon presented the good wishes and greetings of the Ecumenical Patriarch, confirming the Patriarch's desire to continue the theological dialogue. During their stay in Rome, the members of the Delegation paid a courtesy visit to the Diplomatic Representatives of Turkey and Greece to the Holy See.

ORE, July 3, 2002

Audience with Pope John Paul II, Saturday Morning, June 29, 2002

### THE HOLY FATHER'S ADDRESS

Dear Brothers in Christ,

I. "Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God" (1 Jn 4:7).

With great joy I welcome you to Rome on this feast day. I am deeply grateful to the Ecumenical Patriarch, His Holiness Bartholomew I, and the Holy Synod who have sent you for this celebration in a spirit of ecclesial brotherhood and mutual love.

2. The annual exchange of visits in Rome for the feast of Sts Peter and Paul, and at the Phanar, for the feast of St Andrew, revives the love of our hearts and encourages us to continue on our way toward full communion. As we journey on, we can already live now a form of harmony with a view to full unity round the one altar of the Lord. During this year, the Lord has given us occasions to manifest to the world our common desire to seek and explore all the paths that can lead us to unity, to direct to humanity an appeal for peace and brotherhood, in mutual respect, justice and charity.

3. Today once again I wish to express my deep gratitude to the Ecumenical Patriarch, His Holiness Bartholomew I for his fraternal participation in the *World Day of Prayer for Peace* in Assisi. With other brethren, we have proclaimed to the world in our different forms, John's exhortation: "Let us love one another, for love comes from God" (1 Jn 4:7). If humanity is firmly committed to taking this path, little by little the violence and threats that threaten men and women will be eased.

4. At the end of the Fourth Symposium on the Environment which was dedicated to the Adriatic Sea, I had the joy of signing the *Venice Declaration* with His Holiness Bartholomew I. This text expresses our common commitment to safeguarding and respecting nature, it manifests equally our desire to work to ensure that in our world science is at the service of people and that people always feel responsible for creation.

5. Much still remains to be done so that a greater brotherhood may reign on earth. The desire for revenge often prevails over peace, especially in the Holy Land and in other regions of the world struck by blind violence. This gives us a sense of the precariousness of peace that obliges us to *unite* our forces and so that we may be *together* and act *together* so that the world may find in our common witness the strength required to make the changes that are indispensable. This path of collaboration will also lead us to full communion following Christ's will for his disciples.

6. However, if we are firmly convinced that they are necessary, *the dialogue of charity* and our own brotherhood must not suffer. We have to persevere so that the dialogue of charity may sustain and nourish our *dialogue of truth*. I refer here to the theological dialogue whose beginning we announced to the world on the occasion of the feast of St Andrew in 1979, with the late lamented Patriarch Dimitrios, putting in this step great hope. In spite of our efforts, this theological dialogue is at a standstill. We realize our inability to overcome our divisions and find the strength in ourselves to look with hope to the future. This delicate stage must not dismay us, nor can we be indifferent to this state of affairs. We cannot renounce the continuation of the theological dialogue that is an indispensable step to unity.

Your Eminence, dear members of the Delegation, I thank you for your visit. I would be grateful if you would convey my brotherly greetings to His Holiness Bartholomew I, to the members of the Holy Synod and to all the faithful of the Ecumenical Patriarchate. My visit to the Phanar remains an indelible memory, which I recall with the greatest joy. May the Lord be always with us!

ORE, July 3, 2002

MESSAGE OF HIS HOLINESS, BARTHOLOMEW I

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

The holy commemoration of the holy Coryphaei Apostles, Peter and Paul, during which the Church that you preside over, Your Beloved Holiness, celebrates her day of birth and feast of her See, offers us the excellent occasion, in accord with sanctioned custom and recent ecclesiastical practice, to express our sincere and honest love for you. Love has always functioned as a distinctive apostolic sign of the communion of faith in the bond of peace and constitutes a premise for rendering dialogue effective as the appropriate means for surpassing the snares that have been inherited or even created in the course of the Church's historical journey towards unity. This journey, and likewise the effort to re-establish unity, are born from the words "that they may all be one", spoken during the priestly prayer of the Founder of the Church, Our Lord Jesus Christ.

These first Apostles, honoured today in full ecclesial consciousness, transmitted this example of love to the church by means of the deliberations of the apostolic Council and by the common efforts to remove the snares that were set in place — whatever their nature and origin — so that the saving message of the Gospel of the salvation of Christ might be announced without conflict. On the basis of this example, the Church keeps alive in her memory not only the remembrance of the commandment of Our Lord Jesus Christ, but also the constant appeal to the Most Holy Spirit "who maintains the institution of

the Church", that the divine Grace which "heals all weakness and fills every deficiency" in the Church militant may shorten the way that leads to overcoming the historical ruptures and to re-establishing ecclesiastical communion. Only then will faith in the saving message of divine Incarnation be made possible.

Even now, in these critical days, imitating the example of the Coryphaei Apostles who are honoured today, it is right that we work without respite, not only to avoid the pitfalls that are being insinuated into the dialogue of love and truth, but also to foresee and avoid all unilateral acts which, by chilling love, sow disorder in our common struggle taken up in our hope that Christ may be all in all. We therefore congratulate you on the occasion of the See of Rome, praying to the Most Holy Spirit to lead us all to the fullness of truth that is bestowed upon us by God.

These sentiments and hopes, together with our fraternal love and respect, will be expressed to you by our patriarchal Delegation, consisting of Metropolitan Panteleimon of Belgium, Bishop Emmanuel of Reghion, Director of the Office of the Orthodox Church at the European Union, and the second Deacon of Rank, Stephanos Dinidis.

We remain, with deep love in the Lord, with our cordial wishes and the greatest respect,  
*the beloved brother in Christ of your Holiness,*

BARTHOLOMEW I

21 June 2002

ORE, July 3, 2002

GREETING OF METROPOLITAN PANTELEIMON

Your Holiness,

It is a particular honour for my brothers and companions, Bishop Emmanuel of Reghion and the deacon Stéphanos, and for me, to bring you the fraternal good wishes of His Holiness the Ecumenical Patriarch of Constantinople Bartholomew I, your brother in Christ, on the occasion of this unique day, the patronal feast of the venerable Church of Rome. Moreover, with his good wishes are joined those of the Holy Patriarchal Synod, the Bishops, the Clergy, the Hierarchy and the faithful of the Constantinopolitan Church, to which I modestly add my own personal best wishes.

May Christ, Our Lord and Our Saviour, grant to you personally and to the entire Church of Rome his grace and blessings, the gifts of the Holy Spirit, and divine assistance in the efforts you expend for the good of humanity.

Your already historic Pontificate has marked the end of the previous millennium due to the interest you have shown on so many occasions for the underprivileged, the needy and the oppressed, and also on account of your tireless work for reconciliation between the Churches.

Furthermore, your Pontificate emphasizes the dawn of the new millennium which we hope will be more fraternal more identified by collaboration in Christ's love and more pervaded by concern for the Kingdom of Heaven.

Your Holiness,

Our Sister Churches have already taken giant steps in the direction of reconciliation, and in this we see a divine action. We can rejoice for, through your work and that of His Holiness the Ecumenical Patriarch and your respective predecessors, the state of separation, sterile antagonism and mutual distrust has given way to the hope for unity, to the reality of collaboration and to fraternal and sincere understanding in the love of Christ.

The progress we have made is enormous, if we look back at the long history of the distance between us and the spirit that poisoned our relations.

However, we have to cover considerable ground. We must work in this way. We must emphasize the apostolicity of our Churches, we must explore the past period of the unity of the earthly Church. We must insist on her divine origins, we must refer to her one Head who is Christ, we must consecrate ourselves to her mission which is the salvation of human beings and the glory of God; we must draw on our common patristic tradition. In a word, we must put forward all that unites us.

Let us start from these points we have in common, and try to re-examine our disagreements in a fraternal spirit, in the same spirit that motivated the two great Apostles, Peter and Paul, the founders of the Church of Rome in particular. We must make this effort; it is a historic debt to Christians, Christ's flock, and a metaphysical one to the Apostles, whose work of evangelization and salvation we perpetuate in the world. This world has so great a need for the Christian word, for the saving and liberating message of the incarnate Word. The ark of this word is the Church, one, holy, catholic and apostolic, the only one who possesses the truth and of whom her servants, Your Holiness, as well as your counterparts, the patriarchs and bishops, must lead to the peaceful haven of unity through theological dialogue. In this way, the Kingdom of God on earth will become a tangible reality.

However, as we know, this earth, the centre of the cosmos, the summit of creation is not only in moral danger, torn by violence, poverty, segregation and discord, but also in physical danger, given the degradation of the natural environment. The harmony of creation risks being upset by the unrestrained actions of human beings. Indeed, you were very willing to place your signature beside that of His Holiness Bartholomew I, Ecumenical Patriarch of Constantinople at the end of the Common Declaration, the result of the work of the International Assembly for the Preservation of the Environment, organized in the Adriatic between Corfu, Ravenna and Venice. By this

act, you showed the Roman Church's interest in the environmental problems that are a source of particular concern to the Primate of the Orthodox Church.

Your Holiness,

To conclude this fraternal greeting, allow me to repeat to you our gratitude for all the work you have accomplished in every direction.

His Holiness the Ecumenical Patriarch of Constantinople also expresses his fraternal sentiments to you for all you have done in the domain of the reconciliation of our Churches.

May God bless us and keep you in good health.

May he grant you the strength to continue the work you have undertaken.

May the Holy Spirit always inspire your thoughts and your intentions, so that the greatest commandment of Christ, "Love one another", may be fulfilled on earth as it is in Heaven.

ORE, July 3, 2002

#### THE POPE'S HOMILY AT MASS

*June 29, 2002*

*On Saturday evening, June 29, the Holy Father presided at Mass for the Solemnity of Sts Peter and Paul, preached the homily and conferred the pallium on 28 Metropolitan Archbishops from around the world. From the Offertory to Communion, Cardinal Sodano was the main concelebrant. The Pope said that all are called to witness to Christ in the world. He also made reference to the Orthodox present.*

... I also greet with special affection the *Delegation sent by Patriarch of Constantinople Bartholomew I*, led by the Metropolitan Panteleimon. The traditional Visit of the Representatives of the Ecumenical Patriarchate for the Solemnity of Sts Peter and Paul is a providential moment in the journey towards reestablishing full communion between us. At the beginning of the third millennium, we powerfully realize that we must "*set out anew from Christ*", the foundation of our common faith and mission. "*Heri, hodie et in saecula*" (Yesterday, today and forever) (*Heb 13:8*), Christ is the solid rock on which the Church is built.

*At the end of the Mass the Holy Father thanked those who were present and greeted the Delegation of the Bulgarian Orthodox Church.*

At the end of this solemn celebration, I want to thank you all, dear brothers and sisters, who with your devout participation have honoured the commemoration of Sts Peter and Paul. I cordially greet the Delegation of the Bulgarian Orthodox Church, led by Metropolitan Simeon. I shall always remember my recent visit to Bulgaria, and invoke heavenly blessings upon the faithful of that beloved nation.

ORE, July 3, 2002

## CONTACTS WITH THE SERBIAN ORTHODOX CHURCH

### CARDINAL WALTER KASPER'S VISIT TO SERBIA

*May 10-15, 2002*

*During May 10-15, 2002, Walter Cardinal Kasper, President of the Pontifical Council for Promoting Christian Unity traveled to Serbia, along with Father Joseph Maj, sj, staff member of the Pontifical Council. The Cardinal had various contacts including those with the Catholic Church in that country, with representatives of government, and important contacts with the Serbian Orthodox Church and its Patriarch, His Beatitude Pavle.*

*We publish here the Cardinals statement on arrival at the airport of Belgrade, and his greeting to His Beatitude Pavle, Patriarch of the Serbian Orthodox Church.*

#### STATEMENT ON THE ARRIVAL AT THE AIRPORT

It is with great joy that I have come today to Serbia for the first time in my life. On this occasion I greet all the citizens of this great nation. I greet especially the representatives of the government, the bishops present here, his Excellency the Apostolic Nuncio Eugenio Sbarbaro and his Excellency the Archbishop Stanislav Hocevar, and thank you for the kind and warm words of welcome. I extend my greetings to all Orthodox Christians, who are our beloved brothers and sisters in Jesus Christ our common Lord. I greet my Catholic brothers and sisters and all the members of the different Churches and religious Communities in this country. In this Easter season I greet you with the old Orthodox Easter acclamation: "Christ is risen. Truly he is risen".

It is a special honour for me to bring you the fraternal and cordial greetings of His Holiness Pope John Paul II. With his heart, his prayers and his good wishes Pope John Paul II is present here, as he has always been; he is close to the Serbian people as it was demonstrated during the tragic events of the war in Kosovo. The Holy Father was one of the rare voices speaking against the war and the bombardments; he did so on several occasions, with great authority and unmistakable words. He spoke against violence from all sides and in favour of justice and peace for all sides, peace between all peoples, all cultures and all religions.

My coming here to Serbia wants to be first of all an homage to the great tradition of Serbia, whose Christian history goes back to the 9th century and the days of holy Sava in the 11th century. Serbia was on the crossroad between East and West Europe, oriental and Latin tradition; it has often been a bulwark

for Europe against aggression from outside. With its venerable and rich Orthodox tradition, Serbia is an authentic and essential part of European culture. Without Serbia Europe would be poorer. Today Serbia stands at a turning point: it is not an easy time but it is hopefully the beginning of a peaceful period in its long history. May God bless your country.

In Rome, I am charged to work for the promotion of Christian unity. This means to work for the overcoming of old misunderstandings and misrepresentations, suspicions and — unfortunately — also enmities. It means to work for mutual understanding and respect, for co-operation and brotherly love between the Churches. The unity we strive after does not mean absorption at all. Proselytism is not on our agenda: it is not our intention, not our approach. According to the commandment of our Lord we want a unity which is understood as communion, a unity which preserves the richness of the different traditions. There might still be a long way to go. But the best way to reach this high goal is through personal encounter, trustful dialogue and building up of friendship. In this sense I am here to improve the communion between our Churches.

Communion between Churches is an essential contribution to friendship and peace between peoples. There cannot be peace in Europe without peace between the Eastern and Western Churches. For peace initiates in the hearts of people. Peace is more than the silence of weapons; peace presupposes justice and justice presupposes forgiveness. We cannot and will not forget the past, but we should not be enchained to it. Rooted in our tradition, we must look to the future and build a world for our children and our young people where everybody can live in dignity, in peace and freedom. In this sense, now at the beginning of the new century and the new Millennium, we want to make a new and fresh start. For this reason I have come here. Thank you again for your welcome and your attention.

To His BEATITUDE PAVLE, SERBIAN PATRIARCH

Beatitude!

I wish to express my joy and my gratitude for your kindness in receiving and welcoming me here in the Patriarchate of the Orthodox Church in Serbia, the beloved Sister Church of the Church of Rome. I

extend my greetings to all the bishops, the whole clergy and the faithful of the Serbian Orthodox Church. In this Easter season I greet you with the ancient Eastern acclamation: "*Christ is risen! Truly he is risen!*".

It is an honour for me to bring you, Beatitude, the fraternal and cordial greetings of His Holiness, Pope John Paul II. With his heart, his thoughts and his prayers His Holiness is always with you, with your flock and with the people of this great nation. His Holiness demonstrated his love for the Serbian people especially during the tragic days of the war in Kosovo, when he time and again spoke publicly and with authority against the war, against the bombardments, against violence from all sides and for peace based on justice and on respect for the human dignity of all peoples.

This is my first visit to your country and to the venerable Orthodox Church of Serbia. Therefore, I want first to express my high esteem for this Church, her long and rich tradition since the times of holy Sava, her steadfastness in times of oppression and persecution. Today, when your country stands at the beginning of a new, hopefully peaceful period of its history, we are ready to support the Serbian Orthodox Church with our prayers and, in line with your own aspirations and to our fullest extent, with our assistance. I repeat, we want to offer support and not to undertake proselytism.

Thanks to God, we share the same faith of the Apostles handed down by our common Church Fathers in the first Millennium, and we share the same holy sacraments and the same holy ministries, especially the episcopate in the apostolic succession. We thank almighty and gracious God for this rich common heritage, which obliges us to its common witness to the world both today and tomorrow, especially to our young people, in order to build up the Church for the future and to promote in Europe jus-

tice, peace, reconciliation and holiness, and to defend the sanctity of life, the dignity of the human person and the values of the family.

But particularly on this occasion of my visit, I also feel the wound inflicted by the lack of full communion between the Orthodox Church of Serbia and the Church of Rome. With sorrow I bear in mind the historical memories, the misunderstandings and the divisions between us. Such divisions are against Christ's will, who prayed to his Father on the eve of his death "that all be one" (*John 17:21*). Christ's love urges us to embrace each other as brothers and sisters and to live together in full communion, which in its true sense is neither absorption nor suppression. The Catholic Church, as she has expressed through the Second Vatican Council, respects the venerable traditions of the oriental Churches. Indeed the traditions of the oriental Churches are the common heritage of the universal Church. Without them we would be poorer. Thus the one, holy, catholic and apostolic Church, as Pope John Paul II has often said, must breathe again with both lungs.

There may be still a long way before us. We can not "make" the unity the Lord wants; unity will be a gift of God's Spirit. But we can pray for it and, as much as it is possible in our weak human power, we should work for it. Therefore, I would like to invite a Delegation of the Holy Synod of the Serbian Orthodox Church to come to Rome to the tombs of the Apostles Peter and Paul, to be our guests, to share our common faith in the Risen Lord, to share our concerns and to promote practical collaboration for the good of our faithful and of all of Europe.

Beatitude, let me renew my high esteem for you and your Church and express gratitude for the welcome you have given me today. May almighty and gracious God bestow his blessing upon you and the whole Serbian Orthodox Church. Let us remain united in our prayers.

## CONTACTS WITH THE ARCHBISHOP OF CANTERBURY

*In the period since the Second Vatican Council there have been numerous personal contacts between the Archbishops of Canterbury, President of the Anglican Communion and the recent Popes either in Rome, or in Canterbury or elsewhere. This renewed contact, after more than four centuries, started with the visit to Rome of Archbishop Geoffrey Fisher in 1960.*

*The visit of Archbishop Michael Ramsey in 1966 was especially notable because of the common declaration he and Pope Paul VI signed calling for an official dialogue.*

*His Grace, the Archbishop of Canterbury, Dr George Carey (in that office since 1991) wrote to the Pope in January, 2002 informing the Holy Father that he would retire from that office (to take effect in October). The Pope responded to that letter. The Pontifical Council for Promoting Christian Unity published a statement expressing appreciation for the service Dr Carey had given. On June 21<sup>st</sup>, 2002, Dr Carey came to Rome for a farewell visit as Archbishop, to Pope John Paul II. The Holy Father's address to him on that occasion is found below. So too is an excerpt of a letter of Cardinal Kasper to Dr Carey dated October, 2002.*

*At the same time, the Pope sent a telegram of congratulations to His Grace, Dr Rowan Williams on hearing of his appointment on July 23<sup>rd</sup>, as the new Archbishop of Canterbury to which Archbishop Williams responded on August 16, 2002. His Eminence, Walter Cardinal Kasper also sent a letter to Dr Williams to which the new Archbishop of Canterbury responded as well. These communications are also presented here.*

### ANNOUNCEMENT OF ARCHBISHOP CAREY'S RETIREMENT

ARCHBISHOP OF CANTERBURY'S  
LETTER TO POPE INFORMING HIM OF HIS COMING  
RETIREMENT

*7<sup>th</sup> January 2001*

His Holiness Pope John Paul II

Your Holiness

I am writing to let you know that I shall be announcing shortly my retirement as Archbishop of Canterbury, to take effect at the end of October 2002.

I wanted to inform you personally and privately of my decision in advance of that public announcement on the morning of Tuesday 8<sup>th</sup> January.

By the end of October I shall have served eleven and half years in a demanding yet wonderfully absorbing and rewarding post. I feel certain this will be the right and proper time to stand down, while I am still fresh and have plenty of energy to give to other challenges.

Among the happiest moments of my ministry have been those times when you and I have had opportunities to engage in discussion and deepen our commitment to the unity of God's Church. I have always cherished the example of your own discipleship to our Lord. Such contacts are humbling and precious reminders that more unites us than that which divides. You will always remain in my and my wife's prayers. Eileen has always shared my high regard for you.

Please be assured that, in the coming months, my focus and commitment will remain very much as it has been throughout my time as Archbishop of Canterbury on serving the Church and deepening its ministry

throughout the world. Central to this will continue to be that quest for Christian unity — particularly with the Roman Catholic Church — which we know is Our Lord's will. In that respect I do regret that because of the shortness of notice I am unable to be with you at Assisi at the end of this month. It is a wonderful initiative and I am sure it will be valued by all who attend.

THE HOLY FATHER'S RESPONSE TO ARCHBISHOP CAREY

*January 23, 2002*

To his Grace  
the Most Reverend and Right Honourable  
George Carey  
Archbishop of Canterbury

I am most grateful for your letter of 7 January informing me of your intention to retire as Archbishop of Canterbury at the end of October 2002. Your consideration in informing me personally is much appreciated.

I have very happy memories of our contacts over the years, and in particular of your 1996 visit when we prayed at the Church of Saints Andrew and Gregory and signed our Common Declaration. Vivid too is the memory of opening the Holy Door at Saint Paul's Outside-the-Walls in the Jubilee Year. I am deeply grateful to the Lord who has blessed many of our efforts to foster and deepen Anglican-Catholic relations, in ways too many to enumerate.

Thanking you also for your kind Christmas greetings, it is my earnest hope that you and your dear wife Eileen will be richly blessed with many happy years and creative opportunities to serve the Lord in new ways. In the meantime, please accept my warmest best wishes and the assurance of my most cordial regard.

From the Vatican, 23 January 2002

February 14, 2002

Your Holiness,

I was most touched to receive your personal message. Thank you for taking the trouble to express your goodwill and kind regards in this way.

Among the many happy memories I cherish, towards the top of the list will come our personal relationship. We have had many meetings and I have always been so impressed by your Christ-centred faith and the open-ness of your spirit. Your ecumenical vision has brought us closer together as only the Chair of St. Peter can. Indeed, I have made no secret of my admiration of you as my senior brother in Christ and the deep affinity in the Holy Spirit — the source of all unity — which binds all Christians together. It remains my longing that, one day, the Anglican Communion will be re-united to the Roman Catholic Church. Perhaps as our theologians continue to work on the implications of "Ut Unum Sint" they might help us to devise a way in which we can move more formally into a "covenantal" relationship.

I do hope it might be possible to make a private call on you in June? I would love to see you again before I leave my office as Archbishop at the end of October. I know Eileen, my dear wife, would love to see you too. She has a profound respect for you — as I do.

With love in our common Lord, Warmly,

#### REACTION OF PCPCU TO ARCHBISHOP CAREY'S ANNOUNCEMENT OF HIS RETIREMENT

January 9, 2002

With the formal announcement that Archbishop of Canterbury George Carey will retire later this year, the Pontifical Council for Promoting Christian Unity remembers with gratitude his commitment to fostering and deepening Anglican-Roman Catholic relations.

Archbishop Carey visited the Holy Father on several occasions over his ten years as Archbishop of Canterbury, indeed more than any of his predecessors. The image of him kneeling with an Orthodox leader alongside the Holy Father as they together opened the Holy Door at St. Paul Outside the Walls to begin the Jubilee Year is firmly planted on our memories.

We know he has a very full schedule ahead of him prior to his retirement, but would like at this time to express our profound thanks for the many blessings of his years of leadership as Archbishop of Canterbury.

#### THE POPE'S ADDRESS TO DR. CAREY

June 21, 2002

*On Friday June 21, Pope John Paul II received His Grace, Dr George Carey. The Holy Father thanked him for his visit and for all that Dr Carey has done for eleven years to foster good relations with the Pope and the Curia. He also thanked him for his promotion of peace and dialogue between Christian, Jewish and Muslim leaders.*

Your Grace,  
Dear Friends,

It gives me great joy to welcome you in the "grace: and peace of God our Father and the Lord Jesus Christ" (*Philemon* 1,3). I am most grateful that you have chosen to pay a farewell visit here, prior to your forthcoming retirement. Your visit is, as it were, a living sign of the close relations which have continued to develop down the years between the Anglican Communion and the Catholic Church.

In looking back over the past eleven years, during which you have been the Archbishop of Canterbury, my mind focuses especially on the Common Declaration which we signed in 1996. While acknowledging obstacles which keep us from full communion, we determined "to consult further about how the relationship between the Anglican Communion and the Catholic Church is to progress". In recent months we have begun to see the fruits of this spirit of perseverance through the formation of the new International Anglican-Roman Catholic Commission for Unity and Mission, to accompany the continuing work of the Anglican Roman Catholic International Commission.

I gladly repeat what I wrote in my Encyclical *Ut unum sint*, that "truly the Lord has taken us by the hand and is guiding us" (n. 25). With the hope that is born of the Spirit, let us trust that the initiatives and instruments of reconciliation we have fostered and encouraged will be guided always by the same Holy Spirit, who is ever capable of bringing forth blessing upon blessing.

When we reflect on the dangers and challenges facing the world at present, we cannot but feel the urgent need to work side by side in promoting peace and justice. I know that Your Grace has been very active in trying to sustain dialogue in the Holy Land, bringing together Christian, Jewish and Muslim leaders to seek a lasting solution. May this and all your initiatives for peace with justice find support and bring hope amidst struggle and pain.

Your Grace, I pray that the next phase of your life will offer you new ways to share your gifts on the journey of reconciliation that we have undertaken. Know that you and Mrs Carey, with the whole Anglican Communion, remain in my prayers. May the Lord abundantly bless you.

ORE, June 26, 2002

25 October 2002

(excerpt)

Your Grace,

... I am also conscious that you are scheduled to retire from your responsibilities as Archbishop of Canterbury at the end of next week. Permit me to take this opportunity once again to thank you for your strong support of Anglican-Roman Catholic relations, for your friendship, for all that you have done "to carry on the work of Christ under the guidance of the Holy Spirit, for he came into the world to bear witness to the truth, to save and not to judge, to serve and not to be served" (*Gaudium et spes*, n. 3). When your predecessor Archbishop Michael Ramsey came to Rome in March 1966 for his memorable visit, Pope Paul VI expressed his wish that Archbishop Ramsey's first impression upon crossing into his residence should be this: that "your steps do not resound in a strange house; they come to a home which you, for ever valid reasons, can call your own". Know that you and Eileen would bring us joy should your footsteps resound here yet again, and that you will always have a special place in our hearts and prayers. May God richly bless you both in the forthcoming years.

#### ELECTION OF THE NEW ARCHBISHOP OF CANTERBURY

#### POPE SENDS CONGRATULATIONS TO ARCHBISHOP-ELECT OF CANTERBURY

*The Holy Father sent a congratulatory telegram to Dr Rowan Williams, the newly appointed Archbishop of Canterbury, after receiving the news of his appointment on 23 July while in flight to Toronto. In October Dr Williams succeeded Archbishop George Carey as the spiritual leader of the 70 million faithful of the Anglican Communion worldwide.*

The Most Reverend Dr Rowan Douglas Williams  
Archbishop-elect of Canterbury  
Archbishop of Wales and Bishop of Monmouth  
Bishopstow Hill  
Newport NP9 4EA

Having been informed of your appointment as Archbishop of Canterbury, I am pleased to extend to you my congratulations and to assure you of my prayers. I have had the opportunity to know and work closely with your predecessors, Archbishop Runcie and Archbishop Carey, in the shared task of promoting understanding between the Anglican Communion and the Catholic Church. I am confident that, with God's help, we can make progress along

the path towards unity, in order to experience anew "how good and pleasant it is when brothers dwell in unity!" (*Ps* 133:11). It send my best wishes for your new and demanding ministry.

ORE, July 31, 2002

#### RESPONSE OF DR. ROWAN WILLIAMS

Friday, 16 August 2002

His Holiness Pope John Paul II  
Palazzo Apostolice  
00120 Citta`Del Vaticano  
Vatican State  
Italy

Your Holiness,

I received with the greatest gratitude the greetings of Your Holiness on my appointment to the See of Canterbury, and wish to send my sincerest thanks and assurance of earnest prayers. I look forward with much eagerness to learning and serving in the ministry of Christ's Body with your Holiness. If I may presume on a personal theme, I have, like Your Holiness, been profoundly inspired by the theology of the late Hans Urs von Balthasar, whom I helped to translate into English: I look forward also to discovering further how this great vision has shaped Your Holiness's ministry and how it may challenge and renew both our churches. "He has entrusted to you the ministry of reconciliation"; may these words be always before us in the days ahead.

#### CARDINAL KASPERS LETTER

His Grace The Most Reverend  
And Right Honorable Rowan Douglas Williams  
Archbishop of Wales  
Archbishop-Elect of Canterbury

Your Grace,

Having been informed of your election as Archbishop of Canterbury, I want to extend to you my congratulations on this great honor that you have received and assure you of my prayers as you prepare to take up the important responsibilities and challenges that come with that office.

As you know, ever since the Second Vatican Council, we have been blessed with renewed relations between the Anglican Communion and the Catholic Church. The international dialogue which began in 1970 has produced significant reports showing convergences and or agreements on important aspects of the Apostolic Faith such as the Eucharist and Ministry. The dialogue's study of the critical issue of authority in the church, and the reports it has released on that topic, most notably the recent text

“The Gift of Authority”, have been perhaps the most far-reaching on that subject produced within the ecumenical movement.

Your appointment comes at a time when we have entered a new phase of relationship between the Anglican Communion and the Catholic Church with the establishment last year of the International Anglican-Roman Catholic Commission for Unity and Mission. Our Predecessors, Archbishop Carey and Cardinal Cassidy, had much to do with setting that new direction, it falls to us now to support these important efforts so that they may foster the reconciliation of our communions.

I look forward to contacts with you, and to working with you in the service of the disciples of the Lord.

With best wishes.

DR. ROWAN WILLIAMS RESPONSE TO CARDINAL KASPER

*Wednesday, 4 September 2002*

HE Walter Cardinal Kasper

Your Eminence,

I was most grateful and honoured to receive your kind letter. I am very much heartened by all that is currently being done by the Pontifical Council and by the continuing work of dialogue between our churches, and I believe that a most fruitful period lies ahead. I believe that we may be meeting next year when you are visiting this country, and I greatly look forward to this. Meanwhile, I send the assurance of my prayers and good wishes.

## THE CELEBRATION OF THE 75TH ANNIVERSARY OF THE FIRST WORLD CONFERENCE ON FAITH AND ORDER

### WALTER CARDINAL KASPER'S ADDRESS

*A celebration commemorating the 75<sup>th</sup> anniversary of First World Conference on Faith and Order (Lausanne, Switzerland, August 3-21, 1927) took place on Sunday, August 25, 2002 in Lausanne, organized by the WCC Secretariat for Faith and Order and a local ecumenical group involving Catholic, Reformed and Orthodox participants of the Canton of Vaud, Switzerland.*

*At 15:00 there was a brief ceremony at the grave of Bishop Charles Brent at the Cimitière du Bois de Vaux in Lausanne. Brent, a bishop of the Episcopal Church in the USA, while participating in the World Conference on Mission at Edinburgh, in 1910, had envisioned the need for a world conference to discuss the doctrinal issues over which Christians are separated. He was able, in 1910, to get the Episcopal Church to begin making ecumenical contacts which led eventually to the World Conference in Lausanne in 1927. Bishop Brent presided at the conference. He died in Lausanne in 1929 and was buried there. A small group, mostly leaders and participants in faith and order work was present for the ceremony. Dr. Günther Gassmann, former director of the F&O Commission gave a brief appreciation of Brent's vision and work and led the prayer at the gravesite. Professor David Yemba, Moderator of the F&O Commission, and Reverend Dr. Alan Falconer, current Director of the Commission, together laid a wreath at the grave.*

*At 16:00, a convocation was held at the University of Lausanne, in the Aula du Palais de Rumine, where the first World Conference took place seventy five years ago. The aula was filled to overflowing with perhaps some 350 persons present, including many from local churches as well as WCC Central Committee members and leaders, including several Presidents of the WCC. The Moderator of the Central Committee, Catholicos Aram I of the Armenian Apostolic Church (House of Cilicia) gave a brief introduction, speaking from his own experience as a former member of the F&O Commission. Then four brief addresses (10-15 minutes each) were delivered in the following order. Dr. Lukas Vischer, a former Director of Faith and Order (1965-1979), focussed on a phrase "concerted action" used by Bishop Brent in his sermon at the 1927 World Conference. Dr. Mary Tanner, former Moderator of Faith and Order (1991-1998) spoke of the impact of F&O dialogues on the unity of the churches. Walter Cardinal Kasper, whose address, when the Cardinal was unable to come, was read by Msgr. John Radano, reflected on two aspects relating to Faith and Order studies and literature which are important for the ecumenical movement today: one*

*concerning the theological and spiritual basis of the ecumenical movement, the other concerning the achievements of Faith and Order dialogue as an instrument for the reconciliation of separated Christian communions. He also suggested two studies which he thought should be given priority in the near future: one on ecclesiology, the other on anthropology. Ms Anastasia Vassiliadou of the Church of Greece, a theological student and presently an intern of the F&O Secretariat in Geneva, spoke of the future of Faith and Order for a new generation of ecumenists.*

*Besides the addresses, brief greetings were brought on behalf of various Church leaders including the Ecumenical Patriarch and the Archbishop of Canterbury, or from specific church bodies and/ or Christian World Communions such as the Council of the Evangelische Kirche in Deutschland, the Christian Church (Disciples of Christ), the Lutheran World Federation, the World Alliance of Reformed Churches, the Methodist World Council, the Swiss Protestant Federation of the Church of the Canton of Vaud.*

*Then an impressive prayer service took place at 18:00 hours in the Cathedral of Lausanne where the participants of the World Conference also prayed 75 years ago. The Cathedral was full and it was estimated that about 1400 people participated. There was ecumenical participation from a broad range of local Protestant, Orthodox and Catholic churches, as well as persons associated with the WCC. Local Catholic participants were led by Msgr. Pierre Burcher, Auxiliary Bishop of the Diocese of Fribourg, Lausanne and Geneva. Other local Catholics who had taken part in planning the service included members of the Focolari and Saint Egidio communities. WCC Central Committee participants included His Beatitude Archbishop Anastasios of Tirana, Durres and All Albania, who preached the homily, and Dr. Konrad Raiser, General Secretary, who introduced the greeting of peace, and led the participants in the recitation of the Nicene Creed. Prayers of Intercession were read by Metropolitan Genadios (of Costantinople), Dr. Alan Falconer and Msgr. John Radano. A renewal of promises to Christ was introduced by Rev. Dr. David. Yemba, Moderator of the Commission on Faith and Order and Msgr. Pierre Bilrcher.*

*The celebration was a moving event and helped to lift up the importance of the multilateral dialogue of Faith and Order.*

*Cardinal Kasper's address in the afternoon session in the aula is presented here.*

As one who has been a Catholic member of the Commission on Faith and Order of the World Council of Churches, and has long admired the Commissions' theological achievements, it is a great joy for me to greet this gathering, at this celebration of the seventy fifth anniversary of the First World Conference on Faith and Order. It was at that conference in 1927 that the Faith and Order movement was decisively established, a movement which has proven to be of primary importance for the whole ecumenical movement.

But we celebrate now, as well, the sixty fifth anniversary of the Second World Conference at Edinburgh in 1937, and also the "golden anniversary" of the Third World Conference on Faith and Order held fifty years ago at Lund. The legacy of these conferences, too, gives us reason to rejoice.

The reports of those and other world conferences, plenaries, and consultations in the Faith and Order stream have provided rich resources for ecumenical reflection which continue to be valuable today in serving the reconciliation of Christians. When we look back at those conferences, we see how they began to reflect even then on some of the fundamental problems which have divided Christians over the centuries. They set a course of direction upon which subsequent generations could build.

I would especially like to reflect briefly, on just two aspects from Faith and Order literature which are important for the ecumenical movement today. One concerns the theological and spiritual basis of the ecumenical movement. The other concerns the achievements of faith and order dialogue as an instrument for the reconciliation of separated Christian communions.

#### *The Spiritual and Theological Basis of Ecumenism*

If there is a crisis in ecumenism today, it may well be that one of the reasons for the crisis is that too often we do not reflect enough, or even forget, the theological and spiritual meaning of the ecumenical movement, the fact that this movement is, first of all, a service to the gospel and through the salvific meaning of the gospel, a service to the human person and to society.

What distinguishes the ecumenical movement from any other human effort of reconciliation, is that the absolute criterion and motivation for ecumenism is the Gospel. In the ecumenical movement we are called to break down barriers between Christians not for motives, for example, of political expediency, but in obedience to the will of God. Seventy five years ago, the report of the Lausanne conference illustrated this Gospel spirit with these words:

God wills unity. Our presence in this Conference bears testimony to our desire to bend our wills to His. However we may justify the beginnings of

disunion, we lament its continuance and henceforth must labour, in penitence and faith, to build up our broken walls.<sup>1</sup>

Sixty Five Years ago, in 1937, the Second World Conference on Faith and Order at Edinburgh continued, in the same spirit of the Gospel, saying:

We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in His mercy to shorten the days of our separation and to guide us by his Spirit into fullness of unity.<sup>2\*</sup>

These perspectives and aspirations expressed by Lausanne and Edinburgh, reflected later in the Vatican conciliar text *Unitatis Redintegration* continue to give a Gospel motivation and inspiration to us today: "God wills unity"; we must continue to "labour in penitence and faith" to seek that unity. What we need is a renewed ecumenical spirituality, a spirituality of a common listening to the Word of God, of common prayer and common conversion. Such an ecumenical spirituality is the heart of ecumenism.

#### *An Instrument for the Reconciliation Among Churches: Overcoming Historic Divisions*

Secondly, for the Catholic Church, "the restoration of unity among all Christians" (*UR*, 1) is a primary concern. Therefore another important reason for celebrating Lausanne 1927, and the heritage it generated, is the fact that the results of Faith and Order dialogue have clearly been instrumental in the reconciliation of separated churches; it has helped them to overcome historic divisions and, in some cases, to take dramatic steps toward church unity.

One important example has been in building bridges between episcopal and non-episcopal churches. Even in 1927, the Lausanne report gave an important push to reconciling such churches. "In view", it said, "of...the place which the episcopate, the councils of presbyters and the congregation of the faithful, respectively, had in the constitution of the early Church", and the fact that these systems are "today, and have been for centuries, accepted by great communions in Christendom, and...are each believed by many to be essential to the good order of the Church,

<sup>1</sup> Lausanne. First World Conference on Faith and Order August 3-21, 1927, Final Report (I. "The Call To Unity") #5, in *A Documentary History of the Faith and Order Movement 1927-1963*, Edited by Lukas Vischer. St. Louis, Missouri: The Bethany Press, 1963, p. 28. (hereafter = Vischer)

<sup>2</sup> Edinburgh. Second World Conference on Faith and Order August 3-18, 1937, Final Report ("Affirmation of Union in Allegiance to Our Lord Jesus Christ" #191), *Vischer*, p. 73.

\* *Unitatis Redintegratio* (1964) states that discord among Christians "openly contradicts the will of Christ ... and inflicts damage on the most holy cause of proclaiming the good news to every creature" (#1).

we therefore recognize that these several elements must all, under conditions which require further study, have an appropriate place in the order of life of a reunited Church, and that each separate communion,...should gladly bring to the common life of the united Church its own spiritual treasures".<sup>4</sup>

It has been noted that this paragraph from Lausanne "paved the way for such church unions as that of the Church of South India"<sup>5</sup> (1947) the creation of which "has been regarded as a seminal ecumenical event because it brought together, in a single structure, churches with episcopal, presbyterial and congregational polities".<sup>6</sup>

But much closer to our time, the publication, twenty years ago, of the Faith and Order convergence text *Baptism, Eucharist and Ministry (BEM)*, 1982, made a significant impact on the whole ecumenical world, which is well known. It was well received also in the Catholic Church. And, if a previous pope, early in the twentieth century, had said no to overtures asking for official participation of the Catholic Church at the Lausanne Conference which was then being planned,<sup>7</sup> the present Pope, John Paul II, has referred often, and favorably to Faith and Order texts, especially *BEM*, even specifying in his 1995 encyclical, *Ut unum sint*, an important contribution of *BEM* to the whole ecumenical movement.<sup>8,9</sup>

But of particular significance is the fact that *BEM* has shown that dialogue can be ecumenically effective. *BEM* has been received in the primary sense of helping to facilitate reconciliation and new relationships between some separated churches. This is what dialogue is for. I can give here just a few examples from three different continents to illustrate. In Europe, the Porvoo Agreement (1996) brings together British and Irish Anglican churches with Nordic and Baltic Lutheran churches into a much closer communion. Common perspectives on episcopacy are a key to the agreement. The ministry section of *BEM* was one of the important resources for the chapter on episcopacy of the Porvoo common statement (so too was the *Niagara Report* (1987) which was itself influenced by *BEM*)? In Australia, "the fre-

quent references to *BEM* in the documents from many of the Australian dialogues is an indication of the extent to which its challenges and implications are being addressed".<sup>10</sup> To mention one of those dialogues, "The mutual acceptance of *BEM* by the Uniting and Anglican Churches has provided the basis for agreement on the doctrine of the Eucharist".<sup>11</sup> In North America, the Consultation on Church Union which began in 1960, and includes nine mainline (Protestant and Anglican) churches in the USA, reached a new stage this year, affirming a covenant in January 2002, and becoming "Churches Uniting in Christ". Its theological basis,<sup>12</sup> worked out over a period of forty years, is strongly influenced by *BEM*. In this process, the difficult problem of reconciling episcopal and non-episcopal ministries still remains to be resolved before further steps toward unity can be taken. The basis of theological reflection in attempting to resolve the question is especially the seventh chapter of the theological consensus, on "Ministry". There "The Threefold Pattern of Ordained Ministry" is described in six paragraphs, five of which (39-43) the text acknowledges, "are adapted from *BEM*".<sup>13</sup>

Even these few examples allow us to say that the Lausanne conference, 75 years ago, gave birth to one of the most effective processes of dialogue in the ecumenical movement. There is no reason, then, for disappointment and disillusion; but, rather, there are reasons to go on with realistic confidence, courage and hope that the Spirit of God who initiated the ecumenical movement will guide it to its goal.

#### *Towards the Future*

Faith and Order has achieved a great deal. But much more needs to be done.

The ecumenical movement has been, and will always be, characterized by diversity, because much has to be done to reach the goal of unity which is shaped according to the unity within diversity of the triune God, Father, Son and Holy Spirit. The unity toward which we are reaching is communion in the image of the Trinity, communion as sanctification in the same apostolic faith.. To reach this goal ecumenical cooperation of many types is necessary, for example, in social and cultural life, in the fields of development, human need and stewardship of creation, in the various fields of education, and in many other areas<sup>14</sup> — all are important in our ecumenical efforts. The chal-

<sup>4</sup> Lausanne, 1927 (v. "The Ministry of the Church. Report of Section V") #39, *Vischer*, pp. 35-36.

<sup>5</sup> *The Ecumenical Movement. An Anthology of Key Texts and Voices*, Edited by Michael Kinnamon and Brian E. Cope. Geneva: WCC Publications and Grand Rapids: William B. Eerdmans Publishing Company, 1997, p. 132.

<sup>6</sup> *Ibid.*, p. 86.

<sup>7</sup> Pope Benedict XV in 1919. See Tissington Tatlow, "The World Conference on Faith and Order", in *A History of the Ecumenical Movement 1517-1948*, Edited by Ruth Rouse and Stephen Charles Neill. Philadelphia: The Westminster Press, 1967, pp. 415-416.

<sup>8</sup> E.g., that "the fundamental role of Baptism in building up the Church has been clearly brought out thanks also to multilateral dialogues", *Ut unum sint*, #42 and note 71.

<sup>9</sup> *Together in Mission and Ministry. The Porvoo Common Statement with Essays on Church and Ministry in Northern Europe*. London: Church Publishing House, Third Impression 1996. Chapter IV "Episcopacy in the Service of the Apostolicity of the Church", pp. 22-29.

<sup>10</sup> *Stages On The Way. Documents from the Bilateral Conversations between Churches in Australia*, Edited by Raymond K. Williamson. Melbourne: The Joint Board of Christian Education (Australian Council of Churches) 1994, Introduction, p. 9.

<sup>11</sup> *Ibid.*, p. 11, cf. 149-151.

<sup>12</sup> Called "The COCU Consensus".

<sup>13</sup> *Churches in Covenant Communion. The Church of Christ Uniting*, Princeton: Consultation on Church Union, 1989. Revised Edition 1995. "The COCU Consensus", pp. 47-48, citation 48.

<sup>14</sup> Cf. *Directory For the Application of Principles and Norms on Ecumenism*, Vatican City 1993, cf. Section V, pp. 78-100.

lenge of the Third World Conference on Faith and Order at Lund (1952), to the churches, asking whether they should not "act together in all matters except those in which deep differences of conviction compel them to act separately",<sup>15</sup> is still timely and prophetic.

But all these activities must be rooted in and guided by the Gospel. For this reason the steps we take in dialogue aimed at clearing up any divergencies there may be in our understanding of the Gospel, or resolving divergencies in matters of the apostolic faith, are critical for every other ecumenical endeavor. It is the apostolic faith which is at the heart of the Church; faith in Jesus Christ, our common Lord, to which the Church gives witness, is that which differentiates Christianity from all other religions, from ideologies of every type, from all other currents of thought and life. It is the apostolic faith, which sets the norms for life in Christ. And, therefore, resolving our differences in matters of faith must be at the core of ecumenical activity, and have priority therein.

It is for this reason that we see Faith and Order as at the very heart of the World Council of Churches. The best celebration of Lausanne, today, would thus be a recommitment to the heritage of multilateral dialogue that it launched. I therefore want to encourage the Commission on Faith and Order in its continuing work. I see two major projects for the near future. First, the project on the "Nature and Purpose of the Church". Second, the study of anthropology, in the context of the Apostolic tradition as witnessed to in the Bible, a topic which is fundamental for the new ethical questions which challenge us today. Both themes are of great significance for the future of the ecumenical movement.

May God continue to bless Faith and Order's ongoing efforts to foster reconciliation among the separated followers of Christ so that "they may all be one ... so that the world may believe" (*Jn 17:21*).

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<sup>15</sup> *The Third World Conference on Faith and Order*, held at Lund August 15<sup>th</sup>-28<sup>th</sup>, 1952, Edited by Oliver S. Tompkins, London: SCM Press LTD, 1953. The Report I, p. 16.

## ECUMENICAL NEWS

BISHOP ALAN CLARK (1920-2002)

Bishop Alan Clark, a close collaborator of the PCPCU who served lengthy terms both as co-chair of the Anglican-Roman Catholic International Commission and co-moderator of the Joint Working Group between the Catholic Church and the World Council of Churches, died at the age of 82 on July 16, 2002.

While serving as Auxiliary Bishop of Northampton, he was asked to co-chair the newly formed ARCIC Commission. He helped shepherd the Commission through its agreed statements on *Eucharistic Doctrine* (1971), *Ministry and Ordination* (1973), and its first two statements on *Authority in the Church* (1976, 1981). The Commission broke new ground not only on the issues it treated, but on the methodology of bilateral dialogues. In 1974 he gave a landmark address to the General Synod of the Church of England, the first Catholic Bishop ever asked to address this body, on the state of Anglican-Catholic dialogue and the importance of the documents which had been produced. His work with ARCIC came to an end with the completion of the mandate of ARCIC I in 1981. By this time he had been appointed as the first Bishop of the new diocese of East Anglia (in 1976).

In 1983 the Secretariat for Promoting Christian Unity once again called upon Bishop Clark, this time to serve as co-moderator of the Joint Working Group (JWG) with the World Council of Churches. During his ten-year mandate, the JWG published several study documents, among which the best known are *The Church: Local and Universal*, and *The Notion of 'Hierarchy of Truths': An Ecumenical Interpretation*, both published in the *Sixth Report of the Joint Working Group, 1990*. Bishop Clark headed the Catholic delegation to the WCC Seventh Assembly in Canberra, in 1991.

Cardinal Cormac Murphy-O'Connor, who succeeded Bishop Clark as co-chair of ARCIC, noted that he "will be remembered for many things but especially his robust and faithful advocacy of the ecumenical endeavour".

RECENT CONVERSATIONS BETWEEN ADVENTISTS AND CATHOLICS

May, 2002

In recent years theologians from the Roman Catholic Church have expressed an interest in holding conversations with Seventh-day Adventists about Adventist beliefs.

Both Adventist and Catholic leaders recognized that there could be value in direct discussions designed to lead to a better understanding of the others' position. Following careful consideration, a

small group of Adventists met with Catholic theologians to identify areas needing clarification and determine if such conversations could be helpful.

Consequently, Dr Bert B Beach and Dr John Graz of the General Conference Department of Public Affairs and Religious Liberty and Dr Angel M Rodriguez of the Biblical Research Institute met in Rome in 2000 with Bishop Walter Kasper and Msgr John Radano from the Vatican. The conversation included topics such as the structural organization of the Seventh-day Adventist Church, elements of the church's message, and the issues of evangelism, proselytism, and religious liberty. Both groups expressed a willingness to engage in further informal conversations.

Two subsequent meetings have been held between Adventist and Catholic theologians. The first was in May 2001 at the John Knox Center, a conference center in Geneva, Switzerland, named for the leader of the Scottish Reformation. The discussion focused on a paper prepared by Dr George W Reid, then Director of the Biblical Research Institute, in which he summarized and analyzed Adventist teachings as expressed in the 27 Fundamental Beliefs of Seventh-day Adventists. Adventist participants included Dr Beach, Dr Graz, Dr Reid, and Dr Roland Meyer from the Saleve Adventist University at Colonges, France. They met with Catholic participants Bishop Marc Ouellet, Msgr John Radano, Dr James F Puglisi, and Dr Ralph Del Colle.

Another meeting followed in May 2002. The Adventist group included Dr Beach, Dr Graz, Dr Reid, Dr Rodriguez, and Dr Richard Lehmann, President of the Franco-Belgian Union of SDA. This session focused its attention on the Sabbath/Sunday issue, as requested by the Catholic group. The guiding paper prepared by Dr Rodriguez focused on an intensive biblical and theological study of the subject. The paper prepared by Catholic theologian Dr Puglisi focused on a biblical and historical/theological study of the issue.

The spirit of these meetings has been frank and respectful, identifying areas of common interest while also recognizing major differences. The most recent meeting identified several other topics on which additional conversations could take place. Copies of the Adventist papers are available by request from the Biblical Research Institute at the General Conference.

INTERNATIONAL DIALOGUE BETWEEN THE DISCIPLES OF CHRIST AND THE CATHOLIC CHURCH

May 17-23, 2002

Rome (May 24 2002). The International Commission for Dialogue between the Disciples of Christ and the Catholic Church, meeting at the Monastery of

Bose (outside Magnano, Italy) on May 17-23, 2002, produced an official report summarizing its work over the past decade on the theme, "Receiving and Handing on the Faith: the Mission and Responsibility of the Church". This agreed statement will now be presented to authorizing bodies of the Commission: the Pontifical Council for Promoting Christian Unity for the Catholic Church and the Disciples Ecumenical Consultative Council for the Disciples.

In releasing the document, the co-chairs of Commission, the Most Rev. Daniel Buechlein, Archbishop of Indianapolis, and the Rev. Dr. Paul A. Crow, Jr., retired president of the Council on Christian Unity of the Christian Church (Disciples of Christ), noted several important agreements in the text that lead us to continue into a fourth phase of dialogue.

The Agreed Statement begins with the common affirmation that "the Church is essentially a missionary community, a community of those sent into the world to proclaim the offer of Gods' gifts to all persons". It addresses the topics of the Word of God, proclaimed and received; holding to the faith, in the formation of the Canon, the Councils, and discerning the Gospel in every age; receiving the faith: conscience and teaching authority; and handing on the faith as the mission of the whole church.

The conclusion of the agreed text, while focusing upon technical understandings of teaching authority in the church and the role of scripture, confessions and individual conscience, identified that both communions understand the tasks of teaching and handing on the faith as essential to the evangelization of the world.

Dr. Crow stated that, "In this dialogue, Disciples have been able to articulate in a new way our catholicity as we have been challenged to expand our historical memory as a church".

Dr. Margaret O'Gara, a member of the Catholic team to the dialogue, identified "one of the most important insights from this phase of our dialogue (1994-2002) has been in coming to understand the relation between the tradition and structures of the church to the individual in the task of evangelization and mission".

The Commission participated in the daily prayers and worship of the Bose Community. Bible studies on the Gospel of John were offered by the Rev. Dr. Eugene Boring, professor at Brite Seminary in Ft. Worth (TX) and Msgr. John Meier, professor at the University of Notre Dame (IN).

The proposed theme for the next phase of dialogue was on the theme, "The presence of Christ in the Church, with special reference to the Eucharist".

Greetings were sent to the dialogue commission from the Bishop of Biella, the Most Rev. Gabrieli Mana, for the work of the Commission and offering prayers for a fruitful session.

On the last day of the meeting, the Commission traveled to Rome to present the Agreed Statement to the Most Rev. Marc Ouellet, Secretary for the Pontifical Council for Promoting Christian Unity. The Commission was hosted in Rome by the Pontifical Council, and shared in a joint celebration of the 25 years

of this dialogue and the service of Dr. Crow as co-chair for the Disciples team.

Msgr. John Mutiso-Mbinda, on the staff of the PCPCU, and the Rev. Dr. Robert K. Welsh, president of the CCU, serve as co-secretaries to the Commission.

#### JOINT WORKING GROUP BETWEEN THE CATHOLIC CHURCH AND THE WORLD COUNCIL OF CHURCHES

May 25-31, 2002

The Joint Working Group (JWG) between the Roman Catholic Church (RCC) and the World Council of Churches (WCC) held a plenary meeting in Stjärnholm, Sweden, 24-31 May 2002, under the leadership of the two co-moderators Archbishop Mario Conti (Roman Catholic Archbishop of Glasgow, Scotland) and Bishop Jonas Jonson (Lutheran Bishop of Strängnäs, Sweden). This was the third plenary meeting of the present mandate which dates from the 1998 General Assembly of the World Council of Churches.

The meeting was held at the conference centre of the diocese of Strängnäs. The members of the working group enjoyed the generous hospitality and were greatly assisted by the staff at the conference centre, as well by the Revd Christofef Lundgren, the chaplain to the Bishop of Strängnäs, and two theological students, Ms Anna Apell and Ms Anna-Karin Holm, who were stewards to the meeting. The working sessions each day were framed by prayer in the Chapel of Life at the Conference Centre. Morning prayer included biblical reflections on living in an interim period.

The representatives of the WCC and the Catholic Church met separately for half a day at the beginning of the meeting for some specific orientation. The plenary then came together to share some significant moments which have affected the lives of the Churches since the last meeting, particularly, the events of 11 September 2001 and the intensified conflict in the Middle East.

The Revd Dr Konrad Raiser, the General Secretary of the WCC, joined the meeting for part of the time and gave an extensive update on developments in the WCC, highlighting the work of the Special Commission on Relations with the Orthodox Churches.

One of the studies underway in the JWG is on the *Ecclesiological Consequences of Baptism*. A sketch of the shape that this study is taking was presented to the plenary, and the JWG took note of complementary work underway in the Faith and Order Commission on Baptism.

At last year's meeting it was agreed to do some further work on the ecumenical role of interchurch families and the ecclesiological implications of marriage between partners of different church traditions. To help focus on this issue, papers from three perspectives: Roman Catholic, Orthodox and Uniting Church in Australia were presented and discussed in

plenary and small groups. It was recommended that the study of the *Ecclesiological Consequences of Baptism* should include some reflection on the issue of interchurch marriages, which is affecting the lives of an increasing number of Christians.

A proposal for a study on *Theological Anthropology*, which would reflect on the human person as created in the image and likeness of God, was presented and through plenary and small group discussion refined the approach that it would take.

Another study which is under way concerns *National and Regional Councils of Churches and Ecumenical Instruments* with particular focus on Roman Catholic participation in them. A first draft of a paper was presented and discussed both in plenary and group sessions and a timeline to refine and complete this work was proposed.

A meeting with representatives of the Christian Council of Sweden enabled the members to learn something of the stories of the four major church families in Sweden - Lutheran, Catholic, Orthodox and Free Church - as well as to learn of the functioning and programme emphases of this Council.

The subgroup studying *The Nature and Purpose of Ecumenical Dialogue* received some direction for the work of its first meeting which will take place in Geneva in September.

Peter Wallensteen, the Dag Hammarskjöld Professor from the Department of Peace and Conflict Research of the University of Uppsala, visited the Working Group and gave a presentation on *Global Peace, Global Conflict and Human Responsibility*. Professor Wallensteen highlighted new research on the trends since 1946 to the present on armed conflicts throughout the world and on the UN Security Council activity, and commented on the categories of conflicts and the peace agreements reached since 1988. Small groups also spent some time reflecting on the Decade to Overcome Violence, the Brussels Declaration *The Peace of God in the World* from an inter-religious gathering called by the Ecumenical Patriarch and the President of the European Commission in Brussels on 19-20 December 2001 and *The Common Commitment to Peace* proclaimed at Assisi on the occasion of the interfaith Day of Prayer for Peace convened by the Pope on 24 January 2002. The Working Group considered some avenues for follow up to these initiatives.

The members had several opportunities to encounter the tradition, history and ecumenical life of the Churches in Sweden. On Sunday, the group visited Strängnäs Cathedral for a celebration of Baptism, Confirmation and High Mass according to the tradition of the Church of Sweden. The preacher at the service was Archbishop Mario Conti. Afterwards, over a festive lunch, the JWG members met many of the leaders of the diocese of Strängnäs at the Bishop's House. In the evening the group attended the English language Mass at St Eugenia's Catholic Church in Stockholm presided by Bishop Anders Arborelius, at which Dr Raiser brought greetings. Afterwards a community meal was enjoyed with the multicultural congregation. Through a visit to a

country parish the group came to appreciate the continuity of the ministry of the Church of Sweden within the nation, and its institutional diocesan and parochial life that extends from well before the Reformation, as is evident in the witness of so many ancient parish churches.

At the end of the meeting the two Co-moderators expressed their gratitude to the Church of Sweden whose generosity supported the cost of this meeting. They also thanked the Diocese of Strängnäs and the staff of the Centre for their presence and support of this meeting.

It is expected that the next plenary meeting will be held from 5-12 May 2003.

#### INTERNATIONAL PENTECOSTAL-CATHOLIC DIALOGUE

*July 12-19, 2002*

The fifth annual session of the fifth phase of the *International Pentecostal-Catholic Dialogue* took place in Sierra Madre, CA (USA), July 12-19, 2002. The meeting was co-sponsored by the Pontifical Council for Promoting Christian Unity and some Classical Pentecostal Churches and leaders. The Pentecostal team hosted this year's session.

The goal of the Dialogue is a deepening of mutual understanding and respect between the two communities, and not structural unity. The discussions were typified by an attitude of candor and trust. Each day was opened and closed with periods of devotions led alternatively by members of the two teams.

The topic of this year was *Christian Formation and Discipleship: Biblical and Patristic Perspectives*. The papers were read by Sister Maria Ko Ha Fong, F.M.A. (Pontificia Facoltà Auxilium, Rome), China and the Rev. Jackie David Johns (Church of God Theological Seminary), Cleveland, TN, USA.

In light of the presentations made from the biblical and patristic perspectives it became clear that Catholics and Pentecostals accept that Christian formation and discipleship involve both crisis and process. During the subsequent discussions it emerged that divergence remains on how each community understands and appropriates tradition. The way in which each of us relates to the heritage of the past is crucial for discerning possible future convergence.

The Dialogue group took the opportunity, presented by the location of the meeting in the Los Angeles area, to visit places associated with the origins of the Pentecostal Movement, in particular the site of the Azusa Street Mission and Bonnie Brae House. They also attended Sunday Worship in the West Angeles Cathedral of the Church of God in Christ.

Co-Chairs of this Dialogue session were the Rev. Cecil M. Robeck Jr. (Assemblies of God, Fuller Theological Seminary, Pasadena, CA, USA) and Msgr. John Radano (Pontifical Council for Promoting Christian Unity, Vatican) USA.

Other Catholic participants included: Dr. Ralph Del Colle, Marquette University, Milwaukee, WI, USA; Mr. Hans Gasper (Deutsche Bischofskonferenz, Bonn) Germany; the Rev. William Henn, O.F.M. Cap. (Gregorian University, Rome) USA; the Rev. Patrick Lyons, O.S.B. (Glenstal Abbey, County Limerick) Ireland; the Rev. Luis Ramos, O.P. (Convento Santa Sabina, Rome) Mexico; and the Rev. Juan Usma Gómez (Pontifical Council for Promoting Christian Unity, Vatican) Colombia, who served as co-secretary.

Other Classical Pentecostal participants included: the Rev. David Cole (Open Bible Standard Churches), Eugene Bible College, Eugene, OR (USA); the Rev. Stephen Parker (Church of God of Prophecy), Regent University, Virginia Beach, VA (USA); the Rev. Russell P. Spittier (Assemblies of God), Fuller Theological Seminary, Pasadena, CA (USA); the Rev. Steve Overman (International Church of the Foursquare Gospel), International Faith Center, Eugene, OR (USA), who served as co-secretary. The Rev. Phil Hilliard, (Assemblies of God) Pastor of Bethany Church of Alhambra, CA (USA), attended the meeting as an observer.

## ARCIC II

*July 10-18, 2002*

The Anglican-Roman Catholic International Commission (ARCIC) met from 10 to 18 July at the Focolare centre *Am Spiegeln* in Vienna, Austria, under the co-chairmanship of the Most Reverend Alexander J. Brunett, Archbishop of Seattle, USA, and the Most Reverend Frank T. Griswold, the Presiding Bishop of the Episcopal Church, USA. The Reverend Charles Morerod OP joined the Commission as a new member from the Roman Catholic Church. Fr Morerod is a Swiss national who teaches at the Angelicum in Rome. The Revd Jonathan Gough also joined the Commission as an observer from the office of the Archbishop of Canterbury. Fr Gough is the Archbishop's Officer for Ecumenism, based at Lambeth Palace, London.

The main focus of study continues to be the place of the Blessed Virgin Mary in the life and doctrine of the Church. The Commission first considered some new material from Anglican authors of the 17<sup>th</sup> century which completed its comprehensive survey of matters related to Mary in the Scriptures, Patristic thought, Medieval, Reformation and post-Reformation periods. It then proceeded to discuss in detail a preliminary draft of an agreed statement which had been prepared earlier in the year. Work in small groups produced a more mature stage of a draft which will be further refined over the next year.

A report on the first meeting of the International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM) was received. IARCCUM was established after the historic meeting of Anglican and Roman Catholic Primates and Bishops in Mississauga Canada in 2000, and complements the work of ARCIC by promoting ways of deepening our communion in life and mission.

The Commissions' work in the service of unity is set in the context of worship and prayer. Morning and Evening Prayer were celebrated daily, along with the Holy Eucharist, alternating the Roman Catholic and Anglican rites, and respecting the discipline of both traditions.

The Commission noted with sadness the death of the Revd Canon Professor Eugene Fairweather in April of this year. Professor Fairweather, a Canadian, had been a member of the Anglican-Roman Catholic Preparatory Commission and ARCIC I. His outstanding contributions to the dialogue were recalled and he was commemorated at one of the daily Eucharists.

During its plenary meeting the members of the Commission were honoured to be invited to a reception hosted by His Eminence Cardinal Christoph Schönborn, the Archbishop of Vienna. The reception was preceded by a service of Evensong in the Cardinal's chapel led by the Revd Canon Patrick Curran, the chaplain of the Church of England congregation in Vienna. Also in attendance at the reception was Sister Christine Gleixner, the president of the Ecumenical Council of Austria. The Commission also received the generous hospitality of the Abbot and Canons of the Augustinian Abbey of Klosterneuburg, which included a tour of the treasury of the Abbey Church of the Nativity of Our Lady, dating from the 12<sup>th</sup> century.

The Commission expressed its gratitude to Luisa Sello and the members of the Focolare Community and staff at *Am Spiegeln* whose warm hospitality and assistance contributed so greatly to the success of the meeting.

ARCIC will next meet in the USA from 10 to 18 July 2003.

Vienna, 18 July 2002

## THE LUTHERAN - CATHOLIC COMMISSION ON UNITY

*Würzburg, Germany, 30 August - 6 September 2002*

### COMMUNIQUE

The eighth meeting of the fourth phase of the Lutheran - Roman Catholic Commission on Unity took place from 30 August to 6 September 2002 in Würzburg, Germany.

This dialogue is sponsored by the Lutheran World Federation (LWF) and the Pontifical Council for Promoting Christian Unity (PCPCU). From the Lutheran side, the Commission is co-chaired by Bishop Dr. Bela Harmati of the Evangelical Lutheran Church in Hungary. From the Roman Catholic side, it is co-chaired by Archbishop Alfons Nossol of Opole, Poland. The secretary on the Roman Catholic side is Rev. Dr. Matthias Turk (PCPCU) and on the Lutheran side Rev. Sven Oppegaard (LWF).

The other participants present were, on the

Lutheran side: Prof. Dr. Kristen Kvam (U.S.A.), Prof. Dr. Ricardo Pietrantonio (Argentina), Prof. Dr. Turid Karlsen Seim (Norway), Prof. Dr. Yoshikazu Tokuzen (Japan), the Rev. Dr. Pirjo Tydrinoia (Finland), Prof. Dr. Gunther Wenz (Germany), Prof. Dr. Theo Dieter (France - Germany) and Prof. Dr. Michael Root (U.S.A.). On the Catholic side: Bishop Dr. Gerhard Schwenzer (Norway), Rev. Dr. Polykarp Chuma Ibebuike (Nigeria), Prof. Dr. Margaret O'Gara (Canada), Prof. Dr. Eberhard Schockenhoff (Germany), Prof. Dr. Jared Wicks S.J. (Italy - U.S.A.) and Prof. Dr. Angelo Maffei (Italy). The two interpreters were Ms. Donata Coleman and Ms. Ursula Gassmann.

From the beginning, the goal of the Lutheran - Roman Catholic dialogue has been the visible unity of the Church. The first phase of the dialogue (1967-1971) concentrated on the Gospel and the Church. The second phase (1973-1984) treated the Eucharist and the Ministry in the Church. The topic of the third phase (1986-1993) was Church and Justification. In 1999 the Joint Declaration on the Doctrine or Justification was solemnly signed. This special event was also based on findings in this dialogue.

The focal topic of the present phase is the *Apostolicity of the Church*. At this year's meeting the Commission proceeded with its work on biblical, historical and theological aspects of the theme. The Commission carried out its work on the basis of revised drafts received from the drafting group, which had met in Speyer, Germany, in the spring of 2002.

In detail, the Commission discussed:

- a revised chapter on New Testament foundations,
- interim conclusions regarding the topic The Apostolic Gospel and the Apostolicity of the Church.
- the Ordained Ministry from the Lutheran Perspective and Interim Conclusions regarding the topic Apostolic Succession and the Ordained Ministry,
- Scripture and church teaching in a Reformation perspective, and concept and understanding of the magisterium in Catholic theology from the Council of Trent to the Second Vatican Council,
- the ministry of apostolic teaching from the Lutheran perspective, and attempts at ecumenical consensus regarding the topic church teaching which remains in the truth.

The conclusion of the work is not expected before 2004.

During the meeting, a Roman Catholic or a Lutheran Eucharist was celebrated each day.

On Sunday 1 September the Lutheran participants celebrated the Eucharist in the Church of St. Stefan and the Roman Catholic participants celebrated the Eucharist in the Marienkapelle. Afterwards, a reception was held in St. Burkardushaus for all, with representatives of the diocese of Würzburg and the City and Regional Deanery of the Lutheran church. In the afternoon, the Commission was given a guided tour by Bishop Paul-Werner

Scheele to St. Kilian's Crypt under the Neumünster, the Cathedral with its Schönborn Chapel, and the Church of St. Michael, where Vespers were celebrated. In the evening, a festive supper was held in the Juliusspital.

On Monday 2 September the Commission was given a reception by the Oberbürgermeisterin of Würzburg, Ms Pia Beckmann, in the Wenzelsaal of the City Hall. Speeches of greeting were exchanged, emphasizing particularly the necessity of inter-faith understanding in today's world and the significance of ecumenism and the work of the Commission in this regard.

On Tuesday 3 September Bishop Scheele received the Commission in his residence, the Hof Conti. The bishop shared with the visitors highlights from and reflections on the history of the dialogue commission, of which he co-chaired two phases. He also shared his perspectives on current ecumenical developments in Germany such as the document *Communio Sanctorum* and the Ecumenical Kirchentag in 2003.

On Wednesday afternoon 4 September the Commission made an excursion to the surrounding area of Würzburg, under the expert guidance of the diocesan art secretary, Domkapitular Dr. Lenssen, with special stops at the Riemenschneider altar of the church of Maidbronn and the diocesan museum of Kartause Astheim. At Schwanberg the Commission participated the celebration of Vespers with the Evangelical-Lutheran Communität "Casteller Ring, which follows the Rule of St. Benedict and shared in the common evening meal there. The meal provided an opportunity for a fruitful discussion of monastic life in a Lutheran context and the theological work of the Commission.

The Commission expressed its gratitude for how the meeting was prepared and the visits were organized by Bishop Paul-Werner Scheele and the Diocese of Würzburg in cooperation with the PCPCU. The Commission was unanimous in its appreciation of the way it was received at St Burkardushaus where the meeting was held and where the participants were accommodated and had their meals.

The next meeting of the dialogue Commission will take place in the USA from 23 to 30 August 2003, upon invitation by the Evangelical Lutheran Church in America and the LWF.

INTERNATIONAL REFORMED-CATHOLIC DIALOGUE

*September 18-24 2002, Newry, Northern Ireland*

JOINT COMMUNIQUE

*Newry, Northern Ireland - September 24 2002*: The Reformed Catholic International Dialogue met September 18-24, 2002 at Dromantine Conference & Retreat Centre, Newry, Northern Ireland. This was the fifth meeting of the third phase of dialogue, which is focusing on the theme of the Church as a

Community of Common Witness to the Kingdom of God. The meeting was organised by the World Alliance of Reformed Churches and the Pontifical Council for Promoting Christian Unity. The co-chairmen of the dialogue are, the Most Rev Anthony Farquhar, Auxiliary Bishop of Down & Connor (Northern Ireland) and Professor Dr H. Russel Botman, Uniting Reformed Church of Southern Africa (South Africa).

Papers were prepared for this meeting on the Reformed side by Professor Leo J Koffeman (Uniting Churches in the Netherlands): "The church as community/communion", Professor Rathnakara Sadananda (Church of South India): "The kingdom of God in the biblical tradition - a summary of the discussion", and on the Catholic side by Rev John Fuellenbach SVD (Italy): "The church as koinonia - the basis for ecumenical dialogue: a Catholic perspective", Dr Donna Geernaert SC (Canada): "The theme of Kingdom of God in Ecumenical Dialogue", Rev William Henn OFM Cap (Italy) 3 papers: "The kingdom of God - history and tradition", "The Kingdom of God - theological exposition", "The church as communion/community - creatura verbi et sacramentum gratiae", Rev Professor Benedict T. Viviano OP (Switzerland): "The kingdom of God and the church" and Dom Michel Van Pays OSB (Belgium): "The Holy Spirit, the kingdom of God and the church".

Other Reformed participants included Professor Heidi Hadsell (USA), Professor Dr Alasdair Heron (Germany), Rev Maria Luiza Riickert (Brazil), Professor Peter Wyatt (Canada), and Dr Odair Pedroso Mateus (Switzerland) who served as co-secretary. Professor Heron and Professor Koffeman served as co-chairs on the Reformed side in the absence of Professor Botman. Other Catholic participants included Rev Henry O'Brien (Scotland) and Msgr John Radano (Italy) who served as co-secretary.

Two case studies were also presented concerning the role of the churches in the conflict in Northern Ireland. Fr Timothy Bartlett (Northern Ireland) wrote

on "The church as an instrument of the kingdom of God in Northern Ireland: a Catholic perspective" and Dr David Stevens, general secretary of the Irish Council of Churches gave a Reformed view entitled, "The church as community of common witness to the kingdom of God". To understand further the local situation, the dialogue team visited Belfast on Friday afternoon September 20. After being welcomed to St Peter's Cathedral by the Bishop of Down & Connor, Most Rev Patrick Walsh, Dr David Stevens led them through areas of Belfast associated with conflict. At the Ulster Television Centre later that day, Mr Alan Bremner, director of programming, and Mr Ken Reid, political correspondent, used excerpts of news programmes to illustrate various aspects of the conflict. Afterwards Very Rev John Dunlop, a former moderator of the Presbyterian General Assembly, and Msgr Thomas Toner, administrator of St Peter's Cathedral, discussed the co-operative efforts of the Protestant and Catholic clergy in processes of reconciliation.

On Sunday the dialogue members attended services in churches of their respective traditions. In the course of the week they were joined at dinner on various evenings by leaders of the Presbyterian Church in Ireland including the moderator, Dr Russell Birnie, the Clerk, Very Rev Dr Samuel Hutchinson, and Rev Dr Donald Watts, deputy clerk, and by Catholic bishops, namely, His Grace, Most Rev Sean Brady, Archbishop of Armagh, Most Rev John McAreevey, Bishop of Dromore, and Most Rev Gerard Clifford, the Auxiliary Bishop of Armagh.

This is the third phase of international dialogue between the World Alliance of Reformed Churches and the Catholic Church. The report of the first phase (1970-1977) was published entitled *The Presence of Christ in Church and World*. The report of the second phase (1984-1990) was called *Toward a Common Understanding of the Church*.

The next session will take place in Toronto, Canada, in August 2003.

## COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS

### VATICAN OPENS UP GERMAN MATERIAL

FROM 1922 TO 1939 IN SECRET ARCHIVES

*In July 2001, a group of Catholic and Jewish experts appointed in 1999 by the Commission for Religious Relations with the Jews and the International Jewish Committee on Interreligious Consultations to study the eleven volumes of Actes et Documents du Saint-Siège relatifs à la Seconde Guerre Mondiale suspended its work. At the point it had reached by then, the group indicated that access to other Vatican Archives would be desirable for answering a series of questions which the group had posed in its Preliminary Report.*

*In a statement dated August 24, 2001 (see Information Service N° 108, 2001/IV, p. 178), Cardinal Kasper, President of the Commission for Religious Relations with the Jews, indicating that "understanding between Jews and Christians also requires an investigation of history" and "Access to all the relevant historical sources is therefore a natural prerequisite for this research" stated that:*

*the desire of historians to have full access to all the archives concerning the Pontificates of Pius XI (1922-39) and of Pius XII (1939-58), is understandable and legitimate. Out of respect for the truth, the Holy See is prepared to allow access to the Vatican Archives as soon as the work of reorganizing and cataloguing them has been completed".*

*In February 2002, an announcement was made that even though the work of cataloguing all the materials between 1922 and 1939 would take several more years, one part of them would be made available beginning in 2003, as an "exceptional" gesture and to help put an end to "unjust and disagreeable speculations".*

In 1984, by disposition of Pope John Paul II, the Vatican made available for consultation source material in the Vatican Archives up to 1922, the end of the Pontificate of Benedict XV. At the same time, the Archives began the reorganization of the documentation concerning the Pontificate of Pope Pius XI (1922-1939) using the criteria that have always been followed in organizing the material: the opening of archives for periods of time that corresponds to one or more Pontificates; allowing a suitable period of time to pass in order to protect individuals and institutions with proper discretion; the completion of the complete cataloguing of archival documents in order to assist those doing research, and to make for the safe treatment of the documentation.

The preparation of archival material concerning the Pontificate of Pope Pius XI is at an advanced stage; but it will take about three more years until it is completed. It cannot be carried out hastily by the team appointed to do the work, since the material itself requires the collaboration of expert archivists who have to deal with documents that frequently concern subjects that belong to the internal forum.

While waiting for the opening of all the archival sources of the Holy See concerning that Pontificate, the Holy Father John Paul II has decided to open to researchers, from the beginning of 2003, the documents in the archives of the Section of the Secretariate of State for Relations with States and of the Vatican Secret Archives concerning Germany for the period 1922-1939.

All the documents in this collection will be made available to historians: Archives of the Section for Extraordinary Ecclesiastical Affairs, Bavaria

(1922-1939), about 10 envelopes; Germany (1922-1939), about 100 envelopes; Vatican Secret Archives: Archive of the Apostolic Nunciature in Munich (1922-1934), about 430 envelopes; Archives of the Apostolic Nunciature in Berlin (1922-1930), about 100 envelopes. As is well known, the Berlin Nunciature dossier was seriously tampered with and some of its contents destroyed in German territory during the Second World War, and many documents of the years 1931-1942 were lost and perhaps also destroyed, well before the diplomatic archive was sent to the Vatican. One will be able to consult these dossiers in the Vatican Secret Archives, according to the prescribed procedures for admitting researchers.

The Holy Father's decision intends to satisfy the many requests for access to Vatican documentation concerning such an obviously important Pontificate as that of Pius XI. This period is important because there were vast political upheavals in Europe that unfortunately led to the setting up of totalitarian states and despotic governments that were a prelude to the Second World War whose first threatening acts took place in the last years of the Pontificate of Pius XI.

Everyone realizes, of course, the exceptional nature of the Holy Father's gesture that calls for a partial repeal of the criteria we just mentioned to help put an end to unjust and disagreeable speculations.

One can say that, once the Vatican Archives for the Pontificate of Pius XI are fully opened, the Holy See will also give top priority to making accessible the Vatican-German documentary sources for the Pontificate of Pius XII (1939-1958). The Holy Father has very much at heart this further opening of the Vatican Archives because it was during the Pontifi-

cate of Pius XII, that the Second World War broke out, and with it came the deportation of the Jews and the tragedy of the Shoah.

The Holy See is aware that, while the eventual positive steps are taken with the goal of opening the Vatican Archives sooner and more extensively, the present steps could give rise to perplexity or to critical observations of a scientific kind.

Some might note, for example, that to limit the opening to only one series of documents (in this case the Vatican-German documents from 1922-1939) and not to open the entire collection of archival sources that come from the Pontificate of Pius XI, is in a certain sense an anomaly in the study of archives, since the "opening" of a collection of archival documents is usually simultaneous for all the sources of a specific period and not just for one period, or one or a few segments of a period. The historian who wants to research the letters of Vatican-German relations from 1922 to 1939, once they have been made accessible, will immediately feel the need to broaden his research by following up with other sources of the Holy See the connections and links that he finds exist with the different letters in the archives that are not yet available. This gives rise to an obvious and understandable problem.

To face this and other possible difficulties, that have their own scientific reasons, the Holy See draws attention to the exceptional character of the present provision.

We believe that despite the inevitable "disappointments" of researchers, who were perhaps expecting

before long the complete opening of all Vatican sources up to 1939, the Holy Father's decision with regard to the Vatican-German documentation will be a sound premise for future study and research. We hope that in about three years time it will be possible to open all the collections in the Vatican Archives until 1939, and when the necessary cataloguing has taken place, even later.

Meanwhile it was decided to publish the data "concerning prisoners of the last war (1939-1945)" that exist in this collection in the Vatican Secret Archives.

Since the documents in this dossier are complete, homogenous and already catalogued, it is intended with their judicious publication — in the course of the years and in various volumes — to bring to the immediate attention of historians Pius XII's great acts of charity and assistance to prisoners and other war victims, regardless of their nation, religion or race.

The project will be sponsored by the Secretariate of State and published by the Vatican Secret Archives.

FR SERGIO PAGANO, B.  
*Prefect, of the Vatican Secret Archives*

FR MARCEL CHAPPIN, S.J.  
*Head of the Historical Archives  
of the Secretariate of State  
(Section for Relations with States)*

ORE, February 20, 2002

## RECENT REFERENCES BY THE POPE TO JEWISH COMMUNITIES

### DURING PAPAL VISITS IN AZERBAIJAN AND BULGARIA

#### ARRIVAL AT THE AIRPORT OF BAKU

*May 22, 2002*

*On Wednesday, May 22, the Holy Father arrived at 4.00 pm at the International Airport in Baku, the capital of Azerbaijan.*

(...) Enriched by the many specific features of the Caucasus, your culture embraces elements of various civilizations, especially the Persian and Turanian. *Great religions* have been present and active in this land: *Zoroastrianism* lived side by side with the *Christianity* of the Albanian Church, which was so significant in antiquity. *Islam* then played a growing role, and today is the religion of the majority of the Azeri people. *Judaism* too, present here from very ancient times has made its own specific contribution, which is esteemed to this day.

ORE, May 29, 2002

### TO RELIGIOUS LEADERS AND REPRESENTATIVES OF POLITICS AND CULTURE

*May 22, 2002*

*On Wednesday, 22 May, at 7:00 pm, in Baku at the Presidential Palace, the Holy Father met with Religious Leaders and Representatives of Politics, Culture and the Arts. In his address the Holy Father highlighted the rich spiritual heritage of the culture of Azerbaijan quoting the great poet Nizami at three key junctures.*

(...) One of your great poets wrote: "The word, new and at the same time old... The word, which is like the spirit, is the treasurer of the riches of the invisible realm: it knows stories never heard, it reads books never written" (Nizami, *The Seven Effigies*). This image alludes to *something that is dear to the three great religions* present in this country: Jewish, Christian and Muslim. According to the teachings of each of them, the One God, shrouded in unapproachable mystery, has chosen to speak to man, inviting him to submit to his will.

2. Despite the differences between us, together we feel called to *foster ties of mutual esteem and benevolence*. I am aware of all that is being done by religious leaders in Azerbaijan to favour tolerance and mutual understanding. I am looking forward to the meeting tomorrow with the representatives of the three monotheistic religions, so that together we can affirm our conviction that religion must not serve to increase rivalry and hatred, but to promote love and peace.

(...) Praise to you, *Jewish people*, who, with courage and constancy, have kept your ancient traditions of good neighbourliness, enriching this land with a contribution of great value and depth.

ORE, May 29, 2002

ARRIVAL IN SOFIA, BULGARIA

May 23, 2002

*In the day of his arrival in Bulgaria, the Pope greeted those present to welcome him on St Alexander Nevski Square in Sofia. The Pope's address also included these words:*

7. By reason of its geographical location, Bulgaria serves as a bridge between Western Europe and Southern Europe, like a kind of spiritual crossroads, a land of contacts and mutual understanding. Here the human and cultural wealth of the different regions of the Continent have come together: they have been welcomed and respected. I wish to pay a public tribute to the traditional hospitality of the Bulgarian people, remembering especially the noble efforts made to save thousands of Jews during the Second World War.

ORE, May 29, 2002

\* \* \*

#### ADDRESS OF BISHOP MARC OULLET

Vice-President, Commission for Religious Relations with the Jews

At the Presentation of the Italian Edition of  
*Jésus et Israël - Gesii e Israele* by Jules Isaac

Monday, April 8, 2002, Pontifical Gregorian University

In presenting his work back in 1948 Jules Isaac highlighted not so much its innovative academic value — although he did defend its methodological and critical rigour — as much as the fundamental nature of the testimony born of his own tragic experience of the horror of the *Shoah*, having lost in Auschwitz his beloved wife, daughter and son-in-law. This atrocious experience engenders his clear and passionate reflection on *Jesus and Israel*<sup>1</sup>, it informs also the unwavering commitment in his lifetime to an end to the *teaching of contempt* in Christ-

TELEGRAM OF HOLY FATHER TO CHIEF RABBI OF ROME,  
RICCARDO DI SEGNI

July 18, 2002

*On Thursday morning, July 18, visitors reported to the police that more than 50 Jewish graves and tombs in the Verano Cemetery, Rome, had been damaged and destroyed in a surge of anti-Jewish vandalism. When the Holy Father learned of the sacrilege, through the good offices of Cardinal Sodano he sent a telegram to the Chief Rabbi of Rome, Riccardo Di Segni, to express his dismay and sorrow. The Chief Rabbi of Rome's Jewish community, said that the desecration was "like the opening of a wound". Rabbi Di Segni also noted that the vandalism occurred on the day that Jews recall the destruction of the Jerusalem Temple, a "coincidence" that causes even greater pain". Here is a translation of the Pope's telegram.*

As soon as he learned of the deplorable desecration of the graves of the Jewish community in Rome, deeply saddened by this ignoble act, that continues the series of similar events occurring with worrisome repetition in Europe and on other continents, the Supreme Pontiff wished to convey the expression of his spiritual closeness to the families whose emotions and dignity have been offended. While firmly condemning such deplorable actions and the anti-Jewish sentiments that prompt them, he assures the families that he will remember them in prayer so that the Most High may grant comfort to all who are suffering and eternal peace to the deceased of this community that is dear to him.

Cardinal ANGELO SODANO  
Secretary of State of His Holiness

ORE, July 24, 2002

ian education, so that *prejudice and mistrust* could be replaced by *Jewish-Christian friendship*, and that the Church and Popes could reflect again upon the indissoluble bond between Jesus and Israel: "[The Church] draws sustenance from the root of that good olive tree onto which have been grafted the wild olive branches of the Gentiles".<sup>1</sup>

<sup>1</sup> SECOND VATICAN COUNCIL, Declaration of the Relationship of the Church to Non-Christian Religions, *Nostra aetate*, n. 4.

With the martyrdom of Auschwitz in mind, the focus of Isaac in this first and major work is not so much the history of anti-Judaism throughout the centuries of Christianity, as more directly the historical figure of Jesus — Yohua bar Yosef — in order to remedy at its root the condemnation for all Israel associated with the terrible accusation of deicide, an accusation he refutes [p. 395] with a comprehensive analysis. His starting point is the historical assessment that “Christianity, particularly from the eleventh century, has practised a policy of denigration against Jews”, and he highlights the need to purify Christianity from the plague of anti-semitism [p. 400], a theme he returns to in his subsequent works.

On the other hand, it may be well to bear in mind the distinction made by Léon Poliakov in his *Histoire de l'antisémitisme*, recalled also by Marco Morselli in the Preface to *Gesii e Israele*\* “There is no doubt that Nazi anti-semitism is a thing apart from theological anti-Judaism”, without denying that the latter contributed to nourish in a negative way the terrain in which anti-semitism took root and developed. In effect, already in this starting point Isaac touches upon one of the themes destined to become increasingly more significant in the Jewish-Christian dialogue. In particular, from the Catholic perspective, the Second Vatican Council on 28 October 1965 had deplored anti-semitism;<sup>2</sup> Pope John Paul II would condemn it repeatedly and consistently; in 1997 a symposium would be held in the Vatican on *The Christian Roots of Anti-Judaism*; in 1998 the Commission of the Holy See for Religious Relations with the Jews would publish *We Remember: A Reflection on the Shoah*, a document accompanied personally by a letter from Pope John Paul II.

Not even the then urgent problem — that of finding “a health for the wretched wanderers” after the disaster of the Jews in Europe and the emergence of the Zionist movement — is considered by Isaac to be the real fulcrum of the “Jewish question”, which he considers to be essentially a spiritual problem, one of religious renewal [p. 400]. It is on this point, therefore, and on the person of Jesus, that Isaac structures his entire work. He examines at length [pp. 158-189] the messianic claims and the messianic secret which Jesus imposes upon himself, leaving open the question regarding *whether* and *how* the masses believed in him.

In selecting his point of view, Isaac shows himself to be animated by a vivid prophetic intuition, by an authentic passion for the opposing poles of the spiritual dialogue which, even today, lies ahead of us as a challenge: as Christians and as Jews, as Church and as Israel, called by our vocations to a service of solidarity and peace in order to “serve him with one accord (*Zeph* 3:9),<sup>3</sup> and to proclaim redemption to the world through witness and messianic preparation. In this perspectival vision centred on Jesus, as Léon Bloy himself observed [p. 42], anti-semitism presents itself to Jules Isaac as a blasphemy against Jesus, an insult to Mary.

Beyond these two aspects of the work — one touching upon the past, the other on future tasks — many other issues are also raised, serving to demonstrate the primary role of Jules Isaac as a pioneer of the spiritual change expressed in *Nostra aetate* and in subsequent documents of the Commission of the Holy See for Religious Relations with the Jews, beginning in 1974.<sup>4</sup> This role was explicitly acknowledged by the second Secretary of the Commission, the Dominican Father Pierre-Marie de Contenson, in his Presentation to the Italian edition [Nardini 1976, p. 8] of the first of these documents, namely *Guidelines and Suggestions for Implementing the Conciliar Declaration Nostra Aetate, No. 4*, which the current edition has faithfully reproduced with the unfortunate omission of this Presentation and other valuable appendices, which could on the contrary have been expanded. It is quite an easy task to identify exact parallels between *Gesii e Israele*, the document just mentioned, and the other published in 1985,<sup>5</sup> *Notes on the Correct Way to Present Jews and Judaism in Preaching and Teaching in the Catholic Church*, for example regarding the common religious, biblical and liturgical patrimony [p. 401 and *Notes* V, 1], on the Jewishness of Jesus [p. 402 and *Notes* III, 1]: “Jesus is Jewish and always will be”, on his submission to the Torah, on the responsibility in the death sentence of Jesus [p. 359]. But above all the most striking aspect is the common underlying motive, of both the *Conclusions* of Isaac and the *Notes*, both aiming in a decisive way to change that which in 1965 Isaac was to call *enseignement du mepris*.

The primary perspective of the work is visible throughout, and is summarised by Isaac in the Preface of 1948: “Fervour for Israel, fervour for Jesus, son of Israel” [p. 22, note 2]. This fervour underlies the recurrence of direct references to the works of Péguy, the resonance of Maintain in relation to the “*Mystère d’Israël*”, and the thorough critical study of the life of Jesus. I would like to quote one of Péguy’s poems, *Le My stère des Saints Innocents*, in which we find the web of the *mystery* within the *mystery*, tightly woven between typology and Christological prefiguration:

L’ancien testament est cette voûte qui monte en une seule arête,  
 En une seule nervure et le nouveau testament  
 C’est la même voutè qui retombe,  
 Qui redescend en toute une nappe.  
 Et l’arête qui monte part de la terre et c’est une arête charnelle,  
 Mais cette nappe qui redescend vient de l’esprit  
 Et c’est une nappe spirituelle.  
 Et l’arête et la nervure qui monte part du temps et est une temporelle arête.  
 Mais la nappe qui redescend vient de l’eternité et c’est  
 Une éternelle nappe.

<sup>2</sup> Cf., *ibid.*

<sup>3</sup> Cited in this sense by Mose Maimonide (*Hilkhot Melakhim*), and by *Nostra aetate*.

<sup>4</sup> *Guidelines and Suggestions for Implementing the Conciliar Declarations Nostra Aetate No. 4* (1974); *Notes on the Correct Way to Present Jews and Judaism in Preaching and Teaching in the Roman Catholic Church* (1985).

<sup>5</sup> Cf. *Enchiridion Vaticanum*, vol. 9, nn. 1615-1658.

Et la clef de cette mystique voule,<sup>^</sup>  
La clef elle-même  
Charnelle, spirituelle,  
Temporelle, éternelle,  
C'est Jésus,  
Homme,  
Dieu.<sup>6</sup>

One of the other authors cited by Isaac is Henri de Lubac, another pioneer in the intellectual struggle against anti-semitism whose point of departure is our common Jewish-Christian roots, namely the intrinsic and irreplaceable relationship between Jewish and Christian sacred texts, which the Christian tradition knows as the Old and New Testament, and which Saint Augustine beautifully captures in the expression *Novum in Vetere latet, Vetus in Novo patet*. We discern in this relationship the theme that in various ways will come to represent the central issue of the conciliar Constitution *Dei verbum* [Chapter IV, n. 16], thanks to the fundamental contribution of Cardinal Augustin Bea, first President of the Secretariat for Promoting Christian Unity, with whom Isaac shared a profound dialogue.

This dialogue on Jesus and Israel should now continue, in the spirit of Jules Isaac and Henri de Lubac, his contemporary likewise committed to the resistance and to the theological opposition to anti-semitism, and it should do so on the basis of our common spiritual patrimony, as the Council well recognised.

There is also, lastly, another lesson to be learned from the noble commitment of Jules Isaac, one particularly needed in these days of lamentable violence between Israelis and Palestinians in a land that all — Jews, Christians, Muslims — for different religious reasons, call holy. In the face of the challenge presented by the appalling profanation of the holy name of God in the *Shoah*, the reaction of Isaac was to offer a contribution of peace. He did not surrender to hatred; he sought paths of reconciliation; he placed his trust in the force of reason and faith, in the commitment of all men of good will. We too, in these times, need to reacquire faith in each other, as people and as believers and, in particular, as believers in the one God, creator of man in his image, a God of peace, omnipotent and merciful, in accordance with the faith of Abraham, of Isaac and

Ishmael, of Peter and of Mary, of Jesus “pioneer and perfecter of our faith” (*Heb 12:2*).<sup>7</sup>

The *International Catholic-Jewish Liaison Committee* endorsed the mutual commitment in relation to the Holy Sites in a declaration signed by its participants at a meeting held last May in New York. More recently, just shortly prior to the *Day of Prayer for Peace in the World* held in Assisi last 24 January, the religious authorities of Judaism, Christianity and Islam, with the Archbishop of Canterbury, Dr George Carey, declared: “The Holy Land is holy for all three faiths. For this reason, the faithful of the sacred religions must respect its sanctity and must prevent bloodshed. The sanctity and integrity of the Holy Sites must be preserved, and religious liberty assured for all”.<sup>8</sup> The spirit of the “commitment to peace and non-violence” expressed at Assisi — solemnly proclaimed in the document of 24 January 2002 issued at the conclusion of the *Day of Prayer for Peace* held in the city of Saint Francis, a document forwarded by Pope John Paul II to all heads of state — links back to, or “reunites” itself with, the heritage of Jules Isaac, which the patina of time has never obscured. By this I mean that *cry of pain* that does not arm the hand, but extends it to one’s brother, in the hope of the dawn of reconciliation. The very same *cry of pain* that bathes the unarmed hand with the light of love that nothing can fade.<sup>9</sup>

We might conclude by reflecting on the crucial features of the teachings left to us in heritage by Jules Isaac and by his tireless commitment to dialogue with Christians and the Catholic Church, so that his moral example of passionate and thorough search for the truth may continue to spur us on, and that we might read and read again our history, with the sole aim of searching for and serving the truth. The life of this man, who was capable of rising well above hatred and misunderstanding, remains an illuminating example. What matters today is not to forget the lesson of such testimony. We must continue our endeavours in mutual hope and faith; and we must remember — each time we seek to ascertain the facts or to discern the integrity of one or the other partner in the dialogue — that dialogue itself also means *teshuvah* (repentance), reappraisal, reassessment of the theological and historical relationship which binds indissolubly the two peoples: *Novum in Vetere latet, Vetus in Novo patet*.

<sup>6</sup> Free translation from the original:

The Old Testament is the vault rising in a single rib, / in a single vein, and the New Testament *I* is the same vault dropping, / dropping in an ample drape. / And the rising rib comes from the earth and is a carnal rib. / But the descending drape comes from the spirit *I* and is a spiritual drape. / And the rising vein and rib comes from time and is a temporal rib. / But the descending drape comes from eternity and is an eternal drape. // And the key to this mystical vault, / the key itself, / carnal, spiritual, *I* temporal, eternal / is Jesus, / Man, / God.

<sup>7</sup> Cf. H. DE LUBAC, *L'Écriture dans la Tradition*, Paris 1966: “C’est la foi d’Abraham, de Moïse et des Prophètes que Jésus, “chef de notre foi”, veut conduire en nous à sa perfection” (p. 10).

<sup>8</sup> The Declaration known as the *Alexandria Declaration*, (Alexandria, Egypt, 21 January 2002).

<sup>9</sup> Cf. Speech of John Paul II to the Diplomatic Corps to the Holy See (10 January 2002).

