

US Lifestyles and Ministerial Preparation

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The Roman Catholic Model

Internationalization preceded the establishment of the Roman Catholic church. The New Testament reports the beginnings of internationalization especially through the ministry of the Apostle Paul. As early as Acts 15, the young church began to deal with the issues of control and unity. From a Roman Catholic viewpoint, the church developed to deal with problems arising from internationalization. "With the expansion of Christianity in the first three centuries, the question of unity became more urgent, so urgent that it needed a structural expression" (McKenzie 1971: 33).

In the intervening centuries the Roman Catholics have faced the challenge of developing means of preserving the unity of the church while serving diverse cultures. There are, of course, important doctrinal and organizational differences between the Roman Catholic church and the Church of the Nazarene. Still, their experience may provide helpful insights for internationalization in the Nazarene church. Four issues are considered here.

Sectarian religious movements tend to replace their emphasis on the priesthood of all believers with a clerical hierarchy as they move from voluntary church (sect) to institutional church (church) (Winter, 1977): 111-114; Troeltsch, 1931: 340). As the Church of the Nazarene increases its acceptance of a hierarchy, the extensive formal hierarchy of the Roman Catholic church may have lessons to teach us. It is difficult to conceive of a more thorough division of labor and clerical hierarchy. Yet this hierarchial organization emphasizes the local community of believers.

A second vital area for consideration in the context of internationalization is the application of moral norms in diverse cultures. The Second Vatican Council and subsequent events including the recent meeting of the Conference of American bishops, which has been prominent in the news, should remind us that even an ancient religious organization, which places a high value on tradition, is in fact dynamic rather than static. The internationalization issues of the Roman Catholic church have not all been settled. It may be unwelcome news, but their experience suggests that we will not settle all of the internationalization issues in this quadrennium, nor in this century.

The moral demands of the Christian faith remain fixed across time and cultures. Normative principles are static -- changeless. However, cultures are neither uniform nor static. Therefore, applications of timeless moral principles must be dynamic. The Second Vatican Council illustrates the church involved in the difficult task of finding ways to responsibly apply moral absolutes in changing and newly evangelized cultures.

A third vital internationalization issue is in the area of funding. Missionary activity is an important aspect of internationalization for both Roman Catholics and Nazarenes. American Nazarenes have been the "home church" which has sent missionaries to other cultures. Most of us have not had the experience of being outsiders in a denomination with its headquarters in another nation. A review of internationalization in the context of the Catholic church has the value that the Catholic experience reverses the "us" vs. "them" roles for American Christians.

In the Catholic church we who are Americans are the foreigners. The headquarters is in "their" nation and culture rather than in "ours." therefore, as we think about this model, we may gain a little of the perspective of Nazarenes outside the United States.

The final internationalization issue raised in this consideration of the Roman Catholic model is that of effective decision making for diverse cultures. Conferences of regional denominational leaders may be the most effective governing system for meeting the unique needs of various cultures.

This is not a thorough review of the literature. We do not presume to be authorities on the Roman Catholic church. While we have used a variety of sources, we have drawn heavily on *The Roman Catholic Church*, by Father John L. McKenzie.

We do not see ourselves as students of the internationalization of the church. In that role we are willing to discuss what we have discovered with a goal of learning more as we find confirmation or correction from fellow learners. We have co-authored this paper in part because it seemed inevitable to us that an author in Switzerland and another in the United States would introduce some international perspectives into the consideration of both the Catholics and the Nazarenes. It should be noted that Walter contributed valuable material and insight but did not have an opportunity to review the final draft.

Policy

The organization of the Roman Catholic church is a clerical hierarchy. Authority, both to administer the sacraments and to rule, flows from the Pope through the bishops and priests down to the laity. A brief review of the structure of the church will provide the necessary background for a consideration of the Roman Catholic model of internationalization.

The Pope is both the most obvious and most distinctive feature of the Roman Catholic organization. "The Pope is called a primate, which is not simply the same thing as supreme officer" (McKenzie, 1971: 25). The Pope is the primary bishop -- the bishop of Rome. Below him in the hierarchy are the bishops. "The bishops, however, are not the subjects of the Pope in the same sense in which other Roman Catholics are his subjects. The bishop is a member of a college of which the Pope also is a member and the primate...the power of the Pope, as it appears in actual practice, is employed in expressly power of the Pope, as it appears in actual practice, is employed in expressly general directions for the whole church, which each ordinary [bishop] adapts to his diocese...one can think of the Pope as the primate through whom the authority of the whole college touches each of its members. Each bishop must govern in harmony with his colleagues; of this harmony the Roman Pontiff is the bond and expression. He and he alone can speak for the whole college to any single colleague, and it is only as the spokesman of the college that he can speak with any authority" (McKenzie, 1971: 87-89).

The administration of the Roman Catholic church is carried out through the residential bishops and the Roman Curia. The centralized administration in Rome is the Curia. The most important offices of the Roman Curia are called "congregations." McKenzie list eleven congregations. The Pope himself is the head administrator, the prefect, of three congregations: the congregation of the Holy Office, which is responsible for faith and morals and was formerly called the

Inquisition, the Congregation of the Consistory, which appoints and supervises bishops and their dioceses, and the congregation of the Oriental Church, which protects the Eastern churches from any Romanizing influence. The other congregations of the Curia are the congregations of the Sacraments which deals with marital cases, the Council which administers ecclesiastical property and revenues, the Religious which supervises religious communities, the Propagation of the Faith which supervises and supplies clergy and funds to missionary territories, Rites which approves liturgical changes, ceremonies which directs ceremonies in the papal chapels and ceremonies conducted by Cardinals outside the papal chapels, Extraordinary Ecclesiastical Affairs which "handles the erection and division of dioceses and the appointment of bishops in countries in which relations of the government with the Holy See are determined by a concordat," and the Congregation of Seminaries and Universities which "supervises the discipline, course of studies, and administration" of educational institutions (McKenzie, 1971: 42-47).

"One of the recommendations of the Second Vatican Council was internationalization of the Curia" (McKenzie 1971: 41). Pope John Paul II suggested that as we seek to build up the church we must consider the church as a whole and each individual member of it. He called upon the Roman Curia to reorganize itself and to modernize its functions so that it is more in keeping with the various regions and rites of the Church. This reform should, he said, include an internationalization of the membership of this central element of the hierarchy (Wojtyla, 1979: III: IV: 8).

The administration of the church is also decentralized. Each diocese had a bishop. Resident bishops preside over dioceses. "The diocese has developed from the original idea of the bishop as the pastor of his church... Originally the 'church' of Antioch. In this church, the supreme officer was the bishop, assisted by his deacons. With the growth of local churches to the point where the assembly could no longer meet in a single 'church' (the name of the assembly was transferred to the building), it became necessary to divide the city into regions" (McKenzie, 1971: 67-68).

"A Roman Catholic always has a bishop...each bishop has a place; and a residential bishop is given in church law the somewhat quaint designation of *Ordinarius loci*, 'the ordinary of the place.' The word ordinary...means that he has jurisdiction by virtue of his office. "A bishop is bishop; this remark...means that no ordinary is any more or less of bishop in his diocese than any other ordinary. He is not subject to any other ordinary. The territorial division of jurisdiction has certain regional groupings; a group of contiguous dioceses are formed into a province. Within a province one especial see, usually the oldest or the largest, is called the metropolitan see; the others are called suffragan sees. He has no jurisdiction over the suffragans nor any jurisdiction within the suffragan diocese" (McKenzie, 1971: 66-67).

"In the Roman ecclesiastical structure, one descends from the Roman Pontiff, [who is] the bishop of the entire Roman Church, to the ordinaries, [who are] the bishops of local dioceses, to the priests, [who are] the immediate point of contact between the sacred personnel and the laity... The priest has no ordinary jurisdiction in virtue of his orders; he needs the explicit commission of the ordinary to act" (McKenzie, 1971: 96).

While the Roman Catholic church is an extreme example of a formal division of authority into a clerical hierarchy, it is never-the-less structured to emphasize the local as well as the central. There is in the structure an attempt to preserve and encourage community.

Pope John Paul II described this interaction between the central hierarchy and the local church in this way, "the community show its distinctive aspect on the level of the local church, which in turn constantly reveals the final and universal aspect of the church as it was instituted by Christ." "The constitution of the church established by Christ is such that the 'universal' and the 'local' dimensions interpenetrate each other." "The hierarchical structure, as it were, flows down to all the communities of the People of God, including the smallest,... Hence the special character of the authority entrusted within the church to the Pope, bishops, and priests...The pastoral power is the keystone of every community and the condition of the interpenetration of its local and universal dimensions" (Wojtyla, 1979: III: IV: 6-7).

Norms

The second century French writer, Iraneus of Lyon, in his statement of the articles of faith, affirmed the Church of Jesus Christ as one and indivisible. He wrote, "As matter of fact, the church, although scattered to the most remote extremities of the earth, has received from the apostles and from their disciples its FAITH:... Thus, having received this message and this faith, as we have just stated, the church, although scattered throughout the entire world, cherishes these truths, as though they lived together in one house; she holds an identical belief in them because the church has only one soul and one heart; and she preaches these truths and teaches these truths, transmitting them with a unanimous voice, as though she possessed only one mouth. For, even though languages differ around the world, the contents of the 'TRADITION' is one and identical. And neither the churches established in Germany have another faith or another tradition, nor those churches which are in the Iberian peninsula, nor those churches which are Western Europe or the British Isles (Celt), nor those Churches of the Orient, nor of Egypt, nor of Lybia, nor those churches which have been established in the center of the world; but, just as the sun, that creation of God, is one and identical throughout the world, even so THIS LIGHT is the message of truth, shining everywhere and illuminating all men who wish to 'come to the knowledge of truth'" (1979:1:10: 1).

This insight from the second century raises a second lesson which may be drawn from the Roman Catholic experience of internationalization. The Christian faith remains fixed across time and cultures. Its beliefs and moral demands are constant. However, the faith is lived out in specific cultures, and cultures are neither uniform nor static. Therefore, applications of timeless moral principles must be dynamic.

This raises a crucial question. As Cardinal Bernardin put it, "In the past several hundred years the church has been primarily identified as a Western institution... We now recognize that we are a universal church. This recognition, in turn, raises a crucial question: How do we accomplish unity in the church while adapting legitimately to great diversity of cultures?" (1986: xiv).

The Second Vatican Council, which met from 1962 to 1965, was called by Pope John XXIII, according to his personal secretary, to achieve "an *aggiornamento*, a bringing up to date" of

the church (Capovilla, 1986: 122). It was the first council in nearly one hundred years and one of only two in the last four hundred years (McKenzie, 1971: 142-145). It seems clear that the calling of a council was a relatively radical response to the need to maintain the unity of the church while making it responsive to a great diversity of cultures. "It is a matter of record that the advisers of John XXIII were surprised and dismayed when he proposed a council, and that effort to dissuade him was omitted. But John XXIII knew the real power of an ecumenical and it was really his personal insistence that brought the Second vatican Council into being. One may attribute this insistence to his insight into a developing crisis which was recognized by very few others" (McKenzie, 1971: 145).

Evidence that the Council raised the consciousness of the church to the necessity renewal and adaption is found in the observations of church leaders twenty years later. "In the past twenty years we have become much more aware that the Catholic Church can no longer be dominated by the particular churches of the North Atlantic community" (Bernardin, 1986: xii). "This term [Societas perfecta] never meant that the church was without fault; but, before Vatican II and Paul IV, it was never said at such a public and official level that the church is constantly in need of reform" (Conger, 1986: 138).

There is an inherent conflict between organizational control, as desirable as it may be, and the expansion of the church through effective evangelism. Roland Allen, who was an Anglican missionary in China from 1895 to 1903, identified this conflict. He wrote, "Spontaneous expansion [or revival and church growth] must be free: it cannot be under control; and consequently it is utterly vain to say, as I constantly hear men say, that we desire to see spontaneous expansion, and yet must maintain our control. If we want to see spontaneous expansion, we must establish native churches free from our control... The great things of God are beyond our control. Therein lies a vast hope. Spontaneous expansion could fill the continents with the knowledge of Christ: our control cannot reach as far as that" (1962: 5).

However, we know too well the difficulty with which we have learned to obey the Holy Spirit as He has taught us to apply the implications of the faith in our culture. Therefore, we have a strong temptation to fear that He will be unable to teach them. As we deal with that fear, it sometimes seems preferable to us to impose the applications of moral principles from our culture rather than to trust the Holy Spirit to guide Christians into appropriate applications in other cultures.

Control from the central headquarters is probably not possible. If the "Roman" culture is forced on a "foreign" culture, such as America, schism is the likely result. O'Dea observes that "Religious ideas and religious values are in part influenced by the social groups among whom they originate; they express the needs, the thought-ways, the perspectives upon the world of such social strata" (O'Dea and Aviad, 1983: 95). In this context O'Dea quotes Christopher Dawson who said, "Most of the great schisms and heresies in the history of the Christian Church have their roots in social and national antipathies, and if this had been clearly recognized by theologians the history of Christianity would have been a very different one" (1954: 136).

Informed observers believe a great secret, perhaps *the* great secret of Roman Catholic success as an international church is found in their ability and willingness to adapt to the various cultures they serve.

Transfer From Central Support to Local Responsibility

The Congregation of the Propagation of the Faith of the Roman Curia is responsible for funding and providing clergy for missions. "The history of the Congregation is, of course, a story of the passage of territories from its jurisdiction and the addition of new territories" (McKenzie, 1971: 45). Mission dioceses pass from central funding, staffing, and supervision to regular status in which the bishop of the diocese manages funds, staff, and discipline. This passage, however, is not without problems, both for the Roman Catholic church and for the Church of the Nazarene.

When the modern bureaucracy manages the establishment of the church in a mission area, qualified staff and considerable funding is usually available. "Much of the nineteenth century missionary work was due to the French Society of the Propagation of the Faith, founded in 1822 with headquarters in Paris, an organization quite distinct from the Congregation of the Propagation of the Faith, an office of the Holy See. The society collected alms and distributed them to the missionaries. The precedent set by this society has been followed by many others; Roman Catholics in the nineteenth and twentieth centuries have been generous in their support of the foreign missions" (McKenzie, 1971: 302).

The central organization, relatively rich in experience, personnel, and funds, seeks to establish a complete church. "As soon as possible, the parochial and diocesan structures are set up, and it has been noticed that Rome exercises a close supervision of missionary churches and dioceses. The structure means that churches and schools must be built, almost never with the support of the local population. This in turn means that the staff must be licensed as the operation expands" (McKenzie, 1971: 312).

This generosity and concern for the church presents two closely related problems: transfer to regular status and unnecessary foreignness. The first is the problem of deciding when the church is stable and mature enough for transfer to regular status.

"We gather from the New Testament that Paul and other missionaries moved to a new city, formed a group, resided there until the group was organized, and then departed for another new city. This meant that the fledgling community was fully a church, with its own officers elected by its members, fully capable of the ministry of the church (and of sending other missionaries), and responsible to no high authority. Paul did not govern the churches to which he wrote letters" (McKenzie, 1971: 302).

Neither the Roman Catholic church nor the Church of the Nazarene appears likely to adopt Paul's pattern for planting the church in the Gentile territories. Therefore, a problem arises. The difficulty is to identify the point at which the mission church has progressed from an "inchoate," -- rudimentary -- state to a mature church. "A mission territory by definition is a territory in which a hierarchy is not established... A territory may remain missionary even after a hierarchy is established if, in the words of the law, it is still to some degree in an

inchoate state. How loosely this term may be used can be seen from the fact that the United States was subject to the Congregation of Propaganda until 1918" (McKenzie, 1971: 45).

The second problem in missionary territories is that of establishing a church which is unnecessarily foreign to the culture. In missionary regions up to quite recent times "the hierarchy, the clergy, and most professional religious persons are foreign to the country. The Roman Church has always desired the formation of a 'native clergy' (the very term is patronizing), but only recently has the formulation been successful on a large scale. ... Even where a native clergy was formed, they were not admitted to positions of responsibility. Missionary dioceses even now exist, founded several generations ago or even in the last century, that have a majority of native clergy but which have not yet had any but a foreign bishop. Nor are these dioceses in which a majority of the Catholics are savages. It is not surprising that in such regions Roman Catholicism remains a foreign religion" (McKenzie, 1971: 302).

"The problem of the foreign missions is that they must proclaim *Roman* -- that is, Western -- Catholicism. An Indian or Chinese or African Catholicism has not yet come into being, and by this I mean a Catholicism which is no more Indian or Chinese or African than Roman Catholicism is European. For the *Roman* Catholic the very thought of such a Catholicism excites the same dismay in other cultures. These cultures are by no definition more in opposition to Catholicism than Hellenistic -Roman culture. Of course, the acculturation was mutual; the Western civilization which emerged included Catholic components. One might expect the same development in non-European cultures as long as Catholicism can rid itself of its foreign character. It has to go 'native'" (McKenzie, 1971: 306).

The problem is not mere forgiveness. There is an important sense in which the Gospel is necessarily foreign to every earthly culture. However, Christians who have received the faith in their Roman culture find it very difficult to distinguish between Roman and Christian culture.

The relationship between the church and the civil government provides an example. Long experience in the European cultures made the American separation of church and state an unacceptable heresy. American Catholics argued that the church should adapt its position to permit their leaders and members to be both loyal churchmen and loyal citizens. Finally, in the Second Vatican Council an "official Roman document recognized the modern secular, religiously pluralistic state as a legitimate form of society" (McKenzie, 1971: 151; Konig, 1986: 283-890).

American protestants, of course, will find it difficult to associate any doctrinal importance to this example. Within the American culture there is a general acceptance of the separation of church and state. However, from within the Roman culture it apparently was an important religious issue.

Undoubtedly there are American applications of the implications of the faith which seem equally important to American Nazarenes but which are American, rather than Christian, issues. Internationalization demands sensitivity to the reality of our cultural embeddedness. However, it should probably be recognized that none of us can completely free ourselves from

our ethnocentrism. Christians in other cultures will probably always be more sensitive than Americans to our Americanization of the faith.

As McKenzie said it, "I have had to avert more than once to the modern Roman idea of uniformity. It is now manifest that this uniformity cannot be preserved in non-Western cultures. These cultures must develop their own Catholicism with the same freedom with which Europe developed its Catholicism. They can learn much from Europe, in particular how not to do a great many things... The Roman Church must return to the missionary ideal of the New Testament: proclaim the gospel, form a group of believers, and leave them with their church. There probably is no future for 'the foreign missions' as we have known them. There can be a future only for the Catholic church, Roman or something larger" (McKenzie, 1971: 306-307).

And we might add, there probably is no future for an international church in which "we" decide what to do with, and for, "them". We can have the American church with international interest and connections or we can have something larger.

Local Collegial Responsibility or Central Authority

The Congregation of the Oriental church was established as part of the Roman Curia in 1862 to protect the interests of the Eastern Catholic churches. This congregation is one of the three administered by the Pope. Its existence illustrates an additional need for the internationalization of the church -- the need for special attention to the interests of marginal areas and marginal members. In the very nature of the organization of the strong, central interests will receive attention. The Congregation of the Oriental Church reminds us that marginal members also have interests that should receive similar attention.

"The very existence of the Eastern Catholic churches, it is believed, depends on the preservation of diversity in liturgy and church law and custom. The Eastern Catholics are not subject to the Roman canon law. They are therefore extremely sensitive to the Roman type of rigid uniformity which runs through much of the Latin church" (McKenzie, 1971: 47).

The present Pope, John Paul II, recognized the right and necessity to preserve the spiritual heritage of various branches of the church (Eastern Orthodox or Russian Orthodox) as well as the various Religious Orders within the Church Universal. He said, "Accordingly, these churches have the right and duty to govern themselves according to their special disciplines... and can and ought always to preserve their own legitimate liturgical rites and ways of life. This also applies to their hierarchical structure..." (Wojtyla, 1979: III: IV: 11).

In addition, while still a Bishop of Poland, he called for a form of "Regional Synods" and "Regional Councils" and for all traditional forms of "local" collegiality so that religion might flourish with renewed vigor. He clearly indicated the stagnation which has occurred whenever the Church has sought to maintain disciplines from a central ruling authority (Wojtyla, 1979: III: IV: 11).

There are many indications that this Polish Bishop who has become the Pope conceived of the Church Universal as better served by an International Federation of National entities and

Order entities united for the common purpose of advancing the Kingdom of God than as a central international bureaucracy.

The regional council is understood to have preceded the establishment of the central bureaucracy. "The church in the earlier centuries reached decision which affected more than one church by regional councils, and after the fourth century by ecumenical conflicts by no means ceased with the fourth century. The prevailing unity was collegial" (McKenzie, 1971: 154).

While the First Vatican Council emphasized the authority of the Pope, the Second Council renewed the "co-responsibility of the bishops and the Pope in the conferences of bishops. This represents a real synthesis incorporating a spiritual and not simply a juridical principle of unity and diversity that has fundamentally to do with persons and ethnic realities. It also represents a movement away from an ecclesiology concerned simply with the universal Church and the expansion of one Church -- the Church of Rome -- throughout the world and forgetful of the reality of the local churches; in other words, an ecclesiology oriented towards a principle of collegiality is based on a recognition of the reality of local churches. That recognition was initiated by the Council. Karl Rahner even believed that it was the most fundamentally new and the most promising contribution made by the Council. Since its introduction, this theological insight has continued to make progress and to reach greater depths. The structures by which the *Ecclesia* is represented and expresses itself began to be formed. they consist basically of synods of bishops, national synods, councils of priest and pastoral councils" (Conger 1986: 142).

Marginal members are a valuable part of the church. Unfortunately, their insights are often unknown and their interest are often unprotected for the same reasons that they are marginal. The Roman Catholic model in this area is conscious attention to their specific needs in the central bureaucracy and the regionalization of responsibility and authority.

Conclusion

We would draw four lessons from the internationalization experience of the Roman Catholic church. The first would be that the increase of a central hierarchial beauracracy should be balanced by an emphasis on the local community of believers. The very structure of the Catholic hierarchy seeks to place the fullest authority and legitimacy of the church in contact with individual believers in their local parishes. Furthermore, the structure intends to relate those parishes to each other as colleagues rather that as competitors.

The second lesson would be that the changeless moral demands of the faith must continually be applied to the new and changing cultures in which the church is found. In Acts 15 it was the Apostle Paul who raised this challenging necessity. His extension of the faith into the cultures of the Gentiles introduced the need to apply the moral absolutes in these areas. Strictly Jewish applications were no longer sufficient.

Both successful missionary endeavors and rapid social change create the challenge again and again. The courageous applications made by our fathers, become, for us, comfortably familiar. But they may not deal with the moral threats of another culture, nor even with the present

condition of our culture. This places the church continually in a position of reform and renewal. When the church is unable, or unwilling, to permit Christians to be the church within their own culture, schism or rebellion is the likely result.

The third lesson might be that mission churches must be allowed to progress to regular status in which foreign domination is eliminated. Perhaps a balance can be found between the methods of the Apostle Paul and the Roman Catholic pattern which judged the church in the United States to be in an inchoate state until 1918.

The final lesson drawn from the internationalization experience of the Catholics may be that the needs of groups which are marginal to the larger church deserve special attention can probably best be met in regionalized authority through conferences of church leaders.

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