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CARDINAL WILLEBRANDS, ARCHBISHOP CASSIDY, BISHOP DUPREY

In a letter dated December 11, 1989, Pope John Paul II conferred on Johannes Cardinal Willebrands the title of President Emeritus of the Pontifical Council for Promoting Christian Unity. Cardinal Willebrands had served as President of the Council (originally Secretariat) since April 12, 1969. The Pope's letter which is printed below indicates with appreciation once again the Cardinal's significant contributions to the ecumenical movement over many decades including his service in the establishment of the Secretariat for Promoting Christian Unity in 1960 and in the implementation of its work over the last thirty years. As President Emeritus he will continue to bring his support and unique insights to the work of the Council.

At the same time, on December 12, 1989, the appointment was announced of His Excellency Archbishop Edward I. Cassidy as President of the Council. Archbishop Cassidy, who had been Substitute of the Secretariat of State since May 30, 1988, comes to the office after many years in the diplomatic service of the Holy See. He served in the nunciatures in India, Ireland, El Salvador, Argentina, and then as Apostolic Pro-Nuncio to various countries including the Republic of China in Taiwan, Bangladesh (and at the same time acting as Apostolic Delegate in Burma), Lesotho (and Apostolic Delegate in Southern Africa), and the Netherlands. As Substitute to the Secretary of State he was responsible for the first section (General Affairs of the Church) of the Secretariat of State and was first Prelate of the Pontifical Family.

Archbishop Cassidy's varied responsibilities as Substitute brought him also into direct contact and cooperation with the work of the Pontifical Council for Promoting Christian Unity. In 1988 and 1989 Archbishop Cassidy accompanied the Holy Father on pastoral journeys to various countries, including the pastoral visit to the Nordic Countries (June 1-10, 1989) where the Papal delegation met and prayed with many Lutheran Bishops and faithful. He was involved in several events during the visit of the Archbishop of Canterbury to Rome, September 29 - October 2, 1989. On November 1-3, Archbishop Cassidy took part with Cardinal Willebrands, Father Pierre Duprey, and Monsignor Salvatore Scribano of the Pontifical Council for Promoting Christian Unity in the delegation sent by the Holy Father to the Patriarchate of Moscow in the continuing contacts with the Russian Orthodox Church.

A third event, announced at the same time was the elevation to the episcopacy of Father Pierre Duprey, who continues in this new capacity as Secretary of the Pontifical Council for Promoting

Christian Unity. Monsignor Duprey, titular bishop of Thibaris, was consecrated bishop by Pope John Paul II on January 6, 1990. He has been a member of the Council since 1963, Secretary since 1983, and his consecration as bishop and continuation as Secretary is another sign of the continuity of the work of the Council as changes in leadership take place.

We join our prayers and congratulations to those of many others for Cardinal Willebrands, Archbishop Cassidy and Bishop Duprey, and celebrate with them on the occasion of these appointments.

THE POPE'S LETTER TO CARDINAL WILLEBRANDS

TO MY VENERABLE BROTHER
CARDINAL JOHANNES WILLEBRANDS

Your Eminence,

On the occasion of your departure from the effective presidency of the Pontifical Council for Promoting Christian Unity, I feel it my duty to express my deep and heartfelt gratitude, and the high esteem in which I have held you for many years, aware as I am of what you have done for the Church in the field of ecumenism.

In you the cause of Christian Unity has found, not only an untiring and competent champion, but also a true worker, whose authority is recognized throughout the world.

Your interest in such matters was already apparent from the days of your doctoral studies in Rome, at the Pontifical University of Saint Thomas Aquinas, with a doctoral thesis on the thought of Cardinal John Henry Newman. Later, during your years as lecturer and then rector of the major seminary at Warmond, you devoted yourself to the cause of unity. You did this both as president of the Willibrord association, which promotes ecumenical activity in the Netherlands, and as animator of the Catholic conference on ecumenical questions which began in 1951, and in which a group of theologians took part who were experts in this delicate matter. Furthermore, in 1958, you were appointed delegate for ecumenical activities by the Dutch hierarchy.

In 1960, my predecessor Pope John XXIII appointed you Secretary of the Secretariat for Christian Unity, then recently founded. During the Second Vatican Council, under the enlightened guidance of Cardinal Augustine Bea, it dealt with the preparation of documents dealing with ecumenism, religious freedom and relations with

non-Christian religions. Your position in the Secretariat necessitated frequent contacts and meetings, which were much appreciated in the scholarly dialogue with other Christian denominations: the Orthodox Churches, the Anglican Church, the Lutheran World Federation, and the World Council of Churches. You gave yourself entirely to this work, and also produced helpful publications.

In 1964, Pope Paul VI conferred upon you the fullness of the priesthood. Following the death of Cardinal Bea, whose most important and faithful collaborator you were, Pope Paul asked you in April, 1969, to become President of the Secretariat, which is now the Pontifical Council for Promoting Christian Unity. A few days later he made you a member of the College of Cardinals.

Since then, until today, you directed the increasing activity of that Dicastery with foresight and authority. This work has been crowned with many successes and to it was added, from 1976 to 1984, the pastoral care of the archdiocese of Utrecht, as its Metropolitan.

Great indeed are the merits you, my Lord Cardinal, acquired during this long service of the

Apostolic See, at the forefront of the ecumenical activity of the Church. This activity is a reply to the heartfelt prayer of Christ: " Ut omnes unum sint! " (Jn 17,21). Truly I thank you once again, and pray that the Lord may reward you for the effort you put into promoting the ecumenical activities of your Dicastery. You have dedicated yourself, with ever greater commitment and deep joy, to collaborating at the highest level with the concerned interest of the Popes for this important and demanding work.

My Lord Cardinal, may I further ask you, that though you are leaving the office which you have held hitherto, not only to retain the title " President Emeritus ", but also to continue to support your successor and the work of the Pontifical Council. There is a real need there for your first-hand experience and well-known competence.

It is my pleasure to accompany my greetings with a special Blessing, which I willingly give as a sign of my fraternal affection.

From the Vatican, on the eleventh of December, in the year 1989, the twelfth of my Pontificate.

(Signed) JOANNES PAULUS PP. II

POPE JOHN PAUL II AND ECUMENISM

THE PASTORAL JOURNEY TO THE NORDIC COUNTRIES

June 1-10, 1989

VIDEO MESSAGE

Some time before the beginning of his apostolic visit to the five Nordic countries, the Holy Father videotaped the following message to be broadcast there.

I am looking forward very much to this visit, which is being made at the gracious invitation of the respective Heads of State and Governments, of the Lutheran Church in each country, and in particular of the small but beloved Catholic communities in your midst.

(...) In union with all those who will join me in prayer, I wish, on your soil, to give thanks to God for the life and achievements of the Nordic peoples, past and present. It is also my fervent hope that the presence of the Bishop of Rome will serve to further promote the ecumenical movement which is drawing Christ's followers out of longstanding rivalry into thoughtful and sincere dialogue, and into collaboration on issues of mutual concern...

DISCOURSE AT ARRIVAL IN NORWAY

June 1, 1989

Arriving at Fornebu Airport, Oslo (Norway), His Holiness was welcomed by officials, including the Prime Minister, Mrs. Gro Harlem Brundtland. The Holy Father gave a discourse, which included the following.

...My pilgrimage to Norway is also in response to the gracious invitation of the *Lutheran Church* to participate in a service of prayer for Christian unity at Nidaros Cathedral, the hallowed national shrine where Saint Olav, King and Martyr, is buried. I thank you, dear Lutheran brothers and sisters, for that kindness and for the climate of friendship and ecumenical understanding it displays.

(...)My visit to the Nordic countries is a *confirmation of the Catholic Church's commitment to the ecumenical task* of fostering unity among all Christians. Twenty-five years ago the Second Vatican Council clearly impressed the urgency of this challenge on the Church. My predecessors have pursued this goal with persevering attention to the grace of the Holy Spirit, who is the divine source and guarantor of the ecumenical movement. From

the beginning of my Pontificate I have made ecumenism a priority of my pastoral concern and action. God grant that my visit will bring us ever closer to that full fellowship in faith and love which Christ himself wished for his followers (cf. *Jn 17:21*)...

HOMILY AT MASS IN OSLO

June 1, 1989

Upon his arrival in Norway on Thursday, 1 June, the Holy Father went to the Royal Palace in Oslo for a private visit to King Olav V, which was followed by a meeting with the bishops of the Scandinavian Episcopal Conference, and then a private meeting with the Prime Minister. In the afternoon the Pope went to "Akershus Fesningsplass" where he celebrated Mass in Latin and preached the homily in English and Norwegian, in which he said this:

It is for me an extraordinary grace and honour to praise God here, *in Oslo, the capital of Norway, in Northern Europe, in Scandinavia.*

— together with you, Bishop Schwenzer and Bishop Gran, and the other members of the Episcopal Conference of the Nordic Countries,

— with you, the priests, religious and laity of the Diocese of Oslo,

— with you, dear brothers and sisters of the Lutheran community!

...The challenge facing all Christians in Norway is to bear authentic and convincing witness to *the Gospel message which is the root and support of these values.*

...*"I shall bring you into your own land..."*

These are the words which the Prophet said to *the sons and daughters of Israel* taken from their homeland into exile. This is *the historical sense of the Prophet's words. But there is another sense to his statement*, a sense which refers to the more basic "exile" which all the sons and daughters of Adam share on this earth. As Protestants and Catholics journey to their eternal home, is not their true "homeland", *the kingdom of God, already present in the one Church of Christ on earth?*

Two serious and solemn facts face all those who love the Church as the Body of Christ. The first is that the Good News of redemption has not yet been preached to all. The second is the burden of divi-

sions among Christians bequeathed by history. All of us are challenged by the Lord's command: "Go into all the world and preach the Gospel to the whole creation" (Mk 16:15). The missionary vocation is rooted in the very fact of being Christians. And so too is the call to Church unity. In Norway, *ecumenical relations* have reached a high degree of mutual understanding and collaboration. There remain many difficult questions at the level of faith and doctrine, but your certain trust is that the Spirit "will guide you into all the truth" (Jn 16:13).

As the one who has inherited from Christ the "Petrine ministry", I above all must repeat, with humility and fervour, the prayer of Christ at the Last Supper: "Father, ...that all may be one ...so that the world may believe" (Jn 17:21).

...I also wish to greet all of you non-Catholics who are present here. Pray with us so that we may be able to obtain the grace of unity and thus one day be gathered around the same Eucharist.

May God bless you all!

ECUMENICAL PRAYER SERVICE IN OSLO

June 1, 1989

Following the Mass at the "Akershus Festningsplass" at Oslo on Thursday, 1 June, the Pope joined leaders of Christian confessions in an ecumenical prayer service at the Hall of King Christian IV. After the greeting by the Lutheran Bishop of Oslo, Bishop Andreas Aarflot, the Pope gave a discourse.

THE ADDRESS OF BISHOP AARFLOT

Your Holiness,
Eminencies,
Excellencies,
Honorable guests,

The famous Galileo Galilei, after having been forced by spiritual and temporal authorities to retract his teaching that the globe was moving, is reported to have quietly uttered this comment: "Eppur si muove" — Nevertheless it is moving! Today it is proper to say about the church that once brought about the condemnation of men like Galilei: The church itself is moving.

It is not only that the present head of the Roman Catholic Church is on the move. It is a noted fact that no other pontiff on St. Peter's chair has so deliberately planned a world-wide travel program in order to come closer to the Catholic believers who live in different cultural and political settings. This by necessity also has had the effect that Your Holiness have met with more political leaders and Heads of States than any of Your predecessors. Such visits certainly have led to better understanding between peoples, and should have given the Roman Catholic Church a vast potential for active involvement in the struggles of people on earth, the poor, the oppressed, landless farmers who are ex-

ploited by the rich, women that are longing for their full participation in church and society. We in this nation and the church leaders present want to express our support for all actions initiated by the Roman Catholic Church aiming at improved social conditions. We hope that the visits of your Holiness may move the hearts of those who are in power, and remove remaining barriers to mutual understanding and cooperation between the peoples of the world.

But the intensive travel program of Your Holiness also has led to more exposure to other churches with their traditions, than has been usual for the popes in previous years. We think this is good. Since the time of the Second Vatican Council, there are many signs indicating that the Roman Catholic Church is breaking away from what many observers and historians would call its isolation and self-sufficiency through centuries.

We have noted an increasing degree of Roman Catholic recognition of other ecclesial structures and traditions. Indirectly, we find an expression of recognition in the involvement of the Roman Catholic Church in bilateral dialogues with the Lutheran churches, through the Lutheran World Federation. We appreciate that as a token of practical ecclesiological recognition of the Lutheran churches. We understand ourselves as genuine churches, with the necessary sacramental and structural quality. But we look forward to the day when your Holiness clearly and unequivocally expresses the recognition of the ecclesial character of the Lutheran and other Protestant churches. In a setting like the Scandinavian countries, where the Roman Catholic Church is a small minority in an overwhelmingly Lutheran area, it is not easy to accept that our relationship with our Catholic brothers and sisters cannot be seen as a church to church relationship.

"Eppur si muove". We see the Roman Catholic Church moving also in this direction. We see differences of terminology depending upon the character of the texts, whether in juridical, dogmatic or in dialogue reports. We see signs of an increasing recognition of the idea that the church as the Body of Christ and the People of God does not subsist or manifest itself exclusively in the Roman Catholic Church and its sacramental or hierarchical structures.

In particular we hope for more clear and inclusive language when it comes to pastoral guidance or practical regulations of relationships on the local level. It is in daily life, in the national churches and the local congregations, far removed from the study chambers of the curia that the real ecumenical challenges are met. It is when mixed marriages occur, and there is need to respect the different confessional convictions of the partners. It is when families are divided in their religious observance, and there is a wish to worship together, to commune together, to raise the children in the same school.

Here is where ecumenical openness is put to its test. We are eager to see the authority of the local Catholic bishops strengthened and hear them being encouraged to use their right of dispensations more frequently to enhance the ecumenical reciprocity on the local level.

“Eppur si muove”. Notwithstanding certain positions that many deplore as regressions, the presence of your Holiness in our midst today should be seen as a sign of movement towards improved relationships between our churches. We want to stress the elements of positive development in the Roman Catholic Church and hope that these may be strengthened in the coming years. We appreciate your quest for a deeper spirituality in peoples’ daily lives. We acknowledge your stress on moral values. We share your emphasis on human rights and join you in all efforts to ensure the dignity of human life, born and unborn, and the equality of all people under different social and political systems.

We see, however, a different pace of movement forward in different parts of the world-wide Roman Catholic Church. Some churches are more advanced in the ecumenical approach. Some are moving more slowly. Sometimes we are eager to see a more speedy development. We hope for a substantial dogmatic convergence coming out of the mutually corrective process of dialogues, in which we are involved. We are longing for the day when there is a sound basis for mutual recognition of our ministries and an opening for sharing the Lord’s table. In the question of a common Eucharist there should be room for small, but daring steps forward towards a mutual Eucharistic hospitality, and eventually towards interim Eucharistic sharing.

Indeed, we see the movement, and we pray that we may continue to move towards each other. It is true that the Lutheran church and other Protestant churches as well as our Roman Catholic sister church have to avoid the danger of stagnation.

As the Decree on Ecumenism from the Second Vatican Council states: “There can be no ecumenism worthy of the name without a change of heart”.

We see the need for challenging each other, not just to move around our own axis or continue in a fixed orbit, as the globe of which Galilei once spoke. We are called to move towards that unity in Christ where we find ourselves truly united in the one Body of Christ, the Lord of Heaven and Earth.

THE POPE’S ADDRESS

Dear Bishop Aarflot,
Dear Friends,

1. On this joyful occasion my heart is filled with *thanks and praise to Almighty God*, who has brought us together in the name of his beloved Son, Jesus Christ.

I have come to Norway first of all to visit my Catholic brothers and sisters, so that I might support and strengthen them in their faith, as Jesus prayed that Peter would do for his brethren (cf. *Lk 22:32*). But *I have also come in a fraternal spirit of respect and love to greet all Christians*, who by faith and Baptism have been reborn to new life. I come here as a *brother in Christ*, in the hope that my visit can be for all the people a concret sign of the infinite love of God.

I therefore wish to *thank* all of you, *the representatives of the Lutheran Church and of the other Churches and Ecclesial Communities* in Norway, for your presence here. I am especially grateful to you, *Bishop Aarflot*, for your gracious words of welcome this evening, and in a particular way for your kind letter of last year, in which you told me that the Pope’s visit to Norway was awaited with joy and expectation. As one of the ecumenical observers at the Extraordinary Synod of Bishops held in Rome in 1985 to celebrate the twentieth anniversary of the closing of the Second Vatican Council, you helped to prepare the report which the observers submitted to the Synod. It reads in part: “We want to thank you for the confidence you place in our churches. You have not seen us as outsiders or rivals, and we have not felt ourselves to be so. You have received us as brothers in Christ through faith and baptism, though not yet in perfect communion” (*Information Service*, SPCU, 60, p. 20). Today, in Norway, I too can say that I have been received *no longer as an outsider or a rival*, but as a brother in Christ, and for this I rejoice greatly.

2. Our desire to draw closer to one another is strengthened by the fact that *Protestants and Catholics in Norway share a common heritage*. The Gospel was brought here centuries ago, long before the events of the sixteenth century. The one Church flourished in this land, nourished by the witness of committed Christians like the great martyr *Saint Olav*, to whom both Catholics and Protestants now look as a source of inspiration. This early history is in *striking contrast with the period following the Reformation*, when for more than four hundred years, in the midst of bitterness and suspicion, divided Christians closed their doors to one another. For all these centuries we co-existed in separation. Even so, a certain communion, however imperfect, remained (cf. *Unitatis Redintegratio*, 3).

The common heritage of Protestants and Catholics in Norway — their common roots — is all the more important today, when the *ecumenical movement creates new possibilities and a new hope* that unity can one day be restored to the followers of Christ. As the Second Vatican Council stated: “The Lord of the Ages... has begun to bestow more abundantly upon divided Christians remorse over their divisions and a desire for unity” (*Unitatis Redintegratio*, 1). *Today with God’s grace we seek no less than that fullness of unity among Christians which Christ willed for his one and only Church.*

3. *The restoration of communion in this full unity which we seek calls for a common commitment to the ecumenical task.* I cannot emphasize enough how deeply this commitment has become an irrevocable part of the Catholic Church's life. The Second Vatican Council set the direction in its historic decree on ecumenism in 1964. Our revised Code of Canon Law has sought to implement the conciliar teaching, affirming once again that "by the will of Christ" the Church is bound to promote the restoration of unity between all Christians (cf. Code of Canon Law, canon 755, par. 1). It also makes clear the bishop's duty to promote ecumenism and to treat with kindness and charity those who are not in full communion with us (cf. canon 383, par. 3). The Extraordinary Synod of Bishops in 1985 observed that "ecumenism has inscribed itself deeply and indelibly in the consciousness of the Church" (*Relatio Finalis*, II, C, 7).

I am aware that among Christians there are various interpretations of the meaning and scope of the ministry of the Bishop of Rome, even when that ministry is a service to unity. Personally I would fail gravely in my duty as Successor of the Apostle Peter if I did not seek constantly and energetically to promote Christian unity. I do so in obedience to the will of Christ for unity among his disciples and in response to the grace of the Holy Spirit which is at work in fostering that unity in our day (cf. *Unitatis Redintegratio*, 1).

For her part, the Lutheran Church of Norway has likewise made significant contributions to the ecumenical movement. Special honour must be paid to the memory of Bishop Berggrav and Professor Einer Moland, two great champions of ecumenism. More recently — at Stavanger in 1985 — the Lutheran Church of Norway hosted the Plenary Meeting of the Commission on Faith and Order. This was not only an expression of generous hospitality, but also evidence of a growing awareness that, although the Christian faith takes root in individual cultures, it also transcends every distinction of race and nation.

4. *The commitment to ecumenism is also a commitment to prayer and dialogue.* In charity, trust and fraternal frankness, without glossing over our important differences, we seek through prayerful dialogue to attain fullness of communion. In doing so we learn to appreciate each other's diversity and unique experiences of Christian life. We seek to arrive at a fullness of love and truth: in the words of Saint Paul "speaking the truth in love" (*Eph* 4:15). Only in this way can theological dialogue bear lasting fruit.

At the end of the Second Vatican Council, in his farewell discourse to the delegated observers, Pope Paul VI said that as a result of the Council we began once again to love each other in accordance with Christ's words: "By this all men will know that you are my disciples, if you have love for one another" (*Jn* 13:35; cf. Discourse at St. Paul's Outside the

Walls, 4 December 1965). But the fullness of love that we seek in dialogue also implies fullness of truth: "For their sake I consecrate myself", Jesus says, "that they also may be consecrated in truth" (*Jn* 17:19). Unity in love should lead us to unity in faith, unity in the truth of Christ.

Dialogue about the full truth of faith is fundamental to the question of our sharing together in the Eucharist. Catholics firmly believe that the celebration of the Eucharist is the supreme expression of the Church's faith. But when at the Liturgy the celebrant addresses the community, saying: "Let us proclaim the mystery of faith", Catholics and Protestants must acknowledge that we cannot yet proclaim a common faith in the mystery of the Eucharist and of the Church. The Catholic position on Eucharistic sharing is not meant to offend our partners in dialogue. Rather, it is an expression of our deep conviction, rooted in our doctrine and in accordance with ancient practice, that the Eucharist is only to be shared by those in full communion with one another.

The problem of Eucharistic sharing cannot be solved in isolation from our understanding of the mystery of the Church and of the ministry which serves unity. These issues are all interrelated. We look forward to the day, and we must pray and work hard to bring it about, when, confessing together the one faith in Christ handed down from the Apostles, we can share his Body and Blood as members once again of the same household of faith. This was meant to be from the beginning. It must be the common goal of dialogue and the object of our persevering prayer.

Dialogue also helps us to find the foundation for common Christian witness in the world and for common action in order to relieve the sufferings of humanity and to promote justice and peace. It is my prayer that the Christian people of Norway, despite their divisions, will continue to be united in alleviating suffering and in promoting the authentic development of humanity as part of their common witness to the Gospel.

I am pleased to learn of the various bilateral and multilateral dialogues taking place in Norway today. I wish to mention in particular the dialogue between the Lutheran Church of Norway and the Catholic Church, which came about through the personal initiative of Bishop Aarflot. This discussion forum is devoted to the study of documents emanating from the International Lutheran/Catholic Dialogue Commission, which for many years has been studying themes of great ecumenical significance for both Lutherans and Catholics. Now in its third phase, the dialogue is presently concerned with the important issues of justification, ecclesiology and sacramentality. The results of this dialogue must eventually be evaluated officially by the authorities which commissioned it. This is a vitally important step which the participants in the international dialogue have requested more than once.

5. Dear brothers and sisters, dear friends in Christ: in his Letter to the Ephesians, Saint Paul urged them to be "*eager to maintain the unity of the Spirit in the bond of peace* (for) there is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all" (Eph 4:3-6).

This passage is now proclaimed to us: in our churches, in our teaching, in the personal prayer and reflection of Christ's followers everywhere. *We must accept it as an ecumenical challenge as well as an affirmation of our Christian calling.* May the profound truth of Saint Paul's words lead us to an ever greater communion of faith, to an ever deeper fullness of love and truth, so that overcoming every division we may be fully *one in Christ.*

I thank you again for your kind welcome and I pray that the good efforts you are making to serve the Lord by promoting the unity of Christians will bear abundant fruit, for the sake of the Gospel of our Lord and Saviour Jesus Christ. *Grace and peace be with all of you. Amen.*

THE POPE'S ADDRESS TO THE SCANDINAVIAN BISHOPS IN OSLO

June 1, 1989

On the evening of Thursday, June 1, the first day of his visit to Norway, the Holy Father spoke to the members of the Scandinavian Episcopal Conference at the residence of the Bishop of Oslo. Excerpts follow:

... I heartily thank you for the kind invitation for this pastoral visit which you expressed to me during your *ad limina* visit in Rome in February 1987. Together with you I rejoice that this meeting is able to take place two and a half years later in friendly understanding with the other Christian Churches and ecclesial communities as well as with the civil authorities of the respective countries.

... Next, I view the very realization of this pastoral trip of mine as a tangible confirmation of the further progress in ecumenical relationships between the Christian Churches and ecclesial communities in your northern countries — a progress which very much corresponds to the hopes of the Second Vatican Council, and one which you consider — as you just indicated again in your opening greeting — a major concern of your pastoral activity. The growth of ecumenism in your countries also gives us a reason to thank God that we have been able in the last decades to overcome many prejudices and misunderstandings and to discover much that we have in common. If it is true that we still have a long way to go to reach full unity in faith and ecclesial communion, it is then all the more important that Christians, in view of an increasing dechristianization of the world of today, begin now to do together everything that is possi-

ble and desirable. Continue therefore to cultivate ecumenical dialogue and a trusting collaboration with the non-Catholic Christian communities. May God grant that this pastoral visit of mine contribute to a deeper mutual understanding and to a still more resolute common striving for full unity in the love and truth of Jesus Christ.

As I underlined in my address on the occasion of your *ad limina* visit, all Christian Churches see themselves faced with a *common* challenge through the growing process of secularization in today's society.

OFFICIAL FAREWELL TO THE COUNTRY AT FORNEBU INTERNATIONAL AIRPORT

June 2, 1989

On the morning of Friday, June 2, John Paul II left Oslo to proceed to other parts of the country. At Fornebu Airport government officials gathered to bid the Pope farewell. The Holy Father gave a discourse including the following.

Madam Prime Minister,
Dear Friends,

My visit to Norway has begun in Oslo, and now takes me to Trondheim, where I will participate in an ecumenical prayer service at the tomb of Saint Olav. At Trondheim and Tromsø, I will also meet the pastors and people of the Catholic communities there.

... The warmth and kindness of the Norwegian people were nowhere more evident than in *yesterday's Mass and subsequent ecumenical meeting.* This response was particularly gratifying to me, because my ministry as Pope commits me to strengthening the bonds which unite all who believe in Christ. It is my hope that all Christians here in Norway, by deepening their faith and cooperating with one another, will foster the virtues and values that have stood as the basis of your country's character and way of life for a thousand years.

ECUMENICAL MEETING IN LUTHERAN CATHEDRAL OF NIDAROS AT TRONDHEIM

June 2, 1989

Arriving at the Vaernes Airport of Trondheim (Norway) on Friday, June 2, the Holy Father went to the Lutheran Cathedral at Nidaros, where he joined ecumenical leaders in a prayer service. The Pope's discourse followed the greeting of Bishop Kristen Kyrre Bremer.

ADDRESS OF BISHOP KRISTEN KYRRE BREMER OF NIDAROS

Dear Pope John Paul,

Welcome to Trondheim and to the Nidaros Cathedral.

It is with gratitude and great joy that I wish Your Holiness — and Christians from different denominations — welcome to the Nidaros Cathedral.

Never before has this old cathedral seen such a varied congregation, and with the Pope in its midst. And yet — we are brothers and sister.

“One is your teacher”, Jesus said, “And you are all brothers and sister”. And so we are, because we have the same Father.

He is like a fortress, where I find salvation, my rock and my castle.

This is, for us, a very unusual meeting. A family that has been divided for centuries, spends an hour together in the house of the Lord.

Words become dear. They rise in prayer: Lord, may we be one, that the world may see Jesus.

In April 1537, Archbishop Olav Engelbrektsson headed out the fjord, and the church was left divided.

Legend tells us that two of the ships, loaded with sacred treasures, were lost at sea. But much more was lost: The chain of brotherhood was broken.

452 years passed.

In this precious hour, our divided church is once again gathered here. But, not all the wounds are healed. Some people are missed here today.

There is still a long way to go, before we once again are gathered around the Table of our Lord. The challenge is clear: We must join hands again.

The world is waiting for us, together, to bear witness to the love of Christ, which is the hope of the poor, and a call to those who have, to share what we have been given.

The Lord be praised because Your Holiness is here with us.

The Lord be thanked for every one who takes part in the service today.

THE POPE'S ADDRESS

Dear Friends,

“Grace to you and peace from God our Father and the Lord Jesus Christ” (*Eph 1:2*). These words of Saint Paul aptly describe my own prayerful good wishes for each of you and for all the people of Norway. I thank God for this *opportunity to listen to God's word together with you* and to reflect with you on its meaning for the life of the Church and the world.

My special greeting goes to the bishops of the Lutheran Church of Norway, the representatives of other Churches and Ecclesial Communities, the State and Municipal officials, my fellow Catholics and to all who are present here today. I am

especially grateful to Bishop Bremer for inviting me in the name of the Lutheran Church of Norway to this venerable place of worship.

1. This cathedral at Nidaros was built by your ancestors over the grave of the great Saint Olav, who played such a crucial role in the spread of Christianity in this land. In this and in many other ways, the cathedral bears witness to the *spiritual, political and cultural history of your nation*. It also speaks to us of *an age when Christians had not yet suffered the sadness of divisions*. Both Protestants and Catholics in Norway look to Saint Olav for their roots in the past and for the inspiration they need to live in the present a truly Christian life.

To be sure, this cathedral is more than a building of stone. It is a place where, for centuries, people have been reborn as children of God in Baptism, where they have heard the word of God proclaimed in the Scriptures as we have today, and have offered him the Church's worship; a place where in personal prayer they have made known to God their needs and have thanked him for his blessings. For medieval pilgrims who came to Nidaros after a long and arduous journey, the cathedral was also a reflection of the heavenly Jerusalem towards which we move on our earthly pilgrimage. Truly *a cathedral* such as this is more than a building of stone. It turns our spiritual gaze heavenward. *It lifts our minds and hearts to God.*

2. Dear brothers and sisters, we must surely recognize that *the mind and heart of modern man need to be lifted up to God*. We must acknowledge that for all the advances of modern science and technology which are transforming the way we live, humanity, in the words of Saint Paul, still “groans inwardly” (*cf. Rom 8:23*) in expectation of something further. Indeed the whole of creation “groans in travail” (*cf. Rom 8:20, 22*) for something beyond our human power to give.

Science and technology, by which the material cares and burdens of life are increasingly lightened are true achievements of man's creative energy and intelligence. But knowledge of this kind creates problems as well as solving them. We have only to think of the environmental and social impact of our modern way of life, or of the dangers created by our use of the atom or of biomedical techniques. *Science and technology, like the economic life that they generate, cannot of themselves articulate the meaning of existence or of human striving*. They cannot of themselves explain, much less eliminate, evil, suffering and death.

Nor may we forget that the “modern man” of whom we speak is not an abstraction, but rather *the concrete person that each of us is, a human being with a heart as well as a mind*. Here, too, many dilemmas beset us. We *strive for love*, without which we cannot live, yet today the most basic relationships of love in marriage and the family are threatened by divorce, broken homes and a radical questioning of the very meaning of manhood and

womanhood. We strive for *security, well-being and a sense of self-worth*, yet the traditions of community, family, home and work are being undermined by transformations which do not always acknowledge the ethical dimension inherent in all human activity and endeavour. We *wish to be free*, but unless there is a common understanding of what we *ought* to do and not simply what we *can* do, freedom ends in the tyranny of selfishness and superior force.

What is needed in the midst of these personal and social ills is a higher wisdom which transforms the mind and heart and will: a wisdom which perfects the human intellect by gently drawing it to look for and to love what is true and good, thus leading man through visible realities to those which cannot be seen. The Catholic bishops at the Second Vatican Council warned that: "Our era needs such wisdom more than by-gone ages if the discoveries made by man are to be further humanized. For the future of the world stands in peril unless wiser people are forth-coming" (*Gaudium et Spes*, 15).

3. Dear friends: today in this Cathedral of Nidaros, built to the glory of God as a beacon pointing heavenward in the midst of the modern world, we stand together in order to proclaim the *Good News of redemption in Jesus Christ*. Through him we come to know the meaning of creation and of human activity within the plan of God. *Jesus Christ is our wisdom. He is the Way, the Truth and the Life* (cf. *Jn 14:6*). If creation is still "subject to futility", it is so in the *hope of being transformed in Christ*. If humanity "groans in travail", it does so to the extent that people's minds and hearts are not lifted up with Christ to God, that consciences are not conformed through Christ to the wisdom that comes from God.

As Christians we proclaim a wisdom that recognizes and upholds the *priority of ethics over technology, the primacy of the person over things, the superiority of spirit over matter* (cf. *Redemptor Hominis* 16). We are able to make these assertions because Christ has shown us that our human destiny is a personal, moral and spiritual one; it lies in a filial relationship to God.

Through faith and baptism we have come to know that *wisdom is offered as a divine gift* but it also *confounds the human intellect if it remains closed to the transcendent*. It is a revealed wisdom which teaches us that the God of the universe is not an impersonal or unknowable force but a Father. In moments of interior enlightenment, Jesus' words re-echo in our hearts: "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to babes" (*Mt 11:25*).

4. Our task is *to open the mind of modern man to divine wisdom, to open the heart of modern man to God*. We do so in the manner of Christ, who is "gentle and lowly in heart", whose "yoke is easy and burden light" (cf. *Mt 11:29-30*). By proclaiming

the Gospel in word and deed, we bear witness before all to the path that leads to life. And we do this not as isolated individuals, but *as persons united in Christ through our baptism*.

Clearly such witness constitutes an ecumenical challenge for all those who, as Saint Paul says, "have heard the word of truth" and have been "sealed with the promised Holy Spirit" (*Eph 1:13*). Today on the eve of the third Christian millennium, the world needs to hear the Good News of salvation no less than it did in the first and second millennia. It is *all the more urgent that Christians work for the gradual elimination of their differences* and bear common witness to the Gospel.

Today in this cathedral, I give thanks to God for the grace of the ecumenical movement which we have experienced in our time. Through the working of the Holy Spirit *new relationships have begun to develop between Christians* who have been divided from one another for centuries. I also wish to express gratitude to all those in Norway who have responded to this grace and have worked with dedication to promote the unity of Christians in accordance with Christ's will. May you *persevere along this path with patience and love*, so that the dialogue between us will continue with mutual respect and trust as we seek unity in the full truth of Christ.

Preparations for the *millennium celebration in 1997 of the foundation of Trondheim* will be an opportunity for Lutherans, Catholics and all Christians in Norway to reflect further on the common roots of your faith and on the gospel values which have shaped your common history. It will also be an opportunity for prayer — fervent unceasing prayer for the unity of all Christ's followers, since in the end we know that unity will come only as a gift from God.

5. Dear brothers and sisters: *before us lies the duty of opening a new Christian chapter in history in response to the many challenges of a changing world*. In centuries past the Church led the peoples of Europe to the baptismal font and the cultural identity of Europe grew out of the Christian faith. The centrality of the person, the role of the family in society, the rights of the individual and of groups, the moral and ethical values which gave direction and inspiration to human behaviour, all developed in contact with the Gospel and the teaching of the Church. In today's Europe, however, there is taking place a cultural clash of enormous consequences: it is a clash between two visions of life, the one revealed in Christ wherein God is accepted as the ultimate and recognized source of truth, goodness and freedom and the other of the world, closed to transcendence, wherein all is to be built on humanity's efforts to give meaning and direction to itself through social consensus. Christians understand what is at stake. The history of our own century clearly shows that *where no transcendent norm is acknowledged, people are in danger of surrendering themselves to*

forces which take command of society without concern for individuals and their freedoms.

The Catholic Church seeks no privilege but expects only that civil and religious freedom should be effectively guaranteed so that she can proclaim her message and address the basic questions posed by human existence in the contemporary world. Speaking to the European Parliament in October of last year I stressed that "if the underlying religious and Christian fabric of this continent were to be denied as an inspiration to morality or as a positive factor in society, not only would the entire heritage of our European past be negated, but the future dignity of the people of Europe... would be gravely endangered" (*Address to the European Parliament*, Strasbourg, 11 October 1988 11).

The time for wisdom on the part of everyone is now! *The time for a renewed witness of faith on the part of Christians is now!* We are being challenged to bring to humanity the Gospel of Christ, the Good News of redemption and of adoption as God's children. We are being challenged to bear witness to the wisdom of the Incarnate Word, Christ the "Light of the Nations" (cf. *Lk 2:32*), a light that leads to fullness of life for those who accept it. In the face of such great challenges the Spirit of truth is urging us to persevere in the ecumenical task.

With confidence in God "who by the power at work within us is able to do far more abundantly than all that we ask" (*Eph 3:20*), let us take up the challenge of a new evangelization. Let us proclaim once more the wisdom of the Beatitudes to a world in need of peace, of love and of brotherhood. Let us proclaim once more the truth of Christ, our Crucified and Risen Saviour. He is the "goal of human history, the focal point of the longings of history and of civilization, the centre of the human race, the joy of every heart, and the answer to all its yearnings" (*Gaudium et Spes*, 45). May God be with you all. "Grace to you and peace from God our Father and the Lord Jesus Christ". Amen.

HOMILY DURING MASS IN TRONDHEIM

June 2, 1989

On Friday, June 2, the Holy Father celebrated Mass for the faithful of the Prelature of Trondheim in the Idrettsbygget Sports Centre of the University of Technology. The Pope gave the homily in which he said the following.

...Already by the year 1060 a liturgy dedicated to Saint Olav was in use as far away as Northumberland in Britain. In the Orthodox Church too, the memory of Saint Olav is greatly venerated: to his intercession was attributed the survival of the Imperial Guard of Constantinople in an hour of danger when it went into battle with Emperor Alexos against the Bulgars.

HOMILY AT MASS FOR THE FAITHFUL OF TROMSØ

June 3, 1989

On the morning of Saturday, June 3, the Holy Father celebrated Mass for the faithful of the Prelature of Tromsø at Stortorget Square near the bishop's residence. During the Mass the Pope preached the homily, saying also this:

...At the same time I cordially greet those of other Churches and Ecclesial Communities, especially the members of the Lutheran Church, and all people of good will who have come here to pray with the Pope. I hope that my presence will serve to deepen mutual respect and to promote the unity of all Christians, in keeping with Christ's prayer "that they may all be one" (*Jn 17:21*). I also hope that my visit will help to awaken in all hearts a renewed commitment to the person of Jesus Christ, the commitment which is the great goal of all the Churches in preaching the Gospel.

ARRIVAL CEREMONY AT KEFLAVIK AIRPORT IN ICELAND

June 3, 1989

On Saturday, June 3, the Holy Father left Tromsø and flew to Reykjavik (Iceland), where he was received by State and Church officials. During the ceremony of welcome the Pontiff gave an address, in which he also said:

...In addition, my pastoral visit seeks to encourage the good relations which have developed between Iceland's Catholics and the members of other ecclesial communities. Despite the tragic divisions which have long separated Christians, all of us must strive, in fidelity to the Lord's will, to be instruments of his reconciliation, maintaining the unity of the Spirit in the bond of peace (cf. *Eph 4:3*). Here in Iceland, the name of Christ has been preached for a thousand years. The message of the Gospel has formed the heart and the conscience of your people throughout their history. At Thingvellir, where Christ's Church first took root in Iceland, I will join in prayer with our brothers and sisters from the Lutheran Church and other ecclesial communities. In thanking God for all that we have received, we shall pray for the peace of Iceland and the spiritual health of all her people.

ECUMENICAL SERVICE AT NATIONAL SHRINE OF THINGVELLIR

June 3, 1989

In the afternoon of Saturday, June 3, the Holy Father travelled to Thingvellir (Iceland) where he participated in an ecumenical service. The Holy Father and the Lutheran Bishop of Iceland, Petur Sigurgeirsson, both gave discourses in the service.

THE ADDRESS OF BISHOP SIGURGEIRSSON

Today we are summoned to this sacred place by a momentous event that has never before occurred in the history of our people: the Pope in Rome visits Iceland. And it was his explicit desire to come to Thingvellir, this natural and unspoiled Sanctuary of the Icelandic people which is as spacious as the fields around and as lofty as the heavens above.

We all rejoice that Pope John Paul II has come to see us. I greet him of my whole heart as a beloved Brother in Christ. Together we lift our hearts and minds to God in praise and thanksgiving.

The Gospel we just heard is a commandment of our Lord which he gave to the first apostles two thousand years ago. He appeared to them risen, after his death on a cross, and gave them this commandment:

Make disciples of all nations. Go, baptize, teach, and I am with you each day to the farthest ends of the earth. — They knew better than anyone else the power given to Him.

And they went.

This *did* happen, and it happens every time we bring the children to the baptismal font, baptizing them and teaching them to observe all that He commanded, and when we live together with them in the fellowship of His Church.

We trace the history of the Church to the time He appeared to His disciples on the Mount in Galilee and put His commandments into words. That history reaches into the present of the Church that has one billion and four hundred million members, divided into hundreds of denominations. — Never have few words spoken to such a small number called so many.

But how did this happen? What caused so many to become emissaries of the Christian faith? What was it that inspired the writing of 27 books and epistles, a body of writings all tied together by a common bond, later to become the New Testament of the Bible that has gained a wider circulation than any other reading matter? What was the nature of the event that proclaimed peace on earth long before it occurred to any nation to reduce its military strength? How did it come about, this rule of brotherhood and sisterhood, of righteousness and peace that says: "Whatever you wish that men would do to you, do so to them?" (*Mt 7:12*).

The answer to these questions is not blowing in the wind. The reply is clearly He who Himself is behind all his commandments and is a living reality in his Word, Jesus Christ, He who grants us the love of God.

The life of the Church has been defined most succinctly by St. Paul in his Epistle to the church in Rome when he asks: "Who shall separate us from the love of Christ? Shall tribulation? Or distress? Or persecution? Or famine? Or nakedness? Or peril? Or sword?"

His reply constitutes the History of the Church: "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor

things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (*Rm 8:35-38*).

The inauguration of Christianity in the year 1000 was the giant step forward which it was granted the Icelandic people to take.

It all happened here at Thingvellir in the midst of the lava fields where river Öxará flows and where the Parliament, founded in year 930, was held. There Thorgeir, the chieftain, issued the felicitous decree, passed as law by the Althing (Parliament), that all people should be baptized.

The two denominations participating in our celebration have a common history indicated by today's text. And the thousand years' history of Iceland's church is of one substance, untorn and undivided, both before God and in the consciousness of the people.

We are, however, all aware of the disputed issues. And I do not wish to belittle these. But in actual fact, the importance of the things that separate dwindles when viewed in the light of that which unites. It is the faith in Christ which unites us. — *Ubi Christus, ibi ecclesia*.

Jesus prayed for the unity of His Church. He didn't pray that His disciples be all alike but that they be one in Him. After two world wars the Church grew more perceptive to the fact that God hears prayers, and the Ecumenical Movement was born. And it is a growing movement. Modern church-policy is for the churches to come closer to each other through talks and cooperation and not to deepen the rift that separates us, although the different churches can not become all alike.

In the year 2054 one thousand years will have passed since the Church split in two, into the Eastern church and the Western church. Five hundred years later the Western church was divided over issues of reform. We couldn't possibly celebrate that Thousandth Anniversary more appropriately than by letting it be known to all peoples that the Church had become One. For Jesus motivates that unity by saying in his prayer: "So that the world may believe that thou hast sent me".

The world will not acquire power for Good until it accepts faith in Him to whom that power is given. The world is in need of such power: the mobilisation we all witness gives point to that fact. The way things are going in our world proves that it makes a difference in what people believe.

God in Jesus Christ has been with His people here in the extreme north, in the midst of the fierce North-Atlantic ocean. He has endowed His flock with enlightenment and strength and given them both life and peace. The Church blazed the trail in hospital work, in education and in the acquisition of knowledge; it gave shelter and impetus to science, art and literature. The New Testament translation of Oddur Gottskalksson, published in 1540, and the Bible of Bishop Gudbrandur Thorlaksson, printed in Holar in 1584, are milestones in the history of the Icelandic language.

The passion hymns of Hallgrímur Petursson of the 17th century are still used as a gem of poetry, and the sermons of Bishop Vidalin of the 18th century still count as a classic in our literature.

By the introduction of Christianity, our national life and culture was set on its course. The introduction of the new faith constituted a farewell to arms by the rule of law. After the bitter experience of the Sturlunga age, Icelanders did not, as a nation, take up arms again. We struggled for our livelihood and fought for independence by peaceful means. But we live in a world armed to its teeth. We are aware of the danger of atomic war and awed by the presence of a power potentially capable of destroying all life on earth at the winking of an eye.

Is there any alternative to this danger? A scheme whereby the world might be saved from perdition?

There is one way. It is the peace that issues from the spiritual regeneration of individuals and nations. That peace is the outcome of the Christian Gospel which, centuries back, was inscribed upon the hearts of a few fishermen but still has a long way to go to reach all mankind and every new generation.

This, indeed, marks the calling of the Church in all the world. The command of our Lord echoes from the rocky walls of Thingvellir today and is carried across the fields in this holy sanctuary in prayer for peace amongst all peoples.

In a little church in South-East Iceland (*Stafafell í Lóni*) there is a pulpit with the image of a figure holding the globe, on whose summit there is a cross, symbolising all power in heaven and on earth. Beneath the picture two words are inscribed: *Salvator mundi*, Saviour of the world.

Salvator mundi. That is my message and my prayer.

THE POPE'S ADDRESS

Dear Brothers and Sisters,

1. *Thingvellir*. This National Shrine is forever linked to the Christian and civil history of Iceland, and I am well aware of the particular significance of holding this ecumenical service in this place.

"Höfum allir ein lög og einn sid" ("We all have one law and one religion").

It was here, at "*All Men's Chasm*", *Almanagja*, that Thorgeir Liosvetningagodi uttered this decision after the twenty-four hour "vigil of the cloak". It was *then, almost a thousand years ago, that Iceland became Christian*.

Madam President: thank you for your presence at this special event which is also in tribute to great moments of the history of your country.

Bishop Jolson, and brothers and sisters of the Catholic faith: again I greet you all in the love of our Lord Jesus Christ.

To you, Bishop Pétur Sigurgeirsson, I wish to extend a special word of thanks for all you have done to underline the significance of this event, as an expression of friendship and Christian charity. Your presence is dear to me, and I greet you in the fellowship which is ours through Christ. I also cordially greet you, Bishop Olatur Skulason and wish you well in the new ministry you will undertake shortly.

In the grace of God and the peace of Jesus Christ I salute this ecumenical gathering. Together with you, my Catholic and Lutheran brothers and sisters, I give thanks to the Father for the Good News of our salvation through *our Baptism and faith in Jesus Christ*.

2. The Christian religion was brought to Iceland by missionaries who responded to the words of Christ which we have just heard from the Gospel according to Saint Matthew: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (*Mt 28: 19-20*). Your ancestors answered this call by *accepting Christ and striving to forge a society based on his teachings*. A great Christian era of religion, culture and sanctity began so that the words of the Psalmist can well express what was accomplished by faith for centuries afterwards: "O Lord, you have been our refuge from one generation to the next" (*Ps 89:1*).

More than five hundred years later the divisions which shook Christian Europe were brought here. A painful time in Christian history had begun, and the effects of it persist to this day. The staunch Bishop Jon Arason resisted the shifts taking place in Icelandic faith and culture and gave his life for his beliefs. Frail and human though he was, he showed the typical courage of an Icelander, a churchman and a bishop, by shedding his blood at Skalholt.

Yet the changes became accepted. In this new context, too, many Icelanders served the Lord in holiness and were generous in works of evangelical love and mercy. To mention one example, the great *Hallgrímur Petersson called the nation to the Lord* through his *Hymns of the Passion*. A prayer which he wrote fits well the spiritual hopes and struggles of many in our own times:

"Oft am I unbelieving—
Thou knowest me, my Lord,
Fast to my error cleaving,
Unmindful of thy word.
Yet I would now seek truly
Thy counsels to obey,
Turn from my ways unruly.
Grant me thy grace, I pray".

3. *Deep wounds were inflicted on the western Christian world, wounds which are still in need of healing*. We must persevere on the path to unity, not for reasons of convenience, but because this is

the declared will of Christ, "the head of the Church, his body" (Eph 5:23).

It is important to remember that *down the centuries Lutherans and Catholics and other Christians have continued to have much in common*. Through Baptism we are all incorporated into the crucified and glorified Christ. In the reading we have just heard, Saint Paul addresses the Corinthians and, in recognition of the fact that they are united with him in one and the same faith, he reminds them that they "were all baptized into one body... and all were made to drink of one Spirit" (1 Cor 12:13). Baptism, as the beginning of salvation in each individual, contains an internal dynamism which is "wholly directed towards the acquiring of the fullness of life in Christ" (cf. *Unitatis Redintegratio*, 22). It is thus "oriented towards a complete profession of faith, a complete incorporation into the system of salvation as Christ himself willed it to be, and finally towards a complete participation in Eucharistic communion" (ibid.). The challenge before us is to overcome little by little the obstacles to this communion and grow together into that unity of the one Church of Christ, that unity with which he endowed her from the beginning. The seriousness of the task forbids rashness or impatience, but the duty of responding to Christ's will demands that *we remain steadfast on the path towards peace and unity among all Christians*.

We know that it is not ourselves who will heal the wounds of division and re-establish unity — we are merely *instruments* that God can use. Unity among Christians will be *God's gift, in his own moment of grace*. Humbly we strive towards that day, growing in love, in mutual forgiveness and trust.

4. While we honour Iceland's Christian foundations, our eyes turn to the future. We see on the horizon *the approach of a new millennium*, only a decade away. The headlong pace of modern life shows that this nation, indeed the world, is facing new challenges as we move towards the twenty-first century. Developments in economic and political life, and new possibilities in the life-sciences, call you to *a wise discernment of the truths and values inherent in your best traditions*. They are truths and values which must be firmly upheld if the spiritual freedom and genuine well-being of future generations of Icelanders is to be safeguarded.

Family life has already been deeply affected by change, and not always for the good. *The traditional Icelandic home has always been a school of faith, love and moral teaching*. Its spirit is reflected in a story written by your late beloved Father Jon Svensson, of the Society of Jesus, affectionately known as "Father Nonni". Nonni's mother bids farewell to him in simple words which go to the heart of your traditions: "Be honest", she says, "and don't forget God". But the fact is that *families are facing new and serious pressures* which can only be met by a renewed and deeper respect for *life and love*. It is essential to recover an

awareness of the primacy of moral values, *to reflect on the ultimate meaning of life and its transcendent destiny*.

In this important matter there is so much that all Christians *can do together*. I encourage you to continue to cooperate in identifying the deeper questions affecting your society and to answer these questions with evangelical wisdom.

5. The uncertainty and confusion brought by certain changes in social and family life call to mind *three priorities which are pastoral in nature and which are fully in conformity with the decision to accept Christianity which was made here a thousand years ago*. These priorities have great meaning for Christians always and everywhere.

The first is this: *as Christians, our lives must be rooted firmly in Christ*. He is the "rock of our salvation" (Ps 93:22), "the Way, and the Truth and the Life" (Jn 14:6). *Iceland recognized this in the year 1000, and Iceland is called to renew that faith in our own time*. It is significant that Jesus' command to his disciples to go and teach all nations is immediately followed by his promise: "I am with you always, to the close of the age" (Mt 28:20). Yes, "*Jesus Christ is the same yesterday, today and for ever*" (Heb 13:8). In the midst of change, Christ remains our steadfast hope. No one should think that the Christian message is in some way contrary to human progress or to humanity's legitimate aspirations to truth, freedom and justice. Does not the Gospel of Saint John promise the fulfilment of such aspirations in the deepest possible sense when it proclaims: "the Son continues for ever... if the Son makes you free, you will be free indeed" (Jn 8:35-36)?

The second priority is this: *because we are rooted in Christ we must also bear public witness to him*. It is of the very nature of being a Christian to evangelize, to spread the word in season and out of season (cf. 2 Tim 4:2), to witness to the Gospel in times of calm and in times of turmoil, by the way we live. It is especially when civilization is in transition, and when it seems that a new set of secular values is emerging, that humanity needs to hear the Gospel of God's love for us in Christ, the good news that "while we were yet sinners, Christ died for us... therefore we are now... reconciled to God" (Rom 5: 8-10). Now especially is the time for all Christians *to bear witness with vigour to the great act of reconciliation accomplished for us by God through Jesus Christ*.

The third priority involves *our responsibility for unity*. Is it not obvious that those who witness to Christ, "through whom we have now received our reconciliation" with the Father (Rom 5:11; cf. 2 Cor 5:18-20), *must also be reconciled to one another*? We cannot ignore the ecumenical task. In this predominantly Lutheran country, I wish to express my encouragement for the international dialogue now taking place between the Lutheran World Federation and the Pontifical Council for Promoting Christian Unity, a dialogue which seeks to

resolve the historical and doctrinal difficulties which have been obstacles between Lutherans and Catholics. Let us support these efforts and pray for their success.

6. It is true that the world is facing new challenges. But *the Gospel of Jesus Christ is our hope*. For Christians a time of change is not a time for fear, but a time to build and a time to bring the Good News of salvation to all. The decade ahead, leading to the third Christian millennium, offers the Christians of this celebrated nation of explorers, brave seafarers, hardy farmers and dedicated men and women a great opportunity to bear common witness to the Gospel in response to society's deepest needs.

Here in "*All Men's Chasm Almanagja*", can we not imagine a decade in which Icelandic Catholics and Lutherans will go forward together in facing the tasks of our time? Prayerful dialogue can here clarify what you have in common and where the points of difference and division lie. You can come to know one another better, in order to *build on the real though imperfect communion already existing between fellow Christians* by reason of their Baptism and faith in Christ.

May this podium — specially built to mark this historic meeting — stand as a symbol of your determination to walk hand in hand as brothers and sisters in the One Lord.

7. Your ancestors worshipped the Lord and centred their lives in him. Among the ways in which they praised God down the centuries was *the special reverence they showed to Mary, the Mother, of the Redeemer*. Children from generation to generation have been given her name *Maria*. This reverence is immortalized in the *Maria Saga*. The Marian Hymn *Lilja* composed in 1350 sings Mary's praises. Stefan fra Hvitad reflected this devotion when he wrote:

"Holy Mother of God be the light from on high on their last journey as their eyes close".

Today, when the Catholic Church is celebrating the feast of the Immaculate Heart of Mary, it is fitting for me to ask her to intercede for you and for Iceland. May the prayers of the Blessed Mother of our Lord Jesus Christ accompany you always!

Dear brothers and sisters: I thank you for your welcome and for the time of prayer we are sharing together in Thingvellir. "The grace of our Lord Jesus Christ be with you all" (2 Thess 3:18). Amen.

HOMILY AT MASS IN REYKJAVIK

June 4, 1989

On Saturday, June 4, the Holy Father celebrated Mass of the Ninth Sunday in Ordinary Time for the faithful of Iceland in Reykjavik, in front of the Catholic cathedral. During the Mass at which about forty people received their first Holy Communion, the Pope preached the homily, including these words:

"Lord,... I am not worthy to have you come under my roof" (Lk 7:6).

...Both Catholics and Lutherans can look back on the fidelity of men and women of sincere and resolute faith who bore witness to Christ in this land. *Christ is the Light of the nations, the Light of these Northern countries I am visiting, the Light of Iceland!* To him be praise for ever and ever!

...It is therefore a great joy on this Sunday, during my visit to Iceland, to be able to celebrate this most holy of gifts with the Catholic community:

— with Bishop Jolson, and the priests who serve here;

— with the religious; with the laity;

— in the company of our beloved Lutheran brothers and sisters who have wished to join us in this moment of prayer.

...In spite of differences of race, nationality, language and culture, all are called to share equally in the unity and fellowship of God's people. While we are well aware that history has left to us Christians those divisions and differences in faith which make it impossible for us to share in the Eucharist, we earnestly pray for the time when Christ's prayer will be fully answered: that all may be one, so that the world will believe (cf. Jn 17:21).

...Lord Jesus Christ, I thank you for enabling me to *proclaim the mystery of faith here in Iceland*, in the midst of your faithful people: with those who are about to receive you sacramentally for the first time, with the entire Catholic community, and in the company of my Lutheran brothers and sisters...

ANGELUS

June 4, 1989

At the close of the Mass in Reykjavik on Sunday, June 4, the Holy Father gave a reflection before leading the faithful in the recitation of the Angelus. In it he said this:

Our Lady of the North, strengthen the bishops, priests and religious of these lands. May they be filled with zeal and compassion, and may they always bear authentic witness to the Kingdom of God. Look with love upon all our Christian brothers and sisters. Heal the wounds of division. Help us to rejoice one day in unity....

POPE'S FAREWELL TO ICELAND

June 4, 1989

On Sunday, June 4, the Holy Father went from Iceland to Finland. A departure ceremony was held at Keflavik Airport, Reykjavik, and the Pope addressed words of farewell to the people of Iceland, including this:

... During my stay I have borne witness to the message of God's love as revealed in Jesus Christ.

I have sought to confirm my Catholic brothers and sisters in the faith, and I have lifted up my heart in prayer together with many others who believe in Christ. In all that has been said and done, I have recalled the *evangelical values* that Christians hold in common and offer to mankind. We are firmly convinced that those values are a *beacon of hope for a world that increasingly longs to know true peace and authentic human fulfilment*.

...Dear friends: as I leave Iceland, I am grateful for the many ways in which I myself have experienced Iceland's spiritual riches. *The strong faith and ready love of my Catholic brothers and sisters* made me feel fully at home among the members of the household of God (cf. *Eph 2:19*). The warmth of the *welcome* which I received from my *Lutheran brothers and sisters at Thingvellir* served as a vivid reminder not only of the great common heritage that we continue to share as Christians, but also of the power of the Holy Spirit, who even now urges us all to a deeper unity in the fellowship of faith and love...

MEETING WITH THE PRESIDENT OF FINLAND

On Sunday evening, June 4, the Holy Father arrived at Helsinki-Vantaa Airport where he was received by the Foreign Minister and the Chief of Protocol of Finland. Proceeding to the Presidential Palace at Helsinki, the Pope was received in an official ceremony by President Mauno Koivisto. During the ceremony the Pope gave a discourse, in which he said the following.

...Tomorrow, in the Cathedral of Turku, I will join in an *ecumenical service of prayer* for the unity of all Christians. This too is a *significant part of my pilgrimage to Finland*. The ecumenical movement, which seeks to overcome all divisions among those who believe in Christ, is truly a sign of God's grace at work in our time. I am grateful to my fellow Christians, my brothers and sisters in the Lord, for the kind invitation to pray with them at the tomb of Saint Henrik. I would hope that the fellowship that has grown between the Catholic Church and the Lutheran and Orthodox Churches here may be further strengthened by this pastoral visit....

ECUMENICAL SERVICE IN THE LUTHERAN CATHEDRAL IN TURKU

June 5, 1989

On the morning of Monday, June 5, the Holy Father flew from Helsinki to Turku where he attended an ecumenical service in the Lutheran Cathedral which is dedicated to the Virgin Mary and St. Henrik. Both the Holy Father and Archbishop John Vikström gave homilies during the service.

ARCHBISHOP JOHN VIKSTRÖM'S ADDRESS

In the name of the Father and of the Son and of the Holy Spirit. Jesus says: "I am the vine, you are the branches; he who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing" (*John 15:5*).

This is a historic moment in the old Cathedral of Turku. For the first time, the Bishop of Rome joins the congregation which praises and worships Almighty God in this shrine. I have the joy and honour to wish Your Holiness heartily welcome to our service. I likewise welcome the members of your retinue and the representatives and members of various churches that have come here.

This is a holy moment. This cathedral of ours, dedicated to the Virgin Mary and Saint Henry (Henrik), has not been suddenly transformed into a place of church diplomacy. It is now, as it has been for centuries, a place of the special presence of God, a holy place. We are gathered in the face of God. Here, together, we can ask God to grant mercy to our world, to Christianity, and to each and every one of us. Together we can thank and praise God for His goodness, His work of creation, His care and His gift of salvation in Jesus Christ. Together we can ask God's guidance and blessing for our peoples and churches. Together we can trust that the Lord of the Church, Jesus Christ, is in our midst as he has promised. This is a holy moment.

We are gathered today as members and representatives of different churches. Before God and the world, we must openly and honestly acknowledge that we are not only different, but also disagree on certain matters. But we also know that what unites us is much more and much stronger than what divides us. As the people of God, we have been called to wander towards that promised land, where the prayer of our Lord Jesus Christ "that they all may be one" will one day be granted.

We have set off enjoined and encouraged by the word of God. The idea of the unity of the Church of Christ, of a profound fellowship of all Christians, is not a concept and goal of any church-policy strategy, but rather an original and central part of our Christian faith. It belongs to the Gospel itself, to the good news of Jesus-Christ. Jesus says: "I am the vine, you are the branches".

The unity of the Church of Christ is broad, which gives us cause for joy. But it is also a gift that imposes an obligation on us. As the branches, we must remain on the vine growing more and more and firmly attached to it. Every renewal of the church, every real reformation, is therefore progress towards more and more perfect realization of the unity of the Church. It is a drawing closer to Christ.

When, as Churches, we seek renewal, we must set ourselves in motion. That is why we are here now. This service of worship is a station, this cathedral one rendezvous point on our common journey. The people of God, who follow different

roads and paths as they wander, carry with them something that they have received from their common apostolic heritage — we have gifts in common, but also what we have received from the cultural and social terrain that we have traversed. In our Lutheran Church, for example, there are things that stem from the environment in which we have lived and through which we have travelled. But we know that we also bear with us an inheritance of Faith from the ancient Church and which is very precious to us. This treasure, which has been preserved and cherished with special love and care among our people, is the message of the justification of sinners by Christ through faith.

We in Finland have felt the importance and value of this treasure down through the centuries, especially in difficult times. We have found that it endures. It has enabled us to live. It has given us the courage to die. This treasure, the treasure of the Gospel, has furnished safety, consolation and salvation in this country. It has been our people's greatest resource.

Thanks to doctrinal consultations in recent years, we have seen anew that this treasure of the Gospel is not a peculiarity that divides and isolates us from others, but rather part of the common and uniting heritage of the Church of Christ, that is why we boldly carry this treasure with us on our journey towards ever more perfect fulfilment of the unity of the Church. We do not presuppose that accomplishing the unity of the church would necessarily require the amalgamation of existing historical churches. But we do need agreement in teaching the Gospel and performing the better guarantee and servant of fellowship than an endeavour to achieve outward uniformity in matters that are not of decisive importance from the point of view of salvation. The Holy Spirit can use our diversity and make us living branches on the vine, which is Jesus Christ.

As churches, we have a common starting point, our mutual heritage of faith based on the Bible. We also share tasks and challenges.

The first task that we share is, of course, to take the Gospel to the whole world. In that, the reality of secularization in old Christian countries and encountering other religions — here in Europe as elsewhere — requires ever greater shared efforts on our part.

In future years we shall encounter other shared challenges as well. One such challenge stems from the endeavours now being made to accomplish integration in Europe. Topical European questions do not apply only to the economy and politics. A question that must also be asked is: What will the moral, intellectual and spiritual future of Europe be like? What is required of us if Europe is not to lose its soul? When speaking of Europe, we Finnish churches wish to remember and remind that the border of Europe does not run along the Eastern frontiers of Finland and several other Western European countries. In accordance with that view,

fellowship with the churches of Eastern Europe has assumed an important place in our ecumenical work.

As churches, we are pleased that broadening and deepening interdependence between different countries is creating a constantly strengthening foundation for lasting peace in Europe. But as churches we have also emphasized that peace is much more than merely the absence of overt violence. Peace is not simply that nothing is happening. Peace has a positive content: the attainment of justice, respect for human rights, mutual trust. As a Biblical concept, peace also includes the well-being of nature, and we must now ask how we can accomplish peace between nature and its worst enemy, man. This new fateful question confronting humanity is a challenge to the churches as well. It gives us joy that we have been able to set out together to respond to this global challenge by participating in a process that has been given the name "Justice, Peace and the Integrity of Creation".

I have said that what unites us is more than what divides us. We are united by Christ, the true vine. We are united by the Holy Gospel. We are united by shared tasks and shared challenges. We are also united by shared views and dreams.

Together, we look towards that day when swords will be forged into ploughshares and spears into pruning-hooks, when "righteousness and peace will kiss each other" (*Psalms* 85:10). And we are inspired by the vision in the Book of Revelation to John of a group clothed in white raiment, who, assembled from all peoples stand before the throne of the Lord exalting Him and praying: "Blessing, and glory, and wisdom, and thanksgiving, and power, and might, be unto our God for ever and ever! Amen" (*Rev* 7:12).

THE HOLY FATHER'S ADDRESS

"You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide" (*Jn* 15:16).

Dear Brothers and Sisters,

1. These words of our Lord and Saviour Jesus Christ remind us that our *discipleship is a gift*, it is a work of grace. The spiritual fruitfulness of our lives is the result of a commission that we have received from the Lord, in whom we abide as branches of the vine, and apart from whom we can do nothing (cf. *Jn* 15:5).

Today, in this *ancient Cathedral of Turku*, we have gathered together as disciples of Christ in order to glorify the Father in the Holy Spirit. It is a joyful occasion, for in our midst we recognize the presence of the Risen Lord who promised us that wherever two or three are gathered in his name, he is there in their midst (cf. *Mt* 18:20). It is also an occasion for us to reflect on his prayer that we, his disciples, "may all be one... so that the world may believe" (*Jn* 17:21). This constitutes a *special*

challenge, for as we listen to the Lord's words, we are reminded that his disciples throughout the world are not one. Despite the prayer which Jesus made on our behalf, we remain divided in many ways, and continue to bear the burdens of many centuries of separation and hostility. Yet Christ, who is seated at the right hand of the throne of God (cf. *Heb* 12:2), has not abandoned us. We know that even now he lives to make intercession for us (cf. *Heb* 7:25), and his will, that we may all be one, continually challenges his Church on her pilgrim way through history. If, as his disciples, we are to do the Lord's will and thus glorify the Father, we must work together to tear down the barriers which have long separated us. We must seek to resolve the issues which have divided us, and grow together, as branches of the one vine, in the life we have received from Christ.

2. Today, in Turku, I give thanks to Christ for this ecumenical meeting, and for the growing fellowship among his disciples which it symbolizes. As your guest, I am especially pleased to share this moment of common prayer with you. I am *deeply grateful* to you, *Archbishop Vikström*, for your kind invitation, and to all of you, my brothers and sisters in the Lord, for the warm welcome you have given me.

In these last decades, important *progress has been made in doctrinal discussions and in pastoral collaboration* among Christians. On an even deeper level, we have also witnessed a *growing awareness of those elements of the apostolic heritage* which, despite our divisions, we still hold in common. These cherished elements of our common heritage should inspire us to "lay aside every weight and sin... and run with perseverance the race that is set before us" (*Heb* 12:1). They help us recognize that what we share comes as a gift of God to those whom he has called to be one. It is in this context, on this first visit of a Bishop of Rome to Finland, that *I wish to speak to you about the papal ministry* which I have received, and which I exercise within that communion which is the universal Catholic Church (cf. *Lumen Gentium*, 23).

3. Who am I? Like all of you, I am a Christian, and in Baptism I received the grace that unites me with Jesus Christ our Lord. *Through Baptism I am your brother in Christ.*

In addition, and without any merit on my part, I was called to the priesthood and ordained for the ministry of the word, the celebration of the Holy Eucharist and the forgiveness of sins. Later, in my native Poland, I was ordained a bishop and received the call to exercise the fullness of the priesthood in the pastoral care of God's people. Finally, God's design has been for me to be charged with the special ministry of the Bishop of Rome, the Successor of Peter, in whom — according to Catholic teaching — the Lord instituted "a permanent and visible source and foundation of unity of faith and fellowship" (*Lumen Gentium*, 18).

The faith of the Catholic Church sees the ministry of the Pope as the permanence of the ministry of Peter. My office as Bishop of Rome demands that I be concerned with *both the local Church of Rome and with the Church universal*. In a special way, I have inherited the "care for all the Churches" of which Saint Paul spoke (cf. *2 Cor* 11:28), and I rely upon the grace of Christ to sustain me in my task.

As the Successor of Peter, *I preach no other message but the Gospel*, the good news of God's love as revealed in the words of Jesus Christ: "As the Father has loved me, so have I loved you; abide in my love" (*Jn* 15:9). I proclaim the name of Jesus Christ, "the leader and perfecter of our faith" (*Heb* 12:2). I bear witness that for our sake, Christ endured the Cross and left us his example lest we become weary or fainthearted (cf. *ibid.*, 12:2-3).

4. *As the Successor of Peter, I am also bound to work for the unity of all Christ's disciples.* While Christians remain divided on many important points, we can all agree that the quest for Christian unity must be rooted primarily in Christ. Jesus himself said: "I am the vine and you are the branches. He who abides in me and I in him, he it is who bears much fruit, for apart from me you can do nothing" (*Jn* 15:5). The point of reference for all Churches and Ecclesial Communities is our Lord Jesus Christ and the apostolic Church which he founded, that community of disciples which he brought into being during and immediately after his earthly life. *For the Catholic Church's unconditional fidelity to the will of Christ as it appears in the Apostolic Church and its Tradition constitutes the very ground of our existence.*

Because *ecumenism* seeks unity in Christ through the Holy Spirit to the glory of the Father it must also be *founded upon prayer*. In this connection, Archbishop Vikström, I recall the occasion when, in January 1985, along with the late Archbishop Paavali of the Orthodox Church in Finland and Bishop Verschuren of the Catholic Church, you visited me in Rome. You came to *inaugurate a chapel* in the Church of *Santa Maria sopra Minerva* for the use of the Finnish people of various Churches who live in Rome. That was a very tangible display of the value of ecumenical prayer in common.

5. The presence at the *Second Vatican Council* of observers from other Christian Churches and Ecclesial Communities, such as the Lutheran World Federation, gave great impetus to the ecumenical relations which have developed since then. Besides the importance of prayer, the Council *taught the significance of personal conversion of mind and heart*, as well as *renewal in the Church itself for the fostering of Christian unity* (cf. *Unitatis Redintegratio*, 6-8). It asked for a renewal with regard to the preaching of the word of God, catechetics, liturgical reform, the apostolate of the laity and many other areas of ecclesial life. This

renewal has had important implications for the internal life of the Catholic Church. It brought the mystery of the Church to the forefront of our attention, and in this way it has strengthened our resolve to travel the road to the unity of all Christians.

The unity which we seek can only be based on unity of faith. Theological dialogue, wherein each can speak to the other on an equal footing (cf. *Unitatis Redintegratio*, 9), remains indispensable to the pursuit of communion in faith in fidelity to the Apostolic Tradition. Here, I would like to say a word of appreciation for the work of both the International Lutheran/Catholic Dialogue and the International Orthodox/Catholic Dialogue. Both commissions have produced significant statements. At the proper time these statements need to be studied by the Churches themselves, in order to see how far the dialogues have taken us towards unity in faith. In the meantime, my hope is that research will continue, and with focus more and more upon the reality of the Church itself. The goal for which we are striving is impossible for man alone, but for him who prays in obedience to the words of the Lord, nothing is impossible.

In speaking of dialogue, may I take the opportunity to express *gratitude to the Lutheran Church of Finland for the ecumenical openness* it has shown in this regard. I have been told of the importance of its dialogue with the Russian Orthodox Church and its dialogue with some Finnish Protestant communities. I express gratitude as well to the *Orthodox Church of Finland* for the generosity with which it hosted the Orthodox/Catholic international dialogue held in 1988 in this country, in the monastery of New Valamo. All of these efforts, we can hope, will lead one day to the sharing of the Apostolic Tradition in its fullness by all Christians.

6. "If you abide in me, and my words abide in you, ask whatever you will and it shall be done for you" (*Jn* 15:7). Dear brothers and sisters in Christ: if we remain faithful to the Lord's will, and abide in him, there is no division that his grace cannot heal, no obstacle that his love cannot overcome. May we always be guided by his Holy Spirit, that all who believe in him may be truly one, and that the Father will be glorified in our bearing much fruit. Amen.

HOMILY AT MASS IN HELSINKI

June 5, 1989

Following a private meeting with the Primate of the Orthodox Church of Finland the Holy Father went to the Ice Sports Hall of Helsinki in the afternoon of Monday, June 5, where he celebrated Mass, during which he personally confirmed approximately twenty of the two hundred confirmandi. The text of the Pope's homily included these words:

...One of the great gifts of the Spirit to the Church is *the gift of unity for which Christ prayed* on the eve of his passion and death. We who have been sealed with the Holy Spirit in Baptism and Confirmation must ask what we have done with this gift. Cannot all Christians accept together the challenge of Christian living? Can we not renew together our Baptismal commitment to "turn away from sin and believe in the Gospel" (cf. *Mk* 1:15)? As members of the one Body of Christ, may we be good stewards of the gift of unity. May we look with confidence and hope to the *restoration of our full communion*. This too can only come as a gift of the Holy Spirit, a mighty act of God for which we must work and pray...

DISCOURSE TO THE MEMBERS OF THE PAASIKIVI SOCIETY IN HELSINKI

June 5, 1989

In the evening of Monday, June 5, the Holy Father went to the Finlandia Hall in Helsinki, site of the Helsinki Conference for Security and Cooperation in Europe (1975). In the Concert Hall of that convention complex, the Pope addressed the members of the Paasikivi Society, an association of representatives of politics, business, art and science. His address included these words:

...I wish to note that in pleading for an ever more effective freedom of religious practice of this kind, the Holy See always took account of the opinion of other Christian and non-Christian denominations. There was no lack of consultation, and many spiritual families apart from the Catholic Church expressed their support for this way of approaching the question. They also actively ensured that the ideas developed during the consultations in Helsinki and Geneva would find a favourable reaction among the leaders of their countries...

THE POPE'S DISCOURSE UPON HIS ARRIVAL IN DENMARK

June 6, 1989

On Tuesday, June 6, following a brief visit to the President of Finland, the Holy Father flew from Helsinki to Copenhagen (Denmark), where he was welcomed by the Prime Minister, Mr Paul Schlüter. In response to the Prime Minister's greetings, the Pope gave a discourse saying also the following:

Mr Prime Minister,
Distinguished Members of Government,
Dear People of Denmark,

...I have also come with the intention of meeting the *bishops and people of the Danish Lutheran Church*, as well as representatives of the various Christian Ecclesial Communities present

in Denmark. This ecumenical aspect of my visit is one that is dear to me. In our days, Christians throughout the world are seeking to overcome the divisions and disagreements which have long separated us. In conformity with the will of Christ who prayed that his disciples might all be one (cf. *Jn 17:21*), we seek the grace of reconciliation and a renewed commitment to bringing the Gospel's message of hope to the world. I am grateful for this privileged moment, and I pray that my presence, and the Gospel I preach, may encourage all Christians to cherish more deeply the gift of faith which we have received...

HOMILY AT MASS FOR THE FAITHFUL OF COPENHAGEN

June 6, 1989

Upon his arrival in Denmark on Tuesday, June 6, the Holy Father paid a visit to Queen Margrethe II. In the afternoon he celebrated Mass for the faithful of Copenhagen in the park of the Benedictine Monastery and preached the homily, which included the following words:

...Finally, I wish to assure the members of *other Churches and Ecclesial Communities*, especially the Lutheran Church, that I am grateful for your presence here today. With God's help *may we walk together on the pilgrimage of faith that begins with Baptism*, so that in a world that often lacks faith we may bear effective witness to the divine love proclaimed in today's Gospel...

MEETING WITH THE BISHOPS OF THE DANISH LUTHERAN CHURCH

June 6, 1989

In the evening of Tuesday, June 6, the Holy Father travelled 50 Km from Copenhagen to the Lutheran Cathedral of Roskilde where he participated in a Lutheran prayer service. Following the service the Pope went to the residence of the bishop where he addressed the Lutheran bishops of Denmark in German. He was first greeted by Bishop Ole Bertelsen.

BISHOP OLE BERTELSEN'S ADDRESS

Your Holiness, dear Pope John Paul II and dear other brothers from the Roman Catholic Church.

With joy and kindness we receive you here today and we want to thank you that it was possible for us to meet here in this historic place. The reason for our meeting here is as mentioned in our invitation the common history of our churches, the respect for the differences between our churches and our common engagement in the churches' life and work in the world.

A merry soul could get the impression that your

Holiness were being received in private audience with the Lutheran bishops of Denmark. We are grateful that you accepted our invitation, and in doing so show that you do not share this impression. We greet you, the pontiff of the Roman Catholic Church, as a fellow Christian and as a church leader, who in his life and office has certified and who constantly tries to express the service, testimony and community of the body of Jesus Christ. We greet you from the evangelical-Lutheran Church in Denmark, a church, which has — to put it bluntly — the world's richest and most ecumenical hymn tradition. We joyfully offer your Holiness as a present a copy of our hymnbook, which contains hymns from the entire Christian community throughout the ages and which is the expression of the community thanksgiving held in high popular esteem. The hymnbook and our service keep us together in a church, where we fight about the truth of the gospel, where we honour baptism and the eucharist, and where we often are so afraid of mixing human and Christian life, that the sense of our own freedom undermines our sense for other people's freedom, and that our present situation becomes absolute. In this situation the new thinking of Catholic theologians has undoubtedly given us great inspiration, not least our young generation.

You have said that our common baptism means that we must move closer to each other. In other words that the obligation to ecumenical dialogue is so to speak based upon baptism. And surprisingly enough you have said that we must do penance in this connection where we talk about the relationship between the evangelical-Lutheran and the Roman Catholic churches, indeed that there can be no true ecumenism without true penance, and that we do not want to condemn each other but on the contrary accept our guilt. You have said. "It is also true as to the grace of unity that we are all sinners. We have to understand and recognize this in all seriousness and draw the necessary conclusions". The intensive and highly qualified bilateral dialogues, also between Lutherans and Catholics, which the Second Vatican Council has introduced, have on the one hand stressed the substance of the common basis of our Christian faith, on the other hand they have sharpened the clear and burning question, "What is the decisive difference and is it possible to bridge that difference through full fellowship or unity?" Weariness, if not dreariness of consensus together with slow communication between the churches and stagnation characterise our situation.

We cannot here speak as if we were the entire Lutheran World Federation. But nice words and smiling friendly church leader attitudes are not really what we need right now. In this context the following words by your Holiness are particularly inspiring. "Only if we base our ecumenical hopes upon a deeper relation to Christ can we truly attempt to reach out for the goal of full fellowship.

We can never be contented with anything but the full fellowship, because we through baptism already share the bond of unity in Christ". I understand these words, please excuse the militant expression, as a declaration of war against church traditionalism, which regards its doctrines about itself higher than the living risen and surprising Lord Jesus Christ himself. He is unity. He WANTS unity. Not for the sake of the churches but for the sake of the world, so that the world can come to believe.

It is here that our ways part, for the time being. The condemnation of the evangelical doctrine has not been annulled, which shows clearly and precisely that differences in doctrine are being taken seriously, and that they are decisive; and this they really are. Even from the Catholic side it has been said that the churches of the Reformation have moved the centre of gravity from the church's faith in Christ to God's faithfulness to his covenant of Grace with us. Yes, exactly. Thus the church can become a counterpart in relation to the gospel. Visibility is not the truth. The institution does not guarantee anything. The system of church offices cannot give certainty. It can therefore never in any form be said to be the necessary condition of unity or salvation. But the church must constantly be reformed and renewed through God's witness of Christ and be freed from the conditions which in the name of the Lord are blasphemously maintained again and again and bar the road to him who says, "I will never turn away from him, who comes to me". The evangelical freedom is always in danger.

Professor K.E. Skydsgaard, our old teacher in ecumenism, an outstanding advocate of biblical theology and an expert in Roman Catholic theology and piety has said: "The main thing for Roman Catholic and evangelical Lutheran Christians today is not — and this may sound strange — *that* they are divided but *how* they live with each other in this division". With gratitude and admiration we mention the dynamic cooperation with our Roman Catholic brothers and sisters, which we have experienced on several ecumenical occasions, and with Bishop Hans Martensen, who has been of eminent importance for the dialogue between Lutherans and Catholics. We are proud to mention that all churches — all Danish churches that is — use the same authorised translation of the Bible, a copy of which we are also happy to offer your Holiness as a present.

Christ at the centre, as the artist has expressed it in the Chapter room here in Roskilde, that's the point. Where He is a living presence His command to preach is repeated. Where and when he meets his people as the risen living Lord, then and there he draws his friends' attention to the others, to the world. God's word's free course is the element in which all other freedom can live. Where this free course is impeded, society is sick. Every good sermon is political and every political sermon is bad. Indifference, apathy, cultural barbarism, true poverty, a nihilism of values, a fear to take on

responsibility and spiritual confusion are some of the negative elements characteristic of our people's spiritual situation. Here we must bear our trinitarian testimony to the Father, the Son and the Holy Spirit.

Much uncertainty is due to the splitting up of the Holy Trinity, as we have learned it in our Christian childhood. A theology of creation which does not dare to mention the name of Jesus becomes a decorative tassel on a religion of ecology, which does not acknowledge that evil is stronger than man. A one-sided Jesus kerygma, which fails to see the given conditions of human life and the life of a people, is socially unconscious and denies therefore that good is possible. And a spirituality, which does not seriously recognise the depth of sin and salvation in Christ's cross and resurrection drifts away from life on earth and is unable to preach the fact that the chain of evil is broken in Christ. Christ at the centre. Or to use N.F.S. Grundtvig, our ingenious hymn poet and spokesman of the gospel and of human life, whose words more than anyone's in our entire history have formed our conception of being a Danish and an evangelical Christian:

We can feel and we shall learn
Every day through wisdom's rod.
With our life God's praise to spur
Highly by the word of God
When on mother's lap we cry,
When to father's arms we fly
In the name of Jesus Christ.

For from Him and through Him and to Him are all things; to Him be glory for ever. Amen.

THE POPE'S ADDRESS

Esteemed Brothers in Christ!

1. It was with great gratitude that I accepted the invitation of Bishop Wiberg and the other Danish Evangelical-Lutheran bishops to an evening service in the Cathedral of Roskilde and to a meeting in this house that is so rich in tradition.

The Cathedral of Roskilde, which is filled with memories from the history of the Danish people, especially that of the Church and of the royal family, recalls a thousand years, more than five hundred of which were marked by an unbroken unity in western Christendom, during which time the Church in Denmark was still in full unity with the Bishop of Rome. However, the house of God reminds us also of another half millennium which has been characterized by conflicts between Christians of the Reformation and the Roman Catholic Church.

If today the Bishop of Rome is visiting this place for the first time, then it is my profound hope that this meeting may contribute to the tearing down of some of the dividing and sometimes hostile walls that have been erected between us in the course of a half millennium.

If I have come to meet you here, very esteemed bishops, it is to ask God's blessing on you and on your service on behalf of the Christians for whom you bear responsibility. In spite of all the bitterness, which the division over questions of faith has evoked between us, in spite of all the prejudices which have been expressed, I note with gratitude and joy that we have continued to remain bound to one another through a common heritage by reason of the gift of grace of Baptism and the preaching of the Gospel for which Christ has commissioned us. So I can address to you, giving thanks to the Lord, the same words which the Second Vatican Council pronounced with regard to many Churches and Ecclesial Communities which are not in full communion with the Church of Rome. In spite of the differences which exist between you and the Catholic Church in doctrine and discipline, differences which we see as obstacles to full communion, the Council explicitly explains that these Churches and Ecclesial Communities "have been by no means deprived of significance and importance in the mystery of salvation. For the Spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church" (*Unitatis Redintegratio*, n. 3).

2. Not only in the Middle Ages, but also after the Reformation in the sixteenth century, Christianity has left profound traces in the history and culture of the Danish people. Time and time again it has been shown that the Spirit of Christ continues to call forth new life and inspire people to follow Christ. It is well known that Danish literature is marked by numerous Christian authors and poets and that the Catholic tradition of the Church — of the ancient Church of the West as well as the East — has found expression in the magnificent translations and paraphrases of Grundtvig. But also in other great and well-known poets like Kingo, Brorson and Ingemann, the Catholic Church recognizes her tradition, and this to such an extent that Danish Catholics today sing many of these poets' songs in their own Catholic Mass.

Likewise, Christianity has contributed, through the preaching of the Gospel, especially in the last centuries, to a deepening of the consciousness of the dignity and inviolability of human beings and of their basic rights of freedom of conscience and of common responsibility for the public welfare, especially for the poor and the disadvantaged. So, in these and in many other areas, we can, with the Council, "gladly acknowledge and esteem the truly Christian endowments for our common heritage which are to be found among our separated brethren" (*Unitatis Redintegratio*, n. 4).

3. Since the Second Vatican Council important ecumenical discussions have taken place. The first of the international bilateral discussions began between the Catholic Church and the Lutheran

World Federation. The Danish professor, Kristen Skydsgaard, who had been an observer at the Second Vatican Council, was one of the main initiators of this dialogue.

These discussions have furthered in many ways the collaboration between our Churches. However, significant obstacles continue even into the time of ecumenical dialogue. Many would see one such obstacle in the person of Martin Luther and in the condemnation of many of his teachings which the Catholic Church pronounced during his lifetime. The events surrounding his excommunication left wounds which, more than 450 years later, are not yet healed and which even today cannot be healed through juridical action. According to the understanding of the Roman Catholic Church, every excommunication ceases with the death of an individual, since the action itself is to be viewed as a measure taken with respect to an individual during his or her lifetime. What we need today most of all is a joint new evaluation of many questions which were raised by Luther and his preaching. Such new reflection has already begun on the Catholic side. This is why, on the occasion of the five-hundredth anniversary of the birth of Martin Luther, I was able to affirm: "In fact, the scientific research of Evangelical and Catholic scholars, research whose results have already reached notable points of convergence, have led to a more complete and more differentiated picture of Luther's personality and of the complex texture of the social, political and ecclesial historical situation of the first half of the 16th century. Consequently there is clearly outlined the deep religious feeling of Luther, who was driven with burning passion by the question of eternal salvation" (Letter to Cardinal Willebrands of 31 October 1983: AAS 77, 1985, pp. 716-717).

4. Certain concerns of Luther in regard to reform and renewal have found echo with Catholics in various ways, as, for example, when the Second Vatican Council speaks of the necessity for continuous renewal and reform: "Christ summons the Church, as she goes her pilgrim way, to that continual reformation of which she always has need, in so far as she is an institution of people here on earth. Consequently, if, in various times and circumstances, there have been deficiencies in moral conduct or in Church discipline, or even in the way that Church teaching has been formulated — to be carefully distinguished from the deposit of faith itself — these should be set right at the opportune moment and in the proper way" (*Unitatis Redintegratio*, n. 6). The desire to hear the Gospel anew and to bear credible witness to it, which Luther also experienced, should lead us to seek the good in others, to offer reconciliation and to renounce traditional prejudices and stereotypes.

With reference to the history of our division, I would like to reiterate the words which I spoke at the time of my pastoral visit to the Federal Republic of Germany in 1980: "Let us no more pass

judgement on one another" (*Rom 14:13*). Let us rather mutually confess our guilt to one another. The statement "all have sinned" (*Rom 3:23*) applies also with respect to the grace of unity. We must see this and say it with all earnestness and draw our consequences from it (AAS 73, 1981, p. 72). "If we do not try to evade the facts, then we will see clearly enough that it was human fault that led to the disastrous separation of Christians and that our denial only continues to obstruct further steps to unity which are possible and necessary" (*ibid.*, p. 76). As I have already said on earlier occasions, I take as my own the words which Pope Hadrian VI pronounced in the German Parliament at Nürnberg in 1523: "Therefore must we all give the honour to God and humble ourselves before him. Each one of us should consider why it is that he has fallen, and should judge himself rather than let himself be judged by God on the day of wrath" (*ibid.*, p. 76).

The Petrine Office was, according to Catholic understanding, established by Christ in order to serve the unity of Christians. If the Pope calls himself by an ancient title the "Servant of the servants of God", this only gives expression to the fact that this office consists in the following of Christ, "who came not to be served but to serve, and to give his life as a ransom for many" (*Mt 20:28*). May all the difficulties related to this office be overcome, so that it will be ever more clear that its only goal is to point to the Gospel of Jesus Christ and to the fullness of the truth and to serve the unity which he, the Lord of the Church, founded as he broke down every dividing wall and overcame every hostility, so that he might unite all into one body and effect reconciliation with God through his cross (cf. *Eph 2:14-16*).

It is painful to both Lutherans and Catholics that there is no common Eucharist between us and no mutual admission to the Lord's table. With respect to this problem the decree on ecumenism explained as follows: "Yet worship in common (*communicatio in sacris*) is not to be considered as a means to be used indiscriminately for the restoration of unity among Christians. There are two main principles upon which the practice of such common worship depends: first, that of the unity of the Church which ought to be expressed; and second, that of the sharing in the means of grace. The expression of unity very generally forbids common worship. Grace to be obtained sometimes commends it" (n. 8).

The way to the desired goal of common Eucharist in full unity surpasses human forces and capacities. For this reason, the Church with the Council "places its hope entirely in the prayer of Christ for the Church, in the love of the Father for us, and in the power of the Holy Spirit. 'And hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit who has been given to us' (*Rom 5:5*)" (*Unitatis Redintegratio*, n. 24).

May the Spirit of God accompany us and guide us further with his light on our common way to the full unity of all Christians in the love and truth of Jesus Christ.

ECUMENICAL MEETING IN COPENHAGEN

June 7, 1989

On Wednesday, June 7, the Holy Father participated in an ecumenical meeting at "Moltke's Palace" in Copenhagen. Following the greeting by the Lutheran Bishop of Ålborg, Henrik Christiansen, the Pope gave an address.

ADDRESS OF BISHOP HENRIK CHRISTIANSEN

Your Holiness,

We willingly greet you with your official title but if we are to speak from our hearts, we say "Dear Brother Bishop" we bid you welcome most warmly in the fellowship we share in our Lord Jesus Christ — in His Church here on earth. We have looked forward very much to meeting you as a Christian brother and head of a sister-church, and to thanking you because through your worldwide service we have seen you not as a powerful prelate, but as a servant of the Lord: as an apostle of the gospel, working for peace and justice in the world; as a spokesman for respect and love for mankind, regardless of race and sex, putting social status and cultural boundaries aside.

In you, we have seen a personification of the visions emanating from the 2nd Vatican Council — and here I am thinking specifically of some sentences from the preface of the pastoral constitution on the church in the modern world —.

Gaudium et Spes:

"The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, are the joys and hopes, the griefs and anxieties of the followers of Christ..." Christ was crucified and rose again to break the stranglehold of personified Evil, so that this world might be fashioned anew according to God's design and reach its fulfilment.

In our time, John Paul II, Bishop of Rome, has shown himself to be an instrument of God in the preaching of the Gospel as the power of salvation and renewal of all creation and the fellowship of mankind.

We perceive your unshakeable commitment to the Holy Scripture to be your inspiration in your service of Justice, Peace and the integrity of God's creation, in the same way as it inspires you personally in your commitment to the ecumenical endeavours in the service of the world.

When the ecumenical movement in all our churches towards the end of this century, with its

wonderful prospect of progress for the good of all creation, but also with its demonic-like risks of destroying everything, when this movement thus has centred its interests on serving the fellowship of mankind, it is a result of a new and powerful inspiration from Holy Scripture.

In our century, it is working with Holy Scripture that more than anything also has brought the churches together in confession and service.

The biblical testimony from Genesis to Revelation deals with God's love for the fellowship of mankind.

"Created in the image of God" and called upon to be "God's wise stewards".

These most elevated words about man's inviolable dignity and unique value and our responsibility, reveal and judge all degrading and oppressing political and economical systems. These words demand that we side with man against inhumanity. The testimony of the Holy Scripture about the act of creation by the Trinity, about the care of the Father for his Creation, about the incarnation of the Son, the redemption and deliverance that came to the world through Him, and the resurrection of our Lord Jesus Christ to regenerate life for mankind, all shows us that "man is the way of the Church" as, you yourself once expressed it. Man is the way of the Church because God did not spare his own Son to remove all that separates man from God and shuts people out from one another's lives, indeed, He did not spare Him to heal, restore and save the maltreated work of creation as well as the degradation human beings have suffered, and then by His Church, to recreate the fellowship of mankind.

This is the inspiration that has sustained the last 50 years of ecumenical work in Denmark, to which the Catholic church in this country has so warmly also committed herself. We have experienced how our mutual concentration on the testimony of Holy Scripture has made us work hard together for oppressed and marginalized man, and for the maltreated work of creation.

We are convinced that the community of all Christian people, the churches, the unity in our Lord Jesus Christ, and our mutual understanding form the essential basis, enabling the churches to fulfil their destiny: to be an instrument for the healing powers of atonement and reconciliation, working in the midst of any context of human relationships.

Thus we appeal to one another and to all the churches, mutually including the Roman-Catholic Church and You, Your Holiness, that we may continue and complete our talks about unity in Jesus Christ, as it is expressed in the eucharistic community in Christ at the Lord's Table.

It is vital to the fellowship of mankind that the churches happily conclude their well-blessed endeavours for the complete visible unity that finds its manifestation in one baptism, one eucharist and one ministry.

In the light of the hope concluded in Holy Scripture as new heaven and new earth, where Justice resides and where God has become All in All, we pray for you, Your Holiness and dear brother Bishop, and for all the churches, that we may continue to be inspired to work wholeheartedly for the good of man and the whole of the human family and for all God's creation, until He makes all things new. The Gospel is a dynamic of God for the Salvation of all Creation.

THE POPE'S ADDRESS

My dear Brothers and Sisters, dear Friends in Christ,

1. I would like to express my gratitude for the opportunity to meet today this *representation from the Danish Lutheran Church, as well as the representatives of other Churches and Ecclesial Communities in Denmark*. I also greet Chief Rabbi Melchior Ben. In particular I wish to thank Bishop Christiansen and Reverend Werner Jenssen for their kind words and for the reflections which they have offered on the theme of the Scriptures and human fellowship.

As Christians who strive to follow the lead of the Holy Spirit, the spirit of truth (cf. *Jn 16:13*), we are constantly reminded of the prayer which Jesus made on behalf of his disciples the night before he died: "I do not pray for these only, but for all who believe in me through their word, that they all may be one..." (*Jn 17:21*). The *unity* of all who believe in Christ is clearly *a matter of Christ's will*. It touches the very heart of the Church's life and mission in the world. It compels us to acknowledge that, for lack of unity, our witness to the Gospel and our credibility as followers of Christ have been seriously hampered. It also commits us to serve the cause of *reconciliation*, since we ourselves have been reconciled to God in Christ (cf. *2 Cor 5:18*). It is Christ who, once for all, broke down the dividing wall of hostility between Israel and the nations, and now summons all his followers to perfect unity (cf. *Jn 17:22*).

Some four hundred years ago, the ties of full ecclesial communion which had united the majority of Christians in Denmark with the Church of Rome were severed. This tragic separation, often marked by hostility and mutual distrust, has endured up to our own times. Today, in Moltke's Palace, I come to you as a brother in Christ and as a disciple of the one Master, in order to stress *my own commitment, and the commitment of the entire Catholic Church, to work for the restoration of unity among Christians, in accordance with the Lord's will*. Surely we are bound by the Gospel to work and pray together for a restoration of full unity "in the bond of peace" (*Eph 4:3*). Fidelity to the full truth of Christ compels us not only to acknowledge the differences which separate us, but also to seek their resolution, with confidence in the power of

the Holy Spirit. This, in fact, is the aim of the important theological dialogue presently taking place between the Roman Catholic Church and the Churches and Ecclesial Communities whose representatives are here present, including the Lutheran World Federation. In this dialogue, we must first *acknowledge those things which we already share*, in the hope of overcoming distrust and of fostering growth in mutual understanding.

2. My brothers and sisters: The Second Vatican Council made important doctrinal statements about Holy Scripture, its place in the Church of Christ, and its role in the movement towards Christian unity. The Bible is a great gift from God which all Christians, whatever their differences, continue to hold in common. Inspired by our shared love for the written word of God, I wish to offer, in this ecumenical assembly, some personal thoughts on this great gift and its role in our work for greater mutual understanding.

The Council's Decree on Ecumenism solemnly affirms: "in dialogue itself, the sacred utterances are precious instruments in the mighty hand of God for attaining that unity which the Saviour holds out to all men" (*Unitatis Redintegratio*, 21). "*Precious instruments in the mighty hand of God*". Holy Scripture is in fact God's *own word*. All Christians hold this as a basic tenet of faith. The Council Fathers, in the Decree which I have just quoted, acknowledge this quite explicitly: "Calling upon the Holy Spirit, in these sacred Scriptures (our Christian brethren) seek God as he speaks to them in Christ" (*ibid.*). And almost in the same breath, they go on to say, "A love, veneration, and near cult of the sacred Scriptures lead our brethren to a constant and expert study of the sacred text" (*ibid.*).

All Christians "seek God" in his own written word. We are convinced that our Lord Jesus Christ reveals himself to us, today and always, in the Scriptures. The Incarnate Word of God continues to speak to the Church through the sacred books. In reading and studying the Scriptures, then, Christians seek to know God and to understand his plan for the human family. Technical and scientific study is only an instrument of this larger aim. Primarily, the word of God is intended to build up and sustain the Church; to provide strength for her children, food for the soul, and to be a pure and lasting source of spiritual life (cf. *Dei Verbum*, 21). That is why Catholics and Lutherans as well as the members of other Ecclesial Communities make the word of God a fundamental component of the Liturgy, which, according to the Fathers of the Church, consists in the "table of the word" as well as the "table of the Eucharist".

3. Is there not a "principle of unity" to be found here? Does the conviction of our dependence on God's written word not provide a solid foundation for Christian unity?

The answer to these questions is surely in the affirmative, as the present status of our relations

can demonstrate. This is true not only because of a kind of psychological convergence that has grown up between us, but much more because God, the One who speaks in Scripture and through Scripture, is at work in those who read it with pure and sincere hearts. It is precisely for this reason that the Council says that Scripture is a powerful instrument in the hand of God to reach the goal of that unity which the Saviour offers to all (cf. *Unitatis Redintegratio*, 21).

The extent of our *growing convergence* is attested by the fact that we use the same critical methods, and often arrive at the same exegetical conclusions, that more and more we listen to the voice of Tradition in the interpretation of the word of God and that, on the practical level, collaboration has increased among us in the translation, publication and diffusion of the Sacred Texts.

4. However, my brothers and sisters, we are all well aware that much remains to be done to make of Scripture that instrument of unity which the Lord wills for it — and for us. And it is sad to acknowledge that the *interpretation of Scripture sometimes remains a factor of division* and therefore of disunity among Christians. This is not so much because we read in different, or even divergent, ways certain particular texts or passages. Rather, it is because we hold different views of the "relationship between the Scriptures and the Church" and the role of the Church's authentic teaching office in their interpretation (cf. *Unitatis Redintegratio*, 21).

These differing views are now an important subject on the agenda of our dialogue. I am convinced that it is by *pursuing this dialogue* with confidence and perseverance, and *above all with prayer*, that we shall be able to overcome our differences, without being unfaithful to what belongs to the integrity of the Christian faith. We shall be led to strengthen our faithfulness to the revealed word of God, with the assistance of the Holy Spirit who "guides us into all the truth" (cf. *Jn* 16:13). It is precisely in this endeavour, difficult as it is, that the "powerful instrument" of God's sacred word can serve to build that "peace" between us which "surpasses all understanding" (cf. *Phil* 4:7).

Thus, the road ahead of us is clearly indicated. We are called to continue and deepen our *common study of Holy Scripture*, our *dialogue on its content and interpretation*, and our *collaboration in making it more accessible and understood*.

Above all, as Christian individuals and in our Ecclesial Communities, we are called to *practise in our lives the message* of reconciliation, of victory over sin, of love and peace in Christ, which are revealed in the Scriptures. We must be renewed in Spirit so as to become more faithful to the revealed word of God and the teaching of Christ by becoming "holy, as he is holy" (cf. *1 Pet* 1:16). In this way, we shall be drawn together towards deeper unity, in true faith and in active love. This is what the Se-

cond Vatican Council implied when it stated: "Every renewal of the Church essentially consists in an increase of fidelity to her own calling. Undoubtedly this explains the dynamism of the movement towards unity" (*Unitatis Redintegratio*, 6).

5. Dear brothers and sisters in Christ: in the Holy Scriptures, all Christians have been given a *common treasure*, a rule of faith, a source of spiritual growth and an encouragement to know and serve the one true God. In today's world, so deeply affected by a loss of the sense of God, a world which has forgotten the meaning of life and the reality of sin and forgiveness, a world lacking transcendent hope, the Scriptures offer to all the message of salvation in our Lord and Saviour Jesus Christ. For you, the Christians of Denmark, the Bible is a precious key which opens the door to understanding a culture which for a thousand years has drawn inspiration from its teaching. Through the power of God's word, you come to an ever new awareness of the *profound religious and moral principles which underlie the best traditions of your society*. By teaching its message to the young, you will pass on the wisdom they need to distinguish between good and evil, between life and death in making important decisions for their future and the future of Denmark. By leading them in a prayerful reading of Holy Scripture, you will be challenged by a message that fully responds to the questions of life's meaning, that question about which so many of our contemporaries are confused.

In concluding these reflections, I thank you all once again for your kind invitation, and I pray that each of you, in all that you do, will always serve the Lord in obedience to his holy word. May Christ bless the efforts of all who preach his name and strive to do his will. May his Holy Spirit ever guide us in our efforts to overcome the divisions which separate Christians from one another. To God "who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the Church and in Christ Jesus to all generations, for ever and ever. Amen" (*Eph* 3:20-21).

HOMILY AT MASS ON THE JUTLAND PENINSULA

June 7, 1989

In the afternoon of Wednesday, June 7, the Holy Father flew from Copenhagen to ðm on Denmark's Jutland peninsula. There, near the Catholic centre for parish and diocesan gatherings, the Pope celebrated Mass for the faithful of Jutland and the Island of Fyn. The Pope's homily included the following:

...Another source of encouragement for you is the example given by many of your neighbours who, though not Catholic, try to live their lives in

fidelity to their Christian Baptism. They desire with all their hearts to follow Jesus Christ and serve him. *A true ecumenical spirit enables Christians to respect each other as fellow pilgrims and to help one another to proclaim the Gospel. Together we can bear witness to God's love, by meeting the spiritual and material needs of others, and by bearing witness to Christ among those who have little faith or none at all. To all the members of other Churches and Ecclesial Communities here today I offer a special greeting of peace...*

POPE'S DISCOURSE UPON HIS ARRIVAL IN SWEDEN

June 8, 1989

On the morning of Thursday, June 8, the Holy Father left Denmark to proceed to Sweden, the last of the five Scandinavian countries visited in his forty-second pastoral visit outside Italy. Upon his arrival at Stockholm's Arlanda Airport, the Pope was received by Church and State dignitaries, including the Swedish Foreign Minister, Mr Sten Andersson. Following the Minister's greeting, the Pope's discourse included these words:

...It is also my ardent hope that this pastoral visit will contribute to the growth of understanding and fraternal love among all who profess the name of Christ. The Church of Rome in our own day continues to venerate *the memory of Saint Birgitta of Sweden*, whose intrepid Christian faith contributed greatly to the Church's spiritual renewal some six hundred years ago. As I visit the homeland of Saint Birgitta, I cannot but recall *the long and rich Christian heritage* which is shared by all Swedish Christians in spite of the divisions which have arisen. That heritage has the power to inspire us all in our search to obey the Lord's will and to restore the bonds of unity in faith among Christians. With this conviction, I extend my heartfelt greeting in the Lord to *Archbishop Werkström and to all the faithful of the Swedish Lutheran Church...*

VISIT TO THE CATHOLIC CATHEDRAL OF ST. ERIK

June 8, 1989

...Although as Catholics you constitute a religious minority in Sweden, *religious freedom enables you to share fully in the life of your country*. All the greater then is the challenge to make a contribution to Swedish society *worthy of Catholic faith and morals*, in ecumenical collaboration with Christians of other Churches and Ecclesial Communities. Among your neighbours, friends and relatives — at home, in school and at your place of employment — *you are Christ*, inviting people to "put on the new nature", "to be reconciled with God"...

HOMILY AT MASS IN GLOBE STADIUM IN STOCKHOLM

June 8, 1989

On Thursday, June 8, the Holy Father held private meetings with King Carl Gustav XVI of Sweden, the prime Minister, and then with the members of the diplomatic corps. He then presided at the celebration of the Mass in the Globe Stadium at Stockholm. During the Mass, the theme of which was "the Church as a sign of unity among the nations", the Pope preached a homily, including this statement:

...This event is the most important sign of "the miracle of Pentecost". It shows the Church in her unity: a unity that embraces diversity and that is verified in diversity. The variety of languages represents "every nation under heaven" (Acts 2:5) to which the apostles were sent by Christ when he ascended from this world to the Father. Arising from the foundation of the apostolic witness to the Crucified and Risen Christ, the Church will always be a unity in diversity. (...)

I want to greet especially the Swedish Catholics who have been so welcoming to so many people from many parts of the world. I greet the representatives of the Royal Family, the Government, the Church of Sweden, the various Free Churches, the Swedish Ecumenical Council and the Diplomatic Corps. (...)

The readings of today's liturgy contrast two events: Pentecost in Jerusalem, which marks the birth of the Church and the biblical Tower of Babel, which is described in the Book of Genesis. The Tower of Babel symbolizes the disintegration of unity, humanity's loss of a common language. Unity had given way to division. Pentecost, on the other hand, symbolizes a new search for unity in diversity and through diversity. We see that differences of language need not lead to the scattering of humanity. Amid the variety of tongues we can attain unity when people are united in the truth, and above all when they are united in an awareness of "the mighty works of God". (...)

Quoting Saint Cyprian, the Second Vatican Council says that the universal Church is "a people brought into unity from the unity of the Father, Son and Holy Spirit" (*Lumen Gentium*, 4). We see this in Christ's prayer in the Upper Room on the eve of his Passion: "That they may all be one; even as you, Father, are in me, and I in you that they also may be in us, so that the world may believe that you have sent me" (*Jn 17:21*). Communion with God and with one another is therefore the ultimate vocation of the Church. It is an invitation addressed to Christians in every age in the midst of their historical divisions. (...)

Solidarity also calls you to promote the common good of the country and local community in which you live. Catholics and Christians of other Churches and Ecclesias Communities should be active in transforming society from within through love of God and neighbour...

ECUMENICAL PRAYER SERVICE IN THE LUTHERAN CATHEDRAL OF UPPSALA

June 9, 1989

On the morning of Friday, June 9, the Holy Father went to Uppsala (Sweden) where he participated in an ecumenical prayer service in the Lutheran Cathedral. Following the greeting of the Lutheran Archbishop of Uppsala, the Pope gave the address.

ARCHBISHOP BERTIL WERKSTRÖM'S GREETING

On the occasion of Jesus' farewell address to his disciples he prays that they shall be sanctified, preserved and receive joy. But he does not pray only for the disciples, but also for all people in all the world and at all times who through the disciples come to faith in Christ. Unity, love for one another, strengthens witness. Therefore Jesus prays that they all shall be one so that the world may believe. We feel this prayer living and breathing today in Uppsala Cathedral at this ecumenical service. Jesus Christ lives and is with us today. He prays for us and we pray with him and with another. — But does anything happen?

In 1925, Nathan Söderblom prayed here for peace and reconciliation, for Christian unity. He prayed with "John", who symbolized the Church's Orthodox branch and with "Paul", who represented the Protestant branch. But as Nathan Söderblom said, "Peter", the spokesman of the disciples, still hesitated, remaining outside that communion of prayer.

But "Peter" is with us in this service today and as Pope bears the name John Paul. These names remind us of John XXIII and Paul VI who led the Catholic Church during the meaningful years of the Second Vatican Council. But, they become deeply symbolic. The Orthodox, Protestant and Roman Catholic branches now meet; John, Paul and Peter. We hope and believe that this is an answer to prayer and that our common Christian witness shall be strengthened through growing unity as we meet in prayer and worship, in life and work, and in discussions of faith and order. Our prayer today is that we will soon also be able to meet together at the same table of the Lord, a meeting which, according to my understanding, would inspire our dialogue on doctrine.

Christ is one and undivided, but at the same time Christ is variety and richness, just as within the Trinity there is the Father, the Son and the Spirit. We must open ourselves to this living community, unity and love in the Trinity so that through our unity and love for one another we become mediators of Christian faith in a secularized world.

In order to communicate the gospel, to witness to Christ, we need ordained ministries as well as the laity in the common priesthood of all the baptized. Laity and clergy must cooperate, offer a com-

mon witness. And all the ministries we have must place themselves in the service of unity. Our churches will also be mediators of this unity. They are indeed parts of the Church of Christ, the universal church, not nationally or narrowly denominationally oriented.

"I pray that they all may be one". This is Jesus' prayer, when he has observed the passover meal with his disciples and instituted the eucharist. He has also pointed out the one who will betray him and prophesied that Peter would deny him. He soon stands ready to take the final difficult steps to the cross on Golgotha, the cross which is a symbol for us of suffering and death, but also of resurrection and victory. If we are willing to join in the prayer of Jesus, we must be able to show, just as the Second Vatican Council did, that we are always prepared to suffer and sacrifice, to be reformed and purified, and always to stretch beyond the limits which we ourselves have placed on the Triune God and his love which is victorious when it suffers. We must also be willing to follow Christ right to the cross and there worship the Crucified, who prays for us.

"I pray that they all may be one". This prayer drives us to further bridge building through dialogues and meetings. I hope that this ecumenical service today builds bridges. As we are obliged to do by the example set for us by Nathan Söderblom, the Church of Sweden has been and is a bridge builder. And there is ecumenical good will in other parts of Swedish Christianity as well.

The dialogues which have been conducted between the Lutheran World Federation and the Catholic Church, and also between the Church of Sweden and the Catholic Diocese of Stockholm show the basis and possibility of unity. In these conversations we have found that there is strong agreement with regard to the question of central Christian truths. Sharing of the eucharist is now both possible and important in the continuing ecumenical process. We have already recognized one another's baptism. The baptized ought to be able to gather at the same table.

"I pray that they all may be one". This is the prayer of Jesus and in his love he will gather us into one community of worship and prayer and it is in accordance with his will that we work together in re-evangelization, not least in secularized Europe, among people who do not know Christ but who are spiritual seekers. As the Christian Church we currently find ourselves in a new situation. A number of pressing social questions need answers. Political liberation, peace and human rights, the roles of women and men in church and society are all areas where the church ought to be sending positive, progressive signals and doing it in a unified fashion for the sake of Christ so that the world may believe. Words and actions must be one. If we cannot pray together, sing praises together, celebrate the eucharist together, we will have difficulties reaching the point of a unified witness. A new situation in today's world urges an ecumenical

process forward. But above all, Christ urges us on through his unceasing prayer that we all shall be one. The basis of our oneness and unity is Christ himself. Amen.

THE POPE'S ADDRESS

"May all be one... so that the world may believe that you have sent me" (*Jn 17:21*).

Dear Brothers and Sisters,

1. With these words of the Gospel before us, I wish to give thanks to Almighty God who in his loving Providence has made it possible for me to be with you today. My cordial greeting goes to Their Majesties King Carl Gustav and Queen Silvia, whose presence I gladly acknowledge with fervent prayers for the peace and well-being of the nation. I also wish to express my thanks to Archbishop Werkström, who has opened wide the door of friendship for this ecumenical service. To all of you who have come here this morning to pray with the Bishop of Rome I extend the hand of brotherhood and peace in our Lord Jesus Christ.

The Scripture readings which we have just heard from the Book of *the Prophet Isaiah* and from *the Gospel of John* respond to the *deepest longings of the human heart for unity and peace*. In the Book of Genesis we read how these gifts were lost because of sin. The murder of Abel by his brother Cain (cf. *Gen 4*) and in particular the building of the *Tower of Babel* (cf. *Gen 11*) show how the reality of sin spread and multiplied. Forgetting God, men sought to raise up a tower through their own efforts, only to end in incomprehension and division. The Tower of Babel is the first of many episodes in the Old Testament which show the consequences of man's misguided attempts to succeed on his own, without reference to the God who created him.

But in today's first reading the Prophet Isaiah announces the promise of a *restoration of unity and peace with God and among men* which the Lord himself will bring about on Mount Zion. He proclaims this vision of hope: "the mountain of the house of the Lord... shall be raised above the hills: and all the nations shall flow to it. Many peoples shall come, and say 'Come, let us go up to the mountain of the Lord... that he may teach us his ways and that we may walk in his paths'... nation shall not lift up sword against nation, neither shall they learn war any more" (*Is 2:2-4*). Unlike the builders of Babel, Isaiah recognizes that unity and peace are not guaranteed by any human programme, but will come through knowledge of God, through obedience to the divine law, through *learning God's ways and "walking in his paths"*. Isaiah recognizes the spiritual nature of the "temple" in which unity and peace with God and among men will be restored.

This vision of Isaiah is *fulfilled in our Lord and Saviour Jesus Christ*. He is the Eternal Priest, who on the eve of his death begins a prayer for unity

and peace which he will continue to offer until its perfect fulfilment at the end of time: "I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as you, Father, are in me, and I in you, that they also may be in us" (*Jn 17:20-21*). By his Death and Resurrection, Christ became that spiritual temple to which "all the nations flow". By his revelation of the truth about God and man, Christ shows that the human longing for unity and peace has *its beginning and end in a transcendent mystery: the union of Father, Son and Holy Spirit*.

2. Dear brothers and sisters: this Gospel touches each of us personally. Christ's priestly prayer includes us, inasmuch as we too have become believers through the apostles' word. The gift of salvation, which restores man to communion with God and with others, is directed to all. "It has pleased God to make men holy and to save them not merely as individuals without any mutual bonds, but by making them into a single people, a people which acknowledges him in truth and serves him in holiness" (*Lumen Gentium*, 9). Into the unity of the one Church of Christ, then, God calls all who believe that Jesus is "the author of salvation and the source of unity and peace" (*ibid.*). He, in fact, has established this Church, "that for each and all she may be the visible sacrament of this saving unity" (*ibid.*).

Unity is an essential mark of the Church. Far from being a merely human organization with a message, the Church is the Body and Bride of her Lord, born from his wounded side on the Cross. *Her unity flows from her very nature and is essential to her mission*. It is part of God's plan of salvation. It is the will and prayer of Christ. We recognize too that for the Church to be a *credible sign of redemption and communion* with God, she must live in conformity with what she is and with what she proclaims. Indeed, all who look upon Jesus as "the author of salvation and the source of unity and peace" (*Lumen Gentium*, 9) will want to do everything possible to be effective signs and instruments of that unity and peace, "so that the world may believe" (*Jn 17:21*). For this reason, the concern for Christian unity with which we have gathered in prayer this morning is no small or superficial matter.

3. We must acknowledge with sorrow that Christians are not united. At the same time we can be confident that *the Lord of history has not abandoned us to our divisions*. He wisely and patiently draws us by his grace to an ever greater remorse for them and an ever greater desire for unity (cf. *Unitatis Redintegratio*, 1).

Despite all the dissension and division over the centuries, belief in our one Lord and Saviour and incorporation into him by Baptism ensure a kind of *communion, however imperfect*. Baptism, which is a sacramental bond among all those who have been reborn, is at the same time a dynamic point of

departure. *Once baptized, we must strive for fullness of life in Christ*, a fullness that is expressed in the complete profession of faith and in the sacramental unity and fellowship of the Church as Christ willed it to be (cf. *Unitatis Redintegratio*, 22). As I stated last year to a Delegation from the Lutheran World Federation: "Because we already share bonds of unity in Christ through Baptism, *we can never be satisfied with anything less than full communion*" (4 March 1988).

Protestants and Catholics in Sweden also share an *impressive historical heritage, of which this great cathedral of Uppsala is a striking reminder*. It was built as a national shrine at a time when all the people of Sweden were joined in the same faith. Even today the tomb of *Saint Erik* is preserved here. The faith which inspired the construction of this cathedral once brought Cistercians, Dominicans and Franciscans to your country. It inspired *Saint Birgitta*, whose revelations were read throughout Europe. Even after the Reformation, much of the Catholic heritage was preserved here, more than in other countries.

4. Reference to this history and acknowledgment of this shared heritage make our divisions all the more painful. They instil in us a *spirit of repentance*. The Decree on Ecumenism of the Second Vatican Council recalls the injunction of the First Letter of John: "If we say that we have not sinned, we make him a liar, and his word is not in us" (1:10). It extends this warning to *sins against unity*, and so it urges us to "beg pardon of God and of our separated brethren, just as we forgive those who trespass against us" (*Unitatis Redintegratio*, 7).

Dear brothers and sisters: *it is a challenge for us to forgive each other*, but the Lord has commanded us to do so. After four hundred years of separation, time is needed for the process of reconciliation and healing to take place. Not everything can be done at once, but *we must do what we can today with hope for what may be possible tomorrow*.

In seeking greater understanding, much can be gained through patient dialogue. Let us ask: *What can we learn from one another? How can we enrich one another?* Dialogue makes it possible for us to examine anew the profound questions raised at the time of the Reformation, free from polemics and mistrust. But one thing is clear: we will never find unity by searching for some least common denominator that may be acceptable to all. Our efforts will only be fruitful *to the extent that we discover and accept together the full authentic heritage of faith* given by Christ through his apostles. Let us all try more and more to find in that faith our strength to live a truly Christian life.

Living in Christ provides an indispensable *spiritual foundation for our quest for Christian unity*. It is very important, therefore, that there should be a spiritual commitment to unity on the part of each and every Christian. Ecumenism challenges us *to intensify our private and public prayer, to be converted anew, to grow in holiness of life* (cf.

Unitatis Redintegratio, 8). Only in this way will we be able to discern God's will and open ourselves to the whole truth about Christ and his Church. When we consider the greatness of the ecumenical task, we must acknowledge our inadequacy. But the Lord assures us: "I will pray the Father, and he will give you another Counsellor, to be with you for ever, ...the Spirit of truth" (*Jn* 14:16-17). This Spirit of truth will bear witness to Christ and guide the believer to the complete truth since "he will not speak on his own authority, but whatever he hears he will speak" (*Jn* 16:13). However much we strive for unity, it remains ever a gift of the Holy Spirit. We will be well disposed to receive this gift only to the extent that we have opened our minds and hearts to him through Christian living, and especially through prayer.

5. I join you in giving thanks for the many ways in which the Holy Spirit has accompanied the ecumenical movement in Sweden over the years and has drawn Christians closer together. One has only to think of the life and work of individuals like the great Archbishop of Uppsala, Nathan Söderblom, who is buried in this cathedral and whose efforts on behalf of Christian unity and world peace are well known. I recall with great pleasure how he conversed and corresponded with my compatriot Ursula Ledochowska, that remarkable woman who lived for several years in Sweden during the First World War, and whose name has now been inscribed among the "Blessed".

It is also gratifying to see the extent of Christian cooperation in Sweden today. Special mention must be made of the *call to ecumenical dialogue* which Archbishop Werkström issued in 1987 on behalf of the Bishops of the Swedish Lutheran Church to all Church leaders in Sweden. In addition to the important dialogues taking place between Lutherans and Catholics internationally, there have also been *theological discussions* in a truly fraternal spirit *between the Catholic Church and the Swedish Lutheran Church*. These discussions have led to significant reports on Christian marriage and the family, and on the office of bishop.

In Sweden we must gratefully acknowledge a new spirit of good will *between Catholics, Lutherans, and members of the Free Churches*. In many places where Catholics are without a church building, their Protestant neighbours have made available the facilities needed for worship. There is also the cordial relationship that exists *between Catholics and their Orthodox brothers and sisters* in Sweden. I am reminded of the words of Saint Paul: "All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation" (*2 Cor* 5:18).

6. Dear friends: I have come to your country in a spirit of love as *your brother in Christ*, as the Bishop of Rome, the Successor of Peter, to whom the Lord said: "I have prayed for you that your

faith may not fail; and when you have turned again, strengthen your brethren" (*Lk* 22:32). I have come as *Christ's servant and witness*, as Shepherd of his flock. I greet you *in the name of the Catholic Church* and I bring greetings and prayers from all those in full communion with the Church of Rome, which from ancient times was said "to hold the primacy of love" (Ignatius of Antioch, *Epistle to the Romans*).

Here in Uppsala, in this great cathedral, as a brother I urge both Protestants and Catholics to "fight the good fight of the faith" (*1 Tim* 6:12), to *grow closer to Jesus Christ*, who died "to gather into one the children of God who are scattered abroad" (*Jn* 11:52). *In this way we will also grow closer to one another*.

Brothers and sisters, let us never cease to seek unity. Let us climb together "the mountain of the house of the Lord". *Let us love one another*, "so that the world may believe". Amen.

ADDRESS TO THE SWEDISH UNIVERSITY COMMUNITY

June 9, 1989

During his visit to Uppsala (Sweden) on Friday June 9, the Holy Father went to the University of Uppsala (founded in 1477) where he addressed an assembly of representatives of the administrators, academic faculties and students of all of the universities of Sweden.

...Although it experienced the unfortunate events which caused European Christians to part company at the Reformation, the University has also witnessed in recent years the growing aspiration of many Christians for a restoration of unity in Jesus Christ, an aspiration which has found expression in the ecumenical commitment of many Lutheran personalities of Uppsala, including Nathan Söderblom, former Lutheran Archbishop of this city.

...Speaking to UNESCO in Paris on 2 June 1980, I made a special appeal to the moral potential of all men and women of culture. I said then and repeat before this distinguished assembly today: "All together you are an enormous power: the power of intelligences and consciences! Show yourselves to be more powerful than the most powerful in our modern world! Make up your mind to give proof to the most noble solidarity with mankind: the solidarity founded on the dignity of the human person". In this great task you will find an *ally in the Catholic Church*, an ally willing to cooperate fully with her Christian brothers and sisters and with all people of good will.

MASS FOR THE FAMILIES OF UPPSALA

June 9, 1989

On Friday June 9, the Holy Father celebrated Mass for the families of Uppsala in a field near the

Lutheran Church of Old Uppsala. In his homily, he said:

...I would like especially to greet the representatives of the Church of Sweden and of the Free Churches, as well as the representatives of the municipality who have helped to make this Mass here in Old Uppsala possible...

GENERAL AUDIENCE, IN ROME

June 14, 1989

During the general audience in the Paul VI Hall on June 14, the Holy Father gave a report on his recent pastoral visit to the Scandinavian countries.

...Father, grant that "they all may be one" (cf. *Jn* 17:21). These words of Christ's "priestly prayer" were the theme of my pastoral service in the five countries of Northern Europe: Norway, Iceland, Finland, Denmark and Sweden. I undertook this ministry at the invitation not only of the Scandinavian Episcopal Conference, but also of some representative bishops of the Lutheran Churches and of the State authorities of those countries. Such an invitation was surely a significant "sign of the times" and a call of Divine Providence.

Today I wish to thank all those who made this unique pilgrimage possible, a pilgrimage carried out in conformity with the Second Vatican Council's intentions in regard to all those who seek *the paths that lead to unity* in the spirit of Christ's prayer in the Upper Room: "that they all may be one".

...A special point of reference during my long

pilgrimage in the Scandinavian countries were the ancient cathedrals at *Trondheim* in Norway, at *Turku*, the first capital of Finland; at *Roskilde* in Denmark; and finally at *Uppsala* in Sweden. Here rest both the Catholic St Erik and the Lutheran archbishop of that city, Nathan Söderblom, the great pioneer of ecumenism. In this series one must also include *Thingvellir* in Iceland, the place where it was decided to introduce Christianity into that northern island.

In these cathedrals, dating back to the time when the Scandinavian countries were in full communion with the Church of Rome, I prayed with our Lutheran brothers and sisters for the re-establishment of this full union in the faith, in sacramental life, and in pastoral ministry.

The welcome I received everywhere often took the form of a joyous meeting of brothers who find one another again. The renewed and intensified charity, expressed in common prayer, strengthened the hope that inspires the ecumenical movement. This gave rise to a still firmer decision to do everything possible to overcome the existing differences.

The earnest desire to reach this goal should stimulate the theological dialogue in progress, so that it will be possible to achieve that full agreement in the faith, which will be expressed in joint Eucharistic celebration. The memory of the Saints, men and women, who lived in those lands and bore witness there to their faith in Christ at the beginning of the evangelization of their respective countries, should be an incentive to the Christians of today to spiritual, personal and community renewal, an essential condition for all true ecumenical progress.

THE VISIT TO ROME OF THE ARCHBISHOP OF CANTERBURY

September 29-October 2, 1989

INTRODUCTION

The Most Reverend and Right Honorable Robert Runcie, Archbishop of Canterbury and Primate of the Church of England came to Rome September 29-October 2, 1989 to visit His Holiness Pope John Paul II.

Archbishop Runcie and Pope John Paul II have met on five separate occasions in different circumstances. One of these meetings took place in 1982 when, during his pastoral visit to the Catholic Church in the United Kingdom, the Pope also went to Canterbury for an important meeting with Dr. Runcie. On that occasion, they established the Second Anglican-Roman Catholic International Commission. This visit of Archbishop Runcie to Rome came in response to the Pope's visit to Canterbury in 1982.

Accompanying Archbishop Runcie were His Grace, the Right Reverend Joseph Adetiloye, Anglican Archbishop of Lagos, Nigeria; the Right Reverend Mark Santer, Bishop of Birmingham and Anglican Co-Chairman of the Second Anglican-Roman Catholic International Commission (ARCIC II), the Reverend Canon Samuel Van Culin, General Secretary of the Anglican Consultative Council, Reverend Canon Christopher Hill, Secretary for Ecumenical Affairs to the Archbishop of Canterbury, Reverend Dr. John Fenwick, Assistant Secretary for Ecumenical Affairs, Reverend Graham James, Chaplain to Archbishop Runcie,

and Mrs Eve Keatley, Press Officer to the Archbishop. The Delegation was joined in Rome by Reverend Canon Howard Root, Director of the Anglican Center in Rome.

The Archbishop's delegation was met at Fiumicino Airport by officials of the Holy See including His Eminence Johannes Cardinal Willebrands, President of the Pontifical Council for Promoting Christian Unity, His Excellency Archbishop Edward Cassidy, Substitute Secretary of State, His Excellency Archbishop Joseph Barbarito, Apostolic Nuncio to Great Britain, the Reverend Father Pierre Duprey, Secretary of the Pontifical Council for Promoting Christian Unity, His Excellency Bishop Cormac Murphy-O'Connor, Bishop of Arundel and Brighton and Catholic Co-Chairman of ARCIC II, Monsignor Kevin McDonald, Staff person in the Pontifical Council for Promoting Christian Unity responsible for relations with Anglicans, and Monsignor John A. Radano, Delegate for the Western Section of the same Pontifical Council.

Others greeting the Archbishop at the Airport were the Right Reverend Ambrose Weeke, Suffragan Bishop of the Anglican Communion in Europe, His Excellency Mr Derek Thomas, British Ambassador to the Quirinale, the Reverend Bevan Wardrobe, Rector of All Saints Anglican Church, the Reverend Edward Todd, Rector of Saint Paul Within the Walls Episcopal Church.

PRAYER SERVICE UPON ARRIVAL AT THE ENGLISH COLLEGE IN ROME

September 29, 1989

On his arrival at Fiumicino Airport, Rome, His Grace Dr Robert Runcie, Archbishop of Canterbury, and his entourage were welcomed by Cardinal Willebrands and other Vatican dignitaries. They drove to the Venerable English College where the visitors were guests during their stay in Rome. On arrival at the English College they were welcomed by the Rector, Mons. John Kennedy, who conducted them to the College Chapel for a brief prayer service. The following is the text of Cardinal Willebrands' prayer on the occasion.

Let us pray,

Heavenly Father, we come before you to seek the strength and guidance of the Holy Spirit of

your Son Jesus Christ during the days that lie ahead. As we gather in this place, made sacred by the witness of martyrs, we pray that our own faith in you and our trust in your power may be no less than theirs.

Guide and strengthen our Holy Father John Paul, and Robert, Archbishop of Canterbury, together with all the people they are called to represent, that our communities may give ever more effective and united witness to our crucified and risen Saviour. We likewise put before you at this moment, Lord, all those who you would bring to faith through their ministry.

We pray, above all, heavenly Father, to be led into ever deeper prayer together as we share in the

prayer your Son gave us: *Thy Kingdom come* (Mt 6,10). That Kingdom is already in our midst (cf. Lk 17,21). May it grow into that fullness for which Christ prayed on the night before he died: "that they all may be one; even as thou Father art in me, and I in thee, that they also may be in us, so that the world may believe that thou has sent me" (Jn 17,21).

We make this prayer through Jesus Christ Our Lord. Amen.

The following is the text of the prayer recited by the Archbishop of Canterbury.

Let us give thanks for the gift all Christians share — the knowledge of God in Christ, the gift of His Holy Spirit, our common baptism, our common Scriptures, the example of the Saints, and our hope of Christ's coming Kingdom.

We pray for the whole Church of Christ in the words of Archbishop William Laud.

Most gracious Father, we pray for your holy catholic Church. Fill it with all truth; in all truth, with all peace. Where it is corrupt, purge it; where it is in error, direct it; where anything is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided, heal it, and unite it in your love; through Jesus Christ our Lord. Amen.

We praise God for the distinctive witness of our two Communion, for our different histories, and for the way in which our traditions have shaped the discipleship of believers. As we make this thanksgiving, let us acknowledge that God's work in us is not yet complete, but let us be reconciled in our memories, and come to a new and lasting appreciation of each other's faithfulness to Christ.

O God, whose will it is that all your children should be one in Christ; we pray for the unity of your Church. Pardon our

pride, and our lack of faith, understanding and charity, which are the causes of our divisions. Deliver us from narrow-mindedness, bitterness, and prejudice. Save us from considering as normal that which is a scandal to the world and an offence to your love. Teach us to recognize the gifts of grace among all those who call upon you and confess the faith of Jesus Christ our Lord. Amen.

In this place where we commemorate the martyrdom of Thomas of Canterbury, Ralph Sherwin and others who died for faith and conscience's sake, let us remember those who today risk hardship, persecution, ridicule and death for their loyalty to the gospel.

Lord God, the refuge and strength of your people in every hour of need, sustain all who suffer for their allegiance to the faith of Christ. Give them courage and patience to endure to the end; that by their example and witness they may win others to the service of Him who suffered for all mankind, our Saviour Jesus Christ our Lord. Amen.

On this Feast of St. Michael and All Angels, let us be conscious that we are surrounded by the whole company of heaven, as we pray in confidence for God's blessing upon all that will happen in the next few days.

We pray in words written by St. Clement of Rome.

God almighty, Father of our Lord Jesus Christ, by the gift of your Spirit establish and ground us in your truth. Reveal to us what we do not know; perfect in us what is lacking; strengthen in us what we know; and keep us in your service without fault; through the same Jesus Christ our Lord. Amen.

THE RECEPTION GIVEN BY THE PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN UNITY FOR ARCHBISHOP RUNCIE IN THE CASINA OF PIUS IV

September 29, 1989

On Friday evening, September 29, during the reception for the Archbishop of Canterbury in the casina of Pius IV, Cardinal Willebrands spoke the following words of welcome.

Your Eminences, Excellencies, Brothers and Sisters,

It is my pleasure and privilege on behalf of you all to extend a warm welcome to our honoured

guest, the Right Reverend and Right Honourable Robert Runcie, Archbishop of Canterbury and Primate of the Anglican Communion. Archbishop Runcie is the fourth Archbishop of Canterbury to visit the Holy Father in recent years. We meet in a beautiful and historic setting, among buildings completed by Pope Pius IV, the Pope who also brought to their completion the proceedings of the Council of Trent. The *Casina Pio IV* now houses the

Pontifical Academy of Sciences founded originally in 1603 and refounded with new statutes in 1936 by Pope Pius XI. The Academy, which has eighty academicians, exists to encourage and further scientific research.

I am most happy that during the Archbishop's visit to the Holy Father he will be able to get to know something of the variety of activities in which the Vatican is engaged. What pleases me most, however, is that the Archbishop of Canterbury should have the opportunity to meet senior representatives of the Roman Curia. The task of working for Christian unity is not a task that can simply be given to one group within the Church.

Rather, as the Second Vatican Council has said, "the concern for restoring unity involves the whole Church, faithful and clergy alike" (*Unitatis Redintegratio*, 5). There is no area of Church life, no aspect of Church government that does not have a profound ecumenical dimension. At the initiative of Pope Paul VI, the *Commission for Coordination* was brought into being: it is a regular meeting of senior members of the Roman Curia at which the activities of the Council for Christian Unity are explained and discussed. This is a means of collaboration and consultation which we deem very important.

Your Grace, on behalf of my fellow members of the Roman Curia, I greet you and welcome you as our brother and we welcome those who accompany you. May our being together this afternoon be a sign of the growth in communion which, with God's help and in God's time, we may seek to realize.

The following is Archbishop Runcie's reply to Cardinal Willebrands's address of welcome during the official reception in the "Casina" of Pius IV.

Your Eminences, Excellencies, Brothers and Sisters in Christ:

In meeting you, the members of the Roman Curia, I am reminded of the brilliant English Roman Catholic theologian and preacher, Ronald Knox — himself a Protonotary Apostolic of the Holy Roman Church. He hated foreign travel. When asked why he hadn't visited Rome, he replied: "As I'm such a poor sailor I have no desire to visit the engine room".

Unlike Mons. Ronald Knox, I have desired to come to Rome and I compliment you on the elegance and graciousness of your reception for me tonight. Even Knox would have approved of *this* engine room.

You will know that I have just come from a first meeting with the Holy Father. It is therefore more than fitting that I now have the immediate opportunity to meet you at this reception at the invitation of Cardinal Willebrands.

It is particularly appropriate that Cardinal Willebrands should welcome me tonight amongst you, his brethren of the Curia. He is a true and

trusted ecumenical friend of the Anglican Communion and of many other Christians. During and since the Second Vatican Council he has been intimately involved in *all* the ecumenical relations of the Catholic Church. I also recall that this November will be the twenty-fifth anniversary of the *Decree on Ecumenism* of the Second Vatican Council — in which the Council states that "the Anglican Communion occupies a special place" among Western Churches and ecclesial communities separated from the Roman See. (*De oecumenismo*, 13).

All other Christians, not simply Anglicans, owe an immense debt to the Second Vatican Council and the continuing work of the Pontifical Council for Promoting Christian Unity. Since the Council the Catholic Church has been deeply engaged in the ecumenical movement as a whole. This involvement has fundamentally changed for the good what was a largely pan-Protestant endeavour. Only the unity of all Christians can be fully true to the prayer of Christ.

In day to day dealings with the Council for Promoting Christian Unity, Anglicans have come to understand the importance of and the need for the Roman Curia as a service to catholic unity under the Bishop of Rome. In Cardinal Willebrands and his collaborators you *all* have excellent ambassadors.

During this visit and especially at this reception I hope to gain a more complete impression of the manifold responsibilities of the different dicasteries of the Roman Curia. Be assured I have no illusions about the difficulty of your responsibilities in the maintenance of a universal communion. I come to you with a respect for those who labour in the "engine room".

I must also say something about the marvellous setting you have chosen for our gathering tonight. The Pontifical Academy of Sciences, with its association with some of the world's greatest scientific thinkers, reminds us that the Church must be both true to its apostolic foundations and open to human discovery. Truth is to be trusted for, as Descartes reminds us, "God does not deceive". This is well expressed in the pontifical academic formula: *Nihil est quod ecclesiae ab inquisitione veri metuatur*.

I was intrigued to learn that this house had been built by Pope Pius IV, a Pope who reigned during the tragic period of our separation. Pius IV was a reforming Pope. His historic achievement was to reconvene the Council of Trent — which Anglicans now come to see was, in spite of its limitations, a great reforming Council. Pius IV, the uncle of St. Charles Borromeo, was a man of moderation. He refrained from excommunicating Elizabeth I in the hope of some reconciliation with England.

He was also a man of human conversation and conviviality. An Anglican historian generously describes him as "a genial diplomat". And truth is to be found through friendship and mutual

understanding. No theological agreements suffice unless we know each other no longer as strangers but as friends. No theological disagreement will permanently divide us when we know each other no longer as strangers but as friends.

Tonight we continue that good tradition of Christian friendship and conviviality in the assurance that in the theological realm conviviality

and communion are closely related to each other.

Your Eminence, members of the Roman Curia, I therefore thank you for your hospitality and welcome in this delightful setting. May we who now drink together in this temple of learning one day come to drink together at the Lord's Table, both in this world and in the fullness of Christ's Kingdom.

THE MEETING OF ARCHBISHOP RUNCIE WITH POPE JOHN PAUL II

September 30, 1989

On Saturday morning, September 30, the Holy Father received in private audience His Grace Dr Robert Runcie, Archbishop of Canterbury, and his suite. After the discourses by the Pope and Archbishop there followed the exchange of gifts. The Holy Father presented his guest with a facsimile copy of the "Codex Benedictinus", the original of which is in the Vatican Apostolic Library. It dates from 1072 and originated in the monastery of Monte Cassino. The Archbishop of Canterbury presented the Pope with a painting by a contemporary English artist, Sonia Lawson, depicting St Augustine's landing to evangelize the English at the command of St. Gregory the Great.

THE HOLY FATHER'S ADDRESS

Your Grace,
Dear Brothers and Sisters,

I greet you this morning in the love of our Lord Jesus Christ, and I extend a warm welcome to you, Archbishop Runcie, as well as the other representatives of the Anglican Communion who accompany you.

As we meet this morning, Your Grace, we are supported by the hopes and prayers for unity that rise from the hearts of Catholics and Anglicans throughout the world. We call to mind the groundwork that has been done by those who have gone before us in responding to the promptings of the Holy Spirit, who leads and urges us along the path of unity in accordance with the will of Christ. In the course of the last decades, a new intensity of relationship has emerged at many levels between the Catholic Church and the Anglican Communion. We rejoice in what has been achieved and seek God's guidance for the future.

At the meeting in 1966 of our beloved predecessors of happy memory, Pope Paul VI and Archbishop Michael Ramsey, a mandate was given to the first Anglican-Roman Catholic International Commission. The intervening years have been a time of painstaking study by the Commission. Progress has been made, but it is also true that the character of and background to the differences

that still separate us have come into clearer light. We must face our differences honestly, but always with openness and undaunted hope. I take this opportunity to assure the members of the Commission and all who work for fuller communion between Catholics and Anglicans that they have my continued prayers and support.

May the strength and wisdom of the Holy Spirit sustain us all in the ecumenical task to which we have been called. May his abundant blessings be upon Catholics and Anglicans everywhere.

ARCHBISHOP RUNCIE'S ADDRESS

Your Holiness, we have spoken together of important matters. Above all I am convinced that Anglicans and Roman Catholics *already* share a profound, underlying unity which no particular disagreements — real as these are — can take away.

I have introduced to you those who have accompanied me on this ecumenical pilgrimage to the Church in which Peter and Paul proclaimed the Gospel and witnessed to Christ by the shedding of their blood. We represent not only the Church of England but the family of the Churches of the Anglican Communion.

In centuries past Anglicans and Roman Catholics dishonoured the name of Christ we bear by mutual persecution. To this day in some parts of the world there are still traces of that competitive and polemical spirit which is alien to our brotherhood in Christ.

But for over twenty years Anglicans and Roman Catholics have been rediscovering the unity they have always shared. We are beginning to receive from each other the gifts and treasures of our two traditions. We are learning the cost of growing into that more perfect unity which accords with Our Lord's will.

This morning, Holy Father, I have with me two gifts. I wear as my episcopal ring the gift of Pope Paul VI to Archbishop Michael Ramsey in 1966. And I think of the great Catholic theologian, Yves Congar — whom I have known and respected for many years and whom I visited not so long ago in

Paris. He once compared the ecumenical movement with an engaged couple that is never daring enough to get married. This ring given by a much loved Pope to a beloved Archbishop is a sign not unlike an engagement ring. It is a token of commitment. I wear it today as we rededicate ourselves to the search for visible and sacramental unity between Anglicans and Roman Catholics throughout the world.

But I spoke of another gift. My gift to you reminds us that the purpose of Christian unity is in order that the world may come to believe in the Gospel of Christ. I give you a painting by a distinguished contemporary English artist, Sonia

Lawson. It is an interpretation of St. Augustine's landing to evangelize the English at the command of your predecessor St. Gregory the Great.

In the painting Augustine and his monks, with dark hair representing the warm south, move forward with enthusiasm to our green northern island with its fair-coloured peoples. The bridge between them is the book of the Gospels. Its radiance illuminates. Its good news is gift.

Holy Father, I ask you to receive *this* gift as a symbol of the infinitely greater gift of Christ's Gospel which unites all Christians as we work and pray for the fullness of unity which is also Christ's gift and promise.

VESPER SERVICE AT THE CHURCH OF SAINTS ANDREW AND GREGORY "AL CELIO"

September 30, 1989

INTRODUCTION

The celebration of the first Vespers of the XXVI Sunday of the Year, September 30, 1989, in the Church of Saints Andrew and Gregory *al Celio*, presided over by His Holiness Pope John Paul II, with the participation of His Grace Lord Robert Runcie the Archbishop of Canterbury and Primate of the Anglican Communion, is the setting for celebrating and honouring the memory of Pope Saint Gregory the Great, and the missionary whom he sent to preach the Good News to the Anglo-Saxons, Saint Augustine of Canterbury.

In fact, Saint Augustine of Canterbury was Prior of the monastery of Saint Andrew *ad clivum Scauri* when Pope Saint Gregory the Great chose him in 596 to lead the mission to convert the Anglo-Saxons to Christianity. Bede the Venerable has recorded in his *Historia ecclesiastica gentis Anglorum* the legend of Gregory's first meeting with the Angles in the market place and his well known words "non Angli sed Angeli".

The choice for this celebration of the Prayer of the Church not far from the monastery of Saint Andrew, makes it possible to recall the life and work of these two great Saints and this in continuity with the act of homage which was made by the Supreme Pontiff and the Primate of the Anglican Communion in Canterbury Cathedral in 1982.

(From the booklet
prepared for the Vesper Service)

THE POPE'S HOMILY DURING VESPERS

1. "Grace to you and peace from God, our Father" (Col 1:2).

We hear this greeting as we listen to the community of Colossae, in the reading appointed for the eve of the 26th Sunday of the year.

These same words I address to you this evening. I greet, first of all, my brother in Christ, the Archbishop of Canterbury: I warmly welcome you, together with the other representatives of the Anglican Communion who accompany you. I welcome you to Rome, the city that was stained with the blood of the Apostles Peter and Paul; I welcome you to this Church of Saint Gregory from which, fourteen hundred years ago, my predecessor Pope Saint Gregory the Great sent Saint Augustine to preach the "word of truth" (cf. Col 1:5) to the people of England. Augustine was prior of the monastery of Saint Andrew on the Caelian Hill which stood on the very spot where we are gathered this evening, and we have entered into the sequence of prayer and praise that has been offered to God in this place down through the centuries. I salute the representatives of the same living monastic tradition whom we join in prayer today. Moreover I recall the important role that monastic life has always played — not least in England — in receiving, living and handing on that "word of truth" (*ibid*).

In sending Saint Augustine to preach to the Anglo-Saxon people, Saint Gregory was exercising the pastoral and missionary responsibility which is proper to the office of the Bishop of Rome. In his own writings we discover a profound and rich appreciation of the universal primacy entrusted to the Bishop who occupies the See of Peter. He it was who called the Bishop of Rome the "caput fidei" and who described the one who holds this office as the "servus servorum Dei" (*Ep. XIII, 39*).

2. It was as Bishop of Rome that seven years ago I myself went to England to visit the Catholic people there. My journey took me also to Canterbury, to the Cathedral Church of Saint Augustine. In making my pilgrimage to the shrine of the martyr, Saint Thomas Becket, I sought to play a part in

healing the terrible wounds inflicted on the Body of Christ in the sixteenth century. We prayed together there, Your Grace and I, for that wholeness, that fullness of life in Christ which is God's gift of unity.

My pilgrimage to Canterbury was motivated by obedience to the will of Christ our Lord who, on the night before he died prayed "that they all may be one" (*Jn 17:21*). Today the divisions among Christians require that *the primacy of the Bishop of Rome should also be a primacy in action and initiative in favour of that unity for which Christ so earnestly prayed*. I see our celebration of Evening Prayer together as a further moment in that ecumenical pilgrimage that Catholics and Anglicans, together with other Christians, are called to make. Our goal is to discover once more that common inheritance of faith which was shared before the tragic sequence of events which divided Christian Europe four centuries ago. We must find our common roots in that period of a thousand years when Christians in England were united in the faith that had been planted there by Saint Augustine.

In the Common Declaration we signed together at Canterbury, we established the *Second Anglican-Roman Catholic International Commission* (ARCIC-II) to study doctrinal differences that still separate us. But as we meet today, we cannot but acknowledge that events in recent years have seriously aggravated the differences between us, making the work of the Commission more difficult. I wish today to confirm the members of the Commission in their arduous task as they study the roots and origins of the differences between us. May they be endowed with hope and courage as they seek to meet the challenge.

3. The integrity of the apostolic faith as delivered once and for all to the saints in the apostolic Tradition (cf. *Jude 3*), must be fully preserved if our unity is to be that for which Christ prayed. Responsibility for discerning the teaching and practice that are part of what Saint Paul calls the deposit which has been entrusted to us and which we must guard (cf. *1 Tim 6:20*) lies with the teaching authority of the Church. In the words of the Second Vatican Council, "the task of giving an authentic interpretation of the Word of God whether in its written form, or in the form of Tradition has been entrusted to the living teaching office of the Church alone" (*Dei Verbum*, 10). The specific role of bishops which is to be exercised in communion with the See of Peter in ensuring the unity and continuity of the faith is vital if we are to hand on the faith of Peter, Gregory and Augustine, if we are to evangelize once more the peoples of Europe and to preach the Gospel to the peoples of the world.

Saint Gregory was a man of vast experience. As the representative of the Church of Rome to the Church of Constantinople, he knew well that there could be variety in confessing and living out the faith, in its liturgical expression, as well as in spirituality, theology and Church discipline, while

preserving in all things the unity of the Spirit in the bond of peace (cf. *Eph 4:3*). That was certainly also his hope and vision for the Church in England. Today the continent of Gregory and Augustine urgently needs to hear the "word of truth" (cf. *Col 1:5*) afresh. The tide of superstition rises high, as it did among the Colossians in the time of Saint Paul. We are surrounded by the forces of secularization that bring with them ignorance of the word of God. The people of our continent cry out for the "Good News" and woe to us if we do not preach it.

4. "Grace to you and peace from God, our Father"

When Saint Paul wrote these words to the Colossians, and when he thanked God for their "faith in Christ Jesus" and "love... for all the saints", he wrote very much in a spirit of hope and courage. But he was also writing with concern that some of the Christians at Colossae were wavering in their faith in Jesus Christ, the Lord and Saviour who by his Death and Resurrection has conquered all other principalities and powers, whether in heaven or on earth. This concern inspired in Paul the great hymn to Christ, the first-born of all creation.

"He is before all things, and in him all things hold together. He is the head of the body, the Church" (*Col 1:17-18*).

Christ is our Head; all things have been subjected to him. He is our Lord. He is our beginning and our last end. As in the time of Saint Paul, so now, all our efforts to restore unity among Christians will be in vain if they are not carried out in total fidelity to the faith in Christ that was handed on by the Apostles.

5. It is my firm hope that our meeting in Rome will pave the way for the time when Rome and Canterbury will once more be fully able to proclaim together the "word of truth" as they did in the days of Gregory and Augustine. Today the Gospel has been preached far beyond our continent. We too can say with Paul that throughout the world the Gospel is "bearing fruit and growing". The *missionary task* gives new urgency to our ecumenical endeavours: we have a special responsibility to the developing countries of the world where the divisions originating in Europe have been transplanted.

We also have in view the tragic conflicts and divisions which scar the face of the contemporary world. Especially in these days we think of the people of the Middle East — a region which I know is ever in the thoughts and prayers of my beloved brother here today. If men and women are to know the peace of Christ, if they are to be reconciled in him who alone can bring peace to the world, then *Christians must be seen to be a community that is both reconciled and reconciling*.

How great is the harvest we are called upon to reap for Christ! How many are the wounded, the lost, the lonely in the teeming cities of our world! How many are the homeless and the hungry who

cry out for the Bread of Life and would make their home in Jesus Christ!

It is my prayer that during these days of the visit of the Archbishop of Canterbury to Rome, we may truly be led by God towards that unity that is his gift. The goal of all our striving must be the unity of all in Christ who is our Head. May our quest be a sign to the world of the peace and joy that have been given in Christ.

My dearly beloved brothers and sisters in Christ:

“Grace to you and peace from God, our Father”.

COMMEMORATION OF SAINTS GREGORY THE GREAT AND AUGUSTINE OF CANTERBURY

After the singing of the Magnificat, the Holy Father and the Archbishop went together into the Chapel of St. Gregory, where they lit two candles to recall and honor the memory of Pope St. Gregory the Great, the apostle of the English nation, and St. Augustine of Canterbury, the missionary sent by Pope Gregory to preach the Gospel to the English.

When that ceremony was completed, the Archbishop of Canterbury gave his address.

ARCHBISHOP RUNCIE'S ADDRESS

From today's Vespers Reading: “Of this you have heard before in the word of the truth, the gospel which has come to you, as indeed in the whole world it is bearing fruit and growing”.

From here St. Augustine took leave of St. Gregory the Great for England. In this hallowed and historic place I call to mind the story told of Gregory by the first historian of the English Church, the Venerable Bede. Bede recounts the well known tale that here in Rome Gregory once saw a group of fair-haired slaves for sale. He asked if they were Christians and from where they came. He was told they were pagans and he grieved. They were Angles but he said: not Angles but Angels. Bede recounts the story in respect of St. Gregory's apostolic zeal for the mission to the English which resulted in St. Augustine and his band of monks leaving this place for England in 596.

Seven years ago the Pope and the Archbishop of Canterbury stood together in the Cathedral Church of Christ which St. Augustine founded at Canterbury. Together we renewed the baptismal vows of the congregation in the place where Augustine had baptised the local populace into the faith of Christ nearly fourteen centuries ago.

My visit to Rome is not only a return for that visit to Canterbury in 1982, it is also an acknowledgement of the apostolic mission of the See of Rome centuries before, to which Anglicans, and all English-speaking Christians, the world over remain permanently indebted.

When St. Augustine set out from this place he carried with him a book of the Gospels. To this day those precious sixth century Italian gospels, once

the possession of the Monastery of St. Augustine at Canterbury, are venerated as precious relics of St. Augustine's mission. They are used on occasions of great solemnity. At the Enthronement of an Archbishop of Canterbury they are carried before him to remind him that without zeal for evangelization his ministry is nothing. When Pope John Paul II came to Canterbury Cathedral on his historic ecumenical pilgrimage they were carried before us both as we walked together in procession. And following Orthodox custom, the Gospels were then placed upon the ancient chair of St. Augustine to remind us both of their final sovereignty.

But the resonances of this holy place are not simply of the past. Historical remembrance prompts us to contemporary imperatives. The Archbishop of Canterbury cannot come to Rome, nor the Pope come to Canterbury, without being reminded of the Church's baptismal obligation: “Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit” (Mt 28:19). And in our reading we hear of the Gospel which has both “come to us” and which is also “bearing fruit and growing in the whole world”.

Despite many failures in its history the Christian Church has always returned to this command and promise. In the centuries since Gregory and Augustine the Church has been extended far beyond the confines of the classical world. Even in our separation Anglican and Roman Catholic missionaries have gone out from England — and elsewhere — to all the corners of the earth. In the Continent of Africa especially Anglicans and Roman Catholics find themselves side by side in considerable numbers. Vigorous Christian communities proclaim the Gospel of the Kingdom, celebrate the Sacraments of the New Covenant and witness to God's love, justice, righteousness and peace.

In many other parts of the developing world separated Christians are beginning to recognize and to act upon their baptismal unity, their one apostolic calling and their common obligation to proclaim the Gospel — in spite of an inheritance of Christian division not of their making.

That disunity was made in Europe, the continent of Gregory and Augustine — disunity between East and West, Catholic and Protestant. It gravely impairs our ability to re-claim for Christ's Gospel a continent which is fast losing its Christian soul. We cannot re-discover European unity without re-appropriating Europe's Christian roots.

In the past Christian faith gave unity and coherence to culture and society. Christopher Dawson, the distinguished English Catholic writer, went as far as to say: “A religion is not worthy of the name which cannot embody itself in a culture”. When St. Augustine planted the Gospel in England he also founded a School — a school which continues to this day. When Kyril and Methodios evangelized the Slavs they created the Kyrillic alphabet and translated the Scriptures. In so doing

they laid the foundation for the culture of the Slavic peoples.

At the same time Christian disunity has also largely contributed to the disunity of Europe and the wider world. In my own country I long for Anglicans and Roman Catholics, together with other Christians, to work together much more closely. I long for them to bring the Gospel afresh to a society in which religious language has very largely lost its meaning. Since Your Holiness' visit to Canterbury the Churches in Britain have been seeking fresh ways of working together in the service of Christ and his Gospel.

Yet there are still many obstacles along the path to unity. My journey to Rome is not only to make a pilgrimage to the Church which sent Augustine on his apostolic mission, and to signal the unity we already enjoy, but also to talk with the successor of Gregory about the things that still estrange Canterbury and Rome and consequently hinder our common apostolic mission today.

Bede tells us that Augustine was troubled at variant customs in the Church and wrote to Gregory about this. Gregory told Augustine to take what was good from the Roman as well as other Churches, to make careful selection of them and teach them to the English Church:

“For things are not to be loved for the sake of a place, but places are to be loved for the sake of good things.

Therefore choose from every individual church whatever things are devout, religious and right” (Bede HE i 27 ii).

When, as Gregory's apostolic successor, you, Holy Father, were in Sweden recently you said:

“Unity not only embraces diversity but is verified in diversity”.

The variety of Christian discipleship throughout the world brings an enrichment which is true catholicity.

But there must be bounds to legitimate diversity. Realism and honesty prompt me to acknowledge that the action of some Anglican Provinces in opening the order of priesthood and episcopate to women seems to the Roman Catholic Church to have gone beyond these bounds.

When there is disagreement among Christians who have recently discovered how much they hold in common it is time to strengthen counsels. This has always been so from the time of the Council of Jerusalem recounted in the Acts of the Apostles.

Anglicans have experienced this in modern times in the need for bishops to take counsel in the Lambeth Conferences. They have been for us a God-given experience of collegiality which has enabled us to grow in inter-dependence in the Body of Christ.

At the same time from our dialogue with the Roman Catholic Church — and sharp conflict among Anglicans — we are also discovering the need of wider bonds of affection. Gregory's example of a primacy for the sake of unity and mission — which we also see embodied in the ministry of his successor, John Paul II — begins to find a place in Anglican thinking.

I tried to give voice to this at the last Lambeth Conference where I spoke of the need for a personal focus of unity. Within the Anglican Communion my own office is in part a response to this need. But for the universal Church I renew the plea I made at the Lambeth Conference: could not all Christians come to re-consider the kind of Primacy the bishop of Rome exercised within the Early Church, a “presiding in love” for the sake of the unity of the Churches in the diversity of their mission?

In Assisi, without compromise of faith, we saw that the bishop of Rome could gather the Christian Churches together. We could pray together, speak together and act together for the peace and well-being of humankind, and the stewardship of our precious earth. At that initiative of prayer for world peace I felt I was in the presence of the God who said “Behold I am doing a new thing”.

Our careful theological conversation must continue. There are many things which need discussion and resolution. But there is also an urgency in the need to proclaim and re-proclaim the Gospel to all the world. It is urgency which spurs us on to a new commitment to seek the unity Christ wills for his people.

Among the texts about Peter in the New Testament I recall the passage where Jesus says to Peter “Simon, Simon, behold Satan demanded to have you, that he might sift you like wheat. I have prayed for you that your faith may not fail; and when you have turned again strengthen your brethren” (Lk 22:31-32).

Our common prayer today in this holy place with my brother the bishop of Rome has “strengthened” me. It will strengthen Anglicans and Roman Catholics the world over who yearn for unity for the sake of the Gospel “which has come to us, as indeed in the whole world it is bearing fruit and growing”.

ARCHBISHOP RUNCIE'S HOMILY AT ALL SAINTS' ANGLICAN CHURCH

October 1, 1989

On October 1, Archbishop Runcie, before attending the Pope's Mass in St Peter's Square, presided at the celebration of the Eucharist in the Anglican Church of All Saints in Via del Babuino. The following is the text of his homily on that occasion:

Text: Be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you (*Eph 4.28*).

One hundred and ten years ago John Henry Newman came to Rome to receive a cardinal's hat. Until an hour or so before leaving England he was writing letters in a desperate bid to clear his desk. I know how he felt. One letter from a close friend on the nature of the search for religious truth drew from the harried Newman this observation:

Men must have *chronic familiarity* to understand each other, for truth slowly sinks into the mind...

I am the fourth Archbishop of Canterbury in succession to visit His Holiness the Pope in Rome. In our modern use of the word, I don't think that makes the Archbishop of Canterbury's familiarity here "chronic". Yet I believe our regular meetings do illustrate the wisdom of Newman's words. The bonds of familiarity now established between Anglicanism and the Catholic Church are too firm for old hostilities and past misunderstandings to arise again. We have glimpsed the beauty of God's truth alive in each other. That truth sinks slowly into the mind. But, having done so, it stays.

This familiarity of Popes and Archbishops is echoed in many other friendships. Here, at All Saints, Bevan Wardrobe and Don Alfredo Bona have shown that Anglican and Roman Catholic parish priests can work in partnership in Italy just as they do increasingly in England and elsewhere. And amidst us here today I am delighted to welcome Father Pierre Duprey, Secretary of the Pontifical Council for Promoting Christian Unity, and a member of ARCIC, whose familiarity is close and delightful.

In that same letter of Newman's, he said:

"Paper argument is most disappointing".

I must be careful not to endorse that too enthusiastically in the presence of the Co-Chairmen of ARCIC, but I believe I know what Newman meant. Few were more addicted to paper argument than he, but few have realised more clearly that truth is discovered most frequently in sacrament and holiness of life.

Like Newman, St. Paul was equally addicted to paper argument, but equally dismissive of its usefulness as a final arbiter of truth. For him the learning of Christ was seen in putting off "the old man, which is corrupt according to the deceitful

lusts" and putting on the new man "which after God is created in righteousness and true holiness". That holiness would be revealed when "bitterness, and wrath, and anger, and clamour, and evil speaking" were put away. It would be shown when the Holy Spirit working in Christ's people made them "kind to one another, tender hearted, forgiving one another".

The spirit of familiarity is expressed in this sacrament of unity. Here in the Eucharist Christians experience God's saving grace at a level too deep for the adequacy of words. Yet our liturgists have been busy trying to help the faithful understand the action of the Eucharist more clearly. A new familiarity — perhaps most marked in the sharing of the peace — identifies the contemporary liturgies of both our churches. Yet the Eucharist is not so much to be understood as to be experienced; not so much to be explained as something in which to partake; it is to feed us rather than to teach us. That is one of the reasons why the majestic, even if sometimes obscure, liturgy of the Book of Common Prayer which we use today retains such affection.

For Christians comprehend what they cannot always be said to understand. Most Christians have little understanding of eucharistic theology, yet they comprehend the Eucharist. We need to remember that things which are completely plain and explicit may be of only limited spiritual sustenance. In the liturgy and in the Scriptures we enter upon holy ground, we approach a mystery.

Karl Rahner has reminded us that the vast majority of Christians, whether Anglicans, Roman Catholics, Lutherans or of any other tradition, are members of their particular church for historical, geographical or sociological reasons; only a minority are so on theological or confessional grounds. Their faith is not fundamentally concerned with confessional questions. They recognize that their fellow Christians of other traditions share the same hope, rejoice in the same salvation, and follow the same Lord. Despite our confessional differences, we do enjoy this deeper unity. The same Spirit cries out without words to the same Father in our hearts (*Rom 8.15*). "In the Spirit of God all of us 'know' something more simple, more true and more real that we can express at the level of our theological concepts". Thus speaks Karl Rahner, as he explores this mystery. "God's love has been shed abroad in our hearts by the Holy Spirit". So says St. Paul to the Church in this city. That, twenty centuries on, remains the true basis of our unity.

The living Christ through his Spirit in the world has created a fellowship of those who, believing in the same gospel and sharing the same baptism, find a grace of unity in their common salvation. Their great desire is to share together in this sacra-

ment of unity, the Eucharist, and to obey the Lord's command, "Do this in remembrance of me".

That's why we must never take our separation for granted. That's why we should never allow our divisions to become tolerable, or worse still, comfortable. We should ever recognize the scandal that Anglicans and Roman Catholics must celebrate two Eucharists to make one memorial of our redemption on the day of the Lord.

Yet, in a few moments time, after celebrating this Eucharist, I will go to St. Peter's to attend the Sunday Eucharist offered by the Bishop of Rome. At this Anglican Eucharist in All Saints we are reminded of the Communion of Saints, the example of grace filled lives and their continuing ministry of intercession for the living. At the St. Peter's mass Pope John Paul II will officially recognize a number of Christian women and men as "blessed". God's redemptive and sanctifying grace continues to transform human beings into the image of Christ. In the Communion of all the saints, there will be no denominations. The walls of our division do not reach as high as heaven.

Holiness of life knows no denominational barriers. Sanctity is recognised by Christians wherever it is found — whether in Popes or in peasants, in martyrs of our own day, such as the Catholic Archbishop Oscar Romero, or the Anglican Archbishop, Janani Luwum, and in the unknown lives of the faithful of all our churches who make up the body of Christ on earth.

The saints break through these barriers

because of their firm grasp of the fact of heaven. The dedication of this church to all the saints was a mark of perhaps unconscious ecumenical prophecy a century ago. For the saints teach us that heaven is the final and lasting attainment of communion with God, that it is eternal, as God himself is eternal. They teach us that, though our present work is limited in time and space, our calling is to eternity, not to a lonely eternity, but to a social eternity in which God is the centre and the life and the bond of the vast company of his redeemed. In the eternal city of Rome they remind us that the perfect city we desire is in heaven, because only in heaven can its conditions be satisfied.

Fourteen hundred years ago there lived a Christian in this country whose name is unknown to us. We know little about him save that he wrote some fine Latin prayers. But we may rightly think of him as one of the myriad anonymous holy ones who draw our eyes heavenward to that unity in eternity to which our Lord calls us. Out of his longing to attain the heavenly country he wrote a prayer which we might entitle a "collect for pilgrims upon the saints highway":

Almighty and most merciful God, unto whose eternal blessedness we ascend, not by quickness of the flesh, but by readiness of the spirit; by thy holy inspiration make us to seek always the courts of thy heavenly city, and of thy gracious goodness and mercy bring us confidently to enter therein; through Jesus Christ our Lord. Amen.

THE PAPAL MASS

October 1, 1989

After the Anglican service, the Archbishop and his delegation went to St Peter's Basilica to be present at the Mass held outside on the Piazza of the Basilica, at which Pope John Paul II presided. During the Mass there took place the ceremony of beatification for Niciforo Diez Tejerina and 25 other members of the Passionist order, all martyrs, as well as for Lorenzo Maria Salvi (1782-1856), Geltrude Caterina Comensoli (1847-1903), and Francesca Anna Cirer Carbonell (1781-1855).

The Archbishop and the Pope exchanged the kiss of peace during the Mass. At the end of the Mass, the delegation accompanied the Pope back into the Basilica. The Archbishop and the delegation were then given a brief tour of St Peter's Basilica by His Excellency Monsignor Virgilio Noè, the Archbishop Coadjutor of the Cardinal Archbishop of the Basilica.

During the Mass, the Archbishop and the Delegation

had places of honor, and were welcomed by the Pope at the beginning of the Mass, with these words:

THE POPE'S GREETING

Today, at this Mass of Beatification, I wish to extend a fraternal welcome to the Most Reverend Robert Runcie, Archbishop of Canterbury and Primate of the Anglican Communion, on the occasion of his official visit to the Holy See. Yesterday evening we prayed together in the Church from which Pope Saint Gregory the Great sent Saint Augustine to England to preach the Gospel of Christ. As we venerate other men and women who, like Saints Gregory and Augustine, bore courageous witness to Christ, we pray that all Christians will come to ever greater unity in their witness to our one Lord and Saviour.

VISIT TO THE VATICAN ARCHIVES

October 2, 1989

During the visit other events took place including a dinner offered on September 30 in honor of the Archbishop of Canterbury by the British Ambassador to the Holy See, and a reception on October 1 at the Palazzo Doria, offered together by the Anglican Center in Rome and the Prince and Princess Doria Pamphili.

On the morning of the last day, October 2, before the signing of the Common Declaration with Pope John Paul II, the Archbishop and his delegation toured the scavi (excavations) under St Peter's Basilica, as well as the Vatican Secret Archives and the Vatican Library.

At the Vatican Secret Archives a special exhibition of documents was prepared highlighting significant events in the relationship between the Church of England and the Holy See, especially during the critical time of the sixteenth century and also in the changed atmosphere of today. Cardinal Antonio Javière welcomed the Archbishop to the Archives.

CARDINAL JAVIERRE'S GREETING

Your Grace,

It is my privilege to welcome you today to the Vatican Secret Archives. I do so most cordially, on behalf of all my staff and in my own name, trusting that you will not take into account my linguistic performance, but rather the sincerity of the sentiments with which I welcome you.

1. We are deeply grateful to you for your visit, which we deem a great honour. We see it as something that has become a tradition for the Archbishops of Canterbury who come to Rome to meet him "who presides in love". Indeed, the Archives were visited by your predecessors, Archbishop Coggan and, before him, Archbishop Ramsey. Allow me to tell you with what esteem and veneration I have always regarded that great pastor, scholar and ecumenist. When I met him in New Delhi, way back in 1961, I had occasion to note that his solid doctrinal grounding and ecumenical openness were founded on a firm historical basis, acquired also through archive documents.

2. I note with pleasure that your ecumenical agenda in the Holy City is in perfect harmony with the conciliar Decree "Unitatis Redintegratio". An important part of it is occupied by prayer. The day

before yesterday, we had the joy of praying together "pro unitate" and, so far as dogma permits, "in unitate", in the recitation of Vespers in the church of St. Gregory the Great. It was one of those outstanding occasions on which we feel not so much seekers of unity, as builders of unity, in communion with Christ, who prays "ut sint unum".

After prayer, the "Unitatis Redintegratio" mentions study and, more specifically, the historical dimension which is decisive for the success of doctrinal dialogue. I am sure that your visit to our Archives will not fail to be noted by the members of the Mixed Commission, engaged in arduous problems of an historical nature.

We, too, are convinced of the important contribution of Archives, for, when they are ecclesiastical, such documents are not mere historical records of a more or less remote cultural past. They are like pulsations of the heart of the Church, which, being One and Catholic, is ever and everywhere alive, in time and in space. They belong to us no less than to those who have gone before us.

That is why the Archives of the Church, true to their character, offer a firm, incomparable foundation for ecumenical dialogue. Here all documents are faithfully preserved and are accessible to all, without discriminations of any sort. They lend themselves, moreover, to study which is free from the limitations inevitable in ecumenical prayer or even in ecumenical collaboration. Here scholars may study "pro unitate" and also "in unitate", in a mutual interchange in their search for truth, in which we shall find unity, because the truth is Christ.

3. Your Grace, we are indebted to you for the support which you bring to our endeavours by stressing their ecumenical dimension. As the Second Vatican Council reminds us, ecumenism is a cause which is common to all Christians. Happy are we who have a place in the vanguard!

God grant that the prayer in which we shared in the church of St. Gregory be truly prophetic. In other words, may Saturday's First Vespers soon be crowned by a Sunday Eucharist, celebrated in perfect unity... as Our Lord intended, and as He prayed, and invited us to pray "ut sint unum".

Thank you, Your Grace, and once again, welcome!

THE COMMON DECLARATION

October 2, 1989

After visiting the Vatican Library and the Vatican Archives, on the morning of October 2, the Archbishop of Canterbury went to the private library of Pope John Paul II. The Pope and the Archbishop signed the following declaration.

COMMON DECLARATION

After worshipping together in the Basilica of Saint Peter and in the Church of Saint Gregory, from where Saint Augustine of Canterbury was sent by Saint Gregory the Great to England, Pope John Paul II, Bishop of Rome, and His Grace Robert Runcie, Archbishop of Canterbury, now meet again to pray together in order to give fresh impetus to the reconciling mission of God's people in a divided and broken world, and to review the obstacles which still impede closer communion between the Catholic Church and the Anglican Communion.

Our joint pilgrimage to the Church of Saint Gregory, with its historic association with Saint Augustine's mission to baptize England, reminds us that the purpose of the Church is nothing other than the evangelization of all peoples, nations and cultures. We give thanks together for the readiness and openness to receive the Gospel that is especially evident in the developing world, where young Christian communities joyfully embrace the faith of Jesus Christ and vigorously express a costly witness to the Gospel of the Kingdom in sacrificial living. The word of God is received, "not as the word of man, but as what it really is, the word of God" (1 Thess 2:13). As we enter the last decade of the second millennium of the birth of Jesus Christ, we pray together for a new evangelization throughout the world, not least in the continent of Saint Gregory and Saint Augustine where the progressive secularization of society erodes the language of faith and where materialism demeans the spiritual nature of humankind.

It is in such a perspective that the urgent quest for Christian unity must be viewed, for the Lord Jesus Christ prayed for the unity of his disciples "so that the world may believe" (Jn 17:21). Moreover Christian disunity has itself contributed to the tragedy of human division throughout the world. We pray for peace and justice, especially where religious differences are exploited for the increase of strife between communities of faith.

Against the background of human disunity the arduous journey to Christian unity must be pursued with determination and vigour, whatever obstacles are perceived to block the path. We here solemnly re-commit ourselves and those we represent to the restoration of visible unity and full ecclesial communion in the confidence that to seek

anything less would be to betray our Lord's intention for the unity of his people.

This is by no means to be unrealistic about the difficulties facing our dialogue at the present time. When we established the Second Anglican-Roman Catholic International Commission in Canterbury in 1982, we were well aware that the Commission's task would be far from easy. The convergences achieved within the report of the First Anglican-Roman Catholic International Commission have happily now been accepted by the Lambeth Conference of the bishops of the Anglican Communion. This report is currently also being studied by the Catholic Church with a view to responding to it. On the other hand, the question and practice of the admission of women to the ministerial priesthood in some Provinces of the Anglican Communion prevents reconciliation between us even where there is otherwise progress towards agreement in faith on the meaning of the Eucharist and the ordained ministry. These differences in faith reflect important ecclesiological differences and we urge the members of the Anglican-Roman Catholic International Commission and all others engaged in prayer and work for visible unity not to minimize these differences. At the same time we also urge them not to abandon either their hope or work for unity. At the beginning of the dialogue established here in Rome in 1966 by our beloved predecessors Pope Paul VI and Archbishop Michael Ramsey, no one saw clearly how long-inherited divisions would be overcome and how unity in faith might be achieved. No pilgrim knows in advance all the steps along the path. Saint Augustine of Canterbury set out from Rome with his band of monks for what was then a distant corner of the world. Yet Pope Gregory was soon to write of the baptism of the English and of "such great miracles... that they seemed to imitate the powers of the apostles" (Letter of Gregory the Great to Eulogius of Alexandria). While we ourselves do not see a solution to this obstacle, we are confident that through our engagement with this matter our conversations will in fact help to deepen and enlarge our understanding. We have this confidence because Christ promised that the Holy Spirit, who is the Spirit of Truth, will remain with us forever (cf. Jn 14:16-17).

We also urge our clergy and faithful not to neglect or undervalue that certain yet imperfect communion we already share. This communion already shared is grounded in faith in God our Father, in our Lord Jesus Christ, and in the Holy Spirit; our common baptism into Christ; our sharing of the Holy Scriptures, of the Apostles' and Nicene Creeds; the Chalcedonian definition and the teaching of the Fathers; our common Christian inheritance for many centuries. This communion should be cherished and guarded as we seek to

grow into the fuller communion Christ wills. Even in the years of our separation we have been able to recognize gifts of the Spirit in each other. The ecumenical journey is not only about the removal of obstacles but also about the sharing of gifts.

As we meet together today we have also in our hearts those other Churches and Ecclesial Communities with whom we are in dialogue. As we have said once before in Canterbury, our aim extends to the fulfilment of God's will for the visible unity of all his people.

Nor is God's will for unity limited exclusively to Christians alone. Christian unity is demanded so that the Church can be a more effective sign of God's Kingdom of love and justice for all humanity.

In fact, the Church is the sign and sacrament of the communion in Christ which God wills for the whole of his creation.

Such a vision elicits hope and patient determination, not despair or cynicism. And because such hope is a gift of the Holy Spirit we shall not be disappointed; for "the power at work within us is able to do far more abundantly than all we ask or think. To him be glory in the Church and in Christ Jesus to all generations, for ever and ever. Amen" (*Eph 3:20-21*).

ROBERT CANTUAR
JOHN PAUL II

RELATIONS WITH THE ECUMENICAL PATRIARCHATE

THE VISIT OF THE DELEGATION FROM THE ECUMENICAL PATRIARCHATE

June 27-30, 1989

Once again in 1989 the Ecumenical Patriarchate sent a delegation to the Vatican to take part in the celebration of the feast of Sts. Peter and Paul, the patrons of the Church of Rome, on June 29. The delegation was headed by His Eminence Bartholomew Archondonis, Metropolitan of Philadelphia, and included His Excellency Bishop Spyridon of Apamea, and Dimitrios, the Archdeacon of the Patriarchate of Constantinople.

Following informal conversations with members of the staff of the Pontifical Council for Promoting Christian Unity on the morning of June 28, the delegation was invited to attend a dinner at the Dutch College offered by Cardinal Willebrands on the occasion of his 25th anniversary of episcopal ordination. During his remarks, Metropolitan Bartholomew offered the Cardinal a message and gift from Patriarch Dimitrios I.

The delegation was present at the Mass celebrated in St. Peter's Basilica on June 29 by His Holiness Pope John Paul II. The Holy Father imposed the pallium on a number of metropolitans during the liturgy, and the Orthodox Metropolitan was invited to join the Catholic Metropolitans and the Pope in venerating the relics in the Confession beneath the altar. After the liturgy, the Pope received the delegation in private audience. There was an exchange of speeches and gifts, during which the Metropolitan presented the Pope with a message and gift from Patriarch Dimitrios. Afterwards, the delegation joined the Holy Father for lunch.

THE MEETING WITH THE POPE, JUNE 29

THE POPE'S ADDRESS

Your Eminence,
Dear Brothers in the Lord,

The patronal feast of the Church of Rome gives me once again the joy of welcoming a delegation from the sister Church of Constantinople. I thank my beloved brother, the Patriarch Dimitrios I, for having sent you, and I welcome you.

The saints and glorious Apostles Peter and Paul are specially honoured by this Church of Rome of which they are the founders. But the entire Church, built on "the foundation of Apostles and Pro-

phets" (cf. *Ep* 2:20) rejoices at this solemnity and in a common veneration of the two great Apostles glorifies him who called them: "The Apostle and the High Priest of our profession, Jesus" (*Heb* 3:1). Your participation at our feast finds there its profound meaning. In these days, in fact, the Church of Rome, the Church of Constantinople and all the Christian communities which honour the memory of the Apostles are joined in pilgrimage to the source of faith that rests on the Apostolic testimony. And, every year, the same spiritual proceedings are accomplished when a delegation of the Church of Rome takes part at the Phanar in the feast of the Apostle Andrew, the First called to follow Jesus and the brother of Saint Peter.

The lives of the two holy Apostles Peter and Paul, as we know them from Holy Scripture, give us a subject for meditation capable of strengthening our hope for our personal life as well as for the life of our Churches and the relationship they entertain in view of finding full communion. When he had denied his Lord three times, Peter, having shed tears of repentance, finds him risen and is asked three times the fundamental question: "Do you love me?" It will suffice for him to say a loving "yes" three times to be confirmed in his calling to guide the flock and to follow Christ to the extent of giving his life for him. As for Paul, it was when he was a "blasphemer, persecutor and injurious" that Christ had mercy on him and called him to his service. He also became a faithful witness and because of the superabundance of grace within him (cf. *1 Tm* 12:14) he shed his blood for Christ. Recently, the same merciful grace has been given to our two Churches which for centuries have been weakened by the tragedy of division "for with God nothing shall be impossible" (*Lk* 1:37). To our Lord who does not fail to put his trust in us, we say with Peter: "Lord, you know everything, you know how much I love you". Like Paul, we know ourselves to be invested "mercifully with this ministry and we do not lose courage (cf. *2 Cor* 4:1). We know that we are only earthen vessels which contain the treasure of the Gospel of salvation, that the excellency of the power may be of God and not of us" (*2 Cor* 4:7).

Dear brothers, this is the grace in which not only today's meeting is rooted, but also the

theological dialogue between our Churches which continues to bear fruit and is deepening, as well as all the contacts and all the collaboration which already exist between the Catholic and the Orthodox faithful. The celebration of the Apostles Saint Peter and Saint Paul throws light then, particularly, on the efforts made by the Roman Catholic Church and the Orthodox Church of Constantinople so that the day may come when we shall be able to share the same Eucharistic Sacrament of the unity of the Body of Christ. We see that the Lord accomplishes in us what he accomplished in the lives of the glorious Apostles whom we are celebrating. We believe that his power manifests itself in our weakness (cf. *2 Cor* 12:9) and that this communion which grows between us draws, mysteriously but efficiently, all humanity in the realization of God's plan who wants to gather it to himself through Christ. This involves and must involve each believer more and more in an engagement for justice and peace in the world. No human anguish must be strange to us. And as often as possible we must together tell the world of today that its unity, its peace, its salvation have their source and realization in Jesus Christ.

I beg you to convey to my brother, the Patriarch Dimitrios, my feelings of fraternal affection in the Lord. I assure you of my prayer, so that by the intercession of the Apostles Peter and Paul, an abundance of divine grace may be granted to each one of you and to our Churches.

METROPOLITAN BARTHOLOMEW'S ADDRESS

Your Holiness,

My brothers, His Excellency the Bishop Spyridion of Apamea and the Very Reverend Grand Archdeacon Dimitrios, as well as my humble self, feel a deep honour and a great joy in introducing ourselves as the official delegation of the Ecumenical Patriarchate and of His Holiness our Patriarch to Your Blessed Holiness, on the occasion of the patronal feast of your Venerable Church of Rome which celebrates the sacred memory of the Apostles, the first leaders Peter and Paul who glorified God by their martyrdom (cf. *Jn* 21:19) in this historic city.

This important commemoration celebrated by our two Churches on the same day, as well as the sacred memory of the first to be called, which makes the brothers Peter and Andrew meet again at the tomb of the former, reminds us of the duty of love which must unite the Sister Churches founded by them, and also all the disciples of Christ (cf. *Jn* 13:35); "Nothing is so important to God as love... therefore the first disciples to be called were the two brothers, the omnipotent Saviour indicated from the start that he wished all his disciples to be united in brotherhood" (Isidore Pélusiote).

Let us glorify God, because after a gap of centuries due to schism and fanaticism today "We

have come together... to communicate with love through the same will and acceptance of God's will" (Cyril of Alexandria), which is the unity of those who believe in him. In fact, in these last years the love between us has warmed and has grown so much that today we are living a miracle which "has not been manifested to the sons of man in other generations" (*Eph* 3:5). The memorable Popes John XXIII and Paul VI, and the Patriarch Athenagoras are not the only initiators of this miracle to which they have contributed, but also Your Holiness and the Ecumenical Patriarch Dimitrios who, in a laudable way, walk in their footsteps, thus deserving the gratitude and the unbounded respect of your faithful. It is not only they who have conceived, projected and inaugurated a great and historic work such as this who are great, but also those who continue the initiative, who demolish the different "walls of infamy", the worst being that which divides Christians, those who are baptized in the name of the Holy Trinity and who profess Jesus Christ as God and Saviour.

Certainly our love for full communion is not sufficient although it is greater than faith and hope (cf. *1 Cor* 13:13) but — according to one ascetic, Nilus — priority should be given to the coincidence and faithfulness to truth, therefore "let us try to be faithful to truth, to progress also in the greatest of virtues, love".

Today, it is precisely to realize this identity in truth that our Churches dialogue even in the theological domain — and not simply for the sake of dialogue — parallel to their dialogue of love. Because to admit that problems and obstacles exist for the restoration of Christian unity without trying to solve and surmount them means a lack of realism, if not hypocrisy.

For Your Holiness and for our Patriarch this dual dialogue of love and truth between our Churches is of constant concern and a daily experience, amounting to a prayer because you both know and teach "the power of God and our weakness", as Saint John Chrysostom would say.

Your Holiness,

Today also, at the tombs of the Apostles, the first leaders whom we celebrate, we prayerfully invoke their intercession, as well as that of Andrew and the other apostles for the full success of our theological dialogue and its fulfilment. Because with Peter "the very precious and supreme peak of theologians" the other apostles also received from the Holy Spirit the gift of the true theology of the Holy Trinity. And all together on Maundy Thursday in the Upper Room in Jerusalem, they ate with the Lord "the bread of angels" according to the Psalm.

But besides the apostles, we ask for the intercession of the Theotokos, watching in prayer, since, according to Saint Jerome, "to each of the elect was given partial grace, but to Mary the whole fullness of grace".

Thus we shall be made worthy on "the day of the Lord" (*Acts* 2:20) to profess in union with one

tongue and one heart: Father, Son and Holy Spirit, and, fed at the same table on the divine word, to partake together of the wholesome banquet of the Body and the Blood of the Lord. For the very chalice desires those who take communion from it to be of the same thought and not strangers; in fact, those estranged cannot be in communion.

And now, Your Holiness, "in the image and on the model of unbreakable friendship and of the concord, as well as in the unity understood as unanimity" (Cyril of Alexandria) of our Sister Churches, for which we pray, dialogue and work, I have the honour of offering you, on behalf of your brother the Ecumenical Patriarch Dimitrios who joins with you in today's celebration, this sacred icon of the first leaders, depicted with the first to be called, a copy of an ancient icon preserved in the Holy Monastery of Sinai.

Ad multos annos, Your Holiness!

PATRIARCH DIMITRIOS' MESSAGE TO THE POPE

To the Most Holy and Blessed Pope of Ancient Rome, John Paul II, Greetings in the Lord.

As almost a decade has passed since Your Holiness paid a blessed visit to us and our Church for her patronal feast, we return to your historic See to celebrate together, this year also, the patronal feast of your Church, our sister in spirit and in heart, through the participation of the delegation sent especially for this purpose. Led by our very dear Brother in Christ, H.E. the Metropolitan Bartholomew of Philadelphia, Director of our special patriarchal office, it also includes His Excellency the Bishop Spyridion of Apamea (Rome) and our Very Reverend Grand Archdeacon, Dimitrios.

Thus, by celebrating together each year the memory of the Holy Apostles, who founded our Sister Churches, we are ever more conscious of the truth that the Church was built "on the foundations of the Apostles and Prophets, Jesus Christ himself being the cornerstone" (*Eph 2:20*) and we listen to the call so that we all keep, uncontaminated, the Apostolic faith and Apostolic tradition that guarantee our unity with the Primitive Church. Thus by being united with the Apostles, we may guarantee the truth.

No doubt the mutual participation in the official events of the lives of our Churches, such as their patronal feasts, not only enhances our reciprocal love, "the sublime virtue, the token of the disciples of Christ, that is above the charisma", to quote John Chrysostom, but constitutes also a proof of the communion which already exists between them, a communion which Your Holiness defines as profound, and your memorable predecessor Paul VI defined as almost complete, and for the accomplishment of which we are working together in our prayers for one another, in the dialogue of love, in the study of contemporary questions which interest not only our Churches or

Christianity, but the whole world and, lastly, also in the theological dialogue between our Churches which has already produced three common texts on some important aspects of our Christian faith. But the bishops and other theologians of the mixed commission for this dialogue, more than these common texts, indicate each time their resolution and that of their Churches to promote and complete this sacred work and thus realize the object of the dialogue, that is to say the re-establishment of full communion between the Churches.

Most Holy Brother! Soon our dialogue will examine the main questions of ecclesiology and of Canon Law which chiefly impede the accomplishment of our communion. That is why together we ask you to intensify prayer and to increase the encouragement to the delegates of our Churches who are taking part in the dialogue, so that the weight of their responsibilities are lightened and that they may reach agreement more easily for the joy of the angels and men, and for the glory of God.

United, therefore, in this celebration with the Church of Rome, centred in love, and with Your Venerable Holiness united in the love of Christ, and in the hope of our not distant future full union in faith also, we warmly congratulate you on behalf of our Church of Constantinople and of our humble person.

Embracing Your Holiness with a holy kiss, we remain with a deep love in our common Lord and Saviour, and also with our particular esteem.

Your Holiness' affectionate Brother in Christ

(June 24, 1989) † DIMITRIOS OF CONSTANTINOPLE

CELEBRATION OF THE 25th ANNIVERSARY OF CARDINAL WILLEBRANDS' ORDINATION TO THE EPISCOPATE, JUNE 28

Dimitrios I sent a letter to the Cardinal and this was read during the celebration. Metropolitan Bartholomew also addressed the Cardinal on that occasion. Both addresses are printed below.

LETTER OF DIMITRIOS I

To His Eminence Johannes Cardinal Willebrands, President of the Pontifical Council for Promoting Christian Unity, grace and peace in the Lord.

In your Eminence's letter of May 3 (prot. 2216/89/b), it gave us great pleasure to learn of the twenty-fifth anniversary of your ordination to the episcopate at the hands of Pope Paul VI of happy memory, an event which is to be commemorated next June 28th.

First of all we glorify the name of Jesus Christ, the supreme pastor and edifier of the Church, who called Your Eminence and made you worthy to reach this important point in your long ec-

clesiastical career flourishing in good health and vigor. And we thank Him for what you have achieved with fidelity and modesty during a quarter century as a bishop in various positions, both in Rome in the central government of our sister Roman Catholic Church, and in the Netherlands your homeland. But we thank Him particularly for your achievements during the past twenty years as President of the Secretariat for Christian Unity, a sacred cause pleasing to God, to which you have dedicated yourself with all your mind and heart.

As first bishop of the Orthodox Church, we thank Your Eminence for what you have done, and continue to do, to quicken the arrival of that great and splendid day of complete union between our sister Churches, a day which will be "the pride of the ages, a joy to generation after generation" (*Is* 60:15), and when Christ the head of the Church "through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations" (*Rom* 1:5) will be glorified.

At this propitious moment we wish to praise in a particular way Your Eminence's contribution, as Co-President of the Joint Commission, to the progress of the dialogue currently underway between our Churches. This contribution has been absolutely positive and precious thanks to your wisdom, culture, experience, love, good disposition, humility, and profound faith in the necessity of overcoming divisions and schisms, and of confessing the same faith "with one voice and one heart" before the contemporary world which thirsts for an authentic message of hope and salvation.

On the anniversary that we celebrate today, so significant for Your Eminence, but also for the Church, the Ecumenical Patriarchate and we personally wish to express to you once again our appreciation, love and gratitude. Along with the expression of these sincere and warm feelings, we ask you to accept the gift that we are sending to you with our patriarchal delegation which will soon be visiting Ancient Rome on the occasion of the patronal feast of your Church.

And finally, praying for Your Eminence's longevity and good health, we embrace you with profound love in the Lord and with the greatest esteem.

June 20, 1989

From Your Eminence's
affectionate brother in Christ
✠DIMITRIOS OF CONSTANTINOPLE

ADDRESS BY METROPOLITAN BARTHOLOMEW OF
PHILADELPHIA

Your Eminence, My Dear Brother in Christ,

It is with a feeling of profound joy that my brothers in the patriarchal delegation and I celebrate with you today, around this table of love, the twenty-fifth anniversary of your ordination to the episcopate.

The Fathers of the Church described the bishop as being "in the thought of Jesus Christ", and "modeled upon and in the place of Christ", a visible image of Christ. For this reason the bishop is called to be a man of love and of service to others, according to the model of Christ the High Priest.

Your Eminence has been, and continues to be, a man of love for others and of service to all, especially in favor of the sacred cause of unity. During a visit to the Phanar you yourself once said to His Holiness Dimitrios, the Ecumenical Patriarch, that you are "a pilgrim of brotherhood and of the hope given to us in Christ". Who more qualified, then, could the memorable Pope Paul VI have found to be President of the Secretariat for Promoting Christian Unity after the illustrious Cardinal Bea?

Two decades have passed since then, and as many years since you were named a Cardinal, during which time you have traveled around the world proclaiming that love, reconciliation, peace and unity to which all have been called by the Holy Spirit. And all this so that the divine will as expressed in the prayer of the Lord might be realized "that all may be one", and "so that the world may believe", this world at the end of the twentieth century which continues to be tormented by the lack of love and its consequences while it is worthy of a better destiny, having been created by the God of love and peace, and called by Him to transfiguration.

Your Eminence,

Your long ecumenical work which has borne such rich fruit is recognized by all, and particularly by the Ecumenical Patriarch, whose sincere and precious friend you have been for many years. I have the honor of transmitting to you from my Primate a message of greeting for the anniversary that you celebrate today. I would like to present this message to you from His Holiness Dimitrios, the Ecumenical Patriarch, along with an episcopal encolpion representing Mary the Theotokos.

As is well known, all Orthodox bishops wear this encolpion as an insignia of their office. My patriarch offers it to you with the deepest wish that all Christian bishops who, through the apostolic succession, have received grace and saving truth from the apostles, might as soon as possible be rendered worthy of being together the guarantee of the unity of the Church, since the bishop is the person "who expresses the presence of Christ and the unity of the Church down through the centuries".

Your Eminence,

As the delegation from the Ecumenical Patriarchate we offer you our heartfelt congratulations on this festive day, which constitutes a milestone in your ecclesiastical career. Moreover, on the occasion of your eightieth birthday, which will take place in a few months, we pray to God the giver of

gifts to grant Your Eminence a long life, strength, and enlightenment so that you might continue your precious work for the Church of Christ, to His glory.

We also congratulate the Pontifical Council for Promoting Christian Unity over which you preside,

as well as your Dutch compatriots who are so justly proud of their illustrious fellow countryman. We thank you and the administration of this College for the welcome and hospitality we have received.

Ad multos et benedictos annos, Eminentissimo Domine et frater noster in Christo!

RELATIONS WITH THE PATRIARCHATE OF MOSCOW

In 1989-1990 a series of contacts took place between the Patriarchate and the Holy See concerning issues of mutual interest including the situation of Catholics of the Eastern Rite in the Western Ukraine.

The items below include press reports of meetings that took place, or statements of the Pope relating to them, and a mutually agreed set of recommendations for normalization of relations between Orthodox and Catholics of the Eastern rite in the Western Ukraine, approved by the authorities of each Church.

The last statement cited below is an excerpt from the address of Pope John Paul II to President Mikhail Gorbachev of the USSR. This statement is not in the same line as those mentioned above because it concerns the relationship of the Holy See to the President of the USSR. But it is pertinent here because in this address the Pope referred to the relationship between the Holy See and the Russian Orthodox Church.

DELEGATION FROM THE PATRIARCHATE OF MOSCOW TO ROME

August 24-26, 1989

The delegation consisting of His Eminence Monsignor Filaret, Metropolitan of Kiev and Galicia, His Eminence Monsignor Filaret, Metropolitan of Minsk and Byelorussia and President of the Department of Foreign Relations of the Patriarchate of Moscow, and His Eminence Monsignor Juvenaly, Metropolitan of Krutitsy and Kolomna, met the Holy Father on August 25, 1989. A press release indicated the purpose of their visit as follows:

PRESS RELEASE

The delegation came to thank the Holy Father both for his participation in the Millennium of the Baptism of the Rus' and for the participation of a delegation from the Church of Rome and from the Catholic Church which came to Moscow for that occasion.

It came also to develop and deepen the relations between the Patriarchate of Moscow and the Catholic Church, to resume conversations and obviously to take up the problems that exist between the two churches, in particular, questions concerning the Catholic Church in the Soviet Union.

DELEGATION OF THE HOLY SEE TO MOSCOW

November 1-3, 1989

PRESS RELEASE

A delegation of the Holy See of Rome, presided over by His Eminence Cardinal Willebrands, President of the Pontifical Council for Promoting Christian Unity, and composed of His Excellency Archbishop Edward Cassidy, Substitute of the Secretariat of State, of Father Pierre Duprey, Secretary of the Pontifical Council for Promoting Christian Unity, and of Mgr Salvatore B. Scribano of the same Council, came to Moscow on the 1st of November 1989, to present to His Holiness Pimen, Patriarch of Moscow and all of the Russias, a letter from His Holiness Pope John-Paul II. This letter is the reply to the letter of the Patriarch, which was brought to Rome by Their Eminences Metropolitan Philaret of Kiev, patriarchal Exarch of the Ukraine, Metropolitan Philaret of Minsk and of Byelorussia, and Metropolitan Juvenali of Krutitsy and of Kolomna.

The delegation of the Holy See was most cordially welcomed by His Eminence Metropolitan Philaret of Minsk, and, on the morning of November 2nd, in the residence of His Holiness the Patriarch at the monastery of Saint Daniel, had a long exchange of views with Metropolitan Philaret of Minsk and of Grodno, patriarchal Exarch of Byelorussia, President of the Department of Foreign Affairs of the Patriarchate of Moscow; with Metropolitan Pitirim of Volokolamsk, President of the Department for Publications of the Patriarchate; with the Proto-priest Professor Vitali Borovoy, Vice-President of the Department of Foreign Affairs; and with Doctor Alexei Buevsky, Executive Secretary of the same Department.

Being unable to receive the delegation in person for reasons of ill-health, His Holiness the Patriarch sent a message to Metropolitan Philaret authorising him to accept the letter from Pope John-Paul II. The delegation from the Holy See therefore presented to the Metropolitan of Minsk a chalice for His Holiness the Patriarch, offered by Pope John-Paul II as a sign of his desire to see the two Churches achieve full communion.

The exchange of these delegations indicates the desire of the two Churches to promote their collaboration, to strive together to resolve the questions with which they are faced, and to ensure the growth of a spirit of Christian sincerity and fraternity. The spirit of Christian charity demands of

everyone the exclusion of acts of violence which not only do not resolve the problems, but which make progress towards their authentic solution still more difficult. Those who ask in prayer "forgive us as we forgive", are, in the spirit of the current dialogue, obliged to confront all the questions, whatever their difficulties might have been in the course of history. It is today, and it is together, that we must attempt to fulfil the will of our one true Lord. This is the spirit which has inspired this exchange of delegations, and the letter from the Holy Father to the Patriarch.

This spirit must also inspire the faithful of the two Churches in the current complex and delicate development of the situation of the Eastern-rite Catholics, especially in western Ukraine.

The delegations have decided to continue their contact and the dialogue about this important question which preoccupies the two Churches.

November 4th, 1989.

MEETING OF UKRAINIAN CATHOLIC LEADERS AT THE HOLY SEE

November 15, 1989

On November 15, 1989, at the invitation of the Holy Father, there was a meeting in the offices of the Pontifical Council for Promoting Christian Unity from 9:30 to 11:30 am. Present at the meeting were Cardinal Myroslav Ivan Lubachivsky, Archbishop of Lviv of the Ukrainians, the Metropolitan of Winnipeg Maxim Hermaniuk, the Metropolitan of Philadelphia Stephen Sulyk, and the Exarch for the Ukrainians of France, Bishop Michael Hrynchyn, along with Cardinal Willebrands, President of the Pontifical Council for Promoting Christian Unity, the Substitute of the Secretariat of State, His Excellency Edward Cassidy, the Secretary of the Congregation for the Catholic Oriental Churches, His Excellency Archbishop Miroslav Stefan Marusyn, and Father Pierre Duprey, Secretary of the Pontifical Council for Promoting Christian Unity.

The purpose of this meeting was to promote a common reflection on the evolution of the situation of Catholics of the Eastern rite in the Soviet Union, and especially in the western Ukraine. It took place within the context of the contacts which have taken place and which will take place between the Holy See and the Patriarchate of Moscow. It is indeed important that the evolution currently underway take place in the spirit of the new relationship which has developed since the Second Vatican Council between the Catholic Church and the Orthodox Church. It is hoped that this new relationship will contribute decisively to reciprocal and fraternal recognition and respect between the two sister Churches, the Orthodox and the Greek Catholic, in the Ukraine. Whatever the difficulties and hurts of the past may have been, a spirit of

mutual forgiveness and reconciliation must reign and allow Christians to witness together to their faith and to its exigencies.

The participants at this meeting were received at lunch by the Holy Father on November 16, 1989, and were thus able to continue with the Holy Father their conversation.

On November 27, 1989, Metropolitan Juvenaly of Krutitsy and Kolomna came to Rome with a message to the Pope from Patriarch Pimen. On December 29-30, 1989, Bishop elect Pierre Duprey, Secretary of the Pontifical Council for Promoting Christian Unity, went to Moscow to bring the answer of the Pope to Patriarch Pimen.

MEETING BETWEEN REPRESENTATIVES OF THE ROMAN CATHOLIC CHURCH AND THE RUSSIAN ORTHODOX CHURCH

Moscow, January 12-17, 1990

The meeting between representatives of the Roman Catholic Church and representatives of the Russian Orthodox Church took place at Moscow, in the patriarchal residence at the Monastery of St. Daniel, from 12-17 January, 1990.

Catholic participants in the meeting were: His Eminence Cardinal Johannes Willebrands, President Emeritus of the Pontifical Council for Promoting Christian Unity; His Excellency Most Rev. Edward Idris Cassidy, titular Archbishop of Aman-tia, President of the Pontifical Council for Promoting Christian Unity; His Excellency Most Rev. Miroslav Stefan Marusyn, titular Archbishop of Cadi, Secretary of the Congregation for Oriental Churches; His Excellency Most Rev. Pierre Duprey, titular Bishop of Thibarisis, Secretary of the Pontifical Council for Promoting Christian Unity; Mons. Salvatore B. Scribano, secretary of the delegation.

Orthodox participants were: His Excellency Most Rev. Filaret, Metropolitan of Kiev and Galic, Patriarchal Exarch of the Ukraine; His Excellency Most Rev. Juvenaly, Metropolitan of Krutitsy and Kolomna; His Excellency Most Rev. Kirill, Archbishop of Smolensk and Kalliningrad, President of the Department of External Ecclesiastical Relations of the Patriarchate of Moscow; His Excellency Most Rev. Irenaeus, Archbishop of Lvov and Drogobytch; Rev. Egumeno Nestor (Zhiliaev), secretary of the delegation.

During the meeting the two delegations, in a spirit of fraternal charity and trust, discussed the situation of the Orthodox and of the Eastern Rite Catholics in the western Ukraine and the prospects for the normalization of their mutual relations.

Concerned about the above-mentioned situation, the members of the two delegations invited to Moscow some representatives of the Catholic communities of Eastern Rite and some representatives of the Orthodox communities. On 16 January 1990,

two meetings took place, respectively, between the delegation of the Roman Catholic Church and the representatives of the Catholics of the Eastern Rite and between the delegation of the Russian Orthodox Church and the representatives of the Orthodox community in the western Ukraine. The two delegations then met jointly with each of the two groups. The conversations provided an opportunity for a basic exchange of views and the invited groups presented their understanding of the situation.

Speaking of the general evolution of ecclesial life in the Soviet Union, including that of the Eastern Rite Catholics in the Ukraine following a period of *de facto* illegality, the two delegations expressed their satisfaction with the process. The members of the delegation are convinced that Orthodox and Catholics must contribute to the efforts of the Soviet society in which they live, with a view to the construction of a State in which by law all citizens may freely express their religious convictions.

Such a right naturally includes Catholics of the Eastern Rite — and offers them the possibility of organizing their ecclesial structures within the Roman Catholic Church — as it also includes the Orthodox of the Patriarchate of Moscow.

Obviously the solution of the problems between the Eastern Rite Catholics and the Orthodox in the western Ukraine must be sought in the light and love of the Gospel and in a spirit of fraternal dialogue between our sister Churches.

For the practical realization of this prospect, including among other things, the full recognition, on the part of both Catholics and Orthodox, of the right to express their faith peacefully and harmoniously in appropriate places of worship, the delegations hope to continue the contacts between the two Churches, in such a way as to deepen and extend the consensus which has already been achieved between them. In the course of the

meeting a document was drafted (see "Recommendations" below) which will be made public after its approval by the higher authorities of the two Churches.

Expressing their concern about the difficulties facing interconfessional relations in the western Ukraine, the representatives of the two Churches observed that the problems in the region are not always truly religious in origin: they emphasized their conviction that hostility and violence must be considered incompatible with the Christian spirit. Furthermore, they must be condemned in order to permit the two Churches to bear witness together to the peace and love given by Christ for the salvation of the world.

The conversations were accompanied by intense prayer. Each day the Catholic delegation celebrated Mass in the church of St Louis in Moscow. On 14 January 1990, at the invitation of Metropolitan Juvenaly, the two delegations prayed together during the divine liturgy celebrated in the church of the Monastery of the Dormition of the Virgin. During the liturgy Cardinal Johannes Willebrands and Metropolitan Juvenaly exchanged greetings and explained the significance of the Roman delegation's visit to Moscow.

EXCERPTS OF ANGELUS ADDRESS OF JOHN PAUL II

January 21 1990

...Today I would also like to present a *special intention* for your prayer. I have recently sent a Delegation to Moscow which has met there with representatives of the Orthodox Patriarchate for the purpose of finding together ways of resolving, in a fraternal manner, the problems which have arisen in the western Ukraine. It is my firm hope that everything which is an obstacle or is in opposition to the present efforts for reconciliation and renewed and deepened fraternity will be avoided...

RECOMMENDATIONS FOR THE NORMALIZATION OF RELATIONS BETWEEN ORTHODOX AND CATHOLICS OF THE EASTERN RITE IN THE WESTERN UKRAINE

Following an exchange of messages between His Holiness Pimen, Patriarch of Moscow and All Russia, and His Holiness Pope John Paul II, representatives of the Moscow Patriarchate and of the Holy See met in Moscow from 12 to 17 January 1990 at the patriarchal residence in St. Daniel's Monastery. The delegations were composed as follows:

REPRESENTATIVES OF THE RUSSIAN ORTHODOX CHURCH:

1. His Eminence Metropolitan Filaret of Kiev and Galic, Patriarchal Exarch for the Ukraine, head of the delegation.

2. His Eminence Metropolitan Juvenaly of Krutitsy and Kolomna.

3. His Excellency Archbishop Kyrill of Smolensk and Kalliningrad.

4. His Excellency Archbishop Irenaeus of Lvov and Drobytch.

5. Rev. Hegumen Nestor Zhiliaev (secretary of the delegation).

REPRESENTATIVES OF THE ROMAN CATHOLIC CHURCH:

1. His Eminence Johannes Cardinal Willebrands, President Emeritus of the Pontifical Council for Promoting Christian Unity.

2. His Excellency Edward Idris Cassidy, Titular Archbishop of Amantia, President of the Pontifical Council for Promoting Christian Unity.

3. His Excellency Miroslav Marusyn, Titular Archbishop of Cadi, Secretary of the Congregation for Oriental Churches.

4. His Excellency Pierre Duprey, Titular Bishop of Thibaris, Secretary of the Pontifical Council for Promoting Christian unity.

5. Msgr. Salvatore B. Scribano, secretary of the delegation.

This meeting was characterized by a spirit of mutual brotherhood and trust which allowed for a frank discussion of the delicate problem of the situation of Eastern-rite Catholics in the western Ukraine, as well as the difficulties and worries which the evolution of this situation has caused for the Orthodox.

The participants in this meeting give thanks to their common Lord for permitting them to reach the following conclusions together as a first step in their effort to resolve this question.

1. In confirming the commitment of their Church to the principles of religious freedom, and while recognizing that in the conditions of a constitutional State, these principles must be carried out in conformity with the law, in the same way for all and without any discrimination, the two delegations deem as necessary the quickest possible normalization of the situation of Eastern rite Catholics in the western Ukraine.

2. This normalization should open a new page in the history of relations between Catholics and Orthodox in this region. The conflicts and reciprocal injustices of the past must be overcome in a spirit of sincere forgiveness and reconciliation in order to make way for cooperation and common witness to Jesus Christ whom the Church has the mission to announce.

3. This normalization, carried out in the context of the democratic changes taking place in the country, should guarantee for Eastern rite Catholics the right to religious activity as recognized by the Constitution and legislation of the USSR.

At the same time, the exercise of this right should not fail to take into account the rights and legitimate interests of Orthodox groups and other religious groups.

We are of the opinion that Christians of the USSR should contribute to the contemporary common effort to create in their country a constitutional State.

4. It is of the greatest importance in this context that all illegal actions, and especially all violent actions, be avoided. Such acts are incompatible with the Christian spirit and consequently must be condemned. Moreover, they constitute an obstacle to the registration of Eastern rite Catholic parishes.

5. At the same time, the two delegations affirm that Eastern rite Catholic communities presently

have the right and the possibility of being registered according to the legal procedure.

6. Catholic Eastern rite communities which are registered in this manner, as well as the communities of other confessions, have the right to receive from the State buildings intended for worship, to be used freely and in an unlimited manner, as well as the right to construct new churches, and to buy or rent property.

7. Taking note of the fact that in certain cases parish communities are divided into two groups, Catholic and Orthodox, both of which equally claim exclusive use of a church, we call upon both sections of these communities to overcome their opposed claims, in conformity with the law, without hostility, and in view of arriving at a fraternal accord which respects personal free choice, and is reached without any pressure whatsoever.

8. In order to resolve the practical questions which will be encountered in the process of normalization of relations between Orthodox and Eastern rite Catholics, by common agreement it is requested that a commission be set up in which representatives of the Holy See and the Moscow Patriarchate be included with Orthodox and Catholic representatives from the western Ukraine. Each party making up the commission would have the same number of representatives, one or two at the most. The purpose of this commission would be to ensure the carrying out of the above agreement and the solution of disputes in a spirit of Christian charity and fraternal cooperation. The most urgent cases to be resolved should be those concerning churches occupied by Eastern rite Catholics without having obtained the consent, as required by law, of the community which had been gathering in the particular church, and before the Catholic community had been registered.

9. The Eastern rite Catholic community in the western Ukraine was seen, 400 years ago, as an attempt to overcome the division between the Orthodox Church and the Catholic Church. This attempt did not reach its desired goal and, over the centuries, the continuing division has often been a source of conflict and suffering both for Orthodox and Catholics.

In fidelity to Christ's commandment "that all may be one," and in seeking to realize this commandment in their relationship, the two Churches have set out on the path of dialogue, profoundly convinced that it is not the method of union employed in the past, but rather dialogue which will be able to help them resolve together the problems which divide them. Such dialogue has become possible thanks to new approaches to the question of the unity of Christians on the part of the Second Vatican Council and several Pan-Orthodox Conferences.

The Eastern Catholic Churches which have resulted from the unions of past centuries, and

thus became part of the Catholic Church, base their attitudes towards the Orthodox on the principles of the Second Vatican Council. This gives them the possibility of being a constructive element in Orthodox-Catholic relations.

The two delegations are firmly convinced that both today and in the future these relations must be purified of all intention to proselytize and of all reciprocal suspicion. Indeed, it is only in an atmosphere of trust and cooperation that one can travel successfully along the path of dialogue.

10. In the wish to pursue and intensify the effort towards unity, it would be very desirable that the setting up of a hierarchical structure for Eastern rite Catholics in the western Ukraine be the subject of contacts between our Churches in order to avoid giving the impression of opposing one hierarchy to another, and in order to strive together to realize the mutual obligations which ensue from their theological dialogue and the new kind of fraternal relations which result therefrom.

11. The two delegations will immediately submit the above recommendations, which were fully agreed upon, to the authorities of their Churches. These recommendations will remain confidential until they have been approved and will be made public as soon as such approval has been given. We hope that in the new spirit which has just been described, Catholics and Orthodox in the western Ukraine will work together in promoting the development of the process which has begun and which, as we all believe, will result in the complete normalization of the situation and contribute to increasing communion between Catholics and Orthodox for the glory of God.

Moscow
Saint Daniel Monastery
17 January 1990

THE HOLY SEE'S APPROVAL

His Excellency Archbishop Edward Idris Cassidy, President of the Pontifical Council for Promoting Christian Unity, communicated the approval of these Recommendations by the following letter, dated 19 February 1990:

His Excellency Archbishop Kyrill of Smolensk and Kalliningrad
President
Department of External Affairs of the Moscow Patriarchate
Saint Daniel Monastery
Moscow, USSR

Your Excellency,

Thank you for your message of 1 February 1990 in which you informed me that the Holy Synod of the Moscow Patriarchate had approved the text of the "Recommendations" for the normalization of relations between Orthodox and Eastern rite

Catholics in the western Ukraine, which was prepared by the delegations of the Patriarchate of Moscow and the Pontifical Council for Promoting Christian Unity.

I hereby confirm that this document has also been received positively by the Holy See and, after examination and consultation, duly approved.

In order to avoid any possible misunderstanding, it is my duty to explain how the Apostolic See interprets the document. The Holy See approves all that which is of substance in the "Recommendations," but this does not necessarily imply that it agrees with the historical judgements or with each word contained therein. This applies in particular to paragraph 9.

In no case may this paragraph be understood as a global condemnation of the past, or of the efforts of the many who, during four hundred years, have worked, suffered, and gained merit in order to remain faithful to this Apostolic See. The paragraph must be seen, rather, as a strong affirmation of the contemporary necessity of utilizing the method of dialogue to solve the problems that exist, and to reestablish full unity.

As Your Excellency knows, even during the Moscow conversations, we emphasized that these attempts of the past were also motivated by such praiseworthy goals as the desire to overcome division and reestablish unity. Historical, theological and spiritual developments have provided us with the means to approach these problems with new methods. We think that this is precisely what the text means and recommends.

In thanking Your Excellency, I ask you to accept my warm good wishes and deep fraternal love.

✠ EDWARD IDRIS CASSIDY
*Titular Archbishop of Amantia
President*

These "Recommendations" were approved by the Holy Synod of the Moscow Patriarchate on 25 January 1990 and by the Patriarchate's Council of Bishops on 31 January 1990.

The Holy Father has named His Excellency Miroslav Stefan Marusyn, Titular Archbishop of Cadi, and His Excellency Stephen Sulyk, Archbishop of Philadelphia of the Ukrainians, as representatives of the Holy See in the Commission which is to resolve the practical questions encountered in the normalization process. This commission is mentioned in paragraph 8 of the "Recommendations" published above.

JOHN PAUL II ADDRESS TO PRESIDENT MIKHAIL GORBACHEV OF THE U.S.S.R.

December 1, 1989

On Friday December 1, the Holy Father received in audience His Excellency Mr Mikhail Gorbachev, President of the Supreme Soviet of the U.S.S.R., who was accompanied by his wife Mrs Raissa Gor-

bachev. The private talks between the Pope and the President lasted about an hour and thirty minutes.

At the end of the private talks, the Holy Father delivered an address to the President and his entourage, which included the following words:

...The visit which you are making to the Successor of Peter is an important event in the history of relations between the Soviet Union and the Apostolic See. As such, it is being followed with great interest by Catholics throughout the world and by all people of good will. It is well known that the Pope's house has always been a home for the representatives of all the peoples of the earth. You are therefore cordially welcome here, Mr President. Through you I also wish to greet all the peoples of the Republics of the Soviet Union. My esteem and affection goes out to all of them.

2. Last year we celebrated the Millennium of the Baptism of the Rus', an event which left such a profound mark on the history of the peoples who on that occasion received the message of Christ. In this way, the riches contained in Revelation concerning the dignity and value of the human person, which derive from the person's relationship to God the Creator and Father of all, admirably merged with the original heritage of those peoples, a heritage which in the course of centuries has been enhanced by so many other religious and cultural values (...).

3. I am pleased to consider your visit, Mr President, against the back-drop of the Millennial celebration and, at the same time, to look upon it as a promise-filled sign for the future. Your visit, in fact, enables us to look with greater confidence to the future of the communities of believers in the Soviet Union.

The events of past decades and the painful trials

to which so many citizens were subjected because of their faith are widely known.

In particular, it is well known that many Catholic communities are today eagerly awaiting the opportunity of re-establishing themselves and of being able to rejoice in the leadership of their Pastors.

Recent developments and the new perspectives which have opened up lead us to the hope that the situation will change, thanks to the repeatedly affirmed decision of your Government to proceed with a renewal of internal legislation in order to bring it into full harmony with the solemn international commitments to which the Soviet Union has also subscribed.

On this occasion I make my own the expectation of millions of your fellow citizens — and with them of millions of others throughout the world — namely, that the law on freedom of conscience soon to be discussed by the Supreme Soviet will help to guarantee to all believers the full exercise of the right to religious freedom which, as I have said many times, is the foundation of the other freedoms. My thoughts turn in particular to those Christians living in the Soviet Union who are in full communion with this Apostolic See. On their behalf — whether they be of the Latin, Byzantine or Armenian Rite — I express the fervent hope that they be able to practise freely their religious life.

In a climate of restored freedom, Catholics will thus be able to work together with their brethren of the Orthodox Church, who are so dear to us. Indeed, we share with them a common patrimony and wish to cooperate with them in a renewed ecumenical commitment to preach the Gospel of Christ to new generations and to work together with them in the vast field of human development, as we await the rebuilding of that unity which Christ willed for his Church...

ECUMENICAL COLLABORATION IN THE BIBLICAL APOSTOLATE

On October 26, 1989, Cardinal Willebrands welcomed to the Pontifical Council for Promoting Christian Unity the leadership of the United Bible Societies (UBS) and of the World Catholic Federation for the Biblical Apostolate (WCFBA). UBS representatives included its President, the Very Reverend Dr. Edward Lohse, the General Secretary, the Reverend Dr. Cirilo Rigos, the Chairman of the UBS Executive Committee, the Reverend Dr. John Erikson, and the Chairman of the UBS General Committee, His Excellency George Yod Phimpisan of Udon Thani. WCFBA leaders included its President, His excellency Bishop Alberto Ablondi, and the General Secretary, the Revd Ludger Feldkämper, s.v.d. Also present was the Revd. Pier Francesco Fumagalli, of the Pontifical Council for Promoting Christian Unity.

After a meeting at the Council, the delegations were received in private audience by Pope John Paul II, during which the following discourses were exchanged:

THE INTRODUCTION GIVEN BY CARDINAL WILLEBRANDS

Your Holiness,

The United Bible Societies, at the meeting of their Council in Budapest last year, committed themselves to the task of serving all the Christian Churches and confessions in a common effort to diffuse the Holy Scriptures throughout the world as a source of hope and peace.

Therefore, in this spirit of collaboration, it gives me great pleasure to present to you today, Your Holiness, the newly elected representatives of the United Bible Societies:

The President: The Very Reverend Doctor Edward Lohse, the former Chairman of the Council of Evangelical Churches in Germany; and

The General Secretary: The Reverend Doctor Cirilo Rigos, member of the United Church of Christ in the Philippines.

They are accompanied by the Chairman of the Executive Committee, the Reverend Doctor John Erikson, member of the Lutheran Church in the United States; by His Excellency Bishop Alberto Ablondi of Livorno, a Vice President of the United Bible Societies, and also the President of the World Catholic Federation for Biblical Apostolate; and by His Excellency Bishop George Yod Phimpisan of Udon Thani, Chairman of the General Committee of the United Bible Societies.

The Second Vatican Council spoke of the obligation of cooperating with all Christians in this missionary witness: "The common patrimony of the Gospel and the common duty of Christian witness resulting from it recommend and frequently re-

quire the cooperation of Catholics with other Christians... either in activities or in associations, and on the national or international level" (*Apostolicam actuositatem* 27).

In this spirit, and according to the teachings of the Dogmatic Constitution *Dei Verbum*, the Secretariat —now "Pontifical Council" — for Promoting Christian Unity, the United Bible Societies, and the World Catholic Federation for Biblical Apostolate have combined their efforts in common Bible work, efforts which have already produced a great number of interconfessional translations of the Scriptures. But an even greater task remains to be achieved. The Bible will surely provide a precious source for worldwide evangelization efforts in the third millennium. All of us are profoundly grateful for the encouraging words you offered us in this regard, Your Holiness, during your recent apostolic journey to South Korea, Indonesia, and Mauritius.

THE ADDRESS OF THE VERY REVEREND DR. EDWARD LOHSE

Your Holiness,

On behalf of the representatives of the United Bible Societies I would like to express our due respect and warmest thanks for the opportunity of having this audience today. We are well aware of how often you have underlined the real importance of the Bible for the service of all Christianity, as well as for the spiritual life of the individual Christian. So we are very grateful for your kind interest and the real support we are receiving from you. Would you allow me, therefore, to say some words about the present tasks the United Bible Societies are confronted with and to mention three main points.

First, as His Eminence Cardinal Willebrands has just mentioned, since the beginning of this year there is a new team in place which is responsible for the world-wide cooperation of more than 100 regional Bible Societies. Rev. Dr. Cirilo Rigos is our General Secretary, living and working in our headquarters in Reading near London. He has served as minister of the United Church of Christ in the Philippines. There he has gained a lot of valuable experience in ecumenical contacts and exchange of thoughts. So we are confident that he will strengthen the good and brotherly cooperation between the United Bible Societies and the Vatican, especially with the Council for the Unity of Christians.

Secondly, I would like to point to the rapid changes that are taking place in some areas of the world. In times past it was nearly impossible to bring Bibles to some Eastern countries. But some years ago, it became possible once again to send

copies of the Holy Scripture into the People's Republic of China. A printing plant was able to be installed in Nanjing so that Chinese Christians are enabled to produce their own printing of the text of the Bible. In most recent times the Soviet Union also gave permission to send Bibles to the Churches in their vast territory. Still there is a great shortage of Bibles and a strong wish of many Christians to get a Bible for their personal worship. I mention as a realistic figure for the number of Bibles really needed in the Soviet Union the fantastic number of forty million. So the United Bible Societies are confronted with new challenges of enormous dimensions. Determined to serve all Churches as much as possible, the United Bible Societies will do their best to use the newly opened possibilities to bring the Good News of God's mercy to all countries and all people.

A third point I would like to mention is related to the cooperation between the Roman Catholic Church and other Churches in producing common translations of the Bible. The Second Vatican Council opened a new era for ecumenical activities in biblical cooperation. His Eminence Cardinal Willebrands has mentioned this most decisive fact. Having recommended that interconfessional Bible translations be undertaken, the Council inspired a common Christian work world-wide which has been and is still very important for the growing unity of all Christians. In many countries new ecumenical translations were made which are now used both in the services of the Churches as well as in Bible studies and individual worship. But we know that there are some tendencies here and there of people thinking that it might be better to have their own confessional translation which might be closer to their own tradition. I think that we have to be well aware of these tendencies and to do our best to answer questions arising from inclinations of that sort. But in the United Bible Societies we remain convinced that the decisions and recommendations the Second Vatican Council has given are still to be followed, because they have proven so helpful and fruitful.

As a small symbol of this cooperation in producing ecumenical Bible translations, I have the great pleasure to hand over to you a special copy of a translation which was made in Ethiopia and has just been finished. This interconfessional version was made by Biblical scholars from different denominations in Ethiopia and it is done in a common language that meets the national language of Amharic readers from all over the country. As we all know, Christians in this part of the world have passed through hard times and have had the common experience that in a time of pressure and suffering the message of the Bible is the strongest help we may have in this life.

You Holiness, mentioning this common experience of Christians all over the world we express once more our gratitude for your kind interest in the work of the United Bible Societies and ask for your blessing and for your prayers.

THE HOLY FATHER'S ADDRESS

Your Eminence,
Dear Brothers in Christ,

I am happy to welcome you, distinguished representatives of the United Bible Societies, on the occasion of your visit to Rome. We meet in the awareness that the life in Christ which we share is clarified and sustained in every way by the word of God, which is the power of God for the salvation of all who believe (cf. *Rom* 1:16). It is therefore with joy and gratitude that I take note of the spirit of ecumenical collaboration which prevails in your work as you seek to make the Scriptures increasingly known and understood.

You concluded your Council Meeting in Budapest last year by committing yourselves in a spirit of service and prayer to spread the word of God all over the world. I am confident that the United Bible Societies and the World Catholic Federation for the Biblical Apostolate will foster the fraternal collaboration which already inspires your efforts. One path forward in this regard lies in observing the *Guidelines for Interconfessional Cooperation for Translating the Bible*. Next year, the General Assembly of the Biblical Federation in Bogota on the theme "The Bible in the New Evangelization" will offer another opportunity for your common service to God's word.

According to the teachings of the Second Vatican Council, "like the Christian religion itself, all the preaching of the Church must be nourished and ruled by Sacred Scripture" (*Dei Verbum*, 21). Holy Scripture nourishes faith, strengthens ecclesial unity and is an important element of our common spiritual patrimony with Abraham's stock, our Jewish brothers and sisters. But the Word of God is also an essential part of the cultural heritage of all humanity. It plays a decisive role in man's search for the living God, for the meaning of life, for reconciliation, justice and peace in human affairs. Hence, the followers of Islam, those who adhere to the other great world religions, and even non-believers can also benefit from a knowledge of Sacred Scripture. To penetrate the Scriptures is to enter into the very mystery of God and of man. Your endeavours therefore are of the greatest importance and service to the Church and to the whole human family.

In announcing the mystery of God's love, Christ "reconciles the world to himself" (*2 Cor* 5: 19). Christ crucified and risen from the dead, our *Shalom*, is the centre of the message of salvation which we proclaim. On the occasion of our meeting today, I gladly express the hope that the members of the United Bible Societies will continue to participate, according to their particular gifts, in the proclamation of the Gospel which calls for the conversion of all mankind to Jesus Christ in "the Church, which is his body, the fullness of him who fills all in all" (*Eph* 1: 22-23).

May the divine blessings of grace and peace be upon each one of you.

**MEMBERS AND CONSULTORS
TO THE PONTIFICAL COUNCIL
FOR PROMOTING CHRISTIAN UNITY**

NEW MEMBERS

In a letter dated July 10, 1989, His Eminence, Agostino Cardinal Casaroli, the Secretary of State appointed the new members of the Pontifical Council for Promoting Christian Unity:

His Excellency Msgr Habib Bacha, Archbishop of Beirut for Melkite Catholics.

His Excellency Msgr Raymond I. Lahey, Bishop of Saint George's, Canada

His Excellency Msgr Alberto Ablondi, Bishop of Livorno.

NEW CONSULTORS

In a letter dated November 6, 1989, His Eminence Agostino Cardinal Casaroli, the Secretary of State appointed the following persons as new consultors to the Pontifical Council for Promoting Christian Unity:

Mons. Peter Coughlan, Under-Secretary to the Pontifical Council for the Laity

Rev. Father Bruno Forte,

Rev. Father Adolfo Gonzales Montes

Rev. Father Liam Walsh, O.P.

Rev. Father Joseph Vercruysse, S.I.

Rev. Father Sabino Ardito, S.D.B.

Rev. Father Domingo Xavier Andres Gutierrez, C.M.F.

COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS

MESSAGE OF HIS HOLINESS POPE JOHN PAUL II TO THE POLISH EPISCOPAL CONFERENCE ON THE OCCASION OF THE FIFTIETH ANNIVERSARY OF THE OUTBREAK OF WORLD WAR II, September 1, 1939

August 26, 1989

...In this message the Pope called attention to the crime of the extermination of the Jews

...It is truly difficult to calculate the magnitude of the losses suffered, and even more, of the *sufferings which were inflicted upon individuals, families and communities*. Many facts are already known; many more must yet be brought to light. The war was waged not only on the front, but as a *total war*, a war which struck entire societies. Whole groups were deported. Thousands became victims of prison, torture and execution. Quite apart from strict combat, people died as victims of bombing and of systematic terror. The organized instruments of the latter were the *concentration camps*, ostensibly established for labour, yet transformed in reality into *death camps*. One particular crime of the Second World War remains the massive extermination of the Jews, who were doomed to the gas chambers because of racial hatred...

APOSTOLIC LETTER OF HIS HOLINESS POPE JOHN PAUL II ON THE OCCASION OF THE FIFTIETH ANNIVERSARY OF THE OUTBREAK OF THE SECOND WORLD WAR

August 27, 1989

In one section of this Apostolic Letter, the Pope called attention to the persecution of the Jews.

...Among all these anti-human measures, however, there is one which will forever remain a shame for humanity: *the planned barbarism which was unleashed against the Jewish people.*

As the object of the "final solution" devised by an erroneous ideology, the Jews were subjected to deprivations and brutalities that are almost indescribable. Persecuted at first through measures designed to harass and discriminate, they were ultimately to die by the millions in extermination camps.

The Jews of Poland, more than others, lived this immense suffering: the images of the Warsaw ghetto under siege, as well as what we have come to learn about the camps at Auschwitz, Majdanek and Treblinka, surpass in horror anything that can be humanly imagined.

One must also remember that this murderous madness was directed against many other groups whose crime was to be "different" or to have rebelled against the tyranny of the occupier.

On the occasion of this sorrowful anniversary, once again I issue an appeal to all people, inviting them to overcome their prejudices and to *combat every form of racism* by agreeing to recognize the fundamental dignity and the goodness that dwell within every human being, and to be ever more conscious that they belong to a single human family, willed and gathered together by God.

I wish to repeat here in the strongest possible way that hostility and hatred against Judaism are in complete contradiction to the Christian vision of human dignity.

The new paganism and the systems related to it were certainly directed against the Jews, but they were likewise aimed at Christianity, whose teaching had shaped the soul of Europe. In the people of whose race "according to the flesh, is the Christ" (*Rom 9:5*), the Gospel message of the equal dignity of all God's children was being held up to ridicule.

In his Encyclical "Mit brennender Sorge" my predecessor Pope Pius XI clearly stated "He who takes race, or the people or the State, or the form of Government, the bearers of the power of the State, or other fundamental elements of human society... and makes them the ultimate norm of all, even of religious values, and deifies them with an idolatrous worship, perverts and falsifies the order of things created and commanded by God" (March 14, 1937: AAS 29 [1937] p. 149 and p. 171).

This pretension on the part of the ideology of the National Socialist system did not spare the Churches, in particular the Catholic Church, which before and during the conflict *experienced her own "passion"*. Her fate was certainly no better in the lands where the Marxist ideology of dialectical materialism was imposed.

We must give thanks to God, however, for the many witnesses, known and unknown, who in those hours of tribulation had the courage to profess their faith steadfastly, who knew how to rise above the atheist's arbitrariness and who did not give in to force.

POPE'S ADDRESS TO REPRESENTATIVES OF UNITED BIBLE SOCIETIES

October 26, 1989

The following passage was included in the Pope's address:

...Holy Scripture nourishes faith, strenghtens ecclesial unity and is an important element of our common spiritual patrimony with Abraham's stock, our Jewish brothers and sisters...

NEW CONSULTORS TO THE COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS

In a letter dated December 19, 1989, Agostino Cardinal Casaroli appointed the following persons as consultors to the Commission for Religious Relations with the Jews:

Rev. F. Maurice Gilbert, S.I.
Rev. F. Bernard Dupuy, O.P.

