

The Pontifical Council For Promoting Christian Unity

N. 140
(2012/III-IV)

VATICAN CITY

Information Service

TABLE OF CONTENTS

APOSTOLIC JOURNEY TO LEBANON, 14 – 16 SEPTEMBER 2012	3
THIRTEENTH ORDINARY GENERAL ASSEMBLY OF THE SYNOD OF BISHOPS, 7 – 28 October 2012	5
OPENING OF THE YEAR OF FAITH, 11 OCTOBER 2012	
Homily by the Holy Father	12
Greeting by the Ecumenical Patriarch	14
PLENARY ASSEMBLY OF THE PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN UNITY, 12 – 16 November 2012	16
Discourse of Pope Benedict XVI	16
Opening Address of Cardinal Kurt Koch, President PCPCU	17
Activity Report November 2010 – November 2012, Bishop Brian Farrell, Secretary PCPCU.....	25
VISIT TO THE ECUMENICAL PATRIARCHATE BY A DELEGATION OF THE HOLY SEE FOR THE FEAST OF ST. ANDREW, 29 November – 1° December 2012	36
Message of Pope Benedict XVI	36
Address of the Ecumenical Patriarch Bartholomew I	37
ECUMENICAL NEWS	
In Memoriam	40
His Holiness Abuna Paulos, <i>Patriarch of the Ethiopian Tewahedo Orthodox Church</i>	40
His Beatitude Torkom II Manougian, <i>Armenian Orthodox Patriarch of Jerusalem</i>	40
His Holiness Maxim, <i>Metropolitan of Sofia and Patriarch of the Orthodox Church of Bulgaria</i>	40
His Beatitude Ignatius IV Hazim, <i>Greek Orthodox Patriarch of Antioch and all the East</i>	41
ELECTIONS.....	41
His Holiness Tawadros II, <i>new Pope of Alexandria and Patriarch of the See of Saint Mark</i> , 18 November 2012	41
His Beatitude John X, <i>new Greek Orthodox Patriarch of Antioch and all the East</i> , 17 December 2012	42
His Beatitude Nurhan Manougian, <i>new Armenian Patriarch of Jerusalem</i> , 24 January 2013	43
His Holiness Neofit, <i>new Patriarch of Bulgaria</i> , 24 February 2013.....	43
Methodist-Catholic Dialogue, Buenos Aires, Argentina, 12-19 October 2012.....	44
International Dialogue Commission between the Roman Catholic Church and the Old-Catholic Church, Paderborn, Germany, 3-6 December 2012	44
International Catholic-Lutheran-Mennonite Trilateral Dialogue, Rome, Italy, 9-13 December 2012...	45
Commission for Religious Relations with the Jews	
Pope Benedict XVI's Greetings to the Jewish Community in Rome on Jewish festivities	46
Plenary Assembly of the Commission for Religious Relations with the Jews, Rome, Italy, 28 – 30 October 2012.....	46
Prolusio of Cardinal Kurt Koch, <i>In the Service of Jewish-Catholic Understanding</i>	46

Editor: VLADIMIRO CAROLI, OP

SUBSCRIPTIONS

one year:

ITALY: € 25 EUROPE: € 35 OTHER PARTS OF THE WORLD: \$48

1 back issue: \$9 – € 7

For your subscription, please enclose *check* or *international postal money order*, made out to:

Information Service – Pontifical Council for Promoting Christian Unity – 00120 Vatica City, Europe

Address for all correspondence

The material in this INFORMATION SERVICE is not copyright,
but we would appreciate a copy of any publication which includes
extensive quotation from it.

APOSTOLIC JOURNEY TO LEBANON

14 – 16 September 2012

WELCOME CEREMONY AT RAFIQ HARIRI INTERNATIONAL AIRPORT, BEIRUT

14 September 2012

Pope Benedict XVI left Rome's Ciampino Airport on Friday morning 14 September, on his 24th Apostolic Journey outside Italy.

This journey of the Holy Father to Lebanon, was on the occasion of the signing and publication of the Post-Synodal Apostolic Exhortation of the Special Assembly for the Middle East of the Synod of Bishops, which the Pope addressed to all the Christians of the Middle East.

The Welcoming Ceremony took place at the airport with a salute of honour followed by the President's speech and the Holy Father's discourse.

The following is an extract of the English version of the Pope's address, which was given in French.

Mr President,
Messrs President of the Parliament and of the Council of Ministers,
Your Beatitudes, Members of the Diplomatic Corps,
Civil and Religious Authorities, dear Friends,

(...) I wish also to greet very warmly the Orthodox Patriarchs and Bishops who have come to welcome me, as well as the representatives of the other religious communities in Lebanon.

Dear friends, your presence shows the esteem and the cooperation which, in mutual respect, you wish to promote among everyone. I thank you for your efforts and I am certain that you will continue to seek out the paths of unity and concord. I cannot forget the sad and painful events which have affected your beautiful country along the years. The successful way the Lebanese all live together surely demonstrates to the whole Middle East and to the rest of the world that, within a nation, there can exist cooperation between the various churches, all members of the one Catholic Church in a fraternal spirit of communion with other Christians, and at the same time coexistence and respectful dialogue between Christians and their brethren of other religions. Like me, you know that this equilibrium, which is presented everywhere as an example, is extremely delicate. Sometimes it seems about to snap like a bow which is overstretched or submitted to pressures which are too often partisan, even selfish, contrary and extraneous to Lebanese harmony and gentleness. This is where real moderation and great wisdom are tested. And reason must overcome one-sided passion in order to promote the greater good of all. Did not the great King Solomon, who knew Hiram, King of Tyre, consider that wisdom was the supreme virtue? This is why he pleaded to God for it insistently, and God gave him a wise and intelligent heart (*1 Kg 3:9-12*). (...)

ORE, 19 September 2012

* Sources of the texts are designated as follows: OR: L'Osservatore Romano, daily edition in Italian; ORE: L'Osservatore Romano, weekly edition in English. If texts come from sources other than L'Osservatore Romano, this will be noted. When translation is made by the Information Service it is indicated by the abbreviation: IS.

ECUMENICAL MEETING AT THE SYRIAN CATHOLIC
PATRIARCHATE IN CHARFET

16 September 2012

On Sunday 16 September, before departing the Holy Father went to the Syrian Catholic Patriarchate in Charfet. There he met with the Orthodox Patriarchs, Representatives of other Churches and Christian communities and the Catholic Patriarchs of the country. He then encouraged them on their ecumenical journey, asking that this Church be "for the peoples of the region a sign of the peace that comes from God as well as a light that keeps their hope alive". The following is the English text of the Holy Father's address which was given in French.

Your Holiness, Your Beatitude,
Venerable Patriarchs,
Dear Brother Bishops,
Dear Representatives of other Churches and
Protestant Communities,
Brothers and Sisters,

It is with great joy that I meet with you, in this monastery of Our Lady of Deliverance of Charfet, a place of great importance for the Syrian Catholic Church in Lebanon and the entire Middle East. I thank His Beatitude Ignace Youssef Younan, Syrian Catholic Patriarch of Antioch, for his warm words of welcome. I fraternally greet each one of you, who represent the diversity of the Church in the East, and in particular His Beatitude Ignace IV Hazim, Greek Orthodox Patriarch of Antioch and all the East and His Holiness Mar Ignatius I Zakka Iwas, Patriarch of the Syrian Orthodox Church of Antioch and all the East. Your presence brings great solemnity to this meeting. I thank you with all my heart for being here with us. My thoughts also go to the Coptic Orthodox Church of Egypt and to the Ethiopian Orthodox who have had the recent sadness of losing their respective Patriarchs. I wish to assure them of my fraternal closeness and of my prayers.

Allow me to acknowledge here the testimony of faith shown by the Syrian Antiochene Church in the course of its glorious history, a testimony to an ardent love for Christ, which has caused it to write some heroic pages of this history, right up to the present, by remaining committed to the faith even to the point of martyrdom. I encourage this Church to be for the peoples of the region a sign of the peace that comes from God as well as a light that keeps their hope alive. I extend this encouragement to all the Churches and ecclesial communities present in the region.

Dear brothers, our encounter this evening is an eloquent sign of our profound desire to respond to the call of Christ, "that all may be one" (*Jn* 17:21). In these unstable times, so inclined to the violence which your region knows so well, it is even more necessary that Christ's disciples give an authentic witness to their unity, so that the world may believe in their message of love, peace and reconciliation. This is a message that all Christians, and we in particular, have been commissioned to hand on to the world, a message of inestimable value in the present context of the Middle East.

Let us work without ceasing so that the love of Christ may lead us little by little into full communion with each other. In this regard, by means of common prayer and mutual commitment, we must constantly return to our one Lord and Saviour. For, as I wrote in the Apostolic Exhortation *Ecclesia in Medio Oriente* which I have the pleasure of consigning to you, "Jesus draws into unity those who believe in and love him; he gives them the Spirit of his Father as well as Mary, his mother" (n. 15).

I entrust each one of you and all the members of your Churches and ecclesial communities to the Virgin Mary. May she intercede with her Son for us, so that we may be delivered from every evil and from all forms of violence, and so that the Middle East may at last know a time of reconciliation and peace. May the words of Jesus that I have so often cited during this journey, "My peace I give to you!" (*Jn* 14, 27), be

for all of us the common sign that we will give in the name of Christ to the peoples of this beloved region, which longs to see those words fulfilled! Thank you!

ORE, 19 September 2012

GENERAL AUDIENCE

19 September 2012

The Holy Father recalls his journey to Lebanon

Driven by the desire to proclaim the Lord's peace, Benedict XVI "strongly desired" to make the journey to Lebanon, "despite the difficult circumstances". He spoke about this to the faithful gathered in the Vatican's Paul VI Hall on Wednesday morning, 19 September, at the General Audience.

The following is a passage of the Pope's Catechesis, originally delivered in Italian.

(...) I had the joy of consigning the Apostolic Exhortation that contains the conclusions of the Special Assembly of the Synod of Bishops dedicated to the Middle East. Through the Patriarchs and the Eastern and Latin-rite Bishops, the priests, the consecrated and lay people, this Document intends to reach out to all the faithful of this beloved region, to sustain them in the faith and in communion and to spur them on the path of the longed for new evangelization. In the afternoon, at the headquarters of the Syrian-Catholic Patriarchate, I then had the joy of a fraternal ecumenical meeting with the Orthodox and Eastern Orthodox Patriarchs and the representatives of those Churches, as well as of the Ecclesial Communities. (...)

ORE, 26 September 2012

THIRTEENTH ORDINARY GENERAL ASSEMBLY OF THE SYNOD OF BISHOPS

7 – 28 October 2012

'The New Evangelization for the Transmission of the Christian Faith'

INTERVENTION OF HIS GRACE DR ROWAN WILLIAMS

*Archbishop of Canterbury
Primate of England and of the Anglican Communion
Fifth General Congregation
10 October 2012*

Your Holiness,
Reverend Fathers,
Brothers and Sisters in Christ,
dear Friends,

I am deeply honoured by the Holy Father's invitation to speak in this gathering: as the Psalmist says, 'Ecce quam bonum et quam jucundum habitare fratres in unum'. The gathering of bishops in Synod for the good of all Christ's people is one of those disciplines that sustain the health of Christ's Church. And today especially we cannot forget that great gathering of 'fratres in unum' that was the Second Vatican Council, which did so much for the health of the Church and helped the Church to recover so much of the energy needed to proclaim the Good News of Jesus Christ effectively in our age. For so many of my own generation, even beyond the boundaries of the Roman Catholic Church, that Council was a sign of great promise, a sign that the Church was *strong* enough to ask itself some demanding questions about whether its culture and structures were adequate to the task of sharing the Gospel with the complex, often rebellious, always restless mind of the modern world.

The Council was, in so many ways, a rediscovery of *evangelistic* concern and passion, focused not only on the renewal of the Church's own life but on its credibility in the world. Texts such as *Lumen gentium* and *Gaudium et spes* laid out a fresh and joyful vision of how the unchanging reality of Christ living in his Body on earth through the gift of the Holy Spirit might speak in new words to the society of our age and even to those of other faiths. It is not surprising that we are still, fifty years later, struggling with many of the same questions and with the implications of the Council; and I take it that this Synod's concern with the new evangelization is part of that continuing exploration of the Council's legacy.

But one of the most important aspects of the theology of the second Vatican Council was a renewal of Christian anthropology. In place of an often strained and artificial neo-scholastic account of how grace

and nature were related in the constitution of human beings, the Council built on the greatest insights of a theology that had returned to earlier and richer sources – the theology of spiritual geniuses like Henri de Lubac, who reminded us of what it meant for early and mediaeval Christianity to speak of humanity as made in God's image and of grace as perfecting and transfiguring that image so long overlaid by our habitual 'inhumanity'. In such a light, to proclaim the Gospel is to proclaim that it is at last possible to be properly human: the Catholic and Christian faith is a 'true humanism', to borrow a phrase from another genius of the last century, Jacques Maritain.

Yet de Lubac is clear what this does not mean. We do not *replace* the evangelistic task by a campaign of 'humanization'. 'Humanize before Christianizing?' he asks – 'If the enterprise succeeds, Christianity will come too late: its place will be taken. And who thinks that Christianity has no humanizing value?' So de Lubac writes in his wonderful collection of aphorisms, *Paradoxes of Faith*. It is the faith itself that shapes the work of humanizing and the humanizing enterprise will be empty without the definition of humanity given in the Second Adam. Evangelization, old or new, must be rooted in a profound confidence that we have a distinctive human destiny to show and share with the world. There are many ways of spelling this out, but in these brief remarks I want to concentrate on one aspect in particular.

To be fully human is to be recreated in the image of Christ's humanity; and that humanity is the perfect human 'translation' of the relationship of the eternal Son to the eternal Father, a relationship of loving and adoring self-giving, a pouring out of life towards the Other. Thus the humanity we are growing into in the Spirit, the humanity that we seek to share with the world as the fruit of Christ's redeeming work, is a *contemplative* humanity. St Edith Stein observed that we begin to understand theology when we see God as the 'First Theologian', the first to speak out the reality of divine life, because 'all speaking about God presupposes God's own speaking'; in an analogous way we could say that we begin to understand contemplation when we see God as the first contemplative, the eternal paradigm of that selfless attention to the Other that brings not death but life to the self. All contemplating of God presupposes God's own absorbed and joyful knowing of himself and gazing upon himself in the trinitarian life.

To be contemplative as Christ is contemplative is to be open to all the fullness that the Father wishes to pour into our hearts. With our minds made still and ready to receive, with our self-generated fantasies about God and ourselves reduced to silence, we are at last at the point where we may begin to grow. And the face we need to show to our world is the face of a humanity in endless growth towards love, a humanity so delighted and engaged by the glory of what we look towards that we are prepared to embark on a journey without end to find our way more deeply into it, into the heart of the trinitarian life. St Paul speaks (in *II Cor* 3.18) of how 'with our unveiled faces reflecting the glory of the Lord', we are transfigured with a greater and greater radiance. That is the face we seek to show to our fellow-human beings.

And we seek this not because we are in search of some private 'religious experience' that will make us feel secure or holy. We seek it because in this self-forgetting gazing towards the light of God in Christ we learn how to look at one another and at the whole of God's creation. In the early Church, there was a clear understanding that we needed to advance from the self-understanding or self-contemplation that taught us to discipline our greedy instincts and cravings to the 'natural contemplation' that perceived and venerated the wisdom of God in the order of the world and allowed us to see created reality for what it truly was in the sight of God – rather than what it was in terms of how we might use it or dominate it. And from there grace would lead us forward into true 'theology', the silent gazing upon God that is the goal of all our discipleship.

In this perspective, contemplation is very far from being just one kind of thing that Christians do: it is the key to prayer, liturgy, art and ethics, the key to the essence of a renewed humanity that is capable of seeing the world and other subjects in the world with freedom – freedom from self-oriented, acquisitive habits and the distorted understanding that comes from them. To put it boldly, contemplation is the only ultimate answer to the unreal and insane world that our financial systems and our advertising culture and our chaotic and unexamined emotions encourage us to inhabit. To learn contemplative practice is to learn what we need so as to live truthfully and honestly and lovingly. It is a deeply revolutionary matter.

In his autobiography Thomas Merton describes an experience not long after he had entered the monastery where he was to spend the rest of his life (*Elected Silence*, p.303). He had contracted flu, and was confined to the infirmary for a few days, and, he says, he felt a 'secret joy' at the opportunity this gave him for prayer – and 'to do everything that I want to do, without having to run all over the place answering bells.' He is forced to recognise that this attitude reveals that 'All my bad habits...had sneaked into the monastery with me and had received the religious vesture along with me: spiritual gluttony, spiritual sensuality, spiritual pride.' In other words, he is trying to live the Christian life with the emotional equipment of someone still deeply wedded to

the search for individual satisfaction. It is a powerful warning: we have to be every careful in our evangelisation not simply to persuade people to apply to God and the life of the spirit all the longings for drama, excitement and self-congratulation that we so often indulge in our daily lives. It was expressed even more forcefully some decades ago by the American scholar of religion, Jacob Needleman, in a controversial and challenging book called *Lost Christianity*: the words of the Gospel, he says, are addressed to human beings who 'do not yet exist'. That is to say, responding in a life-giving way to what the Gospel requires of us means a transforming of our whole self, our feelings and thoughts and imaginings. To be converted to the faith does not mean simply acquiring a new set of beliefs, but becoming a new person, a person in communion with God and others through Jesus Christ.

Contemplation is an intrinsic element in this transforming process. To learn to look to God without regard to my own instant satisfaction, to learn to scrutinise and to relativise the cravings and fantasies that arise in me – this is to allow God to be God, and thus to allow the prayer of Christ, God's own relation to God, to come alive in me. Invoking the Holy Spirit is a matter of asking the third person of the Trinity to enter my spirit and bring the clarity I need to see where I am in slavery to cravings and fantasies and to give me patience and stillness as God's light and love penetrate my inner life. Only as this begins to happen will I be delivered from treating the gifts of God as yet another set of things I may acquire to make me happy, or to dominate other people. And as this process unfolds, I become more free – to borrow a phrase of St Augustine (*Confessions* IV.7) – to 'love human beings in a human way', to love them not for what they may promise me, to love them not as if they were there to provide me with lasting safety and comfort, but as fragile fellow-creatures held in the love of God. I discover (as we noted earlier) how to see other persons and things for what they are in relation to God, not to me. And it is here that true justice as well as true love has its roots.

The human face that Christians want to show to the world is a face marked by such justice and love, and thus a face formed by contemplation, by the disciplines of silence and the detaching of the self from the objects that enslave it and the unexamined instincts that can deceive it. If evangelisation is a matter of showing the world the 'unveiled' human face that reflects the face of the Son turned towards the Father, it must carry with it a serious commitment to promoting and nurturing such prayer and practice. It should not need saying that this is not at all to argue that 'internal' transformation is more important than action for justice; rather, it is to insist that the clarity and energy we need for doing justice requires us to make space for the truth, for God's reality to come through. Otherwise our search for justice or for peace becomes another exercise of human will, undermined by human self-deception. The two callings are inseparable, the calling to 'prayer and righteous action', as the Protestant martyr Dietrich Bonhoeffer put it, writing from his prison cell

in 1944. True prayer purifies the motive, true justice is the necessary work of sharing and liberating in others the humanity we have discovered in our contemplative encounter.

Those who know little and care less about the institutions and hierarchies of the Church these days are often attracted and challenged by lives that exhibit something of this. It is the new and renewed religious communities that most effectively reach out to those who have never known belief or who have abandoned it as empty and stale. When the Christian history of our age is written especially, though not only, as regards Europe and North America – we shall see how central and vital was the witness of places like *Taizé* or *Bose*, but also of more traditional communities that have become focal points for the exploration of a humanity broader and deeper than social habit encourages. And the great spiritual networks, *Sant'Egidio*, the *Focolare*, *Comunione e Liberazione*, these too show the same phenomenon; they make space for a profounder human vision because in their various ways all of them offer a discipline of personal and common life that is about letting the reality of Jesus come alive in us.

And, as these examples show, the attraction and challenge we are talking about can generate commitments and enthusiasms across historic confessional lines. We have become used to talking about the imperative importance of 'spiritual ecumenism' these days; but this must not be a matter of somehow opposing the spiritual and the institutional, nor replacing specific commitments with a general sense of Christian fellow-feeling. If we have a robust and rich account of what the word 'spiritual' itself means, grounded in scriptural insights like those in the passages from *II Corinthians* that we noted earlier, we shall understand spiritual ecumenism as the shared search to nourish and sustain disciplines of contemplation in the hope of unveiling the face of the new humanity. And the more we keep apart from each other as Christians of different confessions, the less convincing that face will seem. I mentioned the Focolare movement a moment ago: you will recall that the basic imperative in the spirituality of Chiara Lubich was 'to make yourself one' – one with the crucified and abandoned Christ, one through him with the Father, one with all those called to this unity and so one with the deepest needs of the world. 'Those who live unity ... live by allowing themselves to penetrate always more into God. They grow always closer to God ... and the closer they get to him, the closer they get to the hearts of their brothers and sisters' (Chiara Lubich: *Essential Writings*, p.37). The contemplative habit strips away an unthinking superiority towards other baptised believers and the assumption that I have nothing to learn from them. Insofar as the habit of contemplation helps us approach all experience as gift, we shall always be asking what it is that the brother or sister has to share with us – even the brother or sister who is in one way or another separated from us or from what we suppose to be the fullness of communion. 'Quam bonum et quam jucundum ...'.

In practice, this might suggest that wherever initiatives are being taken to reach out in new ways to a lapsed Christian or post-Christian public, there should be serious work done on how such outreach can be grounded in some ecumenically shared contemplative practice. In addition to the striking way in which Taizé has developed an international liturgical 'culture' accessible to a great variety of people, a network like the World Community for Christian Meditation, with its strong Benedictine roots and affiliations, has opened up fresh possibilities here. What is more, this community has worked hard at making contemplative practice accessible to children and young people, and this needs the strongest possible encouragement. Having seen at first hand – in Anglican schools in Britain – how warmly young children can respond to the invitation offered by meditation in this tradition, I believe its potential for introducing young people to the depths of our faith to be very great indeed. And for those who have drifted away from the regular practice of sacramental faith, the rhythms and practices of Taizé or the WCCM are often a way back to this sacramental heart and hearth.

What people of all ages recognise in these practices is the possibility, quite simply, of living more humanly – living with less frantic acquisitiveness, living with space for stillness, living in the expectation of learning, and most of all, living with an awareness that there is a solid and durable joy to be discovered in the disciplines of self-forgetfulness that is quite different from the gratification of this or that impulse of the moment. Unless our evangelisation can open the door to all this, it will run the risk of trying to sustain faith on the basis of an un-transformed set of human habits – with the all too familiar result that the Church comes to look unhappily like so many purely human institutions, anxious, busy, competitive and controlling. In a very important sense, a true enterprise of evangelisation will always be a re-evangelisation of ourselves as Christians also, a rediscovery of why our faith is different, transfiguring – a recovery of our own new humanity. And of course it happens most effectively when we are not planning or struggling for it. To turn to de Lubac once again, 'He who will best answer the needs of his time will be someone who will not have first sought to answer them' (*op. cit.* pp.111-2); and 'The man who seeks sincerity, instead of seeking truth in self-forgetfulness, is like the man who seeks to be detached instead of laying himself open in love' (p.114). The enemy of all proclamation of the Gospel is self-consciousness, and, by definition, we cannot overcome this by being more self-conscious. We have to return to St Paul and ask, 'Where are we looking?' Do we look anxiously to the problems of our day, the varieties of unfaithfulness or of threat to faith and morals, the weakness of the institution? Or are we seeking to look to Jesus, to the unveiled face of God's image in the light of which we see the image further reflected in ourselves and our neighbours?

That simply reminds us that evangelisation is always an overflow of something else – the disciple's journey to maturity in Christ, a journey not or-

ganised by the ambitious ego but the result of the prompting and drawing of the Spirit in us. In our considerations of how we are once again to make the Gospel of Christ compellingly attractive to men and women of our age, I hope we never lose sight of what makes it compelling to ourselves, to each one of us in our diverse ministries. So I wish you joy in these discussions – not simply clarity or effectiveness in planning, but joy in the promise of the vision of Christ's face, and in the fore-shadowings of that fulfilment in the joy of communion with each other here and now.

ORE, 17 October 2012

INTERVENTION OF HIS EMINENCE LEO

Archbishop of Karelia and all Finland, Finland

Sixth General Congregation

11 October 2012

It is a profound privilege, honor and joy to bring you greetings from His All Holiness, Bartholomew I, Archbishop of Constantinople and Ecumenical Patriarch. I do not address this gathering only as a representative and guest though, for the urgency of “new evangelism” is as important a topic for Eastern Christians as it is for the Great Church of Rome.

We read with joy the *Lineamenta*, especially its appreciation of how the tradition, mystagogy and recent experiences of Eastern Christendom offer insight into new efforts of evangelization today. But most of all we appreciated its discernment that evangelization begins not with preaching, but listening.

It is no accident that the icon of the greatest evangelist and apostle John, known to us in the East as the Theologian, shows his finger to his lips, indicating silence. Such silence, as the *Lineamenta* so eloquently states, is not predicated on weariness, fear, shame, or lack of faith: but recognition that, if we are truly to be partners “in a dialogue with the world”, if we truly wish to be “sharers in the same humanity seeking the truth about existence”, we must start where true humanity begins – in experiences of wonder that lift us to transcendence.

To be silent, to listen, and then to share the Good News – is the best way to show our love and care for the world today – even as God Himself expressed His Divine Economy in response to our failing, searching and need. Only by taking our interlocutor's problems as seriously as we recommend God's solutions to them can we establish and rebuild trust, so our words might once again be revealed in all their life-giving power – no matter whether spoken, texted or tweeted. And now, Holy Father, Eminences, Graces, Brothers and Sisters in Christ, I too shall begin to listen – as will the world.

ORE, 31 October 2012

INTERVENTION OF HIS EMINENCE EMMANUEL

Metropolitan of France

President of the Conference of European Churches, France

Sixth General Congregation

11 October 2012

While I was preparing this modest discourse, I asked myself about the relationship that could be established between ecumenical effort insofar as it is a mission of contemporary Christianity and evangelization insofar as it is a transmission of the Christian faith. These two dimensions draw their vital lymph from the mystery of incarnation. We cannot therefore be content with a theological elaboration, or even an intellectual one, of this mystery. It seems to me to be indispensable to understand the mystery of the incarnation in the wake of Saint Irenaeus, that is, as a power that “sums up” the whole of humankind, or rather the whole of creation. Therefore the teaching of the Fathers of the Church suggests to us we should contemplate the convergence between the theological effort and the experience of a Christianity incarnate in the world and rooted in time. This experience is not just the summary of a variety of knowledge, but in effect a new total or even holistic configuration of man as body, soul and spirit.

How, then, can we articulate ecumenism, evangelization and the transmission of faith? This is not a simple question: considerations would be required that the time limits imposed on me will not allow me to undertake. All the same, we have to recognize that, through the three terms of my initial question, we can discover a salient aspect that allows the sense to be highlighted. In fact, the heart of the problem that interests us does not refer to faith as such so much as to the answers that faith is capable of offering to the contemporary world. Definitely, what counts most in the title of this meeting is the determination of the semantic field to which the term “new” is referred. This is the only way in which we will be able to offer a suitable response to the questions of our brothers and sisters. Globalization and the consumer society are only epiphonema of a deeper problem: the transformation, the mutation of hope in the search for happiness. Our contemporaries have lost hope and seek only happiness. We can ask ourselves how this mutation came about and how we should respond to it. Restoring the attractiveness of hope consists in the definition of the relationships that exist between God and man, between different individual humans and in each person's interior. When Christ declares he is “the way, the truth and the life”, he is not using concepts that are removed from the incarnation, but rather dynamic principles founded on the basis of the Logos. Therefore, the Logos is also a link and a relationship. And in this way happiness is transformed into hope to the extent that everyone learns to know themselves as a being in relation, not to say a being in communion. Christ is the object of communion and, at the same time, the link of communion. (...)

ORE 31 October 2012

INTERVENTION OF HIS EMINENCE NIFON

Metropolitan and Archbishop of Targovistis, Romania

Sixth General Congregation

11 October 2012

“For I decided to know nothing among you except Jesus Christ, and him crucified” (I Cor 2:2). It is the living word of God, revealed to us in the cross and Resurrection of Jesus Christ, which is the Good News, the *euangellion*, those who confess Jesus Christ as Lord and Saviour are to proclaim in all dimensions of their lives.

The Church is built up when people are being transformed by receiving Christ, the incarnate word of God, in the power of the Holy Spirit. People become credible and visible disciples of Christ, celebrating the Holy Eucharist, meditating on biblical texts, and witnessing to the Gospel in their homes and families, on the streets or at the workplace as workers, entrepreneurs, researchers and in so many other professions.

The Second Vatican Council stated in the Decree *Dei Verbum*: “The Holy Spirit, through whom the living voice of the Gospel resounds in the Church, and through her, in the world, leads unto all truth those who believe and makes the word of Christ dwell abundantly in them (cf. Col. 3:16)” (par.8).

We have come a long way in these 50 years. The study on *Harvesting the Fruits*, which was published by Cardinal Walter Kasper, a study on Reception by the Joint Working Group between the World Council of Churches and the Catholic Church, and other similar initiatives have proven how much has been achieved, but they also point to significant tasks that remain to be addressed on the way towards visible unity of the Church in one faith and in one Eucharistic fellowship.

Remembering what was achieved in these 50 years, we also recognize how much the context has changed and so the conditions for the proclamation of the Gospel in the diverse cultures and societies of the world. The reality we are facing continues to change rapidly. It is full of contradictions that resist simple generalizations and presents with new challenges. Your work on the New Evangelization and the now beginning *Year of Faith* will help all of us to learn more about the proclamation of the Gospel in the diverse contexts of today and will, hopefully, offer many opportunities for cooperation as sign of the unity that is already given to us in Christ and for which so many Christians are longing for.

ORE, 31 October 2012

INTERVENTION OF HIS EMINENCE CARDINAL KURT KOCH

President of the Pontifical Council for Promoting Christian Unity, Vatican City

Thirteenth General Congregation

16 October 2012

Ecumenism and evangelization are always seen together. It would be a good sign if this Synod of

Bishops were to pass on to other Christian Churches and Communities the invitation to perceive as a new common task, the New Evangelization and to witness together Jesus Christ in an even more decisive way.

The most credible witnesses of faith are the martyrs who gave their lives for Christ. While we Christians are still in an imperfect communion on this earth, martyrs in the heavenly glory live in full communion. Therefore, we can find comfort in the hope that the blood of the martyrs of our time becomes one day the seed of full unity of the Body of Christ. And this hope we witness together with a credible New Evangelization.

ORE, 14 November 2012

Interventions of the Fraternal Delegates at the Fourteenth General Congregation
16 October 2012

HIS EMINENCE HILARION

Metropolitan of Volokolamsk

Chairman of the Moscow Patriarchate's Department for External Church Relations, Russian Federation

Even half a century ago the fathers of the Council were well aware that closer cooperation among Christians of different traditions would mean that witness to Christ and His salutary mission in the modern world would be more convincing. Today we are called to think about solving our common tasks that the present epoch puts forward. The challenges of the last fifty years that have passed since the beginning of Vatican II have not only lost their significance, but have become even more acute and threatening.

Both the Russian Orthodox Church and the Roman Catholic Church fulfill the mission to which they have been called by Christ and tirelessly bring witness of the truth, while “proving the world wrong about sin and righteousness and judgment” (Jn. 16:8). In this ministry our Churches become even more conscious of the necessity of combining our efforts so that the Christian answer to the challenges of the modern society can be heard. In recent years, the Orthodox and Catholic Churches have fruitfully cooperated within the Orthodox-Catholic Forum, in different international organizations and at other places of dialogue with the secular world.

The Synod of Bishops gathering in Rome will discuss and seek the means of the most effective preaching of the Gospel truth in modern society. I hope that one of the fruits of the Synod's work will be development of the Orthodox-Catholic cooperation in the same way as it was after Vatican II: “so that the world may believe” (Jn. 17:21).

ORE, 14 November 2012

REVEREND FATHER MASSIS ZOBOUIAN

*Director of the Christian Education Department of the
Catholosate of the Holy See of Cilicia, Lebanon*

We greet you in the spirit of Christian love and fellowship.

The initiative of His Holiness Pope Benedict XVI to convoke a General Assembly of the Synod of Bishops on the theme "The New Evangelization for the Transmission of the Christian Faith" has profound ecumenical, ecclesiological and missiological significance and implications.

Evangelism is the *raison d'être* of the church. It is both a gift of God in Christ and a call. Christian evangelism must be given a focal attention in today's world in which spiritual and moral values are in constant decay. Renewing and reinvigorating the evangelistic vocation of the church is not an option but an urgent necessity and a huge challenge.

Therefore, revitalization of the church's evangelistic outreach is not a matter pertaining only to the Catholic Church alone. It is a pan-Christian priority and an ecumenical imperative. The churches witnessing in different parts of the world, are called to re-emphasize the crucial urgency of evangelism and to inject a new dynamism in their missionary engagement.

We should realize however that taking the Gospel to the world is not an easy task in modern societies which are dominated by the forces of secularization and globalization. The church cannot resign, under any circumstances, from its God-given mission.

We warmly welcome the ecumenical spirit and openness of His Holiness in inviting fraternal delegates to be part of this important spiritual event in the life and Witness of the Catholic Church. We remain assured that the synodical fathers will tackle the complex issue of evangelization both with a holistic and a contextually relevant approach, thus responding to the current needs of the faithful at the local level in such difficult times.

May God lead you in your reflections and actions for the glory of His heavenly kingdom.

ORE, 14 November 2012

REVEREND DR. TIMOTHY GEORGE

Dean of the Beeson Divinity School of Samford University, USA

As the fraternal delegate representing the Baptist World Alliance, a fellowship of some 42 million Christians serving the Lord in 177,000 churches in 120 countries, I would like to emphasize three points with respect to the New Evangelization.

First, Baptists confess with all Christians a robust faith in the triune God, who has made us partakers of his divine life through Jesus Christ, the Great Evangelizer, who saves us by his grace alone. Apart from this fundamental trinitarian reality, all of our programs and plans for evangelization will be fruitless.

Second, there is a biblical imperative for Christian unity. This is because ecumenism is never an end in itself but is always in the service of evangelization. Jesus prayed to the heavenly Father for all believers to be one "so that the world may believe" (Jn. 17:21). An example of Christian unity is the soon-to-be-published Report of the International Baptist-Catholic Conversation, "The Word of God in the Life of the Church".

Third, throughout our history, Baptists have been ardent champions of religious freedom for all persons. This freedom is not rooted in social or political constructs but derives from the character of God himself and the kind of relationship to which he calls all persons.

Today, religious freedom is under assault in so many ways, some blatant and others more subtle. All Christians who take seriously the call to evangelization must stand and work together for its protection and flourishing.

ORE, 14 November 2012

HER EXCELLENCY SARAH F. DAVIS

Vice-President of the World Methodist Council, USA

Your Holiness, Pope Benedict XVI,
Your Eminences, Your Excellencies,
My Brothers and Sisters in Christ Jesus,

How very thankful I am to God for this premier opportunity to be a part of this august body during the XIII Ordinary General Assembly of the Synod of Bishops to represent the World Methodist Council, a body of over 80 million members belonging to Methodist, Wesleyan and related Uniting and United Churches in 90 countries. The World Methodist Council is extremely grateful to the Holy Father for extending the invitation for us to participate in this most timely and critical Synod in the life of Christendom.

In 1971 when the World Methodist Conference declared: "It is time for all the people called Methodists to be about both World Mission and Evangelism", World Evangelism was launched with much fervor and intentionality. The World Methodist Council believed then as it does now that the Great Commission of Christ to His church to teach and preach the Gospel and to make Disciples is the supreme business of the Church.

The World Methodist Council agrees with the Holy Father and the findings outlined in the *Instrumentum Laboris* that it does matter that people know Jesus Christ in the twenty-first century. The world is hurting, lost, confused, distracted, distraught, diseased and disgraced and desperately needs healing, hope, and salvation. There is no other name to call on at a time such as this but Jesus Christ.

In meeting the challenges of the New Evangelization the following considerations are needful:

Evangelistic outreach must be informed and shaped by the specific needs and cultural environment of those to whom the Gospel is being shared.

Creativity is needed so that in meeting the needs of persons, the Gospel is not compromised.

Evangelistic outreach must be “wholistic”. It must meet the total needs of persons physical, emotional, economic, social, political and spiritual – with the offering of the Gospel of Jesus Christ.

Evangelistic outreach must be based on the awareness of the power of God’s grace. At all times in all places, God is already at work in the lives of every person encountered.

Evangelistic outreach must always be infused by the Holy Spirit. Alone Evangelizers are powerless but, empowered by the Holy Spirit, outreach becomes a dynamic and authentic expression of the saving grace of God expressed in Jesus Christ.

The success of the New Evangelization is closely related to the believability of the Evangelizer. It will be the Evangelizers who are placed under the microscope; not the processes, not the programs, nor the plans developed out of this Synod. People want to know that what the Evangelizers are advertising has already worked in their lives.

ORE, 14 November 2012

HIS EXCELLENCY STEVEN CROFT

Bishop of Sheffield, Great Britain, England and Wales – Anglican Communion

Archbishop Rowan Williams spoke last week on contemplation as the root of evangelization. I address the fruits of evangelization in the life of the Church as the Church reflects the character of Christ, in mature disciples, in new ecclesial communities and in new ministries.

First, when the Church is renewed in contemplation of Christ and the word of God, we are transformed into his likeness and become bearers of the character of Christ, becoming more clearly the Church of the Beatitudes.

Second, the new evangelization calls for a clear vision of what it means to be a disciple. In catechesis it is vital to have a clear goal before us: the formation of mature disciples able to live in the rhythm of worship, community and mission.

Third, I would encourage the Synod to reflect further on the formation of new ecclesial communities for the transmission of the faith to those who are no longer part of any church.

For the last ten years, the Church of England has actively encouraged a new movement of mission aimed at beginning fresh expressions of the church, as a natural part of the ministry of parishes or groups of parishes or dioceses.

Finally, who will be the new evangelisers? I commend further reflection on diakonia and the ministry of deacons.

The ministry of forming fresh expressions of church is rooted theologically in diakonia and the ministry of deacons: listening, loving service, and being sent on behalf of the Church. In the Church of England

ordinal deacons are described as heralds of Christ’s kingdom and as agents of God’s purposes of love.

ORE, 14 November 2012

HIS EXCELLENCY SILUAN

Bishop of the Romanian Orthodox Diocese in Italy, Italy

The proclamation of the Gospel through the Liturgy and Charity

Message from His Beatitude Daniel, Patriarch of Romania

The theme of the XIII Ordinary General Assembly of the Synod of Bishops from all over the world on Evangelization has to do with all those who bear the name of Christ (cf. Ac 2:38), since evangelization and the transmission of faith constitute at the same time a vocation and a duty for the Church and for every Christian individually.

The secularized and de-Christianized world in which we live today needs Apostles or missionaries, like the Apostles of Christ our Lord and the Holy Fathers of the Church. Once again today the first who are called on to cultivate intensely the apostolic zeal for evangelization are we Bishops of the Church of Christ, along with all the clergy and all the lay faithful.

A profound liturgical life is the principle source for the renewal of the undertaking of evangelization. The Holy and Divine Eucharistic Liturgy is at the same time both source and space for the proclamation of the Gospel of Christ.

The meeting with Christ in the Holy Eucharistic Liturgy is the source of light to proclaim his charitable love and to promote the charitable work of the Church.

In other words, the spiritual life has to be the principle source of social action, so that this is not reduced to a secularized humanistic ethic. In a special way, families, parishes and monasteries that pray intensely and at the same time carry out works of charity are sources of hope and renewal for evangelization. If suffering, poverty, loneliness and social injustice often become sources of despair and violence, personal or community prayer and Christian social action become sources of hope, peace, solidarity and holiness. Holiness truly is the antidote to secularization.

We maintain therefore that the permanent link between the liturgy and charity, a fundamental trait of the holy apostolic tradition, is a great help for the evangelization of today’s generation in particular with the use of the instruments of catechesis, pastoral and missionary, adapted to the present day.

We wish Your Holiness, Your Eminences and Your Excellencies, and all the participants in the work of this Synod, the abundant help of the Lord Jesus Christ in the new work of the evangelization of today’s human society.

With profound admiration and love in Christ the Lord.

ORE, 14 November 2012

OPENING OF THE YEAR OF FAITH

11 October 2012

On Thursday morning 11 October 2012, at 10:00 a.m., Pope Benedict XVI presided the Eucharistic Celebration in the Square of Saint Peter's Basilica on the occasion of the opening of the Year of Faith and for the Commemoration of the 50th Anniversary of the beginning of Vatican Council II and the 20th Anniversary of the promulgation of the Catechism of the Catholic Church.

During the Sacred Rite, after the proclamation of the Gospel, the Holy Father gave a homily, and at the end of the Prayer after Communion, the Ecumenical Patriarch Bartholomew I addressed a greeting, the texts of both are published here below.

HOMILY BY THE HOLY FATHER

Dear Brother Bishops,
Dear brothers and sisters!

Today, fifty years from the opening of the Second Vatican Ecumenical Council, we begin with great joy the Year of Faith. I am delighted to greet all of you, particularly His Holiness Bartholomew I, Patriarch of Constantinople, and His Grace Rowan Williams, Archbishop of Canterbury. A special greeting goes to the Patriarchs and Major Archbishops of the Eastern Catholic Churches, and to the Presidents of the Bishops' Conferences. In order to evoke the Council, which some present had the grace to experience for themselves – and I greet them with particular affection – this celebration has been enriched by several special signs: the opening procession, intended to recall the memorable one of the Council Fathers when they entered this Basilica; the enthronement of a copy of the Book of the Gospels used at the Council; the consignment of the seven final Messages of the Council, and of the Catechism of the Catholic Church, which I will do before the final blessing. These signs help us not only to remember, they also offer us the possibility of going beyond commemorating. They invite us to enter more deeply into the spiritual movement which characterized Vatican II, to make it ours and to develop it according to its true meaning. And its true meaning was and remains faith in Christ, the apostolic faith, animated by the inner desire to communicate Christ to individuals and all people, in the Church's pilgrimage along the pathways of history.

The Year of Faith which we launch today is linked harmoniously with the Church's whole path over the last fifty years: from the Council, through the Magisterium of the Servant of God Paul VI, who proclaimed a Year of Faith in 1967, up to the Great Jubilee of the year 2000, with which Blessed John Paul II re-proposed to all humanity Jesus Christ as the one Saviour, yesterday, today and forever. Between these two Popes, Paul VI and John Paul II, there was a deep and complete convergence, precisely upon Christ as the centre of the cosmos and of history, and upon the apostolic eagerness to announce him to the world. Jesus

is the centre of the Christian faith. The Christian believes in God whose face was revealed by Jesus Christ. He is the fulfilment of the Scriptures and their definitive interpreter. Jesus Christ is not only the object of the faith but, as it says in the *Letter to the Hebrews*, he is the pioneer and the perfecter of our faith (12:2).

Today's Gospel tells us that Jesus Christ, consecrated by the Father in the Holy Spirit, is the true and perennial subject of evangelization. The Spirit of the Lord is upon me, because he has anointed me to preach the good news to the poor (*Lk* 4:18). This mission of Christ, this movement of his continues in space and time, over centuries and continents. It is a movement which starts with the Father and, in the power of the Spirit, goes forth to bring the good news to the poor, in both a material and a spiritual sense. The Church is the first and necessary instrument of this work of Christ because it is united to him as a body to its head. As the Father has sent me, even so I send you (*Jn* 20:21), says the Risen One to his disciples, and breathing upon them, adds, Receive the Holy Spirit (v. 22). Through Christ, God is the principal subject of evangelization in the world; but Christ himself wished to pass on his own mission to the Church; he did so, and continues to do so, until the end of time pouring out his Spirit upon the disciples, the same Spirit who came upon him and remained in him during all his earthly life, giving him the strength to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed and to proclaim the acceptable year of the Lord (*Lk* 4:18-19).

The Second Vatican Council did not wish to deal with the theme of faith in one specific document. It was, however, animated by a desire, as it were, to immerse itself anew in the Christian mystery so as to re-propose it fruitfully to contemporary man. The Servant of God Paul VI, two years after the end of the Council session, expressed it in this way: Even if the Council does not deal expressly with the faith, it talks about it on every page, it recognizes its vital and supernatural character, it assumes it to be whole and strong, and it builds upon its teachings. We need only recall some of the Councils' statements in order to realize the essential importance that the Council, consistent with the doctrinal tradition of the Church, attributes to the faith, the true faith, which

has Christ for its source and the Church's Magisterium for its channel (*General Audience*, 8 March 1967). Thus said Paul VI in 1967.

We now turn to the one who convoked the Second Vatican Council and inaugurated it: Blessed John XXIII. In his opening speech, he presented the principal purpose of the Council in this way: What above all concerns the Ecumenical Council is this: that the sacred deposit of Christian doctrine be safeguarded and taught more effectively []. Therefore, the principal purpose of this Council is not the discussion of this or that doctrinal theme a Council is not required for that [but] this certain and immutable doctrine, which is to be faithfully respected, needs to be explored and presented in a way which responds to the needs of our time (AAS 54 [1962], 790,791-792). So said Pope John at the inauguration of the Council.

In the light of these words, we can understand what I myself felt at the time: during the Council there was an emotional tension as we faced the common task of making the truth and beauty of the faith shine out in our time, without sacrificing it to the demands of the present or leaving it tied to the past: the eternal presence of God resounds in the faith, transcending time, yet it can only be welcomed by us in our own unrepeatable today. Therefore I believe that the most important thing, especially on such a significant occasion as this, is to revive in the whole Church that positive tension, that yearning to announce Christ again to contemporary man. But, so that this interior thrust towards the new evangelization neither remain just an idea nor be lost in confusion, it needs to be built on a concrete and precise basis, and this basis is the documents of the Second Vatican Council, the place where it found expression. This is why I have often insisted on the need to return, as it were, to the letter of the Council that is to its texts also to draw from them its authentic spirit, and why I have repeated that the true legacy of Vatican II is to be found in them. Reference to the documents saves us from extremes of anachronistic nostalgia and running too far ahead, and allows what is new to be welcomed in a context of continuity. The Council did not formulate anything new in matters of faith, nor did it wish to replace what was ancient. Rather, it concerned itself with seeing that the same faith might continue to be lived in the present day, that it might remain a living faith in a world of change. If we place ourselves in harmony with the authentic approach which Blessed John XXIII wished to give to Vatican II, we will be able to realize it during this Year of Faith, following the same path of the Church as she continuously endeavours to deepen the deposit of faith entrusted to her by Christ. The Council Fathers wished to present the faith in a meaningful way; and if they opened themselves trustingly to dialogue with the modern world it is because they were certain of their faith, of the solid rock on which they stood. In the years following, however, many embraced uncritically the dominant mentality, placing in doubt the very foundations of the deposit of faith, which they sadly no longer felt able to accept as truths. If today the Church proposes a new Year of Faith and a new evangelization, it is not to honour an anniversary, but because there is more need of it, even more than

there was fifty years ago! And the reply to be given to this need is the one desired by the Popes, by the Council Fathers and contained in its documents. Even the initiative to create a Pontifical Council for the promotion of the new evangelization, which I thank for its special effort for the Year of Faith, is to be understood in this context. Recent decades have seen the advance of a spiritual desertification. In the Councils time it was already possible from a few tragic pages of history to know what a life or a world without God looked like, but now we see it every day around us. This void has spread. But it is in starting from the experience of this desert, from this void, that we can again discover the joy of believing, its vital importance for us, men and women. In the desert we rediscover the value of what is essential for living; thus in today's world there are innumerable signs, often expressed implicitly or negatively, of the thirst for God, for the ultimate meaning of life. And in the desert people of faith are needed who, with their own lives, point out the way to the Promised Land and keep hope alive. Living faith opens the heart to the grace of God which frees us from pessimism. Today, more than ever, evangelizing means witnessing to the new life, transformed by God, and thus showing the path. The first reading spoke to us of the wisdom of the wayfarer (cf. *Sir* 34:9-13): the journey is a metaphor for life, and the wise wayfarer is one who has learned the art of living, and can share it with his brethren as happens to pilgrims along the Way of Saint James or similar routes which, not by chance, have again become popular in recent years. How come so many people today feel the need to make these journeys? Is it not because they find there, or at least intuit, the meaning of our existence in the world? This, then, is how we can picture the Year of Faith: a pilgrimage in the deserts of today's world, taking with us only what is necessary: neither staff, nor bag, nor bread, nor money, nor two tunics as the Lord said to those he was sending out on mission (cf. *Lk* 9:3), but the Gospel and the faith of the Church, of which the Council documents are a luminous expression, as is the Catechism of the Catholic Church, published twenty years ago.

Venerable and dear Brothers, 11 October 1962 was the Feast of Mary Most Holy, Mother of God. Let us entrust to her the Year of Faith, as I did last week when I went on pilgrimage to Loreto. May the Virgin Mary always shine out as a star along the way of the new evangelization. May she help us to put into practice the Apostle Paul's exhortation, Let the word of Christ dwell in you richly, teach and admonish one another in all wisdom []. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him (*Col* 3:16-17). Amen.

GREETING BY THE ECUMENICAL PATRIARCH

Beloved brother in the Lord,
Your Holiness Pope Benedict,
Brothers and Sisters!

As Christ prepared for His Gethsemane experience, He prayed a prayer for unity which is recorded in the Gospel of Saint John Chapter 17 verse 11: ...

keep through Your name those whom You have given Me, that they may be one as We are (All scripture from English translation of the Holy Bible, New King James Version, Thomas Nelson Publishers, 1982.). Through the centuries we have, indeed, been kept in the power and love of Christ, and in the proper moment in history the Holy Spirit moved upon us and we began the long journey towards the visible unity that Christ desires. This has been confirmed in *Unitatis Redintegratio* § 1:

Everywhere large numbers have felt the impulse of this grace, and among our separated brethren also there increases from day to day the movement, fostered by the grace of the Holy Spirit, for the restoration of unity among all Christians.

Fifty years ago in this very square, a powerful and pivotal celebration captured the heart and mind of the Roman Catholic Church, transporting it across the centuries into the contemporary world. This transforming milestone, the opening of the Second Vatican Council, was inspired by the fundamental reality that the Son and incarnate Logos of God is ... where two or three are gathered in his name (*Matt.* 18.20) and that the Spirit, who proceeds from the Father, ... will guide us into the whole truth (*Jn.* 16.13).

In the 50 years that have intervened, we recall with vividness and tenderness, but also with elation and enthusiasm, our personal discussions with episcopal members and theological *periti* during our formative time – then as a young student – at the Pontifical Oriental Institute, as well as our personal attendance at some special sessions of the Council. We witnessed firsthand how the bishops experienced a renewed awareness of the validity – and a reinforced sense of the continuity – of the tradition and faith once for all delivered to the saints (*Jude* 1.3). It was a period of promise and hope for your Church both internally and externally.

For the Orthodox Church, we have observed a time of exchange and expectation. For example, the convocation of the first Pan-Orthodox Conferences in Rhodes led to the Pre-Conciliar Pan-Orthodox Conferences in preparation for the Great Council of the Orthodox Churches. These exchanges will demonstrate the unified witness of the Orthodox Church in the modern world. Moreover, it coincided with the dialogue of love and heralded the Joint International Commission for Theological Dialogue between the Roman Catholic and the Orthodox Church, which was established by our venerable predecessors Pope John Paul II and Ecumenical Patriarch Dimitrios.

Over the last five decades, the achievements of this assembly have been diverse as evidenced through the series of important and influential constitutions, declarations, and decrees. We have contemplated the renewal of the spirit and return to the sources through liturgical study, biblical research, and patristic scholarship. We have appreciated the struggle toward gradual liberation from the limitation of rigid scholasticism to the openness of ecumenical encounter, which has led to the mutual rescinding of the excommunications of the year 1054, the exchange of greetings, returning of relics, entering into important dialogues, and visiting each other in our respective Sees.

Our journey has not always been easy or without pain and challenge, for as we know narrow is

the gate and difficult is the way (*Matt.* 7.14). The essential theology and principal themes of the Second Vatican Council – the mystery of the Church, the sacredness of the liturgy, and the authority of the bishop – are difficult to apply in earnest practice, and constitute a life-long and church-wide labor to assimilate. The door, then, must remain open for deeper reception, pastoral engagement, and ecclesial interpretation of the Second Vatican Council. As we move forward together, we offer thanks and glory to the living God Father, Son and Holy Spirit – that the same assembly of bishops has recognised the importance of reflection and sincere dialogue between our sister churches. We join in the hope that the barrier dividing the Eastern Church and the Western Church will be removed, and that – at last – there may be but the one dwelling, firmly established on Christ Jesus, the cornerstone, who will make both one (*Unitatis Redintegratio* § 18).

With Christ as our cornerstone and the tradition we share, we shall be able or, rather, we shall be enabled by the gift and grace of God – to reach a better appreciation and fuller expression of the Body of Christ. With our continued efforts in accordance with the spirit of the tradition of the early Church, and in the light of the Church of the Councils of the first millennium, we will experience the visible unity that lies just beyond us today.

The Church always excels in its uniquely prophetic and pastoral dimension, embraces its characteristic meekness and spirituality, and serves with humble sensitivity the least of these My brethren (*Matt.* 25.40).

Beloved brother, our presence here signifies and seals our commitment to witness together to the Gospel message of salvation and healing for the least of our brethren: the poor, the oppressed, the forgotten in God's world. Let us begin with prayers for peace and healing for our Christian brothers and sisters living in the Middle East. In the current turmoil of violence, separation, and brokenness that is escalating between peoples and nations, may the love and desire for harmony we profess here, and the understanding we seek through dialogue and mutual respect, serve as a model for our world. Indeed, may all humanity reach out to 'the other' and work together to overcome the suffering of people everywhere, particularly in the face of famine, natural disasters, disease, and war that ultimately touches all of our lives.

In light of all that has yet to be accomplished by the Church on earth, and with great appreciation for all the progress we have shared, we are, therefore, honored to be invited to attend – and humbled to be called to address – this solemn and festive commemoration of the Second Vatican Council. It is fitting that this occasion also marks for your Church the formal inauguration of the Year of Faith, as it is faith that provides a visible sign of the journey we have traveled together along the path of reconciliation and visible unity.

In closing, Your Holiness, Beloved Brother, we wholeheartedly congratulate you – together with the blessed multitude assembled here today – and we fraternally embrace you on the joyous occasion of this anniversary celebration. May God bless you all.

PLENARY ASSEMBLY OF THE PONTIFICAL COUNCIL
FOR PROMOTING CHRISTIAN UNITY

12 – 16 November 2012

‘The Importance of Ecumenism for the New Evangelization’

DISCOURSE OF POPE BENEDICT XVI TO THE PLENARY ASSEMBLY
15 November 2012

The “very close link that exists between the task of evangelization and overcoming the existing divisions between Christians” was highlighted by Benedict XVI in his discourse to the participants in the Plenary Assembly of the Pontifical Council for Promoting Christian Unity, whom he received in Audience in the Vatican’s Clementine Hall on Thursday, 15 November.

The following is a translation of the Pope’s address originally delivered in Italian.

Your Eminences,
Venerable Brothers in the Episcopate and in the Priesthood,
Dear Brothers and Sisters,

I am pleased to meet you all, Members and Consultants of the Pontifical Council for Promoting Christian Unity, on the occasion of your Plenary Meeting. I address my cordial greeting to each one, and in particular to the President, Cardinal Kurt Koch – whom I thank for the courteous words with which he has interpreted your common sentiments – to the Secretary and to the Co-Workers at the Dicastery, with my appreciation of their work at the service of a cause crucial to the life of the Church.

This year your Plenary Assembly focuses attention on: “The Importance of Ecumenism for the New Evangelization”. By choosing this theme you are appropriately following up what was examined at the recent Ordinary General Assembly of the Synod of Bishops and, in a certain sense, you wish to give a practical form, in accordance with the Dicastery’s particular outlook to the results of that meeting. Further, the reflection you are making fits very well into the context of the *Year of Faith* which I called for as a favourable moment to repropose to all the gift of faith in the Risen Christ, during the year in which we are celebrating the 50th anniversary of the beginning of the Second Vatican Council. As is known, the Council Fathers intended to stress the very close link that exists between the task of evangelization and overcoming the existing divisions between Christians. “Such division”, one reads at the beginning of the Decree *Unitatis Redintegratio*, “openly contra-

dicts the will of Christ, scandalizes the world, and damages that most holy cause, the preaching of the Gospel to every creature” (n. 1). The affirmation of the conciliar Decree reechoes the “priestly prayer” of Jesus when, addressing the Father, he asks that his disciples “may all be one... so that the world may believe” (Jn 17:21). Four times in this important prayer he invokes unity for the disciples of that time and for those of the future and twice he points out that the purpose of this unity is that the world may believe, that it may “recognize” him as the One sent by the Father. There is consequently a close link between the destiny of evangelization and the Christians’ witness to unity.

An authentic ecumenical path cannot be followed without considering the faith crisis that vast regions of the planet are going through. These include those that first received the Gospel proclamation and in which Christian life flourished for centuries. Moreover the many signs that testify to the continuing need for spirituality and that are demonstrated in various ways, cannot be ignored. The spiritual poverty of many of our contemporaries, who no longer perceive the absence of God from their life as a deprivation, constitutes a challenge to all Christians. In this context, we believers in Christ are asked to return to the essential, to the heart of our faith, to bear witness together to the world to the living God, that is, to a God who knows and loves us, under whose gaze we live; of a God who expects the response of our love in everyday life. The commitment of Churches and ecclesial Communities to a renewed proclamation of the Gospel to today’s people is thus a cause of hope. Indeed, bearing witness to the living God who made himself close in Christ, is the most urgent imperative for all Christians, and it is also an imperative that unites us, in spite of the incomplete ecclesial communion that we still feel. We must not forget what unites us, namely, faith in God, Father and Creator, who revealed himself in the Son, Jesus Christ, pouring out the Spirit who gives life and sanctifies. This is the faith of Baptism that we have received, and is the faith that we can profess together in hope and charity. In the light of the priority of faith we also understand the importance of theological dialogue and conversations with the

Churches and ecclesial Communities to which the Catholic Church is committed. Even when the possibility of the reestablishment of full communion cannot be glimpsed in an immediate future, they make it possible to perceive, as well as resistance and obstacles, also a wealth of experiences, of spiritual life and theological reflections that become an incentive for a witness ever more profound.

We must not, however, forget that the goal of ecumenism is the visible unity among divided Christians. This unity is not a work that we human beings can simply achieve. We must strive with all our might, but we must also recognize that, ultimately, this unity is a gift of God, it can only come from the Father through the Son, because the Church is his Church. In this perspective the importance of praying the Lord for visible unity appears but it also becomes clear that this goal is important for the New Evangelization.

Walking together towards this goal is a positive reality on condition, however, that the Churches and Ecclesial Communities do not stop along the way, accepting the contradictory differences as something normal or as the best that can be obtained. Instead it is in full communion in faith, in the sacraments and in the ministry, that will become concretely evident the present and active power of God in the world. Through the visible unity of Jesus' disciples, humanly inexplicable, God's action that overcomes the world's tendency to disintegration.

Dear friends, I would like to express my hope that the *Year of Faith* will also contribute to the progress of the ecumenical journey. Unity is on the one hand a fruit of faith and, on the other, a means and almost a presupposition for proclaiming the faith ever more credibly to those who do not yet know the Lord or who, although they have received the Gospel proclamation, have almost forgotten this precious gift. True ecumenism, recognizing the primacy of divine action, demands, first of all, patience, humility, and abandonment to the Lord's will. Lastly, ecumenism and the New Evangelization both require the dynamism of conversion, understood as a sincere desire to follow Christ and to adhere fully to the Father's will. As I thank you once again, I gladly invoke upon you all the Apostolic Blessing. Many thanks.

ORE, 21 November 2012

OPENING ADDRESS OF CARDINAL KURT KOCH

PRESIDENT, PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN UNITY

*The Significance Of Ecumenism For The New Evangelisation*¹

"The challenge of the new evangelisation is a clarion call to the universal Church and demands

¹ Prolusio at the General Assembly of the Pontifical Council for Promoting Christian Unity in Rome on 12 November 2012.

of us that we continue with commitment our search for full Christian unity."² With these words Pope Benedict XVI announced the establishment of the Pontifical Council for Promoting New Evangelisation during the first vespers of the Solemnity of the Holy Apostles Peter and Paul in 2010. The universal Church was summoned to action in a particularly impressive way during the XIII Ordinary General Assembly of the Synod of Bishops on "The New Evangelisation for the Transmission of the Christian Faith". The requirement that the New Evangelisation must have an ecumenical dimension was called to mind during the Synod of Bishops on the New Evangelisation, above all by the gratifying presence and interventions of the numerous *Delegati fraterni*. This issue now forms the major subject of the Plenaria of the Pontifical Council for Promoting Christian Unity. It is our task to reflect in a thoroughgoing manner upon the nexus between the mission of the New Evangelisation and the search for the unity of all those who believe in Christ and are baptised in his name.

1. New Evangelisation and Christian Unity

The interdependence of New Evangelisation and the search for Christian unity is fundamentally as old as Christianity itself, reaching back to the Last Supper, where Jesus, before his suffering and death, prayed for the unity of his disciples "so that the world may believe that you have sent me" (Jn 17:21). With this final clause in the prayer of the Lord in his testament, John the Evangelist demonstrates that the unity of Jesus' disciples is not an end in itself but stands in the service of the compelling proclamation of the gospel of Jesus Christ in today's world, and represents the vital prerequisite for the credibility of the Christian message. The goal of the prayer for unity, as Pope Benedict XVI underlines in his interpretation of the High Priestly prayer of Jesus, consists in the fact that through the unity of the disciples the truth of his mission is rendered visible to mankind, and Jesus himself is legitimated: "It becomes clearly visible that he really is the Son."³

a) Ecumenical unity in the service of credible evangelisation

In view of the profound earnestness of Jesus' testament it is not surprising that his intention, and together with it the interdependence of evangelisation and the ecumenical search for Christian unity, was fully apparent to the Second Vatican Council. Already in the first paragraph of its Decree on Ecumenism it proceeds from the foundation of all ecumenism, that Christ intended and instituted the "one and only" church. It then contrasts this confession

² Benedetto XVI, La Chiesa è un'immensa forza rinnovatrice. La celebrazione dei primi vesperi della solennità dei Santi Pietro e Paolo il 28 giugno 2010, in: Insegnamenti di Benedetto XVI VI, 1 2010 (Città del Vaticano 2011) 984-987, cit. 987.

³ J. Ratzinger – Benedict XVI, Jesus von Nazareth. Zweiter Teil: Vom Einzug in Jerusalem bis zur Auferstehung (Freiburg i. Br. 2011) 113-114.

with the empirical fact that a number of Christian communities claim before mankind to incorporate and represent “the true heritage of Jesus Christ”. Because this can lead to the erroneous impression that “Christ himself is divided”, the Decree on Ecumenism expresses the conviction that the existing discord contradicts the clear will of Christ and is a “stumbling-block to the world” and “inflicts damage on the most holy cause of proclaiming the good news to every creature”.⁴ These clear words thus address the profoundly abnormal situation of divided Christianity. That Christians who believe in Jesus Christ as the Redeemer of the world, and have been baptised into his one body, continue to live in separated churches and ecclesial communities is the great stumbling-block that Christianity today offers to today’s world too, and which fully deserves to be termed a scandal. Ecclesial schisms are indeed to be identified as the division of that which is essentially indivisible, namely the unity of the body of Christ, and they damage the credibility of the proclamation of the gospel. Already in its first sentence therefore, the Decree on Ecumenism names as “one of the chief concerns of the Second Sacred Ecumenical Vatican Council” “promoting the restoration of unity among all Christians”. If we take to heart this clear vision of the Council, it should be abundantly clear that the New Evangelisation can only succeed if the original goal of the ecumenical movement is revitalised, that is, finding once more the visible unity of all Christians. The Christian witness must also, above all in the world of today, have an ecumenical key-note so that its melody resounds not as a cacophony but as a symphony.

This insight into the close interrelationship of evangelisation and ecumenical obligation was already present at the beginning of the ecumenical movement in the 20th century, which takes its crucial starting point from the first World Mission Conference in Edinburgh in Scotland in 1910, emerging in fact from a very vital “ecumenical prayer movement” of that time.⁵ The missionaries assembled in Edinburgh were confronted by the scandal that the various Christian churches and ecclesial communities were competing against one another in their missionary endeavours, and were thus damaging the credible proclamation of the gospel of Jesus Christ on distant continents, as, together with the Christian gospel, they transmitted European church divisions into other cultures. But since an authentic witness to the work of salvation of Jesus Christ in the world is only possible if the churches can overcome their divisions in both the doctrine of the faith and in church life, in Edinburgh the Anglican Mission Bishop Charles Brent above all postulated intensive efforts towards overcoming those differences in doctrine and church order which were obstacles to their unity.

With this insight which can be called prophetic, that the divisions within Christianity represent the greatest hindrance for world mission, not only

has the first World Mission Conference become the starting point of the modern ecumenical movement, but the missionary commission of the church has steadily gained in importance on the ecumenical agenda. Since Edinburgh, ecumenical commitment and missionary engagement are viewed in unison, and ecumenism and evangelisation are seen as it were as twin sisters who mutually challenge and foster one another, following an inherent logic. Since Christian mission means gathering humanity into the one all-embracing love of God as it appeared in Jesus Christ, it is intrinsically a “sign of unity”: “As sin scatters people apart from one another, faith gathers them together again into a new humanity”.⁶ It is therefore to be valued as a beautiful ecumenical sign that in the anniversary year of the centenary of the Edinburgh World Mission Conference, Pope Benedict XVI established the Pontifical Council for Promoting New Evangelisation, in the conviction that all churches living in traditionally Christian territories urgently need a renewed missionary impulse, as the “expression of a new, generous openness to the gift of grace”.⁷

b) Secularisation as a failure of Christendom

The same insight into the indissoluble interdependence of evangelisation and ecumenical responsibility also emerges when we look back at history, more precisely, at the fact of division at the time of the Reformation. Joseph Lortz the Catholic church historian and ecumenist who has rendered great service in his historical research on the Reformation, above all in Germany,⁸ reached this verdict already in 1950: “Because of this split, the power of the Christian message to attract has been decisively impaired.”⁹ For Lortz it was perfectly clear that the Reformation was “not only a split” but “much more than that”, and still “essentially a split”.¹⁰ Lortz was equally aware that splitting Christendom represents the opposite of what the Reformation originally intended: “The Reformation set out to re-

⁶ J. Ratzinger, *Considerationes quoad fundamentum theologicum missionis ecclesiae / Überlegungen zur theologischen Grundlage der Sendung (Mission) der Kirche*, in: R. Vorderholzer / Ch. Schaller / F.-X. Heibl (Hrsg.), *Mitteilungen Institut Papst Benedikt XVI. Band 4* (Regensburg 2011) 15–22, cit. 16.

⁷ Benedict XVI, *Motu proprio, Ubicumque et semper*.

⁸ See J. Lortz, *Die Reformation in Deutschland* (Freiburg i. Br. 1962).

⁹ J. Lortz, *Wie kam es zur Reformation?* (Einsiedeln 1950) 10; in English, *How the Reformation came*, 18. Behind this verdict stands Lortz’s conviction that Europe on the one hand is deeply rooted in Christianity, in the precise sense that the peoples of the European continent were only fused into a cultural unit through Christianity, but that on the other hand Europe is alienated from Christianity to a threatening extent. With the alert eyes of an historian, Lortz already then expressed his diagnosis of the age in the words: “The so-called Christian West has been de-Christianised for a long time. It would be more to the point to call it the apostasized West. Reliable statistics from all countries support this shocking truth – only most of the time we do not see reality soberly enough.” Among all the factors that have led to this de-Christianisation of Europe, no single cause is, according to Lortz, “as important as the Reformation”, or more precisely, the “split in Christendom opened by the Reformation” (18).

¹⁰ *Ibid.* 18

⁴ *Unitatis redintegratio*, No. 1.

⁵ W. Cardinal Kasper, *Katholische Kirche. Wesen – Wirklichkeit – Sendung* (Freiburg i. Br. 2011) 427.

form the head and the members of the *one Church that belongs to all Christians*. That has not been achieved, what has happened instead was the rupture that split the church and Christendom apart. The central and essential mission of the Reformation has not been accomplished.”¹¹ And Lortz added the clear wish: “This fact must penetrate ever more deeply into the consciousness even of Protestant Christians”.¹² It is therefore gratifying to realise that this conviction is shared and kept alive today by the Protestant ecumenist Wolfhart Pannenberg: “The Reformation, in view of its failure in the 16th century and in view of the centuries of negligent acquiescence in the consequences of that failure, still remains unfinished. Finishing the Reformation however demands the restoration of Christian unity.”¹³

On the basis of this fundamental acknowledgement that the Reformation was originally intent upon a comprehensive *renewal* of the whole church and not the foundation of *new* churches, that nothing was further from its purposes than the “separation of evangelical particular churches from the one catholic church”, and that in consequence the development of specific Lutheran and Reformed churches means “not the success of the Reformation but its failure”,¹⁴ Wolfhart Pannenberg has repeatedly pointed out that modern secularization – or more precisely the emptying of the Christian faith of its mission for social peace in the sense of the constituting, maintenance and renewal of social order – is to be understood as an unwanted and unintended but tragic consequential effect of the splitting of the Western church in the 16th century. The emancipation of the modern cultural world, in the first instance from the controversies of the conflicted denominational churches among themselves and ultimately from Christianity itself, must be judged as the result and the ultimate point of arrival through exhaustion of the church schism and the subsequent bloody confessional wars of the 16th and 17th centuries, especially the Thirty Years War. Because, as its tragic consequence, Christianity from then on could only be grasped historically in the form of the various denominations which had fought against one another in bloody conflict. This historical constellation had the inevitable result that denominational peace had to be bought at a very high price for Christianity itself. Confessional differences, and then as a later consequence Christianity as a whole, were ignored in order to provide a new basis for social peace, as Pannenberg has rightly indicated. “That modern secularism expresses itself in alienation from Christianity is not a fate that has come upon

the churches through outside factors. It is the consequence of their own sins against unity, the consequence of the church divisions of the 16th century and of the inconclusive religious wars of the 16th and 17th centuries which left the inhabitants of territories embracing more than one denomination with no choice but to reconstruct their life on a common basis unaffected by sectarian differences.”¹⁵

As Christians in Europe it is not permissible for us to suppress from our historical memory the fact that the modern declaration of Christian faith as a purely private matter of the individual and its marginalisation out of the public social realm is tragically the fault of Christianity itself. It is therefore, as the Catholic theologian Johann B. Metz states, “virtually a ‘home-made’ privatisation of Christianity”.¹⁶ This judgement implies in reverse that the pre-requisite for restoring the public mission of Christianity means overcoming the inherited divisions through a re-found Christian unity. In this sense, the 16th century Reformation has remained and must remain unfinished until unity in the spirit of the gospel is restored in a renewed catholic church. To the extent that the ecumenical movement involves the – belated – success of the Reformation itself, what is at stake for ecumenism in this New Evangelisation, not only with regard to the credibility of individual churches but also and above all with regard to the authenticity of Christianity as a whole in our modern societies, becomes unmistakeably clear. If the modern privatisation of religion is in fact grounded essentially in the failure of the Reformation, then Christianity in Europe will only be able to regain relevance for society as a whole when the failure of the Reformation has been overcome. The ecumenical process of overcoming church division can therefore not remain without consequences for the relationship of modern secular culture to the subject of religion as a whole and of Christianity in particular. The reasons that have, from a historical perspective, led modern culture to turn its back on religion and the Christian church can at least no longer remain in force in the face of a Christianity that has overcome its divisions.¹⁷ Joseph Lortz had already rightly stressed that regaining “the power of the Christian message to attract” has, as its central precondition, “the union of the Christian denominations and, first of all, a preparation for such a union.”¹⁸

¹⁵ W. Pannenberg, *Einheit der Kirche als Glaubenswirklichkeit und als ökumenisches Ziel*, in: Pannenberg, *Ethik und Ekklesiologie. Gesammelte Aufsätze* (Göttingen 1977) 200–210, cit. 201; English in *The unity of the church*, in *The Church. On this whole question cf. Pannenberg, Christentum in einer säkularisierten Welt* (Freiburg i. Br. 1988).

¹⁶ J. B. Metz, *Glaube in Geschichte und Gesellschaft* (Mainz 1977) 31.

¹⁷ Cf. K. Koch, *Hat das Christentum noch Zukunft? Zur Präsenz der Kirche in den säkularisierten Gesellschaften Europas*, in: *Communio. Internationale katholische Zeitschrift* 32 (2003) 116–136; Ders., *Brauchen wir ein öffentliches Christentum?*, in: M. Delgado / A. Jödicke / G. Vergauwen (Hrsg.), *Religion und Öffentlichkeit. Probleme und Perspektiven* (Stuttgart 2009) 99–118.

¹⁸ J. Lortz, *Wie kam es zur Reformation?* (Einsiedeln 1950) 10; *How the Reformation came*, 10.

¹¹ Ibid. 18

¹² Ibid. 19

¹³ W. Pannenberg, *Über Lortz hinaus?*, in: R. Decot und R. Vinke (Hrsg.), *Zum Gedenken an Joseph Lortz (1887–1975). Beiträge zur Reformationgeschichte und Ökumene* (Stuttgart 1989) 93–105, cit. 94.

¹⁴ W. Pannenberg, *Reformation und Einheit der Kirche*, in: Pannenberg, *Ethik und Ekklesiologie. Gesammelte Aufsätze* (Göttingen 1977) 254–267, cit. 255; English in *The Reformation and the unity of the church in Pannenberg, The Church*, Philadelphia 1983, 24–5.

c) Evangelisation and ecumenism facing new challenges

Coming to terms with the details of this complex historical background to the nexus between evangelisation and ecumenism seems pertinent not only because we are approaching the commemoration of the Reformation 500 years ago, where we must speak not only of its blessings but also of its tragedy.¹⁹ Rather, this historical remembrance leads instead to the insight that the ecumenical and missionary situations have changed substantially, and we are confronted once more with quite new challenges. Over recent decades Europe has become increasingly and more extensively mission territory, as Father Alfred Delp, who gave his life for his faith during the National-Socialist terror, expressed it already in the 1940s with the lapidary admonition: "We have become mission territory. This realisation must be acknowledged." This missionary situation applies today to all churches and ecclesial communities, it lends a new urgency to ecumenical rapprochement and collaboration among all Christians, and must spur all Christians on to confront this new challenge with united strength.

That is made more difficult by the fact that the new missionary situation has effects reaching deep within the churches themselves. This is evident above all in the fact that the foundations of the faith, which were previously presupposed as a shared basis for ecumenism, have been brought into question, and new rifts have opened up above all in the sphere of ethics. As a consequence, the previous denominational differences have shifted to a large extent from the plane of dogma to questions of conduct and ethics. This involves above all the complex new questions of bio-ethics, the protection of human life from conception to natural death, and the fundamental significance of marriage and family and the responsible conduct of human sexuality. In this predominance of controversial ethical questions one must discern a fundamental change in the ecumenical situation. While the watchword of an earlier phase of the ecumenical movement was that "faith divides – action unites", this has today been virtually turned upside down, so that faith unites and ethics primarily divides. But if the Christian churches and ecclesial communities cannot speak with one voice on the great ethical questions of our day, that hinders both Christian ecumenism and the credibility of the New Evangelisation, since it is precisely in the ethical questions that the joint witness of ecumenical Christianity is most urgently required. With regard to the vital nexus between New Evangelisation and ecumenism in particular, this represents without a doubt an elementary active demonstration of the credibility of Christianity today.

Not only the ecumenical but also the missionary situation has been subject to a fundamental ground-shift in recent decades. On the one hand the direc-

tion in which mission history has previously moved, principally from North to South and from West to East, has been substantially transformed. And on the other hand, the critical discernment of the historical link between missionary activity and colonisation has to a large extent provoked the conclusion that the missionary activity of the church has come to an end together with decolonisation. This false conclusion was contradicted by Pope John Paul II in the Encyclical *Redemptoris missio* on the continued validity of the missionary task of the church, with his conviction that we have by no means reached the end of mission but rather stand at the beginning of a new phase of Christian mission, and that the mission of evangelizing the world forms part of the intrinsic identity of the church.

This conviction – which was so fundamentally formative for the Second Vatican Council – has, with admirable consistency and continuity on the part of all Popes since the Council, been placed at the heart of church life and ecumenical responsibility, above all within the perspective of the New Evangelisation.²⁰ In his splendid 1975 Apostolic Letter *Evangelii nuntiandi* Pope Paul VI saw the most elementary definition of the identity of the church in its work of evangelisation: "To evangelize is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize."²¹ Since Pope Paul VI diagnosed the real drama of humanity today as the profound breach between the Christian gospel and secular culture, he hoped for a healing of this breach from a new evangelising élan. In his long pontificate Pope John Paul II urged a comprehensive New Evangelisation as the pastoral way of the church into the future, while stressing decisively that it did not involve a "re-evangelisation" but a New Evangelisation, with three new elements: "New in its zeal, in its methods and in its mode of expression".²² As his successor Pope Benedict XVI continues the work of a New Evangelisation in the conviction that the starting-point of every evangelisation is "not a human plan for expansion", but on the contrary the "desire to share the inestimable gift that God has wished to give us, making us sharers in his own life".²³

This clear demonstration that Christian mission originates in the dynamic of love and is intended in the first instance as witness to the love of God which appeared in Christ, reveals the innermost kernel of the new evangelisation, which can of course only be actuated with the common effort of the whole ecumenical community. It is therefore the foremost need of the current ecumenical moment that Christian churches and ecclesial communities unite in re-

²⁰ Pontificio Consiglio per la promozione della nuova evangelizzazione (ed.), *Enchiridion della nuova evangelizzazione. Testi del Magistero pontificio e conciliare 1939–2012* (Città del Vaticano 2012).

²¹ Paul VI, *Evangelii nuntiandi*, No. 14.

²² Homilies and addresses of Pope John Paul II during his Apostolic Journey to Central America from 2–10 March 1983 = *Verlautbarungen des Apostolischen Stuhls* 46 (Bonn o. J.) 120.

²³ Benedict XVI, *Motu proprio, Ubicumque et semper*.

¹⁹ Cf. K. Koch, *Tragik oder Befreiung der Reformation? Unzeitgemässe Überlegungen aus ökumenischer Sicht*, in: *Stimmen der Zeit* 210 (1992) 234–246.

flecting anew on their missionary task.²⁴ That both concerns, mission and ecumenism, are inseparably bound up with one another, can also be deduced from the observation that on the one hand, wherever the missionary spirit threatens to falter, the original intense striving to regain Christian unity is also placed on the back-burner. And on the other hand, wherever the stumbling-block of continued church division is taken for granted or is no longer even perceived as a stumbling block, no special missionary endeavours are undertaken. In a positive sense this means that the New Evangelisation can only succeed if it is put into effect as an ecumenical responsibility. Only if Christians and churches collaborate with one another can they bear credible witness to the good news in today's world. In the words of Cardinal Kasper, the crucial challenge today can be epitomised in the guideline: "A missionary church must also be an ecumenical church; an ecumenically engaged church is the prerequisite for a missionary church."²⁵

2. Credible ways of ecumenical New Evangelisation

Just as the first evangelisation, which took place in cultures that had until then had no contact with Christianity, was able to proceed in a situation where Christians did not yet live in divided churches, in the same way the New Evangelisation can only be realised credibly in an ecumenical dimension. The ecumenical movement today therefore must place itself at the service of the New Evangelisation. In order for this to be achieved in a credible manner, the next step is to ask more precisely what conditions must be taken into account. The first basic condition no doubt consists in the fact that the missionary dynamic can only take root when it arises from joy in the gospel, when Christians are convinced that with the gospel of Jesus Christ they have been entrusted with such a great gift that they cannot keep it for themselves. On the other hand, they may not impose it on others, they can only pass the gift on and invite others to accept it. New Evangelisation can only take place when the heart of Christians, filled with the joy of faith, touches the hearts of others; and when their reason too speaks to the reason of others. This is a process of freedom, or more precisely the invitation to others to commence communication and enter into a vital dialogue, as Pope Benedict XVI defined the basic mission of the church: "We impose our faith on no-one. Such proselytism is contrary to Christianity. Faith can only develop in freedom. But we do appeal to the freedom of men and women to open their hearts to God, to seek him, to hear his voice".²⁶

²⁴ Cf. K. Koch, *Mission oder De-Mission der Kirche? Herausforderungen an eine notwendige Neuevangelisierung*, in: G. Augustin / K. Krämer (Hrsg.), *Mission als Herausforderung. Impulse zur Neuevangelisierung* (Freiburg i. Br. 2011) 41–79.

²⁵ W. Kasper, *Eine missionarische Kirche ist ökumenisch*, in: Ders., *Wege zur Einheit der Christen = Gesammelte Schriften. Band 14* (Freiburg i. Br. 2012) 621–634, cit. 623.

²⁶ Benedetto XVI, *La "vendetta" di Dio è la croce. Il "no" alla violenza. La solenne concelebrazione eucaristica sulla spianata della "Neue Messe" in München il 10 settembre 2006*, in: *Insegnamenti di Benedetto XVI II, 2* 2006 (Città del Vaticano 2007)

a) Evangelisation without proselytism

The keyword 'proselytism' addresses a problem that is of fundamental significance with regard to ecumenism, to which we must devote closer attention in order to arrive at the ecumenical consensus necessary for the New Evangelisation. The word proselytism of course bears within it the difficulty that it can be used in varying senses.²⁷ In a positive or at least neutral connotation the word can define all endeavours of a religious community to gain new members. In ecumenical discussion of course the negative connotation of the word predominates, which is understood as all endeavours of a religious community to gain new members at any price and with the application of all methods which may in some way be effective, acting according to the morally decadent principle that the end justifies the means. This negative connotation has become dominant in the ecumenical movement since the study document adopted by the General Assembly of the World Council of Churches in New Delhi in 1961, which states: "Proselytism is not something totally distinct from authentic witness: it is the corruption of witness. Witness is distorted when – subtly or openly – cajolery, bribery, undue pressure or intimidation are applied in order to achieve a seeming conversion".²⁸

The Second Vatican Council in its Declaration on Freedom of Religion rejected every form of proselytism, when for example it emphasised that "in spreading religious faith and in introducing religious practices everyone ought at all times refrain from any manner of action which might seem to carry a hint of coercion or of a kind of persuasion that would be dishonourable or unworthy especially when dealing with poor or uneducated people".²⁹

This raises the difficult question of how the principle of religious freedom and its concomitant rejection of proselytism can be reconciled with the evangelising mission of the church. In this regard the history of the drafting of the conciliar Declaration on Religious Freedom provides a helpful pointer.³⁰

In the draft of the Declaration on the Freedom of Religion which was presented to the Central Committee during the lead-up to the Council in 1962, the key-word "proselytism" was still used expressly: "vitatis omnibus apertis vel consortis improbi proselytismi molimentis seu mediis improbiis vel inhonestis". But that word was not retained because it seemed as though this passage was directed exclusively at Catholic missionaries. The Council wished thereby to prevent another misunderstanding: that with its Declaration on the Freedom of Religion the Second Vatican Council had heralded the end

230–235, zit. 234.

²⁷ Cf. S. Ferrari, *Proselytism and human rights*, in: J. Witte, Jr. and F. S. Alexander (Ed.), *Christianity and Human Rights. An Introduction* (Cambridge 2010) 253–266.

²⁸ F. Lüpsen (Ed.), *Neu Delhi–Dokumente* (Witten 1962)) 104–106. *Ecumenical Review* 13/1 October 1960, 79–89.

²⁹ *Dignitatis humanae*, No. 4.

³⁰ Cf. J. Hamer und Y. Congar (Hrsg.), *Die Konzilserklärung über die Religionsfreiheit* (Paderborn 1967).

of the mission activity of the Church. That this was in no way the case is unmistakably demonstrated in Article 14 of *Dignitatis humanae*: "The Church is, by the will of Christ, the teacher of the truth. It is her duty to give utterance to, and authoritatively to teach, that truth which is Christ himself, and also to declare and confirm by her authority those principles of the moral order which have their origin in human nature itself". The Declaration on Religious Freedom does not in any way express an obligation to renounce missionary witness to the truth of the faith, but it expresses an obligation to renounce all those means which are not consonant with the good news of Jesus Christ, and instead to apply solely the means of the gospel itself, which consist in the proclamation of the word and the testimony of life, even to the extent of martyrdom. Or to use the precise words of Cardinal Johannes Willebrands: The conciliar Declaration on Religious Freedom "contributes to an intensification of missionary work in that it causes it to become more true and more pure".³¹

This is even more relevant for the New Evangelisation which is to be realised in a context that is totally shaped by mankind's longing for freedom.

b) Evangelisation and interreligious dialogue

The evangelizing task of the Church and the principle of religious freedom – which the Second Vatican Council deliberately grounded in the "dignity of the human person" as an expression of its relevance to every individual in his religious conduct – reciprocally challenge and foster one another. Therefore it is precisely in the ecumenical context that the question arises in its most acute form, whether the conviction of the absolute truth of Christian faith, which is the starting point of every evangelisation in so far as it is indissolubly bound up with the universality of the person of Jesus Christ and his message, is in fact capable of dialogue, or whether Christian mission should be replaced by interreligious dialogue.³²

For the New Evangelisation to be conducted in a credible manner, it must proceed on the basis that the universality of Christian faith cannot by any means imply an absolute claim of a material truth located in the sphere of human cognition alone, which we have at our disposal and which we can assert against other religions. It is instead the opposite of marginalisation and polarisation, self-assertion and intolerance. The universality of the truth to which the Christian faith testifies is the person of Jesus Christ, who says of himself: "I am the truth." This truth is however pure, universal, all-inclusive, non-exclusive, personal love which has appeared in Jesus Christ, as Pope John Paul II demonstrated in his Encyclical *Redemptoris missio*: "The universality of salvation means that it is granted not only to those who explicitly believe in Christ and have en-

tered the Church. Since salvation is offered to all, it must be concretely available to all."³³

Even in the current concert of religions, the Christian faith today cannot on principle renounce the confession of the universality of the truth of the love of God revealed in Jesus Christ if it does not wish also to renounce itself and its service to humanity. The service Christianity renders to society and which cannot be delegated, consists in pointing to Christ and the radical and universal love of God revealed in him. Christians who confess this love of God experienced in the person of Jesus Christ bear witness constantly to this love, but in earthly and often enough in frail forms which fall far behind this love. It therefore forms an elementary part of the Christian faith to admit and confess that we are professing something which does not lie under our power, and which we can ultimately only testify to in a pithy manner by pointing away from ourselves and towards Christ and the radical and universal love revealed in him, as John the Baptist did. Only in the basic stance of John the Baptist pointing towards the coming Lord is it possible to represent credibly even today the specific claim of the Christian faith to universal truth. And only with this basic stance is Christian evangelisation, which does not consider conviction and tolerance as opposites but as equally important, able to do justice to the challenge confronting the task of New Evangelisation in the multi-religious life situation of mankind today.

3. The core content of the New Evangelisation

This claim by the Christian faith must be presented jointly by the Christian churches and ecclesial communities in today's world, and therefore the new evangelisation must demonstrate an ecumenical dimension. This dimension commands our attention above all when we take a further step and ask after the direction of the New Evangelisation and its primary content. The New Evangelisation will at heart consist in leading people in our current secularised society to the mystery of God, and introducing them into a personal relationship with God, in the conviction that one cannot give another person enough if one does not give him God. The heart of all ecumenical endeavours for the New Evangelisation must be the question of God.³⁴ Therein consists the fundamentally simple secret of the grand word "New Evangelisation" which describes the fundamental mission of Christianity, which we must realise, according to Pope Benedict XVI, in ecumenical community. In the centrality of the question of God he discerns the great common challenge to ecumenism, as he stated in the ecumenical service on the occasion of his meeting with representatives of the Council of the Protestant Church in Germany (EKD) in Erfurt in autumn 2011, commenting on the special significance of the passionate search for

³¹ J. Cardinal Willebrands, *Religionsfreiheit und Ökumenismus*, in: Ders., *Mandatum Unitatis. Beiträge zur Ökumene* (Paderborn 1989) 54–69, cit. 63.

³² Cf. K. Koch, *Glaubensüberzeugung und Toleranz. Interreligiöser Dialog in christlicher Sicht*, in: *Zeitschrift für Missions- und Religionswissenschaft* 92 (2008) 196–210.

³³ John Paul II, *Redemptoris missio*, No. 10.

³⁴ Cf. Cardinal W. Kasper, *Ökumenisch von Gott sprechen?* in: I. U. Dalferth / J. Fischer / H.-P. Grosshans (Hrsg.), *Denkwürdiges Geheimnis. Beiträge zur Gotteslehre. Festschrift für Eberhard Jüngel zum 70. Geburtstag* (Tübingen 2004) 291–302.

God in the life and work of the Reformer Martin Luther: "Man was created to have a relationship with God: we need him. Our primary ecumenical service at this hour must be to bear common witness to the presence of the living God and in this way to give the world the answer which it needs."³⁵ With these brief and profound words, the central core of the pastoral program of the New Evangelisation is described: the following suggestions outline it in somewhat more concrete detail.

a) Re-awakening the awareness of God in society

When we look into contemporary society, we must without doubt conclude that the question of God is knocking energetically at ecumenical church doors,³⁶ even if that may in the first instance seem to be counter-factual. Our age is not characterised by an intensive search for God but rather by being oblivious of God and deaf towards him. The awareness of the presence of God in the world has become weakened in the public sphere above all, as is shown by the broken or at least unclarified relationship of contemporary society to the phenomenon of religion as a whole. One can identify strong tendencies towards considering religion a socially irrelevant or perhaps even troublesome factor and to be pushed towards the margins of social life. These tendencies find forcible expression for example in the fact that in the preamble to the Reform Treaty of the European Union, any reference to God as well as any acknowledgement or mention of Europe's Christian heritage had to be omitted. Even the initial discussion on the so-called Charter of the European Union brought to light the fact that any public mention of God in Europe, where 80% of the population have after all been baptised as Christians, can no longer obtain a majority. That makes it very clear that Europe has for some time been in the process of a unique and difficult historical experiment whose outcome no-one can predict. Europe's attempt to construct societies or a community of states which on principle reject a religious foundation, represents such an innovation in the history of culture that one is compelled to conclude that Europe is the only truly secularised continent.³⁷ On the other hand the question arises with increasing urgency, whether this modern secularism has really led to a secular society, or whether this secularism itself is not constantly in danger of falling prey to mysterious and uncanny new twilights of the gods, which can appear in personal, social and political life whenever earthly and worldly realities are put in the place of God and thereby deified. A glance at history shows that the worst of atrocities have always occurred when earthly realities such as blood and soil, nation and party doctrine take the place of God and are therefore idolised in a terrible way. It

must always give us pause for thought that the most terrible mass murders have been perpetrated in the period of so-called enlightened European modernity in the name of anti-Christian and neo-pagan ideologies like National Socialism and Stalinism.³⁸ The twentieth century has more than confirmed the base formula of Christian faith, that humanity which is not grounded in divinity degenerates all too quickly into bestiality.

In view of these terrible experiences, Christian ecumenism is obligated to unceasingly foster the awareness that the vital defence against such threatening idolisation presupposes public reference to God, and an awareness of the responsibility of all before God in personal, social and political life, as Pope Benedict XVI has rightly called to mind: "Without a transcendent foundation, without a reference to God the Creator, without an appreciation of our eternal destiny we risk falling prey to harmful ideologies."³⁹

The focus of the ecumenical obligation of the new evangelisation must therefore be the testimony to the centrality of the question of God. With regard to the God-crisis unequivocally discernible in our society, ecumenical Christianity is challenged to spell out anew the most elementary lesson of Christian faith, that Christianity in its innermost core is faith in God and the life of a personal relationship with God, and that all else follows from that.

b) Proclaiming the God with a human face

In view of his great challenge, the path of a New Evangelisation must be directed primarily towards "bearing witness to God in a world which has difficulty finding him".⁴⁰ For us Christians however God is neither a God remote from this world nor a philosophical hypothesis on the origin of the cosmos, but a God who has shown us his face and spoken to us and become human in Jesus Christ. In the New Evangelisation therefore the witness to Jesus Christ who is true man and true God must be central. Such a revitalisation of Christocentric proclamation imposes itself also because the crisis of faith in which we find ourselves today is most profoundly a crisis of the biblical and ecclesial belief in Christ. It has become apparent above all that not a few people, even Christians, are deeply moved by all the human dimensions of Jesus of Nazareth, but have difficulty professing faith in this Jesus as the only begotten son of God who is present among us as the Resurrected One. To that extent they have difficulty confessing the creed of the church. Even within the church and within ecumenism, we often no longer succeed in discerning in the human Jesus the face of the Son of God, and not simply an outstanding and particularly

³⁵ Benedict XVI., *Ökumenischer Gottesdienst im Augustinuskloster Erfurt* am 23. September 2011.

³⁶ Cf. K. Koch, *Die Gottesfrage klopft an die ökumenische Türe*, in: *Catholica* 54 (2000) 1–13.

³⁷ Cf. W. Kasper, *Ökumene und die Einheit Europas*, in: *Ders., Wege zur Einheit der Christen = Gesammelte Schriften. Band 14* (Freiburg i. Br. 2012) 665–684.

³⁸ Cf. A. Besancon, *Le malheur du siècle. Sur le communisme, le nazisme et l'unicité de la Shoah* (Paris 1998).

³⁹ Benedetto XVI, *In piena sintonia con la Sede Apostolica. Ai partecipanti all'assemblea generale della Caritas Internationalis* il 27 maggio 2011, in: *Insegnamenti di Benedetto XVI VII*, 1 2011 (Città del Vaticano 2012) 722–725.

⁴⁰ Benedetto XVI, *La gioia del servire. Intervista televisiva in occasione del viaggio apostolico in Germania*, in: *Insegnamenti di Benedetto XVI II*, 2 2006 (Città del Vaticano 2007) 88–102, cit. 92.

good human being. Looking realistically at Christianity today, one discovers a great and disquieting loss of meaning of the Christian faith in Jesus as the Christ in whom God himself became man.

But the Christian faith stands or falls with this creed. If Jesus was simply a human being of 2000 years ago, as many assume today, then he would have returned irretrievably to the past, and only the effort of our memories could bring him into the present more or less clearly. Only if the Christian belief that God himself became man is true, and Jesus Christ is true man and true God and therefore participates in the presence of God which encompasses all time, can he be our true contemporary not only yesterday but also today. Then we can not only confess with joy that he is "the way, the truth and the life" (Jn. 14:6) but also have every reason to tell other people about Jesus Christ so that they come to know him with enthusiasm. For the New Evangelisation in an ecumenical perspective above all, this results in that priority which Cardinal Walter Kasper defined as "Christological concentration"⁴¹ and which is also the core concern of Pope Benedict XVI, as he recently expressed it: "Mission is not an external appendage to the faith but rather the dynamism of faith itself. Those who have seen, who have encountered Jesus, must go to their friends and tell them, 'We have found him, he is Jesus, the One who was crucified for us'".⁴²

c) Sheltering human dignity in the mystery of God

The centrality of the question of God and christocentric proclamation are the elementary perspectives of the New Evangelisation, also and especially from an ecumenical viewpoint. Christian faith is convinced that the revitalisation of these two perspectives is of benefit to human dignity and human life. This connection is already evident in the fact that the radical crisis regarding God which has befallen our societies will bring in its train with the same inherent logic an equally dangerous crisis of mankind: the "death of mankind" threatens to follow closely in the footsteps of the "death of God", proclaimed in Europe by Friedrich Nietzsche. For wherever God is banished from the life of society, there is a serious risk that the dignity of mankind will be trodden underfoot. The silencing of God in the public sphere cannot in any way be of service to mankind, for if according to biblical conviction man is the inviolable image of God, the evaporation or suppression of the awareness of God in contemporary society dangerously corrodes the dignity of human life.

The symptoms of this danger are all too palpable in our society today. Both at the end and at the

beginning of human life we are witnessing a drastic breakdown of respect for life, which is directly connected to the suppression of the awareness of God in the public sphere. The clearest symptom of the endangerment of mankind can without doubt be seen in the imbalance between the moral and legal protection of human life. The protection of things is clearly more substantially regulated than the protection of human life in its various phases and manifold diversity. Cars, for example, are better protected than the unborn and the dying, so one has to agree with the verdict of the Viennese pastoral theologian Paul M. Zulehner when he suggests that in today's society one should have the good fortune to "come into the world as a car".⁴³

In view of this great ethical challenge, and above all in the face of the anthropological revolution implicit in the rapid developments in bio-medical research, the pastoral program of the New Evangelisation in the ecumenical community must consist in proclaiming the living God, to bring home to people the mystery of God as a sheltering refuge, and – whether it is opportune or not – to stand up for the divine right of the human being to life, from conception to natural death. The New Evangelisation finds its meaning above all in awakening joy in the greatness of mankind through the proclamation of the living God, and thereby regaining the vision of the beauty of Christian faith.

4. The ecumenism of the martyrs as the innermost core of the New Evangelisation

Thus it immediately becomes clear that witness is the vital category of the New Evangelisation, according to the sensitive perception of Pope Paul VI that mankind today does not need teachers so much as witnesses, and teachers only to the extent that they are perceived in the first instance as witnesses. Ecumenical Christianity can with gratitude call to mind that the most trustworthy witnesses and the most convincing exegetes of the gospel are the martyrs who have given their lives for the faith.⁴⁴ For the New Evangelisation today they can be helpful guides for us, especially since Christianity at the end of the second and at the beginning of the third millennium has once more become a church of martyrs.⁴⁵ In today's world, 80% of those who are persecuted for their faith are Christians: the Christian faith is thus the most persecuted religion.

This shocking balance sheet presents ecumenical Christianity with a great challenge to offer empathetic solidarity in suffering. Since today all Christian churches and ecclesial communities have their

⁴¹ W. Kasper, *Neue Evangelisierung als theologische, pastorale und geistliche Herausforderung*, in: Ders., *Das Evangelium Jesu Christi = Gesammelte Schriften. Band 5* (Freiburg i. Br. 2009) 243–317, zit. 293.

⁴² Benedetto XVI, "In Cristo Dio si è mostrato come ragione e amore". La "lectio divina" durante la visita al Pontificio Seminario Romano Maggiore, in: *Insegnamenti di Benedetto XVI VI, 1* 2010 (Città del Vaticano 2011) 208–216, cit. 214.

⁴³ P. M. Zulehner, *Ein Obdach der Seele. Geistliche Übungen – nicht nur für fromme Zeitgenossen* (Düsseldorf 1994) 54.

⁴⁴ Cf. H. Moll, *Martyrium und Wahrheit. Zeugen Christi im 20. Jahrhundert* (Weilheim-Bierbrunn 2009); P.-W. Scheele, *Zum Zeugnis berufen. Theologie des Martyriums* (Würzburg 2008).

⁴⁵ Cf. R. Backes, "Sie werden euch hassen". *Christenverfolgung heute* (Augsburg 2005); R. Guittou, *Cristianofobia. La nuova persecuzione* (Torino 2010); *Kirche in Not* (Hrsg.), *Religionsfreiheit weltweit. Bericht 2008* (Königstein 2008).

martyrs, one must speak of an ecumenism of martyrs. In the midst of the tragedy this also contains a beautiful promise. In spite of the drama of Church schisms, the steadfast witnesses to the faith in all Christian churches and ecclesial communities have shown how at a deeper level God himself upholds the communion of the faithful, who – by sacrificing their lives – fulfil the ultimate demand of witness to their faith. While we Christians here on earth still stand in an imperfect communion with one another, the martyrs in heavenly glory already live in full and perfect communion. The martyrs are therefore, as Pope John Paul II stated so vividly, the “proof that in the total offering of oneself for the cause of the gospel every element of division can be overcome”.⁴⁶

The ecumenism of the martyrs in our latitudes has proven itself above all in the National Socialist and Communist concentration camps, where courageous Christians from different churches encountered one another and understood that they were “united against a godless, inhuman, totalitarian Nazi or Communist injustice system”.⁴⁷ This ecumenism of the martyrs confirmed and still confirms anew today the conviction of the Church Father Tertullian, that the blood of martyrs is the seed of Christians. Today too as Christians we may live in the same hope that the blood of the martyrs of our time will one day prove to be the seed of the full unity of the body of Christ. The ecumenism of martyrs therefore forms the innermost core of the New Evangelisation, since a glance at history reveals that the most compelling protagonists of reform and renewal of the Church were always saints led by the light of the gospel. Therefore they are the real protagonists of the New Evangelisation also today.

The ecumenism of the martyrs reveals that, on the one hand, the service of restoring Christian unity demands the utmost human fortitude, while on the other hand that unity can never be the work of man, but can only be received as a gift of God. But it is up to us to be open to this gift and to pray for it with that great confidence and challenge that Pope John Paul II expressed with a prophetic sign in the Jubilee Year 2000 by opening the doors of the basilica of St Paul Outside the Walls together with the representative of the Ecumenical Patriarch of Constantinople and the Anglican Archbishop of Canterbury. By interpreting this prophetic gesture in the sense that he wanted to open the doors into the new millennium not just with two but with six hands, he gave expression to his deepest ecumenical hope, that following the first millennium in the history of Christianity, the age of the undivided church, and the second millennium which led to deep divisions in both East and West, the third millennium has to accomplish the great task of restoring the lost unity of Christianity. When we become aware that this task can only be realised if all Christian churches and ecclesial communities orientate themselves in a new way to the gospel of Jesus Christ, then it must be self-evident that we can

only fulfil the challenge of the New Evangelisation with our united efforts, and therefore with ecumenical responsibility.

ACTIVITY REPORT

November 2010 – November 2012

Bishop Brian Farrell, Secretary PCPCU

1. INTRODUCTION

The importance attributed by Blessed John Paul II and Pope Benedict XVI to the “new evangelization” calls our attention to the close relationship between ecumenism and evangelization. The fulfilment of the missionary mandate depends on the strength of the Church as the sacrament of unity of all mankind and, therefore, on the united testimony of Christians themselves. As the Holy Father wrote in the *Motu Proprio Ubicumque et Semper*, with which he established the Pontifical Council for the New Evangelization: “At the root of all evangelization lies not a human plan of expansion, but rather the desire to share the inestimable gift that God has wished to give us, making us sharers in his own life”. Sharing this gift is constitutive of the reality of communion; division obstructs it. As long as Christians remain divided, mission cannot be accomplished in a credible way. Thus, the ecumenical task will always be of the highest priority in the new evangelization, in the same way that evangelization is always the ultimate aim of ecumenism: “that they may be one ... that the world may believe” (cf. Jn 17:23).

However, the search for unity seems to be experiencing a certain tiredness. There seems to be less consensus than in the past about the meaning of unity and, consequently, about the aim of our ecumenical endeavours. There is uncertainty about the path to be undertaken. There is a new generation, which includes even priests and bishops, that has less enthusiasm for unity; this generation does not have first-hand experience of the grace of the Second Vatican Council and the change it ushered in with respect to our relations with other Christians. Furthermore, the leaders of all Churches and Ecclesial Communities are concerned about confessional identity in response to growing secularization. Faced with growing religious pluralism, leaders dedicate a lot of energy to interreligious dialogue, postponing the ecumenical pursuit to future better times.

In addition, recent developments within some Churches represent a problem for bilateral dialogues, insofar as they contradict previous declarations jointly agreed upon, or create serious difficulties in terms of Catholic doctrine or morality. The ensuing fragmentation leads to further divisions and the birth of new ecclesial communities, which further complicates the ecumenical panorama.

Yet there are also many encouraging signs. I would like to cite the example of the progress in re-

⁴⁶ John Paul II, *Ut unum sint*, No. 1.

⁴⁷ W. Cardinal Kasper, *Katholische Kirche. Wesen – Wirklichkeit – Sendung* (Freiburg i. Br. 2011) 428.

lations which was clearly evident in the *Day of Reflection, Dialogue and Prayer for Peace and Justice in the World* held in Assisi on 27 October 2011. The event was attended by representatives of many other Churches and Ecclesial Communities, including the Ecumenical Patriarch Bartholomew I and the Archbishop of Tirana and All Albania, as well as delegates from the Patriarchates of Alexandria, Antioch, Moscow, Serbia, Romania and from the Orthodox Churches of Cyprus and Poland, together with representatives of the Armenian Church, the Assyrian Church, the Malankara Church and the Assyrian Church of the East. These dignitaries joined the Archbishop of Canterbury, the Secretary General of the World Council of Churches, the General Director of the World Evangelical Alliance and many other representatives of world communions in expressing their shared concern for the future of humanity. Their shared voice in the service of peace and justice represents a visible achievement of the ecumenical movement.

Since our last Plenary held in November 2010, the Pontifical Council for Promoting Christian Unity has continued to promote communion between the Churches through a vast range of contacts, dialogues and studies. I will now mention some of them.

2. THE ORTHODOX CHURCHES

2.1 The theological dialogue with the Orthodox Churches

Recent developments in the theological dialogue between the Catholic and the Orthodox Churches have taken place within the context of the dialogue of life, exemplified by the exchange of delegations, cooperation in various fields, correspondence, etc. The growing visibility and work of the Orthodox Churches in the West has increased opportunities for understanding and cooperation.

The work of the Joint International Commission resumed in 2011 through its sub-commissions and its coordinating committee, with a view to overcoming the obstacles that had emerged during the plenary session in Vienna (2010) on the question of the role of the bishop of Rome in the communion of the Church during the first millennium. The Commission was unable to reach agreement on the text prepared by the two sub-commissions, which was considered by the Orthodox to be too historical and not theological enough. It was decided that a new draft would treat the theme of primacy in the context of synodality in a specifically theological perspective.

Following these decisions, a joint sub-commission met in Rethymno (Crete, Greece) from 13–17 June 2011. However, the preparation of a shared common text emerged as a particularly arduous undertaking. In order to avoid concluding the meeting without fulfilling the task entrusted to it, the sub-commission decided to use the Orthodox text as the basis for discussion, proposing significant amendments to widen its scope.

In this way, it was possible to prepare a text to submit to the joint coordinating committee, which

met in Rome from 21–26 November 2011. The systematic-speculative approach of the draft document elicited serious reservations in some Catholic members. Furthermore, the fact that not all the Orthodox members recognised themselves in a document that was meant to represent the Orthodox position made it difficult for the Catholics to understand the point of view of their partners. Due to these difficulties, the coordinating committee was unable to complete its study of the draft document, and decided to schedule a further meeting in November 2012.

In addition to the complexity of the theme, it must also be borne in mind that there is a need for extensive reflection on the methodology being used, on the different way in which theology is understood in the East and West. While being well aware of these problems, when meeting representatives of the Orthodox and Oriental Orthodox Churches in Germany during his apostolic visit on 24 September 2011, there was a positive tone to Pope Benedict XVI's words: "Among Christian Churches and communities, it is undoubtedly the Orthodox who are theologically closest to us; Catholics and Orthodox have maintained the same basic structure inherited from the ancient Church; in this sense we are all the early Church that is still present and new. And so we dare to hope, even if humanly speaking constantly new difficulties arise, that the day may still be not too far away when we may once again celebrate the Eucharist together."

2.2 Relations with the Ecumenical Patriarchate

The Ecumenical Patriarch His All Holiness Bartholomew I visited Rome twice during this period: firstly, on the occasion of the *Day of Reflection, Dialogue and Prayer for Peace and Justice*, which, as mentioned above, took place in Assisi on 27 October 2011; and secondly, on the occasion of the inauguration of the Year of Faith held on 11 October 2012, the 50th anniversary of the opening of the Second Vatican Council. The exchange of delegations of the Holy See and the Ecumenical Patriarchate have continued over the last two years on the occasions of their respective feast days, on 29 June (the feast of Saints Peter and Paul, in Rome) and on 30 October (the feast of Saint Andrew, at the Phanar).

2.3 Relations with the Patriarchate of Moscow

Cardinal Kurt Koch visited Russia from 12–17 March 2011. Particular mention can be made of the meeting with His Holiness Kirill, Patriarch of Moscow and All Russia, and his meeting with Metropolitan Hilarion, President of the Department for External Church Affairs. Both sides recognized that the dialogue is progressing positively, despite some remaining difficulties. Meetings with the academic staff and students of the Theological Academy of Moscow and the Saint Tichon Orthodox University, as well as with doctoral students from Saints Cyril and Methodius, were also a constructive source of mutual understanding. Perspectives for future collaboration between Catholic and Orthodox institutions were also discussed. Cardinal Koch also

met with Archbishop Paolo Pezzi and priests of the Catholic Diocese. Discussion focused on how to improve ecumenical relations. The official responsible for this section made four visits to Moscow and other cities in Russia in order to meet with representatives of the Russian Orthodox Church, and with staff members of the Department for External Church Relations, and to attend meetings with priests and religious in the four Catholic dioceses on the theme of relations between Catholics and Orthodox.

There were also a number of visits to Rome. Metropolitan Hilarion visited from 27–29 September 2011, meeting with the Holy Father Benedict XVI, as well as with Cardinal Bertone, Cardinal Koch and Cardinal Ravasi, and returned for the Synod in October 2012. On other occasions, Metropolitan Hilarion and Cardinal Koch met at events organised by third parties – at the University of Fribourg (Switzerland) and the Convention in Würzburg (Germany), and the meeting for peace in Sarajevo (Bosnia Herzegovina).

With regard to the Ukrainian Orthodox Church of the Patriarchate of Moscow, the 1150th anniversary of the discovery by Saints Cyril and Methodius of the relics of Pope Saint Clement in the Crimea was commemorated in a meeting held in Rome on 24 May. The commemoration was attended by Cardinal Koch and Archbishop Oleksandr (Drabinko), President of the Department for External Church Affairs of the Ukrainian Orthodox Church. The Orthodox Divine Liturgy held in the Basilica of Santa Maria Maggiore to mark the anniversary offered a wonderful witness to the growing rapprochement between our communities. From 22–26 September 2012, the official responsible for this section visited Kyiv to attend an international conference and to meet with Metropolitan Volodymyr, head of the Ukrainian Orthodox Church, as well as other Orthodox and Catholic representatives.

Cardinal Koch visited Minsk, Belarus, from 11–16 November in response to the invitation of His Eminence Philaret, Metropolitan of Minsk and leader of the Orthodox Church in Belarus of the Patriarchate of Moscow. Cardinal Koch attended an international conference on the theme *Catholic–Orthodox Dialogue: Christian Ethical Values as a Contribution to Social Life in Europe*. The conference was organised by the Institute for Interreligious Dialogue and Interconfessional Communications of the Synod of the Belarus Orthodox Church in collaboration with the PCPCU. During his visit, Cardinal Koch celebrated Mass in the Catholic Cathedral and met with the Catholic bishops of Belarus to speak about the dialogue among Christians in Belarus.

2.3 Patriarchate of Serbia

The official responsible for this section visited Belgrade from 16–20 September 2011 and from 2–7 May 2012 to meet with Patriarch Irinej and other leading figures of the Serbian Orthodox Church and the Catholic Church in Serbia. Many other meetings took place during 2011 with representatives of the Orthodox Churches in this region.

2.4 Church of Greece

On 20 September 2012 the Pontifical Council received a delegation from the *Apostoliki Diakonia* of the Church of Greece, which is an organisation involved in pastoral, missionary and cultural work. Cooperation between the organisation and the Holy See will continue with a view to offering each other mutual support in various types of cultural initiatives.

3. THE ORIENTAL ORTHODOX CHURCHES

3.1 International Commission for Theological Dialogue

The eighth plenary of the International Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches was held at the end of January 2011 in Rome. The session was co-chaired by Cardinal Kurt Koch and Metropolitan Bishop of Damiette, Secretary General of the Holy Synod of the Coptic Orthodox Church. During the plenary, members continued their study of the communion existing between the Churches until the fifth century, and on the role of monasticism in this context. The study brought to light the considerable degree of communion among the local churches in the first centuries of the diffusion of Christianity in the Roman Empire and beyond, as far as Armenia, Persia, Ethiopia and India.

During the ninth plenary held in Addis Ababa, Ethiopia, from 17–21 January 2012, the members of the Commission deepened their study on communion and existing communication among the Churches until the mid-fifth century, as well as on the role of martyrdom and monasticism in the life of the early Church. A drafting committee met from 13–14 September 2012 to evaluate the studies presented for the current phase of dialogue with a view to preparing a draft to be presented during the 2013 session, during which the members will reflect on the theme *The Saints as an Element in the Communion and Communication in the Early Church* and on the theme *The Process of Recognition/Canonization of Saints in History and Today*.

3.2 Dialogue with the Malankara Churches

The Malankara Orthodox Church of India is divided into two: the Malankara Syrian Orthodox Church (known as Jacobite), which is in full communion with the Syrian Orthodox Patriarchate of Antioch, and the Malankara Orthodox Syrian Church, which aspires to full independence and national Indian identity. The Joint Commission for Dialogue between the Catholic Church and the Syrian Orthodox Church of Malankara held its 14th meeting at the Patriarchal Centre of Puthencruz on 6 December 2011. The meeting was co-chaired by Bishop Brian Farrell, Secretary of the PCPCU, and Metropolitan Kuriakose Mar Theophilose. The main points on the agenda were the agreement on the shared use of sacred sites such as churches and cemeteries; the emergence of Pentecostal groups within the churches; the report on the project to translate prayers from the Syriac tradition into English and Malayalam.

The Joint Commission for Dialogue between the Catholic Church and the Malankara Orthodox Syrian Church held its 21st meeting at the Sophia Centre in Kottayam on 7–8 December 2011. The meeting was co-chaired by Bishop Brian Farrell and Metropolitan Gabriel Mar Gregorios, President of the Department of Ecumenical Relations. Various issues were discussed, including the reception of the agreement on the shared use of sacred sites; the administration of the sacrament of the anointing of the sick for members of the other Church; monastic spirituality in the Indian context; the place of Saint Peter in liturgical texts, in Saint Ephrem and in James of Sarug.

3.3 Dialogue with the Assyrian Church of the East

The dialogue between the Catholic Church and the Assyrian Church of the East has achieved many important results. On 11 November 1994, Pope John Paul II and Patriarch Mar Dinkha IV signed a joint Christological declaration that opened new horizons for the theological dialogue and for pastoral cooperation. Subsequently, the Joint Commission for the Theological Dialogue between the Catholic Church and the Assyrian Church of the East have focused on sacramental theology, with a view to proceeding to a reflection on the constitution of the Church. The first phase concluded in 2004 with a wide consensus on sacramental issues, and the final document was presented to the respective authorities. However, difficulties arose in connection with the passage into the Catholic Church of one of the most active Assyrian bishops in the dialogue process. Discussions with a delegation of the Assyrian Church held at the beginning of October 2012 seem to have paved the way to a resumption of the dialogue.

3.4 Catholic Committee for Cultural Collaboration

Scholarships continue to represent the main part of the work of the Committee. The Committee granted 51 annual scholarships for the 2011–2012 academic year, and a further 28 students were granted partial subsidies to conclude their studies or to undertake language studies. The Committee has offered an annual scholarship to 45 students in the current academic year (2012–2013), with a further 30 students awarded a short-term scholarship. The programme of special projects with various Orthodox institutes also continues.

4. DIALOGUE WITH THE CHURCHES AND ECCLESIAL COMMUNITIES OF THE WEST

4.1 The Conference of Old Catholic Bishops of the Union of Utrecht

Archbishop Joris A.O.L. Vercammen led a delegation of the Old Catholic Bishops' Conference of the Union of Utrecht which visited the PCPCU in September 2011. Participants discussed the Report of the International Commission for Catholic–Old Catholic Dialogue on *Church and Ecclesial Communion* (2009). During the course of the meeting, it was decided that from 2012 the Dialogue Com-

mission would strengthen the ecumenical consensus achieved to date, particularly with regard to the fundamental question of the relationship between the universal Church and the local Church. In this context, the understanding of the early Church that "there can be no eucharistic communion without ecclesial communion" needs to be further studied, particularly in relation to the agreement reached in 1985 between the Old Catholic Church and the Evangelical Church of Germany on the "mutual invitation to celebrate the Eucharist" and also with regard to the fact that Old Catholics and Anglicans have full communion. As well, discussion needs to look at the Marian dogmas and the new differences regarding the ordination of women. The first meeting took place from 3–6 December 2012 at Paderborn with the Co-Presidents of the new second phase of dialogue, Archbishop Hans-Josef Becker of Paderborn, and Dr Matthias Ring, Old Catholic Bishop in Germany.

In May 2012, the new Bishop of the Nordic Catholic Church (NCC) *Nordisk-Katolske Kirke*, Bishop Roald Nikolai Flemestad (former pastor of the Lutheran Church in Norway) visited the PCPCU, together with Archbishop Antony A. Mikovsky, Primate of the Polish National Catholic Church (PNCC) in the United States, together with a small delegation. The North Catholic Church was established in Norway in 2000 under the auspices of the PNCC, and is part of the Old Catholic Union of Scranton, which separated from the Union of Utrecht in 2009 over the decision of some churches of the latter to accept women's ordination and the blessing of homosexual couples. In the meantime, the NNC has opened small centres in England and Germany. The NCC holds the view that the northern Lutheran Churches no longer have either the ecclesiology nor the institutional structure of a Church, and are thus unable to renew themselves or to reshape themselves as a spiritual institution like the Catholic Church, which according to the NCC possesses the characteristics of true catholicity, while being too legalistic by attributing not only primacy but an exclusive superiority to the Pope.

These developments and events testify to the growing tendency towards fragmentation within the bodies of the ecumenical partners of the Catholic Church. The newly formed ecclesial entities aspire to presenting themselves on the international level as the ecumenical interlocutors of the PCPCU. In such situations, the PCPCU recommends that such groups approach the local Catholic Bishops' Conference for an initial ecumenical contact.

4.2 Relations with the Anglican Communion

Worldwide Anglicanism continues to be marked by the consequences of the serious tensions and divisions within the communion. At the meeting of Anglican Primates in Dublin at the beginning of 2011, one third of the Primates refused to attend because of the presence of the Primate of the Episcopalian Church. While those dissenting members have asserted their adherence to the Communion, their continuing protest highlights the difficulty of

the Anglican Communion in general, and the Archbishop of Canterbury in particular, to formulate an effective instrument for maintaining communion, given the Anglican model of decentralized authority. Archbishop Rowan has strongly promoted the Anglican Covenant as a way of “deepening the bonds of communion”. This document attempts to set forth the obligations of membership in the Anglican Communion and (more controversially) to suggest some limitation of participation in the Communion for those who ignore these obligations. Currently the Covenant is being considered by the Provinces of the Communion, but it is not clear whether it will win the acceptance of the majority. In March 2012 the Church of England voted to reject the Covenant. While this does not technically determine the end of the process of approval on the part of the Provinces, in practice it delivers a heavy blow to the authority of the Archbishop of Canterbury. Only those Provinces which sign the Covenant will be able to represent the Anglican Communion on international ecumenical dialogues, but since those who do not sign the Covenant will still be considered to be in communion, the effect of the Covenant upon the Anglican – Roman Catholic dialogue is unclear. The future of the Covenant has been discussed by the Anglican Consultative Council, one of the principal instruments of the Communion, in November 2012.

In the Church of England, meanwhile, discussions continue about the way ahead regarding the ordination of women to the Episcopacy. While there is a large majority of dioceses in favour of this development, there is also a clear will for some provision to be made for those who cannot accept this policy. However, since opponents of the ordination of women bishops are unlikely to accept a solution whereby their bishop is delegated from another bishop (who may be a woman), and proponents are unhappy with any suggestion of an alternative diocesan structure, it is hard to see what solution can be envisaged. This issue was taken up at the General Synod which took place from 19–21 November 2012. Using a vague terminology, discussion focused on ‘respecting’ those who oppose the ordination of women to the Episcopacy, but in the end no compromise was found and the legal resolution was defeated.

The Anglican – Roman Catholic International Commission commenced its third phase of dialogue (ARCIC III) in May 2011 at the monastery of Bose, and held its second meeting in Hong Kong in May 2012. The Commission, under the co-chairmanship of Roman Catholic Archbishop Bernard Longley of Birmingham and Anglican Archbishop David Moxon of Aotearoa New Zealand, began discussions on two highly related themes ‘*The Church as Communion, local and universal*’, and ‘*How in communion the local and universal Church comes to discern right ethical teaching*’. Both these topics are clearly of crucial concern to the Anglican Communion at this time. The Commission will also collate and present the documents of ARCIC II with commentaries for official comment by the Catholic Church and Anglican Communion.

Work also recommenced for IARCCUM, the International Anglican – Roman Catholic Commission

on Unity and Mission, an episcopal body aimed at promoting the reception of ARCIC. Its new phase of work, which is co-chaired by Bishop Donald Bolen of Saskatoon and Bishop David Hamid, the Anglican Auxiliary Bishop for Europe, is conducting a survey aimed at fostering an exchange of information, ideas and good practices in relation to the Anglican–Catholic dialogues undertaken both at the local and national levels.

Close relations with the Archbishop of Canterbury are maintained through contacts with Lambeth Palace and meetings with the representative of the Archbishop in Rome, Canon David Richardson, Director of the Anglican Centre in Rome. The Archbishop visited Rome from 26–29 October 2011 to participate in the *Day of Reflection, Dialogue and Prayer for Peace and Justice* held in Assisi. On that occasion, he presented a speech on the role of religions in promoting peace in the world. During his stay in Rome, the Archbishop also visited various dicasteries of the Roman Curia, including the Pontifical Council for Promoting the New Evangelization, speaking about his intervention on 10 October 2012 in the General Assembly of the Synod of Bishops on the new evangelization for the transmission of the Christian faith. The Archbishop also visited Rome in March 2012 to take part in a conference in the church of Saint Gregory at the Celio (from which Saint Augustine was sent on the mission to spread the faith in England). During his visit he also attended the Vespers presided over by Pope Benedict XVI. In June 2012, Cardinal Koch visited Lambeth and Canterbury in order to gain a first-hand understanding of the Church of England and the Anglican Communion, meeting with clergy and lay people belonging to a range of traditions within Anglicanism and taking part in Anglican liturgies in the Canterbury Cathedral. A dinner in his honour was held at Lambeth Palace.

The Annual Informal Talks between the PCPCU and representatives of the worldwide Anglican Communion took place in November 2011 and November 2012. These talks enable a regular exchange on issues and views on a range of themes.

On 15 January 2011 the Congregation for the Doctrine of the Faith published a decree (*Anglicanorum Coetibus*) that officially established the “Personal Ordinariate” in England and Wales for groups of Anglicans and their clergy wishing to enter into full communion with the Catholic Church. An Ordinariate for the United States and Canada was created at the beginning of 2012. The Ordinariate of the Southern Cross was created in Australia on 15 June 2012 under its own Ordinary.

Discussion on the Anglican heritage, which is a key concern within the Ordinariate, has been of interest to Anglicans themselves. In Rome, for example, the Anglican Centre organized a series of seminars on issues related to this heritage with a view to reflecting on the specifically Anglican contribution to the Catholic Church.

4.3 Relations with the World Methodist Council

The World Methodist Council, the governing body of the worldwide family of Methodist and Wesleyan churches, takes place every five years, holding its last meeting in Durban, South Africa, in August 2011, to which the PCPCU sent a representative. The participation of 300 delegates ensured a wide variety of backgrounds, with a strong presence of Methodists from South Africa and South Korea. As Methodism is a world-wide tradition, one of the main questions considered by member churches was 'Do we see ourselves as a federation of churches, or as a communion?' Methodism has begun to engage with such issues with a view to providing a foundation to the union among its member Churches throughout the world.

At the conclusion of its ninth phase of dialogue in 2010, the International Methodist-Catholic Dialogue Commission issued two documents. The first entitled *Together in Holiness* sought to systematically gather the outcome of over 40 years of dialogue and was directly inspired by the methodology of Cardinal Walter Kasper's *Harvesting the Fruits*. The second document was the ninth report of the Commission entitled *Encountering Christ the Savior*, which examined the sacraments of baptism, eucharist and ministry in the light of the Paschal mystery. Both documents were presented to the respective authorities, that is the Catholic Church and the World Methodist Council, for their comments. The Commission commenced its tenth phase of dialogue in October 2012 on the theme *Universal Call to Holiness*. This theme builds on the ecclesiological work that the dialogue has previously done, as well as its studies on the Holy Spirit and discipleship. The topic aims also at encouraging further reflection on the implications of the association of the World Methodist Council with the Joint Declaration of the Doctrine of Justification in 2006.

4.4 Relations with Lutherans

The members of the newly-elected Council of the Lutheran World Federation (LWF) met in Geneva in June 2011 under the leadership of its President, Bishop Munib A. Younan of the Evangelical Lutheran Church in Jordan and the Holy Land, and its Secretary General, Reverend Martin Junge from Chile. The meeting took place within the framework of the strategy of the LWF for 2012-2017 under the theme *With Passion for the Church and for the World*. The meeting focused on the theme *Discerning our Common Journey* and was attended by a representative of the PCPCU. The meeting of the LWF in June 2012 in Bogotá, Colombia, on the theme *Together for a Just, Peaceful and Reconciled World* offered full liberty to member Churches to seek local solutions to questions relating to marriage, the family and sexuality, with a view to avoiding open conflict within the Federation.

At the same time, there is growing unease in churches in the southern hemisphere on the way questions relating to the family and sexuality are treated. For example, already in 2010 some conserv-

ative Lutherans from the United States separated from the Evangelical Lutheran Church of America (ELCA), creating a new North American Lutheran Church known as the "North American Lutheran Church" (NALC). The underlying reason for this was the decision taken by ELCA in 2009 to permit the ordination of pastors living in homosexual relationships. During its visit to the PCPCU in September 2011, a delegation of the NALC guided by its new Bishop John D. Bradosky, was encouraged to contact the Bishops' Conference of the United States with a view to establishing ecumenical relations at the regional level.

During a visit to the PCPCU and to the Congregation for the Doctrine of the Faith in February 2012, representatives from a range of conservative Lutheran groups from Germany, Scandinavia and the Baltic states, under the leadership of the Lutheran pastor Helmut Steinlein, President of the "Evangelisch-Katholische Gemeinschaft Augustana", and Professor Peter P.J. Beyerhaus, Co-ordinator of the "Bund Apostolischer Bruderschaften", inquired about the possibility of a collective union with the Catholic Church. As a first step, they were invited to make contact with local Catholic bishops. The groups are still too small and fragmented to take into consideration a dialogue at the international level.

The plenary of the *International Lutheran-Roman Catholic Commission on Unity* met in Helsinki in July 2011 and in Paderborn, Germany, in 2012. In 2011 the Commission was co-chaired by Bishop Gerhard Müller of Regensburg on the Catholic side, who was unable to continue his role in the meeting in 2012 due to his appointment as Prefect of the Congregation for the Doctrine of the Faith. The Lutheran Co-President is Emeritus Bishop Eero Huovinen of Helsinki. The members of the Commission finalised the joint document prepared for the 2017 Reformation Anniversary entitled *From Conflict to Communion: Lutheran-Catholic Common Commemoration of the Reformation in 2017*. A working group yet to be established comprising members from the PCPCU and the LWF will make available texts and other elements for joint ecumenical prayer in 2017 on the themes examined in that document. The Commission will continue its work in the future on the theme *Baptism and Growing Ecclesial Communion*.

Responding to an invitation from the PCPCU and the LWF, a working group of exegetes and experts in systematic theology from the Catholic, Lutheran, Reformed and Methodist traditions held its final meeting in February 2011 in Lutherstadt Wittenberg (Germany). On the basis of the consensus reached in 1999 in the *Joint Declaration on the Doctrine of Justification*, the group presented its final report on *The Biblical Foundations of the Doctrine of Justification. An Ecumenical Follow-Up to the Joint Declaration on the Doctrine of Justification*, which was published as a study document of the LWF in 2012 in both English and German.

During their meetings over the last two years, the longstanding ecumenical working group of Catholic and Lutheran theologians, presided over on

the Catholic side by Cardinal Karl Lehmann and the Lutheran side by Bishop Martin Hein, reflected on the theme *Towards a Joint Declaration on the Lord's Supper*. The theologians concluded that without more intensive study – particularly in the exegetical, historical and theological fields – it will be impossible to arrive at a full theology of the Lord's Supper based only on the outcomes of dialogues undertaken to date.

Consultations reached their end in 2010 between the Johann-Adam-Möhlner Ecumenical Institute of Paderborn and the Lutherische Theologische Hochschule of the Independent Evangelical Lutheran Church (SELK) of Oberursel, Germany, which had sought to identify common fundamental points between the Catholic Church and confessional Lutheranism, as professed by the International Lutheran Council (ILC), to which the US Missouri Synod also belongs. In their final report the partners expressed the hope of starting an official international dialogue between the ILC and the PCPCU. The PCPCU, together with the President of the ILC, the Lutheran Bishop Hans-Jörg Voigt of the SELK, has in the meantime considered the possibility of a similar series of theological consultations at the international level.

A new trilateral dialogue between Catholics, Lutherans and Mennonites on *Baptism, Redemption, Church, Faith and Relationship between Church and State* will take form with a plenary meeting of the new group in December 2012.

A delegation of the Community of Protestant Churches in Europe ("Gemeinschaft Evangelischer Kirchen in Europa", GEKE – ex Leuenberg Church Fellowship), guided by its new President, Pastor Thomas Wipf, and Secretary General, Bishop Michael Bünker, visited the PCPCU in September 2011 with a view to requesting the commencement of a dialogue with the Catholic Church as proposed at the last VI Plenary Assembly of the GEKE (Budapest 2006). It was together agreed that a consultation would commence between the GEKE and the Catholic Church on the theme of ecclesiology, making reference to the ecclesiological foundations of the Protestant churches delineated in the *Confessio Augustana VII* and the document *The Church of Jesus Christ* (1994). The GEKE has already consulted with the Orthodox Churches and with the Anglican Communion on this theme. With the approval of the VII General Assembly of the GEKE held in Florence in September 2012, the new series of consultations will commence in February 2013 with a first meeting in Vienna.

Following a longstanding tradition, Pope Benedict XVI received an ecumenical delegation from Finland in a private audience in January both in 2011 and 2012 on the occasion of the Feast of Saint Henrik, patron saint of Finland. The groups were led by different Finnish Lutheran bishops and by the Catholic Bishop from the Diocese of Helsinki, Bishop Teemu Sippo, SCJ. The delegations also visited the PCPCU to discuss issues relating to the ecumenical situation in Finland. They also took part in an ecumenical celebration at Santa Maria sopra

Minerva on 19 January, and in vespers in the church of the Brigidine sisters.

Senior representatives of the Evangelical Lutheran Church of Germany ("Vereinigte Evangelisch-Lutherische Kirche Deutschlands", VELKD), led by Bishop Johannes Friedrich and Bishop Friedrich Weber, who are responsible within the VELKD for relations with the Catholic Church, visited the PCPCU for conversations. The delegation met with Pope Benedict XVI in a private audience on 24 January 2011. On the previous day, the delegation took part in an ecumenical ceremony held at Saint Paul Outside the Walls in which an olive tree was blessed and planted as part of the "Luther's Garden" project in Wittenberg in view of the 2017 anniversary of the Reformation. The delegation also took part in Vespers presided over by Pope Benedict XVI at the conclusion of the Week of Prayer for Christian Unity.

4.5 Relations with the Reformed

In 2011 the World Communion of Reformed Churches (established in 2010 from a merger between the World Alliance of Reformed Churches and the Reformed Ecumenical Council) and the PCPCU commenced a new phase of international dialogue, the fourth between Catholics and Reformed. The previous three phases (held with the World Alliance of Reformed Churches) had published the following reports: *The Presence of Christ in Church and World* (1970–1977); *Towards a Common Understanding of the Church* (1984–1989); and *The Church as Community of Common Witness to the Kingdom of God* (1998–2005). The overall theme of the new phase of dialogue, which is scheduled to end in 2017, is *Justification and Sacramentality: The Christian Community as an Agent for Justice*. The co-presidents are Bishop Kevin Rhoades of the Catholic Diocese of Fort Wayne–South Bend in Indiana (USA) and Reverend Dr Martha Moore-Keish of the Columbia Theological Seminary in Decatur, Georgia (USA), for the Lutheran side. The first meeting was held in Rome from 3–9 April 2011 on the theme *Justification: Reformed and Roman Catholic Perspectives (Historically and Currently)*. It is hoped that this phase of international dialogue, which will build upon agreements already achieved, may assist in the discernment of whether the WCRC will affiliate with the *Joint Declaration on the Doctrine of Justification*. The group met for a second round of conversations in Decatur, Georgia (USA) in April 2012 to reflect on *Justification and Sacramentality: The Rites of the Church and the Ordering of the Sacraments and Rites*.

4.6 Disciples of Christ (Christian Church)

A working group met in Toronto from 1–5 May 2011 to prepare a new phase of dialogue. The co-moderators of this phase will be Bishop David Ricken of Green Bay (USA) and Reverend Dr Newell Williams of the Brite Divinity School in Fort Worth. The beginning of the new series of conversations has been postponed for a year so that a prior meeting of

the Executive Committee could be held in June 2012 to discuss the revisions suggested for the Final Report of the fourth phase and to reflect on the theme proposed for the fifth phase *Formed and Transformed at the Table of the Lord: The Eucharist in the Church and for the World*.

The Executive Committee met at the Brite Divinity School of the Texas Christian University (TCU) in Fort Worth, Texas, from 16–19 June 2012. The meeting fulfilled its objectives, namely: 1) to finalize the Report of the fifth phase on the basis of the observations of the PCPCU; 2) to decide upon the proposal for the fifth phase on the basis of the draft prepared at the meeting in May 2011; 3) to determine the dates and methodology for the first meeting in 2013. The fifth phase will commence in May 2013 in Kentucky (USA). The methodological approach and the themes have been identified, and dates proposed for the next three years. It is important to note that the members of the Executive Committee added to the conclusion of the final draft, “We reaffirm that our goal remains the full visible unity of our two communions”.

4.7 Relations with Mennonite World Conference

The Mennonite World Conference defines itself as a communion of Anabaptist-related churches linked to one another in a worldwide community of faith for fellowship, worship, service, and witness. It represents 1,600,000 believers from 99 national Mennonite and Brethren in Christ churches from 56 countries on six continents; more than 60% are African, Asian, or Latin American. The Lutheran World Federation, the Mennonite World Conference and the Pontifical Council for Promoting Christian Unity are forming an international trilateral dialogue to consider the subject of baptism.

4.8 Relations with the Baptist World Alliance

The Baptist World Alliance, which was founded in London in 1905, is a fellowship of 216 Baptist conventions and unions comprising a membership of more than 37 million baptized believers and a community of 105 million, a disparity explained by the fact that children are not included as they have not yet attained “believers’ baptism”. A first phase of international conversations took place from 1984–1988, resulting in a report entitled *Summons to Witness to Christ in Today’s World*. The second phase commenced in 2006 with conversations on *The Word of God in the Life of the Church: Scripture, Tradition and Koinonia*. The overall objective has been to identify common ground in biblical teaching, apostolic faith and practical Christian living, as well as to study areas that still deeply divide the two Christian traditions. Bishop Arthur Serratelli of Paterson, New Jersey, USA, and Reverend Dr Paul Fiddes, Professor of Systematic Theology in the University of Oxford, Oxford, England, UK, co-chair these conversations on behalf of the Catholic Church and Baptist World Alliance respectively. The final round in the second phase concluded with a meeting in Oxford in December 2010. Participants focused on the preparation of the final report, which is currently

being revised. The text will most likely be presented in 2012 to the parent bodies for approval.

4.9 Relations with the Salvation Army

The Salvation Army was founded in England in the mid-19th century as a mission movement for the poor. The Salvation Army operates in 121 countries. Its membership includes more than 17,000 active and more than 8,700 retired officers, over 1 million ‘soldiers’, around 100,000 other employees and more than 4.5 million volunteers. Members can be classified as Evangelical Christians who do not practice any sacraments. A series of informal ecumenical conversations between the Salvation Army and the Catholic Church has taken place since 2007. In 2011 conversations focused on *Sanctification*, and in 2012 on *Mission*.

4.10. Relations with Pentecostal, Evangelical and Charismatic Leaders

4.10.1 The International Catholic–Pentecostal dialogue

The first phase of Catholic–Pentecostal dialogue (1972–1977), with representatives of classical Pentecostalism, sought to clarify terminology and methodology in order to delineate the respective confessional identities. The second phase looked at more difficult themes before going on to the topic of ecclesiology (*Perspectives on Koinonia*, 1985–1989). Subsequent reflection centred on mission and related problems in the light of the call to Christian unity (*Evangelization, Proselytism and Common Witness*, 1990–1997). Discussion in the fifth phase focused on our shared biblical and patristic heritage on faith, conversion, discipleship, Christian experience, Christian formation and baptism in the Spirit (*On Becoming a Christian*, 1998–2006).

The sixth phase began in 2011 and looked at the theme *Charisms in the Church*, particularly on discernment and pastoral implications. The first session, which was co-chaired by Bishop Michael Burbidge of Raleigh (USA) and Reverend Cecil M. Robeck of the Assemblies of God, sought to identify common ground between Catholics and Pentecostals on the theme of charisms. During the 2011 session, the dialogue members took part in a Pentecost liturgy in Saint Peter’s Basilica presided over by Pope Benedict XVI. The Holy Father greeted the Commission publicly during the general audience the following Wednesday. The second dialogue session, which took place in Helsinki (20 June–5 July 2012), focused on the theme of discernment.

4.10.2 Conversations with some leaders of the New Charismatic Churches (formerly Non-Denominational Pentecostals)

The third round of Preliminary Conversations between the PCPCU and some leaders of the New Charismatic Churches took place on 28–29 May 2012. The theme originally selected was *Mission in Terms of Self-Identity and Self-Understanding*, but

the meeting focused principally on the way forward following the three rounds to date. The PCPCU accepted the proposal to hold another series of three Conversations starting from 2014.

4.10.3 Consultation between the PCPCU and the World Evangelical Alliance

The third series of consultations commenced in 2011. A five-year phase is envisaged. The first session was held in 2009 in São Paulo on the theme *Dogmatic and Ethical Issues: Common Ground*; the second session was held in Rome from 12–17 September 2011 on the theme *Scripture and Tradition*. The third meeting was held in Chicago from 14–18 October 2012 on the theme *What do Catholics/Evangelicals Teach about Salvation and How do Individuals come to Salvation?*

5. RELATIONS WITH THE WORLD COUNCIL OF CHURCHES (WCC)

Cardinal Koch made his first official visit to the Ecumenical Centre in Geneva from 8–9 May 2011 as new President of the PCPCU – where he affirmed the irreversible commitment of the Catholic Church to ecumenism and his aspiration to work closely with the WCC in the quest for the full and visible unity of Christians.

The WCC General Secretary, Dr Olav Fykse Tveit, together with other leading figures of the Christian world communions, participated in the Assisi *Day of Prayer for Peace*, upon the invitation of the Holy Father, Pope Benedict XVI. In the same spirit, an official Catholic delegation took part in the International Ecumenical Peace Convocation to mark the end of the *Decade to Overcome Violence* held in Kingston, Jamaica (17–25 May 2011). Shared participation in important ecumenical events is a visible sign of the commitment of the Catholic Church and the WCC to work in partnership in the service of unity. The PCPCU took part in the meeting from 27 September–1 October 2011 in preparation for the WCC's Tenth General Assembly to be held in Busan from 30 October–8 November 2013.

Both the PCPCU and the WCC are aware that while the ecumenical spirit continues to spread, the differences between the churches continue to surface in new ways. The current challenge is to define a common sense of direction and to achieve achievable intermediate goals, especially in specific areas of ecumenical life.

The plenary of the Joint Working Group (JWG) met in Malta (31 October–5 November 2011) to work on the draft of the Ninth Report, which was subsequently presented to the Central Committee of the WCC in September 2012. The study themes were: reception, spiritual ecumenism, the effect of migration on the churches, and the transmission of the faith to young people. The report highlights the crucial role of reception if ecumenism is to avoid being accused of elitism and irrelevance in the life of the faithful. Spiritual ecumenism – including prayer, shared bible study and the conversion of hearts to Christ our Lord – creates an atmosphere in which Christians together face their difficulties and doubts.

The Tenth Forum on Bilateral Dialogues held in Dares Salaam (Tanzania) from 8–14 March 2012 gathered at the request of the Conference of Secretaries of Christian World Communions. The official theme was *International Dialogues in Dialogue: Context and Reception*, with a particular focus on the Church in the Global South, especially in Africa. The five-day programme was divided into three parts: panels (Christian Unity in Tanzania Today, African Theologians on Ecumenical Dialogues, North–Global South Relationships within Christian World Communions); reports of individual participants representing individual Christian World Communions on bilateral dialogues since 2008 (documents issued, projects undertaken, deadlines, participation of members from the Global South, meetings held in the Global South, main trends); and thematic summaries.

The fourth meeting of the Assembly Planning Committee met at the Bossey Ecumenical Institute (Switzerland) from 23–27 July 2012 to finalize details for the Tenth General Assembly to be held in Busan (Korea) from 30 October to 8 November 2013 on the theme *God of Life, Lead us to Justice and Peace*. The meeting was attended by 27 representatives of member Churches and ecumenical partners (Catholic Church, Pentecostals, Christian World Communions, World Evangelical Alliance).

The Central Committee of the WCC met at the Orthodox Academy of Crete from 28 August to 5 September 2012. The Central Committee of the WCC is the “main decision-making body” representing 349 member churches. The main point on the agenda was the preparation of the Tenth Assembly in Busan, which involved making any necessary changes to the statutes, finalizing public declarations, approving the work undertaken by the Assembly Planning Committee, and deciding on the programme for the Assembly.

5.1 Faith and Order

The WCC has defined Faith and Order as “Christianity's most representative theological forum”. The Catholic Church has been a member of the Faith and Order Commission since 1968, with 12 of the 120 commission members (10%). There are three Catholic Commissioners on the 30 member Standing Commission (again 10%). The Standing Commission meets annually. In 2011 the Archdiocese of Milan generously hosted the meeting in Gazzada. The meeting held in June 2012 concludes the current mandate. A new Commission will be appointed to commence work after the General Assembly of the World Council of Churches in 2013.

The three current study projects of Faith and Order are at different stages of completion. The first focuses on the study text entitled *Nature and Mission of the Church*. After a meeting of the Orthodox Churches in March 2011 to prepare a formal response to the text, the working group on ecclesiology, which met in Columbus, Ohio (USA), in March 2011, radically revised and shortened the document in the light of the comments of the Orthodox Churches and the reflections offered by members of the Commission for

World Mission and Evangelism as well as members of the Standing Commission. The working group on ecclesiology met again in March 2012 to finalise the text, which was subsequently submitted for evaluation at the meeting of the Standing Commission in September 2012. A second study is dealing with *Sources of Authority*. The working group has presented a report on the outcomes of discussion, encouraging the churches and ecclesial communities to consider the 'Early Teachers of the Church' as sources of authority in Christian teaching in order to reach a clearer understanding of the ecclesiological foundations of the Church. A third study is looking at *Moral Discernment in the Churches*, utilizing a case-study approach examining individual situations and the ways in which communities reach their respective positions in the moral field.

5.2 Week of Prayer for Christian Unity

The Pontifical Council for Promoting Christian Unity and the Faith and Order Commission of the World Council of Churches jointly prepare the booklets for the Week of Prayer for Christian Unity. The working group met in Bangalore, India, in 2011 to evaluate the texts for 2013 presented by an ecumenical group of Indian Christians. The group worked in 2012 with ecumenical representatives from Canada to prepare material for 2014.

6. COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS

From a theological point of view, Jews and Christians not only share a rich patrimony – as affirmed in *Nostra aetate* (no.4) – but on the basis of this shared heritage, they are in a position to promote common values in society, to safeguard human rights and to cooperate together in the social and humanitarian fields. A conference to commemorate the 40th anniversary of the dialogue between the *Commission for Religious Relations with the Jews* and the *International Jewish Committee on Interreligious Consultations* took place in Paris from 27 February to 2 March 2011 in Paris, the venue of the very first meeting 40 years ago. The meeting was attended by 25 Catholics and 25 Jewish representatives from around the world, and discussed the theme *Forty Years of Dialogue – Reflections and Future Perspectives*. A joint statement was issued at the end of the meeting.

On 17 January each year, the Bishops' Conferences of Italy, Poland, Austria and Holland organise the *Day for Judaism* (held in Switzerland on the second Sunday of Lent). The *Day* aims at raising awareness among Catholics of the Jewish roots of their faith and at promoting Jewish–Catholic dialogue. As in other years, the Secretary of the *Commission for Religious Relations with the Jews*, Reverend Father Norbert Hofmann, SDB, published an article in *L'Osservatore Romano*. In 2012 this article was entitled *Increasing Trust and Common Commitment to Peace. The Special Responsibility of Jews and Catholics*, and made reference to the Commission's initiative to encourage other bishops' conferences to introduce the *Day*.

On 24 January 2011 the Secretary of the *Commission* attended a press conference at Palazzo Chigi

to present two documents on the Shoah attesting to the fact that the seminary *Seminario Lombardo* and the convent *Suore di Sion* in Rome hid and saved Jews during the Shoah. The press conference took place within the context of an initiative of the Italian government to encourage the collection of historical material on the Shoah for a museum on the Holocaust.

On 23–24 March 2011, the Secretary of the *Commission* took part in the delegation of the Holy See to the OSCE Conference in Prague organised under the presidency of Lithuania on the theme *Confronting Anti-Semitism in Public Discourse*.

On 29–31 March 2011, a delegation of representatives of our *Commission* and the Chief Rabbinate of Israel met to discuss the theme *Challenges of Faith and Religious Leadership in Secular Society*. A joint declaration was issued at the conclusion of proceedings. The Catholic delegation was led by Cardinal Jorge Mejía, while the Jewish delegation was led by the Chief Rabbi of Haifa, Shear Yashuv Cohen.

The Secretary of the *Commission* attended the annual meeting of the International Council of Christians and Jews (ICCJ) held in Kraków from 1–7 July 2011 on the theme *Religions and Ideologies – Polish Perspectives and Beyond*.

From 23–25 October 2011, the Secretary took part in a conference organised by the *Institut für Jüdisch–Christliche Forschung* of the Theology Faculty of the University of Lucerne (Switzerland) on the theme *Das Studium des Judentums und die jüdisch–Christliche Begegnung*. The Secretary presented the paper of Cardinal Kurt Koch on *Gemeinsam Volk Gottes sein Perspektiven des jüdisch–katholischen Dialogs von Nostra aetate bis Papst Benedikt XVI*.

A delegation comprising nine Jewish leaders from the United States, Israel and European countries took part in the interreligious *Day of Reflection, Dialogue and Prayer for Peace and Justice in the World* held in Assisi on 27–October 2011.

From 29 October–5 November 2011, Cardinal Koch and the Secretary of the *Commission* made a visit to the United States to meet with the Jewish community and to gain greater insight into the Jewish–Catholic dialogue in the local context. Cardinal Koch held a conference at Seton Hall University (New Jersey) on the theme *Theological Questions and Perspectives in Jewish–Catholic Dialogue* (John M. Oesterreicher Memorial Lecture). The conference was organised by the Institute of Judaeo–Christian Studies of the University and the Council of Centers on Jewish–Christian relations. Cardinal Koch also visited the Jewish Theological Seminary in New York, meeting with representatives of the International Jewish Committee on Interreligious Consultations (IJCIC). His Eminence held a conference on *Fundamental Aspects of Ecumenism and Future Perspectives* at the Catholic University of America in Washington.

From 9–10 November 2011, the Israeli Religious Council, comprising the religious leaders of the State of Israel (including Jews, Muslims, Druze, and Christians from a range of traditions), was received in a private audience with the Holy Father. The dele-

gation of 25 members also met with Cardinal Leonardo Sandri, Prefect of the Congregation for Oriental Churches, with representatives of the Pontifical Council for Interreligious Dialogue, and with the *Commission for Religious Relations with the Jews*.

On 12 December 2011 the Holy Father received Lord Jonathan Sacks, the Chief Rabbi of Great Britain, in a private audience. Lord Sacks also held a conference at the Gregorian Pontifical University on *Has Europe Lost its Soul?* The conference was a public event organised by the Cardinal Bea Centre for Judaic Studies at the Gregorian, and was attended by Cardinal Koch and the Secretary of the *Commission*.

On 27–29 March 2012, the eleventh dialogue meeting between the delegations of our *Commission* and the Chief Rabbinate of Israel was held on the theme *Religious Perspectives on the Current Financial Crisis: Vision for a Just Economic Order*. The meeting took place in an atmosphere of deep friendship and mutual understanding regarding our respective traditions. A joint declaration was issued at the conclusion of the meeting. The Catholic delegation was led by Cardinal Peter Kodwo Appiah Turkson, and the Jewish by the Chief Rabbi of Haifa, Shear Yashuv Cohen.

On 18 April 2012, the Secretary held a conference in Fribourg (Switzerland) on “Die Einzigartigkeit des jüdisch-christlichen Dialogs und dessen Grundkonstanten” (*The Uniqueness of Jewish-Christian Dialogue and Its Fundamental Constants*). The German-speaking students of the Theology Faculty invited him to take part in the “Interdisciplinary Week”.

On 10 May 2012, for the first time in the history of Jewish-Catholic dialogue, the Holy Father received a delegation from the Latin American Jewish Congress comprising Jews from Latin America, mainly from Brazil and Argentina. A dinner with representatives of the Holy See and the Jewish community of Rome was organized on the previous evening.

On 16 May 2012, Cardinal Kurt Koch, President of the Commission, held a “lectio coram publico” at the Saint Thomas Pontifical University (Angelicum) in Rome on the theme *Building on Nostra aetate: 50 Years of Christian-Jewish Dialogue*.

From 22–27 May 2012, the Cardinal President and Secretary of the *Commission* travelled to Israel for a range of encounters and visits. The Cardinal held a public conference on the situation of Jewish-Catholic dialogue, presenting a paper on *Christians Called to be Faithful to Abraham's Heritage* at the Israel Jewish Council for Interreligious Relations (IJCIR). A private meeting with leading figures in interreligious dialogue in Israel was held

before this event. The Cardinal was accompanied by Rabbi David Rosen on a visit to the Chief Rabbinate to speak with the Chief Rabbi Jonah Metzger and with Oded Wiener, the Secretary General. During his stay in Jerusalem, the Cardinal also met with Catholic Bishops, the ordinaries of the Holy Land, and with the heads of other Churches and Ecclesial Communities; an official encounter was held at the Notre Dame Centre followed by a reception. He also visited the Custos Terrae Sanctae, Father Pierbattista Pizzaballa, OFM, as well as the Latin Patriarch, His Beatitude Fouad Twal, and the Greek Orthodox Patriarch, His Beatitude Theophilos III. Lastly, the Cardinal visited Galilee to meet with Bishop Giacinto Marcuzzo in Nazareth and Archbishop Elia Chacour in Haifa.

From 17–21 June 2012, at the Isabella Freeman Jewish Retreat Center near New York, the second meeting of the Catholic-Jewish Emerging Leadership Conference was held on the theme *Catholics and Jews: Our Common Values, Our Common Roots*. About 50 Jewish and Catholics youths, aged between 20–30 years, met with the aim of becoming more familiar with one another and of re-discovering more deeply their distinctive religious identities through an understanding of each other's traditions. The conference was organized by the International Jewish Committee on Interreligious Consultations (IJCIC) and by the *Commission for Religious Relations with the Jews*. The aim of the conference was to provide a background to young people who will actively become involved in future Jewish-Catholic dialogue.

From 5–18 August 2012, the Secretary of the Commission took part in a “Sommerakademie” (Summer Academy) of the “Studienstiftung des Deutschen Volkes” in Ftan (Switzerland), organizing a workshop for students on the theme “Dialog der Religionen. Grundlagen, Möglichkeiten und Ansätze aus theologischer und bildungswissenschaftlicher Sicht” (*Dialogue of the Religions. Foundations, Possibilities, and Objectives from a Theological and Educational Point of View*).

From 28–30 October 2012 the third Plenary of the *Commission for Religious Relations with the Jews* took place with the participation of 8 consultants and 18 representatives of some Bishops' Conferences. The meeting enabled a useful exchange of information and experiences. Discussion included the celebration of the 50th anniversary of *Nostra aetate* in 2015, and the possibility of introducing a *Day for Judaism* at the level of individual Bishops' Conferences (such as that already undertaken by the Bishops' Conferences of Italy, Austria, Netherlands and Switzerland).

VISIT TO THE ECUMENICAL PATRIARCHATE BY A DELEGATION OF THE HOLY SEE FOR THE FEAST OF ST ANDREW

29 November – 1 December 2012

Within the context of the traditional exchange of visits for the respective Feasts of the Holy Patrons, 29 June in Rome for the celebration of the Holy Apostles Peter and Paul and 30 November in Istanbul for the celebration of St Andrew the Apostle, Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity, led the Holy See Delegation to the Phanar on 29 November. The Cardinal was accompanied by Bishop Brian Farrell, Secretary of the Dicastery and Monsignor Andrea Palmieri, Undersecretary. In Istanbul they were joined by Archbishop Antonio Lucibello, Apostolic Nuncio in Turkey.

The Holy See Delegation took part in the solemn Divine Liturgy at which His Holiness Bartholomew I presided in the Patriarchal Church of the Phanar, and met with the Patriarch and the Synodal Commission in charge of relations with the Catholic Church. Cardinal Koch presented a Message signed by the Holy Father to the Ecumenical Patriarch – which was read at the end of the Divine Liturgy – accompanied by a gift. In addition the Cardinal met representatives of the local Catholic community and conversed with the Ecumenical Committee of the Apostolic Vicariate of the Catholic Church in Istanbul.

We publish here below a translation of the Pope's Message originally written in French, and the Address of the Ecumenical Patriarch.

MESSAGE OF POPE BENEDICT XVI

*To His Holiness Bartholomew I
Archbishop of Constantinople
Ecumenical Patriarch*

*"That Christ may dwell in your hearts through faith"
(Eph 3:17)*

Enlivened by sentiments of deep joy and brotherly closeness, I would like today to make my own this desire which St Paul expressed to the Christian community of Ephesus, in order to present to you, Your Holiness, to the Members of the Holy Synod, to the clergy and to all the faithful gathered together on this Feast Day to celebrate the great Solemnity of St Andrew. Following the Apostle's example, as your brother in the faith, I too "bow my knees before the Father" (Eph 3:14) to ask him to grant that you "be strengthened with might through his Spirit" (v. 16), and, "to know the love of Christ which surpasses knowledge" (v. 19).

The exchange of Delegations between the Church of Rome and the Church of Constantinople, which takes place every year on the occasion of the respective patronal feasts of St Andrew in the Phanar and Sts Peter and Paul in Rome, is a tangible testimony of the bond of brotherly closeness that unites us. Even though it is still imperfect, it is a profound and real communion that is not based on human reasons of courtesy or suitability, but on our common faith in the Lord Jesus Christ, whose Gospel of salvation came to us through the preaching and witness of the Apostles which was sealed by the blood of martyrdom.

Relying on these sound foundations, we are able to advance confidently together on the path that leads towards the reestablishment of full communion. We have made great progress on this route Your

Holiness, thanks too to your assiduous and active support for which I am deeply grateful. Although it seems that we still have a long and difficult way to go, our intention to continue in this direction remains firm, since we are comforted by the prayer our Lord Jesus Christ addressed to the Father: "that they may all be one.... in us, so that the world may believe" (Jn 17:21).

Your Holiness, I wish at this moment to renew to you the expression of my deep gratitude for the words you spoke at the end of the celebration for the 50th anniversary of the opening of the Second Vatican Council and the opening of the Year of Faith, which was held in Rome in October. Through these words you were able to interpret the sentiments of everyone present. I cherish vivid memories of your visit to Rome for this occasion, during which we had the opportunity to renew our ties of sincere and genuine friendship.

This sincere friendship which has been born between us – with a great common vision of the responsibilities to which we are called as Christians and as Pastors of the flock that God has entrusted to us – is the reason for the great hope that an ever closer collaboration will develop in the urgent task of giving fresh vigour to our witness to the Gospel Message in today's world. In addition, I warmly thank you, Your Holiness, and the Holy Synod of the Ecumenical Patriarchate for sending a Fraternal Delegate to take part in the Ordinary General Assembly of the Synod of Bishops on the theme: "The New Evangelization for the Transmission of the Christian Faith".

We have long been in full agreement with Your Holiness on the most urgent challenge today: how to bring the proclamation of God's merciful love to the people of our time, so often distracted and more or

less incapable of profound reflection on the actual meaning of their existence, seen in the light of projects and utopias that cannot but leave them disappointed. The Church has no other message than “the gospel of God” (*Rom* 1:1) and no other method than apostolic proclamation, sustained and guaranteed by the witness to holiness of life of both the Pastors and People of God. The Lord Jesus told us that “the harvest is plentiful” (*Lk* 10:2) and we cannot allow it to be lost because of our weaknesses and division.

Your Holiness, in the divine Liturgy which you have celebrated today in honour of St Andrew, Patron of the Ecumenical Patriarchate, you prayed “for peace throughout the world, for the prosperity of the Holy Churches of God and for the union of all”. I join in your prayer with all the Catholic brothers and sisters. The full communion to which we all aspire is a gift that comes from God. Let us confidently address our plea to him “who by the power at work within us is able to do far more abundantly than all that we ask or think” (*Eph* 3:20), through the intercession of St Andrew and of St Peter, his brother.

With these sentiments of sincere affection in Christ the Lord, I renew my warm good wishes and exchange with Your Holiness a brotherly embrace.

From the Vatican, 23 November 2012

BENEDETTO XVI

ORE, 5 December 2012

ADDRESS OF THE ECUMENICAL PATRIARCH BARTHOLOMEW I
Phanar, 30 November 2012

Your Eminence, beloved brother in Christ, Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity, honorable members of the Delegation representing our beloved brother, His Holiness, Pope of Rome, Benedict XVI,

We thank you wholeheartedly and also His Holiness, the Pope of Rome, who has sent you, for the love that the Church of Elder Rome has shown to our Most Holy Church of New Rome by means of your participation in our joy on the occasion of the Thronal Feast of the Ecumenical Patriarchate, as we reciprocate on the occasion of the Thronal Feast of the Church of Rome.

We still preserve, brethren, our sentiments from our recent meeting with our brother the Pope of Rome at His See for the celebration in honor of the 50th anniversary of Vatican II, which truly opened up a new path towards the unity of the Churches. Being in noetic communion even today with our Most Holy Brother, we thank Him once again for the honor he has shown to us, and most especially, for the exchange of fraternal views and thoughts concerning our common journey towards unity.

The uniqueness of the founders of our Churches, of Elder Rome and of New Rome, the Holy Apostles Peter and Andrew, as brothers according to the flesh,

constitutes a motivation for both of our Churches to move toward the genuine experience of spiritual brotherhood and the restoration of communion in this same spirit, in truth and in love.

Unfortunately, throughout the course of the centuries, this brotherhood has been deeply wounded and as a result, the spiritual unity of our Churches has been disrupted. For centuries, theologians, as well as ecclesiastical personalities of both Churches spent their energy not in the context of dialogue, but rather in promoting and supporting their own positions, not taking into consideration that of St. John Chrysostom, “Thou hast spoken once, perhaps, and he hath not heard. Speak therefore twice, and thrice, and as often as it may be, till thou hast persuaded him. Every day God is addressing us, and we do not hear; and yet He does not leave off speaking. Do thou, therefore, imitate this tender care towards thy neighbour” (*Stat.* 16.6, PG 49.171-72; NPNF 1-9:451-452).

It is already empirically evident that the conviction has matured in the hearts of both sides, namely that, from this point on the course of our efforts must be reversed. That is to say, we must expend our spiritual energy not in the effort of finding justifications for the strengthening of positions, which we overly defended in the past towards the justification of the schism, but in sincerely endeavoring to find arguments that verify the error of divisive inclinations and that, even more, seek out ways of approaching full restoration of the unity of the Churches.

The best method for investigating this matter is the continuation and cultivation of inter-ecclesiastical dialogues and relations, as well as especial cultivation of the outcome of the dialogue of love into a substantial and theological dialogue between both of our Churches, Orthodox and Roman Catholic. The personal acquaintance of the members, and especially of the representatives of the Churches often leads to the discovery that the people involved are of goodwill and that a deeper understanding of the events that provoked the schism based upon objectivity will suffice to dissipate fears, suspicions, distrust and conflicts of the past.

The current members and especially those of the highest ranks of our Churches are driven, for the most part, by goodwill toward the removal of inherited obstacles and toward the attainment of the greatly desired unity in the faith, which will also bring about our eucharistic communion, confessedly desired by all. Unfortunately, the pace of the progress and the turning of human hearts toward this direction is slow, owing to our human weakness in obeying the Will of God, transcending positions, statuses and “theologies” that have been upheld until recently, and are even still promoted by many today, within the bosom of both of our Churches, as the very progress of the thirty-two year Theological Dialogue demonstrates.

We must therefore, accelerate these developments, reinforcing with as much strength as we have this Dialogue of truth, so that by means of the frequent and wide-ranging discussions, we may raise the level of knowledge and facilitate mutual understanding, thus directing ourselves toward “all truth”

(see *Jn.* 16:13), which always and above all conquers. As was said by the luminary of Cappadocia, St. Basil the Great, "I put truth and my own salvation before everything" (*To Theophilus the Bishop*, Letter 245, PG 32.925B-C; NPNF2-8:794).

The mature fruit of this knowledge is the progressive agreement upon particular points, an agreement, which on the tally of disagreements and agreements, will continuously increase the sum of the agreements until all disagreements are eclipsed. On that day, we will all, united in faith and love, jointly glorify our Savior Christ, Who will have led us through fire and water to refreshment.

Your visit here today, beloved brothers in the Lord, in order to take part in our joy on the feast of the Most Holy Church of Constantinople in memory of the Holy Apostle Andrew, the disciple of St. John the Forerunner and Baptist, and later of our Lord Jesus Christ, contributes substantially to the rekindling of interest in the promotion of the dialogue between our Churches. Even when the representatives in the dialogue are unable to achieve a common acceptance of certain conclusions at a given moment, the value of the dialogue, seemingly failed, continues to be significant, because even the discovery of disagreement impels toward the pursuit of agreement. But the very pursuit of success of a certain goal is the foundation for its realization. The lack of agreement upon a certain issue or point leads to the repetition of the discussion with the common hope that it not fail again, and provided that there is goodwill, the Grace of God, which attends upon everything, will grant the interlocutors of goodwill inspiration by the Holy Spirit from above toward the common acceptance of the proper conclusion, according to our predecessor St. Gregory the Theologian, "It is not a bad thing to be defeated in dialogue, for dialogue is not the privilege of all" (Gregory the Theologian, *To Heron the philosopher*, PG 35.1224B).

According to the truth narrated in the holy Gospel of St. John, by which the Logos of God is truth (see *Jn.* 17:17), the Apostle Andrew announced elatedly to his brother, the Holy Apostle Peter, that, "we have found the Messiah" and he led him to Jesus. A brother, then, leads a brother to the Lord. In this case, it is not significant for our current context which of the two brothers led the other to Jesus. Both of us, the successors of the Apostle Peter and of the Apostle Andrew, ought to bear witness one to the other that "we have found the Messiah" and we each ought to direct our steps toward Him. For He is the Way, the Truth and the Life. He who walks continuously invisible with us toward Emmaus, or toward the "Galilee" of each of us, is the Resurrection and the Salvation of the world. He is also the Hope of humanity for the way out of every crisis, both ethical and economic, which afflicts our age.

Therefore, both of us, our brother the Pope of Rome and our Modesty, along with our Churches, and all our spiritual leaders, ought to show, by our example, to the rulers of the world's resources, that they need to remember compassion and love toward those in need, because otherwise social cohesion is

at risk, which, if disturbed, will bring enormous destruction to both the just and unjust.

The current year is passing. With terrifying and negative predictions for the developments of human affairs on a global sphere. During this year, we celebrated the 50th anniversary of the Second Vatican Council, which opened new paths. In the year of our Lord 2013, currently in view, we will celebrate the 1700th anniversary of the proclamation of the Edict of Milan, by means of which the freedom of the Christian faith, and freedom of religion in general, was proclaimed by the emperor of the Romans, St. Constantine the Great. This freedom, which Christ promised and in which He has set us free (see *Gal.* 5:1), we ought to preserve and strengthen. And this we, the two Churches, accomplish by words and deeds, in unison. Your Roman Catholic Church has celebrated the 50th anniversary of the convocation of Vatican II. Our Holy Orthodox Church finds itself in the delightful position of announcing that the preparation of its Holy and Great Synod has almost been completed, that it is in its final stages and will be convoked in the near future. It will pronounce upon the issue, among others, of the dialogues of Orthodoxy with the other Churches and it will take the fitting decisions in unity and authenticity so that we may progress toward the "unity of faith" in the communion of the Holy Spirit in the surety that "To lovers of the truth nothing can be put before God and hope in Him" (Basil the Great, *To Eustathius the Physician*, Letter 151, PG 32.608B; NPNF2-8:604).

In this conviction, having forgotten or ignoring what is behind us and reaching out to what lies ahead (see *Phil.* 3:13), and with our eyes fixed on the Creator of the whole world, the Lord, who is identified with the Truth, we the two Churches, walk toward the end times looking to the one who is able to fulfill in superabundance our requests or considerations, "the Alpha and the Omega, the First and the Last, the Beginning and the End" (see *Rev.* 22:13), believing that the Divine Will shall guide "to all Truth," "so that we may be one," we who believe in Him not only in forms or in words, but in essence and in actions. During this necessary and historical co-journey, while surely seeking the union between us, we ought to display union first, especially today, in relation to the way we approach the misfortune of our mainly spiritually poor, but also materially poor fellow humans. This is surely much easier and can be immediately accomplished. We the spiritual leaders and clerics are, therefore, called to approach as the Good Samaritan, and indeed not "by chance," but "while it is yet day" we are called to "bind their wounds," "pouring on oil and wine" (see *Lk.* 10:31,34). We will show forth in this way that we look toward the "man" and that he, our fellow man, "has a man," the Church, in the same way that on this very man's account and that of the world, our Savior "became man and was clothed in flesh..." and that for Him "everything is possible, everything is obedient, everything has been subjected" (see *Doxastikon tis Lites of the Sunday of the Paralytic*, *Poem of Koumoulas*, *Pentecostarion*, *Apostoliki Diakonia* (1959) 71-72), and Who alone will say, when the fullness of time

has come, “take up your bed and walk” (*op. cit.* 71-72, *Doxastikon of Vespers*). We will appear united “at the ends”, proclaiming the power and great mercy of Him, the Lord of powers and of glory.

Because of these thoughts and brotherly sentiments, as we welcome you, Your Eminence, brother Cardinal, with your venerable Delegation, we again warmly thank our Most Holy brother, the Bishop of Elder Rome, who has sent you to represent his par-

ticipation in the joy and celebration of our Thronal Feast, as we pray for all Grace and Blessing of the All-good God upon our Churches and His world which is being tested, by the supplications of our Most Holy Theotokos, of St. Andrew the First-called who is celebrated today, of his brother, the Apostle Peter, and of all the Saints. Amen.

ECUMENICAL NEWS

IN MEMORIAM

HIS HOLINESS ABUNA PAULOS

Patriarch of the Ethiopian Tewahedo Orthodox Church

His Holiness Abuna Paulos, Patriarch of the Ethiopian Orthodox Church passed away last August 16th, at the age of 76. On learning of his death, Pope Benedict XVI sent a telegram through Archbishop George Panikulam, Apostolic Nuncio in Ethiopia, which we publish here below.

Having learned with sadness of the death of His Holiness Abuna Paulos, Patriarch of the Ethiopian Tewahedo Orthodox Church, I wish to express my heartfelt condolences to the members of the Holy Synod, and to the clergy, religious and faithful of the Patriarchate. I still recall with satisfaction his visits to the Vatican, and in particular the address he delivered to the Second Special Assembly for Africa of the Synod of Bishops on 6 October 2009 and the important observations he made on that occasion. I am also grateful for his firm commitment to promoting greater unity through dialogue and cooperation between the Ethiopian Tewahedo Orthodox Church and the Catholic Church. As the Patriarchate mourns the death of His Holiness, I willingly offer an assurance of my prayers for the repose of his soul, and for all who mourn him.

BENEDICTUS PP. XVI

ORE, 22 August 2012

HIS BEATITUDE TORKOM II MANOUGIAN

Armenian Orthodox Patriarch of Jerusalem

On Friday morning 12 October, His Beatitude Torkom II Manougian, Armenian Orthodox Patriarch of Jerusalem, died at the age of 93, in the infirmary of the Franciscan monastery, where he had been since March.

Pope Benedict XVI sent a message of condolences signed by Cardinal Tarcisio Bertone, Secretary of State, to Monsignor Nurhan Manougian, Patriarchal Vicar. Here below is the text of the Pope's telegram as well as the letter of Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity, addressed to the Patriarchal Vicar on 24 October 2012.

Telegram of Cardinal Tarcisio Bertone

His Holiness Pope Benedict XVI asks me to express his sincere condolences and closeness in prayer

to Your Grace, the Clergy and the Faithful of the Armenian Patriarchate, on the death of His Beatitude Patriarch Torkom Manougian. I recall with Particular gratitude his friendship with the Catholic Church and his commitment to the cause of Christian unity. It is the Risen Lord who has been proclaimed to us, whom we have received by faith, to whom we are bound, and by whom we shall be saved (Cf. 1 Cor 15: 1-2). To him Pope Benedict XVI prayerfully entrusts the Noble soul of Patriarch Manougian.

LETTER OF CARDINAL KURT KOCH

31 January 2013

Your Grace

It was with deep sadness that we learned of the death of His Beatitude Patriarch Torkom Manougian. Personally and on behalf of the Pontifical Council for Promoting Christian Unity, I express our deepest sympathy and closeness in prayer to the Clergy and the faithful of the Armenian Patriarchate who have lost their shepherd.

We thank the Lord for the many gifts He has given to His Church through the pastoral ministry of His Beatitude, who served his Church as Patriarch for so many years. I recall with particular gratitude his commitment to the cause of Christian Unity and the fraternal relations with the Catholic Church. We set our eyes to the glory of Jesus Christ, whose victory over death is our redemption. May God's comforting love console you. It is the risen Lord who has been proclaimed to us, whom we have received by faith, to whom we are bound, and by whom we shall be saved (cf. 1 Cor. 15, 1-2).

Please accept, Your Grace, this expression of our fraternal communion and prayerful solidarity.

Cardinal Kurt Koch

President PCPCU

HIS HOLINESS MAXIM

Metropolitan of Sofia and Patriarch of the Orthodox Church of Bulgaria

On Tuesday 6 November 2012, Patriarch Maxim of Sofia, head of the Bulgarian Orthodox Church for more than four decades, died of heart failure at the age of 98.

Upon learning of his death, Pope Benedict XVI sent a message of condolences which we publish here below.

To His Eminence Grigorij di Veliko Trnovo
Interim President of the Holy Synod
of the Orthodox Church of Bulgaria

It is with deep sorrow that I heard the news of the death of our beloved brother in Christ, His Holiness Maxim, Metropolitan of Sofia and Patriarch of Bulgaria, who served our Lord and his people with devotion for many years. On behalf of the Catholic Church, I wish to assure you and all the bishops, priests, and faithful of the Orthodox Church of Bulgaria that I join in prayer in your grief. May the Lord who is Good and merciful, welcome our beloved brother Maxim into His heavenly home. May he grant him peace and eternal memory!

Participating in the pain of the Bulgarian Orthodox Church, I thank God for all the blessings of the late Patriarch for his Church and the people of his country. In particular, I remember the warm hospitality accorded to Blessed Pope John Paul II during his visit to Bulgaria in May 2002. I thank the Lord for the good relations that the Patriarch has fostered with the Catholic Church in these lands, and I sincerely hope that the good relations can continue in order to promote the proclamation of the Gospel.

With renewed expressions of sympathy and the assurance of my remembrance and of my prayer, please receive, Your Eminence, the expression of my sincere greetings in Christ.

BENEDICTUS PP XVI

<http://www.news.va/>

HIS BEATITUDE IGNATIUS IV HAZIM

Greek Orthodox Patriarch of Antioch and all the East

His Beatitude Ignatius IV Hazim, Greek Orthodox Patriarch of Antioch and all the East passed away on 5 December 2012 at the age of 92. On learning the sad news His Holiness Benedict XVI sent a letter of condolences. The text of the letter is published here.

To His Eminence Spyridon
Metropolitan of Heliopolis

Your Eminence,

I have just learned with sadness that the Lord has called His Beatitude Ignatius IV Hazim, Greek-Orthodox Patriarch of Antioch and all the East, to him. I offer you, to the Holy Synod and to all the members of the Church my deepest condolences and I assure you of my union in prayer with those who are mourning their father and pastor.

In the course of his long life of service to the Gospel, the late Patriarch offered a luminous witness of faith and charity, working with dedication to spiritually uplift the flock which had been entrusted to him and for the great cause of reconciliation and of peace among men.

I give thanks to the Lord for the positive and effective contribution that Patriarch Ignatius made to the rapprochement of our two Churches. May his memory also invite us to continue on the path of dialogue and of the search for full communion in Christ!

I assure you of my prayers for the suffering faithful of your Church and for peace in the region, and reaf-

firming all my participation, I beg Your Eminence to accept the expression of my sincerest wishes in Christ.

From the Vatican, 6 December 2012

BENEDICTUS PP XVI

<http://www.news.va>

ELECTIONS

HIS HOLINESS TAWADROS II ELECTIONS

New Pope of Alexandria and Patriarch of the See of Saint Mark

4 November 2012

Upon the election of His Holiness Anba Tawadros as the new Patriarch of the Coptic Orthodox Church on Sunday 4 November 2012, Pope Benedict XVI sent the following Telegram of congratulations.

I was filled with joy on learning of your election as Pope of Alexandria and Patriarch of the See of Saint Mark and I gladly extend to you and to the clergy and faithful of the Coptic Orthodox Church my good wishes and prayerful solidarity, asking the Lord to pour out his abundant blessings upon the lofty ministry you are about to assume. I am confident that, like your renowned predecessor Pope Shenouda III, you will be a genuine spiritual father for your people and an effective partner with all your fellow-citizens in building the new Egypt in peace and harmony, serving the common good and the good of the entire Middle-East. In these challenging times it is important for all Christians to bear witness to the love and fellowship that binds them together, mindful of the prayer offered by our Lord at the Last Supper: 'that all may be one, so that the world may believe' (cf. *Jn* 17:21). I thank the Almighty for the important progress that was made, under the leadership of your esteemed predecessor, in the relations between the Coptic Orthodox Church and the Catholic Church, and I earnestly hope and pray that our continuing friendship and dialogue, guided by the Holy Spirit, will bear fruit in ever close solidarity and lasting reconciliation. May our heavenly Father fill you with peace and strength for the noble task that awaits you.

BENEDICTUS PP. XVI

ORE, 7 November 2012

ENTHRONEMENT OF HIS HOLINESS TAWADROS II

18 November 2012

The ceremony for the enthronement of Patriarch Tawadros II took place in St Mark's Cathedral, Cairo, on Sunday morning 18 November. He is the 118th Patriarch of the Coptic Orthodox Church, elected on 4 November, less than nine months after the death of his predecessor, Pope Shenouda III on 17 March.

Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity, was present for the ceremony and presented the Patriarch with a Letter from Pope Benedict XVI. The following is the text of the Letter, written in English.

To His Holiness Tawadros II
Pope of Alexandria
Patriarch of the See of Saint Mark

"Grace to you and peace from God the Father and our Lord Jesus Christ" (Gal 1:3)

It is with fraternal joy that I send greetings to Your Holiness on the happy occasion of your enthronement as Pope of Alexandria and Patriarch of the See of Saint Mark. To my Venerable Brother Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity, I have entrusted the task of conveying these greetings to you, together with assurances of my closeness in prayer as you assume the high office of chief shepherd of the Coptic Orthodox Church. May the Almighty grant Your Holiness abundant spiritual gifts to strengthen you in your new ministry, as you guide the clergy and laity along the paths of holiness, for the good of your people and the peace and harmony of the whole of society.

My thoughts turn at this time to your venerable predecessor, His Holiness Pope Shenouda III, whose long and devoted service to the Lord will surely continue to inspire you and all the faithful. His concern for improving relations with other Christian Churches reinforces our hope that one day all the followers of Christ will find themselves united in that love and reconciliation which the Lord so earnestly desires (cf. *Jn 17:21*).

Your Holiness, I pray that the Holy Spirit will sustain you in your ministry, so that the folk entrusted to your care may experience the teaching of the Good Shepherd. May they be blessed with the serenity to offer their valuable contribution to the good of society and the well-being of all their fellow-citizens.

I pray too that relations between the Catholic Church and the Coptic Orthodox Church will continue to grow closer, not only in fraternal spirit of collaboration, but also through a deepening of the theological dialogue that will enable us to grow in communion and to bear witness before the world to the saving truth of the Gospel.

Conscious of the great challenges which accompany the spiritual and pastoral ministry that Your Holiness is about to undertake, I assure you of my prayers and personal good wishes.

With fraternal esteem and affection I implore God's blessings upon you and upon all the faithful entrusted to your care.

From the Vatican, 14 November 2012

BENEDICTUS PP. XVI

ORE, 21 November 2012

HIS BEATITUDE JOHN X

New Greek Orthodox Patriarch of Antioch and all the East

17 December 2012

On 17 December 2012, the Holy Synod of the Church of Antioch held an extraordinary assembly at the monastery of Our Lady of Balamand, North of Beirut (Lebanon,) to nominate the successor of the late Patriarch Ignatius IV and elected His Beatitude John X (Yazigi) as new greek orthodox Patriarch of Antioch and all the East.

The enthronement ceremony took place on the 10th of February 2013 in Damascus Syria. On the 17th of February, His Beatitude John X presided over a divine liturgy in Beirut at Saint Nicholas Cathedral, attended by a delegation of the Holy See which conveyed a personal message and a gift to the newly elected Patriarch from Pope Benedict XVI to mark this important occasion.

The delegation comprised His Eminence Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity, Reverend Monsignor Andrea Palmieri, Under-Secretary and His Excellency Archbishop Gabriele Caccia, Apostolic Nuncio in Lebanon.

Here is the text of the Pope's fraternal greeting originally written in French.

To His Beatitude John X
Greek Orthodox Patriarch of Antioch and All the East

On the occasion of your election as Greek Orthodox Patriarch of Antioch and All the East, I am particularly glad to extend to Your Beatitude my fraternal greetings in Christ's love, with the assurance of my spiritual sympathy and prayers so that the heavenly Father may grant you the abundant blessings of the Holy Spirit and concede you to guide the flock entrusted to your care today, in love and peace.

You are now the successor of our beloved brother of blessed memory His Beatitude Ignatius IV Hazim, who left his faithful of the Greek Orthodox Patriarchate of Antioch with a rich and long-lasting legacy of spiritual and ecclesial renewal in the continuity of the living tradition received from the Apostles. During all the years of his long ministry, signed by profound changes in the Middle-East situation, Patriarch Ignatius IV was characterized by his commitment to maintain peace and contribute to the improvement of relations among all the Christians of the region and between our Churches.

I am certain that Your Beatitude, following the steps of your predecessor of blessed memory, will carry on the endeavors in favor of the unity of Christ's disciples. At a time when the Middle East is so unstable and prone to violence, it is increasingly urgent that the disciples of Christ offer an authentic witness of their unity, so that the world may believe the Gospel message of love, peace and reconciliation. We have a responsibility to continue our journey together to show in a more visible way the spiritual reality of communion which, although still

incomplete, already unites us. I therefore express the profound hope that under your paternal guidance, relationships between the Greek Orthodox Patriarchate and the Catholic Church might continue to develop through forms of fruitful cooperation and ongoing efforts to resolve the issues that still divide the two communities, thanks to active and constructive participation in the work of the International Joint Commission for Theological Dialogue between the Catholic Church and the Orthodox Church as a whole.

Your Beatitude, I renew the assurance of my prayers and my most fervent wishes to you and your ministry. May Almighty God bless you with his love and sustain you in your task by granting you all the heavenly graces and blessings. Finally, bearing in mind the sufferings of the people in the Middle-East, as your brother in faith I join you in prayer asking our Lord Jesus Christ, "the Prince of Peace" (*Is* 9:5), who at the time of his first coming among men, choose to be born precisely in this region, to bring healing to those who are victims of violence and to inspire acts of peace.

With these sentiments of profound hope, I exchange with Your Beatitude a fraternal embrace in the Lord.

From the Vatican, 25 December 2012

BENEDICTUS PP. XVI

Translation IS

HIS BEATITUDE NURHAN MANOUGIAN
New Armenian Patriarch of Jerusalem
24 January 2013

On 24 January 2013, His Beatitude Nurhan Manougian was elected as new Armenian Patriarch of Jerusalem, succeeding to His Beatitude Torkom II Manougian who died on 12 October 2012.

Immediately following the election Pope Benedict XVI sent a Telegram of congratulations, which text we publish here below together with the letter of Cardinal Kurt Koch addressed to the Patriarch for the occasion.

MESSAGE OF POPE BENEDICT XVI

His Beatitude Nurhan,

I was pleased to learn of the election of Your Beatitude as Armenian Patriarch of Jerusalem and I extend to you and to the clergy and faithful of the Armenian Patriarchate my sincere good wishes, asking the Holy Spirit to pour out his abundant blessings upon your ministry.

May Your Beatitude be a true shepherd for your people and an untiring builder of peace and harmony, serving the common good and the good of the Holy Land and the entire Middle East. I hope and pray that the cordial relations between the Catholic Church and the Armenian Apostolic Church in Jeru-

salem may be further developed and deepened.

Invoking God's blessings upon you and those entrusted to your care, I offer you a fraternal embrace in Jesus Christ our Lord.

BENEDICTUS PP. XVI

LETTER OF CARDINAL KURT KOCH

Your Beatitude,

I received with joy the news of the election of Your Beatitude as Armenian Patriarch of Jerusalem, and I gladly extend to you and to the clergy and faithful of the Armenian Patriarchate my good wishes and closeness in prayer, asking the Lord for abundant blessings and every spiritual gift to sustain your ministry.

Your Beatitude has been called to undertake a guiding role for Christians in the Holy Land and Middle East at a time of serious difficulty. It is my prayer that you may be gifted with Spirit-filled insight and discernment, in the awareness of the importance for all Christians to bear witness to the love and fellowship that binds them together, mindful of the prayer offered by our Lord at the Last Supper: 'that all may be one, so that the world may believe' (cf *Jn* 17:21). Remembering the visit of Your Beatitude to Rome in 2008, together with His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians, I express my solidarity with the Christian communities in the Middle East and particularly in the Holy Land, praying that effective forms of common witness and fraternal relations between the Catholic Church and the Armenian Apostolic Church in Jerusalem may be further developed.

May our heavenly Father fill you with peace and strength for the noble task that awaits you.

Cardinal Kurt Koch

President

Pontifical Council for Promoting Christian Unity

HIS HOLINESS NEOFIT
New Patriarch of Bulgaria

24 February 2013

As the election of His Holiness Neofit took place after the announcement of the resignation of Pope Benedict XVI on 11 February, there was no letter of congratulations from the Holy See for the occasion.

Here below however, is a brief account on the newly elected Patriarch.

On Sunday 24 February, Metropolitan Neofit of Ruse was elected as the new spiritual leader of the Orthodox Church of Bulgaria by the Holy Synod's national church council prevailing over the two other candidates, Metropolitans Galaktion and Gavriil.

The enthronement ceremony of His Holiness Neofit, 67-year-old, was held at St. Alexander Nevski Cathedral Church in Sofia with the participation of church elders, state officials, representatives of other religious groups and a crowd of believers.

The new elected patriarch offered a public prayer for the unity of the nation saying 'heavy is the cross that God and our Holy Church are giving me today, but in God's words I trust and ask him for strength for when I am weak, then I am strong'.

About the late Patriarch Maxim, who passed away on 6 November 2012, and to whom Neofit is known to have been very close, the new Bulgarian Patriarch said: 'I find inspiration in those bright personalities and passionate patriots in our history, patriarchs, saints and confessors, who have always acted as children of light. Patriarch Maxim, whose successor I was elected today, left a shining trail and I bow my head in homage to his life and work'.

METHODIST-CATHOLIC DIALOGUE
Buenos Aires, Argentina

12- 19 October 2012

The first meeting of the tenth phase of the Methodist-Catholic dialogue took place from 12 to 19 October 2012 at the Casa Espiritualidad Maria Auxiliadora, in San Miguel, Buenos Aires, Argentina. The topic of this phase is "The Common Call to Holiness", exploring the shared call to holiness and our common commitment to it, and examining the extent to which Methodist and Catholic practice and doctrine converges on this subject.

Following careful consideration of papers on the Means of holiness, Traditions of holiness, Holy Living and the Communion of Saints, the Commission felt that some broad areas of interest had emerged, as well as issues that are in need of deeper discussion. In preparation for the next meeting, the Commission has asked for further background information papers on the topics of Merit, Mary and the Saints, the Holiness movements, and Nature and Grace. Members will also write papers on the key issues of Christian anthropology, the Church as a means of holiness, eschatology, and holiness and social justice, both from a Methodist and a Catholic point of view.

Members of the Commission travelled into Buenos Aires to meet local ecumenical leaders, took part in an ecumenical service at La Boca Methodist Church, and visited the Catholic Cathedral and the First Methodist Church. The level of interest in the work of the commission, and the evident good ecumenical relationships on the ground in Buenos Aires, were very gratifying.

The membership of the Commission is drawn from many countries, reflecting a wide range of experience and cultural contexts. Our sessions were grounded in prayer; beginning each day with a shared service. This has been a strong start to the

tenth phase of the Dialogue, with robust and fruitful discussion taking place in an atmosphere of respect and friendship. It is hoped that the Commission's discussion of the Common Call to Holiness will be of wide interest to Methodists and Catholics both pastorally and academically. The commission will meet in 2013 in Georgia, Atlanta.

Members of the Commission:

CATHOLICS

Rt Revd Michael Putney (co-Chairman); Sister Dr Lorelei Fuchs SA; Msgr Dr Gerard McCarren; Most Revd Joseph Osei-Bonsu; Rt Revd John Sherrington; Dr Clare Watkins; Revd Dr Jorge Sampini OP; Msgr Mark Langham (co-Secretary).

METHODISTS

Revd Dr David Chapman (co-Chairman); Revd Dr Young-Ho Chun; Revd Dr Edgardo Colon-Emeric; Revd Professor James Haire; Revd Dr Trevor Hoggar; Bishop Dr Chikwendu Igwe; Revd Dr R.F. Leao Neto; Revd Dr Karen Westerfield Tucker (co-Secretary).

INTERNATIONAL DIALOGUE BETWEEN THE ROMAN CATHOLIC CHURCH AND THE OLD-CATHOLIC CHURCH

Paderborn, Germany, 3-6 December 2012

The International Dialogue Commission between the Roman Catholic Church and the Old Catholic Church gathered from 3 to 6 December 2012 in Paderborn, in the first meeting of the second phase of discussions.

The results of the first phase of dialogue (2004-2009) between the Old-Catholic Episcopal Conference of the Union of Utrecht and the Pontifical Council for Promoting Christian Unity were published in 2009 in a Report entitled "Church and Church Communion". In that Report the Dialogue Commission has defined its global understanding of the Church as a community of local Churches within which subsists the one Church and inside which is sited the Pope's ministry for the unity of the Church. The Commission confirmed the conclusions reached at the previous bilateral conversations, namely that the Old-Catholic Churches and the Roman Catholic Church are linked in their common confession of the Holy Scriptures and of the Nicene-Constantinopolitan Creed, as well as of the dogmatic decisions of the Ecumenical Councils recognized in the East and in the West. They further have in common the Bishop's sacramental ministry in the apostolic succession on which the whole Church stands as well as the seven sacraments. On this basis, the Commission considered the possibility of establishing ecclesial communion between our two Churches.

Following further consultations, the dialogue partners agreed on the need for more reflection on

the fundamental theme of the ministry of the Bishop of Rome in the communion of local Churches and thus the relationship between the universal and the local Church. Moreover, the consensus of the early Church wherein “there is no Eucharistic communion without ecclesial communion” deserves to be considered more carefully - this in relation to the agreement reached in 1985 between the Old-Catholic Church in Germany and the Evangelical Church in Germany. Finally, the issues of women’s ordination and the Marian dogmas should be treated more thoroughly.

The Old-Catholic participants are: Bishop Dr Matthias Ring (Germany), Co-President, Pastor Dr Wietse van der Velde (Netherlands), Prof Dr Gunter Esser (Germany), Prof Dr Urs von Arx (Switzerland), Prof Dr Angelas Berlis (Switzerland) and Pastor Martin Eisenbraun (Austria), Co-Secretary.

The Catholic participants are: Archbishop Hans-Josef Becker (Germany), Co-President, Bishop Dr Hans van der Hende (Netherlands), Rev Huber Bour (Germany), Prof Dr Heinrich Reinhardt (Germany), Prof Dr Hans Jorg Urban (Germany) and Msgr Dr Matthias Turk (Vatican City), Co-Secretary.

Consultations will resume in summer 2013.

INTERNATIONAL CATHOLIC – LUTHERAN – MENNONITE TRI-LATERAL DIALOGUE

Rome, Italy, 9-13 December, 2012

The first meeting of a new Catholic – Lutheran – Mennonite International Trilateral Dialogue on the topic of baptism was held in Rome from 9-13 December 2012. This meeting was hosted by the Pontifical Council for Promoting Christian Unity (PCPCU), and warm welcome was extended by Cardinal Kurt Koch and Bishop Brian Farrell of the PCPCU.

The PCPCU and the Mennonite World Conference (MWC) engaged in a previous round of international conversations from 1998 to 2003. The dialogue resulted in a report entitled “Called Together to be Peacemakers.” The Lutheran World Federation (LWF) and the MWC engaged previously in a

four year dialogue (2005-2008) and presented as the outcome a common document entitled “Healing of Memories: Reconciling in Christ.” The PCPCU and the LWF have engaged in eleven rounds of international dialogue, with the current round focusing on “Baptism and Growth in Communion.”

The overall theme of this international trilateral dialogue as formulated in this meeting is “Baptism and Incorporation into the Body of Christ, the Church.” This innovative trilateral forum will allow the dialogue to take up questions surrounding the theology and practice of baptism in the respective communions.

The LWF team is chaired by Dr. Friederike Nüssel (Germany). She was unable to attend this year’s meeting and was represented by Dr. Turid Karlsen Seim (Italy/Norway). Members include Bishop Musawenkosi Biyela (South Africa), Dr. Theodor Dieter (France/Germany), Rev. Kwong-Sang Peter Li (Hong Kong) and Co-Secretary Rev. Kaisamari Hintikka (Switzerland/Finland). The MWC team is chaired by Dr. Alfred Neufeld (Paraguay). Members include Drs. Fernando Enns (Germany/Netherlands), John Rempel (Canada) and Rev. Rebecca Osiro (Kenya) and Co-Secretary Rev. Larry Miller (France). Rev. César García, MWC General Secretary (Colombia), was an Observer in 2012. The PCPCU team is chaired by Archbishop Luis Augusto Castro Quiroga, I.M.C. (Colombia). Members include Revs. William Henn, ofm cap. (Italy/USA), Luis M. Melo, S.M. (Vatican/Canada), and Sr. Marie-Hélène Robert, N.D.A. (France) and Co-Secretary Rev. Gregory J Fairbanks (Vatican/USA).

Summary presentations of past dialogues on baptism were presented by Dr. Fernando Enns for the MWC, Revs. William Henn for the PCPCU, and Kaisamari Hintikka for the LWF. Principal papers on the introduction to the Understanding and Practice of Baptism were delivered by Drs. Alfred Neufeld and John Rempel for the MWC, Rev. Luis M. Melo for the PCPCU, and Dr. Theodor Dieter for the LWF.

The group will convene for its second round of these conversations in January, 2014 to study “Baptism: God’s Grace in Christ and Human Sin.” Future topics in following years will include “Baptism: Communicating Grace and Faith” and “Living Out Baptism.”

COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS

POPE BENEDICT XVI'S GREETINGS TO THE JEWISH COMMUNITY
IN ROME ON JEWISH FESTIVITIES

On the Jewish feasts of Rosh Ha-Shanah 5773 (New Year), Yom Kippur (Day of Atonement) and Sukkot (Feast of Tabernacles), Benedict XVI sent a telegram to the Chief Rabbi of Rome, Dr Riccardo Di Segni. The following is a translation of the Pope's Message originally written in Italian.

On the festive occasions of Rosh Ha-Shanah 5773, Yom Kippur and Sukkot I address heartfelt wishes for peace and good will to you and to the entire Jewish Community of Rome, asking the Almighty for abundant blessings for the New Year and hoping that Jews and Christians, as they grow in mutual respect and friendship, may bear witness in the world to the values that come from adoration of the One God.

BENEDICTUS PP. XVI

ORE, 26 September 2012

PLENARY ASSEMBLY OF THE COMMISSION FOR RELIGIOUS
RELATIONS WITH THE JEWS

*Rome, Italy
28 – 30 October 2012*

PROLUSIO OF CARDINAL KURT KOCH

*President of the Pontifical Council for Promoting
Christian Unity
29 October 201*

IN THE SERVICE OF JEWISH–CATHOLIC
UNDERSTANDING

Dear brothers in episcopal and priestly service, distinguished professors, consultants and delegates of Episcopal Conferences,

I extend to you a hearty welcome to the Plenary of the Commission for Religious Relations with the Jews, and thank you for your attendance and the collaboration promised once more by your presence. General assemblies of our Commission occur rather seldom, and are not convened according to a specified rhythm but as the occasion arises and for special purposes. The first assembly of this kind took place in 1982, and the second on the occasion of the 40th anniversary of the promulgation of “Nostra Aetate” (No.4) in 2005. Our Commission has now organised such a meeting for the third time because I have by now presided over it for over two years and would like to personally get to know the consultants and delegates of the individual Episcopal Conferences and enter into conversation

with them. Besides a fraternal exchange on the general situation of Jewish–Catholic dialogue at the global level, there are several specific topics to be discussed which are in my opinion of significance for successful dialogue with the “fathers of our faith”, as Pope Benedict XVI has defined the Jews. I would however like to begin my remarks in this Prolusion with a brief reminder of the Conciliar Declaration “Nostra Aetate” (No.4), since that established the direction and the basic structure of the dialogue with the Jews from the outset.

1. Nostra Aetate (No.4) as the abiding compass of Jewish–Catholic dialogue

In the wide-ranging discussion of a possible re-admission of the Priestly Society of St Pius X into the Roman Catholic Church, it was not only the Jewish side that referred to the significance and value of the Conciliar Declaration “Nostra Aetate” (No.4), Jews feared that the possible act of re-integration of a number of possibly anti-Judaist inclined priests and faithful, who on principle reject “Nostra Aetate”, the Catholic Church could take a new direction in dialogue with the Jews, or that at the least the Conciliar Declaration could become relativised for the church as a whole. On the Catholic side one could sometimes hear that the Second Vatican Council had undertaken a differentiation in regard to its texts “Constitutiones, Decreta et Declarationes”, and that “Nostra Aetate” simply belonged to those “Declarationes” which were of subordinate importance and could be classed as less binding than the other texts. In relation to the Jews, the Holy Father commissioned me to set the record straight: For the magisterium of the Church, “Nostra Aetate” was beyond question, as he himself has again and again clearly expressed in his addresses, writings and personal gestures in relation to Judaism, and a rapprochement with the Priestly Society of St Pius X did not in any way mean that its position would be accepted or supported. As far as the various types of conciliar texts are concerned, it is indeed possible to differentiate at the formal level; as far as content is concerned, however, they cannot be separated from or set against one another; all texts, whether Constitutions, Decrees or Declarations must be considered and taken seriously in their reciprocal interrelatedness.¹ In the Dogmatic Constitution on the Church “Lumen gentium” 9 and 10, and in the Dogmatic Constitution on Divine Revelation “Dei verbum” 14–16 for example, we find fundamental theological statements which correspond with statements in “Nostra Aetate” 4 and are taken up again there.

¹ Cf. J.-H. Tüch, Die Verbindlichkeit des Konzils. Die Hermeneutik der Reform als Interpretationsschlüssel, in: Tüch (Ed.), Erinnerung an die Zukunft. Das Zweite Vatikanische Konzil (Freiburg i. Br. 2012) 85-104.

To that extent, “Nostra Aetate” does not represent an isolated meteorite among the conciliar texts, as though it had fallen directly from heaven without containing cross references to other conciliar texts. From the beginning of his pontificate, Pope Benedict XVI has therefore left no doubt that he stands firmly on the foundation of the Second Vatican Council and its documents, which are necessarily viewed as a whole. In his famous Christmas address to the Roman Curia in 2005 he gave unmistakable expression to this fact, at the same time presenting a corresponding hermeneutic to the conciliar texts.²

Still today, “Nostra Aetate” is considered the “foundation document” and the “Magna Charta” of the dialogue of the Roman Catholic Church with Judaism. The Declaration begins with a reflection on the mystery and the soteriological mission of the Church, and recalls the deep bond which links the people of the New Covenant in a spiritual manner with the tribe of Abraham. It affirms emphatically that disdain, disparagement and contempt of Judaism must be avoided at all costs, and the Jewish roots of Christianity are therefore explicitly given prominence. At the same time it rejects the sweeping accusation, which has unfortunately survived over centuries in various places, that the Jews were “deicides”. On the Jewish side it is particularly positively emphasised that the Conciliar Declaration took up an unambiguous position against every form of anti-Semitism. It is not least on this basis that the Jews can with complete assurance remain borne up by the hope that in the Catholic Church they will continue to find a reliable ally in the struggle against anti-Semitism, which has by no means been overcome in the today’s world.

The concrete factors leading to the drafting of “Nostra Aetate” can perhaps be summed up in three points: a reflection of the Christian conscience following the human tragedy of the Shoah, developments in biblical studies prior to the Second Vatican Council, and also the founding of the state of Israel in 1948. In the Christian sphere, coming to terms with the Shoah was certainly one of the major motivations leading to the drafting of this Conciliar Declaration. But political and pragmatic reasons also played a not inconsequential role in this. Since the foundation of the State of Israel in 1948, the Catholic Church sees itself confronted in the Holy Land with the reality that it has to develop its pastoral life within a state which decidedly understands itself as Jewish. With regard to theological considerations which can be discerned as a constant in the fundamental structure of “Nostra Aetate”, biblical studies prior to the Council had tended to locate the figure of Jesus of Nazareth increasingly clearly within the Judaism of his time. In this way the New Testament

was placed entirely within the framework of Jewish traditions, and Jesus was perceived as a Jew of his time who felt an obligation to these traditions. This view also found its way into the Council Declaration, when it states with reference to the Letter to the Romans (9:5), that Jesus stems according to the flesh from the people of Israel, and the church recalls the fact “that from the Jewish people sprang the apostles, her foundation stones and pillars, as well as most of the early disciples who proclaimed Christ to the world.”³ Since “Nostra aetate” it has therefore become part of the *cantus firmus* of Jewish-Christian dialogue to call to mind and to emphasise the Jewish roots of the Christian faith. During his visit to the Roman synagogue on 13 April 1986 Pope John Paul II expressed this in the vivid and impressive words: “The Jewish religion is not ‘extrinsic’ to us but in a certain way is ‘intrinsic’ to our own religion. With Judaism we therefore have a relationship we do not have with any other religion. You are our dearly beloved brothers and in a certain way it could be said, our elder brothers.”⁴

Whatever motives and factors may have individually led to the drafting of “Nostra aetate”, the declaration remains the crucial compass of all endeavours towards Jewish-Catholic dialogue, and we can claim with gratitude that this theological re-definition of the relationship with Judaism has directly brought forth rich fruits throughout its reception history. It seems that as far as content is concerned, the Council fathers at that time took into consideration almost everything which has since proved to be significant in the history of the dialogue. With regard to the reception history of Conciliar documents, one can without doubt dare to assert that “Nostra aetate” is to be reckoned among those Council texts which have in a convincing manner been able to effect a fundamental re-orientation of the Catholic Church following the Council. The fundamental principle of respect for Judaism expressed in “Nostra aetate” has over the course of recent decades made it possible in the course of several decades for groups who initially confronted one another with scepticism to become reliable partners and even good friends, capable of coping with crises together and overcoming conflicts positively.

2. Pope Benedict XVI and his commitment to dialogue with the Jews

As far as dialogue with the Jews is concerned, Pope Benedict XVI has from the outset of his pontificate stressed his intention to follow in the footsteps of his predecessor not only in promoting the relationship with the Jews, but also in intensifying them. There can be no doubt in this respect, since the great endeavours by Pope John Paul II for Jewish-Catho-

² Benedetto XVI, Una giusta ermeneutica per leggere e recepire il Concilio come grande forza di rinnovamento della chiesa. Ai Cardinali, agli Arcivescovi, ai Vescovi e ai Prelati della Curia Romana per la presentazione degli auguri natalizi il 22 dicembre 2005, in: Insegnamenti di Benedetto XVI I 2005 (Città del Vaticano 2006) 1018-1032. Cf. Papst Benedikt XVI. und sein Schülerkreis – Kurt Kardinal Koch, Das Zweite Vatikanische Konzil. Die Hermeneutik der Reform (Augsburg 2012).

³ “Nostra Aetate”, No.4.

⁴ John Paul II, Ringraziamo il Signore per la ritrovata fratellanza e per la profonda intesa tra la Chiesa e l'Ebraismo. Allocuzione nella Sinagoga durante l'incontro con la Comunità Ebraica della Città di Roma il 13 aprile 1986, in: Insegnamenti di Giovanni Paolo II IX, 1, 1986 (Città del Vaticano 1986) 1024-1031, cit. 1027.

lic dialogue were already at that time theologically legitimated and supported by the then Prefect of the Congregation for the Doctrine of the Faith, Cardinal Joseph Ratzinger. Already as a student of theology Joseph Ratzinger was able to find an approach to Judaism through his study of the Old and new Testaments, and this was further intensified through his contacts with Jews during his time in Rome. Thus he published groundbreaking articles on the specific relationship of Christianity to Judaism within the context of world religions.⁵ The foundation for this view held by Ratzinger the theologian lies in his conviction that Sacred Scripture can only be understood as one single book, that the “*concordia testamentorum*” is therefore indispensably necessary for the true understanding of the biblical message of salvation. It is therefore a core concern for him to demonstrate the profound connections of New Testament themes with the Old Testament message, so that both the intrinsic continuity between the New and the Old Testament and the innovation of the New Testament message are clearly illuminated.

Against the background of these theological convictions it cannot surprise us that Pope Benedict XVI carries on and progresses the conciliatory work of his predecessor with regard to Jewish–Catholic conversation. He not only addressed the first letter in his pontificate to the Chief Rabbi in Rome but also gave an assurance at his first encounter with a Jewish delegation on 9 June 2005 that the church was moving firmly on the fundamental principles of “*Nostra aetate*” and he intended to continue the dialogue in the footsteps of his predecessors. In reviewing his pontificate of over seven years we find that he has in this short space of time taken all those steps which Pope John Paul took in his 27-year pontificate: Pope Benedict XVI visited the former concentration camp Auschwitz–Birkenau on 28 May 2006; during his visit to Israel in May 2009 he too stood before the Wailing Wall, he met with the Chief Rabbinate of Jerusalem and prayed for the victims of the Shoah in Yad Vashem; and on 17 January 2010 he was warmly received by the Jewish community in Rome in their synagogue. His first visit to a synagogue was of course made already on 19 August 2005 in Cologne on the occasion of World Youth Day, and on 18 April 2008 he visited the Park East Synagogue in New York. So we can claim with gratitude that no other Pope in history has visited as many synagogues as Benedict XVI.

All of these activities are indeed marked by his own personal style. While Pope John Paul II had a refined sense for grand gestures and strong images, Benedict XVI relies above all on the power of the word and humble encounter. In this way Pope Benedict XVI endeavours again and again through the power of his words and his spiritual profundity to highlight the multi-faceted riches of the common spiritual heritage of Judaism and Christianity and to add theological depth to the guidelines set down by the declaration “*Nostra aetate*”.⁶

3. Dialogue with the Jewish umbrella body International Jewish Committee on Interreligious Consultations (IJCIC)

Before I turn to the initiatives of the Vatican Commission for Religious Relations with the Jews, I feel compelled to express to you, distinguished consultors and delegates of the individual Episcopal Conferences, my gratitude for everything that has been and is still being done at the level of Bishops’ Conferences, local churches and academic institutes to foster dialogue with the Jews. I look forward to your reports and information. You know that our Commission is always prepared to support all meaningful initiatives for fostering this dialogue at various levels, but also and above all to uphold them in prayer. We would like to express our solidarity with your efforts, but at the same time point out in the interest of the subsidiarity principle that concrete steps can really only be undertaken at the local level. The interplay of local and universal church is also useful and necessary with reference to Jewish–Catholic dialogue.

Since Judaism is multi-faceted and not presented as an organisational unity, the Catholic side was faced with the difficulty of deciding with whom one should take up actual dialogue, because it was not possible to conduct individual and independent dialogue with all Jewish groupings and organisations who had declared their readiness to dialogue. To resolve this problem the Jewish organisations took up the suggestion by the Catholic side to establish a single organisation for the religious dialogue. The so-called International Jewish Committee on Interreligious Consultations (IJCIC) represents on the Jewish side the official partner for the Holy See’s Commission for Religious Relations with the Jews. It comprises almost all large Jewish organisations, of which not a few have their headquarters in the USA.

The IJCIC was able to commence its work in 1970, and organised already one year later the first joint conference in Paris. The conferences which have been conducted regularly since then are the expression of the so-called International Catholic–Jewish Liaison Committee (ILC), and they shape the collaboration between the IJCIC and the Holy See’s Commission. At the 21st Conference of the ILC at the end of February 2011 we were able to look back with gratitude on 40 years of institutional dialogue and to celebrate this jubilee once more in Paris. Much has developed over the past 40 years: confrontation has turned into successful collaboration, the previous potential for conflict has become positive conflict management, and the co-existence of the past has been replaced by a load-bearing friendship. The bonds of friendship forged in the meantime have proved to be stable, so that it has become possible to tackle even controversial subjects together without the danger of permanent damage being done to the dialogue. This was all the more necessary because over the past decades the dialogue had not always been free of tensions. We need only recall the crises

⁵ J. Kardinal Ratzinger, *Die Vielfalt der Religionen und der Eine Bund* (Urfeld 1998).

⁶ Cf. A. Buckenmaier / R. Pesch / L. Weimer, *Der Jude Jesus*

von Nazareth. Zum Gespräch zwischen Jacob Neusner und Papst Benedikt XVI. (Paderborn 2008).

provoked in the 1980s by the so-called “Waldheim affair” or the planned “Carmel in Auschwitz”. In most recent times one thinks of the debate on the new Good Friday Prayer in the extraordinary form of the Roman Rite, the so-called “Williamson affair” in January 2009, or also the very divergent opinions regarding the possibility of the beatification of Pope Pius XII, whereby the attentive observer can hardly avoid the conclusion that on the part of the Jews the verdicts on this Pope have changed from the original profound gratitude to profound anxiety only since the drama by Hochhuth. In general however one can observe with appreciation that in Jewish–Catholic dialogue since the turn of the millennium above all, intensive attempts have been made to deal with any arising differences of opinion and conflicts openly and with a positive goal in mind, so that in this way the mutual relations have only become stronger.

Looking back on the ILC Conferences held since the last Plenary of the Vatican Commission with the consultors and the delegates of the individual Episcopal Conferences in October 2005, the 19th took place in Cape Town in November 2006 and the 20th in Budapest in November 2008. While the South African Conference attempted to unite Jews and Catholics in the battle against HIV/Aids with the theme “Healthcare – Dignifying the Divine Image”, in Hungary, as a land which had previously stood under Communist control, the focus of discussion was placed on the relationship between religion and civil society with the theme “Religion and Civil Societies Today – Jewish and Catholic Perspectives”. At both conferences we were able at least to intensify the bond of friendship with our Jewish partners.

Another important initiative within the framework of the ILC Conferences must be mentioned. Already at the Budapest conference agreement was reached that prior to each actual conference a small group of twelve young people, Jews and Catholics aged between 20 and 35, should meet for a period of two days. In principle this involves fostering emerging participants for Jewish–Catholic dialogue, which had been envisaged long before by both the IJCIC and our Commission. These young people were then ultimately able to participate in the actual ILC Conference as full members. They formed as it were the core troops for the organisation of a so-called “Emerging Leadership Conference”, which took place in Castel Gandolfo in the vicinity of Rome at the end of June 2009. At that Conference, about 50 young Jews and Catholics from throughout the world came together for four days and exchanged their views on the subject “Discovering Common Values”. On the basis of the success of this conference it was resolved to conduct an “Emerging Leadership Conference” every two years, in alternation with the actual ILC Conferences. So the second emerging leaders conference took place from 18–21 June this year in the vicinity of New York with the theme “Catholics and Jews: Our Common Values, Our Common Roots”. For 2013 the organisation of a regular ILC Conference is in planning but the details are not yet available.

4. Dialogue with the Chief Rabbinate in Israel

Beside the dialogue with the IJCIC the institutional conversation with the Chief Rabbinate in Jerusalem should also be mentioned, which is clearly to be seen as a fruit of the encounter of Pope John Paul II with the Chief Rabbis in Jerusalem during his visit to Israel in March 2000. The first meeting was organised in June 2002 in Jerusalem, and since then a total of 11 such meetings have been conducted, which have taken place in Rome and Jerusalem alternately. The two delegations are relatively small comprising about 15 participants, so that a very personal and intensive discussion on various subjects is possible. In the course of the past years the following subjects have been dealt with jointly: the sanctity of human life, family values, the relevance of central teachings in the Holy Scriptures which we share for contemporary society, and the education of future generations, a shared vision of social justice and ethical conduct, the relationship between religious and civil authority in the Jewish and Christian traditions, the relationship between human life and technology, the freedom of religion and conscience and its limits, creation and environment: the challenge of human intervention in natural order, the role of religious leadership in secular society, the religious perspectives on the current financial crisis: vision for a just economic order.

Since those taking part in the meetings on the Catholic side are bishops and priests and on the Jewish side almost exclusively rabbis it is hardly surprising that the individual subjects are also examined from a religious perspective. This statement is astonishing because normally within Orthodox Judaism the tendency prevails to avoid religious and theological questions. The dialogue with the Chief Rabbinate has in this regard enabled a further opening of Orthodox Judaism with Roman Catholic Church at a global level. After each meeting a joint declaration is published and made accessible on the web-site of the Vatican Commission. In each instance this joint declaration testifies how rich the common spiritual heritage of Judaism and Christianity is and what valuable treasures are still to be unearthed. In reviewing ten years of the dialogue we can gratefully affirm that an intensive friendship has resulted which represents a firm foundation for the path into the future.

5. The dialogue work of the Vatican Commission

The dialogue efforts of the Holy See’s Commission for Religious Relations with the Jews cannot of course be restricted to these two institutional dialogues. It is in fact intent on being open to all streams within Judaism and maintaining contact with all Jewish groupings and organisations that wish to establish links with the Holy See. The Jewish side shows a particular interest in private audiences with the Pope, which are in every instance prepared by the Commission. Among the many private audiences for Jewish groups which have taken place in recent years, three need to be mentioned in particular because they represent a special char-

acter. On 10 November 2011 the supreme religious leadership of the state of Israel, the so-called Israeli Religious Council, were in Rome on a visit. For the first time in history Jews, Christians, Muslims and Druse who live together in the state of Israel were jointly presented to the Holy Father in a private audience. On 12 December 2011 Pope Benedict XVI received the Chief Rabbi of Great Britain, Sir Jonathan Sacks, with whom he discussed in a private encounter the future of Europe, in regard to religion in particular. Following the audience Chief Rabbi Sacks presented a lecture at the Gregorian Pontifical University on the theme "Has Europe Lost its Soul?" Finally, on 10 May 2012 the Latin American Jewish Congress were guests of the Pope, the first occasion on which a larger group of Jews from Latin America were received in the Vatican.

For the dialogue activity of the Vatican Commission with the Jews to be meaningful it is necessary that it not only welcomes Jews in the Vatican but is also present there where Jews live and are organised. For that, the most important countries for the Vatican Commission are Israel and the USA, because that is where about 11 million of the 14 million Jews world-wide have their home. My first trip, accompanied by the Secretary of the Commission, took me to the USA from 29 October to 5 November 2011. I was invited to give a paper to the Institute of Judaeo-Christian Studies at Seton Hall University in New Jersey on the theme "Theological Questions and Perspectives in Jewish-Catholic Dialogue". In New York we were warmly received by the Jewish Theological Seminary, met representatives of the IJCIC and visited the American Bible Society. Finally, in Washington we also had contact with the Bishops' Conference of the United States, and I was invited to give a paper to the Catholic University of America on the ecumenical situation today. A second major trip took us on 22-27 May 2012 to Israel, where we visited our Jewish dialogue partners. Our programme always includes a pleasant visit to the Israeli Chief Rabbinate in Jerusalem. There we met Chief Rabbi Yonah Metzger and the General Secretary of the Chief Rabbinate Oded Wiener together with Rabbi David Rosen, who works on interreligious dialogue for the American Jewish Committee in Jerusalem. At the same time we were introduced to Israel's new ambassador to the Holy See, His Excellency Zion Evrony, who took up his post in Rome in August 2012. At the Jerusalem Studies Institute we met a group of about 25 persons who promote interreligious dialogue in various institutes in Israel. In an informal conversation we were given an orientation on the current situation of dialogue in the state of Israel. After that I was invited to present a public lecture on the theme "Christians Called to be Faithful to Abraham's Heritage", which was followed by lively discussion. It is self-evident that on such occasions we also meet our Catholic brothers, such as the Jerusalem Patriarch Fouad Twal, the Custos Terrae Sanctae, Father Pierbattista Pizzaballa, Suffragan Bishop Giacinto Marcuzzo, Archbishop Elia

Chacour and the Apostolic Nuncio Antonio Franco, who has in the meantime retired.

Besides the direct contacts with Judaism the Commission also strives to provide encouragement within the Catholic Church for dialogue with Judaism and to work together with individual Episcopal Conferences to support them locally in the promotion of Jewish-Catholic conversation. With this in mind, following my introduction we would like to exchange views in this encounter on what else we can do for the further promotion and intensification of the dialogue within our Church. Over the past decades both the "dialogue ad extra" and the "dialogue ad intra" have led with increasing clarity to the awareness that Christians and Jews are dependent on one another and the dialogue between the two is, as far as theology is concerned, not a matter of choice but of duty. Jews and Christians are precisely in their difference the one people of God who can enrich one another in mutual friendship. I was able to deepen perspectives in this regard in a lecture here in Rome at the Pontifical University of Saint Thomas Aquinas, the so-called Angelicum, on 16 May 2012. I was invited to speak before a large audience on the subject "Building on *Nostra aetate*: 50 Years of Christian-Jewish Dialogue". There were many representatives of Judaism present who were able to put their stimulating questions following the lecture.

Naturally I do not have the right to judge what Judaism may gain from this dialogue for its own purposes. I can only join Cardinal Walter Kasper in expressing the wish that it recognise that "separating Judaism from Christianity" would mean "robbing it of its universality", which was already promised to Abraham.⁷ For the Christian church however it is certainly true that without Judaism it is in danger of losing its location with salvation history and in the end declining into an unhistorical Gnosis.

6. Theological aspects of Jewish-Catholic dialogue

The Declaration of the Second Vatican Council on Judaism, that is the fourth article of "*Nostra aetate*", is located within a decidedly theological framework. That is not meant to claim that all theological questions which arise in the relationship of Christianity and Judaism were solved there. They did receive a promising stimulus there, but require further theological reflection. That is also indicated by the fact that this Council document, unlike all other texts of the Second Vatican Council, could not in its notes refer back to preceding doctrinal documents and decisions of previous councils. Of course there had been earlier magisterial texts which focussed on Judaism, but "*Nostra aetate*" provides the first theological overview of the relationship of the Catholic Church to the Jews.

Perhaps because it was such a breakthrough, the Council text is not infrequently over-interpreted,

⁷ Walter Kasper, *Zwei Hinweise zu einer Theologie des Volkes Gottes*, in: Pontificia Università Lateranense (Ed.), *Festliche Eröffnung des Lehrstuhls für die Theologie des Volkes Gottes* (Urfeld 2009) 17-20, cit. 20.

and things are read into it which it does not in fact contain. To name a particularly important example: That the covenant that God made with his people Israel persists and is never invalidated – although this confession is true – cannot be read into “Nostra aetate”. This statement was instead first made with full clarity by Pope John Paul II when he said during a meeting with Jewish representatives in Mainz on 17 November 1980 that the Old Covenant had never been revoked by God: “The first dimension of this dialogue, namely the encounter between God’s people of the Old Covenant which has never been revoked by God and that of the New Covenant is at the same time a dialogue within our church, as it were between the first and second part of her bible.”⁸

This statement too has given rise to misunderstandings, for example the implication that if the Jews remain in a valid covenant relationship with God, there must be two different ways of salvation, namely the Jewish path of salvation without Christ and the path of salvation for all other people, which leads through Jesus Christ. As obvious as this answer seems to be at first glance, it is not able to solve satisfactorily at least the highly complex theological question of how the Christian belief in the universal salvific significance of Jesus Christ can coherently be conceptually combined with the equally clear conviction of faith in the never-revoked covenant of God with Israel.⁹ That the church and Judaism cannot be represented as “two parallel ways to salvation”, but that the church must “witness to Christ as the Redeemer for all” was established already in the second document published by the Holy See’s Commission for Religious Relations with the Jews in 1985, “Notes on the correct way to present the Jews and Judaism in preaching and catechesis in the Roman Catholic Church”.¹⁰ The Christian faith stands or falls by the confession that God wants to lead all people to salvation, that He follows this path in Jesus Christ as the universal mediator of salvation, and that there is no “other name under heaven given to the human race by which we are to be saved” (Acts 4:12).

According to the Christian faith understanding there can be only one path to salvation. However, on the other hand, it does not necessarily follow from this fundamental confession that the Jews are excluded from God’s salvation because they do not believe in Jesus Christ as the Messiah of Israel and the Son of God. Such a claim would find no support in the soteriological understanding of St Paul, who in the Letter to the Romans definitively negates the question he himself has posed, whether God has re-

pudiated his own people: “For the gifts and the call of God are irrevocable” (*Rom* 11:29). That the Jews are participants in God’s salvation is theologically unquestionable, but how that can be possible without confessing Christ explicitly, is and remains an unfathomable divine mystery. It is therefore no accident that Paul’s soteriological reflections in Romans 9–11 on the irrevocable redemption of Israel against the background of the Christ-mystery culminate in a mysterious doxology: “Oh, the depth of the riches and wisdom and knowledge of God! How inscrutable are his judgments and how unsearchable his ways” (*Rom* 11:33). It is likewise no accident that Pope Benedict XVI in the second part of his book on Jesus of Nazareth allows Bernard of Clairvaux to say in reference to the problem confronting us, that for the Jews “a determined point in time has been fixed, which cannot be anticipated”.¹¹

This extremely complex theological issue also forms the background to the re-formulation of the Good Friday Prayer for the Jews in the extraordinary form of the Roman rite which was published in February 2008. Although the new Good Friday prayer in the theologically correct form of a plea to God confesses the universality of salvation in Jesus Christ within an eschatological horizon (“as the fullness of the peoples enters your church”),¹² it has been vigorously criticised on the part of Jews – and of course also of Christians – and frequently misunderstood as a call to explicit mission to the Jews.¹³ It is easy to understand that the term ‘mission to the Jews’ is a very delicate and sensitive matter for the Jews because in their eyes it involves the very existence of Israel itself. On the other hand, however, this question also proves to be awkward for us Christians too, because for us the universal salvific significance of Jesus Christ and consequently the universal mission of the church are of fundamental significance. The Christian church is naturally obligated to perceive its evangelisation task in respect of the Jews, who believe in the one God, in a different manner from that to the nations. In concrete terms this means that as Cardinal Karl Lehmann has meticulously demonstrated, the Catholic Church – in contrast to several fundamentalist and evangelical movements – neither conducts nor supports any specific institutional mission work directed towards Jews.¹⁴ The

¹¹ J. Ratzinger – Jesus of Nazareth. Holy Week: From the Entrance into Jerusalem to the Resurrection (San Francisco 2011) 44.

¹² Pope Benedict XVI has explained that he altered the Good Friday prayer in such a way “to express our faith that Christ is the Savior for all, that there are not two channels of salvation, so that Christ is also the redeemer of the Jews, and not just of the Gentiles. But the new formulation also shifts the focus from a direct petition for the conversion of the Jews in a missionary sense to a plea that the Lord might bring about the hour of history when we may all be united.” Benedict XVI, *Light of the World. The Pope, the Church, and the Signs of the Times. A Conversation with Peter Seewald* (San Francisco 2010), 107.

¹³ Cf. W. Homolka / E. Zenger (Hrsg.), „... damit sie Jesus Christus erkennen“. Die neue Karfreitagsfürbitte für die Juden (Freiburg i. Br. 2008).

¹⁴ K. Cardinal Lehmann, „Judenmission“. Hermeneutische und theologische Überlegungen zu einer Problemanzeige im jüdisch-christlichen Gespräch, in: H. Frankemölle / J. Wohlmuth

⁸ John Paul II, *La ricchezza della comune eredità ci apre al dialogo e alla collaborazione. Incontro con gli esponenti della Comunità Ebraica a Magonza il 17 novembre 1980*, in: *Insegnamenti di Giovanni Paolo II III*, 2 1980 (Città del Vaticano 1980) 1272–1276, cit. 1274.

⁹ Cf. the differentiated study by T. Söding, *Erwählung – Verstockung – Errettung. Zur Dialektik der paulinischen Israeltheologie in Röm 9–11*, in: *Communio. Internationale katholische Zeitschrift* 39 (2010) 382–417.

¹⁰ *Information Service* 57 (1985/I) 16–21; originally published in French: *La Documentation Catholique* 76 (1985) 733–738.

in-principle rejection of an institutional mission to the Jews does not on the other hand exclude that Christians bear witness to their faith in Jesus Christ also to Jews, but they should do so in an unassuming and humble manner, particularly in view of the great tragedy of the Shoah.

7. Future perspectives for Jewish–Catholic dialogue

A more profound clarification of the theological questions briefly touched on here which inevitably impose themselves in dialogue with Judaism, can be considered the first urgent task for the future which we as Catholics need to undertake virtually as homework. As a further important perspective within the framework of the “dialogue ad intra” one could name encouraging Catholic theologians to work out building blocks towards a so-called Christian theology of Judaism, which has by no means been fulfilled although many protagonists in Jewish–Catholic dialogue have presented very promising outlines in this regard. At this point one should remember for example the 1978 book “A Christian Theology of Judaism” by Clemens Thoma who was for a long time a consultant of our Vatican Commission and who passed away on 7 December last year.¹⁵

Further perspectives for theological dialogue with Judaism should be apparent on the basis of my comments so far. In the first instance it must involve continuing to conduct the two institutional dialogues of our Vatican Commission with the IJCIC and the Chief Rabbinate in Israel with elan, patience and persistence, constantly providing new impulses and opening up new horizons. In this connection the suggestion was made in past years to organise an ILC Conference together with Orthodox Christians, so that Catholic and Orthodox Christians could together enter into conversation with Jews. On the Christian Orthodox side there is great openness towards this idea, but the IJCIC, after initially reacting positively to the idea, has recently made it clear that

it prefers to conduct conferences with both Christian churches separately. That does not however mean that this idea has died once and for all, since other possibilities can arise with other persons in the leadership of this organisation. Without patience it is simply not possible to conduct dialogue with the Jews, and patience is, as Charles Péguy has said very beautifully, “the little sister of hope”.

What has been possible to tackle in a very positive manner in recent years is the encouragement of emerging leaders in Jewish–Catholic dialogue, that is the recruitment of young people for the dialogue who will as multipliers be able to continue writing the positive reception history of “Nostra Aetate” (No.4). The Emerging Leadership Conferences should without question be continued in order to set a meaningful tradition on the right path for the future. Since according to Jewish understanding one can only speak of a tradition when something has been repeated three times, we have our sights set on organising a further encounter of this type for 2014. For this encounter generous sponsors are always required because young people do not normally have sufficient resources at their disposal. Until now – thanks be to God – generous donors have been found. If you have any ideas for systematic fund-raising we would be very grateful for any suggestions.

We will have sufficient time today and tomorrow to concentrate on further perspectives for Jewish–Catholic dialogue. For our part, we would especially like to discuss the possible introduction of a “Day of Judaism” at the level of individual Episcopal Conferences, and the prospective 50th anniversary celebration of “Nostra Aetate” on 28 October 2015. You are all heartily invited to contribute your perspectives to our discussion of the future successful dialogue with “our elder brothers in the faith”. For your cooperation in our thinking and working together I thank you most warmly and wish you pleasant hours of encounter and exchange.

(Eds.), *Das Heil der Anderen. Problemfeld „Judenmission“* (Freiburg i. Br. 2010) 142–167, cit. 165.

¹⁵ C. Thoma, *A Christian Theology of Judaism* (New York 1980); originally published in German, *Christliche Theologie des Judentums* (Aschaffenburg 1978). Cf. Thoma, *Das Messiasprojekt. Theologie jüdisch-christlicher Begegnung* (Augsburg 1994).