

## THE CATHOLIC CHURCH AND ECUMENISM DURING THE CENTURY SINCE THE EDINBURGH WORLD MISSIONARY CONFERENCE 1910

### *Introduction*

In this sixth program, in the series “towards 2010” with which the Church of Scotland World Mission Council celebrates the centenary of the World Missionary Conference at Edinburgh 1910, we turn to Commission VIII on “Cooperation and the Promotion of Unity”, in some ways, in its impact, the most decisive of all those Commissions.

While ecumenical initiatives took place before, nonetheless in a special way Edinburgh 1910 marks the twentieth-century beginning of several very representative embodiments of the Ecumenical Movement. The International Missionary Council (1921) can be traced to the resolution brought in the report of Commission VIII, “that a Continuation Committee of the World Missionary Conference be appointed”; the Faith and Order movement, conceived in the mind of Bishop Charles Brent as a result of the impact of Edinburgh. The principles on which Edinburgh and its developing organization of Christian cooperation were established, influenced Nathan Söderblom when he later proceeded with his efforts for the Universal Christian Council of Life and Work. These efforts, of course, led eventually to the World Council of Churches 1948<sup>1</sup> and continue to shape ecumenism in the decades after.

And in recalling the pioneering World Missionary Conference we also remember two of its greatest ecumenical pioneers: John R. Mott, an American Methodist, and J. H. Oldham of Scotland, that citizen of Edinburgh and associated with New College<sup>2</sup>. As has been said, “If Mott master-minded Edinburgh 1910, Joseph Houldsworth Oldham was its chief engineer”<sup>3</sup>. Both Mott<sup>4</sup> and Oldham<sup>5</sup>

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<sup>1</sup> Cf. William Richey Hogg, *Ecumenical Foundations. A History of the International Missionary Council and its Nineteenth-Century Background*. New York: Harper and Brothers, Publishers, 1952, 140-142.

<sup>2</sup> Keith Clements, *Faith on the Frontier. A Life of J.H. Oldham*. Edinburgh: T and T Clark, and Geneva: WCC Publications, 1999, 55-70..

<sup>3</sup> C. Howard Hopkins, *John R. Mott 1865-1955. A Biography* Grand Rapids: William B. Eerdmans Publishing Company 1979, 345.

<sup>4</sup> It is interesting, just to recall the prodigious ecumenical involvement of John R. Mott. In 1895, he had taken the lead in founding the World Student Christian Federation, seeing in this Federation an ecumenical force which would unite, in spirit the students of the world. And “in doing this”, he wrote shortly afterwards, it will be achieving a yet more significant result - the hastening of the answer to our Lord’s prayer, ‘that they may be all be one’”. (Ruth Rouse, “Voluntary Movements and the Changing Ecumenical Climate”, in *A History of the Ecumenical Movement 1517-1948*, edited by Ruth Rouse and Stephen Charles Neill, second edition, Philadelphia: The Westminster Press, 1967, 341).

Elected chairman in 1908 of the international committee which planned Edinburgh 1910, Mott “headed the first of the eight preparatory commissions, ... presided at most of the sessions, ... became Chairman of the Continuation Committee and of its outgrowth, the International Missionary Council, and ... was in many ways the mastermind of the gathering, ...”. (Kenneth Scott Latourette, “Ecumenical Bearings of the Missionary Movement and the International Missionary Council”, in Rouse and Neill, *op. cit.*, 356.)

Decades later, in 1946 he was one of five provisional presidents of the World Council of Churches in process of formation. And in 1948, at Amsterdam was made Honorary President of the WCC.

continued to make significant contributions to the ecumenical movement long after Edinburgh 1910.

In a variety of ways Edinburgh marked a significant advance over earlier missionary conferences<sup>6</sup>. One advance is that in preparation for, and to facilitate its work, extended preliminary studies on eight subjects “were undertaken on a scale unknown in the earlier gatherings”<sup>7</sup>. Eight commissions were appointed, one for each subject.

But it was the report of the eighth commission, on “Cooperation and the Promotion of Unity”, which brought with it the only resolution of the conference. It asked that a Continuation Committee of the World Missionary Conference be appointed, international and representative in character ... in order to carry out a variety of duties (six are listed) along the lines of the conference itself. One of these duties was (no. 6) to confer with the Societies and Boards as to the best method of working towards the formation of such a permanent International Missionary Committee as is suggested by the Commissions of the Conference and by various missionary bodies apart from the Conference<sup>8</sup>.

Edinburgh 1910 created a Continuation Committee to carry on its work. “This was the great achievement of the Commission on Cooperation and the Promotion of Unity”<sup>9</sup>, and marked Edinburgh’s vital place in the story of the modern ecumenical movement<sup>10</sup>.

The Catholic Church was, of course, not officially represented at Edinburgh 1910<sup>11</sup>. I have been asked to “offer (first) an analysis of the past 100 years of thought and action in the Catholic Church in regard to the whole question of cooperation and unity and then (second) on to consider contemporary challenges”.

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(Hopkins, *op. cit.*, p. 697.)

<sup>5</sup> “The Executive Secretary, Joseph H. Oldham, ... shared with Mott the major creative thinking of the Conference, and ... became the Secretary of the Continuation Committee and the first Secretary of the I.M.C.”. Latourette, *op. cit.* 356.

<sup>6</sup> According to Kenneth Scott Latourette these advances included: (1) its membership was composed of official delegates from missionary societies; (2) membership was limited to those delegated by missionary organizations; (3) only societies which had missionaries abroad were eligible and representation was in preparation to the share of each in missionary work as measured in financial giving; (5) only missionary societies were included which were operating among non-Christian people; (6) it was primarily a consultative assembly providing opportunities for missionary agencies to plan together the next steps in giving the Gospel to the world; (7) it was more comprehensive ecclesiastically than its predecessors, which were emphatically Protestant. At Edinburgh Anglo-Catholics took an active part (even though Roman Catholics and Orthodox were not invited, *Ibid.* 357-358, 362).

<sup>7</sup> *Ibid.*, 358.

<sup>8</sup> *World Missionary Conference, 1910. Report of Commission VIII, Cooperation and the Promotion of Unity, “Consideration of the Resolution Proposed by the Commission”*, Edinburgh and London: Oliphant, Anderson and Farrier, 202-203, note 2.

<sup>9</sup> Latourette, *op. cit.* 362, Mott was chosen its chairman and Oldham its Secretary.

<sup>10</sup> Clements, *op. cit.*, 95.

<sup>11</sup> Though the kind words of Bishop Bonamelli, the Bishop of Cremona about the Edinburgh Conference, in a letter to Silas McBee, is part of the conference’s heritage. See Latourette, *op. cit.*, 361-2.

**PART I**  
**“ANALYSIS OF THE PAST 100 YEARS OF THOUGHT AND ACTION**  
**IN THE CATHOLIC CHURCH IN REGARD TO THE QUESTION OF COOPERATION**  
**AND UNITY”**

While it is true that the Catholic Church came full force into the ecumenical movement with the Second Vatican Council 1962-65, it is also true that concern for unity within the Catholic Church, on the part of Popes, theologians, monastic communities and others, is found long before the Council. Indeed even before Edinburgh 1910<sup>12</sup>.

To illustrate, I will briefly trace developments in three time periods, more or less corresponding to this centenary. First from 1910-1948, second from 1948-1962, and third from 1962 to the present.

Catholic efforts for unity came, at first parallel to but separate from those steps leading to Edinburgh 1910, then the Faith and Order, and Life and Work movements, and to the creation of World Council of Churches, and then, afterwards, relating to it.

**The first period: 1910-1948.**  
**From Edinburgh to creation of World Council of Churches**

The document, during this period, reflecting the official Catholic attitude to the new-born ecumenical movement to which Edinburgh 1910 gave such impetus was Pius XI's encyclical *Mortalium Animos* (1928). It was issued after the World Conferences on Life and Work (1925) and Faith and Order (1927); it strongly repudiated the young ecumenical movement and forbade Catholic participation in it<sup>13</sup>. The Pope saw this movement as promoting *expressions* of the church which were alien to Catholic understanding. According to the encyclical, this ecumenical movement “was led by pan-Christians’ seeking to federate churches on the precarious bases of charity and doctrinal compromise”. “It is clear”, emphasized Pius XI, “that the Apostolic See can by no means take part in these assemblies, nor is it in any way lawful for Catholics to give to such enterprises their encouragement or support; if they did so they would be giving countenance to a false Christianity quite alien to the one Church of Christ”. The only way to Christian unity, he emphasizes, is “non Catholics’ acceptance of all Catholic dogmas and return to the Roman-Church”.

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<sup>12</sup> It has been documented, for example, by: George H. Tavard, *Two Centuries of Ecumenism The Search for Unity* New York: A Mentor-Omega Book, 1962; Gregory Baum, O.S.A., *That They May Be One. A Study of Papal Doctrine* (Leo XIII-Pius XII), London: Bloomsbury Publishing Co LTD, 1958; Gregory Baum, O.S.A., *The Catholic Quest for Christian Unity*: Glen Rock, New Jersey: Deus Books Paulist Press, 1962. Paul M. Minus, Jr. *The Catholic Rediscovery of Protestantism: A History of Roman Catholic Ecumenical Pioneering*, New York/Paramus/Toronto: Paulist Press, 1976; Oliver Stratford Tomkins, “The Roman Catholic Church and the Ecumenical Movement, 1910-1948”, in Rouse and Neill, *op. cit.*, 675-693.

<sup>13</sup> *Mortalium Animos*, Encyclical of Pope Pius XI on Religious Unity, January 6, 1928.

But the Popes, during this same period expressed hopes for Christian unity in different ways, often having more hope for unity with eastern Orthodoxy, though not exclusively. While their hopes for unity are sincere, they are often expressed with a particular interpretation of the division which occurred centuries ago, namely that those not in union with Rome had, at some point separated from the Church, and if union were to come about, they had to return to the Catholic Church.

Leo XIII (1878-1903) tried to create a new climate of friendship and respect for the Orthodox<sup>14</sup>. In his encyclical *Praeclara Gratulationis Publicae* (1894) he expresses the hope that “the day is not far distant when the Eastern Churches so illustrious in the ancient faith and glorious past, will return to the fold they have abandoned. We hope it all the more, that the distance separating them from us is not so great”<sup>15</sup>. Leo, in his Apostolic letter “*Orientalium Dignitas*” (1894) expressed the hope that Catholics of the Eastern rite could act as mediators between East and West, by living in such a way as to “show themselves true heralds and peacemakers of holy unity between the Eastern Churches and the Roman Church”<sup>16</sup>. Leo promotes a goal of unity with diversity, not uniformity, when he says in *Praeclara Gratulationis* that “there is no reason to fear ... that We or any of our successors will ever diminish your rights, the privileges of your Patriarchs, or the established ritual of any one of your churches”<sup>17</sup>.

Leo also made some important ecumenical gestures to Western separated Christians. He addressed letters to Christians of England, Scotland, Germany, and never referred to them or of them as heretics, but usually as dissidents (separated)<sup>18</sup>. In his 1895 letter *Amantissima voluntatis* (“to the English People”), Leo referred to non-Catholics in England as “separated brothers” (*fratribus dissidentibus*). Placing unprecedented stress on the positive quality of their faith and practice, his letter notes “the frequent and manifest works of divine grace” among them<sup>19</sup>. In a 1898 encyclical letter (*Caritatis Studium*) to the Catholic Bishops of Scotland, while noting that the separated brethren owe much to the ancient Catholic Church, he praised Protestants in Scotland because “they have always shown reverence and love for the Inspired Writings” and “in revering the Sacred Scripture they are in agreement with the Catholic Church. Why then should this not be the starting point for a return to unity”<sup>20</sup>. He affirmed also that they “sincerely love the name of Christ and strive to ascertain his doctrine and to imitate his most holy example”<sup>21</sup>.

On the other hand, Leo looked upon *Protestantism* as a destructive movement. He understood that the proper principle of Protestant religion was “private judgment”, and when this “wedge of rationalism” was inserted into the divine

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<sup>14</sup> Gregory Baum, *The Catholic Quest for Christian Unity*, 1962, 37.

<sup>15</sup> *Praeclara Gratulationis Publicae*, *The Reunion of Christendom*, Evangelical Letter of Pope Leo XIII, June 20, 1894

<sup>16</sup> *Orientalium Dignitas On the Churches of the East by Leo XIII*, November 30, 1894.

<sup>17</sup> *Praeclara Gratulationis Publicae*

<sup>18</sup> Baum, *op. cit.* 44.

<sup>19</sup> Cited in Paul M. Minus, Jr. *The Catholic Rediscovery of Protestantism*, *op. cit.*, p. 34 (and note 11 and 12, p. 45).

<sup>20</sup> *Caritatis Studium* Encyclical of Pope Leo XIII on the Church in Scotland, no. 5.

<sup>21</sup> *Ibid.*, no. 9.

religion of Christianity, it provoked a multitude of denominations, the decay of true religion, and the disappearance of faith in the divine Saviour<sup>22</sup>.

But in pointing to these similarities, Leo according to George Tavard, was proposing “the bases of a Catholic ecumenism. Initially it consists in seeking points of contact between Protestants and Catholics, such a Scripture and love for Christ. Starting out from here, it will bring to light the fullness of tradition, which is implied in Scripture itself, and the fullness of revelation, implied in the love of Christ”. Leo was “the first Pope to take up ecumenism. He must be given credit for laying the bases of modern Catholic ecumenism<sup>23</sup>”.

Pope Pius XI (1923-1939) also expressed concern for unity. In regard to Eastern Christians, in some ways he goes further than Leo XIII. In his encyclical *Rerum Orientalium* (1928), published the same year as *Mortalium Animos*, perhaps for the first time, an official document admits that obstacles to reconciliation are not all on the other side. Pius XI says that “many evils in the past, and especially of the deplorable dissension which has detached from the root of unity many churches once so flourishing has resulted principally and almost fatally from *mutual* ignorance and contempt and from prejudices which followed on a long division among souls<sup>24</sup>”. Pius XI expresses clearly the life of grace and holiness in separated Eastern Churches. They have faithfully preserved “a very great part of Revelation”. Among them is found a sincere obedience to Christ our Lord, “great piety and love are shown towards His sinless Mother, and devout use made of the Sacraments<sup>25</sup>”. For reunion to take place “it is necessary to know and to love one another ... efforts of reunion have failed so many times, this is in large measure due to *mutual* ignorance<sup>26</sup>”.

To remove prejudice and misconception between East and West, Pius, in the encyclical *Rerum Orientalium* (no 12) promotes Eastern studies in Catholic Universities. His predecessor Benedict XV had founded the Oriental Institute in Rome (in 1917) which was intended from the beginning of welcome Orthodox students as well as Catholic. Pius believed that the benefits of reconciliation between East and West would go two ways. The Catholic Church would benefit as well as the separated Eastern churches<sup>27</sup>. Pius XII 1939-1958 took the same position in the encyclical *Orientalium Omnes* (1945). Namely, Catholics too are in need of perfect unity<sup>28</sup>.

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<sup>22</sup> Baum, *op. cit.*, 45. For example in *Caritatis Studium* no. 7, Leo describes what happens when they interpret Scripture without the guidance of the magisterium: “... each one will undertake the reading of Scripture with entirely different feelings, views and prepossessions, and will interpret God’s written Word accordingly. The result will be that those divergent interpretations will necessarily produce discussions and disputes, and thus turn what was intended as a source of union and peace into a source of contention and strife”.

<sup>23</sup> George H. Tavard, *Two Centuries of Ecumenism*, *op. cit.* 73-74.

<sup>24</sup> *Rerum Orientalium* On the Promotion of Oriental Studies, Encyclical of Pope Pius XI, September 8, 1928, no. 1. Cf. Baum, *op. cit.* 41.

<sup>25</sup> *Ibid*, no 18.

<sup>26</sup> Cited in Baum, p. 42.

<sup>27</sup> Cited in Baum, p. 43.

<sup>28</sup> Cited in Baum, p. 43.

Besides the Popes during this period, ecumenical concern was raised by many others. I will simply list some to give the picture.

*Fr. Fernand Portal* (1855-1926) in his contacts with the Anglican Lord Halifax (1839-1934) believed that Anglican reconciliation with Rome could take place as a corporate body and not by their renouncing the Church of England. He believed that examination of doctrinal divergences between Rome and Canterbury would reveal more theological agreement than supposed<sup>29</sup>.

Fr. Paul of Graymore (1863-1940). An Anglican who became a Roman Catholic in 1909, helped institute in 1908 the Week of Prayer for Christian Unity, while still an Anglican. After becoming a Catholic he redoubled his efforts to promote the Church Unity Octave<sup>30</sup>. Previously Leo XIII has already introduced the idea of prayer for Christian union, seeking rapprochement of the separated brethren<sup>31</sup>.

The *Malines Conversations* (1921-26) led by Cardinal Mercier, Archbishop of Malines in Belgium. Portal and Halifax approached Mercier to host discussions between Anglican and Catholic scholars. By the second meeting 1923 the participants had received the cautious approval of Pope Pius XI and the Archbishop of Canterbury Randall Davidson. They discussed disputed dogmas including papal authority<sup>32</sup>.

An important participant in *Malines Conversations* was Dom Lambert Beauduin (1873-1960), head of a newly established monastery at Amay, Belgium (1925). This monastery was created in response to a request by Pope Pius XI (letter *Equidem verba*, 1924) who asked the Benedictine Order to designate certain monasteries as centers for seeking union between separate Eastern Christians (especially Russians) with Church of Rome. At the fourth meeting of the Malines Conversations, Mercier read a paper entitled “the Church of England United, not absorbed” proposing a corporate reunion with Rome on the pattern of Eastern Uniate churches. Beauduin was the principle author of this text<sup>33</sup>. The monastery at Amay (in 1939 moved to Chevetogne) and continues its ecumenical work today. Its began publication of the journal *Irenikon* in 1926, an ecumenical journal which presents ecumenical information to the Catholic world and to others and published articles by Catholics and Orthodox<sup>34</sup>.

A number of other Catholic pioneers from this period include *Yves Congar* (1904-1995) whose 1937 book *Chrétiens désunis* “Divided Christendom: A Catholic Study of the Problem of Reunion”, has been called a “theological magna charta” of Catholic ecumenism in the years before the Vatican Council”. He constructed a theological basis for ecumenism, and “at many points the Council’s *Decree on Ecumenism* echoes *Chrétiens désunis*”<sup>35</sup>. Fr. Paul Couturier (1881-1953) developed a pattern of prayer for unity engaging clergy, laity, Catholic and

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<sup>29</sup> Minus, *op. cit.* 36-37.

<sup>30</sup> Cf. *Ibid.* 38-41.

<sup>31</sup> Tavard, *op. cit.* 69-70.

<sup>32</sup> Minus, *op. cit.*, 55..

<sup>33</sup> *Ibid.* n. 61 concerning Pius XI’s request to the Benedictines, p. 60.

<sup>34</sup> *Ibid.* n. 61.

<sup>35</sup> Minus, 99.

Protestant, by praying for the “realization of unity such as it is willed and demanded by our Lord Jesus Christ”<sup>36</sup>, Josef Lortz (b. 1887) whose history of the Reformation presented a sympathetic though critical evaluation of Luther<sup>37</sup>. These pioneers planted ecumenical seeds which have continued to fructify. In the situation, however, where a wall of separation was still very high, and the new thinking needed time for ecumenism to be received in the Church, some of the theologians ran its significant trouble with Church authorities. Nonetheless their impact on the church helped the Church to grow toward the commitment to ecumenism which developed in Vatican II<sup>38</sup>.

**The second period: 1948-1962.**  
**From the creation of the World Council of Churches (1948)**  
**to the Second Vatican Council (1962)**

*Cautious Recognition of the Modern Ecumenical Movement*

The Key document representative of the view of the Holy See regarding the ecumenical movement during this period was the 1949 Instruction of the Holy Office *Ecclesia Catholica. On the Ecumenical Movement*<sup>39</sup>.

“In consequence of the common prayers of the faithful through the grace of the Holy Spirit, there has grown constantly in the mind of many persons separated from the Catholic Church the desire for a return to unity on the part of all who believe in the Lord Christ. To the children of the Church this is surely a cause of true and holy joy in the Lord ...”

It asked bishops, not to only to “watch over this entire actively” but “also prudently promote and direct it”.

Here we find a cautious recognition of the modern ecumenical as being inspired by the Holy Spirit. The Instruction reflected the growth of the ecumenical movement, referring to “mixed assemblies and conferences of Catholics with non-Catholics” which in recent times have been held in many places to promote union in the faith. It wanted bishops to promote it but also to control it<sup>40</sup>.

I want to point to two significant developments during this period.

First, as early as 1949, Catholic theologians had some, even if small, impact on the World Council of Churches. According to the first WCC General Secretary, Willem Visser t’Hooft, who previously had contacts with Catholic theologians for

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<sup>36</sup> *Ibid.*, 109.

<sup>37</sup> *Ibid.*, 116-119.

<sup>38</sup> This survey is meant only to give an idea of some key early Catholic figures promoting unity. Many others should also be mentioned. See e.g. *Minus op. cit.*

<sup>39</sup> *On the Ecumenical Movement. An Instruction of the Holy Office*, December 20, 1949.

<sup>40</sup> For example, when there were “colloquies between Catholic and non-Catholic theologians” it instructed the bishops to send priests who are well prepared, and know the norms and principles which the Church has laid down in this matter. The Bishop can grant permission for local conferences and conventions under certain conditions. “*Communicatio in Sacris*” in worship must be entirely avoided. On the other hand “the recitation in common of the Lord’s prayer or of some prayer approved by the Catholic Church, is not forbidden for opening or closing the said meeting”.

years, his meeting with Catholic theologians at the Istina Center in Paris in 1949 helped him prepare a draft which helped the Central Committee Toronto, 1950 to clarify the self-understanding of the WCC. The Toronto Statement which resulted was critical because it affirmed that a Church does not have to abandon its ecclesiology as a condition for belonging to the WCC.

In his book, *The Genesis and Formation of the World Council of Churches*, he describes it in this way. An issue strongly debated after 1948 “concerned the implication of membership of the Council”. The question was raised “whether membership in the Council had any implications for the ‘self-understanding’ or ecclesiological position of the churches”. Visser T’Hooft gave an initial response in his report to the WCC Central Committee in 1949. But a fuller answer to this question was necessary. “The first occasion for this proved to be a meeting of staff members and friends of the Council with Roman Catholic ecumenists at the Istina Centre in Paris in September 1949”, a meeting “held in strict confidence”<sup>41</sup>.

To facilitate discussion with the Istina group he presented the subject in the form of theses, the first six describing “What the World Council is not”, and another six attempting to explain “the assumptions underlying the World Council of Churches”<sup>42</sup>. Visser t’Hooft speaks of some results of this meeting. First the discussion of these theses at the Istina meeting had been found useful, and this encouraged him to submit them to the Central Committee of the World Council, for discussion, revision and adoption. Then, he says,

- “I added to the theses some ideas which emerged from the Istina meeting, including I believe, the formulation: ‘The World Council exists in order to deal in a provisional way with an abnormal situation’. (The 1950 Toronto statement does include a developed version of the formulation<sup>43</sup>).
- “The paragraph on the positive consequences to be drawn from the concept of *vestigia ecclesiae* (one of his theses) too was strengthened in the light of the remarks made on this subject by Father (Yves) Congar and Father (Jean) Danielou”. (it appears in strengthened form in the Toronto statement<sup>44</sup>.)
- “I added two new theses, one on the solidarity of the member churches and their obligation to refrain from actions which were

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<sup>41</sup> W.A. Visser’t Hooft, *The Genesis and Formation of the World Council of Churches*. Geneva: World Council of Churches, 1982, 73-74.

<sup>42</sup> *Ibid.*, 74-75.

<sup>43</sup> The Toronto statement says: “The World Council deals in a provisional way with divisions between existing churches, which ought not to be, because they contradict the very nature of the Church”. Statement on “The Church, the churches and the World Council of Churches”, The ecclesiological significance of the World Council of Churches, Section II (Received by the Central Committee at Toronto in 1950 and commended for study and comment in the churches). Found as Appendix V in Visser t’Hooft, *op. cit.* 113.

<sup>44</sup> “It is generally taught in the different churches that other churches have certain elements of the true Church, in some traditions called ‘vestigia ecclesiae’. Such elements are the preaching of the Word, the teaching of the Holy Scriptures and the administration of the sacraments. These elements are more than pale shadows of the life of the true Church. They are a fact of real promise ... The ecumenical movement is based upon the conviction that these traces are to be followed”. *Ibid.* Section IV, 118.

incompatible with fraternal relations, and another on mutual spiritual assistance for the sake of the renewal of the life of the churches. (Both new theses appear in the Toronto statement as no. 7-8<sup>45</sup>).

- “At the end of the document I pointed out that the distinction between the conditions which had to be fulfilled so that the churches might enter into relations of conversation and cooperation in the World Council and those which had to be fulfilled to achieve full unity was fundamental. The World Council was an emergency measure and had only a provisional task”<sup>46</sup>.

A second important development during this period concerns the Catholic Church itself: it was the founding of the Catholic Conference for Ecumenical Questions in 1951, by two priests of the Netherlands Johannes Willebrands and Frans Thÿssen<sup>47</sup>. This Catholic Conference brought together leading Catholic theologians with interest in ecumenism, with the consent of local bishops following the directive of the 1949 Holy Office Instruction *Ecclesia Catholica* (On the “Ecumenical Movement”). Some of the 70-80 scholars who took part in it over the years, were people who had already had an impact on Catholic ecumenism such as Yves Congar, Lambert Beauduin and others, and/or would have a theological influence at the Second Vatican Council. This period before Vatican II was not an easy time for Catholic ecumenists, and some were warned by authorities, or forbidden to publish their works, or had to give up their positions. It was a time when the formal ecumenical movement was still little known in the Catholic Church.

During 1952-1963, the CCEQ met in different cities of Europe when invited by the local bishop. While a Catholic body, its significance was seen by others. WCC General Secretary Visser t’Hooft in his memoirs comments that the CCEQ in 1952 “attracted very little attention, but ... was to have far-reaching consequences for the ecumenical movement”<sup>48</sup>.

Two aspects of its impact can be mentioned here. First from its beginning it made contact with the World Council of Churches. The themes discussed by the theologians “were those predominating in the World Council of Churches, especially in its Faith and Order Commission”<sup>49</sup>. Visser t’Hooft indicated that although this body had no official status, it was of great advantage for the WCC to be in conversation with a responsible body of Roman Catholic ecumenists<sup>50</sup>. The CCEQ would study and make contributions to the major themes the WCC was working on, even for assemblies, such as Evanston and New Delhi. Thus for Evanston (1954) “the CCEQ asked Yves Congar to draft a paper presenting the Roman Catholic conception of the main theme ‘Christ the Hope of the World. The

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<sup>45</sup> *Ibid.*, p. 119.

<sup>46</sup> Visser t’Hooft, *op. cit.*, 76

<sup>47</sup> See “1951-1963, Johannes Willebrands and the Catholic Conference for Ecumenical Questions”, The Pontifical Council for Promoting Christian Unity, Vatican City, *Information Service* 101 (1999): 62-69. This is a special issue of IS, “A Tribute to Johannes Cardinal Willebrands on the Occasion of his Ninetieth Birthday”.

<sup>48</sup> W.A. Visser t’Hooft, *Memoirs*, Geneva: WCC Publications, 1973, 323.

<sup>49</sup> Thomas F. Stransky, “The Foundation of the Secretariat for Promoting Christian Unity” *Vatican II By Those who were there*, edited by Alberis Stacpoole, London, Geoffrey Chapman, 1986, 63.

<sup>50</sup> Visser t’Hooft, *Memoirs*, 323.

revised version was given to Visser t’Hooft, who made it available to Assembly delegates, and commented on it, telling the Assembly that it was a substantial and valuable contribution to its discussion”<sup>51</sup>.

A second important aspect of the CCEQ was that its participants contributed to the origin and initial organization of the Secretariat for Promoting Christian Unity established by Pope John XXIII in 1960. Pope John appointed Willebrands as the first Secretary of the SPCU/PCPCU<sup>52</sup>. In fact all of those who served as SPCU Secretaries from 1960-1999 had participated in the CCEO<sup>53</sup>.

The Catholic Conference also contributed to the new Secretariat’s plan of work<sup>54</sup>. Furthermore, a number of CCEQ theologians were among key drafters of several Vatican II documents<sup>55</sup>. After the Council, some CCEQ participants took part as SPCU members or consultants for decades afterwards, and some participated in international dialogues co-sponsored by the SPCU during the decades afterwards<sup>56</sup>.

It is not an exaggeration to say that because of their experience with the unofficial CCEQ in the 1950, they could bring to the fledgling SPUC a “sense of *commitment* to and support for this new official ecumenical initiative in the Catholic Church, a rich *experience* of study and struggle precisely with ecumenical issues, and in some cases, especially in the years and decades after the Second Vatican Council, a *perspective* on the dramatic ecumenical transition that the Catholic Church had been giving through, since they participated in ecumenism both before the Decree on Ecumenism *Unitatis Redintegratio* (1964) and after”<sup>57</sup>.

### **The Third period: 1962-2007. From Vatican II to the Present**

#### *A deep commitment to the Modern Ecumenical Movement*

“Concern for restoring unity pertains to the whole Church, faithful and clergy alike. It extends to everyone, according to the potential of each, whether it be exercised in daily Christian living or in theological and historical studies. This very concern already reveals to some extent the bond of brotherhood existing among all Christians, and it leads toward that fully and perfect unity which God lovingly desires” (Second Vatican Council, *Decree on Ecumenism* #5)

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<sup>51</sup> *Ibid.*

<sup>52</sup> Cf. “1951-1963 Johannes Willebrands and the Catholic Conference for Ecumenical Questions”, p. 67.

<sup>53</sup> Willebrands (1960-1968), Jerome Hamer (1969-1973), Charles Moeller (1973-1982), Pierre Duprey (1983-1999). *Ibid.*, 68.

<sup>54</sup> Cardinal Bea, its President, presented to the first SPUC Plenary in November, 1960, a draft plan of work influenced by a paper drawn up previously by the steering committee of the CCEQ. *Ibid.*, 67.

<sup>55</sup> *Ibid.*, 68.

<sup>56</sup> *Ibid.*, 69.

<sup>57</sup> *Ibid.*, 66.

With the Second Vatican Council, the Catholic Church in the final third of the twentieth century, now moved to embrace fully the modern ecumenical movement. In many ways, there was continuity with the Catholic concern for Christian Unity which had been developing over previous decades. But starting with the Council, and in the decades that followed, the ecumenical concern and responsibility of the Catholic Church, “the whole church, faithful and clergy alike”, becomes structured into the life of the Church, in light of four sources of authority.

*First*, it is the mandate of the Second Vatican Council, approved by Pope, thus representing the highest authority of the Church. The Council’s mandate is articulated especially in the Decree on Ecumenism (*Unitatis Redintegratio*), but is referred to in all other fifteen Conciliar Documents. In the *Decree on Ecumenism*. One sees the two-fold approach to promoting Christian unity. First, bringing the ecumenical spirit within the Catholic Church. It calls the Catholic Church as an institution to internal renewal “which has notable ecumenical importance” (UR 6). “Christ summons the Church ... to that continual reformation of which she always has need, insofar as she is an institution of men here on earth” (US 6). It calls Catholics to a spiritual preparation for ecumenism, though personal conversion and newness of attitudes towards other Christians. “There can be no ecumenism worthy of the name without a change of heart” (UR 7)<sup>58</sup>. Second, Christian unity is promoted externally, in partnership with other Christians. The Decree on Ecumenism speaks of “dialogue between competent experts from different Churches and Committees”, and cooperation with them on different projects for the common good, and common prayer. Since Vatican II the Catholic Church has opened a series of bilateral dialogues, as well as the multilateral dialogue of Faith and Order.

Secondly, there are *authoritative pastoral directives*, implementing the Council’s teachings. Thus, in 1967, Part I of a Directory Concerning Ecumenical Matters was published by the SPCU after significant consultation with Bishops’ Conferences. It proposed ways of structuring the ecumenical movement in the life of the Church. It urged among many other things that Ecumenical Commissions be set up by National Episcopal conferences, and in each diocese, or at least that one person be delegated by the bishop in the Diocese for ecumenical matters. These commissions would implement the decisions of Vatican II on ecumenical affairs, promote cooperation and discussion with other Christians, foster ecumenical formation. Part II in 1970, concerned ecumenism in Higher Education. Noting that “Bishops have a special responsibility for promoting the ecumenical movement” (# 65), it set down general principles and aids to ecumenical education, which they can implement<sup>59</sup>.

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<sup>58</sup> “This change of heart and holiness of life, along with public and private prayer for the unity of Christians should be regarded as the soul of the whole ecumenical movement” (UR. 8).

<sup>59</sup> It underlines the ecumenical aspect in all theological teaching, and in every branch of theology, and of ecumenism as a special branch of study. It speaks of ecumenical cooperation in higher education, and of ecumenical education in seminaries and universities.

A revised version of the Ecumenical Directory was published in 1993. Many other documents assisting pastorally in the implementation of ecumenical matters have been published by the Holy See.

*A third authoritative source* structuring ecumenism into the life of the Catholic Church is Canon Law. In 1983 a revision of the 1917 Code of Canon Law was published, taking into account the teaching of Vatican II. It includes an important ecumenical aspect. Canon 755 para 1 and 2 reads:

Para 1: It is within the special competence of the entire college of bishops and of the Apostolic See to promote and direct the participation of Catholics in the ecumenical movement, whose purpose is the restoration of unity among all Christians, which the Church is bound by the will of Christ to promote.

Para 2: It is likewise within the competence of bishops and, in accord with the norm of law, of conferences of bishops to promote the same unity and to issue practical norms for the needs and opportunities presented by diverse circumstances in light of the prescriptions of the supreme church authority”.

*A fourth authoritative source* promoting ecumenism in the Catholic Church is the papal magisterium, most particularly Pope John Paul II’s encyclical *Ut Unum Sint* (On Commitment to Ecumenism). *Ut Unum Sint* calls Catholics to ecumenical commitment. “Christ calls all his disciples to unity” the Pope says. “My earnest desire is to renew this call today, to propose it once more with determination ...” (no. 1). “At the Second Vatican Council, the Catholic Church committed herself *irrevocably* to following the path of the ecumenical venture” (no. 3). (Emphasis original). “Ecumenism ... *is not just some sort of ‘appendix’* ... added to the Church’s traditional activity. Rather, ecumenism is an organic part of her life and work and consequently must pervade all that she is and does ...”. (no. 20)

On numerous occasions John Paul II spoke of ecumenism as one of his pastoral priorities, also when speaking of the need for a new evangelization, of which he spoke frequently as well<sup>60</sup>. Pope Benedict XVI, in his first address on April 20,

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<sup>60</sup> Professor Geoffrey Wainwright, in an article entitled “Ut unum sint, ut Mundus Credat: Classic Ecumenism from John R. Mott to John Paul II”, after a brief overview of the ecumenical movement in the twentieth century concentrates on three themes treated in John Paul II’s encyclical letter *Ut unum sint* which ought to be figured in the agenda of Faith and Order and the bilateral dialogues. These are (1) the identity and location of the Church, and the appropriate forms of ecclesial unity (2) the nature of the Gospel, and the responsibility of proclaiming it (3) the relation of Scripture and tradition. The encyclical is fostering reflection on those central, issues at a time when concerns had been raised by some developments in the WCC, during the 1990s. For example, some events at Canberra Assembly 1991 “provoked passionate appeals from Orthodox and Evangelical participants that the World Council of Churches should recover its classic concerns - based in Scripture and the Great Tradition – for the unity of Christians and the propagation of the Gospel. Those were the very causes which John Paul II – amid the sad decline of the World Council of Churches – took up in his encyclical Letter of 1995”. Wainwright thus says:

“the opening words of the letter were taken from the prayer of Jesus for his disciples at John 17:21, ‘ut unum sint’. That same scriptural passage was then

2005, the day after being elected Pope, described “as his primary task the duty to work tirelessly to rebuild the full and visible unity of all Christ’s followers”<sup>61</sup>.

*The Catholic Church in Ecumenical Contact and Dialogue, 1965-2007*

To illustrate its ecumenical commitment one can point to some of the ecumenical relationships and/or international dialogues both, bilateral and multilateral in which the Catholic Church has been engaged since the Second Vatican Council.

*Relations with the World Council of Churches.*

While the Catholic Church is not a member of the World Council of Churches, it has been involved in an important partnership with the WCC. For example, in 1961 even before Vatican II began, the Holy See accepted the invitation to send five official Catholic observers to the New Delhi General Assembly, which was a very helpful, even crucial sign of new ecumenical commitment. In turn, this encouraged the WCC and various Churches, Orthodox, Anglican and Protestant to send observers to the Second Vatican Council.

Since 1965 there has been a Joint Working Group between the World Council and the Catholic Church which has met very year, with membership renewed after each General Assembly of the WCC. The JWG has overseen a variety of contacts between the WCC and various offices of the Holy See, and has produced many useful studies on a broad range of significant topics.

Since 1966, the WCC, through its Faith and Order Commission, and the Secretariat/Pontifical Council for Promoting Christian Unity have together produced materials for the Week of Prayer for Christian Unity, used by churches around the world.

Since 1968, Catholic theologians have participated as full voting members of the WCC’s Commission on Faith and Order, contributing to some of its great studies such as BEM whose 25<sup>th</sup> Anniversary we celebrate this year.

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involved towards the end of the encyclical, to make the point that unity among the followers of Jesus belongs to the testimony they bear before the world to the Gospel, ‘ut mundus credat’. In insisting on the intrinsic link between ecclesial unity and evangelical witness, the Pope was echoing at the conclusion of the twentieth century the twin themes that had characterized the ecumenical movement at the century’s opening. He became the chief bearer of the dual banner that John R. Mott had hoisted for the World Student Christian Federation, formed in 1895, and its missionary wing, the Student Volunteer movement: ‘that they all may be one’, and ‘the evangelization of the world in this generation’. The Bishop of Rome thus now serves as the leading advocate of a cause for which, one hundred years earlier, an American Methodist layman had been the most prominent representative.

Geoffrey Wainwright, “Ut unum Sint, Ut Mundus Credat: Classic Ecumenism from John R. Mott to John Paul II” in *Agapé: Études en l’honneur de Mgr Pierre Duprey, M.Afr.* sous la direction de Jean-Marie Roger Tillard, o.p., Chambésy-Geneve: Centre Orthodoxe du Patriarcat Oecuménique, 2000, p. 35.

<sup>61</sup> *Information Service*, 118 (2005):27.

From 1968-1978 the WCC and Catholic Church jointly sponsored the experiment called SODEPAX, fostering cooperation on matters of Society, Development and Peace.

Concerning Ecumenical Formation, since the 1960's, Catholic theologians have lectured at the WCC Ecumenical Institute at Bossey. For almost 25 years, a Catholic theologian, supported financially by the Catholic Church, has served as faculty member of Bossey. A number of theologians have served in that post over the years.

For almost 30 years, the PCPCU has hosted the Bossey Institute's students and some faculty in Rome for one week, and arranged a program for it to learn about and understand the Catholic Church, including contacts with the Pope, some offices of the Roman Curia, some Pontifical Universities, Religious orders, lay movements.

Since 1984, a Catholic Sister or lay woman involved in mission work, has been a member of the WCC's CWME staff, with our office arranging for her salary.

There has been contact and collaboration between offices of the Roman Curia with comparable offices of the WCC, for example, between the Pontifical Council for Interreligious dialogue and the WCC unit working on Interreligious Dialogue.

Two Popes have visited the WCC, Paul VI in 1969, and John Paul II in 1984. WCC General Secretaries have visited the Holy See.

Roman Catholic delegated observers have taken part in Central Committee meetings each year, and Catholic delegations have taken part in all General Assemblies since 1961. The WCC has also been invited to send representatives over the years, to a variety of events sponsored by the Holy See.

There are many other contacts. What has been said illustrates continuous contacts and levels of working relationships, since even before Vatican II: a true partnership has developed between the Catholic Church and the WCC.

#### *Relations with Churches and Christian World Communions*

Since the Vatican II, the Catholic Church has been involved in a number of bilateral dialogues, which have produced some important results. I mention here only the international dialogues.

The goal of dialogue, for the Catholic Church is the restoration of unity, of full communion in a common understanding of the Apostolic faith, of sacramental life, and a hierarchically ordered ministry, a unity in diversity. In some of the dialogues, the Catholic Church and its partner, are able to say that full communion is the goal of the dialogue. With others, at least at present, the goals are expressed as better mutual understanding, overcoming prejudices. The direction is not "a return" to the past, but a movement forward in dialogue hoping to reconcile the communions, by resolving the issues that have kept them apart. But some of the issues over which Christians divided in the past are issues for

dialogue today – such as the nature of the church, sacraments, episcopacy, the role of the Bishop of Rome.

International dialogues began in 1967, the first with the Lutheran World Federation, and in the same year, with the World Methodist Council. In each new decade, new dialogues have begun, and earlier ones have continued. In 1970 dialogue began with the Anglican Communion and with the World Alliance of Reformed Churches, with Classical Pentecostals in 1972, with the Coptic Orthodox Church in 1976, with some Evangelicals in 1977, and with the Christian Church (Disciples of Christ) in 1978.

In 1980 dialogue with the Orthodox Church began, and in 1984 with the Baptist World Alliance, and in 1989, with the Malankara Orthodox churches of India.

In the 1993 a phase of dialogue began with the World Evangelical Fellowship (Alliance); in 1996 dialogue with the Assyrian Church of the East, and in 1998, dialogue with the Mennonite World Conference.

In 2000, informal conversations began with the Seventh Day Adventists. In 2003, dialogue began with the Old Catholic Churches of the Union of Utrecht; In 2004, dialogue began with the family of Oriental Orthodox Churches all together.

To summarize, since Vatican II, the Catholic Church has been involved in formal bilateral dialogue with the Oriental Orthodox, and the Orthodox Churches, with the 16<sup>th</sup> Century “Magisteral” Reformation churches (Lutheran, Reformed and with Anglicans), with communions developing in the seventeenth century and afterwards: Baptists, Methodists, Disciples of Christ, Evangelicals, Pentecostals, with one of the “Historic Peace Churches” (Mennonites), and in informal consultations with Seventh Day Adventists.

### **Some significant results of Dialogue**

What are some of the major results of contacts and dialogue. I will list a few significant developments, from a perspective of the Catholic Church.

- 1) the good and intense relations and partnership with the World Council of Churches for more than forty years.
- 2) The Joint Declaration between Pope Paul VI and Patriarch Athanagoras I on December 7, 1965, regretting and wishing “to erase from the memory and midst of the Church the (mutual) sentences of excommunication” made in 1054 and to establish a dialogue in search of full communion<sup>62</sup>.
- 3) The Common Declarations on Christology, between Popes and Patriarchs of Oriental Orthodox Churches, speaking together of the Divine and

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<sup>62</sup> “The Common Declaration of Pope Paul VI and Patriarch Athenagoras I, 7 December 1965, *Vatican Council II, The Conciliar and Post Conciliar Documents*, General Editor Austin Flannery O.P.. Dublin: Dominican Publications St. Saviour’s, 1981 Edition, pp. 471-473.

Human nature of Christ (true God and true Man), virtually resolving the clashes that took place after the Council of Chalcedon (451)<sup>63</sup>.

- 4) BEM, achieving a great deal of convergence on Baptism, Eucharist and ministry.
- 5) The Common Declaration between Pope John Paul II and Patriarch Mar Dinkha, Assyrian Church of the East (in 1994), expressing common Christological views, virtually resolving the clashes which took place after the Council of Ephesus (431).
- 6) The *Joint Declaration on the Doctrine of Justification* with the Lutheran World Federation in 1999, presenting mutual consensus on basic aspects of the doctrine of justification. This has virtually resolved the conflicts on the central theological issue over which Martin Luther clashed perhaps with Church authorities in the sixteenth century.
- 7) The important convergences concerning the nature of the Church found in various dialogues. For example in our dialogue with the World Alliance of Reformed Churches we discovered in the second phase of dialogue, convergence between the Reformed notion of the Church as *Creatura Verbi* and the Catholic notion of the Church as *Sacramentum gratiae*, and then, in the report of the third phase, have gone further to say that an understanding of the nature of the Church requires both of these perspectives.

Also the ecumenical convergence found in many dialogues on the notion of the Church as *Koinonia*-communion. This is found especially with Orthodox and Anglicans, but also with Pentecostals, Baptists, Disciples of Christ.

- 8) The various expressions of the need for a healing of memory has become prominent, this is seen, in particular, in our dialogues with Mennonite World Conference and with WARC. There are many expressions of that in other ways. I include here the action of the Church of Scotland Assembly in 1986 stating, in regard to particular anti-Catholic, anti papal statements in the Westminster Confession, that candidates for the ministry would not be required to subscribe to them. This contributes greatly to a healing of memory.

Thus, the ecumenical movement is an organic part of the life of the Catholic Church.

## **PART II: CONTEMPORARY CHALLENGES AND CHALLENGES FOR THE FUTURE**

In some ways, the major challenge Christians face today is the same challenge faced by the World Missionary Conference at Edinburgh 1910. On the one hand, the modern ecumenical movement has resulted in some great achievements. Thus, a century after Edinburgh, while full unity has not been achieved, many Christians

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<sup>63</sup> The Common Declaration of Pope Paul VI and (Coptic Orthodox) Pope Shenouda I (1973), Pope John Paul II and Syrian Orthodox Patriarch Zakka I Iwas (1984), Pope John Paul II and Armenian Catholicos Karekin (1995).

have new and deep conviction that, though still separated from other Christians, they share with them a real, though imperfect communion. At the same time, despite significant ecumenical progress over decades, serious division and discord still exist, the discord, which, “openly contradicts the will of Christ, provides a stumbling block to the world, and inflicts damage on the most holy cause of proclaiming the good news to every creature” (UR 1)

Christians continue to separate from one another. David Barrett, in the *World Christian Encyclopedia*, 1982 edition, counted 20,800 distinct Christian denominations. The second edition of that Encyclopedia, in 2001, counts 33,820 distinct Christian denominations around the world. Surely many of these are found in some ecumenical relationships such as councils or conferences of Churches, or federations and alliances of confessional families. But even here, the degree of unity existing in these bodies is often partial at best. And churches today continue to split from one another. We need to understand why this happens and what to do about it.

In this situation of both achievement and continuous problems, I would like suggest, from the Commission VIII report “Cooperation and the Promotion of Unity” itself, some challenges for us today.

Chapter VII of that report “General Review of Conclusions”, reflecting an 130 pages of data from the missionaries draws some conclusions. I would like to mention just three points made in that chapter which still are challenges for us today.

1) In that report there is a call for visible unity.

“... throughout the mission field there is an earnest and growing desire for closer fellowship and for the healing of the broken unity of the Church of Christ. In this manifest evidence of the gracious working of the Holy Spirit we must ... rejoice. While we may differ from one another in our conception of what unity involves and requires, we agree in believing that our Lord intended that we should be one in a visible fellowship ... “ (p. 131).

2) There is a call for repentance.

“The great issues which confront us in the modern situation are the concern of the whole Church of Christ; and the spiritual resources of the whole Church will be required to deal with them. The solution of problems so complex and difficult, and so vitally related to the advancement of the Kingdom of Christ, can be attempted *only in a spirit of penitence and of prayer*. Penitence is due for the arrogance of the past and for the lack of sympathy and of insight by which *all of us have helped to create and perpetuate a situation that retards so seriously the advancement of Christ’s Kingdom*. Most of all do we need to lament that we carry about with us so small a sense of the harm that is wrought by our divisions, and so little pain for our lack of charity” (p. 138). (Emphasis mine).

3) A call for mutual respect (re: against proselytism).

“... while the right of a convert to pass from one Christian body to another as a result of an honest change of conviction must be recognized, any attempt to

proselytism among the Christians of another denomination is *fatal to effective and harmonious work*” (p. 140). (emphasis mine)

These three points are still challenge to us today.

And perhaps one of the great lessons and challenges to us today from Edinburgh 1910 and Commission VIII concerns *continuation*. Edinburgh proposed a “continuation committee”, and the rest is ecumenical history. It inaugurated a pilgrimage toward unity which has continued for almost a century.

Today, as we come up against difficult issues on the way towards visible unity, we need the patience to continue, realizing that the ecumenical movement is a work of the Holy Spirit.

Perhaps an immediate challenge to us will come in 10 years, in 2017, the fifth centenary of the Reformation. How, from an ecumenical perspective, should we observe that historic event ?

I would like to believe that the pilgrimage toward unity we have undertaken for a century should influence the way we observe that coming significant event.

We have learned through ecumenical dialogue how much common ground we share on matters of faith. For example, on the great issue of justification, Lutherans and Catholics have found reconciliation today. The *Joint Declaration on the Doctrine of Justification* signed in 1999 affirms consensus on basic truths of the doctrine of justification, and many of the different perspectives of Lutherans and Catholics if properly understood, are not church dividing but represent insights we can both learn from. The World Methodist Council joined this agreement in 2006. I believe other world communions could as well.

From the 16<sup>th</sup> century the “Reformation” and the “Counter” or Catholic Reformation have occupied different sides of a great divide. But today, because of our century-long ecumenical pilgrimage together, many of the lines of division have been overcome.

Perhaps in 2017, the fifth century of the Reformation, we will be able to commemorate together, first of all, *not* the divisions of the past, but *rather* the ecumenical pilgrimage all of us have undertaken after Edinburgh 1910, and continue to undertake, and the results it has produced, that is, the awareness now that we share a real, if still imperfect, communion. Though our divisions have not been completely healed, we know each other as brothers and sisters in Christ. We share a common pilgrimage toward Christ, in response to his prayer for his disciples “that they may all be one” (John 17:21).

John A. Radano  
(April 25<sup>th</sup> 2007)