

# Catholic Priestly Formation For the Unity of Christians

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When I open a priests' study day in dioceses across the country, I always quip that the presbyterate is the front line of Catholic commitment to the unity of all Christians, on the one hand; BUT that for busy priests at this moment in history, ecumenical learning is on a "need to know" basis, like my knowledge of the computer! Such an inevitably superficial priestly updating, from time to time, must presume a firm foundation in Catholic ecumenical principles, general knowledge of the ecumenical partners and our goals and progress with them, and the emerging pastoral ecumenical priorities appropriate to each local diocesan and parish context, which only seminary formation can initiate.

However, such a formation opens a door, calls for life-long learning and spiritual conversion; it does not offer a burdensome guilt trip about ministerial inadequacies. None of us knows how the Spirit will call us in fidelity to Christ's mandate to the service of the People of God. If there is no spiritual commitment to the Church's ecumenical project, intellectual content or canonical guidelines can be of little use. The first fifty years in the process of reception of the second Vatican Council and the Church's ecumenical commitment is an opportune time to reflect again on our challenge in ecumenical formation for the Catholic seminary.

The Council of Trent (1545 – 1563) was a great moment of renewal and consolidation for the Catholic Church. Vatican II, in continuity with Trent, sought to renew worship, the role of the Word of God in the life of the Church and its internal structures. Trent was amazingly successful in two of its three primary goals, as we look at its history: 1) reform and renewal of the life of the Church, and 2) clarifying of its doctrines in the face of Protestant criticism and Catholic confusion. The third goal of the Council had to wait a half millennium to be taken up at Vatican II: 3) the reconciliation of divided Western Christians. In continuity with the hopes of Trent, the Council took up again the task of dialogue, seeking together the basis in truth and love by which the full, visible unity of Christians might be restored.

For those of us who have been teaching in seminaries since the time of the Council, we have a mountain of resources unavailable to us in the 1970's: from the magisterium, from the dialogues, and from the relationships developed on the universal, local, diocesan and bishops' conference levels. These resources are both a gift and a burden in our formation task.

In 1995, Pope John Paul II challenged us as educators, in his encyclical *Ut Unum Sint*; not only to form a spirituality, pastoral approach and Catholic theological commitment to ecumenism; but also to make the results of, then 30, now 45+ years of development, a "common heritage:"

While dialogue continues on new subjects or develops at deeper levels, a new task lies before us: that of **receiving the results already achieved**. These cannot remain the statements of bilateral commissions but must **become a common heritage**. For this to come about and for the

bonds of communion to be thus strengthened, a serious examination needs to be made, which, by different ways and means and at various levels of responsibility, must involve the whole People of God. We are in fact dealing with issues which frequently are matters of faith, and these require universal consent, extending from the Bishops to the lay faithful, all of whom have received the anointing of the Holy Spirit. It is the same Spirit who assists the Magisterium and awakens the *sensus fidei*.

Consequently, for the outcome of dialogue to be received, there is needed a broad and precise critical process which analyzes the results and rigorously tests their consistency with the Tradition of faith received from the Apostles and lived out in the community of believers gathered around the Bishop, their legitimate Pastor.

This process, which must be carried forward with prudence and in a spirit of faith, will be assisted by the Holy Spirit. If it is to be successful, its results must be made known in appropriate ways by competent persons. Significant in this regard is the **contribution which theologians and faculties of theology are called to make** by exercising their charism in the Church. It is also clear that ecumenical commissions have very specific responsibilities and tasks in this regard.

The whole process is followed and encouraged by the Bishops and the Holy See. The Church's teaching authority is responsible for expressing a definitive judgment.

In all this, it will be of great help methodologically to keep carefully in mind the distinction between the deposit of faith and the formulation in which it is expressed, as Pope John XXIII recommended in his opening address at the Second Vatican Council.<sup>1</sup> (emphasis added)

Our formation contributes to building this “common heritage” in 1) nurturing an ecumenical spirituality, 2) developing ecumenical pastoral understandings and skills, 3) providing the theological, doctrinal and historical foundation for ecumenical ministry, and 4) developing the institutional relationships that will serve the seminary in this ministry. This article will also suggest some recommendations for international priests preparing to serve in the US church and the relationship of ecumenical to interreligious seminary formation, which is the subject of another article in this issue.

This phase of the ecumenical movement can be characterized as one of “receptive ecumenism,” or “harvesting” of the results of 40+ years of developments in the magisterium, the dialogues with particular churches, and the Catholic relational and pastoral initiatives. Those of us formed before the Council, and who watched with interest the debates on ecclesiology, religious freedom and ecumenism at the time of the Council, were not at all clear what would be the 1965 outcome of the Council and the amazing developments on all fronts with which the Holy Spirit has gifted the Church in its wake.

For example, at the funeral of Pope John Paul II, many were surprised when the, then, Joseph Cardinal Ratzinger very publically gave communion to Reformed pastor Roger Schutz, founder of the Taize Community, a touching moment in the Eucharistic service. It was perfectly within the purview of the 1993 DIRECTORY FOR THE APPLICATION OF PRINCIPLES AND NORMS ON ECUMENISM,<sup>2</sup> and he 1983 CODE OF CANON LAW. For some it was a surprise that the new Pope Benedict XVI spent his first full day on the job with his ecumenical partners, Orthodox, Anglican and Protestant, many of whom he knew for decades. Graduating from college in 1959 one could not have imagined the Patriarch of Constantinople,

the Archbishop of Canterbury, Pentecostals and a host of other fellow Christians attending a papal funeral and subsequent papal inauguration. Ecumenical relationships have matured far beyond the expectations of the Council fathers a half century ago.

Yet, as Pope John Paul reminded us, we are early on in the reception of the results of both the relationships between the churches and the results of the dialogues that have been produced.<sup>3</sup> Cardinal Walter Kasper, recently retired president of the Pontifical Council for Promoting Christian Unity, characterizes the same process of internalizing the vision of the Council, the Catholic developments of the last half century and the results of the dialogues as “harvesting” the gifts the Holy Spirit has lavished upon the Church in this journey of reconciliation.<sup>4</sup> This stage in the Church’s pilgrimage is especially important if the seminary is to serve the priest in his leadership for the 21<sup>st</sup> century, and the reception and harvesting of these developments among the whole people of God.

The 1998 *THE ECUMENICAL DIMENSION IN THE FORMATION OF THOSE ENGAGED IN PASTORAL WORK* is an essential resource for all engaged in Catholic formation work: catechist preparation, lay ecclesial ministry development, but especially seminary leadership.<sup>5</sup> It outlines the necessity, theological content, requirements and specific suggestions for this formation, giving further specifications to the 1993 *DIRECTORY*.

These directives of the Holy See are very cognizant of the variety of context in which ecumenical formation take place, and the demands of the total formation program:

Patterns, structures and indeed length of theological programmes for students vary significantly from one country to another. Also faculties of theology, seminaries, study centres for initial formation in religious orders, and other pastoral, theological or catechetical institutes will in their own ways each find different possibilities and encounter different constraints. It is not, therefore, feasible or desirable to attempt a blueprint which would be applicable in every formation programme.<sup>6</sup>

Among the suggestions proposed in the *DIRECTORY* and the *FORMATION* text is that there be a compulsory course in the seminary program, that each specialized area be informed by Catholic ecumenical principles and the results of the dialogues, that there be adequate assessment of student’s ecumenical knowledge, and that this intellectual formation be accompanied by practical ecumenical experience.<sup>7</sup> It is furthermore suggested that this course be early in the seminary curriculum so that it may be foundational to what is learned in the various areas of formation. Many US seminary curricula have not found it possible to implement this Vatican suggestion, so specific alternatives will be suggested in the course of this article.

The ecumenical formation of priests became a particular priority immediately after the Council. Post-conciliar *Programs of Priestly Formation* through the 1981 edition included a special chapter devoted to the ecumenical formation of priests.<sup>8</sup> In 1993 this program incorporated the Church’s ecumenical commitments into all of the areas of spiritual, theological and pastoral formation: “Ecumenism now represents an important dimension of priestly formation that should be integrated into all phases of seminary education. ...The theme of ecumenism and interfaith cooperation is one whose roots must lie in the vision of faith of each of the churches and religions involved with attention to the basic theological issues they must confront together.”<sup>9</sup>

It will be useful to do a study to see if this, indeed, has been effective in deepening or diminishing the priest-graduates’ competence in the ecumenical dimension of their ministry. Such an evaluation should survey not only how well the seminaries have “integrated into all phases of seminary education” this theme, but also survey the laity, senior priests and bishops, and ecumenical colleagues with whom these seminary graduates serve. Such reality testing will determine if more attention is needed in future versions of the *Program*, or whether this shift of emphasis has been effective.

Finally in this introductory section, we note that the above *Program* places ecumenism and interfaith formation in the same sentence, though their goal, theology and methodology are quite distinct.

The goal of the ecumenical commitment of the churches is full communion in faith, sacramental life and witness, including bonds of communion, structures of authority. This vision is spelled out clearly in ecumenical texts, like the World Council *The Nature and Mission of the Church*,<sup>10</sup> or the Catholic DIRECTORY;<sup>11</sup> even though it is yet a hope – a faith horizon -- to be realized by dialogue and to be given form by the development of the churches together, under the impetus of the Holy Spirit.<sup>12</sup>

The goal of interreligious dialogue, in contrast, is mutual understanding, peace in society, and common efforts on behalf of the human community. Interreligious dialogue is oriented to dispelling prejudices, tensions and misunderstandings, and to collaborating together in service to the human community. With other religions, we do not attempt to resolve doctrinal differences or seek unity in truth and worship.

The theology underlying ecumenical dialogue is the recognition of the real, if imperfect communion which all Christians share by their common affirmation of the divinity of Christ and the Trinitarian God, our common Scriptures and, for most, their common baptism into the one Body of Christ. Ecumenical methodology requires the spiritual disciple of dialogue, building mutual relationships of trust, resolving the barriers to full reconciliation in Christ, and seeking the truth in love.

To make this distinction clear, the Holy See has two separate Pontifical Councils, serving these two important dimensions of the Church's life, Christian unity and interreligious dialogue.<sup>13</sup> In the US the Conference of Catholic Bishops<sup>14</sup> and many Catholic dioceses<sup>15</sup> have placed the responsibilities for both missions in the same office.

In our pluralist society, both within the US and in the involvements of US Catholics in the global community of peoples, it is important to give attention to formation for both dimensions of the Church's mission, to be clear about the distinctions, and to equip graduating seminarians with tools for continuing their formation throughout their ministerial career.<sup>16</sup>

The cross cultural sensitivities, relational skills and dialogue etiquette leaned in both dimensions of the Church's mission are resources in developing pastoral skills in the other. Likewise, we can approach interreligious dialogue ecumenically in parishes and dioceses, with Christians collaborating together in outreach, hospitality and interaction with our sisters and brothers of other religions. We do not speak of fellow Christians as peoples of "other faiths," but work with them as fellow Christians to reach out to all persons of good will from a common starting point in Jesus Christ.

## **I Spirituality: A Central Dimension of Ecumenical Formation**

From the time of the Council, the Church has been consistent in its focus on conversion as essential to the ecumenical spiritual life of the Catholic Christian. This conversion becomes especially urgent as the Catholic Church in the US experiences polarization among its members, and an increasing decline of religious literacy in the general population, including Christians. Commitment to doctrinal orthodoxy includes commitment to the Church's ecumenical journey and to those to whom it is related by dialogue, common faith and sacramental bonds. The contested character of Catholic identity leaves some who come to seminary in need of a basic understanding of the robust truth claims that characterize the Church as it enters into dialogue; and others who come with a neo-integrist defensive Catholicism, unresponsive to the Church's call to a penitential and dialogical openness to fellow Christians and their churches. These latter candidates need conversion to the Catholic call to ecumenical sensitivity and commitment.

Some come with the experience of forty years of prayer with, and for fellow Christians, regular celebration of the Week of Prayer for Christian Unity;<sup>17</sup> for others, initiation to the Catholic heritage of spiritual ecumenism will be central.<sup>18</sup> The seminary should showcase the annual celebration, transferred to an alternate date from January, 18 – 25, if it conflicts with semester break or other activities that draw the energy of seminarians and faculty. Whenever the week is celebrated in the seminary, it can be coupled with a guest lecture, or a series of ecumenical homilists at daily services, such as ecumenical vespers.

The tone for a Catholic spirituality of dialogue was set by Pope Paul VI's inaugural encyclical *Ecclesiam Suam* where he outlines the priority and methods of dialogue at all levels of Catholic life: with the world and science, with the religions of the world, with fellow Christians – the ecumenical agenda – and within the Catholic Church.<sup>19</sup>

Face to face encounter and participation in the worship of fellow Christians is an effective mode of spiritual formation, preferably with appropriate interpretive preparation and opportunities for dialogical reflection on the spiritual experience as a follow up. In some seminaries, like St. Mary of the Lake, Mundelein, this experiential approach to participation and conversion is the primary vehicle for initiating the ecumenical formation process for some seminarians, as a representative of the Archdiocese of Chicago reports:

Third Year Seminarians have a field experience track as part of their formation. One of the tracks they can choose is Ecumenical and Interreligious. Usually there are 6-8 who choose this track. Ecumenical Office staff gives them a couple of hours' orientation in the fall, going over the basics of Ecumenical and Interreligious Affairs. Then they are required to have three experiences – at least one with another church and at least one interreligious.

We encourage them to think about their home dioceses – who are the religious communities there that they will be in relationships with. And we encourage them to explore communities that they do not already know. They have the option of writing a reflection paper on each experience or having a conversation with me. In the spring we meet again as a group to share those experiences and deepen the reflection.

The seminarians who choose this track seem to be either men who already have had some very good experiences and want to keep learning OR men who have had no experience at all and realize they need to move out of their comfort zone to become good priests. It is really a lot of fun to see them develop.

In this third year, most of the seminarians go to the Holy Land for 3 or 4 months. While they are there they do the course work for Ecumenical and Interreligious Affairs with [the vice-rector of the seminary]. So by spring when we meet the second time, there has been a lot of learning from both the course and their experience in the Holy Land to talk about. Because of my relationship with the Jewish community here, I am able to offer a Shabbat experience with a family here in Chicago. Most of the group takes me up on this, and the Jewish family invites them back after their experience in the Holy Land. It is most amazing.

Again, this example demonstrates the importance of pre and post spiritual experience reflection; the distinction between, but complementarity of interreligious and ecumenical spirituality; and the attention to personal spiritual journey in the process of ecumenical conversion.

Studies by diocesan ecumenical officers have demonstrated that for Catholic seminarians, the most important factors in developing an ecumenical faith commitment and ecumenical spirituality – after growing up in a spiritually active inter-church family – is having interned under an ecumenically engaged priest and/or having a spiritual director who challenges and encourages them in the ecumenical dimension of their spiritual growth in ministry.

The curriculum also provides resources for ecumenical spiritual formation by giving an ecumenical perspective in instruction on worship, sacraments and pastoral care, especially of inter-church families. Skills in developing ecumenical prayer services, prayer groups and knowledge of a calendar of ecumenically appropriate liturgical occasions during the year, are important. Following the Vatican DIRECTORY on *Communion in Life: Spiritual Activity Among the Baptized* will be useful for nurturing a personal ecumenical spiritual life, for supporting the spiritual ecumenism of the parish community, and for making clear the spiritual and theological dimension of what can seem to be mere regulations about sacramental sharing, for some ecumenical partners and even some Catholics.<sup>20</sup>

Finally, it will be important to understand that ecumenism is not primarily an institutional matter: getting church leaders together, making ecclesiastical agreements among the churches; an intellectual matter: agreeing on theological points that once divided the churches; or a matter of mission: developing common evangelical, social justice or service witness; though all of these are dimensions of our calling together in Christ. It is primarily a spiritual vocation of all who confess Christ,<sup>21</sup> a calling for all, whatever their ecclesial, doctrinal, or missionary engagement. Each dimension of the ecumenical calling has unique spiritual gifts for the whole of the reconciling task, and specific challenges in realizing the reconciling call of the Spirit.

## **II The Pastoral Dimension of the Ecumenical Formation of Seminarians**

In today's Church in the US many of the specific tasks of the ecumenical ministry are carried out by lay persons, therefore the seminarians need to be equipped to nourish lay ministry, and promote adult faith formation; including formation on the doctrine of the Church, on the ecumenical progress at and since the Council, and on the nurture of ecumenical relationships in the particular congregations in which priest and lay persons serve together in the mission of the Church.

Even if there are competent lay ministers in the congregation and diocese, and persons with ecumenical responsibilities on the parish council or staff; the priest will need to be supportive both symbolically, by prayer and presence in ecumenical services even when planned by lay members of the parish and their ecumenical colleagues; and by a knowledgeable nurture and support. If there are ecumenical study groups, prayer groups or inter-church marriage groups, occasional presence and proactive support of their lay leadership is integral to priestly leadership. Including these ecumenical initiatives and other Christian churches and congregations in the prayers of the faithful are an integral

part of parish life. Seminary experiences of these ecumenical dynamics is important during the formation period.

Many dioceses have 40+ years of involvement in state-wide or local ecumenical councils and ministerial associations, where various aspects pastoral ministry are done together, with different priorities and in different configurations. Some dioceses have Parish Ecumenical Representatives, formed on a diocesan or deanery level to assist in promoting parish programming, implementing diocesan guidelines, and exploring the results of dialogue and initiatives of the Holy See.

Some parishes and dioceses have covenants of decades standing, giving structure to the commitment to full communion to which Catholics and these partner churches are committed together. Some have developed common baptismal certificates giving witness to the common baptism which is the basis for our initiation into Christ and the Church, even if yet divided. Covenants provide opportunities for common pastoral witness, explicit mutual baptismal recognition, and regular occasions for prayer, study and public celebration of the pilgrimage toward ecclesial unity. They are also structures which allow inevitable tensions to be worked out within an intentional, ongoing relationship.

Priests should know the ecumenical programs of their own diocese and the rich heritage of pastoral and theological leadership provided by the US bishops in support of the work of the Holy See and the universal Church.<sup>22</sup> Seminaries or diocesan vocation directors can provide orientation programs so that those in formation or the newly ordained are brought on board to the particular pastoral context of ecumenical activity, and the structures of ecumenical support in the diocese and parish in which the newly ordained will minister.

Seminarians need learning skills as much as content; so that once ordained the process of in-service pastoral learning can begin in earnest. The few years of seminary experience provide the opportunity for the candidate to develop the skills for lifelong learning, not least of which will be learning from fellow Christians ministers in the other churches, learning from the decades of dialogue results available to enhance pastoral collaboration on the parish and diocesan level, and learning from the years of local ecumenical initiative in the particular context in which he will serve.

Preparation for the pastoral component of ecumenical ministry may be both the most important and the most challenging aspect of seminary formation. It requires human relations skills, the ability to discern the appropriate theological resources for concrete relationships with Catholics and other Christians to reinforce both reconciliation and honesty, and the ability to adapt to the ever evolving local contexts and universal initiatives of the Catholic Church with fellow Christians.

### **III Theological Curricula**

The compulsory course which is recommended by the Holy See that is not realized in many seminaries is supplemented in US seminaries by units in other courses, so that the Catholic ecumenical content will not be missed. In this section we will review the Catholic ecumenical principles and methodologies recommended by the DIRECTORY and ECUMENICAL FORMATION, examples of specific

courses where the ecumenical content is of particular importance, and some resources for this formation.

## A Principles and Methodology

1) The directives of the Holy See single out specifically the elements of a) hermeneutics, b) the hierarchy of truths, and c) the results of the dialogues, as pertinent to all of the theological disciplines in the seminary curriculum. The FORMATION text outlines the attitude with which these elements should be approached in each discipline:

The life of faith and prayer of faith, under the inspiration of the Holy Spirit, indicate the attitude from which every subject should be approached: with love for truth accompanied by a spirit of charity and humility.<sup>23</sup>

a) Hermeneutics presents the tools brought to the study of scripture and the magisterium as the text clarifies:

Hermeneutics is understood here as the art of correct interpretation and correct communication of the truths which are found in Holy Scripture and in the documents of the Church: liturgical texts, conciliar decisions, the writings of Fathers and Doctors of the Church, and other documents of the Church's teaching authority, as well as in ecumenical texts. Furthermore, ecumenical dialogue, which prompts the parties involved to question each other, to understand each other and to explain their positions to each other, can help to determine whether different theological formulations are complementary rather than contradictory and so develop mutually acceptable and transparent expressions of faith. In this way a common ecumenical language is emerging.<sup>24</sup>

It also helps understand the worship life of the churches, the context of development and divisions, and the living faith and spirituality of communities on the road to Christian unity.<sup>25</sup>

Basic to all courses is interpreting the Scriptures, the magisterial teaching of the Catholic Church, and the confessional positions of ecumenical partners in the most favorable, but accurate light. The dialogues have placed churches, for example, in unexpected new relationships not only in interpretation of the Scripture together, but also the classical texts that once divided us, like Trent and the Reformation confessions.<sup>26</sup> Historic examples of this hermeneutical enterprise are the “consigning to oblivion” the 1054 mutual Orthodox and Roman anathemas, by Pope Paul VI and Patriarch Athenagoras in 1965,<sup>27</sup> and the 1999/2004 *Joint Declaration on the Doctrine of Justification* between Catholics, Methodists and Lutherans.<sup>28</sup>

Seminarians will need to be given tools for interpretation not only of texts; magisterial, biblical and ecumenical; but also the sacraments and ritual lives of fellow Christians. In the period before the Council a juridical approach to interpretation often prevailed. Such attitudes change only gradually, even given the interpretive principles outlined by the Council and subsequent documents.



For example, even where we do not yet recognize the full Eucharist mystery in one another's celebrations, we recognize the sacraments of others as means of grace, as Joseph Ratzinger as a private theologian notes:

I count among the most important results of the ecumenical dialogues the insight that the issue of the eucharist cannot be narrowed to the problem of 'validity.' Even a theology oriented to the concept of succession, such as that which holds in the Catholic and in the Orthodox church, need not in any way deny the salvation-granting presence of the Lord in a Lutheran Lord's Supper.<sup>29</sup>

Various moments in our common autobiography as churches carry an iconic character in our piety, which transcends the theological content of the particular events; whether they be traumatic moments like the Reformation or the French Revolution, or normative events, like councils of the ancient and early modern Church. A hermeneutics of history is needed to see such events in a reconciling light. The dialogues with the Orthodox have clarified traumatic events, like the schism of 1054 or the 4<sup>th</sup> Crusade of 1204, or with the Reformation churches of various dimension of 16<sup>th</sup> century alienations. However, these events are so deeply etched in Christian piety that when specific events are clarified together and even apologies made, like those of Pope John Paul II on the 1<sup>st</sup> Sunday of Lent in the Jubilee Year, 2000,<sup>30</sup> the healing of memories continues to be a spiritual and interpretive discipline that we must continue to learn. The seminary is the appropriate place to begin to equip future priests with this perspective and these resources.

b) The hierarchy of truths is sometimes mistaken for a distinction between the essential and nonessential within the heritage of divine revelation. This is, however, not the case:

these truths all demand due assent of faith, yet are not all equally central to the mystery revealed in Jesus Christ, since they vary in their connection with the foundation of the Christian faith.<sup>31</sup>

For example, in presenting the Catholic position on our faith in Mary, we affirm the centrality of Our Lady's role in redemption as the central doctrine, affirmed at Ephesus (431) as a confession of the full mystery of the Incarnation. The division between the Byzantine and Western churches, and the Persian churches we call Chaldean and Assyrian today entailed in this definition was resolved in 1994 with a common declaration focusing on Christ. The common declaration resolved the differences on the titles appropriately applied to the Mother of God, the Mother of Christ.<sup>32</sup>

Protestant, Catholic, Orthodox, and now Assyrian, Christians can affirm together Mary's role as the Mother of God, confessing the full humanity of the God-Man.<sup>33</sup> At a level more removed from the Christological center, but no less normative for the Catholic faith, the specific Catholic dogmas of the Immaculate Conception and Assumption, while growing out of Catholic piety, point to the primacy of grace in salvation history and the final hope of the pilgrim people of God, of whom Mary is the first fruit. Such an understanding of the biblical warrants and Christological focus of these dogmas within the hierarchy of truths has enabled remarkable convergence in the Anglican Catholic dialogue on *Mary Grace and Hope in Christ*.<sup>34</sup> In the hierarchy of truths, these Marian dogmas can only be understood in the context of justification by grace through faith in Christ and the hope of eternal life given in the Paschal Mystery.

When it comes to Marian piety, there is a rich variety in Catholic and Orthodox traditions. These devotions may be corrected by the doctrine and liturgical traditions of the Church; but none of them is an element of the Christian faith, nor required of all the faithful. Indeed, as anyone knows who has served in a multi-ethnic Hispanic parish, there is often a competition among the rich profusion of Marian devotions, such that one dare not slight the patronal Madonna of any national culture, no matter how small.

Much of Catholic magisterial teaching on Marian piety is much more cautious and reserved than the popular devotion of the faithful. However, in ecumenical conversation, the enthusiasm of Catholic Marian piety or even the lack thereof, is contextualized within the hierarchy of truths, so that all devotion focused on the Mother of God, points to the incarnate God of whom she is the bearer. Whatever piety a seminarian brings to his ministry from his family or cultural background is contextualized, in his formation, within the dogma and doctrine of the Church, and the ecumenical sensitivities to which it must be subordinated in service to Christ, the one Mediator to whom his Beloved Mother gives witness.<sup>35</sup>

c) Finally, the FORMATION text proposes a third element necessary for each theological discipline: the results of the dialogues. These results have become so rich and profuse that it would be impossible, at a basic graduate ministry level, to incorporate all of them in a required one semester course, much less the integration of the variety of courses in the US seminaries.<sup>36</sup>

We need to have topically and confessionally integrated, accessible summaries if these results are to become, as Pope John Paul calls for, “a common heritage.” Some work of synthesis has begun, but more work by educators, theologians and ecumenists is necessary if this vast material is to become an accessible resource for our seminary formation.<sup>37</sup>

2) The FORMATION text also outlines three methodologies that are key in incorporating these three principles into the seminary curriculum: a) outlining what we hold in common, b) points of disagreement among the churches, and again, c) the progress that has been made toward resolving those disagreements.

a) The text notes, especially, the centrality of our common faith:

*Elements Christians Hold in Common.* Attention should be drawn to the real communion already existing among Christians, seen in their reverence for the living Word of God and their common profession of faith in the triune God and in the redemptive action of Christ, the Son of God made man. It finds expression in the various Creeds Christians share; it is embraced in the one sacrament of baptism which constitutes the fundamental bond between them; it directs them all to full visible unity and a common destiny in the one Kingdom of God.

Moreover, each Communion treasures in its particular way "the riches of liturgy, spirituality and doctrine" which express this common faith.

All of this can be highlighted in a given field of teaching and will deepen appreciation of the mystery of the Church, particularly that its unity "is realised in the midst of a rich diversity" and that legitimate diversity is a dimension of the catholicity of the Church.<sup>38</sup>

While for those who have been working for decades to implement the Council and its ecumenical commitment, this particular point may well seem redundant in seminary formation. However it becomes more urgent in the post-modern world where there are strong tendencies to making contrasting elements of identity and particularity central to the self understanding of certain groups, on the one hand; and a total disengagement with institutions, a common spiritual perspective on the other. The unity for which we seek and pray, is a unity in diversity grounded in truth, so that we dare not lose any of the riches with we have been endowed by the Holy Spirit in our separation, as we seek for reconciliation in Christ.

b) The second point is equally important, but set against this background of common faith in Christ and common commitment to unity: noting the differences that remain church dividing. The last thing that will serve the unity in truth that is the goal of the ecumenical movement is relativism, individualism or indifference. One of the most difficult things into which one is initiated in the ecumenical pilgrimage is both a respect, on the one hand, and realism about continuing differences, on the other.

In educating the emerging pastoral minister about differences; historic, continuing and newly emerging, it is important to place them in the context of a) the common elements of the faith we share, b) the social and cultural context of the original moments of alienation, and c) the ongoing commitment to dialogue, building incrementally on the agreements already attained. Even as disappointing as some decisions of other churches are to us or ours to them, 40+ years of relationship are not dampened by new differences. As Pope John Paul II noted to a pilgrimage of Episcopal and Catholic bishops in 1994 when the ordination of women was clearly a new challenge: we should not be surprised nor deterred from the goal Christ has put before us, by these new obstacles.<sup>39</sup>

c) Finally, as with the principles so also with the method: the results dialogues are to be presented. It is important at this point to distinguish between 1) official agreement, 2) consensus proposals to the churches from officially commissioned dialogues, and 3) convergences presented to the churches for evaluation and as a contribution to deeper levels of agreement. This distinction is best presented each time a theme with ecumenical implications is approached. For example, in Christology, the common declarations with the Assyrian Church noted above, resolving Ephesus (431) or with the Oriental Orthodox Churches, resolving Chalcedon (451),<sup>40</sup> do not detract from our common faith in the true humanity and true divinity of Christ, confessed in these councils; but they do represent authoritative resolution of the differences of the 5<sup>th</sup> century which are now interpreted, together, as linguistic and cultural, and not dogmatic.

Results of other dialogues propose full agreement on particular points, as with the Anglican Roman Catholic *Final Report* (1982) on Eucharist and Ministry. These must be read in the context of the authoritative responses of the churches to which the reports were submitted.<sup>41</sup> This same *Report* proposes a convergence, but not full agreement or consensus, on authority. However, on the basis of this convergence and responses from the Holy See and the Anglican Communion, this international commission was able to go forward to produce a more extended and deeper treatment of the subject in its 1998 *Gift of Authority*, the most extended and hopeful treatment of the papacy in international dialogue to date.<sup>42</sup>

Following the development of this particular dialogue demonstrates how the Catholic Church has, gradually, begun to deal with the complex issue of evaluation, reception and action on developments in the ecumenical conversation, much more rapidly than could have been foreseen by the Council fathers in 1965.<sup>43</sup>

The principles and methodologies can be learned in the variety of places where they are “integrated into all phases of seminary education.”

## B Specific Courses in the Curriculum

The *Program of Priestly Formation* has every element of the curriculum integrate the ecumenical program of the Church. However, here we will illustrate this challenge of integration with only three course areas 1) ecclesiology, 2) sacramental theology, and 3) history. Illustrations above hint how course in Christology, Christian anthropology, Mariology or Eucharist will take account of the ecumenical principles, methodology and content.

1) Ecclesiology is a key place for integrating the theological foundations of Catholic ecumenical commitments, the self understanding of the Church at this moment in its pilgrimage, and the results of ecumenical relations and dialogues. A unit on the unity of the Church can have a significant section devoted to the ecumenical dimension of this mark of the Church for which several English language text books are available.<sup>44</sup> Of course, all of these texts are dated and will need to be updated by magisterial and ecumenical developments since their publication, but they synthesize materials that provide an introduction to the theme from a Catholic point of view.

The theology of Church as communion/*koinonia*, is foundational, following *Lumen gentium* and the 1985 Synod. Many of the ecumenical texts are important clarifications of how Orthodox, Anglican, and Protestants with us, confirm the same basic theological convictions.<sup>45</sup> Work on apostolicity and ministry is also important, as the new Vatican II affirmations, for example, on the fullness of the priesthood in the episcopacy are explicated.<sup>46</sup> The 1995 invitation for a “patient and fraternal dialogue” on how the papacy can be renewed to better serve the unity of Christians has produced a rich library of resources.<sup>47</sup> These three dimensions of the doctrine of the Church demonstrate the rich resources Catholic dialogues have produced in the ecumenical movement, and the urgency of the work of seminary education in the reception and harvesting of these results.

2) A second example of integrating the ecumenical developments is sacramental theology. The common liturgical movement and the renewal of Catholic sacraments have brought us into a new level or ecumenical opportunity and challenge. All of the rites of the ecumenically oriented Western churches have been renewed in the last 50 years, based on common *ressourcement*, so that we have much more common theological and liturgical ground on which to build than at any time since the Reformation. The renewal of the biblical and patristic understanding of grace and how it is mediated by the Church in worship and sacrament is a major source of mutual understanding. The *Joint Declaration on the Doctrine of Justification* crystallizes this renewed, Christocentric, personalist perspective on grace

so that our understanding of sacraments in the wider context of salvation history and ecclesiology creates a new common ground.

We also have the now classic World Council text *Baptism, Eucharist and Ministry* (1982)<sup>48</sup> and the formal responses of hundreds of churches, including the Catholic Church<sup>49</sup> which provide an overall convergence context for mutual understanding. More specific agreements with Orthodox, Anglican and Lutherans, in particular, are important stages on the road to resolving issues of Eucharist and ordained ministry.<sup>50</sup>

Baptism is foundational for the unity of the churches.<sup>51</sup> In many parts of the world, especially where the Catholic Church has been a majority, formal baptism agreements have been reached. In the US, where the Catholic Church clearly recognizes the baptism of Orthodox and Trinitarian Protestants, such formal recognition has not been deemed necessary. A recent agreement between Presbyterian/Reformed churches and the Bishops' Conference here has been an exception.<sup>52</sup> In spite of Catholic recognition of the baptism of other Christians, there are churches, like Baptists, and some evangelicals and Pentecostals who will rebaptize Catholic converts. Pastoral approaches to the RCIA and opportunities for common witness to the baptism we share are significant dimensions of parish pastoral practice.

Both the theological developments in Eucharistic understanding,<sup>53</sup> and the pastoral practice of the Catholic Church as outlined in the DIRECTORY, and the approaches of other churches to Eucharistic sharing will be important areas of instruction, since this can be one of the most sensitive areas of ecumenical contact. The 1996 note in the worship aids used in the Catholic Churches in the US is not, formally speaking, a guideline, and it refers to the directives of the local diocese and to the 1983 Code of Canon Law. Seminarians should know the guidelines of their own diocese if they exist, and the variety of pastoral interpretations that are possible in applying the guidelines of the universal Church.

There has been less ecumenical work on the other five sacraments, but the guidelines that apply to Eucharistic sharing also apply to Reconciliation and to Anointing.<sup>54</sup> Liturgical renewal has made Catholic sacramental life, especially the Eucharist, more transparent to the faith of the Church through the ages, and therefore more amenable to Protestant understanding.<sup>55</sup> Many Protestant worship books and congregational practice now often include rites of reconciliation and healing.

Dialogues have focused on marriage,<sup>56</sup> but more importantly, many dioceses have developed common guidelines with particular ecumenical partners to assist in ministry to inter-church couples. Ironically, Anointing of the Sick is a rite that joins Pentecostals and Catholics in a unique way, which remains to be explored through more extensively in dialogue.<sup>57</sup> Renewal of sacramental Reconciliation is a challenge in Catholic internal renewal.<sup>58</sup> The history of penitential practice of the West is at the center of such church dividing questions as purgatory and indulgences.<sup>59</sup>

3) Finally, the reconciliation of memories is a major task of our ecumenical learning, as Pope John Paul II reminded us often, especially in his 1995 encyclical and during the 2000 Jubilee celebrations. Our reworking of history is a component of this healing. As noted above, the history of the 5<sup>th</sup> and 11-13<sup>th</sup> centuries needs to be retold in light of our agreements with the Eastern churches. In the US, where the

majority of fellow Christians are heirs of 19<sup>th</sup> century revivals, not the 16<sup>th</sup> century Reformation, attention needs to be given to the rise of the Baptists, Pentecostals, African American, and Holiness churches and their understanding of history, which is quite different than approaches we share with Protestants of continental origin.<sup>60</sup>

The most challenging area of rereading and reinterpretation may be the 16<sup>th</sup> century, the legacy of which still looms large over our past and present understandings of ourselves in the West. As we move toward the commemorations of 2017, we will need to lay the foundation for the healing of these painful memories by outlining interpretive principles rooted in our agreements and our common horizon of a reconciling future. Important texts from the Reformed Catholic dialogue and the US National Council of Churches have suggested principles for this joint retelling of our story.<sup>61</sup> Mennonite dialogues with Catholics and with Lutherans have made a significant contribution to beginning of a particularly painful dimension of reconciling this divisive history.<sup>62</sup>

When I teach the 16<sup>th</sup> century I use the dialogue results as a hermeneutical lens through which to read the texts, events and personalities of the era. I try to emphasize the Catholic renewal begun well before Luther's initiatives; the variety of Catholic reformations, especially in Spain and Italy; and the reforming dimensions of the human rights witness of Las Casas and Francisco de Vittoria and the missionary work of Xavier and Ricci, with my Protestant students.<sup>63</sup> For a Catholic audience, I would stress the content and context of Trent, getting beyond the post Vatican I, 1917 Code and Vatican II stereotypes; interpretations that are often polarized, but seldom informed by a critical reading of the texts, their context and limitations. The detailed work in all of the dialogues that has contributed so very much to healing 16<sup>th</sup> century polarizations has not yet been drawn into a coherent, ecumenical narrative suitable for seminary work in both Catholic and Protestant, as well as ecumenical classrooms.

These suggestions of how ecclesiology, sacramental theology and history teaching in our seminaries are enriched by our Catholic ecumenical work are a minimal set of examples of how the *Program of Priestly Formation* can be implemented in these selected areas of the curriculum. Certainly professors in other disciplines can provide equally illuminating examples to assist in our development of this priority in seminary formation.

## **IV Resources to Support Seminary Ecumenical Formation**

On the local diocesan level, one of the most important resources is the Ecumenical Officer and the Diocesan Ecumenical Commission. Some dioceses are more developed than others in this dimension of their ministry. Therefore it will be important for seminary leadership to take advantage of their colleagues in ecumenical leadership in the dioceses they serve. However, it will also be important to introduce seminarians to the ecumenical resources of their home dioceses, and to the example of ecumenical leadership in Catholic dioceses that excel, when their own home diocese may be less developed. As illustrated by the Chicago example above, the Ecumenical Office is an essential resource in the pastoral ecumenical development of seminarians. It can also be a resource for ecumenical liturgical experiences, for specialized speakers and for identifying priest-mentors proficient in the ecumenical dimension of their ministry.

In some seminary contexts there are consortia of Protestant and Orthodox seminaries with which collaboration in ecumenical formation is possible. Already in the 1960s there were initiatives among Catholic seminaries and universities to build collaborative structures. Bishop Floyd Begin of Oakland, California, for example, with the Vatican's support encouraged three Catholic schools to join the Graduate Theological Union in Berkeley.<sup>64</sup> Other seminaries developed consortia like those in Washington, D.C.,<sup>65</sup> Boston<sup>66</sup> and Chicago,<sup>67</sup> each with its unique ecumenical composition and contribution.

However, when students are formed ecumenically in such consortia both faculty and students need to recognize the importance of ecumenical formation for the local congregations to which they will minister and the leadership which oversees the churches' ecumenical program. It is easy to forget that not all leaders on a parochial or episcopal level have had the depth of formation that can be provided in an ecumenical consortium, where faculty, literature and experiences are shared at significant levels.

For example, the Graduate Theological Union which has worked as a unit since the 1960's with the approval of the Holy See, includes three Catholic seminaries and the liturgical professors in the Lutheran, Episcopal and Orthodox programs all have degrees from the University of Notre Dame. In such a context, it is easy to forget that many of our people, and some of our priests and bishops are not as clear about the *ressourcement* in the sacramental and liturgical renewal of all of our churches which has laid the groundwork for such a deep convergence in theology and worship, deeper even than that demonstrated in the official dialogues.

## **V International Priests Serving in the US**

One of the unforeseen developments since the Council is the number of priests from Asia, Africa and Latin America coming to serve not only with missionary congregations, but also in the ordinary congregational life of our communities. These generous colleagues deserve a formation and support that will make them confident, secure and adequate servants of the ministry of the Church in the US in all its aspects.

For many, accent abatement is a priority that enables them to proclaim the Word of God and administer the sacramental life of the Church with clarity, accuracy and enthusiasm. Effective dioceses also provide them with cross cultural skills enabling them to understand the variety of US cultures: ethnic, clerical and regional. Some need to develop skills for team ministry and for working as equals with women in ministry. Others will bring gifts of interreligious and ecumenical experience not common in some US contexts.

However, appropriate ecumenical and interreligious formation and inculturation into a pluralistic context is key. It is important, for example, for those coming from majority Catholic contexts to learn the history of US Catholic ecumenical involvement, our affirmation of religious freedom and how it has benefited the Catholic Church here, and the particular ecumenical and interreligious demography in which they are to serve.

Programs that not only review their knowledge of the ecumenical teaching of the Catholic magisterium, but also the human, personal relationships that have been developed on the ground over the last fifty years since the Council are essential. Ministers from Latin America, for example, may have only the experience of Pentecostals who are anti-Catholic proselytizers. They will need to know the Vatican dialogues with Pentecostals,<sup>68</sup> the 40+ years of positive academic relations here in the US,<sup>69</sup> and the local Pentecostal ministers with whom we relate.

As our society becomes more pluralistic, our Church welcomes new immigrants, so our presbyterates will be gifted with new ministers from Catholicism around the world. Our formation programs for these colleagues need to maximize their gifts in this new context, provide them with resources for their ministry, and accompany them as they learn, with us, what the Holy Spirit calls us to in reconciling his people.

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The fifty years since the second Vatican Council has been a rich gift for all Christians, for the renewal of the Catholic Church and for a deepened reconciliation among all who seek the unity for which Christ prayed. The seminary experience is a call for conversion, informed by pastoral skills, academic understandings and spiritual disciplines which will bring the future priest deeper into the life of Christ and his Church, thus equipping him for serving the reconciliation of all Christians. Much has been accomplished at and since the Council. The Spirit has enriched the Church with many developments in the first fifty years of its reception. We all rejoice that we can contribute to the reconciliation to which we are called as the pilgrim people of God.

Brother Jeffrey Gros, FSC

Catholic Studies Scholar in Residence, Lewis University, Romeoville, IL

Brother Gros has served Ecumenical and Interreligious Affairs in the US Conference of Catholic Bishops, as Director of the Faith and Order Commission of the National Council of Churches of Christ in the USA, and as Distinguished Professor of Historical and Ecumenical Theology at Memphis Theological Seminary. He is currently president of the Society for Pentecostal Studies and Academic Dean of the Institute for Catholic Ecumenical Leadership.

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<sup>1</sup> John Paul II, *On Commitment to Ecumenism: Ut unum sint*, [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_25051995\\_ut-unum-sint\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25051995_ut-unum-sint_en.html) # 80, 81.

<sup>2</sup> [http://www.vatican.va/roman\\_curia/pontifical\\_councils/chrstuni/general-docs/rc\\_pc\\_chrstuni\\_doc\\_19930325\\_directory\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/general-docs/rc_pc_chrstuni_doc_19930325_directory_en.html)

<sup>3</sup> See, for example, Paul D. Murray, ed. *Receptive Ecumenism and the Call to Catholic Learning Exploring a Way for Contemporary Ecumenism*, Oxford: Oxford University Press, 2008. Daniel Mulhall, Jeffrey Gros, eds., *The Ecumenical Christian Dialogues and the Catechism of the Catholic Church*, New York: Paulist Press, 2006.



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<sup>4</sup> Walter Kasper, Harvesting the Fruits: Basic Aspects of Christian Faith in Ecumenical Dialogue, New York: Continuum, 2009.

<sup>5</sup> [http://www.vatican.va/roman\\_curia/pontifical\\_councils/chrstuni/documents/rc\\_pc\\_chrstuni\\_doc\\_16031998\\_ecumenical-dimension\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_16031998_ecumenical-dimension_en.html)

<sup>6</sup> # 8.

<sup>7</sup> # 22.

<sup>8</sup> National Conference of Catholic Bishops, The Program of Priestly Formation 3<sup>rd</sup> edition, Washington: US Catholic Conference, 1982, Ch. 6, 79 – 86.

<sup>9</sup> US Conference of Catholic Bishops, The Program of Priestly Formation 4<sup>th</sup> edition, Washington: US Conference of Catholic Bishops, 1993, 5.

<sup>10</sup> <http://www.oikoumene.org/en/resources/documents/wcc-commissions/faith-and-order-commission/i-unity-the-church-and-its-mission/the-nature-and-mission-of-the-church-a-stage-on-the-way-to-a-common-statement.html>

<sup>11</sup> # 9 – 17.

<sup>12</sup> Jeffrey Gros, “The Requirements and Challenges of Full Communion: A Multilateral Evaluation?” Journal of Ecumenical Studies, 42:2 (Spring, 2007), 217 – 242.

<sup>13</sup> [http://www.vatican.va/roman\\_curia/pontifical\\_councils/chrstuni/index.htm](http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/index.htm),

[http://www.vatican.va/roman\\_curia/pontifical\\_councils/interelg/index.htm](http://www.vatican.va/roman_curia/pontifical_councils/interelg/index.htm).

<sup>14</sup> <http://www.usccb.org/seia/>

<sup>15</sup> <http://www.cadeio.org/>

<sup>16</sup> ECUMENICAL FORMATION # 2, DIRECTORY # 91.

<sup>17</sup> [http://www.geii.org/wpcu\\_index.htm](http://www.geii.org/wpcu_index.htm)

<sup>18</sup> Walter Kasper, A Handbook of Spiritual Ecumenism, Hyde Park: New City Press, 2007.

<sup>19</sup> [http://www.vatican.va/holy\\_father/paul\\_vi/encyclicals/documents/hf\\_p-vi\\_enc\\_06081964\\_ecclesiam\\_en.html](http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_06081964_ecclesiam_en.html)

<sup>20</sup> DIRECTORY #s 92 – 160.

<sup>21</sup> *Ut unum sint* # 7 – 14.

<sup>22</sup> Jeffrey Gros, “The Unity of Christians: The United States Catholic Witness.” U.S. Catholic Historian, 28: 2 (Spring 2010), 55 - 80.

<sup>23</sup> FORMATION # 10.

<sup>24</sup> # 11.

<sup>25</sup> See the World Council texts of hermeneutics Treasure in Earthen Vessels, <http://www.oikoumene.org/en/resources/documents/wcc-commissions/faith-and-order-commission/iv-interpretation-the-meaning-of-our-words-and-symbols/a-treasure-in-earthen-vessels-an-instrument-for-an-ecumenical-reflection-on-hermeneutics.html>

<sup>26</sup> For example, Karl Lehmann, Wolfhart Pannenberg, eds., The Condemnations of the Reformation Era, Do they Still Divide?, Minneapolis: Fortress Press, 1990.

<sup>27</sup> [http://www.prounione.urbe.it/dia-int/o-rc/doc/e\\_o-rc\\_01acommon\\_eng.html](http://www.prounione.urbe.it/dia-int/o-rc/doc/e_o-rc_01acommon_eng.html)

<sup>28</sup> [http://www.vatican.va/roman\\_curia/pontifical\\_councils/chrstuni/documents/rc\\_pc\\_chrstuni\\_doc\\_31101999\\_cath-luth-joint-declaration\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_31101999_cath-luth-joint-declaration_en.html), John Radano, Lutheran & Catholic Reconciliation on Justification, Grand Rapids: Eerdmans, 2009. David E. Aune (Editor),

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Rereading Paul Together: Protestant and Catholic Perspectives on Justification, Grand Rapids: Baker Academic, 2006.

<sup>29</sup> Quoted in the US Lutheran Catholic dialogue *The Church as Koinonia of Salvation: Its Structures and Ministries*, <http://www.usccb.org/seia/koinonia.shtml>, # 107.

<sup>30</sup> [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/homilies/2000/documents/hf\\_jp-ii\\_hom\\_20000312\\_pardon\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/homilies/2000/documents/hf_jp-ii_hom_20000312_pardon_en.html)

<sup>31</sup> DIRECTORY # 75, see also Joint Working Group between the Roman Catholic Church and the World Council of Churches, The Sixth Report and Appendix B: *The notion of 'Hierarchy of Truths' - An Ecumenical Interpretation*, [http://www.prounione.urbe.it/dia-int/jwg/doc/e\\_jwg-n6\\_7.html](http://www.prounione.urbe.it/dia-int/jwg/doc/e_jwg-n6_7.html)

<sup>32</sup> [http://www.prounione.urbe.it/dia-int/ac-rc/doc/e\\_ac-rc\\_1994.html](http://www.prounione.urbe.it/dia-int/ac-rc/doc/e_ac-rc_1994.html)

<sup>33</sup> Paul Fries and Tiran Nersoyan, *Christ in East and West*, Macon: Mercer University Press, 1987.

<sup>34</sup> [http://www.prounione.urbe.it/dia-int/arcic/doc/e\\_arcic\\_mary.html](http://www.prounione.urbe.it/dia-int/arcic/doc/e_arcic_mary.html), Nicholas Sagovsky and Adelbert Denaux, eds, *Studying Mary: The Virgin Mary in Anglican and Catholic Theology and Devotion*, London: T & T Clark, 2008.

<sup>35</sup> See US Lutheran Catholic dialogue: Joseph Burgess, ed., *Christ the One Mediator, Mary and the Saints*, Minneapolis: Augsburg, 1992.

<sup>36</sup> For the international dialogues see [http://www.prounione.urbe.it/dia-int/e\\_dialogues.html](http://www.prounione.urbe.it/dia-int/e_dialogues.html), 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. William Rusch, Harding Meyer, Jeffrey Gros, eds., *Growth in Agreement II*, Geneva: World Council of Churches, 2000. Thomas Best, Lorelei Fuchs, Jeffrey Gros, eds., *Growth in Agreement III*, Geneva/Grand Rapids: World Council of Churches/Eerdmans, 2007. For the US dialogues see <http://www.usccb.org/seia/>, Jeffrey Gros and Joseph Burgess, eds., *Building Unity*, New York: Paulist Press, 1989. Joseph Burgess, Jeffrey Gros, eds., *Growing Consensus*, New York: Paulist Press, 1995. Jeffrey Gros, Lydia Veliko, eds., *Growing Consensus II*, Washington: US Conference of Catholic Bishops, 2004.

<sup>37</sup> See notes 3, 4.

<sup>38</sup> # 17.

<sup>39</sup> See "One in Mind and Heart: a Pilgrimage of Anglican and Roman Catholic Bishops," *One in Christ*, 31:2, 1995, 171-184.

<sup>40</sup> [http://www.prounione.urbe.it/dia-int/oo-rc\\_copt/e\\_oo-rc\\_copt-info.html](http://www.prounione.urbe.it/dia-int/oo-rc_copt/e_oo-rc_copt-info.html)

<sup>41</sup> [http://www.prounione.urbe.it/dia-int/arcic/doc/e\\_arcic\\_final.html](http://www.prounione.urbe.it/dia-int/arcic/doc/e_arcic_final.html), and the official response of the Holy See: [http://www.prounione.urbe.it/dia-int/arcic/doc/e\\_arcic\\_classifications.html](http://www.prounione.urbe.it/dia-int/arcic/doc/e_arcic_classifications.html), [http://www.prounione.urbe.it/dia-int/arcic/doc/e\\_arcic\\_responseva.html](http://www.prounione.urbe.it/dia-int/arcic/doc/e_arcic_responseva.html)

<sup>42</sup> [http://www.prounione.urbe.it/dia-int/arcic/doc/e\\_arcicII\\_05.html](http://www.prounione.urbe.it/dia-int/arcic/doc/e_arcicII_05.html)

<sup>43</sup> See, for example, Jeffrey Gros, "Reception of the Ecumenical Movement in the Roman Catholic Church, with Special Reference to Baptism, Eucharist and Ministry" *American Baptist*

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Quarterly, March, 1988, VII:1, 38-49. On Lutheran Catholic processes see also Radano, Lutheran & Catholic Reconciliation.

<sup>44</sup> There are several English language text books which can be used for such a unit: **Error! Main Document Only.** Gideon Goosen, Bringing Churches Together: A Popular Introduction to Ecumenism, Geneva: World Council of Churches, 2001. Allan Laubenthal, Catholic Teaching on Ecumenism, Westlake, OH: Center for Learning, 2003. Ann Riggs, Eamon McManus, Jeffrey Gros, Introduction to Ecumenism, New York: Paulist Press, 1998. Fredrick Bliss, Catholic and Ecumenical: History and Hope, Ashland: Sheed and Ward, 1999.

<sup>45</sup> Kasper, Harvesting, 48 - 158. <http://www.oikoumene.org/en/resources/documents/wcc-commissions/faith-and-order-commission/i-unity-the-church-and-its-mission/the-unity-of-the-church-gift-and-calling-the-canberra-statement.html>, [http://www.prounione.urbe.it/dia-int/pe-rc/doc/e\\_pe-rc\\_pent03.html](http://www.prounione.urbe.it/dia-int/pe-rc/doc/e_pe-rc_pent03.html), [http://www.prounione.urbe.it/dia-int/o-rc/doc/e\\_o-rc\\_03\\_munich.html](http://www.prounione.urbe.it/dia-int/o-rc/doc/e_o-rc_03_munich.html), [http://www.prounione.urbe.it/dia-int/o-rc/doc/e\\_o-rc\\_07\\_balamand\\_eng.html](http://www.prounione.urbe.it/dia-int/o-rc/doc/e_o-rc_07_balamand_eng.html).

<sup>46</sup> [http://www.prounione.urbe.it/dia-int/iarccum/doc/i\\_iarccum\\_2004.html](http://www.prounione.urbe.it/dia-int/iarccum/doc/i_iarccum_2004.html), [http://www.prounione.urbe.it/dia-int/l-rc/doc/i\\_l-rc\\_ap-01.html](http://www.prounione.urbe.it/dia-int/l-rc/doc/i_l-rc_ap-01.html), <http://www.usccb.org/seia/koinonia.shtml>.

<sup>47</sup> Ronald Roberson, "The Papacy in Ecumenical Discussion Today," Origins, July, 30, 2009, 39:10, 171 – 175. James F. Puglisi, ed., Petrine Ministry and the Unity of the Church, Collegeville: The Liturgical Press, 1999. Walter Kasper, ed., The Petrine Ministry: Catholics and Orthodox in Dialogue, New York: The Newman Press, 2006. Mark E. Powell, Papal Infallibility: A Protestant Evaluation of an Ecumenical Issue, Grand Rapids: Eerdmans, 2009. Carl Braaten, Robert Jenson, eds., Church Unity & the Papal Office, Wm B. Eerdmans: Grand Rapids: 2001. John Quinn, The Reform of the Papacy, New York: The Crossroads Publishing Company, 1999. "Faith and Order Commission [of the National Council of Churches in the USA] Releases Response to "Petrine Ministry,"" <http://www.nccusa.org/news/petrineresponse.html> Clint Le Bruyns, The Papacy as ecumenical challenge: contemporary Anglican and Protestant perspectives on the Petrine Ministry, Stellenbosch University, 2007, <http://hdl.handle.net/10019/313>. Terry Cross, "*Possintne Omnes Unum Esse? A Pentecostal Response to Ut Unum Sint*," Glen Menzies, "A Pentecostal Response to *Ut Unum Sint*," Jeffrey Gros, "Can They be One?" One in Christ, 41:1, January 2006, 4 – 41. George Hunsinger. The Eucharist and Ecumenism. Cambridge: Cambridge University Press 2008. Le Groupe des Dombes, One Teacher: Doctrinal Authority in the Church, Grand Rapids: Eerdmans, 2010. Anna Case-Winters, Lewis Mudge, "The Successor to Peter," in "Special Issue on Presbyterian Roman Catholic Relations," Journal of Presbyterian History (2002), 80:2, 83. James Puglisi, ed., How Can the Petrine Ministry Be a Service to the Unity of the Universal Church?, Grand Rapids: Eerdmans, 2010.

<sup>48</sup> <http://www.oikoumene.org/en/resources/documents/wcc-commissions/faith-and-order-commission/i-unity-the-church-and-its-mission/baptism-eucharist-and-ministry-faith-and-order-paper-no-111-the-lima-text.html>

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<sup>49</sup> Max Thurian, ed., Churches Respond to BEM: Official Responses to the "Baptism, Eucharist and Ministry" text, Volume I, II, III, IV, V, & VI, Geneva: World Council of Churches, 1986 - 88. Baptism, Eucharist and Ministry: Report 1982-1990, Geneva: World Council of Churches, 1990.

<sup>50</sup> Kasper, Harvesting, 99 – 136, 168 - 195. [http://www.prounione.urbe.it/dia-int/o-rc/doc/i\\_o-rc\\_05\\_valamo.html](http://www.prounione.urbe.it/dia-int/o-rc/doc/i_o-rc_05_valamo.html).

<sup>51</sup> Susan K. Wood, One Baptism: Ecumenical Dimensions of the Doctrine of Baptism, Collegeville: Liturgical Press, 2009.

<sup>52</sup> <http://www.usccb.org/seia/reformed.shtml>

<sup>53</sup> Kasper, Harvesting, 168 - 195.

<sup>54</sup> DIRECTORY #s 122 - 136

<sup>55</sup> For example, before the renewal of the Roman Liturgy many Reformation churches considered the Mass a perversion of the biblical Lord's Supper and in some cases idolatry. Since the Council, however, many of these churches can now recognize the Mass as a liturgical expression of the authentic biblical tradition. See Jeffrey Gros, "The Roman Catholic View," in Gordon Smith, ed., The Lord's Supper: Five Views, Downers Grove: Intervarsity Press Academic, 2008, 13 – 30.

<sup>56</sup> <http://www.usccb.org/seia/sanctity.shtml>, [http://www.prounione.urbe.it/dia-int/arcic/i\\_arcic\\_mar-info.html](http://www.prounione.urbe.it/dia-int/arcic/i_arcic_mar-info.html), [http://www.prounione.urbe.it/dia-int/arcic/doc/i\\_arcicII\\_morals.html](http://www.prounione.urbe.it/dia-int/arcic/doc/i_arcicII_morals.html) .

<sup>57</sup> Daniel Tomberlin, Pentecostal Sacraments: Encountering God at the Altar, Cleveland: Center for Pentecostal Leadership and Care, 2010, 225 - 258.

<sup>58</sup> James Dallen, Joseph Favazza, Removing the Barriers: The Practice of Reconciliation, Chicago: Liturgical Training Publications, 1991. Kenan Osborne, Reconciliation and Justification, New York: Paulist Press, 1990. James Dallen, The Reconciling Community: The Rite of Penance, Collegeville: Liturgical Press, 1991.

<sup>59</sup> See, for example, the Lutheran Catholic *Hope for Eternal Life* [http://www.usccb.org/seia/The\\_Hope\\_of\\_Eternal\\_Life.pdf](http://www.usccb.org/seia/The_Hope_of_Eternal_Life.pdf).

<sup>60</sup> Ted Campbell, Ann Riggs, Gilbert Stafford, eds., Ancient Faith and American Born Churches, New York: Paulist Press, 2006.

<sup>61</sup> [http://www.prounione.urbe.it/dia-int/r-rc/doc/i\\_r-rc\\_2-menu.html](http://www.prounione.urbe.it/dia-int/r-rc/doc/i_r-rc_2-menu.html), Timothy J. Wengert and Charles W. Brockwell, jr., eds., Telling the Churches' Stories: Ecumenical Perspectives on Writing Christian History, Grand Rapids: William B. Eerdmans Publishing Company, 1995.

<sup>62</sup> [http://www.prounione.urbe.it/dia-int/mn-rc/doc/i\\_mn-rc\\_fr2003\\_04.html](http://www.prounione.urbe.it/dia-int/mn-rc/doc/i_mn-rc_fr2003_04.html), <http://www.mwc-cmm.org/en15/files/OEA-Lutheran-Mennonites-web-EN.pdf>.

<sup>63</sup> Jeffrey Gros, "Building a Common Heritage: Teaching the Reformation in an Ecumenical Perspective," *Ecumenical Trends*, May, 2006, 35:5, 11-15.

<sup>64</sup> <http://www.gtu.edu/news-events/events/lectures-and-addresses/gtu-convocational-address/Bishop%20Cummins%20Convocation%20Address%2009.17.08%20PDF.pdf>

<sup>65</sup> <http://www.washtheocon.org/>

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- <sup>66</sup> [http://www.bostontheological.org/faq\\_bti.html](http://www.bostontheological.org/faq_bti.html)  
<sup>67</sup> <http://www.actschicago.org/>  
<sup>68</sup> [http://www.prounione.urbe.it/dia-int/pe-rc/i\\_pe-rc-info.html](http://www.prounione.urbe.it/dia-int/pe-rc/i_pe-rc-info.html)  
<sup>69</sup> <http://www.sps-usa.org/>