

*Celebration of the
Tenth Anniversary*

ADL 0100

OCT 7 1974

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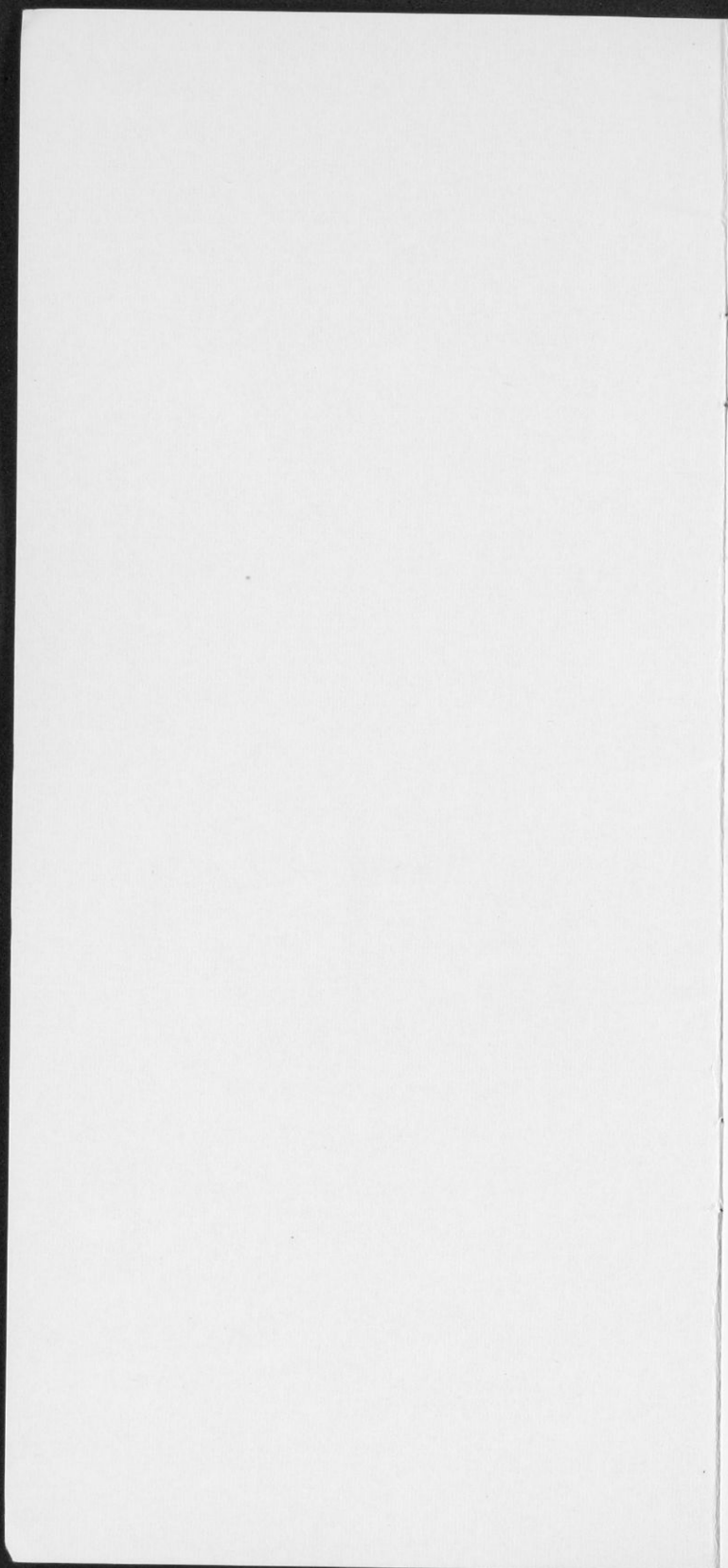
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Ecumenical movement

CELEBRATION
of the
TENTH ANNIVERSARY
of the
Second Vatican Council's
DECREE ON ECUMENISM



November 21, 1964—November 21, 1974





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Compiled under the direction of the Rev. John F. Wessel, Director, Region VI, National Association of Diocesan Ecumenical Officers, Cleveland, Ohio, for use nationally, regionally and locally and published with the approval of the Bishops' Committee for Ecumenical and Interreligious Affairs, National Conference of Catholic Bishops, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005.

1974
Publications Office
UNITED STATES CATHOLIC CONFERENCE
1312 Massachusetts Avenue, N.W.
Washington, D.C. 20005

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POPE PAUL VI ON ECUMENISM IN THE COMING YEAR

We wish to proclaim and preach that the reconciliation of Christians is one of the principal aims of the Holy Year. For, before all men can be brought together and restored to the grace of God our Father, communion must be reestablished between those who by faith have acknowledged and accepted Jesus Christ as the lord of mercy who sets men free and unites them in the spirit of love and truth. For this reason the jubilee year, which the Catholic Church has accepted as part of her own custom and tradition, can serve as a most opportune period for spiritual renewal and for the promotion of Christian unity.

We would point out that the Second Vatican Council has taught that every effort and undertaking directed toward the reconciliation of Christians and all true ecumenism must necessarily start from an inner conversion of the heart, since the desire for Christian communion springs and grows from spiritual renewal, self-denial, and the full exercise of charity and fidelity to revealed truth.

It is here that there is to be found the full and proper realization of the whole ecumenical movement, to which the Catholic Church adheres as far as she is able, and through which churches and communities not yet fully in communion with the Apostolic See seek and desire the perfect unity willed by Christ. It is in fact the task and duty of the whole church to reestablish this unity in full ecclesial communion. The year of grace provides an opportunity for doing special penance for the divisions which exist among Christians; it offers an occasion for renewal in the sense of a heightened

experience of holiness of life in Christ; it allows progress toward that hoped-for reconciliation by intensified dialogue and concrete Christian collaboration in the salvation of the world: "that they also may be one in us, so that the world may believe."

PAUL,
BISHOP OF THE CATHOLIC CHURCH
Rome, May 23, 1974

POPE PAUL VI ON ECUMENISM
IN THE COMING YEAR

We wish to proclaim and emphasize that the ecumenical dialogue of the Holy Year is not merely a dialogue of words but a dialogue of life. It is a dialogue of life because it is a dialogue of love, of love which seeks to bring about the unity of the Church. It is a dialogue of life because it is a dialogue of prayer, of prayer which seeks to bring about the unity of the Church. It is a dialogue of life because it is a dialogue of action, of action which seeks to bring about the unity of the Church.

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REFLECTIONS ON THE TENTH ANNIVERSARY OF THE VATICAN II DECREE ON ECUMENISM

The tenth anniversary of the Decree on Ecumenism is an occasion that is well worth not only noting, but celebrating. It is an occasion which deserves to be celebrated in a spirit of humble gratitude toward God because the Decree on Ecumenism marked a truly momentous advance for the whole ecumenical movement, an advance toward that day when all who bear the name Christian may share the unity for which Christ prayed.

It is probably accurate to say that the full importance of the Decree on Ecumenism went unrecognized by the news media in 1964. At that time, news of the Decree emerged amid a welter of daily news stories concerning the deliberations of the Fathers of the Second Vatican Council. The importance of a given day's news is seldom fully appreciated until it can be viewed from the vantage point of history. Even the most majestic mountain appears, when viewed, to be only an undistinguished piece of rock. One must put considerable distance between himself and the mountain before he can see it in all its majesty. Now that ten years have passed since the promulgation of the Decree on Ecumenism by the Fathers of the Second Vatican Council, the full significance of that decree is becoming evident and historians are beginning to recognize the changes brought about in the Catholic Church as a result of the Decree on Ecumenism.

The importance of the Decree on Ecumenism might have been surmised from its relationship to the proclaimed purpose of the Council. When Pope John XXIII first announced the summoning of the Second Vatican Council, he declared that the Council would have a two-fold purpose. The task of the Council, he said, would be to up-date the Church and to work for Christian unity. Unfortunately, in the wake of the Council's agonizing modernization

of the Church which wrenched so many aspects of Catholic life out of their comfortable and familiar patterns, the Council's emphasis on Christian unity has often been overlooked. Only gradually is the importance of the Decree on Ecumenism being realized and recognized as one of the chief works of the Council. Only gradually is Christian unity being seen as the focus of much of the Council's efforts and the goal toward which many of the Council's changes were directed.

Prior to the Decree on Ecumenism, the Catholic Church had not been insensitive to the need for Christian unity nor indifferent to the real bonds which unite all who believe in Christ. The Church had always recognized the scandal of a divided Christianity as well as the true bond which unites all those who are baptized. The Church always taught that wherever men believe in Christ as Lord and Savior and receive his baptism in faith, they are truly reborn, truly Christian, truly grafted onto the mystical Vine which is Christ united to his People. Prior to the Second Vatican Council, however, Catholic ecumenism was largely directed toward reconciling individual, separated Christians to the Catholic Church. Pre-Vatican II ecumenism aimed at strengthening the baptismal bonds of other Christians with the Catholic Church in the hope of preparing an ultimate reconciliation of each individual Christian with the Catholic Church. Such ecumenism was aimed at reconciling individuals, not Churches.

It was the Constitution on the Church, issued after the third session of the Second Vatican Council, which laid the groundwork for the new approach found in the Decree on Ecumenism. The Constitution on the Church stated that the Church of Christ subsists in the Catholic Church; the Constitution did not, however, declare the Church of Christ to be co-terminus with the Catholic Church. Rather, the Constitution recognized the spiritual and ecclesial reality of the separated Christian Churches and thus established the basis for the theological dialogue between the Catholic Church and other Churches and Communities.

In this way, the Decree on Ecumenism was able to open up for Catholics an entirely new approach

to the subject of Christian unity. The Decree confessed that in the sad disputes of by-gone centuries which led to Christian disunity, often sins were committed on both sides. The Decree did not speak about "heretics" and "schismatics" as many previous Councils had done; nor did it speak merely of "separated brethren." Rather, it spoke of separated Churches. The Decree called upon each Christian Church and Community to examine its own fidelity to the Gospel, to eliminate from its own tradition whatever dims the image of Christ. Thus, renewal becomes a vital part of reunion. As each Christian Church renews itself and its commitment to Christ, it also draws closer to every other Church in charity and mutual respect. The Decree on Ecumenism thus brings together the two main objectives of the Council, renewal and reunion, and shows the former to be a necessary condition of the latter.

In the ten years that have now passed since the Decree on Ecumenism first planted the principles of the Catholic Church's new approach to the problems of Christian unity, a harvest of ecumenical gains has already been reaped. The Secretariat for Promoting Christian Unity, which was originally established before the Council to foster the participation of all Christians in the work of the Council, has continued in existence as the Catholic Church's agency for the on-going work of healing the divisions of Christendom. Under the direction of the Secretariat for Promoting Christian Unity, theological dialogues have been initiated on an international level between officially appointed representatives of the Catholic Church and theologians appointed by the leadership of all the major Christian Churches. Some of these dialogues have already produced remarkable statements of theological consensus that have now been submitted for reaction and response to the world-wide theological community and to the magisterium of the Church.

Following the publication of the Decree on Ecumenism, the Secretariat for Promoting Christian Unity tried at once to make practical application of the principles set forth in the Decree. A major application was made in 1967 with the publication

of the Secretariat's Directory. The Directory specified practical approaches aimed at bringing Catholics and other Christians closer together. It also established throughout the world-wide Catholic Church a structure for putting into effect the principles of the Decree on Ecumenism. The Directory asked each national conference of Catholic bishops to establish for its own country a Bishops' Committee for ecumenical affairs. In response to this request, the bishops of the United States established in Washington, D.C., the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs (BCEIA), a committee of American bishops assisted by experts in the ecumenical field. Within a brief period of time, the BCEIA appointed a group of Catholic theologians who by a public mandate of the Committee were authorized to engage in religious dialogue with official representatives of other Christian Churches. Under the aegis of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs, officially appointed Catholic theologians are currently engaged in dialogue with theologians representing 1) The American Baptist Convention, 2) The Christian Church (Disciples of Christ), 3) The Episcopal Church, 4) The Lutheran Church, 5) The Orthodox Church, 6) The Presbyterian-Reformed Churches, 7) The Southern Baptist Convention, 8) The United Methodist Church. Since the beginning of this series of dialogues, more than twenty important consensus statements have been agreed to by the theologian participants, and the results of the dialogues have been published for the reaction of the respective theological communities.

Shortly after its formation in the United States, the Bishops' Committee for Ecumenical and Interreligious Affairs initiated a series of annual workshops dealing with the problem of Christian unity. Originally a gathering of Catholics working in the field of ecumenism, the National Workshop eventually came to include outstanding church leaders and theologians of the Catholic, Orthodox, and Protestant traditions. Over the past years, the National Workshops have discussed not only approaches to theological agreement but also new areas of practical co-operation among the different Christian Churches.

The 1967 Directory, which called upon each national conference of bishops to set up an episcopal commission for ecumenical affairs, also asked that in the individual dioceses throughout the world an Ecumenical Commission be established to put into practice, according to local conditions, the decisions of the Second Vatican Council on ecumenical matters; to foster spiritual ecumenism, especially public and private prayer for the unity of Christians; to promote charity between Catholics and their separated brethren; and to further co-operation in such areas as education, morality, social and cultural matters. As a result of this provision of the Directory, most dioceses in the United States now have an ecumenical commission which attempts to promote good will and understanding between Catholics and other Christians by encouraging regular prayer services for the cause of Christian unity. Following the principles of the Decree on Ecumenism and the Directory of the Vatican Secretariat, diocesan ecumenical commissions now promote livingroom dialogues between laymen of Catholic and non-Catholic traditions, joint clergy conferences between Catholic priests and other clergymen, study days for probing the theological and cultural issues that separate the Christian Churches, reciprocal church tours, open houses, joint summer Bible schools, and pulpit exchanges, especially in the context of common prayer services for the cause of Christian unity.

From the vantage point of ten years, we can now see a host of ecumenical blessings that have flowed out of the 1964 Decree on Ecumenism. A new ecumenical attitude is beginning to pervade the whole field of Catholic education from the First Communion Class to the seminary theologate. A new respect is being engendered for the unifying sacrament of baptism whether it is validly administered by the Catholic Church or by some other Christian community. A new willingness to share and to discuss is springing up between Catholics and other Christians. A generation ago it would have been very unusual for Catholics to share with Protestants or Orthodox the same church, hall, facilities and equipment. Now such co-operation has become commonplace. Even in

the sensitive and controversial field of mixed marriages, an accommodation has been worked out which attempts to safeguard the conscience of the other party as well as the religious rights and duties of the Catholic.

Indeed, there is good reason for anyone who looks back upon the progress of the last ten years to give heartfelt thanks to God for what He has accomplished since the publication of the Decree on Ecumenism. It is up to us now, to show our gratitude to God for his graces, up to us to render thanks to the Lord for all He has done, and to increase our prayers for that unity for which Christ himself prayed, "That they all may be one."

A LITURGICAL SERVICE OF THE WORD

Entrance Hymn

1. The Church's one foundation
Is Jesus Christ her Lord;
She is his new creation
By Water and the word;
From heaven he came and sought her
To be his holy bride;
With his own blood he bought her,
And for her life he died.
2. Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one Faith, one birth;
One Holy Name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endowed.
3. Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till, with the vision glorious,
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.
4. Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won.
O happy ones and holy!
Lord, give us grace that we,
Like them, the meek and lowly,
On high may dwell with thee.
Amen.

Call To Prayer

Leader: Blessed be God: Father, Son and Holy Spirit.

All: And blessed be his Kingdom, now and forever, Amen.

Leader: There is one Body and one Spirit.

All: There is one hope in God's call to us.

Leader: One Lord, one Faith, one Baptism.

All: One God and Father of all.

Leader: The Lord be with you.

All: And also with you.

Leader: Let us pray. (Here may follow various collects for unity.)

Opening Prayer

Almighty and eternal God,
you keep together those you have united.
Look kindly on all who follow Jesus your Son.
We are all consecrated to you by our common
baptism;
make us one in the fullness of faith
and keep us one in the fellowship of love.

(or)

Lord,
hear the prayers of your people
and bring the hearts of believers together in your
praise
and in common sorrow for their sins.
Heal all divisions among Christians
that we may rejoice in the perfect unity of your
Church
and move together as one
to eternal life in your Kingdom.

(or)

Lord, pour out upon us the fullness of your mercy
and by the power of your Spirit
remove divisions among Christians.
Let your Church rise more clearly as a sign for all
the nations
that the world may be filled with the light of your
Spirit

and believe in Jesus Christ whom you have sent, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The Confession of Sin and Disunity

Celebrant: Almighty Father, whose blessed son asked that his church be one as you and he are one, we have not been united as he prayed.

Celebrant: We have isolated ourselves from each other,

All: Lord, have mercy.

Celebrant: We have not listened to each other,

All: Lord, have mercy.

Celebrant: We have failed to understand each other,

All: Lord, have mercy.

Celebrant: We have ridiculed each other,

All: Lord, have mercy.

Celebrant: We have attacked each other,

All: Lord, have mercy.

Celebrant: We have not loved each other,

All: Lord, have mercy.

Celebrant: We have offended against you, against all our brothers and sisters in the Church in Heaven and on Earth, and against all who have not believed in you because of our disunity,

All: Lord, have mercy.

Celebrant: Forgive us, Father, and make us fully one. Blot out our sins, renew our minds, enkindle our hearts, and guide us by your Holy Spirit into that oneness which is your will: through Jesus Christ our Lord. Amen.

Scripture Readings

THE FIRST LESSON: EZECHIEL 34:11-16

For thus saith the Lord God: Behold I myself will seek my sheep, and will visit them. As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered, so will I visit my sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out of the countries, and will bring them to their own land; and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land. I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel. I will feed my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and that which was driven away, I will bring again. And I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve; and I will feed them in judgment. This is the word of the Lord.

All: Thanks be to God.

THE PSALM: PS. 133 (IN UNISON, STANDING)

O, how good and pleasant it is,
When brothers live together in unity:
It is like fine oil upon the head,
That runs down upon the beard
Upon the beard of Aaron,
And runs down upon the collar of his
robe.
It is like the dew of Hermon,
That falls upon the Hills of Zion,
For there the Lord has ordained the blessing,
Even life for evermore.

Glory to the Father, and the Son, and the Holy Spirit:

As in the beginning, so now, and for ever.
Amen.

THE SECOND LESSON: I CORINTHIANS 1:10-18

Now I beseech you, brethren, by the name of our Lord Jesus Christ that you all say the same thing; and that there be no dissensions among you, but that you be perfectly united in one mind and in one judgment. For I have been informed about you, my brethren by those of the house of Chloe, that there are strifes among you. Now this is what I mean: each of you says, I am of Paul, or I am of Apollos, or I am of Cephas, or I am of Christ. Has Christ been divided up? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you but Crispus and Gaius, lest anyone should say that you were baptized in my name. I baptized also the household of Stephanas. I am not aware of having baptized anyone else. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ be made void. For the doctrine of the cross is foolishness to those who perish, but to those who are saved, that is, to us, it is the power of God. This is the word of the Lord.

All: Thanks be to God.

Cantor: Alleluia.

All: Alleluia.

Cantor: I am the light of the world,
says the Lord;
The man who follows me
will have the light of life.

All: Alleluia.

GOSPEL: JOHN 15:1-10

I am the true vine, and my Father is the vine-dresser. Every branch in me that bears no fruit he will take away; and every branch that bears fruit he will cleanse, that it may bear more fruit. You are already clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself unless it remain on the vine, so neither can you unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he bears much fruit; for without me you can do nothing. If anyone does not abide in me, he shall be cast outside as the

branch and wither; and they shall gather them up and cast them into the fire, and they shall burn. If you abide in me and if my words abide in you, ask whatever you will and it shall be done to you. In this is my Father glorified, that you may bear very much fruit, and become my disciples. As the Father has loved me, I also have loved you. Abide in my love. If you keep my commandments you will abide in my love, as I also have kept my Father's commandments, and abide in his love. These things I have spoken to you that my joy may be in you and that your joy may be made full. This is the Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

HYMN

1. Come, holy Ghost, Creator blest,
And in our hearts take up thy rest;
Come with thy grace and heav'nly aid
To fill the hearts which thou hast made,
To fill the hearts which thou hast made.
2. O Comforter, to thee we cry,
Thou heav'nly gift of God most high;
Thou fount of life and fire of love
And sweet anointing from above,
And sweet anointing from above.
3. Praise we the Father, and the Son,
And the blest Spirit with them one;
And may the Son on us bestow
The gifts that from the Spirit flow,
The gifts that from the Spirit flow.

HOMILY (A homily may be given by one of the participating clergy.)

RESPONSE (A response may be made by one of the participating clergy.)

The Affirmation of Our Faith

All: I believe in God, the Father almighty,
Creator of Heaven and Earth.
I believe in Jesus Christ, his only son,
our Lord.

He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead
on the third day he rose again.
He ascended into Heaven, and is seated
at the right hand of the Father.
He will come again to judge the living
and the dead.

I believe in the Holy Spirit,
the holy Catholic Church,
the Communion of Saints,
the Forgiveness of sins,
the resurrection of the body
and life everlasting.

A Litany of Unity

Leader: Let us pray for all men everywhere according to their need, and for all the people of God in every place.

All: Lord, hear our prayer.

Leader: That Christians guard, cherish, and transmit undiminished the deposit of faith given by Christ for the salvation of souls, let us pray to the Lord.

All: Lord, hear our prayer.

Leader: That the efforts of Christians in prayer, in study, and in joint action will bring about the final reconciliation needed for the unity of Christians, let us pray to the Lord.

All: Lord, hear our prayer.

Leader: That the Church renew whatever is needed for the good of souls which does not deny or subvert the Gospel, let us pray to the Lord.

All: Lord, hear our prayer.

Leader: That scholars who have labored diligently and generously in advancing the cause of

Christian unity may be guided in their work by the Holy Spirit, let us pray to the Lord.

All: Lord, hear our prayer.

Leader: That the study documents emanating from dialogues be received with open minds under the inspiration of the Holy Spirit, let us pray to the Lord.

All: Lord, hear our prayer.

Leader: That the pain of separation felt keenly by so many Christians will serve to heal the man-made divisions that still separate the flock of Christ, let us pray to the Lord.

All: Lord, hear our prayer.

Leader: That as we rejoice in the progress made during these past ten years we be mindful of the continuing mandate given us to bring to reality a united Christian community, let us pray to the Lord.

All: Lord, hear our prayer.

All: Our Father, who are in Heaven,
Hallowed be thy name,
Thy Kingdom come,
Thy will be done,
On Earth as it is in Heaven.
Give us this day our daily bread,
And forgive us our trespasses,
As we forgive those who trespass
against us,
And lead us not into temptation,
But deliver us from evil,
For thine is the Kingdom, and the power,
and the glory
For ever and ever. Amen.

Solemn Blessing

Leader: The Father of light
has enlightened the minds of the disciples
by the outpouring of the Holy Spirit.
May he bless you
and give you the gifts of the Spirit for ever.

All: Amen.

Leader: May that fire which hovered over the
disciples as tongues of flame
burn out all evil from your hearts
and make them glow with pure light.

All: Amen.

Leader: God inspired speech in different tongues
to proclaim one faith.
May he strengthen your faith
and fulfill your hope of seeing him face to
face.

May almighty God bless you,
the Father, and the Son, + and the
Holy Spirit.

All: Amen.

The Dismissal

Leader: Go forth in the Name of Christ.

All: Thanks be to God.

Recessional Hymn

1. Now thank we all our God,
with heart and hands and voices,
Who wondrous things hath done,
In whom his world rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours today.
2. All praise and thanks to God,
The Father now be given,
The Son, and him who reigns
With them in highest heaven.
The one eternal God
Whom earth and heav'n adore;
and thus it was, is now,
And shall be ever more. Amen.

I thank thee, O God, for all thy mercies
 And for thy goodness to me, O Lord
 In that thou hast delivered me
 From all mine enemies, O Lord
 My heart is glad in the Lord
 Because thou hast delivered me
 From all mine enemies, O Lord
 My heart is glad in the Lord
 Because thou hast delivered me
 From all mine enemies, O Lord

All - Amen
 Verse 1
 Verse 2
 Verse 3
 Verse 4

Recessional Hymn

1. Now thank we all our God,
 With heart and hand and voice
 And every instrument
 Wherewith men will praise
 His name in all his power,
 Who with his angels round
 About his throne do sit,
 And sing his glory high
 With voices full of bliss,
 And still it shall be said
 Unto the end of time,
 "All praise and thanks be due
 To thee, O God, our King,
 The Father, Son, and Holy Spirit,
 Who reign in highest heaven."
 The one eternal God,
 Whom earth and heav'n adore,
 And thus it was, when first
 And thus he came, that first
 And thus he came, that first



