

**Sorin Selaru, Patriciu Vlaicu (editors), *La primauté et les primats. Enjeux ecclésiologiques*, Cerf, Paris, 2015, 278 p.**

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On March 1 and 2, 2013 at the headquarters of the Parisian publishing house Cerf, a colloquium was held entitled *The Primacy and Primates. Ecclesiological issues*, organized by the Romanian Orthodox Metropolis of Western and Southern Europe, in collaboration with „Dumitru Stăniloae” Orthodox Centre of Studies and Research in Paris and the Centre for European Studies and Research: Religion and Society in Brussels. The present volume brings together the French texts of the papers read at this colloquium, attended by Orthodox and Roman Catholic theologians. The central theme was, as shown in the title, the formulation of some opinions on the concept of „primacy” in order to show its manifestation both in the Orthodox Church and in the Roman Catholic Church. One also sought bridges of dialogue between the two Churches.

The first study, that of Bernard Sesboüe SJ, Professor Emeritus of the „Centre-Sèvres” Faculty of Theology in Paris, makes an incursion into the first millennium to find a common vision of the ecclesiastical unity by recognizing universal primacy in the Church. Professor Emeritus at the Catholic Institute of Paris, Father Hervé Legrand, develops a „specific proposal” for achieving a fruitful dialogue on primacy among the Orthodox and the Roman Catholic. Professor Michel Stavrou of the „St. Serge” Orthodox Institute in Paris reflects upon the extent to which the bishop of Rome can be accepted by the Orthodox Church, the starting point being represented by the common history of the first Christian millennium.

Sorin Selaru, from the Faculty of Orthodox Theology in Bucharest (Romania) makes a few Trinitarian and Christological analogies to see to what extent this primacy is applicable to the three levels of ecclesial communion, as listed in Ravenna: local, regional and universal. Father Thomas Pott from Chevetogne Abbey (Belgium) also analyzes this primacy at all the three levels, with reference to the document of Ravenna. However, he addresses the issue from a liturgical-sacramental perspective. From the canonical point of view, namely the current inter-Orthodox relations, the topic is approached

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