

# ECUMENISM

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Promoting dialogue and unity



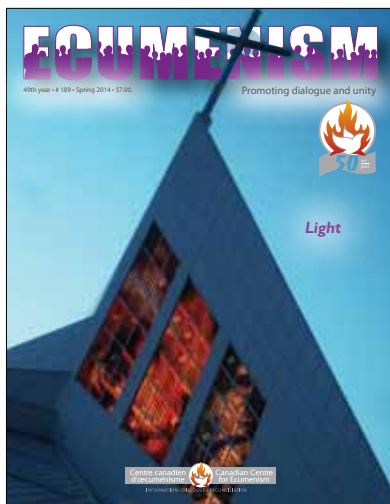
*Light*

Centre canadien  
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Canadian Centre  
for Ecumenism

INFORMATION • DIALOGUE • RECONCILIATION



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## ECUMENISM

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1819 René-Lévesque Blvd. W. #003, Montreal, QC, H3H 2P5  
Tel.: (514) 937-9176; Fax: (514) 937-4986;  
Web Site: [www.oikoumene.ca](http://www.oikoumene.ca); E-mail: [info@oikoumene.ca](mailto:info@oikoumene.ca)  
Library: [library@oikoumene.ca](mailto:library@oikoumene.ca)

Editor: David Fines  
Director: Adriana Bara  
Resources and Newsbriefs: Bernice Baranowski  
Translation: Belva Webb  
Layout: Fabio Interdonato  
Cover: Photo Courtesy of Grant Kernan, photographer, and Sarah Hall Studios

Contributors to the issue: Brian Cordeiro, Thomas Rosica, Gerald Blaquiére, Adriana Bara, Damian MacPherson, Denitsa Tsvetkova, Jean Duhaime and Bernice Baranowski.

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# Editorial

## Easter - What resurrection?

David Fines Many of our contemporaries (even among church members) believe more in reincarnation than they do in resurrection; reincarnation being the transmission of the soul from one human body to another, or to an animal, depending on whether the deceased was good or bad during his life on earth.

**Jesus' resurrection is not just coming back to life, only to die again; it displays the radical and unpredictable eruption of a totally different, totally new reality in the heart of our world: God's reality!**

Certainly Jesus' resurrection is one of the hardest Christian concepts to grasp (ranking with the Trinity), as well as one of the hardest to explain.

The concept of resurrection was not completely new to the disciples. The Old Testament writers had begun to consider it, as can be seen in Psalm 69:29, Hosea 6:9, Ezekiel 37:10 and 12, and especially Daniel 12:1-3 (not to mention many passages in the deuterocanonical books of Maccabeus, Wisdom and Ezra - 2 Mc 7:9, Wis 3:19, 4 Es 2:13 and 16). But their surprise could not have been greater anyway. The same Jesus who had lived among them, whom they had seen suffer and die on the cross: there He was, right before their very eyes!

In His risen body, Jesus appears and disappears (Acts 1:9), He walks through walls and asks for something to eat (Lk 24:41), He is spirit and yet He can show them His wounds (Jn 20:27); He even goes so far as to prepare a meal (Jn 21:12)! Jesus is alive beyond death; death still exists, it is not over and done with, but it is as if Jesus, now the Christ, is not affected by it, it has no dominion over Him.

Even more surprising, Jesus is present but passes incognito; his disciples do not recognize Him (Lk 24:16), He goes away when they want to touch Him (Jn 20:17) and vanishes from their sight the moment they recognize Him (Lk 24:31).

Jesus' resurrection is not just coming back to life, only to die again; it displays the radical and unpredictable eruption of a totally different, totally new reality in the heart of our world: God's reality!



Jesus' resurrection is a promise; the promise that this resurrection that is unlike anything else will be ours as well, and already is ours, which avec Church we belong to. Confessing Jesus' resurrection is not talking about a past event, or contentedly recalling an old, old story: it is proclaiming the Good News, proclaiming in faith that all things are made new again, that there is hope beyond all hope, and that a wonderful world and a wonderful future lie ahead.



## News from the Center

### **Conference by Bro. Émile about Brother Roger the founder of Taizé**

“... and not for the nation only, but to gather into one the dispersed children of God”  
(John 11:52)

February 19 at Montreal Grand Seminary Bro. Émile outlined for his audience the path followed by Brother Roger “the founder of an ecumenical monastic community”, Taizé. In his effort to bring together “the dispersed children of God” Brother Roger realized that “Everybody was talking about love, but praying separately.” A situation that we also know. Quoting Yves Congar, o.p., Bro. Emile reminded us of the simple truth “the only way to say the same thing in a world that has changed, is to say it differently.”

“There is no creativity when things are easy” said Brother Roger. His biggest challenge, “how to pray with young people, so that they are not just spectators” has been revealed and left for us as a living legacy. After the conference, the “dispersed” young people proceeded to the chapel “to be gathered into one” through the prayer of Taizé.

It is up to us to embody this legacy so as to “rediscover how to trust”.

### **The Sunday of Orthodoxy**

The Sunday of Orthodoxy is a celebration organized by the Orthodox Clergy Association that brings together once a year all the parishes of Montreal which are under the jurisdiction of different patriarchies. This year, the celebration was held Sunday, March 9, in St. Sophie Ukrainian Orthodox Cathedral, Montreal.

### **3rd Annual Interfaith Dinner**

On November 19, 2013 our director Dr. Adriana Bara took part in the 3rd Annual Interfaith Dinner – Responsible Citizenship – organized by Intercultural Dialogue Institute Montreal in collaboration with McGill Chaplaincy Service, Temple Emanuel-El-Beth Shalom and the Anglican Church of Canada - Diocese of Montreal.

### **From our partners**

#### **Global impact week**

Ambrose University College and the Calgary Catholic Diocese have organised a Global impact week: Catholics and Evangelicals in God’s Mission—Together. An unprecedented opportunity for Christian unity and mission in Calgary. Fr. Tom Ryan, CSP and Rev. Dr. Gordon Smith invite us to rejoice in the gifts of God present in our Christian communities and affirm our shared mission.

“Catholics and Evangelicals in God’s Mission—Together” is an unprecedented opportunity to come together to talk about Christian unity and mission. Church unity is a global issue that matters: Jesus prayed in the closing hours of his life for the unity of his followers, and the church’s vocation is to be a sign in our world of God’s reconciling power. The truth is that Evangelicals and Catholics share much more in common than not. The events, talks, and opportunities of *Global Impact Week 2014* invite us to rejoice in the gifts of God present in our Christian communities and affirm our shared mission.

### **Deepening Understanding for Intercultural Ministry Program**

*The Canadian Churches Forum for Global Ministries* provides a 6-day ecumenical program in intercultural ministry: **Deepening Understanding for Intercultural Ministry**. This is an interactive, engaging program with practical ideas for implementation in your own context. The program aids Christian ministry leaders to nurture cultural relevance, understanding and awareness in their communities. After Toronto in February the program will be offered twice in Winnipeg June 23-28 2014. For more information or to register visit [www.ccforum.ca](http://www.ccforum.ca), call 416-924-9351, or email [director@ccforum.ca](mailto:director@ccforum.ca).

### **Letters/emails**

I saw the video of the 2014 WPCU on YouTube; it looks terrific. Bravo! As well, the recent issue of *Ecumenism* is simply wonderful as it highlights the celebration of the WPCU this year. Again, bravo!

All good wishes from Geneva,  
The Revd Canon Dr John Gibaut,  
Director of Faith and Order,  
World Council of Churches,  
Geneva, Switzerland

### **Volunteers Needed**

#### **Receptionist**

We are seeking an individual with strong interpersonal skills, an openness to world religions and the ability to communicate in English and French. The working schedule is flexible depending on your availability.

#### **Computer Technician**

We need someone with the skills needed to maintain our small computer network, perform updates, backup copies, etc.  
If you have these or other talents to share, come join our team! Contact us.

## Tell me, has Christ been divided?

**David Fines** No! That was the clear and resounding response from an enthusiastic gathering of more than 600 attending the ecumenical worship service that marked the start of the Week of Prayer for Christian Unity on Sunday, January 19, 2014 at Christ Church Cathedral (Anglican) in Montreal. Norman Lévesque, Assistant Director of the Canadian Centre for Ecumenism acted as master of ceremonies.

As the congregation sang the uplifting opening hymn, *Your hand, O God Has Guided/ Ô Dieu, ta main nous guide*, a colourful line of dignitaries and representatives of the various Churches processed into the Cathedral. The official Church representatives were the Right Reverend Barry Clarke, Anglican Bishop of Montreal; His Excellency Christian Lépine, Roman Catholic Archbishop of Montreal; Pastor Samuel Kung Kabu of the Evangelical Lutheran Church; Major Brian Venables of the Salvation Army; His Grace Ioan Casian of the Romanian Orthodox Church; the Rev. Dr. Phyllis Smythe of the United Church of Canada; Evangelical Pastor Jérôme Rajabu; Pastor Richard Bonetto of the Presbyterian Church; and Baptist Pastor Brian Berry.

Following the entrance hymn and after Norman Lévesque welcomed the assembly, the Mohawk choir from Kahnawake and Amerindian leader Deacon Ronald Boyer, of St. Francis Xavier mission in Kahnawake, in communion with the First Nations, opened the ceremony to the beat of the drum and with a prayer in four directions, inviting the people to face each of the four compass points in succession.

The ceremony was punctuated by many songs, sung by the Cathedral Singers under the direction of Patrick Wedd, the Imani Family and Full Gospel Church Choir; the choir from Sign of the Theotokos Church and the Mohawk Choir from Kahnawake. A monody was also sung by Anthony Mansour, former Executive Director of the Ecumenical Centre, during the prayer of repentance.

One of the highlights of the service came after the readings from Isaiah (57:14-19), the Psalms (36:5-10), the Epistle (I Corinthians 1:1-17, which provided the theme verse for the 2014 Week of Prayer) and the Gospel (Mark 9:33-41), when Archbishop Lépine gave the message, focusing on foundations of the Christian faith that are common to the Churches.

His message was followed by a nine-voice prayer of intercession made by representatives of nine Churches.



Archbishop Christian Lépine.

The prayers were intended to echo the United Nations Millennium Development Goals, which have been adopted by the Churches of Canada. This common prayer was a time when people felt the barriers that generally separate Christian denominations drop or at least start to break down. A shared concern for social justice, international solidarity and environmental sustainability united them in love.

For many, the most beautiful moment of this glorious event was the offering of each Church's "gifts": the Roman Catholic church, charity; the Anglican church, diversity; the Presbyterian church, a living faith; the Evangelical

Lutheran church, *sola scriptura, sola gratia, sola fide*; the United Church of Canada, social justice; the Romanian Orthodox Church, the teachings of the Holy Fathers and icons; the Evangelical Churches, a passion for the Bible; the Pentecostal Church, hospitality, worship and community; the Salvation Army, hope for all. A member from each church came forward in turn and placed a beautifully decorated gift bag at the foot of the communion table.



The gifts of the Churches

Another highlight was the exchange of peace, adapted to local customs. As Norman Lévesque said: “When they arrived in Canada, in the 16th and 17th centuries, the French discovered a land that was rich in natural resources, and First Nations people who were ready to help them. In gratitude, they renamed the ship that the founder of Quebec City had sailed in, the “Don de Dieu” (Gift from God). In Quebec, the expression “don de Dieu” denotes a certain freshness and vitality, for the Christian community as well as in popular culture. It evokes a feeling of gratitude for God’s gifts that goes back to the time that their ancestors could exchange gifts with the First Nations. As a sign of our country and a way to acknowledge the gifts we receive from each other, let us say to one another, along with the French Canadians: “Don de Dieu”.”

Finally, after a recessional hymn, those attending the service had an opportunity to enjoy fellowship over refreshments provided by the Cathedral congregation. The service was taped by Radio-Canada (the French language service of the CBC) and broadcast nationwide the following week on the program *Le Jour du Seigneur*.

The organizing committee included representatives from the Anglican church, the Canadian Centre for Ecumenism, the Catholic Archdiocese of Montreal, Imani Family and Full Gospel Church, the Focolari Movement, St. Andrew’s United Church in Chateaugay, and Christ the Redeemer Lutheran Church.

### A few comments:

“...one of the most successful and well-organized services in years. Congratulations to the Canadian team for bringing us together.”

**Dr. Gibaut John**

World Council of Churches/Faith and Order Commission

“It was a moment in time that allowed us to create a strong sense of unity and feel Jesus’ presence among us.”

“Personally, I was very touched by the atmosphere, everything was harmonious. The participants were all united to praise the Lord. It was a moment with God.”

“One woman told me that this was her first ecumenical worship service. She came simply out of curiosity to see what it would be like. She was very impressed by the number of different churches there and everyone saying the Creed together. For her, that meant that there were no divisions between Christians. The differences are in the way we express ourselves.”

**Margaret Nakachwa**

“A lot of people expressed their joy at being able to attend such a worship service, where everyone felt at home. You have once again contributed to Christian unity, the unity that is one of our values.”

**Marianne Issa**

“Today’s worship service was truly the grandeur of the Faith in the diversity of its expressions! A confident message that unity is already here.”

**Denise Perreault (Quebec City)**



The Imani Family and Full Gospel Church choral

Theme: *Light*

# Église verte Green Church

## Cathedral Stained Glass Windows Generate Solar Power

**Catholic Diocese of Saskatoon** Beauty, technology and faith are combined in a unique solar stained glass installation in the spire of the Cathedral of the Holy Family in Saskatoon.

“Lux Gloria” is a landmark installation of three monumental south-facing windows that grace the upper façade of the building, constructed in 2009-2011 as the cathedral for the Roman Catholic Diocese of Saskatoon. The Cathedral of the Holy Family was officially opened and dedicated during a celebration May 13, 2012.

### A world first

This project is a world first – a cathedral whose stained glass windows generate energy.

The modern stained glass “Lux Gloria” windows designed by Canadian artist Sarah Hall are embedded with over a thousand photovoltaic cells, which create electricity from sunlight. The purpose is to portray beauty and grace – and demonstrate the good stewardship of generating energy from sunlight.

The city of Saskatoon enjoys an annual average of 2,381 hours of sunlight. The 1,113 hand-soldered, silver-coloured polycrystalline solar cells embedded in the windows are expected to produce about 2,500 kilowatt hours annually. This is only a small amount of the total electricity used by the building, but it provides a symbolic message about the need to care for the environment.

Originally installed in early 2012, the windows were nearly lost due to a contractor’s installation error. They were repaired in 2013, and the solar array was finalized and tied to the energy grid in July 2013.

At a practical level, the stained glass windows in the spire shade the interior of the worship space from strong south light – an essential element of the building’s design. “This is first and foremost a stained glass installation,” said Jim Nakoneshny, who served as chair of the building committee, and is now the cathedral facility manager. “Stained glass windows are an especially important element of many of the world’s great churches since they are so tightly integrated into the basic fabric of the building itself.”



In discussions with the artist, the building committee learned of Sarah Hall’s recent award-winning “Lux Nova” project at the University of British Columbia’s school of theology, which incorporated a mix of art glass and photovoltaic cells. The committee realized this unique stained glass was perfectly suited to the large expanse of south-facing glass, high atop the spire of the new cathedral.

### A commitment to the environment

The cost of the solar stained glass is similar to traditional stained glass, but in addition to providing the necessary interior shading and adding a building feature of great beauty – highly visible to passersby – the stained glass windows’ solar dimension demonstrates a commitment to the environment and the care of creation.



Inspired by the scriptures and the beauty of Saskatchewan, the interior non-solar stained glass windows depict key moments of salvation history and are entitled Creation, Covenant, Incarnation, Resurrection, and Glory.

The 65,000-square-foot Catholic cathedral is the “seat of the bishop” and includes a worship space for 1,200 that can open up to seat 2,000; a hall with kitchen facilities; programming areas and meeting rooms; living space for the parish pastor; as well as office space for the parish and the diocesan Catholic Pastoral Centre; a diocesan Resource Library and archives.

\**Transfiguring Prairie Skies* is a book written by artist Sarah Hall and Saskatoon Bishop Donald Bolen that highlights and further explains the themes and contains reflections about all of the stained glass artwork in the Saskatoon cathedral.

“As a signature element in the design of the Cathedral of the Holy Family, the great south windows showcase both art and science,” said Jim Nakoneshny. “Not only will the glass help to generate some electricity for the building, but do so in a way that celebrates the glory of God and the beauty of His creation through colour and light.”

Entitled “Lux Gloria” (Light of Glory) the solar glass design was “inspired by the transcendent glory of God, the beauty of creation and the vast prairie skies - day and night.”- *Transfiguring Prairie Skies* (Page 91)\*

Within the silver-hued solar array are twelve dichroic glass crosses, signifying the 12 Apostles. There is also a circle, representing a prayer for unity.

The windows were fabricated by Glasmalerei Peters GmbH in Paderborn, Germany. The solar art glass windows were designed by Sarah Hall and engineered by solar expert Christof Erban.

The largest window in this highly visible and attractive solar project is 37 feet high by 12 feet wide, and sits 107 feet above the ground. Each window is divided into 18 panels – 54 panels in total – and each solar panel is unique in terms of shape, size and design.

The installation is Saskatchewan’s first building-integrated photovoltaic system (BIPV-solar panels embedded into the windows or walls). It is a trend that is expected to grow.

In addition to the solar stained glass windows, Canadian artist Sarah Hall has designed the five non-solar art glass windows that circle the interior of the cathedral’s worship space.





## You are the Light of the World

**Brian Cordeiro** Brian Cordeiro is a Certified Public Accountant (CPA) who works as the Associate Director of Finance at the Roman Catholic Archdiocese of Montreal and is a Permanent Deacon of the Archdiocese. His interest in ecumenism was greatly boosted in 2008 when he took the position of treasurer of the board of the Canadian Centre for Ecumenism, Montreal. Brian has completed his Master's in theology in ecumenism from Concordia University and continues working arduously with all Christians to achieve greater unity. He is a regular contributor to the magazine Ecumenism.

Light has always been associated with God. In the creation story, God says "Let there be light and there was light" (Genesis 1:3).<sup>1</sup> The absence of light is a state that describes man's estrangement from God since God himself is light. John's Gospel particularly is replete with images of Jesus (God) as light. Thus "this is the message we have heard from him and proclaim to you, that God is light and in him there is no darkness at all" (1 John 1:5). Similarly Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life" (John 8:12).

As Christians, we too are meant to be people of light. This article will examine the meaning of "you are the light of the world". It will refer to scripture passages on this theme and discuss how we can be the light of our world.

Jesus calls us "the light of the world" and exhorts us not to hide our light but to let it shine (Matthew 5:14-16). This passage of Matthew is part of Jesus' Sermon on the Mount which includes the Beatitudes and is considered the core of Christ's Good News. So being the light of the world is clearly an important part of our mandate as Christians. In the Old Testament, Isaiah calls upon the house of Jacob to walk in the light of the Lord (Isaiah 2:5). Paul repeatedly refers to followers of Christ as children of the light. Thus "for once you were darkness, but now in the Lord you are light. Live as children of light" (Ephesians 5:8).

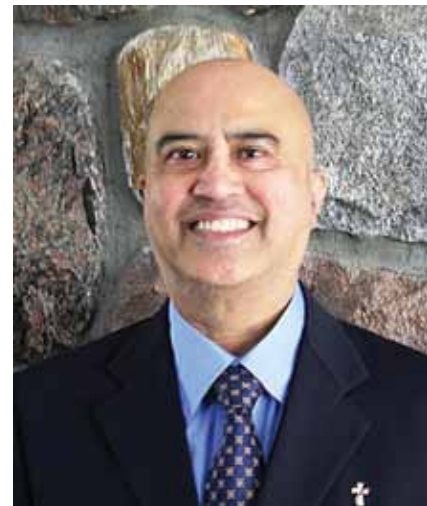
How do we live out our mandate to be the light of the world? Here are three practical ways:

- (1) By living as people of joy, hope and faith
- (2) By the love that our lives demonstrate
- (3) By recognising the light in others.

The following paragraphs will discuss some concrete ways of living as people of light.

### An Apostolic Exhortation

Joy is a particular characteristic that draws people to us. Our world is often sunk in deep sorrow sometimes bordering on a sense of helplessness and anyone who is a witness to joy brings light into this world. In November 2013 Pope Francis issued an Apostolic Exhortation called "*Evangelii Gaudium*" or "The Proclamation of the Gospel in Today's World" in which he points out that joy is key to the proclamation of the Good News. A Christian's joy is always rooted in a personal encounter with Christ and a deep gratitude for the salvation that our Saviour won on the Cross. Pope Francis says that Christians without joy are like Lent without Easter and he encourages each one of us to renew our joy daily (Par. 3-6 of *Evangelii Gaudium*).<sup>2</sup> The Christian virtue of joy is not synonymous with happiness. Happiness is based on circumstances. Joy is rooted in the conviction that a loving Father is in charge of our lives. He sent his own Son to save us and He will give us what is best for us. When our lives are lived in joy and hope, they attest to our faith which is a light that guides us on our journey towards God. When life looks dark and bleak with no hope in sight, it helps a Christian to recall the goodness of an ever-loving Father and His Son Jesus' work on the cross. On a practical level, recalling a couple of specific instances in our lives where we saw clearly the hand of God helps us to fortify our joy and see us through the hard times.



God is love and we as Christians are called to love God and our neighbour as ourselves. "Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love" (1 John 4:7-8). Love speaks more than anything else to the recipient of our love. Love is unconditional and Christians must seek to imitate God's agape love. Love overcomes obstacles and barriers and opens the heart of the other to see the light of God. Modern day prophets like Blessed Mother Teresa of Calcutta, Jean Vanier, Martin Luther King Jr. have used love to shine in our world.

### **We are the light**

We also are the light of the world when we recognise the light that shines through others. All humans are God's children and have the Spirit of God in them. The Spirit works differently in each of us. By being open to the gift of the other and the light that shines through them, I attest that I myself am a child of the light. No competition; only collaboration. It is this deep realisation of the work of God in others which must motivate us to dialogue with each other at all levels. On a religious platform, such collaboration translates into ecumenical and inter-religious dialogue. A proven way of being a person of light in our world is to be a person who defends the truth and fights injustice. This usually means taking care of those who cannot take care of themselves.

Isaiah 58:7-8 has a very practical application to this rule of respecting the other. It reminds us that when we share our bread with the hungry and take care of those who are naked, our light will break forth like the dawn.

Why are we to let our light shine in the world? Well, God is light and we as his children are meant to reflect his light. Just like the stars reflect the light of the sun, so must we reflect the light of God! We are told in Matthew 5:14-16 not to hide our light but to let it be seen by the world. We do this not for our own glory but for God's. When the world looks at Christians shining, they must thirst to reach towards the source of our light, namely God. You are the light of the world. Go out and shine for the world and for our God!

<sup>1</sup> In this article, all biblical references are from the New Revised Standard Version (NSRV) of the Bible available at <http://www.biblegateway.com/> (accessed on March 1, 2014).

<sup>2</sup> See Vatican's web site [http://www.vatican.va/holy\\_father/francesco/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20131124\\_evangelii-gaudium\\_en.html](http://www.vatican.va/holy_father/francesco/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.html)



## How to Be Salt and Light in the World Today

**Father Thomas Rosica, CSB** Fr. Thomas Rosica, CSB, holds advanced degrees in Theology and Sacred Scripture from Toronto, Rome and Jerusalem. A lecturer in Sacred Scripture and former Catholic Chaplain of the University of Toronto, he served as National Director and CEO of World Youth Day 2002 and the last visit of Pope John Paul II to Canada. He also served as the CCCB representative on the National Christian-Jewish Consultation from 1994-2008. He is the founding CEO of Salt and Light Television, Canada's first national Catholic Television Network. Appointed by Pope Benedict XVI to the Pontifical Council for Social Communications in 2009, Fr. Rosica was Media Attaché at two Synods of Bishops at the Vatican in 2008 and 2012 and most recently served as English language Deputy Spokesperson for the Vatican during the Papal transition.

Jesus of Nazareth was a master teacher and a great storyteller. I can easily picture him teaching and preaching to his young friends as they sat on the shores of the Sea of Galilee, on hillsides, in deserted places or in the temple precincts in Jerusalem. He incorporated everything around him in his teaching and preaching and he models for us a tremendous artistry of the human condition and of God's created world.

These qualities of Jesus are clearly evident in the Sermon on the Mount in Matthew's Gospel (5:13-16). In order to explain the rich meaning of these famous lines of the Gospel, I would like to draw from two personal experiences that brought them to life for me -- one from my years of study in the Holy Land and the second from an earlier experience studying art history in France.

### Understanding salt of the earth

In the ancient biblical world, salt was a precious commodity. It gave flavor and zest to food; it served as an important preservative; salt also made people thirst for something more. Jesus wanted his disciples to give flavour and zest to the world through his teaching; to preserve the truth as he proclaimed it to the world; to make the world thirst for more.

During my studies at the École Biblique in Jerusalem, I recall vividly the rather perilous journey from Jerusalem to Nablus (biblical Shechem) to visit Jacob's well. Along the winding road, I remember our Palestinian taxi driver, Ali, pointing out

to us the clay ovens next to many Palestinian houses. Ali told us how many of the locals still prefer these ovens to their own electric or propane gas stoves.

In the ancient Aramaic and Hebrew languages spoken by Jesus, one word meant both "clay-oven" and "earth." Instead of using wood to fuel the fire, the people of the village would gather camel or donkey dung, mix it with salt, form it into patties and let it dry in the hot Middle Eastern sun. In many parts of the world, these dung patties are still used as fuel



for the fire. A slab of salt was placed at the base of the oven and the salted dung patty was laid upon it. Salt has catalytic properties which cause the dung to burn. After a certain time, the salt slab loses its catalytic ability and it becomes useless. I saw these patties with my very eyes, strewn out to dry on several rooftops and walls along the road to Nablus. I learned that day what Jesus was referring to when he says: "It (salt) is no longer good for anything, but is thrown out and trampled under foot" (5:13).

In the ancient biblical world, salt was one of the most important necessities of life. Salt was used to preserve as well as to season food. In addition to its use with food, salt was strewn on sacrifices— both cereal offerings and burnt offerings. It was used for making covenants and representing commitment: "You shall not omit from your grain offerings the salt of the covenant with your God; with all your offerings you shall offer salt" (Leviticus 2:13).

When Jesus calls his disciples "salt of the earth," he is alluding to many of the dimensions of salt described above. Disciples are those who can season what is tasteless, preserve what could deteriorate and express mutual covenant and loyalty. Disciples of Jesus are those who speak well: "Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer everyone (Col. 4:6). To be salt of the earth is to have that fire within— to set things on fire around us, to keep the light burning brightly. If we do this as his disciples, we, too, will also be "light of the world."

### Light of the world

In addition to being salt for the earth, Jesus called his followers to be the light of the world. In the memorable sermon on the Galilean hillside, Jesus transfers his light to those who follow him: "You are the light of the world." Jesus is the light of the world. Jesus calls us to be that same light.

During my summer undergraduate studies in France in the late 1970s, I remember an art history course that took us to the very picturesque medieval town of Moret-sur-Loing in the Department of Seine-et-Marne, not far from the cities of Paris and Sens. This beautiful little town was a source of inspiration for the great French artists Manet, Monet, Renoir, Cézanne, Sisley and Degas. Who is not moved by the breathtaking beauty of a Monet or Manet painting, as we admire how light can capture and change the way we look at the scenery and indeed the world around us?

Those memorable summer lectures and my visit to Moret-sur-Loing as a university student would be my introduction to impressionist paintings. I can still recall the elderly, very French art historian lecturing to us in Molière's language as we sat along the banks of the river flowing through the town: "Remember that impressionism is all about color and light. Its external appearance uses light to bring out the color, to give it life."

Light has the characteristic of dispelling darkness, of warming all it reaches, of exalting forms. All this is done with the greatest speed. Being the light of the world means for Christians, spreading everywhere the light that comes from on high. It means fighting darkness due to evil and sin and often caused by ignorance, prejudice and selfishness. The more we look on the face of Jesus, like an impressionist painting, the more light we see and the more we are transfigured by it.

By their deeds disciples of Jesus are to influence the world for good. They can no more escape notice than a city set on a mountain. If they fail in good works, they are as useless as flavorless salt or as a lamp whose light is concealed. By inviting us to be "light," Jesus invites us to make him present in the world. Just as the presence of salt and light cannot be hidden and their absence will be noticed, the kindness of the good person cannot be denied. The good works of the open-handed shine forth so that people might praise the Father for the holiness they glimpse in His creatures.

# “Fiat Lux”

## Let There be Light

### Gerald Blaquiere

Gerald Blaquiere is a student minister (United Church of Canada) living in Juniper New Brunswick. He is completing his M.Div in the Summer-Distance program at the Atlantic School of theology in Halifax, Nova Scotia and will graduate in May with ordination to follow at the Maritime Conference annual meeting in Sackville N.B.

*“For once you were darkness, but now in the Lord you are light. Live as children of light — for the fruit of the light is found in all that is good and right and true”. (Ephesians 5:8-9 (NRSV))*

Light as a topic comes up early in our Hebrew Scriptures. In Genesis, on the first day, God created light. “Then God said, “Let there be light”; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day”.<sup>1,2</sup>

Scripture sometimes uses light as a symbol of the God in the world, with darkness being used as a place where God does not thrive.

According to a search I did with my WordSearch software, the term light is used close to three hundred times in the Christian Bible. Of course, a large part of that is concerning night and day, but another significant part of the use of the term is to try and describe the being of God in such a way as we can comprehend God.

Light and darkness are familiar terms that we have come to understand in different ways. Knowledge and ignorance, Wisdom and foolishness, understanding and not understanding are only a few that I can think of.

It is my hope in this article to portray the terms darkness and light in terms of how far we have come in our understanding of God. I intend to use the term light as a kind of clarity, a form of mindfulness toward our understanding of God. Darkness in this article will most often mean the absence of light, the absence of God or the lack of indwelling of the Spirit.



### Fear of dark

I can remember being afraid of the dark as a child. Even now, if I am camping or in the woods at night, I have a fear of the unknown. I have no idea what I’m afraid of, but the darkness of night sure brings it out. As a child, I for one, believed in monsters under my bed at night. I may never have seen one, but the eye of my imagination most certainly did!

Light, on the other hand is something I embrace. The morning sun streaming through my window gives me energy and enthusiasm for the day. Colours become alive in daylight and all of creation shows its glory. Life for me is lived most fully in the daylight. I can read in the daytime and all of my senses seem to be more active as I am more able to use them when I can see things.

The dichotomy between darkness and light begins in the first verses of Genesis and is mentioned throughout the bible right up till the last verses of Revelation. The words light and dark are simple words, yet we see them as metaphor, as allegory, as symbols of God and evil.<sup>3</sup> as symbols of the lack of God even. These simple words can sure become complicated when we spend time with them in our Holy Book.

Mark does not refer to light other than as he would the sun or moon or a candle. Luke has more instances of the word light, but mostly as an impersonal object. It is Matthew and John in the Gospels that develop the term to its personalized context where Jesus is the light and we are the light.

For John it is simple: (referring to John the Baptist) He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.<sup>5</sup>

In Matthew, on the other hand, Jesus tells us: “You are the light of the world. A city built on a hill cannot be hid” and in verse 16: “In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven”.

At first I saw a lot of differences between John’s and Matthew’s writing, but after reading them both a number of times, I’ve come to understand that the light in us is the reflected light of Jesus, of our God. Without His light, we could not possibly be light. If that is the case then I have no problem reconciling the apparent differences in both Gospels.



Many of us today see Jesus as the intended one, as the source of the light, but our scriptures as far back as Isaiah<sup>4</sup> tell us that God intended God’s people, as part of their covenant, to be a light to all the world.

The book of Isaiah goes on to say that if you offer your food to the hungry and satisfy the needs of the afflicted, then *your light shall rise in the darkness* and your gloom be like the noonday. Already we see the connection with our God because God self allows us to share in the light that God is.

### The Gospels say...

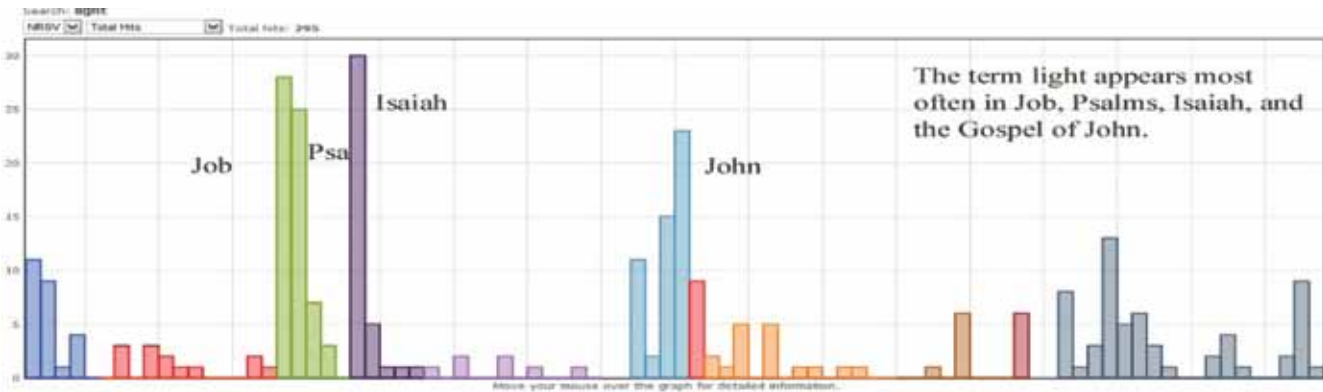
In the four Gospels, John speaks of Jesus as the Light and is fairly specific in all of the verses that refer to the light. For example, John the Baptist, who according to Matthew and others would definitely be “light”, is in John’s Gospel the forerunner to the light. He was not the light but spoke of the light to come. The closest John’s Gospel comes to allowing humans to be light is in chapter 12 where we can become “children of the light”.

### Other religions

Because we live in a world which contains many religions, some almost as numerous in members as we Christians, we have to also consider that God’s light is also reflected in these religions as well. In fact light is also a theme in some of them. Here are a few examples.

The Quran tells us: “*God is the Light of the heavens and earth. His Light is like this: there is a niche, and in it a lamp, the lamp inside a glass, a glass like a glittering star, fuelled from a blessed olive tree from neither east nor west, whose oil almost gives light even when no fire touches it - light upon light - God guides whoever He will to his Light; God draws such comparisons for people; God has full knowledge of everything - shining out in houses of worship. God has ordained that they be raised high and that His name be remembered in them, with men in them celebrating His glory morning and evening.*”<sup>6</sup>

In Judaism, “*Light seems to infuse everything Jewish, both literally and metaphorically. In the Bible, references to light appear no fewer than 36 times;\* and the Psalms contain*



hundreds of light references. The very name *Zohar*, Judaism's main mystical text, means "shine" or "glow."<sup>7</sup>

In the Hindu religion, the Brhadaranyaka Upanishad (1.3.28) offers this prayer: "From the unreal lead me to the Real; From darkness lead me to Light, From death lead me to Immortality." Another Hindu reference to light is "I destroy the darkness born of ignorance with the shining light of wisdom" (Lord Krishna, the leading Hindu incarnation of God; Bhagavad Gita, Ch. 10, vs. 11).

### Let your light shine before others

As we have seen many of the world's great religions see light as a form of revelation of our God. For we Christians, that light is seen in our Lord Jesus and if we are to understand Matthew, that light is reflected back to us so that our light might shine on others. As this holiest of seasons is upon us, let us not think about what we can give up for lent, but what we can do for others, for it is in doing the work of God that our light shines at its brightest. As the writer of Ephesians says so well. "For we are created in His image, to do good works."<sup>8</sup>

A wonderful priest with whom I had the privilege of sharing a retreat, wrote these words as the chorus to a wonderful song.

*"We are children, children of the light.  
We are shining in the darkness of the night.  
Hope for this world.  
Joy through all the land.  
Touch the heart of everyone,  
Take everybody's hand".<sup>9</sup>*

In this pluralistic society which is rapidly becoming secular, especially in the west, it is so important that people see us as not being law-makers or bigots, or intolerant. It is far more important that they see who we are by our love. The gospel of Matthew says it better than I could. "In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven".<sup>10</sup> If we can do that, then our legacy will be positively remembered.

<sup>1</sup> Genesis 1:3-5 (NRSV)

<sup>2</sup> It is interesting to note that in Genesis, God created light before God created the sun and the stars. Light is created on the first day and the sun and the stars on the fourth day.

<sup>3</sup> Taken from: The Biblical Journey: From Darkness to Light by Virginia Smith <http://www.americancatholic.org/newsletters/sfs/an0403.asp> (accessed 20140225)

<sup>4</sup> Isaiah 42:16

<sup>5</sup> John 1:8-9 (NRSV)

<sup>6</sup> Qur'an 24: 35-6, translation by M.A.S. Abdul Haleem

<sup>7</sup> Connecting to the Light, By Robin K. Levinson <http://www.jwmag.org/page.asp?pid=583#sthash.8v3cno4u.dpbs> accessed March 5, 2014

<sup>8</sup> Eph. 2:10

<sup>9</sup> Father Eugene O'Rielly, Children of the Light.

<sup>10</sup> Matthew 5:16 (NRSV)

# The Light Depicted in the Icon of the Resurrection of Christ

Dr. Adriana Bara

The author is Director of the Canadian Center for Ecumenism.

The time shall come, when you will enjoy the sight  
without ceasing, and dwell together with Him  
who is light and life.”  
Saint John of Damascus

Iconography, the interpretation of the symbolism, themes and subject matter of icons, is a theological art, a “window on the Kingdom”. Neither art nor theology taken separately could create an icon, for which the union of both is necessary. There are two factors that give value to a work of art in general and, implicitly, to the icon: the richness of the components of the artwork combined with the rigor of their integration. Yet, the icon introduces another dimension to the image, namely transcendence, and thus projects itself beyond the forms of our world, making God’s world present. The theological, aesthetic, and technical elements of icons come together in such a way that they open themselves up to a new manner of seeing things, in faith and meditation. In front of the icon, each believer can say: “Behold my faith, that in which I believe, in these divine personages and saints, made visible in forms and colours.” In other words, icons depict theological teachings interwoven with the life of saints and canonical narratives.

## Respecting the mystery

Gospel narratives do not recount the moment of the Resurrection, and the iconography respects this mystery. Thus, the Resurrection is not depicted directly. The type of icon commonly associated with the feast of the Resurrection is the so-called *Descent into Hades* or *Anastasis* (Resurrection). It illustrates the texts of the Easter divine services: “You have descended into the abyss of the earth, O Christ, and have broken down the eternal doors which imprison those who are bound, and like Jonah after three days inside the whale, You have risen from the tomb”, and “You came down to earth to save Adam but not finding him here, O Master, you went looking for him even in Hades.”

At the center of the icon of the *Descent into Hades* is depicted the powerful meeting of the two “Adams”, the first Adam created by God, and the last “Adam”, who is Jesus Christ, God incarnated. Christ is depicted bringing Adam and Eve, and then all the righteous of former times, out of the place of death. The righteous and the prophets of the Old Testament depicted on the left side of the icon, among them John the Baptist, David, Solomon, and Moses recognize the Savior and express their recognition by their gesture and attitudes. On the right side is another group waiting to be liberated, led by Abel, the son of Adam, the first man ever to die. Christ, the Conqueror of death and sin, stands over the gates of Hades. In the dark cave of Hades, death, personified in human form, is defeated, bound up, and surrounded by shattered chains, recalling Saint Paul’s words: “O death, where is thy sting? O grave, where is thy victory?” (1 Corinthians 15:55).

Christ wears a white robe and is surrounded by a *mandorla*, a symbol of light, glory, radiant truth, a symbol of Christ’s divine light. This light is not exterior, but it comes from within Christ and impregnates icons with light. It is depicted in the icons of the Resurrection, in icons depicting the Apostles, the Virgin Mary and other saints who achieved the gift to contemplate the divine light. The light shines on the deified saints’ countenances, on their halos and on the gold background of icons depicting them.

## The divine light

The Orthodox Church teaches that one can achieve the gift of contemplating the divine light, by the grace of God, through purification from passions and thoughts, and by the continual recitation of a contemplative prayer, called *the prayer of the heart* or *Jesus Prayer*: “Lord Jesus Christ have mercy on me a sinner.” This prayer is a recalling of God and not a passive statement and is recited by Orthodox believers, whether monks, nuns or lay people. In its essence, the prayer is not believed to be a magical power formula, but a connection with God’s presence, as the name both invokes and evokes the Presence of God. Therefore, the prayer of the heart guards the mind, cleansing it of vain thoughts and of words lacking in love, and, at the same time, it sanctifies the invoker’s own labour and daily life. Henceforward, life becomes, in its essence, an extraordinary inner pilgrimage towards the place of one’s heart, towards this interior altar, where God is.



The prayer is a beginning, but is not sufficient to contemplate the light. For this, one needs to be in real sacramental unity with Christ. Above all, the contemplation of the light is brought about by the sanctifying grace of God, manifested in the whole human being, that is in the soul as well as in the body. "It is within one's body, grafted on the body of Christ by baptism and the Eucharist, that the divine light shines," (St. Gregory Palamas) leading the faithful towards "likeness" with God, which is man's aspiration.

Contemplating the icon of the *Descent into Hades* one is no longer afraid of death because Christ, the Saviour, destroyed

death's power over men and brings them the joy of promised eternity. The pessimism of the words found in Ecclesiastes: "God is in heaven and you are on earth" (Ecclesiastes 5:2) is dissolved and replaced with the joyous fulfillment of the prophet Isaiah's hope "Oh, that you would rend the heavens and come down..." (*Isaiah 64:1*). The divine reversal from sorrow to joy bursts forth from the icon of the Resurrection! No one is excluded from sharing in this joy. The saint exults, the sinner is glad as he is called to be forgiven, everybody is called to live eternally in the Light.



The Descent into Hades or The Anastasis (Resurrection) - Chora Monastery, Istanbul

## The Ecumenical Journey: Shades of Light and Darkness

**Damian MacPherson, SA**

Rev. Damian MacPherson, a native of Cape Breton Island, Nova Scotia, is the Director of Ecumenical and Interfaith Affairs for the Roman Catholic Archdiocese of Toronto. He has served in that position for the past twelve years. He recently assisted in leading a successful pilgrimage of Christians, Muslims and Jews to Jerusalem a first effort of its kind in Canada. He was recently honoured by the Christian Muslim Dialogue of Toronto for his interfaith initiatives. He is founding president of the Toronto Area Inter Faith Council. Fr. MacPherson is a Franciscan Friar of the Atonement. Within his religious community he served as Vicar General, living in Manhattan at the time. He has served in Pastoral Ministry in Windsor, Ontario and Richmond, British Columbia. He also served as Director for Campus Ministry in the Archdiocese of Oklahoma City and taught Catholic Theology at Oklahoma City University, a Methodist Institution. He has written a number of articles in the related fields of Ecumenism and Interfaith.



The present ecumenical landscape can be described in shades of light and shadows of darkness. One of the greatest ecumenical achievements in modern time has been the remarkable change of attitude which today exists between and among Churches and ecclesial bodies. Indeed a light has clearly dawned when we take note of the important and pleasant display of civility with which Christians treat one another, as compared to times past. Fifty to seventy-five years ago it was the common practise among Christians to be

suspicious of one another and wonder about the salvation of one another. Unlike the past, today Christians enjoy a genuine spirit of regard for one another. Relationships of trust and personal interest, one for another, are easily found and very observable. We can openly and commonly agree that the closer we grow to Jesus Christ the closer we grow to one another. Recall the time when Catholics, Protestants, Anglicans and Orthodox refused and in some cases were forbidden to enter one another's places of worship. Today and without hesitation we gladly say amen to one another's

prayers and find ourselves joined in common prayer in one another's places of worship. In some ways it is a blessing that the youth of today have no experience of the dark history of past relationships which hardened attitudes toward each other.

### The Decree on Ecumenism

For Roman Catholics it was the gift of the Second Vatican Council which allowed the new light to dawn. That Council sought to bring the Roman Catholic Church into the modern world. Among the many important contributions that Council made was its Decree on Ecumenism. An important moment of light dawned when the Roman Catholic Church agreed that both sides were to blame for the divisions of the Christian Church. The word heretics was exchanged for separated brethren, a more civil description of the present reality. Indeed, the document went on to acknowledge that separated Churches and ecclesial bodies do contain elements of grace which are salvific for their membership. Early on in the ecumenical pilgrimage (1965) the ground breaking embrace of Pope Paul VI and Orthodox Patriarch Athenagoras I and their common declaration abandoning mutual anathemas, consigning them to oblivion, took the ecumenical world by surprise. It proved to be a moment of historic enlightenment. In their mutual desire for reconciliation both agreed, "in a spirit of mutual trust, esteem and charity, the dialogue which will lead them, with the help of God, to live once again for the greater good of souls and the coming of the Kingdom of God, in full communion of faith, of brotherly concord and of a sacramental life which existed between them throughout the first millennium of the life of the Church."

Similarly, the historic and bridge building visit to Rome and the joint declaration of Paul VI and Archbishop Michael Ramsey of Canterbury ushered in a new spirit of joy and optimism, leading to their “inauguration of a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to the unity in truth for which Christ prayed.”

Both of these benchmark instances shed new light and gave new life and energy to the ecumenical movement, especially since the decree on ecumenism which celebrates its 50<sup>th</sup> anniversary on November 21, 2014. Reformation Churches too were quick to accept an invitation to dialogue both among themselves and with the Anglican, Orthodox and Catholic communities. All of these dialogues continue today with greater and lesser degrees of success. Patience and perseverance are two qualities which are essential along the ecumenical path to Church unity. As a result of building ecumenical trust there are countless ecumenical agencies, working groups, nationally and internationally which have arisen because of the new levels of trust and esteem which the ecumenical movement has generated.

### Darkness vs light

Pope Francis has said that faith does not dispel all the darkness, but it does provide enough light. Between the Orthodox and Roman Catholic Church it could be said that shadows of darkness continue to exist around the Roman Catholic understanding of universal jurisdiction, which the Orthodox completely reject. Orthodox Patriarchy views the pope of Rome as the first among equals, but without universal jurisdiction. It persists as an ecumenical stumbling block which does not seem to have any immediate road to resolution. Of course another shadow which falls upon the Catholic-Orthodox ecumenical paradox is the filioque. *Filioque* is a Latin word meaning “and the Son” which was added to the Nicene-Constantinople Creed by the Church of Rome in the 11<sup>th</sup> century, one of the major factors leading to the Great Schism between East and West. This inclusion in the Creedal article regarding the Holy Spirit thus states that the Spirit “proceeds from the Father *and the Son*.”

While the state of Anglican orders remains an unresolved issue, so also is the question of the ordination of women to the presbyterate in some provinces of the Anglican Communion. In an effort to ward off such a practice concerned correspondence between Rome and Canterbury



is on file. For example, on November 30, 1975 Pope Paul VI addressed a letter on this matter to Archbishop Donald Cogan and once again on 23 March 1976. A subsequent letter from Pope John Paul II was addressed to Archbishop Robert Runcie on 20 December 1984 and on 18 December, 1985. The President of the Pontifical Council for Christian Unity, Cardinal Jan Willebrands responded to Runcie's correspondence. Other correspondence took place during these years until Pope John Paul II, writing to Archbishop Runcie on 8 December 1998, clearly acknowledged that the ordination of women to the priesthood would present new obstacles in the way of reconciliation between Catholics and Anglicans and increase the danger of blocking the path to mutual recognition of ministries. The official position of the Catholic Church on the ordination of women can be found in the Declaration of the Congregation for the doctrine of Faith "On the Admission of Women to the Priesthood" (1977). In the Apostolic Letter of Pope John Paul II, "On reserving priestly ordination to men alone", it was again reiterated stating that the Catholic Church was convinced that it had no authority for such ordinations and therefore concluded that such ordinations are invalid.

We should be grateful that the Anglican rejection of Rome's position by some provinces in the Anglican Communion did not lead to a fracturing of relationships, though it did little to bolster them. The situation does cast a significant shadow on the ecumenical relationship between Rome and Canterbury. Perhaps it could even be described as a dark moment.

### Issues that matter

Lurking in the background but soon to see the light of day is an even greater issue of monumental ecumenical importance to Anglicans and Roman Catholics. I am, of course, referring to the Ordination of Woman Bishops in the Church of England. Early on in the discussion of this matter the Church of England's House of Bishops Invited Cardinal Walter Kasper, then president of the Pontifical Council for Promoting Christian Unity, to England to address the entire House of Bishops on the question of ordaining bishops to episcopal office in the Church of England. If there is a dark cloud lurking on the ecumenical horizon for Anglicans and Roman Catholics, it would be the resolution of this question. To draw upon a Canadian image, I would say that Cardinal Kasper skilfully stick handled his way throughout his response by drawing upon sources from the New Testament, Church Fathers, Tradition and various Councils of the Church. His full text can be retrieved from the Vatican web site (Mission of the Bishop in the Mystery of the Church). For a full and complete understanding of Kasper's position one should also read his report to the Anglican Communion at the Lambeth Conference, July 31, 2008). From that text his conclusion is quoted. "It is our hope that the theological dialogue between the Anglican and Roman Catholic Church will continue, but the development (ordination of women to the episcopate)

effects directly the goal and alters the level of what we pursue in dialogue.

... It now seems that full visible communion has receded further, and that our dialogue will have less ultimate goals and therefore will be altered in its character. While such a dialogue could lead to good results, it would not be sustained by the dynamism which arises from the realistic possibility of the unity Christ asks of us, or shared partaking of the Lord's Table, for which we so earnestly long."

In more recent times new shades of darkness have entered the ecumenical pathway with the Anglican acceptance of certain moral practices, not universally accepted, not even within all the Anglican provinces. I refer to the ordination of actively gay bishops within the Communion. In addition, the acceptance and in some instances the blessing of same sex couples. These are troubling and trying issues which, at the moment continue to create ecumenical havoc. The practise of procured abortions along with individuals who divorce and enter a second marriage without an annulment, remain persistent stumbling blocks, which bring a certain ecumenical tension to the dialogue.

Given what has been said, one might be tempted to conclude that the future of ecumenism is bleak, particularly between Anglicans and Roman Catholics. It is not, however, what I would judge to be the case. If the goal for Church unity is to ever be achieved we must keep ourselves aware that it has involved and will continue to involve prayer, perseverance and patience. We can never lose sight of the fact that prayer is the soul of the ecumenical movement. Dealing with ecumenical disappointments is part of the ecumenical journey. In this regard, I do believe that we need to lean more heavily upon our common responsibility to promote and practice spiritual ecumenism. It is from here that we have the possibility of having new life and light breathed into the ecumenical movement. Ecumenism cannot simply be left in the hands of theologians and Church leaders. As baptized Christians we have the responsibility to speak, act and pray for the fulfillment of Jesus prayer in John's Gospel 17:21 ... that they all may be one.

If we do believe that prayer can move mountains, I am committed to the possibility that any and all obstacles leading to the Fulfillment of Christ's prayer for unity can be worked through and thus while being realistic, we must never surrender our hope that one day we will come to celebrate one Lord, one faith one baptism around one table.

# Jesus is risen!

Denitsa Tsvetkova

The author is a Doctoral candidate at la Faculté de Théologie et de sciences des religions à l'Université de Montréal in Practical Theology.

After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning and his clothing white as snow. For fear of him the guards shook and became like dead men. But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you." So they left the tomb quickly with fear and great joy, and ran to tell his disciples. (Matt 28 : 1-8)

Jesus is risen! Go quickly bring the news "with fear and great joy"!

The celebration of Easter for Christians and Passover for Jews refers etymologically to "passage", to changes: the passage from death to eternal life, from darkness to light, from skepticism to belief, from fear to joy, from winter to spring, from sin to redemption, from separation to unity.

Every year, as Christians, we relive the Resurrection of Jesus Christ who "is not here; for he has been raised". We must "roll back the stone" sealing our hearts so as to open them "with fear and great joy" and to be together.

It is only a passage, a transition, a path toward a change. It's a transformation lasting much longer than Easter week, tumultuous as "a great earthquake" which must happen first of all in our souls, then in our churches and our

communities and in the whole society. In this way, we pass from fear to joy, from death to resurrection.

This year, all Christians, Orthodox, Catholics and Protestants, will celebrate Holy week together.

So, Jesus is risen! He is our joyous passage to unity, love and light!

Even if sometimes this passage continues our whole life long...



# A Catholic Viewpoint on Dialogue between Monotheistic Traditions

Dr. Jean Duhaime

On Monday, December 2, 2013, the Centre d'études juives contemporaines, in partnership with the Canadian Centre for Ecumenism and Mémoires et Dialogue, organized an international panel: "Dialogues entre les traditions monothéistes : avancées et entraves" (Dialogue between monotheistic traditions: advances and obstacles). The panelists were: Rabbi Michel Serfaty (President of the Amitié judéo musulmane de France), Jean Duhaime (Université de Montréal), Touhami-Rachid Raffa (legal and Islamic expert) and Adriana Bara (Executive Director of the Canadian Centre for Ecumenism). Below is the presentation by Professor Duhaime.

## Introduction

I am interested in interfaith dialogue, particularly dialogue between Jews and Christians, in several respects. When I studied in Jerusalem for two years in the mid-1970s, I came into contact with Jews and Muslims on a daily basis. This raised my awareness of the tensions between Israelis and Palestinians. As a professor of biblical interpretation at the Université de Montréal from 1976 to 2013, I have carefully examined the question of how believers, particularly Christians and Jews, relate to their sacred texts. Through my passion for the Dead Sea Scrolls, I got to know several Jewish colleagues working in the same field.

This path led me to participate in various dialogue activities such as:

- Catholic member of the Jewish-Christian Dialogue of Montreal for over 10 years;
- Participant and regular speaker in a group that brings together Jews and Christians, open to the general public;
- Participant and occasional speaker at various local and international conferences and conventions;
- Editor of the French language section of *jcrelations.net*, an international website on relations between Jews and Christians ([www.jcrelations.net](http://www.jcrelations.net));
- Director or co-director of two collectivities on the subject.
- I have drawn on this experience, along with readings and exploratory research on the current situation, to address the questions proposed by this roundtable. Because I cannot deal with all these questions, I have chosen to focus on presenting some official documents

of the Roman Catholic Church that shed light on how the Church conceives of interfaith dialogue in general and dialogue between monotheistic religions in particular. Specifically, I will discuss the Vatican II declaration *Nostra Aetate* (1965), the document *Dialogue and Proclamation* (1991) and the Apostolic Exhortation *Evangelii Gaudium* by Pope Francis (2013). How do these documents define dialogue, its dimensions and issues? Which general orientations do they propose? What is their position on the Middle East conflict? We will answer these questions by quickly reviewing these three texts.

## I. *Nostra Aetate* (1965)

The declaration *Nostra Aetate* (NA), proclaimed by Pope Paul VI in Rome on October 28, 1965, marked a major turning point in relations between the Catholic Church and "non-Christian religions," particularly Judaism and Islam. In its preamble (ch. 1), the document grounds the dialogue in the "community of all peoples, which share their origin, for God made the whole human race to live over the face of the earth" (NA, 1:3). It generally covers various non-Christian religions, notably Buddhism and Hinduism (ch. 2) before dedicating a section to Islam (ch. 3) and another to Judaism (ch. 4) and concluding with an appeal for universal brotherhood (ch. 5).

Chapter 3, on the Muslim religion, is fairly brief. The Church basically affirms its esteem for Muslims, described as people who "adore the one God, submit wholeheartedly to His decrees, revere Jesus as a prophet and honour his mother Mary, await the resurrection and the day of judgement, value the moral life and worship God especially through prayer, almsgiving and fasting" (NA, 3:1). The document acknowledges that "not a few quarrels and hostilities have arisen between Christians and Muslims" over the centuries, and urges all "to forget the past and to strive sincerely for mutual understanding. On behalf of all mankind, let them

make common cause of safeguarding and bolstering social justice, moral values, peace and freedom” (NA, 3:2).

Chapter 4, on the Jewish religion, is the most elaborate of the declaration. Here, the Church recognizes its Jewish roots and recalls, by citing St. Paul, that the Jews are very dear to God. “He does not repent of the gifts He makes or of the calls He issues” (NA, 4:4; see Rom 11:28-29). Christians and Jews are encouraged to develop “mutual understanding and respect” for each other (NA, 4:5). Even if the Church continues to portray itself as “the new people of God,” it affirms that “Jews should not be presented as rejected or accursed by God” because the Jewish authorities were involved in the death of Jesus (NA, 4:6). Lastly, the Church “decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone” (NA, 4:7).

In the context of religious plurality, dialogue means ‘all positive and constructive interreligious relations with individuals and communities of other faiths which are directed at mutual understanding and enrichment (DM, 3), in obedience to truth and respect for freedom. It includes both witness and the exploration of respective religious convictions

Bringing up Islam and Judaism after having spoken fairly generally of “non-Christian religions” suggests that the Church places particular importance on its relations with the two other monotheistic religions. However, by dedicating separate sections to them, the document orients Catholics toward independent bilateral dialogue rather than a three-way conversation. This orientation is still valid today because dialogue with Judaism is carried out by the Commission for Religious Relations with the Jews, which is attached to the Pontifical Council for Promoting Christian Unity, whereas the dialogue with Islam is undertaken by the Commission for Religious Relations with Muslims, which is overseen by the Pontifical Council for Interreligious Dialogue.

## 2. Dialogue and Proclamation (1991)

The latter Council published two orientation documents on interfaith dialogue: *Dialogue and Mission* (DM, 1984) and *Dialogue and Proclamation* (DP, 1991). Although they do not discuss dialogue between monotheistic religions directly,

a look at these texts is important to understand how the Church defines interfaith dialogue and its various forms, along with the main obstacles that it may encounter. I will focus on the second document, which revisits and clarifies the first.

*Dialogue and Proclamation* defines dialogue as follows: “in the context of religious plurality, dialogue means ‘all positive and constructive interreligious relations with individuals and communities of other faiths which are directed at mutual understanding and enrichment (DM, 3), in obedience to truth and respect for freedom. It includes both witness and the exploration of respective religious convictions” (DP, 9).

*Dialogue and Proclamation* emphasizes that dialogue can go well beyond “mutual understanding and friendly relations” and reach “a much deeper level, ... where exchange and sharing consist in a mutual witness to one’s beliefs and a common exploration of one’s respective religious convictions” (DP, 40).

Four main forms of dialogue are identified: “1) The *dialogue of life*, where people strive to live in an open and neighborly spirit, sharing their joys and sorrows, their human problems and preoccupations; 2) The *dialogue of action*, in which Christians and others collaborate for the integral development and liberation of people; 3) The *dialogue of theological exchange*, where specialists seek to deepen their understanding of their respective religious heritages, and to appreciate each other’s spiritual values; 4) The *dialogue of religious experience*, where persons, rooted in their own religious traditions, share their spiritual riches, for instance with regard to prayer and contemplation, faith and ways of searching for God or the Absolute” (DP, 42). The document underscores that these forms of dialogue “are interconnected” and all the members of the Church are called to participate in interfaith dialogue (DP, 43). For example, integral development, social justice and human liberation are presented as preferred areas for interfaith dialogue: “Local Churches are called upon, as witnesses to Christ, to commit themselves in this respect in an unselfish and impartial manner. There is need to stand up for human rights, proclaim the demands of justice, and denounce injustice not only when their own members are victimized, but independently of the religious allegiance of the victims. There is need also to join together in trying to solve the great problems facing society and the world, as well as in education for justice and peace” (DP, 44).

*Dialogue and Proclamation* identifies several possible obstacles to dialogue. I will mainly discuss five: 1) “Insufficient grounding in one’s own faith”; 2) “Insufficient knowledge and understanding of the belief and practices of other religions,” or “lack of openness” to them; 3) “A lack of conviction

with regard to the value of interreligious dialogue, which some may see as a task reserved to specialists, and others as a sign of weakness or even a betrayal of the faith”; 4) “Suspicion about the other’s motives in dialogue” or a “polemical spirit when expressing religious convictions”; and 5) “Intolerance, which is often aggravated by association with political, economic, racial and ethnic factors “ and “a lack of reciprocity in dialogue” (DP, 52). Nonetheless, the document adds that “despite the difficulties, the Church’s commitment to dialogue remains firm and irreversible” (DP, 54).

(...) there exists as well a rich complementarity which allows us to read the texts of the Hebrew Scriptures together and to help one another to mine the riches of God’s word. We can also share many ethical convictions and a common concern for justice and the development of peoples”

*Dialogue and Proclamation* lays the essential foundations for interfaith dialogue in general. These reflections and orientations form the overall framework for specific dialogue between the Roman Catholic Church and Judaism and Islam. However, the document does not refer to these two types of dialogue explicitly. Evidently, neither does it refer directly to the Israeli-Palestinian conflict. One can undoubtedly see this problem as an illustration of what the document implies when it speaks of “political, economic, racial and ethnic factors” that may provoke or aggravate intolerance between religions (DP, 52).

### 3. *Evangelii Gaudium* (2013)

The third document *Evangelii Gaudium*, or *The Joy of the Gospel*, is the first apostolic exhortation by Pope Francis, published in late November 2013. It is the Pope’s reflection on the proclamation of the Gospel in the contemporary world. This document is directed mainly to the Church and its members, following a meeting (a “synod”) of over 260 bishops from around the world at the Vatican, from October 7 to 28, 2012 to discuss “The New Evangelization for the Transmission of the Christian Faith.” It therefore does not directly address interfaith dialogue or dialogue between monotheistic religions. Yet Pope Francis raises the question in a few paragraphs in chapter 4 that deal with the “social dimension of evangelization.” The last part of this chapter explores “Social dialogue as a contribution to peace” (EG, 238-258).

The Pope introduces the topic by mentioning that the Church has taken the path of dialogue “to promote full human development and to pursue the common good” (EG, 238) and he identifies three areas of dialogue: “dialogue with states, dialogue with society – including dialogue with cultures and the sciences – and dialogue with other believers who are not part of the Catholic Church” (EG, 238).

After having spoken of ecumenical dialogue, the Pope notes that the Church holds the Jewish people “in special regard ... because their covenant with God has never been revoked, for ‘the gifts and the call of God are irrevocable’” (Rom 11:29; EG, 247). He adds that the Church “looks upon the people of the covenant and their faith as one of the sacred roots of her own Christian identity (Rom 11:16-18).” This proximity explains why Christians “cannot consider Judaism as a foreign religion, nor do we include the Jews among those called to turn from idols and to serve the true God (cf. 1 Th 1:9). With them, we believe in the one God who acts in history, and with them we accept his revealed word” (EG, 247).

The Pope therefore seems to reject all attempts at Catholic proselytizing among Jews, stating instead that “Dialogue and friendship with the children of Israel are part of the life of Jesus’ disciples” (EG, 248). He adds that “while it is true that certain Christian beliefs are unacceptable to Judaism, (...) there exists as well a rich complementarity which allows us to read the texts of the Hebrew Scriptures together and to help one another to mine the riches of God’s word. We can also share many ethical convictions and a common concern for justice and the development of peoples” (EG, 249).

The Pope considers interfaith dialogue as a “necessary condition for peace in the world” and consequently that “it is a duty for Christians as well as other religious communities” (EG, 250). Dialogue between Christians and “followers of non-Christian religions,” he writes, must be carried out with openness and love, “in spite of various obstacles and difficulties, especially forms of fundamentalism on both sides” (EG, 250).

He states that the “relationship with the followers of Islam has taken on great importance” because of their growing presence “in many traditionally Christian countries” (EG, 252), and lists the essential traits of Islam in terms similar to those of the Council: “We must never forget that they ‘profess to hold the faith of Abraham, and together with us they adore the one, merciful God, who will judge humanity on the last day’ (*Lumen Gentium*, 16). The sacred writings of Islam have retained some Christian teachings; Jesus and Mary receive profound veneration; and it is admirable to see how Muslims both young and old, men and women, make time



for daily prayer and faithfully take part in religious services. Many of them also have a deep conviction that their life, in its entirety, is from God and for God. They also acknowledge the need to respond to God with an ethical commitment and with mercy towards those most in need” (EG, 252).

He strongly encourages Christians to “embrace with affection and respect Muslim immigrants to our countries in the same way that we hope and ask to be received and respected in countries of Islamic tradition” (EG, 253). He urges Christians to avoid making “hateful generalizations” about Islam because of what he calls “episodes of violent fundamentalism,” because “authentic Islam and the proper reading of the Koran are opposed to every form of violence” (EG, 253).

To summarize, Pope Francis’ exhortation therefore follows on the message of *Nostra Aetate* and *Dialogue and Proclamation*. It reaffirms the privileged relationship between Christians and Judaism, which he discusses first, before raising the question of interfaith dialogue in general and that of dialogue with Islam in particular. The main obstacles to dialogue would be “certain Christian convictions” considered unacceptable, particularly by the Jews, “forms of fundamentalism” in either of these groups, and, in the case of dialogue with Islam, mainly “episodes of violent fundamentalism” that distort the image of authentic Islam.

Conclusion: what kind of dialogue between monotheistic religions?

The notion of a dialogue that simultaneously includes the three monotheistic traditions is not found as such in the texts considered here. From the Catholic standpoint, discourse and practice mainly refer to a dialogue with Judaism that considers the fact that Christianity is rooted in Judaism and shares with it the Hebrew Bible. A different type of dialogue is described with believers of other religions, among which Islam nonetheless stands out because of its monotheism.

Dialogue between the monotheistic traditions originates elsewhere than in official Catholic teaching. It is in fact a fairly recent construct. I would hypothesize that it was engendered by several factors such as: 1) the growing visibility of Islam in traditionally Christian countries; 2) acts of Islamic terrorism targeting non-Muslims; 3) greater attention to the fate of the Palestinians (majority Muslim) in some Jewish and Christian circles and 4) radicalization of Islam in several modern countries grappling with internal struggles.

Today, the monotheistic traditions dialogue in various contexts. Several academic institutions have held conventions

and conferences bringing together specialists in the three religions, especially since 2001, and have published works. A recent event was held in September 2010 in Montreal to mark the 50th anniversary of the Institut de pastorale des Dominicains. Around the theme of *Dialogue of monotheistic cultures and traditions*, the event brought together Jews, Christians and Muslims who explored questions like the ideological resistance of Islam to dialogue and the challenges of education in religious pluralism in contemporary Quebec.

In the field, an organization like the International Council of Christians and Jews (ICCJ), initially created to promote dialogue between Christians and Jews after the tragedy of the Shoah, launched an Abrahamic Forum in 1995. This forum aimed to establish dialogue among Christians, Jews and Muslims, mainly on the integration of Muslim immigrants in Western countries. After some ad hoc activities in a limited circle, the Forum developed robustly starting in 2010. In June 2013, in Aix-en-Provence, in the days leading up to the annual ICCJ convention, it organized its first international meeting open to the public on the theme of “Combatting Our Teachings of Contempt: Jewish, Christian and Muslim Introspection and Projection.”

Fostering structured and fruitful meetings and dialogue between Jews, Christians and Muslims around their attachment to the figure of Abraham, their monotheism, related but different, and some of their shared values and concerns is certainly a project that is worth exploring and pursuing.

Here in Montreal, the Fraternités monastiques et laïques de Jérusalem organized meetings in the first decade of the 21st century among Jews, Christians and Muslims, mainly to enable these groups to get to know each other better. During the meeting of November 2007, for example, Sylvia Assouline, Pierre-Marie Delfieux and Ali Alibay spoke on the topic of fraternity in Judaism, Christianity and Islam. However, the religious sister who coordinated these activities became a prioress of her community, and the burdens of this task forced her to give up organizing the meetings, which stopped five years ago. On the Web, Fr. John Walsh (Catholic priest), Imam Zijad Delic and Rabbi Chaim Steinmetz jointly launched a blog, [www.faithblender.com](http://www.faithblender.com), where they share their reflections on current events.

To my knowledge, the main dialogues currently in operation on the local scene are bilateral ones. In the Montreal area, Christians are involved in groups like the Christian Jewish Dialogue of Montreal, formed of Jewish and Christian leaders appointed by their authorities; Dialogue judéo-chrétien led by Thérèse Klein at Temple Emanu-el-Beth Sholom in Westmount; the Islamic Christian group “Dis m’en plus” (Tell me more ) launched at the Agora, a partnership of various organizations in the Rosemont district; the Groupe spirituel musulmans-chrétiens at the Centre Afrika, led by the Missionaries of Africa; and the group Maria’M, which brings together Christian and Muslim feminists in dialogue.

Fostering structured and fruitful meetings and dialogue between Jews, Christians and Muslims around their attachment to the figure of Abraham, their monotheism, related but different, and some of their shared values and concerns is certainly a project that is worth exploring and pursuing. We would also gain, I believe, from further clarifying the issues, objectives and forms of such dialogue. Locally, it would also certainly be useful to establish regular contact among the various groups to favour dialogue and joint action. And perhaps there is something more urgent...I am referring to Bill 60 on the Charter of Quebec Values and the reactions it is sparking in religious circles. This, however, is a matter for another roundtable.

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# Two Holy Popes who loved God's Chosen People

**Fr. Thomas Rosica, CSB**

As the world prepares for the canonization of Blessed John XXIII and Blessed John Paul II on Sunday, April 27, let us recall the unique relationships and efforts of both popes with and for our Jewish brothers and sisters. Both John XXIII (Angelo Roncalli) and John Paul II (Karol Wojtyla), had very significant relationships with the Jewish people and were deeply marked by the Holocaust.

## Angelo Roncalli

As Papal Nuncio in Istanbul, Turkey, then-Archbishop Roncalli helped save thousands of Jews, sometimes defying the policies of his superiors. He provided bogus papers to help Jewish refugees flee the Nazis and escape to Palestine. He personally encouraged the Catholic queen of Bulgaria to persuade her husband to protect the Jews of that nation. Perhaps because of what he saw during the Holocaust, John XXIII never lost an opportunity to modify church practices that nurtured anti-Semitism. He removed the term «perfidious» Jews from the Good Friday prayer. The pontiff decried theological anti-Semitism: «Across the centuries, our brother Abel was slain in blood which we drew....» he once prayed. «Forgive us, Lord, for the curse we falsely attributed to their name as Jews.»

John warmly received countless Jewish delegations during his five-year Pontificate. During one such audience, he introduced himself with a Biblical verse that alluded to his baptismal name and underscored the relationship between Christians and Jews: «I am Joseph your brother.»

Even though he did not live to see the completion of the Second Vatican Council, John XXIII gave the impetus to the formulation of the 1965 landmark decree *Nostra Aetate*, which overturned centuries of Catholic attitudes towards Jews. *Nostra Aetate* established Catholic Church teaching that the entire Jewish people of the time of Jesus was not complicit in his crucifixion, and that Jews of subsequent generations should certainly not be burdened with any form of collective guilt.

## Karol Wojtyla

As a young boy, Karol Wojtyla, the future pope, played with Jewish classmates in his hometown of Wadowice in southern Poland. As a young man in Poland under Hitler, Karol Wojtyla was witness to hell on Earth. He personally rescued a starving 13-year-old Jewish girl at a rail station, feeding and caring for her. His papal dealings with Jews and Judaism reflected that lifelong personal relationship. Pope John Paul II was a true friend and ally of the Jewish people, and broke down historic barriers of misunderstanding and suspicion in a way that was both bold and encouraging. Even the occasionally trenchant criticisms of the Pope by some Jewish spokespersons attest to the solidity that relationship attained under him, which no longer necessitated the polite delicacy and diplomatic niceties of the early, uncertain years of Jewish-Catholic conversation.

Less than five months into his papacy, he met with leading representatives of world Judaism. In that important first meeting, he reiterated the Second Vatican Council's condemnation of anti-Semitism and pledged to foster Catholic-Jewish dialogue and “do everything in my power for the peace of that land which is holy for you as it is for us.”



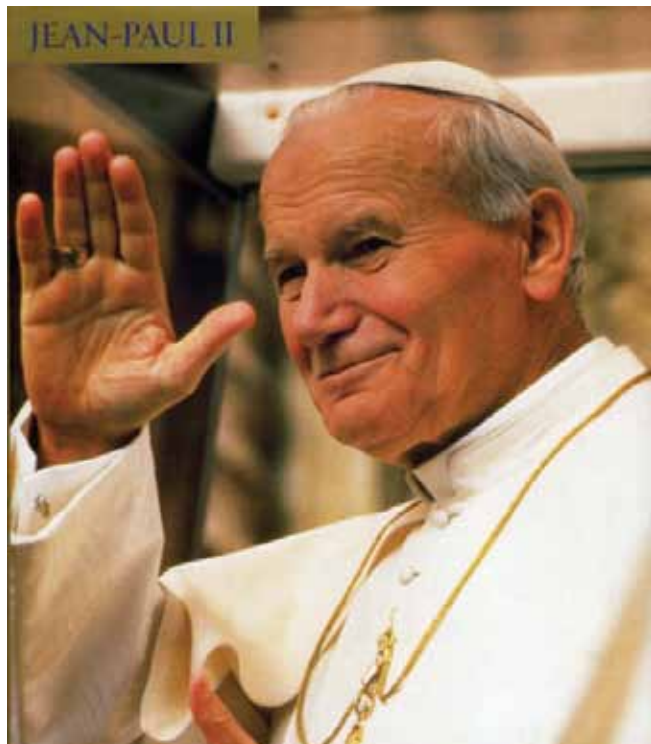
Meetings with representatives of the local Jewish community were a regular feature in his travels to 129 countries around the world. Pope John Paul met with more Jews and Jewish communities in more places around the world than all the previous popes since Peter.

Visiting Germany in 1980, he summarized the proper Catholic approach to Judaism with the words: “Who meets Jesus Christ meets Judaism.” He described Jews as “the people of God of the Old Covenant never retracted by God.”

Under Pope John Paul, the Vatican published guidelines on how Catholics should teach and preach about Jews and Judaism and issued a major document on the Holocaust that expressed repentance for the Christians’ failure to oppose the persecution of Jews. In 2000 the pope presided at a liturgy of repentance for the wrongs of Catholics toward Jews.

Four moments of John Paul’s remarkable relationship with Jews stand out in my memory for their profound symbolism:

What Pope John XXIII did in the realm of theoretical, theological teaching, John Paul II translated into practical, visible, unmistakable preaching by example. First in 1979



during the Pope’s first home visit to Poland after being elected to the throne of Peter, he prayed at the Auschwitz concentration camp. He paused at the Hebrew inscription commemorating the Jews killed there and said, “It is not permissible for anyone to pass by this inscription with indifference.” He acknowledged what happened in Auschwitz, calling it “the tragic fruit of programmed hatred,” and remembering the millions “who, through no fault of their own, bore inhuman sufferings and were annihilated in the gas chambers and crematoriums.” Making a firm resolve never to repeat the past, Pope John Paul II stated that we must let the cry of the people martyred there change the world for the better, by drawing the right conclusions from the Universal Declaration of Human Rights. We pledge to move forward together, as Christians and Jews.

What Pope John XXIII did in the realm of theoretical, theological teaching, John Paul II translated into practical, visible, unmistakable preaching by example.

Then in April 1986, Pope John Paul II went to Rome’s synagogue to pray with the city’s Jewish community. He was not only the first to visit a synagogue in 1986, but his embrace of Rabbi Elio Toaf told of a willingness to reverse the antagonisms of two millennia. What he spoke went further yet, when he called Jews “our elder brothers of the Ancient Covenant never broken by God and never to be broken.” Noting Christianity’s unique bond with Judaism, he said, “You are our beloved brothers ... you are our elder brothers” in the faith of Abraham. This one-mile trip across the Tiber River to the Synagogue of Rome was believed to be the first time since Peter that a pope had entered the Rome synagogue, and symbolically it marked a watershed in Catholic-Jewish relations. Christianity has an organic relationship to Judaism that it does not have to any other faith.

Again in 1994, he attended a Vatican-hosted concert commemorating the Holocaust, Hitler’s World War II effort to exterminate all Jews. “We risk making the victims of the most atrocious deaths die again if we do not have a passion for justice,” he said.

On March 26, 2000, at the conclusion of his historic Jubilee pilgrimage to Jerusalem, Pope John Paul II visited the Western Wall, remnant of the ancient Jerusalem Temple, and

placed a prayer in a crevice in the wall as Jews have done for centuries. This act crowned his lifelong commitment to furthering Catholic-Jewish understanding. The Pope's prayer struck the major themes of his thoughts on Jews and Judaism: that Christians share with Jews reverence and worship of the same God, the common ancestry of Abraham to all who look to the Bible for inspiration, the unjust suffering directed against Jews over the millennia and the need for forgiveness for Christians and others who caused this suffering, the need to resolve to improve one's future behavior in order to achieve genuine repentance, and, finally, recognition of Jews as the continuing people of God's ongoing and eternal Covenant. After meditating at Jerusalem's Western Wall, the Pope placed in the wall a written prayer to God expressing deep sadness for all wrongs done to Jews by Christians. The prayer read:

*“God of our fathers,  
You chose Abraham and his descendants  
To bring Your name to the nations;  
We are deeply saddened by the behavior of those  
Who in the course of history have caused these children of Yours  
to suffer  
And asking Your forgiveness  
We wish to commit ourselves to genuine brotherhood  
With the people of the Covenant.”*

Throughout his priestly, episcopal and Petrine ministry, Pope John Paul II consistently condemned anti-Semitism as a sin and acknowledged the suffering of Jews throughout the ages and in the Holocaust. He used the Hebrew word ‘Shoah’ to speak about the Holocaust. John Paul II became a true embarkation point for Christians and for Jews. He taught both Christians and Jews not to be afraid of each other, nor to fear our deep, biblical narratives that unite, rather than divide us. Nothing can remove our sense of belonging to, participating in, and being the beneficiaries of God's saving encounter with Israel and with the broken world, which occurred in the crucifixion of Jesus, who we Christians believe to be son of Israel and Son of God.

For the Jewish people, a traditional Jewish expression of sympathy at the death of loved ones is “Zikhrono li-verakhah” (May his memory be for a blessing). Pope John Paul II's life and papacy were indeed a blessing for the Catholic and Jewish communities, and for the unique relationship between them. As the years pass, may his memory also be a blessing, a model, a point of embarkation and an inspiration, that another generation of Catholics and Jews will commit

themselves to pursuing with energy, commitment, respect and faith the dialogue which was so close to Pope John Paul's heart, and which will remain such a key part of his historical legacy.

Upon John Paul II's death in April 2005, Rabbi Gerald Zelizer, of Neve Shalom Synagogue in New Jersey, offered one of the most touching and hopeful evaluations of John Paul's legacy in terms of Catholic-Jewish dialogue:

**Both Blessed John XXIII and John Paul II were righteous popes in the clear ways that they stood against anti-Semitism in the Roman Catholic Church.**

“When Michelangelo was on his deathbed, his students at his bedside wailed: ‘Michelangelo, how will Rome ever get along without you?’ To which, it is reported, Michelangelo faintly waved his hand to the window, with its vision of his sculptures and architecture, and whispered, ‘Rome will never be without me.’ Surely, John Paul would not be so boastful. But because he has reshaped the Catholic Church during his long tenure, we Jews, “the elder brother;” are hopeful in declaring, “We Jews shall never be without you.”

Both Blessed John XXIII and John Paul II were righteous popes in the clear ways that they stood against anti-Semitism in the Roman Catholic Church. While Pope Francis approved John XXIII and John Paul II for the church's highest honor in a process that quick-stepped protocol, Jews, on the other hand, remember both of these men for taking steps that were a millennium in the making.

# Ecumenical News

## International

**Within two years**, all Eastern Catholics and the Latin Patriarchate in the Holy Land will officially adopt the Greek Orthodox Julian calendar date for the celebration of Easter. With this “decisive step toward ecumenism, members of the same family, village and parish will have one celebration, one calendar, and will show the unity and enjoy the unity,” said Bishop William Shomali of the Latin Patriarchate. “We want to give a good example of unity to our non-Christian neighbours,” he added. The Latin-rite diocese of the Holy Land includes Israel, the Palestinian territories and Cyprus. The spirit of the holiday is lost if it is celebrated on separate dates, said Fr. Raed Abusahlia of Holy Family Parish in Ramallah, West Bank. Easter 2014 falls on the same day according to both the Julian and the Gregorian calendars, so the change by decree will only be adopted in 2015. *Western Catholic Reporter*

**A monthly Day of Fasting for the Climate**, launched on January 1<sup>st</sup> by a number of global organizations, allows religious communities to address concerns for climate change in the lead up to the United Nations Framework Convention on Climate Change (COP 20) negotiations to occur in Lima, Peru in December 2014. “For religious people, fasting is a sign of re-thinking how we live our lives, of repenting and of re-committing ourselves to a responsible and sustainable way of life,” said Ms Caroline Richter, Lutheran World Federation youth secretary. The fast takes place on the first day of every month until 1 December 2014, when the COP 20 meetings begin. Fasters who refrain from food for one day are advised to continue drinking water. Others may fast from “carbon emissions,” by not taking a car, not using electronic devices, or by consuming eco-friendly products. *Lutheran World Information*

**The Global Alliance for the Rights of Nature** held its first international summit, January 13-17 2014 in Ecuador. To promote a more spiritual outlook on the planet, nature rights leaders will work with the religious, agricultural, and other organizations to introduce concepts of ecological and social justice for the well being of all life on earth. *National Catholic Reporter*

**A Catholic group with “an ecumenical vocation”** has been invited by the Anglican Archbishop of Canterbury, Justin Welby, to live at Lambeth Palace, his London residence. The members of the Chemin Neuf community, residing there since January 2014, include an Anglican couple, a Lutheran ministerial student and a Catholic. They share in the daily round of prayer that underpins Welby’s ministry and “further the ecumenical and international dimensions of his work.” *Western Catholic Reporter*

**The main purpose of Pope Francis’ May 24-26 pilgrimage to the Holy Land** is to commemorate the 50<sup>th</sup> anniversary of the historic meeting between Pope Paul VI and Patriarch Athenagoras. He will visit Amman, Bethlehem and Jerusalem and, together with Patriarch Bartholomew of

Constantinople, will convene an ecumenical meeting with representatives of the Christian Churches of Jerusalem at the Church of the Holy Sepulchre. *Vatican Radio*

**Catholic-Orthodox relations in Russia have improved** markedly in recent years and the December 14-19 visit of the president of the Pontifical Council for Promoting Christian Unity, Cardinal Kurt Koch, is the latest step toward strengthening and developing them according to Msgr. Ighor Kovalevsky, secretary general of the Russian Bishops’ conference. After meeting with Cardinal Koch, Russian Orthodox Patriarch Kirill said Orthodox leaders believe dialogue with Catholics is now essential. “We pin great expectations on the election of Pope Francis because much of what the pope formulates today and suggests for the church and the world coincides with our own vision,” said the Patriarch. *Prairie Messenger*

**Muju, an interfaith campus organization** composed primarily of Muslim and Jewish students, strives to create an alliance between the two campus communities through dialogue, intercultural events and community service work. Muju was founded in 2010 at the College of Literature, Science and the Arts of Michigan University in an effort to create dialogue, understanding and friendship between Muslim and Jewish students. Topics discussed at the weekly meetings have included gender relations, members’ relationships with religion, holy books and fasting. On Fridays, Jewish students are invited to traditional Muslim afternoon prayers and Muslim students are invited to Shabbat services and dinner. Once a year, Muslim and Jewish students plan a community service trip to a distressed area. Throughout the school year, they learn about the culture and history of the area they will be serving and during spring break they travel there and engage in manual work and discussion to gain a better understanding of the issues faced by the local community. These trips build new friendships both with the community members and among the Muju participants and create a new kind of community fostering continued service and intercultural understanding. *The Michigan Daily*

**Muslim and Christian widows**, victims of warring tribal groups in northern Kenya, have been helped by Catholic and Protestant churches to move toward reconciliation. Livestock raids between the communities were frequent, and herdsmen, including young children, were killed. The number of revenge killings continued to grow. Widows of conflict were the most seriously affected: they had lost their husbands and their livestock, so were alone and impoverished. A Canadian charity, Sauti Moja, established a livestock bank which loans four female goats and a donkey to 20 widows with young children within one community. Each woman pays off her loan by passing on the first female offspring of the goats to another of the needy widows in her village. To qualify for a livestock loan, they had to be willing to enter into a process of reconciliation and peacemaking. Local religious leaders

contributed to the transformation in the hearts of these women with messages of peace. Trust began to build as the Muslim and Christian widows recognized that they were not really different. They formed peace gardens where women from both tribes worked together each Saturday. They went to each others' villages to visit the sick, to celebrate new life, to have tea. The women developed peace songs and dramas to present at local schools and in public meetings. The local sheik praised the impact these women have. Because of them, men can walk between the villages at night. For a video, go to YouTube and select "Peace-Making in Marsabit, Kenya." *Prairie Messenger*

**A Christian-Muslim consultation** on the role of faith in the public sphere, Jan. 9-12, 2014, marked the start of collaboration between the Lutheran World Federation (LWF) Department for Theology and Public Witness and the Centre for Islamic Theology in Münster, Germany. Speakers from 15 different countries shared their analyses of the role of religions in society. Christian and Muslim theologians, as well as scholars from social, political and legal sciences contributed to the conversations. Germany is a secular state whose constitution guarantees religious education in state schools and allows for faith-based theological faculties in state universities. *Lutheran World Information*

**Muslims and Jews** in Morris County, New Jersey have launched a solidarity committee to work for mutual understanding and to stand together against acts of islamophobia and anti-Semitism. During the first meeting, participants prepared and packaged meals to be distributed to local food banks. The event included discussions facilitated by Dr. M. Ali Chaudry of the Islamic Center and Deb Smith from Havurah Or Ha-Lev, a Jewish Renewal community. "My community has been in partnership with the Muslim community through meetings, teachings and cooperative discussion," said Smith. "We need to build relations and see where the commonalities are," she added. The program was part of the Foundation for Ethnic Understanding's Sixth Annual Weekend of Twinning, an initiative that brings synagogues and mosques together for joint programs on six continents. *New Jersey Jewish News*

**A letter and a substantial donation** from His Eminence Metropolitan Philip on behalf of the clergy and laity of the Antiochian Archdiocese were presented on November 12, 2013 by Antiochian Orthodox bishop Nicholas of Brooklyn to His Eminence Archbishop Justinian, Administrator of the Patriarchal parishes of the Russian Orthodox Church in the USA to help repair damages to St. Nicholas Russian Orthodox Cathedral caused by a fire. While the church proper was not affected, an electrical fire in October severely damaged the basement area of the Cathedral, where the refectory and offices are located. The two bishops discussed many topics of interest in the Orthodox world and especially the situation of Christians in the Middle East. *The Word*

### **Muslims as well as Catholics in the Philippines**

praise the newly named Cardinal Orlando Quevedo for his work in the country's Muslim region. The chief peace negotiator of the largest Muslim rebel group, Mohager Iqbal, said that as archbishop of Cotabato, Quevedo "has been very supportive of the peace process." Quevedo has been "very fair" and even-handed about understanding the plight of the Muslims as they fought for the right to self-determination, he feels. After nearly 40 years that left more than 150,000 dead, the Moro Islamic Liberation Front is in the last stages of forging a permanent pact with the government. Iqbal thinks that as a cardinal, Quevedo will have a wider reach to the population and can help shape public opinion about the new peace deal. *Western Catholic Reporter*

**An agreement to coordinate their responses** to events that extend across the Canada/US border was reached by the heads of the Anglican Church of Canada, the Evangelical Lutheran Church in Canada, the US Episcopal Church and the Evangelical Lutheran Church in America after informal talks held in December in Winnipeg. The Anglican and Lutheran leaders also agreed to explore ways of addressing the Doctrine of Discovery "as a step towards reconciliation with indigenous people in North America," said Archdeacon Bruce Myers, Anglican General Synod co-ordinator for ecumenical and interfaith relations. *Anglican Journal*

### **A delegation from the United Church of Canada**

began talks with the United Church of Christ (USA) in February with a view to reaching a full communion agreement, a way for denominations to work more closely together without actually merging. In addition to greater co-operation at a national church level, full communion could also mean local congregations on both sides of the border working together to be the church in changing times. The United Church of Christ website says, "Full communion means that divided churches recognize each others' sacraments and provide for the orderly transfer of ministers from one denomination to another." Rev. Karen Georgia Thompson, UCC ecumenical officer says, "It is above all in relationships between local congregations that agreements of full communion become alive." With the UCC General Synod gathering next year at the same time as the triennial General Council meeting of the United Church of Canada, 2015 is an obvious but informal deadline for an agreement. *The United Church Observer*

### **The imam of the Islamic Society of Delaware met with the bishop**

of the Catholic diocese of Wilmington on February 24 to get to know each other and top and to explore ways they might bring together ordinary people from both communities of faith. It was the first time the local bishop and imam had met with each other. Starting in March, teenagers and parents from a Catholic parish will visit the mosque and the leader of the mosque will come to Resurrection Parish. It was a low-profile conversation, a time to exchange ideas and contact information. They said it would not be the last time they meet. People of different faiths can work together, and respect each other, while still remaining true to their own beliefs, Bishop Malooly said. *The News Journal*

## National

**Participants at a joint meeting** of the Anglican-Roman Catholic Bishops' Dialogue and the Anglican-Roman Catholic Dialogue of Canada were assured by Anglican Bishop Linda Nicholls that a General Synod resolution to amend the Anglican Church's marriage canon to allow same-sex marriage calls for "broad consultation," which could be interpreted to include consultation with the church's ecumenical partners. It was noted also that Anglican and Catholic bishops could have issued a joint declaration, instead of separate statements, about the controversial Charter of Values and the proposed end-of-life care legislation in Quebec. *Anglican Journal*

## West

**Winnipeg's Indian and Métis Friendship Centre** hosted a multi-faith celebration on Nov. 17, the first day of Restorative Justice Week. Restorative justice is a non-adversarial, non-retributive approach to justice that emphasizes healing in victims, accountability of offenders, and the involvement of citizens in creating safer communities. Correctional Services Canada sponsors Restorative Justice Week across the country and describes it as "a philosophy and an approach that views crime and conflict principally as harm done to people and relationships." Communication between victims, offenders and the community is facilitated so as to encourage movement toward accountability, reparation, understanding, healing, safety and a sense of closure. Kkahled Al-Nahar, chaplain at two Winnipeg correctional centres, said, "Justice is not only in a courtroom, it is the way we conduct ourselves with each other and in the course of daily life." The theme for the week, Inspiring Innovation, ran through a

number of activities open to the public and co-sponsored by community and restorative justice organizations across the city. *Prairie Messenger*

**A panel discussion on faith in the public sphere** brought together speakers representing Jewish, Christian, Muslim, First Nations, Buddhist and humanist perspectives on December 9 in Saskatoon. Imam Hafiz Ilyas Sidyot of the Islamic Association of Saskatchewan said that "Diversity is something which God has created." In his Islamic faith community, over 60 different nationalities are represented. Lori Petruskevich, assistant to Tibetan Buddhist Lama Losang Samten, stressed the importance of creating a community where all are respected, included and valued. Lyndon J. Linklater of the Office of the Treaty Commissioner, spoke from a First Nations perspective of the sacred covenant entered into by the ancestors of both peoples that they would share the land: "That we would share, and we would respect one another and all the differences that we have." Bishop Cindy Halmarson of the Evangelical Lutheran Church in Canada said that all faith groups are members of the public realm. "If we don't have time for reflection at civic events or meetings, and if we disallow religious cultural observances at public venues, we rob the public realm of the important role of faith and religion in shaping society," she added. *Prairie Messenger*

**Receptive ecumenism** as a way to enhance and continue the journey of Christian unity was the theme developed by Dr. Paul Murray, professor of theology and director of the Centre for Catholic Studies at Durham University in England, in workshops, meetings and lectures in Saskatoon during the

## "Formed and Transformed by the Eucharist"

is the theme of the fifth round of dialogue at the International Commission for Dialogue between Disciples of Christ and the Roman Catholic Church. This dialogue is co-sponsored by the Disciples Ecumenical Consultative Council and the Pontifical Council for Promoting Christian Unity. The agenda of the Commission meeting, held in Nashville, Tennessee, January 8-12, 2014, focused on a review of the previous four phases of dialogue (1977 to 2009); and, an examination of the place of the Eucharist (the Lord's Supper) in the life and practice of the Disciples and the Catholic traditions. From its discussion, the Commission identified several points of common affirmations in the understanding and approach to the Eucharist, as well as some major points of difference which need further exploration. The next session of the Commission will take place in June 2014 in Rome, around the topic "Formed by the Eucharist." *Nashville, TN*



Members of the dialogue commission:

**For Disciples of Christ:** Rev. Dr. Newell Williams (USA); Rev. Dr. Thomas Best (USA); Rev. Dr. Merryl Blair (Australia); Rev. Dr. James Duke (USA); Rev. Prof. David Thompson (United Kingdom); Rev. Prof. Angel Luis Rivera (Puerto Rico); and, Rev. Dr. Robert Welsh (USA), [co-secretary]

**For Catholics:** Most Rev. David Ricken (USA); Msgr. Michael Clay (USA); Dr. Mary Coloe, PBVM (Australia); Dr. Julien Hammond (Canada); the Rev. Joseph Shenosky, S.T.D. (USA); Rev. Michael Witezak, S.L.D. (USA); and, Msgr. Juan Usma Gomez (Vatican/Colombia) [co-secretary].



annual De Margerie Series on Christian Reconciliation and Unity. Murray described the heart of receptive ecumenism as moving away from wishing that others could be more like us, to ask instead what we can and must learn from the other. It requires trust and time, but offers hope when it seems as if no further ecumenical progress can be achieved in the face of doctrinal differences. “Speaking as a Catholic, my hope for Catholicism through receptive ecumenism is not that we will become less Catholic. My hope is that we will become more richly, deeply and utterly Catholic precisely by becoming more connectional from Methodism, perhaps more synodal from Orthodoxy and Anglicanism. And from Lutherans, learning really what it means to take justification by faith seriously, recognizing moment by moment we stand under the forgiving judgment of God. The invitation is to each tradition: how do you grow into what you already are by learning from the richness of other traditions?” *Prairie Messenger*

**Chaplains at the University of Alberta** have launched an interfaith dialogue among people of different faiths on campus. Representatives of the United, Anglican, Unitarian, Buddhist, Jewish and Muslim communities have dialogued on the topics of beauty, hospitality and suffering with reflections from their own faith perspectives followed by an exchange with the other panellists and with the wider audience. A modified version of scriptural reasoning is used which involves participants from multiple religious traditions meeting and discussing passages from their sacred texts. “We use the rules of scriptural reasoning to facilitate the dialogue between the faiths,” explained Brittney White, director of campus ministry. *Western Catholic Reporter*

## Ontario

**For the annual Christmas cantata**, members from the local Presbyterian, United, Baptist, Anglican, Lutheran, and Roman Catholic churches in Durham and the surrounding area lifted up their hearts and joined their voices together. The choir was founded in 2008 as a way for all the churches to proclaim with one voice what they all hold in common: the Good News of Jesus Christ. *Presbyterian Record*

**Speakers** at the Scarboro Missions Centre included Dr. Izzeldin Abuelaish whose talk, January 19, was titled: “I Shall Not Hate: A Journey of Hope through Faith, Tolerance and Courage”. On February 5, Sr. Lucy Thorson, n.d.s. spoke on “Modern Milestones in Catholic-Jewish Relations”.

Movie night with the Muslim-Catholic Student Dialogue held on January 26 at the Multi-Faith Centre included a viewing and discussion of the film: Kingdom of Heaven.

Celebrating interfaith culture: an evening of interfaith entertainment, held on February 1 at Subhani Hall in Mississauga was part of the activities of World Interfaith Harmony Week.

A lecture on Islamic perspectives on end-of-life care, given on March 5 in Toronto by Dr. Shabbir Alibhai, was sponsored by the Canadian Catholic Bioethics Institute. *Catholic Register*

**At the second Faith in the City** day at Toronto City Hall, economist Armine Yalnizyan exhorted the room full of 200 rabbis, priests, ministers and imams not to shy away from the political implications of working for a just economy. “There’s a real temptation to think that faith should be more spiritual than political. It’s up to us to challenge why the system serves so few of us,” she said. Yalnizyan cited Pope Francis as an example of a faith leader unafraid of talking about economics. The faith leaders spent the day discussing poverty, unemployment and the growing income gap, trying to piece together local responses to big economic problems. Yalnizyan told them to go beyond the soup kitchen and charity response. *The Catholic Register*

## Québec

**“When the Bible challenges our violence”** was the theme of a successful exhibition organized in January in Anjou, Montreal North, by the Canadian Bible Society of Montreal. The young people participated in group discussions following a guide book created for the exhibition. The Bible Society also organized exhibitions in February at Jean Eudes College on “How the Bible came to us” and “Daily Life in Biblical Times”. A Semana latina will be held, May 5-10, at the Bible House. *Canadian Bible Society of Montreal*

**In St. Bruno**, Fr. Bruce Graham of Trinity Church Anglican congratulated St. Augustine of Canterbury Catholic parish on its 50<sup>th</sup> anniversary and said thank you “for including us in your family”. In 2008, when the number of Anglicans in the town had decreased to the point of them having to sell their church, Fr. Marc Mignault of St. Augustine parish declared to the Anglican community: “I will not leave you without a home”. Since that time, Trinity Anglican shares the space of St. Augustine of Canterbury. The opening prayer at Trinity Church on January 19<sup>th</sup> reads: “Almighty God, it is now six years since, through the generosity of St. Augustine of Canterbury, Trinity Church was first given a splendid new home in which to worship. We give thanks for the ecumenical friendliness and support which characterizes our relationship with our Roman Catholic brothers and sisters. Please bless them and us as we continue on our spiritual journey together.” Fr. Mignault responded, “We, at St. Augustine’s, thank Fr. Bruce and Trinity Congregation for their kind words and generosity of spirit. May God continue to bless all of us as we journey along the path of life on the road to greater ecumenism.” *Trinity Church Bulletin*

**At the awarding of the first prizes for excellence** by the Conseil du patrimoine religieux du Québec (Quebec Religious Heritage Council), the jury recognized the efforts made by the Quebec Romanian community in restoring the former St. Paul Anglican Church of Loretteville to serve as the Holy Apostles Peter and Paul Romanian Orthodox Mission. The jury also saluted the importance and the impact of the transformation of the former Erskine and American Church into the Claire and Mark Bourgie Pavilion of Quebec and Canadian Art of the Montreal Fine Arts Museum. *Quebec Religious Heritage Council Newsletter*

**The fourth workshop in the Ecumenical Pilgrimage series** took place on February 8th at St. John United Church. Sr. Gisèle Turcot of Pax Christi and Bro. Gilles Bourdeau of the Canadian Commissariat of the Holy Land led the discussion on the theme of Praying and Working for

Peace. The Ecumenical Pilgrimage series of six conferences is organized by the Christian Cultural Centre of Montreal, St. John United Church, the United Church Seminary and the Canadian Centre for Ecumenism. *Christian Cultural Centre of Montreal*

## Book Survey

These brief summaries are made from an examination of books received at the Canadian Centre for Ecumenism. They are descriptive rather than evaluative. These volumes are available for consultation and may be borrowed from the Centre's library.

**The Theology of the Heidelberg Catechism – A Reformation Synthesis**, Lyle D. Bierma, Augsburg Fortress Canada, Kitchener, Ontario, 2013, 249 pages.

The Heidelberg Catechism, first approved in 1563, is a confessional document of the Protestant movement and is considered to be one of the most ecumenical of the confessions. This book explores the Heidelberg Catechism in its historical setting and emphasizes the catechism's integration of Lutheran and Reformed traditions in all its major doctrines. An appendix contains a translation of the Heidelberg Catechism recently adopted by three of the Reformed denominations that recognize the catechism as one of their confessions: the Presbyterian Church (U.S.A.), the Reformed Church in America, and the Christian Reformed Church in North America. Among the catechism themes explored and explained in this volume are chapters on Law and Gospel, Providence and Predestination, the Sacraments, Covenant, Good Works. The final chapter of Ecumenical Reflections on the Heidelberg Catechism examines the catechism's ecumenical limitations, its ecumenical spirit and its ecumenical potential.

*Lyle D. Bierma is Dean of the Faculty and Professor of Systematic Theology at Calvin Theological Seminary in Grand Rapids, Michigan.*

**Inhabiting Eden – Christians, the Bible, and the Ecological Crisis**, Patricia K. Tull, Augsburg Fortress Canada, Kitchener, Ontario, 2013, 193 pages.

This book is written as a resource for people who look to the Bible for guidance in contemporary life. The author tells us that Scripture says a great deal more than we think about our ties with the rest of creation, ties we must now reclaim, ties that will not only lead us into restoring our surroundings, but into joys that consumer culture cannot offer. Chapters address issues such as commerce, food, the needs of animals, environmental fairness, living within our means, and others. Each chapter is followed by questions for thought and discussion as well as suggestions of practical activities to try at home. Appendixes list key Biblical passages referring to creation care. Suggestions for further reading are also included.

*Patricia K. Tull is Professor Emerita of Old Testament at Louisville Presbyterian Seminary. An Ordained minister in the Presbyterian Church (U.S.A.), she also writes a regular column on environmentalism for workingpreacher.org.*

**Thomas Aquinas & Karl Barth – An Unofficial Catholic-Protestant Dialogue**, Bruce L. McCormack & Thomas Joseph White, Wm. B. Eerdmans Publishing Co., Grand Rapids, MI, 304 Pages, \$36.00 US.

This book undertakes a systematic comparison of two of the greatest theologians in the Christian tradition through the lens of five key topics: the being of God, the Trinity, Christology, grace and justification, and covenant and law. Each heading is treated by an essay from a Catholic Thomist and one from a Protestant Barthian, with the theological areas of convergence and contrast highlighted. Understood rightly, Aquinas and Barth contribute powerfully to the future of theology and to an ecumenism that takes doctrinal confession seriously while at the same time seeking unity among Christians.

*Bruce L. McCormack is Professor of Systematic Theology at Princeton Theological Seminary. Thomas Joseph White, OP, is director of the Thomistic Institute at the Dominican House of Studies in Washington, D.C.*

**Francis, A New World Pope**, Michel Cool, Wm. B. Eerdmans Publishing Co., Grand Rapids, MI, 2013, 120 pages, \$14.00 US.

In these pages, the author surveys Pope Francis's journey to the papacy, his convictions, his personality, his writings, and the daunting challenges he faces in the areas of church governance, interfaith relations, evangelization in secularized societies, the economic crisis, and many more. Peppered throughout with anecdotes that demonstrate the humanity of Pope Francis as well as his sensitivity to those on the fringes, this book paints a vibrant portrait of the man whose motto is *Miserando atque eligendo*: "lowly but chosen."

*Michel Cool is a French journalist who specializes in religious affairs.*

## Next issue: Ecumenism in practice

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S.E. Mgr Christian Lépine - *Archevêque de l'Église  
catholique romaine de Montréal*

The Right Rev. Barry B. Clarke - *Bishop of the  
Anglican Diocese of Montreal*

Mgr Ioan Casian - *Évêque vicaire de l'Église  
orthodoxe roumaine des Amériques*

Rev. Thomas Ryan, CSP - *Paulist North American  
Office for Ecumenical and Interfaith Relations,  
Washington, DC.*

Rev. Gilles Barette - *Missionnaire d'Afrique (Pères  
Blancs), Montréal*

Prof. Dr. Matthew Anderson - *Concordia University*

Prof. Dr. Dragos Giulea - *Concordia University*

Prof. Dr. Christine Jamieson - *Concordia University*

Rev. Dr. Ighor Kutash - *Université Saint-Paul,  
Ottawa*

Prof. Dr. Paul Ladouceur - *Université de  
Sherbrooke & Trinity College (Univ. of Toronto)*

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