

CENTRO PRO UNIONE

A publication about the activities of the Centro Pro Unione

"UT OMNES UNUM SINT"



50th Anniversary

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Centro Pro Unione

A Ministry of the Franciscan Friars of the Atonement



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Centro Pro Unione Bulletin

A semi-annual publication about the activities of the Centro Pro Unione

The Centro Pro Unione in Rome, founded and directed by the Franciscan Friars of the Atonement, - www.atonementfriars.org - is an ecumenical research and action center.

Its purpose is to give space for dialogue, to be a place for study, research and formation in ecumenism: theological, pastoral, social and spiritual.

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Letter from the Director

The *Bulletin – Centro Pro Unione* contains articles and research for the enrichment of those interested in following the developments of ecumenical and interreligious relations. This past year marked the 50th anniversary of the foundation of the *Centro Pro Unione* by the Franciscan Friars of the Atonement. Several lectures celebrating this event are included in this issue of the *Bulletin* as well the announcement of some future events to conclude this jubilee year.

At the beginning of the year, Msgr. Paul McPartlan masterfully illustrated the trajectory of Catholic and Orthodox relations after the agreement signed at Chieti. Taken together with the results of the Pan-orthodox council held in Crete, McPartlan traced some paths that Orthodox and Catholics may be able to take that will eventually lead to greater communion between the two churches.

Moreover, “growth in communion” is a theme that we explored not only with the Orthodox but also with the Lutheran church. To this end the *Centro* sponsored a mini-symposium which presented the recently published work of the Joint Lutheran and Catholic Commission in Finland: *Communion in Growth. Declaration on the Church, Eucharist and Ministry*. After brief introductions presented by the Catholic Bishop of Helsinki, Teemu Sippo and by the Evangelical Lutheran Bishop of the Church of Finland, Simo Peura, Prof. Raimo Goyarrola took us on a journey exploring the development of the document. He concludes by raising some important issues which still need further attention from a Catholic perspective. From the Lutheran side, Dr. Tomi Karttunen succinctly considered two essential points of the document: first considering the Church as communion in the Triune God and secondly communion and sacramental ministry. He concludes that the convergence achieved is important and, under the guidance of the Holy Spirit, the work of the commission may be able to treat the remaining differences less from the point of view as church-dividing. Fr. Puglisi, in his presentation makes an attempt to situate the positive results in the context of the document *From Conflict to Communion* as well as the *Joint Declaration on the Doctrine of Justification*. At the conclusion of the mini-symposium his eminence Cardinal Koch some words of thanksgiving for the work and results of this important local Lutheran-Catholic dialogue.

The 50th anniversary celebration of the *Centro Pro Unione* took place in two moments: one informal and the other in a more formal academic setting. For the former, the Centro staff organized an “ecumenical tea” which evoked the

beginnings of the Centro’s activities during the years of the Second Vatican Council. During the afternoon event, in addition to sharing on a less formal level there were two presentations evoking the Atonement Franciscan spirit which animates the ministry of the Centro. First Cardinal Koch spoke on the importance of dialogue as the life blood of ecumenism. His text, in Italian, “Il dialogo come linfa vitale dell’ecumenismo” is a courageous calling us back to the importance of dialogue in the encounter of the other. This thrust is one that Pope Francis has constantly used as a means of breaking down walls or barriers that continue keep us from encountering the other whether because of prejudices or even the more radical effort to eliminate the other. The principles of dialogue are represented in all the ministries of the Franciscan Friars of the Atonement whether they be in the area of theology and ecumenism or in their social ministries of recovery from addictions so that the person’s human dignity may be restored and be at-one with God’s purpose of creation. It was more to this latter aspect that Prince Jonathan Doria Pamphilj made reference in his remarks. Referring to his parents who made available the space at the Collegio Innocenziano he said that “Frank and Orietta (...) transmitted the fundamental values of reconciliation and dialogue to us, which is why we are unanimous in our desire to continue to support the Centro and all its magnificent work”.

Looking forward as we bring to a close this jubilee year for the Centro, we have the honor of having Rev. Dr Olav Fykse Tveit, Secretary General of the World Council of Churches to address the issue of mutual accountability in the ecumenical movement. His lecture also celebrates the 70th anniversary of the foundation of the WCC (1948-2018).

The 21st annual lecture in honor of our Founders of the Society of the Atonement will be a commemoration of the 800th anniversary of Francis of Assisi’s encounter with the Sultan. The lecture *St. Francis and the Sultan – Foundations for Christian-Muslim Dialogue in the 21st Century* will be jointly presented by Fr. Michael Calabria, ofm and Dr. Muhammad Shafiq.

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James F. Puglisi, SA
Director Centro Pro Unione

CHIETI AND THE TRAJECTORY OF CATHOLIC-ORTHODOX DIALOGUE

Msgr Paul McPartlan - Carl J. Peter Professor of Systematic Theology and Ecumenism · School of Theology and Religious Studies, The Catholic University of America, Washington DC · Member of the international Roman Catholic-Orthodox theological dialogue since 2005

Conference given at the Centro Pro Unione, Thursday, 18 January 2018



▶ Msgr Paul McPartlan

The Joint International Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church began its work in 1980 and is now considering the most contentious issue of all between Catholics and Orthodox, namely the relationship between synodality and primacy, and in particular the role of the bishop of Rome as universal primate. The most recent agreed statement of the dialogue has the title: *Synodality and Primacy during the First Millennium: Towards a Common Understanding in Service to the Unity of the Church* (Chieti, 2016).¹ I would like to reflect on the dialogue: what has it achieved, where is it going, and how does that most recent Chieti document fit into the story?

In his apostolic letter, *Praeclara Gratulationis* (1894), on 'The Reunion of Christendom', Pope Leo XIII expressed in particular his desire for reunion between the Eastern Churches and the Catholic Church, and he spoke with great warmth about the Eastern Churches. 'The Principal subject of contention', he said, 'is the Primacy of the Roman Pontiff', and he urged the East to 'return to that one Holy Faith which has been handed down' to both of us 'from time immemorial'. Before the man-made

division between us, he said, 'the East, like the West, agreed without hesitation in its obedience to the Pontiff of Rome, as the Legitimate Successor of St Peter, and, therefore, the Vicar of Christ here on earth'.²

Unfortunately, that is not an accurate reading of history. More accurate is what the Chieti document says, namely that, in the first millennium, while the bishop of Rome was certainly held in honour in the East, the East did not see him as exercising a primacy among all the bishops as successor of Peter, the first of the apostles (§16), and he 'did not exercise canonical authority over the churches of the East' (§19). Moreover, the title 'vicar of Christ' for the bishop of Rome was not even adopted *in the West* until around 1200, by Pope Innocent III. So, despite his best intentions, those statements of Pope Leo were very skewed historically, and it is not really surprising, therefore, that his call to the East bore little fruit. The patriarch of Constantinople said in a letter of his own in 1895 that he hesitated to respond to Pope Leo's letter because it was 'unprofitable to speak to the ears of those who do not hear'.³

In recent years, the international dialogue has been making great efforts to listen carefully to one another, and to portray history accurately. That is one of the reasons why it has taken nine years to reach the Chieti agreement after the groundbreaking Ravenna document, on ecclesial communion, conciliarity and authority, in 2007. First of all, we painstakingly produced a historical document on the role of the bishop of Rome in the communion of the Church in the first millennium, but it was voted down by the Orthodox in Vienna in 2010, then some thought that we should simply abandon history since we will never agree on it, and so we tried a strongly theological document on synodality and primacy, but that too failed in Amman, Jordan, in 2014. We then sought a judicious combination of history and theology, and finally succeeded in Chieti. The Chieti document very significantly said: 'it is necessary to reflect upon history'. 'God reveals himself in history. It is particularly important to undertake together a theological reading of the

1 All of the agreed statements of the international dialogue are available at: <https://goo.gl/zMwDLi> (Retrieved: October 31, 2018)

2 POPE LEO XIII, Apostolic Letter, *Praeclara Gratulationis* (1894), at: <https://goo.gl/7gqq2y> (Retrieved: October 31, 2018)

3 See M. VGENOPOULOS, *Primacy in the Church from Vatican I to Vatican II: An Orthodox Perspective* (DeKalb, IL: NIU Press, 2013) 43.

history of the Church's liturgy, spirituality, institutions and canons, which always have a theological dimension' (§6).

Pope Leo urged the Eastern churches to 'return to that one Holy Faith which has been handed down' to both of us. In other words, he took it that they had broken away from the Catholic Church. It is only fair to acknowledge the mirror image of that view often found among Orthodox. Two years ago, in an Orthodox church in Massachusetts, I picked up a leaflet with the title: 'A Timeline of Church History: Tracing the birth and continuity of the Orthodox Church from Pentecost to the present'. The diagram inside showed a straight line of continuity from Pentecost to the Orthodox Church today. The Roman Catholic Church is shown branching off in 1054. At that point, it says, 'the Roman Patriarch pulled away from the other four, pursuing his long-developed claim of universal headship of the Church'. So, it was the Catholics that broke away. As an Englishman, I was particularly intrigued by its interpretation of what happened in 1066. As every English schoolboy knows, that was the date of the Norman Conquest, when the French invaded England. The monarchy, laws, language and architecture of England were changed for ever. According to the leaflet, however, there was another change, which I must say I had never heard mentioned before: 1066, it said, 'Norman conquest of Britain. Orthodox hierarchs ... replaced [by] those loyal to Rome!' What about St Augustine of Canterbury, sent from Rome to England by Pope Gregory already in 596, the Synod of Whitby in 664 which agreed to follow the Roman method for the dating of Easter, and so on? We are all tainted by the tendency to see history in a self-favouring way, often without really thinking, and it is a huge obstacle to ecumenical progress.

Partisan history, by its very nature, will always divide us. But that is not the same as claiming that history itself will always divide us. Secular examples such as the Truth and Reconciliation Commission in the 1990s in South Africa show the healing that can happen when both sides in a conflict face up to the realities of history together. It is not easy, but it is possible to go back and write history together. That is the way to a healing of memories, and the decision by Rome and Constantinople in 1965 to 'remove from memory and from the midst of the Church'⁴ the mutual excommunications of 1054, which so poisoned relations between West and East, is an outstanding example of such a healing of memories. Only love and a readiness to say sorry makes that possible. I always think

4 See E. J. STORMON, ed., *Towards the Healing of Schism: The Sees of Rome and Constantinople* (New York/Mahwah: Paulist Press, 1987) 127.



▶ Ms. Heather Walker from the Lay Centre at Foyer Unitas and some students

that the first principle of ecumenism is: where there's a will, there's a way.

We have to be ready to forgive one another, to love one another, to draw a line under history and to move on, knowing that the fulness of truth lies ahead of us, not behind. At the Last Supper, Jesus said that the Holy Spirit 'will guide you into all the truth' (Jn 16:13). It might be said that ecumenism is wanting to make that journey into the fulness of truth together. Pope John Paul II once asked: 'Why did the Holy Spirit permit all these divisions?' He acknowledged that part of the cause of the divisions in Christianity was human sin, but there is more to it than that, he said. We trust that God can bring good even from evil, so 'Could it not be that these divisions have also been a *path continually leading the Church to discover the untold wealth contained in Christ's Gospel and in the redemption accomplished in Christ?* 'Perhaps', he said, 'all this wealth would not have come to light otherwise'.⁵ It is a fascinating thought that perhaps the divisions are caused not so much by a surfeit of sin but rather by the sheer abundance of truth, that finite human beings struggle to grasp and hold together. Every Christian tradition treasures at least some aspects of the one truth, and each is really holding those gifts in trust on behalf of all, because they truly belong to all. Even though we might appreciate the various separate conservation efforts, we cannot therefore justify continuing division, said Pope John Paul. '*The time must come for the love that unites us to be manifested!* And he thought that time was now!⁶ That is surely why in his famous encyclical letter on ecumenism, *Ut Unum*

5 POPE JOHN PAUL II, *Crossing the Threshold of Hope* (London: Jonathan Cape, 1994) 152-3 (emphasis in original).

6 POPE JOHN PAUL II, *Crossing the Threshold of Hope* 153 (emphasis in original).

Sint (1995) he said that ecumenical dialogue is always ‘an exchange of gifts’ (§28).

Now, it is certainly true that Catholics and Orthodox have gifts to share, particularly with regard to synodality and primacy. In an important speech at Vatican II, Bishop Elias Zoghby of the Melkite Greek Catholic Church, positioned as it were between Catholics and Orthodox, said that the great schism had ‘mutilated’ them both. ‘When it lost communion with the apostolic sees of the East’, he said, ‘the Western Church ... lost the most collegial segment of the episcopal college.’ ‘Centralisation was carried out at an extraordinary pace without anyone being able to hold it in check.’ On the other hand, he said, the Eastern Churches ‘lost ... communion with the centre of unity of the whole Church which is the Bishop of Rome’. ‘Excessive decentralisation has weakened them considerably, making difficult the regular practice of episcopal collegiality, which nevertheless remains their principal system of government.’ What he then said is so like what Pope John Paul said thirty years later that we might almost wonder whether the young Archbishop of Krakow was listening very attentively to Zoghby’s speech that day in St Peter’s. God draws good from evil, said Zoghby, and he ‘wanted this unhappy break to protect the Orthodox Churches from centralisation and Latinisation’, so that in the fulness of time our dialogue would be ‘immensely profitable’ and bring a ‘great enrichment’ to the Church ‘when it is again made one’.⁷

Let us see how Catholics and Orthodox set out on that path. The historic encounter between Pope Paul VI and Ecumenical Patriarch Athenagoras on the Mount of Olives in Jerusalem on 5-6 January 1964 inaugurated the modern push for reconciliation between Catholics and Orthodox, after nine hundred years of separation, and regular, prominent meetings of successive popes and ecumenical patriarchs have been a notable feature of Catholic-Orthodox relations ever since.

The election of Pope Francis in 2013 has had a dramatic effect not only on the Catholic Church and the world at large, but also on Catholic-Orthodox dialogue. When Pope Francis appeared on the balcony of St Peter’s after his election, he instantly sent some new signals about his ministry and office. He referred to himself not as the new supreme pontiff but as the new bishop of Rome, and he used St Ignatius of

Antioch’s phrase from the earliest patristic times when he referred to Rome as the church ‘which presides in charity’,⁸ implicitly understanding the Church as a communion, not a pyramid. Six days later, for the first time ever, a patriarch of Constantinople attended the inauguration of a new bishop of Rome, apparently because Patriarch Bartholomew was so impressed by those first words of the new pope.

The two leaders met again in May 2014 in Jerusalem, commemorating fifty years since the meeting there of Pope Paul and Patriarch Athenagoras, and then once again in November 2014, when Pope Francis visited Constantinople for the feast of St Andrew. In Constantinople, Pope Francis made a most important statement, reiterating exactly some of the key decisions of Vatican II, which have really changed the whole framework for Catholic-Orthodox relations. He said that ‘the restoration of full communion does not signify the submission of one to the other, or assimilation’, and he then said, very simply and clearly:



▶ The hall during the conference

I want to assure each one of you here that, to reach the desired goal of full unity, the Catholic Church does not intend to impose any conditions except that of the shared profession of faith. Further, I would add that we are ready to seek together, in light of Scriptural teaching and the experience of the first millennium, the ways in which we can guarantee the needed unity of the Church in the present circumstances.

7 E. ZOGHBY, ‘Eastern and Western Tradition in the One Church’, in H. KÜNG, Y. CONGAR and D. O’HANLON, eds, *Council Speeches of Vatican II* (Glen Rock: Paulist Press, 1964) 49-54, at 53.

8 ST IGNATIUS OF ANTIOCH, *Letter to the Romans*, Prologue.

The one thing that the Catholic Church desires, and that I seek as Bishop of Rome, 'the Church which presides in charity', is communion with the Orthodox Churches.⁹

What the Catholic Church, and the pope himself, are seeking, therefore, is *communion with* the Orthodox Churches, not *jurisdiction over* them. That needs to be emphasised again and again. It is what pertained in the first millennium, which is our guide (see the Chieti document, §7), as we have long recognised. At that time, as the Chieti document says: 'the bishop of Rome did not exercise canonical authority over the churches of the East' (§19).

The year 2016 saw the historic meeting between Pope Francis and Patriarch Kirill of Moscow in Havana, Cuba, in February, and the Holy and Great Council of the Orthodox Church, held in June on the island of Crete. The council said very firmly that 'The Orthodox Church ... believes unflinchingly that she occupies a central place in the matter of the promotion of Christian unity in the world today'.¹⁰ That is an important refutation of the arguments of those Orthodox who object to ecumenism. Unfortunately, the document said nothing in particular about the Catholic Church, unlike the strong recognition of the special status of the Eastern Churches in Vatican II's decree on ecumenism.¹¹ Nevertheless, while only ten of the fourteen autocephalous Orthodox churches actually attended the council, thirteen of them took part in the plenary session of the Catholic-Orthodox dialogue just three months later in Chieti. That large turnout for the plenary was surely significant.

1964 was indeed the breakthrough year for Catholic ecumenism. Pope Paul VI and Patriarch Athenagoras met in Jerusalem in January, and on 21 November that year the Second Vatican Council promulgated three key documents: its dogmatic constitution on the Church, *Lumen Gentium* (LG), its decree on ecumenism, *Unitatis Redintegratio* (UR), and the decree on the Catholic Eastern Churches, *Orientalium Ecclesiarum* — the three documents form a closely related trio. What followed, for fifteen years, was the 'dialogue of charity' between Catholics and Orthodox, getting to know and love one another again, after such a long estrangement, and then in 1979 Pope John Paul II

and Ecumenical Patriarch Dimitrios announced the start of the theological dialogue, which necessarily relies on a continuing dialogue of charity.¹²

The theological dialogue, the 'dialogue of truth', made strong progress through the 1980s. It hit severe difficulties, however, around 1990, with the fall of communism. A new freedom of religion allowed many members of the Catholic Eastern Churches, often brutally repressed under the Soviet empire, to re-assert their Catholic identity, thus raising again the thorny issue of 'uniatism', namely the existence of Eastern Churches in communion with Rome. Orthodox delegates insisted that that topic be moved to the top of the agenda. A statement on uniatism, firmly calling it the 'method of union of the past' and contrasting it with 'the present search for full communion', was agreed at Balamand in 1993, but that did not fully resolve the issue. An unproductive meeting was held in Baltimore in 2000 and then the dialogue came to a halt. Happily, it resumed in 2005, largely because of some significant gestures of charity by Pope John Paul II in the meantime.

The newly-constituted international dialogue held its first plenary meeting in Belgrade in 2006, and it is notable that the commission was welcomed to Serbia not only by the Serbian Orthodox Church but also by the civil authorities — both the Prime Minister and the President of Serbia hosted dinners for us. The Prime Minister said: 'The Churches of East and West are setting an extraordinary example by means of their dialogue ... [T]here is no alternative to dialogue' if 'confronted peoples and communities' are to achieve 'peace, confidence, solidarity and cooperation.'¹³ The world warms to the witness of dialogue. Even before the full communion that we hope for, our very dialogue is itself a work of God's grace and a sign of peace. Cardinal Walter Kasper once said that in the twentieth century, which was horribly marked by war and innocent suffering, ecumenism was 'a light shining in the darkness, and a powerful peace movement'.¹⁴

When the formal international dialogue began in 1980, a Plan was agreed and it specified very wisely that the dialogue 'should begin with the elements which

9 POPE FRANCIS, Address at the Divine Liturgy in the Patriarchal Church of St George, Istanbul, 30 November 2014, at:

☞ <https://goo.gl/cgrPC9> (Retrieved: October 31, 2018)

10 Holy and Great Council of the Orthodox Church, *Relations of the Orthodox Church with the Rest of the Christian World*, §1, at:

☞ <https://goo.gl/2KNA44> (Retrieved: October 31, 2018)

11 See *Unitatis Redintegratio* (1964), §§14-18.

12 See STORMON, *Towards the Healing of Schism*, 367-368.

13 Quoted in the final Communique of the Belgrade meeting.

14 W. KASPER, "The Week of Prayer for Christian Unity: Origin and Continuing Inspiration of the Ecumenical Movement", address at the Centro Pro Unione, Rome, 24 January 2008, in *Bulletin of the Centro Pro Unione*, n.73 (Spring 2008) 15-20, at 16.



▶ The Most Reverend Bernard Ntahoturi, Director of the Anglican Center in Rome and Donna Orsuto, Director of The Lay Centre at Foyer Unitas

unite the Orthodox and Roman Catholic Churches'.¹⁵ Statements on Eucharist, Church and Trinity (1982); on faith, sacraments and ecclesial unity (1987); and on ordination and apostolic succession (1988) all followed swiftly as a blessed reminder of how much we share.

A pattern may be discerned in that particular sequence of topics. Catholics and Orthodox want to share the Eucharist together again. The 1980 Plan stated that the purpose of the dialogue is 'the re-establishment of full communion' which will 'find its expression in the common celebration of the holy eucharist' (Plan, §1). First and foremost, then, it is important for Catholics and Orthodox to agree on what the Eucharist actually is. That was the purpose of the first statement. Then there are various conditions that are necessary for participation in the Eucharist, especially baptism and unity in faith. The second statement dealt with those topics. Then also, the celebration of the Eucharist requires bishops and priests, properly ordained in apostolic succession. The third statement considered those matters. The proper celebration of the Eucharist by the bishop and his presbyters in each local church actually requires two kinds of communion, vertical and horizontal, so to speak. Apostolic succession expresses the communion of bishops vertically, through history, and synodality or what Catholics normally call collegiality expresses their communion horizontally, across the world today. So a fourth document was planned dealing with that final point, almost like the final part of the equation. The whole

scheme was focused on preparing the ground for Catholics and Orthodox to celebrate the Eucharist together again. A draft of that fourth document was prepared in 1990, when the Iron Curtain fell and the complexities mentioned above began, and the draft had to be set aside. It was that draft, duly revised, that became the important Ravenna document, in 2007.

Ever since this dialogue began, it has been concerned to clarify what the Church's communion life should look like. The Ravenna document distinguished three levels in the life of the Church: the local level, the regional level, and the universal level. The history and tradition of the Church shows that at each level the communion life or *synodality* that is characteristic of the Church has had a focal point in one who is 'first' (*protos*) or 'head' (*kephale*) — hence the existence of primacy (§§20, 24, 44). The bishop is first or head among his people in the local church; the metropolitan or patriarch is first or head among the bishops at the regional level of the Church's life; and there has also been and ought to be a first or head at the universal level among the metropolitans and patriarchs. 'Primacy at all levels is a practice firmly grounded in the canonical tradition of the Church', says Ravenna, but it must never be forgotten that '[p]rimacy and conciliarity [or synodality] are mutually interdependent' (§43).

Those two affirmations were crucial achievements of the Ravenna document, and the Chieti document reiterates them, together with the idea of there being three levels in the Church's life: local, regional and universal. That is important for continuity, but also because the Russian delegates left the Ravenna meeting, and the Patriarchate of Moscow, therefore, never accepted the Ravenna document. Russian Orthodox delegates were present, however, in Chieti, and that means that we are all now back on the same page regarding the essentials. Chieti says: 'Christian tradition makes it clear that, within the synodal life of the Church at various levels, a bishop has been acknowledged as the "first"' (§4), and it refers to synodality and primacy as 'interrelated, complementary and inseparable'. However, as it says, 'different understandings' of synodality and primacy 'played a significant role in the divisions between Orthodox and Catholics', and that is why it is essential now to try and establish 'a common understanding' of those realities (§5). That is exactly what the Chieti document then tries to do, with a particular focus on the universal level, where historically, of course, the main problems lie.

It is important to note that Catholics and Orthodox fully agree that there is only one candidate for the office of universal primate, namely the bishop of Rome. Ravenna and Chieti both recognise that Rome has always been first in the listing or *taxis* of the major sees that took shape

15 "Plan to Set Underway the Theological Dialogue between the Roman Catholic Church and the Orthodox Church", II, 1. The Plan may be found in J. BORELLI and J. H. ERICKSON, eds, *The Quest for Unity: Orthodox and Catholics in Dialogue* (Crestwood, NY: St Vladimir's Seminary Press/Washington, DC: United States Catholic Conference, 1996) 47-52.

between the fourth and the seventh centuries. The formal listing was: Rome, Constantinople, Alexandria, Antioch, and Jerusalem, in that order (see Ravenna document, §35; Chieti document, §15), and Chieti reproduces all the relevant canons in a long footnote (note 11). Rome exercised ‘a primacy of honour’, says Chieti (§15), recalling a phrase used by the Council of Constantinople in 381. Interestingly, at no point does Chieti use the phrase ‘first among equals’, *primus inter pares*, because although that phrase is often heard today it appears to have no patristic warrant. The local church of Rome ‘presides in love’ said St Ignatius of Antioch, as we have seen. That phrase, often recalled by Pope Francis, was noted by the Ravenna document (§41), and Ravenna ended by saying that what was needed was ‘for the role of the bishop of Rome in the communion of all the Churches to be studied in greater depth’ (§44). In other words, what exactly does presiding in charity mean? Chieti tries to give at least the start of an answer.

Scholars such as John Zizioulas and Brian Daley have pointed out that, properly understood, ‘primacy of honour’ does not at all imply simply an honorific primacy.¹⁶ It refers to the serious tasks and responsibilities that have to be carried out by the one who holds the first place, the primacy. Chieti identifies various roles and responsibilities that the bishop of Rome had in the first millennium. First of all, it refers to the fact that, although the bishop of Rome did not personally attend any of the ecumenical councils held in the first millennium, ‘in each case either he was represented by his legates or he agreed with the council’s conclusions *post factum*’. Chieti quotes the second council of Nicaea in 787, which gave the most detailed listing of criteria for a council to be recognised as ecumenical, one of those conditions being that the council had ‘the cooperation (*synergeia*) of the bishop of Rome’ (§18). So there cannot be an ecumenical council without the bishop of Rome’s involvement in some capacity — that is one of the reasons why the Holy and Great Council, held of course without the participation of Pope Francis, made no claim to be ecumenical.

Then, also, Chieti notes the role that the bishop of Rome played in receiving appeals from different parts of the Church, both West and East, particularly from bishops who felt that they had been deposed unjustly. It notes the provisions of the synod of Sardica, held in 343, which specified that, if he considered that the appeal was justified, the bishop of Rome could ‘order a retrial, to be

conducted by the bishops of the province neighbouring the deposed bishop’s own’ (§19). In other words, he could act to resolve the issue, but he could not impose his own judgement, and that is why Chieti makes the significant statement already noted several times, namely that ‘the bishop of Rome did not exercise canonical authority over the churches of the East’ (§19) — the phrase is not perfect, because the canons of Sardica in a sense constitute precisely such a canonical authority, but the intention is clear. In later terminology, it means that the bishop of Rome did not exercise direct jurisdiction over the East.

Those two specific responsibilities of the bishop of Rome, recognised by the Chieti document fit very closely with the teaching of Vatican II. In *Lumen Gentium*, the council said: ‘There never is an ecumenical council which is not confirmed or at least recognised as such by Peter’s successor’ (LG 22); and the council’s decree on ecumenism said: ‘For many centuries the Churches of the East and of the West went their own ways, though a brotherly communion of faith and sacramental life bound them together. If disagreements in faith and discipline arose among them, the Roman See acted by common consent as moderator’ (UR 14).

In my book, *A Service of Love* (2016),¹⁷ I outline the remarkable new thinking about the role of the pope, the bishop of Rome, that has developed within a Catholic context during the last fifty years or so, locating him not so much at the top of a pyramid but rather at the heart of an ecclesiology of communion, a eucharistic ecclesiology, and suggesting that the fundamental task of the bishop of Rome is to serve the eucharistic communion of the Church.¹⁸ LG 22, just mentioned, describes how Peter’s successor, the Roman Pontiff, and the bishops, successors of the apostles, are united with one another in a close, collegial bond, and it recalls ‘the very ancient discipline whereby the bishops installed throughout the whole world lived in communion with one another and with the Roman Pontiff in a bond of unity, charity and peace’ (LG 22).

Now, unity, charity and peace are all fruits of the Eucharist: ‘because there is one bread’, said St Paul, ‘we who are many are one body’ (1 Cor. 10:17). ‘There is one body and one Spirit’, so ‘maintain the unity of the Spirit in the bond of peace’ (Eph. 4:3-4). By serving, in a multitude of ways, the Church’s unity, charity and peace, the bishop

16 See I. ZIZIOULAS, “Recent Discussions on Primacy in Orthodox Theology”, in W. KASPER, ed., *The Petrine Ministry: Catholics and Orthodox in Dialogue* (New York/Mahwah, NJ: Newman Press, 2006) 231-246, at 234-235; B. DALEY, SJ, “Position and Patronage in the Early Church: The Original Meaning of ‘Primacy of Honour’”, *Journal of Theological Studies* 44(1993) 529-553. In its original meaning, says Daley, the phrase had ‘very concrete ecclesiological implications’ (553).

17 P. McPARTLAN, *A Service of Love: Papal Primacy, the Eucharist, and Church Unity*, 2nd ed. with a new Postscript (Washington DC: Catholic University of America Press, 2016).

18 The *Catechism of the Catholic Church* (CCC; 1992) teaches: ‘Since he has the ministry of Peter in the Church, the Pope is associated with every celebration of the Eucharist, wherein he is named as sign and servant of the unity of the universal Church’ (CCC 1369); see McPARTLAN, *A Service of Love* 10-11.

of Rome can be said to be exercising what is fundamentally a eucharistic responsibility, helping the Church to live out the eucharistic mystery at the heart of its life, in accordance with Henri de Lubac's famous principle: 'the Eucharist makes the Church'.¹⁹ Very interestingly, the two papal tasks identified by Chieti and already mentioned by Vatican II can actually be fitted into that picture. Let us recall the normal flow of the Liturgy. Before the time of holy communion, there is a profession of faith — the creed — and a sign of peace. Those are significant preparatory moments, showing that those who receive the Eucharist must be right in their faith and at peace with one another. Councils determine what is rightness of faith, and dealing with appeals is an instrument for settling disputes and restoring peace. So, anchoring the Church's ecumenical councils on one hand and moderating disputes on the other can be seen as two very particular ways in which the bishop of Rome serves the eucharistic unity of the Church in faith and communion. By their very nature, those two tasks are only occasional, but symbolising, serving and strengthening the Church's eucharistic unity in faith and communion can be said to be the bishop of Rome's abiding, daily responsibility, exercised in countless ways.²⁰

Does this viewpoint accord with the teaching of Vatican I, which everyone naturally recalls with regard to Catholic understanding of the papacy, often with some concern about its ecumenical implications? There are good reasons to believe that it does. Let us recall, for instance, the teaching of Vatican I that papal primacy exists 'in order that the episcopate itself might be one and undivided and that the whole multitude of believers might be preserved in unity of faith and communion by means of a closely united priesthood'.²¹ 'Communion', 'priesthood', the eucharistic resonances are clear. I would suggest that a eucharistic understanding of the papacy is compatible not just with Vatican II, but also with Vatican I, and that in fact it resonates deeply with the teaching of the scriptures and the fathers of the Church.

Coming back to our context here, one of the great benefits of a eucharistic approach to the role of the bishop of Rome, in line with the early Church, is that it opens new doors to dialogue between Catholics and Orthodox on this highly contentious issue. Let us recall that the split between Christian West and East occurred at the very time of the development in the West of a different, primarily

juridical, understanding of the papacy, positioned at the top of an institutional pyramid rather than at the heart of a eucharistic communion. That was no coincidence.

Ever since it began, as we saw earlier, Catholic-Orthodox dialogue has aimed at the restoration of full communion so that Catholics and Orthodox can share the Eucharist together. Its trajectory has been eucharistic. The 1980 Plan crucially said that, when discussing differences between us, 'a distinction must be made' between those which are 'compatible with eucharistic communion and those which are incompatible' (§II, 3). A valuable way forward with regard to the primacy of the bishop of Rome would surely be to see it precisely as a ministry at the service of the eucharistic communion of the Church, West and East.

Let us ask, finally, whether the Chieti document has any openings towards a eucharistic understanding of the bishop of Rome. Well, we have seen how it links the bishop of Rome to the holding of ecumenical councils and to receiving appeals, both of which can be fitted into a eucharistic picture, but does it say anything more directly eucharistic about the role of the bishop of Rome? Indeed it does. It says that the taxis or ordering of the major sees 'had its highest expression in the celebration of the holy Eucharist'. It is important to know who will preside at a Liturgy involving several primates, and how everyone should stand. They stand 'according to the taxis', says Chieti, and this practice, 'manifested the eucharistic character of their communion' (§17). When we recall that the bishop of Rome occupies the first place in the taxis, I think we can certainly say that Chieti is open to a eucharistic understanding of his role and his ministry among his fellow primates, all within the communion of the people of God as a whole.

As we have seen, such an understanding serves to unify the various tasks proper to the bishop of Rome that Chieti identifies, and it fits very neatly within the eucharistic understanding of the Church that has guided the international Catholic-Orthodox dialogue since it began in 1980. Clearly there is more work to be done, but this would seem potentially to be a very promising and consistent way for the dialogue to address the most difficult issue of all between us. It seems fitting to close with some words of the Catholic theologian Jean Tillard, one of the initial architects of the dialogue together with John Zizioulas. It might be said that in his book, *The Bishop of Rome* (1983), Tillard rather anticipated the way in which the Catholic-Orthodox dialogue would need to deal with that office. The Church is not made by the papacy, he said, it is made by baptism and the Eucharist. 'The purpose of the papacy is to give the Eucharist its full dimensions.'²²

22 J. M. R. TILLARD, *The Bishop of Rome*, trans. John de Satgé (London: SPCK, 1982) 189.

19 H. de LUBAC, *Corpus Mysticum: The Eucharist and the Church in the Middle Ages*, trans. Gemma Simmonds (London: SCM, 2006) 88; see also P. McPARTLAN, *The Eucharist Makes the Church: Henri de Lubac and John Zizioulas in Dialogue*, 2nd ed. (Fairfax, VA: Eastern Christian Publications, 2006).

20 See McPARTLAN, *A Service of Love*, 83.

21 First Vatican Council, First Dogmatic Constitution on the Church of Christ, *Pastor Aeternus* (1870), Prologue (DH 3051).

COMMUNION IN GROWTH

Bishop Teemu Sippo
Bishop of Helsinki

Conference given at the Centro Pro Unione, Tuesday, 23 January 2018



Brothers and sisters in Christ,

First of all I would like to express my gratitude and joy to the members of the Lutheran - Roman-Catholic dialogue in Finland. After three years of work we can now present this report *Communion in Growth*.¹ We are happy that now we can present this achievement also here in Rome. I would like to thank His Eminence Cardinal Kurt Koch for his initiative and his interest in our dialogue.

Among the members of our group I would like to thank also Professor Wolfgang Thönissen from Paderborn, Monsignor Matthias Türk from the “Pontifical Council for promotion Christian unity” and Father Dr. Augustinus Sander from Abbey Maria Laach for participating in our Work. They have encouraged us in our tasks and given us their important support in our discussions.

In the background of our dialogue there has been the German project *The Condemnations of the Reformation Era. Do They Still Divide?*² This initiative positively contributed already to *Joint Declaration on the Doctrine of Justification* (1999).³ Important summaries, encouragement and vision have given also the publication by the former President of the Council of Christian Unity Cardinal Walter Kasper *Harvesting the Fruits, Basic Aspects of Christian Faith in Ecumenical Dialogue*⁴ and the contribution of the Lutheran-Roman-Catholic commission on unity: *From Conflict to Communion. Lutheran-Catholic*

1 LUTHERAN-CATHOLIC DIALOGUE COMMISSION FOR FINLAND, *Communion in Growth: Declaration on the Church, Eucharist and Ministry* (Helsinki: Evangelical Lutheran Church of Finland, Catholic Church in Finland, 2017).

2 W. PANNENBERG, K. LEHMANN, *The Condemnations of the Reformation Era: Do They Still Divide?* (Minneapolis: Fortress, 1989).

3 “The Joint Declaration on the Doctrine of Justification” *Information Service* 109/1-2 (2002) 57

4 W. KASPER, *Harvesting the Fruits: Aspects of Christian Faith in Ecumenical Dialogue* (London/New York: Continuum, 2009).

Common Commemoration of the Reformation in 2017.

It has been eminent important, that the year 2017 as a remembrance of Reformation has been commemorated ecumenically between Lutherans and Catholics. As a special signal of this ecumenical attitude was the beginning of that year on the 30th of October 2016 in Lund and in Malmö, where the Holy Father, Pope Francis was present in an active way. In his homily during a common ecumenical prayer at the Lutheran cathedral of Lund he said:

As Catholics and Lutherans, we have undertaken a common journey to reconciliation. Now, in the context of the commemoration of the Reformation of 1517, we have a new opportunity to accept a common path, one that has taken shape over the past fifty years in the ecumenical dialogue between the Lutheran World Federation and the Catholic Church. Nor can we be resigned to the division and distance that our separation has created between us. We have the opportunity to mend a critical moment of our history by moving beyond the controversies and disagreements that have often prevented us from understanding one another.

Rather than conflicts of the past, God’s gift of unity among us shall guide cooperation and deepen our solidarity. By drawing close in faith to Christ, by praying together, by listening to one another, by living Christ’s love in our relationships, we, Catholics and Lutherans, open ourselves to the power of the Triune God. Rooted in Christ and witnessing to him, we renew our determination to be faithful heralds of God’s boundless love for all humanity.

5 LUTHERAN-ROMAN CATHOLIC COMMISSION ON UNITY, *From Conflict to Communion: Lutheran-Catholic Common Commemoration of the Reformation in 2017* (Leipzig/Paderborn: Evangelische Verlagsanstalt/Bonifatius, 2013).

INTRODUCTION TO COMMUNION IN GROWTH

Bishop Simo Peura
Evangelical Lutheran Church of Finland

(Conference given at the Centro Pro Unione, Tuesday, 23 January 2018)



▶ Bishop Simo Peura

The background of the Finnish dialogue report *Communion in Growth* (CiG)¹ lies in previous international and local dialogues. Before explaining our report's aim and method, let me remind you of some historical aspects.

The most valuable fruit of Lutheran-Catholic theological dialogue thus far is the *Joint Declaration on the Doctrine of Justification* (JDDJ 1999).² Indeed, it is the only ecumenical Lutheran-Catholic document ecclesially binding

1 Lutheran-Catholic Dialogue Commission for Finland, *Communion in Growth: Declaration on the Church, Eucharist and Ministry* (Helsinki: Evangelical Lutheran Church of Finland, Catholic Church in Finland, 2017).

2 Lutheran World Federation and the Catholic Church, *Joint Declaration on the Doctrine of Justification*
 <https://goo.gl/22Nycu> (Retrieved: October 31, 2018)

for both parties. However, it would never have existed without the many other dialogue documents there have been since 1971, when the Malta Report was published. Today Lutherans and Catholics share broad agreement on the basic truths of the Christian faith, and the JDDJ is the best sign of this.

The tasks remaining after the adoption of the JDDJ in the Nordic context were taken up in the Swedish-Finnish Lutheran-Catholic theological dialogue, which produced the report *Justification in the Life of the Church* (2010).³ That document had already discussed some of today's issues, such as the sacramental nature of the

3 Katolsk-lutherska dialoggruppen för Sverige och Finland, *Justification in the life of the Church / a report from the Roman Catholic-Lutheran dialogue group from Sweden and Finland* (Uppsala, Stockholm and Helsinki: Church of Sweden, 2010).

church, the gift of the eucharist, and the ministry of the church.

In Germany in 2011, Cardinal Kurt Koch, the new president of the PCPCU, suggested that the churches should prepare a joint declaration on the church, eucharist, and ministry. He repeated his proposal in April 2015 during a visit to Finland. A future *Joint Declaration* should be analogous to the JDDJ. "With such a declaration," he said, "there is no doubt that a decisive step would be taken towards visible Church communion, which is the goal of all ecumenical efforts." (CiG, p. 9)

The Finnish Lutheran-Catholic dialogue group began its work in March 2014. The dialogue group worked in a good atmosphere, praying several times a day and celebrating the mass according to either the Lutheran or Roman Catholic rite.

The drafting of a joint declaration analogous to the JDDJ required the same ecumenical method as was used in the JDDJ. It is called the method of differentiated consensus. It includes three aspects: we aim (1) to express our common understanding of church, ministry, and eucharist; (2) to elaborate our remaining differences to discern if they are still church-dividing; and (3) to identify the themes needing further elaboration in our shared ecumenical journey towards full communion.

To explain how the method of differentiated consensus is used in the Finnish dialogue report, I will take an example from the JDDJ. The *Joint Declaration* first describes the common understanding of justification in five paragraphs about

the basic truths of justification. It then considers the aspects traditionally understood to be church-diving. One such is justification as the forgiveness of sins (Lutheran) or as making righteous (Catholic). The explication of these aspects indicates how they relate to each other and may be accepted by both churches. Because Catholics and Lutherans confess this together, it becomes possible to understand both the Lutheran and Catholic emphases. The document clarifies both, to show that it is the intention of neither to contradict the other. They are open to each other and do not destroy the consensus regarding basic truths.

Communion in Growth uses the same method of differentiated consensus. A good example is our elaboration of the real presence of Christ in the eucharist and the doctrine of transubstantiation, where there have traditionally been differences. However, Article 112 states: “We agree on the true, real, and substantial [*vere, realiter et substantialiter*] presence of Jesus Christ in the Lord’s Supper.” This statement affirms the essential elements of faith in the eucharistic presence of Jesus Christ, without adopting the conceptual terminology of transubstantiation. Despite the different forms of expression Catholics and Lutherans use concerning the eucharist, they spring from the same conviction of faith. These are not, therefore, issues that divide the church. Accordingly, we can also agree that the bread and wine change (*mutatio, conversio*) into the body and blood of Christ.

The next task of elaboration is to explicate our common understanding of the substantial presence of Christ in the eucharist. Although Lutherans prefer not to use any specifically philosophical terminology in their explanation of the real presence, they emphasise the true and substantial character of the eucharistic presence. They teach that the body and blood of Christ are really present in, with, and under the elements of bread and

wine. Although Catholics use the term transubstantiation, Pope Paul VI acknowledged the legitimacy of fresh ways of expressing this change. We have therefore concluded that the remaining terminological differences between Lutherans and Catholics concerning this aspect of the eucharist are not church-diving (CiG 318).

Our report presents a growing Lutheran-Catholic consensus on the church, eucharist, and ministry within the context of sacramental communion ecclesiology. We feel it is justified to say that we are on the path towards growing communion. CiG itself is not yet the joint declaration, even if the word declaration is mentioned in the document’s subtitle. However, we hope that the method and results of CiG can function as a model for the future work of the Catholic-Lutheran Unity Commission towards the *Joint Declaration on the Church, Eucharist, and Ministry*.

We believe the remaining differences as expressed here appear legitimate, but require further discussion. The doctrinal condemnations of the sixteenth century, insofar as they relate to the doctrine of the church, eucharist, and ministry, appear in a new light. The Lutheran teaching presented in CiG does not fall under the condemnations of the Council of Trent; and nor does the Catholic Church’s teaching presented in CiG fall under the condemnations of the Lutheran Confessions.

We are indeed hopeful that the Catholic Church can eventually recognise the eucharist and ministry of the member Churches of the Lutheran Communion, and that Lutherans can likewise recognise the eucharist and ministry of the Catholic Church. It is our prayer that the Finnish Catholic-Lutheran dialogue may serve as an encouragement for future elaborations. It is now time to begin drafting a new *Joint Declaration on Church, Eucharist, and Ministry*.

PRESENTATION OF COMMUNION IN GROWTH

Rev. Dr. Raimo Goyarrola
Vicar General of the Diocese of Helsinki

(Conference given at the Centro Pro Unione, Tuesday, 23 January 2018)



Structure of the Document

The document seeks to express our basic agreement in doctrinal areas, which have been a source of controversy, partly since the time of the Condemnations of the Reformation Era. In addition to the previous dialogues, we have had the intention to give more content to the understanding of the sacramentality of the Church, baptism and Eucharist as main sacraments and to the sacramentality of the ordained ministry. The aim is to reach and give expression to consensus on questions where agreement is indispensable for unity.

In the *first part* we see the Church as communion in the triune God. We propose the Communion Ecclesiology as a shared framework admitting the sacramental nature of the Church. We share a common understanding of the Church as instrument and sign of divine salvation. We study together the justification and the sacramental life of the Church. The Church in Christ like a Sacrament offers the possibility of considering the divine and human aspects of the Church; the visible and hidden Church and the visible signs of the Church. This Church is the One, Holy, Catholic and Apostolic Church which is in need of being purified (*semper purificanda*) as a mixed body (*corpus permixtum*). We have again recognized our mutual baptism and the call to sanctification in the apostolic mission of the Church under the Cross as worship, witness, and service. We hope and work together in order to achieve the unity Christ wants for his Church. Unity that is our call and mission.

In the *second part* we have studied the Eucharist communion with an introduction about the sacraments in general. We show the common understanding of the sacraments and the general condemnations of the Reformation Era on sacraments in a new light. Here we focalized our study to the constitutive characteristics of the sacraments, the effect of the sacraments by virtue of their performance (*ex opere operato*), and the importance of faith (*sola fide*), the unrepeatability of certain

sacraments, the authority to administer the sacraments and the alterability of liturgical forms.

Then we have studied the sacrament of Eucharist, its biblical basis, the Eucharist as source of spiritual life and strength for the faithful and for

and the ordained ministry as an integral element within the sacramentality of the Church, the sacramental ordination in the service of word, the key elements of ministerial ordination, the ministry of deacon, the common understanding of the episcopal ministry and sacramental episcopal ordination in apostolic



▶ Rev. Raimo Goyarrola

the Church, the Eucharist as a sacrifice grounded in the presence of the unique and sufficient Sacrifice of Christ, the whole and entire presence of Christ in the Eucharist, the epiclesis rediscovered, the liturgical tradition of the undivided Church as a shared heritage, the ordained minister of the Eucharist, the Communion under both kinds, the convergence on the duration of the Eucharistic Presence and other points of consensus. The last part proposes to overcome the mutual doctrinal condemnations on the doctrine of transubstantiation, the Communion under both kinds and the Communion of small children and the Mass as Sacrifice.

The *third part* is about the Communion and sacramental ministry. We have started with the biblical and historical background of the ministry, our common understanding, the common priesthood

succession, the authority of bishops and the episcopal ministry in the service of the apostolic mission of the Church. We have also see the ministry of Peter as a service to the wholeness and unity of the Church within the apostolicity of the Church, his episcopal ministry to protect the freedom of the Gospel and the fundamental truths of Christian faith.

Finally, the *fourth part* includes the significance and scope of the consensus with the concluding remarks.

The Sacraments in General

We agree that Christ is the original sacrament and that the Church as the body of Christ is a sacramental framework for the proclamation of the sacramental word of God and for the administration of the sacraments.

We agree that it is ecumenically helpful to distinguish between the major sacraments (*sacramenta maiora*) (Baptism and Eucharist) and the minor sacraments (*sacramenta minora*) (penance, confirmation, marriage, ordination, and the anointing of the sick). The Lutheran Confessions leave the question concerning the number of sacraments open; Catholic teaching defines the number as seven.

We understand the sacraments in the light of the mission and ministry of the Church as sign and instrument of the divine salvific plan. It seems possible to overcome the old controversy regarding the institution of Christ, when Baptism and Eucharist are seen as the principal sacraments, effective means of grace, and the other five as divinely instituted sacred services and effective sacramental instruments based on the commandments and promises of Christ in the Scriptures. These sacramental services touch the whole person in particular life situations.

In our dialogue we faced the condemnations found in *Confessio Augustana* and in the Council of Trent. These rejections are summed up under the following headings:

1) The Constitutive Marks of the Sacraments;

In the Lutheran understanding the term “character” refers to the unique character of Baptism as a “seal”, but confirmation and ordination are also unrepeatable, sacramentally effective, and have a lifelong character. God works in Christ through these sacred services;

2) The Effect of the Sacraments by virtue of their performance (*ex opere operato*), and the importance of faith (*sola fide*);

In the Lutheran Confessions the focus is on the reception of the sacrament and it is denied that the sacraments “justify” *ex opere operato*. Catholics focus on the dispensation of the sacraments and say that a sacrament is an efficacious sign “containing” and “conferring” grace. If these different perspectives are ignored, Lutherans view the Catholic affirmation of the *ex opere operato* doctrine as the affirmation of an automatic, salvific sacramental efficacy, while Catholics see the Lutheran denial of the *ex opere operato* doctrine as a denial of the efficacy of the sacraments in general.

For both it is important to underline both the objective effect of the sacrament and the faith of the communicant in the reception of the gifts of salvation.

3) The priesthood of all the baptized, and the authority to administer the sacraments;

We agree that the authority to administer the sacraments is given in ordination, which is a gift and commitment for life.

On the basis of this joint Lutheran-Catholic understanding we conclude that the condemnations of the Reformation era concerning the sacraments in general are no longer justified. However, this does not mean that further elaboration of these issues will not be needed to pave the way for visible unity in diversity.

The Eucharist

We have made a great progress in our common understanding on Eucharist. In practice we agree in the most important characteristics of this sacrament.

For instance, we agree that

a) the Eucharist is the center of the Church’s life and that both the faithful and the Church gain their spiritual life and strength from the Eucharist;

b) the sacrifice of Christ for the sins of the world is unique and sufficient, and this sacrifice cannot be continued, repeated, replaced, or complemented;

c) his sacrifice at Golgotha is made sacramentally present in an effective way in the celebration of the Eucharist. Through anamnesis (*memoria*), which breaks the boundaries of time and place, his offer, reconciling and redemptive sacrifice to God, is present (*repraesentatio*) and actualised in the Mass;

d) the sacrificial character of the Eucharist can be expressed in many ways. In the context of the eucharistic celebration 1) bread and wine are brought to the altar at the beginning of the celebration as an offering and sign of thanksgiving for creation; 2) Christ is present as the sacrificed and crucified Lord; 3) the Eucharist is in word and deed a remembrance of the sacrifice of Christ’s passion (*memoria passionis*); 4) the sacrifice of Christ’s passion is present here and now in the Eucharist (*repraesentatio passionis*); 5) the fruits, effects, and gift of the cross are given personally to the faithful who receive the sacrament (*applicatio sacramentis*); 6) we bring a sacrifice of thanksgiving to God when we confess our sins, give thanks, pray, and celebrate Holy Communion in accordance with the institution of Christ; 7) The Eucharist obliges us to sacrifice ourselves in mutual love and service to one another;

e) the body and blood of Christ are truly, really, and substantially (*vere, realiter et substantialiter*) present in, with, and under the outward signs of bread and wine. The bread and wine change (*mutari, conversio*) into the body and blood of Christ at the consecration at the Eucharist. It is therefore said at the consecration: “This is my body”; “This is my blood”. The different forms of expression that Catholics and Lutherans use with regard to the Eucharist thus spring from the same conviction of faith, and these are therefore not issues that divide the Church;

f) there is a convergence between Catholics and Lutherans concerning the real presence of Christ under the species of bread and wine after the celebration of the Eucharist itself;

g) the Eucharist unfolds in two great parts which together form one, single act of worship: the Liturgy of the Word and the Liturgy of the Eucharist. Through the consecratory words and prayer of thanksgiving, a word of faith addressed to the Father, the bread and wine become the body and blood of Christ by the action of the Holy Spirit;

h) the Eucharist is celebrated by a priest or bishop. The celebrant acts *in persona Christi* the Head and in the name of the Church. Accordingly, only a person who is ordained and authorized by a validly ordained bishop can celebrate the Eucharist in our Churches;

i) there is an intimate and constitutive connection between Christ's sacrifice, the Eucharist, and the Church. The Church draws her life from the Eucharist since the Eucharist makes present Christ's redeeming sacrifice;

j) the centrality of the Eucharist for the mission of the Church;

k) the sign of communion is more complete when given under both kinds, since in that form the sign of the eucharistic meal appears at its clearest;

l) the Eucharist is the manifestation of the unity of the Church and the celebration at which the presence of Christ and the unity of the Christians are manifested.

In the light of this consensus on the basic truths of the Eucharist it seems reasonable to say that the mutual condemnations of the sixteenth century are no longer applicable.

Questions for the future dialogue

- 1) Through the sacramental nature of the Church, a fundamental question arises of the relationship of Christ alone (*solus Christus*) to the Augustinian the whole Christ, head and members (*totus Christus, caput et membra*). Christ as the head of Church in

meaningful, although they don't have an explicated doctrine of purgatory. Likewise it is for them legitimate to pray for those who are absent.

- 3) According to *Catholic view*, only those Churches, which possess the sacrament of ordination, have preserved the sacramental nature of the Eucharist in its fullness. For Catholics, it is the common celebration of the Eucharist and, through the sacrament of ordination, the apostolic succession, which constitute such visible bonds of unity, that they show directly that the Church is one. Common celebration of the Eucharist is thus possible when there is a mutual recognition of the ministries between the Churches.
- 4) Regarding the pastoral question of how we as Lutherans and Catholics can support ecumenical marriages, in which the other spouse is Catholic and the other Lutheran, we need further discussions and cooperation locally from the perspective of spiritual guidance and pastoral accompaniment. This would include also the question whether Lutheran-Catholic couple could jointly take part in a Catholic or Lutheran Eucharist as support for their personal and common journey in their marriage as Christians.



▶ A view of the hall during the lecture

relation to the members of the Church, his body. A question to be studied is how to obtain a common understanding about the catholic affirmation the Eucharist is also the sacrifice of the Church.

- 2) Another important issue for the future is the eschatological dimension of the Eucharist: We share the understanding of the presence of the whole Church -the pilgrimage and the triumphant Church- in the Mass. Catholics pray for the dead and for those who are absent. Lutherans see the prayer of intercession for the dead as legitimate and

the people committed to them the faith they must believe and put into practice, and by the light of the Holy Spirit illustrate that faith;

- c) the ministry of the bishop seeks to serve the apostolic mission of the whole Church. The task of the bishops is to be teachers, shepherds, and priests. They guide with the word of God, they lead the Church in prayer and mission, and they administer the sacraments. In this task the bishops are the successors of the apostles, who were gathered and sent out by Christ;

The Episcopal Ministry

There is also a new big agreement about the meaning and characteristics of the episcopal ministry. Among them, we agree that:

a) the episcopal office is essential in the Church through fidelity to the divine apostolic mission under the guidance of the Holy Spirit. The apostolicity of the Church has its source in the living and present Lord (the sacramental perspective) and is made concrete through its historical continuity in the lasting structures of the apostolic Church (the historical perspective);

b) the authority of the bishop is founded on the authority of the word of God. When bishops proclaim the Gospel, they act in the name of Christ and with his authority. Bishops are preachers of the faith who lead new disciples to Christ, and they are authentic teachers, who preach to

d) by virtue of episcopal ordination, the bishop's authority is *proper, ordinary and immediate*. However, the bishop's authority is personal, collegial, and communal. A bishop exercises his office, even within his own local Church, only in relation to the permanent body of bishops and in serving the apostolicity of the whole Church;

e) as far as their teaching authority and pastoral government are concerned, all bishops are united in a college. They exercise this office individually in reference to that part of the people of God assigned to them. They have the specific task of the oversight of their respective dioceses and of ordaining new officeholders to the ministry of the Church through the apostolic succession;

f) apostolicity is continuity in faith in the life of the Church and in her structures and ministry. The ordination of a bishop in the historic and apostolic succession through the laying on of hands is a constituent part and an expression of the apostolicity of the Church;

g) a new bishop does not become first a bishop and later a member of the college, but he is a bishop by virtue of having been sacramentally incorporated in the college of bishops in apostolic succession;

h) the other Church in our dialogue has kept many inward and outward elements of apostolicity, and that this applies to the succession in faith and life and to the apostolic structure of the Church.

Questions for the future dialogue

- 1) The fullness of sacramental sign in episcopal ministry. Has the bishop the fullness of the Order? What does it mean?
- 2) The ordination of women

The General Synod of the Evangelical Lutheran Church of Finland General approved women's ordination in 1986. The Catholic Church recognizes herself to be bound by the decision made by Jesus choosing only men to form the college of the twelve apostles. They did the same when they chose collaborators to succeed them in their ministry.

Even if there is a wide agreement on the nature of ordained ministry, the consensus does not acknowledge who can or cannot be ordained. The ordination of women to the priesthood and episcopacy is a complicating factor.

- 3) Which is the relation between the succession (*successio*) and communion (*communio*): What does apostolic succession mean?
- 4) Building on Vatican II's recognition of elements of sanctification outside of the Catholic Church (cf. LG 15; UR 3) and in particular relation to the sacraments celebrated in other Churches and ecclesial bodies,

it is widely accepted in the Lutheran-Catholic theological dialogue that the expression *defectus ordinis* does not mean a total lack, but a defect in the full form of the ministry. What does *defectus ordinis* mean?

- 5) In the context of the Nordic and Baltic Lutheran Churches there might be possible to achieve even more consensus and convergence in the understanding of the historic episcopate as a sign and servant of the apostolicity of the Church, as well as in our understanding of ministry.

The Petrine Ministry

In the context of the unity, catholicity and apostolicity of the Church and the episcopal ministry it has seemed necessary for us to study together the Petrine ministry. Among the disciples Peter has a special leading role and at the same time Jesus gave the apostolic ministry to all the apostles. The Petrine ministry has developed historically into its current form. Early in the history of the Church the Bishop of Rome had a certain primacy.

Our joint ecumenical task is now better to understand the legacy of the undivided Church, the intentions of the Reformation, and the current reality for the benefit of the mission and ministry of the Church in regard also to the Petrine ministry.

In that sense we have also achieved an enormous agreement in order to understand better the meaning and scope of the Petrine ministry as a visible sign and instrument of the Church's unity. Among other steps made in our dialogue we agree that:

a) the Petrine ministry should be seen in the context of the apostolicity of the whole Church, serving the communion of the Church personally, collegially, and communally;

b) the Holy Scripture as *norma normans*, the source of sources, and the Gospel of Jesus Christ as the heart of the word of God are foundational for the apostolic mission of the Church and her teaching ministry. The Petrine ministry and magisterium in the service of protecting and promoting this central message can benefit all of Christianity;

c) the episcopal dimension of the Petrine ministry reveals the heart of its meaning which is to be a sign of the apostolic identity of the divine mission of the whole Church. This ministry is understood according to the sacramental nature of the Church as a sign and service to the wholeness and unity of the Church;

d) the purpose of the doctrines of infallibility and the primacy of jurisdiction can be understood as 1) to help to ensure that the unity of the Church is secured in the fundamental questions of Christian faith whenever they are threatened, and 2) to protect the freedom of the proclamation of the Gospel;

e) the primacy of the Bishop of Rome has a special place and task in maintaining and promoting this universal communion;

f) we see today that the Bishop of Rome is *de facto* a pastor/shepherd not only for Catholics but also for the leaders and members of other Churches;

g) our already emerging consensus suggests that the doctrine of the primacy of the pope does not need to be a church-dividing difference if the pope is not thereby dissociated from the structure of communion.

Questions for the future dialogue

We recommend that Lutherans and Catholics continue to reflect together on the meaning of the Petrine ministry for the Church today in response to the invitation of Pope John Paul II presented in his encyclical *Ut unum sint* how the Bishop of Rome can exercise his ministry in communion with other Churches.



COMMUNION IN GROWTH. DECLARATION ON THE CHURCH,
EUCHARIST AND MINISTRY

Revd Dr Tomi Karttunen - Executive Secretary for Theology Department for International Relations
Evangelical Lutheran Church of Finland

Conference given at the Centro Pro Unione, Tuesday, 23 January 2018



▶ Rev Tomi Karttunen

THE CHURCH AS COMMUNION IN THE TRIUNE GOD

The Christian faith and the Christian understanding of truth, love, and grace are related to the understanding of God as Triune. The revelation of God in Jesus Christ is present in the Church as a divine-human reality on earth through the work of the Holy Spirit in word and sacrament. In baptism we are called to follow Christ as members of his body, as the people of God, and as the temple of the Holy Spirit.

Martin Luther's key question concerning the quest for a merciful God can also be seen as an attempt to balance the vertical and horizontal dimensions of faith in the understanding of the Church and in her life. Luther's intention was to formulate an understanding of the Church based on his understanding of her biblical and patristic heritage. In this context, especially in Pauline theology, the concept of "*koinonia*" or "*communio*" is pivotal. In the early Church an ecclesiology of communion in local churches led by the bishop was also crucial.

The Second Vatican Council took this biblical and patristic vision of communion ecclesiology as its starting point in understanding the Church as the "light of the nations" in Christ. Gradually, this understanding has gained ground and understanding in Catholic and ecumenical theology. In 1985 Joseph Ratzinger wrote that he understood communion ecclesiology as "the actual core of the doctrine of the Second Vaticanum concerning

the Church, the new and at the same time original, which this Council wanted to donate".¹

Since 1993 communion ecclesiology has also established itself in the work of the Faith and Order Commission. In Orthodox theology the concept of "eucharistic ecclesiology" is based on a similar emphasis on the local Church as a eucharistic communion. In the document *The Church: Towards a Common Vision* (2012) communion ecclesiology is understood as a basis for ecumenical ecclesiological convergence.

There are, however, some differences in the ways in which communion ecclesiology is understood: the crux is whether it can be understood sacramentally. This is not a problem in the Finnish Lutheran context. The Anglican-Lutheran Porvoo Common Statement (1992) understands communion ecclesiology sacramentally. Finnish Luther research has contributed to the rediscovery of the sacramental character of Martin Luther's theology and his understanding of the word and presence of Christ in faith. *Unio* and *communio* belong together in Luther's thinking. As a Bonhoeffer researcher, I see a connection here in Bonhoeffer's eucharistic interpretation of Luther's ecclesiology as a sacramental understanding of the Church as communion. Word and sacrament are fundamentally linked. The Church is therefore "Christ present" (*Christus als Gemeinde existierend*). The essence of God is self-offering love, and the Church is thus also called to be there "for others". *Communio* and *missio* are interconnected. For example, at the "Luther and the Sacraments" conference here in Rome last year Cardinal Müller identified Bonhoeffer as a bridge between Lutherans or Protestants and Catholics from this perspective.

In our dialogue report we have therefore harvested the fruits of this development in ecumenical ecclesiology, and use communion ecclesiology as a common framework and starting point. We aim to demonstrate that our dialogue may serve as a basis in seeking to respond with vision to Cardinal Kasper's conclusion in *Harvesting the Fruits* that "[i]n the background to these affirmations there stands the fundamental ecumenical problem of the very meaning of the sacramental reality of the Church". The diverse views on the Church's sacramentality imply the question: does the Church have a visible and binding shape?

1 J. RATZINGER, "Die Ekklesiologie des Zweiten Vatikanums," *Internationale Katholische Zeitschrift (Communio)* 15 (1986) 44.

It is clear for us that there is no dichotomy between the Church as a creation of the word and the Church as a sacrament of the salvation of the world. The Church is both a community of the faithful and the communion of saints. Our visible sharing in the benefits of salvation, and especially in the eucharist, is the source of invisible communion, including both *ecclesia militans* and *ecclesia triumphans*. The principal visible elements of the Church are the Holy Scriptures, the teaching of the Apostles, the sacraments, and the divinely instituted ministry, which are instruments of God's saving grace.

To explicate how, using the method of differentiated consensus, we can understand the concrete structures of the Church, and especially the apostolic ordained ministry and the eucharist within the Church's sacramentality, the document sets out our common understanding of the Church in considerable detail.

We begin with the understanding of the Church as an instrument and sign of divine salvation. This gives content to the understanding of the Church's sacramentality in the light of her mission. We show how we understand the connection between justification and the sacramental life of the Church. From this perspective communion and the *missio Dei* are intertwined and the Church is in Christ "like a sacrament". The presupposition is thus that the divine and human are interrelated analogously, but not in a docetic way, to the two natures of Christ. The visible and hidden are therefore different dimensions of the same reality in the Church, which have clearly visible signs. As Lutherans and Catholics, we confess and understand the Church as one, holy, catholic, and apostolic. Here on earth the Church is always in need of purification and is a diverse body. We already share ecumenical communion based on baptism. Baptism is for life and includes sanctification. The Church is sent into the world. Worship, witness, and service are therefore interconnected. The *ecclesia militans* is a Church under the cross. Finally: "We share a common hope in the final consummation of the kingdom of God, and believe that in this eschatological perspective we are called to work now for the furtherance of justice, to seek peace, and to care for the created world." If we are to fulfil our mission as disciples of Christ, we are called to a better unity.

COMMUNION AND SACRAMENTAL MINISTRY

Luther famously advocated the priesthood of all believers, but the Second Vatican Council also formulated a basis for the understanding of the apostolate of the laity within an understanding of the Church as the people of God.²

As Lutherans and Catholics, in encountering the challenges of secularism and seeking ways of spiritual renewal we share the same challenge and vocation to equip the whole people of God for the mission of the Church. The divinely instituted ordained ministry serves the apostolicity, catholicity, unity, and holiness of the Christian message, the apostolic gospel, but the whole Church is apostolic and there are various instances of witness, all of which are needed if we are to fulfil the vocation we have received.

It is therefore important that we can say: "We agree that though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated: each of them in its own special way is a participation in the one priesthood of Christ. The ordained ministry should be exercised personally, collegially, and communally."

Concerning the understanding of ordination, we have reached an especially important differentiated consensus in our document. Here, the main challenge also lay in the understanding of the sacramental character of ordination. We can now see that we are both anchored in the New Testament and patristic understanding of the basic elements of ordination: the word of God, anamnetic and epicletic prayer, and the laying on of hands, and we emphasise that ordination is administered by a bishop

² Vatican Council II, *Decree on the Apostolate of the Laity*, 2f: "In the Church there is a diversity of ministry but a oneness of mission. Christ conferred on the Apostles and their successors the duty of teaching, sanctifying, and ruling in His name and power. But the laity likewise share in the priestly, prophetic, and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world. They exercise the apostolate in fact by their activity directed to the evangelization and sanctification of men and to the penetrating and perfecting of the temporal order through the spirit of the Gospel.... The laity derive the right and duty to the apostolate from their union with Christ the head; incorporated into Christ's Mystical Body through Baptism and strengthened by the power of the Holy Spirit through Confirmation, they are assigned to the apostolate by the Lord Himself."

in communion with the other bishops of the ecclesial communion. Ordination is understood sacramentally, because it is seen as an instrumental and effective act in which the gift of the Holy Spirit is invoked on the respective ministries of deacon, priest, and bishop. We are happy that we can on this basis understand each other's ordination rites as sacramental understandings of ordination: we can agree that we already share a differentiated consensus regarding the ordained ministry. However, we must acknowledge that this consensus endures while we remain divided concerning who may be ordained.

The ministry of the deacon is under discussion in both traditions. However, we can also express a differentiated consensus regarding this office. The development of the threefold ministry is an expression of the guidance of the Holy Spirit: it is more than a matter of arbitrary human choice. The diaconal ministry has its roots in the New Testament. There are differences in the duties of Lutheran and Catholic deacons, but both are rooted in the Church's eucharistic life, and we agree that the ecclesial and spiritual identity of deacons in the diaconal ministry in liturgical and pastoral life or in social and charitable works is strengthened by the imposition of hands, which has come down to us from the apostles. This binds them more closely to the altar, and their ministry is made more fruitful through the gift of the Holy Spirit, charism, and the sacramental grace of the diaconate.

CONCLUDING REMARKS

In conclusion, this report presents a Lutheran-Catholic differentiated consensus on the basic truths of the faith regarding the Church, Eucharist, and Ministry. It seems justified to say that we are on the path towards growing communion. We hope the method used and the results achieved can further encourage the future work of the Catholic-Lutheran Unity Commission towards a Joint Declaration on the Church, Eucharist, and Ministry. Perhaps the work of both a core group and the Unity Commission is needed to promote this aim, which seems also to have support from the United States and Germany, for example. This would entail a crucial step forward in the growth of our communion towards the visible unity of the Church as a communion of communions.

Based on our work it seems possible, under the guidance of the Holy Spirit, to consider further our divergences in understanding to the point where they may lose their church-dividing character. The remaining differences expressed here are based on a fundamental consensus in understanding the apostolic faith, and therefore appear legitimate. Although there remain issues to be discussed, we may be hopeful that the eucharist and ministry of the member Churches of the Lutheran Communion can eventually be recognised by the Catholic Church, and that Lutherans can likewise recognise the eucharist and ministry of the Catholic Church.

COMMUNION IN GROWTH DECLARATION ON THE CHURCH, EUCHARIST AND MINISTRY¹

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(Conference given at the Centro Pro Unione, Tuesday, 23 January 2018)



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From Conflict to Communion

This dialogue document² published in 2013 in preparation of the commemoration of the 500th anniversary of the Reformation attempted to present an objective, ecumenical study of the events surrounding Luther and the Reformation. It is a sort of ecumenical (re-)writing of history which was done together so as to correct some biased readings of what the Reformation was and to clarify the Catholic presentations of the person

of Martin Luther. At the heart of the Reformation was the attempt of the “rediscovery of the Gospel, certainty of faith and freedom” (§9) whereas for many Catholics the Reformation still stands for conflict and division.

We know that the heart of the Reformation debates was the question of justification. In the re-reading of history it becomes clear that the two sides were coming from two different epistemological perspectives. On the Lutheran side, the intentions of the Reformer were to re-establish the gratuity of justification, the primacy of the word of God and the need for this spiritual insight to penetrate all ranks of Christianity. Hence the importance of baptism throughout the Christian life and the sufficiency of the sacrifice of Christ for salvation. These points will become the hallmarks of a later Lutheran theology.

Moreover, on the Catholic side, the fear of overly aligning justification with a forensic starting point threatened the importance of the Incarnation by Christ which in turn enables the human person the possibility to collaborate with the grace to be transformed. Hence we have a conflict of epistemological starting points concerning this fundamental doctrine of justification. From this critical context, grew further corollaries such as the Catholic fear of the subjective interpretation of the Scriptures, the role of the hierarchy in this process and eventually the very role of the Church. The incapacity to accurately hear and understand each one’s positions eventually led to the excommunication of Luther whose teachings were “heretical or scandalous, or false, or offensive to pious ears or dangerous to simple minds, or subversive to catholic faith” (§50).³

It is thanks to the force of the Holy Spirit that we have been able to enter into studying, searching and talking together to the effect that we have finally heard one another, in a mutual encountering which has led to important consensus statements on issues surrounding Church, ministry and eucharist. What has happened during these past 50

1 A Report from the Lutheran-Catholic Dialogue Commission for Finland, 2017.

2 Lutheran-Roman Catholic Commission on Unity, *From Conflict to Communion: Lutheran-Catholic Common Commemoration of the Reformation in 2017* (Leipzig/Paderborn: Evangelische Verlagsanstalt/Bonifatius, 2013). Hereafter citing paragraph numbers from this edition.

3 Leo X, *Exsurge Domine*, June 15, 1520 in H. DENZINGER, *Compendium of Creeds, Definitions, and Declarations on Matters of Faith and Morals*, 43rd edition, revised, enlarged, and, in collaboration with Helmut Hoping, edited by Peter Hünermann for the original bilingual edition; and edited by Robert Fastiggi and Anne Englung Nash for the English edition (San Francisco: Ignatius Press, 2012) 367.

years is a purification of memories, slowly but surely. The philosopher Paul Ricœur has offered some very intriguing ideas on the relationship of the healing of memories to reconciliation in an essay prepared for the European parliament in the whole process of seeking the unity of Europe.⁴ What is needed is the writing of new “narrative identities” of the events and of those involved.⁵

The *Joint Declaration of the Doctrine of Justification* may be seen as an important part of this process. Since this doctrine was at the heart of the dispute at the time of the Reformation, the churches have confronted themselves in looking at this issue with fresh eyes, new relationships, and open minds. We might say that this important document represents a new stage in the writing of a new narrative. What is new about the consideration of this issue is that from both sides is the rediscovery of a Trinitarian framework. For the Catholic side, Vatican II represents the balancing of its theology with the development of a theology of the Holy Spirit. For the Lutherans the work in the recovery of the Patristic sources of theological reflection helped balance an overly Christological hermeneutic and discover the relations of Father, Son, Spirit not only within the Trinity (*ad intra*) but in its activity in time (*ad extra*). This is an important perspective since it allows one not to separate the work of the Spirit from that of the Father and the Son. Hence Christ remains central in the process of justification but not separated from the work of sanctification by the Spirit who transforms and renews the person justified. This translates into the fact that both Lutherans and Catholics converge, although from different perspectives, on the central reality of salvation by acknowledging the work of Christ who fulfills the mission of the Father whose end goal is the sanctification (in oriental theological language the *theosis* of the individual) operated through the activity of the Spirit. This point is well illustrated by David Yeago in his commentary of the Justification document when he notes that the remission of sins can be distinguished from sanctification and the regeneration of the person as the inseparable work of the Father and the Spirit located in a fully Christocentric faith.⁶

4 P. RICŒUR, “Quel éthos nouveau pour l’Europe?”, in: P. KOSŁOWSKI (ed.), *Imaginer l’Europe. Le marché intérieur européen tâche culturelle et économique* (Paris: Cerf, 1992) 107-116.

5 See my commentary “From Conflict to Communion: ‘Luther’s intentions were not mistaken’”, *Worship* 91, 2017, 492-499, where I explain how this works according to Ricœur.

6 See D. YEAGO, “Lutheran-Roman Catholic Consensus on Justification: The Theological Achievement of the Joint Declaration,” *Pro Ecclesia* 7 (1998) 456f.

This leads us to the present document prepared by Lutherans and Catholics in Finland. As a process, not only of reception of the Joint Declaration (JD), but also of appropriating its differentiated consensus into the life of the local church in Finland, *Communion in Growth* is a fine example of how the writing of a “new narrative identity” can lead to extraordinary results. Its stated aim is to make a contribution to the consensus “on the Church’s concrete sacramental structures, especially concerning the Eucharist and ministry within the Church’s sacramental framework”.⁷ This was done by articulating the **common understanding** on these matters and by elaborating the **remaining differences** to discern if they remain church-dividing. After discerning these matters, the document identifies the themes that need further elaboration on the journey to full communion. The method includes elaborating the fundamental truths with a common understanding but not by omitting confessional accents. Once these are agreed on the dialogue then looks at the doctrinal statements which, in the past, have been seen to be in conflict to establish if they still exclude each other or if they are simply different expressions of the same basic truths.

It will not be possible in this short presentation to single out all of the achievements of this dialogue journey. I wish to present some key points on the three themes and then consider what is the work left to be done together.

The Church

One of the pressing points that will impact other issues is the ecclesiological question. In short hand fashion we might say that herein lies the fundamental question of mutual recognition as church. From this flow other issues such as apostolicity, the existence of fruitful sacraments, governance and the role of church in deciding matters of faith and morals, to name a few (§12).

A starting principle was articulated from the beginning which was based in the *Confessio Augustana* in articles 7 and 8⁸ that confirms the relationship of the Scriptures and the administration of the sacraments that gathers the People of God in a place and is the one, holy, catholic and apostolic church which is founded on the

7 *Communion in Growth*, p. 9.

8 Article 7: Lutherans believe that there is one holy Christian church, and it is found wherever the gospel is preached in its truth and purity and the sacraments are administered according to the gospel; article 8: Despite what hypocrisy may exist in the church (and among men), the Word and the Sacraments are always valid because they are instituted by Christ, no matter what the sins may be of the one who administers them.

Apostles and in continuity with their teaching.⁹

From this starting point, Lutherans and Catholics then proceeded to affirm the Trinitarian grounding of the Church's divine and human elements. This passage is important since all of the further work concerning the structure and inner reality of the Church will be based on its rootedness in the Triune God and the *koinonia* as mode of being in the life of the Trinity and the mode of being in the life and mission of earthly church. This understanding which has been expressed in the 1993 consensus statement *Church and Justification* locates the Church's inception in the activity of God who calls into being the Church and enables the Church to share in the life of the Triune God.¹⁰

As the Second Vatican Council in its decree on the Church uses the Biblical images of the pilgrim People of God, the Body of Christ and the temple of the Holy Spirit so too does the international dialogue.¹¹

Because the Church shares in the Trinitarian life, she is therefore a communion (*koinonia*) on earth sharing in God's gifts offered by Christ. Because of the recovery of the biblical notion of *koinonia* all churches and ecclesial communities have been able to recognize more fully the role of the church on earth. This fact has been amply illustrated in the US Lutheran/Catholic dialogue statement *The Church as Koinonia of Salvation: Its Structures and Ministries*¹². An important realization is the recognition that the Church is not only a spiritual reality but a visible one as well which means that the Church can be seen where an assembly has the visible marks of word, confession and sacraments¹³. I believe that in this we see a profound continuity with our Jewish brothers



► Bishop Brian Farrell, Secretary of the Pontifical Council for Promoting Christian Unity

and sisters where salvation involves being a part of the praying, believing community, the *qahal*, and, at the same time realizing that because of sin, there is a distinction between the spiritual, transcendent reality of the Church and the visible social community.¹⁴

Additional affirmations that both Lutherans and Catholics can agree upon include the one foundation of the Church which is solely Jesus Christ,¹⁵ that the Church is a *creatura Evangelii*, namely it is born out of and gathered in by the preaching of the Gospel, a conviction made by *Lumen Gentium* which states: "the gospel...is for all time the source of life for the Church" and its preaching is "the chief means" of its foundation¹⁶. Related to the Church's foundation is the apostolic witness given which is considered as both "a normative origin and an abiding foundation"¹⁷ (§§38-41) which is to be found in every age and gives the attribute of apostolicity because of the continuity in apostolic faith, teaching and practices.¹⁸ The 2006 consensus statement *The Apostolicity of the Church* is an important step in the mutual recognition of

9 Confirmed in the 1980 consensus statement *All under one Christ* §16.

10 *Church and Justification* §49.

11 *Ibid.*, §§48-62.

12 (Washington, DC: United States Conference of Catholic Bishops, 2005) §§10-20. See also the Faith Order document, *The Church: Towards a Common Vision*, Faith and Order Paper, 214 (Geneva: World Council of Churches Publications, 2013) §23 and also *Church and Justification* §§63-73.

13 *Church and Justification* §69f.

14 *Ibid.*, §144 as well as LG 8 and UR 3.

15 *Church and Justification*, §§10-12 and 18-33.

16 LG 20; AG 6 and *Church and Justification* §§34-37 and 41-43.

17 *Apostolicity* §148.

18 *Ibid.*, §§94-95, 158. Vatican II treats the question by the use of apostolic patrimony which includes "doctrine, life and worship" that "comprises everything that serves to make the People of God live their lives in holiness and truth" DV 8.

the apostolicity of the Lutheran church starting from the Scriptures held, the purity of preaching, the elaboration of doctrine and its sacramental and pastoral practices. These elements are considered by Catholics to be “elements of sanctification and truth” that the “Spirit has used as means of salvation”.¹⁹

The Church’s role here on earth is also a point of convergence, namely that the Spirit preserves her in all aspects essential for salvation. Agreement between the *Confessio Augustana* VII and LG 20 confirms the continued role of Christ through the action of the Holy Spirit until the end of time in preserving the Church in truth. To this end both Catholics and Lutherans give great importance to the ministry of word and sacrament for the faithful transmission of the gospel and teaching of Christian doctrine (§§13-28). We will explore this later when looking at the question of ministry.

Lastly we can affirm agreement concerning the bond between the Church on earth and the community of saints. Let us listen to *Church and Justification* on this consensus:

“The *communio* with God which has already been given and realized on earth through Jesus Christ in the Holy Spirit is the foundation of Christian hope beyond death and of the *communio* between Christ’s saints on earth and Christ’s saints who have already died. ... We believe in the fundamental indestructibility of the life given us in Christ through the power of the Holy Spirit even through the judgment and beyond death” (§ 295).

This community of saints offers hope to those who are still on pilgrimage toward the heavenly realization of their life in God. In this the Church on earth is an anticipation of that eschatological completion of their pilgrimage.²⁰ The Spirit’s work of sanctification therefore is part of the mission of the Church on earth. This is carried out through evangelization, worship, service of humanity and care for God’s creation. In this the priority of the task of evangelization is at the heart of witness, worship and service to neighbor.²¹

Recognizing all of these points of convergence both in Lutherans and Catholics illustrates much of the substance for recognizing each other as church and agents of the faithful transmission of the Gospel in proclamation,

celebration and action. Because of this growth in understanding the Church as communion in the Triune God we discover an institutional or sacramental structure from which we may consider the Eucharistic Communion.

Eucharistic Communion (§§52-166)

Thanks to the renewed Biblical and liturgical studies that have been carried out since the end of the 19th and earlier part of the 20th centuries, our two traditions have continued to converge to the same fount from which flow the graces of salvation, communion in the body and blood of the risen Christ. In fact the whole section on the Eucharist is rooted in the understanding of Jesus Christ as the original sacrament. Due to the growth in understanding of communion ecclesiology (with its Trinitarian roots), the Church is conceived as a sacramental framework, namely from its institutional structure (§§52-71).

At the basis of this convergence is the shared belief that communion in the body and blood enables the believer to be in Christ and this “communion is rooted in eternity and reaches out again beyond time into eternity”.²² For this reason our document recognizes the Eucharist as the center of the Church’s life. It is around baptism and Eucharist that the church’s life is organized (§92).

Thanks to the recovery of the biblical notion of *anamnesis* or memorial as found in both the Hebrew scriptures and the New Testament, CG can affirm that the Eucharist as a sacrifice is grounded in the presence of the unique and sufficient sacrifice of Christ (§§101-111). This formulation enables Catholics and Lutherans to agree on the basic truths of the Eucharist as sacrifice, grounded in the statement of the living presence of the unique sacrifice of Christ in the Mass. “In the wider sense the Mass as a whole can be seen as a sacrifice, in which Christ first gives himself and his forgiveness to us and we respond by giving ourselves in thanksgiving to him” (§107).

Both Lutherans and Catholics understand the whole and entire presence of Jesus Christ in the Lord’s Supper “under the signs of bread and wine” (§112).²³

Like much of the theological work done in the Faith and Order document *Baptism Eucharist Ministry (BEM)*, the Lutheran and Catholic position on the Eucharist is possible because of the understanding of the Trinitarian structure of both of the Church and of the celebration of the Lord’s Supper. The 1978 publication of the agreed statement on *The Eucharist* points to the liturgical revision of Eucharistic

19 UR 3; See also *Apostolicity* §§433f.

20 *Church and Justification* §§72f.

21 *Ibid.* §§119, 248, 256, 277, 286, 289.

22 *The Eucharist* §19.

23 *From Conflict to Communion*, §154 and *The Eucharist* §16. It is noted that “wholly and entirely” implies that when we receive the body and blood of our Lord, it also includes his soul and divinity.

prayers (especially the rediscovered epiclesis) that had been going on in many of the Protestant churches.²⁴

One of the theological stereotypical positions made of the Lutheran position is that Jesus is not present in the Eucharist. Well that position is firmly denied even though admitting diversity in expressing the truth of the sacrament. We read in the statement *The Eucharist*,

feast to which we are invited by the Lord. As a fraternal meal, in which Christ frees and unites, it turns our gaze to the promised eternal kingdom of unlimited freedom and righteousness".²⁶

Finally, the Eucharist is a reflection of the church in unity as it builds that same unity. "In a special way the Eucharistic celebration is the *koinonia* of believers with the crucified and risen Lord present in the Supper, and for that reason it also created and strengthens the *koinonia* of the faithful among and with each other".²⁷

Communion and Sacramental Ministry (§§167-305)

A first observation is that we need to make a connection between the *Joint Declaration on the Doctrine of Justification* and the question of ministry according to the application of the method of differentiating consensus and recognizing the intrinsic relationship between the doctrine of justification and ministry. By an extended historical presentation from the Biblical data through the Second Vatican Council (§§167-193) the document sets out the concepts that need to be considered to establish a common

understanding of the ministry and the fundamental truths to be acknowledge.

What then are some of those elements of ministry that both Lutherans and Catholics are in agreement? Without going into great detail here because of time, it will be sufficient to list some of the aspects of common agreement. First, "ministry in the Church means the special ordained ministry in the service of the salvific ministry of Christ, and secondly, the actualisation of the salvific ministry of Christ on the basis of Baptism and confirmation that is the priesthood of all believers (1 Pet. 2:5,9; Rev. 1:6). The existence of a special ministry is constitutive of the Church" (§194). This means that ministry belongs to the essential elements that express the church's apostolic character and through the power of the Holy Spirit to the church's continuing apostolic faithfulness.²⁸ Ministry in the Church as a whole is subordinated to the one ministry of Jesus Christ. This common priesthood and the special,

26 *Ibid.* §44.

27 *Church and Justification* §69.

28 *Ibid.* §271.



▶ Some of the participants at the conference

"The Lutheran position affirms the Catholic tradition that the consecrated elements do not simply remain bread and wine, but rather, by the power of the creative word, are given as the body and blood of Christ. In this sense Lutherans also occasionally speak, as does the Greek tradition, of a 'change'." The concept of transubstantiation, for its part, is intended as a confession and preservation of the Mystery-character of the Eucharistic presence: it is not intended as an explanation of *how* this change occurs".²⁵

The results of communicating for both Lutherans and Catholics is the participation in union with the Triune God which is an anticipation of that divine *koinonia* with all the saints. "The Lord's Supper enables us to understand the future glory as the boundless and eternal wedding

24 J. PUGLISI, "Quelques exemples de convergence dans les prières eucharistiques", *La Maison Dieu* 139 (1979) pp. 101-124.

25 *The Eucharist* §51. See also *Communion in Growth*, §§142f.

ordained ministry enhance each other. For both Catholics and Lutherans there can be no competition between these two dimensions of the church's life.²⁹

Given this reality as well as the diversities of ministry, the originality of the ordained ministry is affirmed by the recognition of its divine origins and its necessity for the life of the church. Hence ordained ministry is not a simple delegation from the congregation but is instituted by Jesus Christ³⁰. Ministers are subordinated to Christ who acts through the Holy Spirit in the proclamation of the Gospel (foremost among the tasks of the ordained) and the administration of the sacraments and particularly in pastoral care of the faithful.³¹

Entrance into this special ministry is by ordination whereby the call by God is designated in and through the church (§§205-218, 222-230). "Christ himself acts in the human rite of ordination which is induction into the ministry of the whole church, even though present divisions of the churches prevent this from being fully realized through their call and commission".³² Both Lutherans and Catholics ordain by means of the imposition of hands and prayer invoking the Holy Spirit who equips the person for ministry.³³ This act is unrepeatable.

The originality of the ordained ministry is witnessed to in the specific function of presiding over the building up of the Body of Christ by means of preaching, celebration of the sacraments and the diaconal life of the community.³⁴ The authority of the ministry is an ecclesial reality and not a personal one but must be "exercised personally, collegially, and communally" (§218). Therefore the exercise of the authority involves the participation of the whole community. True Christian freedom and fraternity as well as responsibility of the whole church is to be carried by the whole church and is expressed in a conciliar, collegial and synodical manner.³⁵ Since the minister is not a delegate of the community but in fact stands *vis à vis* the community but in the heart of the community both Lutherans and Catholics can affirm that

the ministerial office represents Christ, the Head, facing the church, his body.³⁶

Catholics and Lutherans hold that there is one ministerial office while articulating this in different ways. While the ministry is considered to be instituted by Christ, Catholics hold that its three-fold structure of this ministry evolved "*ab antiquo*" (LG 28) and is basic to the fulness of the nature of the church.³⁷ The fullness of the ministry resides in the bishop (LG 21) who exercises *episkope* at the regional level or diocese and the presbyter at the local level. On the Lutheran side the one ministerial order combines the features that Catholics divide between the episcopate and the presbyterate. It must be noted moreover that the *Confessio Augustana* 28 does not reject the possibility of the episcopal ordering of the church but great diversity exists in the Lutheran churches. Luther himself noted that what he was doing was in light of an "emergency" situation since he had hoped that there would have been some bishops adhering to his reform which did not happen. Most recently in the *Apostolicity* document we find the affirmation that "Catholics and Lutherans say together that the *episkope* of ministry must be exercised at two different levels, that is, both locally in the congregation and regionally".³⁸ Finally we can affirm that both churches agree that the episcopal ministry serves the Apostolic mission of the church as teachers, shepherds and priests (§245) in the communion of salvation as well as the unity of the whole church. For Catholics this is signified in the Petrine office, a fact that Lutherans can appreciate "insofar as [it] is subordinated to the primacy of the gospel by theological reinterpretation and practical restructuring".³⁹ The JD notes there is no substantial obstacle to understanding the Petrine Ministry as a pastoral ministry willed by God (§262). *Communion in Growth* furthermore states that "the Churches of the Lutheran Reformation have recognized the need for a 'ministry of leadership and of pastoral supervision'⁴⁰. The possibility of an office to serve Christian unity at the level of the universal Church was never excluded as a matter of principle by the Reformation" (§267).

29 *Apostolicity* §275.

30 *The Ministry in the Church* §20.

31 *Ministry* §21 and *Apostolicity* §274.

32 *Apostolicity* §277.

33 *Ministry* §32.

34 *Ministry* §31 also *BEM*, *Ministry* §13.

35 *Ministry* §23.

36 *Malta Report* §50 and *Ministry* §22.

37 *Apostolicity* §281.

38 *Apostolicity* §280.

39 *Ministry* §73; see also J. PUGLISI (ed.), *How Can the Petrine Ministry Be a Service to the Unity of the Universal Church?* (Grand Rapids/Cambridge: William B. Eerdmans, 2010).

40 *Ministry* §42.

There are many more aspects of the complicated matter of the ministry that we could illustrate such as the episcopal ministry of the Bishop of Rome and all that is attributed to this office in terms of jurisdiction, protection of the fundamental truths of the Christian faith, teaching authority and Scriptures and so forth but unfortunately time does not allow. However in the light of this we can add one note where further study and reflection are required, namely in the relationship between the universal and local Church as well as that of Scripture and tradition as it relates to authoritative teaching in the Church (§§294-302).

The section on ministry concludes with this affirmation in light of the differentiated consensus attained: **“It is ... plausible to suggest that the Catholic Church might eventually re-evaluate her understanding of the Lutheran ministry in the light of the results of this dialogue”** (§305).

Conclusion

It is my hope that some of the key points of this important document presented here will encourage you and others to take up this document and study it, to verify the basic truths affirmed and articulated on the Church, the Eucharist and the Ministry. This verification needs to be not only in theory (theology) but in the praxis of the ecclesial life of our two Churches. In light of this challenge the concluding remarks (§§356-369) of *Communion in Growth* could serve as a helpful summary not only of this dialogue process seeking to take further the differentiated consensus reached in the *Joint Declaration on the Doctrine of Justification* and extending its implication to the ecclesiological and sacramental consequences of the relationship of our two Churches on the way to full communion. In a similar way the United States Lutheran-Catholic Communion has produced a consensus document *Declaration on the Way* (2015) which has inspired the institution of a seminar of the North American Academy of Liturgists to reflect on the same three subjects of Church, Ministry and Eucharist from the perspective of liturgical and sacramental theology (the very verification from the liturgy as *locus theologicus*).

What I have tried to do here, in a very schematic and brief way, is to outline elements that have come from 50 years of dialogue and enable us to write a new



► HE Kurt Cardinal Koch talks to some participants at the Conference

narrative of the relationship between Lutherans and Catholics. This narrative emphasizes what we can affirm in common or basic truths about Church, ministry and Eucharist as building blocks for recognizing each other as bearers of the teaching of the Apostles through the ages albeit expressed and lived in different ways. It has taken these 500 years and especially these last 50 years to come to the realization that the Spirit has been fruitfully active in each of our communities in moving us from conflict to communion as we are more fully converted to Christ.

Let me conclude by reading the last paragraph of the joint statement signed by Pope Francis and Rev. Martin Junge, General Secretary of the Lutheran World Federation, at Lund last year:

“We call upon all Lutheran and Catholic parishes and communities to be bold and creative, joyful and hopeful in their commitment to continue the great journey ahead of us. Rather than conflicts of the past, God’s gift of unity among us shall guide cooperation and deepen our solidarity. By drawing close in faith to Christ, by praying together, by listening to one another, by living Christ’s love in our relationships, we, Catholics and Lutherans, open ourselves to the power of the Triune God. Rooted in Christ and witnessing to him, we renew our determination to be faithful heralds of God’s boundless love for all humanity.”

THANKSGIVING FOR THE DIALOGUE

Kurt Cardinal Koch
President, Pontifical Council for Promoting Christian Unity

(Conference given at the Centro Pro Unione, Tuesday, 23 January 2018)



Dear Bishops Tapio Luoma, Simo Peura and Teemu Sippo,

Dear Director Professor James Puglisi,

Dear members of the Lutheran-Catholic Dialogue Commission for Finland,

Dear members of the ecumenical delegation to Rome on the occasion of the feast day of St. Henrik, Patron of Finland,

Dear professors and students from the Ecumenical Institute of the World Council of Churches in Bossey,

Dear ladies and gentlemen,

It gives me great pleasure to welcome you all today on the occasion of the presentation of the new dialogue report between Lutheran and Catholic Christians in Finland entitled: *Communion in Growth. Declaration on the Church, Eucharist and Ministry*. I am pleased to congratulate you on the recent publication of this new important document of ecumenical consensus. I would like to extend a special word of thanks to the Evangelical-Lutheran Church of Finland and to the Catholic Diocese of Helsinki, namely the two Co-Presidents of the Commission, Bishop Simo Peura and Bishop Teemu Sippo, together with the secretary of the Commission, Rev. Dr Tomi Karttunen and General vicar Mons. Raimo Goyarrola, without whose special commitment the drafting of this consensus document would not have been possible.

Our own Pontifical Council for Promoting Christian Unity has also enjoyed a long and fruitful collaboration with the Finnish Evangelical Lutheran Church. Already



▶ Kurt Cardinal Koch during the lecture

some years ago, a Lutheran-Catholic Dialogue Commission of Finland and Sweden presented to Pope Benedict XVI its final report which builds upon the substantial accomplishment of the *Joint Declaration on the Doctrine of Justification*. In the specific context of the Nordic countries, the Commission studied the possibilities of reception of the achievements and implications of the *Joint Declaration*. Under the theme *Justification in the Life of the Church*, the dialogue reflected on important questions, such as our understanding that the Church is not just a congregation of believers or an institution with different functions, but the sign and instrument of the salvation brought about in Jesus Christ. The Church is the Body of Christ in many parts, being continuously guided by the Holy Spirit who proceeds from the Father and the Son. Saint Paul reminds us of the marvellous grace we have received in becoming members of Christ's body through baptism (cf. 1 Cor 12:12-31). It is only

based on this reality of incarnation within its Trinitarian framework that the sacramental character of the Church as communion in Christ can be understood. Having been able to formulate such an ecclesiological consensus was an important step on the way towards full, visible unity between Catholics and Lutherans.

During the past year, Lutherans and Catholics have been able to commemorate together with their ecumenical partners on a worldwide level the Reformation inaugurated by Martin Luther in Germany 500 years ago. The commemoration year 2017 recalled the time when it had not yet come to a breach between the Catholic Church and the Reformer, the unity of the Church had not yet been broken and Martin Luther was still living within the communion of the Catholic Church. This also meant that the begin of the Reformation in the year 1517 could not have been commemorated other than in ecumenical fellowship.

In looking back historically not only to the 500 years since the beginning of the Reformation, but also to the past 50 years of ecumenical dialogue between Catholics and Lutherans, it also has become obvious that the Reformation commemoration today could also no longer be celebrated in the way that it had been in previous Reformation anniversaries. The Catholic Church has been grateful for this ecumenical sensitivity and was pleased to accept the invitation to a common Reformation commemoration. Pope Francis stressed that Lutherans and Catholics had for the first time the possibility to share one ecumenical commemoration throughout the world, at the heart of which is common prayer and the intimate request for forgiveness of mutual faults addressed to the Lord Jesus Christ, together with the joy of undertaking a shared ecumenical journey. In Lund, the place of foundation of the Lutheran World Federation, Pope Francis together with the President of the Lutheran World Federation, Bishop Munib Younan, General Secretary Martin Junge, and all of their ecumenical partners shared at the threshold of the joint commemoration year on the 31st October 2016 a great moment of joint worship and witness of faith to today's world. During the ecumenical liturgy at Lund Cathedral, repentance in view of the historical suffering, and joy over what has been achieved so far towards ecumenical communion between Lutherans and Catholics, were followed by the hope that a common Reformation commemoration will grant us the possibility to take further steps towards the unity we hope and long for, and not let us rest content with what has been achieved so far.

Forming the theological background of the Lund commemoration, the ecumenical document *From Conflict to Communion* had already made an important contribution because it makes statements in ecumenical collaboration on central aspects of Martin Luther's theology, principally on the disputed controversial theological issues of the doctrine of justification, the relationship between Scripture and tradition, the Eucharist, and ecclesial ministry. The particular value of this document consists in the fact that it collects and gathers what past ecumenical dialogues have demonstrated to be commonalities in our understanding of the faith.

A first decisive step has been the particular significance of the *Joint Declaration on the Doctrine of Justification*, which was agreed between the Lutheran World Federation and the Pontifical Council for Promoting Christian Unity on 31 October 1999 in Augsburg, and which Saint Pope John Paul II acclaimed as representing a milestone in the ecumenical encounter between Lutheranism and the Catholic Church. With that declaration a wide-ranging consensus was reached on a central question which had in the 16th century led to the Reformation: nevertheless, unity was not achieved thereby. As the formula "consensus in fundamental truths of the doctrine of justification" used in the *Joint Declaration* expresses, no full consensus has yet been reached on the doctrine of justification itself, much less on

the consequences of this doctrine for the understanding of the Church and the question of ministry above all. Here the starting point from which ecumenical dialogue can and must proceed becomes evident. Following the accord which has become possible between Lutherans and Catholics on fundamental issues of the doctrine of justification, the ecclesiological implications of this consensus must be placed on the agenda of ecumenical conversations. They will form a further important step on the path towards ecumenical agreement between Lutherans and Catholics, which could ultimately issue in the drafting of a future *Joint Declaration*, analogous to the *Joint Declaration on the Doctrine of Justification*, on Church, Eucharist and Ministry. With such a declaration there is no doubt that a decisive step would be taken towards visible church communion, which is the goal of our ecumenical efforts. To raise awareness of this goal anew must be an essential task of the follow-up process after the Reformation commemoration.

We need to orientate ourselves anew on the foundational ecclesiological structure that developed from the second century onwards and that the Catholic Church shares with all Orthodox and Oriental Orthodox churches, namely the sacramental-Eucharistic and episcopal basic structure of the Church.¹ According to this Early Church understanding the Church exists there where the episcopal ministry in the sacramental succession of the Apostles and the Eucharist as a sacrament presided over by the bishop and the priest are found. From the orientation to this foundation of ecclesial life depends how the ecumenical dialogue of the Catholic Church with the ecclesial communities deriving from the Reformation is to continue. That leads in turn to the even more fundamental ecumenical question of the relationship between Reformation and tradition, or more precisely, the question of how the Reformation relates to the entire tradition of the Church, of which 1500 years are shared by Catholics and Lutherans alike.

In this sense, I am again very grateful, especially in the name of the Pontifical Council for Promoting Christian Unity, for the precious work that has been undertaken by the Lutheran-Catholic Dialogue Commission for Finland and that has been presented to us today. It may be a fruitful further step towards our common aim of full, visible unity in our Lord Jesus Christ.

We should always intensify our efforts to understand more deeply what we have in common and what divides us, as well as the gifts we have to offer each other. It is my hope and prayer that our journey together in the work for Christian unity in Finland and on the worldwide level will continue. May God bless you in all your ecumenical commitment.

1 See, K. KOCH, "Die apostolische Dimension der Kirche im ökumenischen Gespräch," *Communio. Internationale katholische Zeitschrift* 40 (2011) 234-252.

IL DIALOGO COME LINFA VITALE DELL'ECUMENISMO

Kurt Cardinale Koch
Presidente, Pontificio Consiglio per la Promozione dell'Unità Cristiana

(Discorso pronunciato al Centro Pro Unione, Giovedì, 17 Maggio 2018)



(Discorso durante il "Tè ecumenico" in occasione della celebrazione del 50° anniversario della Fondazione del Centro Pro Unione a Roma, il 17 maggio 2018)

Oggi che siamo riuniti per questo "Tè ecumenico" organizzato dal Centro Pro Unione in occasione del 50° anniversario della sua fondazione, sono lieto di rivolgermi il mio cordiale saluto e approfittare della circostanza per ringraziare coloro che hanno contribuito alla sua nascita e che tuttora sono responsabili del Centro, lo sostengono e lo animano. Una parola di gratitudine va in particolare ai Frati Francescani dell'Atonement e soprattutto al direttore del Centro Pro Unione, Padre James F. Puglisi. Nel periodo immediatamente successivo al Concilio Vaticano Secondo, i fondatori del Centro hanno compreso che il dialogo ecumenico aveva bisogno non solo di intensi sforzi teologici e di contatti ufficiali tra i capi di Chiesa. L'ecumenismo dipende in maniera decisiva anche dai colloqui e dagli incontri più o meno informali tra i cristiani che vivono in Chiese e Comunità ecclesiali tra loro separate e che desiderano conoscersi meglio ed arricchirsi vicendevolmente. L'incontro diretto tra persone è sempre un dono di mutuo arricchimento, anche secondo un detto tratto dalla saggezza popolare, che, in tedesco, dice: "Chi conosce solo l'Inghilterra, non conosce ancora l'Inghilterra". Di fatti, si impara a conoscere l'Inghilterra soltanto se si conoscono anche altri paesi. Lo stesso vale per gli incontri ecumenici. Fino a che si conosce solo la propria Comunità ecclesiale, non la si conosce davvero, completamente. La si impara a conoscere meglio soltanto quando la si inizia a guardare anche con gli occhi di altre tradizioni cristiane e

vi si scopre qualcosa di nuovo. Per il dialogo ecumenico è vero ciò che è vero per ogni dialogo autentico. Come sottolinea giustamente il filosofo Otto F. Bollnow, esso può riuscire soltanto "se ci si aspetta che i due partner saranno disposti a parlare l'uno con l'altro in totale franchezza sul piano di un'essenziale parità e libertà". Pertanto, ogni vero dialogo è sempre "un azzardo e richiede ai partecipanti coraggio e

teologiche, ma anche forme e sviluppi culturali differenti. Questo risulta particolarmente evidente nel caso della divisione nella Chiesa tra Oriente ed Occidente. Di fatti, nel mondo cristiano occidentale e orientale, il Vangelo venne recepito sin dall'inizio in modo diverso e fu vissuto e ritrasceso in diverse tradizioni e forme culturali. Le comunità cristiane orientali ed occidentali convissero con queste differenze all'interno della



▶ Kurt Cardinale Koch

capacità di superare la loro naturale auto-referenzialità".¹

Nel movimento ecumenico, tali incontri sono salutari, direi necessari, anche perché, all'origine delle dolorose divisioni nella Chiesa non ci sono state solo divergenze

¹ O. F. BOLLNOW, *Das Doppelgesicht der Wahrheit* (Stuttgart: Kohlhammer, 1975) 66.

Chiesa indivisa, ma si allontanarono progressivamente le une dalle altre e finirono col comprendersi sempre più difficilmente. Sono stati soprattutto questi diversi approcci interpretativi e queste diverse forme di spiritualità a causare in gran parte la divisione nella Chiesa tra Oriente ed Occidente, come ha giustamente osservato il Cardinale Walter Kasper: "I cristiani non si sono allontanati principalmente a causa delle loro discussioni e non si

sono divisi intorno a formulazioni dottrinali, ma si sono estraniati gli uni dagli altri a causa del loro diverso modo di vivere”.²

Se le divisioni all'interno della Chiesa sono dovute in gran parte al fatto che non era più possibile comprendersi gli uni gli altri, allora il superamento di tali divisioni potrà avvenire solo sul cammino inverso, ovvero attraverso l'incontro, lo scambio, il mutuo arricchimento. Ciò che vale per gli incontri informali, vale ancora di più per gli incontri ufficiali tra i rappresentanti delle varie Chiese, incontri il cui terreno è in gran parte preparato da quelli meno ufficiali. Per questo, tra i frutti più importanti del movimento ecumenico, il santo Papa Giovanni Paolo II ha annoverato soprattutto la “fraternità ritrovata”³ tra i cristiani e tra le Comunità ecclesiali cristiane. I numerosi incontri, lo scambio di visite e i vari colloqui hanno creato nel tempo una rete di relazioni amichevoli e fraterne, che costituiscono il solido fondamento dei dialoghi ecumenici. Nel frattempo, la Chiesa cattolica ha allacciato questi dialoghi con quasi tutte le Chiese e le Comunità ecclesiali e continua a portarle avanti: con la Chiesa assira dell'Oriente e le Chiese ortodosse orientali, quali ad esempio i copti, gli armeni e i siriani, con le Chiese ortodosse di tradizione bizantina e slava, con le Chiese e le Comunità ecclesiali nate dalla Riforma, come i luterani e i riformati, con la Comunione Anglicana mondiale, con i veterocattolici, con le varie Chiese libere e le comunità evangelicali e pentecostali, che hanno conosciuto una crescita straordinaria soprattutto nel XX secolo e all'inizio del XXI secolo.

Tali dialoghi hanno prodotto molti buoni frutti. Nonostante i risultati positivi conseguiti, non va però taciuto il fatto che non è stato ancora possibile raggiungere il vero e proprio obiettivo, ovvero il ripristino dell'unità della Chiesa, cioè la piena comunione ecclesiale, e che, a quanto pare, il cammino da compiere richiede più tempo e più pazienza di quanto immaginato agli albori del movimento ecumenico. Pertanto, nella situazione ecumenica contemporanea, si avverte spesso la necessità di ritornare agli inizi del movimento ecumenico. Il 50° anniversario della fondazione del Centro Pro Unione offre una buona occasione per farlo, per chiederci nuovamente da cosa il movimento ecumenico sia stato animato e quale sia il suo stato odierno. Una simile riflessione non deve essere una fuga nel passato. Come avviene alla guida di un'auto, quando solo se prima si guarda nello specchietto retrovisore si può effettuare un sorpasso con sicurezza, così nell'ecumenismo il ritorno agli inizi può aiutarci ad individuare il percorso futuro con rinnovato slancio.

2 W. KASPER, *Wege der Einheit. Perspektiven für die Ökumene* (Freiburg i. Br.: Herder, 2005) 208.

3 GIOVANNI PAOLO II, *Ut unum sint*, n. 41 e 42.

La lucentezza degli inizi dell'ecumenismo si fa decisamente più nitida se rivolgiamo lo sguardo al santo Papa Giovanni XXIII e alla visione del Concilio Vaticano Secondo che, non a caso, nacque in lui durante la Settimana di Preghiera per l'unità dei cristiani. Le due priorità che spinsero il Pontefice ad indire il Concilio sono strettamente legate: il rinnovamento della Chiesa cattolica e la ricomposizione dell'unità dei cristiani. Quanto stretto per Papa Giovanni XXIII fosse il legame tra i due intenti e quanto importante fosse per lui l'obiettivo ecumenico risulta evidente in modo particolare anche dalla decisione che egli prese durante la quarta congregazione generale del Concilio nell'ottobre 1962, quando pose sullo stesso livello delle altre dieci commissioni conciliari l'allora Segretariato per l'unità dei cristiani, fondato già nel 1960, con tutti i suoi membri e consultori, conferendogli così una posizione speciale.

Dello stretto legame tra il rinnovamento della Chiesa e la promozione dell'unità dei cristiani era convinto anche il grande papa conciliare, il beato Paolo VI. L'obiettivo ecumenico era per lui un importante leitmotiv anche e precisamente per il rinnovamento della Chiesa cattolica e della sua auto-comprensione, tanto che possiamo parlare di una vera e propria interrelazione tra apertura ecumenica della Chiesa cattolica e rinnovamento della sua ecclesiologia.⁴ In questo senso, Papa Paolo VI, già all'inizio della seconda sessione del Concilio, nel suo fondamentale discorso d'inaugurazione al quale l'allora consultore conciliare Joseph Ratzinger riconobbe un “vero carattere ecumenico”,⁵ sottolineò che l'avvicinamento tra i cristiani e le Chiese separate era uno degli intenti principali, ovvero il dramma spirituale, alla base della convocazione del Concilio.⁶ Lo stesso Pontefice, nel promulgare il Decreto sull'ecumenismo *Unitatis redintegratio*, affermò che esso spiegava e completava la Costituzione dogmatica sulla Chiesa: *ea doctrina explicationibus completa*.⁷ Questa espressione evidenzia in maniera inequivocabile che Paolo VI non attribuiva al Decreto sull'ecumenismo un valore teologico minore, ma che al contrario lo equiparava, nella

4 Cf. H. J. POTTMEYER, “Die Öffnung der römisch-katholischen Kirche und die ekklesiologische Reform des 2. Vatikanums. Ein wechselseitiger Einfluss”, in: *Paolo VI e l'Ecumenismo. Colloquio Internazionale di Studio Brescia 1998* (Brescia/Roma: Istituto Paolo VI, 2001) 98-117.

5 J. RATZINGER, *Das Konzil auf dem Weg. Rückblick auf die zweite Sitzungsperiode des Zweiten Vatikanischen Konzils* (Köln: Bachem, 1964) 21.

6 *Enchiridion Vaticanum: documenti. Il Concilio Vaticano II*, Vol. 1 (Bologna: Dehoniane, 1970) 104 f.

7 *Ibid.*



▶ S.E. Sig.ra Sally Axworthy, Ambasciatrice del Regno Unito presso la Santa Sede insieme ad altri ospiti della conferenza

sua importanza teologica, alla Costituzione dogmatica sulla Chiesa *Lumen gentium*. È necessario ricordare questa decisione davanti alle tendenze odierne di rimettere in discussione o quantomeno minimizzare il carattere dogmatico vincolante del Decreto sull'ecumenismo.

Anche i Pontefici che si sono susseguiti dopo il Concilio hanno continuato a promuovere la priorità ecumenica. Ciò vale in modo particolare per il santo Papa Giovanni Paolo II, il quale, nella sua enciclica sull'impegno ecumenico *Ut unum sint*, che fornirà importanti orientamenti per il futuro, ha confermato l'affermazione fondamentale secondo cui il Decreto sull'ecumenismo si ricollega prima di tutto "all'insegnamento sulla Chiesa della Costituzione *Lumen gentium*, nel suo capitolo che tratta del popolo di Dio".⁸ Papa Giovanni Paolo II ha sottolineato che il cammino ecumenico è il cammino della Chiesa ed "appartiene organicamente alla sua vita e alla sua azione".⁹ E davanti ai vari dubbi nutriti sia dai fautori che dai detrattori dell'ecumenismo, egli ha chiaramente ribadito che la decisione presa dalla Chiesa a favore dell'ecumenismo è irreversibile, perché la Chiesa cattolica, con il Concilio Vaticano Secondo, "si è impegnata in modo irreversibile a percorrere la via della ricerca ecumenica, ponendosi così all'ascolto dello Spirito del Signore, che insegna come leggere attentamente i 'segni dei tempi'".¹⁰

8 GIOVANNI PAOLO II, *Ut unum sint*, n. 8.

9 *Ibid.*, n. 20.

10 *Ibid.*, n. 3.

Anche Papa Benedetto XVI ha riservato all'obiettivo ecumenico un ruolo prioritario nel suo pontificato, come risulta evidente già nel primo messaggio pronunciato dopo la sua elezione al soglio pontificio, nel quale ha affermato che l'impegno primario del successore di Pietro è quello di "lavorare senza risparmio di energie alla ricostituzione della piena e visibile unità di tutti i seguaci di Cristo. Questa è la sua ambizione, questo il suo impellente dovere".¹¹ Papa Francesco, nello stile che gli è proprio, prosegue sulla via del dialogo ecumenico, ricordando ripetutamente che l'obiettivo degli sforzi ecumenici è il ripristino della piena comunione tra i cristiani, che deve condurre alla comunione eucaristica. Papa Francesco ha espresso più volte il suo rammarico ed il suo dolore circa il fatto che ancora non possiamo celebrare insieme l'Eucaristia; al contempo, egli non si stanca di incoraggiarci ad intraprendere nuovi passi coraggiosi: "Siamo consapevoli

che resta da percorrere ancora altra strada per raggiungere quella pienezza di comunione che possa esprimersi anche nella condivisione della stessa Mensa eucaristica, che ardentemente desideriamo; ma le divergenze non devono spaventarci e paralizzare il nostro cammino".¹²

Nel far fronte alle grandi sfide dell'attuale situazione ecumenica, dobbiamo richiamarci agli inizi del movimento ecumenico. L'odierno anniversario della fondazione del Centro Pro Unione ci invita a fare proprio questo, a considerare le origini del movimento ecumenico e a riattualizzare le tre dimensioni fondamentali nelle quali si è sviluppato e continua a crescere, per poter individuare quali passi compiere nel futuro. L'attuazione di queste tre dimensioni deve avvenire infatti nei dialoghi ufficiali come pure negli incontri più informali; contribuire affinché ciò accada è la responsabilità di tutti i battezzati.

Il movimento ecumenico è stato, in primo luogo, un movimento di preghiera. Questo suo tratto essenziale è stato evidenziato da Papa Benedetto XVI con un'immagine eloquente: "La barca dell'ecumenismo non sarebbe mai uscita dal porto se non fosse stata mossa da quest'ampia corrente di preghiera e spinta dal soffio dello Spirito

11 Primo messaggio di Sua Santità Benedetto XVI nella *Missa pro Ecclesia*, il 20 aprile 2005.

12 FRANCESCO, Discorso ai partecipanti alla celebrazione ecumenica in occasione del 50° anniversario dell'incontro a Gerusalemme tra Papa Paolo VI e il Patriarca Atenagora, nella Basilica del Santo Sepolcro a Gerusalemme, il 25 maggio 2014.

Santo".¹³ L'inizio del movimento ecumenico è stato infatti segnato dall'introduzione della Settimana di Preghiera per l'unità dei cristiani, che, nata come iniziativa ecumenica, fu ripresa da Papa Benedetto XV ed estesa a tutta la Chiesa cattolica. Il Concilio Vaticano Secondo è arrivato persino a ravvisare nell' "ecumenismo spirituale" il fulcro di tutti gli sforzi ecumenici e "l'anima di tutto il movimento ecumenico".¹⁴ Il Concilio ha espresso in tal modo l'idea che il lavoro ecumenico è essenzialmente un compito spirituale e che, dunque, senza preghiera non può esserci unità, come ripete sempre Papa Francesco: "L'impegno ecumenico risponde, in primo luogo, alla preghiera dello stesso Signore Gesù e si basa essenzialmente sulla preghiera".¹⁵

Con la preghiera per l'unità, noi cristiani esprimiamo la nostra convinzione di fede secondo cui l'unità non può essere realizzata soltanto sulla base dei nostri sforzi: noi non possiamo fare da soli l'unità, né possiamo determinarne la forma ed il tempo di realizzazione. Noi cristiani possiamo provocare divisioni, come dimostra sia la storia che il presente. Ma l'unità possiamo soltanto riceverla in dono. La preghiera per l'unità ci ricorda che dobbiamo fare spazio all'opera non manipolabile dello Spirito Santo e riporre in lui tanta fiducia almeno quanta ne riponiamo nei nostri stessi sforzi. Il modo migliore per prepararsi a ricevere l'unità come dono dello Spirito Santo è la Preghiera per l'unità. Il movimento di preghiera di oltre cento anni fa non è dunque un inizio che possiamo lasciarci alle spalle, ma un inizio che deve piuttosto camminare con noi ed accompagnare tutti i nostri sforzi ecumenici. Un ecumenismo credibile sta o cade con l'approfondimento della sua forza spirituale e con l'adesione da parte dei cristiani dalla preghiera sacerdotale di Gesù, "che tutti siano una sola cosa".

In secondo luogo, il

13 BENEDETTO XVI, Omelia durante la celebrazione dei Vespri a conclusione della Settimana di Preghiera per l'unità dei cristiani, il 25 gennaio 2008.

14 *Unitatis redintegratio*, n. 8. Cf. K. KOCH, "Rediscovering the Soul of the Whole Ecumenical Movement (UR 8). Necessity and Perspectives of an Ecumenical Spirituality, *Information Service* 115 (2004) 31-39.

15 FRANCESCO, Discorso ai partecipanti al colloquio ecumenico promosso dalla Congregazione per gli istituti di vita consacrata e le società di vita apostolica, il 24 gennaio 2015.

movimento ecumenico è stato un movimento di conversione,¹⁶ che è iniziato con la presa di coscienza del peccato delle divisioni nella Chiesa. Per rappresentare tale peccato, non c'è immagine più emblematica di quella del danno arrecato all'integrità della tunica inconsueta di Gesù, di cui la Bibbia ci dice espressamente che era cucita tutta d'un pezzo: "tessuta tutta d'un pezzo da cima a fondo" (Gv 19,23b). È significativo il fatto che, nel racconto della passione, neanche i soldati romani hanno osato strappare questo prezioso indumento del Gesù terreno: "Non stracciamola, ma tiriamo a sorte a chi tocca" (Gv 19, 24). Così, nella storia cristiana, la tunica di Gesù è potuta diventare il simbolo dell'unità della Chiesa come Corpo di Cristo. La deplorabile tragedia in questa storia è che i cristiani stessi hanno fatto ciò che i soldati romani non osarono fare. Ecco che, come ha osservato il Cardinale Edward Idris Cassidy, già Presidente del Pontificio Consiglio per la promozione dell'unità dei cristiani, la tunica di Gesù risulta essere oggi strappata "in pezzi e brandelli, in confessioni e denominazioni che spesso nella storia lottano l'una contro l'altra, invece di compiere il mandato affidatoci dal Signore, ovvero essere una cosa sola".¹⁷



► Mons. Juan Usma, legge il testo della conferenza del Cardinale Koch

16 Cf. K. KOCH, "Innere Reform und Umkehr als Voraussetzung für Ökumene", in: E. DIECKMANN – K. LEHMANN (edd.), *Blick zurück nach vorn. Das Zweite Vatikanum aus der Perspektive der multilateralen Ökumene* (Würzburg: Echter, 2016) 161-186.

17 E. I. CASSIDY, "Welche nächsten Schritte in der Ökumene sind überfällig, realisierbar und wünschenswert?" *Una Sancta* 51 (1996) 112.

Quest'immagine, che esprime la situazione profondamente anormale della cristianità, è la forma più eloquente di invito alla conversione ecumenica. Se gettiamo uno sguardo alla storia del movimento ecumenico, ci accorgiamo che l'ecumenismo ha ricevuto nuovi impulsi soltanto quando i cristiani di diverse Chiese hanno avuto il coraggio e l'umiltà di riconoscere insieme, apertamente, lo scandalo persistente di una cristianità divisa e si sono sentiti appellati alla conversione. L'unità, che ci è già stata donata in Cristo, potrà essere infatti ritrovata soltanto se noi cristiani ci convertiamo insieme a Gesù Cristo. La conversione è l'elisir di lunga vita di un vero ecumenismo, come ha affermato il Decreto sull'ecumenismo in maniera esplicita: "Non esiste un vero ecumenismo senza interiore conversione. Infatti il desiderio dell'unità nasce e matura dal rinnovamento dell'animo, dall'abnegazione di se stessi e dal pieno esercizio della carità".¹⁸ Nella sua Enciclica sull'impegno ecumenico, *Ut unum sint*, il santo Papa Giovanni Paolo II ha sottolineato con enfasi che l'intero Decreto sull'ecumenismo è "pervaso dallo spirito di conversione".¹⁹

Non si tratta tanto della conversione degli altri quanto della propria, che presuppone la disponibilità a riconoscere in maniera autocritica le proprie debolezze e le proprie mancanze, ad ammetterle con umiltà, a prendere come metro di misura il Vangelo di Gesù Cristo e a porsi al servizio del ripristino dell'unità. La conversione, dunque, deve essere innanzitutto una conversione alla ricerca appassionata dell'unità dei cristiani. Questo è il vero senso di *unitatis redintegratio*.

In terzo luogo, il movimento ecumenico è stato anche un movimento missionario.²⁰ Questa dimensione fu evidente sin dall'inizio, quando ebbe luogo in Scozia, ad Edimburgo, la prima Conferenza Mondiale sulla Missione nel 1910. Ai partecipanti era ben chiaro lo scandalo insito nel fatto che le varie Chiese e Comunità ecclesiali si facevano concorrenza nel lavoro missionario ed in tal modo minavano la credibilità dell'annuncio del Vangelo di Gesù Cristo soprattutto nei continenti più lontani, poiché

avevano portato in altre culture, insieme al Vangelo di Cristo, anche le divisioni nella Chiesa in Europa. Erano dunque tristemente consapevoli che la divisione tra i cristiani costituiva il maggiore ostacolo alla missione nel mondo. Nello stesso spirito, anche il Concilio Vaticano Secondo ha avuto il coraggio di denunciare la permanente divisione nella cristianità come uno scandalo che offriamo al mondo e che nuoce all'annuncio del messaggio cristiano, secondo quanto afferma già il primo articolo del Decreto sull'ecumenismo: "Tale divisione non solo si oppone apertamente alla volontà di Cristo, ma è anche di scandalo al mondo e danneggia la più santa delle cause: la predicazione del Vangelo ad ogni creatura".²¹

Se la divisione dei cristiani è la contro-testimonianza della predicazione del Vangelo, allora, in senso inverso, la riconciliazione ecumenica è il presupposto fondamentale per una credibile missione della Chiesa. Nel



► S.E. Sig.ra Tamara Grdzeldze, Ambasciatrice della Georgia presso la Santa Sede, S.E. Mons. Bernard Ntahoturi, Direttore del Centro Anglicano a Roma e Philippa Hitchen, giornalista e corrispondente

mondo di oggi, è possibile rendere una testimonianza comune di Gesù Cristo – sostenibile e dunque ecumenica – soltanto se le Chiese cristiane superano le loro divisioni e riescono a vivere l'unità in una diversità riconciliata. Ecumenismo e missione sono pertanto inscindibili; essi si esigono e si sostengono vicendevolmente. Una Chiesa missionaria è, per sua natura, una Chiesa ecumenica, ed una Chiesa impegnata ecumenicamente è il presupposto di una Chiesa missionaria. Ecco perché, secondo Papa Francesco, "l'impegno per un'unità che faciliti l'accoglienza di Gesù Cristo smette di essere mera diplomazia o

18 *Unitatis redintegratio*, n. 7.

19 *Ibid.*, n. 35.

20 Cf. K. KOCH, "Neuevangelisierung mit ökumenischem Notenschlüssel", in: Z. GLAESER (ed.), *Człowiek Dialogu = Opolska Biblioteka Teologiczna* 125 (Opole 2012) 291-310.

21 *Unitatis redintegratio*, n. 1.

un adempimento forzato, per trasformarsi in una via imprescindibile dell'evangelizzazione".²²

Sin dall'inizio, il movimento ecumenico è stato un movimento di preghiera, un movimento di conversione ed un movimento missionario. Questi tre movimenti hanno contribuito considerevolmente al progresso compiuto dal movimento ecumenico negli ultimi cinquant'anni, e dovranno mantenere la loro vitalità anche nel futuro, se il movimento ecumenico vuole essere all'altezza delle sfide che l'attendono. È chiaro, d'altronde, che non vi è alternativa all'ecumenismo. Esso è indispensabile per la credibilità della fede cristiana e della missione della Chiesa nel mondo odierno, corrisponde alla volontà del Signore ed è un frutto dello Spirito Santo, come ha sottolineato il Concilio Vaticano Secondo. Dimostreremmo dunque una

scarsa fede se non confidassimo nello Spirito, che porterà a compimento, nei modi e nei tempi in cui vorrà, ciò a cui ha dato avvio in maniera così promettente. Ascoltare lo Spirito è il compito ecumenico del momento.

E noi desideriamo ascoltare lo Spirito Santo mentre condividiamo le nostre esperienze, le nostre opinioni, le nostre speranze e mentre ci lasciamo guidare da un principio importante suggeritoci dal Decreto sull'ecumenismo del Concilio Vaticano Secondo, secondo il quale l'essenza del dialogo ecumenico non è un mero scambio di idee, di pensieri e di teorie, ma consiste in uno scambio arricchente di doni. Nessuna Chiesa è infatti tanto ricca da non aver bisogno di essere arricchita dalle altre. E nessuna Chiesa è tanto povera da non poter contribuire all'ampliamento dell'orizzonte della cristianità. È questo scambio personale di doni che desideriamo ora realizzare. Ed è proprio a questo che ci invita il nostro "Tè ecumenico".

22 FRANCESCO, *Evangelii gaudium*, n. 246.



► Un momento della cerimonia 'un tè ecumenico' avuto luogo per celebrare il 50° anniversario di fondazione del Centro Pro Unione, 1968-2018 "Come 50 anni fa"

50th Anniversary Greeting from

Jonathan Pogson Doria Pamphilj

(Speech given at the Centro Pro Unione, Thursday, 17 May 2018)*(Greeting given at the "Ecumenical Tea" on the occasion of the 50th anniversary of the Foundation of the Centro Pro Unione, Thursday, 17 May 2018)*

Each time I have to do anything even remotely near this neighbourhood, I walk through the Piazza Navona. Now I know in part I do so because it is an artistic treasure as well as an historically significant place in the life of both this city and my family, but I think the real reason goes beyond that: I love the Piazza because of the energy of the people one can find there day and night. From the wide-eyed tourists brandishing selfie sticks, to the café waiters serving cappuccinos without even the hint of an eye-roll; from the children sticking gelato-coated hands into the fountains' water; to the artists who position their works just so in the hopes of a sale, and to other less well-intentioned characters: the Piazza Navona is, as it has been for centuries, a microcosm of diversity and beauty, and I think it is difficult not to be inspired by that.

I know my parents were so inspired. As young adults thrown into the reality of the Second World War which saw diversity and colour and discourse and decency attacked, they felt a duty to do what they could to ensure that we learn from history in order not to repeat the same mistakes, and so to promote the understanding and learning which had so suffered during the dark years of Fascism.

My father was Anglican and converted to Roman Catholicism before he met my mother, and though they were both devout, and when necessary critical, Catholics (and I vividly remember a few incidents!) they never forgot the diversity he came from. In a time when the term wasn't even remotely fashionable and inspired by all the rapid changes that were taking place, they saw their opportunity to support diversity and dialogue during the exciting and heady days of the Second Vatican Council, in helping the order set up the Centro here in the Collegio Pamphilj. Rather like the United Nations created a place



▶ Don Jonathan Pogson Doria Pamphilj

where honest discussion and de-escalation can always take place, the Centro has become a shrine to spiritual diversity and discourse, a place where not only we learn about others but as a result more about ourselves as well, and where ultimately the differences we imagined to be almost insurmountable are, for the most part, today but just an insignificant detail we look back upon with affectionate humour.

Today society has moved along hugely in this respect, and I have no doubt that organisations which promote unity in diversity (such as the United Nations) have been instrumental in averting many potential wars. I see the Centro as our spiritual United Nations where no less an important job is being done.

It might perhaps to some be seen as a provocation (to me I see it as another challenge to be welcomed with serenity and dignity) if I mention that today is the International Day Against Homophobia and Transphobia, but again this, as with any other subjects more difficult to deal with, can only be overcome by an open and honest dialogue where the true hearth is revealed, rather than

finding the usual intransigent and belligerent ideologies being hurled about, making matters worse the result of which will certainly not promote any constructive solutions.

In my view where there is a will for dialogue it is our duty towards humanity and all the wonders it has to offer, to sustain, support and protect it.

It is no secret that my sister and I have had our differences in the past, but it should be of no surprise either

that Frank and Orietta, whom I'd like to honour today, transmitted the fundamental values of reconciliation and dialogue to us, which is why we are unanimous in our desire to continue to support the Centro and all its magnificent work.

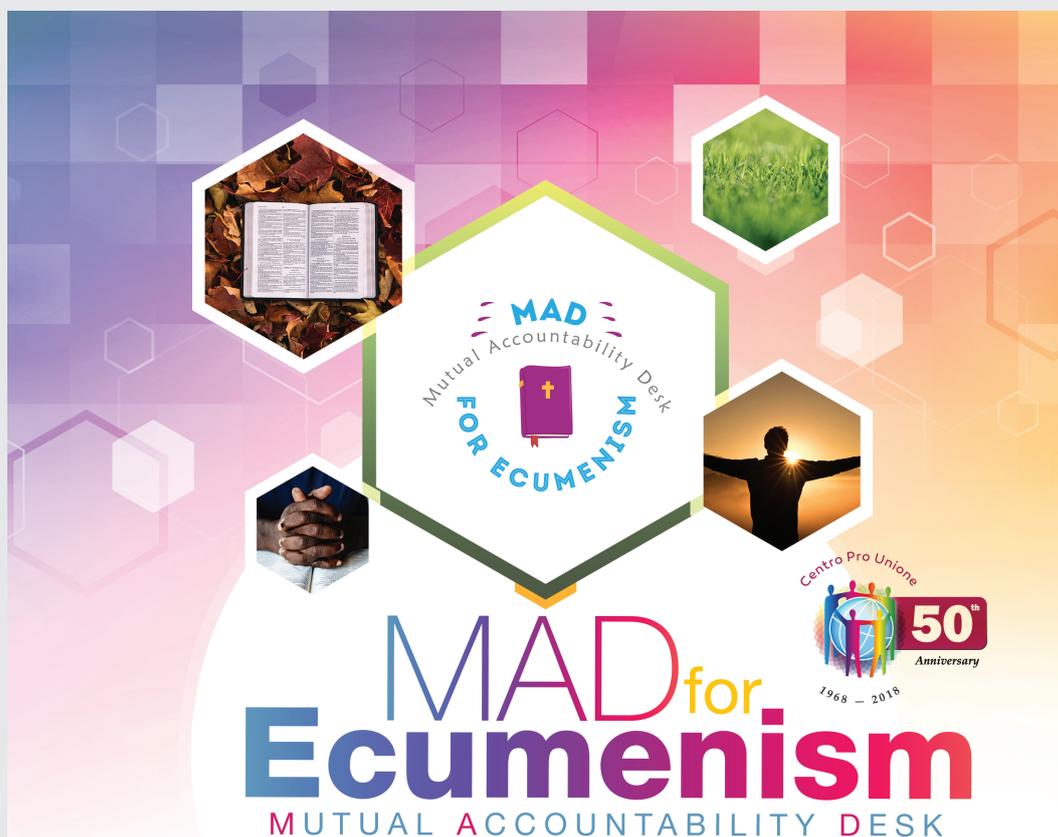
My prayer is that God, who in the Holy Trinity most fully illustrates diversity and beauty, will continue to bless your endeavours here, now and for ever more.



▶ From left to right: Teresa Francesca Rossi, HE Ambassador Tamara Grdzeldze, Jonathan Pogson Pamphilij and Fr. James F. Puglisi, SA, during the Ecumenical Tea for the 50th anniversary of foundation.

MAD for Ecumenism (Mutual Accountability Desk)

Directed to all Christian confessions willing to cooperate in such inter-denominational joint venture and formation initiative | Contact Info: teresafrancesca@prounione.it



The emerging Ecumenical category of Mutual Accountability – aiming at deepening the mutual knowledge and reliability between denominations – is the inspiration for a Centro Pro Unione formation project.
The project **MAD for Ecumenism** establishes a **Mutual Accountability Desk** and is directed to all Christian confessions willing to cooperate in such inter-denominational joint venture and formation initiative.

The project

sets **micro-goals** revolving around study, charity actions, worship, which are carried out in the format of modules. Each module develops according to **three modalities**: dislocation, sharing, spreading.

- ★ **Dislocation**: partners are free to work on the project by organizing their own timing, modalities and organizational details;
- ★ **Sharing**: at some stage there will be 2/3 plenary meetings where results, reflections and perspectives are put in common;
- ★ **Spreading**: means that at the end of the experience there will be an (official outcome) publication indicating the people involved in the group and the conclusions drawn, to constitute some growing archive.

The project is carried out both in Italian and English. The first module will be focused **on the theme of preaching** and it will last from November to February 2018-2019.



A plenary event

- open to the public - to present the initiative will be held at the **Centro Pro Unione on Thursday November 15th at 5.30pm**, with a lecture by **Rev. Dr. Olav Fykse Tveit, General Secretary of the World Council of Churches on the theme "What does it mean for Christians to be mutually accountable"**.
Place: Centro Pro Unione, via Santa Maria dell'Anima, 30 (1st floor).

Participants in the project

- in addition to the Centro Pro Unione who will coordinate the project (Prof. Teresa Francesca Rossi is responsible of the project, teresafrancesca@prounione.it)
- are Local Communities of various Christian traditions in Rome, Ecumenical Centres, Universities, Seminaries, Parishes as well as Public High schools in Rome.



MAD for Ecumenism (Mutual Accountability Desk)

Indirizzato a tutte le Confessioni cristiane che desiderino collaborare a questo progetto formativo-
Contatto per informazioni: teresafrancesca@prounione.it

Il recente concetto ecumenico di *Mutual Accountability* – traducibile come “reciproca affidabilità”, “reciproca responsabilità”, e mirante ad approfondire la mutua conoscenza e la fiducia tra le confessioni cristiane – è il principio ispiratore di un progetto formativo ideato per il Centro Pro Unione. Il progetto **MAD for Ecumenism** (Mutual Accountability Desk) stabilisce un “tavolo” di riflessione permanente sulla *Mutual Accountability* ed è indirizzato a tutte le Confessioni cristiane che desiderino collaborare a questo progetto formativo.

Il progetto

si sviluppa in **micro-obiettivi** che vertono sullo studio, sull'azione caritativa, sul culto, e che sono portati avanti come moduli indipendenti.

Ogni modulo si sviluppa secondo **tre modalità**: dislocazione, condivisione, diffusione.

- ★ **Dislocazione**: i partecipanti al progetto sono liberi di organizzare la tempistica, le modalità e i dettagli organizzativi secondo le loro esigenze specifiche;
- ★ **Condivisione**: sono previsti 2/3 incontri comuni in cui verranno condivisi i risultati del lavoro, le riflessioni e le prospettive emerse;
- ★ **Diffusione**: al termine del modulo viene pubblicato uno studio che contiene le conclusioni cui sono pervenuti i partecipanti, per costituire una piattaforma di dialogo.

Il progetto utilizza sia la lingua italiana che inglese.
Il primo modulo è centrato **sul tema della predicazione** e si svolge da Novembre 2018 a Marzo 2019.

Una sessione plenaria

di inaugurazione per presentare l'iniziativa, aperta a tutti, si tiene al **Centro Pro Unione, Giovedì 15 Novembre alle 17.30 con una conferenza del Rev. Dottor Olav Fykse Tveit, Segretario Generale del Consiglio Ecumenico delle Chiese, sul tema "What does it mean for Christians to be mutually accountable".**
Luogo: Centro Pro Unione, via Santa Maria dell'Anima, 30 (1° piano).

I partecipanti all'iniziativa

- oltre al Centro Pro Unione che ha il coordinamento (Prof.ssa Teresa Francesca Rossi, ideatrice e responsabile del progetto, è contattabile all'indirizzo: teresafrancesca@prounione.it) - sono le Comunità locali di varie Confessioni cristiane a Roma, Centri ecumenici, Università, Seminari, Parrocchie ed anche Scuole pubbliche.

School Application 2019

Please return this form with non-refundable tuition before **March 31st 2019** to: **CENTRO PRO UNIONE / Via S. Maria dell'Anima, 30 - 00186 Rome, Italy**

Application Form
Summer Course in Ecumenism

Centro Pro Unione
Ecumenical & Interreligious Movements from a Catholic Perspective

Last Name First Name

Nationality Religious Affiliation

Present Address

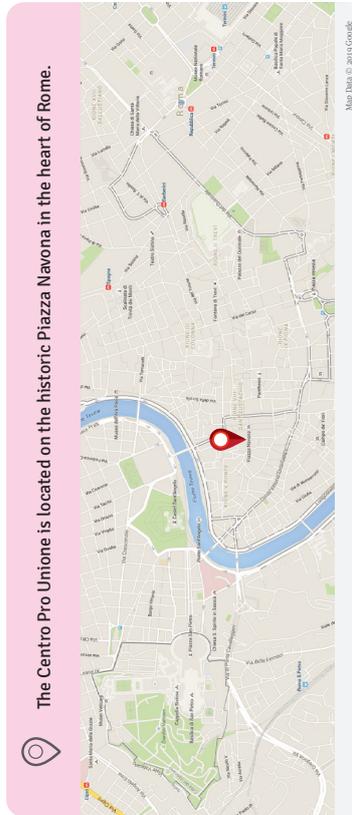
Tel. () Fax () E-mail

Profession, Occupation or Ministry

Highest Theological Degree

Date Signature

Summer Course 2019



Summer Course Rome 2019

Centro Pro Unione

ANNUAL SUMMER COURSE
Ecumenical & Interreligious Movements from a Catholic Perspective

24 June – 12 July

A Ministry of the Franciscan Friars of the Atonement

Via S. Maria dell'Anima, 30 Tel (+39) 06.687.9552
I-00186 Rome Fax (+39) 06.6813.3668
ITALY E-mail - pro@prounione.it

WEBSITE www.prounione.it
SOCIAL MEDIA @EcumenUnity
Twitter.com/EcumenUnity

Ecumenical & Interreligious Movements from a Catholic Perspective

24 June - 12 July 2019

Aim

This course is designed to introduce participants to the ecumenical and interreligious movements from a Catholic perspective. It will offer a historical and theological overview of the issues that divide Christians as well as the bonds that unite them. The program will explore relations with other religious traditions. The course, which is in English, is for men and women who are in preparation for ministry or religious life, who are in the mission field, who are ecumenical officers or members of ecumenical commissions, or who are looking for a sabbatical experience led by qualified professors and ecumenists.

Faculty

The faculty includes, but is not limited to, staff members of the Centro Pro Unione (Rome) and the Graymoor Ecumenical & Interreligious Institute (New York).

The Course is "Recognized and Endorsed" by the Graduate Theological Foundation (USA) which can grant up to 6 graduate credits for qualified graduate students.

Schedule

The schedule for the three weeks is the same Monday through Friday: morning prayer followed by three 60-minute lecture segments.

The afternoons are for on-site excursions and lectures (Roman catacombs, Basilica of St. Peter and excavations, St. Clement, "Roman ghetto," Synagogue and museum, Mosque and Islamic center, and others). Weekends are free.

Week I
Reformation, both Protestant & Catholic:
A Close Assessment of Their Reality

Biblical foundations; factions and divisions within the Church; an overview of the Reformation and Catholic Reform movements, the modern ecumenical movement; Vatican II and the Catholic principles of ecumenism; World Council of Churches; worldwide ecumenical and interreligious organizations; Eastern Christianity. On June 29, Feast of Sts. Peter and Paul, participation in the Papal Mass of the Pallium.

Week II
From Division to Dialogue

Exploration of the various dialogues which exist between the churches, their context and results; ecumenical documents; reading of ecumenical texts; concept of reception in the ecumenical movement; visit to the Pontifical Councils for Promoting Christian Unity and for Interreligious Dialogue.

Week III

Christians & World Faith Traditions

Jewish-Christian relations; Christian responses to people of other faiths; fundamentalism as a worldwide phenomenon; Catholicism and Islam in dialogue; new religious movements; grassroots ecumenism.

24' Documentary about the Summer School
Watch here
www.prounione.it/webtv/doc-ministryedu

Practical Information

The cost of the course is US\$300 (non-refundable) which is payable at the time of application.
Deadline for application is March 31st.

Upon acceptance of application, a list of possible lodgings in Rome will be mailed or faxed. Booking of lodgings is the responsibility of the applicant. Housing cannot be guaranteed after application deadline. Transportation (from North America), lodgings and meals will be approximately US\$3,500.

The Centro Pro Unione is located on the historic Piazza Navona in the heart of Rome.

Application can also be filled out on-line:
www.prounione.it

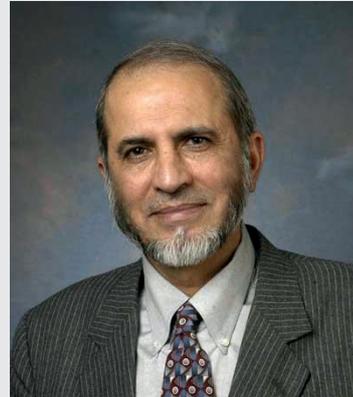
Speakers Dr. Michael CALABRIA, ofm and Dr. Muhammad SHAFIQ

In recent decades, members of different faith communities have found particular inspiration in the historical encounter between Francis of Assisi and the Sultan al-Malik al-Kamil in 1219.

The “success” of their encounter was due largely to the two individuals involved and their spiritualities.

This program begins with an exploration of that event, their encounter, how they transcended the prejudices of their day, and came to see the “other” as friend rather than foe.

We will then explore more recent initiatives in Catholic-Muslim dialogue worldwide, and conclude by reflecting on contemporary challenges to fruitful dialogue from Franciscan and Muslim perspectives.



Michael Calabria, ofm

Michael Calabria, OFM, PhD is a Franciscan friar and founding director of the Center for Arab and Islamic Studies at St. Bonaventure University in New York (www.sbu.edu/CAIS). He has a BA in Near Eastern Studies (Johns Hopkins), an MA in Egyptology (Brown University), an M.Div/MA in Theology (Washington Theological Union), and a PhD in Islamic Studies (University of Exeter, UK). He teaches courses on Islam, the Qur'an, Christian-Muslim Relations, Middle Eastern History, Islamic Art and Architecture, and Women in the Middle East. He served as a consultant for the 2017 film about St. Francis in Egypt titled: *The Sultan and the Saint*, and for the 2012 film: *In the Footprints of Francis and the Sultan: a Model for Peacemaking*. Among his most recent articles are: “The Unorthodox Orthodoxy of Shah Jahan: a Reassessment of His Religiosity” (2018) and “Shah Jahan and Taşawwūf” (2018), and is the author of a forthcoming book titled: *The Language of the Taj Mahal: Islam, Prayer and the Religion of Shah Jahan* (I.B. Tauris, 2020). Michael also serves as the Special Assistant for Dialogue with Islam for the Order of Friars Minor.

Muhammad Shafiq, Ph.D.

Muhammad Shafiq is Executive Director of the Hickey Center for Interfaith Studies and Dialogue and Professor at Nazareth College, USA. He holds a PhD from Temple University, USA, and an MA and BA from the University of Peshawar, Pakistan. He has written more than 45 articles and several books. He is the co-editor of *Sacred Texts and Human Contexts: A North American Response to A Common Word between Us and You* (2014), *Poverty and Wealth in Judaism, Christianity and Islam* (2017), and *Nature and the Environment in Contemporary Religious Contexts* (2017).

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Dr. Michael CALABRIA, ofm
and Dr. Muhammad SHAFIQ

on the theme
St. Francis and the Sultan - Foundations for Christian-Muslim Dialogue in the 21st Century



Thursday, 13 December 2018
6:00 pm



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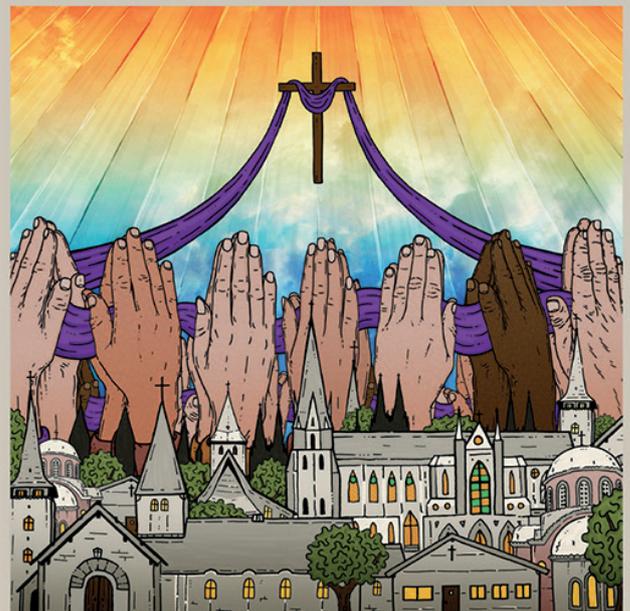
Poster

English Language

Spanish Language

Justice, Only Justice,
You Shall Pursue (DEUTERONOMY 16:20)

¡Justicia, Sólo Justicia
Perseguirás! (DEUTERONOMIO 16:20)



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