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U.S. Catholic-Jewish Pilgrimage to Poland

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ECUMENICAL EVENTS

International Roman Catholic/Pentecostal Dialogue

The third meeting of the fourth phase of the Roman Catholic/Pentecostal Dialogue was held in Rocca di Papa, Italy, July 18-25, 1992, at Mondo Migliore. The meeting was co-sponsored by the Pontifical Council for Promoting Christian Unity and several Classical Pentecostal Churches and leaders.

At this meeting, Pastor Justus du Plessis, who had chaired the Pentecostal team with distinction since 1982, resigned his office and was elected co-chair emeritus. The Rev. Cecil M. Robeck, Jr. (Assemblies of God, Pasadena, CA), was elected co-chairperson by the Pentecostal team. Other members elected to the Pentecostal Steering Committee were the Rev. Ronald Kydd (Pentecostal Assemblies of Canada, Keene, Ontario), co-secretary; and the Rev. James D. Jenkins (Church of God [Cleveland, TN], Jackson, MS), member-at-large. Fr. Kilian McDonnell, O.S.B. (St. John's University, Collegeville, MN), served as co-chair, and the Rev. Heinz-Albert Raem (Pontifical Council for Promoting Christian Unity, Vatican City), as co-secretary, on the Catholic side.

The general topic chosen for this meeting was "Evangelization and Culture (Secularization)." Theological position papers were prepared by Fr. Hervé Legrand, O.P. (Professor at the Institute Catholique of Paris), on the European context, and by the Rev. Everett Wilson (Southern California College, Costa Mesa, CA; Assemblies of God) on Latin America. Pentecostals and Catholics agreed that there is no genuine evangelization without the direct and explicit call to repentance and reconciliation to God through Jesus Christ. Evangelization involves both conversion (i.e., internal change) and being incorporated into a Christian community. Issues discussed included the challenges to proclamation found in global cultural change, the tensions that appear between Catholics and Pentecostals in various contexts, and the importance of dialogue in resolving the situation.

Although the unity of the church is a concern of Pentecostals and Roman Catholics alike, the dialogue has not had as its goal or its subject either organic or structural union. These discussions were meant to develop a climate of mutual understanding in matters of faith and practice and to find points of genuine agreement, as well as to indicate areas in which further dialogue is required.

from press release

U.S. Catholic-Jewish Pilgrimage to Poland

During July 20-24, 1992, a group of Jews and Catholics went to Poland on a pilgrimage of faith, remembrance, and reconciliation, under the auspices of the Center for Christian-Jewish Understanding of Sacred Heart University, Fairfield, CT. Chaired jointly by Archbishop William Keeler of Baltimore and Rabbi Jack Bemporad of the Center, the journey was made in a spirit of solidarity with the Polish people. As Americans, we wished to join with the Polish people to confront a past of unimaginable horror and suffering for both Jews and Catholics.

On July 21st, we entered into an extensive and, for us, fruitful conversation in Warsaw with members of the Polish Bishops' Commission for Dialogue with Judaism, chaired by Archbishop Henryk Muszynski of Gniezno. We learned from them about the new programmatic initiatives as suggested by the European Bishops Synod undertaken by the Polish Catholic Church in recent years in order to overcome the evils of the past and to build a more harmonious future between Catholics and Jews. The American delegation, for its part, reported on its own experiences in dialogue and on proposals for programs in Poland. A memorial service was held at Umschlag Platz, the main deportation site from the Warsaw Ghetto.

On July 22nd, we visited the death-camp complex of Auschwitz-Birkenau and, in the town

of Oswiecim, the new Center of Information, Meetings, Dialogue, Education, and Prayer. Our group noted the continuing progress that has been made on the Center, especially the future Carmelite cloister, despite the extraordinary economic difficulties facing the Polish people today. It was also indicated how imperative it is that the convent be completed as soon as possible. At the Auschwitz death camp, we recited at Cell Block 11—in Hebrew, Latin, and English—Psalm 129(130), *De Profundis*, for the many Polish Catholics and all the others who died in that infamous place. At Birkenau, major site of the gas chambers and crematoria for the killing of Jews, we conducted a service of reconciliation and recited Kaddish. We were humbled, awed, and enraged by that vast factory of death, as one of our members termed it. Yet, despite all that had happened in that place to cause the heart to despair, we together reaffirmed our faith in God and in life itself. We committed ourselves anew to combatting racism and all forms of Antisemitism. This commitment to the future provides the context for understanding the Center in Oswiecim's planned educational efforts.

On July 24th, we visited the center for Jewish studies of the Jagiellonian University. Later, we went to the shrine at Czestochowa in order for us, as American Catholics and Jews, to experience and understand the spiritual center of Polish Catholic faith and life. In our meetings, we agreed to forge closer links of mutual understanding and respect between Catholics and Jews in Poland and in the United States; to coordinate with the Polish Bishops' Commission for Dialogue with Judaism our interreligious and educational programs in Poland, while respecting full reciprocity in all programming; and to help educate both our communities about each other, in order to overcome the stereotypes and generalizations we may harbor about one another.

Eugene J. Fisher, Secretariat for Catholic-Jewish Relations,
National Conference of Catholic Bishops, Washington, DC

Oxford Consultation of the Kievan Church Study Group

The first Consultation of the Kievan Church Study Group took place in Oxford, England, August 10-12, 1992. The meeting of members of the Church of Constantinople and the Ukrainian Greek-Catholic Church discussed topics of mutual interest and concern. The Oxford Consultation was hosted by Bishop Kallistos of Diokleia. Topics considered included "The Ecclesiology of Communion" presented by Bishop Kallistos, with a response from Fr. Andriy Chirovsky; "The Union of Brest" by Dr. Borys Gudziak, with a response from Fr. Oleh Krawchenko; "The Ukrainian Church's Experience of Roman Primacy" by Bishop Basil Losten (Stamford, CT), with a response from Bishop Kallistos; "Papal Primacy and Episcopal Primacy" by Fr. Myroslaw Tataryn, with a response from Fr. Archimandrite Ephraim; and "Toward Restoring Full Eucharistic Communion" by Bishop Vsevolod of Scopelos. Other participants at the consultation included Fr. Archimandrite Boniface Luykx, Abbot of Mt. Tabor Monastery (U.S.A.); Fr. Archimandrite Serge Keleher (the clerk of the meetings) of Keston Research Center at Oxford; and Frs. Peter Galadza and Andrii Onuferko. Bishop Julian Voronovsky, rector of the Ukrainian Greek-Catholic seminary in L'viv, sent greetings and regretted that he had not received his travel documents in time to come to Oxford.

The papers of the consultation will be published in the near future in *Logos*. They can be ordered from: *Logos*, Metropolitan Andrew Sheptytsky Institute, Saint Paul University, 233 Main St., Ottawa, Ont., K1S 1C4 Canada. In the spirit of a mutual search for a common witness for Christian unity, the consultation agreed to continue its meeting in Stamford, CT, October 5-7, 1992.

from press release

Societas Oecumenica: Europe beyond 1992

"Europe beyond 1992: The Redefining of the Ecumenical Quest" was the theme of the seventh consultation of the Societas Oecumenica, the European Society for Ecumenical Research, which was held at Salamanca, Spain, August 27-September 2, 1992.

As Prof. Adolfo González Montes, director of the Centro de Estudios Orientales y Ecumen-