

□ CHAPTER THREE □

*The Roman Catholic Church  
and the Contribution to Christian Unity*

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FOR MOST ROMAN CATHOLICS it is as difficult to recall when bishops forbade Catholics to go to National Conference of Christians and Jews' banquets or "mixed marriages" had to occur in the sacristy as it is for them to remember the Latin Mass, so normal have become some aspects of ecumenical life. For the full spectrum of Catholics, tolerance of themselves by others and of fellow Christians by Catholics is taken for granted. However, the ecumenical commitments of the Catholic Church go much deeper, seeking Christ's will for the full, visible unity of the Church.

Catholics are only gradually learning to live with the commitments made in Vatican II's *Unitatis Redintegratio* to recognize the real, if imperfect, communion among Christians; to respond to the call to conversion to zeal for unity in every element of Catholic life recalled by Pope John Paul's encyclical *Ut Unum Sint* (1995); and to bring ecumenical formation to all aspects of developing Catholic identity and spirituality outlined in the 1993 *Directory for the Application of Principles and Norms on Ecumenism*.<sup>1</sup>

In this brief essay we will review the dramatic change that occurred at the moment of the Council and the content of the appropriate decrees, the developments of the last thirty years in the Roman Catholic Church and its relationship with other churches, and the challenges before the Catholic Church and its ecumenical partners on the threshold of the third millennium.

## The Council Era and Content

The modern ecumenical movement had its roots, initially, in the unitive impulses coming from the churches of the Reformation. In 1886 the Episcopal Church proposed four points, which in 1888 were adopted by the Anglican Lambeth Conference as an ecumenical platform on which to reach out to other Christian churches, now known as the *Chicago-Lambeth Quadrilateral*. Philip Schaff, Reformed theologian in the United States, founded the American Society for Church History in 1888, among other things to promote unity among the Christian churches.

In 1910 a World Mission Conference convened in Edinburgh. Subsequently, plans were made for the movement toward visible unity, which was to become Faith and Order, and for collaboration in social witness, which was to become Life and Work. In 1919 a delegation visited the Holy See and had an audience with Pope Benedict XV, but the Catholic Church declined to be involved in the discussions. An encyclical was issued in 1928, *Mortalium Animos*, praying for the success of relations among Anglicans, Protestants, and Orthodox, but forbidding Catholic participation in the ecumenical movement. Theologically, the Roman Catholic Church stood as the one true Church to which Orthodox and Reformation Christians were to return.<sup>2</sup>

The context that made change possible in 1959, when John XXIII called the Vatican Council and established the Secretariat for Promoting Christian Unity, included the liturgical, biblical, and patristic renewal of the early twentieth century which began to lay a common basis in scholarship, including a historical consciousness. Theologically, a renewed understanding of an ecclesiology of communion, *koinonia*, which balanced the institutional, ahistorical, and centralizing tendencies inherited from the anti-modernist and nineteenth century developments, began to enrich Catholic thinking with a sense of history, the sacramentality of the Church, and the richness of the faith and life of non-Catholic Christians.<sup>3</sup> Likewise, the experiences of forced collaboration in Europe during the second World War, the positive experience of many Catholics in ecumenical gatherings, the affirmation of pluralism and religious liberty in some sectors

of Catholicism, and the seriousness of the theology emerging within the ecumenical movement created a new climate when the Council Fathers gathered in Rome.<sup>4</sup>

The Decree on the Liturgy and that on Divine Revelation show considerable ecumenical sensitivity and created a common ground in worship, theology, and bible study that enable the churches to better recognize in one another a common sacramental and biblical tradition from which unity can be built. Of particular importance were the shifts in the understanding of the nature of the Church enunciated in *Lumen Gentium*, the ecumenical implications of which are spelled out in the Decree on Ecumenism, *Unitatis Redintegratio*. While Americans take for granted the understanding and content of the Decree on Religious Liberty, *Dignitatis Humane*, at the Council it was a major debate and triumph for the U.S. bishops. Its reception has made an important contribution, not only to the Roman Catholic ability to relate credibly with Orthodox and Protestant Christians, but also to the other churches' willingness to receive the Catholic Church as an honest partner.<sup>5</sup>

The founding of the Secretariat (now called Pontifical Council) for Promoting Christian Unity and the work of the Secretariat on the decrees on divine revelation, religious liberty, non-Christian religions, and eastern churches are as important, in many ways, as the text of the Decree on Ecumenism itself. The non-Catholic observers and the visit of the Archbishop of Canterbury to Pope John ushered in an era of direct contact, which produced the sensitivity of all the texts of the Council, but especially of the Decree on Ecumenism itself.<sup>6</sup>

This Decree moved the Catholic ecumenical position from one of self-identification with the "one true church" to an affirmation that the "one true church subsists in the Catholic Church."<sup>7</sup> It also moves from an admission that there were vestiges of the true church beyond the borders of the Catholic Church to recognition that it is through these churches and ecclesial communities that Christ's grace is present. Judgments are not made about the sacraments or orders of the churches of the Reformation, but it is noted that "because of a lack of the sacraments of orders they have not preserved the genuine and total reality of the eucharistic

mystery,” although “when they commemorate the Lord’s death and resurrection in the holy supper, they profess that it signifies life in communion with Christ and they await his coming in glory.” The churchly reality of the Eastern Orthodox churches is duly noted, and the Anglican communion among the Western churches is singled out as having a special relationship.

The Decree bases Catholic ecumenism on an ecclesiology that affirms a common baptism, an impulse in the Catholic understanding of the Church toward full visible unity, and the elements of the true church among other churches and ecclesial communities. The Catholic Church lives in real, if imperfect, communion with all who call themselves Christian and moves to perfect that communion through dialogue, renewal of Catholic life and practice, collaboration, and above all conversion and prayer.

On the basis of this ecclesiology, the Decree sketches the Catholic principles of ecumenism, the practice of ecumenism mandated for the “whole Church, faithful and clergy alike. It extends to everyone, according to the talent of each.” In the section on practice, it sketches out the importance of common prayer and spirituality, the principles of sacramental sharing, and the role and norms for ecumenical dialogue. The text ends with extended treatments of Catholic approaches to the Eastern churches and to the ecclesial communities of the West.

One of the major goals of the Council was to restore the unity among the divided churches. The unfortunate failures of earlier councils, at Lyons (1274) and Florence (1439), have taught the Church to approach this delicate task with care and seriousness, patience, and persistence. There were those in the press who mistakenly took Vatican II as a council of reunion, which it was not. Other optimistic voices expected union to come in two or three decades of ecumenical work. The Decree itself is much more serious and nuanced and understands the pastoral imperative that, on the one hand, impels zeal, prayer, and participation in ecumenical life before full reconciliation is possible. On the other hand, it lays down the principles for the long-term, Spirit-filled journey through the theological, institutional, pastoral, cultural, and collaborative challenges necessary for full communion to be achieved.

## Developments Since the Council

The progress of the modern ecumenical movement since the Council and the participation of the Roman Catholic Church in it have taken place on several levels. On the pastoral level changes have moved quite rapidly, especially where Catholics live side by side with other Christians. On the theological level, the dialogues have deepened our mutual understanding and prospects for full communion and yet unearthed new obstacles as we come closer to one another. On the institutional level there has been a steady engagement of the leadership and structures of the Church in Catholic ecumenical life. All of these levels of progress in the reception of the ecumenical movement provide us with new challenges that point the way toward a rich ecumenical future, as we stand on the threshold of the Jubilee Year, 2000.

On the pastoral level, the implementation of the Decree on Religious Liberty was particularly challenging in southern Europe and Latin America. It took the Spanish Episcopal Conference until 1973 to stand fully behind the conciliar understanding of religious liberty and until 1980 to develop a concordat that set it free from state entanglements. There are no longer any European countries in which the Roman Catholic is established, although there are Protestant, Anglican, and Orthodox countries with state churches. While there are still states in Latin America where Catholicism is established, religious liberty has been written into all of the constitutions. Protestants who experienced the Church before and after 1968, when the council was adapted for Latin America in the Medellín Conference, will witness to the dramatic shift in interchurch relationships there.

For many, the shift in the Catholic stance on interchurch marriages was most dramatic, where Catholic Church weddings, dispensation from the Catholic form to allow Protestant and Orthodox weddings, and the oral promises all gave a more pastoral tone to the preparation of interchurch couples.<sup>8</sup>

The Week of Prayer intensified in the early years after the council and continues as a consistent and essential part of Catholic ecumenical commitment in communities and parishes across the globe. Common sharing of spiritual resources through spiritual

reading, the publishing jointly of spiritual classics and journals, and ecumenical spirituality and retreat centers has provided many Christians with ecumenical spiritual nourishment.

The situation in Eastern Europe, where many bishops were absent from the Council, where the tensions with local Orthodox or Protestant churches sometimes obscures the ecumenical possibilities, and where there have been years of persecution and defensiveness, makes the pastoral dimension of ecumenism quite difficult. The new Latin American experience with pluralism and the emergence of aggressive non-Catholic groups make defensiveness against the "sects" take a pastoral priority over ecumenical openness in many sectors.

Sacramental sharing has become a place of particular pastoral concern, and even confusion. Knowing how Protestants evaluated the Catholic Mass has made it particularly dramatic how many of them have revised their understanding of the Eucharist and Catholic practice. With the Catholic renewal some Protestants are even willing to receive communion in the Catholic Church. It was only gradually after the Council, in 1972 and 1973, that the Catholic Church was able to clarify its own guidelines for sacramental hospitality.

The different judgments of bishops and of the Catholic ministers who implement these and subsequent guidelines witness to the rich diversity within the parameters of Catholic sacramental practice and the challenge of ecumenical formation, not only of our ministers and communicants, but also of our ecumenical partners. It would have been hard to imagine, given what Luther, Calvin, Cranmer, and Wesley said about Catholic sacramental understanding and practice, that their heirs would be willing to share at the Catholic eucharistic table. Indeed, this openness and transformation is attributable to our common liturgical renewal and theological understanding.

On the theological level, the progress has been equally dramatic. The reform of the Catholic liturgical life has been deeply rooted in the ecumenical biblical, missiological, historical, and liturgical studies of the last century. The liturgical books of Catholics, Methodists, Presbyterians, Anglicans, and Lutherans have all been produced in consultation. They have been formulated

with the intent of serving fidelity to the Tradition and the unity of the Church.

In a similar way, biblical studies are thoroughly ecumenical at every level, historical studies increasingly so, and systematic theology for the ecumenical churches is no longer written in isolation. On the international level, formal dialogues with the goal of full communion were initiated after the Council with the Lutheran World Federation, the Anglican Communion, the World Methodist Council, the Disciples World Conference, and the World Alliance of Reformed Churches. The texts of these dialogues have produced a substantial basis of common faith serving the goal of unity in doctrine, sacrament, and Church life.<sup>9</sup> Later dialogues were able to be developed with the Baptist World Alliance, Pentecostals, and a group of Evangelicals, oriented toward mutual understanding, not toward full visible unity.<sup>10</sup>

The Orthodox dialogues were more challenging. With the Eastern Byzantine Orthodox, there was only a gradual and partial response to the Catholic invitation to the Council itself. A decade and a half of the Dialogue of Love was necessary before a theological dialogue could begin.<sup>11</sup> In the United States, a dialogue was able to begin immediately after the Council and eventually collaborate quite closely with the international theological dialogue that began in 1980.<sup>12</sup>

The dialogue with the Oriental, non-Chalcedonian, Orthodox churches was more complex. The Armenians, Copts, Ethiopians, and Syrians, though in full communion, do not have instrumentalities of decision-making or dialogue together. Therefore, these relationships have been dealt with individually as bilaterals by the Pontifical Council. In the United States, there is a dialogue in which all of the churches, together, are able to be in conversation with the Catholic Church.<sup>13</sup> The Pro Oriente Foundation in Vienna has provided an unofficial forum where dialogues with these churches and the Catholic Church have been most productive.<sup>14</sup> In 1994 a Common Declaration with the Assyrian Church of the East concluded differences lingering from the Council of Ephesus (430).<sup>15</sup>

The Roman Catholic Church has been a member of Faith and Order in the World Council of Churches since 1968.<sup>16</sup> The

theological dialogues have been particularly productive in this multilateral context, with the 1982 *Baptism, Eucharist, and Ministry* being the most widely read ecumenical text in the history of the modern ecumenical movement.<sup>17</sup> Faith and Order in the United States has also been a place where the Catholic Church has made a major contribution to the theological dialogue, in a multilateral context.<sup>18</sup>

The United States has been particularly fruitful in theological bilateral dialogue as well. Catholic have been in dialogue toward full communion with United Methodists; the Episcopal Church; the Lutherans — originally with the Lutheran Church, Missouri Synod, and other Lutherans, but now only with the Evangelical Lutheran Church in America; the Reformed, including Presbyterian, United Church of Christ, and Reformed Church in America; the Polish National Catholic Church; the Eastern and Oriental Orthodox Churches. There is also a conversation for mutual understanding with the Southern Baptist Convention. Pentecostal, Holiness, Anabaptist, and Evangelical conversations are carried on through Faith and Order. While not a member of the nine churches moving toward full communion in the Consultation on Church Union, the Catholic Church has participated fully in the formulation of the theological, liturgical-sacramental, and canonical proposals before these churches for action during these years.<sup>19</sup>

On the institutional level, the Catholic Church has moved with a measured pace to adapt its internal and institutional life to its commitment to the modern ecumenical movement and the quest for full communion. The biblical, liturgical, catechetical, evangelical, and social dimensions of Catholic reform have themselves been important preludes to and bases for deepening the bonds of communion and mutual understanding with other churches.

Episcopal Conferences around the world have become members of national or international regional councils of churches in over forty situations. In the United States, over half the dioceses are members of their state council of churches. Parishes and pastoral agents are members of innumerable local ecumenical agencies, ministerial associations or neighborhood ministries. Most Catholic

schools have a wider Christian constituency than the Catholic community, and many have adapted their curriculum, campus ministry, and spiritual formation programs to promote the unity of the Church. The Catholic Church, while not a member of the World Council or the U.S. National Council, is so involved in the programs of these two councils on a variety of levels that it may be a more important ecumenical partner than some of the churches who are formally members.<sup>20</sup>

Since the Council, the Catholic Church has set up ecumenical commissions in all of the episcopal conferences of the world and encouraged each of its dioceses to do so. A series of texts was published after the Council, giving stimulus, encouragement, and guidance to the Catholic community worldwide.<sup>21</sup> However, the variety of cultures in which the Church finds itself inculturated, the difference of the ecumenical contexts, and the different priorities of ecumenical partners mean that the Catholic ecumenical experience is quite varied, and the progress has been quite different across the globe.

With the 1983 and 1991 *Codes of Canon Law for Western and Eastern Churches* and the 1993 *Directory for the Application of Principles and Norms on Ecumenism*, there has been a certain codification of the ecumenical movement in the Catholic Church to date. When one looks at the detail and care with which the formulations from previous directives are gathered together and refined in the *Directory*, one can see how far the Church has come in its institutional vision of ecumenism. It includes a theological section and detailed directives on ecumenical formation, and it carefully encourages structures for ecumenical engagement, provides guidelines for dialogue and collaboration, and is careful to touch every dimension of Catholic life. Again, the receptivity of the ecumenical movement on different levels and in different contexts is quite varied.

After fifteen years of theological dialogue and ecumenical participation of parishes and dioceses, the 1980s began to bring the Catholic Church into a new stage of ecumenical life, beyond collaboration and coming to know our Orthodox, Anglican, and Protestant ecumenical partners to a moment of decision. Texts began to emerge for formal evaluation and reception. The

theological term “reception” has now come into the ecclesiological vocabulary as a key to this stage of ecumenical engagement.<sup>22</sup> Even Pope John Paul admonishes that “a new task lies before us: that of receiving the results already achieved” which “must involve the whole people of God.”<sup>23</sup>

As noted above, the Vatican response to the World Council *Baptism, Eucharist, and Ministry* was an important first step. The second occasion for such a Vatican response was the Anglican Roman Catholic International Commission *Final Report*.<sup>24</sup> While this response was judged more critically by Catholic and Anglican ecumenists, it was finally productive in generating a positive Vatican reply that “no further work is necessary at this time” on Eucharist and ministry. In both these official Roman Catholic response processes, episcopal conferences around the world were invited to contribute their evaluations. In some places, like the United States, every diocese and many academic institutions and learned societies participated as well. The Roman Catholic Church is too early into the modern ecumenical movement to have perfected its response process. However, these two early examples have shown the way for improvement in the future.

In the ecumenical movement as a whole, many churches are moving from the first stage of getting to know one another and establishing agencies for collaboration and mutual sharing to the stage of serious dialogue with the goal of full communion before them. In the United States, for example, the nine churches of the Consultation on Church Union are acting on covenanting proposals that will bring them into full communion. They have set the first Sunday in Advent of the year 2000 for the celebration of the rites of mutual recognition and reconciliation. There are proposals before the Evangelical Lutheran Church and the Episcopal Church on the one hand, and three Reformed churches: United Church of Christ, Presbyterian, and Reformed Church in America, on the other, to establish full communion on the basis of theological and sacramental agreements to be acted upon in 1997.

In this move from dialogue to evaluation and to action for unity, the Roman Catholic Church has progressed particularly well with the Syrian (Oriental) Orthodox Church of Antioch on

the one hand, and the Evangelical Lutheran Church on the other. With the Syrian Church, there is a Common Declaration between Pope John Paul and Patriarch Ignatius that not only resolves the Christological differences of Chalcedon (451) but that, also opens mutual sacramental hospitality. Similar agreements with the Syrian Churches of India and the Catholic Church encourage eucharistic sharing, especially in the context of marriage.

With the Lutherans, a Joint Declaration on Justification by Faith is proposed for 1997, the 450th anniversary of the Decrees on Justification of the Council of Trent, which would place these two churches in a binding agreement in faith on this issue, which was the divisive core of the Reformation.<sup>25</sup> Such a joint statement would have the effect of declaring that the condemnations on the doctrine of justification included in the *Book of Concord* and the Council of Trent would no longer apply to the churches making the Declaration. This move from relationship to dialogue and from dialogue to decision marks the maturing of the institutional reception of the ecumenical commitment of the churches.

In addition to the work of the Pontifical Council and the various dialogues and councils of churches, the Pope himself has made some major contributions to the ecumenical life. Since the publication of the *Catechism of the Catholic Church*, there have been three major papal documents published in addition to the *Directory*. In implementing the *Catechism*, these developments and the Holy Father's emphasis on bringing the results of the ecumenical dialogues into Catholic educational life and spirituality are key.

The two Apostolic Letters, *Oriente Lumen* and *Tertio Mellinneo Adveniente*, are important for integrating progress with the Eastern Churches, Catholic and Orthodox, and taking up the ecumenical preparation for the Jubilee 2000.<sup>26</sup> Finally, in the encyclical *Ut Unum Sint*, Pope John Paul celebrates the progress made ecumenically and exhorts the bishops and people to be reconverted to the ecumenical cause. He also recounts his own personal ecumenical commitments, especially demonstrated through the ecumenical encounters in his travels and his face to face meetings with the leaders of other churches. His offer to reform the papacy, in the context of ecumenical advice, in order to

make it a better servant of the unity of the churches is a welcome sign of the institutional changes for which we can hope as well as a celebration of the stage of development already achieved.

The pastoral, theological, and institutional progress of the Roman Catholic Church in its ecumenical commitments over the last thirty years is truly astounding. However, the progress is not uniform, and as the Holy Father's encyclical points out again, the spirituality of dialogue is at the very center of Catholic life. Furthermore, new obstacles — such as the ordination of women, different views on sexuality and ethics, or unprecedented uses of the charism of infallibility — continue to keep the path complex, no matter how deep the commitments. On the other hand, the new signs of hope far outweigh the obstacles and enable us to recognize the hand of the Holy Spirit driving this dimension of the Church's mission.

### Future Agenda

A rich agenda is laid out in the encyclical itself, including the reception of ecumenical progress into the life of the Church, a spirituality of dialogue that permeates every dimension of Catholic life, progress toward the unity of the Church as integral to the New Evangelization, and the reform of leadership structures like the papacy so that they may better serve the unity of Christians. In this section I would like to lift up some very specific prospects for the United States ecumenical initiative, in continuity with but moving beyond the thirty years of progress since the Council.<sup>27</sup>

#### *Reception*

There needs to be specific attention to the preaching of the content of the ecumenical results achieved so far. This would include a careful evaluation of seminary and lay ministry curricula to see that they adequately convey the ecumenical content and developments as well as the conversion and motivation for unity. It would also include evaluation of all catechetical programs to see that they meet the level of ecumenical commitment central to Catholic identity. Sacramental preparation, congregational nurture,

and formation of religious all have their ecumenical components. The formation and selection of bishops, administrators, and boards and every other area of Church leadership need to be held accountable to the ecumenical commitments of the Catholic Church.

### *Inter-American Collaboration*

As we prepare for the Roman Synod for America and as the U.S. Catholic Church becomes more sensitive to its Latino membership, dialogue between the Latin American and North American ecumenical leadership will be necessary to come to a common understanding and a shared ecumenical strategy. The different histories, relative to pluralism, church and state, economics and politics, and evangelization, mean that a great deal of mutual Catholic understanding will be necessary as the quest for Christian unity moves forward in the hemisphere. This conversation has only just begun.<sup>28</sup>

### *Deeper Institutionalization*

In many U.S. dioceses, there are formal covenants between the bishops, especially of Lutheran, Episcopal, and Catholic churches. Such irreversible institutional commitments can serve the long process of supporting, pastorally and ecclesially, the relationship as it moves forward. The Holy Father has asked for ecumenical advice in the reform of the papacy and its curia. With the theological progress that has been made, the churches need to find ways of holding themselves accountable to their theology of communion. With the sacramental and ecclesiological decisions before the churches, the canon lawyers of the churches will need to make proposals for the structures of unity that hold us accountable to the decisions we have made and those before us.

### *New Relationships*

In the last decade, relations have begun to develop with Pentecostal, Holiness, Anabaptist, and Evangelical Christians. Through the pro-life movement and in academic and local

contexts, personal contacts have broadened mutual understanding. More work needs to be done with these Christian churches as ecclesial communities of faith in order to foster deeper levels of mutual understanding and build bonds of communion as well as to decrease inter-Christian tensions, especially those in U.S. immigrant communities, Latin America, and Eastern Europe. While there are effective relationships with the African-American churches in the U.S. urban community and through the Faith and Order movement, these relationships need to find a focus in direct church-to-church contact with the Catholic Church. This is particularly important for schools and institutions where there are large numbers of African-American Protestants.

### *Ecclesiological Research*

Catholic liturgists, canonists, and theologians have done serious work on the traditions of Orthodoxy, Anglicanism, Pentecostalism, and Lutheranism. Similar work needs to be done with the Reformed, Anabaptist, and free churches. The elements of theology that have developed in the dialogue need to find ecclesiological synthesis for Catholics and their ecumenical partners so as to spell out in more accessible detail our realistic and common hopes for a united Christian Church.

### *Jubilee 2000*

Under the impetus of the Holy Father's invitation and in view of the 1998 World Council Assembly, ways need to be found to appropriately prepare for and celebrate steps along the way in this graced five-year period to find ways of bringing the churches closer to Christian unity by the year 2000. This is a matter of concrete planning, educational programming, and common celebration as we move through the millennial transition.

### *Continued Dialogue*

As the encyclical notes, the ecumenical dialogue of charity and truth is a spirituality and way of life, not only for theologians but

for all Christians. However, specific issues still keep us apart. The question of authority is particularly pressing, as what seemed to be intractable issues like Tradition, Eucharist, Episcopacy, Mary, and even Papacy have found pathways toward solution in some of the dialogues. Even ethical issues like divorce, contraception, homosexuality, euthanasia, and abortion are finding agreement, while recognizing that our different ways of decision-making and the lack of mutual organs of consultation and communication continue to inhibit our unity in these matters.<sup>29</sup> As more areas of agreement are found, more precise and careful agreement on the remaining issues will need to be developed so as to provide the solid and lasting foundation for action toward unity. Evaluation and decision will need to begin even while there are further issues under discussion.

We have become irreversibly part of one another, living in the same real if yet imperfect communion. Christians committed to their churches' ecumenical hopes often share more in their spiritual and ecclesial lives than they do with those indifferent to their churches' ecumenical goal or who are still hostile to it.<sup>30</sup> This is certainly true for Roman Catholics who have lived thirty years of conversion, faithful to the Council's ecumenical call. The new ecumenical problems before the Church will not be seen as obstacles to Christ's will for the unity of the Church. Rather they are challenges for which we are given the grace of the Holy Spirit to respond. The ecumenical journey is a pilgrimage full of rich blessings as we proceed in realizing the Church's irreversible commitment to the unity of all Christians.

#### Notes

1. John Paul, *Ut Unum Sint: On Commitment to Ecumenism, Origins*, 25, no. 4 (June 8, 1995): 49-72; Consejo Episcopal Latinoamericano, *La Enciclica: Ut Unum Sint: Comentarios* (Bogotá: Sección de Ecumenismo y Diálogo Inter-religioso, 1996); *Directory for the Application of Principles and Norms on Ecumenism, Origins* 23, no. 9; *Directorio para la aplicación de los Principios y Normas sobre el Ecumenismo* (Bogotá: Consejo Episcopal Latinoamericano, 1993).

2. Ruth Rouse and Stephen Neill, eds., *A History of the Ecumenical Movement 1917-1948* (London: SPCK, 1954).

3. J.M.R. Tillard, *A Church of Churches* (Collegeville: Liturgical Press, 1991).

4. Harold Fey, ed., *The Ecumenical Advance: A History of the Ecumenical Movement 1948-1968* (Geneva: World Council of Churches, 1986); Thomas Stransky and John Sheerin, eds., *Doing The Truth in Charity* (New York: Paulist Press, 1982); Herbert Vorgrimler, ed., *Commentary on the Documents of Vatican II*, vol. 2 (New York: Herder and Herder, 1968).

5. Jeffrey Gros, "Dignitatis Humane and Ecumenism: A Foundation and A Promise," in *Religious Liberty: Paul VI and Dignitatis Humane*, vol. 16, ed. John Ford (Brescia: Pubblicazioni dell'Istituto Paolo VI, 1995); "Reception and Roman Catholicism for the 1990's," *One in Christ*, 31, no. 4 (1995): 295-328.

6. Harold Fey, ed., *The Ecumenical Advance: A History of the Ecumenical Movement 1948-1968* (Geneva: World Council of Churches, 1986); William Purdy, *The Search for Unity* (London: Geoffrey Chapman, 1995).

7. It may be noted that the interpretation of this phrase was debated well into the 1980s, and was finally laid to rest with the *Directory* and Pope John Paul's *Ut Unum Sint* (see. esp. 10-14), which reaffirmed the conciliar teaching. Johannes Willebrands, "Vatican II's Ecclesiology of Communion," *Origins*, 17, no. 2 (May 28, 1987): 27-32; F.A. Sullivan, *The Church We Believe In* (New York: Paulist Press, 1988).

8. George Kilcourse, *Double Belonging: Interchurch Families and Christian Unity* (New York: Paulist Press 1992).

9. Lukas Vischer and Harding Meyer, eds., *Growth in Agreement Reports and Agreed Statements of Ecumenical Conversations on a World Level* (New York: Paulist Press, 1984); Adolfo Gonzalez Montes, *Enchiridion Oecumenicum*, vols. 1, 2 (Salamanca: Universidad Pontificia, 1986, 1993). Texts of the international dialogues published since 1982 can be found in Pontifical Council for Promoting Christian Unity's *Information Service*.

10. "Summons to Witness To Christ in Today's World: A Report on the Baptist-Roman Catholic International Conversation 1984-1988," *Information Service*, 1, no. 72 (1990): 13-14; "Perspectives on *Koinonia*," Final Report of the International Roman Catholic/Pentecostal Dialogue (1985-1989), *Pneuma* 12, no. 2 (Fall 1990): 117-42; "Evangelicals and Roman Catholics Dialogue on Mission, 1977-1984: A Report," *International Bulletin of Missionary Research* 10, no. 1 (January 1986): 2-21.

11. E.J. Stormon, S.J., ed., *Towards the Healing of Schism: The Sees of Rome and Constantinople*, Ecumenical Documents 3 (New York: Paulist Press, 1987).

12. John Borelli and John Erickson, *Orthodox and Catholic in Dialogue* (Crestwood: St. Vladimir Seminary Press/Washington, U.S. Catholic Conference, 1996).

13. Ronald G. Roberson, ed., *Oriental Orthodox-Roman Catholic Pastoral Relationships and Interchurch Marriages* (Washington: U.S. Catholic Conference, 1995).

14. *Wort und Wahrheit* (in English, *Revue for Religion and Culture*) Supplementary Issues no. 1 (December 1972), 2 (December 1974), 3 (December 1976), 4 (December 1978).

15. "Common Christological Declaration Between the Catholic Church and the Assyrian Church of the East, November 11, 1994," in Pontifical Council For Promoting Christian Unity *Information Service* (1995): 88: I, 1-7.

16. Gunther Gassmann, ed., *Documentary History of Faith and Order: 1963-1993* (Geneva: World Council of Churches, 1993); Thomas Best, Gunther Gassmann, eds., *On the Way to Fuller Koinonia* (Geneva: World Council of Churches, 1993).

17. Text in Vischer and Meyer, eds., *Growth in Agreement*. Cf. *Baptism, Eucharist and Ministry: Report 1982-1990* (Geneva: World Council of Churches, 1990). This is also the first ecumenical text to which the Catholic Church has given formal response since the Council of Florence, *Churches Respond to BEM: Official Responses to the "Baptism, Eucharist and Ministry" Text*, vol. 6, ed. Max Thurian (Geneva: World Council of Churches, 1988).

18. Jeffrey Gros, "The Vision of Christian Unity: Some Aspects of Faith and Order in the Context of the Culture of the United States," *Midstream* (October 1990).

19. Jeffrey Gros and Joseph Burgess, eds., *Building Unity* (New York: Paulist Press, 1989); and *Growing Consensus* (New York: Paulist Press, 1995).

20. William H. Keeler, "Meditation for the Installation of New NCCC President," *Ecumenical Trends*, 23, no. 2 (February 1994): 8/24, 11/27.

21. See Stransky and Sherwin, eds., *Doing the Truth*; John Hotchkin, "The Wonderful, Sometimes Curious Progress of Ecumenism," *Origins*, 24, no. 3 (June 2, 1994): 43-48.

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