

Imagining a Pilgrimage of Justice and Peace

Catholicity and Contextuality

Peter-Ben Smit

Prof. Dr Peter-Ben Smit is extraordinary professor for the ecclesiology of the early church (as well as for the history and doctrine of Old Catholicism) at the University of Utrecht (on behalf of the Old Catholic Seminary), assistant professor of New Testament at VU University Amsterdam, and research associate at the Faculty of Theology of the University of Pretoria.

The intention expressed by the Busan assembly of the World Council of Churches to embark on a Pilgrimage of Justice and Peace throughout the next decade invites one to imagine what such a pilgrimage might look like. Of course, in its message, the WCC outlined a number of characteristics of such a pilgrimage, but nonetheless, in order to “ground” all of this in the reality of the church, some imaginative work still needs to be done in order to go beyond general formulations, such as the following:

5. We live in a time of global crises. Economic, ecological, socio-political and spiritual challenges confront us. In darkness and in the shadow of death, in suffering and persecution, how precious is the gift of hope from the Risen Lord! By the flame of the Spirit in our hearts, we pray to Christ to brighten the world: for his light to turn our whole beings to caring for the whole of creation and to affirm that all people are created in God’s image. Listening to voices that often come from the margins, let us all share lessons of hope and perseverance. Let us recommit ourselves to work for liberation and to act in solidarity. May the illuminating Word of God guide us on our journey.

6. We intend to move together. Challenged by our experiences in Busan, we challenge all people of good will to engage their God-given gifts in transforming actions.¹

This paper was developed based on reflections on a meeting with WCC staff and representatives of the Old Catholic Church of the Union of Utrecht in February 2014. The meeting included: the Rev. Dr. Hielke Wolters, the Rev. Dr. Martin Robra, the Rev. Dr. John Gibaut, Mr. Doug Chial, Dr. Guiermo Kerber, the Rev. Dr. Nyambura Njoroge (all WCC), the Most Rev. Joris Vercammen, Archbishop of Utrecht, the Rev. Prof. Franz Segbers, and the Rev. Prof. Peter-Ben Smit (all Old Catholic). Various remarks made during those discussions are reflected in this paper. Notes have been kept to a minimum, with a focus on primary sources and documentation.

¹ Message of the WCC 10th Assembly, “Join the Pilgrimage of Justice and Peace” (08 November 2013), <http://www.oikoumene.org/en/resources/documents/assembly/2013-busan/adopted-documents-statements/message-of-the-wcc-10th-assembly>.

This article seeks to enhance this imagination and further it by presenting a recent venture in global ecumenism that crosses cultural/contextual, confessional, and disciplinary boundaries as an inspiring paradigm for this pilgrimage.² Specifically, it will do so by looking at the initially tri-, and eventually quadrilateral consultation on catholicity and globalization conducted by the Philippine *Iglesia Filipina Independiente*,³ the Old Catholic Churches of the Union of Utrecht,⁴ the Episcopal Church, and the Church of Sweden (the Church of Sweden joined as observer from 2007 onwards). This consultation took place between 2006 and 2008, with three meetings, in the Netherlands (Maarsse), the USA (New York City), and the Philippines (Manila). Its papers were subsequently published⁵ as well as a brochure on a witness of being catholic in a globalized world who spoke in a particularly intense way to the participants in the consultation, the Philippine bishop Alberto Ramento, who became a martyr in 2006.⁶ Looking at this consultation will show how churches can indeed join each other and “move together,” address various challenges together, listen to each other, and act in solidarity.

Background of the Consultation

In order to understand and appreciate the dialogue between the churches involved in the consultation at stake here, some remarks concerning their relationships are in order. To begin with, the Episcopal Church in the USA and the Old Catholic Churches of the Union of Utrecht have been in communion since 1934, on the basis of the 1931 Bonn Agreement.⁷ On the basis of the same agreement – and with much encouragement, not to say engineering, from the side of the Episcopal Church –, the *Iglesia Filipina Independiente* has been in communion with the churches of the Anglican Communion as

² See also a similar approach taken by the WCC’s general secretary: <http://www.oikoumene.org/en/resources/documents/executive-committee/geneva-february-2014/general-secretary-s-report>.

³ Peter-Ben Smit, *Old Catholic and Philippine Independent Ecclesiologies in History*. The Catholic Church in Every Place Brill’s Series in Church History 52 (Leiden: Brill, 2011).

⁴ See *ibid.*

⁵ Marsha L. Dutton (with Emily K. Stuckey, ed.), *Globalization and Catholicity: Ecumenical Conversations on God’s Abundance and the People’s Need* Special issue of the *Internationale Kirchliche Zeitschrift* 100 (Bern: Stämpfli, 2010); the core participants in the dialogue were: the Very Rev. Eleuterio J. Revollido (Philippines), the Rev. Can. Prof. J. Robert Wright (USA), Prof. Marsha Dutton (USA), the Rev. Prof. Franz Segbers (Germany, Old Catholic), the Rev. Dr. Peter-Ben Smit (at the time: USA, Old Catholic).

⁶ See on Ramento the contributions in: Franz Segbers/Peter-Ben Smit, ed., *Catholicity in Times of Globalization: Remembering Alberto Ramento, Martyred Bishop of Workers and Peasants* (Luzern: Exodus, 2011). This publication is also available in German, French, and Dutch.

⁷ See: Klaus Heinrich Neuhoff, *Building on the Bonn Agreement* (Sliedrecht/Amersfoort: Merweboek/Oud-Katholiek Boekhuis, 2010).

well, since 1961.⁸ As part of the same process, which also involved attempts to establish communion with the partner churches of the Anglican Communion, the *Iglesia Filipina Independiente* and the Old Catholic Churches of the Union of Utrecht were also able to establish communion in 1965.⁹ As a result of contacts emerging out of multilateral ecumenical conversations, the Church of Sweden and the *Iglesia Filipina Independiente* established communion in 1995. Partly as a result of these various relationships, a dialogue between the Old Catholic Churches of the Union of Utrecht and the Church of Sweden was begun in 2004 (and concluded in 2014).¹⁰ Thus, the four churches that were involved in the process – the Church of Sweden participants with observer status – represent a web of long-standing, recent, and nascent relationships of communion. They also represent churches from the global north, including a large Lutheran former state church from Scandinavia, a small catholic minority church present in Western Europe, and a large Anglican Churches from the USA, and the global South, with different confessional, liturgical, political, and theological traditions. Some churches had a past as parts of imperial countries, others were associated with current forms of empire, others were rather associated with colonization and domination than anything else. As such, the consultation was indeed an expression of very diverse churches journeying together in solidarity. Having outlined this, it is now possible to turn to some of the dynamics and contents of the consultation.

The Consultation: Progress and Dynamics

The consultation, consisting of five core academics, four of whom were male members of the clergy and theologians (one specializing in social ethics, three in church history, two with further qualifications in biblical studies, all committed to ecumenism); one of whom was a female historian and lay person; two of whom were European, two American, and one Filipino; and with an age range of late 20s to early 70s, had a lively dynamics. This had doubtlessly to do with the very different and highly contextual experiences with and perceptions of the globalized world that the participants brought to the table, from its first meeting, in the Emmaus Priory in Maarsse (The Netherlands) onwards. In its St. Martin's Statement, the consultation noted this as well. It soon transpired that on a conceptual level, it would remain very difficult to formulate a joint

⁸ On aspects of this process, see: Wim H. de Boer/Peter-Ben Smit, *In necessariis unitas: Hintergründe zu den ökumenischen Beziehungen zwischen der Iglesia Filipina Independiente, den Kirchen der Anglikanischen Gemeinschaft und den Altkatholischen Kirchen der Utrechter Union* (Frankfurt: Peter Lang, 2012).

⁹ Ibid.

¹⁰ See: *Utrecht and Uppsala on the way to communion Report from the official dialogue between the Old Catholic Churches of the Union of Utrecht and the Church of Sweden* (2013), available at: <http://www.utrechter-union.org/fman/258.pdf>.

understanding of what “globalization” amounted to exactly; this was recorded in the first and last statements of the consultation, that is, in the St. Martin’s Statement:

This first day’s work dealt centrally with globalization rather than with catholicity, as the group attempted to conceptualize globalization alternatively as different kinds of globalization (i.e., a multi-faceted historical process of benign origins vs. ideologically driven political and economic domination leading variously to increasing social and economic gaps between the rich and the poor, to a sole concentration on market ethics, to environmental devastation, to unlimited competition, etc.) or as a single phenomenon with both bad and good results. Although the question remained unresolved, everyone agreed on the profound ambiguities inherent in globalization and on the fact that all people today are implicated within it. There is no safe space outside of globalization from which one can attack or defend it. The churches and their members, whether they like it or not, are all participants in globalization, linked by networks of technology, communication, language, education, conceptual understandings, and travel as well as by economic forces. The group agreed, therefore, that the churches’ solution to globalization may be found not in an attempt to condemn globalization as such but to transform it from within, using its own tools.¹¹

And in the Ramento Statement:

The members of this consultation recognize the diversity of their contexts and respect the different points of view that result from such divergent experiences and understandings of globalization. However, they stand united against those political and economic structures and policies that contradict the Eucharistic vision of a world of peace, justice, and life in abundance for all. The shared week of conversation has led the participants to an enlarged awareness of the ways in which all nations and churches are implicated in and affected by globalization and its many destructive effects, an expanded understanding of the 7 ways in which globalization contributes to and worsens pre-existing and local conditions of inequality and injustice.¹²

At the same time, it also became clear that the shared eucharistic spirituality – expressed and experienced in the celebration of the eucharist during the meetings of the

¹¹ “The St. Martin’s Statement,” in: Dutton, ed., *Globalization*, 73–74, 69. At the end of this document, the same sentiment was expressed more lyrically in the following section: “As members of our three sister churches, we seek to understand ourselves in our catholicity as the leaven in the loaf: we seek not to stand against the world in judgment but rather to recognize ourselves as inseparably a part of it. Whereas we began our work by thinking of globalization as background, accompanying but separate from God’s Word in the church, we have come to understand globalization as part of the reality in which we live. Though today our globalized world – this little earth, our island home – is the sullen loaf, nonetheless it will be transformed from dough to bread when the churches in their catholicity become truly its leaven. We pray that we may, through our separate gifts to the manger, the world in which Christ dwells, share in the transformation of that world through the Eucharistic offering, his body made bread. In a world of hunger, that body is bread for humankind. This truth demands that we take action to feed the hungry, to clothe the naked, to house the homeless, to heal the suffering, and to bring justice to the oppressed – to be truly the new creation that is Christ.” (73–74)

¹² “The Bishop Ramento Statement,” in Dutton, ed., *Globalization*, 237–242, 240.

commission – as well as the witness of martyrs of economic and political inequality, such as bishop Albert Ramento of the *Iglesia Filipina Independiente*, who had been murdered just prior to the commission’s first meeting,¹³ and the Filipino representative, Eleuterio J. Revollido, who was advised to stay in exile in Europe after the first meeting for a while in order to protect his life, and an implied shared understanding of what catholicity amounts to, would become major resources to find a way of journeying together across contextual, confessional, and disciplinary boundaries. Therefore, the consultation’s first statement formulated the question “How do *catholicity* and *Eucharistic community* express these concerns and contribute to the ability of churches in the catholic tradition to make a difference for those in suffering and need?”¹⁴ Also, it referred explicitly to the witness of the Filipino church and its representative, on the basis of which catholicity could be understood as follows:

We are commissioned to preach God’s love to the world; we are the extension of the incarnation of Christ, the voice of the poor, the exploited, and the deprived. Our catholicity is seen if we become a community of people who struggle for life and dignity, a community that cares for the poor and fights against the exploitative structures of the global society in her pursuit to build the Kingdom on earth, where peace based on justice reigns.¹⁵

While the Eucharist has its place in this setting in the following way:

The Holy Eucharist as a Sacrament is one venue for God’s people to do what is just, to show constant love, and to live in humble fellowship with God (Micah 6:8). It is a venue in which to remember the passion, death, and resurrection of our Lord, and it is an occasion to remember like our Lord Jesus Christ to be broken in pieces and to be of service and sustenance to others.¹⁶

Against this background, the second meeting, which took place in New York City (General Theological Seminary), aimed at further studying four topics: (1) the understanding of catholicity in the early church, a common point of reference for all traditions involved, (2) the way in which each churches’ understanding of catholicity has been shaped by their respective histories, (3) the development of a statement of what it means “to be catholic today, in the context of increasing globalization, technological interconnections, and (4) the imbricated layers of many kinds of networks,”¹⁷ as well as possible joint responses of catholic churches to the “phenomena of the globalized

¹³ See Segbers/Smit (ed.), *Catholicity*.

¹⁴ “St. Martin’s Statement,” 71.

¹⁵ *Ibid.*, 72–73.

¹⁶ *Ibid.*, 71.

¹⁷ *Ibid.*, 72.

world.”¹⁸ At this meeting, which took place in 2007, the trajectory that was begun a year earlier was developed further, as the following two quotations from the resulting Good Shepherd Report show:

Although catholicity is one of the four *nota ecclesiae* (oneness, holiness, catholicity, and apostolicity), its meaning and significance developed slowly in the early centuries of the church. The group found the words of two of the Church Fathers to be particularly helpful in articulating the shared understanding of our churches. In the late-fourth-century Catechetical Instructions, Cyril of Jerusalem outlined five aspects of the church’s catholicity: it extends over all the world, it is united in doctrine, it includes all humanity, it can heal all sin and contain all virtue, and it extends over all time. Some decades later, in about 434, Vincent of Lerins formulated the classic definition of the term catholic in his *Commonitorium*. Vincent’s formulation says that as the church as catholic “comprehends almost everything universally,” it holds “to that which has been believed everywhere, always, and by all.”

In addition to the understandings conveyed by these two definitional passages, the representatives of the churches discerned their own lived-out experiences of catholicity in a common understanding that proceeds from an ecclesiology grounded in the experience of the local church (the diocese) with its strong eucharistic focus, as all participate fully in the mystery of Christ’s redemption of humankind and every local church enters into communion with other local churches.¹⁹

...

This ecclesiological understanding is grounded in the generosity and abundance of the Eucharist, for that is the focal point of our catholicity. As we all eat from the one loaf that is our Lord’s body and drink from the one cup that holds his blood, we become one with one another and with him. As we share his life, his suffering, and his death, we also share the life, suffering, and death of our catholic brothers and sisters – wherever they live, whoever they are, whatever their sin and virtue. We are bound in special solidarity with those with whom we share the Eucharist. So we may live together even when apart, praying together that like our Lord we may be bread broken to be given to all humankind, that his love in us may heal the wounds that we have made, and that his words on our lips may speak peace to all (adapted from the Iglesia Filipina Independiente post-communion prayer).

This Eucharistic vision is an ethical one; through it our churches may seek to transform the dehumanizing effects of economic, social, and cultural globalization. Because the bread that we eat and the wine that we drink are the work of human hands, transformed by God’s saving grace into his own body and blood, we who share in that body and blood are required to challenge all those forces that would undermine the value of human labor, that would leave the poor to suffer and demean human productivity. We seek through the power of the Eucharist to offer an alternative global understanding, confronting global economic, social, and cultural power and tyranny with the all-encompassing spiritual power of God’s church.²⁰

¹⁸ Ibid., 73.

¹⁹ “The Good Shepherd Report,” in: Dutton, ed., *Globalization*, 162–166, see 163–164.

²⁰ Ibid., 164.

Again, the consultation underlined the contextuality of one's speaking, not just about catholicity, but also about globalization; this was necessary, and a valuable discovery on the journey of this consultation:

We come from different places, different experiences, different ways of understanding globalization. We recognize that we need not only learn together how to approach and transform globalization but even how to talk about it. One of the things we have learned this week is that as we talk about globalization our common words do not have common meanings. For some the word globalization includes both the benefits of worldwide communication and the advantages of the breaking down of borders, while for others the word echoes with the violation of national identity and cultural integrity, a tool of imperialism. One of the challenges before us is to develop a shared language that conveys those experiences that we do not yet share. We need to know more about one another's experience and thereby to learn how to hear one another more clearly and how to hear God speaking through others.²¹

The appreciation of each other's witness was also expressed during this meeting, by the awarding of a doctoral degree *honoris causa* to the *Obispo Maximo* of the *Iglesia Filipina Independiente* by the General Theological Seminary (a year later, the Old Catholic theologian Urs von Arx would receive the same honour). Also, the consultation formulated a proposal to jointly commemorate the martyred bishop Alberto Ramento, following the lead of the *Iglesia Filipina Independiente* in this matter.

The consultation's third meeting took place in the third ecclesial context that was part of the process: the Philippines. During it, a variety of papers were presented that again deepened and further developed the perspectives on (contextual understandings and articulations of) globalization and catholicity that had emerged out of the prior meetings of the consultation, seeking to make space for both "hegemonic" and "marginal" perspectives. Hence, it was able to formulate the following:

The members of this consultation recognize the diversity of their contexts and respect the different points of view that result from such divergent experiences and understandings of globalization. However, they stand united against those political and economic structures and policies that contradict the Eucharistic vision of a world of peace, justice, and life in abundance for all. The shared week of conversation has led the participants to an enlarged awareness of the ways in which all nations and churches are implicated in and affected by globalization and its many destructive effects, an expanded understanding of the ways in which globalization contributes to and worsens pre-existing and local conditions of inequality and injustice. Having during these three years of consultation found in the biblical and patristic witness and in the churches' shared liturgical traditions a mutual

²¹ Ibid., 164–165.

understanding of catholicity, the members of this consultation seek a Eucharistic response to globalization that will assist God in transforming God's world.²²

In line with this, the consultation formulated a number of recommendations to the churches that took part in it. These pertained (1) to the liturgy (joint commemoration of Bishop Alberto B. Ramento as martyr; expansion of the Anglican Communion cycle of prayer to the non-Anglican churches involved; the development of shared liturgical resources), (2) to joint witness (publication of the consultation's papers, reception of its agreed statements by the churches involved, continuation of the theological conversations, exchange of ministers, lecturers, and theological students, the exchange of publications on a systematic basis), and (3) to joint service (institution of concordat council meetings between partner churches,²³ joint consultation on further missionary cooperation, the establishment of parish/dioceses links, the development of migrant chaplaincies, the support for churches offering sanctuary to refugees and migrants, the encouragement of "pressure by the churches, the governments, and multinational companies against extrajudicial killings in the Philippines and for peace and justice," the creation of "a church-based solidarity network to address and respond to issues of globalization," and the development "concrete support of projects of the Iglesia Filipina Independiente through cooperation between the church-based aid agencies of all four churches"). In the course of the years following this three-year consultation, some of these recommendations have indeed become reality (e.g., various publications, the exchange of theologians,²⁴ the establishment of migrant parishes, the support of aid agencies for projects in the Philippines, etc.), while others haven't or haven't yet become reality. It can be stated, however, without any sense of exaggeration that the conversations have had a real and tangible impact on the lives of the churches involved, and in the sense of growth in communion with each other in each of the characteristics of the life of the church: worship, witness, and service.

²² "Ramento Statement," 240. The statement's preface put this joint understanding in the following, more poetic way: "The Eucharist looks forward to a global society in God, a city for all the nations, in which the last are first, the humble lifted high, and the powerful repentant, as grace and peace forgive and unite all humanity. The supper should be celebrated as a provocation and inspiration to make that rebellion real in love and a song of reinvigorating hope that the future can break through into the present. Eucharist is the sign and reality of the hope of a just world for all." (237) See also the paper presented by Franz Segbers at this meeting, published both as "A Eucharistic Vision for a World of Hunger," in Dutton, ed., *Globalization*, 208–222, and as Franz Segbers, "A Transformative Eucharistic Vision for the Entire Oikoumene," *International Journal for the Study of the Christian Church* 90 (2009), 138–150.

²³ Here, the document refers back to an institution that was in place in order to coordinate the relationship between the *Iglesia Filipina Independiente* and the Episcopal Church

²⁴ These include the establishment of the Alberto Ramento chair in theology at Aglipay Central Theological Seminary, which is a visiting professorship held by Old Catholic theologians, and the participation of Filipino theologians in the yearly summer school in Old Catholic theology in Utrecht.

Having thus outlined the background, dynamics, and findings of the three-year consultation on catholicity and globalization, it is now possible to reflect on it in the light of the WCC's intended Pilgrimage of Justice and Peace.

The Consultation and the Pilgrimage

When relating the consultation on catholicity and globalization to the WCC's Pilgrimage of Justice and Peace, a number of convergences and potential ways for future pilgrimaging may be discerned.

First, by taking its starting point in the church, more precisely, one of the four *nota ecclesiae*, that is, the church's catholicity, the entire process is an emphatically ecclesial one. It is about churches being churches in a particular way in a particular setting. This agrees well with the strong focus on the church in the work and witness of the World Council of Churches, where the notion of *koinonia* has become a very central one. A focus on the rediscovery of the notion of catholicity, which implies a return to the witness of the early church, also agrees well with earlier explorations into this direction by the WCC; approaching ecumenical questions through this lens has a proven potential. These two considerations, on ecclesiality and the early church, lead to a second point.

Second, exploring the notion of "catholicity" together, besides being an exercise in the rereception of an often misunderstood and confessionally claimed or rejected notion, which is of value in and of itself,²⁵ has two aspects that are very closely related to the Pilgrimage of Justice and Peace. These two aspects have to do with what has become known as a "qualitative" and a "quantitative" understanding of what catholicity means. Both are of significance for a full understanding of catholicity.²⁶

First, a quantitative understanding of catholicity that focuses on the "universality" of the church speaks to the staying together of the churches (WCC General Assembly 1948) and the moving together of the churches (WCC General Assembly 2013) on a global scale; the universality of the church is an aspect of the full *koinonia* of the church

²⁵ This challenges both churches that reject the term and those that claim it in a(n often) confessionally understood way to rediscover and re-receive the notion in an ecumenically and ecclesially fruitful way, beyond confessional prejudices and preconceived notions.

²⁶ Even if the latter is a consequence of the former, rather than vice versa. See, e.g., Urs von Arx, "Was macht die Kirche katholisch? Perspektiven einer christkatholischen Antwort," in: Wolfgang W. Müller, ed., *Katholizität – Eine ökumenische Chance* (Zürich: NZN/TVZ, 2006), 147–186.

as it becomes visible in their fellowship and reaches its (sublunar) apex in the communion of all churches. Churches that refuse to stay and travel together diminish their own catholicity in this respect.

Second, the qualitative understanding of catholicity, as it can be found in the writings of the early Church, starting with St. Ignatius of Antioch (*Smyrneans* 8,2),²⁷ points to the inner quality of the life of the church catholic, participating in Christ as the shape of salvation by Christ, thus being a “sign and servant of God’s design,”²⁸ which implies a particular quality of life as well.²⁹ The latter turns seemingly “merely” ecclesiological questions, about characteristics of the life of the church, into moral and ethical questions (and *vice versa*) because the church, as *koινωνia* in Christ, is a moral community. Injustice, or lack of holiness in the sense of doing justice, is therefore both an ethical issue as such and one that impacts the life of the church catholic as such; therefore, it is also a deeply theological issue. All of this would also imply a challenge – quite in line with the notion of a transformative pilgrimage – to churches to reflect on how their life as a *koινωνia* in fact contradicts the creed, or could be brought more into line with it, and offer an opportunity for “Constantinian” churches (that is, those churches with that are closely intertwined with state structures and a history of colonialism) to reflect on where catholicity ends and empire starts.

Third, when reflecting on the first two points, the notion of “catholicity” appears as a particular, qualitatively qualified way of speaking about the interrelatedness of communities with Christ and with one another. In other words “catholicity” provides a theologically and ethically qualified way to speak about ecclesial accompaniment and thus brings to the fore the practical and ethical aspects of being the church in a full, catholic sense. Notions such as “ethics,” “ecclesiology,” and even “salvation” all appear to be closely interrelated. All of this seems to suit the Pilgrimage of Justice and Peace well, given that the Unity Statement, as it was adopted by the Busan assembly,³⁰ as well as *The Church: Towards a Common Vision*, as it was prepared for the assembly,³¹ also challenge the churches themselves to develop a life with a particular life of justice and peace, which are, again qualities that are part of being catholic, a theological term that indicates the root of this pilgrimage and of these qualities, that is, participation in

²⁷ See *ibid.*

²⁸ This is the title of section “C” of *The Church: Towards a Common Vision* (Geneva: WCC, 2013).

²⁹ It also implies that the full realization of the catholicity of the church is the same as the full realization of the restoration of the communion of all creation with God.

³⁰ See above, in in the introductory section.

³¹ See *The Church: Towards a Common Vision*.

Christ, or following Christ. Catholicity points to both a particular quality of life in communion in a particular place and to being interrelated with other communities. In this sense, with its emphasis on catholicity, the catholicity and globalization process may have discovered the notion of “catholicity” as a source and resource for the Pilgrimage of Justice and Peace of the churches on their way to a fuller *koinonia* among themselves and their own fuller *koinonia* with Christ, which, in the end, are very closely interrelated: churches that all participate in the same full sense in Christ will also participate in the same full sense in each other’s lives.

Fourth, another aspect of the “catholicity and globalization” project is its overcoming of a number of boundaries that are contextual, confessional, and disciplinary in nature, while still allowing them a place at the table. This is to say the following: the focus on the catholicity and globalization in a shared understanding of the church, specifically as a eucharistic community, which spanned a bridge between different confessions, helped to find a way beyond contextual understandings (e.g., Philippine or US American) of or disciplinary approaches (e.g., theological, historical, ethical) to the question of catholicity. At the same time, the contextuality of each participant’s speaking about catholicity and globalization was recognized and shared as a gift, while also different – and conflicting – disciplinary approaches could have their say. The “St Martin’s Statement,” the “Good Shepherd Report,” and the “Ramento Statement” record this for every meeting of the consultation. This particular way of addressing globalization may well have potential for the creation of ecclesial understanding and agreement in a broader pilgrimage of justice and peace, which, as the WCC general assembly’s message put it, acknowledges that “We live in a time of global crises. Economic, ecological, socio-political and spiritual challenges confront us.” This description of the world we live can well be understood as a description of a globalized world in upheaval, which, frankly, is the horizon of our time.

Fifth, when looking at the above, one could also argue that the association of the notion of “catholicity” with that of the Pilgrimage of Justice and Peace might have the potential both of rediscovering and reclaiming the notion of “catholicity” in an ecumenically and theologically fruitful way and to give the pilgrimage itself a particular quality. We are thus journeying *together* because this is part of the very essence of being church in a catholic sense (qualitative understanding of catholicity) and doing so in a particular way, that is, one that agrees with living in *koinonia* with Christ, because this belongs to being church in the same fundamental way. Neither the pilgrimage, nor its particular “catholic” quality can, therefore, be regarded as optional. Such a journey could, for example, create a space for listening to marginal voices (see the message of the Busan assembly), but also a safe for real, tough conversation, in which churches can

also hold each other accountable, with regard to economics, but also, for example, with regards to human sexuality and gender. Such frank conversations, which are part and parcel of what it amounts to be the church, for the sake of the church's catholicity, can have a real impact and a transformative effect on the life of the churches, allowing them to convert more fully to Christ and to rediscover their unity in Christ. The level of mere intellectual reflection is transcended in a dialogue that has this strong catholic quality. "Catholic" relationships between churches that seek to be catholic and to live out their catholicity have a transformative character and allow the churches involve to discover the richness of their relationships.

Conclusion

When concluding on the above, the following points may be retained. First, considering the Philippine Independent – Episcopal – Old Catholic – Church of Sweden consultation in relation to the WCC's beginning a Pilgrimage of Justice and Peace seems to be a fruitful exercise. The notion of catholicity sheds light both on the necessity of such a (transformative) pilgrimage as such and on its particular quality. Second, the joint reception of the faith of the early church, combining an understanding of the church as a eucharistic *koinonia* with the notion of the church's catholicity proved to be a way of transcending various boundaries, such as disciplinary, contextual, and confessional ones. "Ethical" issues became "theological" ones and vice versa and all of them could be seen as part of the life of the church, rather than something on which the church pronounces from the outside, as it were. Third, the initial idea that the consultation on catholicity and globalization might provide an inspiring paradigm for the Pilgrimage of Justice and Peace seems to stand and it remains a hopeful prospect that, through further transformative consultations and encounters, as part of a journey together, it may indeed serve as such to a broader circle of churches than those involved initially and that now offer this consultation as a gift to the broader ecumenical movement.