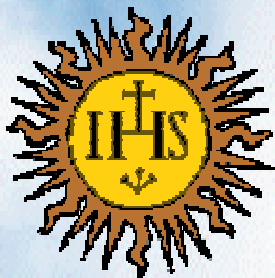


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JESUIT CENTRE
FOR CATHOLIC STUDIES
ST. PAUL'S COLLEGE
UNIVERSITY OF MANITOBA

PERSPECTIVE

*A semi-annual examination
and application of Catholic
and Ignatian thought*

IN THIS ISSUE

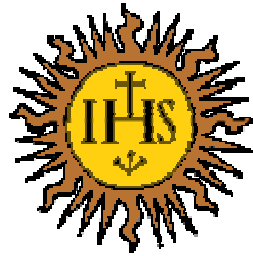
Letter from Dr. Stapleton 3
Anglicans and Roman
Catholics in Dialogue 4
Rev. Luis Melo, S.M.
Lutheran-Catholic Dialogue 9
Dr. John Long

BOOK REVIEWS

Becoming Human 14
Michael Hryniuk
John Paul II and
Interreligious Dialogue 18
Rev. David Creamer, S.J.

COMING EVENTS

Jesuit Lecture Series 13
St. Paul's College Alumni
& Friends' Annual Dinner 13
Next Issue 23



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At their Thirty-Fourth General Congregation (GC 34) held in Rome in 1995, the Jesuit delegates revisited Decree 4 of GC 32 and its important claim that "The Mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement." As a result of their deliberations, the delegates concluded that there is

No service of faith without
promotion of justice
entry into cultures
openness to other religious experiences

No promotion of justice without
communicating faith
transforming cultures
collaboration with other traditions

No inculturation without
communicating faith with others
dialogue with other traditions
commitment to justice

No dialogue without
sharing faith with others
evaluating cultures
concern for justice. (Decree 2, GC 34)

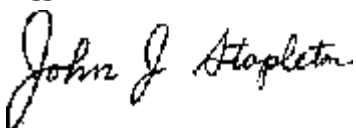
These four themes of faith, justice, inculturation, and interreligious dialogue as well as their interaction are all of interest to our Jesuit Centre for Catholic Studies, and in this issue of *Perspective*, we highlight several aspects of ecumenism and interreligious dialogue.

Helping us to do that are three authors. The feature article is written by the College's energetic Director of Chaplaincy, Fr. Luis Melo, S.M., who brings extensive experience and a scholarly interest to his topic of Catholic-Anglican dialogue. Fr. Melo also co-chairs the Lutheran-Catholic Dialogue in Manitoba, a group which involves Dr. John Long who has penned a commentary on that project in this issue. Of course, interreligious dialogue extends beyond ecumenical discussions among Christian religions, and Fr. David Creaner, S.J., has written a review of a recent book describing the interaction of Pope John Paul II with Jews, Buddhists, and Muslims.

We also welcome to these pages Michael Hryniuk, a Research Fellow of the College, who has written a review of Jean Vanier's best selling *Becoming Human*.

I want to publically acknowledge with gratitude the support for the publication of this issue that we have received from the Jesuits of Winnipeg and the University of Manitoba.

Finally, I want to thank all those who have made comments about the two issues published in 1998-99. We were very pleased with the positive reception of *Perspective*, and we hope that you will continue to forward your views. We are currently planning the two issues for 2000-01, and we welcome your suggestions.



John J. Stapleton, Ph.D.
Rector, St. Paul's College

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Anglicans and Roman Catholics in Dialogue

By: Rev. Luis M. Melo, S.M.

This article is adapted from a lecture given at St. Joseph's College, Edmonton, Alberta, February 5, 1999.

Introduction

What could be worse than Christians fighting? Are they not the ones who profess to follow Jesus, the Prince of Peace? Did not Jesus pray that his disciples all be one? Were not outsiders impressed by the love the early Christians had for one another? Is it possible that followers of Jesus could be found fighting, bickering, condemning and even killing one another? Unfortunately, we know this is not just possible but still happening.

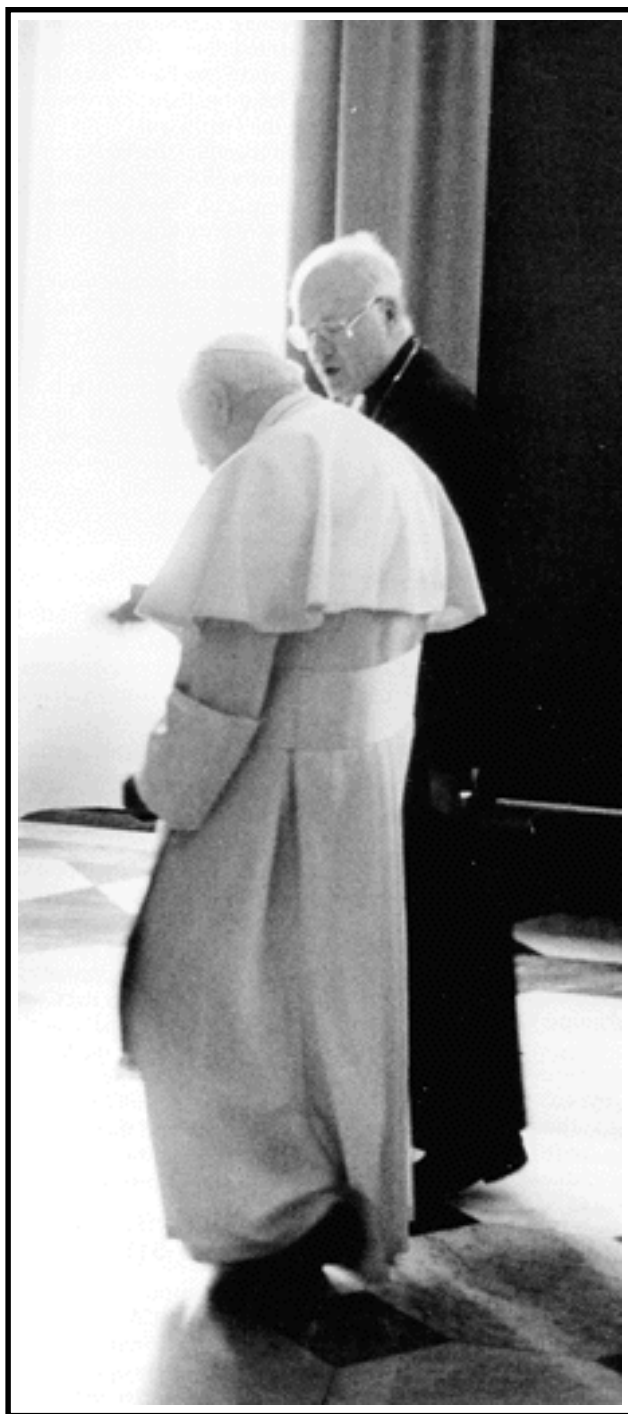
While external persecution scattered the early church, the shattering of church came largely from within and has become institutionalized over time. Within the communion of saints, this conflict may be seen as part of the struggle to be faithful to the Gospel. Outsiders would naturally regard this fighting as the hypocrisy of proclaiming one thing and living another.

This past millennium has been a painful one, with schism occurring both in eastern and western Christendom. One of the first formal breaks came in 1054 when communion was broken in the East and Catholics and Orthodox went their separate ways. In the sixteenth century the Protestant Reformation, initially a movement for renewal in the Church, produced hundreds of denominations, ecclesial communities, sects, and even cults. On English soil this upheaval gave birth to the Anglican Church which challenged the authority of Rome.

In the last decades of this millennium there has been a deep commitment to the difficult task of reversing this trend by seeking to unite the fragments of Christianity. Great progress has indeed been experienced between Anglicans and Roman Catholics. An example of contrasting attitudes in a period of a mere one hundred years will help to highlight this rekindled relationship.

Towards the end of the last century, many Anglican clerics travelled and took the opportunity to observe Catholic customs. Some were impressed, some not. One who was impressed was Archbishop Benson who found the Easter Vigil in Florence edifying enough to be adaptable for use in the Church of England. Yet this same Archbishop, when invited to send a present to Pope Leo XIII for his Jubilee, wrote to a close friend: "I thought I had long since made it clear that I would not approach the Pope. . . It is the Pope's business to eat dust and ashes, not mine to decorate him" (William Purdy, *The Search for Unity: Relations between the Anglican and Roman-Catholic Church from the 1950s to the 1970s* [London: Geoffrey Chapman, 1996], p. 1).

A century later, at the summer gathering of Anglican bishops from around the world (Lambeth Conference, 1998), the following resolution was taken: "This conference invites the Joint Working



Archbishop of Canterbury George Carey and Pope John Paul II

Archbishop of Canterbury, Michael Ramsey, and the Bishop of Rome, Pope Paul VI, on March 24, 1966. The *Common Declaration* arising from this meeting stated that the aim of this dialogue was to be the promotion and development of "respect, esteem, and fraternal love" between the two communions in the hope of attaining "that unity in truth, for which Christ prayed," and "a restoration of complete communion of faith and sacramental life." In essence, the goal was to be nothing less than the re-establishment of "full, visible, organic unity." A Joint Preparatory Commission was formed with great rapidity to get dialogue going.

Group between the World Council of Churches (WCC) and the Roman Catholic Church to consider what changes in the WCC would be required to make it possible for the Roman Catholic Church to be a full member" (Resolution IV.7). To this example many others may be added, ranging from shared church facilities and joint inter-marriage ceremonies, to common witness to justice and peace and the integrity of creation.

At the dawn of a new millennium, our churches find themselves at a crossroads. This article will review in broad strokes the effort at renewed relationship between our two communions over the last 30 years, both on the international level and in Canada, and to suggest some possible ways to move our relationship forward in the new millennium.

The Two Phases of Dialogue

Background

It became possible to explore and develop the relationship between our two communions in a new and creative way after Vatican II with the Roman Catholic Church's explicit commitment to the ecumenical movement. In the setting up of a network of international, bilateral theological dialogues, the Anglican-Roman Catholic dialogue was seen to be of particular importance, and even to be in the lead.

Dialogue was officially inaugurated at the historic meeting in Rome between the

ARCIC I (1973-1981)

The Anglican-Roman Catholic International Commission (ARCIC) met for the first time in January of 1970.

An agreed statement on *Eucharistic Doctrine* was published in 1971, on *Ministry and Ordination* in 1973, and on *Authority I* in 1977. In 1979 the commission issued its first *Elucidations*, that is, a response to the questions and comments it had invited in its first two statements. In 1981, the Commission submitted its *Final Report* to the respective church authorities. It consisted of the statements already published, a second statement on *Authority (Authority II)* and a set of *Elucidations on Authority I*, as well as an *Introduction*.

There followed a new phase in Anglican-Catholic relations as the churches began to respond to the *Final Report*. This was a period of testing in each Church whether the two churches could recognize the consensus and convergence registered in the *Final Report*.

Responses by the Churches

The Secretariat (now Council) for Christian Unity in Rome and the Anglican Consultative Council in Lambeth sent copies of the *Final Report* to all the bishops of each church requesting a response to two questions. The first question asked whether the *Final Report* was "consonant in substance" with the faith of each church. The second question, however, was put to the two churches in different form: while Roman Catholics were asked to give "the agenda for the next stage of dialogue," Anglicans were questioned as to whether the Report "offers a sufficient basis for taking the next concrete step towards the reconciliation of our Churches grounded in agreement in faith."

Each Church pursued this period of consultation in their characteristic manner. This process in which the churches were engaged revealed almost as much about the identity and authority of the two communions as about their particular views on the content of the *Final Report* itself.

Anglican

Each of the then twenty-nine self-governing Provinces of the Anglican Communion was invited to give its judgement in the form of synodical resolutions, which were eventually summarized in the *Emmaus Report*, published in 1987 as a background document for the Lambeth Conference of the following year. Not surprising, all the Provinces were not in full agreement with the *Final Report*. The Province of the Church of Kenya for example, noted reservations about certain sections, among them "the concept of the Real Presence of Christ in the eucharistic elements, and the ambiguity of the word *anamnesis* (memorial)." The Province of the Southern Cone (Latin America), rejected ARCIC's conception of a universal primate and even expressed uneasiness at the sacerdotal associations of the word "priest" despite its official usage throughout the Communion. Several Provinces were anxious about whether or not ARCIC allowed for a "receptionist" understanding of the eucharistic presence (the real presence of Christ is manifest in the reception of the eucharistic elements through the faith of the subject).

The Lambeth Conference of 1988 sought to articulate the mind of the Communion as expressed at the consultation. The bishops agreed that the statements on the Eucharist and ministry were "consonant in substance with the faith of Anglicans" and provided "a sufficient basis for taking the next step forward toward the reconciliation of our churches." They were more reserved with regards to the statements on authority, but welcomed them as offering "a firm basis for the direction and agenda of the continuing dialogue on authority." Anglicans expected the official Roman Catholic response to be given at the same time, but this would be five more years in coming.

Roman Catholic

The Vatican, on its part received responses from many (though not all) episcopal conferences throughout the world. After considering these episcopal responses, the Congregation for the Doctrine of the Faith (CDF) in consultation with the Pontifical Council for Promoting Christian Unity published *Response to ARCIC I* as "the Catholic Church's . . . definitive response" to the *Final Report* (1991).

When the official Vatican response appeared, to say that it was a disappointment would be an understatement. It began by hailing the work of ARCIC as a "significant milestone." But it also said quite clearly that "it is not yet possible to state that substantial agreement has been reached on all the questions studied by the commission," pointed to "important differences regarding essential matters of Catholic doctrine" and voiced reservations about the question of authority. It questioned the limits of ARCIC, stated already in the *Final Report*, on the lack of real consensus on the Marian dogmas, papal infallibility, and disagreement over the Christological foundations of the papacy.

The *Response* went on to criticize the *Final Report* for not affirming or clearly presenting a multitude of Catholic doctrine not treated in the various agreed statements. Although the *Response* found "notable progress" on eucharistic doctrine, it wanted clearer affirmation of the propitiatory character of the Mass as the sacrifice of Christ that may be offered for the living and the dead. It also noted ambiguity in regard to the mode of Christ's real presence, and a lack of real consensus on the question of the adoration of Christ in the Blessed Sacrament. The *Response* found fault with the *Final Report* for not treating the issue of the sacramental "character" of priestly ordination. It also asked for further clarification in the area of episcopal succession, and for affirmation of a link between unbroken lines of episcopal succession and apostolic teaching. The last area on which the Vatican commented was the historical-critical method, which it said was not sufficient for the interpretation of Scripture due to the fact that it must be linked with the living magisterium of the Church. Furthermore, in its concluding statement, the *Response* saw its purpose as pointing to areas in which "further clarification or study is required before it can be said that the statements made in the *Final Report* correspond fully to Catholic doctrine on the Eucharist and on ordained ministry."

This situation gives rise to the question as to whether, consciously or unconsciously, the Roman Catholic Church was "upping the ante" in dialogue with Anglicans. To many, the Roman Catholic Church appears to be evaluating ARCIC in terms of its own tradition. If this were the case, it is clearly a shift from the methodology that was outlined in the Preface to the *Final Report* which recommended the use of *new* theological language in the formulation of common statements of faith.

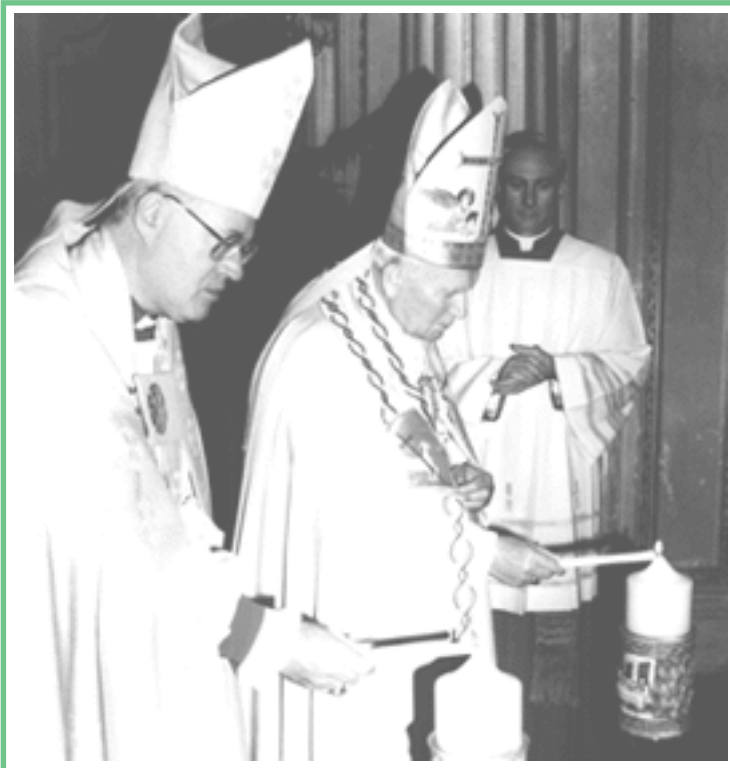
Although it is tempting to react negatively to the Vatican *Response*, on closer examination, there are still a number of significant reservations and difficulties on the Anglican side. Thus,

the agreement and convergence expressed in the *Final Report* cannot be said to be universally held throughout the Provinces of the Anglican Communion. This touches on the very issue of the authority of statements made by Anglican synods and at what level future dialogue would be most fruitful.

How did this apparent Catholic failure to receive the *Final Report* come about? What happened? Why did things sour so? Rev. Jean-Marie Tillard, O.P., a long time member of ARCIC and ARC-Canada offers the following reflection:

In this tragic situation our two Churches share a common responsibility. The delayed response of the *Curia Romana* created the sad impression, first, that the Roman Catholic Church was not very interested in making real the unity of the two Churches, and second, that the officials of the Congregation for the Doctrine of the Faith were no longer in tune with the mandate Paul VI gave to the Catholic members of the commission. But on the other side, the way the Anglican Communion was dealing with the burning issue of the ordination of women to the presbyterate and even episcopacy, without taking into account the letters written by those of the Roman curia who were deeply desirous of unity and working for it, made Catholic people believe that for Anglicans the question of unity was secondary. The consequence of such a situation is that it is now impossible to expect the coming together of the two Churches under one and the same ordained ministry in order to form what ARCIC-I called 'an organic unity'. . . Since we cannot affirm that the Catholic Church will accept the validity of Eucharist and ordination celebrated by a female minister, and since we cannot affirm that the Anglican communion *as such* will reverse the synodical decision to ordain women, one may evidently fear that there is a dead-end, a wall, a final stop we shall never cross, never bypass. (Rev. Jean-Marie Roger Tillard, O.P., "Roman Catholics and Anglicans: Is There a Future for Ecumenism?" *One in Christ* [1996] Vol. XXXII, No. 2, pp.107-108)

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Archbishop of Canterbury George Carey and Pope John Paul II light candles as they pray for peace and unity during a Vespers Service in 1996 at Saint Gregory's Church in Rome.

ARCIC-II (1982-Present)

Dialogue entered a second phase with a common declaration between Archbishop of Canterbury Robert Runcie and Pope John Paul II at Pentecost, 1982.

ARCIC II has produced four important declarations. The first was *Salvation and the Church* that appeared January 1987, and reported on the closeness of the two communions on the doctrine of justification by faith through grace. The second report, *Church as Communion*, was issued in September 1991. In many ways this is the most important text of ARCIC II which offers a holistic vision of visible unity. Any euphoria created by this text soon came to an end when the *Response of the Vatican to the Final Report* appeared later that year. Without allowing any discouragement to set in, *Life in Christ*, the third document produced by ARCIC II, appeared in 1993, dealing with morals, communion, and the church. Issued only at Pentecost of this year was *The Gift of Authority*. Its significance is reflected on the questions and hesitations it raises in its conclusion:

. . . whether the Anglican Communion is open to instruments of oversight, allowing decisions to be reached which bind the whole Church, especially if it adheres to provincial authority with the consequence of impaired communion . . . whether the teaching of the Second Vatican Council regarding bishop's collegiality has been implemented sufficiently.

On any showing, this document is a deeply serious and impressive statement which does not deserve a hasty reaction.

ARC-CANADA

The Canadian Anglican-Roman Catholic Dialogue was established in 1971. The group which meets three times a year, consists of eight participants from each Communion.

Lutheran-Catholic Dialogue

In part, as a culmination of dialogues between Lutherans and Roman Catholics, which began formally as early as 1972, the final proposal of a *Joint Declaration on the Doctrine of Justification* was issued in February 1997 by the Lutheran World Federation (LWF) and the Pontifical Council for the Promotion of Christian Unity (PCPCU).

Without attempting to cover all that either church teaches about justification by faith, the *Joint Declaration* expresses "a consensus on the basic truths concerning the doctrine of justification and shows that the remaining differences in its explication are no longer the occasion for doctrinal condemnation" (art. 5). Recently, the LWF and Vatican PCPCU celebrated the signing of the *Joint Declaration* and the lifting of mutual condemnations in Augsburg, Germany (October 31, 1999).

The current phase of the dialogue process involves two related aspects: 1) reception of the *Joint Declaration* by both faith communities and 2) education about the implications of the reception of the *Joint Declaration* as well as the content of the teaching on justification. In an effort to encourage members of the two faith communities to reflect on the central themes of the *Joint Declaration*, the Evangelical Lutheran Church in Canada (ELCIC) and the Canadian Conference of Catholic Bishops (CCB) issued, in early 1999, a series of Bible Studies for use in congregations and parishes.

In Winnipeg, a Lutheran-Catholic Dialogue Group (WLCDG) was formed in December 1996 to explore the reception by the local faith communities of the common statement on the doctrine of justification, to prepare resources for study and discussion in neighbourhood churches, and to plan liturgical events that would mark the emerging consensus and dialogue in interfaith bible study groups. In part, the work of this group led to the production of the study resources booklet, *Justification by Faith Through Grace*, released by the CCB and the ELCIC. It also resulted in a Winnipeg city-wide dialogue (January through March, 1999), based on the *Joint Declaration*, which acquainted the local churches with the intentions of the bishops and clergy in both faith communities, and the liturgical events which would celebrate a concrete exercise of Christian unity.



Winnipeg Lutheran-Catholic Dialogue members gathered in 1997 outside the Lutheran Church of the Cross, Winnipeg, Manitoba. From left to right Rev. Roger Olson, Mr. David Chell, Rev. Christophe Reiners, Dr. John Long, Ms. Janice Clarke, Rev. Luis Melo, Mrs. Shirley Scoletta, Ms. Angela Srook, Ms. Rosanne Zulak, and Ms. Marlene Reguly (absent).

Feedback from these several gatherings generally showed that Lutherans and Catholics were eager to act together to live out the promise of the *Joint Declaration*. Participants felt that one step that could be taken would be to invite each other to special occasions in their churches. Others said that common worship celebrations ought to be more frequent. The strongest emphases seemed to be on dialogue, joint study, prayer and worship, and social works of mercy, peace and justice.

So far, the activities of the WLCDG have resulted in the release of a report on its work entitled *From Anathema to Affirmation*, and plans to hold a Joint Worship Service of Affirmation in Winnipeg on the Feast of Christ the King (November 21, 1999) to commemorate, locally, the signing of the *Joint Declaration* and lifting of the mutual condemnations, internationally.

By: John Long, Ph.D.
Faculty of Education
University of Manitoba

For further information regarding the Lutheran-Catholic Dialogue, study resources, or the WLCDG Report please contact the Jesuit Centre, St. Paul's College.

ARC-Canada has been blessed with the presence of two long-standing members of the international dialogue (Anglican Bishop John Baycroft and Rev. Jean-Marie Tillard O.P.). To its credit is a list of over twenty reports. As well, in Canada, the Anglican and Roman Catholic bishops gather to discuss practical as well as theological issues. In this past year both dialogues have been exploring ways in which the Pope's ministry could serve greater unity of the churches and a response to *Ut Unum Sint* (1995), Pope John Paul II's encyclical dealing with the topic of Christian unity.

Directions for the New Millennium

In spite of the complexity of the story, one thing is clear: the work of ARCIC has provided both of our communions with significant building blocks, ready to use for constructing a new and committed relationship. Real obstacles remain to be tackled, some old, others new. ARCIC did not pretend to have solved all the issues that divide us. We must never forget that we are still in a period of "reception of results" and that the story is not finished.

Realistically, it is unlikely that theological dialogue alone will produce sudden or dramatic change. Nevertheless, the patient, painstaking way of listening, offering, and

receiving and then restating together, will play a modest but secure part in drawing our churches together. Theological conversation does change the context and ethos of the dialogue in which relationships can flourish. For this reason theological dialogue must continue in the new millennium.

In the area of "reception," there needs to be a re-commitment on the part of both Anglicans and Roman Catholics to follow the same method. Whether it be comparative, ecumenical or contextual, the same "recipe" needs to be used if dialogue is to continue. Problems of language, for example, can be overcome as christological agreement with Oriental Orthodox has proved. This accomplishment was only possible because of the learning that took place in conversations with another Christian partner. It must not be forgotten that the *Final Report* was the first official international agreement between the Roman Catholic Church and another ecclesial community.

Another question may be asked. Will reception be more effective when agreements and convergences become embedded in common statements designed to change relationships supported by agreed commitments of which *The Porvoo Common Statement* between the Church of England and the nordic Lutheran churches is a recent example?

In the area of doctrine, there is a need to be realistic and forge ahead in stages of visible unity. Without doubt, new obstacles have emerged and will continue to emerge as separation continues. At present, we must face the issues of the ordination of women to ministry and the move of some Anglican Provinces to organic union with the Lutheran Churches (among whom there are several churches without either the historical episcopate or an ordained diaconate).

Two types of responses must be avoided if our relationship is to deepen in this situation. The first choice is a solution of despair: "unity is impossible, let us remain where we are, let us look for friendship and communion with other churches for Rome will never trust Anglicans and Anglicans will never cope with Rome" (Rev. Jean-Marie Roger Tillard, O.P., "Roman Catholics and Anglicans: Is There a Future for Ecumenism?" *One in Christ*, [1996], Vol. XXXII, No. 2, p. 106-117). Variation of this solution is to see the conversion of Catholic-minded Anglicans to Catholicism or vice-versa. This response unfortunately shows a lack of faith in the presence of God calling the churches to conversion, and the vision of Church as People of God, found in the documents of the Second Vatican Council.

The second response to be avoided is to put limits on our relationship. This choice affirms that "since it is not possible to grow towards organic union, it is still possible to put together all our energies, in order to change our societies and to help them to become more in tune with the kind of world willed by God" (*One in Christ*). In other words, *praxis*, common action and common service of the evangelical *philadelphia* (love) as an expression of authentic Christian *koinonia* (communion), making possible an authentic encounter with Christ on what John Chrysostom described as his altar or as his body unclothed, frozen in the body of the poor, of the tramp, of the foreigner. This mystical link with Christ through service to the poor rarely stressed by ecumenists and largely ignored in the studies of the World Council of Churches, is an important one. But to only do this would betray the high degree of communion already existing between Anglicans and Catholics, the commonality ARCIC I and II discovered, and even the *Response* of the Roman Curia to ARCIC. We need to do this and more.

A third solution presents itself as a way forward beyond this impasse. It is the acceptance of the reality of "in between communion" or "communion *in via*." We not only need to do things together but also to *be* together to the extent our existing *koinonia* allows. What can

we be together? Theology has not yet tried to elucidate this point. We can only begin to express ideas of what this means. First of all, let us put aside what we cannot be together: concelebrants at the Eucharist and at ordinations. After adding provisions not yet included in the *Directory for the Application of Principles and Norms on Ecumenism*, and its official reception by the highest authorities of the two communions, we need to promote more ways of being together. Just to list three:

- 1 The prophetic service of the Word of God needs to be active. We need to speak together not occasionally but on a regular basis.
- 2 The synodical principle must be continued. We need to continue to be present at each other's synods or meetings for advice, consultation, and observation.
- 3 Praying together has to deepen. We need to express our real, though imperfect, communion not just during the Week of Prayer for Christian Unity but in common retreats and quiet days (even if we cannot partake of the consecrated bread and wine), celebrations of Good Friday and the eve of Pentecost, and new pastoral initiatives in chaplaincies. We need to pray for the healing of memories.

The future of the very existence of the Church of Christ is at stake. We can no longer afford to proclaim the heart of the gospel in isolation. We risk speaking to ourselves with more and more fine literature that will only reach a handful of specialists. In a post-Christian age, when many mainline churches question the very divinity of Christ and his unique mediation in ushering in the salvation of the world, we need to speak loudly our common faith not only in word but also in action.

What all of this points to is the reality that words alone will not suffice for greater unity between our two communions. Words are necessary but they must be accompanied by symbol and action. We are at a crossroads of dialogue. That which we speak must become enlivened in the structures of our churches. What must prevail is a collective conversion to the apostolic faith itself.

We need to ask ourselves if our agreed statements represent words which have been multiplied and stock-piled without being words of authentic, communal conversion. If they do not lead to a change of heart which in turn leads to a change in the way of being for the world, then we have every right to consider them as words which betray our existence.

This is not an easy problem to discuss. A fine balance must be maintained between what is possible because of the degree of *koinonia* which exists and what is impossible because of the degree of *koinonia* that does not exist. What is important for me is the fact that the time over which our relationship has been rekindled is a relatively brief period of human history. It is one of the reasons why we must remain people of hope in spite of those who talk about the slowing down of the forward movement of ecumenism or an apparent waning of interest in visible unity. Much has indeed been accomplished in such a short span of time. Now, there is need for time to assimilate the results of our progress in words and action.

At this present time, we can only point to directions, to a future that *does* exist between Anglicans and Roman Catholics. Ours is a communion at the crossroads, on the way to more visible unity at the dawn of the new millennium.

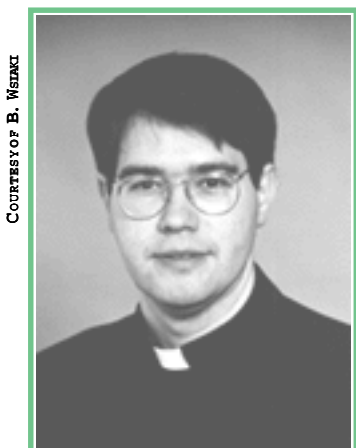
For more information on this topic check out the following web sites:

Anglican Church of Canada: <http://www.anglican.ca>

Canadian Conference of Catholic Bishops: <http://www.cccb.ca>

Saskatoon Centre for Ecumenism: <http://www.dlcwest.com/~sce/>

Official web site of the Holy See: <http://www.vatican.va>



Rev. Luis M. Melo, S.M. is the Director of Chaplaincy at St. Paul's College and lecturer in the Department of Religion at the University of Manitoba. He is ecumenical officer for the Archdiocese of Winnipeg, and a member of the ecumenical commission for the Archdiocese of St. Boniface. As well he is a member of several theological dialogues that include the Anglican-Roman Catholic Dialogue for Canada. He co-chairs the Lutheran-Catholic Dialogue in Winnipeg.

The 1999-2000 Jesuit Lecture Series

**A Spirituality of Engagement
in the Workplace**

LECTURE BY JAMES L. NOLAN
*Monday, November 22, 1999, 7:00 p.m.
Jensen Theatre 100, St. Paul's College*

**The Genome Project and the
Human Condition: Reflections
of a Jesuit Biologist**

LECTURE BY ROB ALLORE, S.J.
*Monday, March 13, 2000, 7:00 p.m.
Jensen Theatre 100, St. Paul's College*

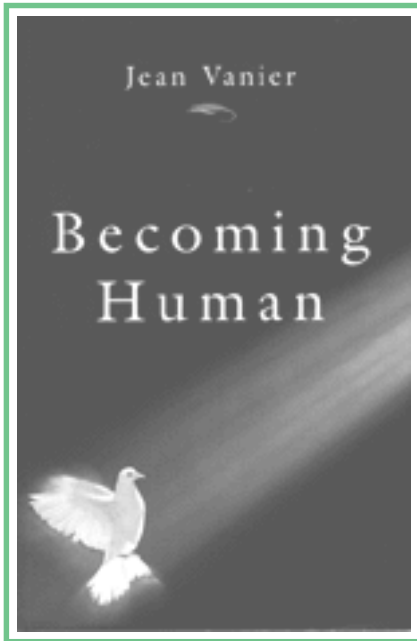
ST. PAUL'S COLLEGE ALUMNI & FRIENDS' ANNUAL DINNER

Saturday, January 22, 2000

REV. JOHN FOLEY, S.J., musical composer, will be the after-dinner speaker

*Dr. Paul Adams, alumni and longtime supporter
of the College will be honoree.*

For more information please call 474-8582



REVIEW OF JEAN VANIER

Becoming Human

Toronto: House of Anansi Press Limited
ISBN0-88784-631-9 (163 pages) \$16.95

Times of transition inevitably evoke the prophetic impulse and in these last months of the millennium, there has been no shortage of political, social and economic commentary on the state of the human union, the lessons of the past, and what the future might hold for the citizens of our rapidly emerging global society. In the midst of the cacophony of popular reflections and prognostication has emerged the wise and gentle voice of Jean Vanier, the Canadian-born founder of l'Arche, an international network of communities for persons with intellectual disabilities. Vanier, who was awarded the Pope Paul VI prize for humanitarian service in 1997, also delivered the 1998 Massey lectures entitled *Becoming Human*, which were broadcast as part of CBC Radio's *Iobas* series. In his most recent book, based on the lecture series, he is offering a much needed moral inquiry into the human condition and the prospects for authentic spiritual growth in an increasingly secular culture. Underlying his reflections is a hopeful conviction that within the rapidly changing and seemingly chaotic conditions of late modernity, there are hopeful signs of new life and a new order evolving out of the old.

Vanier's reflections are the fruit of his own process of prophetic discernment of the signs of the times and are imbued with a depth of perception that is greatly needed at this moment in history. What makes his vision so compelling is the obvious wisdom and moral authority that flow from his experience of life in community with persons who have disabilities in the homes of l'Arche all over the world. Those familiar with Jean Vanier are accustomed to hearing this vision articulated in the context of his many books in the area of Christian spirituality where he has continually issued a call to welcome the poorest and the weakest into the centre of the life of the church. Through his own life journey, Vanier has consistently announced the "gift of the poor" and their remarkable capacity to reveal a "way of the heart" that frees others to love and forgive. His *Community and Growth* continues to remain a standard reference for those involved in religious and lay communities and many of his earlier works such as *Be Not Afraid* and *Tears of Silence* have become contemporary classics in devotional literature.

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After 35 years of leadership in the l'Arche movement, Vanier has recently begun to transpose his message of "interior liberation" for the larger audience of Western society. *Becoming*

Human is the first of Vanier's books written for the North American mass market and it has been remarkably well received, reaching the best seller list in Canada earlier this year. What distinguishes Vanier's message in this latest work is his passionate desire to reveal the meaning of this "liberation of the heart" in terms that are intelligible to a secular public. As he puts it, "this is a book about the liberation of the human heart from the tentacles of chaos and loneliness, and from those fears that provoke us to exclude and reject others." He expresses this experience of liberation in terms of his own search for a "common humanity" that could serve as the basis for a more peaceful and compassionate social order. For Vanier, the search always begins with inner healing and personal growth, resonating with the timeless wisdom of those who have recognized, as Theodor Roszak expressed it, that the fate of the soul is the fate of the social order.

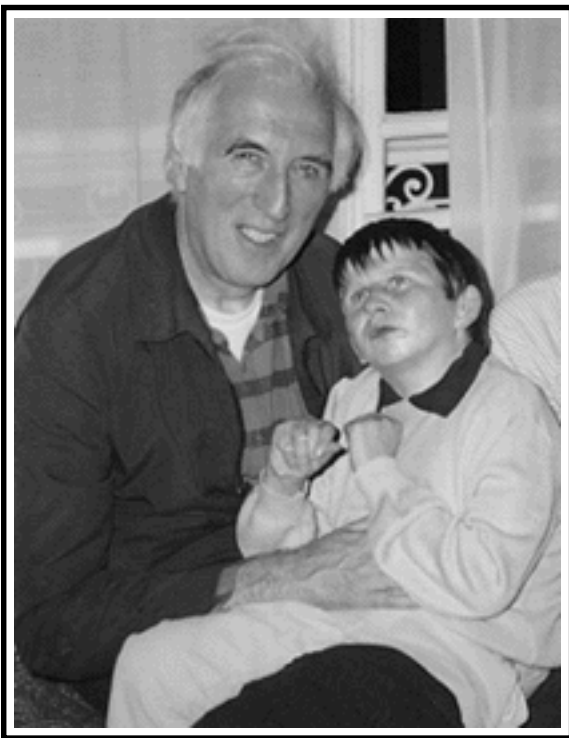
Those readers acquainted with the vision of Jean Vanier will find many of its elements again in the chapters of this book (some of which tend to repeat themselves in a kind of

thematic circularity that could have been avoided with some minor editing).

Vanier begins with a penetrating look at the effects of loneliness and emptiness in the lives of persons. He draws directly and profoundly on his experience with the men and women of l'Arche, whom he believes reveal something universal about the condition of the human heart. Loneliness, he claims, is something essential to human nature. It is a condition that inevitably flows from the deepest cry of the human heart for love and authentic relationship with others. It can be a source of creative energy when understood and accepted, but most often it is a source of deep pain, anguish and despair. One need not look far to see the effects of loneliness, isolation and insecurity in our culture. The obvious indications are in rampant anxiety, depression, and rage-filled acts of random violence. But one can perceive it also in what Vanier sees as the attempts to escape it or mask it through the more common-place fixations in our consumer culture with success, power, wealth and productivity. Vanier challenges our reigning images of humanity which issue from these preoccupations: "A human being is more than the power or capacity to think and perform . . . The heart is never 'successful.' It does not want power, honours, privilege or efficiency; it seeks a personal relationship with another, a communion of hearts, which is the to and fro of love."

The only authentic response to the anguish of loneliness, according to Vanier, is found in true community with others. Only love has the power to transform chaos, whether it is inner chaos or social chaos. The basic human need is for at least one person who believes and trusts in us, but each of us also needs to belong to a family, to friends, to a group and to a culture. In an era where hyper-individualism has taken over and where communities and institutions that traditionally provided a sense of personal belonging are being

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Jean Vanier and Loic .

quickly eroded, Vanier reasserts the need for the creation of community as "a place of mediation." In such communities we find structures and disciplines to search for healing and truth together. He also undertakes a searching inquiry into the perils of a false belonging based on fear that leads to prejudice, elitism and exclusion. In the wake of ethnic cleansing in Rwanda, Bosnia and Kosovo, but also in the face of the racism and prejudice that infect our own society, Vanier offers what is perhaps his most provocative and penetrating message. Following the biblical insight that "the stone that the builders rejected has become the cornerstone," Vanier reminds us that the path to healing both inner and social divisions lies in forming personal relationships with the excluded and rejected of our society:

If we start to include the disadvantaged in our lives and enter into heartfelt relationships with them, they will change things in us. They will call us to be people of mutual trust . . . They will call us out from our individualism and need for power into belonging to each other and being open to others. (p.84)

This has been the core of Vanier's message for many years. It is the "anawim"—the poorest, most rejected and marginalized—that have taught him what it means to be a human being and it is they who have led him into a new vision of a more human society.

Vanier asserts that the aspiration for peace, communion, and universal love is greater and deeper in people than the need to win in the competition of life.

By placing the weakest persons at the heart of community life, we find *through* them the path to healing and reconciliation. This extends well beyond charitable giving. It implies opening our hearts to a personal encounter and relationship with the poor who live, sometimes literally, on our own doorstep. Through them, we discover that we all need and depend on one another for our well being and that blindly following the ideal of rugged individualism can only lead to a deeper loneliness and alienation among us.

Is this merely a naive and utopian vision that is practically impossible in the competitive society in which we live? Vanier responds to this possible critique in his assertion that the aspiration for peace, communion, and universal love is greater and deeper in people than the need to win in the competition of life. His reflections on the path to freedom are based on the conviction that this human aspiration *can* be nurtured and developed through inner struggle, communal support, and personal accompaniment at every stage of our lives. For Vanier, the path to inner freedom and the realization of our full humanity ultimately depends on learning the art of forgiveness. Following the spiritual teaching of all the major religious traditions, he reminds us that "to forgive is to break down the walls of hostility that separate us, and to bring each other out of the anguish of loneliness, fear, and chaos into communion and oneness." While he offers very wise and sensible guidelines in learning to forgive, Vanier concludes that we are ultimately in need of an experience of the "gentle power of God" whose unconditional love frees us to accept ourselves and others in all of our beauty and our brokenness. In spite of his sustained attempt to remain within the bounds of a humanist frame of reference, he allows grace to have the last word.

There is an audacity about Vanier's vision that makes it difficult to dismiss as woolly-minded utopianism. Like Gandhi, Martin Luther King, Mother Theresa, and other spiritual leaders in this century, Jean Vanier has a powerful dream that has already proven itself capable of inspiring many to respond to ethical and spiritual imperatives that are universal. His is a message that is rich with psychological insight without the need for psychological jargon. It is a vision of the good society that, while simple in its approach, is not simple-minded. Vanier challenges the root assumptions of a form of social Darwinism and competitive ethos that threatens to tear the fabric of human society. Theologically, it stands in the best of the tradition of Christian personalism and social witness but is refreshingly free of technical terminology. Catholics will recognize its continuity with Pope John Paul II's own emphasis on the sacredness of the human person and his recent call, in the 1995 encyclical *Evangelium Vitae*, to renew a culture of life in a society marked by so many signs of death. In an age widely suspicious, however, of dogma and religious authority, Vanier succeeds in communicating the essence of the gospel message in terms that are intelligible and challenging.

Becoming Human is a work written from the heart which needs to be read carefully and prayerfully in order to be fully appreciated. Vanier has been living and learning from the disabled men and women of L'Arche that great paradox that Jesus revealed to his followers—that "many who are first will be last, and the last will be first" (Mark 10:31). He has interpreted this paradox for us and reminds us that becoming human is not accomplished through a compulsive reaching for the top but in a compassionate reaching out to those at the "bottom." We can be thankful that in the twilight of this millennium, and of his own life, Jean Vanier has undertaken to announce this paradox of the heart's path to liberation and growth. It is a paradox we urgently need to explore in a world that is constantly monitoring the vital signs of "economic growth" but is in real danger of losing touch with the experience of its essential humanity.

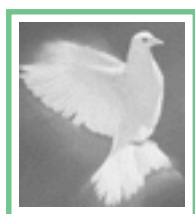
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**Reviewed by
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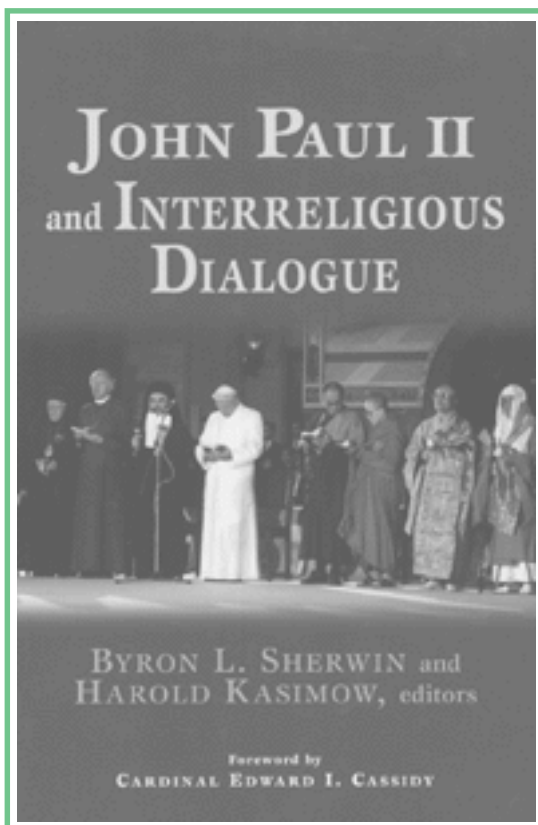
John Paul II and Interreligious Dialogue

Maryknoll, NY: Orbis Books, 1999

ISBN 1-57075-260-5 (225 pages)

\$ 27.95

A publication such as *John Paul II and Interreligious Dialogue* is quite remarkable given that the Fourth Lateran Council's (1215) exclusivist statement—"There is one universal church of believers, outside which there is no salvation at all for any"—was the dominant Roman Catholic attitude towards non-Christians down to the mid-twentieth century. It began to change in "a flash of heavenly light" that inspired Pope John XXIII, on January 20, 1959, to summon an ecumenical council to bring the church up to date (*aggiornamento*) and promote the unity of all Christian communities. Over three years (1962-1965), the 2500 bishops of the Second Vatican Council sought to discern in the "signs of the times" the role of the Roman Catholic church in the modern world. Part of that reexamination involved the relationship of the Roman church to "separated brethren," and the great world religious traditions. Their work culminated in five significant Vatican II documents: *Decree on Ecumenism* (*Unitatis Redintegratio*), *Decree on the Catholic Eastern Churches* (*Orientalium Ecclesiarum*), *Declaration on the Relations of the Church to Non-Christian Religions* (*Nostra Aetate*), the foundational *Declaration on Religious Liberty* (*Dignitatis Humanae*), and the *Dogmatic Constitution on the Church* (*Lumen Gentium*)



Ecumenical dialogue began in earnest even before the Second Vatican Council when, in 1960, Pope John XXIII established the Secretariat for Promoting Christian Unity to help non-Catholic Christians follow the work of the Council (in 1989, Pope John Paul II changed the Secretariat into the Pontifical Council for Promoting Christian Unity). Formal interreligious dialogue began in 1964 when Pope Paul VI instituted a Secretariat for Non-Christians (now called the Pontifical Council for Inter-religious Dialogue). Drawing on the wellsprings of Vatican II and the intervening thirty-five years of dialogue with non-Christians, *John Paul II and Interreligious Dialogue* evaluates the current state of the Roman Catholic dialogue with

Buddhists, Jews, and Muslims. Its 225 pages offer a comprehensive and engrossing portrait of Pope John Paul II engaged in interreligious dialogue. Extensive endnotes, an index, and a selected bibliography add to its completeness. As a finishing touch, the book's striking cover features a photograph from the 1986 World Day of Prayer for Peace in Assisi.

Edited by two distinguished Jewish scholars, Rabbi Dr. Byron L. Sherwin and Dr. Harold Kasimow, *John Paul II and Interreligious Dialogue* brings together leaders and scholars from Buddhism, Judaism, and Islam to enter into a "dialogue" with Pope John Paul II, represented by edited excerpts of his writings and speeches on world religions and interreligious dialogue. The book's Forward is by His Eminence Edward Cardinal Cassidy, President of the Holy See's Commission for Religious Relations with the Jews and President of the Pontifical Council for Promoting Christian Unity. The final chapter, *A Catholic Assessment*, is by Bishop Michael L. Fitzgerald, Secretary of the Pontifical Council for Inter-religious Dialogue.

The papal texts from which passages are excerpted include John Paul II's encyclical *Redemptoris Missio* (1990), *The Catechism of the Catholic Church* (1992), his popular best-seller *Crossing the Threshold of Hope* (1994), as well as dozens of shorter declarations and talks given in a variety of settings. I note that, in formal written documents, the Pope often tackles what he sees as problematic in the creeds and doctrines of other faiths (especially true in *Crossing the Threshold of Hope*) whereas in the Pope's face-to-face encounters with people during his world travels he has made many moving and beautiful statements about non-Christian religions and even quotes their sacred texts. The general impression I am left with after reading the book is that Pope John Paul II's sharpest criticisms are directed at Buddhism ("in large measure an 'atheistic' system") and Islam ("the God of the Koran . . . is ultimately a God outside of the world") while his kindest remarks are reserved for the Jewish people, "our elder brothers in the faith." It is clear from the excerpts chosen from the writings and speeches of the Pope to reflect "John Paul II on Judaism" that he "has made the relationship of the Church with the Jews a central feature of his papacy" (p. 126).

On several occasions the Dalai Lama has met with Pope John Paul II. He reports that from their first meeting "there has existed some kind of personal close feeling," and total agreement between them "on the value of spirituality" and "the importance of dialogue and closer relations."

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Buddhist responses to Pope John Paul II take the form of an interview with his Holiness Dalai Lama XIV, ruminations of an American Zen Buddhist, and two shorter essays by Buddhist-Christian scholars Masao Abe and José Ignacio Cabezon.

On several occasions the Dalai Lama has met with Pope John Paul II. He reports that from their first meeting "there has existed some kind of personal

close feeling," and total agreement between them "on the value of spirituality" and "the importance of dialogue and closer relations." At the same time the Dalai Lama is frank in his assessment that John Paul II's understanding of Buddhism is "not very deep" and referred to the Pope's seven pages on the Dharma in *Crossing the Threshold of Hope* as "both sad and amusing"—"sad because his approach moves in the direction of polemics, and amusing because so superficial." He views Cardinal Ratzinger's remark that "Buddhism . . . is spiritually self-indulgent autoeroticism" as "degrading the dialogue; dragging it down to the level of polemics." In contrast, he perceives Cardinal Arinze's characterization of Buddhism and Christianity as "communities of forgiveness and compassion" to be representative of "the approach we need."

Self-proclaimed American Zen Buddhist (and Protestant Christian), Robert Aitken, begins his rather blunt "ruminations" with the statement that Pope John Paul II's "Christianity was so exclusive and evangelical, his views of Buddhism were so completely misinformed, and his words about prominent Buddhist leaders were so condescending and patronizing" that it was unlikely that he would find much common ground! He does recognize, however, that "probably no major religious leader has done more [than John Paul II] to bring high priests and eminent scholars of the many faiths together for the purpose of mutual understanding" and sees remarks in Vatican II's *Nostra Aetate*—"the Holy Spirit works effectively even outside the visible structure of the Church" and "there is only one community and it consists of all peoples"—as providing "an opening for communications." Aiken frankly states that "the end is by no means yet" but cleverly reminds us that the Buddhist-Christian dialogue is longstanding, having "began with the visit to the baby Jesus by the Wise Men from the East."

The focus of the piece by Rabbi David Gordis (the first of two Jewish Responses) is the unprecedented papal visit to the Synagogue of Rome on April 13, 1986. The scene of the white-clad John Paul II and the Chief Rabbi of Rome, Elio Toaff, also in white, embracing in the synagogue was charged with symbolic power. Beyond this symbolism, though, the Pope used the occasion to deliver his most extensive and thorough statement of his position on Jews and Judaism (found in Part One, In His Own Words). Gordis' critique of the text of the speech is thorough and thoughtful; finding nothing wrong with what the Pope *said*. His negative comments have to do with what was *not* said. While John Paul II, reiterating the text of Vatican II's *Nostra Aetate*, "deplores the hatred, persecutions, and displays of anti-Semitism directed against the Jews at any time and by anyone" (even repeating "by anyone"), he fails to acknowledge Christian doctrinal anti-Judaism or the record of Christian anti-Semitism. For this reason, Gordis concludes that, while Pope John Paul II's "pronouncements are profoundly moving" and his "achievements are remarkable," the failure to publicly confess that much of the deplorable [historical] record is of "persecutions directed against Jews by Christians in the name of Christianity" means that the task of reconciliation remains "uncompleted."



Rabbi Byron Sherwin (co-editor of the book) tackles "John Paul II's Catholic Theology of Judaism." His essay clearly sets forth the "recasting and reshaping" of Catholic "theology, policies, and activities with regard to Judaism and the Jewish people." He emphasizes that Jewish-Catholic dialogue is a "sacred work" undergirded by "both a prayer and a hope."

The first of two Muslim Responses, Professor Mahmoud Ayoub's article, "Pope John Paul II on Islam," studies the statements of the Pope on Islam between 1979-1994. He considers, first, those addressed to Muslims which emphasize the worship of the One God, the creator of

heaven and earth, as a bond uniting Christians and Muslims. Then, he tackles statements addressed to Christians about Islam. These, Ayoub finds, tend to link interfaith dialogue and Christian witness.

His suspicion is that in the mind of John Paul II "the purpose of dialogue is to facilitate Christian witness." Ayoub can appreciate Catholics using this approach in encounters with non-monotheistic religious traditions, but he does not see it as appropriate with relation to Islam—"with Muslims, dialogue ought to be a dialogue of faith among the worshippers of the God of Abraham and all the prophets including Muhammad" (p. 173-74). Finally, Ayoub considers the theological framework for the Pope's position on Islam in his encyclical *Redemptoris Missio* (1990) and *Crossing the Threshold of Hope* (1994), finding in them the same emphasis on "dialogue as simply an instrument of mission." Ayoub's position is that both "Christians and Muslims must accept the fact that God did not only speak Hebrew, Greek, or Arabic, but rather he speaks to every people in their own tongue and to their own cultural and spiritual situation" (p. 181).

Ayoub's position is that both "Christians and Muslims must accept the fact that God did not only speak Hebrew, Greek, or Arabic, but rather he speaks to every people in their own tongue and to their own cultural and spiritual situation."

It is natural that believers in God should meet in friendship and sharing. Christians and Muslims, together with the followers of the Jewish religion, belong to what can be called "the tradition of Abraham." In our respective traditions Abraham is called "the intimate friend of God" (in Arabic, Al-Khalil).

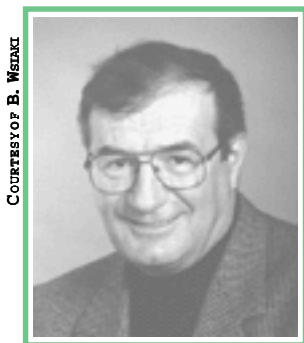
**Pope John Paul II's address to the Islamic Leaders of Senegal in
Dakar, February 22, 1992**

In "John Paul II and Islam," Professor Ibrahim M. Abu-Rabi, a "rising star" in Islamic studies in America, offers "a critical reading of John Paul II's ideas on Islam as they have developed from the time he assumed the papacy in 1978." He argues convincingly that, while Pope John Paul II's position on Islam is "politically and socially open," it is "theologically conservative." He praises the Pope for his defence of human rights and invitation for Muslims and Christians to work in common to build a better world. He also notes that, unlike the secular press in the West which treats Islam and Muslims as a replacement for the USSR as a new universal enemy, Pope John Paul II condemned the Gulf War and "thinks that contemporary Christians have a lot to learn from the Muslim religious experience" (p. 200).

The book ends with "A Catholic Assessment" by Bishop Michael L. Fitzgerald, Secretary of the Pontifical Council for Inter-religious Dialogue at the Vatican. His central, well illustrated, theme is that, although Pope John Paul II may express criticism of religious systems, his "attitude toward people, toward believers, is one of great respect."

To illustrate just how far the Catholic church has come in its relations to Jews, Harold Kasimow noted in his Introduction that "on one occasion, when John XXIII passed by the Synagogue of Rome, he stopped his car to bless the Jews who were coming out of the synagogue" (quite a remarkable gesture at the time) and contrasts this event with April 13, 1986, when "John Paul II went inside the synagogue and blessed the Jews" (p. 18).

To illustrate just how far the Catholic church has come in its relations to non-Christian religions generally, another event in 1986 is even more unprecedented. For several hours on October 27, 160 leaders from the religions of the earth gathered, at the invitation of Pope John Paul II, in the medieval Italian town of Assisi to pray and fast for world peace. Not just Christians, Buddhists, Jews, and Muslims but a Jain Holy Man, a turbaned Sikh, a Crow medicine man from Montana, and a Zoroastrian. This World Day of Prayer for Peace saw monotheists, polytheists, animists and non-theists come together in as visually and doctrinally diverse a gathering as this world has seen since the fall of Babel; dramatizing one of the greatest of all human aspirations—to be one human family.



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next issue:

As we send this third issue of **Perspective** to the press, we want to invite your comments and suggestions. We welcome your letters, e-mail, and voice mail!

Our next issue (March, 2000) will contain an article on genetically modified food by Rev. John Perry, S.J., as well as book reviews by Dr. Paul Fortier (*The Outrageous Idea of Christian Scholarship* by George M. Marsden), and by Jane Duffy (*Is the Pope Catholic? A Woman Confronts Her Church* by Joanna Manning).

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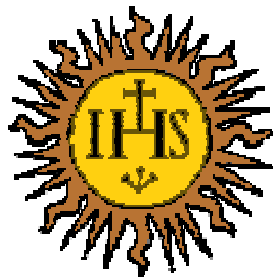
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