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on

Church and Church Communion

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1 Introduction

2 Ecclesiology as an ecumenical task

3 1. The ecumenical movement of the 20th century unleashed an incredible dynamic. Starting with
4 discussions in the Twenties, in which church representatives sought tentatively to break through
5 centuries of mutual silence, it proved possible soon after the Second World War to find and de-
6 velop forms of regular theological conversation. These led to systematic discussions with real
7 content, initially between Protestants; then, following the Second Vatican Council, also involving
8 the Catholic Church. Understanding was reached on many questions until then considered cont-
9 roversial. In 1999 a Common Declaration was signed between the Lutheran World Federation
10 and the Roman Catholic Church recognising fundamental consensus on questions of justificati-
11 on. The World Methodist Council concurred with this in 2006, as did the World Alliance of Re-
12 formed Churches and the Anglican Communion in 2017.

13 A question still left open concerns understandings of Church. Ecumenical discussion has been
14 content up to now to differentiate various types of church and to set out, on the basis of these,
15 various approaches to questions of union and communion. Up to now there has been no con-
16 sensus whether or how far such approaches are consistent with one another, nor on the related
17 ecclesiological questions.

18 The Leuenberg Agreement of 1973 and its ecumenical significance

19 2. For centuries no church communion existed between the churches of the Reformation on
20 account of their differences of confession. Protestant Christians of different confessions were
21 unable to share the sacrament of Holy Communion before the union movements of the 19th
22 century. After the Second World War, dialogue on declaring and realising church communion
23 took place for the first time, aimed at overcoming differences over christology, the Lord's Supper
24 and predestination. This was achieved in the Leuenberg Agreement, on the basis of which the
25 Lutheran, Reformed and United churches of Europe were able to declare church communion
26 and establish pulpit and table fellowship. The Leuenberg Agreement formed the basis for the
27 Leuenberg Church Fellowship, which has called itself the 'Community of Protestant Churches in
28 Europe' (CPCE) since 2003.¹

¹ Translator's note: The official German name „Gemeinschaft Evangelischer Kirchen in Europa“ was translated as Community of Protestant Churches in Europe” in 2003, although more recent discussions have led to the decision

1 Although differences dating from the Reformation era and dividing the churches on central
 2 points of the Reformation confessions were thus overcome, questions of 'being Church' were
 3 not at that stage addressed. That happened only in the study *The Church of Jesus Christ (CJC)*,
 4 adopted by the General Assembly of the Leuenberg Church Fellowship in 1994. In this, for the
 5 first time, the Reformation churches of Europe set out their common understanding of the
 6 Church and its task. This text drew out the ecclesiological implications of the Leuenberg Agree-
 7 ment and fulfilled a prerequisite for grasping the implication of the communion declared in the
 8 Agreement from an ecumenical perspective.

9 **Church communion as a shared challenge**

10 3. Up to now there have only been approaches to concepts of church communion common to
 11 protestant churches and the Roman Catholic Church.² A broad dialogue at that level regarding a
 12 common ecclesiological declaration has not so far taken place. Specific questions concerning
 13 justification, the sacraments and ministry have stood in the foreground. In such individual ques-
 14 tions of theological controversy it has often been possible to achieve notable convergence, fre-
 15 quently even consensus; but the question of the church remains open. On this the issue of
 16 communion between Protestant and Catholic depends. It is urgent to bring clarity to this questi-
 17 on, not least because of the fact that insufficiently theologically based practice has established
 18 itself in many places.

19 **The starting point of the present Report**

20 4. 'The importance of this study should be made clear by comparison with the texts of the Se-
 21 cond Vatican Council ... The theological significance of the Leuenberg church documents
 22 should be assessed by comparing them to Roman Catholic conciliar texts' Wilhelm Hüffmeier
 23 begins and ends with these remarks his introduction to the bilingual edition of the study *The*
 24 *Church of Jesus Christ*,³ for in this text 'the essence of the Church according to protestant un-
 25 derstanding, its task in today's world, its ecumenical outlook and the main principles of its relati-

that the term "(church) communion" (which is used in this document) better corresponds to the German term "(Kirchen)gemeinschaft" in this connection.

² Mention should be made here of the 1984 Lutheran-Catholic document *Facing Unity: Models, forms and phases of Catholic-Lutheran church fellowship* (GinA 2, 443-484).

³ CJC, p. 17. 20 (1st-3rd Ed., pp.9 *et seq*). He expressly names the Dogmatic Constitution on the Church *Lumen Gentium* (LG), the Decree on Ecumenism *Unitatis redintegratio* (UR), the Declaration on the Relationship of the Church to Non-Christian Religions *Nostra Aetate* (NA) and the Pastoral Constitution on the Church in Today's World *Gaudium et Spes* (GS). In this context mention should also be made of the Declaration on Religious Freedom *Dignitatis Humanae* (DH).

1 onship to Judaism and to non-Christian religions and world-views are set out' (*ibid.*). The thoug-
2 hts that follow adopt Hüffmeier's remarks. Their aim is to assess and measure in concrete terms
3 what convergence exists between the understanding of the Church in CJC and in the ecclesio-
4 logy of the Second Vatican Council. In particular the Constitution on the Church, *Lumen Genti-*
5 *um* (LG), is placed alongside CJC, giving rise to an extraordinary dialogue. The comparison
6 shows clearly that CJC makes implicit reference to LG; conversely, there were ideas from earlier
7 ecumenical dialogue integrated into LG, albeit without express reference to the connection. The
8 present Report aims to uncover these implicit references and to show that a further conversation
9 on ecclesiological questions would stand a good chance of bringing results.

10 **The structure of the present Report**

11 5. The Report is divided into four parts. In the first Chapter it considers the starting-point from
12 which each ecclesiological question is posed. Confessional ecclesiologies are admittedly foun-
13 ded on different basic concepts – the church as *creatura Verbi*, the church as sacrament of sal-
14 vation – but their relationship to each other is one of complementarity rather than of mutual
15 exclusion. This is emphasised in the second Chapter, which pursues the relationship between
16 justification and Church. If there is agreement on basic truths of the doctrine of justification, that
17 must show itself in ecclesiology; including in the issues around ministry, which will be pursued in
18 the third Chapter. If this, finally, points to a mutual understanding on fundamental ecclesiological
19 issues, it will raise the question why agreement on the question of church communion should
20 not also be possible. That will be addressed in the fourth Chapter.

21 **The methodology of the present Report**

22 6. In seeking mutual understanding on the question of the Church, this Report adopts a metho-
23 dology developed in earlier ecumenical debate. Such understanding was sought in reaching the
24 Leuenberg Agreement, by the following two stages: (1) A basic consensus was sought, which
25 seemed capable of sustaining the communion that was to be declared; (2) On certain contro-
26 versial questions relevant to the confessions concerned, the goal was not consensus, but rather
27 a mutual understanding whether condemnations formerly pronounced still applied to the
28 teaching of the partner church. If such mutual understanding could be achieved, no obstacle
29 was seen to further convergence. The Lutheran-Catholic dialogue followed a similar approach:
30 not working on the basis that consensus must be reached on every specific question, but rather
31 asking whether agreement on fundamentals was in a position to carry those differences still
32 existing. The present Report points to the possibility of mutual understanding in individual, still
33 controversial questions, whose detailed clarification appears vital to a consensus on basic ques-

1 tions of ecclesiology and likely to produce results. In the quest for such understanding the work-
2 ing group allowed itself to be led in part by the ‘receptive ecumenism’ method. This takes ac-
3 count of the fact that the churches engaged in dialogue are not static entities, but themselves
4 experience constant tensions, growth and upheaval. They are in the midst of learning processes
5 that are in part coloured by their ecumenical relationships, but which also themselves facilitate
6 and encourage such relationships. Dialogue partners contribute not only their strengths and
7 gifts, but also their open questions. Thus the confessional traditions contribute to enriching each
8 other and foster an ecumenism of gifts. In this way the ‘receptive ecumenism’ method has com-
9 plemented the ‘differentiating consensus’ method and decisively influenced the discussion. Thus
10 the road to full communion becomes a process of self-examination, repentance and mutual re-
11 ception.

12 **Purpose and goal of the present Report**

13 7. This Report asks after the likelihood of a dialogue over questions of Church and ecclesial
14 communion between the Roman Catholic Church and those Protestant churches in membership
15 of the Community of Protestant Churches in Europe (‘CPCE’) producing results. It indicates tho-
16 se points and arguments which militate in favour of a successful discussion. Thus it offers the
17 authorities and institutions competent to give such a commission a basis on which to decide.

18

1. Foundation, shape and mission of the Church

1.1 The ecclesiological significance of the distinction and connection between foundation, shape and mission

8. It is, in the first place, decisive for the Christian understanding of the Church that it has its foundation in God. The Church owes its being, nature and life to the action of the triune God, Creator, Redeemer and Sustainer. In his creative action God not only bestows upon his creatures an independent existence; he also sustains and guards them from day to day. He does this, in particular, by rescuing them from the alienation caused by sin and leading them, in the power of the Spirit, into new communion with himself and each other. In both *Lumen Gentium* and CJC the action of the triune God forms the starting-point for an understanding of the Church's life and shape. The mystery of the Church is revealed in its foundation by the triune God (LG 5; cf. CJC I, 1.1). Thus the Church, as the Communion of Saints, is on the one hand distinguished from God as its foundation; but, on the other hand, it is only the Church of God insofar as it corresponds in the reality of its life to God, its foundation and origin. How this can happen in a situation of societal secularisation and religious pluralism is a major theme of the Second Vatican Council texts and of the CPCE's study of the Church (CJC).

9. The Church's nature is expounded in the CPCE's ecclesiological study through its treatment of the Church's foundation, shape and mission. These three dimensions are fundamental. The Church has its origin and foundation in the action of the triune God, by which it lives. This origin and foundation determines *how* the Church lives (its shape) and *to what end* (its mission or purpose). The mission of the Church must be seen against the horizon of eschatological consummation. Thus the distinction between the Church's foundation, shape and mission is superimposed on those contrasts between true and false Church, invisible and visible Church, which were decisive for Reformation ecclesiology. Both Reformation contrasts had primarily a critical function. The distinction between true and false Church emphasises the need to ask repeatedly whether the Church is consistent with God's Word in its message and its way of life. The distinction between visible and invisible Church takes account of the fact that the Church, as visible worshipping community, is a *corpus permixtum* comprising both sinners and righteous, in contrast to the *communio sanctorum* which is, in the understanding of the Reformation, the communion of all those who, in the true faith, share in holy things.

In its concentration on the Church's foundation, shape and mission, the CPCE's study of the Church is concerned 'to explain what the church is, whereby it is recognized and what specific contribution to the life of society' can be expected from the churches in Europe (CJC, Introduc-

1 tion 1.1). This is a different perspective from that of the Reformation era. It results from the fact
2 that different ecclesiological questions are posed by modern conditions since, in the light of
3 secularisation and developing religious pluralism, it is no longer self-evident why there should be
4 something like Church at all. Accordingly it is no longer a primary concern of CJC to make the
5 distinction between the visible Church and the true, invisible *communio sanctorum* into a critical
6 touchstone for gauging the ecclesial validity of existing church structures. Its concern is rather to
7 make clear what Church is, and where and how it can be experienced. This change in ecclesio-
8 logical perspective can therefore be understood as an answer to the multiplicity of religious
9 forms, and the process of secularisation as the context in which the churches in Europe exist. At
10 the same time and combined with this, CJC pursues the ecumenical goal of progressing the
11 quest for unity in the face of the churches' divisions and dissociation. It thus falls into line with
12 the ecumenical movement and sees itself explicitly as a Reformation contribution to church uni-
13 ty.

14 10. On the horizon of the Second Vatican Council a shift in ecclesiological thinking can also be
15 made out. From the time of the Reformation, the attention of Catholic theology, and above all of
16 the teaching magisterium, had long focussed on a contentious theological safeguarding of the
17 concept of Church. Admittedly the Council of Trent did not produce an officially formulated
18 ecclesiology; but the direction was clear: nobody could be saved outside the true Catholic faith.⁴
19 Though medieval scholastic theology had offered another terminology of Church, the ecclesial
20 concept of the Italian contentious theologian Robert Bellarmin S.J. encouraged a one-
21 dimensional perspective. He defined the Church as the community of men and women bound
22 together by confessing the same Christian faith and sharing in the same sacraments, under the
23 oversight of legitimate pastors and principally of Christ's one representative on earth, the Roman
24 Pontiff.⁵ This concept of Church was totally driven by the perspective of the Church's organised
25 juridical form with the associated aspect of visibility. The *congregatio sanctorum* was interpreted
26 as *societas perfecta*. It was clearly recognisable from outside: its members were those who had
27 received baptism, adhered firmly to the Creed, and made obedient submission to the Church's
28 leadership. Anybody excluded from the Church on account of grave fault was unable to share in
29 the sacraments, was straying from the Church's way and headed towards perdition. Those who
30 dissociated themselves from the Church were therefore also incapable of salvation. The Ca-

⁴ Cf. Heinrich Denzinger: *Kompendium der Glaubensbekenntnisse und kirchlichen Lehrentscheidungen*; improved, expanded, translated into German and edited by Peter Hünemann in collaboration with Helmut Hoping; 40th Impression, Freiburg im Breisgau 2005, No. 1870.

⁵ R. Bellarmin, *Disputationes de controversiis Christianae Fidei adversus huius temporis haereticos IV*, 3,2 (*Opera omnia*, ed J. Fèvre, Vol. II, Paris 1870, 317 et seq.).

1 tholic Church never fully adopted this juristic-institutional definition, still less was it raised to the
2 status of church teaching; but references to such thinking can be found in ecclesial teaching
3 documents, not least in Pius XII's encyclical *Mystici Corporis* and beyond that, in *Lumen Genti-*
4 *um* (Nos. 13, 14, 15).⁶

5 11. *Lumen Gentium* makes the perspective shift in Catholic ecclesiology apparent by presenting
6 the Church's nature, mission and form from various perspectives. The concept of the 'Body of
7 Christ' flows from growing criticism of the stagnation of the Church's outward life in hierarchical
8 and institutional terms, and from growing awareness of the *actuosa participatio* (SC 14)* of the
9 entire People of God. The concept of the 'People of God' can be understood in theological terms
10 as a reaction against the clericalisation of the concept of the Church occasioned by the term
11 'Body of Christ': it aims to place stronger emphasis on the Church's historicity and historical rela-
12 tivity, its pilgrim character. At the same time, the concept of the Church as 'Universal Sacrament
13 of Salvation' seeks to bring out the relationship between the Church's hidden reality, which can
14 only be grasped in faith, and its visible institutional form; it expresses the newly-achieved salva-
15 tion-historical point of view. Finally, the concept of 'Church as *Communio*' responds to the pri-
16 meval longing of human beings for personal communion with God and with each other, and pre-
17 pares the way for understanding the Church as local church and local congregation. All these
18 perspectives serve to introduce a basic vision founded on a sacramental thought pattern: to that
19 extent the notion of sacramentality is one of the bases of conciliar ecclesiology (*v. inf.* §§ 19 &
20 34). As God's pilgrim People on earth, the Church is simultaneously a sacrament in God's
21 community of salvation. In this way one can identify Jesus Christ as the foundation of the
22 Church; the form of the church is expressed in its hierarchical and synodical constitution and in
23 the apostolate of the laity; and the universal call to holiness in the Church through Christ is con-
24 summated in the Church's eschatological destiny, revealed as communion with the triune God in
25 Heaven.

26 12. The change of ecclesiological perspective manifest both in CJC and in *Lumen Gentium* in
27 the distinction they draw between the Church's foundation, shape and mission brings with it at
28 the same time the task of transcending together the misunderstanding, linked in the Reformation
29 era and repeatedly since then with the protestant distinction between visible and invisible
30 Church, that that distinction means the Church as Communion of Saints must *in principle* be
31 invisible. The charge levelled by Catholic theologians is that the Reformation understanding

⁶ To the extent that the Church is both spiritual and necessarily externally visible, it also comprehends those who, despite having outwardly separated from it, continue to seek God. Robert Bellarmine never ruled out that view of the Church's boundary.

1 makes the Church a *civitas platonica*. The Reformers tried to guard against this misapprehensi-
2 on; but it has persisted stubbornly to the present day, furthered by certain phases in the post-
3 Reformation development of doctrine.

4 13. In the face of this misunderstanding CJC makes clear that the Church as Communion of
5 Saints is founded on God's 'creative action' (CJC I 1.2) and "realises itself 'as the body of Christ
6 ... in its historical life' (CJC I 2.1); for the biblical image of the Body expresses 'how the church
7 lives and wherein its being exists' (CJC I 2.1). The Church of Jesus Christ, therefore, does not
8 exist as Body of Christ *beyond* the form in which it lives. The traditional Reformation distinction
9 between visible and invisible Church is thus held and explained as differentiation between two
10 linguistic forms: the language of the Church of faith, and the language of the churches' visible
11 reality. CJC maintains that the Church is itself 'an object of faith and ... at the same time a visib-
12 le community, a social reality that can be experienced in a multiplicity of historic expressions'
13 (CJC I 2.2). This pronouncement is reminiscent in its terminology of the distinction and connec-
14 tion between visible gathering and spiritual community in LG 8, and shows a convergent interest
15 with the statement that 'the visible assembly and the spiritual community, nor the earthly Church
16 and the Church enriched with heavenly things... [are] not to be considered as two realities, but
17 ... [form] one complex reality which coalesces from a divine and a human element'.

18 Insofar as the distinction between foundation, shape and mission begins by *not* understanding
19 the Church of faith and the visible Church as two distinct entities, it can be read as an implicit
20 answer to the conciliar formulation which, for its part, offers an implicit examination of the Re-
21 formation distinction between visible and invisible Church. The differentiation between foundati-
22 on, shape and mission can be shared together if it is indeed true that the Church is not caprici-
23 ous in its form, but transparent for its foundation, hence recognisable as Church of Jesus Christ
24 and ultimately in terms of its purpose.

25 14. But the convergence in the understanding of the distinctions between Church of faith and
26 visible Church in CJC and between visible assembly and spiritual community in LG goes further.
27 For these distinctions leave space for the thought that no historic church can claim for itself fully
28 to represent the Church's reality, nor to be directly identical with the Church of Jesus Christ.
29 CJC accordingly stresses that the Church as creature of the divine Word cannot 'simply be
30 equated with one of the historical churches or with the entirety of all churches' (CJC I 2.2). LG,
31 on the one hand, teaches that the one Church of Christ 'subsists in the Catholic Church, which
32 is governed by the successor of Peter and by the Bishops in communion with him'. But this
33 leads into the assertion that 'many elements of sanctification and of truth are found outside its
34 visible structure' which, 'as gifts belonging proper to the Church of Christ, are forces impelling

1 toward catholic unity' (LG 8). The reality of the church entails elements of sanctification and truth
2 which can also be found outside it: there is ecclesial reality outside the Catholic Church. The line
3 of argument of the Constitution on the Church and the Decree on Ecumenism does not therefore
4 make a *direct* and *undifferentiated* identification of the Roman Catholic Church with the Church
5 of Jesus Christ. To do so would also not be consistent with the fact that the Orthodox churches
6 are recognised as sister churches, though they cannot be said to be 'governed by the successor
7 of Peter and by the Bishops in communion with him'. But, in the conviction of the Council, as
8 expressly stated in the Decree on Ecumenism, the recognition of ecclesial reality outside the
9 Catholic Church applies also to the churches and ecclesial communities separated from the Ca-
10 tholic Church in the West

11 **1.2 The Church as *creatura Verbi* and its recognisability in the world**

12 15. The introduction to the first chapter of CJC, on 'The nature of the church as communion of
13 saints' states that 'The churches of the Reformation share the conviction with other Christian
14 denominations that this community does not have its foundation or mission in itself; that therefo-
15 re its shape is not arbitrary and that it cannot set autonomously its own historical tasks' (CJC I).
16 Here, therefore, it is expressly stated that the shape of the Church is not an arbitrary matter. The
17 distinction between foundation, shape and mission is often misunderstood as though it justified a
18 random variety in the structuring of the Church. But that is not the intention of the distinction.
19 The point is rather that the Church – which does not exist otherwise than in the historic forms of
20 its life – has to be consistent in form with its divine foundation. As CJC expressly maintains, the
21 Church has, as the chosen People of God and as the Body of Christ, the task 'of witnessing in
22 its historical expression to its true original nature' (CJC I 2.2). God's action in founding and
23 maintaining the Church 'provides the norm for shaping the church and defines its mission from
24 which the commission of Christians then results' (CJC I). This is consistent with Reformation
25 theology and with the third proposition of the Barmen Theological Declaration, rooted in it, which
26 rejects the false teaching 'that the Church could have permission to hand over the form of its
27 message and of its order to whatever it itself might wish or to the vicissitudes of the prevailing
28 ideological and political convictions of the day'.⁷

29 16. But how is the Church now to reflect its foundation and origin in the form of its life? CJC an-
30 swers this question, first, by maintaining that the Church is 'the creature of the Word that calls
31 for faith by which God reconciles the alienated and rebellious human race and binds it to himself

⁷ Cited from the Website of the United Reformed Church (http://www.ucc.org/beliefs_barmen-declaration).

1 by justifying and sanctifying it in Christ, by renewing it in the Holy Spirit and by calling it to
 2 become his people' (CJC I. 1.1). God's Word is both origin and foundation of the Church and
 3 instrument of the Holy Spirit (CJC I 1.2). The Church is thus the creature of the divine Word
 4 (*creatura Verbi*, cp. CJC I 1.1) and at the same time formed by the Spirit through that Word. It is
 5 accordingly 'the task of the ecclesial community constantly to examine its shape, and to reform it
 6 (*ecclesia semper reformanda*) so that it is in accordance with the essential attributes given in its
 7 origin' (CJC I 2.4). The shape of the Church and its orientation towards its goal, by repeatedly
 8 examining whether the form of its life reflects its foundation, are themselves a gift of the Holy
 9 Spirit.

10 17. As *creatura Verbi*, the Church reflects its foundation when – and only when – it proclaims the
 11 Gospel purely and administers the sacraments in accordance with their institution. This point is
 12 made by CJC with an appeal to Art. VII of the *Confessio Augustana* and consistently with the
 13 Leuenberg Agreement. Agreement in the true preaching of the Gospel and the administration of
 14 the sacraments in accordance with their institution are stated in CA VII to be necessary, but also
 15 sufficient, conditions for church unity. That Article appears in the first Part of the CA, whose aim
 16 is to articulate agreement in faith. The ecclesiological statement in CA VII builds on the convic-
 17 tion that the condition for church unity which it sets out is shared (or should be able to be
 18 shared) equally by Catholics and Protestants (or, as they were then described, adherents of 'the
 19 old religion' and of reform). That the Church, as Communion of Saints, is constituted by word
 20 and sacrament and that agreement in the proclamation of the Gospel and administration of the
 21 sacraments is constitutive for the Church's unity and recognisability, is firmly held today on both
 22 sides of Catholic-Protestant dialogue.⁸

23 18. Pure preaching of the Gospel and administration of the sacraments in accordance with their
 24 institution are described in CJC as 'distinguishing marks' of the Church (CJC I 2.4.1). They
 25 make it possible 'to recognize whether an actual visible church may be acknowledged as a
 26 member of the one, holy, catholic and apostolic Church' (*ibid.*). This implies that the Church of
 27 Jesus Christ can be recognised and experienced in the world, and how that can be done. But it
 28 is also stated that these are not the Church's only distinguishing marks. Further such marks, by
 29 which God's grace is made present, have been named in both the Lutheran and the Reformed
 30 tradition (CJC I 2.4.2). For Luther and the Lutheran doctrinal tradition the list includes 'the office
 31 of the keys (confession of sin and absolution), the order of the ministry of the word (bishops,

⁸ Cf. for instance the study of the joint working group of the German Bishops' Conference and the Church Leadership of the United Lutheran Church of Germany (VELKD): *Communio Sanctorum – The Church as Communion of Saints* (Paderborn & Frankfurt-am-Main, 2000).

1 pastors etc.), prayer, suffering for the sake of the gospel as well as obedience to the second
2 table of the Ten Commandments' (CJC I 2.4.2). The Reformed tradition adds in particular the
3 identifying marks of discipline and obedience in faith. From this it is first of all clear that the *satis*
4 *est* of CA VII should not be read restrictively; for the Church of Jesus Christ does not derive its
5 recognisable form only from the proclamation of the Gospel in word and sacrament, but also in
6 the aspects of its life just described. It is, however, maintained that the Church can be *unambi-*
7 *guously* known in word and sacrament, whereas the identifying marks of Christian life are not
8 unambiguous in the same way. One cannot 'recognize from the good works of Christians in the
9 everyday world whether and in what way they are being done in faith' (*ibid.*). The ministerial
10 office plays a particular role here (*vid.* Ch. 3).

11 19. Catholic ecclesiology is also influenced by the question of the relationship between the
12 Church's foundation and its shape. In its concept of sacrament, Catholic theology postulates a
13 relationship between Christ and the Church. The Constitution on the Church introduces the sa-
14 cramental understanding of the Church under the title *Mysterium Ecclesiae* (LG 1-8), and thus
15 links the concepts of sacrament and mystery. Altogether this is an ecclesiological scheme which
16 aims to identify and explain the following connections: (1) 'The Church is in Christ, like a sacra-
17 ment' (*Ecclesia sit in Christo veluti sacramentum*, LG 1). The Church is therefore not a sacra-
18 ment in itself, but has sacramental character only in relation to Christ. In Christ the Church has
19 its foundation. Thus the statement regarding the Church is in truth a christological one. Christ
20 himself – not the Church – is the Light of the world; yet Christ's light shines in the Church.
21 Christ, therefore, is the author of all salvific action. (2) 'Sign and instrument' (*signum et instru-*
22 *mentum*, LG 1): in Christ's saving work the Church must be understood – in a derivative sense –
23 as a sign and instrument which he himself institutes. It operates like a sacrament 'of a very
24 closely knit union with God and of the unity of the whole human race', but is not itself a sacra-
25 ment. Thus the Church is the mediation between God and humanity; in him the Church acts as a
26 subject in its own right. (3) The Church is 'the kingdom of Christ now present in mystery' (*Eccle-*
27 *sia, seu regnum Christi iam praesens in mysterio*, LG 3). In the trinitarian economy of salvation
28 the Church is anchored, through the Holy Spirit, in the mystery of God's self-revelation in Christ.
29 Its foundation lies in God's creative action for humanity, its goal in Christ's eschatological Se-
30 cond Coming to redeem humanity. To that extent the Church is itself the mystery of God's King-
31 dom and thus an object of faith. (4) 'Visible in the world' (*In mundo visibiliter*, LG 3): Through
32 God's power the Church grows visibly in the world. Its visibility is thus an essential aspect of its
33 sacramentality, corresponding to the mystery of the trinitarian economy of salvation, and ex-
34 pressly includes the manner of its earthly existence.

1 20. Nor is the understanding of the Church as *creatura Verbi* foreign to Catholic ecclesiology.
2 Though this expression cannot be found in the language of the Church's teaching, it is no-
3 netheless present in practice. The Church of Jesus Christ emanates as a whole from the Word
4 of God (LG 5.1). That Word is proclaimed, heard and lived in the Church. For God has created
5 all things through the Word; his Son, the eternal Word, lives among humanity to bring tidings
6 from God; the faithful receive God's Word in their faith and life with the support of the Holy Spirit.
7 The Constitution on Revelation *Dei Verbum* contains a theology of the Word of God according to
8 which the Word is the briefest summary of the entire revelation. In its tradition as Holy Scripture,
9 the Word of God is the bedrock of the Church. To that extent the Church bears witness to the
10 presence of the Word of God in the world, and sees its mission in proclamation of the Gospel.
11 Thus the Church is wholly directed to the spread of the divine revelation.

12 **1.3 The Church's essential attributes in their significance for its life**

13 21. What role do the essential characteristics ascribed to the Church in the Nicaeno-
14 Constantinopolitan Creed play in relation to its form and recognisability? Until now no sufficient
15 understanding has been reached on this question in Protestant-Catholic conversations. By
16 maintaining in LG 8 that the one Church of Jesus Christ subsists in the Roman Catholic Church,
17 that church asserts that the essential attributes of the Church belong to it as *visibly* constituted;
18 whereas CJC, following the tradition of the Reformation, views unity, holiness, catholicity and
19 apostolicity as characteristics of the Church *of faith*, thereby emphasising that they belong to the
20 Church of Jesus Christ by virtue of its divine origin (CJC I 2.3), rather than by any human act.
21 Since the Church owes its nature to its divine origin, unity is not an 'ideal still to be achieved' by
22 human activity (*ibid.*).

23 22. The point, therefore, of characterising the essential attributes as characteristics of the
24 Church of faith is to maintain that its nature is wholly grounded in the action of God. That does
25 not mean, though, that these attributes cannot find any perceptible expression; for that would
26 imply that the Church were not in principle recognisable by its essential attributes – a notion that
27 has already been rejected above. For though it may not be the task of human beings to realise
28 the Church's essential attributes, yet belief in the One Holy Catholic and Apostolic Church leads
29 inexorably to the task of giving expression to the Church's nature in its outward form, i.e. of tes-
30 tifying to the Church's essential attributes in its life.

31 23. CJC illustrates, for each essential attribute in turn, the consequences of confessing the
32 Church's unity, holiness, catholicity and apostolicity for its form and witness as it lives its life.
33 This takes place by reflecting which aspect of the divine action each characteristic brings out.

1 The Church's unity as Communion of Saints is founded on, and points toward, the work of the
2 triune God 'who in the power of the reconciliation in Jesus Christ brings the creation to its com-
3 pletion through the Holy Spirit' (CJC I 2.3). The implication of this for the churches is the 'task of
4 witnessing in visible ways to this gift of God as the foundation for living fellowship among the
5 churches in the diversity of their historic shapess' (CJC I 2.3). In Protestant understanding, the
6 task of bearing witness to the unity founded in God's action includes the ecumenical obligation
7 of striving to overcome the divisions between the churches. CJC reflects how this might be pos-
8 sible, and is thus itself a contribution to that striving for church unity.

9 24. It is similarly deduced in LG 3 and 4 that it is Christ's will and prayer that the unity of Father,
10 Son and Holy Spirit realised in the Godhead should also become historic reality in the unity and
11 communion of the Church. For that he gave his life (Jn 11:52). According to *Lumen Gentium*, the
12 Church's unity is determined in the mystery of the triune God. The Church itself arises covertly
13 from this unity of the Trinitarian mystery and grows visibly in the world. The Church is in Christ
14 the visible sign and instrument of the unity which has its foundation in the triune God's action in
15 the world.

16 25. The *holiness of the Church*, according to CJC, is founded on this and points to the triune
17 God's action by which he 'has overcome the power of sin in Jesus Christ, sanctifies people in
18 the Holy Spirit by the assurance of forgiveness and thus brings them together to be the commu-
19 nity of saints' (CJC I 2.3). From this follows, for Christians and for the whole Church, 'the task of
20 shaping their lives in obedience to the command of God' (CJC I 2.3). In relation to the ecumeni-
21 cal controversial question of the relationship between holiness and sin, CJC maintains that
22 God's sanctifying grace enables the Church and individual Christians to acknowledge the guilt of
23 their faults – indeed allows the Church to recognise itself as 'the greatest sinner' (M. Luther;
24 CJC I 2.3) – and to ask God for forgiveness. Holiness is therefore understood as the factor
25 which enables the Church's recognition of sin as well as that of the individual.

26 26. Without denying God's holiness as the factor enabling the Church's and individual Christi-
27 ans' recognition of sin, Catholic ecclesiology rejects explicit language referring to 'the Church as
28 sinner', since the Church's holiness and divine origin rule out the possibility of the Church – as
29 Church – sinning and thus estranging itself from its foundation. But the Church is a sinner in-
30 sofar as it sins in its members and groupings and – supported by Christ – takes upon itself the
31 burden of sin in solidarity with sinners. The Church's holiness is indestructible, for Christ is the
32 'uniquely holy' (LG 39) who gave himself for the Church and thereby sanctified it. All are,
33 through Christ's grace, called to this holiness in the Church and made truly partakers in it
34 through baptism. This by no means implies, however, that the Church's holiness is comprehen-

1 sively realised in its life. LG 8 states rather that the Church, by contrast with Christ, is 'at the
2 same time holy and always in need of being purified always follows the path of penance and
3 renewal'. The Church is to that extent affected by sin.

4 27. The *catholicity of the Church*, according to CJC, is founded on its living communion with the
5 triune God, who in his Word promises salvation to the whole world. The Church is thus not li-
6 mited by human associations, but all-embracing ('catholic') as a communion created by God
7 (CLC I 2.3); hence at all times and in all places. The gift of this communion, which transcends
8 the boundaries of human associations, gives rise in protestant understanding to the task of witn-
9 essing to the all-embracing Communion of Saints 'in transcending boundaries of nation, race,
10 society, culture and gender' (CJC I 2.3). For 'the Church is the promise of a community that
11 comprehends all humankind' in its catholicity (*ibid.*).

12 28. LG labels the wealth of salvific gifts entrusted to the Church 'catholicity'. It is the Church's
13 purpose to realise this wealth bestowed by Christ in its entire, and also in its sacramental, life.
14 One can receive the full abundance of the means of grace only through the Catholic Church (UR
15 3). This catholicity, as a characteristic of the Church, is a gift, and at the same time a continuing
16 task. The Church is called to give ever stronger expression to this catholicity in its life. Christiani-
17 ty's divisions are however a hindrance for the Church in making the fullness of catholicity entrus-
18 ted to it a reality (UR 4). Since the Catholic Church alone cannot fully realise its catholicity, the
19 quest for the restoration of unity can never be abandoned. Pursuit of the Church's goal makes
20 the search for unity compelling. Every step of ecumenicity is catholicity; and catholicity would be
21 self-contradictory if it were not aimed at ecumenicity, at unity in diversity.

22 29. The apostolicity of the Church, according to CJC, is ultimately grounded in 'the Word of God,
23 which constitutes the church' (CJC I 2.3). The Church is apostolic insofar as it is built on the
24 foundation of the Gospel witnessed to by the Apostles and passed down in the Holy Scriptures
25 of the Old and New Testaments. From this apostolicity flows the Church's commission of 'au-
26 thentic missionary witness to the gospel of Jesus Christ in faithfulness to the apostolic message'
27 (CJC I 2.3).

28 30. It is here that the Catholic understanding of the apostolic succession also has its theological
29 origin and foundation. Apostolicity – meaning loyalty to the mission entrusted to the apostles by
30 Christ – needs to be secured and worked out in concrete historical terms. Christ placed Peter at
31 the head of the other apostles: the bishops, as successors of the apostles, together with the
32 Successor of Peter, are together sent by Christ to proclaim, to lead and to sanctify. The aposto-
33 lic mission is entrusted to the College of Bishops. This mission of the Church will last until the
34 end of the world (LG 18, 19).

1 31. The Church stands, once and for all, on the foundation of the apostles. The churches parti-
2 cipating in ecumenical dialogue confess together in the Creed the continuing normativity of the
3 apostolic witness. Far-reaching convergences exist in the more detailed description of apostoli-
4 city. So, with a view to this, the ecumenically significant question to which ecumenical dialogue
5 seeks an answer is raised: in what sense does the *successio apostolica* belong to the *traditio*
6 *apostolica*, and how does each relate to the other?

7 **1.4 The Church in the salvific work of Jesus Christ**

8 32. In its exposition of the essential attributes, CJC makes two points. First, it explains the es-
9 sential attributes as essential goals, grounded in God's nature, towards which the Church's sha-
10 pe must necessarily be directed so as to enable it to bear witness to its foundation and origin.
11 Secondly, it makes clear that (and how) the Church can also be seen from the Protestant side
12 as 'sign and instrument' of salvation. For the Church is an instrument of the Holy Spirit in staying
13 true to its task of witnessing to, and becoming ever more comprehensively and deeply, the One
14 Holy Catholic and Apostolic Church of Jesus Christ. Just as the Holy Spirit eternally realises the
15 community and reciprocity of the Father and Son within the Godhead, so as Christ's Spirit in the
16 world it united human beings with Christ and each other in community and reciprocity. 'The Spirit
17 of God does not isolate, but unites. The Spirit is the power for community originating in the
18 communion of the Father and the Son' (CJC I 1.3). A corresponding statement is made in *Lu-*
19 *men Gentium* that God 'does not make men holy and save them merely as individuals, without
20 bond or link between one another. Rather has it pleased Him to bring men together as one pe-
21 ople, a people which acknowledges Him in truth and serves Him in holiness' (LG 9). Thus the
22 Church is able at the same time as Communion of Saints, through the working of the Spirit, to
23 be a *sign* of the coming salvation in the rule of God, by witnessing to participation in God's sal-
24 vation as the foundation of its communion and realising this communion in the form of its life.

25 33. The Church is 'sign and instrument of the deepest unification with God and of the unity of all
26 humanity' (LG 1) in that it lets itself be oriented wholly by its divine foundation and origin in the
27 form of its life as Body of Christ and in its witness, and points as a communion towards the co-
28 ming community of salvation in God's Kingdom. The Church's goal 'draws' it on its way in and
29 for the world: that goal is not yet achieved. Its completion will come as the Father's gift in Christ
30 through the Holy Spirit; waiting, praying and endurance (*hypomonē*) thus remain common ba-
31 sics of all ecumenical endeavour.

32 34. The description of the Church in *Lumen Gentium* as sacrament has long been a point of
33 contention between Protestant and Catholic teaching. But convergence is also possible on this

1 point. It should first be noted that LG 1 states the Church to be, as sign and instrument of the
 2 deepest unification with God, *similar to* a sacrament. That means the term sacrament is not
 3 being used of the Church to define it; rather the Church is being compared to a sacrament be-
 4 cause intimate unification with God is communicated through it. In like manner in Protestant
 5 teaching, the Church is understood as means of salvation, in that the Gospel is proclaimed in it
 6 and the sacraments administered. Through the means of salvation, God gives communion with
 7 himself and for human beings amongst themselves. To that extent 'the life of the Church is
 8 communion with the triune God' (CJC I 2.3). In this it is important for the Protestant under-
 9 standing that the Church is wholly directed and permeated in the form of its life by its foundation
 10 in God and its eschatological goal. The distinction between foundation, shape and mission aims
 11 to show this inward connection as a constitutive factor in the Church's identity as Church. The
 12 christological foundation of this connection is implicit in *Lumen Gentium* 3 when it is stated that
 13 'All men are called to this union with Christ, who is the Light of the world, from whom we go
 14 forth, through whom we live, and toward whom our whole life strains'.

15 35. These leading purposes of the Church have long been expounded in a theologically contro-
 16 versial sense. But today the Church as *creatura Verbi* and the Church as similar to a sacrament
 17 can be interpreted in their relationship to each other. The sacrament concept, in particular, sug-
 18 gests a relaxation of absolute insistence on the Church's visibility in favour of a more balanced
 19 relationship between the Church's foundation, form and eschatological goal. Seen from this
 20 common viewpoint, the once theologically controversial characterisations lose their divisive im-
 21 portance.

22 **2. Church and Justification**

23 36. Agreement on an understanding of God's salvific action as expressed in the doctrine of justi-
 24 fication has been a central theme of several bilateral conversations between the Roman Ca-
 25 tholic Church and the churches of the Reformation. This made it possible to express a consen-
 26 sus on basic questions of that doctrine in the *Joint Declaration on the Doctrine of Justification*
 27 (JDDJ) and in the *Official Common Statement*. Significant points of agreement have also been
 28 maintained in other reports of conversations, which all lead to the question what consequences
 29 such agreement on this teaching, so central to the Reformation, can have. If consensus on this
 30 point is taken seriously it must have implications for questions of the churches' ecclesiology and
 31 practice. Such implications were touched upon but not realised in JDDJ (§ 42), and some voices
 32 were raised against the Declaration on account of this gap. The relationship between justificati-
 33 on and ecclesiology therefore appears a highly charged question in ecumenical dialogue. The
 34 remarks which follow aim to show the possibility of ground-breaking common statements on the

1 relationship between justification and Church, which would open the way to further agreement
2 and hence open the churches' eyes to the dangers of confessional narrowing.

3 **2.1 The common origin of justification and Church**

4 37. The process of justification is a 'work of the triune God', in that Christ, as God's Son, is him-
5 self our righteousness, in which we share through the Holy Spirit in accord with the will of the
6 Father' (JDDJ 15). This saving action of God in Christ is the foundation and source from which
7 the faith and salvation of the individual, and simultaneously the Church as community of the
8 faithful, emanate. In the Reformation theology of justification, the term 'justification' relates spe-
9 cifically to the justification of the sinner,⁹ and thus to the *fruit* of God's saving action in the indivi-
10 dual human being. This should be understood when the question of the correct relationship of
11 Church and justification is raised below and both are said to have the same origin. This expres-
12 ses the fact that the justification of the sinner and the sinner's admission into the Body of Christ
13 – in other words, soteriological and ecclesiological aspects – should not be separated.

14 38. The message of the Gospel both testifies to and transmits God's saving action in Jesus
15 Christ. It has its roots in God's promises to the People of Israel and is directed to the acceptance
16 of all humanity into fellowship with God and each other. In the Gospel of Jesus Christ, God
17 ascribes righteousness and eternal salvation to humanity, but in faith and not on the basis of
18 human deserving.

19 39. God grants human beings his salvation for no merit of theirs, and accepts them into the
20 communion of his life. In this they recognise themselves as justified sinners, saved by God him-
21 self from sin and death. Christ himself is our righteousness: 'Together we confess: By grace
22 alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted
23 by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to
24 good works'.¹⁰

⁹ The 1993 dialogue document *Church and Justification* (GinA 2, 485-565) uses the term 'justification' in this sense and therefore juxtaposes it to the term 'Church'. 'Our faith encompasses justification and the church as works of the triune God, which can be properly accepted only in faith in him. We believe in justification and the church as a mystery ...' (§ 5). But this juxtaposition is not to be understood as though the Church were something of itself, which can be understood separately from or without belief in justification. 'When Paul describes the God's church in Corinth as 'those who are sanctified in Christ Jesus, called to be saints' he shows that the church and its members live entirely by the unmerited gift of Christ's grace, for which he expressly gives thanks (cf. I Cor 1:2-4)' (§ 8). 'The one and only foundation of the church is the saving work of God in Jesus Christ which has taken place once for all. that is to be said on the origin, nature and purpose of the church must be understood as an explanation of this principle' (§ 10 = ch. 2, § 1).

¹⁰ JDDJ § 15: the formulation was borrowed from the 1980 dialogue document *All under one Christ* (§ 14) and used also in other documents (e.g. *Church and Justification* of 1993 § 4).

1 40. The salvation of the individual and the fellowship of believers are both founded on God's free
 2 work of grace. That precedes every human response, whether in the faith of the individual, the
 3 ordering of the ecclesial community, in witness to salvation received or in service to the world.¹¹
 4 In calling humanity to fellowship with himself and between themselves, God creates at the same
 5 time an instrument of his action: 'The Church is at once the place, the instrument and the minis-
 6 ter chosen by God to make heard Christ's Word and to celebrate the sacraments in God's
 7 namethroughout the centuries'.¹² So the Church is simultaneously the fruit and the instrument of
 8 God's saving action in respect both of the individual and of the human race: it is *creatura et mi-*
 9 *nistra Verbi*.¹³ As such it always stands below the Gospel. 'This primacy of the gospel over the
 10 church was also attested jointly in regard to church order and the ministry.'¹⁴

11 41. The goal of God's redeeming and sanctifying action is an accepting and responding human
 12 faith. In faith humanity receives God's witness (Heb 11:2) and is called to a new life, a life of
 13 discipleship and service. Since it is part of this salvific action that God's will to save should reach
 14 its goal in human beings, should make them members in the Body of Christ and enlist them as
 15 'colleagues' (II Cor 6:1) in his work, it amounts at the same time, originally and inseparably, to
 16 the salvation of the individual and the constitution of the community of the faithful. The process
 17 of becoming church and the justification of the individual derive as a *single* original event from
 18 God's saving action. 'Together we confess the Church, for there is no justification in isolation. All
 19 justification takes place in the community of believers, or is ordered toward the gathering of such
 20 a community.'¹⁵ Divine service is the strongest expression of this belonging together. In it, not
 21 only is justification proclaimed and accepted in faith; but this salvific event takes place, sustai-
 22 ned by Christ, as the celebration of the Church which itself thereby becomes visible.

23 42. Church (including the sacraments and the ministerial office) serves the directness of the
 24 divine relationship of the individual and the Church's fellowship with each other. Church and

¹¹ The concluding document of the 1990 international Reformed-Roman Catholic dialogue formulates it as follows: 'Because we believe in Christ, the one Mediator between God and humankind, we believe that we are justified by the grace which comes from him, by means of faith which is a living and life-giving faith. We believe that the faithful acceptance of justification is itself a gift of grace.' (*Towards a common understanding of the Church*, § 77). NB – All quotations here from the Reformed-Roman Catholic dialogue are taken from Chapter 2 of that document, which expresses the dialogue commission's agreement under the heading 'Our common confession of faith'.

¹² *Towards a common understanding of the Church*, § 86.

¹³ This excerpt from the Malta Report is taken up again by the document *Church and Justification* (§ 38,).

¹⁴ *Church and Justification* (§ 38 = ch 2, § 29), with reference to the Malta Report. DV 10.2 expresses it thus: 'This teaching office is not above the word of God but serves it, in teaching only what has been handed on, listening to the it devoutly, guarding it scrupulously and explaining it faithfully in accord with a divine commission and with the help of the Holy Spirit, it draws from this one deposit of faith everything which it presents for belief as divinely revealed'.

¹⁵ *Towards a common understanding of the Church*, § 80.

1 justification therefore belong indissolubly together and by no means stand in rivalry to each
 2 other. This connection is expressed in the correlation of faith and baptism. ‘Catholics and Lu-
 3 therans in common believe in the triune God who for Christ’s sake justifies sinners by grace
 4 through faith and makes them members of the church in baptism. Thus faith and baptism link
 5 justification and the church; the justified sinner is incorporated into the community of the faithful,
 6 the church, and becomes a member of it. Justification and the church thus stand in a vital relati-
 7 onship and are fruits of the saving activity of God.’¹⁶

8 43. Baptism incorporates the believer into Christ’s death and resurrection. This is illustrated by
 9 the various expressions and similes by which Paul expresses the Christian’s existence with
 10 Christ (*syn Christō*). Whoever believes in Christ is aligned (*symmorphos*) with him in vocation,
 11 justification and glorification (Rom 8:30 *et seq.*), is united (*symphylos*) with him in his death and
 12 will also rise with him (Rom 6:5). This shared experience opens for the believer a ‘new life’ (Rom
 13 6:3), namely a life ‘in Christ Jesus’ (Rom 6:11, 8:1). But according to Paul, ‘to be in Christ’ al-
 14 ways means at the same time ‘to be one body’ (Rom 12:5); it signifies membership of and in the
 15 community of the faithful, which the Holy Spirit creates and shapes (I Cor 12:13 *et seq.*)

16 44. The Lucan story of the ‘birth of the Church’ explains this in its own way, offering a view si-
 17 multaneously back to its roots and into the future. The reception of the Spirit by simple members
 18 of God’s people, as in the ancient prophecy of Joel, inaugurates ‘the last days’. Peter explains
 19 what has happened to the surprised audience by reference to this prophetic promise. ‘So those
 20 who received his word were baptized, and there were added (*prosetethasan*) [to their fellowship]
 21 that day about three thousand souls.’ (Acts 2:17 *et seq.*, 41). Conversion leads not only to faith
 22 and sanctification, but also to community and unity. The Spirit ‘gives birth’ to the Church by its
 23 activity, brings it so to speak ‘into the world’ and thereby unites past and future. New members
 24 are constantly added to the fellowship. Sanctification and gathering are undivided. God gathers
 25 a people and makes it holy. That is the fundamental message of Jesus’ high priestly prayer in
 26 John 17.

27 45. A ‘common origin’ does not mean that the Church is separated from the salvation event as
 28 something secondary or other (although contemporaneous): so to speak as form (Church) a-
 29 longside content (those who are justified), nor as ‘house’ alongside ‘inhabitants’, nor in the
 30 abstract as mere ‘means’ (proclamation, sacraments) to an ‘end’ (the salvation of humanity).
 31 Rather the language of common origin emphasises that the Church has always existed as the
 32 communion of the justified, *communio sanctorum*, and that there is no justification without incor-

¹⁶ Church and Justification (§ 1).

1 poration into the Church, which is effected and shown forth by baptism into the Body of Christ.
2 This event is *eo ipso* Church.

3 **2.2 Foundation in the Protestant tradition**

4 46. CJC brings out that incorporation into the fellowship of the Church is not something se-
5 condary or subordinate to the promise of justification that leads to faith. Rather it is a case of a
6 single, indivisible event. 'The church has its foundation in the Word of the triune God. It is a cre-
7 ature of the Word calling for faith by which God reconciles the alienated and rebellious human
8 race and relates it to himself by justifying and sanctifying it in Christ, by renewing it in the Holy
9 Spirit and by calling it to be his people' (CJC I 1.1). The same word that calls to faith at the same
10 time creates the Church.¹⁷ 'The Spirit of God does not isolate but unites. The Spirit is the power
11 of community originating from the communion of the Father and the Son. (cf. 2 Cor 13:13 with
12 Romans 15:13 and 2 Tim 1:7)' (CJC I 1.3).

13 47. In making such assertions, the Leuenberg Church Fellowship's texts stand in the tradition of
14 the churches associated in it. The indivisibility of salvation history and hence the indissoluble link
15 between salvation and Church were self-evident to the authors of the Reformation confessional
16 documents. These give expression to differing but complementary perspectives.

17 48. In the *Confessio Augustana* the emphasis lies on proclamation in word and sacrament. After
18 Articles 1-4, whose topic is human sin and God's salvific action in Christ, the necessity of the
19 preaching office is declared in Article 5.¹⁸ This fundamental task of proclaiming the Gospel is,
20 according to Article 7, constitutive for the existence and unity of the Church. The reason the
21 Church is *congregatio sanctorum* is because, within it, the Gospel is purely preached and the
22 sacraments are administered in fidelity to the divine Word. The true Church is recognised as
23 Body of Christ by these 'outward signs'; and through these means Christ, as the Head, beings
24 about fellowship in faith through his sanctifying and strengthening Spirit.¹⁹

25 49. The Reformed confessional documents lay stress on the statement that God's covenant with
26 his people is constituted anew in Christ. A broad meaning is ascribed to the term 'Church', as in
27 Chapter 17 of the Second Helvetic Confession, which begins 'Because God from the beginning

¹⁷ This has already been stated more briefly in LA 13 (*infra*, § 64).

¹⁸ 'Ut hanc fidem consequamur, institutum est ministerium docendi evangelii et porrigendi sacramenta' (BSELK, 101,2-3). The German original text reads: 'Solchen glauben zuerlangen, hat Got das predig ampt eingesetzt, Evangelium und Sacramenta zu geben, dadurch als durch mittel der heilig geist wirckt ...' (BSELK 100, 2-3). 'The preaching office' refers to the office of proclaiming the Gospel in Word and sacrament.

¹⁹ Melancthon stresses it in this way in the *Apologia Confessionis Augustanae* VII, BSELK, 414-419 (No. 234 *et seq.*).

1 would have men to be saved and to come to knowledge of the truth, it is altogether necessary
 2 that there always should have been, and should be now, and to the end of the world, a
 3 Church.’²⁰ The formulation ‘must always have existed’ is here concerned not only to emphasise
 4 the necessity of the preaching office for the proclamation of the saving Gospel, but at the same
 5 time to stress that the call to salvation is *eo ipso* a call to the Church as communion of saints,
 6 assembled for the praise and worship of God. ‘The Church’s vocation calling is set within the
 7 triune God’s eternal plan of salvation for humankind.’²¹ The Reformed confessional documents
 8 emphasise the connection between the Old and the New Covenant.²² They speak of one
 9 ‘Church’, albeit varying in form, since Abraham. ‘This Church was set up differently before the
 10 Law among the patriarchs; otherwise under Moses by the Law, and differently by Christ through
 11 the Gospel.’²³

12 In the Old Testament the focus is always on the People as a whole and on its salvation. There
 13 are naturally individuals among the People who sin, and also ‘righteous’ as individuals; but that
 14 always has a close connection to the fate of the entire People. Since only later layers of the Old
 15 Testament make rudimentary reference to an individual afterlife following death, it would be im-
 16 possible to narrow that focus to salvation of the individual soul. Reformed theology particularly
 17 stands in this tradition: whenever reference is made to salvation there is an automatic simulta-
 18 neous inclusion of the ‘Church’ in the sense of God’s People.

19 **2.3 Foundation in the Catholic tradition**

20 50. It is stated in *Lumen gentium* that God ‘does not make men holy and save them merely as
 21 individuals, without bond or link between one another. Rather has it pleased Him to bring men
 22 together as one people, a people which acknowledges Him in truth and serves Him in holiness’
 23 (LG 9). For, according to the opening sentence of the Chapter on the People of God, ‘At all
 24 times and in every race God has given welcome to whosoever fears Him and does what is right’
 25 (cp. Acts 10:35). Here is made explicit what has already been hinted at in *Lumen Gentium*’s key
 26 sentence: ‘The Church is in Christ like a sacrament or as a sign and instrument, both of a very
 27 closely knit union with God and of the unity of the whole human race’ (LG 1). The basis for this

²⁰ Quoted after Constitution of the Presbyterian Church (U.S.A.). Part One. The Book of Confessions. Louisville 2016, p. 109.

²¹ *On the way to a common understanding of Church*, § 81. This is developed in more detail: the Church was already present in creation (citing Col 1:15-18), in the history of all humanity since Abel and in the formation of the covenant people of Israel.

²² Calvin spoke of a single Covenant; see *Institutio Christianae religionis* Book II Chs. 10 and 11.

²³ Second Helvetic Confession XVII. (The Book of Confessions. p. 110)

1 is election by the Father: 'The eternal Father, by a free and hidden plan of His own wisdom and
2 goodness, created the whole world. His plan was to raise men to a participation of the divine
3 life.' (LG 2) God's election raises human beings and leads them together out of all peoples into
4 one People, his People.

5 51. The language of the common origin of justification and Church makes the necessary distinc-
6 tion between Church and Christ, Church and salvation event, implicitly. In speaking of the sa-
7 cramentality of the Church (as universal sacrament of salvation, LG 48), the language makes
8 precisely this distinction and sets out the resultant relationship. As already explained in § 19, the
9 Church is not a sacrament in the sense of the seven sacraments, but it is sacramental and ope-
10 rates accordingly; that is, it shares the structure and the nature of the sacraments. The opening
11 sentence of LG already distinguishes between Christ, who is the Light of the nations, and his
12 reflection in the face of the Church. The Church is not itself light, nor does it possess light of its
13 own; but it reflects (like the moon, in patristic imagery) the light of Christ, the light of the Sun.
14 Only thus can it pass on light.

15 52. In its distinction between and new relating of Church and salvation event, the Council made
16 a new view of Church unity possible. LG 8 speaks of 'many elements of sanctification and truth'
17 outside the structure of the Catholic Church. Thus it extends the concept of Church beyond the
18 visibly constituted Catholic Church, and places the latter under an obligation to the one Church
19 of Jesus Christ and to its own fractured catholicity (UR 4). This directs the Church towards its
20 service to the world, whilst taking these elements into account, and excludes any closed-
21 mindedness or self-sufficiency on its part. These elements are named in more detail, albeit not
22 comprehensively, in LG 15 and expressly recognised for their power to unite (*coniunctam*) and
23 to demand renewal.²⁴

²⁴ LG names the following as effective factors toward the goal of a complete faith and the community's unity under the successor of Peter: the Holy Scriptures as standard of faith and life; an earnest zeal for religion; belief in the Father and in the Son as Redeemer; trinitarian baptism and other sacraments in their churches and ecclesial fellowships; the episcopate; the celebration of the eucharist; veneration of the virgin Mother of God; community in prayer and other spiritual goods; a true union in the Holy Spirit, who confers gifts and graces also upon them by its sanctifying power and has strengthened some of them even to the shedding of their blood (recognition of non-Catholic martyrs); a longing and active search for unity, awoken by the Spirit (LG 15; cp. UR 3.2). The way to unity is commitment: 'Mother Church never ceases to pray, hope. She exhorts her children to purification and renewal so that the sign of Christ may shine more brightly over the face of the earth. In order to achieve this, our Mother the Church never ceases to pray, hope and work that this may come about. She urges her children to purification and renewal so that the sign of Christ may shine more brightly over the face of the earth'. Here too the difference between Christ and the Church finds expression.

1 **2.4 A common quest for depth**

2 53. If the common origin of justification and Church, and therefore their indissoluble intertwining,
3 are understood in the sense here set out, then the Reformation understanding of the doctrine of
4 justification as centre and criterion of theology does not contradict the Catholic emphasis on the
5 Church as sign and instrument of salvation.²⁵ Church and justification point to one another and
6 presuppose one another. This means that, just as there can be no community of the Church
7 without individual trust in God's justification, so conversely the Church's taking of visible form
8 belongs within the salvation event.

9 54. A common quest to unlock this notion of common origin becomes possible when one consi-
10 ders that the fellowship of the church builds on God's covenant with humanity. Justification is an
11 expression of God's will to covenant. It is directed not only toward the relationship between the
12 human individual and God, but simultaneously toward human beings' relationship with each
13 other as covenanted comrades. In this, God's covenant with humanity is not concerned with an
14 impersonal collective, but with people, considered both as individuals and as social beings. The
15 social dimension is no afterthought, but something original: the covenant is made with this
16 community and thereby, at the same time, with each of its members as an individual. Baptism
17 reveals this double perspective in exemplary fashion.

18 55. Covenant righteousness means, for humanity, imitating God in his initiative and his faithful-
19 ness, and acting in a manner worthy of their covenant partner's activity and nature. The
20 covenant fellowship is characterised by the dual commandment of love for God and neighbour.
21 By acceptance into God's covenant, human beings are not merely redeemed as individuals, by
22 attaining a right relationship with God and by liberation from their self-centredness; but also as
23 social beings, gaining the freedom to notice their neighbours for their own sake and thus to
24 show love of neighbour.

25 56. Focussing on God's will to covenant and faithfulness to his covenant means for an under-
26 standing of the Church that, in the Incarnation, God assumed not just human nature in a general
27 sense, but the human race in its historical concreteness: in its development and processes of
28 change, with all its risks, potential for false starts and failures. The Church as community of the
29 faithful is always in need of cleansing where it does not correspond to the Spirit of Jesus; yet is

²⁵ The connection between them can be expressed in the words of the international Lutheran/Roman Catholic dialogue: 'Everything which is believed and taught regarding the nature of the church, the means of grace and the ordained ecclesial ministry must be grounded in the salvation-event itself and bear the mark of justification-faith as reception and appropriation of that event. Correspondingly, all that is believed and taught regarding the nature and effects of justification must be understood in the total context of assertions about the Church, the means of grace and the church's ordained ministry.' (*Church and Justification* § 168 = ch. 4, § 62).

1 the common belief of Catholic and Protestant Christians that it will not founder in its entirety or in
 2 its reality as Church, but will exist for all time. Through the working of God's Spirit, the Church
 3 remains in the truth and does not cease to be Church, although this can only be partially seen in
 4 its historically developed forms and institutional connections.

5 **3. Ministerial office**

6 **3.1 The ecumenical dialogue on the ministerial office**

7 57. Agreement on the ministerial office remains a challenge, following centuries of theological
 8 controversy and despite decades of hard ecumenical effort. The question of ministry remains
 9 until today the crux of ecumenical conversation. Core questions seem to be those of transmissi-
 10 on and apostolic succession, the threefold ministry, ordination, episkopé, magisterium and the
 11 Petrine task. Building on the 1982 announcement of convergence *Baptism, Eucharist and Mi-*
 12 *nistry* by the Commission for Faith and the Ecclesial Constitution, many of the last decades' bila-
 13 teral and multilateral dialogues have produced far-reaching convergence. Here too the question
 14 is raised how far one tradition can challenge and enrich the other.

15 58. The comprehensive study *The Church's ministry in succession to the apostles*²⁶, published
 16 by the "Ökumenischer Arbeitskreis" (ecumenical working group) in Germany, works out baseli-
 17 nes and perspectives of the biblical witness and shows that the theological controversies over
 18 charismatic ordering of the congregation, over the developed ordering of offices and over func-
 19 tion and office do not do the matter justice. A specific ordering of offices and ministries, fixed
 20 from the beginning and able in itself to guarantee the authenticity and apostolicity of the
 21 Church's faith, is historically speaking a fiction, which disregards the complex development of
 22 ministerial structures. Against this background it can more clearly be seen that differing theolo-
 23 gical accounts of ministry are often motivated by a desire for controversy and can divert attenti-
 24 on from common insights and convictions on the ministry question.

25 59. The Lutheran-Catholic dialogue, carried on over many decades both at global and national
 26 levels, has a significance of its own. It has been directed to examining confessional differences
 27 existing on each side, with the aim of overcoming theological obstacles. The international Lu-
 28 theran-Catholic dialogue commission has described the disagreements over the priesthood of all
 29 believers and particularly ministerial office in the Church, over episkopé as personally, collegially

²⁶ See the final report: *Das kirchliche Amt in apostolischer Nachfolge. III. Verständigungen und Differenzen* (The Church's ministry in succession to the apostles – Agreements and Differences), ed. D. Sattler & G. Wenz, Freiburg im Breisgau/Göttingen 2008, 167-267.

1 and communally exercised in various forms, over ordination and ministry, over transmission and
2 succession, as capable of being overcome.²⁷ It can be stated on both sides that the ministerial
3 office was instituted by God and is necessary to the Church's existence. Further, a discussion
4 has been set in motion on the basis of New Testament study regarding a universal ministry for
5 the unity of Christians. It has been possible to overcome prejudices and misunderstandings on
6 questions of papal primacy, especially on a primacy of jurisdiction and an infallible teaching au-
7 thority on matters of faith. Nevertheless weighty differences remain.

8 60. Whilst LA 13 only touches briefly on the significance of the ministerial office for the Church
9 (*v. infra* § 64), CJC makes the point that 'that the ministry of the public proclamation of the gos-
10 pel and of the administration of the sacraments is fundamental and necessary for the church'
11 (CJC I 2.5.1.2). This 'ordained ministry' belongs to the being of the church' (CJC I 2.5.1.1, quo-
12 ted from the Tampere Theses). The Leuenberg Agreement assumes that the current differences
13 between the Protestant churches in the ordering of ministerial offices and in their ordination
14 practice cannot be seen 'as church-dividing' (LA 39) if there is agreement on the understanding
15 of the Gospel and the celebration of the sacraments and those offices serve the pure proclama-
16 tion of the Gospel and right administration of the sacraments. This difference in doctrine and
17 order is therefore no hindrance to church communion in the sense of pulpit and table fellowship,
18 but can rather be viewed as legitimate diversity. The LA, accordingly, does not aim at a 'union
19 detrimental to the lively diversity of styles of preaching, ways of worship, church order, and dia-
20 conal and social action'; for that would 'contradict the very nature of the fellowship inaugurated
21 by this declaration' (LA 45). The LA's understanding of unity thus refers back to Art. VII of the
22 *Confessio Augustana*: 'Nor is it necessary that human traditions, that is, rites or ceremonies,
23 instituted by men, should be everywhere alike'.

24 61. Although the churches of the CPCE take for granted a legitimate diversity in the ordering of
25 offices, it is essential for church communion to deepen understanding of the Gospel both eccle-
26 siologically and in the theology of church office. The CPCE churches therefore committed them-
27 selves in LA 39 to work further on questions such as those of ministry and ordination: not only
28 insofar as these belong to 'doctrinal differences that persist within the participating churches and
29 between them', but also with a view to their common task 'to bear their witness and perform their
30 service together' (cf. LA 35). That concerns, *inter alia*, questions which in practice limit the
31 exchangeability of ministries declared in principle in the mutual recognition of ordination; such as
32 the differing concepts and standards of training and the different rules as to the offices conferred

²⁷ Mention should be made here of one outstanding document *The Apostolicity of the Church* of 2006 (GinA 4, 169-266).

1 by ordination. The question of admission to ministerial offices also belongs in this category: this
 2 has also led in the recent past within the CPCE to the question of 'limits to diversity' (cf. *Ministry*
 3 – *Ordination – Episkopé* 18 et seq.).

4 In order to deepen communion in the understanding of ministerial office and ordination, doctrinal
 5 discussions took place in the CPCE from 2007. The General Assembly of 2012 adopted their
 6 conclusions, which were published in 2013 under the title *Ministry – Ordination – Episkopé*
 7 (MOE).²⁸ This document represents a milestone on the path to developing a common Protestant
 8 doctrine of ministerial office. Work done on this topic has aimed not only at reaching a common
 9 understanding, but also at discussing practical questions, with a clear (though cautiously ex-
 10 pressed) tendency towards altering practice in the direction of wider common ground (cf. MOE
 11 13).²⁹ The doctrinal discussions themselves stated that agreement in understanding and or-
 12 dering of the ministerial office is essential for the communion of the CPCE. But it remains a fun-
 13 damental insight that 'neither the ministry of word and sacrament nor the various forms of epi-
 14 skopé guarantee the true being of the church by themselves or in themselves' (MOE 17).

15 **3.2 Convergence in the understanding of office and ministry in the** 16 **Church**

17 62. In the question of ministerial office, there is today a common position that the institution and
 18 exercise of that office (*ministerium ecclesiae*) in the Church is grounded in the mission of the
 19 whole People of God. The Church has its roots in the mission of Christ and the Holy Spirit in the
 20 world. All members of Christ's Body share in his threefold office as prophet, priest and king. The
 21 designation of Christians as participants in this office follows from the common priesthood of all
 22 believers based on baptism. Every Christian is called and equipped by baptism to bear witness
 23 to the triune God in word and deed. All members of the Church therefore share in its mission,
 24 task and ministry. Thus the priesthood of the baptised and ordained ministerial office in the
 25 Church do not compete with each other; rather they have their common roots in the mission of
 26 the whole Church. Ordained ministry, in fact, serves the priesthood of the baptised. It therefore
 27 stands in the same relationship in, and in relation to, the congregation as does the office-bearer.
 28 The congregation assembled for worship is the place where people hear the Gospel and receive

²⁸ Published, with another document, in Michael Bünker & Martin Friedrich (eds.): *Amt, Ordination, Episkopé und theologische Ausbildung / Ministry, ordination, episkopé and theological education* (Leuenberger Texte 13), Leipzig 2013. Parts 1 und 2 are consecutively numbered and cited only by paragraph number. Quotations from the recommendations or study material are identified as such.

²⁹ Reference should be made here to the Neuendettelsau Theses (1982/86; text in *Sakramente, Amt, Ordination* (Leuenberger Texte 2), Frankfurt am Main 1995, 87-93) and the Tampere Theses of 1986 (complete text in: *Sakramente, Amt, Ordination*, 103-112; Theses 1-3 also in CJC I 2.5.1.1).

1 the sacraments. Ordained ministry is an element integral to the Church since it is service to the
2 Gospel (CJC I 2.5.1.1 and 2.5.1.2). It is given and instituted in the Church by God (*ibid.*, Thesis
3 1 of the Tampere Theses).

4 Ordained office-bearers have a specific task in the Church's mission of proclaiming the Gospel.
5 Such office is necessary for the existence of the Church.³⁰ In the same way, according to LG 10,
6 the priest (*sacerdos*) 'by the sacred power he enjoys, teaches and rules the priestly people ...
7 But the faithful, in virtue of their royal priesthood, join in the offering of the Eucharist. They li-
8 kewise exercise that priesthood in receiving the sacraments, in prayer and thanksgiving, in the
9 witness of a holy life, and by self-denial and active charity'. Similarly, for the churches of the
10 CPCE, the particular ministry 'consists in the public proclamation of the word and in the dispen-
11 sation of the sacraments before the congregation and yet within the congregation, who exercise
12 their functions of priesthood of all believers in prayer, personal witness and service'.³¹

13 63. In the Second Vatican Council, the Catholic Church described the nature, purpose and mis-
14 sion of the Church in a new and unaccustomed way. 'The Church lives from the Word of God',³²
15 that is, it flows from Jesus Christ's mission and is sign and instrument of the visible Kingdom of
16 God on earth. In the mutual engagement of word and sacrament the Church grows as the di-
17 vinely-willed instrument and sign of God's Kingdom which will only be fully visible at the end of
18 time. Sacrament and ministerial office constitute likewise an ecclesiological 'cosmos' in which
19 the interplay of various forms of witness takes place. Starting from the Word of God and its pro-
20 clamation, from which Christian faith ultimately draws its life, the ministerial offices in the Church
21 perform a function of service, since they are defined by this task.³³ It is conclusive when the in-
22 stitution of these ministries of service is considered from the point of view of the goal set for
23 them. Ministry and offices do not exist for their own sake, but discharge specific tasks connected
24 with their institution. It is the mission to proclaim God's Kingdom which renders the institution of
25 such ministries necessary. The bishops, as successors of the apostles, exist in service to
26 Christ's mission (LG 18). The expression 'mission' points to the ecclesial context in which office-
27 bearers fulfil their tasks. The authority conferred by Christ can therefore not be separated from
28 the goals for which Church offices and ministry were instituted. Service is, in this sense, partici-
29 pation in mission.

³⁰ Cf. MOE 38-43

³¹ Neuendettelsau Theses 1.3.C.

³² So in the Annexe to *Communio Sanctorum* (*supra* n. 8), No. 43

³³ *Communio Sanctorum*, Nos. 39 *et seq.*

1 64. Such an understanding of ministerial office as service, in which ordained ministry is ascribed
 2 to the Church's overarching task of the *missio Dei*, is also shared by the Protestant churches. If
 3 questions are raised from a Protestant quarter regarding the Roman Catholic understanding
 4 whereby ministerial office is derived from the apostolate created by Jesus' call and its task is
 5 seen as *repraesentatio Christi*, this is explained by a fundamental looking re-orientation to the
 6 New Testament description of the development of ministerial structures. This witnesses to the
 7 freedom of the Spirit which can have effect in various structures. The organisation of the
 8 Church's offices and ministries must take place on this New Testament basis. The most im-
 9 portant point, for Protestant theology, is that offices and ministries must be consistent with the
 10 Church's foundation, belong to its shape and serve its mission. By such consistency they are
 11 related to Christ's sending out of the apostles and to the building up of the Body of Christ.

12 The Leuenberg Agreement declares in § 13 that the Church has the 'task to transmit this gospel
 13 through the spoken word of preaching, through pastoral comfort and through Baptism and the
 14 Lord's Supper. In preaching, Baptism and the Lord's Supper, Jesus Christ is present through the
 15 Holy Spirit. Justification in Christ is thus imparted to people, and in this way the Lord gathers his
 16 church together. He works through various forms of ministry and service, and through the wit-
 17 ness of all members of his church' In this way the fundamental outworking of that which, in the
 18 Christian context, is called ministerial office is recognised in its constitutive significance for the
 19 Church; and the intimate connection between such specific ministries and the 'priesthood of all
 20 believers' is brought out.

21 65. For the Protestant churches, the conviction that the Church is created and maintained by
 22 God's Word (Church as *creatura Evangelii* or *creatura Verbi divini*) provides an essential premi-
 23 se to the doctrine of ministerial office. It follows that the Church which owes its being to the di-
 24 vine Word cannot itself control this activity of the Word; hence that there must be responsibility
 25 within the Church for the proclamation of the Gospel and administration of the sacraments.

26 The CPCE documents, from the Tampere Theses of 1986³⁴ through *The Church of Jesus Christ*
 27 (1994)³⁵ down to MOE (No. 41), have all stressed that the *ministerium Verbi* belongs to the es-
 28 sence of the Church. This assertion shows a clear convergence between Protestant and Roman
 29 Catholic understandings of ministerial office. CJC emphasises that different concepts in the un-
 30 derstanding of ministerial office, and the variety of forms in which such office is embodied, con-

³⁴ v. *supra* n. 28. Thesis 1 asserts, on the basis of the Barmen Theological Declaration, Article III and CA 5, that 'a ministry pertaining to word and sacrament, the *ministerium Verbi* [...] belongs to the being of the church'.

³⁵ Cf. CJC I 2.5.1.2.

cern the Church's shape, not its foundation' (CJC I 2.5.1.2). Account is thus taken, in relation to the necessity for particular offices, of both the distinction and the independence of the Church's foundation, form and purpose. Questions of the Church's form, including those which concern office and episkopé, should be addressed in such a way as to take account of their consistency with the Church's foundation and their focussing upon its purpose.

3.3 Ministry and offices

66. The worshipping congregation, gathered around the word and sacraments, is the Church's principal location for Gospel proclamation and the ministry of salvation. A supralocal office is necessary in order that this task of proclamation, along with ministration of the sacraments and leadership of the congregation, can take place at one with the whole Church. Its task is to care for the Church's unity and constantly to remind the Church of its apostolic beginnings. Such supralocal, regional leadership was increasingly concentrated in the early Church on the bishops, to whom deacons were assigned, whilst presbyters became leaders of congregations. In the later progress of Church history, charitable work in the congregation to care for the poor, widows and the sick was entrusted to the deacons. Protestant and Catholic viewpoints concur that the basic functions of Gospel proclamation through word and sacrament, episkopé and diakonia are necessary to the Church's existence and are reflected in its pattern of offices and ministries.

67. The Roman Catholic Church's understanding of ministerial office passes through various developments, evolutions and emphases, beginning with a threefold ministry already discernible in the New Testament, which acquired a hierarchical and collegial structure in the second and third centuries. According to the Council of Trent there is a 'visible and external priesthood' (*sacerdotium*) instituted by Christ.³⁶ This priesthood has authority to consecrate and to absolve from sins, and is different from a mere ministry of proclaiming the word. Oriented toward Christ's sacrifice, it is distinguished from the invisible, inward priesthood of all believers. This visible priesthood thus becomes the epitome of the understanding of ministry (*ministerium sacerdotii*). That admittedly left the hierarchical relationship between bishops, priests and deacons largely open; but the Council of Trent further maintained a hierarchical ordering of office (*divine ordinatione institutam*) in that bishops rank above priests by divine mandate, possessing the power (*potestas ordinis*) to confer ordination and confirmation. The Second Vatican Council, reaching beyond the Council of Trent to a broader ecclesiastical tradition, described the episcopal office as the fullness of the ordained ministry and made this the starting-point of its understanding of

³⁶ Council of Trent, Doctrine and Canons on the Sacrament of Order (DH 1764-1778).

1 church office. By contrast with the approach of the Council of Trent, its description of that office
2 then draws upon the doctrine of the three *munera* – teacher, priest and pastor. The teaching
3 function belongs to the bishops, who exercise oversight over the congregations of their diocese;
4 the priests share in the bishops' task but do not possess the fullness of the sacrament of ordina-
5 tion. They exercise their office in a subordinate relationship to the bishops and in communion
6 with them. The Second Vatican Council, finally, restored the diaconate in its own right as a per-
7 manent grade of the hierarchy.

8 68. In the New Testament no single designation or correlation of offices can yet be found, but a
9 distinction is already made between the proclamation and diaconal ministries. Distinguishing
10 between *episkopoi* and *presbyteroi* provided in post-apostolic times a basis to differentiate
11 between supralocal and local ministries of proclaiming the Gospel in word and sacrament. Pro-
12 testant churches do not dispute that early forms of a threefold office can be discerned in late
13 New Testament times; but they point out that the New Testament contains no concept of an
14 abstract 'office' or 'ministry'. The word *diakonia* is indeed an important precursor for the
15 emergence of a concept of *ministerium*, but is not used consistently in the New Testament. The
16 two principal strands of the Continental Reformation, the Lutheran and the Reformed, admittedly
17 concurred on the fundamental purpose of ministry in the Church, but exegesis led them to diffe-
18 rent approaches to the ordering of ministerial office. Decisive for Lutheranism was the principle
19 of the unity of church office as *ministerium Verbi* (ministry of the public proclamation of the Gos-
20 pel in word and sacrament), as expressed in CA V (*De ministerio ecclesiastico*). In contrast Re-
21 formed theology emphasised the necessary diversity of ministries, by reference to Calvin's
22 teaching of the fourfold or threefold office. Already in the twentieth century, therefore, thinking
23 based upon a sophisticated relationship of unity and diversity in relation to church office or
24 offices, ministry or ministries, has emerged within Reformed and United churches; but without a
25 consistent terminology. In the light of what they find in the New Testament, therefore, the
26 churches of the CPCE speak of a legitimate diversity in the forms by which ministerial office is
27 ordered.

28 For Protestant Christians it is essential that, under the name *ministerium*, one should think first
29 of a set of tasks, and not of an 'office' in the sense of an official position with associations of
30 dignity and authority. The language of 'ordering of ministries' and of the 'three basic ministries'
31 used in *Ministry, Ordination and Episkopé* (MOE) takes account of this understanding, in allo-
32 wing the ministry of word and sacrament to be assigned to the office of priest (parson, pastor),
33 diaconal ministry to the office of deacon and the ministry of oversight to the office of bishop.
34 Whereas the Roman Catholic Church regards the hierarchical arrangement of its orders as the

1 fruit of divine institution, the Protestant churches do not directly ascribe the 'ordering of minist-
2 ries' to God's institution, although indeed the office of proclamation of the Gospel in word and
3 sacrament does belong unalterably to the essence of the Church. Whereas each Roman Ca-
4 tholic order contains within itself the tasks and authority of the preceding order, the three funda-
5 mental tasks of public proclamation, episkopé and diakonia are in Protestant understanding
6 mutually related to each other. In Protestant understanding, the prerequisite for public proclama-
7 tion of the Gospel in word and sacrament is ordination. Although the task of episkopé is essenti-
8 ally directed towards supralocal and inter-regional unity, congregations and their ministers –
9 including non-ordained persons – also carry responsibility for the Church's unity (cf. MOE 76-79,
10 *v. infra*). Diaconal service is, likewise, according to MOE 49, a duty of those called to the mi-
11 nistry of word and sacrament, as it is of those specifically holding diaconal office and, ultimately,
12 of all believers. There are various models of the actual exercise of diaconal ministry: thus some
13 Scandinavian churches have introduced an ordained diaconate, which is also known to the Me-
14 thodist churches (cf. MOE 51). Other churches confer diaconal office by commissioning.

15 69. Protestant churches and the Roman Catholic Church agree that those who serve in the *mi-*
16 *nisterium Verbi* do not exercise their ministry on their own initiative, but require an orderly call by
17 the Church, which from their point of view confirms a call of God. They therefore concur that
18 ordination is an indispensable prerequisite for exercise of the *ministerium Verbi*. They also agree
19 that ordination is an unrepeatable event, by which a specific ministerial office is entrusted per-
20 manently to an individual. Just as the baptised remain baptised for all time, so also the ordained
21 remain called to public ministry in the Church.

22 The fact that the Protestant churches do not see ordination as a sacrament is based on their
23 definition of a sacrament as a means of salvation instituted by Jesus Christ himself. They do not,
24 however, dispute that ordination by the laying-on of hands and by prayer for the gift of the Holy
25 Spirit, confident of that prayer being heard, is an effective event.

26 The Catholic teaching of the sacramental character of order does not imply a superior holiness
27 in those who possess it. It is not the basis of a holy estate separate from that of the laity. 'It is
28 important to see that the Council of Trent only guarantees the existence of this "indelible sign"
29 and the consequent unrepeatability of ordination. It deliberately says nothing about the nature of
30 this character'.³⁷

³⁷ Writings on the priestly office by the Bishops of the German-speaking region: a biblical and dogmatic guide (1970), 52.

1 3.4 Episkopé

2 70. In order to fulfil its mission, the Church needs a ministry of unity at local and supralocal le-
3 vels as well as proclamation and the ministering of the sacraments. It has emerged as a con-
4 sensus in ecumenical discussion that episkopé must be exercised at the supralocal level for the
5 sake of the Church's unity, and that the Church needs an ordered ministry of supralocal epi-
6 skopé or oversight. For episkopé is understood as an instrument of the unity, the fidelity, the
7 growth and the order of the whole People of God under the leading of the Holy Spirit. All mem-
8 bers of the Church are called to co-operate in this task according to their various gifts of grace.
9 Since the fundamental structure of the Church is community, this ministry of the Church must
10 also be exercised communally. There are differences in the form this ministry takes in the
11 churches; but there is agreement that the ministry of oversight is exercised personally, collegial-
12 ly and communally. Collegiality relates to the common tasks of leadership; communality or
13 'communality' covers forms of synodality. Ordination and oversight by visitation are specific to
14 the ministry of episkopé in its service to unity. Fundamental for the exercise of this ministry is
15 fidelity to the apostolic beginnings.

16 71. So far as concerns the structure of the ministry charged with the ministry of oversight, there
17 is great variety in the Protestant churches. At the local church level, episkopé is exercised by
18 full-time congregational ministers with an academic training. Ecclesiastical rules regulate the
19 office of the pastor in such a way that the ordained person can dedicate him- or herself wholly
20 and permanently to the tasks of proclamation, ministration of the sacraments, pastoral care and
21 (together with the eldership or church council) leadership in the congregation, taking responsibi-
22 lity for the congregation and relating to the church's supralocal leadership. Some Protestant
23 churches retained the office of bishop at the time of the Reformation; others have reintroduced it
24 over the centuries; still others have leadership posts (Church President, *Präses* or similar) which
25 can be considered functionally equivalent to the episcopate. There are, lastly, churches in which
26 the leading office is filled afresh each year in the person of a Moderator of the General As-
27 sembly. Despite these differences, the Protestant churches concur that episkopé in the sense of
28 oversight and a ministry of unity is necessary for the Church to be Church. It is always exercised
29 communally, founded in God's mission and its confirmation by the Church, and serves as mi-
30 nistry of oversight and leadership of the ecclesiastical communion.

31 72. Catholic doctrine speaks, in relation to the structure of episkopé, of a hierarchical constituti-
32 on of the Church built on the office of bishop. As successors to the apostles, bishops exercise
33 their office as members of the College of Bishops, which takes the place of the College of the

1 Apostles. 'Hence, one is constituted a member of the Episcopal body in virtue of sacramental
 2 consecration and hierarchical communion with the head and members of the body' (LG 22).
 3 Admission into the communion of the bishops takes place by consecration (ordination); collegia-
 4 lity and fellowship are rooted in the sacramentality of ordination. 'Therefore it pertains to the bis-
 5 hops to admit newly elected members into the Episcopal body by means of the sacrament of
 6 Orders. the bishops to admit newly elected members into the Episcopal body by means of the
 7 sacrament of Orders' (LG 21): this takes place when bishops, by their apostolic commission,
 8 together confer the sacrament of ordination by laying-on of hands and prayer and thus admit the
 9 person ordained into their fellowship. Sacramental transmission of episcopal orders and admis-
 10 sion to the College of Bishops take place at the same time: the collegial character of the sacra-
 11 ment of ordination has been an element of its constitution from the first. Forms of synodality ac-
 12 company this.

13 73. There is a further element to this: communion with the head and members of the College is
 14 essential to the exercise of the sacrament of ordination. Stress must first be laid on the 'and':
 15 nobody can have communion with the Bishop of Rome alone. It is always a communion of all
 16 bishops with the Bishop of Rome. The College is not, therefore, a papal creation, but a sacra-
 17 mental 'given'. On account of its sacramental purpose the office of bishop is constituted synodi-
 18 cally and collegially: one is always a bishop as member of the community of bishops. The epis-
 19 copate as a whole is not to be identified in retrospect with the sum of the individual bishops and
 20 the authority of each: rather, the individual bishop gains his authority as member of the College
 21 in which he is enrolled by ordination (dependent on the agreement of the Bishop of Rome) and
 22 as participant in the College's authority. Thus the College of Bishops follows the College of the
 23 Apostles in its teaching and pastoral office: the apostolic succession is linked to the College of
 24 Bishops' basic communal ordering. 'That means that it is not about a linear chain of succession
 25 from office-bearer to office-bearer, but about co-option and incorporation of new members in the
 26 apostolic college and its mission lasting across time'.³⁸ Thus the *traditio* of the episcopal office
 27 as the passing-on of the apostles' mission derived from Christ to proclaim the Gospel, *successio*
 28 as the concrete form of *traditio* in the *corpus episcoporum*, and *communio* in the sense of the
 29 bishops' communion with each other, show an inward, essential coherence thanks to its *divina*
 30 *institutio*. The succession, standing in the service of the apostolic tradition, must therefore (ac-
 31 cording to the teaching of the Second Vatican Council) be understood in the context of the noti-

³⁸ W. Kasper, 'Die apostolische Sukzession als ökumenisches Problem' (The apostolic succession as ecumenical problem) in *Lehrverurteilungen – kirchentrennend?* vol 3, ed. W. Pannenberg, Freiburg im Breisgau-Göttingen 1990, 333; also in W. Kasper, *Theologie und Kirche*, vol 2, Mainz 1999, 167.

1 on of *communio*. So it is not one bishop following another in the sense of a pipeline that creates
2 a framework for the apostolic succession, but the College as a whole by virtue of its divine insti-
3 tution.

4 When the Roman Catholic Church, with the Council of Trent, names priests and bishops ‘suc-
5 cessors of the apostles’, it is not unaware of the impossibility of directly continuing the work of
6 the apostles of the New Testament as eye-witnesses of Jesus Christ’s activity, death and resur-
7 rection. That historic apostolic witnessing role is not transferable; but the collegial apostolic
8 office takes over the apostles’ witnessing function.

9 74. For the churches of the CPCE too, the ministry of ordained office-bearers stands in continui-
10 ty with the witness of the first apostles, and must be measured by the criterion of fidelity to that
11 witness. They reject, however, the notion that such continuity is primarily to be determined by
12 means of an unbroken chain of laying-on of hands in ordination.

13 The possibility of convergence follows from the fact that the Roman Catholic Church has, in mo-
14 re recent pronouncements, clarified that the decisive element in the notion of apostolic succes-
15 sion is not the chain of laying-on of hands but ‘communion with the whole order of bishops’.³⁹
16 However, that also requires that agreement can be reached on the criteria for this *communio*
17 with the *ordo episcoporum*.

18 **3.5 Conclusion**

19 75. From these considerations it is apparent that agreement exists on the following basic questi-
20 ons of the theology of ministerial offices: The ministry of public proclamation of the Gospel in
21 word and sacrament is constitutive for the Church’s existence, derives from its divine institution
22 in Christ, and is linked to ordination by laying-on of hands with prayer. The Gospel of Jesus
23 Christ is the basis and the measure of its proclamation in word and sacrament. In the under-
24 standing of apostolicity in both ecclesial traditions, what matters is the right proclamation of the
25 Gospel in accordance with the apostolic tradition to which the Bible bears witness. The ordained
26 ministry of proclaiming the Gospel serves the common vocation of all Christians to spread the
27 Gospel, but is exercised also in relation to the congregation. The ministry of word and sacra-
28 ment cannot exist without the ministry and office of oversight for the unity of the Church at local
29 and supralocal levels. Episkopé comprises personal, collegial and communal elements and is

³⁹ The Apostolicity of the Church, No. 291.

1 constitutive of, and inseparable from, the Church of Jesus Christ. There is agreement, further,
 2 that, besides the offices of public proclamation of the Gospel in word and sacrament and of epi-
 3 skopé, the ministry of *diakonia* is constitutive for the life of the Church. The question whether
 4 sufficient consensus regarding the threefold ministry of bishop, priest and deacon can be found
 5 to rank as binding for the Roman Catholic, Orthodox and Anglican churches belongs on the
 6 agenda of a further discussion. The question of what the Roman Catholic Church calls the sa-
 7 cramental quality of ordination also needs to be raised, and with it the question how transmissi-
 8 on and apostolic succession are to be understood, with special reference to the understanding
 9 and role of the episcopal office in the apostolic succession. If one recognises, with the Common
 10 Declaration on Justification, that the Protestant ordained ministry faithfully proclaims the aposto-
 11 lic doctrine, one must ask what consequence this has for the Catholic understanding of that Pro-
 12 testant ministry. Against the background of these reflections, an exchange concerning the me-
 13 aning of synodical structures for ecclesial identity, and the question of church members' partici-
 14 pation in the structuring of both Roman Catholic and Protestant church life, seems necessary
 15 and enriching.

16 **4. Church Communion**

17 **4.1 The understanding of church communion in ecumenical dialogue**

18 76. The topic of church communion has been treated in ecumenical dialogues for decades.⁴⁰
 19 Lutheran-Catholic dialogue at the global level was already focussing in the 1980s on forms and
 20 phases of Lutheran-Catholic communion based on the idea of *koinonia*, and attempted in the
 21 1990s to steer towards a common understanding of the Church in the light of the doctrine of
 22 justification.⁴¹ At the national level in Germany, the 1984 document *Kirchengemeinschaft in Wort*
 23 *und Sakrament (Church Communion in Word and sacrament)* concentrated on the question
 24 whether the Church's communion, once broken, could be achieved again. *Communio sanctorum*
 25 *– The Church as Communion of Saints*, published in 2000, took the ecclesiological question
 26 further and associated itself with the description of the common goal of a communion 'in which
 27 the churches agree on an understanding of the Gospel, recognise each other as Church of Je-

⁴⁰ Cf. W. Thönissen: *Gemeinschaft durch Teilhabe an Jesus Christus. Ein katholisches Modell für Einheit der Kirchen*, Freiburg im Breisgau 1996, a comprehensive study addressing the question of church fellowship by reference to various ecumenical dialogues; also G. Hintzen & W. Thönissen, *Kirchengemeinschaft möglich? Einheitsverständnis und Einheitskonzepte in der Diskussion* (Thema Ökumene 1), Paderborn 2001.

⁴¹ Thus the documents *Facing Unity* (1985) and *Church and Justification* (1993), GinA 2, 443-484, and GinA 2, 485-565.

1 sus Christ, have unrestricted communion in the sacraments and practice mutual recognition of
2 the offices to which Word and sacraments are entrusted'.⁴² The international Old Catholic-
3 Roman Catholic dialogue also seeks to make the concept of church communion fruitful.⁴³ But in
4 relation to the basic ecclesiological questions that need to be clarified on the way to church
5 communion, these conversations have not, up to the present, advanced beyond an (admittedly
6 sophisticated) identification of ecclesiological problems.

7 77. The Leuenberg Agreement of 1973 is of pivotal importance for the concept of church com-
8 munion in the realm of the churches of the Reformation. Fundamental for the CPCE, on the ba-
9 sis of which its member churches have declared communion, is the basic insight set out in the
10 Agreement: 'The Church is founded on Jesus Christ alone. Through the gift of his salvation in
11 preaching and the sacraments, he gathers the Church and sends it out. This is why, according
12 to the understanding of the Reformers, the necessary and sufficient pre-requisite for the true
13 unity of the Church is agreement in the right teaching of the Gospel and the right administration
14 of the sacraments' (LA 2, drawing upon CA VII). To overcome church-dividing doctrinal diffe-
15 rences is accordingly a condition for the possibility of communion. The fundamental differences
16 between Lutheran and Reformed churches on the doctrines of predestination and the Lord's
17 Supper and in their Christology were therefore bridged by basic common statements. Based on
18 their agreement on the Gospel, the Protestant churches adopting the Agreement were able to
19 recognise each other, with their varying confessions, as churches (cf. LA 1) and to commence
20 pulpit and table communion. The declaration of church communion is not, however, confined to
21 such recognition; rather it brings with it further steps necessary for its realisation (*ibid.*, cf. LA 29;
22 35 *et seq.*). The direction of the path to be taken by the Leuenberg Church Fellowship is pointed
23 by the distinction between *declaring* communion and *realising* it.

24 78. The Second Vatican Council made no explicit proposal for restoring communion between
25 hitherto separated churches. But the Decree on Ecumenism does speak of communion with
26 other churches and ecclesial communions. If one draws together the main factors that speak for
27 such a concept of church communion, the conclusion is that communion between the churches
28 requires, at the visible level, an order expressed through the Creed, through the sacraments and

⁴² *Communio Sanctorum* (v. supra. n. 7), 128. Protestant comments on this text are summarised in *Communio Sanctorum. Evangelische Stellungnahmen zur Studie der Zweiten Bilateralen Arbeitsgruppe der Deutschen Bischofskonferenz und der Kirchenleitung der VELKD*, ed. O. Schuegraf & U. Hahn on behalf of the church leadership of the VELKD, Hannover 2009.

⁴³ *The Church and Ecclesial Communion*, 2009.

1 through church leadership.⁴⁴ Church communion (*communio ecclesiarum*) thus unfolds in a
2 common confession of the apostolic faith, in sacramental association and in a ministerial office
3 dedicated to the service of word and sacrament. The concept of a congregation of the faithful
4 (*communio fidelium*) gathered around the pulpit and the sacrament of the altar requires, finally,
5 the universal communion of episcopally constituted particular churches (*communio ecclesia-*
6 *rum*), in the service of which the communion of bishops (*communio episcoporum*) stands.⁴⁵ This
7 includes the office of the Bishop of Rome, who exercises a universal ministry serving the
8 Church's unity in a special way.

9 **4.2 Conditions and criteria for church communion**

10 79. It is a principle of Protestant understanding that: Where agreement exists on the under-
11 standing of the Gospel and in the administration of the sacraments and the service of the Gos-
12 pel, there, in fact, church communion already exists, and should be declared and practised'.⁴⁶
13 Being in communion does not, therefore, exclude variety in the forms of church order; rather this
14 can, where consensus exists on the proclamation of the Gospel in word, sacrament and service,
15 be welcomed as legitimate diversity, and enrich the churches' communion.

16 80. On the question of the limits of diversity and the criteria for setting these, CJC states: 'It is
17 possible for Lutheran, Reformed and United churches to concur in distinguishing between those
18 points where full consensus is required and those questions where legitimate diversity may be
19 admitted. The criterion is the common understanding of the gospel as the message of justificati-
20 on and its recognition as the decisive norm for the proclamation and order of the church. Where
21 this criterion is satisfied, church fellowship as fellowship in word and sacrament can be declared
22 and practised' (CJC III 1.3). This means, in other words, that the churches of the Reformation
23 can emphasise the legitimate diversity of their structural forms whilst at the same time being
24 conscious that such diversity needs to be measured against the fundamental criterion of the
25 Gospel as message of justification. Thus on the question of ministry, differences in structure are
26 legitimate, provided these serve the pure proclamation of the Gospel in word and sacrament. So
27 neither the concrete structuring of the ministerial office, nor the understanding of that office, are

⁴⁴ Cf. LG 14

⁴⁵ Cf. LG 23

⁴⁶ Cf. CJC III 1.4: 'the understanding of the Gospel can and will find expression in a legitimate variety of doctrinal formulations. Unity effected by the Holy Spirit neither creates uniformity, as is already documented in the New Testament, nor an arbitrary variety. the common understanding of the gospel call church fellowship as community in word and sacrament into question and thereby threaten or prevent the unity of the Church. Their divisive character needs to be overcome.'

1 viewed as unimportant for church unity; rather they are measured against the criterion of the
2 message of justification.

3 81. The Catholic Church has also attempted to solve the problem, raised here, of unity in diver-
4 sity. Starting from the notion of *communio*, it has worked out the concept of a complete form of
5 the eucharistic-ecclesial mystery. The Decree on Ecumenism speaks expressly of the original
6 and complete substance of the eucharistic mystery (*integra substantia Mysteriorum eucharistici*, UR
7 22), revealed in the eucharistic celebration. Starting from this basic reality of the Church, from
8 the celebration of the memorial of Christ's death and resurrection in which the fullness of the
9 mystery of salvation can be seen, it describes elements and goods of salvation of fundamental
10 importance for the Church's visible and institutional form. Continuing from there, it focusses up-
11 on the Church's whole sacramental life. Ministerial office in the Church is service to the Church,
12 and hence belongs to the sacramental form of the eucharistic-ecclesial mystery. The Council
13 regards a failure to identify this adequately as a defect: *defectus sacramenti ordinis*.⁴⁷ This indi-
14 cates that the Church's catholicity consists in the guardianship of the means of salvation in their
15 fullness, directed to growth and completeness. The Roman Catholic Church cannot always – so
16 the Decree on Ecumenism explains – truly give expression to the fullness of catholicity. The
17 division of Christendom casts a shadow over the fullness of the mystery and the completeness
18 of the Church's means of salvation. Ecumenical endeavour is therefore an integral part of this
19 catholicity entrusted to the Church. Catholicity thereby includes a constant reform of the Church,
20 directed in the first instance to the search for its visible unity.

21 **4.3 Declaration and realisation of church communion**

22 82. The churches participating in the CPCE declare communion based on their overcoming of
23 doctrinal differences in the Leuenberg Agreement. They recognise each other as churches and
24 practise pulpit and table communion. Baptised members of one church are welcomed in other
25 member churches as are those churches' own members. CPCE member churches do not
26 thereby surrender their own confessional identity; nor do they take a single organisational form.
27 But their communion is not exhausted in mutual recognition and a declaration of that communi-
28 on. Declaring communion is a step aimed at *realising* and deepening such communion. The
29 Leuenberg Agreement stresses that 'It is in the life of the churches and congregations that
30 church fellowship becomes a reality. Believing in the unifying power of the Holy Spirit, they bear

⁴⁷ For an interpretation cf. Peter Walter, 'Sacramenti Ordinis defectus' (UR 22,3), 'Die Aussage des II. Vaticanums im Licht des ökumenischen Dialogs' in 'Das kirchliche Amt in apostolischer Nachfolge', III (v. *supra* n. 26), 86-101.

1 their witness and perform their service together, and strive to deepen and strengthen the fel-
2 lowship they have found together' (LA 35).

3 83. Living out communion entails, first, the practice of pulpit and table communion, and thus a
4 common witness to the Gospel and common service born of the Gospel. But for the deepening
5 of that communion further theological work is essential, both in the form of doctrinal discussions
6 and also in concrete ethical and liturgical projects. For 'the common understanding of the Gos-
7 pel on which church fellowship rests is based must be further deepened, examined in the light of
8 the witness of Holy Scripture, and continually made relevant to a contemporary context' (LA 38).
9 One of the challenges within the CPCE is to encourage growth in the Community's life through
10 convenient common structures. Catholic teaching sees in this communion, based upon the
11 overcoming of doctrinal differences and designed to encourage growing together, a decisive
12 contribution to the visible unity of the churches. It was therefore no coincidence that the initial
13 spark for the Protestant-Catholic process interpreting and working on the sixteenth century
14 doctrinal condemnations, which was later tackled in the study '*Lehrverurteilungen – kirchentren-
15 nend?*', was kindled by the Leuenberg Agreement.

16 84. The realisation of church communion in the Roman Catholic sense requires first a declarati-
17 on of mutual recognition of churches as churches. Full eucharistic communion is then possible.
18 A basic prerequisite for mutual recognition is agreement on the ecclesial status of the churches
19 and ecclesial communions linked to the Roman Catholic Church. Subsisting differences in
20 church teaching and practice notwithstanding, there exist graduated forms of church communi-
21 on, some of a sacramental nature. Despite continuing differences, there is an express wish for
22 sacramental communion with the Orthodox churches on the basis of valid sacraments and the
23 power of the apostolic succession. Church communion begins with baptism and its recognition
24 on a mutual basis. This founds a communion which already exists and is lived out. Church
25 communion in the Roman Catholic understanding implies Eucharistic communion. Communion
26 in faith and in baptism prepares for the fullness of complete communion. The Second Vatican
27 Council's understanding of particular churches supports such a model of church communion. A
28 particular church is not, however, a part (*pars*) of the whole so much as a *portio populo Dei* (CD
29 8). Christ's Church is fully present and realised in the particular churches (LG 26). They and it
30 are realised in each other. Thus the one Church cannot be seen as the sum of all particular
31 churches, nor is it (as the whole) present and realised on its own: the vision is rather of a relati-
32 onship between parts and whole. Hence the one and only Church exists in and from the particu-

1 lar churches (*in quibus et ex quibus*, LG 23). The unity of the Church, given in Christ, therefore
 2 implies – according to the Second Vatican Council⁴⁸ – a multiplicity of particular churches. How-
 3 ever, LG 23 understands by ‘particular churches’ also such churches and communions which
 4 acknowledge a bond of liturgy, spirituality, discipline and law. The language of a *ecclesia sui*
 5 *iuris* (church with original authority) has since come into use.⁴⁹ A legitimate diversity is thus im-
 6 plicit in catholicity. Such a multiplicity of particular churches is geared to a dynamic growth of
 7 mutual fellowship. The Church itself illustrates a living multiplicity of churches. The question is
 8 whether and how this distinction and mutual relating between parts and whole can show itself
 9 also as productive in ecumenical discussion.

10 **4.4 On the way to Protestant-Catholic church communion?**

11 85. Is Protestant-Catholic church communion possible? For a clear answer to this question it is
 12 necessary to address in detail the fundamentals, the conditions and the principles of church
 13 communion which have been mentioned in this document. To make progress towards a Protes-
 14 tant-Catholic concept, four insights need to be kept in mind. (1) Realisation and declaration of
 15 communion entails a common witness to the apostolic faith. Protestant and Catholic Christians
 16 are agreed that fellowship in faith in the salvation for humanity revealed in Jesus Christ finds
 17 expression in their understanding of Christ’s Gospel. (2) Church communion is founded on ag-
 18 reement in word and sacrament. Protestant and Catholic Christians are united in confessing that
 19 Jesus Christ is present in proclamation, baptism and the Lord’s Supper. The foundation of
 20 communion in Word and sacrament is already laid wherever that understanding is held in com-
 21 mon. (3) Implicit in church communion in word and sacrament is the ministerial office which ser-
 22 ves such communion. Protestant and Catholic Christians agree that ordained ministry, serving
 23 the proclamation of the Gospel in word and sacrament in association with the priesthood of all
 24 believers, belongs to the essence of the Church. (4) Church communion demands forms of
 25 community in which the Church’s origin in the Gospel is lived out and realised as communion in
 26 word and sacrament. Protestant and Catholic Christians are agreed that common mission and
 27 service call for common structures and forms of lived community.

28 86. Declaration and realisation of pulpit and table communion based on an agreed under-
 29 standing of the Gospel is part of church communion as understood by the churches of the Re-

⁴⁸ Cf. LG 23

⁴⁹ During the compilation of the 1990 Code of Canon Law for the Oriental Churches (CCEO), the concept of the particular church or ‘ritual church’ was studied afresh. The legislator decided on the term *ecclesia sui iuris* to make clear that this was not just a matter of differences of liturgical rite (cf. CCEO can. 27).

1 formation. It is essential that the declaration of communion is aimed at realisation in witness and
2 service. Church communion is not exhausted by the mere declaration, but comes to fulfilment in
3 the churches' life together. We see here a pivotal foundation laid for further clarification of the
4 question of compatibility of the two understandings of Church.

5 87. Many Christians yearn for a closer communion, expressed also in the celebration of the Eu-
6 charist. Christians who live in interconfessional marriages and families long for the signal this
7 would give. Although obstacles to complete fellowship at the Lord's Table still remain, it cannot
8 be ignored that the Lord's Supper is never only sign and symbol of unity, but also a means and
9 instrument of deepening communion – something which the Second Vatican Council expressed
10 in the Decree on Ecumenism (UR 8). In principle, no baptised person is excluded from such
11 fellowship: whoever shares belief in the sacrament of unity can – under certain conditions –
12 share in the Supper. But the point is to give effect to the sign and instrument of fellowship and
13 unity together. Although at present it is not possible to answer every concrete question regard-
14 ing church and table communion, these point to a certain dynamic, open to future develop-
15 ments. Thus mutual understanding is already emerging regarding a Protestant-Catholic church
16 communion which would leave room for a plurality of churches forming an association with each
17 other. Protestant and Catholic Christians wish to see their community of faith in Jesus Christ,
18 already grounded in baptism, grow in ever deeper fellowship with one another.

19 88. The Roman Catholic Church and the churches of the CPCE face the same societal challen-
20 ges in Europe, marked in particular by rapid and increasing secularisation and growing religious
21 pluralism. This emphasises more strongly the task of witnessing to the Gospel by word and
22 deed together, rather than in competition with each other. Seen historically, decisive steps in
23 ecumenical convergence have often taken place against the background of major crises and
24 upheavals in society, which convinced the churches that they must stand together in witness
25 and service for the sake of humanity and the credibility of the Gospel. Growing church commu-
26 nion therefore entails not only closer agreement on dogmatic questions, but also – indeed pri-
27 marily – growth together in witness and service to the world. The 2017 commemoration of the
28 Reformation was taken by many Protestant churches and Roman Catholic dioceses as an in-
29 centive to seek and deepen such common ground when thinking back to that event. A high point
30 in this was the festival service in Lund on 31 October 2016, at which Pope Francis and Bishop
31 Younan, then President of the Lutheran World Federation, jointly presided.

32 89. In conclusion, it must be asked whether progress towards an agreed understanding of
33 Church and church communion can be achieved. Does a more nuanced consensus in the un-

1 derstanding of the Church seem possible, as for example on the question of justification? Is
2 consensus on fundamental ecclesiological truths attainable, in the light of which continuing diffe-
3 rence on issues like the sacramentality and structuring of ministerial office, episcopacy or the
4 Petrine ministry need no longer divide the churches? Consideration of basic ecclesiological
5 statements of the Roman Catholic Church and the CPCE has shown that we do not have to
6 begin from two mutually exclusive types of ecclesiology. The convergence on distinguishing the
7 Church's foundation, form and purpose is decisive. The Second Vatican Council offers a picture
8 of the understanding of the Church which leaves room for ecumenical agreement. Numerous
9 statements in *Lumen Gentium* are manifest which are reminiscent of the body of Reformation
10 thought – in particular the *Confessio Augustana*. The Leuenberg Church Fellowship's document
11 *The Church of Jesus Christ* makes this common ground apparent, sharpening further the in-
12 sights won from *Lumen Gentium*. We have therefore presented here a reconstruction documen-
13 ting these mutual effects. They show that the Leuenberg conception does not present a model
14 exclusive to the Reformation, but one that is ecumenically open. Of course it needs to be un-
15 packed and updated in order to offer a basis for reaching a Protestant-Catholic understanding:
16 that is clear particularly on the question of ministerial office. If the convictions suggested here
17 can be made the basis, the path will be cleared for further conversations on the issue of the un-
18 derstanding of Church. We are clearly closer to one another on ecclesiological questions than
19 we have hitherto thought. Against the background of the considerations set out here, it seems to
20 us no longer correct to speak two mutually exclusive and fundamentally incompatible under-
21 standings of Church. We therefore believe an official dialogue on questions of Church and
22 church communion to have a prospect of positive results, and invite the ecumenical partners in
23 this consultation series, the Community of Protestant Churches in Europe and the Roman Ca-
24 tholic Church, to initiate such a dialogue.

25

1 **Appendix I : Abbreviations for cited sources and literature**

2 Documents of the Second Vatican Council are cited from the edition on the Vatican website:

3 http://www.vatican.va/archive/hist_councils/ii_vatican_council/index_ge.htm

4

5 The following abbreviations are used:

6 DV *Dei Verbum* (Dogmatic Constitution on Divine Revelation)

7 LG *Lumen Gentium* (Dogmatic Constitution on the Church)

8 SC *Sacrosanctum Concilium* (Constitution on the Sacred Liturgy)

9 UR *Unitatis Redintegratio* (Decree on Ecumenism)

10

11 Documents of the Community of Protestant Churches in Europe were cited from the following
12 editions:

13 MOE Ministry, Ordination, Episkopé

14 'Amt, Ordination, Episkopé' in: *Amt, Ordination, Episkopé und theologische Ausbildung*
15 (Leuenberger Texte 13). ed. Michael Bünker & Martin Friedrich. Leipzig 2013

16 CJC The Church of Jesus Christ

17 *Die Kirche Jesu Christi* (Leuenberger Texte 1). ed. Michael Bünker & Martin Friedrich,
18 4th impression Leipzig 2012

19 LA Leuenberg Agreement

20 *Konkordie reformatorischer Kirchen in Europa (Leuenberger Konkordie)*. trilingual editi-
21 on, ed. Michael Bünker & Martin Friedrich, Leipzig 2013

22

23

1 Other sources and documents:

2 BSELK Confessional documents of the Lutheran Church

3 *Die Bekenntnisschriften der Evangelisch-Lutherischen Kirche: Vollständige Neuedition.*
4 ed. Irene Dingel on behalf of the Evangelische Kirche in Deutschland, Göttingen 2014

5 CA *Confessio Augustana*

6 GinA Growth in Agreement. Reports and Agreed Statements of Ecumenical Conversations on
7 a World Level. Vols. 1-4. World Council of Churches 1984-2017

8

9 **Appendix II: Participants in the consultation series**

10

11 **Delegates of the Pontifical Council for Promoting Christian Unity**

12 Leader of the Delegation: Bishop Dr. Karl-Heinz Wieseemann (Speyer)

13 Bishop Philip Boyce OCD (Raphoe)

14 Prof. Dr. Michel Deneken (Strasbourg)

15 Prof. Dr. Josef Freitag (Erfurt)

16 Prof. Dr. Angelo Maffeis (Brescia)

17 Prof. Dr. Wolfgang Thönissen (Paderborn)

18 Prof. Dr. Myriam Wijlens (Erfurt)

19 Secretary: Mgr. Dr. Matthias Türk (Vatican City)

20 **Delegates of the Community of Protestant Churches in Europe**

21 Leader of the Delegation until 2015: Bishop Prof. Dr. Friedrich Weber (Brunswick)

22 Leader of the Delegation: from 2015: Church President Christian Schad (Speyer)

23 Dr. John Bradbury (Cambridge)

24 Prof. Dr. Stephanie Dietrich (Oslo)

25 Prof. Dr. Fulvio Ferrario (Rome)

26 Prof. Dr. Friederike Nüssel (Heidelberg)

- 1 Prof. Dr. Miriam Rose (Jena)
- 2 Prof. Dr. Stefan Tobler (Hermannstadt)
- 3 Secretary: Prof. Dr. Martin Friedrich (Vienna)