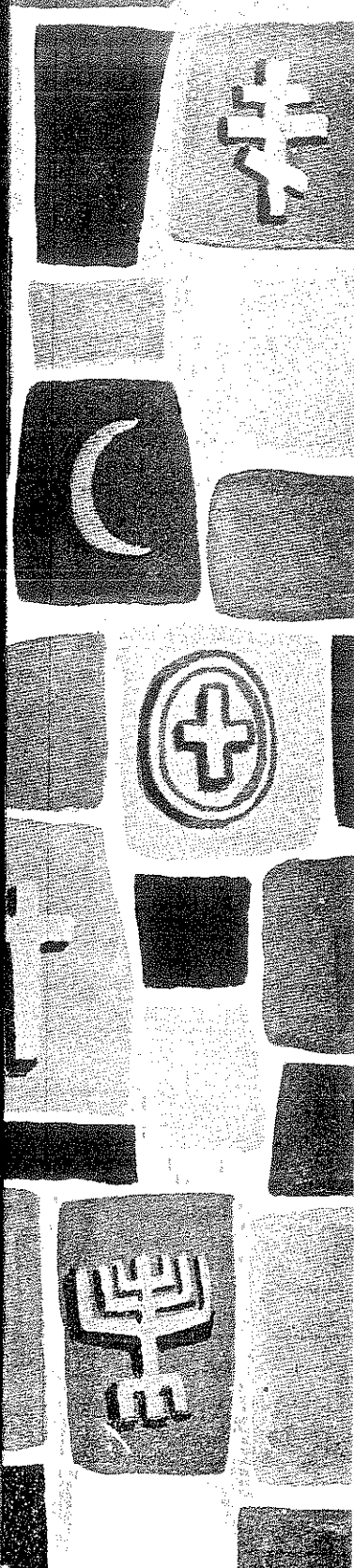


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io eius religio of the Augsburg Empire neatly into Catholic and lent on the will of their princes. at of the Calvinist Reform, had one their bloody course all over utting it on a reliable map. Terri-ld stay so, with the exception of ays meticulously observed, were he seventeenth century, after fur-ometimes honored in the breach, lerance; and the thing itself grew olution in 1789, religion as such society.

cept, held since Constantine, that t there be uniformity of religion. es saw religion as an instrument t, so potent that rivalry regularly ment it should be. The Peace of ere basically secular, this priority to the needs of the civil power d was Louis XIV, for whom Ca-ontane subordination to himself, umenical urgency, had no role in strictly adversarial. "The others" r from a confessional or a secular ion in stark terms. Such subservi- nial element in the life of Chris-

ely faith-based, of Anglicans and athy with their effort. A Domini- in the Theological Faculty of the in one another, raised ever since e for both communions in the at-uch in the air. They set out first of the Lutheran World Federation anterbury.

1 of their underlying unity in faith nal structures of governance and garding ministry and sacraments. nunion, a widespread family of ation of churches.

f apostolic succession. For Angli- in of ordination to the ministry of ope Leo XIII. Lutherans had bish- the sixteenth century had rejected d had begun afresh. The issue for hurch. How to build a bridge? As artial agreements—Pullach 1972, r 1995, Porto Alegre 2002; Meis- nplished mergers in the Church of —a constant preoccupation had to the Catholic Church. Perhaps the

most important breakthrough came when they turned to history and saw the ministry of bishops in the early church as a matter of the development of an office over stages, rather than a straightforward chain of ordinations from the beginning.

Lemaitre's book treats all these stages with a Catholic's strongly supportive sympathy for their objective. Here is the true value of his study, the recognition that Christians, in fact, share with one another their faith in God in Christ. If they pursue this insight in love, the roots of their unity can be found.

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Silvia Scatena, *Taizé: Le origini della comunità e l'attesa del concilio*. Christianity and History Series of the John XXIII Foundation for Religious Studies in Bologna 10. Zurich and Münster: LIT Verlag, 2011. Pp. 143. Paper.

In recent decades, the world has come to know the ecumenical community of Taizé, established near the ancient monastic foundations of Cluny. Roger Schutz, deeply impressed by the great deficiency of the church because of its lack of visible oneness, drew the admiration and emulation of many, including Catholic popes. Scatena presents the reader with a survey of major influences on Schutz, accentuating two periods: 1936-42 (his years of training in Lausanne and Strasbourg and the challenges of World War II) and 1959-62 (ferment immediately preceding Vatican II). One of the most revelatory influences on Schutz was the importance of the "spirit of Port-Royal," the community of seventeenth-century French Jansenists that included such figures as Pascal. During his early academic life as a graduate student, Schutz had written a major dissertation about this devout intentional community of intellectuals; much of his future direction reflects their growing mark on his later ecumenical endeavors.

Scatena traces the origins of a group of confreres, pastors, professors, and friends, from Lausanne to Strasbourg. The ecumenical impetus felt by Schutz had deep roots: his previous studies, his special educational tutors, and his providential contacts. Schutz provided the catalyst for men—and eventually also women—similarly moved by the vision of Christian unity. Among these was Max Thurian, a confrere whose writings and labors on behalf of ecumenism became almost as famous as those of Brother Roger's.

The volume should be of general interest to those who wish to delve into the deeper history of the Taizé community: Why did these Protestants, largely from Puritan background, wish to move toward healing the rift of Christian disunity in a communal fashion? It will also draw specialized students of ecumenism. One should note that the author includes many important, but untranslated, citations from the French sources.

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