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THE INTIMATE AND PRIORITIZED LINK BETWEEN THE CHURCH, 'ONE' AND THE CHURCH, 'HOLY' IN THE 'CREED', AS A DIVINE-HUMAN QUALITY OF UNITY, BEYOND PAST ECCLESIOLOGIES, IN VIEW OF AN ECUMENICAL SPIRITUALITY FOR THE CHRISTIAN CHURCHES TODAY

PREAMBLE

This paper aims to collect the huge existing ecumenical material, focusing on the link between "I believe the Church as 'one'" and "I believe the Church as 'holy'", as prior in the Symbol of the Faith to the link with 'catholicity' and 'apostolicity'. Our aim is to share in a further search for new theological reasons towards reconciliation. As a thesis, this intervention would propose to look beyond past ecclesiologies at what is sometimes called 'spiritual theology' for finding new potentialities to reach full communion. A basic ascertainment in this sense notices a substantial correspondence between the fundamental steps of the ecumenical experience and the key phases of spiritual life. This contribution is also intended to take into account one of the main recurrent priorities recalled today in the context of the ecumenical movement: the spiritual priority over against past ecclesiological systematics. As formulated in the title, the following observations are based on some premises concerning the ecumenical perplexities today: The first is that the ecumenical movement could be dying out because of a deficiency in spiritual density and consistency, becoming a kind of abstract or even 'political' venture.<sup>2</sup> After having already explored the intimate connection between the 'one' Church and the Church in its dimension of '*kath'holon*' (catholic/sobornostic), and even as 'apostolic', a question could be formulated in these terms: "Should an approach on the spiritual life not precede ecclesiological conceptualizations? And moreover, "The experience itself of the ecumenical movement in the twentieth century is actually giving us a canvas or an outline concerning some fundamental criteria of convergency for a common spiritual communion in the diversity of the Christian traditions on the road towards sanctification in faith."

The last part of the title above is referring to a preliminary key for any ecclesiological (and theological) premise: "first, to live the experience of faith; then, to meditate and reflect on it." This experiential presupposition has eventually been or could be called: 'spirituality'. Without 'ecumenical spirituality' no ecclesiology of the reconciled Traditions would seem meaningful or even possible. It could be that past ecclesiologies failed to foster a view on full unity because of a deficient attention to this priority. The methodology of this short study will compare and confront the main criteria of the ecumenical experience and the living steps of the spiritual journey towards sanctification of life. The question is certainly not to configure a 'proper spirituality' in addition to the many other already existing ones in the different Christian traditions, but rather to find ways to evidence the possible organic links to be deepened between the existing spiritualities. A particularity of the ancient Symbol of our faith should be remembered here: the Church is mentioned immediately after the proclamation of our faith in the Trinitarian mystery, as first the 'work of the sanctifying Spirit'<sup>3</sup>. Only after this reference follows the mention of the communion of the saints and the remission of sins, giving priority to sanctification as more 'intrinsically' expressing what means to be 'Church'. This corresponds to the traditional 'ascetical' perspective: the spiritual life as a progressive and organic growth in the assimilation of the life of Christ by the whole person: the oneness of salvation that rises from Christ, the

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<sup>1</sup> In AA. VV., *Atti del simposio internazionale di Cluj "The Unity of the Church in Contemporary Ecclesiologies"*, Cluj 2003 (22-24 maggio), "Conferința internațională. Unitatea Bisericii. Accente eclesiologice pentru mileniul III. Cluj-Napoca, 22-24 mai 2003", versione rumena, pp. 40-70 (Roma, versione inglese, pro manuscripto, archivio, file "IPLCOHC.CLU", 32 pp.).

<sup>2</sup> J. -M. R. Tillard, *The Necessary Dimension of Ecumenism*, in "Origins", 1976 n° 16, p. 251.

<sup>3</sup> H. De Lubac, *Méditation sur l'Eglise*, Paris 1968, pp. 23-24, 88.

Head of the Mystical Body. Consequently, one does not believe 'in the' Church, but believes 'the' Church as 'one' and 'holy', being tools of sanctification from God, that is to say, the "Church of God," recapitulated in the Holy Eucharist. The Roman conciliar texts of the sixties describe the Church as 'indefectibly holy' to be interpreted in the sense of "becoming what you are". Authentic holiness is realized through Love, i.e., the 'sphere of Christian sanctification', arising from God, revealing the 'totality of existence', not a 'virtue' or one of the characteristics of spiritual life, because Love is a direct reference to God. We are not anymore 'ourselves'; it means 'supreme liberation', God's immediate mark in the person, heart of all ecclesiality.<sup>1</sup> In Love, what was separated is involved in the 'ultimate unity' through the dynamics of union.<sup>2</sup>

One element of the title still needs some more precision: "beyond past ecclesiologies." This allusion, linked with the general theme of the conference, looks back to the questions raised in the ecumenical conscience about the relatively recent focus in theology on the discipline of 'ecclesiology'. Ecclesiology has been the way for the Churches to understand themselves, initially prevailing in an ecumenical perspective, even if ecumenical spokesmen asked for a more balanced 'ecclesiology of communion'.<sup>3</sup> The ecumenical movement has experienced itself as an 'autonomous reality'<sup>4</sup> but not apart from the Church and the Churches, since the Churches and ecclesiology are not 'autonomous' from the whole intent of faith<sup>5</sup>. The risk would be to close the ecclesial bodies in 'ecclesiological monologues', even without the violent mutual aggressiveness present in the polemics and in the controversies of the past.<sup>6</sup> Without edifying a vaguely Christian 'third confession' or a 'syncretistic ecclesiology',<sup>7</sup> ecumenical research tries to free itself from 'ecclesiological hypnosis'.<sup>8</sup> Ecclesiological priority slipping towards 'ecclesiocentrism' is well known.<sup>9</sup> There is a doubt that 'Western' mental structuring has heavily marked ecclesiology.<sup>10</sup> Moreover, Catholic ecclesiology was suspected to be a 'biology of salvation'.<sup>11</sup> An invitation has been formulated to overcome the 'ecclesiological anomalies' of previous centuries.<sup>12</sup> Rather than an ecclesiology drawn from theology, it seems that Roman ecclesiology has been, on the contrary, the source of theology.<sup>13</sup> Some would summarize the

<sup>1</sup> K. Barth, *Kirchliche Dogmatik*, II, 1, Zürich 1975, S. 35. / R. Bultmann, *Glauben und Verstehen*, I, München 1965, S. 235, 238. / С. Булгаков / S. Bulgakov, *Утешитель/Le Paraclet*, Таллинн 1936 / Paris 1944, стр. 263 / pp. 301-302.

<sup>2</sup> С. Булгаков / S. Bulgakov, *Утешитель/Le Paraclet*, Таллинн 1936 / Paris 1944, стр. 45, 268 / pp. 74, 307; H. Mynarek, *Mensch und Sprache*, Freiburg 1967, S. 60; P. Teilhard de Chardin, *L'avenir de l'homme*, Paris 1959, p. 121; H. Mühlen, *Der Heilige Geist als Person*, Münster 1963, S. 269; P. Tillich, *Ultimate Concern*, London 1965, pp. 159-160; P. Teilhard de Chardin, *L'activation de l'énergie*, Paris 1963, pp. 54, 78; P. Teilhard de Chardin, *Science et Christ*, Paris 1965, pp. 214-215; P. Tillich, *Systematic Theology*, vol. III, London 1968, p. 51; P. Tillich, *Love, Power and Justice*, London 1954, pp. 25, 33; P. Teilhard de Chardin, *Les directions de l'avenir*, Paris 1973, p. 86; P. Teilhard de Chardin, *Le Phénomène humain*, Paris 1955, p. 295.

<sup>3</sup> E. I. Cassidy, *L'avenir du mouvement oecuménique*, in FOI ET CONSTITUTION, *La cinquième conférence mondiale de "FOI ET CONSTITUTION"*, in "Information service", 1994 n° 85, p. 31.

<sup>4</sup> COLLOQUE INTERCONFESIONNEL DE LIEBFRAUENBERG 8-13 MARS 1970, *L'avenir de l'oecuménisme*, in "Unité chrétienne", 1971 n° 21, p. 68.

<sup>5</sup> Cf. A. Bellini, *Un'apertura ecumenica*, in "Ökumenikon", 1971 n° 1, pp. 123-146; H. Fries, *Die ökumenische Dimension der Fundamentaltheologie*, in "Ökumenische Rundschau", 1973 N° 2, S. 224-225.

<sup>6</sup> Cf. V. Benecchi, *Le nuove frontiere dell'ecumenismo*, in "Il Regno" 1971 n° 1, p. 9.

<sup>7</sup> Cf. W. Siebel, *Aufgabe der ökumenischen Arbeit*, in "Stimmen der Zeit", 1973 N° 4, S. 217 (ref. K. Rahner); J. Grootaers, *Crise et avenir de l'oecuménisme*, in "Irénikon", 1971 n° 2, p. 185.

<sup>8</sup> Cf. J. Zizioulas speaking in Compostella, in K. Raizer, *Entre nos Eglises, quelle communion?*, in "Unité des chrétiens", 1995 n° 99, pp. 4-6; M. Vingiani, *Il momento critico dell'ecumenismo*, in AA. VV., *Manderò il mio Spirito su tutti*, Roma 1994, pp. 11-16; G. Thils, *Histoire doctrinale du mouvement oecuménique*, Louvain 1955; G. Tavard, *Petite histoire du mouvement oecuménique*, Paris 1960; M. Villain, *Introduction à l'oecuménisme*, Tournai 1961; C. Boyer, *Le mouvement oecuménique, les faits - le dialogue*, Rome 1976; S. Spisanti, *Ecumenismo*, Roma 1982; G. Pattaro, *Corso di teologia dell'ecumenismo*, Brescia 1985; B. Chenu, *La signification ecclésiologique du Conseil oecuménique des Eglises*, Paris 1972; D. Papandrea, *L'appello allo Spirito Santo nel movimento ecumenico*, in AA. VV., *Manderò il mio Spirito su tutti*, Roma 1994, p. 29.

<sup>9</sup> R. S. Bilheimer, *The Significance of Amsterdam*, in "The Ecumenical Review", 1988 n° 4, pp. 326-334; S. Spisanti, *Ecumenismo spirituale*, in AA. VV., *Nuovo dizionario di spiritualità*, Roma 1979, pp. 465-466; ROMAN CATHOLIC CHURCH, *Baptism, Eucharist and Ministry: An Appraisal*, in "Origins", 1987 n° 23, p. 404; COMMISSION OF FAITH AND ORDER, *Baptism, Eucharist and Ministry: 1982-1990. Report on the Process and Responses*, Geneva 1990, pp. 147-151.

<sup>10</sup> J. Meyendorff, *Orthodoxie et catholicité*, Paris 1965, pp. 139-140.

<sup>11</sup> P. E. Persson, *Der endzeitliche Charakter der pilgernden Kirche, ihre Einheit mit der himmlischen Kirche*, in J. C. Hampe, *Die Autorität der Freiheit*, München 1967, B. I, S. 340.

<sup>12</sup> R. Goldie, *The Laity and the Ecumenical Activity after Uppsala*, in "One in Christ" 1969 n° 2, p. 176; WOMEN'S ECUMENICAL LIAISON GROUP (WELG), *Review of Activity 1968-1972, and Recommendations for the Future, submitted to the RCC/WCC Joint Working Group*, Rome 1967, p. 1; H. Beck, *Ecumenism*, in AA. VV., *Encyclopedia of Theology*, London 1975, p. 423; E. Francis, *Catholic Ecumenism*, Washington 1953, pp.45-46; Metr. Bartholomew of Chalcedon, *Speech to His Holiness Pope John Paul II*, in "Information Service", 1991 n° 78, p. 198.

<sup>13</sup> DIALOGUE PENTECÔTISTE - CATHOLIQUE ROMAIN, *Rapport du troisième quinquennal (1985-1989)*, in "Information service", 1990 n° 75, p. 183 n° 11; John Paul II, *Ecclesia in Africa*, Vatican City 1995, n° 63 (ecclesiological interpretation of the 'Church as family'); H. Fries, *Ökumenischer*

ecclesiological panorama in four main currents, throughout and transversally, on the Christian horizon<sup>1</sup>: the exclusive ecclesiological absoluteness,<sup>2</sup> the inclusive absoluteness,<sup>3</sup> the relational (or convergent) absoluteness and the relative convergency<sup>4</sup>. It has been pointed out that ecclesiology multiplied the obstacles to reconciliation rather than reduce them<sup>5</sup>. The World Council of Churches has been even suspected of being ‘ecclesiologicaly neutral’.<sup>6</sup> Sometimes, ecclesiologies accused the language of theological research, moving beyond its classifications, as being confusing and damaging.<sup>7</sup> We could find, however, in the Orthodox Traditions some criteria to overcome an exclusive focus on ecclesiological strictness: namely the concrete priority of ‘*oikonomia*’ to ‘*akribeia*’<sup>8</sup>: *akribeia* represents the rigorous and tightened ecclesial formulation of the formal criteria, while the *oikonomia* would be the flexible and concrete perception of the spiritual urgencies of the people of God<sup>9</sup>. The ecumenical attitude of Orthodoxy is inspired by ‘*oikonomia*’.<sup>10</sup> This priority of Christ’s “Philanthropy” can be understood as the living link between the strictness of ‘unity’ and the divine desire to convey all to ‘holiness’. Furthermore, Eastern theology also looks towards the ‘two economies’: the economy of Christ and the economy of the Holy Spirit; the former, in the strict ecclesial context and the latter, beyond the limits of the Church—an eschatological way to widen the prospective of ultimate divinization of the whole creation.<sup>11</sup>

## INTRODUCTION: SUMMARISING THE MAIN FEATURES OF THE ECUMENICAL EXPERIENCE

To comment on the link between the Church ‘one’ and ‘holy’ in the ecumenical experience, one has to summarize somehow the main levels and criteria of the ecumenical venture. Let us try to evoke schematically the ecumenical methodology towards Christian reconciliation. One could, first of all, mention four preliminary premises to an ecumenical attitude: 1°) the awareness of the scandal of disunion; 2°) the purification of intentions in searching full reconciliation rather than common Christian structuring; 3°) the discovery that what unites is much deeper than what has caused mutual estrangement; 4°) the experience in prayer that unity in Love and holiness is its priority. Assuming these premises, some fundamental criteria are proposed to actualize the ecumenical intent. To summarize the ecumenical experience itself, six main criteria could be pointed out including specific implications for the spiritual priorities: 1°) the basic presupposition to the ecumenical venture: unity can

*Stillstand?* in “*Catholica*”, 1974 N° 2, S. 110; Ph. Potter, *Den Konflikten nicht ausweichen*, in “*Lutherische Monatshefte*”, 1974 N° 6, S. 287; S. Bulgakov, *Vers la réunion de l’Eglise*, in “*Isitna*”, 1969 n° 2, p. 239; G. Pattaro, *I fondamenti della pastorale ecumenica*, in “*Ut unum sint*”, 1971 n° 1, p. 10; Cf. J. Willebrands, *Bilan oecuménique*, in “*La documentation catholique*”, 1975 n° 1668, p. 68; Cf. A. Bea, *L’unione dei cristiani*, Roma 1962, p. 91; B. Lambert, *Das ökumenische Problem*, Basel 1963, B. I, S. 62-63.

<sup>1</sup> Cf. COLLOQUIO DI CAMALDOLI, *Ebrei e cristiani, chi siamo noi? - due identità a confronto*, in “*Vita monastica*” 1991 n° 58; C. Molari, *Identità di un cristiano ecumenico oggi*, *ibidem*, pp. 63-77.

<sup>2</sup> Cf. Ch. Journet, *La Chiesa del Verbo incarnato*, Parigi 1951, vol. II, p. 43.

<sup>3</sup> H. Urs von Balthasar, *Il cristianesimo e le religioni universali*, Casale Monferrato 1987, pp. 22-23; H. Urs von Balthasar, *Chi è la Chiesa*, in *idem*, *Sponsa Verbi*, Brescia 1969, p. 179; K. Rahner, *Cristiani anonimi*, in *idem*, *Nuovi saggi*, Roma 1969, pp. 758-772; K. Rahner, *Il cristianesimo e le religioni non cristiane*, in *idem*, *Saggi di antropologia soprannaturale*, Roma 1965, pp. 553-555.

<sup>4</sup> Cf. COLLOQUIO DI CAMALDOLI, *Ebrei e cristiani, chi siamo noi? - due identità a confronto*, in “*Vita monastica*” 1991 n° 58; C. Molari, *Identità di un cristiano ecumenico oggi*, *ibidem*, pp. 63-77.

<sup>5</sup> Cf. W. Beinert, *Konfessionelle Grunddifferenz. Ein Beitrag zur ökumenischen Epistemologie*, in “*Catholica*”, 1980 n° 1, S. 37 ss.

<sup>6</sup> W. A. Visser’t Hooft, *The First Assembly of the World Council of Churches*, New York 1949, pp. 9, 51-58, 68-69; G. Pattaro, *Corso di teologia dell’ecumenismo*, Brescia 1985, p. 66; L. Vischer, *La Chiesa, popolo unico in molti popoli*, in E. Lanne, *Le esigenze dell’unità. Saggi dopo Uppsala pubblicati dalla Commissione Fede e Costituzione del Consiglio ecumenico delle Chiese*, Roma 1971, p. 105; D. P. Gaines, *The WCC, A Study of its Background and History*, Peterborough 1966, p. 368; Cf. the ecumenical priorities of the Patriarchate of Constantinople: J.-M. R. Tillard, *Da Vancouver a Costantinopoli*, in “*Cristianesimo nella storia*”, 1984 n° 5, pp. 368-369; P. Florovskij, *Une vue sur l’assemblée d’Amsterdam*, in “*Irénikon*”, 1949 n° 2, p. 13.

<sup>7</sup> L. J. Suenens, *L’oecuménisme contesté*, in “*La documentation catholique*”, 1971 n° 1590, p. 676; P. Lengfeld, *Sind heute die traditionellen Konfessionsdifferenzen noch von Bedeutung?*, in “*Una Sancta*”, 1971 N° 1, S. 29-30; N. Schiffers, *Ökumenische Spiritualität*, in “*Ökumenische Rundschau*”, 1973 N° 4, S. 483-484.

<sup>8</sup> INTERORTHODOX COMMISSION IN PREPARATION FOR THE NEXT GREAT AND HOLY COUNCIL OF THE ORTHODOX CHURCH, *Towards the great Council*, London 1972, p. 52 n° IV.

<sup>9</sup> INTERORTHODOX COMMISSION IN PREPARATION FOR THE NEXT GREAT AND HOLY COUNCIL OF THE ORTHODOX CHURCH, *Towards the great Council*, London 1972, pp. 51-52 n° IV.

<sup>10</sup> INTERORTHODOX COMMISSION IN PREPARATION FOR THE NEXT GREAT AND HOLY COUNCIL OF THE ORTHODOX CHURCH, *Towards the great Council*, London 1972, pp. 49-50 n° IV.

<sup>11</sup> J. Zizioulas, *The Orthodox Church and the Third Millennium. (Balamand Monastery - December 4, 1999)*, in “*Internet*” 2001, <http://www.balamand.edu.lb/theology/ZizioulasLecture.htm>.

be taken into account if the Church itself is seen primarily as a mystery of reconciliation with God beyond the historical configuration of its communion from the initiative of God's holiness, sharing its contemplation; 2°) the starting ecumenical dynamics: the way towards reconciliation begins with the conversion of the Churches to Christ through the methodology of dialogue given in the Word of God as expression of the spiritual pilgrimage towards holiness from our own poverty; 3°) the further ecumenical commitment in the life of the Churches: reconciliation can be found through renewal of life of the Churches, thanks to the gifts of the Spirit, in mutual cooperation and common witness, fostering a spiritual rediscovery of commitment in evangelical obedience; 4°) the final reconciliation to which the ecumenical movement is directed: unity as full communion in holiness shared through eucharistic participation is the ecumenical goal beyond any ecclesiological structuring of unity in full accomplishment of Love in transparency; 5°) the operational guidelines to reach full reconciliation: the historical venture towards unity follows the process of reaching conciliar togetherness, thanks to consensus and reception in plurality, obtained through intercultural progression and in spiritual rediscovery of community life; 6°) the doctrinal dimension of unity in truth: the substance of unity as fullness of faith in its organic wholeness of truths, fostered by the interdisciplinary approach in doctrine, towards a spiritual relevance of the agreed insights.

## A. UNITY AND HOLINESS IN THE ECUMENICAL PREMISES

### 1° THE AWARENESS OF THE SCANDAL OF DISUNION IN ITS DOUBLE DIMENSION

A first similarity appears immediately between the search for unity and the search for holiness: the two emerge from the awareness concerning the present situation in which Christians are living, that is to say the ecumenical unacceptability of Christian remoteness and the spiritual need to overcome any remoteness from the Lord. Ecumenical spirituality rises from a first discernment of the persistence of disunion: <sup>1</sup> mutual estrangement is an intolerable contradiction to the demands and urgencies of the Kingdom of God. <sup>2</sup> The Roman conciliar Dogmatic Constitution on the Church (*Lumen gentium*) expresses, in a surprising way, the double possible remoteness from Christ as Church: <sup>3</sup> the first is to withdraw from the historical unity, forming a proper community; the second is to remain formally (externally) in that unity but not living it "with the heart" ('*foris*' and '*intus*'); concerning this last remoteness, there will be 'no salvation' and it will be more severely judged. <sup>4</sup> It also means that for a Church still formally safeguarded in 'unity', there is need to come back '*intus*' to Christ.

### 2° THE UNDERSTANDING OF "UT UNUM SINT" AND "UT MUNDUS CREDAT" AS SCOPE OF THE ECUMENICAL DYNAMICS

Unity is not a scope in itself, <sup>5</sup> but is intended to offer the fullness itself of ecclesial life (in a credible way) <sup>6</sup>. One could understand the profession of faith in the eucharistic 'Credo', as 'I believe the Church' <sup>7</sup> insofar as the Church is 'one' in order to believe fully 'in' God <sup>8</sup>. "That the world may believe" is not a purpose of 'Christianizing' it <sup>9</sup>, or to articulate a universal common Christian structure <sup>10</sup>, but aims to evidence to the world what unity is about according to God (and not according 'sin like' unity,

<sup>1</sup> V. Rydén, *Ecumenism and Spirituality. God's Calling to His People*, in "Internet" 2003, <http://www.tlig.org/farfa.html>.

<sup>2</sup> Giovanni Paolo II, *Discorso "Partecipiamo con slancio all'opera ecumenica"*, (23 gennaio), in idem, *Insegnamenti di Giovanni Paolo II*, Vatican City, 1980, vol. I, p. 173.

<sup>3</sup> VATICAN COUNCIL II, *Dogmatic Constitution "Lumen gentium"*, Vatican City 1965, n° 14.

<sup>4</sup> VATICAN COUNCIL II, *Decree "Unitatis Redintegratio"*, Vatican City 1965, n° 3, 13; G. Ganswein, "*Spiritus Christi habentes*". *Zur Frage der Kirchenghörigkeit und Heil*, in "Periodica", 1997 n° 86, S. 275-319; 397-418.

<sup>5</sup> FEDE E COSTITUZIONE, *Documento di base*, in idem, *Unità dell'umanità, unità del genere umano*, Bologna 1972, p. 131.

<sup>6</sup> S. Brechter, *Decree on the Missionary Activity of the Church*, in AA. VV., *Sacramentum Mundi*, London 1970, vol. 41, p. 121; V. Rydén, *Ecumenism and Spirituality. God's Calling to His People*, in "Internet" 2003, <http://www.tlig.org/farfa.html>.

<sup>7</sup> H. Küng, *Die Kirche*, Freiburg 1967, S. 46-49; H. De Lubac, *Méditation sur l'Eglise*, Paris 1962, pp. 25-28.

<sup>8</sup> L. J. Suenens, *L'oecuménisme contesté*, in "La documentation catholique", 1971 n° 1590, p. 675.

<sup>9</sup> J. Bosc, *La foi chrétienne*, Paris 1965, p. 133; John Paul II, *Encyclical Letter "Ut unum sint"*, Vatican City 1995, n° 6-7.

<sup>10</sup> CONGREGAZIONE PER LA DOTTRINA DELLA FEDE, *De Mystero Ecclesiae*, in "Acta Apostolicae Sedis", 1973 n° 8, p. 398.

or even a 'humanly calculated' unity).<sup>1</sup> This is why full unity is characterized as 'full eucharistic communion'.<sup>2</sup> Unity is not only unity "in", but also mainly unity "towards": towards full compenetration of divine and human life:<sup>3</sup> towards the miracle of full holiness (impossibly to be 'produced' but easily to be hindered).<sup>4</sup> Christian reconciliation is 'disarmed' unity.<sup>5</sup> We are brought far beyond 'ecclesiological missionism' to look at dialogical presence through mutual witness as threshold for credibility of the Churches.<sup>6</sup> This 'disarmed communion' could find its specific convergency in the intuition of holiness from the ancient Slavic Eastern Church experience: not heroism but 'nonresistance' to evil:<sup>7</sup> Here again 'ecumenical spirituality' would gather vital elements from different traditions, purifying the eventual aggressive interpretation of martyrdom in fundamentalism.

### 3° PERCEIVING A STARTING POINT TO OVERCOME THE REMOTEDNESS FROM EACH OTHER IN CHRIST

A third discernment concerns the initial question: 'Where we are starting from' in the spiritual life and in ecumenism? : Not from a hopeless division but from a 'wounded unity', as evoked in Vatican II ('*seiuunctus*' instead of '*separatus*'): <sup>8</sup> structuring the *Constitution on the Church* as mystery and further as 'people of God', even in its ambiguities,<sup>9</sup> but anyway prior to and beyond its structured institutions.<sup>10</sup> Looking at the contradictions of any community, the faults are often 'from both sides', as the Council Fathers (and other Church leaders) themselves recognized.<sup>11</sup> This means a 'rebirth' for the Churches<sup>12</sup> and stating the contrary would be a lie (1 Jn, 1:10).<sup>13</sup> The faults of the past, in the Roman Church, have been recognized on various occasions.<sup>14</sup> A new common vision of history itself appears indispensable,<sup>15</sup> beginning spiritually with a common redaction of a united '*martyrologium*'.<sup>16</sup> A basic communion (from within the mystery of the Church<sup>17</sup>), even if not fully safeguarded, is still there, considering the

<sup>1</sup> W. Visser t'Hooft, *Hat die ökumenische Bewegung Zukunft?*, in "Ökumenische Rundschau", 1975 n° 2, S. 181; Cf. C. Westphal, "*Vous êtes tous frères*", in "Vers l'unité chrétienne", 1972 n° 2, p. 42; CHURCH OF NORWAY THEOLOGICAL COMMITTEE FOR ECUMENICAL QUESTIONS, *Unity of the Church, Unity of Mankind*, in "Study Encounter", 1972 n° 1, p. 10; FEDE E COSTITUZIONE, *Unità della Chiesa, unità del genere umano*, Bologna 1972, p. 132.

<sup>2</sup> J. Zizioulas, *Communion eucharistique et conciliarité de l'Eglise*, in "Istina", 1971 n° 3, pp. 69-70.

<sup>3</sup> V. Benecchi, *Dieci anni dopo*, in "La voce metodista", 1973 n° 2, p. 2; N. Afanas'ev, *Una Sancta*, in "Irenikon", 1964 n° 3, pp. 472, 474; idem, *La doctrine de la primauté à la lumière de l'ecclésiologie*, in "Istina", 1957 n° 4, pp. 409, 413; J. Ratzinger, *L'œcuménisme au niveau local, Réunion des délégués œcuméniques des Conférences épiscopales*, in "Information Service" 1972 n° 21, p. 6.

<sup>4</sup> JOINT WORKING GROUP OF THE WORLD COUNCIL OF CHURCHES AND THE ROMAN CATHOLIC CHURCH, *Catholicity and Apostolicity*, in "One in Christ", 1971 n°, pp. 465, 456; P. Evdokimov, *L'Esprit Saint et la prière pour l'unité*, in AA. VV., *La prière pour l'unité*, Taizé 1969, p. 21; F. Martin, *The Face of the Father*, in "New Covenant", 1975 n° 1, p. 5; J. Charon, *L'homme à sa découverte*, Paris 1965, pp. 186-192.

<sup>5</sup> J. Smolik, *Die Einheit der Kirche - Einheit der Menschheit*, in "Communio viatorum", 1970 n° 4, S. 282.

<sup>6</sup> Paolo VI, *Esortazione apostolica "Evangelii nuntiandi"*, in "Acta apostolicae Sedis", 1976 n° 1, p. 19 (n. 23 del documento); A. Dulles, *Current Trends in Mission Theology*, in "Theology Digest", 1972 n° 20, pp. 26-34; N. Neuner, *Mission, Dialog, Zeugnis*, in "Geist und Leben", 1965 n° 38, S. 429-443; J. Lopez-Gay, *Evangelization and Witness*, in "Omnis terra", 1980 n° 14, pp. 308-317; Cf. A. Van Exem, *Evangelization today*, Ranchi 1975; D. J. Bosh, *The Witness to the World*, London 1980.

<sup>7</sup> И. Кологривов / I. Kologrivov, *Очерки по Истории Русской Святоcти / Essai sur la sainteté en Russie*, Сиракуза 1991 / Bruges 1953, стр. 65 / pp. 75-76; Daniel Ange, *L'Etreinte de feu*, Paris 1980, p. 67.

<sup>8</sup> VATICAN COUNCIL II, *Decree "Unitatis redintegratio"*, Vatican City 1965, n° 3.

<sup>9</sup> COMMISSION INTERNATIONALE LUTHERIENNE - CATHOLIQUE, *La compréhension de l'Eglise à la lumière de la justification*, in "La documentation catholique", 1994 n° 2101, p. 819 n° 51.

<sup>10</sup> R. A. Evans, *Theological Briefs (The Holy Catholic Church, The Communion of Saints)*, in A. Evans - T. D. Parker, *Christian Theology*, Toronto 1976, pp. 199-200; D. Bonhoeffer, *Gesammelte Schriften*, B. II, München 1965, S. 224-225; P. Tillich, *Systematic Theology*, vol. III, London 1968., p. 185

<sup>11</sup> L. Jäger, *Das Konzilsdekret über den Ökumenismus*, Paderborn 1965, S. 96.

<sup>12</sup> WORLD COUNCIL OF CHURCHES, *World Assembly of New Delhi*, London 1962, p. 117, n° 3 del documento.

<sup>13</sup> VATICAN COUNCIL II, *Decree "Unitatis redintegratio"*, Vatican City 1965, n° 7.

<sup>14</sup> L. Jäger, *Das Konzilsdekret über den Ökumenismus*, Paderborn 1965, S. 96; Cf. COMMISSIONE TEOLOGICA INTERNAZIONALE, *Memoria e riconciliazione: la Chiesa e le colpe del passato*, Vatican City 2000, pp. 7, 11; Paolo VI - Atenagora I, *Dichiarazione comune del Papa Paolo VI e del Patriarca Atenagora I, il 7 dicembre 1967*, in *Documenti conciliari*, Bologna 1967, appendice; Cf. The Press Agency ROMA-ADISTA n° 30241, *la chiesa chiede perdono: mea culpa sul passato, silenzio sul presente. è pentimento?*, Roma 2000.

<sup>15</sup> COMMISSIONE TEOLOGICA INTERNAZIONALE, *Memoria e riconciliazione: la Chiesa e le colpe del passato*, Vatican City 2000, pp. 41-42; E. I. Cassidy, *Letter of the President to the Members of the pontifical Council for promoting Christian Unity following the 1991 plenary Session*, in "Information Service", 1991 n1 78, p. 193; COMMISSION BIBLIQUE PONTIFICALE, *L'interprétation de la Bible dans l'Eglise*, in "La documentation catholique", 1994 n° 2085, p.22; M. Pelchat, *L'Eglise mystère de communion. L'ecclésiologie dans l'oeuvre de de Lubac*, Paris 1988, p. 123.

<sup>16</sup> S. Manna, *Il Giubileo del 2.000, un cantiere ecumenico*, in "O odigos - La guida", 1996 n° 2, p. 1.

<sup>17</sup> J. Bobrinski, *Una risposta ortodossa*, in "Concilium", 1971 n° 4, pp. 106-107.

Christian communities as ‘*communiones*’ in their ecclesial consistency<sup>1</sup>. Here also, a reference to the Christian understanding of ‘justification’ in Reformed Traditions could help us, as some Eastern Slavic theologians would discern,<sup>2</sup> looking at the aspects of discontinuity between divine and human intent<sup>3</sup> or as the ‘*simul sanctificatus et paenitentarius*’.<sup>4</sup>

#### 4° MOVING TO FULL COMMUNION ON THE PLATFORM OF PRAYER FOR UNITY TOWARDS COMMON PRAYER

Spiritually and ecumenically, the first step to overcome the confessional frontiers is prayer.<sup>5</sup> In Christ’s witness (Jn, 17: 22) unity is a ‘prayer’ of Jesus, not even a ‘promise’.<sup>6</sup> Prayer begins ‘before’ the ecumenical initiative, and is its ‘soul’,<sup>7</sup> starting before and ending ‘after’ the ecumenical venture: it is a ‘simple and straightforward prayer’,<sup>8</sup> with its mystical dimension<sup>9</sup> but also its public expression<sup>10</sup> and its eschatological way out.<sup>11</sup> From the original Anglican anticipation,<sup>12</sup> the pioneers did evoke an ‘invisible monastery’ of ecumenical prayer,<sup>13</sup> looking at the specific role of monastic life in fostering ecumenical involvement through prayer.<sup>14</sup> The paradox is that several huge monastic institutions, either Eastern or Western, were often particularly opposed to any possibility of Christian reconciliation in the past.<sup>15</sup> A real ‘conversion’ in monastic life is needed at that level. Prayer is spiritual communion from the Spirit toward sanctification:<sup>16</sup> the mystery of holiness<sup>17</sup>. Holiness is the density of unity in prayer;<sup>18</sup> unity in holiness is Love<sup>19</sup>: The Church is being sanctified in the utmost ecclesial prayer—the Eucharist.<sup>20</sup> Some ask for new profiles to be traced for holiness.<sup>1</sup> From private prayer to common

<sup>1</sup> E. Lanne, *L’Eglise locale, sa catholicité et son apostolicité*, in “Istina”, 1969 n° 1, p. 51; K. McDonald, *The Concept of “Church” in the Documents of Vatican II as applied to protestant Denominations*, in “Lutherans and Catholics in Dialogue”, 1970 n° IV, p. 320; J. Hamer, *Der Ökumenismus im ökumenischen Rat der Kirchen*, in “Kerygma und Dogma”, 1966 n° 3, S. 215; J. Dumont, *Eucharistie et ministères, essai de critique constructive*, in “Istina”, 1973 n° 2, pp. 173-174; G. Thils, *L’Eglise et les Eglises*, Tournai 1967, pp. 62-63; J. Feiner, *The Decree on Ecumenism*, in AA. VV., *Commentary on the Documents of Vatican II*, New York 1971, p. 78; J. Hamer, *La terminologie ecclésiologique de Vatican II et les ministères protestants*, in “La documentation catholique”, 1971 n° 1589, p. 628.

<sup>2</sup> A. C. Хомяков / A. S. Khomyakov, *Церковь одна / L’Eglise est une*, in A. Gratieux, *Le mouvement slavophile à la veille de la révolution*, Sao Paolo 1956 / Paris 1953, стр. 53 / pp. 241.

<sup>3</sup> LUTHERAN - ROMAN CATHOLIC INTERNATIONAL COMMISSION IN THE UNITED STATES, *Justification by Faith*, in “Origins”, 1983 n° 17, p. 290 n° 91.

<sup>4</sup> Ch. W. Brockwell, *John Wesley’s Doctrine of Justification*, in “Internet”, 1997. <http://wesley.nnc.edu/theojrnl/18-14.TXT>.

<sup>5</sup> In John Paul’s Encyclical, *Ut unum sint*, Vatican City 1995, n° 21-27, the ‘priority of prayer’ is situated after the paragraph on the ‘importance of doctrine’ (n° 18-20).

<sup>6</sup> Cf. R. Etchegaray, *L’Unité des chrétiens n’est pas l’objet d’une promesse mais seulement d’une prière. Homélie du cardinal Roger Etchegaray pour la clôture de la Semaine de prière pour l’Unité des chrétiens*, in “La documentation catholique”, 2000 n° 2220, pp. 166-167.

<sup>7</sup> VATICAN COUNCIL II, *Decree “Unitatis redintegratio”*, Vatican City 1965, n° 8.

<sup>8</sup> M. Thurian, *Conversion spirituelle et prière pour l’unité*, in AA. VV., *La prière pour l’unité*, Taizé 1972, p. 27.

<sup>9</sup> J. Tillard, *A necessary Dimension of Ecumenism*, in “Origins”, 1976 n° 16, p. 250.

<sup>10</sup> G. Laras, *Lo Spirito di Dio nella visione e nell’esperienza ebraica*, in AA. VV., *Manderò il mio Spirito su tutti*, Roma 1994, pp. 39-43.

<sup>11</sup> ROMAN CATHOLIC / METHODIST INTERNATIONAL COMMISSION, *The apostolic Tradition*, in “Information Service”, 1991 n° 78, p. 222 n° 67.

<sup>12</sup> H. Tavad, *Petite histoire du mouvement oecuménique*, Paris 1960, p. 150.

<sup>13</sup> M. Villain, *Introduction à l’oecuménisme*, Paris 1960, pp. 188-193.

<sup>14</sup> J. Willebrands, *Le rôle du monachisme dans le mouvement oecuménique*, in “Unité des chrétiens”, 1973 n° 2, p. 17.

<sup>15</sup> E. Bianchi, *Il monachesimo nel movimento ecumenico. Aspetti positivi e negativi*, in D. Giordano (ed.), *Il ruolo del monachesimo nell’ecumenismo*, Siena 2002, pp. 147-160.

<sup>16</sup> Cf. N. Nissiotis quoted in A. Romita, *La preghiera per l’unità dei cristiani*, in “Nicolaus”, 1994 n° 1-2, p. 181; Cf. Giovanni Paolo II in Assisi, 27 october 1986, in idem, *Discorso ai cardinali della Curia del 22 dicembre 1986*, in “Bulletin du Secrétariat pour les non chrétiens”, 1987 n° 64, p. 69; COMMISSION INTERNATIONALE POUR LE DIALOGUE INTERRELIGIEUX, *Contemplation et vie monastique*, in “La documentation catholique”, 1994 n° 2090, p. 292.

<sup>17</sup> W. Kasper, *Contro i profeti della sventura. La visione del Concilio per il rinnovamento della Chiesa*, in “Communio”, 1990 n° 114, p. 68; Y. de Moncheuil, *Aspects de l’Eglise*, Paris 1958, p. 52; M. Labourdette, *La sainteté, vocation de tous les membres de l’Eglise*, in G. Barauna, *L’Eglise de Vatican II*, Paris 1967, vol. III, p. 1109; A. Huerga, *La peregrinación como práctica penitencial*, in “Jubilaeum”, Vatican City 1974, p. 385.

<sup>18</sup> J. Tillard, *A necessary Dimension of Ecumenism*, in “Origins”, 1976 n° 16, p. 250; G. Laras, *Lo Spirito di Dio nella visione e nell’esperienza ebraica*, in AA. VV., *Manderò il mio Spirito su tutti*, Roma 1994, pp. 39-43; ROMAN CATHOLIC / METHODIST INTERNATIONAL COMMISSION, *The apostolic Tradition*, in “Information Service”, 1991 n° 78, p. 222 n° 67; H. Tavad, *Petite histoire du mouvement oecuménique*, Paris 1960, p. 150.

<sup>19</sup> M. Labourdette, *La sainteté, vocation de tous les membres de l’Eglise*, in G. Barauna, *L’Eglise de Vatican II*, Paris 1967, vol. III, p. 1115; P. Tillich, *Love, Power and Justice*, London 1954, p. 77; P. Teilhard de Chardin, *L’activation de l’énergie*, Paris 1963, pp. 54, 78; idem, *Science et Christ*, Paris 1965, pp. 214-215; C. Булгаков / S. Bulgakov, *Утешитель / Le Paraclét*, Таллинн 1936 / Paris 1944, стр. 268 / p. 307; U. Hedinger, *Der Freiheitsbegriff in der Kirchlichen Dogmatik Karl Barths*, Zürich 1962, S. 37; F. Gogarten, *Die Frage nach Gott*, Tübingen 1968, S. 75; K. Barth, *Kirchliche Dogmatik*, Zürich 1975, B. II, 1, S. 35; P. Teilhard de Chardin, *L’avenir de l’homme*, Paris 1959, p. 75; P. Teilhard de Chardin, *Science et Christ*, Paris 1965, p. 215; P. Teilhard de Chardin, *Les directions de l’avenir*, Paris 1973, p. 86; P. Tillich, *Love, Power and Justice*, London 1954, p. 33.

<sup>20</sup> M. Garard, *L’Unité de composition de Jean 6, au regard de l’analyse structurelle*, in “Eglise et Théologie”, 1982 n° 1, p. 109; H. De Lubac, *Méditation sur l’Eglise*, Paris 1955, pp. 23-31; G. Ferraro, *Lo Spirito Santo nell’azione liturgica*, in “La civiltà cattolica”, 1982 n° 3162, pp. 551-563; Cf. A. Joos, *Eucaristia e spiritualità dell’epiclesi*, Roma 1983.

prayer among Christians, the process has been hesitant,<sup>2</sup> sometimes suspected to be ‘artificial’,<sup>3</sup> but the key formula of the “Week of Prayer for Christian Unity” was gradually accepted.<sup>4</sup> From the spiritual point of view, liturgical life throughout the different traditions would need to be renewed in such a way that it can become ‘hospitable’ for one another.

## B. UNITY AND HOLINESS IN THE ECUMENICAL CRITERIA

### 1° CRITERIUM: ECUMENICAL RECONCILIATION IS POSSIBLE IF THE CHURCHES GIVE PRIORITY IN ECCLESIAL LIFE TO GOD’S MYSTERY WHICH ACTUALIZES GOD’S UNIQUE HOLINESS THROUGH A SPIRITUAL CHRISTIAN SHARING IN CONTEMPLATION

The first criterion is rather a fundamental theological reason why the ecumenical intent is conceivable. The Church is considered as an expression of the unique –‘one’ divine mystery. As there is only ‘one’ mystery of God, ‘one’ holiness—God’s holiness.<sup>5</sup> This holiness originated from a ‘foreign’ context (*anochi*), reminding the elected people that this holiness is not its own property;<sup>6</sup> God is de-possessing Himself in his mystery of ‘letting be’.<sup>7</sup> The New Covenant links God’s liberating holiness with the Eucharistic holiness in its priority.<sup>8</sup> Unity rooted in holiness reaches beyond ecclesiologies, leaving aside any juridicism<sup>9</sup>, looking at communion with God<sup>10</sup>: we are living ‘from’ God’s unity rather than ‘in’ or ‘towards’ unity<sup>11</sup>. The Reformed reference to ‘justification’ converges here to the same preeminence of God’s mystery<sup>12</sup>, taking into account the discontinuity between God’s

<sup>1</sup> P. Teilhard de Chardin, *L'énergie humaine*, Paris 1962, p. 136; H. Küng, *Die Kirche*, Freiburg 1967, S. 382-383; P. Tillich, *Systematic Theology*, London 1968, vol. III, p. 428; S. Bulgakov, *L'Ami de l'époux*, in “Le Messenger orthodoxe”, 1968 n° 42-43, p. 55; C. Булгаков / S. Bulgakov, *Утешитель / Le Paraclet*, Таллинн 1936 / Paris 1944, стр. 240, 345 / pp. 290, 396; P. Teilhard de Chardin, *Le milieu divin*, Paris 1964, p. 183.

<sup>2</sup> B. Leeming, *The Vatican Council and Christian Unity*, New York 1966, pp. 207-208; Cf. E. Lanne, *Le mystère de l'Eglise et de son unité*, in “Irénikon”, 1973 n° 3, p. 339; VATICAN COUNCIL II, *Decree "Unitatis redintegratio"*, Vatican City 1965, n° 8; M. Thurian, *Conversion spirituelle et prière pour l'unité*, in AA. VV., *La prière pour l'unité*, Taizé 1972, p. 27.

<sup>3</sup> G. de Turckheim, *Qu'il est difficile de vivre ensemble! Prière commune*, in “Actualité des religions”, 2002 n° 41, p. 39.

<sup>4</sup> Paolo VI, *Discours du Pape au Secrétariat*, in “Information service”, 1967 n° 2, p. 3; G. Tavard, *Petite histoire du mouvement oecuménique*, Paris 1960, p. 150; SECRÉTARIAT POUR L'UNITÉ DES CHRÉTIENS, *Directoire oecuménique*, Cité du Vatican 1972, n° 26-27, 33, 35.

<sup>5</sup> G. Thils, *Sainteté chrétienne. Précis de théologie ascétique*, Paris 1963, p. 5; A.-J. Festugière, *La Sainteté*, Paris 1942; R. Astring, *Die Heiligkeit im Urchristentum*, Göttingen, 1930; A. Lonck, *Perfection chrétienne*, dans AA. VV., *Dictionnaire de théologie catholique*, Paris 1965, t. 12, c, 1219-1251; H. Martin, *Desir de perfection*, dans AA. VV., *Dictionnaire de spiritualité*, Paris 1960, t. 3, c. 592-623; C. Truhlar, *De notione totali perfectionis christianae*, in “Gregorianum”, 1953, pp. 252-261; M. Scheler, *Le saint, le génie, le héros*, Paris 1958; A.-J. Festugière, *L'enfant d'Agrigente*, Paris 1941, (chapitres sur la sainteté chrétienne et sur l'idéal non-chrétien); A.-M. Carré, *Sainteté miroir de Dieu*, Paris 1955.

<sup>6</sup> R. di Segni, *La Pasqua ebraica*, in AA. VV., *Eucarestia e unità*, Roma 1974: la “kedusha” (=santità) basata sull'azione di liberazione di Dio a favore del suo popolo, in Lv 11, 45 (“Io, il Santo”, Anochi, parola di origine egiziana).

<sup>7</sup> J. Macquarrie, *Principles of Christian Theology*, London 1970, p. 103.

<sup>8</sup> M. Garard, L'Unité de composition de Jean 6, au regard de l'analyse structurelle, in “Eglise et Théologie”, 1982 n° 1, p. 109: Gv 6, 16-21 (Moses-Jesus victory over the sea), 1-15 (Moses-Jesus nourishing the crowd), 22-25 (following them) / Jesus superior to Moses: 26-33 (opening to the Word of God), 35-47 (bread-word), 48-58 (real concrete eating “bebrōkosin”) / end as with Moses: 60-71 (muttering against and few will see the promised land).

<sup>9</sup> Cf. K. Barth, *Thoughts on the Second Vatican Council*, in “The Ecumenical Review”, 1963 n° 4, p. 362; J. Bosc, *Situation de l'oecuménisme en perspective réformée*, Paris 1969, p. 80; idem, *Vatican II points de vues de théologiens protestants*, Paris 1967, p. 45; I. Karmiris, *Zur Dogmatischen Konstitution über die Kirche*, in D. Papandreou, *Stimmen der Orthodoxie*, Wien 1969, S. 83; G.A. Linbeck, *Die Kirchenlehre des Konzils ist ein Übergang*, in J. C. Hampe, *Die Autorität der Freiheit*, München 1967, B. I, S. 359; N. Nissiotis, *Ecclesiology and ecumenism of Vatican Council II*, in “The Greek orthodox theological review”, 1964 n° 1, pp. 24-27; A. Outler, *Vatican II and the protestant theology in America*, in J. H. Miller, *Vatican II, an interfaith appraisal*, New York 1975, p. 625; H. Ott, *Réflexions d'un théologien réformé sur la Constitution dogmatique "Lumen gentium"*, in G. Barauna (éd.), Paris 1967, 111. p. 132; K.-E. Skydsgaard, *The Mystery of the Church*, in “Journal of ecumenical studies”, 1964 n° 3, p. 413; W. A. Visser't Hooft, *Heel de Kerk voor heel de wereld*, Utrecht 1968, blz. 440; idem, *Rapport du Secrétaire Général, Comité central du C.O.E.E.*, Rochester, in “Istina” (1963), n. 4, pp. 449-450. 20) E. Schlink, *Nach dem Konzil*, München 1966, S. 74; *Zehn Bemerkungen zum Text*, in J. C. Hampe, *Die Autorität der Freiheit*, München 1967, B. I, S. 314; J. Meyendorff, *Vatican II and the orthodox theology in America*, in J. J. Miller, *Vatican II, an interfaith appraisal*, New York 1975, p. 334; W. B. Blakemore, *Konsequenz, en für das ökumenische Gespräch*, in J. C. Hampe, *Die Autorität der Freiheit*, München 1967, S. 335; W. A. Visser't Hooft, *Report of the General Secretary of the Central Committee at Paris 1962*, in “The Ecumenical Review”, 1962 n° 1, p. 77.

<sup>10</sup> J. Bosc, *Situation de l'oecuménisme en perspective réformée*, Paris 1969, p. 76; J. M. Tillard, *We are different*, in “Mid-Stream”, 1986 n° 25, p. 276; J. Grootaers, *Crise et avenir de l'oecuménisme*, in “Irénikon”, 1971 n° 2, p. 174; WORLD COUNCIL OF CHURCHES, *Apostolic Faith today*, Geneva 1985, p. 76; ANGLICAN - ROMAN CATHOLIC INTERNATIONAL COMMISSION, *Church as Communion (ARCIC II)*, in “Catholic International”, 1991 n° 2, pp. 327-338 (Cf. n° 47, 50); F. Bourdeau, *Mission ist keine Einbahnstrasse. Zur Neuorientierung fer Weltmission*, in “Theologie der Gegenwart”, 1971, S. 179-182; Y. Congar, *Les problèmes nouveaux du monde séculier rendent-ils l'oecuménisme superflu?*, in “Concilium”, 1970 n° 54, p. 17.

<sup>11</sup> P. Michalon, *Prière et unité*, in “Pages documentaire “Unité chrétienne””, 1974 n° 33, p. 9.

<sup>12</sup> COMMISSION INTERNATIONALE CATHOLIQUE - LUTHERIENNE, *La compréhension de l'Eglise à la lumière de la doctrine de la justification*, in “La documentation catholique”, 1994 n° 2101, p. 812 n° 5; Cf. A. Joos, *Temî centrali della teologia protestante (Teologia protestante)*, corso bi-annuale (Urbaniana, Teresianum) 1980-...., pro manuscripto, Roma, , 500 pp., yearly revised.

otherness and the Church, which has been shaped in history<sup>1</sup>. From God's holiness and towards God's Kingdom, the pneumatological and eschatological leading keys are rediscovered.<sup>2</sup>

*A unique ecumenical movement, not 'owned' by any Church, and a unique spiritual involvement in God's holiness*

The ecumenical movement, from God's mystery of holiness, emerges from beyond the systematized ecclesiologies (there is not a 'Roman Catholic' [or other] ecumenism)<sup>3</sup>: 'common' but not as a 'minimum', from God's fullness as 'oikos',<sup>4</sup> inviting the Churches not to consider themselves as the reference point of all.<sup>5</sup> This has been perceived as a 'Copernican' shift where ecclesiocentrism can be overcome.<sup>6</sup> Ecumenical awareness arises directly 'from God' to the Churches.<sup>7</sup> From this 'beyond', the miracle of unity from God's holiness, as visibility of the 'invisible', is not formally, institutionally reducible<sup>8</sup> as far as an efficient visible unity could eventually emerge 'outside' God's vulnerable holiness<sup>9</sup>: not a monolithic 'oneness', idealized in Christ but the diversified 'oneness',<sup>10</sup> giving the Church a chance to become an "ecclesia quaerens".<sup>11</sup> Common baptism, beyond institutions, would be given its full value<sup>12</sup> in equality with all believers.<sup>13</sup> The spiritual approach would suggest beginning with the sanctification process as most intimately drawn from this 'not owned' unity venture. A first implication could be drawn from this criterion: as for God's mystery—'one' and without frontiers—also from His holiness, Christians belong to Him as 'one' beyond their mental or operational lack of 'symphonicity'...

<sup>1</sup> P. Tillich, *Systematic Theology*, vol. 1, London 1968, p. 122; A. M. Ramsey, *God, Christ and the World*, London 1969, p. 28; Cf. A. A. Vogel, *The next Christian Epoch*, New York 1966; S. Bulgakov, *Die christliche Anthropologie*, in AA. VV., *Kirche, Staat und Mensch*, Genf 1937, B. II, S. 210; H. Mühlen, *L'Esprit dans l'Eglise*, vol. 1, Paris 1969, p. 32; R. Bultmann, *Glauben und verstehen*, München 1965, B. II, S. 244; P. Teilhard de Chardin, *L'énergie humaine*, Paris 1962, p. 88; idem, *Science et Christ*, Paris 1965, p. 71; P. Tillich, *Mut zum Sein*, Hamburg 1965, S. 184; G. Philips, *L'Eglise et son mystère au deuxième Concile du Vatican. Histoire, texte et commentaire de la constitution "Lumen gentium"*, I vol., Paris 1967, pp.30-34, 95-97, 104-107; G. Thils, *L'Eglise et les Eglises*, Louvain 1967, pp. 44-46; V. De Waal, *L'Anglicanisme et la Constitution conciliaire "De Ecclesia"*, in "Irénikon", 1965 n° 3, p. 297; W. Dietzfelbinger, *Ökumenische Fragen an die Kirchenkonstitution*, in J. C. Hampe, *Die Autorität der Freiheit*, München 1967, B. I, S. 328; W. Küppers, *La doctrine de l'Eglise au deuxième Concile du Vatican, le point de vue vieux-catholique*, in G. Barauna (éd.), *L'Eglise de Vatican II*, vol. III, Paris 1965, p. 1349; E. Schlink, *Nach dem Konzil*, München 1966, S. 112; J. □J. Von Allmen, *Remarks concerning the dogmatic Constitution of the Church*, in "Journal of Ecumenical Studies", 1967 n° 4, p. 655; Cf.. N. Perrin, *Jesus and the Language of the Kingdom*, Philadelphia, 1976, pp. 217-219.

<sup>2</sup> P. Michalon, *Monastère invisible de l'Unité*, in "Pages documentaires "Unité chrétienne"", 1974 n° 33, p. 30; N. Nissiotis, *Ecclesiology and ecumenism of Vatican Council II*, in "The Greek orthodox theological review", 1964 n° 1, p. 29; idem, *Formen und Probleme des ökumenischen Dialogs*, in "Kerygma und Dogma", 1966 n° 3, S.189-190; VATICAN COUNCIL II, *Dogmatic Constitution "Lumen gentium"*, Vatican City 1965, n° 5; J. Bosc, *Vatican II, points de vue de théologiens protestants*, Paris 1967, p. 40; P. E. Persson, *Der endweltliche Charakter der pilgernden Kirche, ihre Einheit mit der himmlischen Kirche*, in J.-C. Hampe, in J. C. Hampe, *Die Autorität der Freiheit*, München 1967, B. I, S. 341; H. Ott, *Réflexions d'un théologien réformé sur la Constitution dogmatique "Lumen gentium"*, in G. Barauna (éd.), *L'Eglise de Vatican II*, vol. III, Paris 1965, p. 1333; H. Mühlen, *Der Kirchenbegriff des Konzils: ils*, in J. □C. Hampe, *Die Autorität der Freiheit*, München 1967, B. I, S. 292; K. E. Skydsgaard, *The mystery of the Church*, in "Journal of ecumenical studies", 1964 n° 3, pp. 419-420; J. □J. Von Allmen, *Remarks concerning the dogmatic Constitution of the Church*, in "Journal of Ecumenical Studies", 1967 n° 4, p. 655; J. □J. Von Allmen, *Le saint ministère*, Neuchâtel 1968, pp. 236-237; W. B. Blakemore, *Konsequenzen für das ökumenische Gespräch*, in J. □C. Hampe, *Die Autorität der Freiheit*, München 1967, B. I, S. 336; W. Dietzfelbinger, *Ökumenische Fragen an die Kirchenkonstitution*, in J. □C. Hampe, *Die Autorität der Freiheit*, München 1967, B. I, S. 330-331; H. Mühlen, *Der Kirchenbegriff des Konzils*, S. 292, 303-307; W. Küppers, *La doctrine de l'Eglise au deuxième Concile du Vatican, le point de vue vieux-catholique*, in G. Barauna, *L'Eglise de Vatican II*, vol. III, p. 1350; E. Schlink, *Zehn Bemerkungen zum Text*, in J. C. Hampe, *Die Autorität der Freiheit*, München 1967, B. I, S. 319; J. □J Von Allmen, *Remarks concerning the dogmatic Constitution of the Church*, in "Journal of Ecumenical Studies", 1967 n° 4, p. 655; Cf.. also G. Thils, *L'Eglise et les Eglises*, Louvain 1967, p. 42-46, 151-153; J. Sobrino, *Christology at the Crossroads*, New York 1979, p. 37.

<sup>3</sup> VATICAN COUNCIL II, *Decree "Unitatis Redintegratio"*, Vatican City 1965, n° 1, also I° chapter, n° 2; J. Feiner, *The Decree on Ecumenism*, in AA. VV., *Commentary on the Documents of Vatican II*, London 1971, Vol. 21, p. 63; L. Jäger, *Das Konzilsdekret über den Ökumenismus*, Paderborn 1965, S. 84.

<sup>4</sup> VATICAN COUNCIL II, *Decree "Unitatis Redintegratio"*, Vatican City 1965, n° 1; A. Bea, *L'unione dei cristiani*, Roma 1962, p. 113; P. Kawerau, *Die Ökumenische Idee seit der Reformation*, Köln 1968, p. 7, 14; H. Jaspert, *Ökumene, zum Verständnis eines Begriffes*, in "Una Sancta", 1970 n° 1, p. 27.

<sup>5</sup> L. Vischer, *Rapport*, in "La documentation catholique", 1973 n° 1639, p. 830; L. Vischer, in AA. VV., *Wandernde Horizonte*, Frankfurt am Main 1974, S. 17.

<sup>6</sup> L. Vischer, *Rapport*, in "La documentation catholique", 1973 n° 1639, p. 830; L. Vischer, in AA. VV., *Wandernde Horizonte*, Frankfurt am Main 1974, S. 17; S. Spinsanti, *Ecumenismo*, Roma 1982, p. 86; R. Latourelle, *Dictionnaire de théologie fondamentale*, Paris 1988, pp. 347-348.

<sup>7</sup> Giovanni Paolo II, *Ad una delegazione ortodossa*, in idem, *Insegnamenti di Giovanni Paolo II*, Vatican City 1979, vol. 1, p. 1645, Cf. supra; Giovanni Paolo II, *Partecipiamo con slancio all'opera ecumenica*, in idem, *Insegnamenti di Giovanni Paolo II*, 1980, p. 173, Cf. supra.

<sup>8</sup> F. Martin, *The Face of the Father*, in "The New Covenant", January 1975, p. 5; R. Niebuhr, *Essays in Applied Christianity*, New York 1959, p. 281; K. Rahner, *Das Dynamische in der Kirche*, Basel 1958, S. 47.

<sup>9</sup> P. Michalon, *Prière et unité*, in "Pages documentaires "Unité chrétienne"", 1974 n° 33, p. 9; P. Teilhard de Chardin, *Le milieu divin*, Paris 1959, p. 159.

<sup>10</sup> H. Mühlen, *L'Esprit-Saint dans l'Eglise*, Paris 1969, vol. I, p. 291; M. Jousse, *La manducation de la Parole*, Paris 1975, p. 175.

<sup>11</sup> A. Antón, *Nuovi orientamenti ecclesiologicali postconciliari*, in AA. VV., *Correnti teologiche postconciliari*, Roma 1974, p. 15; L. Ciappi, *Che cosa la teologia si aspetta dal Concilio?*, in AA. VV., *Prospettive del concilio ecumenico*, Padova 1961, pp. 105-107.

<sup>12</sup> ROMAN CATHOLIC CHURCH OF LATIN RITE, *Codex Iuris canonici*, Vatican City 1983, can. 96, 204 n°1.

<sup>13</sup> ROMAN CATHOLIC CHURCH OF LATIN RITE, *Codex Iuris canonici*, Vatican City 1983, can. 208.

*From the unique mystery and holiness of God, recognizing the proper value of every Church, to overcome any “ecclesiology of ‘return’”*

The “Credo” does not formulate faith as “I believe in the ‘true’ Church” but believing the Church to be the Church of God,<sup>1</sup> and ecumenically the language of a ‘return to the true Church’ loses its traumatic relevance<sup>2</sup> (already corrected in the Russian Orthodox tradition with the wording of ‘purely true’ and ‘impurely true’ [Philaret of Moscow]).<sup>3</sup> No historical Church can affirm to be today the same fullness of the mystery,<sup>4</sup> opening the door to any proselytism,<sup>5</sup> which the Ecumenical Patriarch strongly opposed<sup>6</sup> for all unilateral strategy<sup>7</sup>. An authentic acceptance of other Churches as ‘Churches’ is then possible,<sup>8</sup> opening relationship with ‘Sister Churches’ beyond restrictive (Roman) ecclesiological parameters.<sup>9</sup> The worst spiritual contradiction is that the voices of exclusion came to be expressed around the nineties mainly about holiness in martyrdom during persecutions,<sup>10</sup> followed by the recognition of holiness in all the Orthodox, who gave their lives during the Russian Revolution.<sup>11</sup> From the prospective of spiritual theology, the awareness of the impossibility to solve ‘ecclesiological’ this confrontation leads to the inversion of the starting affirmation on the mystery of the Church: from the statement that “Because we are the historical Church, we are part of God’s mystery of holiness” to “Because we are part of God’s mystery of holiness, we are also the historical Church.”

### *The mystery of unity and holiness and the re-scrutiny of the visibility of the Church*

Unity is not for its own sake, nor would any kind of unity be the objective:<sup>12</sup> not a religious unity as the ones, which created the hardest religious segregations.<sup>13</sup> In the same way, the Church is not for its own sake, but to share God’s holiness. Institutional tendency to ‘fixism’ needs to be permanently corrected.<sup>14</sup> The Church is rather what it is about than what it appears to be. In this spiritual research, the original methodology of the East, perceiving God’s mystery beyond the limitations of ‘reason’ as

<sup>1</sup> H. De Lubac, *Meditation sur l’Eglise*, Paris 1968, p. 28.

<sup>2</sup> ORTHODOX - ROMAN CATHOLIC COMMISSION, *Balamand Statement*, in “Origins”, 1993 n° 10, p. 169 (n° 30 - Cf. also n° 10 sull’*unica vera Chiesa*); S. Varnalidis, *Come e perché l’uniatismo può bloccare il proseguimento del dialogo cattolico-ortodosso*, in G. Locatelli, *Atti del X Colloquio cattolico-ortodosso / Cattolici ed ortodossi a Bari / 10 anni di dialogo*, in “Nicolaus”, 1992 fasc. 1-2, pp. 207-208.; COMMISSIONE MISTA ORTODOSSA-CATTOLICO-ROMANA, *Dichiarazione comune*, in G. Locatelli, *Atti del X Colloquio cattolico-ortodosso / Cattolici ed ortodossi a Bari / 10 anni di dialogo*, in “Nicolaus”, 1992 fasc. 1-2, p. 210; Cf. JOINT INTERNATIONAL COMMISSION FOR THE THEOLOGICAL DIALOGUE BETWEEN THE ROMAN CATHOLIC CHURCH AND THE ORTHODOX CHURCH, *The Balamand Statement*, in “Eastern Churches Journal”, 1993-1994 n° 1, pp. 17-28; M. I. Lubachivsky, *Letter of Cardinal Lubachivsky to Cardinal Cassidy*, in “Eastern Churches Journal”, 1993-1994 n° 1, pp. 30-31; S. Keleher, *Comments on Balamand*, in “Eastern Churches Journal”, 1993-1994 n°1, pp. 38-44.

<sup>3</sup> Cf. G. Florovsky, *The Doctrine of the Church and the Ecumenical Problem*, in “The Ecumenical Review”, 1950 n° 2, p. 161.

<sup>4</sup> WORLD METHODIST COUNCIL, *A Resolution of Intent*, in “Information Service”, 1971 n° 13, p. 25.

<sup>5</sup> Alexis II, *Nous espérons la fin du prosélitisme romain*, (in “La Croix”, 12 settembre 2001) in “La documentation catholique”, 2001 n° 2258, pp. 1008-1010.

<sup>6</sup> Bartolomeios I, *Lettre au Pape Jean-Paul II*, in «La documentation catholique», 1992 n° 89, p. 752.

<sup>7</sup> S. Varnalidis, *Come e perché l’uniatismo può bloccare il proseguimento del dialogo cattolico-ortodosso*, in A. Locatelli, *Atti del X Colloquio cattolico-ortodosso / Cattolici ed ortodossi a Bari / 10 anni di dialogo*, in «Nicolaus», 1992 fasc. 1-2, pp. 211-212.

<sup>8</sup> JOINT WORKING GROUP (JOINT THEOLOGICAL COMMISSION) OF THE WORLD COUNCIL OF CHURCHES AND THE ROMAN CATHOLIC CHURCH, *Catholicity and Apostolicity*, in “One in Christ”, 1970 n° 3, pp. 465-466; L. Jäger, *Das Konzilsdekret über den Ökumenismus*, Paderborn 1967, S. 105.

<sup>9</sup> CONGREGAZIONE PER LA DOCTRINE DE LA FOI, *Sur l’usage approprié de l’expression “Eglises soeurs”*, in “La documentation catholique”, 2000 n° 2233, p. 823, published in “Origins”, 14 settembre 2000 and in “La documentation catholique”, 2000 n° 2233.

<sup>10</sup> C. Alzati, *La Chiesa rumena unita. Persecuzione di un’identità*, in CONGREGAZIONE PER LE CHIESE ORIENTALI, *Servizio informazioni Chiese orientali*, Roma 2000, pp. 118-119.

<sup>11</sup> CONGREGAZIONE PER LE CHIESE ORIENTALI, *Convegno di studi storici promosso dalla Congregazione per le Chiese Orientali su “Le Chiese orientali cattoliche dell’Europa nella loro storia di fede e di sofferenza dall’inizio del secolo fino ad oggi”*. (ROMA, 22-24 OTTOBRE 1998), in idem, *Servizio informazioni Chiese orientali*, Roma 2000, pp. 103-104.

<sup>12</sup> WORLD COUNCIL OF CHURCHES, *Theological Consultation on Dialogue in Community*, in “Bulletin / Secretariat pro nonChristiansi” 1977 n° 36, p. 111.

<sup>13</sup> A. Bea, *L’unione dei cristiani*, Roma 1962, p. 110.

<sup>14</sup> FEDE E COSTITUZIONE, *Documento n° 20*, 1972 (ciclost.), p. 6; FEDE E COSTITUZIONE, *Unità della Chiesa, unità del genere umano*, Bologna 1972, p. 141; CONGREGAZIONE PER LA DOTTRINA DELLA FEDE, *Mysterium Ecclesiae*, in “Acta apostolicae Sedis” 1973, p. 396; E. Lanne, *Le Mystère de l’Eglise et de son unité*, in “Irénikon”, 1973 n° 3, p. 309; LUTHERISCH - RÖNISCH KATHOLISCHE STUDIENKOMMISSION, *Bericht “Das Evangelium und die Kirche”*, in “Lutherische Rundschau” (Sonderdruck), 1972, S. 3, n° 30-34.

“antinomy”<sup>1</sup> (or the “paradox” of the western Reformation<sup>2</sup>) are a ‘key’ access to contemplate God’s mystery in his ‘difference’. Ecumenical spirituality would give priority, in this sense, to the common contemplation of the promises of God’s holiness. Mutual sharing and ‘workshops’ on the ‘memories’ of sanctity and on shared meditation of God’s mystery could be convergent with the thirst for spiritual centers in our days. The request in the Roman Church to experience interconfessional communities (monastic or others) in this spiritual prospective has not yet found a positive approval from the authorities.<sup>3</sup>

## 2° CRITERIUM: THE CONVERSION OF THE CHURCHES TO CHRIST THROUGH ECUMENICAL DIALOGUE FROM THE WORD OF GOD, STARTING FROM A SPIRITUAL REDISCOVERY OF CONVERSION TO GOD IN EVANGELICAL POVERTY.

The second criterion considers the starting point itself of the ecumenical process, its possibility to get moving. Reconciliation needs a rediscovered conversion of the Churches to God through Christ in a spirit of repentance,<sup>4</sup> renouncing nonhuman closure and accepting God’s judgment over the Churches,<sup>5</sup> from the ‘teshuvah’ as consciousness of the elected people to being counted as a ‘just’ one.<sup>6</sup>

### *Dialogue is a beginning, not an end stage towards full reconciliation*

From the Word of God (‘saying’, ‘listening’, ‘answering’<sup>7</sup>), dialogue is a preamble, not to be cut off from conversion,<sup>8</sup> and an invitation,<sup>9</sup> a human maturity, opening itself to what is ‘Christianly Christian’.<sup>10</sup> It is never a conclusion such as a ‘sufficient model’ of unity,<sup>11</sup> which would become an ‘alibi’, avoiding further involvement.<sup>12</sup> Dialogue is a way of discovering holiness in other Christians and Church traditions.<sup>13</sup> This is a moment of ‘newness’ for the Churches,<sup>14</sup> which moves beyond polemics and controversy,<sup>15</sup> looking from the inside at each other’s understanding in an incessant

<sup>1</sup> O. Clément, *La rencontre de Jean Paul II et de Dimitrios I<sup>er</sup>*, in «Service orthodoxe de presse», 1979 n° 43, p. 2. / <sup>9</sup> П. Флоренский / P. Florenskij, *Столп и утверждение истины / La colonna e il fondamento della verità*, Москва 1914 (Париж 1989) / Milano 1974, стр. 159-160 / p. 207; P. Evdokimov, *La connaissance de Dieu selon la tradition orientale*, Paris 1970, pp. 10-11; V.I. Lossky, *Vision de Dieu*, Neuchatel 1962, pp. 134-140; idem, *Théologie mystique de l’Eglise d’orient*, Paris 1944, pp. 31-32; P. I. Bratsiotis, *The fundamental Principles and main Characteristics of the Orthodox Church*, in A. J. Philippou, *The Orthodox Ethos*, Oxford 1964, p. 26; S. Bulgakov, *Die Christliche Anthropologie*, in AA. VV., *Kirche, Staat und Mensch*, Genf 1937, S. 211-212.

<sup>2</sup> A. Hasler, *Lutero nei testi scolastici di teologia cattolica*, in «Concilium», 1976 n° 8, p. 148.

<sup>3</sup> E. Bianchi, *Il monachesimo nel movimento ecumenico. Aspetti positivi e negativi*, in D. Giordano (ed.), *Il ruolo del monachesimo nell’ecumenismo*, Siena 2002, p. 160.

<sup>4</sup> W. Kasper, *The Joint Declaration on the Doctrine of Justification. Cause for Hope*, in “Centro pro Unione”, 2000 n° 57, p. 6; Paolo VI, *Apostolorum Limina*, n° VII, in “Anno Santo”, 1974 n° 9-10, p. 223; J. Dupuis, *Dialogue interreligieux*, in AA. VV., *Dictionnaire de théologie fondamentale*, Paris 1985, p.263; J. -M. R. Tillard, *The Necessary Dimension of Ecumenism*, in “Origins”, 1976 n° 16, p. 251.

<sup>5</sup> P. Lengersfeld, *Macht als Factor in ökumenischen Prozesses*, in “Una Sancta”, 1973 n° 3, S. 239; Cf. L. Sartori, *Il dialogo ecumenico*, in “Oikumenikon”, 1970 n° 4, p. 37; VATICAN COUNCIL II, *Decree “Unitatis redintegratio”*, Vatican City 1965, n° 7-8; WORLD ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES, *The New Delhi Report*, London 1962, p. 79.

<sup>6</sup> Cf. COLLOQUIO DI CAMALDOLI, *Venite ritorniamo al Signore*, in “Vita monastica”, 1988 n° 174-175; M. Cunz, *Lettura cristiana della teshuvah ebraica*, *ibidem*, pp. 8-21; M. Viterbi Ben Horin, *Il capro espiatorio*, *ibidem*, pp. 22-32; E. Kopciowsky, *Yom kippur nella prassi e nella esperienza ebraica*, *ibidem*, pp. 33-46; C. Di Sante, *Lettura teologica della liturgia del Venerdì Santo*, *ibidem*, pp. 47-60; A. Janes, *Il Venerdì Santo vissuto dagli ebrei nella storia*, *ibidem*, pp. 61-73; CELEBRATION DES OBSEQUES DU CARDINAL DECOURTRAY, *Prière du grand rabbin Sirat*, in “La documentation catholique”, 1994 n° 2102, p. 895.

<sup>7</sup> L. Leonardi, *La riflessione ermeneutica in prospettiva ecumenica*, in “Quaderni di o didigos”, 1992 n° 3, p. 9; SECRÉTARIAT POUR L’UNITÉ DES CHRÉTIENS, *Réflexions et suggestions concernant le dialogue oecuménique*, in “Information service”, 1970 n° 2, p. 5 (n° 1).

<sup>8</sup> Cf. missing compenetration in Giovanni Paolo II, *Enciclica “Ut unum sint”*, Vatican City 1995, n° 15-18 e 41-76; COMMISSION INTERNATIONALE POUR LE DIALOGUE INTERRELIGIEUX, *Contemplation et vie monastique*, in “La documentation catholique”, 1994 n° 2090, p. 293.

<sup>9</sup> Paul VI, *Lettre de Paul VI pour le VIII centenaire du concile de Lyon, “Alterum Generale Concilium Lugdunense”*, in “La documentation catholique”, 1975 n°1668, p. 64; R. C. Arnett, *Dialogic Education: Conversation about Ideas and between Persons*, Edwardsville IL 1992, p. 4.

<sup>10</sup> Giovanni Paolo II, *Discorso “Ai collaboratori nel governo centrale”, (28 giugno)*, in idem, *Insegnamenti di Giovanni Paolo II*, Vatican City 1980, vol. 1, p. 1892; L. Sartori, *Il dialogo ecumenico*, in “Ut unum sint”, 1970 n° 25, pp. 46-47.

<sup>11</sup> COMMISSION MIXTE EGLISE CATHOLIQUE-ROMAINE – FEDERATION LUTHERIENNE MONDIALE, *L’unité qui est devant nous*, in “Service d’information”, 1985 n° III-IV (59), p. 47; J. Willebrands, *Allocution du Président*, in “Information service”, 1971 n° 13, pp. 7-8.

<sup>12</sup> P. Ricca, *Il “Bem” e il futuro dell’ecumenismo. Un parere sui documenti di Lima*, in “Protestantesimo”, 1983 n° 3, pp.157-158.

<sup>13</sup> Cf. Giovanni Paolo II, *Enciclica “Ut unum sint”*, Vatican City 1995, n° 47, 48.

<sup>14</sup> Giovanni Paolo II, *Enciclica “Redemptor hominis”*, in “Acta Apostolicae Sedis”, 1979, n° 6, pp. 266-267 (*Insegnamenti*, 1979, vol. 1, pp. 558-559).

<sup>15</sup> Y. Congar, *Sur le jubilé de 1975*, in “Unité des chrétiens”, 1973 n° 12, p. 32.

mutual search for 'truth' <sup>1</sup>: 'opening the eyes' of the Churches as for Saul-Paul (Damascus) <sup>2</sup> and purifying the intent from any temptation to power, <sup>3</sup> becoming able to overcome reciprocal antipathy through common empathy towards mutual sympathy <sup>4</sup>: to this end, reciprocity claims equality <sup>5</sup>. Dialogue is less institutional than a 'commitment to transparency', transforming history and ourselves <sup>6</sup> from 'dividing' to 'sharing', searching for new understandings, <sup>7</sup> rediscovering the doctrines of other traditions. <sup>8</sup> It means that the Churches are called to question themselves on their fidelity to Christ, <sup>9</sup> in mutual prayer, <sup>10</sup> beyond ecclesiological outsets. <sup>11</sup> This criterion corresponds to the preferential view of the Church as God's people on its way to the Lord (as indicated in the *Constitution on the Church* of the recent Roman Council), <sup>12</sup> assuming its own contradictions <sup>13</sup> but stimulated to find its way to God. <sup>14</sup> This converges with the prospective in the spiritual life of the 'Imitation of Christ' <sup>15</sup> through conversion as self-emptying in authentic evangelical 'poverty'. <sup>16</sup> A first implication emerges immediately from this approach: a necessary renewed theological understanding of what is intended as 'conversion', not only leaving aside the idea of being an individual passage to an historical Church but considering the two main perceptions of our fundamental original fault as being rebellion against God <sup>17</sup> or illness and spiritual disease of soul and spirit 'forgetting about God', <sup>18</sup> dissolving the hardness of heart (in spiritual 'umilenie' [Slavic Christian evangelical tenderness] <sup>19</sup>) beyond our 'blindness' of the spirit, <sup>20</sup> emptying ourselves through the 'prayer of the heart' <sup>21</sup> and in the interior peace or 'hesychia' <sup>1</sup>.

<sup>1</sup> SECRÉTARIAT POUR L'UNITÉ DES CHRÉTIENS, *Réflexions et suggestions concernant le Dialogue oecuménique*, in "Information service", 1970 n° 2, p. 9 (n° 2 d); J.-M. Le Guillou, *Des controverses au dialogue oecuménique*, in "Istina", 1958 n°5, pp. 354-376.

<sup>2</sup> Y. Congar, *Chrétiens désunis*, Paris 1937, pp. 329-330.

<sup>3</sup> Y. Congar, *Vorschläge für den Dialog*, in "Kerygma und Dogma", 1966 n° 3, S. 182; SECRÉTARIAT POUR L'UNITÉ DES CHRÉTIENS, *Réflexions et suggestions concernant le Dialogue oecuménique*, in "Information service", 1970 n° 2, p. 7 (n° 2).

<sup>4</sup> R. Panikkar, *The Invisible Harmony: A Universal Theory of Religion or a Cosmic Confidence in Reality?* in L. Swidler, *Toward a Universal Theology of Religion*, New York 1987, p. 139; R. Panikkar, *In Christ there is neither Hindu or Christian: Perspectives on Hindu-Christian Dialogue*,

<sup>5</sup> SECRÉTARIAT POUR PROMOTING CHRISTIAN UNITY, *Reflections and suggestions concerning the ecumenical Dialogue*, in "Information Service", 1970, p. 8 (n° 3); VATICAN COUNCIL II, *Decree "Unitatis redintegratio"*, Vatican City 1965, n° 9; SECRÉTARIAT POUR L'UNITÉ DES CHRÉTIENS, *Réflexions et suggestions concernant le dialogue oecuménique*, in "Information service", 1970 n° 2, p. 7; W. Becker, *Bemerkungen zur Vorgeschichte und Eigenart der Arbeitsdokument über den ökumenischen Dialog*, pro manuscripto, Roma 1970, S. 43, 48; Y. Congar, *Vorschläge für den Dialog*, in "Kerygma und Dogma", 1966 n° 3, S. 181

<sup>6</sup> J. Feiner, *The Decree on Ecumenism*, in AA. VV., *Commentary on the Documents of Vatican II*, New York 1971, Vol. 21, p. 89; L. Vischer, *Rapport*, in "La documentation catholique", 1973 n° 1639, p. 830.

<sup>7</sup> JOINT WORKING GROUP OF THE ROMAN CATHOLIC CHURCH AND THE WORLD COUNCIL OF CHURCHES, *On the ecumenical Dialogue*, in "The ecumenical Review", 1964 n° 4, p. 471; COMMISSION PONTIFICALE POUR LES COMMUNICATIONS SOCIALES, *Instruction pastorale "Communio et progressio"*, Cité du Vatican 1971, p. 55 n° 117; L. Leonardi, *La riflessione ermeneutica in prospettiva ecumenica*, in "Quaderni di o odigos", 1992 n° 3, p. 34; W. Visser t' Hooft, *Hat die ökumenische Bewegung Zukunft?*, in "Ökumenische Rundschau", 1975 n° 2, S. 164; SECRÉTARIAT POUR L'UNITÉ DES CHRÉTIENS, *Réflexions et suggestions concernant le Dialogue oecuménique*, in "Information service", 1970 n° 2, p. 8.

<sup>8</sup> VATICAN COUNCIL II, *Decree "Unitatis Redintegratio"*, Vatican City 1965, n° 4.

<sup>9</sup> SECRÉTARIAT POUR L'UNITÉ DES CHRÉTIENS, *Directoire oecuménique*, in "Information service", 1967 n° 1, p. 6; VATICAN COUNCIL II, *Decree "Unitatis redintegratio"*, Vatican City 1965, n° 4, 6; N. Nissiotis, *Formen und Probleme des ökumenischen Dialogs*, in "Kerygma und Dogma", 1966 n° 3, S. 189

<sup>10</sup> SECRÉTARIAT POUR L'UNITÉ DES CHRÉTIENS, *Réflexions et suggestions concernant le dialogue oecuménique*, in "Information service", 1970 n° 2, p. 10 (n° 6).

<sup>11</sup> WORLD COUNCIL OF CHURCHES, *Apostolic Faith today*, Geneva 1985, p. 76; ANGLICAN - ROMAN CATHOLIC INTERNATIONAL COMMISSION, *Church as Communion (ARCIC II)*, in "Catholic International", 1991 n° 2, pp. 327-338 (Cf. n° 47, 50); F. Bourdeau, *Mission ist keine Einbahnstrasse. Zur Neuorientierung fer Weltmission*, in "Theologie der Gegenwart", 1971, S. 179-182; Y. Congar, *Les problèmes nouveaux du monde séculier rendent-ils l'oecuménisme superflu?*, in "Concilium", 1970 n° 54, p. 17

<sup>12</sup> Cf. VATICAN COUNCIL II, *Constitution on the Church "Lumen gentium"*, chapter II; G. Thils, *Sainteté chrétienne. Précis de théologie ascétique*, Paris 1963, p. 117.

<sup>13</sup> Erasmo da Rotterdam / Martin Lutero, *Il libero arbitrio / il servo arbitrio*, Torino 1984, pp. 178-179.

<sup>14</sup> A.-J. Festugière, *La sainteté*, Paris 1949, pp. 118-119.

<sup>15</sup> F. Jürgensmeier, *Der mystische Leib Christi als Grundprinzip der Aszetik*, Paderborn 1938, S. 99.

<sup>16</sup> A. Stolz, *L'ascèse chrétienne*, Chevetogne 1948, pp. 84-85.

<sup>17</sup> Cf. N. Berdjaev, *Essai de métaphysique eschatologique*, Paris 1946, p. 241.

<sup>18</sup> M. Lot-Borodine, *La déification de l'homme*, Paris 1970, pp. 47-49; С. Булгаков / S. Bulgakov, *Невеста Агнца*, Париж 1945, стр. 122; Cf. В. Соловьев / V. Solov'ev, *Духовные основы жизни*, in idem, *Собрание сочинений*, Брюссель 1956, Т. III / *Die geistige Grundlagen des Lebens*, in idem, *Deutsche Gesamtausgabe*, В. II, Freiburg in Breisgau 1972, стр. 353 / S. 61-62; Н. Бердяев / N. Berdjaev, *Духи русской революции / Gli spiriti della della rivoluzione russa*, in AA.VV., *Из глубины / Dal profondo*, Париж 1967 / Milano 1971, стр. 75 / p. 61; P. Evdokimov, *La connaissance de Dieu selon la tradition orientale*, Lyon 1967, p. 64.

<sup>19</sup> N. Arsen'ev, *La piété russe*, Neuchatel 1963, pp. 74-75.

<sup>20</sup> И. Кологривов / I. Kologrivov, *Очерки по Истории Русской Святоости / Essai sur la sainteté en Russie*, Сиракуза 1991 / Bruges 1953, стр. 27 / p. 34.

<sup>21</sup> Cf. J. Hausherr, *Hésicasme et prière*, Rome 1966; Cf. anonyme, *La prière de Jésus, par un moine de l'Eglise d'Orient*, Chevetogne 1951; P. Evdokimov, *La connaissance de Dieu selon la tradition orientale*, Lyon 1967, p. 68.

<sup>1</sup>. Where the argumentation on 'evil' and even 'evil nations' is imposed on our reflection, a common spiritual understanding about 'converting from evil', beyond any fundamentalism, seems ecumenically urgent. The recent Great Jubilee of the Roman Communion did not touch this deep question beyond the 'faults' of the past.<sup>2</sup>

*Dialogue in conversion actualizes the 'ecclesia semper reformanda'*

Dialogues represent an already huge theological and common documentation.<sup>3</sup> They appear to be a first step of autocritical reexamination of proper outlook,<sup>4</sup> beyond ecclesiological 'aggiornamento':<sup>5</sup> it is a search for original genuineness,<sup>6</sup> a sign of permanent 'reform',<sup>7</sup> an expression of authentic catholicity.<sup>8</sup> Here again, the link to 'holiness' has not yet been fully put in the foreground. It is symptomatic that the dialogues on justification anticipate this expectation,<sup>9</sup> similar to the same Christological key for the dialogues between Orthodox and ancient Eastern traditions<sup>10</sup>. Dialogues could neutralize themselves in being too operational,<sup>11</sup> or legalistically ecclesiological.<sup>12</sup> Having treated Baptism, Eucharist and Ministry, a more recent preference is to consider again the nature and intent of the Church.<sup>13</sup> Even on the level of devotional implication and Marian cult, different steps are taken<sup>14</sup>. Spiritual theology would wonder why the devotional dialogues seem rather

<sup>1</sup> M. Lot-Borodine, *La déification de l'homme*, Paris 1970, pp. 78-80.

<sup>2</sup> Cf. COMMISSIONE TEOLOGICA INTERNAZIONALE, *Memoria e riconciliazione: la Chiesa e le colpe del passato*, Vatican City 2000, pp. 17-21; Cf. A. Joos, *La gestione delle colpe e del perdono*, in A. Nesti, *Spectaculum Jubilaei*, Bologna 2002.

<sup>3</sup> Cf. J. F. Puglisi – S. J. Voicu, *A Bibliography of Interchurch and Interconfessional Theological Dialogues*, Centro Pro Unione, Rome 1984; H. Meyer – L. Vischer, *Growth in Agreement Reports and Agreed Statements of Ecumenical Conversations on a World Level*, New York / WCC, Geneva, 1984; S. J. Voicu – G. Cereti (ed.), *Enchiridion Oecumenicum. Documenti del Dialogo Teologico Interconfessionale*, Bologna 1988.

<sup>4</sup> WORLD METHODIST COUNCIL-ROMAN CATHOLIC CHURCH, *Report 1970*, in "Information service", 1973 n° 22, p. 29, n° 60.

<sup>5</sup> ARBEITSGEMEINSCHAFT ÖKUMENISCHER UNIVERSITÄTSINSTITUTE, *Memorandum. Reform und Anerkennung kirchlicher Ämter*, München 1973, S. 20, n° 18.

<sup>6</sup> Cf. Paolo VI, *Enciclica "Ecclesiam suam"*, in "Acta Apostolicae Sedis", 1964; A. Dulles, *The resilient Church*, New York 1977, p. 31.

<sup>7</sup> VATICAN COUNCIL II, *Decree "Unitatis redintegratio"*, Vatican City 1965, n° 6; John Paul II, *Encyclical Letter "Ut unum sint"*, Vatican City 1995, n° 16-17 (in a slightly different way).

<sup>8</sup> WORLD METHODIST COUNCIL-ROMAN CATHOLIC CHURCH, *Report 1970*, in "Information service", 1973 n° 22, p. 29, n° 60.

<sup>9</sup> LUTHERAN WORLD FEDERATION - ROMAN CATHOLIC CHURCH, *Official Common Statement regarding the Joint Declaration on Justification*, in "Origins", 1999 n° 29/6, p. 85; U. Kühn, *The Joint Declaration on the Doctrine of Justification: Opportunities - Problems - Hopes*, in "Gregorianum", 1999 n° 80/4, p. 610; E. Cassidy, *The Meaning of the Joint Declaration on Justification*, in "Origins" 1999, n° 29/18, p. 286; WORLD LUTHERAN FEDERATION-ROMAN CATHOLIC CHURCH, *Official Common Statement regarding the Joint Declaration on Justification*, in "Origins", 1999 n° 29/6, p. 91; Cf. LUTHERAN-ROMAN CATHOLIC DIALOGUE, *Joint Declaration on the Doctrine of Justification*, in "Origins", 199, n° 28/8, pp. 120-127.

<sup>10</sup> P. Bobrinskoj, *Una risposta ortodossa*, in "Concilium", 1972 n° 4, p. 117.

<sup>11</sup> R. Bertalot, *Studio critico su BEM: i ministeri*, in AA. VV., *Ecumenismo anni '80. Atti della XXI sessione di formazione ecumenica organizzata dal Segretariato Attività ecumeniche - SAE*, Verona 1984, p. 247.

<sup>12</sup> COMMISSION MIXTE LUTHERIENNE - REFORMEE - CATHOLIQUE ROMAINE, *Rapport final. La théologie du mariage et les problèmes des mariages mixtes*, in "Information service", 1978 n° 36, n° 12 du document; J. E. Maldonato, *Matrimonio*, in AA. VV., *Dizionario del movimento ecumenico*, Milano 1986, p. 713; A. Dumas, *Matrimonio*, in AA. VV., *Dizionario del movimento ecumenico*, Milano 1986, p. 710; Cf. VATICAN COUNCIL II, *Costituzione pastorale "Gaudium et spes"*, Vatican City 1965, n° 48, 2 (Cf. the role of the Holy Spirit and the spiritual dimension put on the foreground).

<sup>13</sup> A. Falconer, *The Church: God's Gift to the World - On the Nature and Purpose of the Church-*, in "Centro pro unione", 2001 n° 59, pp. 23-29.

<sup>14</sup> Cf. J. P. Farelly, *The Origin of Marian Ecumenism and the Ecumenical Society of the Blessed Virgin Mary*, Wallington, Surrey 1993; Papers studied and gathered into volumes edited by A. Stacpoole, *Mary's Place in Christian Dialogue*, New York 1982, *Mary and the Churches*, New York 1987, and *Mary in Doctrine and Devotion*, New York 1990; also J. De Satgt, *Mary and the Christian Gospel*, London 1976; M. O'Carroll, *Theotokos: A Theological Encyclopaedia of the Blessed Virgin Mary*, London 1984; and J. Macquarrie, *Mary for all Christians*, London 1991; M. Thurian, *The Ways of Worship*, London 1951, p. 289; W. Loewenich, *Modern Catholicism*, New York 1959, p. 234; J. Daniélou, *The Heart of the Problem*, in J. Bosc, *The Catholic Protestant Dialogue*, Baltimore (US) 1960, pp. 124-125; ANGLICAN – ROMAN CATHOLIC INTERNATIONAL COMMISSION, *Authority in the Church II, (Windsor Statement) 1981*, in H. Meyer – L. Vischer (ed.), *Growth in Agreement: Ecumenical Documents H, Reports and Agreed Statements of Ecumenical Conversations on a World Level*, New York 1984], pp. 114-115, n° 30; D. Flanagan, *An Ecumenical Future for Roman Catholic Theology of Mary*, in A. Stacpoole, *Occasional Papers of the Ecumenical Society of the Blessed Virgin Mary 1970-1980*, New York 1982, p. 5; A. B. Vaughan, *The Development of Marian Doctrine as an Ecumenical Problem*, in "Marian Studies", 1964 n° XV, p. 36; W. Burghardt, *Mary and Reunion*, in "Catholic Mind", 1962 n° LX, p. 15; Y. Congar, *Dialogue between Christians. Catholic Contribution to Ecumenism*, Westminster (US) 1966, p. 408; F. M. Jelly, *The Theological Context of an Introduction to Chapter 8 of "Lumen gentium"*, in "Marian Studies", 1986 n° 37, pp.50-61; idem, *Roman Catholic Ecumenical Response to the theme "Ut unum sint"*, in "Marian Studies", 1997 n° 48, p. 131; Paolo VI, *Ai partecipanti al 4° Congresso mariano mondiale (2 febbraio 1965)*, in idem, *Insegnamenti di Paolo VI*, Vatican City 1965, pp. 68-69; CANADIAN ANGLICAN – ROMAN CATHOLIC DIALOGUE, *Canadian ARC: Remarks on the Congregation for the Doctrine of the Faith's ?Observations on the Final Report of ARCIC?, April 1983*, in "One in Christ", 1984 n° 20, pp. 257-272; J. W. Witmer – J. R. WRITE (ed.), *Called to Full Unity: Documents on Anglican-Roman Catholic Relations 1966-1983*, Washington 1986, pp. 308-327, 324; Cf. also ANGLICAN – ORTHODOX DIALOGUE, *The Dublin Agreed Statement 1984*, London 1984, p. 37, n° 75 del documento; FAITH AND ORDER, *Confessing the One Faith: An Ecumenical Explanation of the Apostolic Faith as it is confessed in the Nicene-Constantinopolitan Creed (381)*, Geneva 1991, p. 53, n° 122 del documento; J. W. Witmer – J. R. WRITE (ed.), *Called to Full Unity: Documents on Anglican-Roman Catholic Relations 1966-1983*, Washington 1986, pp. 325-326; WORLD METHODIST COUNCIL – ROMAN CATHOLIC JOINT COMMISSION, *Denver*

peripheral in the overall style of dialogues. There could be a possibility to look spiritually to the main Christian thematics, treating them in such a way as to become revealing, as broader than ecclesiological 'technical'.

*The open field of participation and sharing in dialogues towards a total search for God's mystery*

Through dialogue, the Word of God has been a continuous threshold to further insights.<sup>1</sup> As a new 'charism' of our times to the Churches,<sup>2</sup> dialogues which restrict themselves to Christological exclusivism<sup>3</sup> could close up in intransigent strictness,<sup>4</sup> whereas the Holy Spirit and His presence in/among us is the first Subject in living dialogue,<sup>5</sup> beyond a reduced view on the 'redemptive' priority.<sup>6</sup> A renewed approach on the 'messianic' prospective opened up the dialogues<sup>7</sup> beyond any temptation to 'monism',<sup>8</sup> to draw the implications of the 'kenotic ethos' as understandings towards a better comprehension of the role of the Churches,<sup>9</sup> belonging to the unique people of God,<sup>10</sup> in common reference to Abraham.<sup>11</sup> Dialogue is unavoidably involved in open common Christian sharing related to other beliefs and religious intuitions.<sup>12</sup> Spiritual theology would look at the serious demand

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Report, in H. Meyer – L. Vischer, *Growth in Agreement: Ecumenical Documents II. Reports and Agreed Statements of Ecumenical Conversations on a World Level*, New York 1984, p. 321, n° 63 del documento; *Towards a Statement on the Church*, in "Information Service", 1986 n° 20, pp. 206-216.

<sup>1</sup> P. Grech, *Fonti giudaiche nell'esegesi del I° secolo*, in «Vita monastica», 1981 n° 146, pp. 11-26; M. Pesce, *Elementi di interpretazione della Scrittura nel primo secolo*, in «Vita monastica», 1981 n° 146, pp. 27-29; M. Cunz, *Per una spiritualità cristiana del giudaismo*, in «Vita monastica», 1981 n° 146, pp. 11-132; J. Smeets, *Ipotesi di interdipendenza fra tradizioni e interpretazioni bibliche*, in «Vita monastica», 1981 n° 146, pp. 70-76; J. Des Rochettes, *Vivere: un criterio di ermeneutica biblica nella tradizione rabbinica*, in «Vita monastica», 1981 n° 146, pp. 77-99; COMMISSION BIBLIQUE PONTIFICALE, *L'interprétation de la Bible dans l'Eglise*, in «La documentation catholique», 1994 n° 2085, pp.21-22; Cf. COLLOQUIO DI CAMALDOLI, *Il dialogo ebraico-cristiano oggi*, in «Vita monastica», 1986 n° 166-167; Cf. F. Kö nig, *Address at the Lateran University "Catholic-Jewish Relations: Perspectives and Guidelines*, in «Information Service», 1990 n° 77, p.79

<sup>2</sup> P. Rossano, *Missione e dialogo*, in «Oikumenikon», 1973 n° 10, p. 229, 237.

<sup>3</sup> COMMISSION INTERNATIONALE LUTHERIENNE - CATHOLIQUE, *La compréhension de l'Eglise à la lumière de la justification*, in «La documentation catholique», 1994 n° 2101, pp. 813-814 n° 10-12.

<sup>4</sup> P. Evdokimov, *Esprit Saint et prière pour l'unité*, in AA. VV., *La prière pour l'unité*, Taizé 1972, pp. 20-21; G. Cereti, *Il concetto di riforma proprio del Vaticano II*, in idem, *Riforma della Chiesa e unità dei cristiani*, Verona 1984, pp. 224-247, e ss. 248-272; Y. Congar, *Pneumatologie ou 'christomonisme' dans la tradition latine?*, in AA. VV., *Ecclesia a Spiritu Sancto edocta, Mélanges G. Philips*, Gembloux 1970, pp. 41-83.

<sup>5</sup> Cf. Y. Congar, *Vorschläge für den Dialog*, in «Kerygma und Dogma», 1966 n° 3; Cf. M. Buber, *Il principio dialogico e altri saggi*, Cisinello Balsamo, 1994; A. Rigobello, *Una giustificazione storica e teoretica al dialogo*, in «L'Osservatore romano», 8/6/1994, p. 8; JOINT WORKING GROUP OF THE WORLD COUNCIL OF CHURCHES AND THE ROMAN CATHOLIC CHURCH, *On the Ecumenical Dialogue*, in «The Ecumenical Review», 1964 n° 4, p. 473.

<sup>6</sup> WORLD COUNCIL OF CHURCHES, *Christian Encounter with men of other Beliefs*, in «The Ecumenical Review», 1964 n° 16, pp. 451-452; idem, *Guidelines on Dialogue*, in «Mission Trends», 1979 n° 5, p. 139.

<sup>7</sup> L. Sestieri, *Gli ebrei di fronte a Gesù*, in «Vita monastica», 1984 n° 39, pp. 40-63; P. C. Bori, *La polemica anti giudaica nel N. T.*, in «Vita monastica», 1984 n° 39, pp. 64-73; Cf. COLLOQUIO DI CAMALDOLI, *L'attesa messianica oggi*, in «Vita monastica», 1987 n° 46; S. J. Sierra, *L'attesa messianica nell'ebraismo oggi*, in «Vita monastica», 1984 n° 39, pp. 39-59; C. Molari, *L'attesa messianica oggi nel cristianesimo*, in «Vita monastica», 1984 n° 39, pp. 60-90; G. Scuderi, *Le attese messianiche nella tradizione protestante*, in «Vita monastica», 1984 n° 39, pp. 91-129

<sup>8</sup> Cf. COLLOQUIO DI CAMALDOLI, *Gesù Ebreo provocazione e mistero*, in «Vita monastica», 1984 n° 39; J. Mayer, *Il giudaismo del secondo tempio*, Brescia 1991, p. 52; G. Segalla, *La terza ricerca di Gesù storico: il Rabbi ebreo di Nazaret e il Messia crocifisso*, in «Studia patavina», 1993 n° 3, p. 7; C. Dodd, *L'interpretazione del quarto Vangelo*, Brescia 1987, pp. 30-35; Cf. il superamento di alcune ristrettezze in G. Ricciotti, *Vita di Gesù Cristo*, Milano 1964, pp. 8-49; E. Käsemann, *Il problema di Gesù storico*, in idem, *Saggi esegetici*, Casale Monferrato 1985, pp. 30-32; M. Pesce, *Discepolato gesuano e discepolato rabbinico, problemi e prospettive della comprensione*, in «ANRW», 1984 n° 3, pp. 352-359; P. Sacchi, *Riflessioni sul problema della formazione culturale di Gesù*, Enoch 1992, pp. 243-260; E. P. Sanders, *Gesù e il giudaismo*, Genova 1992, pp. 83-102; G. Vermes, *Gesù l'ebreo*, Roma 1983, pp. 15-32; P. Sacchi, *Gesù e i movimenti della sua epoca*, in «Vita monastica», 1984 n° 39, pp. 7-39; J.-M. R. Tillard, *L'avenir de FOI ET CONSTITUTION*, in FOI ET CONSTITUTION, *La cinquième conférence mondiale de FOI ET CONSTITUTION*, in «Information service», 1994 n° 85, p. 37; P. Sacchi, *Il messianismo ebraico dalle origini al sec. II d. C.*, in «Vita monastica», 1987 n° 46, pp. 14-38.

<sup>9</sup> L. Orsy, "Kenosis": *The Door to Christian Unity*, in "Origins", 1993 n° 3, pp. 38-41; Cf. Patriarch Bartolomeos I preaching (29/6/1995) in S. Peter's Basilica, quoted by C. Molari, *Per una Chiesa che ha ceduto al compromesso (Tiatira - Ap 2, 18-29)*, in AA. VV., *Urgenze della storia e profezia ecumenica*, Roma 1996, p. 241.

<sup>10</sup> E. Bianchi, *Dossier, il dialogo cristiani-ebrei, problema - ambiguità - prospettive*, in «Missione oggi», 1993 n° 5, p. 37; Cf. A. Bea, *Il popolo ebraico nel piano divino della salvezza*, in L. Sestieri - G. Cereti, *Le chiese cristiane e l'ebraismo*, Casale Monferrato 1983, pp. 76-80; CONFERENZA EPISCOPALE TEDESCA, *Rapporti fra Chiesa ed ebraismo*, Casale Monferrato 1983, pp. 304-305; C. Thoma, *L'ebraismo come realtà religiosa*, in idem, *Teologia cristiana dell'ebraismo*, Casale Monferrato 1983, pp. 192-193; SINODO DELLA CHIESA RIFORMATA OLANDESE, *Proposte per una riflessione teologica su Israele*, in L. Sestieri - G. Cereti, *Le chiese cristiane e l'ebraismo*, Casale Monferrato 1983, pp. 143-145; J. Willebrands - E. Toaff, *Il dialogo cattolici ebrei nel XV della Nostra Aetate*, Casale Monferrato 1983, pp. 324-330; Cf. J. Willebrands, *Apporto degli ebrei alla civiltà europea*, in «Rocca», 1992 n° 1.

<sup>11</sup> E. Bianchi, *Gesù e il Dio di Abramo*, in AA. VV., *Chi dite che Io sia?*, Roma 1992, p. 63.

<sup>12</sup> COMMISSION INTERNATIONALE LUTHERIENNE - CATHOLIQUE, *La compréhension de l'Eglise à la lumière de la justification*, in «La documentation catholique», 1994 n° 2101, p. 814 n° 16; E. Bianchi, *Dossier, il dialogo cristiani-ebrei, problema - ambiguità - prospettive*, in «Missione oggi», 1993 n° 5, p. 37; Cf. A. Bea, *Il popolo ebraico nel piano divino della salvezza*, in L. Sestieri - G. Cereti, *Le chiese cristiane e l'ebraismo*, Casale Monferrato 1983, pp. 76-80; CONFERENZA EPISCOPALE TEDESCA, *Rapporti fra Chiesa ed ebraismo*, Casale Monferrato 1983, pp. 304-305; C. Thoma, *L'ebraismo come realtà religiosa*, in idem, *Teologia cristiana dell'ebraismo*, Casale Monferrato 1983, pp. 192-193; SINODO DELLA CHIESA RIFORMATA OLANDESE, *Proposte per una riflessione teologica su Israele*, in L. Sestieri - G. Cereti, *Le chiese cristiane e l'ebraismo*, Casale

of spiritual experience in today's world, taking into account the complex network of interreligious presences and contacts. Exploring the convergent thirst for God-experiences, without immediate incidences on ecclesiological boundaries, these open 'workshops' could help the ecumenical movement to grow young again.

### 3° CRITERION: RECONCILIATION CAN BE FOUND THROUGH RENEWAL OF LIFE OF THE CHURCHES, THANKS TO THE GIFTS OF THE SPIRIT, IN COOPERATION AND COMMON WITNESS, FOSTERING A SPIRITUAL REDISCOVERY OF COMMITMENT IN EVANGELICAL OBEDIENCE

The third criterion concerns the effective prosecution throughout the total Church experience of the ecumenical starting point. At the spiritual level, this third criterion reminds us of the advance towards holiness as transfiguration of all the aspects and dimensions of Christian existence. A renewed life of the Churches opens the road towards full reconciliation,<sup>1</sup> from the sources and gifts of the Spirit and looking at the ultimate eschatological accomplishment<sup>2</sup>, creating 'irreversibility'<sup>3</sup> through His divine 'nexus',<sup>4</sup> beyond formal and specific ecclesial membership.<sup>5</sup>

*Unity from God's 'newness' in His holiness confers a prophetic quality to reconciliation.*

Without the newness of God's Love to all mankind, ecumenism could be only a Christian strategy facing menacing 'dangers'.<sup>6</sup> The Spirit actualizes, instead, the 'essere cum': being 'with' and being 'for' the others.<sup>7</sup> His gifts are permanently rebuilding the 'koinonia',<sup>8</sup> from God's communion both in 'equality' and 'distinction'.<sup>9</sup> This is a real ascetical enterprise,<sup>10</sup> from the Spirit 'emptying Himself' in offering His gifts,<sup>11</sup> in order to avoid a kind of unity which would be promoted for its own sake<sup>12</sup>

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Monferrato 1983, pp. 143-145; J. Willebrands - E. Toaff, *Il dialogo cattolici ebrei nel XV della Nostra Aetate*, Casale Monferrato 1983, pp. 324-330; Cf. J. Willebrands, *Apporto degli ebrei alla civiltà europea*, in "Rocca", 1992 n° 1.

<sup>1</sup> SEGRETARIATO PER L'UNIONE DEI CRISTIANI, *Directorium oecumenicum*, pars I, Roma 1969, p. 5; VATICAN COUNCIL II, *Decree "Unitatis redintegratio"*, Vatican City 1965, n° 7; Cf. la definizione data dagli istituti ecumenici d'Europa e dell'America settentrionale riuniti a Bossey (27/6 - 2/7 1971), in J. Hamer, *Rapport du Secrétaire*, in "Information service", 1971 n° 13, p. 11; R. Niebuhr, *Essays in Applied Christianity*, New York 1959, p. 281.

<sup>2</sup> JOINT WORKING GROUP (JOINT THEOLOGICAL COMMISSION) OF THE WORLD COUNCIL OF CHURCHES AND THE ROMAN CATHOLIC CHURCH, *Catholicity and Apostolicity*, in "One in Christ", 1970 n° 3, pp. 465-466; WORLD COUNCIL OF CHURCHES, *The New Delhi Report*, London 1962, p. 116; G. Pattaro, *Corso di teologia dell'ecumenismo*, Brescia 1985, pp. 14-15; S. Spinsanti, *Ecumenismo spirituale*, in AA. VV., *Nuovo dizionario di spiritualità*, Roma 1979, pp. 466, 471; N. Nissiotis, *L'aspetto pneumatologico della cattolicità della Chiesa*, in E. Lanne, *Le esigenze dell'unità. Saggi dopo Uppsala pubblicati dalla Commissione Fede e Costituzione del Consiglio ecumenico delle Chiese*, Roma 1971, pp. 50-51; A. H. van den Heuvel, *The fifth Assembly at Nairobi*, in *The Ecumenical Review*, 1976 n° 26, p. 97; VATICAN COUNCIL II, *Dogmatic Constitution "Lumen gentium"*, Vatican City 1965, n° 13; Cf. Y. Congar, *Chrétiens en dialogue. Contributions catholiques à l'oecuménisme*, Paris 1964; E. Schlink, *Le décret sur l'oecuménisme*, in AA. VV., *Le dialogue est ouvert*, Neuchatel 1965, pp. 185-221; G. Cereti, *Commento al Decreto sull'ecumenismo*, Torino 1966; B. Forte, *Le acquisizioni attuali della Chiesa cattolica in materia di ecumenismo*, in AA. VV., *La formazione ecumenica nella Chiesa particolare*, Roma 1988, pp. 26-34; W. A. Visser't Hooft, *Les exigences de notre vocation commune*, Paris 1960, p. 35.

<sup>3</sup> K. Barth, *Kirchliche Dogmatik*, Band I, 1, Zürich 1975, S. 478-479; H. Mühlen, *L'Esprit dans l'Eglise*, Paris 1969, vol. I, p. 261..

<sup>4</sup> H. Mühlen, *Der Heilige Geist als Person*, Münster 1963, S. 323, 329.  
<sup>5</sup> С. Булгаков / S. Bulgakov, *Утешитель / Le Paraclét*, Таллинн 1936 / Paris 1944, стр. 163, 185 / pp. 212, 235; P. Tillich, *Systematic Theology*, vol. III, London 1968, p. 295; GROUPE DES DOMBES, *L'Esprit-Saint, l'Eglise et les sacrements*, in «La documentation catholique», 1980 n° 1785, p. 432, n° 89.

<sup>6</sup> WORLD COUNCIL OF CHURCHES, *The New Delhi Report*, London 1962, pp. 133-134, n° 57; E. Schlink, *Le décret sur l'oecuménisme*, in AA. VV., *Le dialogue est ouvert*, Neuchatel 1965, p. 217

<sup>7</sup> F. Wilfred, *Beyond settled Foundations*, Trichy 1993, pp. 50-52; Cf. Monchanin, *The Quest of the Absolute*, in *Cross Currents*, 19 (1969), pp. 85, 87; Cf. J. Monchanin, *Théologie et Mystique du Saint-Esprit*, in *Dieu Vivant*, 23 (1953), quoted in Henri De Lubac, *Images de l'Abbé Monchanin*, Paris 1957, p. 116; Cf. E. Brunner, *Das Ewige als Zukunft und Gegenwart*, Hamburg 1965, S. 61-62..

<sup>8</sup> A. Denaux, *L'Eglise comme communion, II, Réflexions à propos du rapport final du synode extraordinaire de 1985*, in *Nouvelle revue théologique*, 1988 n° 110, pp. 161-162; ROMAN CATHOLIC / METHODIST INTERNATIONAL COMMISSION, *The apostolic Tradition*, in *Information Service*, 1991 n° 78, p. 220 n° 59.

<sup>9</sup> ORTHODOX - ROMAN CATHOLIC DIALOGUE (USA), *An Agreed Statement on the Church*, New York 1975, p. 2, n° 2; GRUPPO DI STUDIO I, *La comunione nel Padre, nel Figlio e nello Spirito Santo*, in AA. VV., *Regno come comunione*, Torino 1980, p. 198; A. Ablondi, *La comunione ecumenica in Italia: tappe di un cammino*, in AA. VV., *Regno come comunione*, Torino 1980, pp. 16, 22.

<sup>10</sup> N. Nissiotis, *Formen und Probleme des ökumenischen Dialogs*, in *Kerygma und Dogma*, 1966 n° 3, S. 200.

<sup>11</sup> С. Булгаков / S. Bulgakov, *Утешитель / Le Paraclét*, Таллинн 1936 / Paris 1944, стр. 94-95, 152, 219 / pp. 145-146, 212, 269.

<sup>12</sup> WORLD COUNCIL OF CHURCHES, *The New Delhi Report*, London 1962, pp. 133-134, n° 57.

instead of being a 'gift',<sup>1</sup> reducing itself to a 'unity in sin'.<sup>2</sup> The Spirit stimulates participation in the prophetic ministry of Christ.<sup>3</sup> Prophecy is a remediation of memory,<sup>4</sup> similar to historical memory as 'remembering the future'.<sup>5</sup> Because of its initiative to denounce, prophecy may create fractures.<sup>6</sup> Prophecy pushes the dialectics of freedom:<sup>7</sup> anticipation in the "weakness of language."<sup>8</sup> The Spirit is Himself the 'Announcer' of the apostolic Message.<sup>9</sup> From the renewal movements<sup>10</sup> 'new life' should become a 'normal' way of life of the Churches,<sup>11</sup> knowing about the difficulties in assuming ecclesiastical summits.<sup>12</sup> Renewal would put in practice what anticipators preannounced,<sup>13</sup> opening the ecumenical movement to a prospective attitude.<sup>14</sup> Past ecclesiologies feared renewal as emotional autosatisfaction or as external 'aggiornamento',<sup>15</sup> pulling down any prophetic view.<sup>16</sup> Spiritual inspirers of the ecumenical movement spoke about 'spiritual emulation', the resilient pivot of the movement.<sup>17</sup> Holiness is itself renewal of life in the Holy Spirit.

*Cooperation confirms the concrete commitment in living togetherness, starting from humble cooperation.*

A primary methodology of renewal is 'cooperation' (accomplishing together all what we can, except what we are effectively yet obliged to do separately,<sup>18</sup> in subsidiarity,<sup>19</sup>) as maximal commitment without intentions of domination:<sup>20</sup> i. e., through the evangelical imitation of the profile of 'Christ-servant',<sup>21</sup> rediscovering a similar fidelity through the broader diversity of traditions.<sup>22</sup> Cooperation does not leave the Churches as they are. Sharing in their financial potentialities<sup>23</sup> and looking at a common conduct of Church initiatives,<sup>24</sup> the prioritized fields of cooperation are peace and justice,<sup>25</sup> towards safe-keeping of creation,<sup>26</sup> in a 'diakonia' to the excluded:<sup>27</sup> It should be a credible

<sup>1</sup> B. Forte, *Le acquisizioni attuali della Chiesa cattolica in materia di ecumenismo*, in AA. VV., *La formazione ecumenica nella Chiesa particolare*, Roma 1988.

<sup>2</sup> CHURCH OF NORWAY THEOLOGICAL COMMITTEE FOR ECUMENICAL QUESTIONS, *FAITH AND ORDER* paper n° 1, Geneva 1972, p. 12.

<sup>3</sup> H. Holstein, *Hiérarchie et peuple de Dieu*, Paris 1970, p. 38.

<sup>4</sup> P. Bovati, *Il corpo vivente: riflessioni sulla vocazione profetica II*, in "La rivista del clero italiano", 1987 n° 5, p. 342.

<sup>5</sup> S. Grégoire de Nyse. P.G. 44, 835, in P. Evdokimov, *L'art de l'icône, théologie de la beauté*, Bruxelles 1972, pp. 60-61.

<sup>6</sup> P. Tillich, *Systematic Theology*, London 1968, vol. I, p. 181; P. Ricca, *Per una Chiesa che tollera l'idolatria*, in AA. VV., *Urgenze della storia e profezia ecumenica*, Roma 1996, pp. 228-229.

<sup>7</sup> Н. Бердяев / N. Berdjajev, *Смысл истории / Il senso della storia*, Берлин 1923 / Milano 1977, стр. 30-31, 45-46, 93-94 / pp. 28-29, 40-41, 67; С. Булгаков / S. Bulgakov, *Свет не вечерний / La lumière sans déclin*, Москва 1917 (Glasgow 1971) / Lausanne 1990, стр. 413 / p. 378; P. Evdokimov, *La connaissance de Dieu selon la tradition orientale*, Lyon 1967, pp. 32-35.

<sup>8</sup> M. Russotto, *Profezia. Il coraggio della parola debole*, in «Ricerca», 1995 n° 4, pp. 6-7.

<sup>9</sup> M. Jousse, *La manducation de la Parole*, Paris 1975, p. 180; G. Ebeling, *Das Wesen des christlichen Glaubens*, Hamburg 1959, S. 94.

<sup>10</sup> VATICAN COUNCIL II, *Decree "Unitatis redintegratio"*, Vatican City, n° 6.

<sup>11</sup> G. Baum, *Unity or renewal?* in «The Ecumenist», 1974 n° 1, p. 7.

<sup>12</sup> R. Tucci, *Rapport à la rencontre des délégués oecuméniques locaux*, in «Information service», 1973 n° 20, p. 10.

<sup>13</sup> G. Baum, *Unity or renewal?* in «The Ecumenist», 1974 n° 1, p. 7.

<sup>14</sup> N. Nissiotis, *Formen und Problemen des ökumenischen Dialogs*, in Kerygma und Dogma, 1966, n. 3, S. 188-189; Ch. Moeller, *Il rinnovamento della dottrina sull'uomo*, in AA. VV., *Teologia del rinnovamento*, Assisi 1969, p. 213.

<sup>15</sup> A. Ottaviani, *Il baluardo*, Roma 1961, pp. 279-280; G. Vahanian, *The Death of God*, New York 1961, pp. 5, 72, 73; Cf. E. Masina, *Cristianesimo senza Cristo*, Assisi 1968, pp. 5-16.

<sup>16</sup> A. M. Aagaard, *In Defence of the Body. Writings on "Being Church" in Ecumenical Conversation*, in "Centro pro Unione", 2002 n° 61, p. 5; W. A. Visser't Hooft, *Les tâches des Eglises dans la situation oecuménique nouvelle*, in «Irénikon», 1966 n° 1, pp. 168-169; P. Stefani, *Alle sette Chiese*, in AA. VV., *Urgenze della storia e profezia ecumenica*, Roma 1996, pp. 200-201.

<sup>17</sup> P. Couturier, *Oecuménisme spirituel. Les écrits de l'Abbé Couturier*, Paris 1963, pp. 111-143.

<sup>18</sup> Cf. in L. Vischer, *Documentary History of the ecumenical Movement*, London 1975, pp. 86, 104, 151 (From the New Delhi Report).

<sup>19</sup> Cf. Pio XI, *Enciclica "Quadragesimo anno"*, in "Acta Apostolicae Sedis", 1931 n° 23, p. 203; Cf. Giovanni XXIII, *Enciclica "Mater et Magistra"*, Vatican City 1962, n° 53; A. Dulles, *The resilient Church*, New York 1979, p. 182.

<sup>20</sup> Giovanni Paolo II, *Discorso "Alla Delegazione Copta Ortodossa"*, (22 giugno), in idem, *Insegnamenti di Giovanni Paolo II*, Vatican City 1979, vol. 1 p. 1005.

<sup>21</sup> JOINT WORKING GROUP OF THE WORLD COUNCIL OF CHURCHES AND THE ROMAN CATHOLIC CHURCH, *Common Witness*, in "Information Service", 1980, pp. 148-149, n° 47.

<sup>22</sup> Giovanni Paolo II, *Alla delegazione Copta ortodossa*, in idem, *Insegnamenti di Giovanni Paolo II*, Vatican City 1979, vol. 11, p. 1605; Giovanni Paolo II, *Lettera al cardinale J. Slipey, per il millennio del cristianesimo in Rus-Ucraina*, in idem, *Insegnamenti di Giovanni Paolo II*, Vatican City 1979, vol. 11, p. 1564.

<sup>23</sup> D. E. Johnson, *Uppsala to Nairobi, 1968-1975*, New York 1975, p. 177.

<sup>24</sup> WORLD COUNCIL OF CHURCHES, *The Role of the Diakonia of the Church in contemporary Society*, Geneva 1966, p. 34.

<sup>25</sup> Giovanni Paolo II, *Homelia all'incontro ecumenico di preghiera - Viaggio negli Stati Uniti (7 ottobre)*, in idem, *Insegnamenti di Giovanni Paolo II*, Vatican City 1979, vol. 2, p. 693.

<sup>26</sup> C. M. Martini, *L'assemblea ecumenica di Basilea: "Pace nella giustizia"*, in "La Civiltà cattolica", 1989 n° 140, pp. 462-471.

<sup>27</sup> K. Srisang, *Perspectives on political Ethics. An Ecumenical Enquiry*, Geneva 1983, pp. 37-39.

witness, addressed to mankind,<sup>1</sup> looking for the ‘signs of the time’<sup>2</sup> through attentively listening to those who feel, in their dissatisfaction, the insufficiency of holiness<sup>3</sup> over against globalization and deregulation<sup>4</sup> and its “market fundamentalism”<sup>5</sup> being the cause of isolation and the temptation of integrism.<sup>6</sup>

*Common witness is the epicletical consecration of the effective commitment beyond operational intent.*

In this ‘consecration’ of the Spirit,<sup>7</sup> the commitment of common witness, not as uniform witness<sup>8</sup> but assuming the tensions of the process,<sup>9</sup> is the best revealer of the manifold gifts of the Spirit,<sup>10</sup> overcoming past ecclesiological overstrain like proselytism<sup>11</sup> and possible misunderstandings about ‘new evangelization’<sup>12</sup> (abandoning ‘evangelization’ used in singular wording<sup>13</sup>) in the unique apostolicity of the Church.<sup>14</sup> Renewal is a conversion to ‘truth’ as moving beyond established frontiers,<sup>15</sup> ‘understanding from the inside’ or ‘deep’ understanding,<sup>16</sup> from the liturgical life of the Churches.<sup>17</sup> It has been said that unity as holiness is confronted with two obstacles ‘*ad intra*’, hierarchical and dogmatic maximalisms.<sup>18</sup> The hindrance is not constituted by the institution, but by its prevalence, and even by the ecumenical institutionalization.<sup>19</sup> From the Johannine witness on the prayer of Jesus for unity, the ecumenical venture is itself ‘Johannine’, beyond ecclesiological hierarchism.<sup>20</sup> Instead of arguing around the ecclesiological difficulties of common witness, a common prospective on ‘apostolic spirituality’ could be sought. From the ecumenical experience, an ecumenical spirituality could deepen our understanding of obedience as listening to the renewing Spirit. Spiritual theology would develop an approach to ‘spiritual direction’ on the basis of common sharing in witness, where ‘direction’ opens itself beyond authoritarian imposition, towards a reciprocal search for ‘wisdom’ in holiness. Again, we

<sup>1</sup> Giovanni Paolo II, *Discorso “Vincere con il bene il male”, (21 gennaio)*, in idem, *Insegnamenti di Giovanni Paolo II*, Vatican City 1979, vol. 1, p. 91; Giovanni Paolo II, *Discorso “Al Corpo Diplomatico”, (12 gennaio)*, in idem, *Insegnamenti di Giovanni Paolo II*, Vatican City 1979, vol. 1, p. 46; Giovanni Paolo II, *Homilia alla Messa Pontificale in onore di S. Stanislao a Cracovia - Viaggio in Polonia”, (10 giugno)*, in idem, *Insegnamenti di Giovanni Paolo II*, Vatican City 1979, vol. 1, pp. 1520-1521.

<sup>2</sup> UGANDAN EPISCOPAL CONFERENCE, *Pastoral Letter “With a new Heart and a new Spirit”*, Kampala 1986, n° 129; S. Agourides, *The social Character of Orthodoxy*, in A. J. Philippou, *The Orthodox Ethos*, Oxford 1964, pp. 212-218.

<sup>3</sup> Y. de Moncheuil, *Aspects de l’Eglise*, Paris 1948, pp. 86-87.

<sup>4</sup> WORLD COUNCIL OF CHURCHES, *World Assembly of Harare, Eighth Assembly of the World Council of Churches. [8th assembly/50th anniversary] Together on the Way*, in “Internet” 2001, <http://www.wcc-coe.org/wcc/assembly/fpre2d-e.html>: 5.3, 6; LUTHERAN WORLD FEDERATION, *The Implications of Justification in the World's Contexts. The Day of the Reformation. October 31, 1998, Lutherstadt Wittenberg*, in Internet 1999, <http://www.lutheranworld.org/wittenberg/document/theses.html>.

<sup>5</sup> Br. Geremek, *Unis par la nécessité d’agir pour le bien de l’homme*, in “La documentation catholique”, 2002 n° 2279, pp. 919-920.

<sup>6</sup> G. Y. Boscán, *Dialogo tra le identità culturali nei processi di globalizzazione*, in UNESCO – CENTRE DE RECHERCHE “JACQUES MARITAIN”, *Comunicazione e politiche interculturali per il dialogo e la pace*, Roma 2000, p. 16.

<sup>7</sup> J. M. R. Tillard, *L’Esprit-Saint était-il à Camberra?*, in “Irenikon”, 1991 n° 2, p. 164.

<sup>8</sup> JOINT WORKING GROUP OF THE WORLD COUNCIL OF CHURCHES AND THE ROMAN CATHOLIC CHURCH, *Common Witness*, in “Information Service”, 1980 n° 44, p. 148, n° 40.

<sup>9</sup> JOINT WORKING GROUP OF THE WORLD COUNCIL OF CHURCHES AND THE ROMAN CATHOLIC CHURCH, *Common Witness*, in “Information Service”, 1980 n° 44, p. 148, n° 41.

<sup>10</sup> GROUPE MIXTE DE TRAVAIL DU CONSEIL OECUMÉNIQUE DES EGLISES ET DE L’EGLISE CATHOLIQUE, *Témoignage commun et prosélytisme de mauvais aloi*, in “La Documentation catholique”, 1972 n° 1575, pp. 1081-1082, n° 40-41.

<sup>11</sup> Cf. L. Feldkämpfer, *25 Years “Dei Verbum” and the Catholic biblical Federation*, in “Information Service”, 1990 n° 77, p. 62.

<sup>12</sup> GROUPE MIXTE DE TRAVAIL DU CONSEIL OECUMÉNIQUE DES EGLISES ET DE L’EGLISE CATHOLIQUE, *Témoignage commun et prosélytisme de mauvais aloi*, in “La Documentation catholique”, 1972 n° 1575, pp. 1081-1082, n° 40-41; John Paul II, *Encyclical Letter, “Redemptoris missio”*, Vatican City 1990, n° 33; H. Carrier, *New Evangelization*, in R. Latourelle - R. Fisichella, *Dictionary of fundamental Theology*, p. 287; Cf. “le nouvel avent de l’Eglise”, e. g., in C. Sarrasin, *Le pape Jean Paul II demande une nouvelle évangélisation*, in AA. VV., *Sainteté et nouvelle évangélisation*, Vénasque 1992, pp. 9-38.

<sup>13</sup> John Paul II, *Apostolic Exhortation “Ecclesia in Africa”*, Vatican City 1995, n° 18.

<sup>14</sup> GROUPE MIXTE DE TRAVAIL DU CONSEIL OECUMÉNIQUE DES EGLISES ET DE L’EGLISE CATHOLIQUE, *Témoignage commun et prosélytisme de mauvais aloi*, in “La Documentation catholique”, 1972 n° 1575, p. 1080, n° 28b.

<sup>15</sup> R. Niebuhr, *Essays in applied Christianity*, New York 1959, pp. 337-338; DIALOGUE DE LA FÉDÉRATION LUTHÉRIENNE MONDIALE ET DE L’EGLISE CATHOLIQUE ROMAINE, *Tous sous un seul Christ*, in “La documentation catholique”, 1980 n° 1785, p. 439, n° 28; SECRÉTARIAT POUR L’UNITÉ DES CHRÉTIENS, *Directorium oecumenicum*, pars I, Roma 1969, p. 1, n° 2b.

<sup>16</sup> M.-D. Chenu, *Storia della salvezza e storicità dell’uomo nel rinnovamento della teologia*, in AA. VV., *Teologia del rinnovamento*, Assisi 1969, p. 9; P. Tillich, *The Shaking of the Foundations*, London 1962, p. 60.

<sup>17</sup> METHODIST – CATHOLIC STATEMENT, *The Eucharist and the Churches*, in “Origins”, 1982 n° 44, p. 652.

<sup>18</sup> S. Bulgakov, *Dialog zwischen Gott und Mensch. Ein Beitrag zum christlichen Offenbarungsbegriff*, Marburg an der Lahn 1961, S. 43.

<sup>19</sup> W.A. Vissert’ Hooft, *Hat die Ökumenische Bewegung Zukunft?*, in “Ökumenische Rundschau” 1975 n° 2, S. 148; COLLOQUE INTERNATIONAL DE LIEBFRAUENBERG, *L’avenir de l’oecuménisme*, in “Unité chrétienne”, 1971 n° 21, p. 73.

<sup>20</sup> С. Булгаков / S. Bulgakov, *Святыя Петр и Иоанн, два первоапостола*, Париж 1926, стр. 3-7; С. Булгаков / S. Bulgakov, *Невеста Агнца*, Париж 1943, стр. 317; С. Булгаков / S. Bulgakov, *Очерки учения о Церкви*, II, in «Путь», 1926 n° 1, стр. 51.

could draw further implications from this second criterion: the need to deepen our spiritual vision on 'emulation' in 'renewal' beyond the past images on 'heroism' in sanctification,<sup>1</sup> as a tendency to prevail over the others in witness and commitment.

#### 4° CRITERIUM: UNITY AS FULL COMMUNION IN HOLINESS SHARED THROUGH EUCHARISTIC PARTICIPATION IS THE ECUMENICAL GOAL BEYOND ANY ECCLESIOLOGICAL STRUCTURATION OF UNITY.

The fourth criterion aims to evidence the end intention of the ecumenical promise. Ecumenical experience had to focus on the scope and goal of its intent on unity. Spiritual theology has to ask the key question for each Christian motivation: what is holiness in life? Past ecclesiologies did center the question on full communion on the basis of hierarchical ecclesiocentrism<sup>2</sup>. A first step to overcome ecclesiological blockage was the Roman conciliar distinction between fullness and 'fullness of the means of salvation' (and the known 'subsisti in...'),<sup>3</sup> beyond the goal of 'perfect institutionalism' as unity.<sup>4</sup> From God Himself, full communion is communion in Love<sup>5</sup> towards eschatological accomplishment<sup>6</sup> (unity ahead<sup>7</sup>) towards the promise of ultimate reconciliation of the Father with the whole creation.<sup>8</sup> Holiness is totally recapitulated in Love.<sup>9</sup> The ecumenical enemy of Love is 'power', power in leadership.<sup>10</sup> 'Ministerialization' is the 'identity card' for several past ecclesiologies;<sup>11</sup> instead Vatican II postponed ministry after the chapter on the 'people of God',<sup>12</sup> whose confines are never definitively closed.<sup>13</sup>

*Looking trustfully at our 'not full communion', reconciliation points beyond structural integrations.*

<sup>1</sup> Cf. the strange comparison of heroism with holiness in A. -J. Festugière, *La Sainteté*. Paris 1942, pp. 27-68.

<sup>2</sup> Y. Congar, *Lay People in the Church*, Westminster 1965, pp. 38-58; K. Rahner, *The Church after the Council*, New York 1966, p. 93.

<sup>3</sup> VATICAN COUNCIL II, *Dogmatic Constitution "Lumen gentium"*, Vatican City 1965, n° 8; A. Joos, *Perspectives oecuméniques du 1<sup>er</sup> chapitre de "Lumen gentium"*, in «Seminarium», 1970 n° 1, p. 39-41; Cf. K. McNamara, *Ecumenism in the Light of Vatican II*, in M. Adams, *Vatican II on Ecumenism*, Dublin 1966, pp. 76-79; ROMAN CATHOLIC CHURCH OF LATIN RITE, *Codex Iuris canonici*, Vatican City 1983, can. 204 n° 2; See A. Joos, *Movimento ecumenico e nuovo codice di diritto canonico*, in AA. VV., *Il nuovo codice di diritto canonico*, in «Utrumque ius», 1983 n° 9, pp. 316-318; A. Joos, *Movimento ecumenico e nuovo codice di diritto canonico*, in AA. VV., *Il nuovo codice di diritto canonico*, in «Utrumque ius», 1983 n° 9, pp. 316-318; W. B. Blakemore, *Konsequenzen für das ökumenische Gespräch*, in J.-C., Hampe, *Die Autorität der Freiheit*, B. I, München 1967, S. 330-331; W. Küppers, *La doctrine de l'Eglise au deuxième concile du Vatican, le point de vue vieux-catholique*, in G. Barauna (éd.), *L'Eglise de Vatican II*, vol. III, Paris 1965, p. 1350; H. Mühlen, *Der Kirchenbegriff des Konzils*, in J.-C., Hampe, *Die Autorität der Freiheit*, B. I, München 1967, S. 319; J.-J. von Allmen, *Remarks concerning the dogmatic Constitution of the Church*, in «Journal of ecumenical Studies», 1967 n° 4, p. 665; G. Thils, *L'Eglise et les Eglises*, Louvain 1967, pp. 42-46, 151-153.

<sup>4</sup> J. Feiner, *The Decree on Ecumenism*, in AA. VV., *Commentary on the Documents of Vatican II*, London 1971, Vol. 2<sup>a</sup>, p. 79.

<sup>5</sup> N. Afanas'ev, *La doctrine de la primauté à la lumière de l'ecclésiologie*, in «Istina», 1957 n° 4, p. 409; Cf. J. Charon, *L'homme à sa découverte*, Paris 1963, p. 186.

<sup>6</sup> Cf. J. Zizioulas, *L'Eucharistie, l'Evêque et l'Eglise durant les trois premiers siècles*, Paris 1994; G. Baillargeon, *Perspectives orthodoxes sur l'Eglise communion*, Montréal 1989; G. J. Bekes, *Eucaristia e Chiesa. Ricerca dell'unità nel dialogo ecumenico*, Casale Monferrato 1985; J. Meyendorff, *Unità della Chiesa, unità del genere umano*, in FEDE E COSTITUZIONE, *Unità della Chiesa, unità del genere umano*, Bologna 1972, p. 86; J. Miguez-Bonino, *Unità della Chiesa, unità del genere umano*, ibidem, p. 91; V. Vinay, *L'eucaristia come comunione nel pensiero della Riforma*, in AA. VV., *Regno come comunione*, Torino 1980, pp. 114, 119.

<sup>7</sup> WORLD COUNCIL OF CHURCHES, *Unity of the Church - next Steps, Report of the Faith and Order Conference at Salamanca 1973*, in idem, *What Kind of Unity?*, Geneva 1974, p. 121; FEDE E COSTITUZIONE, *Unità della Chiesa, Unità del Genere umano*, Bologna 1972, p. 79; J. Meyendorff, *Unità della Chiesa, unità del genere umano*, in FEDE E COSTITUZIONE, *Unità della Chiesa, unità del genere umano*, Bologna 1972, p. 86; J. Miguez-Bonino, *Unità della Chiesa, unità del genere umano*, ibidem, p. 91. Cf. C. Булгаков, *О Царстве Божием*, in «Путь», 1928 n° 11; R. Bultmann, *Glauben und verstehen*, B. III, Tübingen 1975, S. 31, 140-141; J. Moltmann, *Theologie der Hoffnung*, München 1964, S. 144-146; J. Grillmeyer, *The Mystery of the Church*, in AA. VV., *Commentary on the Documents of Vatican II*, vol. I, London 1971, p. 159.

<sup>8</sup> ANGLICAN-ROMAN CATHOLIC INTERNATIONAL COMMISSION, *Windsor Agreed Statement on eucharistic Doctrine*, in «The Clergy Review», 1972 n° 2, p. 63, n° 2; FOI ET CONSTITUTION, *Au delà de l'intercommunion*, in «Istina», 1971 n° 3, pp. 355-356 (n° 10-11); GROUPE DES DOMBES, *Accord doctrinal sur l'Eucharistie*, in «Unité chrétienne», 1972 n° 2, p. 7; Cf. also VI. Lossky, *Théologie mystique de l'Eglise d'Orient*, Paris 1944, p. 186.

<sup>9</sup> G. Thils, *Sainteté chrétienne. Précis de théologie ascétique*, Paris 1963, pp. 6-9.

<sup>10</sup> P. Lengsfeld, *Macht als Factor in ökumenischen Prozessen*, in «Una Sancta», 1973 n° 3, S. 239-240; Cf. Il patr. Atenagoras, in C. Dumont, *Le Patriarche Athénagoras et la réconciliation avec Rome*, in «Documents Omnis Terra», mai 1973, p. 336; J. Grootaers, *Crise et avenir de l'œcuménisme*, in «Irénikon» 1971 n° 2, p. 174.

<sup>11</sup> P. Ricca, *Il ministero nel BEM*, in AA. VV., *Battesimo, Eucaristia, Ministero. Atti del convegno nazionale degli incaricati diocesani per l'ecumenismo promosso dalla Commissione episcopale italiana per l'ecumenismo e il dialogo*, Roma 1983, p. 75.

<sup>12</sup> VATICAN COUNCIL II, *Dogmatic Constitution "Lumen gentium"*, Vatican City 1965, chapters I, II, III.

<sup>13</sup> FEDE E COSTITUZIONE, *Documento "Unità della Chiesa, unità del genere umano"*, Bologna 1972, pp. 137, 141; J. Linnan, *Roman Catholic Views on Ordained Ministry*, in AA. VV., *Episcopalians and Roman Catholics, can they ever come together?*, Denville 1972, p. 120.

Eucharistic holiness in God assumes a first discontinuity in the reduced holiness of celebrant and participants.<sup>1</sup> From Love itself, fullness means eucharistically unity in diversity.<sup>2</sup> Ecclesiality is drawn from loving communion beyond juridical strictness (*oikonomia*)<sup>3</sup>, 'linked' through the 'koinonia' in the Spirit of Love.<sup>4</sup> In His 'epiclesis' the Spirit creates the 'we' prior to ecclesiological articulation.<sup>5</sup> Lack of fullness can be seen as an ecclesial 'pathology'.<sup>6</sup> More recently, looking for unity, as Eucharistic full communion, is understood in the Roman Church as a 'new ecclesial psychology'.<sup>7</sup> No Church is in possession of the full communion but, according to Vatican II the 'fullness of the means of salvation' was given to the Church in its history,<sup>8</sup> specified through the wording 'subsistit in' (in English 'to be there'<sup>9</sup>) as 'not identical to', and is repeated in the Roman Canon Law,<sup>10</sup> as nonidentity between 'Church' and 'Catholic Church' of the Roman communion,<sup>11</sup> drawn from the theology of the Mystical Body.<sup>12</sup> Fullness is fullness in Love. Spiritual theology would be reminded to focus on the concrete evangelical experience of Love by the Churches as not 'possessing' themselves and their 'fullness' through a process of 'virginization' as not belonging to oneself. According to spiritual theology, full Love is total overcoming of possessivity (power) in radical vulnerability through 'giving': God's dispossessing 'chastity' as rediscovery of this evangelical counsel. So, the three criteria of the ecumenical experience direct us to a possible rediscovery for the Churches towards 'emptying themselves' through these radical evangelical choices.

*Reconciliation anticipates full communion through special cases of Eucharistic hospitality.*

<sup>1</sup> Cf. l'intervento del past. J. Miguez Bonino in FEDE E COSTITUZIONE, *Unità della Chiesa, Unità del Genere umano*, Bologna 1972, p. 91; CONSIGLIO NAZIONALE DELLE CHIESE (USA), *L'Eucaristia non più segno di divisione*, in *Il Regno*, 1972 n° 2, p. 74, n. 12; K. S. Knutson, *Contemporary Lutheran Theology and the eucharistic Sacrifice*, in LUTHERAN - ROMAN CATHOLIC DIALOGUE (USA), *The Eucharist as Sacrifice*, in "Lutherans and Catholics in Dialogue", 1970 n° 3, p. 176; GROUPE DES DOMBES, *Accord doctrinal sur l'Eucharistie*, in "Unité chrétienne", 1972 n° 2, p. 13, n° 2; LUTHÉRIENS ET RÉFORMÉS DE FRANCE, *Déclaration commune: La Cène du Seigneur*, in *La documentation catholique*, 1981 n° 1808, pp. 512-513, n° 2; T. E. Ambrogio, *Contemporary Catholic Theology on the eucharistic Sacrifice*, in LUTHERAN - ROMAN CATHOLIC DIALOGUE (USA), *The Eucharist as Sacrifice*, in "Lutherans and Catholics in Dialogue", 1970 n° 3, p. 185; SYNODE DIOCÉSAIN DE LAUSANNE, GENÈVE ET NEUCHÂTEL, *Notre Vocation œcuménique*, Lausanne 1975, p. 4; H. Mühlen, *L'Esprit dans l'Eglise*, Paris 1969, vol. I, pp. 406-407

<sup>2</sup> Н. Афанасьев / N. Afanas'ev, *L'eucharistie, principal lien entre catholiques et orthodoxes*, in «Irenikon», 1965 n° 3, pp. 338-339; idem, *Народ святой*, in «Православная Мысль», 1948 n° VI, стр. 3-8, 14-16; idem, *Les canons et la conscience canonique*, in «Contacts», 1969 n° 66, pp. 115-119; idem, *Границы Церкви*, in «Православная Мысль», 1949 n° VII, стр. 17-37; idem, *Una Sancta*, in «Irenikon», 1963 n° 4, pp. 446-447, 454; idem, *La doctrine de la primauté à la lumière de l'ecclésiologie*, in «Istina», 1957 n° 4, p. 403, 409.

<sup>3</sup> INTERORTHODOX COMMISSION IN PREPARATION FOR THE NEXT GREAT AND HOLY COUNCIL OF THE ORTHODOX CHURCH, *Towards the great Council*, London 1972, p. 46 n° IV.

<sup>4</sup> COMMISSIONE MISTA CATTOLICA ROMANA - ORTODOSSA, *Il mistero della Chiesa e dell'eucaristia alla luce del mistero della Santa Trinità* (Documento di Monaco - luglio 1982), in AA. VV., *Enchiridion Oecumenicum. Documenti del dialogo teologico interconfessionale*, vol I, Bologna 1986, pp. 1030-103; ROMAN CATHOLIC / METHODIST INTERNATIONAL COMMISSION, *The apostolic Tradition*, in "Information Service", 1991 n° 78, p. 221 n° 62; J. Onaiyekan, "La bénédiction promise aux nations". *La vocation d'Abraham: Genèse 12, 1-9, une vision personnelle de la koinônia*, in FOI ET CONSTITUTION, *Cinquième conférence mondiale de "FOI ET CONSTITUTION"*, in "Information service", 1994 n° 85, pp. 26-27 n° 4.

<sup>5</sup> N. Afanas'ev, *L'Eglise de Dieu dans le Christ*, in «La Pensée orthodoxe», 1968 n° XIII, pp. 27-28; J. Meister, *Zur Fragestellung und Begrifflichkeit der Arnoldshainer Abendmahlsthesen*, in T. Sartory, *Die Eucharistie im Verständnis der Konfessionen*, Recklinghausen 1961, S. 275-277; ANGLICAN-ROMAN CATHOLIC INTERNATIONAL COMMISSION, *Windsor Agreed Statement on eucharistic Doctrine*, in «The Clergy Review», 1972 n° 2, p. 65, n° 11; GROUPE DES DOMBES, *Accord doctrinal sur l'Eucharistie*, in «Unité chrétienne», 1972 n° 2, p. 8, n° 13; Y. de Moncheuil, *Aspects de l'Eglise*, Paris 1959, pp. 53-54; J. Meyendorff, *Unité de l'Eglise, unité de l'humanité*, in «Istina», 1971 n° 3, p. 301.

<sup>6</sup> Н. Афанасьев / N. Afanas'ev, *Una Sancta*, in «Irenikon», 1963 n° 4, p. 470.

<sup>7</sup> Paolo VI, *Allocutio in penultima sessione*, in "Acta Apostolicae Sedis", 1965, p. 983; G. Maraffini, *Restaurazione dell'unità tra tutti i cristiani*, in "Ut unum sint", 1969 n° 2, p. 59; G. Philips, *L'Eglise et son mystère au deuxième Concile du Vatican. Histoire, texte et commentaire de la constitution "Lumen gentium"*, I vol., Paris 1967, vol. I, p. 275.

<sup>8</sup> VATICAN COUNCIL II, *Decree "Unitatis redintegratio"*, Vatican City 1965, n° 4; CHIESA CATTOLICA DI DIRITTO LATINA, *Codex Iuris canonici*, Vatican City 1983, can. 205; J. Feiner, *The Decree on Ecumenism*, in AA. VV., *Commentary on the Documents of Vatican II*, London 1971, Vol. 2°, p. 79.

<sup>9</sup> S. Wood, *Ecclesial Koinonia in Ecumenical Dialogues*, in *One in Christ*, 1994 n° 2, p. 125.

<sup>10</sup> ROMAN CATHOLIC CHURCH OF LATIN RITE, *Codex Iuris canonici*, Vatican City 1983, can. 204 n° 2; See A. Joos, *Movimento ecumenico e nuovo codice di diritto canonico*, in AA. VV., *Il nuovo codice di diritto canonico*, in «Utrumque ius», 1983 n° 9, pp. 316-318.

<sup>11</sup> See A. Joos, *Movimento ecumenico e nuovo codice di diritto canonico*, in AA. VV., *Il nuovo codice di diritto canonico*, in «Utrumque ius», 1983 n° 9, pp. 316-318; W. B. Blakemore, *Konsequenzen für das ökumenische Gespräch*, in J.-C., Hampe, *Die Autorität der Freiheit*, B. I, München 1967, S. 330-331; W. Küppers, *La doctrine de l'Eglise au deuxième concile du Vatican, le point de vue vieux-catholique*, in G. Barauna (éd.), *L'Eglise de Vatican II*, vol. III, Paris 1965, p. 1350; H. Mühlen, *Der Kirchenbegriff des Konzils*, in J.-C., Hampe, *Die Autorität der Freiheit*, B. I, München 1967, S. 319; J.-J. von Allmen, *Remarks concerning the dogmatic Constitution of the Church*, in «Journal of ecumenical Studies», 1967 n° 4, p. 665; G. Thils, *L'Eglise et les Eglises*, Louvain 1967, pp. 42-46, 151-153.

<sup>12</sup> S. Wood, *Ecclesial Koinonia in Ecumenical Dialogues*, in *One in Christ*, 1994 n° 2, p. 125.

The Eucharist moves beyond past ecclesiological diversifications towards divinizing transfiguration in the 'Body of Christ',<sup>1</sup> fullness is anticipating eschatological fullness.<sup>2</sup> Suffering for the delayed full participation in the Eucharist and searching for creative ways towards it, must remain a prioritized goal<sup>3</sup> and can only be radicated beyond ecclesiologies,<sup>4</sup> having in mind the conscious tension between the conditions for unity and the necessity to share in grace.<sup>5</sup> Considering the Eucharistic implications of the 'rights of the baptized Christians',<sup>6</sup> proper dispositions may be taken<sup>7</sup> according to extreme urgency to assist them<sup>8</sup> in their specific needs<sup>9</sup> in special cases corresponding to their liability,<sup>10</sup> taking into account the fundamental eucharistic differences between Eastern and Western reformed understandings and ecclesiality.<sup>11</sup> Broader use of shared church buildings for celebration can be proposed,<sup>12</sup> excluding at this stage common Eucharistic celebrations, in a spirit of loyalty to faith.<sup>13</sup> Spiritual theology would stress the necessity to get eucharistically reacquainted with one another. There is a specific precondition in order to be able to conceive joint celebration: i.e. e., to converge towards liturgical consensus and articulation of celebration between different traditions, as Vancouver showed,<sup>14</sup> or even looking at the absence of joining in celebration between Eastern and Western Eucharistic liturgies in the Roman communion. As for the redaction of a common 'matyrologium' of Christian holiness, this joint comitment seems also prioritized.

*Eucharistic reconciliation implies assuming the burden of ministry in serving unity.*

Reestablishing full truth will be however impossible without reestablishing full Love.<sup>15</sup> Again, the spiritual approach acquires relevance in considering the basic 'interior ministry' as priesthood of the

<sup>1</sup> J. Ratzinger, *Oecuménisme au niveau local*, in «Information service», 1973 n° 20, p. 7; K. Rahner, *Kirche und Sakramente*, Freiburg in Breisgau 1960, S. 74; Н. Афанасьев / N. Afanas'ev, *Церковь Духа Святого* (La Chiesa dello Spirito Santo), стр. 47, 57-58, 93-94, 145; idem, *Una Sancta*, in «Irénikon», 1963 n° 4, pp. 452, 468; idem, *Таинства и Таиноденствия* (Sacramenti e Sacramentali), in «Православная Мысль», 1950 n° VIII, p. 29, 31; idem, *Трапеза Господня* (La tavola del Signore), стр. 19, 81; idem, *L'Eglise de Dieu dans le Christ*, in «La Pensée orthodoxe», 1968 n° XIII, p. 32; Cf.. B. Schultze, *La Chiesa dello Spirito Santo*, in «Orientalia Christiana Periodica», 1972 n° 11, p. 474; Cf.. also A. Joos, *Comunione universale o cattolicità dell'Assemblea (Elementi di ecclesiologia eucaristica negli scritti di N.Afanassiev)*, in «Nicolaus», 1973 n° 1, pp. 7-47; n° 2, pp. 223-260; idem, *Teologie a confronto*, Vicenza 1982, pp. 400-480; ANGLICAN-ROMAN CATHOLIC INTERNATIONAL COMMISSION, *WindsorAgreed Statement on eucharistic Doctrine*, in «The Clergy Review», 1972 n° 2, p. 63, n° 2; FOI ET CONSTITUTION, *Au delà de l'intercommunion*, in «Istina», 1971 n° 3, pp. 355-356 (n° 10-11; GROUPE DES DOMBES, *Accord doctrinal sur l'Eucharistie*, in «Unité chrétienne», 1972 n° 2, p. 7; Cf.. also VI. Lossky, *Théologie mystique de l'Eglise d'Orient*, Paris 1944, p. 186.

<sup>2</sup> J.-J. Von Allmen, *Some notes on the Lord 's Supper*, in «Study Encounter», 1966 n° 2, p. 54; F. Jürgensmeier, *Der mystische Leib Christi als Grundprinzip der Aszetik*, Paderborn 1938, S. 105, 225, 220, 228; METHODIST - CATHOLIC STATEMENT, *The Eucharist and the Churches*, in «Origins», 1982 N° 44, p. 654; DIALOGUE ORTHODOXE-CATHOLIQUE, *Réflexions de théologiens orthodoxes et catholiques sur le ministère*, in «La documentation catholique», 1978 n° 1738, p. 264, n. 10.

<sup>3</sup> Giovanni Paolo II, *Lettera a tutti i vescovi sul mistero e culto dell'Eucaristia "Dominicae Cenae" "*, (18 marzo), in idem, *Insegnamenti di Giovanni Paolo II*, Vatican City 1980, vol. 1, pp. 632-633; Giovanni Paolo II, *Discorso all'Assemblea plenaria del Segretariato per l'unione dei cristiani (18 novembre 1978)*, in «Acta Apostolicae Sedis», 1979 n° 6, p. 38; Giovanni Paolo II, *Lettera enciclica "ecclesia de eucharistia"*, (ai vescovi ai presbiteri e ai diaconi alle persone consacrate e a tutti i fedeli laici sull'eucaristia nel suo rapporto con la chiesa), Vatican City 2003, (also in "Internet" 2003, [http://www.vatican.va/holy\\_father/special\\_features/encyclicals/documents/hf\\_jp-ii\\_enc\\_20030417\\_ecclesia\\_eucharistia\\_it.html](http://www.vatican.va/holy_father/special_features/encyclicals/documents/hf_jp-ii_enc_20030417_ecclesia_eucharistia_it.html): n° 61.

<sup>4</sup> N. Afanas'ev, *L'Eucharistie, principal lien entre les catholiques et les orthodoxes*, in «Irénikon», 1965 n° 3, pp. 337, 339; idem, *Трапеза Господня* (La tavola del Signore), Париж 1952, стр. 16; idem, *Церковь Духа Святого* (La Chiesa dello Spirito Santo), Париж 1971, стр. 143; idem, *Церковь Духа Святого* (La Chiesa dello Spirito Santo), стр. 47, 57-58, 93-94, 145; idem, *Una Sancta*, in «Irénikon», 1963 n° 4, pp. 452, 468; *Таинства и Таиноденствия* (Sacramenti e Sacramentali), in «Православная Мысль», 1950 n° VIII, p. 29, 31; idem, *Трапеза Господня* (La tavola del Signore), стр. 19, 81; idem, *L'Eglise de Dieu dans le Christ*, in «La Pensée orthodoxe», 1968 n° XIII, p. 32; Cf.. B. Schultze, *La Chiesa dello Spirito Santo*, in «Orientalia Christiana Periodica», 1972 n° 11, p. 474; Cf.. A. Joos, *Comunione universale o cattolicità dell'Assemblea (Elementi di ecclesiologia eucaristica negli scritti di N.Afanassiev)*, in «Nicolaus», 1973 n° 1, pp. 7-47; n° 2, pp. 223-260; idem, *Teologie a confronto*, Vicenza 1982, pp. 400-480; J. Ratzinger, *Oecuménisme au niveau local*, in «Information service», 1973 n° 20, p. 7; K. Rahner, *Kirche und Sakramente*, Freiburg in Breisgau 1960, S. 74.

<sup>5</sup> VATICAN COUNCIL II, *Decree "Unitatis redintegratio"*, Vatican City 1965, n° 8.

<sup>6</sup> ROMAN CATHOLIC CHURCH OF LATIN RITE, *Codex Iuris canonici*, Vatican City 1983, can. 912.

<sup>7</sup> UNITED STATES CATHOLIC CONFERENCE, *Guidelines on Communion Reception*, in «Origins», 1996 n° 25, p. 414.

<sup>8</sup> ROMAN CATHOLIC CHURCH OF LATIN RITE, *Codex Iuris canonici*, Vatican City 1983, can. 844 n° 3.

<sup>9</sup> ROMAN CATHOLIC CHURCH OF LATIN RITE, *Codex Iuris canonici*, Vatican City 1983, can. 844 n° 2.

<sup>10</sup> ROMAN CATHOLIC CHURCH OF LATIN RITE, *Codex Iuris canonici*, Vatican City 1983, can. 844 n° 3.

<sup>11</sup> ROMAN CATHOLIC CHURCH OF LATIN RITE, *Codex Iuris canonici*, Vatican City 1983, can. 844 n° 3.

<sup>12</sup> ROMAN CATHOLIC CHURCH OF LATIN RITE, *Codex Iuris canonici*, Vatican City 1983, can. 933; SECRETARIATUS AD PROMOVENDUM CHRISTIANORUM UNITATEM, *Directorium oecumenicum*, Civitas Vaticana 1967, p. 23.

<sup>13</sup> ROMAN CATHOLIC CHURCH OF LATIN RITE, *Codex Iuris canonici*, Vatican City 1983, can. 908.

<sup>14</sup> G. Scuderi, *Note sulla liturgia Lima*, in AA. VV., *Eucaristia, sfida alle chiese divise*, Padova 1984, pp. 268-270; B. Bürki, *Questions posées à la pratique des Eglises par le texte de Lima sur l'eucharistie*, in «La maison-Dieu», 1985 n° 163, p. 124.

<sup>15</sup> Н. Афанасьев / N. Afanas'ev, *Una Sancta*, in «Irénikon», 1963 n° 4, p. 474.

people of God<sup>1</sup> and considering ministry as expressing the gifts of the Spirit<sup>2</sup> (in discontinuity between the disproportionality of the gift and the actualized ministry<sup>3</sup>). Gift in vocation is to be guided prophetically as Church beyond itself in a ‘daring’ initiative, audacity of holiness,<sup>4</sup> before legitimacy and dignity<sup>5</sup> (being always aware of a possible ‘opacity’ in ministry<sup>6</sup>). Leadership is anyway a vital issue for the Christian communities,<sup>7</sup> over against institutional precedence<sup>8</sup> and ecumenical institutionalization.<sup>9</sup> If ministry edifies the people of God in catholicity<sup>10</sup> (through flexibility<sup>11</sup>) and if apostolicity is the source of ministry<sup>12</sup> (through the witness of the ‘*sensus fidei*’<sup>13</sup>), its promise towards the accomplishment of God’s Reign actualizes its link to ‘holiness’: “the Holy Spirit and ourselves have decided...” (Acts 17: 28). Sanctifying ministry will be the eschatological question mark. Spiritual parameters seem indispensable to look at this promised fullness. From the discontinuity in holiness, spiritual theology will also take into account the parallel questioning about the discontinuity in historical Church ministries. How far would this last ‘discontinuity’ be considered heavier as an impediment compared to the missing continuity in holiness?

##### 5° CRITERION: THE HISTORICAL VENTURE TOWARDS RECONCILIATION FOLLOWS THE PROCESS OF REACHING CONCILIAR TOGETHERNESS, THANKS TO CONSENSUS AND RECEPTION IN PLURALITY, OBTAINED IN ORGANIC PROGRESSION

The fifth criterion on the historical dynamics towards full communion, formulated as ‘dynamics of conciliarity’ came to be more consciously focused through deeper studies and dialogues on ‘catholicity’,<sup>14</sup> from the original Slavic intuition on ‘*sobornost*’<sup>1</sup>. Spiritually, this understanding

<sup>1</sup> G. Philips, *L'Eglise et son mystère au deuxième Concile du Vatican. Histoire, texte et commentaire de la constitution "Lumen gentium"*, I vol., Paris 1967, p. 140; J. Feiner, *The Decree on Ecumenism*, in AA. VV., *Commentary on the Documents of Vatican II*, London 1968, Vol. 2, p. 65.

<sup>2</sup> Chr. Dumont, *Eucharistie et Ministères*, in “Istina”, 1973, n° 2, p. 199; J. Dupuis, *Community and Ministry*, in P. de Aschiutegui (ed.), *Asian Colloquium on Ministry*, Manila 1977, p. 233; VATICAN COUNCIL II, *Dogmatic Constitution "Lumen gentium"*, Vatican City 1965, n° 12; WORLD COUNCIL OF CHURCHES, *World Assembly: New Delhi, "Report"*, London 1962, p. 112, n° 81; K. Rahner, *Das Dynamische in der Kirche*, Freiburg in Breisgau 1958, S. 66; EVANGELISCH-LUTHERISCH / RÖMISCH-KATHOLISCHEN STUDIENKOMMISSION, *Bericht "Das Evangelium und die Kirche"*, in «Lutherische Rundschau» (Sonderdruck), 1972 n° 3, S. 3, n° 53.

<sup>3</sup> WORLD COUNCIL OF CHURCHES, *World Assembly: New Delhi, "Report"*, London 1962, p. 112, n° 81; EVANGELISCH-LUTHERISCH / RÖMISCH-KATHOLISCHEN STUDIENKOMMISSION, *Bericht "Das Evangelium und die Kirche"*, in «Lutherische Rundschau» (Sonderdruck), 1972 n° 3, S. 3, n° 53; VATICAN COUNCIL II, *Dogmatic Constitution "Lumen gentium"*, Vatican City 1965, n° 12; K. Rahner, *Das Dynamische in der Kirche*, Freiburg in Breisgau 1958, S. 66.

<sup>4</sup> SINODO DEI VESCOVI, 1971, *De Sacerdotali Ministerio*, Vatican City 1971, p. 31 (conclusion of the text).

<sup>5</sup> SINODO DEI VESCOVI, 1971, *De Sacerdotali Ministerio*, Vatican City 1971, p. 31; R. Pannikar, *Social Ministry and Ministry of Word and Worship*, in A. Aschiutegui, *Asian Colloquium on Ministry*, Manila 1979, p. 272-273; Y. de Moncheuil, *Aspects de l'Eglise*, Paris 1958, pp. 114, 118-119; P. Beauchamp, *La prophétie d'hier*, in «Lumière et Vie», 1974 n° 115, pp. 14-24.

<sup>6</sup> REFORMED-PRESBYTERIAN/ROMAN CATHOLIC DIALOGUE USA, *Statement on Ministry in the Church*, Richmond 1971, p. 3, n° 2.

<sup>7</sup> E. J. Schallert, *A Sociologist looks at Ecumenism*, in AA. VV., *Episcopalians and Roman Catholics. Can they ever come together?* (Denville, New Jersey, 1972, p. 195.

<sup>8</sup> W.A. Vissert' Hooft, *Hat die Ökumenische Bewegung Zukunft?*, in «Ökumenische Rundschau», 1975 n° 2, S. 148.

<sup>9</sup> COLLOQUE INTERNATIONAL DE LIEBFRAUENBERG, *L'avenir de l'ecuménisme*, in «Unité chrétienne», 1971 n° 21, p. 73.

<sup>10</sup> REFORMED-PRESBYTERIAN / ROMAN CATHOLIC INTERNATIONAL DIALOGUE, *Eucharist and Ministry*, Richmond 1971, p. 4.

<sup>11</sup> GROUPE DES DOMBES, *Pour une réconciliation des ministères*, in «La documentation catholique», 1973 n° 1625, p. 133 n° 1.

<sup>12</sup> DIALOGUE ORTHODOXE - CATHOLIQUE, *Réflexions de théologiens orthodoxes et catholiques sur le ministère*, in «La documentation catholique», 1978 n° 1738, pp. 263.237; JOINT WORKING GROUP (JOINT THEOLOGICAL COMMISSION) OF THE WORLD COUNCIL OF CHURCHES AND THE ROMAN CATHOLIC CHURCH, *Catholicity and Apostolicity*, in “One in Christ”, 1970 n° 3, p. 470. p. 460 (n. 7 del documento); Y. Congar, *Apostolicité du ministère et apostolicité de doctrine, réaction protestante et tradition catholique*, in AA. VV., *Volk Gottes*, Freiburg in Breisgau 1967, pp. 84-110; M. Villain, *Una risposta cattolica*, in “Concilium”, 1972 n° 4, pp. 168-169.

<sup>13</sup> G. Philips, *L'Eglise et son mystère au deuxième Concile du Vatican. Histoire, texte et commentaire de la constitution "Lumen gentium"*, I vol., Paris 1967, p. 168; J. Grillmeyer, *Commentary on the Documents of Vatican II*, London 1971, vol. I, p. 164; CONGREGAZIONE PER LA DOTTRINA DELLA FEDE, *De Mysterio Ecclesiae*, in «Acta Apostolicae Sedis», 1978 n° 8, p. 399..

<sup>14</sup> D. Gill, *Gathered for Life*, Official Report, VI<sup>o</sup> Assembly WCC, Vancouver, Canada, 24 July - 10 August 1983, Geneva 1983, p. 388; WORLD COUNCIL OF CHURCHES, *The New Delhi Report*, The third Assembly of the WCC 1961, London 1962, p. 11; G. Wainwright, *Conciliarity and Eucharist*, in “One in Christ”, 1978 n° 1, pp. 30-31; WORLD COUNCIL OF CHURCHES, *New Delhi speaks*, WCC 1961, London 1962, p. 56; U. Ducrow, *Conflict over the Ecumenical Movement, Confessing Christ Today in the Universal Church*, Geneva 1981, pp. 328-329; S. Hubner, “Konziliare Gemeinschaft” - Weg und Ziel? christlicher Einheit?, in AA. VV., *Teologisches Handbuch*, Hamburg 1980, S. 426 - 450; W. Beinert, *Konziliarität der Kirche. Ein Beitrag zur ökumenischen Epistemologie*, in “Catholica”, 1979 N° 33, S. 81-108; J.D. Weisenbek, *Conciliar Fellowship and the unity of the Church*, Geneva 1980, pp.159 - 161; FAITH AND ORDER, *The importance of the Conciliar Process in the Ancient Church for the Ecumenical Movement*, Geneva 1968, p. 10 e p. 18; FAITH AND ORDER, *Unity of the Church - Unity of Mankind*, Geneva 1974, p.119; FAITH AND ORDER, *Conciliarity and the Future of the Ecumenical Movement*, Geneva 1971, p. 226; FAITH AND ORDER, *What unity requires*, in D.M.PATON, (ed.) *The Official report of Fifth Assembly of the World Council of Churches, Nairobi, 23 November - 10 December, 1975*, London 1975, p. .60; FAITH AND ORDER, *The Unity of the Church - Next Steps*, in aa. Vv., *What Kind of Unity*, Geneva 1974, p.122; FAITH AND ORDER, *The Unity of the Church: the Goal and the way, in Uniting in Hope, Reports and Document for the meeting of Faith and Order Commission, Accra 1974*, Geneva 1975, p. 117;

means the ‘uniting process’ in God of the whole community life in all its aspects and dimensions. There is no historical unity without legitimate diversity, at the different levels of Church life.<sup>2</sup> Its link with catholicity and apostolicity has been developed.<sup>3</sup> A spiritual gift in a legitimate particularity is a charism (to a person, Church or community<sup>4</sup>): where the West considers it systematically, the Eastern approach would consider its spiritual roots,<sup>5</sup> from the same Trinitarian life<sup>6</sup> (‘mystery of diversity in unity’<sup>7</sup>). Spiritual theology would advocate developing the link of the conciliar process with the note of ‘holiness’, parallel to ‘catholic, and apostolic’.

*Reconciliation is not universalization but full valorization of specificity in unity.*

The Church is historically there where the Spirit is (Irenaeus beyond Ignatius of Antioch).<sup>8</sup> The ‘particular’ or also ‘local’ specificity emerges from the Eucharistic life of an assembly.<sup>9</sup> Eucharistic equality introduces the equality of the local or specific Churches<sup>10</sup> in the context of “Sister Churches” at various levels.<sup>11</sup> Spiritually, this equality is an equality in unique holiness. It is not a pragmatic question<sup>12</sup> such as an open space for dissent.<sup>13</sup> Today’s uniformization through globalization<sup>1</sup> is a risk

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*What Unity requires*, op. cit. p.60-61; H. Meyer, *I modelli di unità che attualmente troviamo nella chiesa*, in “Oikumenikon”, 1977 n° 12, pp. 860 - 862; also P. Neuner, *Breve manuale dell’ecumene*, Brescia 1988, pp. 215 - 217; Y. Congar, *Diversità e comunione*, Assisi 1983, p. 219; G. Zervos, *Il contributo del patriarcato ecumenico per l’unità dei cristiani*, Roma 1974, pp. 100-120; E. Carson Blake, *Uppsala e dopo*, in H. E. Fey, *Storia del movimento ecumenico*, Milano 1979, vol. IV, pp. 850-851; R. Bertalot, *Per dialogare con la Riforma*, Vicenza 1989, p. 105; P. W. Fuerth, *The concept of Catholicity in the Documents of the World Council of Churches 1948-1968. A Historical Study with Systematic - Theological Reflections*, in «Studia Anselmiana», 1973 n° 60, pp. 173-174; N. Goodal, *The Uppsala Report 1968. Official Report of the Fourth Assembly of the World Council of Churches. Uppsala July 4-20*, Geneva 1968, pp. 11-19; P. W. Fuerth, *The concept of Catholicity in the Documents of the World Council of Churches 1948-1968. A Historical Study with Systematic - Theological Reflections*, in «Studia Anselmiana», 1973 n° 60, pp. 175-180.

<sup>1</sup> S. Bulgakov, *L’Orthodoxie*, Paris 1932, pp. 84, 92; С. Булгаков / S. Bulgakov, *Свет не вечерний / La lumière sans déclin*, Москва 1917 (Glasgow 1971) / Lausanne 1990, стр. 402 / pp. 300-301; С. Булгаков / S. Bulgakov, *Невеста Агнца*, Париж 1945, стр. 281, 309; С. Булгаков / S. Bulgakov, *The Wisdom of God*, London 1937, p. 216.

<sup>2</sup> VATICAN COUNCIL II, *Decree "Unitatis Redintegratio"*, Vatican City 1965, n° 14-18; FEDERATION DES EGLISES PROTESTANTES DE SUISSE, *Les Eglises protestantes de Suisse et le mouvement oecuménique*, in “BIP”, 1981 n° 821, p. 6; P. Lengsfeld, *Sind heute die traditionellen Konfessionsdifferenzen noch von Bedeutung*, in *Una Sancta*, 1971 N° 1, S. 36; J. Coulson, *Il magistero dell’unica chiesa e le sue relazioni col ‘sensus fidelium’*, in “Concilium”, 1975 n° 8, p. 147; A. Chomjakov, *Lettre au rédacteur de l’Union Chrétienne, à l’occasion d’un discours du père Gargarine, Jésuite, (1860)*, in AA. VV., *L’Eglise Latine*, Lausanne 1872, p. 398.

<sup>3</sup> Y. Congar, *Diversités et communion*, Paris 1982, p. 10 (riferimento agli accenni della Conferenza episcopale francese nella sessione del 1978); L. Jäger, *Das Konzilsdekret über den Ökumenismus*, Paderborn 1965, S. 117.

<sup>4</sup> J. Willebrands, *Address of H. E. Cardinal John Willebrands during the Doxology at the opening of the Patmos meeting*, in *Information Service*, 1980 n° III-IV, p. 107.

<sup>5</sup> O. Cullmann, *L’oecuménisme à la lumière de la notion biblique de charisme*, in «Annales de Tantar», (1972/1973), p. 46; Cf. P. Evdokimov, *L’Orthodoxia*, Bologna 1965, pp. 68-72; M. Garzaniti, *Il cristianesimo in Russia*, Roma 1973, p. 74; АНТОНИЙ (Мельников) / Antonie Melnikov, *Introduzione al volume sul metropolita Nikodim*, in «Богословские Труды», 1979 n° 20, стр. 3; Н. Глубоковский / N. Glubokovskij, *Русская богословская наука в ее историческом развитии и новейшем состоянии*, Варшава 1928, стр. 70; Никодим (Ротов) / Nikodim Rotov, *О задачах современного богословия*, in idem, *Сборник сочинений*, Т. II, Санкт Петербург 1952, стр. 306.

<sup>6</sup> COMMISSION THÉOLOGIQUE INTERNATIONALE, *L’unité de la foi et le pluralisme théologique*, in “La documentation catholique”, 1973 n° 1632, p. 459; J.R.H. Moorman - H.E. Root, *Unity and Comprehensiveness / J. Willebrands, To what extent can or should there be diversity in a united Church? Freedom and Authority, a paper presented at Huntercombe, 1 September 1967*, in A Clark - C. Davey, *Anglican - Roman Catholic Dialogue*, London 1974, pp. 79 / 60-73; J.-M. Le Guillou, *Pluralisme ou pluralité*, in *La documentation catholique*, 1973 n° 1632, p. 460.

<sup>7</sup> L. J. Suenens, *L’oecuménisme contesté*, in “La documentation catholique”, 1971 n° 1590, p. 678.

<sup>8</sup> JOINT WORKING GROUP (JOINT THEOLOGICAL COMMISSION) OF THE WORLD COUNCIL OF CHURCHES AND THE ROMAN CATHOLIC CHURCH, *Catholicity and Apostolicity*, in «One in Christ», 1971 n° 3, p. 480.

<sup>9</sup> E. Lanne, *L’Eglise locale: sa catholicité et son apostolicité*, in “Istina”, 1969 n. 1, p. 55; CONGREGAZIONE DEI SACRAMENTI, *Instructio Sacrae Congregationis Rituum, “Eucharisticum Mysterium”*, n° 7 *Mysterium eucharisticum centrum Ecclesiae localis*, in “Acta Apostolicae Sedis”, 1967 n° 7, p. 545; N. Afanas’ev, *L’Eglise qui préside dans l’Amour*, in AA. VV., *La Primauté de Pierre*, Neuchatel 1960, p. 27; idem, *La doctrine de la primauté à la lumière de l’ecclésiologie*, in “Istina”, 1957 n° 4, p. 409; JOINT WORKING GROUP (JOINT THEOLOGICAL COMMISSION) OF THE WORLD COUNCIL OF CHURCHES AND THE ROMAN CATHOLIC CHURCH, *Catholicity and Apostolicity*, in “One in Christ”, 1971 n° 3, pp. 481-482; J. D. Zizioulas, *La communauté eucharistique et la catholicité de l’Eglise*, in “Istina”, 1971 n° 3, p. 67.

<sup>10</sup> AA. VV., *Conclusions*, in P. S. de Aschutegui, *Asian Colloquium on Ministries in the Church*, Manila 1979, p. 27; ORTHODOX-ROMAN CATHOLIC DIALOGUE (USA), *An Agreed Statement on the Church*, New York 1975, p. 2 n° 6.

<sup>11</sup> H. Legrand, *Le dialogue catholique-orthodoxe. Quelques enjeux ecclésiologiques de la crise actuelle autour des Eglises unies*, in «Centro pro unione», 1993 n° 43, pp. 8-9; J. Meyendorff, *Régionalisme ecclésiastique, structure de communion ou ouverture de séparatisme?*, in G. Alberigo, *Les Eglises après Vatican II: dynamisme et prospective (Actes du colloque international de Bologne - 1980)*, Paris 1981, pp. 329-345; A. Antón Gómez, *Le Conferenze episcopali in aiuto ai vescovi*, in «La civiltà cattolica», 1999 n° 3568, pp. 336-337; E. Lanne, *“Eglises-soeurs”. Implications ecclésiologiques du Tomos Agapis*, in «Istina», 1975 n° 20, pp. 47-74 H. Legrand, *Le dialogue catholique-orthodoxe. Quelques enjeux ecclésiologiques de la crise actuelle autour des Eglises unies*, in «Centro pro unione», 1993 n° 43, pp. 9-11.

<sup>12</sup> COMMISSION THÉOLOGIQUE INTERNATIONALE, *L’unité de la foi et le pluralisme théologique*, in “La documentation catholique”, 1973 n° 1632, pp. 459-460.

<sup>13</sup> G. Tavard, *Pluralism or Ecumenism*, in “One in Christ”, 1970 n° 3, p. 127; WORLD COUNCIL OF CHURCHES, *Nairobi 1975, Documentation S II*, Geneva 1974, p. 10.

risk for the Christian view on unity as ‘ecclesiastical globalization’. The relationship between local and universal Church would be mainly ‘an interior link’,<sup>2</sup> on which spiritual theology would try to search for further specification. Isolation could result in a certain ecclesiological hyperbolism.<sup>3</sup> The theological venture of the twentieth century recalls the necessity of plurality over against a uniform abstract mental system of thought as a basis for theological research.<sup>4</sup> Eschatologically, diversity is the unceasingly tentative to deepen the understanding of differences beyond segregations<sup>5</sup> and mutual ignorance.<sup>6</sup> Diversity is a way of dispossessing themselves from part of the Churches.<sup>7</sup> Holiness as the visibility of the invisible expresses itself in historical diversity from the mystical Body of Christ.<sup>8</sup>

*Reconciliation is realized through the dynamics of conciliarity in a step-by-step consensus and mutual reception.*

The process of conciliarity looks for steps of realized consensus from the dialogues.<sup>9</sup> Disunion was brought about where refused consensus resulted in refusal of reception.<sup>10</sup> Reception in consensus reaches beyond ecclesiology,<sup>11</sup> in the organic understanding of the Body of Christ with its differentiated assimilation capabilities<sup>12</sup> without universalistic uniformity<sup>13</sup> but referring to the ‘people of God’,<sup>14</sup> over against the *akribeia* of ‘everything immediately now’.<sup>15</sup> Freedom in reception is the conciliar way to truth.<sup>16</sup> Reception itself may acquire its more official and binding commitment from the Churches<sup>17</sup> (similar to refusal of reception<sup>18</sup>). The rhythms of reception have to reckon with the different capacities of assimilation of the Churches (Eastern and Anglican view).<sup>19</sup> Consensus has to go through particular assimilation and reception<sup>20</sup> to converge towards the ‘*quod ubique, quod semper*’,<sup>21</sup> and to become ‘*consensio ecclesiae*’.<sup>22</sup> Past ecclesiologies would interpret the ‘*antiquitas*’ of the

<sup>1</sup> G. Y. Boscán, *Dialogo tra le identità culturali nei processi di globalizzazione*, in UNESCO – CENTRE DE RECHERCHE “JACQUES MARITAIN”, *Comunicazione e politiche interculturali per il dialogo e la pace*, Roma 2000, p. 16°.

<sup>2</sup> Giovanni Paolo II, *Lettera apostolica in forma di Motu proprio sulla natura teologica e giuridica delle conferenze episcopali*, Vatican City 1998, n° 13.

<sup>3</sup> K. McNamara, *The Fourth Synod of Bishops*, in «The Furrow», 1975 n° 1, pp. 21-22; AA. VV., *Conclusions*, in P. S. de Aschutegui, *Asian Colloquium on Ministries in the Church*, Manila 1979, p. 34 n° 48.

<sup>4</sup> Cf. A. Joos, *Teologie a confronto*, Vicenza 1982; S. Bulgakov, *Voies pour la réunion de l’Eglise*, in “Istina”, 1969 n° 2, p. 239; A. M. Ngindu, *La Théologie africaine. De la polémique à l’irénisme critique*, in “Bulletin de théologie africaine”, 1979 n°1, p. 90; Ch. Wackenheim, *Christiansme sans idéologie*, Paris 1974, pp. 71-72; R. Voillaume, *Problèmes spirituels contemporains*, in “Documents omnis terra”, mai 1973, p. 319; S. Eastham, *Introduction*, in R. Panikkar, *The Cosmotheandric Experience*, New York 1993, p. VIII; R. Panikkar, *Invisible harmony. Essays on Contemplation and Responsibility*, p. 96.

<sup>5</sup> WORLD COUNCIL OF CHURCHES, *World Assembly of Amsterdam, Report of Section I*, London 1948, p. 55; J.-M. Le Guillou, *Pluralisme ou pluralité*, in “La documentation catholique”, 1973 n° 1632, p. 461.

<sup>6</sup> WORLD COUNCIL OF CHURCHES, *World Assembly of Amsterdam, Report of Section I*, London 1948, p.3.

<sup>7</sup> L. Newbegin, *Honest Religion for secular Man*, London 1966, p. 120.

<sup>8</sup> Cf. interventions of C.T. Craig, G. Florovsky, J.A.F. Gregg, in P. W. Fuerth, *The concept of Catholicity in the Documents of the World Council of Churches 1948-1968. A Historical Study with Systematic - Theological Reflections*, in “Studia Anselmiana”, 1973 n° 60, pp. 23-24.

<sup>9</sup> K. Lehmann, *Du dialogue comme forme de la communication et de l’approche de la vérité dans l’Eglise d’aujourd’hui*, in “Documents épiscopal”, 1995 n° 7, p. 5.

<sup>10</sup> N. Afanas’ev, *Una Sancta*, in “Irénikon”, 1963 n° 4, pp. 456-458, 462, 469.

<sup>11</sup> P. W. Scheele, *Fragen zum kirchlichen Amt in Blick auf die kirchliche Rezeption*, in “Catholica”, 1973 n° 3-4, S. 388-389.

<sup>12</sup> G. Thils, *CESASD*, in “Revue théologique de Louvain”, 1973 n° 4, p. 460.

<sup>13</sup> N. Afanas’ev, *Le concile dans la théologie orthodoxe russe*, in “Irénikon”, 1962 n° 3, pp. 338-339.

<sup>14</sup> COMMISSION OF FAITH AND ORDER, *Faith and Order Paper 1973*, Geneva 1973, p. 10.

<sup>15</sup> Cf. J. Wicks, *Lights and Shadows over Catholic Ecumenism* (Conference held at the Centro Pro Unione, Tuesday, 22 January 2002), in “Centro pro Unione”, 2002 n° 61, p. 14 (against this position: A. Garuti, *Né ritorno né consenso differenziato*, in “Antoniano”, 2001 n° 76.4, pp. 551-560. A longer study from the same author is *Primato del Vescovo di Roma e dialogo ecumenico*, in “Spicilegium Pontificii Athenaei Antoniani”, 2000 n° 35 (Rome: Pontificium Athenaeum Antonianum, 2000)).

<sup>16</sup> N. Afanas’ev, *L’infallibilité de l’Eglise du point de vue d’un théologien orthodoxe*, in AA. VV., *L’infallibilité de l’Eglise*, Chevetogne 1962, pp. 190-191

<sup>17</sup> P. Ricca, *Il “BEM” e il futuro dell’Ecumenismo. Un parere sui documenti di Lima*, in “Protestantesimo”, 1983 n° 3, pp.157-158.

<sup>18</sup> N. Afanas’ev, *Una Sancta*, in “Irénikon”, 1963 n° 4, pp. 456-458, 462, 469.

<sup>19</sup> COMMISSION OF FAITH AND ORDER, *Faith and Order Paper 1973*, Geneva 1973, p. 10; KOMMISSION FÜR GLAUBEN UND KIRCHENVERFASSUNG, *Vorstellungen der Einheit und Modelle der Einigung*, in “Faith and Order Paper” 1972, n° 20II, Genf 1972, S. 13.G. Thils, *CESASD*, in “Revue théologique de Louvain”, 1973 n° 4, p. 460; P. W. Scheele, *Fragen zum kirchlichen Amt in Blick auf die kirchliche Rezeption*, in “Catholica”, 1973 n° 3-4, S. 388-389

<sup>20</sup> COMMISSION OF FAITH AND ORDER, *Faith and Order Paper 1973*, Geneva 1973, p. 10.

<sup>21</sup> J. N. Karmiris, *Abriss der dogmatischen Lehre der Orthodoxen Katholischen Kirche*, in P. Bratsiotis (Her.), *Die Orthodoxe Kirche in griechischer Sicht*, Band I, Teil I, Stuttgart 1959, S. 19-20.

<sup>22</sup> J. N. Karmiris, *Abriss der dogmatischen Lehre der Orthodoxen Katholischen Kirche*, in P. Bratsiotis (Her.), *Die Orthodoxe Kirche in griechischer Sicht*, Band I, Teil I, Stuttgart 1959, S. 19-20.

'*ubique-semper*' as merely chronological and look for 'official' rather than shared consensus.<sup>1</sup> Conciliar consensus concerns mainly the new challenges of history,<sup>2</sup> open conciliarity assuming the unforeseen initiative of God in our 'poverty',<sup>3</sup> without forgetting to gather in an eventual general 'council' of all Christians.<sup>4</sup>

*Organic unity assumes the risk of new confrontations to be faced through an effective intercultural comprehension.*

Considering this fifth criterion, the ecumenical conviction is that further solutions (doctrinal or broader) for reconciliation have to be found 'ahead',<sup>5</sup> overcoming ('exorcizing') the fear of losing the unity of the beginnings.<sup>6</sup> The awareness of the proliferation of new religious movements<sup>7</sup> recalls the historical Churches to their vulnerability in answering the specific needs and expectations of the people,<sup>8</sup> particularly among the young<sup>9</sup> in a mixed temptation of fundamentalism or apocalypticism,<sup>10</sup> in traumatic situations.<sup>11</sup> In a broader context, a process of reconciliation of cultures is primarily needed<sup>12</sup> beyond 'inculturation'<sup>13</sup> and 'integration'.<sup>14</sup> Ecumenical spirituality looks further at this key of 'togetherness in God' along all situations of life. The spiritual problematics here present consist in the understanding of 'community life' as an evangelical priority. Counseling diversity in unity through community life could offer some consensual prospective, prior to explicit structuring of unity. A sign of this spiritual exploration could be discerned in the search for mystical experiences looking at the original 'Far' Eastern wisdom and religions from Christian monastic or theological renewed approaches.<sup>15</sup>

<sup>1</sup> J. Spoorenberg, *Sortir l'oecuménisme de l'ornière. Interview à K. Rahner*, in "Choisir", 1973 n° 167 (oct.), p. 24; COMMISSION OF FAITH AND ORDER, *Faith and Order Paper 1973*, Geneva 1973, p. 9.

<sup>2</sup> COMMISSION THÉOLOGIQUE INTERNATIONALE, *L'unité de la foi et le pluralisme théologique*, in "La documentation catholique", 1973 n°1632, p. 459; J.R.H. Moorman - H.E. Root, *Unity and Comprehensiveness / J. Willebrands, To what extent can or should there be diversity in a united Church? Freedom and Authority, a paper presented at Huntercombe, 1 September 1967*, in A Clark - C. Davey, *Anglican - Roman Catholic Dialogue*, London 1974, pp. 79 / 60-73; J. -M. Le Guillou, *Pluralisme ou pluralité*, in "La documentation catholique", 1973 n° 1632, p. 460.

<sup>3</sup> FAITH AND ORDER, *Paper 1972*, n° 20, ciclost. Geneva 1972, p. 19; GRUPPO DI STUDIO VIII, *Conciliarità come comunione responsabile*, Torino 1980, p. 244; AA. VV., *Documento: La presidenza nell'Eucaristia*, in AA. VV., *Il Regno di Dio che viene*, Torino 1977, pp. 361-362.

<sup>4</sup> FOI ET CONSTITUTION, *Au-delà de l'intercommunion*, Genève 1970, p. 25.

<sup>5</sup> P. Evdokimov, *L'Esprit Saint et la prière pour l'unité*, in AA. VV., *La prière pour l'unité*, Taizé 1969, p. 21.

<sup>6</sup> WORLD COUNCIL OF CHURCHES, Na75, De S II, pp. 13-14; Bern, OHL, in "Origins", 1976 n° 22, p. 343.

<sup>7</sup> SECRETARIAT POUR L'UNITÉ DES CHRÉTIENS, *Rapport intérimaire. Le phénomène des sectes ou nouveaux mouvements religieux: défi pastoral*, in "Information service", 1986 n° 61 (III), p. 158, n° 1.1; Cf. J.- F. Mayer, *Le nuove sette*, Genova 1987, pp. 14-15 (buddismo ed induismo); Cf. J. R. Gascard, *Le nuove religioni giovanili. Tra anelito e patologia*, Cisinello Balsamo 1986, pp. 24-25 (fondamentalismo islamico - sufismo); D. Anthony - T. Robbins - P. Schwartz, *I movimenti religiosi contemporanei e la premessa della secolarizzazione*, in "Concilium", 1983 n° 19, pp. 18-20 (mistica orientalizzante); M. Albrecht, *New Age Spirituality - A General Overview*, in "Update", 1981 n° 5, pp. 2-5; A. Noonan, *A Random Sampling. A brief Survey of 20 New Age Groups from the Festival of Mind, Body and Spirit*, in "Update", 1981 n° 5, pp. 6-21 (psycho-spirituality). J. Vermette, *Nouveaux mouvements religieux, sectes et nouvelles croyances. Etat des lieux*, in "La documentation catholique", 1995 n° 2107, p. 21.

<sup>8</sup> SECRETARIAT FOR PROMOTING CHRISTIAN UNITY, *Common Witness and Proselytism*, in "Information Service", 1971 n° 14, p. 21, n° 23.

<sup>9</sup> SECRETARIAT POUR L'UNITÉ DES CHRÉTIENS, *Rapport intérimaire. Le phénomène des sectes ou nouveaux mouvements religieux: défi pastoral*, in "Information service", 1986 n° 61 (III), p. 159, n° 1.4.

<sup>10</sup> Th. Stransky, *Protestant and Catholic Fundamentalists. A Case Study: Political Zionism and the State of Israel*, in "Centro pro unione", 1998 n° 52, p. 4.

<sup>11</sup> SECRETARIAT POUR L'UNITÉ DES CHRÉTIENS, *Directoire oecuménique*, in "Information service", 1967 n° 2, p. 8, n° 19; CHIESA CATTOLICA DI DITIOO LATINO (codice di diritto latino). *Codex Iuris canonici*, Vatican City 1983, can. 825 n° 2, Cf. can. 844..

<sup>12</sup> A. J. Van der Bent, *Vital ecumenical Concerns*, Geneva 1986, p. 2.

<sup>13</sup> COMMISSION INTERNATIONALE LUTHERIENNE - CATHOLIQUE, *La compréhension de l'Eglise à la lumière de la justification*, in «La documentation catholique», 1994 n° 2101, p. 826 n° 98-99.

<sup>14</sup> WORLD COUNCIL OF CHURCHES, *World Assembly, New Delhi 1961*, London 1962, p. 98.

<sup>15</sup> J. Monchanin, *Mystique de l'Inde, Mystère chrétien*, Paris 1974; id, *India and Contemplation*, in "Cross Currents", 1958 n° 8, pp. 327-334; J.B. Weber, *In Quest of the Absolute - The Life and Work of Jules Monchanin*, Kalamazoo 1977; id, *Jules Monchanin: An Introduction and Two Essays*, in "Cross Currents", 1969 n° 19, pp. 81-90; Swami Parapm Arubi Anandam 1895-1957. *A Memorial*, Saccidananda Ashram, Tiruchirapalli 1959; J. Mattam, *Land of the T7rinity*, Bangalore 1975, 144-179; id., *Abbe Jules Monchanin and India, 'the land of the Trinity'*, in G. Cispert-Sauch (ed.), *God's Word among Men*, Delhi 1973, pp. 195-299; Henri de Lubac, *Images de l'Abbé Monchanin*, Paris 1967; B. Animananda, *The Blade-Life and Work of Brahmabandhab*, Roy and Son, Calcutta 1947; Cf. also Kaj Baago, *Pionneers of Indigenous Christianity*, CISRS, Bangalore 1969, pp. 26-49, 117-150; C Fonseca, *A Prophet Disowned, Swami Upadhyaya Brahmabandhav*, in "Vidyajyoti", 1980 n° 44, pp. 177-194, K. P. Aleaz, *The Theological writings of Brahmabandhav Upadhyaya*, in "Indian Journal of Theology", 1979 n° 28, pp. 55-77; G. Gispert-Sauch, *The Sanskrit Hymns of Brahmabandhav Upadhyaya*, in "Religion and Society", 1972, n° 19, 4, pp. 60-79; Cf. J. Lipner and G. Gispert-Sauch (eds), *The Writings of Brahmabandhav Upadhyay*, vol. 1, U.T.C., Bangalore 1991; P. Johanns, *Vers le Christ par le Vedanta I et II*, Museum Lessianum, Louvain 1932, id. *Introduction to the Vedanta*, Light of the East, Calcutta (no date); W. Teasdale, *The Ocean of Wisdom as Human and Spiritual Presence*, in "Internet" 2001, [http://www.buddhopia.com/tibet/brother\\_wayne.html](http://www.buddhopia.com/tibet/brother_wayne.html):

6° CRITERIUM: THE SUBSTANCE OF UNITY AS FULLNESS OF FAITH, THANKS TO THE INTERDISCIPLINARY APPROACH IN DOCTRINE AS WHOLENESS OF TRUTH AS 'HIERARCHY' OR 'ORGANIC ORDER' OF TRUTHS OPENS THE WAY TO THE BREAKTHROUGH OF TOTAL PARTICIPATION IN GOD'S INTENT.

This sixth criterion considers the doctrinal and theological density of unity. Spiritual theology would consider here the corresponding area of 'mystical theology' as a further stage following the 'ascetical theology'. Fullness of faith is not a monolithic whole or a uniform system of thought (which never existed<sup>1</sup>) but an organic totality, articulated in an 'hierarchy of truths' (Roman wording),<sup>2</sup> or 'evangelical centrality' (Lutheran formulation),<sup>3</sup> or 'analogy of faith (Methodist way of speaking).<sup>4</sup>

*The spiritual question concerning the 'organic fullness' of doctrine in faith in living traditions*

This approach aims to express faith in a pluricultural context, beyond previous ecclesiological isolation:<sup>5</sup> ecclesiology itself is the more recent step in the 'hierarchy of truths' as doctrinal maturation.<sup>6</sup> From this organic ordination,<sup>7</sup> drawn from the typology of the "Body of Christ", each expression is linked with the fundament: the mystery of Christ.<sup>8</sup> The 'nexus' or link is the Holy Spirit ('Band' but not 'Bund'),<sup>9</sup> inspiration of the Spirit in the continuity of witness<sup>10</sup> without repetitiveness,<sup>11</sup> towards an 'ecumenicity' beyond the particular moments of history<sup>12</sup> and beyond the conceptual reductive view on 'truth'.<sup>13</sup> The aim is to offer an ecumenical reading of the doctrinal texts through a hermeneutical comprehension, which would overcome the temptation of demonizing the nonessential differences,<sup>14</sup> over against fundamentalisms<sup>15</sup> in ecclesiological 'maximalism' (emphasizing the derived doctrines as primary dogmas<sup>16</sup>). This is particularly urgent if taking into account today's pastoral needs,<sup>17</sup> discerning between primary and derived links<sup>18</sup> (some dogmas having their origin in other fundamental ones<sup>19</sup>) and being aware that some similar terms may have a completely different meaning in other Christian traditions,<sup>20</sup> according to contexts and ways of feeling and thinking.<sup>21</sup> Such an approach

<sup>1</sup> N. Afanas'ev, *Una Sancta*, in «Irenikon», 1963 n° 4, p. 473.

<sup>2</sup> VATICAN COUNCIL II, *Decree "Unitatis Redintegratio"*, Vatican City 1965, n° 11; N. Afanas'ev, *Una Sancta*, in «Irenikon», 1963 n° 4, p. 473; S. Bulgakov, *Vers la réunion des Eglises*, in «Istina», 1969 n° 2, p. 240; K. Rahner, *Hierarchie der Wahrheiten*, in «Diakonia», 1982 n° 2, S. 376; O. Cullmann, *Comments on the Decree on Ecumenism*, in «The Ecumenical Review», 1975 n° 1, pp. 93-94; Cf. also 'directe' and 'indirect credendum', in ROMAN CATHOLIC / METHODIST INTERNATIONAL COMMISSION, *The apostolic Tradition*, in «Information Service», 1991 n° 78, p. 217 n° 36.

<sup>3</sup> DISCIPLES-ROMAN CATHOLIC DIALOGUE, *An Adventure in Understanding*, in «Ecumenical Trends», 1974 n°3, p. 42.

<sup>4</sup> DISCIPLES-ROMAN CATHOLIC DIALOGUE, *An Adventure in Understanding*, in «Ecumenical Trends», 1974 n°3, p. 42.

<sup>5</sup> W. Kasper, *Theology & Church*, London 1989, pp. 141-142; G. Tavad, *Hierarchia veritatum' a preliminary Investigation*, in «Theological Studies», 1971 n° 32, p. 284

<sup>6</sup> K. Raizer, *Entre nos Eglises, quelle communion?*, in «Unité des chrétiens», 1995 n° 99, p. 8.

<sup>7</sup> CONGREGAZIONE PER LA DOTTRINA DELLA FEDE, *Istruzione "Mysterium ecclesiae"*, in «Acta Apostolicae Sedis», 1973 p. 402; U. Valeske, *Hierarchia Veritatum*, München 1968, S. 13-14; G. Tavad, *Hierarchia veritatum: a preliminary Investigation*, in «Theological Studies», 1971 n° 32, pp. 278-289; P.O. Connell, *Hierarchy of Truths*, in P.S. de Achutegui, *The Dublin Papers on Ecumenism*, Manila 1977, pp. 83-117; G. Thils, *Hierarchia veritatum*, in «Revue théologique de Louvain», 1979 n° 10, pp. 209-215.

<sup>8</sup> GROUPE MIXTE DE TRAVAIL ENTRE L'EGLISE CATHOLIQUE ROMAINE ET LE CONSEIL OECUMENIQUE DES EGLISES, *La notion de hiérarchie des vérités - interprétation oecuménique*, in «Information service», 1990 n° 74, pp. 87 n° 14-16.

<sup>9</sup> H. Mühlen, *Der Heilige Geist als Person*, Münster 1963, S. 329, 162-164.

<sup>10</sup> FAITH AND ORDER, *Paper 1973, n.1*, ciclost., Geneva 1973, p.6; LUTHERISCH EVANGELISCH - RÖMISCH KATHOLISCHEN STUDIENKOMMISSION, *Bericht: das Evangelium und die Kirche*, in «Lutherische Rundschau» (Sonderdruck), 1972, S. 4, 7, n° 18, 24, 81; JOINT WORKING GROUP (JOINT THEOLOGICAL COMMISSION) OF THE WORLD COUNCIL OF CHURCHES AND THE ROMAN CATHOLIC CHURCH, *Catholicity and Apostolicity*, in «One in Christ», 1970 n° 3, p. 466; J. Goudet, *Vocabulaire religieux et théologie*, in «Foi et Langage», 1977 n° 4, p.267.

<sup>11</sup> INTERORTHODOX COMMISSION, *Introductory reports, Towards the Great Council*, London 1972, p. 10 n° V, 1-2; R. Bultmann, *Glauben und Verstehen*, München 1965, vol. II, S. 59.

<sup>12</sup> WORLD COUNCIL OF CHURCHES, *World Assembly: New Delhi 1961, "Report"*, London 1962, p. 126.

<sup>13</sup> Doctrine as totality in John Paul II, *Encyclical Letter "Ut unum sint"*, Vatican City 1995, n° 18, external formulation (n° 18-19), and 'content' ff.; Cf. J. Ratzinger, *Church, Ecumenism & Politics*, New York 1988, p. 98.

<sup>14</sup> L. F. Fuchs, *The Reading of Ecumenical Texts*, in «Centro pro Unione», 1994 n° 46, pp. 3-5.

<sup>15</sup> Cf. L. Feldkämpfer, *25 Years "Dei Verbum and the Catholic biblical Federation*, in «Information Service», 1990 n° 77, p.62.

<sup>16</sup> S. Bulgakov, *Voies pour la réunion de l'Eglise*, in «Istina», 1969, n° 2, pp. 238-239.

<sup>17</sup> L. F. Fuchs, *The Reading of Ecumenical Texts*, in «Centro pro Unione», 1994 n° 46, pp. 3-5.

<sup>18</sup> Cf. H. Mühlen in U. Valeske, *Hierarchia Veritatum*, München 1968, S. 53; O. Cullmann, *ibidem*, S. 49-50.

<sup>19</sup> CONGREGAZIONE PER LA DOTTRINA DELLA FEDE, *Istruzione "Mysterium Ecclesiae"*, in «Acta Apostolicae Sedis», 1973, p. 667.

<sup>20</sup> SECRETARIATE FOR CHRISTIAN UNITY, *Dialogue*, in «Information Service», 1970 n° 2, p. 8.

<sup>21</sup> DISCIPLES-ROMAN CATHOLIC DIALOGUE, *An Adventure in Understanding*, in «Ecumenical Trends», 1974 n°3, p. 42.

would converge with the 'lectio divina'<sup>1</sup> or the 'lectio continua'<sup>2</sup> of the spiritual traditions, extended as penetration into the whole people of God.<sup>3</sup> A first result is to overcome the exclusive opposition of Scripture and Tradition<sup>4</sup> (as for the understanding of 'Torah' as 'law' or 'seeds of life'<sup>5</sup>). Living tradition has been ecumenically approached from the prospective of catholicity and apostolicity<sup>6</sup>, not equally from the note of 'holiness' (Symbol of the faith). The East reminds us that 'Tradition' has been the fruit of the spiritual assimilation of most eminent spiritual personalities.<sup>7</sup> Past ecclesiologies connected 'unity' and 'magisterium' in tradition.<sup>8</sup> Spiritual theology would remind us about a 'magisterium of holiness' (in charity<sup>9</sup>), as inspiration of the Spirit in freedom<sup>10</sup> from the 'kedushà' through liberation of God's people.<sup>11</sup> The main attention of spiritual theology would be the convergency of doctrine and living nourishment of the spirit.

*The prospective way of conceiving formulation of reconciliation can be provided through 'models' of unity.*

The methodology of 'models' towards mutual consensus in understanding the God-human quality of unity<sup>12</sup> is born from the same intent of the dialogues in doctrinal matters,<sup>13</sup> from the experience itself of the Churches (beyond uniform systematic ecclesiologies).<sup>14</sup> They represent a diversity of symbolic images, used critically as tools of reflection in an explanatory or exploratory sense,<sup>15</sup> or 'paradigms' in a heuristic key,<sup>16</sup> situated in a context of cultural pluralism<sup>17</sup> and expressing the transitoriness of historical unity.<sup>18</sup> Different 'models of reconciliation' can be proposed: the models of organic union, of corporative union, of harmony, of community to be reconciled, of the communion of communions, or of the unity in reconciled differences<sup>19</sup> (rather than three 'branches' of the one

<sup>1</sup> L. F. Fuchs, *The Reading of Ecumenical Texts*, in "Centro pro Unione", 1994 n° 46, p. 5.

<sup>2</sup> C. M. Martini, *The Pastoral Practice of Lectio Divina* in «Information Service», 1990 n° 77, pp. 55-60.

<sup>3</sup> INTERORTHODOX COMMISSION, *Introductory reports, Towards the Great Council*, London 1972, pp. 12-13 n° V, 2.

<sup>4</sup> LUTHERISCH EVANGELISCH - RÖMISCH KATHOLISCHEN STUDIENKOMMISSION, *Bericht: das Evangelium und die Kirche*, in «Lutherische Rundschau» (Sonderdruck), 1972, S. 4, n° 17; WORLD ALLIANCE OF REFORMED CHURCHES - ROMAN CATHOLIC CHURCH, (INTERNATIONAL DIALOGUE), *The Presence of Christ in Church and World*, in «Information Service», 1977 n° 35, p. 22 n° 25; INTERORTHODOX COMMISSION, *Introductory reports, Towards the Great Council*, London 1972, p. 15 n° V, 2.

<sup>5</sup> Cf. COLLOQUIO DI CAMALDOLI, *Il dono della Torah*, in «Vita monastica», 1985 n° 161-162; C. Di Sante, *L'importanza della Torah nel dialogo ebraico-cristiano*, in «Vita monastica», 1985 n° 161-162, pp. 15-27; L. Sestrieri, *La Torah: costrizione o libertà?*, in «Vita monastica», 1985 n° 161-162, pp. 28-39; P. De Benedetti, *La Torah nell'ebraismo*, in «Vita monastica», 1985 n° 161-162, pp. 40-51; P. Stefani, *I cristiani e la Torah*, in «Vita monastica», 1985 n° 161-162, pp. 56-73; M. Viterbi Ben Horin, *Il deserto e la Torah*, in «Vita monastica», 1985 n° 161-162, pp. 74-85; J. Genot, *Legge scritta, legge orale nella tradizione giudaica*, in «Vita monastica», 1985 n° 161-162, pp. 86-111; G. Boccaccini, *Il dibattito sul valore salvifico della Torah nel I secolo*, in «Vita monastica», 1985 n° 161-162, pp. 112-120.

<sup>6</sup> SINODO DEI VESCOVI 1971, *De sacerdotali ministerio*, Roma 1971, p. 12; С. Булгаков / S. Bulgakov, *Иерархия и таинства (Gerarchia e Sacramenti)*, in «Путь», 1935 n° 49, стр. 27; FAITH AND ORDER, *Paper 1972 n. 20*, ciclost., Geneva 1972, p. 6; WORLD COUNCIL OF CHURCHES, *World Assembly: New Delhi 1961, "Report"*, London 1962, p. 126; INTERORTHODOX COMMISSION, *Introductory Reports, Towards the Great Council*, London 1972, p. 9 (n° V, I del documento).

<sup>7</sup> Th. Špidlík, *La Sophiologie de Saint Basile*, Roma 1961, p. 183; Cf. also A. Dulles, *The Survival of Dogma*, New York 1969, p. 49.

<sup>8</sup> Y. de la Brière, *Eglise (question des notes)*, in A. D'Alès, *Dictionnaire apologetique de la foi catholique*, Paris 1913, fasc. V, c. 1284-1285.

<sup>9</sup> E. Lanne, *Le mystère de l'Eglise et de son unité*, in «Irenikon», 1973 n° 3, pp. 321-322, 338-339; Cf. A. Zumkeller, *Schrifttum und Lehre des Hermann von Schildesche O.E.S.A.*, Würzburg 1959, S. 187; P. Tillich, *Systematic Theology*, London 1968, vol. III, p. 428; P. Tillich, *Love, Power and Justice*, London 1954, p. 77; P. Teilhard de Chardin, *Science et Christ*, Paris 1965, p. 217; idem, *Les directions de l'avenir*, Paris 1973, p. 86.

<sup>10</sup> B. Reynders, *Premières réactions de l'Eglise devant les falsifications du dépôt apostolique*, in AA. VV., *L'infallibilité de l'Eglise*, Chevotogne 1962, p. 42.

<sup>11</sup> Cf. R. Di Segni, *La Pasqua ebraica*, in AA. VV., *Eucaristia e unità*, Roma 1974.

<sup>12</sup> GLAUBEN UND KIRCHENVERFASSUNG, *Dokumente FO/72:20*, Genf 1972, S. 8.

<sup>13</sup> K. Lehmann, *Du dialogue comme forme de la communication et de l'approche de la vérité dans l'Eglise d'aujourd'hui*, in "Documents épiscopat", 1995 n° 7, p. 5; E. Lanne, *Le mystère de l'Eglise et de son unité*, in «Irenikon», 1973 n° 3, p. 340; A. Dulles, *Models of the Church*, New York 1974, pp. 20-24; Cf. idem, *Models of Revelation*, New York 1983.

<sup>14</sup> E. Lanne, *Le mystère de l'Eglise et de son unité*, in «Irenikon», 1973 n° 3, p. 340.

<sup>15</sup> A. Dulles, *The Craft of Theology: From Symbol to System*, New York 1992, p. 52; A. Dulles, *Models of the Church*, New York 1974, pp. 10-13.

<sup>16</sup> G. Ruggieri, *Il modello gramsciano della funzione intellettuale ed il suo impiego nella discussione ermeneutico-teologica*, in A. Marranzini (ed.), *Dimensione antropologica della teologia*, Roma 1971, p. 281.

<sup>17</sup> A. Dulles, *Models of the Church*, New York 1974, pp. 10-13.

<sup>18</sup> GLAUBEN UND KIRCHENVERFASSUNG, *Dokumente FO/72:20*, Genf 1972, S. 11.

<sup>19</sup> GROUPE MIXTE DE TRAVAIL ENTRE L'EGLISE CATHOLIQUE ROMAINE ET LE CONSEIL OECUMENIQUE DES EGLISES, *Eglise: locale et universelle*, in "Information service" 1990 n° 74, p. 85 n° 49.

'Christian tree' [Roman Catholic, Eastern Orthodox, Reformed]).<sup>1</sup> There is also the model of 'conciliar fellowship' in the sense of a federation of Churches (WCC)<sup>2</sup> with its weaknesses,<sup>3</sup> and the model of 'Sister Churches' as Orthodox view<sup>4</sup> and the Roman model of 'communion of Churches'<sup>5</sup> (with an Anglican correction on its hierarchical overemphasis<sup>6</sup>) to end with the model of 'unity in reconciled difference'.<sup>7</sup> Some would use the 'model' of communion as an 'ecclesiology of communion',<sup>8</sup> with different accentuation on the structural and institutional priority.<sup>9</sup> For the generations of ecumenical transition, a model of 'double membership' is also evoked,<sup>10</sup> without 'converting' or without rejecting the other confessional configuration, with the risk of multiple motivated passages.<sup>11</sup> There is also the strange model of 'the two lungs' (East and West) instead of the 'Sister Churches' in its 'biological' articulation.<sup>12</sup> Some would suggest following the 'model of tolerance' (over against the models of coercion, convergency and pluralism).<sup>13</sup> From the spiritual point of view, the limitation of these models seems to be technically ecclesiological.

### *The common ecumenical statements and documents opened to interdisciplinary implement*

The common documents could help 'theology' to become a 'common doxology' towards a common use in prayer.<sup>14</sup> These texts express a 'substantial consensus' but seem however to reflect a 'language of past formulations',<sup>15</sup> or to be unilaterally Western in their mental configuration,<sup>1</sup> or

<sup>1</sup> Cf. russian Orthodox restriction: EGLISE ORTHODOXE RUSSE, *Principes fondamentaux régissant les relations de l'Eglise orthodoxe russe avec l'hétérodoxie. Annexe*, in "La documentation catholique", 2001 n° 2246, p. 378; P. Zouboff, *Introduction*, in VI. Solov'ëv, *Lectures on Godmanhood*, London 1948, p. 19.

<sup>2</sup> GLAUBEN UND KIRCHENVERFASSUNG, *Dokumente FO/72:20*, Genf 1972, S. 10.

<sup>3</sup> A. M. Aagaard, *In Defence of the Body. Writings on "Being Church" in Ecumenical Conversation*, in "Centro pro Unione", 2002 n° 61, p. 3

<sup>4</sup> Giovanni Paolo II, *Al Sacro Collegio durante l'Udienza per gli auguri*, (22 dicembre), in idem, *Insegnamenti di Giovanni Paolo II 1978*, vol. 2, Vatican City 1979, p. 1495; e contra Cf. CONGREGATION POUR LA DOCTRINE DE LA FOI, *Sur l'usage approprié de l'expression "Eglises soeurs"*, in "La documentation catholique", 2000 n° 2233, pp. 824-825; E. Lanne, *Eglises-soeurs. Implications ecclésiologiques du Tomos Agapis*, in «Istina», 1975 n° 20, pp. 47-74; H. Legrand, *Le dialogue catholique-orthodoxe. Quelques enjeux ecclésiologiques de la crise actuelle autour des Eglises unies*, in «Centro pro unione», 1993 n° 43, pp. 9-11.

<sup>5</sup> P. Grandfield, *The Church Local and Universal: Realisation of Communion*, in "The Jurist", 1989 n° 49, pp. 451-452; Cf. A. Antón Gómez, *Le Conferenze episcopali in aiuto ai vescovi*, in "La Civiltà cattolica", 1999 n° 3568, pp. 332-344; Cf. J. Werbeck, *La Chiesa, un progetto ecclesologico per lo studio e la prassi*, Brescia 1998, p. 395; B. Kloppenburg, *The Ecclesiology of Vatican II*, Chicago 1975, p. 115; Giovanni Paolo II, *Esortazione apostolica "Christifideles laici"*, in "Acta Apostolicae Sedis", 1989 n° 81, pp. 422-424 (n° 19); A. Grillmeier, *Commentary on the Dogmatic Constitution on the Church*, in idem, *Commentary on the Documents of Vatican II*, vol. I, New York 1967, pp. 138-185, 218-225; A. Acerbi, *Due Ecclesiologie: ecclesiologia giuridica ed ecclesiologia di comunione nella "Lumen Gentium"*, Bologna 1975; S. Dianich, *La Chiesa mistero di comunione*, Genova 1987; J. M. Tillard, *Church of Churches: The Ecclesiology of Communion*, Collegeville/Minnesota 1992; M. G. Lawler - T. J. Shanahan, *Church: a Spirited Communion*, Collegeville/Minnesota 1995; W. Kasper, *Church as Communio*, in "Communio", 1986 n° 13, p. 103; CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Some Aspects of Church Understood as Communion*, in "Acta Apostolicae Sedis", 1993 n° 85, p. 839 (n° 3); M. A. Fahey, *Ecclesial Community as Communion*, in "The Jurist", 1976 n° 36, pp. 4-23.

<sup>6</sup> S. Martineau, *La Communion anglicane après la 13<sup>e</sup> Conférence de Lambeth*, in «Documents épiscopats», 1999 n° 2, pp.9-10.

<sup>7</sup> M. M. Garija-Guembe, *Unidad en una diversidad reconciliada*, in "Dialogo ecumenico", 1995 n° 96, pp. 67-68, 77.

<sup>8</sup> Giovanni Paolo II, *Esortazione apostolica "Christifideles laici"*, in "Acta Apostolicae Sedis", 1989 n° 81, pp. 422-424 (n° 19); A. Grillmeier, *Commentary on the Dogmatic Constitution on the Church*, in idem, *Commentary on the Documents of Vatican II*, vol. I, New York 1967, pp. 138-185, 218-225; A. Acerbi, *Due Ecclesiologie: ecclesiologia giuridica ed ecclesiologia di comunione nella "Lumen Gentium"*, Bologna 1975; S. Dianich, *La Chiesa mistero di comunione*, Genova 1987; J. M. Tillard, *Church of Churches: The Ecclesiology of Communion*, Collegeville, Minnesota 1992; M. G. Lawler - T. J. Shanahan, *Church: a Spirited Communion*, Collegeville, Minnesota 1995; W. Kasper, *Church as Communio*, in "Communio", 1986 n° 13, p. 103.

<sup>9</sup> INSTITUTE FOR ECUMENICAL RESEARCH, *Communio/Koinonia: A New Testament-Early Christian Christian Concept and Its Contemporary Appropriation and Significance*, in W. G. Rush, *Commentary on Ecumenism: The Vision of the ELCA*, Minneapolis 1990, pp. 119-141; ANGLICAN-ROMAN CATHOLIC INTERNATIONAL COMMISSION II, *Church as Communion, an Agreed Statement by the Second Anglican-Roman Catholic International Commission*, London 1991, n° 12; Cf. the 'visible and social union' in CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Some Aspects of Church Understood as Communion*, in "Acta Apostolicae Sedis", 1993 n° 85, p. 839 (n° 3); M. A. Fahey, *Ecclesial Community as Communion*, in "The Jurist", 1976 n° 36, pp. 4-23; A. Dulles, *Church Membership as a Catholic and Ecumenical Problem*, Milwaukee 1974, pp. 27-31.

<sup>10</sup> R. Schutz, *SVH*, in "Unité des chrétiens", 1973 n° 11, p. 20

<sup>11</sup> S. F. Bayne, *Where we have been: where we are going*, in AA. VV., *Episcopalians and Roman Catholics. Can they ever come together?*, Denville, New Jersey 1972, p. 27.

<sup>12</sup> Giovanni Paolo II, *Ai collaboratori nel governo centrale*, (18 giugno), in idem, *Insegnamenti di Giovanni Paolo II*, vol I, Vatican City 1981, p. 1889; Cf. the problematics at 1997, e. g. B. Vandeputte, *Graz entre angoisse et espérance*, in «La Croix», mercredi 27 juin 1997, p.11; Cf. card. Kö nig in G. Valente, «Non è il Papa che fa la Chiesa». *Intervista con il cardinale Franz Kö nig, arcivescovo emerito di Vienna*, in «30 Giorni», 1997 n° 6, pp. 46-54; Cf. card. Vlk polemizing against the Orthodoxes at Graz as having an ecclesiology where the country belongs to its specific Church: Cf. J.-P. Denis, *Une interview exclusive de Mgr Vlk, archevêque de Prague. L'Eglise et l'Etat, même combat.*, in «La Vie», 1997 n° 2705, p. 18.

<sup>13</sup> A. Dulles, *Le Christ parmi les religions*, in "La documentation catholique", 2002 n° 2279, pp. 937-939.

<sup>14</sup> WORLD COUNCIL OF CHURCHES, *World Assembly of Vancouver "Gathered for Life"*, Geneva 1983, pp. 43-52.

<sup>15</sup> ANGLICAN-ROMAN CATHOLIC DIALOGUE GROUP IN THE UNITED STATES, *How can we recognize "substantial Agreement"?*, in «Origins», 1993 n° 3, pp. 42-43 (n° 8-22).

ecclesiologicaly too 'neutral',<sup>2</sup> or too restricted for specialists.<sup>3</sup> The interdependence of the present world requires that dialogue would not be formulated for its own sake only as a function of the religious institutions,<sup>4</sup> but also in the 'multilaterality' of the various human languages,<sup>5</sup> in the many dimensions of human experience<sup>6</sup> towards its communicational maturity.<sup>7</sup> Spiritual theology would hope that these documents would become sources for further Church expressivities in prayer, contributing to the enrichment of public and personal meditation on the Christian mystery of holiness.

#### CONCLUSION

Spiritual theology could contribute to a further and deeper involvement in reconciliation, thanks to its specific statute in relation to past ecclesiologies, or rather thanks to the lack of a specified 'identity' already systematized in the ecclesiologies. Holiness keeps its 'freedom' over against structured entities. This would give the ecumenical research and spiritual experience a possibility to foster 'spiritual steps' without requiring previous modifications in ecclesiological (canonical, etc...) assessments. Following the different ecumenical premises and criteria, it will not be difficult to notice the 'uncovered' sectors, which could be glanced at. In trying to point out some of them, at the conclusion of each paragraph of this intervention, certain keys could be deepened and developed more exhaustively.

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<sup>1</sup> A. J. Van der Bent, *Vital ecumenical Concerns*, Geneva 1986, pp. 91-92.

<sup>2</sup> WORLD COUNCIL OF CHURCHES, *history*, in "Internet" 2001, <http://www.wcc-coe.org/wcc/who/histor-e.html>.

<sup>3</sup> Ch. Kostantinidis, *DIALOGO CATTOLICO - ORTODOSSO, Attese e prospettive: il punto di vista ortodosso*, in «O odigos - la guida», 1995 n° 2, p. 10.

<sup>4</sup> Cf. WORLD COUNCIL OF CHURCHES, *World Assembly "Nairobi 1975" (Documentation, Section II)*, Geneva 1974, p. 6; CONSEIL PONTIFICAL POUR LE DIALOGUE INTERRELIGIEUX - CONGRÉGATION POUR L'ÉVANGÉLISATION DES PEUPLES, *Dialogue et annonce*, Rome 1991, n° 4, a; SECRÉTARIAT POUR L'UNITÉ DES CHRÉTIENS, *Réflexions et suggestions concernant le dialogue oecuménique*, in "Information Service", 1970 n° 2, p. 9, n° 1; JOINT WORKING GROUP OF THE WORLD COUNCIL OF CHURCHES AND THE ROMAN CATHOLIC CHURCH, *On the Ecumenical Dialogue*, in "One in Christ", 1970 n° 3, pp. 471-472; CONSEIL PONTIFICAL POUR LE DIALOGUE INTERRELIGIEUX - CONGRÉGATION POUR L'ÉVANGÉLISATION DES PEUPLES, *Dialogue et annonce*, Rome 1991, n° 9; ORTHODOX CHURCHES, *Orthodox Ecumenical Guidelines*, in "Diakonia", 1974 n° 2, pp. 204-205 n° 1.

<sup>5</sup> CONSEIL PONTIFICAL POUR LE DIALOGUE INTERRELIGIEUX - CONGRÉGATION POUR L'ÉVANGÉLISATION DES PEUPLES, *Dialogue et annonce*, Rome 1991.

<sup>6</sup> LUTHERAN WORLD FEDERATION, COMMISSION ON COMMUNICATION, *Report on Strategy*, in «Lutheran World Federation Documentation», 1984 n° 17, p. 22; S. M. Katz, *Anthropologie sociale, culturelle et biologique*, in AA. VV., *Pour une anthropologie fondamentale*, Paris 1974, vol. III, p. 83; G. Gumpert - R. Cathcart, *Introduction: the Interpersonal and Media Connection*, in idem, *Inter/Media*, New York 1982, pp. 26-27; H. Lefebvre, *Le langage et la société*, Paris 1966, pp. 316, 323-324; S. McBride, *Many Voices, One World*, London 1981, pp. 12, 16, 35, 38, 46, 121; C. Pagano, *Culture, communication et promotion humaine*, in AA. VV., *Eglise, culture et promotion humaine*, Paris 1969, pp. 231-232; D. Crystal, *Linguistics*, Harmondsworth 1971, pp. 17, 240; C. Sartori, *Il medium è also il messaggio e il villaggio è davvero globale*, in D. de Kerkhove - A. Iannucci, *McLuhan e la metamorfosi dell'uomo*, Roma 1984, p. 140; (M. Weaver in) M. Folliet, *L'information moderne et le droit à l'information*, Paris 1969, p. 7; G. Bechelloni, *Informazione e potere*, Roma 1974, p. 56; G. Gusdorf, *La parole*, Paris 1977, p. 65.

<sup>7</sup> LUTHERAN WORLD FEDERATION, COMMISSION ON COMMUNICATION, *Report on Strategy*, in «Lutheran World Federation Documentation», 1984 n° 17, p. 28; WORLD COUNCIL OF CHURCHES, *The New Delhi Report*, London 1962, p. 84, n° 23; EGLISES CHRETIENNES DE SUISSE, *Thèses des Eglises, L'évolution des moyens de communication sociale*, Fribourg 1983, p. 12, n° 1, 2; UNITED STATES CATHOLIC CONFERENCE, *In the Sight of All*, Washington 1986, pp. 8-9; PONTIFICIA COMMISSIONE DELLE COMUNICAZIONI SOCIALI, *Istruzione pastorale "Communio et progressio"*, Città del Vaticano 1971, n° 176, 117.