

the presentation. Second, Deck-Figueroa considered the insight from the exile experience that life does indeed arise from death, even the death of the loss of a home. Third, Deck-Figueroa was struck by the correlation of Marill's work with Ignatian spirituality: the review of how God works in our lives leads us to mission is the experience of the exiles, who, rooted in faith, are broken by (social) sin, find love and life in another place, and commit to a ministry of compassion and justice to others.

During a lively question and answer period every member of the audience commented and pointed toward a broader application of such a theology to the great numbers of peoples on the move in the world today. Finally, discussion continued beyond the scheduled time on the subjects of sin, atonement, sacrifice and redemption.

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ECUMENISM AND THE MISSIO AD GENTES

Topic: Changing Prospects and Hopes for Ecumenism
 Convener: Bradford Hinze, Marquette University
 Presenters: Michael Fahey, Marquette University
 Bernd Jochen Hilberath, University of Tübingen
 Margaret O'Gara, University of St. Michael's College
 Jeffrey Gros, NCCB Office of Ecumenical and Interreligious Affairs

Michael Fahey, S.J. began the session by recalling highlights from the modern history of ecumenism. Symbolic acts of individual church leaders from various churches and the contributions of numerous scholars in formal dialogues and in the preparation of common statements were acknowledged. He went on to claim that many of the hopes instilled by these various ecumenical efforts have not been realized. Five reasons were explored. (1) Ecumenical study documents and declarations have not been disseminated and translated into common language and have not been cited in official documents and in local churches. (2) A centralist style of Church governance has weakened the ecumenical initiatives of international and regional synods of bishops and national conferences. (3) Estrangement between the hierarchy and theologians has contributed to ecumenical frustrations. (4) Eucharistic hospitality and intercommunion has been hampered. (5) The Orthodox churches in Russia and the Ukraine have been reluctant in pursuing ecumenical progress. The future of ecumenism is by no means clear, nor necessarily bright, but the next five years will be important.

Bernd Jochen Hilberath reflected on Vatican II and its aftermath. Initial enthusiasm about Church renewal and ecumenism has been followed by a period of disappointment. This partially reflects the process of reception that requires

all Church members to be recognized as subjects and allowed to shape the process. Future renewal and ecumenism depends upon achieving and maintaining the balance of the communicative triangle of the People of God, academic theologians, and the magisterium. The dispute about the *Joint Declaration on Justification* suggests that for Catholics the triangle has tipped toward the magisterium, whereas among the Lutherans in Germany the triangle has tilted toward academic theologians. In both cases the voices of the people in the pews and the experience of their everyday lives has not played a sufficient part in the process of communication. He went on to consider the relation between "Ad gentes" (mission) and "Unitatis redintegratio" (ecumenism) in terms of the contested relationship between the two dimensions of ecclesial life, *ad extra* and *ad intra*. Vatican II and the ecumenical movement have demonstrated the importance of the dynamic interrelationship between life and doctrine, practice and theory, orthopraxis and orthodoxy, with a priority given to practical life. As important as doctrines and the witness to a common faith are in a growing multicultural and multireligious world, ecumenical hermeneutics is advanced not by comparing doctrinal systems, but by discerning the underlying aims and concerns, hopes and fears, what we hold in common and wherein lie our differences. Specific examples were explored.

Mararet O'Gara began with a tribute to Jean-Marie Tillard, who died in December of 2000. Her address concentrated on two issues. The first is the doctrine of papal infallibility, which has proven to be one of the crucial and most challenging issues in ecumenical dialogues. This topic has been explored constructively, with positive repercussions, within various larger frames of reference. These include: the authority of ecumenical councils (still not spoken of as infallible by many churches), the collegiality of bishops, the infallibility of the entire People of God in believing, the ecclesiology of communion, and a more historically conscious approach to official teachings. O'Gara pointed out, however, that Protestants, Anglicans, and Orthodox Christians have been confused and scandalized since 1998 by the formal statements on the infallibility of the ordinary and universal magisterium in *Ad Tuendam Fidem* and the commentary by Joseph Ratzinger and Tarcisio Bertone. There is a great need to clarify the meaning of infallibility and the limits of its exercise, especially by the universal ordinary magisterium. The second issue concerns the agreements some churches have made in their effort to come into full communion. She concentrated on the discussions between Lutherans and Anglicans about what is spoken of as "the historic episcopate." Here the nature of oversight and the ministry of bishops acting collegially and in consultation with the laity have received considerable attention, which can benefit Roman Catholic theology as well. These achievements and the Lutheran and Roman Catholic *Joint Declaration on Justification* provide signs of the intention of the churches of the Reformation to heal the division of the Church and their desire for unity.

Jeffrey Gros, F.S.C. discussed four points. First, the aims of the Decree on Ecumenism could not be realized without the doctrines of religious liberty and

religious pluralism in civil society articulated in *Dignitatis Humanae*. Second, the Decree on Ecumenism requires the fuller development of an ecclesiology of *Koinonia* begun in *Lumen Gentium* and more clearly focused and utilized since the 1985 Synod of Bishops. Third, the doctrine of reception, which was not explored by the Council, has proven to be an important catalyst for implementing its teachings and has promoted a richer hermeneutics of classical and ecumenical documents. Fourth, significant advances in relations between Catholic and Evangelical churches were highlighted. Although no formal processes of dialogue between Catholics and Evangelicals are currently underway, there have been numerous personal and collective efforts to promote greater mutual understanding, to identify areas of common belief, and in some instances to collaborate on social issues. These four areas offer abundant evidence of the opportunities and challenges facing the ecumenical work of the churches.

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MISSIO AD GENTES IN EL SALVADOR

Topic: The Witness and Legacy of Four American Churchwomen
 Convener: Kevin F. Burke, Weston School of Theology
 Presenters: Rosemarie E. Gorman, Fairfield University
 Eileen Fagan, Fairfield University
 Margaret Pfeil, St. Joseph's University

On December 2, 1980, four North American missionary women, Ita Ford, Maura Clark, Dorothy Kazel, and Jean Donovan, were brutally killed in El Salvador. For the third year in succession, the CTSA joined in solidarity with the church in El Salvador by honoring and reflecting theologically on a group of Salvadoran martyrs. In 1999, the Society held a special session focusing on the theology of Ignacio Ellacuría and, at the same time, honoring the memory of the six Jesuits and two women murdered at the University of Central America in 1989. In 2000, the Society convened a select group in honor of the twentieth anniversary of the death of Archbishop Oscar Romero. This year's session commemorates the 20th anniversary of the martyrdom of the U.S. Churchwomen by examining their commitment-unto-death as a "classic event" (David Tracy) which lends concreteness the Church's *Missio ad Gentes*.

Rosemarie Gorman ("Speaking Credibly about Resurrection: A Praxis of Nonviolence") opened this session quoting Maura Clarke: "If we desert people when they are suffering the cross, how can we ever speak credibly to them about the resurrection?" In her presentation, Gorman noted that the women stayed in El Salvador even though this exposed them to the dangerous violence engulfing that country. She linked their decision to stay to an option for nonviolent