

JUSTIFICATION IN THE LIFE OF THE CHURCH

A Report from the Roman Catholic – Lutheran
Dialogue Group for Sweden and Finland



*JUSTIFICATION
IN THE LIFE OF THE CHURCH*

JUSTIFICATION IN THE LIFE OF THE CHURCH

A REPORT FROM THE ROMAN CATHOLIC - LUTHERAN
DIALOGUE GROUP FOR SWEDEN AND FINLAND

Church of Sweden
Roman-Catholic Diocese of Stockholm
Evangelical-Lutheran Church of Finland
Roman-Catholic Diocese of Helsinki.
Translation: Sr Gerd Swensson, Te Deum
Production and printing: Ekotryckredners
ISBN 978-91-977903-5-2
Artikelnr: SK10147

Uppsala, Stockholm and Helsinki 2010

Content

Preamble	8
Chapter 1 Introduction	10
1.1. Background	10
1.2. The Character of the Dialogue	15
1.3. The Thread that Runs through this Report	16
Chapter 2 The Joint Declaration – Consensus and Open Issues	19
2.1. Consensus about the Grace of God	19
2.1.1. God’s Grace and Human Response	19
2.1.2. Both Justified and a Sinner at the Same Time	21
2.1.3. The Doctrine of Justification as a Criterion	22
2.2. Open Issues	24
Chapter 3 Catholic and Lutheran in Sweden and in Finland – An Overview of Church History	26
3.1. The Middle Ages – A Common History	26
3.2. The Reformation	28
3.3. A New View of the Reformation	30
3.4. A Swedish-Finnish Lutheranism that Preserves Continuity	31
3.5. Centuries without Contact	33
3.6. The Call to Ecumenism	36
3.7. A New and Open Dialogue after the Second Vatican Council	37
3.8. Signs on the Road towards Church Unity	38
Chapter 4 Justification in the Life of the Church	43
4.1. Communion with God	43
4.1.1. Father, Son and Spirit	43
4.1.2. Justification in the Biblical Theology of Creation and the Covenant	44
4.2. Christ our Righteousness	46
4.2.1. The Common Foundation of Both Traditions	46
4.2.2. The Lutheran Perspective	47
4.2.3. The Catholic Perspective	48
4.2.4. Grace and Gift – Two Dimensions of the Justification by Christ	49
4.2.5. Grace and Co-operation	50
4.3. The Sacramental Nature of the Church	53
4.3.1. God’s Sacramental Grace in Christ	53
4.3.2. The Sacramental Presence of Christ in the Church	54
4.3.3. The Sacramental Word	55
4.3.4. The Number and the Interconnectedness of the Sacraments	57
4.3.5. Sacramental Spirituality	58
4.3.6. The Confession of the Church as the Response of Faith	60
4.3.7. The Apostolic Ministry in the Mission of the Church	61

4.4. Justification and Baptism	63
4.4.1. Baptism – The Common Sacrament for Justification in Christ	63
4.4.2. Grace and Faith – The Two Inner Dimensions of Baptism	65
4.4.3. The New Life of the Baptised Person	67
4.4.3.1. Baptism as the Beginning of New Life	67
4.4.3.2. The Freedom of the Will in and after Justification	68
4.4.3.3. The Fight against the Inclination to Sin and Sin itself	70
4.4.3.4. Finding Support for the New Life	72
4.4.4. Baptism as the Call to the Visible Unity of the Church	74
4.5. The Eucharist	75
4.5.1. The Gift of the Eucharist	75
4.5.1.1. The Eucharist and the Baptised	75
4.5.1.2. The Eucharist and the Church	76
4.5.1.3. The Eucharist as Thanksgiving, Remembrance and Sacrifice	78
4.5.1.4. The Eucharist and the Presence of Christ	81
4.5.1.5. The Eucharist and the Ordained Ministry	84
4.5.1.6. The Eucharist and Our Mission in the World	85
4.5.2. Towards a Common Eucharist	86
4.5.2.1. The Eucharist – The Sacrament of Unity and the Sign of Disunity	86
4.5.2.2. How do the Churches Celebrate the Eucharist?	86
4.5.2.3. Baptism as the Foundation for Eucharistic Communion?	88
4.5.2.4. Eucharistic Communion and Ecclesial Communion – The Lutheran View	89
4.5.2.5. Eucharistic Communion and Ecclesial Communion – The Catholic View	90
4.5.2.6. Steps on the Way towards Eucharistic Communion	92
4.6. The Ministry of the Church in the Service of Justification	94
4.6.1. The Gift of Faith	94
4.6.2. The Church and the Task of the Ministry	94
4.6.3. The Ministry and Apostolicity	99
4.6.4. The Authority of the Bishops	101
4.6.5. Differences in the View of Episcopal Ministry	102
4.6.6. The Ministry of Peter – A Service to Wholeness and Unity	107

Chapter 5 Summary and Future Perspectives: Towards Full Ecclesial Community	112
5.1. Introduction	112
5.2. Consensus about Justification and its Position in the Life of the Church	113
5.2.1. The Prayer of Our Lord Jesus Christ as the Motivation for Dialogue	113
5.2.2. Justification within the Framework of the Life of the Church	114
5.3. On the Way towards Participation in the Fullness of the Eucharistic Mystery	117
5.3.1. The Commission of Jesus Christ	117
5.3.2. The Real Presence of Jesus Christ in Bread and Wine	118
5.3.3. The Eucharist as Sacrifice	118

5.4. A Sacramental Episcopal Ministry in Apostolic Succession	119
5.4.1. The Ordained Ministry in the Service of the Church	119
5.4.2. The Apostolic Dimension of the Consecration of a Bishop	120
5.4.3. The Historical Dimension: The Authority of the Bishop	121
5.4.4. The Ministry of Peter	122
5.5. Steps on the Way towards Visible Unity	122
Bibliography	125

Preamble

Helsinki and Stockholm, 31st October 2009

We hope that this document, common to Roman Catholics and Lutherans, about justification in the life of the Church may inspire both Lutheran and Roman Catholic Christians to receive together that justification in Christ, which is the very way towards communion with God. It is our wish that this document should be not only a theological report reflecting the rapprochement between Catholics and Lutherans with regard to the view on justification, but that it may also inspire us all to a life-long search for an ever greater Christ-likeness in life and action.

Behind this document are seven years of collaboration between delegates from the Roman Catholic Church in Sweden and Finland, the Church of Sweden and the Evangelical-Lutheran Church of Finland. During these years, we have met at various central meeting-places in our churches: conference centres, religious houses, retreat houses, cathedrals, diocesan offices and places of pilgrimage. We have enjoyed each others' hospitality, we have prayed and worked together and we have participated in each others' spiritual and liturgical life.

The reason why our dialogue has taken place within the Finnish-Swedish context is our hope that it may prove fruitful because of the special historical continuity and the long-term commitment to ecumenical work that exist in our churches. During our dialogue, we have also ourselves been able to see and experience how many aspects of liturgy, ministry and sacramental spirituality bring us closer together. At the same time we have experienced the pain involved in the issues that still divide us and that keep us divided, even around the table of the Lord. We have seen it as our task to work together in accordance with the high-priestly intercession of Jesus in order to gain a better understanding of those issues that still separate us.

We have concentrated particularly on how we perceive justification in the context of ecclesiology, the sacraments and the ordained ministry. The starting-point for our dialogue has been the Joint Declaration on the Doctrine of Justification, and we have sought to clarify the common understanding that is expressed in that Declaration, signed on this day ten years ago. We have clearly seen the need to explore the major theological and ecumenical issues on what justification means and on how it finds specific form in the life of the church.

If we have now reached a greater degree of common understanding at the fundamental theological level, this ought to lead us further to explore other significant issues in the life of the church that remain open. At the end of the

day it is only the Holy Spirit that can inspire us confidently to deal with the matters that still separate us. We trust that the Spirit can make possible that which at this moment seems impossible, if only we have the obedient sensitivity and openness that is required.

Eero Huovinen
Bishop of Helsinki
Lutheran Chairman

Anders Arborelius
Bishop of Stockholm
Roman Catholic Chairman

Chapter 1 Introduction

1.1 Background

(1) In June 1989 Pope John Paul II made an ecumenical and pastoral visit to all the Nordic countries. During his travels, he received a particularly warm welcome at the Cathedrals of Uppsala and Turku. The joint services celebrated together with the Church of Sweden and the Evangelical-Lutheran Church of Finland and the discussions with the bishops of these churches made a strong impression on the Pope. On his way back to Rome, the Pope said to the Roman-Catholic Bishop of Helsinki, Paul Verschuren, who as Chairman of the Roman Catholic Bishops' Conference in the Nordic Countries accompanied the Pope throughout his Nordic visit, that "following this visit, we in Rome have every reason to consider our relations with these churches."

(2) In October 1991, the Archbishops Bertil Werkström (Uppsala) and John Vikström (Turku) together made a return visit to Rome, where they participated in the celebration of the Jubilee Year of St Birgitta. Together with Pope John Paul II, they officiated at an ecumenical service of Vespers at the main altar of St Peter's Basilica and they prayed together at the grave of the apostle in the crypt of the church. During their private audience, the Pope reminded them of his visit to Uppsala and Turku and appealed to the Archbishops and their delegations to find, if possible, new ecumenical ways ahead in the Nordic countries.

(3) In connection with the celebrations in 1993 of the Lutheran Jubilee Year of the Synod at Uppsala (in 1593) a Lutheran-Roman Catholic seminar was held at Uppsala, at which the President of the Pontifical Council for the Promotion of Christian Unity, Cardinal Edward Idris Cassidy, proposed in his lecture that the Lutheran Churches in Sweden and Finland should embark on a dialogue with the Roman Catholic Dioceses of Helsinki and Stockholm about the church and the ordained ministry. The Council would be happy to support such a dialogue. In his comments in response to the lecture, Archbishop John Vikström spoke positively about this proposal. He said that the Churches in Finland and Sweden would investigate the matter in depth and would later make their position on this question known.

(4) The following year the Archbishops Gunnar Weman (Uppsala) and John Vikström (Turku) visited the Vatican together with the Roman Catholic Bishops Hubertus Brandenburg (Stockholm) and Paul Verschuren (Helsinki). The Archbishops then advised Cardinal Cassidy that they were positive to the proposal to engage in a dialogue. At the same time a Working Group was appointed, consisting of the Chief Theological Secretary of the Church of Sweden, Ragnar Persenius, Executive Director of the Department

for International Affairs Risto Cantell, Father Henrik Roelvink OFM and Monsignor Heinz-Albert Raem in order to prepare the matter.

(5) Discussions with the other Nordic Lutheran Churches made it clear that the Lutheran Churches of Norway and Denmark were interested in participating in the dialogue. The Working Group considered the matter and suggested to the Nordic Roman Catholic Bishops' Conference that the Lutheran Churches and the Roman Catholic Dioceses in the Nordic countries should begin doctrinal conversations about the church and the ordained ministry. The Bishops' Conference replied that, if it was necessary for the internal unity of the Lutheran Churches, it was prepared to engage in such conversations, but in its view, the original proposal by Cardinal Cassidy to begin a Finnish-Swedish dialogue was preferable.

(6) The All-Nordic dialogue did however not take place, mainly because of the great differences that pertain to the ecumenical situation in the various Nordic countries. The joint meeting of the Nordic Catholic Bishops' Conference and the leading Bishops of the Evangelical-Lutheran Churches (the so-called Primates' Meeting) therefore proposed that, rather than an All-Nordic Lutheran-Roman Catholic dialogue, separate Lutheran Catholic doctrinal conversations should be pursued in the different Nordic countries. The Evangelical-Lutheran Churches in Finland and Sweden decided together with the Roman Catholic Dioceses of Helsinki and Stockholm to begin a joint Finnish-Swedish dialogue on doctrine. The motivation behind this decision was the common history of these churches and countries.

(7) In the year 2002, the Archbishops KG Hammar (Uppsala) and Jukka Paarma (Turku) and the Roman Catholic Bishop Anders Arborelius (Stockholm) called together an extensive symposium at Sigtuna, at which the task and the membership of the dialogue group were discussed. The symposium took a broad approach in its search for possible ways of working in preparation for this dialogue. Several participants, including Archbishop KG Hammar, favoured a focus on how the churches today can meet the challenges that contemporary society addresses to them on the basis of issues such as globalisation, justice, equality, responsibility for the environment etc. Other participants asked for conversations on the conditions for theology today. What claims can theological formulations make at a time when confidence in the objectively given truths of faith can no longer be taken for granted in the same way as in the past? What is the relationship between language and reality? Does language only depict an already given reality, or is reality also created through language, and if so, how does that affect theological formulations? Yet other participants wanted to see new forms for collaboration between representatives of different churches and conversations on the basis of their own experience of life, rather than on the basis of doctrinal texts, and to engage in common worship, rather than in doctrinal conversations.

(8) The ideas, expectations and hopes pulled in many and varied direc-

tions, but gradually the work took the direction of a fairly traditional form of doctrinal conversations between representatives of these different churches. There were several reasons, but in particular the fact that the starting-point for this dialogue should be the themes that had previously been brought to the foreground: ecclesiology, the view of the ordained ministry, the role and function of the bishop, the view of baptism and of the Eucharist etc. To this was added the special focus on the recently published document entitled *The Joint Declaration on the Doctrine of Justification*, which aims to go beyond those central points of doctrine that once upon a time separated the churches, and which representatives for the Catholic Church and the Evangelical-Lutheran Family of Churches signed on 31st October 1999 at Augsburg.¹

(9) The Dialogue Group decided to seek to answer the following question: What is the place of justification in the life of our respective churches? As a starting-point, the Joint Declaration and the desires for continued research and discussion that were requested therein, were chosen: “Our consensus in basic truths of the doctrine of justification must come to influence the life and teachings of our churches. Here it must prove itself. In this respect, there are still questions of varying importance which need further clarification. These include, among other topics, the relationship between the Word of God and church doctrine, as well as ecclesiology,² ecclesial authority, church unity, ministry, the sacraments, and the relation between justification and social ethics. We are convinced that the consensus we have reached offers a solid basis for this clarification. The Lutheran churches and the Roman Catholic Church will continue to strive together to deepen this common understanding of justification and to make it bear fruit in the life and teaching of the churches.” (JD 43)

(10) The purpose of this report is first of all to give a joint answer to the theological issues connected with the realisation of salvation in the thinking and the life of the church. Since we participate in a regional dialogue, we want to answer with reference to the Finnish-Swedish context of our churches. We therefore provide a short history of developments in our churches in Sweden and in Finland from the Middle Ages until today. In doing so, we highlight aspects of the relationships between our churches, which are less well known in international ecumenism, and which might indicate possible ways ahead

1 English text with supplements in Growth in Agreement 2000 and in Information Service. The responses from the Catholic Church and the Lutheran World Federation however only in Information Service. Short form below JD. When the text refers to the Declaration itself, a numerical reference is given. When the text refers to some supplement, reference is given in other ways. See bibliography. Swedish translation and commentary in: *...att i allt bekänna Kristus. Den gemensamma deklARATIONEN om rättfärdiggörelseläran*. Ed Gösta Hallonsten and Per Erik Persson (Verbum, Stockholm 2000).

2 The word “ecclesiology” was inadvertently omitted in the Swedish translation of JD.

towards greater unity between the Catholic and the Lutheran Churches even in other countries.

(11) From a theological and pastoral perspective, we here consider the specific forms in which the salvation of God reaches us human beings. This is the second time in our ecumenical conversations, at least with regard to Sweden, that ecclesiology is expressly put into focus – the church is the body of Christ, in which human beings receive the justification of God. We have now concentrated on the concrete sacramental life of the church, on the divine life in human forms. From that starting-point we see the connection between the various forms in which human beings receive the salvation of God. Thus we analyse the relationship between, justification on the one hand and baptism, the Eucharist/Holy Communion and the ordained ministry on the other.

(12) The text now before us concentrates on classical points of doctrine in the Christian faith in dialogue with previous doctrinal conversations of a similar character. This is not without problems, and the Dialogue Group is aware of this. Basic hermeneutical issues on the conditions of interpretation as well as the claims and character of theological texts, the question of the relationship between language and reality, contemporary challenges that concern peace, justice, the environment, equality, globalisation etc. fall entirely outside our scope. The majority of the participants in this dialogue are happy with the choices made and believe that this document may prove to be a significant contribution to the continued dialogue between churches. Other members of the Group take the view that a more fundamental work on the basic theological and hermeneutical issues could have been undertaken, and that it is remarkable that, at a time of environmental crisis, financial crisis and a number of issues concerned with survival and common life, none of these are reflected in this document. However, all participants stand behind the text that is now presented. It will have to be the task in other contexts to consider further those issues that are not treated here.

(13) The official Catholic-Lutheran Dialogue in Sweden began already in 1970 through the initiative of the then Archbishop of the Church of Sweden, Ruben Josefson – later it was also affirmed by the Church of Sweden Central Governing Body – and the Roman-Catholic Bishop of Stockholm, John E Taylor. It has resulted in five published documents from four stages of that dialogue: *Äktenskap och familj i kristen belysning*, (Marriage and the Family in the Light of Christianity, 1975); *Ekumenisk samsyn om dop och kyrkotillhörighet*, (Ecumenical Agreement on Baptism and Church Membership, 1978); *Biskopsämbetet*, (1988, published in English: *The Office of Bishop*, 1993); *Ekumeniska äktenskap*, (Ecumenical Marriage, 1999); *Kyrkan som sakrament*, (The Church as Sacrament, 1999).³ Our Group, in which Fin-

3 See Bibliography: *Äktenskap och familj* (Marriage and Family); *Dop och kyrkotillhörighet* (Baptism and Church membership); *The Office of Bishop*; *Ekumeniska äktenskap* (Ecumenical Marriage); *Kyrkan som sakrament* (The Church as Sacrament).

land has also been included, may be seen as part of this context of dialogue. We build on these previous reports, but we have also conducted our conversations against the background of international, regional and national dialogues in the Nordic countries and in other parts of the world.

(14) The ecumenical relations at the national level in Finland between the Catholic Diocese of Helsinki and the Evangelical-Lutheran Church of Finland have come to concrete expression, not so much in theological conversations and reports, as in the annual pilgrimage to Rome around the Feast of the holy bishop St Henrik on the 19th of January. Representatives from the Orthodox Church in Finland also participate in these pilgrimages, particularly in certain jubilee years.

(15) The Lutheran delegation in our Dialogue Group has consisted of eight theologians from the Church of Sweden and from the Evangelical-Lutheran Church of Finland as well as an observer from the Lutheran World Federation (the Assistant General Secretary for Ecumenical Issues, Sven Oppgaard, 2002-2006), while the Catholic delegation has consisted of eight theologians from the Roman-Catholic Diocese of Stockholm and the Roman-Catholic Diocese of Helsinki as well as an observer from the Pontifical Council for Promoting Christian Unity in Rome (Monsignor Matthias Türk). The chairman from the Catholic side was first Bishop William Kenney CP (2002-2006) and thereafter Bishop Anders Arborelius OCD (2007-) and from the Lutheran side Bishop Eero Huovinen. Other delegates at the last stage were, from the Catholic side Father Fredrik Emanuelson OMI, Prefect of Studies Ingvar Fogelqvist, Sister Madeleine Fredell OP, MTheol Marjatta Jaanu-Schröder, Father Henrik Roelvink OFM (Secretary) and Assistant Professor Håkan Ulfgard and from the Lutheran side, Executive Director Risto Cantell, Professor Elisabeth Gerle, Assistant Professor Bo Larsson (Secretary), Bishop Martin Lind, Assistant Professor Virpi Mäkinen and Bishop Simo Peura.

(16) Besides these, a few others have contributed as Secretaries (Dr Theol. Örjan Wikmark, editorial secretary, Dr Theol, Bishop Matti Repo; Dr Theol Jari Jolkkonen 2003-2006; and the Doctoral Student Ilmari Karimies 2006-). Over the years, several participants have been given new tasks and have therefore had to resign from the Dialogue Group. This was the case of, from the Catholic side Bishop William Kenney CP, Sister Angela Corsten RSCJ, Father Rudolf Larenz, Father Antoine Lévy OP and Father Tuomo T Vimpari and from the Lutheran side, Bishop Carl Axel Aurelius and Dr Theol. Jari Jolkkonen. They have in turn been replaced by others.

(17) This report has emerged from two meetings every year, which have each lasted for two days and which have been held alternatively in Sweden and in Finland. During the first two years, material was collected and conversations held about various possible approaches and methods. Later on, individual delegates or small working groups wrote or worked on different

drafts to parts of the report, which were then analysed and commented on during the meetings. At the beginning of the working period, a larger reference group was called together.

1.2 The Character of the Dialogue

(18) The members of this ecumenical conversation group represent their churches because they have been officially appointed by them. The text that is presented here is a result of a joint process, although it is sometimes noted in the text that the Catholic and the Lutheran positions still remain so far apart that they must be described separately. The new common positions, on which the Dialogue Group has reached greater unity, have emerged from the sincere will of the participants to seek together new perspectives on old controversies, so that these may be shown, on the basis of deeper study of the Bible, church history and modern ecumenical texts, to be conditioned by their period of origin and no longer applicable. A dialogue is not a process of negotiation, in which compromises are made in order to achieve agreement, but a common search for a deeper understanding of the truth. This can often happen when taking into account that former generations often put greater stress on differences than on agreements. Through the strivings towards fellowship, new and common light may be thrown on a number of traditional disputes and polarisations. The remaining differences may then often be perceived as not church dividing theological ideas or forms of spirituality, where there is room for legitimate plurality.

(19) The road from this commission report to greater unity between our churches will however be a long one. It is the Dialogue Group who at the moment stands behind this text. It is now handed over to our church leaders, theologians and other church members for study and reception. Our churches must decide themselves on the content of this document in a suitable manner, accept or adjust its ideas, and wherever possible put them into practice in their church life. Only when that has been undertaken will this report have become part of the new and common tradition of our churches.

(20) Reception by our churches will be a great challenge. It is about dialogue between two historically connected, but today separate, Lutheran National Churches on the one hand and the worldwide Catholic Church on the other. While the Lutheran delegates have direct contacts with the decision-making bodies of their churches and the process of decision-making is shorter there, the Catholic delegates do not have any such direct links, and the process of reception will therefore be more complicated, since it must also include other countries and continents.

(21) A particular challenge lies in the fact that we may not all have the same goal in view. We interpret the unity of the churches and thus the aim of the theological conversations differently. For some members of our churches,

it would be a sufficient unity if we were able to share the same communion table and to receive each others' sacraments. Some of them will certainly be disappointed that not even this report achieves that. For others, the goal of these conversations includes not only sacramental communion, but also a visible organic/organisational unity. We have sought to state precisely wherein the hindrances lie, and to pinpoint a few steps along the road towards visible unity. Our ecclesiological differences must not hinder us from treating one another as legitimate churches in speech and action. This does not necessarily have to lead to an organisational unity, nor to sacramental communion, but it does have immediate consequences for what we choose to focus on in our mutual relations.

(22) In this context we must also note that unity and division do not exist only between different churches but also within them. Within each individual church, there exists a plurality of views and theologies. This also has consequences for the reception of this document. Its authority will also come to reside in whether or not it affirms the strivings towards unity that exist in local initiatives.

(23) The word “church” is used in this document on the basis of the following text in the Joint Declaration on the Doctrine of Justification: “The word ‘church’ is used in this Declaration to reflect the self-understandings of the participating churches, without intending to resolve all the ecclesiological issues related to this term” (JD 5, footnote).

1.3 The Thread that Runs through this Report

(24) Since the Joint Declaration on the Doctrine of Justification is the reason why our conversation group has chosen as its theme “Justification in the Life of the Church,” Chapter 2 below provides an overview of the Declaration and its history. Thus, those who do not have direct access to the text can nevertheless gain an insight into our starting-point. Already here it can be stated that the use of the term justification as a key-word that separates our confessions arises from the Lutheran theological tradition in the 16th century, although the word has been used throughout the entire history of the church to describe the process of salvation.

(25) In the third chapter, we seek to provide a historical perspective on why it is that the two Lutheran National Churches in Sweden and Finland do in so many ways resemble the Catholic Church in their church life. The specific forms, in which the faithful encounter salvation, are even identical or similar in many details. For anyone who is not familiar with the Swedish or Finnish languages, and who would only look at the architecture and furnishings of the churches, their orders of services and liturgical vestments and other outward signs, it may seem surprising and sometimes confusing, since what is usually perceived as typically Catholic actually also belongs

to the Lutheran tradition in Sweden and Finland. Thus, a bridge is created between our two church traditions. This parallel usage, or fellowship, does not only apply to outward things. It reaches far deeper and is also expressed in certain common theological conceptions, which are not equally evident in other Churches of the Reformation.

(26) The theological centre of gravity of this report is found in the fourth chapter. The foundation is the will of the One Triune God to save creation through his Son Jesus Christ. All talk about justification stems from this fact. In the paragraph about Christ our Righteousness, in which the process of salvation itself is at the centre, we refer to the Joint Declaration.

(27) The paragraphs on the sacramental nature of the church build on the unity that has been achieved within the previous Dialogue Group in Sweden.⁴ Now the focus is however not so much on the concept of the church itself as on the specific sacraments that are administered by the church within the framework of the church. The principle of the incarnation, that God became man in Jesus Christ, continues in the church and in all its expressions of life, where it is called the sacramental principle, indicating that the divine takes human form. This includes not only the actual sacraments, but first of all the Word of God, which is proclaimed, and the creed of the church as the response of faith.

(28) The paragraphs about baptism take as their starting-point baptism as the beginning of the justification of the individual believer. At the same time we deepen the thesis found in the Joint Declaration about the relationship between grace and faith, about the human state as being both justified and remaining a sinner at the same time, (*simul iustus et peccator*) and about the recognition of each others' baptism as the call to continue on the road towards the unity of the church.

(29) In the paragraphs about Holy Communion/Eucharist we have been able to point to greater unity in the conception of the faith than is usually assumed, since we do not start only from the confessional documents but also from the orders of service used in worship and from the theology that they imply. In these paragraphs we discuss further the hindrances that remain on the road towards a common celebration of the Eucharist and the possible opportunity for a wider application of existing exemption regulations.

(30) The ordained ministry we consider in the service of salvation. We also stress, in the paragraphs about the ordained ministry, what distinguishes our Lutheran Churches of Finland and Sweden from most other Churches of the Reformation, namely the preservation of the historic ministry of the bishop. We also seek to provide an opening for deeper conversations about the ministry of Peter.

4 See Kyrkan som sakrament (The Church as Sacrament).

(31) The final fifth chapter provides a fairly extensive summary of what has been said previously. We also look towards the future, by pointing out the signs on the road towards the unity of the church that we believe that we are able to discern.

Chapter 2 The Joint Declaration – Consensus and Open Issues

(32) The Joint Declaration on Justification shows a fundamental consensus between Catholics and Lutherans on the question about how human beings are made righteous before God or, to put it differently, how the relationship between God and man can become right and wholesome again. Such a consensus has emerged during the latter part of the 20th century, following four hundred years of conflict and continuing condemnations of each others' teaching and doctrine. The Declaration does not claim that complete agreement has been reached on anything other than the doctrine of justification as it is presented in that document (JD 41), but the purpose of the Declaration is nevertheless that the theological unity is broadened and shown to have consequences, amongst them that such condemnations could be perceived as no longer applicable. The official signing on 31st October 1999 was therefore a significant ecumenical milestone. This was the very first time in history that Catholics and Lutherans at the highest official level together recognised and affirmed a point of doctrinal unity.

(33) This does however not mean that the conversation has come to an end. The Declaration points out that there remain points and areas where our churches speak with divided voices. Some of these will be discussed later on. In this Chapter we will summarise the Declaration, both with regard to the fundamental views that we hold in common and the issues that still need further work. A few comments have been inserted into the overview as a contribution towards the deepening of the dialogue.

2.1 Consensus about the Grace of God

2.1.1 GOD'S GRACE AND HUMAN RESPONSE

(34) As we have mentioned, the term justification belongs primarily within the Lutheran theological tradition, where it is a central concept. Sometimes the impression may have been given that this is the only concept that can illustrate what God in Christ does to human beings. However, already the Apostle Paul described the process of salvation by a number of expressions. As in the Catholic context, Lutherans have also, almost synonymously, made use of other biblical terms and concepts, such as salvation, reconciliation, the forgiveness of sins, grace, redemption, new creation etc. It could even be the case that the word salvation has been used more frequently in Lutheran churches than "justification" and "righteousness," namely where the legal perspective of sin and guilt have been less prominent in proclamation and theology. The Joint Declaration certainly highlights the word justification in

a particular way, but the authors also refer together to the fact that God's acts can also be biblically expressed in many different ways (JD 9-12).

(35) It is however not the use of words that is at the centre in the Declaration, but the process of justification and its meaning. The consensus then becomes clear about the insight that human beings are not justified by any of their own merits, but only because of the grace of God, which is made effective in Jesus Christ (JD 15). The understanding of the idea of merit determined the controversies during the Reformation century. It therefore follows naturally that the Declaration focuses particularly on this motif. The idea of merit is rejected, because it cannot apply to the beginning of our life as saved Christians, and because the concept of merit can only be used in an transferred sense to express our active acceptance of God's grace. This could certainly be perceived as something new to Catholic tradition. But the Declaration shows that this view has support in traditional Catholic thinking.

(36) It is not only the case that human beings lack any such merits that could procure salvation; they do not have sufficient power in themselves to reach salvation. This insight is also a part of the view of justification presented in the Declaration (JD 19).

(37) While the absence of merit is stressed, there is at the same time consensus that the freely given gift of righteousness must be received in faith by the help of the Holy Spirit, a faith that means a renewal of life through the Spirit, in love of God and human beings (JD 15, 16, 21, 23, 24, 37). Faith in God's justifying grace "is active in love and thus the Christian cannot and should not remain without works" (JD 25). These works include even our own efforts when we allow God to sanctify us. The Reformation was not against "good works", but only against the perception of these as merits for salvation. Even the Lutheran authors of the Declaration can speak of good works as "signs" of justification and of eternal life as "reward", albeit "unmerited" reward (JD 39). Sanctification, growth in love of neighbour through the work of the Holy Spirit, has always been an ingredient of the Lutheran faith. Grace brings responsibility. But neither for Lutherans nor for Catholics does this renewal of life constitute a condition for justification (JD 23, 24).

(38) Is it possible to understand this as "collaboration", as "co-operation" between God and man in justification? This has traditionally been a point of controversy between Lutherans and Catholics. Lutheran theology has avoided any talk of such co-operation, since that would jeopardise the insight about unconditional grace. The same fear has not prevailed among Catholics. Human beings can co-operate with grace, both in preparation for justification and in their positive response to God's initiative (JD 20).⁵ The good works that human beings do may even "contribute" to the preservation of the righteousness that comes from God" (JD 38) – a way of expression that Lutherans could perhaps perceive as a statement indicating

that God does not do everything and that some teaching about meritorious works has crept in. The Lutheran point of view does however imply that, as a natural consequence of God's grace, a human person responds in faith. There is also the possibility to say "No" (JD 21).

(39) Here the Declaration has not kept an entirely clear balance between both these legitimate aspects. Maybe that can never be done. Maybe the problems of life itself are too complex for that. It belongs to a life lived in faith and love of fellow human beings to oscillate between these two perspectives. Such an insight probably lies behind the fact that Catholics and Lutherans have nevertheless discovered a fundamental synthesis here.

2.1.2 BOTH JUSTIFIED AND A SINNER AT THE SAME TIME

(40) One way used in Lutheranism to express this double status has been to speak of man as being both justified and a sinner at the same time (*simul iustus et peccator*). However much a human being finds him- or herself in the state of righteousness, however much he or she is allowed to assume complete forgiveness for his or her sins, which is primarily manifested in baptism, no human being will ever be free from the tendency to commit evil actions. Human beings will never be completely good; they will only be more or less good. And thus it is possible to say that, right through life human beings continue to deserve the radical description as sinners, even though they are, at the same time, fundamentally and equally radically God's guiltless children. The concept of *simul iustus et peccator* is a Lutheran attempt to take seriously both man's responsibility before God and God's total love for mankind. The stress on the radical nature of the sinfulness is also seen as a counterpart to, and a presupposition for, the insight into just how radical God's saving work actually is. This is about the "vertical" saving relationship to God. In that relationship, human beings are both completely righteous and completely sinful (*totus iustus, totus peccator*). "Horizontally" on the other hand, in daily Christian life, both good and evil reside in human beings, and both these forces fight against one another. At that level, it is also a matter of man's own responsibility. There, man is sometimes one thing, sometimes the other, in one respect the one thing, in another the other, and thus human beings are partly righteous and partly sinners (*partim iustus, partim peccator*).

(41) To a high degree, Catholic thinking is in agreement with the Lutheran view. However, the Catholic view does not consider the inclination to sin as an actual sin – even though it is agreed that this inclination springs from sin and drives towards sin. Actual sin only arises when human beings actually commit an evil action.⁶

⁵ Also in the response from the Catholic Church 1998 (JD CC, p 93f).

(42) The Joint Declaration touches on these problems in part 4.4. There it has seemed sufficient to report both these views without any attempt at harmonisation. Even so, it is possible to say together: “The justified also must ask God daily for forgiveness as in the Lord’s Prayer” (JD 28).

(43) The traditional controversies between Catholic and Lutheran thinking have also touched on the relationship between the Law and the Gospel, and perhaps to a very high degree on the question whether or not a Christian may be certain of his or her salvation. Here Lutheran theology has highlighted the certainty about salvation, and this has caused criticism from the Catholic side. The Joint Declaration shows that the tensions involved in both these issues have now been defused (JD 31-36): “We confess together that the faithful can rely on the mercy and promises of God. In spite of their own weakness and the manifold threats to their faith, on the strength of Christ’s death and resurrection they can build on the effective promise of God’s grace in Word and Sacrament and so be sure of this grace” (JD 34).

(44) This joint statement sounds very Lutheran. It is however worth noting the Catholics’ own paragraph in this context, which ends by mentioning only that the believer’s personal assurance refers to God’s will to save (JD 36). God’s will to save the believer has never been the object of controversy between the churches. To end the separate paragraph this way could possibly be perceived as a weakening of the previous forceful confession of the certainty about actual salvation.

2.1.3 THE DOCTRINE OF JUSTIFICATION AS A CRITERION

(45) When the Declaration characterises the meaning of the consensus, it says that it refers to the “basic truths of the doctrine of justification” (JD 40). That there are differing explications of Catholic and Lutheran views in particular statements of the document does not cancel this consensus (JD 14).

(46) It might be remarked that it is still not entirely clear if there is consensus about the whole of the doctrine of justification, or if there are certain “truths” within the framework of this doctrine about which there is no agreement. In the first case, any remaining differences would refer to doctrines other than that of justification. In the latter case, complete consensus about this doctrine would be missing, even though the differences would not be fundamental. One difficulty consists in determining what should be perceived as “fundamental” truths. In the response from the Vatican to the Joint Declaration on 25th June 1998, it is conceded, on the one hand, that this Declaration has achieved a common understanding in this fundamen-

6 See for example the response from the Roman-Catholic Church in 1998, which claims that the Lutheran view, as presented in JD 29 “does not, in fact, seem compatible with the renewal and healing of the inner man of which the Council of Trient speaks” (JD CC, p 93).

tal sense, but there is also, on the other hand, an attempt in the response to bring together several significant aspects under the heading of this concept.⁷ The simple difference between fundamental and non-fundamental truths therefore seems insufficient. Here the question does of course also arise whether this fundamental consensus might, so to speak, infect the other truths and thus the wholeness as well. Uncertainties of this kind have caused some turbulence in the discussions, both before and after the signing of the Joint Declaration.⁸

(47) To this problem belongs the talk of the doctrine of justification as a “criterion,” by which the teaching of the church can as such be tested. It is jointly stated that the doctrine of justification is “not only...one part” but “an indispensable criterion which constantly serves to orient all the teaching and practice of our churches to Christ” (JD 18). However, in the same paragraph there is a kind of separate statement, by which this criterion is said to have, from a Lutheran perspective, a “unique significance,” whereas from a Catholic point of view there is talk of “several criteria.” This created a stir, maybe unjustifiably.

(48) The official Joint Declaration by the Roman-Catholic Church and the Lutheran World Federation on 11th June 1999 brought both a clarification and a widening of the talk about criterion. It there says both that “No teaching may contradict this criterion” and that the horizon for the interpretation of the doctrine of justification is “the overall context of the Church’s fundamental Trinitarian confession of faith.” (Annex point 3).⁹ The first statement brings the distinction between necessary and sufficient condition into the evaluation. Through the latter, the doctrine of justification is linked to the theology of creation and to pneumatology as well as to christology and the doctrine of reconciliation.

(49) In the debate, attention has been drawn to the fact that even the Lutheran reformers in the 16th century worked with other criteria besides the so called doctrine of justification, for example the sacraments and the creeds of the Early Church.¹⁰ The main question thus seems to be whether all the doctrinal documents of the church – even the Bible itself – could and

7 JD CC, p 93-95.

8 An example of this is the extensive debate that broke out among Evangelical Lutheran University Teachers of Theology in Germany prior to the signing. See texts of protest in MD 1998, no 2, p 33-35; 1999, no 6, p 99f. See also a discussion between Eberhard Jüngel and Bernd Jochen Hilberath on Jüngel’s book “Das Evangelium von der Rechtfertigung des Gottlosen als Zentrum des christlichen Glaubens”, Mohr/Siebeck 1998, in Herder Korrespondenz 53, 1999, p 22-26, 154-157.

9 JD Annex, p 582.

10 So also both the Catholic commentator Gösta Hallonsten (Hallonsten 2000, p 116) and the Lutheran commentator Per Erik Persson (Persson 2000, p 96f) in the Swedish publication of the JD; see also Persson 2000, p 27, 35.

should be read through the lens of the doctrine of justification, or whether there are other, complementary approaches as well.

(50) Beneath the discussion about the Declaration lies the question whether this fundamental consensus about the theology of justification has any direct ecclesiological consequences. Does this doctrinal consensus mean that it is only for practical reasons, by human law (*iure humano*) that our church organisations still look different and function separately? To put the issue clearly, is there no longer in principle any hindrance for the recognition of each others' ministry and for participation in each others' Eucharist? Or are we still two theologically incompatible church bodies? While it has been claimed in some parts of Lutheranism that ecclesial communion must in principle exist if there is fundamental consensus about the doctrine of justification, the Catholic Church takes the view that this division has not been entirely bridged, and continued conversations must therefore focus on ecclesiology. It is obvious that these churches hold different views on the implications of their common confession of Christ.¹¹ The question of ecclesial communion is hardly touched on in the Declaration, although there are, as we have previously mentioned, hints in the central paragraph 43, which points towards the future.

(51) The doctrinal condemnations from the 16th century – which have so far had “a church-dividing” effect (JD 1) – have, through the signing of the Declaration, officially been declared as obsolete and no longer in force. There has been neither the will nor the need to disavow what took place mutually almost 500 years ago (JD 7). The task has not been to criticise those involved at that period. The statement is made that it is possible to provide other formulations on the divisive issue today, which show that the churches have basically found one another again with regard to their views of how human beings are justified.

2.2 Open Issues

(52) The Declaration assumes in a paragraph jointly formulated on behalf of both sides in the discussion, that not all the issues have been solved through the consensus achieved (JD 43). “Clarifications” are needed. At the same time it is stated that this consensus in the doctrine of justification “offers a solid basis for this clarification”. Thus a strong confidence in the sustainability of the achieved consensus is expressed, and this also implies that the question of justification leads directly on to the view of the church.¹² There is thus no possibility to consider, on the basis of the Declaration, the doctrine of justification and ecclesiology as two different issues. The next task at hand must now be to forge these two together, to see and to apply objective consequences of the consensus on the doctrine of justification. That is obviously a major task that will take a long time. Our Dialogue Group would

like to contribute to this work.

(53) The task is not to exert pressure in order to find a common terminology or a joint conceptual apparatus, nor to achieve a uniform theological view. Even the conceptual differences between Catholicism and Lutheranism that are reported here and there in the Declaration are “acceptable” (JD 40). There is a very clear awareness that forms of expressions are always marked by the historic context in which they have arisen. The controversies of the 16th century were formulated on the basis of the medieval and scholastic theology that we have nowadays abandoned. In the same way we are ourselves dependent on contemporary ideas. Anthropology, for example, is expressed differently today than in the past, and we use other categories for sin. This could provide opportunities for us to leave behind the past controversy about what the fall, or human sinfulness, consists of, and about the degree to which the fall affects human nature.

(54) Much of the remaining controversies between the Catholic Church and the Lutheran Churches focus on “the church.” In the main part of our report we want to approach these open issues and seek to see how the doctrine of justification and – mainly – ecclesiology belong together.

(55) Maybe the urgent underlying questions could be specified as follows: Does the Joint Declaration mean that there is consensus about when, where and how justification takes place? Or does it only mean that there is consensus about the content itself, namely that human beings are not made righteous because of any merits of their own, but only because of God’s grace? Can the justification of an individual human being only take place within the framework of a specific church, within its structures, in certain forms and through certain means? Or should the role of the church in the service of justification be described in a wider sense? We believe that we, in our dialogue, have made some progress towards a common view on justification in the life of the church.

11 See Hallonsten 2000, p 116.

12 There is however fairly extensive doubt about the sustainability of the consensus of the Declaration, which is noted by for example the Catholic commentator Gösta Hallonsten (Hallonsten 2000, p 110). He stresses that the consensus that has been reached is “differentiated” (p 107f). This should probably be interpreted to mean that, according to some, it is not sufficient now to go on to discuss ecclesiology, since the conversation on justification itself is not quite finished. However, it could be claimed against this view that a conversation on ecclesiology could reflect on the issue of justification and could thus contribute to the clarification of the meaning of the consensus that has been reached. The “differentiation” in the consensus would then decrease.

Chapter 3 Catholic and Lutheran in Sweden and Finland – An Overview of Church History

3.1 The Middle Ages – A Common History

(56) As we now meet for conversations between churches in Finland and Sweden, we meet against the background of the common history of these countries. Sweden and Finland constituted a political unit from the Middle Ages up until 1809. During the Middle Ages, Sweden and Finland also constituted one church province of the Catholic Church. From the period of the Reformation up until 1809, one and the same Evangelical-Lutheran Church spanned across the Gulf of Bothnia.

(57) Here we give a sketch of this church history. We do so aware of similarities and differences between countries and denominations, of fellowship and division. To look backwards to the past can be a healing process, a way of working on what has been filled with conflict and pain, and a way to seek reconciliation. We want to consider this as – to use a phrase from Pope John Paul II – “a cleansing of the memory”¹³ of the past as well as a foundation for greater unity in the future.

(58) The arrival of the Christian faith in the Nordic countries is mainly due to the continual expansion northwards of the Catholic Church since Christianity became a favoured religion in the Roman Empire from the 4th century onwards. It was from Central Europe and the British Isles that the church gradually spread to Denmark and Norway, and eventually even to Sweden. This took place partly through the contacts that the inhabitants of the Swedish provinces had with the surrounding world, and partly through direct missionary efforts from the 9th century onwards. By the middle of the 11th century, the missionary period in Sweden was over and a period of establishment began in the church with the foundation of Episcopal Sees and the construction of church buildings. At Lund in the Province of Scania, which at that time was part of Denmark, a powerful Nordic Archiepiscopal See was established 900 years ago. An Archbishopric for the Swedish nation was established when, in the year 1164, the Cistercian Monk Stefan from the Monastery of Alvastra was consecrated at Sens in France as Archbishop of Uppsala. Other Episcopal Sees were established at Linköping, Skara, Strängnäs and Västerås. From the dioceses, parish life was organised. There

13 *Novo millennio ineunte*, no 6.

are still several hundred medieval churches in use in Sweden, from the south to the north. With their reredoses, statues of saints and murals they witness to the continuity between the Middle Ages and our own day. The different monasteries of the Cistercian Order also functioned as a link between the Nordic area and the rest of Europe with regard to both church and culture. They were complemented in the emerging towns by Dominicans and Franciscans, who soon set up their own Nordic Provinces, which contributed to the common features of the church in the Nordic countries.

(59) The south-west parts of Finland (Finland Proper) became the object of Catholic mission through the crusade undertaken by King Erik (St Erik) in the year 1155. With the King arrived the Apostle of Finland, the English-born Bishop of Uppsala, Henrik, who organized the church in that country and became its first bishop. Christianity had however already gained an entry through contacts in the east with Orthodox piety. Thus the east and the west met in Finland. At the beginning of the 13th century at the latest, the church in Finland, whose Episcopal See was in Turku, became linked to the Church Province of Uppsala, and this system lasted throughout the Middle Ages.

(60) The Middle Ages were, both in Sweden and in Finland, a period of intense church building, with the help of donations and volunteers. This indicates how deeply the church was rooted among the population.

(61) Medieval religious houses and cathedrals were important centres of culture and spiritual life. Dominicans and Franciscans taught and preached in the vernacular. The prayers and the meditations that developed in the medieval church kept the central events in the life of Jesus alive in people's memories. The murals on the church walls, in which the Franciscan tradition of focusing on the suffering of Christ was illustrated, had the same effect. The pilgrimage route of St James through Europe began at Tavastland in Finland, where the Church of St James at Renko and the Pilgrimage Church at Hattula, dedicated to the Holy Cross, every year gathered large crowds of pilgrims. Pilgrimage routes to the Shrine of St Olav at Trondheim also extended through both Finland and Sweden. Monasteries and other church institutions took care of the poor as far as resources permitted.

(62) Through students from Finland and Sweden who found their way to the flourishing European universities, influences from the continent had great significance. This was true not least of the University of Paris. Eventually the Nordic countries established their own universities. The Uppsala University, for example, was founded in 1477 through a papal bull, secured by Archbishop Jakob Ulfsson, and with the University of Bologna as its model.

(63) The Papal Legate Nicolaus Breakspear (later Pope Hadrian IV), Bishop Henrik the "National Saint" of Finland, the Papal Legate Wilhelm of Sabina, Bishop Nils Hermansson of Linköping and Bishop Hemming of Turku are all examples of people who, together with the ordinary ecclesiastics-

tical channels, kept the link between Rome and the Nordic countries alive during the Middle Ages. The spiritual, social, political and international influence of St Bridget of Sweden was particularly extensive, something that has repercussions to this day. She was designated the Patron Saint of Europe as late as 1999.

3.2 The Reformation

(64) The election of Gustav Vasa as king in 1523 was to have major consequences for the Swedish church province. A few years earlier, Martin Luther in Germany had expressed gradually more and more radical criticism of the contemporary church and of the Pope, and this church criticism spread rapidly. Gustav Vasa did not delay in adopting the Reformers' ideas for the purpose of subjecting the church under a strong national centralised power. He therefore employed convinced Lutherans, such as the Royal Secretary Laurentius Andreae and the brothers Olaus and Laurentius Peter. In Finland Pietari Särkilahti and at a later stage Mikael Agricola, "Finland's Reformer," worked in a similar way. At that time, the criticism of the Reformers was, at least in Sweden, directed against prelates and priests who, in their view contrary to the Word of God, withheld their extensive wealth from the people and the nation.¹⁴

(65) Through the decisions of the Synod at Västerås in 1527, Gustav Vasa was able, with the support of the nobility, to crush the economic and political power of the church and the bishops. He had national interests for severing the international contacts of the church. He himself – not the Pope in Rome – therefore appointed the bishops and drove out, first of all, the Mendicant orders, since they too were organised across national boundaries. Another step towards changes in the direction of the Reformation was taken in 1531, when Laurentius Petri was consecrated as Archbishop without papal approval. Through the king's assumption at that time of the role of the Pope in the appointment of bishops, a formal break with the papacy took place. Contemporary Catholics perceived that consecration as schismatic but nevertheless as valid. Over the following years, the ideas of the Reformation gradually won acceptance. A church synod at Uppsala in 1536 thus decreed that the Mass should be celebrated in Swedish and also that the liturgy should be in Swedish at the celebration of baptism, marriage and other ecclesiastical offices. The obligation of celibacy for the clergy was also abolished. The Swedish translation of the Bible, on which work had begun

14 For the Swedish history of the Reformation period, see Andrén, 1999. A historical overview from a Catholic perspective of church conditions in Sweden during the 16th and early 17th centuries is available in Nyman, 1997.

during the Catholic period, was completed and provided with marginal glosses from Martin Luther's German edition of the Bible.

(66) When the Reformer of Finland, the later Bishop of Turku, Mikael Agricola brought the ideas of the Reformation home to Finland from his studies at Wittenberg, he acted calmly and constructively. His major work of reform was the translation of the New Testament and parts of the Old Testament into Finnish. His edition was printed in Stockholm at Agricola's own expense, since the King thought that a Finnish Bible was unnecessary. In spiritual life, Agricola preserved much of Catholic prayer life and Catholic tradition.

(67) Apart from the translations into the vernacular, the new order was most specifically noticeable in the Finnish parishes in the removal from the churches of large quantities of valuables which were brought to Sweden. Chalices, patens, ciboria, liturgical books and church bells were transported there to satisfy the needs of the King. Two Dominican and three Franciscan friaries were destroyed and the nuns at the Bridgettine Convent at Naantali were forced to follow a Lutheran Order of Service until their convent was closed. The building of churches came to a halt and some thirty churches were never completed.

(68) The Diet at Västerås in 1544 took the decision that the Church in Sweden-Finland should be an Evangelical Church. Among the theologically marked prohibitions was the prohibition to invoke the saints – but the statues of the saints were not removed from the churches. Pilgrimages were also forbidden, as were requiem masses, since the Reformers fought against the idea of purgatory and against the view that the mass could be used to influence the state of human beings after death. In order to prevent the adoration of the host, the use of monstrances was forbidden. The royal politics aimed to stop the people from visiting monasteries. There were even attempts to reform the monasteries in an Evangelical direction. At Vadstena, the remaining brethren were expelled around 1550, and the monastic church was annexed as the parish church. The nuns were however permitted to stay right up until 1595, when their convent was closed. The end point for the accomplishment of the Reformation was the decision taken by the Synod at Uppsala in 1593, according to which the Church in Sweden-Finland was definitely established as an Evangelical-Lutheran Confessional Church.

(69) In the year 1617 the Statute of Örebro prescribed the death penalty for all Roman-Catholics living within the nation as well as for anyone who entered the country for the purpose of spreading Catholic doctrine. This law was however not primarily directed against the Catholic faith as such, but was intended as protection against the political threat constituted by the dethroned Catholic King Sigismund. A few executions, much fewer than in other countries, were carried out in the following years as a result of this Statute.

(70) Developments in the church during the Reformation period were closely linked with political ones, not only in Sweden and Finland, but generally in Europe. The religion of the prince should also be the religion of the people. The personal and ecclesiastical religious struggles fought by Martin Luther and others were extended to the social sphere. The Emperor and minor princes interfered in or were drawn into these struggles. The Papacy itself was openly political. Brutality characterised some of the figures – Popes, such as Alexander VI and Paul IV, Swedish Kings, such as Gustav Vasa and Karl IX. The Thirty Years War between Catholics and Protestants, in which Swedes played a major role under the leadership of Gustav II Adolf, was tragic.

3.3 A New View of the Reformation

(71) More recent historical research about the Reformation in the Nordic countries has yielded a somewhat different picture of what happened than the hitherto dominant view. In the past, Lutheran historians have tended to describe the Reformation as unavoidable: a decayed structure fell to pieces under pressure from new thinking. The Church of the Reformation was thus seen as a superior form of Christianity, whose time had now arrived. This view has however been revised over the last few decades, also by non-Catholic historians. There existed no great gap between the official and the popular forms of devotion. Or, as the historian Lars-Olof Larsson says about the situation in the 1520s, “Everything suggests that the Catholic popular church was still well rooted among the common people.”¹⁵ The persistent popular opposition to the King’s church politics over the following years confirms this interpretation. It was not primarily the bishops – only two bishoprics had incumbents – or the theologians that opposed the new order. During the uprisings of the so called Men of Dalecarlia, the Lords of West Gothia and the struggle led by Niels Dacke, severe criticism was directed against the King’s church politics by these representatives of the people.¹⁶ As a result, the King had to move ahead carefully and many medieval Catholic elements were preserved.

(72) A different view has also been accorded the Reformer Martin Luther as a result of recent research. In the past, Catholics saw him as the personification of all heresy and accused him of having caused the schism between the churches in the West. Lutherans, in their turn, saw in him a hero of the faith, who had returned the church to its true nature. In the 20th century,

15 Larsson 2002, p 131.

16 Larsson 2002, p 144-164, 175-180, 188-197. Nyman 1997, p 84-91, 289.

the person of Luther has been the object of intense study, also by Catholics. Together with a growing ecumenical understanding, this study has led to a more positive Catholic attitude to Luther.¹⁷ Both sides have revised their polemically coloured views of him. The Joint Declaration on the Doctrine of Justification shows that Luther's basic insight – that justification is given to us by Christ without any merits of our own – does not contradict the Catholic tradition. Luther did not want to split the church, but to reform those traditions that had come to obscure the fundamental message. Few people nowadays deny that Martin Luther, Olaus Petri, Mikael Agricola and other Reformers were deeply religious people, who honestly sought to transmit the message of the Gospel with great commitment. To these changes corresponds a more nuanced evaluation by the Lutherans of Catholic figures from the Reformation period onwards.

3.4 A Swedish-Finnish Lutheranism that Preserves Continuity

(73) The Lutheran churches in Sweden and Finland differ from most other Lutheran churches in that the changes at the Reformation were in many respects less radical. Not least the 1571 Church Order composed by Laurentius Petri referred to ecclesial tradition, wherever this was theologically possible. Much of the medieval liturgy remained in place. The traditional vestments of the priest were kept. The church also preserved the historic episcopate, which in the Church Order was explained as given by the Holy Spirit, universally adopted by the church and remaining in perpetuity. The apostolic succession of ordination remained, provided that this is understood as transmitted from bishop to bishop, through prayer and the laying on of hands – whether or not this is sufficient for the affirmation of a bishop's succession is one of the issues currently discussed in the ecumenical dialogue. Not only was the office of bishop preserved in Sweden-Finland, but also the medieval diocesan organisation as well as the medieval division into parishes together with the parish churches, and thus the financial conditions for priestly ministry. Cathedrals and monastic foundations were however removed from their previous contexts and transformed into parish churches if they were not pulled down.

(74) In Sweden there might be a certain difference worth noting between the dioceses around Lake Mälaren (The Counties of Count Karl) which encouraged the Reform and the counties of Götaland, which in the begin-

17 A pioneering work has been carried out by the School that has emerged from the Catholic scholar Joseph Lortz.

ning put up persistent resistance. In the period 1576–1580 King Johan III even negotiated with the Papacy about a reunion with Rome.

(75) In Finland, worship during the Catholic period was based on the Dominican tradition. The Service Books, entitled *Missale Aboense* (1488) and *Manuale Aboense* (1522), which were published for Finnish use, took that tradition as their starting-point. Following the recess of Västerås in 1527, the effects of the Reformation began to become increasingly obvious. Due to the reform work and preparations by Mikael Agricola, the Prayer-book entitled *Rucouskiria bibliasta* was published in 1544 and the Service Book for Baptism *Käsikiria casteste nuista christikunnan menoista* and the Mass Book *Messu eli Herran echtolinen* in 1549. There had probably been liturgical texts in Finnish since the 1530s, but Agricola's Mass Book soon became the most important manual of the reformed church.¹⁸ Agricola used other manuals, for example those written by Martin Luther and Olaus Petri, as his inspiration, but the Finnish books were based on the medieval liturgical practices of the Turku Diocese. The new Finnish Orders of Mass were more Catholic than those used in Sweden. Thus, there was no co-ordination in the 1540s.¹⁹ Nor was the Mass Book by Paul Juusten (1575) entirely harmonised with Swedish Lutheran practice.²⁰ The same conservatism is notable even in the Finnish Church Service Books.

(76) It is also interesting in this context to note the letter sent in 1580 from the Papal Emissary to the Court of King Johan III, Antonio Possevino, where it is stated that there are no particularly great problems about returning the population to Catholicism, since people appreciate the old faith and like ancient traditions and ceremonies.²¹

(77) It was because of the strong claims made by Laurentius Petri and later by other bishops (Johannes Rudbeckius of Västerås, Isak Rothovius of Turku) that the church must be independent that the development of Lutheranism in Sweden-Finland followed a rather different course compared to some other areas. The church did not become entirely subject to the state, but was able to resist royal tendencies to centralisation, and was also given the opportunity to influence appointments and church legislation. The Calvinist tendencies of King Karl IX never had any major effect in the church.

18 See Knuutila 1987.

19 Knuutila 1987, p 20f.

20 Knuutila 1987, p 28f.

21 Theiner 1839, p 342: "...altra parte i popoli sono inclinati alla religione antica, et massime in Gothia, et in Finlandia, et sono amatori della vecchia disciplina, et ceremonie, massime i vecchi di età".

3.5 Centuries without Contact

(78) From the beginning, developments towards a Lutheran church were opposed by the Catholics, primarily in the form of popular uprisings that were however suppressed. Eventually, this domestic criticism fell silent, but following the Council of Trent it was re-awakened through the work of the Jesuits in Sweden and the negotiations between King Johan III and representatives from Rome. These claimed that the Lutheran church was heretical in its teaching and that it did not have real bishops or priests. After that, it was more or less silent on the Catholic side, since it was forbidden from 1617 to be a Catholic in Sweden-Finland. Thus Catholicism and Nordic Lutheranism lived in isolation from one another for centuries. The rejection of the Roman Catholic Church by the reformers was met by a corresponding Catholic condemnation of the church formations based on the Reformation.

(79) The entire 17th century was an important period for the Lutheran Church in Sweden-Finland, both with regard to its outward relationship with the state – a strongly united unified church on the basis of Lutheran orthodoxy – and for its inner spiritual development, which was concentrated on the religious nurture of the people. Lutheran Orthodoxy paid particularly strong attention to doctrine. Here the Catechisms and hymns of Luther played a decisive role, to a far higher degree than other writings of Luther.²²

(80) Pietism during the 18th century and the later revivalist movements challenged the close links to the state favoured by the orthodoxy. While the Lutheran Church of Denmark assimilated pietism and revivalism to a higher degree, there were frequently tensions in Sweden-Finland. Through the 1726 Swedish Conventicles Prohibition (konventikelpakatet) all private meetings for devotion or worship in individual homes were forbidden. The priests were instead obliged, in good orthodox spirit, to further home devotions and to secure popular knowledge of Christianity through examinations. Gradually, pietism and the ardent devotions of the Moravians undermined the dominance of the orthodoxy. These more recent movements stood firmly on the basic principle of the Reformation, “by grace alone” (*sola gratia*) but they also adopted elements from medieval mysticism. Thus for example revivalism in western Finland in the 18th century was influenced to some extent by Franciscan piety. There was thus a re-discovery of Catholic spirituality in the Lutheran context. Theologically, the strivings of pietism did not however contradict Lutheran orthodoxy. The church sought to ensure the eternal salvation of its parishioners by encouraging them to listen to the Word of God, to pray, to go to confession and to participate in the Eucharist.

22 See Aurelius 1994.

The pietistic stress on penitence and faith had its roots in the Lutheran spirituality that characterised ordinary church life.

(81) Following the criticism by pietism, orthodoxy also began to be affected by the ideas of the Enlightenment, which were to initiate developments towards an increasingly secularised Europe. At the same time understanding for other Christians grew. In the year 1741, a statute was issued that gave Anglican and Reformed Christians the right to practice their religion freely throughout the country. Through the Tolerance Edict of Gustav III in 1781, this also applied to Catholics who had moved to Sweden-Finland. Because of this politics of tolerance, the King was well received by Pope Pius VI during his visit to Rome in 1783-84. This was the first time since the Reformation that a reigning monarch of Sweden had visited the Pope. The King was present at Catholic services but he also received Holy Communion according to the Lutheran rite. That was the first Lutheran service in Rome that had the permission of the Pope.²³ In the year 1783, an Apostolic Vicariate was established in Sweden by Pius VI. The Catholic community did however grow extremely slowly due to strong opposition. The Roman-Catholic Queen Josefina did her best to support it, but she had no power to change legislation. It was only with the advent of the Dissenter Legislation in 1860 and 1873 that the monopoly of the Church of Sweden on the religious affiliation of Swedish citizens came to an end.

(82) The 19th century was a period of major popular revivalist movements in the Nordic countries. At the beginning revivalism in Sweden represented a Lutheran ecclesial piety that had its foundation in the old form of pietism. These early movements emerged in relatively limited areas in western and southern Sweden, where they were led by priests. The western-Swedish revivalism within the church is popularly called Schartauanism, named after its main teacher Henric Schartau. For him, the Christian certainty about the conversion and sanctification of the individual (“the order of grace”) was fundamental. The Word, the sacraments and the ordained ministry of the church were strongly stressed. This emphasis on the objective truth, on the necessity of an ecclesiological, doctrinal and sacramental structure in order to prevent the disappearance of the mysticism and interiority that was influenced by revivalism implied a clear connection with Catholic tradition. In other parts of Sweden the lay-led revivalism in the north and the neo-evangelism within the church constituted other types of revivalism that were faithful to the church, although rather more “low-church” and “evangelical” in their characteristics. Among their leaders were Carl Olof Rosenius and Lars Levi Laestadius.

23 Lönnroth 1986, p 99.

(83) The position of the Lutheran Church in Finland was recognized by the Russian Orthodox Tsar in 1809, which gradually led to greater freedom for the Finnish National Church in relation to the political power than the other Nordic Churches could enjoy. Among the population, significant revivalist movements spread abroad, which to a large extent were led by laymen, even though many priests were also involved in the leadership. The latter contributed to keeping these movements together, ensuring that they remained within the church. Their theological protests were not directed towards the orthodox Lutheran doctrinal system, but towards the rationalism of the Enlightenment. A prominent revivalist preacher was Paavo Ruotsalainen, whose preaching was characterized by seriousness and a rugged sense of humour. He feared religious emotionalism and self-righteousness. In his kind of piety there was a deep awareness of one's own complete spiritual poverty. He focused on the struggle of the heart and on waiting on Christ ("waiting faith"), rather than on joyful confidence in the grace of God. The preaching of Ruotsalainen may be perceived as a correction to tendencies to superficiality found in ecstatic forms of revivalism. Other revivalist leaders, who exerted great influence on Finnish devotional life in the 19th century, were Henrik Renqvist and Fredrik Gabriel Hedberg. Laestadianism, which originated in Sweden, also extended widely into northern Finland. These movements still have significant influence in Finnish church life, more so than in Sweden.

(84) Because of immigration of Catholics during the 20th century, the Roman Catholic Church in Sweden greatly increased its membership and it is now considered the largest Christian denomination, following the Church of Sweden. In 2009 there were about 150,000 Roman-Catholics in the country; most of whom had immigrated themselves, or who were children of immigrants. Large groups have come from Poland, the former Yugoslavia, Latin America and the Middle East. Many Catholics of the Oriental rites have also come to Sweden. In 1953 the Apostolic Vicariate was transformed into a regular Roman-Catholic Diocese.²⁴ The Catholic diocese is steadily increasing the number of parishes and builds more and more churches or takes them over from other denominations. The number of native priests and members of religious orders is also increasing. The Law on Religious Freedom from 1951 removed several obstacles for the Catholic Church, although the regulation about official registration of church membership only applied to members of the Church of Sweden. This difference has however disappeared with the state-church reform in the year 2000, and the

24 The history of the Catholic Church in Sweden after 1780 is told by Palmqvist, 1954 and 1958, Werner 1996 and Stockholms stift 50 år (The Diocese of Stockholm 50 Years).

state now helps with registration of church membership and the collection of membership fees also for the Roman-Catholic Church.

(85) Following the war between Sweden and Russia, the south-eastern part of Finland was united with Russia in 1743, where Catholics enjoyed freedom of religion. The first Catholic church in modern time was built in 1799 at Viipuri, which then was a part of Russia. Russia conquered the whole of Finland in 1809, but the 1781 Tolerance Edict of Gustav III remained in force. On the basis of the legislation from 1869, a Lutheran could convert to the Roman-Catholic Church and Catholics were accorded the right to hold public office and public posts. At Helsinki, the Church of St Henrik was built in 1860 for the Polish community, but otherwise Catholic life was concentrated to Karelia. At the beginning of the 20th century, Dutch priests of the Order of the Sacred Heart came to Finland, and Mother Ursula Ledochowska from Poland created a school in Karelia that was run by her Ursuline Sisters.

(86) Freedom of religion for all denominations registered in Finland came into force when the country gained its independence in 1917. The prohibition against the work of monastic orders, issued by the Swedish Parliament (Riksdagen) in 1779, did however remain in force. It was not abolished until 1986. However, Finnish authorities did graciously enough regard certain Catholic Religious Orders as non-monastic, and thus Catholic life was able to take root at an earlier stage in Finland.

(87) The Roman Catholic Church in Finland was registered as an Apostolic Vicariate in 1929. At that time, a few hundred Catholics were resident in the country, and almost all of them originated abroad. In the year 1955 the Roman Catholic Church in Finland became a diocese which gained full Roman-Catholic ecclesial authorisation in 1977. Nowadays, in the early 21st century, there are more than 10.000 members of that diocese, most of whom were born in Finland and whose main language is Finnish. Some 80 languages are spoken within that diocese.

3.6 The Call to Ecumenism

(88) The division of the church that followed in the wake of the Reformation is painful. We, who live 500 years later, cannot be held personally responsible for what happened then. We can however consider how much of this is still relevant today, when the situation is so different. The Joint Declaration on the Doctrine of Justification, in which it is stated that the condemnations from the 16th century do not apply to the doctrine of justification as presented in the Declaration is an example of such strivings. (JD 41).

(89) At a similar distance, we may consider the historical events of the Reformation period and in the centuries that followed. We look at each others' churches in a different light nowadays. Much of what happened at that

time may seem understandable from the starting-points that were relevant in those days. At the same time we must, from our perspective, regret the lack of understanding that was apparent on both sides, and the harshness with which the conflict was handled in many respects.

(90) An issue that has been much discussed in the Church of Sweden during the 20th century is the relationship between the state and the church. A solution was found in the year 2000, when the close bonds between the state and the Church of Sweden were dissolved and the position of the Church of Sweden thus became more equal to that of other denominations. In the long term, this may change the conditions for ecumenism within this country.

(91) The Church of Sweden had already, through Archbishop Nathan Söderblom, taken a clear direction towards ecumenism. It was he who took the initiative to the ecumenical meeting on “practical Christianity” (“Life and Work”) in Stockholm in 1925. At that time, some 600 delegates from the whole world gathered together, from churches of the Reformation as well as of Orthodoxy, including Patriarchs and Metropolitans. The Roman-Catholic Church had been invited to participate but had declined. Individual Catholic theologians did however show some interest. In his own church Söderblom found what he called “Evangelical Catholicism” and episcopacy in apostolic succession. In that spirit he consecrated bishops in several East-European countries and initiated the foundation of bishoprics in Tranquebar, South India, which was followed by similar initiatives in Africa.

3.7 A New and Open Dialogue after the Second Vatican Council

(92) A new climate in the ecumenical relations of the Roman-Catholic Church became a reality through the Second Vatican Council (1962-1965), called together on the initiative of Pope John XXIII. The ground had been prepared through extensive theological work, particularly on biblical theology, liturgy and patristics. The Council’s Doctrinal Constitution on the Church (*Lumen gentium*), its Pastoral Constitution on the Church in the World of Today (*Gaudium et spes*) and its Decree on Ecumenism (*Unitatis redintegratio*) became very significant for ecumenism, as did the establishment of a special Ecumenical Secretariat. The Council received major attention in our countries, not least through the reports made by Gunnell Vallquist.²⁵ All the Roman-Catholic bishops from the Nordic countries participated in the decisions and reported these to the Catholics in their dioceses. Lutheranism was represented by invited observers, among whom we

25 Vallquist 1999.

can mention the Swedish Bishop Sven Silén and the Finnish Professor Seppo A Teinonen. The former became the Lutheran Chairman of the first round of official talks between the Church of Sweden and the Roman-Catholic Diocese of Stockholm, and around the latter a group of scholars gathered in Helsinki with a focus on Catholic theology on the basis of the Council. The renewal of worship in the Catholic Church that was brought about by the Council has found its correspondence both in the Church of Sweden and in the Evangelical-Lutheran Church of Finland.

(93) Several of the reforms that were initiated by the Council implied a rapprochement to the Churches of the Reformation and an ecumenical commitment has ever since been one of the official priorities of the Catholic Church. The ecumenical work following the Council is co-ordinated by the Pontifical Council for Promoting Christian Unity (formerly called the Secretariat for Unity), which began by laying down guide-lines for ecumenism from a Catholic perspective. The Pontifical Council has taken the initiative for many official dialogue commissions with different churches and denominations across the world. A pent up need for dialogue on the Lutheran side has also been given an outlet.

(94) In our context, we could mention especially the joint Study Commissions of the Lutheran World Federation and the Roman-Catholic Church, whose first result was the 1972 document entitled *The Gospel and the Church*, usually referred to as the Malta Report. Of this first Commission, the now Cardinal, Walter Kasper was the Catholic Chairman and among the Lutheran members were the Swedish Professor Per Erik Persson and the later Bishop of Stockholm, Krister Stendahl. This series of international dialogues has resulted in the Joint Declaration on the Doctrine of Justification, which we use as the starting-point in our Dialogue Group. Its latest report treats the apostolicity of the Church.²⁶

(95) The series of official dialogues between the Church of Sweden and the Roman-Catholic Diocese of Stockholm mentioned at the beginning of our report has not been the only contact in Sweden between these two Churches. They have also met together within the framework of the Christian Council of Sweden, the Nordic Ecumenical Council – in which the Evangelical-Lutheran Church of Finland was also a member – and in several regional and local contexts.

(96) The Evangelical-Lutheran Church of Finland has not previously been engaged in any official bilateral dialogue with the Roman-Catholic Church, but the Catholic Bishop of Helsinki, Paul Verschuren, has ever since the

26 See Apostolicity 2006. The former reports are available in Growth in Agreement 1984, p 167-275, and 2000, p 438-582.

1960s contributed in a very significant way to the creation of an open and confident relationship between the Lutheran Church of Finland and the Roman-Catholic Diocese. The Catholic Church became a full member of the Ecumenical Council of Finland already in 1968. At the international level, the Evangelical-Lutheran Church of Finland participated actively in the shaping of the Joint Declaration on the Doctrine of Justification, which has been so relevant for our group. Finnish research on Luther has been of major importance in that context. The fact that the Evangelical-Lutheran Churches in Finland and Sweden are currently engaged in joint talks with the Roman-Catholic Dioceses is also to a high degree due to the commitment of the Vatican, which we have referred to in the introduction to our report.

(97) A contributing factor is the involvement since the early 1970s of the Lutheran Church in Finland in doctrinal conversations with the Orthodox Church in Russia.²⁷ During these negotiations, a connection has been found between the orthodox teaching of deification (*theosis*) and the doctrine of justification, which is so significant for the Lutherans. That dialogue contributed to the insight among the Lutherans that, for Luther, justification was not only something that was proclaimed, something outside ourselves, but also an effective process based on the presence of Christ with the Christian person through faith. That discovery inspired new Finnish Lutheran research that has had a fruitful influence on the life of the church and its ecumenical relations.²⁸ On the whole, some significant ecumenical research has been undertaken within the theological faculties of the universities in both our countries. The non-denominational status of the faculties has contributed to this achievement – there are also Roman Catholic teachers working in them.

(98) The so called Porvoo Agreement (*The Porvoo Common Statement*) in 1992 between most of the Nordic and Baltic Lutheran Churches, including those in Finland and in Sweden, and the Anglican Churches of the British Isles has had a stimulating effect even on relations between the Lutheran Churches and the Roman-Catholic Church.²⁹ The content of the Porvoo Agreement has, among other things, been influenced by Finnish research on

27 They began in 1970 on the initiative of the Lutheran Archbishop Martti Simojoki. Subjects have included *The Eucharist as a manifestation of the Communion of Believers* (1970), *The Eucharist as Sacrifice* (1971), *The Sacrament the Altar and the Priesthood* (1973), *The Christian Doctrine of Salvation* (1974), *Salvation interpreted as Justification and Theosis* (1977), *Faith and Love from the Perspective of Salvation* (1980), *The Nature of the Church* (1983), *Holiness, Sanctification and Saints* (1986), *Creation – The First Article of the Creed* (1989), *Apostolic Teaching and Faith* (1992), *The Mission of the Church* (1995), *The Freedom of a Christian, the Freedom of the Church and Religious Freedom* (1998), *A Joint Evaluation of the Dialogue 1970-1998* (2002), *The Christian View of Man in Contemporary Europe* (2005).

28 See also no 125.

29 See the Porvoo Common Statement in the Bibliography.

Luther. In that Statement, the Churches express their common apostolicity and acknowledge each other's ministries. The Statement is also important for the understanding of the meaning of apostolicity and of the ministry of oversight that should be exercised in the service of apostolicity.

3.8 Signs on the Road towards Church Unity

(99) There are many testimonies from the latest decades to the special affinity, which exists between the Lutheran Churches in Finland and Sweden, and which has now also found an official expression in their joint collaboration with the Catholic Church. The visit of Pope John Paul II to the Nordic countries in 1989 meant that the expectations for and the work towards Christian unity became visible in, among other ways, the ecumenical services at the Cathedrals of Uppsala and Turku. Lutheran, Orthodox and Free Church leaders participated in major Masses in Stockholm and Helsinki and exchanged the greeting of peace with the Pope.

(100) In recent years a number of jubilees have also been celebrated on the basis of the life and work of St Bridget of Sweden. St Bridget has emerged as a person who belongs to both the Roman/Catholic Church and the Nordic Lutheran Churches. The ecumenical Service of Vespers in the Basilica of St Peter in 1991 mentioned in the Introduction above, which celebrated the 600th anniversary of the canonisation of St Bridget, was a remarkable event in the history of ecumenism. The Pope officiated at that service at the high altar together with the Lutheran Archbishops Bertil Werkström from Sweden and John Vikström from Finland as well as the Catholic Bishops Hubertus Brandenburg of Stockholm and Paul Verschuren of Helsinki. The Lutheran Archbishops wore their episcopal vestments. They were also each given a pectoral cross by the Pope. In our context it is also important that both the Pope and the Lutheran Archbishops focused in their speeches precisely on the doctrine of justification and hinted at an agreement on this controversial point in the near future.

(101) A couple of years later, a similar Pontifical Vesper was celebrated in the Basilica of St Peter at which among others the Lutheran Archbishops Gunnar Weman and John Vikström participated. It was in connection with this visit that the working group that prepared the Finland-Sweden dialogue was appointed. In the Basilica of St Peter, Pope John Paul II officiated once more, in 1999, at an Ecumenical Vesper together with the Lutheran Archbishops of Finland and Sweden, this time with Archbishop Jukka Paarma and Archbishop KG Hammar respectively. It was the 650th anniversary of the arrival of St Bridget in Rome, and the Pope had recently declared her the Patron Saint of Europe. In connection with that Vesper, the Statue of St Bridget on the outside wall of St Peter's was blessed. During the Jubilee Year in 2003, the 700th anniversary of the birth of St Bridget, major celebrations

took place both in Sweden and in Finland. The climax was the Solemn Service at Vadstena, at which Cardinal Walter Kasper from the Pontifical Council for Promoting Christian Unity took part as the representative for the Vatican. The General Abbess of the Bridgettine Sisters in Rome, Mother Tekla Famiglietti, has been a strong driving force behind all these celebrations.

(102) The Chapel of St Catharine in the Bridgettine House at Piazza Farnese in Rome, where Swedish Lutheran Masses have been regularly celebrated for many years has been of major ecumenical significance. Every year, a Catholic Mass of St Henrik is also celebrated in Rome in Finnish. Since the 1990s, this occasion has taken on an ecumenical character through the participation of Lutheran and Orthodox bishops and priests. In this connection, the Catholic and Lutheran delegations from Finland have also met the Pope.

(103) In some places and on certain occasions, the local Catholic and the Lutheran congregations have celebrated joint services in Sweden. Lutheran churches are often made available for Catholic Masses. The other way round, the Conventual Church of the Bridgettine Sisters at Vadstena was made available for the services of the Lutheran congregation while its parish church was being restored. In latter years, a practice has developed in Sweden and in Finland that allows non-Catholics to receive a personal blessing from the priest in connection with Catholic communion. To indicate that the person is not a Catholic, he or she will put a hand on their shoulder. A corresponding practice also applies when Catholics participate in Lutheran Masses and ask for a blessing. This custom, which is intended as an ecumenical approach, has spread to other countries.

(104) Also in Finland, the Catholic Mass can be celebrated in Lutheran and Orthodox Churches in places where Catholics live a long way away from their own parish church. Other special needs may also result in an exchange of localities. The funeral service for the Roman-Catholic Bishop Paul Verschuren took place in the Roman-Catholic Cathedral in Helsinki, but the Memorial Service was held in the Crypt of the Lutheran Cathedral in Helsinki. The consecration of Józef Wróbel as the Roman-Catholic Bishop of Helsinki took place in the largest Lutheran Church in the city, since the Roman-Catholic Cathedral was too small. His successor, Bishop Teemu Sippo was consecrated in 2009 in the medieval Lutheran Cathedral of Turku. The other way round, it has happened in Helsinki, as in Vadstena, that a Lutheran congregation has held its services for almost a whole year in a Roman-Catholic church while its own church was being repaired. Nowadays ecumenical pilgrimages also take place. The medieval pilgrimage church at Hattula now belongs to the Lutheran parish, but Catholics still organize an annual pilgrimage there, in which Lutherans also participate. The same applies to the annual pilgrimage to the Lake Kyöliö, the place where St Henrik was martyred.

(105) A spiritual and ecclesial fellowship has been furthered in Sweden through the 1986 Hymnal, in which the first 325 hymns are common to almost all Christian denominations, including the Church of Sweden and the Roman-Catholic Church in Sweden. On the whole, the treasures of prayers and hymns have been common to both these churches over the centuries.

(106) A contribution to the closeness between our churches has also been made through the increasing number of so called mixed marriages between Catholics and Lutherans – sometimes called “ecumenical marriages” – in which the ecclesiastical divisions create particular problems, but through which an ecumenical understanding can also grow.³⁰

30 See Ekumeniska äktenskap (Ecumenical Marriage).

Chapter 4 Justification in the Life of the Church

4.1 Communion with God

4.1.1 FATHER, SON AND SPIRIT

(107) The Joint Declaration on the Doctrine of Justification says: “In faith we together hold the conviction that justification is the work of the triune God. The Father sent his Son into the world to save sinners. The foundation and presupposition of justification is the incarnation, death, and resurrection of Christ. Justification thus means that Christ himself is our righteousness, in which we share through the Holy Spirit in accord with the will of the Father” (JD 15).

(108) The foundation for human justification is “the things about Jesus of Nazareth” (Luk 24:19). The history of Jesus as the history of the incarnate Son should be understood as part of the history of the Father, the Son and the Holy Spirit, of God’s history with the world. Through salvation history, we can understand how God gives himself for us in his divine love. This takes place already in creation and then through justification and sanctification. Our entire existence rests on God’s self-giving love. Our life as Christians is based on the work of the Triune God among us.

(109) Worship is central to the life of the Christian community. The Service of Worship is the place of justification, and the motivation for worship is given in the New Testament in this way: “Everything is for your sake, so that grace (*charis*) as it extends to more and more people, may increase thanksgiving (*eucharistia*), to the glory of God” (2 Cor 4:15). The community celebrates its worship in joy and thanksgiving for the grace that is given. The service of worship is also the place where we remind ourselves of God’s work of salvation throughout history and where we ourselves become participants in the love and grace of God through the Word and the sacraments.

(110) In worship, the congregation turns to God, who is Father, Son and Spirit. The blessing is given in the name of the Father, the Son and the Holy Spirit, and every baptism is administered in that name. When the name of God is proclaimed in worship, it is linked to the sign of the cross. When the blessing is declared to the congregation, the sign of the cross is made at the same time. In baptism, the sign of the cross is made on the child. The cross is the sign of the saving acts of the Triune God, the sign of the grace, which has been won once and for all, and which is now given in word and sacrament.

(111) The work of the Triune God can be summarised in the New Testament in an almost formulaic way, for example in St Paul’s final words of

greeting to the church at Corinth: “The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all” (2 Cor 13:13). Grace, love and community are here three aspects of one and the same event. “The Father gives the Son in order to love the world through and through in the Son, and to draw the world back to himself through his Spirit.”³¹ Without the Holy Spirit, salvation is inaccessible for human beings. In the Spirit, the way to the Father is open through the Son (*in Spiritu Sancto – per Filium – ad Patrem*). The Spirit is at work in outward things through the means of grace and inwardly by awakening faith. The Spirit is God, who lives and dwells in us ever since our baptism and who prays in us to the Father and drives us to co-operate with the sanctifying power of God.

(112) In Christian art, particularly during the Middle Ages, “this thing about Jesus of Nazareth,” as a Trinitarian event, has often been depicted as a throne of grace, from which the Father holds the cross of the Son in his hands and the Spirit as a dove hovers over the cross or rests on one of the arms of the cross. Another way to depict this motif is found in the late medieval reredos in the church of Askeby in Sweden (the Diocese of Linköping). There, the three divine persons are presented as three men who hold each others’ shoulders. The Father sits in the middle. With their free hands, the Son and the Spirit have taken hold of a golden globe, our world, which they are drawing into the divine embrace. The artist has managed to depict and to hold together in one and the same painting the immanent Trinity (the mutual relationships of the divine persons) and the economic Trinity (the relationship to the world), and all with the emphasis on the communion in God.

4.1.2 JUSTIFICATION IN THE BIBLICAL THEOLOGY OF CREATION AND THE COVENANT

(113) Creation is an outflowing of the love of God. Man, who was formed in the image of God and who has been given a special responsibility to care for creation, stands from the very beginning in a special relationship to God. It is a relationship marked by mutuality in spite of the differences that exist between the partners. There is the difference in principle between the Creator and the created, and partly and primarily it is sin that separates man from God. Man’s relationship to God is damaged through the effect of evil in human life. The effect of man’s turning away from God (Gen 3) is the need for an intervention by God in order to restore the communion. This is the starting-point for the biblical “Great Story” about the covenant, and God’s grace and human justification.

31 Hartman 1976, p 521.

(114) In biblical language, the relationship between God and man is described precisely as a covenant. First of all the covenant was established with Noah and his descendents, i.e. with the whole of humanity (Gen 6:18; 9:8-11). The Old Testament is then throughout a story about the love of God for his Covenant People, Israel. In the New Testament, God's love for his creation and his covenant with all people is embodied in Jesus Christ, "the Second Adam" (Rom 5:12-21). Through participation in him, Christians are members of a new, universal covenant community.

(115) The idea of the covenant provides a background to theological concepts, such as grace and justification. Just as the life of creation is an unmerited gift of God, so the covenant is also a gift of God. Just as man is given a task in creation, so human beings are also given a task within the covenant. Both parties to the covenant are linked together by mutual obligations (Ex 19:5-6; Deut 26:16-19). However, from the biblical perspective, the parties are not equal, nor do they have an equal position. God alone has the initiative in his creative, searching and self-giving love (Gen 3:9; 1 John 4:19). God creates and elects, not however in any exclusive sense, but as a way designed to achieve the inclusive final goal, the salvation of the whole world.

(116) Within the framework of the Old Testament covenant, man is charged to live in accordance with the Law of God, the *Torah*, which is the specific expression of the covenant. God and the *Torah* are righteous, and man is called to live a life of righteousness and holiness (Ex 19:5-6; Lev 19:2; Deut 30:11-14). In unconditional trust, man may thus receive what God has given him, while his actions should at the same time testify to the grace of God that he has received. Man cannot of his own strength and power make himself righteous before God, nor can he win salvation. Only God can give him this. Justification is thus not only a New Testament concept, but has its roots in the covenant that rests on the initiative of the Creator himself. Justification finds its origin in the divine covenant of creation and in the "old" covenant with Israel.

(117) When Paul speaks in 2 Cor 3:6 about "a new covenant", built on God's saving work in Jesus Christ, this gives a new content to the concept of justification. Here too, God has the initiative, and here too it is clear that justification takes place by sheer grace when God gives himself in order to liberate man and to save his creation. When human beings open up in the power of the grace of God, they are granted participation in the gift of the covenant, the communion with God ("the reward" in Matt 6:1-21). This communion is celebrated and strengthened in the life of the People of the Covenant / the Church, primarily through the sacraments and the life of prayer.

(118) Human beings, who receive in faith the grace that is given, are at the same time given an ethical challenge. Gift and mission belong together. The love that is received from God should be given to other people so that

communion between God and man, and mutually between human beings, will be restored. The Latin word for communion or fellowship is *communio*. Behind this is the word *munus*, which means both “gift” and “obligation”. When the church is designated the communion of saints, *communio sanctorum*, both a sacramental and an ethical dimension is expressed. The restored communion with God is the goal of the biblical ideas of both the creation and the covenant.

4.2 Christ our Righteousness

4.2.1 THE COMMON FOUNDATION OF BOTH TRADITIONS

(119) The common understanding of justification for both Lutherans and Catholic, as expressed in the Joint Declaration on the Doctrine of Justification, is founded on the person of Christ, on his work and on his righteousness.

(120) The common parts of the Declaration refer to “grace alone” (JD 15, 19). In the Annex to the official statement that was published on 11th June 1999, the designation “alone” occurs in connection with faith in a text that describes the common view (2c). Both these perspectives, the stress on grace and on faith, show that Christ himself is our righteousness and that we, in accordance with the will of the Father, become participants thereof through the Holy Spirit: “By grace alone, in faith in Christ’s saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works” (JD 15).

(121) The understanding of grace as God’s free gift in connection with the justification completed in Christ is the point, the *locus theologicus*, at which the Lutheran and the Catholic positions can meet (JD 15). Particularly in the theology of the baptism of children, the idea of “God’s prevenient grace” has played a central role, both for Lutherans and for Catholics. The insight about the sustainability of grace could serve as an opening towards greater mutual understanding of the character of justification between Catholics and Lutherans. Justification rests on the gracious will of the Father and on the righteousness of Christ, which is received in baptism through faith.

(122) The grace of Christ (Greek *charis*) is a gift (Greek *dōron*) in a very special, even unique sense. It springs from the very nature of God himself, who gives himself, as manifested in the all-inclusive love of the three divine persons. Moreover, grace in Christ is not a thing or an object that is given. Grace is by nature a personal reality, by which human beings are justified and renewed. It is by nature distinct from the manifold gifts that come through God’s providence and even from the gift of life itself. The grace of Christ is that gift, that act through which God gives himself and brings back sinful

human beings into their original communion with him. For human beings, faith in Christ is therefore neither a pre-condition for participation in Christ, nor a way that leads there. It is the first gift (*dōron*) of his grace (*charis*), the first consequence of that justifying act, which has once for all been completed in Christ for all humanity.

(123) To what extent can this common foundation unite the different religious views that have arisen over the centuries of theological divisions and controversies? Historically, Catholics have linked justification to participation in the sacramental life of the church. That position has led to legitimate questioning by the Lutherans. Is a person “more justified” by Christ because of regular attendance at Mass? Does the concept of infused grace (*gratia infusa*) imply that justification is given through the supernatural effect of the sacraments? In the Lutheran tradition, the dimension of “once and for all” (*ephapax*) in the saving work of Christ has been strongly emphasised. This position has however been questioned by Catholics: Does the concept of imputative righteousness, i.e. the definitive abolition of the divine condemnation that was caused by human sin, imply that no spiritual renewal is required during the lifetime of a Christian? The document on justification functions as an incentive to reflection on the deeper features of our common faith in justification in Christ. The purpose must then be the overcoming of illusory differences and controversies that have no substance.

4.2.2 THE LUTHERAN PERSPECTIVE

(124) Salvation by grace alone (*sola gratia*) and by faith alone (*sola fide*) has, through the qualification “alone” been a key concept in Lutheran theology. If these qualifications are separated from their context, the intention behind them will become difficult to understand. Through these, Lutheranism has sought to stress that Christ alone (*solus Christus*) is our righteousness, from the beginning to the end.

(125) The previously mentioned theological conversations between the Evangelical-Lutheran Church of Finland and the Russian-Orthodox Church have contributed to the rediscovery among Lutherans of the christological character of Martin Luther’s teaching on justification.³² The classic idea of the Second Letter of Peter that man participates in divine nature (2 Pet 1:4) is clear even in Luther’s theology. Even if the concept of deification cannot, in Luther’s thinking, be seen as equal to the Orthodox concept of *theosis*, there are certain analogies that may also prove to be ecumenically fruitful.³³

(126) Lutheranism has stressed that God’s work through grace applies

32 The roots of this Lutheran theology in the Early Church have been stressed in a research project initiated by Professor Tuomo Mannermaa.

33 See for example Peura, 1994.

when Christ is present in human beings through faith, as the gift of God. That means that Christ and the Christian are united with one another through faith. Such faith arises only when the church proclaims the gospel of Christ and administers the sacraments. Therefore Luther says that the Holy Spirit is effective by “placing us in the church’s lap, where he preaches to us and brings us to Christ.”³⁴ In this way human beings are justified through participation in Christ, who is present, and in his work of salvation. For the Christian person, Christ is both the righteousness that God ascribes to him or her (God’s good will, *favor Dei*) and the righteousness that renews him or her and makes him or her righteous (God’s gift, *donum Dei*). Even though Luther criticises the Catholic understanding of justification in his own day, he never wants to separate these two aspects from one another. Faith is never ever alone according to him.³⁵ From that starting-point, it is possible even for Catholics to understand what Lutherans mean when they describe the Christian person as at the same time justified and a sinner (*simul iustus et peccator*) – a motif that we have discussed above.³⁶

4.2.3 THE CATHOLIC PERSPECTIVE

(127) With regard to justification in Christ, Catholics can in some sense make Martin Luther’s motto, “through faith alone” (*sola fide*), their own, but they would immediately add that it is the faith of baptism. Faith was certainly far from anything abstract for Luther, it was not a purely mental concept. For all Christians, faith implies a life-long relationship to a living reality, to the Triune God. The Catholic Church sees in the saving work of Christ the immediate source of this transforming relationship. Through baptism and faith in Christ, human beings become again such images of God as they were created to be. They are restored in the image and likeness of God that was damaged through the sin of Adam. This does certainly not

34 For further information, see Luther’s Large Catechism, Second part, The Creed, 37-42: “Just as the Son obtains dominion by purchasing us through his birth, death, and resurrection, etc., so the Holy Spirit effects our being made holy through the following: the community of saints or Christian church, the forgiveness of sins, the resurrection of the body, and the life everlasting. That is, he first leads us into his holy community, placing us in the church’s lap, where he preaches to us and brings us to Christ. ... How does he do this, or what are his ways and means? Answer: “Through the Christian church, the forgiveness of sins, the resurrection of the body, and the life everlasting.” In the first place, he has a unique community in the Word of God, which the Holy Spirit reveals and proclaims, through which he illuminates and inflames hearts so that they grasp and accept it, cling to it, and persevere in it.”

35 FC SD III, 41: “For what Dr. Luther correctly said remains true: faith and good works fit beautifully together and belong together. But it is faith alone that lays hold on the blessing, apart from works, and yet it is never, ever alone, as has been explained above.” See also *Rationis Latomianae pro incendiariis Lovaniensis scholae sophistis reddita*, *Lutheriana confutatio* (StA 2, 410-519 = WA 8, 43-128), particularly StA 2, 430, 15-18; 493, 33; 494, 2; 496, 11-14, 20-22; 497, 7-12; 499, 25-34. Further by Peura, 1998, p 52-60.

36 Nos 40-44.

take place on the basis of any personal merits, however great they may be, but solely thanks to the saving work of Christ, as the Council of Trent says: “Faith is the beginning of the salvation of man, the foundation and the root of all justification, ‘without which it is impossible to please God’ (Heb 11:6) and to come into the fellowship of His sons. And we are said to be justified gratuitously because nothing that precedes justification, neither faith nor works, merits the grace of justification.”³⁷

(128) Justification in Christ results in grace that is perfect and irrevocable from God’s perspective. But those who have come to faith in Christ can only welcome this boundless gift within the framework of their own earthly existence. When a disciple of Christ receives his or her own justification from Christ, he or she is aware of having sinned and of being capable of sinning. This state of inward division shows the struggle in which Christians must engage in order to reach a greater unity with Christ during their lives – and thus to witness to the reality of their faith, not only by beautiful words but also by specific actions. In this sense Catholics can also adopt Luther’s formula about the conditions of believers, namely that they are “at the same time justified and sinners” (*simul iustus et peccator*).³⁸

(129) To allow the justification of Christ to renew one’s personal life is in practice a struggle of enormous proportions, which constantly challenges the freedom of the believer with regard to both his will and his actions. The risk of giving up the good fight can never be neglected – and how could anyone continue to invoke the justification of Christ where there is no longer any faith? Believers would in actual fact be incapable of sustaining this struggle if the church did not provide her children with divine-human support. The church never ceases to help believers in their strivings towards a more intense participation in the mystery of the justification of Christ. That takes place through teaching prayer to the heavenly Father, through the teaching of sound doctrine and by the provision of nourishment through the divine food of the sacramental life. Thus the church is the instrument chosen by God to allow his imputed eternal grace (*gratia imputata*), that grace that springs from the saving work of Christ, to spread as infused grace, or as a sanctifying energy (*gratia infusa*) throughout all the temporal dimensions of human existence.

37 The Council of Trent, session 6, chapter 8 (DS 1532).

38 An exception, according to Catholic faith and important for Catholic anthropology, is the Virgin Mary because of her entirely specific role in God’s plan of salvation. She is chosen by God from the first moment of her existence – which is traditionally called the Immaculate Conception – the perfectly righteous, the completely redeemed one. In her, the righteous person has been realized, and she therefore becomes the example of what a justified person is like. As human beings, we can ask for her intercession and in that way be helped in our turn to realize justification in our own lives.

4.2.4 GRACE AND GIFT – TWO DIMENSIONS OF THE JUSTIFICATION OF CHRIST

(130) “When persons come by faith to share in Christ, God no longer imputes to them their sin and through the Holy Spirit effects in them an active love. These two aspects of God’s gracious action are not to be separated” (JD 22). The common understanding of justification among Catholics and Lutherans thus contains both the imputed and the effective aspects – there is an internal link between being declared righteous and being justified. This could be said for both Catholics and Lutherans.

(131) A Christian is not more “justified” than anyone else on the grounds that he or she takes an active part in the sacramental life of the church. All those who have been united with Christ by faith have been justified. It is however through participation in the life of the church that justification can become an actual and growing reality in the personal life of Christ’s disciples.

(132) If grace is received with faith in Christ through the Holy Spirit and with gratitude and joy, it becomes a reason to engage actively in good works and love for one’s neighbour. Received forgiveness and renewal that Christ has achieved in human beings is of course also related to an obligation: “Forgive us our debts, as we also have forgiven our debtors.” (Matt 6:12). Therefore Catholics and Lutherans can together profess that whoever has received the forgiveness of sins in daily penitence should trust that he will also, through the Holy Spirit, receive inner strength to continue the struggle of life. Grace and gift belong together. This applies not least to the Eucharist, namely when it is perceived as a remedy (*remedium*) in the service of salvation.

4.2.5 GRACE AND CO-OPERATION

(133) The issue of the freedom or lack of freedom of the will has been central in the controversy about the doctrine of justification between Catholics and Lutherans as well as between Lutherans and the Orthodox. The theme is of interest, not only for classical theology, but also for modern psychology. The sense given to “freedom” and “participation” is decisive. In the 16th century, the respective parties became entangled in the meaning of these terms, but today we can see that they were by and large united about the issue itself. The tensions about the terminology have led to different tendencies in the spiritual life, so that Lutherans could reproach Catholics for being optimistic activists, while Catholics would criticise Lutherans for being passive pessimists. Today these differences in spirituality are no longer as great as they were in the past.³⁹

39 See also the paragraph 4.4.3.2.

(134) Lutheranism has been pessimistic about the natural capacity of human beings in the spiritual life. This was particularly true of Luther himself. The free will could to some extent reach out as far as social relationships, but in relation to God, to grace and salvation, human beings are, according to Luther, only passive recipients. The human will is “enslaved” (*servum arbitrium*).

(135) Catholic theology, as well as Orthodox, has traditionally been regarded as allowing more room for the human will with regard to salvation. There has been greater optimism with regard to the human will, since when human beings respond to the grace of God, the free human will (*liberum arbitrium*) is active: human beings freely accept God’s invitation and cooperate with grace.

(136) Lutherans have criticised Catholics because of their idea of co-operation (*cooperatio* or synergism), which seems to turn salvation into a matter of collaboration between human beings and God. Such synergy would call God’s supreme power in justification into question.

(137) Through the Joint Declaration, Catholics and Lutherans have now reached a common view on this issue: “We confess together that all persons depend completely on the saving grace of God for their salvation. The freedom they possess in relation to persons and the things of this world is no freedom in relation to salvation, for as sinners they stand under God’s judgement and are incapable of turning by themselves to God to seek deliverance, of meriting their justification before God, or of attaining salvation by their own abilities” (JD 19). Catholics do not deny man’s own ability but use the word freedom in this context in order to state that human beings can either accept or reject the grace of God. Lutherans do not deny that human beings must be personally involved in the acceptance of faith but use the term lack of freedom (enslavement) in order to state that human beings cannot themselves be the cause of their acceptance. Both traditions see in the personal acceptance the work of grace (JD 20-21).

(138) This shared view does not prevent the respective traditions from sometimes expressing their common perception with a somewhat different emphasis. For Lutherans, faith includes a personal commitment, which nevertheless is the work of God, and which they do not wish to call “co-operation” (JD 21). According to Catholics, human beings “co-operate” in the preparation for and in the reception of justification, but that is something that takes place through the grace of God and not anything that human beings can do of their own strength (JD 20). The intricate nature of the use of the term “co-operation” becomes clear in that Catholics can say at the same time in a paragraph of their own that “God’s gift of grace in justifica-

tion remains independent of human cooperation” (JD 24).⁴⁰ That the term could also be used positively in the Lutheran Confessions is made clear in the Formula of Concord: “As soon as the Holy Spirit has initiated his work of regeneration and renewal in us through the Word and the holy sacraments, it is certain that we can and must cooperate by the power of the Holy Spirit.”⁴¹

(149) Luther can speak of the “joint effect” of God and man.⁴² His teaching about two kinds of righteousness (*duplex iustitia*) makes it possible to assume co-operation between God and man in a genuine Reformation sense.⁴³ The first righteousness (*iustitia prima*) is the righteousness of Christ, which is Christ himself. On the one hand, this righteousness is foreign to man: it has its origin outside man. On the other hand, man is, through the gift of the gospel, a participant in Christ and in his gifts. Justification is realized for us and without us (*pro nobis* and *sine nobis*) and nevertheless in us (*in nobis*). The first righteousness is the righteousness of Christ and means union with Christ (*unio cum Christo*) and as a gift, it is perfect. However, the effects of this righteousness in human beings are as yet imperfect, since it has not eradicated sin completely from the receiver of the gift.

(140) Paradoxically, the second righteousness (*iustitia secunda*) is man’s “own” righteousness, which Christ, present in faith, perfects within us (*in nobis*). Because of the struggle against sin that remains within the Christian, this second righteousness can only be a righteousness that is emerging and growing.⁴⁴

(141) Luther’s “synergism” explains why he can even say in his sermons – as if it was against his own intentions – about the deeds of the second righteousness that they deserve to be considered as “merits”.⁴⁵ Could it be that co-operation (*cooperatio*) in this sense is the best way to keep God’s own work (monergism) pure, and thus to protect us from the wrong form of synergism that has its root in merits produced by man’s own ego?

40 In the Response by the Catholic Church signed on 25th June 1998 this is interpreted thus, “the gifts of God’s grace do not depend on the works of man, but not in the sense that justification can take place without human cooperation” (JD CC, p 94).

41 FC SD II, 65 quoted in Annex 2 c to the *Official Common statement*. (JD Annex, p 581).

42 See for example Prenter 1967, p 264-281; Prenter 1977, p 222-246; Huovinen 1997, p 23-43. See also Persson 1961; Persson 1972, p 9-23.

43 Sermo de duplici iustitia, WA 2, 143-152.

44 Prenter summarizes Luther’s view thus, “Only because the first righteousness is in the strictest sense the first for us – as it is given to us in baptism – so there is also a second righteousness for us, a righteousness in which we might achieve something, something that we can give in service of the first righteousness” (Prenter 1977, p 228).

45 Huovinen 1987, p 34-42, with reference to Sermo de duplici iustitia, WA 2, 142-152. See also AC IV, 366.

4.3 The Sacramental Nature of the Church

4.3.1 GOD'S SACRAMENTAL GRACE IN CHRIST

(142) According to the Prologue of St John's Gospel, Jesus Christ is God's eternal Word (*Logos*) that was made man. This incarnate Word, which was in the beginning with God, and which is God, makes us participants in salvation. God's only Son has through his death and resurrection set us free from the power of death; he has justified us and has taken away the power of sin in our lives, and he has given us meaning and hope for a future in union with God. He is thus the source of all faith, all hope and all love. Through the preaching of the church, we hear this message of the love of the Father for the world.

(143) The ultimate goal of salvation is the participation of human beings in the trinitarian life of God, in the perfect love that the divine persons show one another. The sacraments play a particular role in justification since they are effective signs, which do not only transmit knowledge, but the divine reality itself, God's intimate love for humanity and for all created beings. In the sacraments, Christ becomes present and active in a particularly close and clear way. God's love culminates in Christ, the original sacrament. "Through his two natures, the divine and the human, Christ is the original image / the original type for the sacramental life. The two natures must not be mixed up or confused. Jesus Christ is called the original sacrament because the divine-human structure of the sacraments derives from his person."⁴⁶

(144) Justification is not only an event between God and the individual person. It does of course touch the individual deeply, but it takes place by incorporating the individual into the body of Christ, which is emphasised in the Joint Declaration (JD 11)⁴⁷ Thus, if one person is justified, everyone is affected and the body of Christ becomes more complete and is strengthened. The church is the community in which the crucified and risen Christ is present and continues his work on earth.⁴⁸ Justification is about growing as a member of this body. Just as the Christ is called the original sacrament, so the church may be called the fundamental sacrament.⁴⁹ This has been expounded thus: "The church is not one more sacrament, but that sacra-

46 Kyrkan som sakrament (The Church as Sacrament) p 12.

47 Cf Church and Justification, no 1.

48 The Office of Bishop p 67.

49 In the joint report from 1999 from the Catholic Diocese of Stockholm and the Church of Sweden, entitled *Kyrkan som sakrament* (The Church as Sacrament) the sacramental nature of the church as such is stressed. Within the framework of an extended concept of sacrament, the church can be designated "the fundamental sacrament" (p 53). See *Lumen gentium* 1, where it says that the church in Christ is "in the nature of sacrament."

mental framework, within which the other sacraments exist. Christ himself is present and active in the church. The church is therefore, both according to Roman-Catholic and Lutheran-Melanchtonian tradition, in a mysterious way an effective sign, something which by grace effects what it signifies.”⁵⁰

4.3.2 THE SACRAMENTAL PRESENCE OF CHRIST IN THE CHURCH

(145) Both Catholics and Lutherans see the church as a gift of God, where human beings meet God himself in Word and sacrament. God is present in the life of the church with his justifying grace.⁵¹ The church, which includes both holiness and sin, is not only the place where believers meet God’s saving grace, but the church also mediates communion with God and is the instrument of the salvation of man.⁵² God’s plan of salvation is fulfilled in and through the church.

(146) Because of the real presence of Christ, the church is sacramental. The mystery of God’s will (*mysterion*) has been revealed in the Church of Christ (Ef 1:9). Christ, the gift of God, is present in word and sacrament and makes all believers participants in spiritual gifts. Therefore the fundamental character of church is gift. The church is not something that human beings have achieved or procured. The fact that innumerable men and women have, through the Spirit of God, been the means for the building up and the extension of the church also testifies to the God’s grace in Christ.

(147) There is an inner unity between Jesus Christ and his church, between the head and the body. The community of the church is one of the forms through which the individual can meet God, since God can be said to be incarnate in the church. God calls and sanctifies believers through audible and visible means of grace, transmitted through an audible and visible church community. However, in the union between Christ and the church, Christ is the giver and the Saviour, while the church is primarily the recipient and the one who is being saved.⁵³ At the same time, this actual inner unity is hidden, because as God’s spiritual work, it cannot be seen or measured by earthly measures. Nor does the inner union between Christ and the church prevent sin from also being present within the church.

(148) As a sacramental organism, the church as a whole cannot fall away from the faith since, in accordance with his promise, Christ is present with

50 Kyrkan som sakrament (The Church as Sacrament) p 12.

51 Church and Justification, no 79: “Both Catholics and Lutherans believe that communion with God, which is given through Word and sacraments, leads to the communion of the faithful with one another. This is specifically expressed in the communion of churches. The one, holy, catholic and apostolic church, the *una sancta* of the Creed, is realised in the communion of churches (*communio ecclesiarum*) as a local, regional and universal communion and as a church community.”

52 Church and Justification, no 117.

53 Church and Justification, no 133.

the church until the end of time (Matt 28:20). The Lutheran Confessions affirm this Catholic conviction.⁵⁴ The church is holy in Christ and cannot be overcome by sin or by the power of death (Matt 16:18). At the same time, none of the members of the church can be said to be without sin. Holiness is both a reality within the church and a call to repent of sin.⁵⁵ As a historical and human community, the church is subject to temporal limitations and to the consequences of the fall into sin. That does of course apply to the individuals within the church, and also to some of the outward forms of the church or to the statements of the representatives of the church.⁵⁶ Not only the individual members of the church, but the church as a whole, have a continuous need for spiritual renewal. This is reflected in the saying that the Christian person is at the same time both justified and a sinner (*simul iustus et peccator*). *Lumen gentium* states that “the church, clasping sinners to her bosom, at once holy and always in need of purification, follows constantly the path of penance and renewal.”⁵⁷ Reconciliation and renewal does not only mean a reformation of some outward details, but conversion and repentance and the following of Jesus Christ.⁵⁸

4.3.3 THE SACRAMENTAL WORD

(149) According to a persistent but nowadays outdated perception, the Lutheran Church was “the Church of the Word,” unlike the Catholic Church, which was “the Church of the Sacraments.” However there is no real contradiction between word and sacrament. They both constitute a whole and enrich each other. During the 20th century, the liturgical movement has contributed to bringing the Word and the Eucharist closer together, both in Lutheran and in Catholic worship. The sermon nowadays has an equally prominent position in both traditions. The preaching has become more integrated into the liturgy in the Lutheran churches and the celebration of the Eucharist every Sunday is increasingly common. The liturgy of the Word is a central part of the Catholic Mass. Our two churches have taken over much of each others’ intentions.

(150) The reformers underlined the grace of God alone, which seemed

54 CA VII, 1: “It is also taught that at all times there must be and remain one holy, Christian church.”

55 Church and Justification, no 156.

56 Behind this lies the talk by the Council and Pope John Paul II about renewal and repentance, for example in *Unitatis redintegratio*, no 6, and *Ut unum sint*, no 15-17. Another expression is the striving for “the cleansing of memory” as an aspect of the new millennium, when the Pope on behalf of the whole church asked for forgiveness for faithless acts and words by the representatives of the church. *Novo millennio ineunte*, no 6.

57 *Lumen gentium*, no 8.

58 *Tertio millennio adveniente*, no 33: “Even if the Church is holy through her incorporation into the body of Christ, she is nevertheless obliged to penitence: Before God and man, she confesses as her own her sinful sons and daughters.”

to be clearer when the word of God was explicitly preached in connection with the celebration of the sacraments. For Lutherans, the sermon itself is also sacramental: the proclaimed word does not only inform us about the grace of God, but makes us participants in the gifts of the gospel. Catholics too stress the integral power of the word that flows forth from Christ, the life-giving Word: “The Word that is proclaimed today is active – according to both Lutheran and Catholic theology – because it is filled by the same life and power as Jesus Christ, the Word, has in himself.”⁵⁹ Seeking to define the concept “the Word of God” in this way means that the differences between the Catholic and the Lutheran understanding of the sacramental mysteries of the church no longer constitute a hindrance on the way towards unity. According to both views, the content, meaning and effect of the sacrament is indissolubly linked to the Word of God in its various dimensions.

(151) The “Word” means primarily Jesus Christ. This can remind us that in Catholic tradition Jesus Christ is called “the original sacrament.”⁶⁰ Christ is God’s eternal Word. It is in him that the world was created. It is through him and through his work of redemption (*opus iustificationis*) that the world is re-created. The sacraments are instruments of this justification in Christ, since they have their origin and their content from the Word of God made flesh. When matter itself becomes a means of sanctification through the power of Christ, the Word, it is testimony to this work of redemption. The message and promises of Christ are linked to the matter, particularly to the water of baptism and the bread and wine of the Eucharist. The Lutheran Confessions quote St Augustine, who notes that “the word comes to the elements and makes a sacrament (*accedit verbum ad elementum et fit sacramentum*).”⁶¹ Because of the Word of God, the matter is transformed into a sacrament, and by participation in the sacrament, our hearts are opened so that we receive the Word of God.

(152) “The Word / the word” thus refers to all the words of the Bible. The biblical words, which are read during public worship or in private devotions, recall the history of salvation and draw the hearer / reader into it. Lutherans and Catholics profess together that the grace of God dwells in the Holy Scriptures. They are, through the power of the Holy Spirit who has inspired them, a living reflection of the Word of God, as the eternal wisdom of the Father. From a Catholic perspective, the reading of the Bible belongs entirely within the sacramental sphere of the church, although it is not in itself a sacrament.

59 Kyrkan som sakrament (The Church as Sacrament), p 81.

60 Kyrkan som sakrament (The Church as Sacrament), p 46-53.

61 Luther, Martin, The Large Catechism, Fourth Part: Concerning Baptism, 18; Fifth Part: The Sacrament of the Altar, 10: “Accedit verbum ad elementum et fit sacramentum”.
Cfr Augustine, Tractatus, lxxx. 3. “Accedit verbum ad elementum, et fit sacramentum.”

(153) Finally, the Lutheran tradition uses the term “the Word” for the preached word of God and says that the proclamation and preaching of the word is an effective means of grace that awakens the faith of man.⁶² The preaching of the church is thus a means – while the Word can also at the same time reach human beings by other routes. The Lutheran talk of the Word as a means of grace can be seen as a parallel to the Catholic practice of calling the church “the fundamental sacrament”, by which is meant that all Biblical words and all ecclesiastical actions do in some way transmit the grace of God to the reader or the recipient. The liturgical context provides a particularly good opportunity to receive the Word of God in a new way through contact with the living tradition of the church.

4.3.4 THE NUMBER AND THE INTERCONNECTEDNESS OF THE SACRAMENTS

(154) The sacramental life of the church has developed over the centuries. During the first thousand years of the history of the church, there was talk of both sacrament and “mystery” and the number of the sacraments was not fixed. Medieval theology eventually reached the conclusion that there are seven sacraments, namely baptism, confirmation, the Eucharist, penance, ordination, marriage and the anointing of the sick, a view that was sanctioned by the church at the Councils of Lyon (1274) and Florence (1439). The reformers, on the other hand, wanted to concentrate the concept of sacrament to baptism, Holy Communion and possibly penance.⁶³

(155) In Catholic theology, the number seven is seen as symbolic. It is even possible to see a link to views in the Bible, for example the seven parables in the Gospel of Matthew (Matt 13), which describe the totality of the Kingdom of Heaven in that way, and the seven churches in the Apocalypse, which stand for the whole church. Thus the number seven, when referring to the number of sacraments, is a sign of the wholeness of God’s saving acts through the sacraments. According to Catholic perception, the symbolic significance of the number seven does however not mean that it would be unimportant which acts are considered as sacraments. The Second Council of Lyon in 1274 also affirmed which these sacraments are, in order that they may cover the entire human lifespan.⁶⁴

(156) From a Lutheran point of view, the old controversy about the number of the sacraments should not necessarily be considered as a church dividing issue. The reformers did not want to worry too much about numbers. According to the author of the Apology for the Augsburg Confession, Philipp Melancthon, both ordination and marriage could in this context be

62 Kyrkan som sakrament (The Church as Sacrament), p 81.

63 AC XIII, 3-4.

64 DS 860.

considered as sacraments, depending on how they are defined.⁶⁵

(157) For the individual Christian, the sacramental life begins at baptism. Through baptism, the historic saving act of Christ is made effective for the baptised person, who is made a participant in the grace of God and incorporated into the People of God. God's life in the baptised person is then strengthened through the other sacraments. They serve to strengthen, to heal and to prepare this life, so that the baptised person can bear witness to God in his or her surroundings, live as a member of the People of God, the body of Christ, and serve his or her fellow human beings.

(158) Both Catholic and Lutheran theology speak of "remembrance" (*anamnesis*) in order to express that the liturgy transcends the boundaries of time and space. The sacraments are at the same time eschatological, and this too implies transcendence. The remembrance of the past makes the past present, and the hope for the future is realised in advance. Both anamnesis and eschatology are expression of this transcendence. Thus, the celebration of Mass is not a repetition of the death of Christ on the cross, but it means that time and space are transcended and that we are included in the moment of salvation. Christ's own sacrifice becomes present again (*re-praesens*) on our altar. Each sacrament brings us back to our own baptism and thus to the justification through the death and resurrection of Jesus. In various ways, the sacraments make the grace of God, which human beings need in different situations, concrete.⁶⁶

(159) According to the tradition of the church, the validity of the reception of a sacrament does not depend on the faith or the holiness of the one who administers the sacrament. That is why it has traditionally been said that the sacraments work through the action itself (*ex opere operato*). However, the sacraments "presuppose ... the receiver's faith in order to be effec-

65 The Apology of the Augsburg Confession says, "But we do not think that it makes much difference if, for the purpose of teaching, different people have different enumerations, as long as they properly preserve the matters handed down in Scripture. After all, even the ancients did not always number them in the same way." (AC XIII, 2). The same article reads, "No intelligent person will argue much about the number or the terminology, as long as those things are retained that have the mandate and promises of God." (AC XIII, 17). And about ordination to the priesthood, "We do not have another priesthood like the Levitical priesthood – as the Epistle to the Hebrews more than sufficiently teaches. But if ordination is understood with reference to the ministry of the Word, we have no objection calling ordination a sacrament. For the ministry of the Word has the command of God and has magnificent promises like Romans 1: the gospel 'is the power of God for salvation to everyone who has faith.' Likewise, Isaiah 55, '... so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose...' If ordination is understood in this way, we will not object to calling the laying on of hands a sacrament. For the church has the mandate to appoint ministers, which ought to please us greatly because we know that God approves this ministry and is present in it." (AC XIII, 10-12).

66 Kyrkan som sakrament (The Church as Sacrament), p 82.

tive, since through this human action, God wants to reach the receiver's heart, which must open itself for him."⁶⁷

4.3.5 SACRAMENTAL SPIRITUALITY

(160) In the Catholic Church, Mass has always been the centre around which the spiritual life revolves, even though there have been periods during which the active participation of the people in the Mass was limited. Already the Council of Trent encouraged the faithful to receive the Eucharist frequently, a recommendation which the Popes have also repeated during the 20th century. The liturgical movement, which stressed the active participation of the faithful in the liturgical life, found its breakthrough in the liturgical guidelines issued by the Second Vatican Council, which say that the faithful should participate in the liturgy "conscious of what they are doing, with devotion and full collaboration."⁶⁸ It was permitted to celebrate the Mass in the vernacular, the position of the altar within the church was changed so that the priest could celebrate the Mass turned towards the people, and it became increasingly permissible to receive communion in both kinds. The diaconate was restored as a permanent institution, and it became possible for lay people to serve as lectors and ministrants of communion, both at Mass and in the home and in hospitals.

(161) In recent decades, the sacramental life has come more into focus in the Lutheran Churches of Finland and Sweden as well. Fifty years ago it was most unusual in both these Churches to celebrate the Eucharist on a weekday and the main Sunday Service was usually only a Service of the Word. Today an increasingly frequent celebration of the Eucharist is emerging. Weekday Masses are now the rule rather than the exception, and the main service is celebrated every Sunday as a Eucharist in an increasing number of parishes. In many parishes attendance at the Midnight Mass at Christmas outnumbers the non-eucharistic traditional early morning Service on Christmas Day. Midnight Mass is also increasingly celebrated at Easter. This Eucharistic Revival, as these many-faceted developments have rightly been called, extends today into an increasing number of traditions of piety.

(162) The increasingly active participation of the people in the sacramental life, particularly in the Mass, has also had effects in an increasingly sacramental thinking across denominational boundaries. The new understanding and discovery of the mystical tradition of the church go hand in hand with consideration of the sacramental identity of the church. In both cases, it is about the unpredictable gifts that God gives to human beings. The life of the

67 Kyrkan som sakrament (The Church as Sacrament), p 82. DS 1612, 3844. See also no 183 and 185.

68 Sacrosanctum Concilium, no 48.

Christian thus becomes a life in “what is given,” without any devaluation or any contempt for human acts as such.

4.3.6 THE CONFESSION OF THE CHURCH AS THE RESPONSE OF FAITH

(163) Christ, sacramentally present in his church, is the living centre of faith for all Christians. He, who is “the Gospel”, the living Word and himself the rule of faith (*regula fidei*), is at work in the church and gathers all the faithful around himself.⁶⁹ When the church professes her faith during worship, it becomes clear that unity in faith cannot be separated from the sacramental community of the People of God in the Eucharistic liturgy. The same applies to all forms of worship, through which an individual person becomes a member of the body of Christ, or is strengthened in his or her participation therein.

(164) Already in the New Testament we find different forms of Christian confessions (for example Matt 10:32f; 11:25-27; John 4:2f; 9:22; Rom 10:9; Phil 2:6-11; Col 1:12-20; 1 Tim 3:16; 1 Pet 3:18-22; 1 John 2:23). From the first Christian centuries, we have inherited the ancient creeds known as the Apostles’ Creed, the Nicæan Creed and the Athanasian Creed, which have ever since constituted a common normative foundation for the content of the faith. Over the centuries, texts of a creedal character issued by various Councils have been added and, following the divisions in the 16th century, other confessional documents and catechisms have also been published. These texts have varied dignity and authority, depending on the contexts in which they have originated. Many of these documents from the Reformation period and later have been the cause of disputes between Catholics and Lutherans. In so far as they have been adopted as confessional documents, this has only been done by one of the parties. Against that background, the Joint Declaration on the Doctrine of Justification stands out as the first ecumenical document since the Reformation that sets out a view of salvation that is accepted both by the Catholic Church and by Lutheran Churches.

(165) The content of the liturgical creed focuses first on who the triune God is (only one God, three divine persons) and on what God does for us (creation, salvation, life in the Spirit, and the gift of eternal life). The classical creeds speak very briefly about the church and its specific forms of life, and they are completely silent about its organisation. Such issues are only reflected in catechisms, confessional documents, conciliar texts and papal documents from the second millennium, when they became controversial.

(166) Not only the recitation of the creed, but also other aspects of the liturgy and the service as a whole can be seen as a profession of the saving

69 The Response of the Catholic Church in 1998, in JD CC, p 94. Persson 2000, p 97. Hallonsten 2000, p 115.

work of God. The confession in the service has the character of a confession of sin before the holiness of God, but also of a profession of joy, praise and thanksgiving for the grace of God. In various ways the liturgy of the Eucharist itself makes God's salvation concrete in our lives.

(167) The church as a whole makes the response of faith in God's justifying grace when she with lips and heart confesses God's nature and acts, and when she in her actions lives in accordance with the will of God. An individual person joins this confession of the church when he or she makes it his or her own and in that way expresses his or her personal faith, love and hope.

(168) Both the Catholic and the Lutheran traditions sometimes describe the church as the receiving Mary. If there is at the same time a stress on the obedient Mary, rather than on the courageous Mary, there is a risk that passivity and receptivity may appear to be the only virtue. Contemporary Catholic and Lutheran theology therefore often stress Mary as an independent and courageous woman, just as she has been presented in the stories of the gospels. She accepted the call of God without asking either her mother or her betrothed. God's call was more important than obedience to her mother and to Joseph. Mary's courage was proved not least when she remained standing at the foot of the cross while others ran away.

4.3.7 THE APOSTOLIC MINISTRY IN THE MISSION OF THE CHURCH

(169) Jesus Christ, the Son of God, was sent by the Father into the world. In his turn, he sent the apostles into the world, equipped with the Holy Spirit: "As the Father has sent me, so I send you.' When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit' ..." (John 20:21f; see also Matt 28:19f). From this sending, the church derives her apostolic mission, which is a sign of and an instrument for God's justifying grace. The church proclaims the gospel of Christ by word and deed. It testifies to the Kingdom of God and aims to further its final advent in glory. Already in the earthly life of the church, a foretaste of this eschatological fulfilment, of love and of grace, is given through faith. As the preacher and communicator of justification, the church participates in the salvation that God has prepared for the world.

(170) God's people have been freely given a rich measure of different gifts of grace, through which God provides nourishment and guidance for the church. All who are baptised into the death and resurrection of Christ are through their baptism witnesses to salvation in him. And all Christians have through the Holy Spirit been given a vocation and an authorization to make this justifying faith a living reality. Thus, the church as a whole has become a priestly people (1 Pet 2:4-10; see also Matt 5:13-16 and 1 John 2:20, 27). The Churches of the Reformation and the Catholic and Orthodox Churches are agreed on this. This is an important common starting-point for our ecumenical discussions. We do of course diverge in our views of where

the authority to speak for the whole church in matters of faith lies, and on how that authority should be shared out between the different institutions of the church. But even on such issues, we can nevertheless often find common ways to express ourselves.⁷⁰

(171) Ever since the very beginning of the church, some people have, through a special vocation, been given special responsibility for the mission of the church. St Paul the apostle writes, “The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers to equip the saints for the work of ministry, for building up the body of Christ until we all of us come to the unity of faith ...” (Eph 4:11-13). The church thus considers her ministry as instituted by God for the mission of bearing witness to the gospel in Christ and for equipping the baptised for their witness.

(172) The call to ministry in the church is not purely human, but springs from the Holy Spirit. Already during the New Testament period, the apostolic sending took place within a liturgical context by the laying on of hands with prayer. The Book of the Acts of the Apostles says that: “While they were worshipping the Lord and fasting, the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’ Then after fasting and praying they laid their hands on them and sent them out” (Acts 13:2f). Through the prayer of the church and the laying on of hands the ministers become equipped by a gift of grace (charisma) from the Holy Spirit. Paul reminds Timothy of “the gift of God that is within you through the laying on of my hands” (2 Tim 1:6), and he reminds him to take what he has heard from Paul as “the standard of sound teaching, in the faith and love that are in Christ Jesus” (2 Tim 1:13). Paul describes his own apostolic mission as a handing on of the content of faith, “I received from the Lord what I also handed on to you” (1 Cor 11:23).

(173) The doctrine of justification is linked to baptism, the Eucharist and the ordained ministry. In what follows we will explore this link further.

70 See for example below, nos 277, 302-312, 315f.

4.4 Justification and Baptism

4.4.1 BAPTISM – THE COMMON SACRAMENT FOR JUSTIFICATION IN CHRIST

(174) The Joint Declaration on the Doctrine of Justification says that justification takes place through reception of the Holy Spirit in baptism (JD 11, 25). Justification and the sacramental life of the church are closely interconnected. Justification by faith has its foundation in the person and the life of Christ, and it comes to us through concrete signs in order to become real to us.⁷¹

(175) The risen Christ gave to the church the mission to lead all people to the joy of the gospel by baptising them and teaching them in accordance with these words that end St Matthew’s Gospel, “All authority in heaven and earth has been given to me. Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age” (Matt 28:18-20). When our churches baptise, they have the intention of fulfilling this commandment of Christ and trusting in his promise of grace.⁷²

(176) The New Testament describes the gift of baptism and its effect by many comprehensive expressions. Baptism means to be born again (John 3:5; Tit 3:5), to be clothed with Christ (Gal 3:27) to have one’s sins forgiven (Acts 3:38). Baptism is a bath of regeneration (Tit 3:5); it gives union with the death and resurrection of Christ (Rom 6: 3-5). In the church of Christ, there is “one Lord, one faith, one baptism” that unites human beings with Christ and his body (Eph 4:4-5). Through baptism, and the various gifts of ministry that all have their foundation in baptism, Christ builds his church in truth and love (Eph 4:7-16).

(177) Catholics and Lutherans together confess one baptism for the forgiveness of sins. Holy baptism unites us with Christ and makes us participants in his salvation. It is a sacrament instituted by Christ, through which human beings are incorporated into the fellowship of Christ and his church.

71 Luther believed that justification needs to be rooted in what is concrete, and in *The Large Catechism* he criticized a purely spiritualized understanding of justification. The water of baptism, united with the word of God, is a concrete support for faith. Luther polemized against “Our know-it-alls, the new spirits” who “claim that faith alone saves and that works and external things add nothing to it” and claims that “faith must have something to believe – something to which it may cling and upon which it may stand. Thus faith clings to the water and believes it to be baptism, in which there is sheer salvation and life, not through the water, as we have sufficiently stated, but through its incorporation with God’s Word and ordinance and the joining of his name to it.” (The Large Catechism, Fourth Part: Concerning Baptism, 28-29). See Persson 2000, p 98f.

72 CCC, no 1223. The Small Catechism, Fourth Part: The Sacrament of Holy Baptism, 1-4

Baptism in the name of the triune God grants salvation, the forgiveness of sins and deliverance from evil. In baptism, we become the children of God, the Father. We become incorporated into the body of Christ, enlightened by Christ, the Word of God, and born again through the Holy Spirit. As members of the church, we are dwelling-places for the Holy Trinity. Baptism therefore calls us to a new life in faith, hope and love (JD 25, 26, 27). It gives us the daily task of fighting against evil and growing as Christians.

(178) Current baptismal liturgies in our churches all have the same historical background. They follow the same structure and contain the same central elements.⁷³ The liturgical changes following the Second Vatican Council and the latest revisions of the Church Service Books in the Lutheran Churches have brought the rites even closer to one another. Since prayer and faith are closely linked together, this common liturgical tradition testifies to our common view of baptism as the christological and sacramental foundation for the life of a Christian person.

(179) Catholics and Lutherans recognize each others' baptism, even though full and visible ecclesial communion is as yet lacking. The remaining differences do not affect the full sacramental communion in baptism. That the liturgical forms may vary is legitimate and this depends on different traditions. The only thing necessary for a valid baptism is the act of baptism itself in water in the name of the Father, the Son and the Holy Spirit.⁷⁴ Here is a fundamental unity between Christians. Pope John Paul II could therefore say, at the ecumenical Service of Prayer at Turku on 5th June 1989, "Who am I? Just like all of you, I am a Christian, and in baptism I have received the grace that unites me with Jesus Christ, our Lord. Through baptism, I am your brother in Christ."⁷⁵

73 The elements in the ritual of baptism common to our churches are : 1) questions and encouragement to the parents or the godparents, 2) the sign of the cross made on the child, 3) prayer for deliverance from evil, 4) prayers, 5) the gospel, 6) baptismal homily, 7) the creed, 8) baptism in the name of the Father, the Son and the Holy Spirit, 9) the blessing of the child, 10) symbolic actions (dressing with the baptismal garment, the lighting of the baptismal candle), 11) The Lord's Prayer and 12) the blessing. There can also be intercessions at varying places. Besides this common structure, the Catholic rite also includes some elements that are less common in the Lutheran Churches (epiphany, anointing, and a threefold denunciation of the devil). None of these elements are necessary for the validity of the sacrament, and some of them may be omitted in some Catholic dioceses. Cf *Kyrkliga förrättningar* 1, 1: *Dop* (Ecclesiastical Ceremonies 1,1: Baptism); *Den svenska kyrkohandboken* 1, IV, *Dop: Dogudstjänst I: Dop av barn; Rituale för barndop, Allmän introduktion*, nr 24 (The Swedish Church Service Book 1:IV: The Service of Baptism I: The Baptism of a Child; The Rite for the Baptism of Children. General Introduction.)

74 In case of emergency, baptism may also be administered by a lay person in this elementary form. The Catholic Church even accepts a baptism administered by a non-Christian who has the right intention.

75 Ekumeeninen jumalanpalvelus.

4.4.2 GRACE AND FAITH – THE TWO INNER DIMENSIONS OF BAPTISM

(180) It has sometimes been assumed that, while the Lutheran tradition stresses faith as the inner content and the goal of baptism, the Catholic tradition stresses instead the objectivity of the grace of God, which is given through an intervention from outside in the name of Christ, i.e. that the sacrament is effective through the act itself (*sacramentum efficax ex opere operato*). The Catholic and the Lutheran views of baptism have been described as contradictory with regard to the issue whether baptism as such brings salvation, or whether it requires faith in order to become effective.

(181) Faith and baptism are linked together already in the Bible so that they together are the cause of salvation and thus of justification, “The one who believes and is baptised will be saved” (Mark 16:16). The Joint Declaration on the Doctrine of Justification also says, “We confess together that sinners are justified by faith in the saving action of God in Christ. By the action of the Holy Spirit in baptism, they are granted the gift of salvation” (JD 25, see also 11).

(182) At the beginning of the Catholic rite of baptism, the catechumen or the parents and godparents are asked what they desire from the Church of God. Some of the possible answers are, “Baptism”, “Faith” and the “the Grace of Christ.” The sanctifying grace, the grace of justification, which is given in baptism, makes it possible for the baptised to believe in, to hope in and to love God through the theological virtues of faith, hope and love.⁷⁶ Thus the entire organism of the Christian life has its roots in holy baptism. In this sense, the sacrament of baptism is, in the Catholic tradition, a “sacrament of faith.”⁷⁷

(183) According to Catholic understanding, baptism effects justification through the action as such – unless the recipient creates obstacles. An obstacle that would make baptism invalid is if a person is baptised against his or her will. For a sacrament to be *valid* the adult must at least have the intention to receive it. Faith is not mentioned here, but the minimum condition applicable to extreme cases must of course not become the norm. Faith is however necessary for a *fruitful* reception of the sacrament.⁷⁸

(184) The Catholic tradition has never separated the act of baptism from the faith of the person who is baptised. When children are not old enough to articulate their faith in a free and deliberate manner, the faith of the parents serve as the motivation. Where there are no parents, it is the faith of the godparents that applies. And in cases where there are no signs of faith in the

76 CCC, no 1266.

77 CCC, no 1253, and Lumen gentium, no 21. The sentence can be traced right back to the Fathers of the Early Church. See also *Instructio de Baptismo parvulorum*, no 18-20.

78 DS 2837. Also DS 2380f, 3333-3335.

immediate surroundings of the child, although there is an authentic intention to bring it to baptism, it is the faith of the church itself that justifies the entire action, because “the church supplements” (*ecclesia supplet*). A community of believers is of course essential for the growth of the faith of the baptised, as are the help and support of the parents and godparents. The Christian life is an outflowing of baptism, and therefore every baptised person is expected to grow in the grace that baptism gives.⁷⁹

(185) Correspondingly, we must remember that Martin Luther, in his own way, stressed the importance of baptism as an effective sign of divine grace, even when he put the main emphasis on the faith. According to the Lutheran understanding, baptism is a means of grace that both creates and promotes the faith. Through God’s word of promise, the presence of Christ, grace and the forgiveness of sin are transmitted. Baptism ought to be administered in faith in the promises of God and through the prayer and the faith of the church. It is valid even if it is received in an unworthy manner, since the most central element in baptism is the promise of God, given through the words of baptism. Baptism is fundamentally a work of God, an action by Christ through his Word. The baptiser is Christ himself. In this sense Luther could even use the expression “effective through the action itself” (*opus operatum*) with reference to the efficacy of baptism.⁸⁰

(186) From the Lutheran point of view, the objectivity of baptism is founded on the fact that the Word of God in baptism and the means of grace is an effective word (*verbum efficax*), the creative and effective Word, Christ himself, who was present already at the creation of the world. The Word is united with the water in baptism and makes the sacrament an effective sign (*signum efficax*) that gives the grace and righteousness of God. Christ unites the believer with himself in baptism, the Eucharist, and in the hearing of the sermon, so that, through Christ, the believer becomes incorporated into the church and into the body of Christ. The faith that is given in baptism, the childhood faith, is for Luther not primarily a subjective personal property, but a christological reality, union with Christ, the Word of God. According to Luther, a child therefore receives in baptism a personal faith and is able to believe in his or her own way.

(187) According to the Lutheran view, there is no contradiction between faith and baptism, since the Christ who is present is the objective reality, on which they are both founded. The Lutheran tenet “by faith alone” (*sola fide*) can never be separated from “by grace alone” (*sola gratia*) and “Christ alone” (*solus Christus*). Rather, it is correctly applied when we understand

79 CCC, no 1253-1255.

80 The Large Catechism, Fourth Part: Concerning Baptism, 10-11; 52-59 and a detailed study of Luther’s thinking about the faith of children in Huovinen 1997, p 60-74, 88-91.

faith as a christological reality that unites us with Christ.⁸¹ Faith is not a work of the Law, but a gift of God that precedes all the other works that flow from faith. Christ himself is the gift and the content of the faith. In its exposition of the phrase “by faith alone”, the Joint Declaration affirms that, “justification and renewal are joined in Christ, who is present in faith” (JD 26). This union is the foundation for the personal understanding of faith, which can be expounded and which must be allowed to grow over time.⁸²

(188) Our churches confess together that baptism is an effective instrument of grace and they link together baptism and faith, and baptism and grace. The view of the grace of baptism is concentrated on the real presence of the Triune God in the sacraments. Both Catholic and Lutherans consider baptism as the starting-point of the Christian life. Baptism calls us to follow Christ in our daily life, to grow in faith and trust in his promises and to fight against the temptations to sin which still exist. Baptism should be lived out in the daily life of the believer, trusting its promises. The central gifts and effects of baptism are thus understood in the same way in our churches.⁸³

4.4.3 THE NEW LIFE OF THE BAPTISED PERSON

4.4.3.1 *Baptism as the Beginning of the New Life*

(189) Justification through baptism is on the one hand an event once and for all, but human beings must, on the other hand, struggle till the end of their lives against sin, weakness and evil tendencies (JD 28). Again and again they need to be restored. That is true already at the level of ordinary human life. A child is conceived and born, and that is an event once and for all, but the life of the child must continually grow and be defended against many different threats. Baptism is the new birth of the Christian person, and correspondingly the new life that is given in baptism must grow in the midst of the difficulties of life. Justification and sanctification belong organically together. Like baptism and the Eucharist, they are intimately linked together (JD 26, 27).

(190) The Joint Declaration speaks several times of the renewal of life to which baptism must lead (JD 23, 24, 26, 28). While baptism is the starting-point of this renewal, the other means of grace promote the continued renewal or sanctification, to which Christians are obliged.

(191) According to the Joint Declaration, good works – a Christian life in faith, hope and love – follow justification, and these are the fruits of justification (JD 37, 38, 39). Our baptism calls us to live a life characterized by the Christian virtues: to love God and our fellow human beings, and faithfully

81 On faith as union with Christ, see Mannermaa 1989 and Peura 1994.

82 JD 26. Also JD 15, 16 and the Annex to JD, 2c (=JD Annex, p 581).

83 Huovinen 1997, p 49-60.

to serve one another and all humanity in accordance with our vocation. To follow this vocation to holiness – to live the new life of a Christian – is however not something we can do by our own strength, but is always dependent on the grace of God (JD 25, 26, 27). In order to bear these good fruits and to preserve them, our life must be connected to the spiritual life of the church, just as a tree needs water in order to grow and to live.

4.4.3.2 *The Freedom of the Will in and after Justification*

(192) The Christian life is something in which human beings are involved with their entire beings, both with their inmost hearts and their outward actions. Questions about the general nature of the human freedom and about the specifically Christian freedom have been difficult and divisive. As has already been pointed out in part 4.2.5, they are complicated from many historical, theological, philosophical and psychological perspectives. Two things should be noted:

(193) To begin with, the general concept of freedom was, during the late Middle Ages, by and large perceived in two different ways. While the Thomistic School of Catholic theology, which was dominant at the time of the Reformation, usually understood freedom in a *rationalist* way, freedom was primarily considered along *voluntarist* lines in the circles of the reformers. According to the latter view, it was the will that was the source of free choices and individual action, not the reason, as the Thomistic-Rationalist tradition claimed.⁸⁴ In Lutheran theology, the criteria for speaking of freedom were thus very rigorous, since only God was perceived as entirely free, whereas the human will was always bound.⁸⁵ The rationalist background to Thomistic theology allowed Catholic theologians a more positive attitude to human freedom. Luther too could concede that human beings were free in

84 According to the rationalist view, a will that was led by reason would, without force, choose the best alternative. Freedom was there perceived as the ability to realize one's own essence. Once the situation was rightly perceived and there was no compulsion present, free choices would with necessity lead to the choice of the best possible actions and the best possible goals. The concept of freedom was therefore linked to certain goals. The influential Catholic School of Thomistic theology has often used these concepts when it has defined human action as oriented towards God, the highest good. – According to the other way of understanding freedom, the voluntarist way, the will was not even bound by a right reason, (*recta ratio*) but could choose its own goals independently. According to this way of thinking, freedom was not linked to any goals but to the subject's ability to make an indeterminate decision. The view of freedom as a "radical" freedom of this kind is also common in modern thinking. – On the developments of medieval Voluntarism, see Stadter 1971, Saarinen 1994.

85 The theological schools of the Middle Ages also discussed the relationship between God's freedom and God's being. According to the Voluntarist view, freedom was the central defining divine attribute. No criterion could be superior to that. Martin Luther supported this view in his work "On the Bondage of the Will," in which he understood freedom as a purely divine attribute. According to Luther, only God can rightly be said to be free (WA 18, 636, 23 – 637, 7). Correspondingly, man is bound before God (*coram Deo*).

their decisions in daily life, but that was not freedom in the strict sense of the word.⁸⁶ The difficulties with words such as “free”, “intentional” etc. lie in the fact that they have so many meanings in our traditions.

(194) Secondly, a distinction should be made between the (lack of) freedom prior to justification and the freedom of the person who has already been made righteous. In the Joint Declaration, our churches claim together with regard to human powerlessness in relation to justification that without the grace of God, human beings are “incapable of turning by themselves to God to seek deliverance” (JD 19). “The freedom they possess in relation to persons and the things of this world is no freedom in relation to salvation” (JD 19). In this sense our churches share the same fundamental belief that “all persons depend completely on the saving grace of God for their salvation” (JD 19). It is in this sense that Lutherans designate man as not free, whereas Catholics speak of man’s basic possibility of co-operating with the grace of God as an effect of grace (JD 20, 21).

(195) Lutherans can however speak of human beings as free with regard to the already justified person. Of such a person they can say that he has a liberated will (*arbitrium liberatum*). In the book *On the Freedom of a Christian (De libertate christiana)* Luther even claims that a Christian is “the most free lord of everything and subject to none.”⁸⁷ *In faith* the Christian possesses a real freedom from the burdens of sin, and in some sense he even participates, through Christ, in freedom as a divine attribute. At the same time Luther stresses that *in love* a Christian is the servant of all and subject to all, just as Christ became the servant of all humanity. Thus it emerges that the divine virtues are given for the good of fellow human beings. Aided by the grace of the Holy Spirit through the divine virtues, the Christian can be said to co-operate with God in good works. It should however be noted that Lutherans consider the Christian as free only insofar as the Holy Spirit is at work within him or her. Throughout life, the flesh remains and opposes to the work of the Spirit.⁸⁸

(196) When Lutherans say that human beings have a liberated will, they do not intend to advocate freedom in the modern sense, as a capacity to choose any goals whatever. It is rather a statement about the Christian free-

86 Luther could admit that human beings were free to choose actions and paths towards a goal. In this sense, man was free before other people, *coram hominibus*, in the decisions of daily life. The Lutheran purpose was not to deny that human beings are subjects in their own lives. But without grace, human beings could not know God as the highest good, and would always seek false gods as the highest goal. Since no natural powers could convert fallen human beings from such a self-centred, covetous love to unselfish love towards God and fellow human beings, it was impossible for Lutherans to consider man as free in the radical sense of the word.

87 WA 7, 49, 22.

88 FC, SD II, 63-67.

dom that Christ has promised his disciples. That means that a person is really free only when and to the extent that his will is renewed by the Holy Spirit, who gives the ability to will that which is God's will. A Christian person's freedom is not the freedom to commit sin, but freedom from sin and it is thus bound to certain goals. It is defined in terms of quality rather than of choice.

(197) Correspondingly, the Catechism of the Catholic Church affirms that "The more one does what is good, the freer one becomes. There is no true freedom except in the service of what is good and just. The choice to disobey and do evil is an abuse of freedom and leads to 'the slavery of sin'"⁸⁹ Further: "The grace of Christ is not in the slightest way a rival to our freedom when this freedom accords with the sense of the true and the good that God has put in the human heart. On the contrary, as Christian experience attests, especially in prayer, the more docile we are to the promptings of grace, the more we grow in inner freedom and confidence during trials, such as those we face in the pressures and constraints of our outer world. By the working of grace, the Holy Spirit educates us in spiritual freedom, in order to make us free collaborators in his work in the Church and in the world."⁹⁰

(198) This spiritual freedom is a gift of Christ in his church. In contrast to the "freedoms" of hedonism, covetousness and oppression, which are so often marketed as something desirable according to contemporary moral, political and financial systems, it is the task of the churches to witness to the spiritual freedom that has been given us by the Holy Spirit in Christ. The freedom of Christ calls us to work for the good of all humanity. This freedom finds its ultimate perfection in eternal life, in the ultimate victory over sin and its temptations.⁹¹

4.4.3.3 *The Fight against the Inclination to Sin and Sin itself*

(199) There is no disunity between Catholics and Lutherans about the fact that all Christians still suffer from the inclination to sin (*concupiscentia*), as the Apostle Paul writes, "Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me. So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members" (Rom 7:20-23).

89 CCC, no 1733.

90 CCC, no 1742.

91 Thus Augustine, for example, affirms that the inability to sin does not diminish the freedom of the person in the state of glory, "But in the life to come, she will not desire what is evil; and yet, this will not limit the freedom of her will. In actual fact, her will will be much freer, since she cannot then have any power to serve sin." Augustine, *Enchiridion* XXVIII (=Migne PL 40, 105).

(200) The difference in the views on this inclination emerges on the issue of its status and the possibility of resisting it. According to the classic Lutheran view, the inclination should be regarded as sin, whereas the Catholic view is that it is not sin in the real sense of the word, but only a tendency to sin.⁹² Catholics want to stress the difference between the inclination and sin by claiming that “the law of sin” affects against their will those who have been liberated by Christ, but they will only submit to it if their will agrees. Therefore the Council of Trent refused to call the inclination itself an actual sin, even though it recognizes that St Paul could speak of sin.⁹³ Lutherans believe that the inclination is in itself a sin, and that human beings, even though their ability to live in accordance with the will of God has been partly restored, cannot always resist their sinful inclinations. Lutherans understand this as an inner struggle between “the flesh” or the old man, and “the spirit”, or the new life in Christ, which is supported by the Holy Spirit. Even though there is still sin in the life of a Christian, this sin remains as a “ruled” sin, which does not separate him from God, as long as he lives in the forgiveness and grace of God in Christ through word, sacraments and absolution (JD 29).⁹⁴ However, Lutherans also recognise that those who have been justified can consciously and deliberately act against their conscience and thus lose the grace of the Holy Spirit in their lives.⁹⁵

(201) The inclination to sin, or concupiscence, which is the cause of our sinful actions, has the power to infiltrate even actions that seem morally blameless. The Lutheran tradition stresses that “good deeds” carried out without faith and love, for example with pride, are no longer morally valid but testify rather to the sinful state of humanity.⁹⁶ The Catholic tradition formulates the same idea by teaching that the subjective intention that leads to some particular action is one of the factors that determine the moral dimension of the action: an action that appears to be generous or courageous, but which in practice is carried out because of pride, is definitely not a “good deed”, but rather the opposite. Where there is no humility, the grace of Christ can hardly bear fruit in human hearts.

(202) However strenuous the struggle against the inclination may seem to be in the life of the baptised, it should be seen in a positive light. God does not permit the law of sin, which St Paul mentions, to become permanent in

92 The discussion on this point held in the current dialogue context has been called “subtle” and hardly “immediately urgent in the form it has been given.” So Persson 2000, p 89.

93 DS 1515: “Hanc concupiscentiam, quam aliquando Apostolus ‘peccatum’ [cf Rom 6:12ss; 7:7, 14-20] appellat, sancta Synodus declarat, Ecclesiam catholicam numquam intellexisse, peccatum appellari, quod vere et proprie in renatis peccatum sit, sed quia ex peccato est et ad peccatum inclinat.”

94 See also The Large Catechism, Second Part: The Creed, The Third Article, 39-40; 54-56.

95 FC SD II, 69.

96 Annex to JD 2b (=JD Annex, p 58of).

those who, without merit, have been made justified by Christ. To encounter our inclination to sin courageously can contribute to our growth in the grace of God. Even the humiliations that the sins themselves have led to can, if the heart is honest, create humility and thus let the baptised rejoice again that they can welcome the grace of Christ at the centre of their lives.

4.4.3.4 *Finding Support for the New Life*

(203) The Christian life should not be seen only as an individual struggle, but also as a growing organism, which God nourishes through his grace. It is in the church, the body of Christ, that those who are already baptised can, together with their brothers and sisters, develop their opportunities for holiness, which come from their common justification in Christ. As members of one and the same mystical body of Christ, Christians are bound to one another and must bear one another's burdens. Since Christ came to redeem the whole world, it is also a mission for the church and for individual Christians, both lay and ordained, to witness to the good news in the midst of their daily life. The established practices and forms of the means of grace and of church life – sacramental confession, the Eucharist, prayer, Bible reading, participation in the liturgical and the diaconal life of the church – all provide important support for the call to holiness given in baptism. It is up to each Christian to discover what he or she needs the most in order to follow this calling. The very personal way of the individual cannot be separated from the life of the community as a whole. It is dependent on the community just as much as it contributes to the community.

(204) The Joint Declaration on the Doctrine of Justification affirms that the justified person must steadily look towards God's unconditional justifying grace throughout life. Lutherans express this as "a daily return to baptism" (JD 29). The covenant of baptism is firm, even when our faith totters. This return takes place in many different ways in the lives of Christians. The confession of sin can take place as part of individual prayer to God. It can take place daily in the prayer for forgiveness, as in the Lord's Prayer (Matt 6:12; 1 John 1:9), and in a continuous call to conversion and penitence (JD 28). We should ask the people against whom we have sinned for forgiveness. Sacramental confession has a close relationship to baptism. Such forms of confession are required by all Christians throughout life.

(205) Like the Lutherans, the Catholics are also familiar with the practice of examining their consciences, asking for forgiveness and being reconciled with their fellow human beings. Traditionally, it is part of daily prayer to ask for a penitent disposition. The sacrament of penance has in Catholic tradition a function in the case of grievous sins, when it is necessary, but also in the daily struggle against minor sins. Frequent use of sacramental confession is therefore recommended. Through such use, self-knowledge increases, humility grows, bad habits are corrected, the conscience is purified, the will

is strengthened and grace is increased through the power of the sacrament itself. Although the penitent acts himself in the sacrament of penance, he does nothing more than to confess his situation and his need. That makes it clear that the grace that comes through this sacrament is altogether the gift of God. Without grace, we cannot achieve anything. Not only the forgiveness, but conversion itself is a gift of God. That is a healthy reminder for anyone who seeks to cultivate humility and gratefulness.

(206) The Catholic Church considers penance as a sacrament, while the Lutheran tradition prefers to speak of a means of grace and not necessarily a sacrament. The Lutheran *Book of Concord* does however in some places consider individual confession as a sacrament.⁹⁷ Both parties have similar liturgical forms for confession. A difference is that in certain cases the Catholic Church requires sacramental confession before reception of other sacraments, while the Lutheran tradition has a common confession of sin as preparation at the beginning of Mass and no obligation to make a private confession. Individual penance before a priest or a fellow Christian has acquired new significance in our own time.⁹⁸ Sacramental confession has become an instrument, a means of grace, for spiritual guidance and personal renewal, not least in connection with retreats, with their concentration on silence and listening.

(207) In spite of the differences with regard to the status of the sacrament of penance, both these traditions claim that penance is in no way a repetition of baptism in a disguised form. Baptism cannot be repeated – it is given once and for all, just as the justification of Christ is. But the power of justification, which is inscribed into baptism, often lies hidden for us because of our own weakness. It is the role of penance to reinvigorate this power in the life of the baptised. In that perspective, the right use of penance is a significant support for “the good struggle”. Together with the rest of the sacramental life of the church, active penance preserves the baptised person during the hardships that appear on his or her personal journey to God and gives a better insight into his or her own weaknesses and bad tendencies. In the longer perspective, this personal struggle also becomes a blessing for fellow human beings.

97 On the different kinds of penance, see *Ein kurze Vermahnung zu der Beicht*, often published as an appendix to Luther’s Large Catechism (A Brief Exhortation to Confession, The Book of Concord p 476-480), WA 30, I, 234, 31-235, 28. On penance as a sacrament, see AC XIII, 4.

98 An example is that the Evangelical-Lutheran Church of Finland recommends in its introduction to the Order of Service for a Weekday Mass that “parishioners should be given the opportunity to individual pastoral care and sacramental confession, either before or after the Service (Gudstjänstboken, p 131 under the heading “Veckomässa” (Weekday Mass)).

4.4.4 BAPTISM AS THE CALL TO THE VISIBLE UNITY OF THE CHURCH

(208) Through baptism and faith, all Christians are incorporated into Christ and the community of the saints (*congregatio sanctorum*). Because of baptism, all believers are members of the church, the body of Christ. Baptism is the foundation for being a Christian and for belonging to the church of Jesus Christ. There is no church and no real members of the church without baptism, which also implies a vocation and a mission for each Christian to obey the law of God, i.e. the Ten Commandments and the double commandment to love. This should be reflected in the mutual love of Christians. The crucified and risen Lord gave his disciples the commandment to engage in mission and to proclaim the gospel to the whole world and to baptise those who believe (Matt 28:18-20).

(209) Besides baptism, Christ gave us another sacrament, the Eucharist, which is the festive banquet for those who through baptism are united with Christ and their fellow Christians. The Eucharist is the manifestation of the unity of the church. The community of Christians in Christ and their mutual fellowship is nourished through this common meal, which at the same time is a foretaste of heaven and a real participation during our earthly pilgrimage in the mystery of the passion, death and resurrection of Christ.

(210) In the Early Church, the content of the teaching leading up to baptism was crystallized into the Apostles Creed, which – together with the other so called ecumenical symbols (the Nicæan and the Athanasian Creeds) – is common to the Lutheran and the Catholic Churches. Both baptism and the creed are as such directed towards communion at the Table of the Lord. On the basis of baptism and the faith, both Lutheran and Catholic Christians long and pray that the day may come when they will be able to celebrate the Eucharist together.

(211) Over the centuries, baptism in the name of the Triune God – in the Name of the Father and of the Son and of the Holy Spirit – has always been the common foundation for all the disciples of Christ, the indestructible foundation of his church. And the bilateral dialogues between Lutherans and Catholics have made it clear that there is a broad common understanding of the basic truths of Christian dogma, for example about baptism, the Eucharist, the faith, the church and justification. On the basis of this common respect for the apostolic teaching, and with regard to the preparation of candidates for confirmation in both churches, it is very urgent to attempt to solve the problems that still prevent us from celebrating a common Eucharist.

(212) The ultimate goal for the ecumenical dialogue is the visible unity of the church. That cannot be achieved solely through human efforts. We need guidance and help from the Holy Spirit. Christ himself prayed for the unity of his disciples, “that they may all be one” (John 17:21), and he promised to send the Holy Spirit to guide his disciples “into all the truth” (John 16:13).

The unity of the Church is thus a gift of the Holy Spirit. In faithful trust in the Triune God and his promises, we strive, on the basis of baptism, the faith and the gracious presence of the risen Lord in his Church, towards a deeper communion with Christ and with one another. It is our prayer that we may one day, through the grace of God be able to share together the fruits of his passion and his glory in the holy Eucharist.

(213) The unity of the church is both God's gift and, from another perspective, the final goal for the separated churches and for the entire ecumenical movement. We should therefore concentrate, not only on looking for formal criteria for unity, but rather on confessing our sins, as the Second Vatican Council did, and asking for forgiveness from those we have offended. (*Unitatis redintegratio* 2,7; 1 John 1:10).

(214) The visible unity of the Church of Christ is perfected and manifested in the Eucharist. There, the crucified and risen Christ gives himself to the faithful in bread and wine, which is his body and blood. Those who receive the sacrament become united with him and with one another. This is the mystery of faith (*mysterium fidei*), which strengthens the fellowship of Christians, sends them out into the world and equips them to witness and to serve as followers of Christ.

4.5 The Eucharist

4.5.1 THE GIFT OF THE EUCHARIST

4.5.1.1 *The Eucharist and the Baptised*

(215) There is a particularly close link between baptism and the Eucharist, the Holy Mass or Holy Communion. Both the individual person and the church gain their spiritual life and strength from the Eucharist. Participation in Mass is the basic format for living as a Christian. Baptism incorporates the person who is baptised into the body of Christ and the Eucharist helps him or her to mature and grow therein.⁹⁹ The Eucharist is the bread of life and unites the recipients with Christ. Christ gives himself to us as an unmerited gift, which we can only receive and not create for ourselves. The Eucharist is the celebration at which the presence of Christ and the unity of the Christians are manifested. It is always in some sense celebrated "on the altar of the world," since it links together heaven and earth.¹⁰⁰

(216) Catholics and Lutherans profess together that Jesus Christ is really present in Holy Communion, in bread and wine and that he forgives the

99 *Communio sanctorum*, no 75.

100 *Ecclesia de Eucharistia*, no 8.

faithful baptised their sins. Communion unites us with Christ, gives us the grace of God and strengthens our faith. The presence of the body and blood of Christ in bread and wine is founded only on the promise of Christ and the work of the Holy Spirit in the word of God, which resounds through the liturgy of the church. It does not depend on our faith or on our disposition. All who receive the sacrament receive the body and blood of the Lord, either for salvation or for judgement (1 Cor 11:27-29).

4.5.1.2 *The Eucharist and the Church*

(217) Ever since the Reformation in the 16th century, there have been significant differences between our churches with regard to Eucharistic doctrine and Eucharistic practice. The international Lutheran-Catholic Dialogue Commission stated in its final report in 1978 that the basic truths are common and that different emphases on these issues do not as such divide the church.¹⁰¹ This agreement has also been expressed earlier in the dialogues between Lutherans and Catholics.¹⁰² Our dialogue has the agreement expressed in these documents as its background. The common basic view is reflected in the traditional orders of Mass in the Finnish and Swedish Lutheran Churches, which do, perhaps, to an even higher degree than the liturgies of many other Lutheran Churches, follow that of the Catholic Church. Both parties have also developed ecumenically by learning from the liturgical movement in the 20th century. This has contributed to a closer affinity between these two traditions.

(218) In our dialogue we remind ourselves of how Pope John Paul II during his visit to Sweden and Finland was deeply impressed by the previously described “agreed gesture” – to put one’s hand on one’s shoulder – which may be used in connection with the distribution of communion and which indicate the longing that Catholics and Lutherans should be able to share the same Eucharist.¹⁰³ The fact that this is mentioned in a papal encyclical means that the gesture could be an example to the whole church. On the other hand, it also has an element of deep pain, since it makes visible the closeness that exists between Catholics and Lutherans, but which nevertheless does not go the whole way.

(219) Since both Catholics and Lutherans teach that salvation in Christ is at work also in churches and denominations outside the confines of their own churches, the difference does not concern salvation itself, or what it means to be a Christian. Both Catholics and Lutherans describe the church

101 See *The Eucharist*.

102 Of these, the final documents of the dialogues in the USA in the 1960s, *The Eucharist as Sacrifice* (1968) and *Eucharist and Ministry* (1970) should be mentioned especially.

103 *Ut unum sint*, no 72.

analogously to the incarnation, but they draw different conclusions and see different consequences with regard to the relationship between the body of Christ and the visible institution. For the Catholic Church, it is an important issue how salvation is mediated in relation to the visible church: the church constitutes one, and only one, reality as the body of Christ and as a visible institution.¹⁰⁴ It is into this reality that human beings are incorporated and in which they are united with Christ when they participate in the Eucharistic meal.¹⁰⁵

(220) The Eucharist, or Holy Communion, is already by definition a public or a communal event. Jesus Christ unites all those who partake of his body and blood. Holy Communion thus expresses and strengthens the spiritual communion that exists between Christ and the individual Christian, between the church and its members, and between different local churches. Those who share the common bread and wine should profess their common faith and share all their joy and all their suffering with one another. As members of the body of Christ, we become participants of the life of Christ as well as of the life of one another (1 Cor 12:27). The Church Father St Augustine exhorts us to fellowship, which culminates in the Eucharist: “‘Only one bread,’ he [i.e. St Paul] says. Regardless of many breads that are distributed, it is still ‘only one bread.’ Regardless of how many breads that remain on the altars of Christ across the whole earth, it is still ‘only one bread.’ But what is this ‘one bread’? He expounds it in the shortest possible way, ‘though many, we are only one body.’ This bread, which is the body of Christ, the apostle calls the church: ‘You are the body of Christ, and each one of you is its member.’ What you receive, that you are, by grace, through which you are saved, and you confirm that we are all one when you answer ‘Amen’. It is, as you see, the sacrament of unity.”¹⁰⁶

(221) Catholics and Lutherans agree that Holy Communion is a celebration of solidarity. According to Lutheran practice, the participation of the congregation in the celebration of the sacrament of the altar is taken for granted. From the Lutheran perspective, the celebration of the Eucharist without the communion of the congregation does not agree with the institution of Christ and the practice of the Early Church. In Catholic tradition, the

104 Lumen gentium, no 8.

105 Ecclesia de eucharistia, no 23. Also Cardinal Walter Kasper’s lecture during the Third European Ecumenical Meeting at Sibiu, 5th September 2007, paragraph 3. See Kasper 2007, p 352-353.

106 Augustine, Sermo 229A: “*Unus panis*, dixit. Quotquot ibi panes positi fuerint, *unus panis*; quotquot panes fuerint in altaribus Christi hodie per totum orbem terrarum, *unus panis* est. Sed quid est: *unus panis*? Exposuit brevissime: *Unum corpus multi sumus*. Hoc panis corpus Christi, de quo dicit Apostolus, alloquens Ecclesiam: *Vos autem estis corpus Christi et membra*. Quod accipitis, vos estis, gratia qua redempti estis; subscribitis, quando *Amen* respondetis. Hoc quod videtis, sacramentum est unitatis” (Migne PL 38).

priest has often celebrated Mass on his own, but today it is stressed as desirable that at least one Catholic, for example a server, should be present as a representative of the community. The Second Vatican Council underlined that the celebration of the Eucharist which is to be given priority is the one at which the faithful are present.¹⁰⁷ This must be considered a significant rapprochement between Lutherans and Catholics.¹⁰⁸

4.5.1.3 *The Eucharist as Thanksgiving, Remembrance and Sacrifice*

(222) The central story of salvation in the Old Testament, the liberation from slavery in Egypt, was given lasting remembrance in the Jewish Passover. On the night before he suffered, Jesus Christ instituted the celebration of the new covenant in memory of his own person, his words and his deeds (Matt 26:26-30; Mark 14:22-26; Luk 22:14-20; 1 Cor 11:23-34).

(223) According to the testimony of the New Testament, the Eucharist is the celebration of the Supper of the Lord, at which Christ himself is present. It is the celebration of grace, at which he promises to grant his followers the forgiveness of sin and participation in salvation (Matt 26:28). Holy Communion is the celebration of spiritual communion and it proclaims and strengthens the unity between Christ and his community: "The bread that we break, is it not a sharing (*koinonia*) in the body of Christ? Because there is one bread, we - who are many - are one body, for we all partake of the one bread" (1 Cor 10:16-17). The Eucharist is the heavenly banquet for Christ and his church (Matt 8:11; Luk 13:29; 14:15; 15:24).

(224) Holy Communion is a Eucharist, a thanksgiving celebration, in which we, in accordance with the example of Jesus, give thanks to God for all his good gifts: "Then he took a cup, and after giving thanks, he gave it to them" (Matt 26:27). Thanksgiving is the basic aspect of the Eucharist: The primary meaning of the celebration of the Eucharist is glorification, praise of God (*cultus divinus*) in remembrance of his mighty deeds. It is an act of remembrance, at which we, by the proclamation of the word and the celebration of the meal, remember the words and deeds of Christ in accordance with his commandment, "Do this in remembrance of me" (Luk 22:19). Holy Communion is the meal at which the faith is professed and strengthened, at which the community proclaims the death of the Lord "until he comes" (1 Cor 11:26). Holy Communion is also a foretaste of the festive joy that the community of Christ enjoys in heaven. Jesus says about the Passover, "I will not eat it again until it is fulfilled in the kingdom of God" (Luk 22:16; cf Matt 26:29 and Rev 3:20).

107 Sacrosanctum concilium, no 27.

108 The Eucharist, no 63.

(225) Catholics and Lutherans share the view that, rightly understood, the Eucharist is also a sacrifice. Christ is not only the food and drink of Holy Communion, but also its host and its celebrant. According to the Catechism of the Catholic Church, Christ is the actual subject of the liturgy.¹⁰⁹ Martin Luther says the same thing in a different way, “Christ is the cook, the server, the food and the drink of Holy Communion.”¹¹⁰ The Eucharist can above all be called a sacrifice because Christ “the high priest of the good things that have come” (Heb 9:11) gives himself for us to the Father.¹¹¹ It is a sacrificial meal at which the crucified and sacrificed Lord distributes the fruits of his passion to the faithful and at which the community makes a “thanksgiving sacrifice” to the glory of God (Rom 12:1; Heb 13:15; 1 Pet 2:5).

(226) What then is the relationship between the sacrifice of Christ on the cross and the Eucharistic sacrifice? The New Testament uses the word “once and for all” (*ephapax*) about the sacrifice of Christ on the cross of Golgotha (Hebr 10:10). The term means sufficient, perfect, unique and impossible to repeat. The churches have had different views on how the Eucharist can be understood as a sacrifice in the strict sense, so that the sacrifice does not cancel the gift. But within ecumenical research and in the doctrinal conversations between the churches it has been possible to note that Lutherans and Catholics share the same view on two decisive issues: First of all, the sacrifice of Christ for the sins of the world is unique and sufficient, and this sacrifice cannot be continued, repeated, replaced or complemented, and secondly, the Lord is present in the Eucharist and his sacrifice on Golgotha becomes present in an effective way in the celebration of the Eucharist.¹¹²

(227) The emphasis can however be different. Catholics prefer to stress the latter point, namely that the Eucharist brings the sacrifice of Christ to the foreground without therefore repeating it. Lutherans prefer particularly to underline the former point, namely the unique nature of the sacrifice of Christ, even though that sacrifice is present in the Eucharist.

(228) The sacrificial character of the Eucharist can be expressed in many ways. First of all we bring bread and wine to the altar at the beginning of the celebration as an offering and a sign of thanksgiving for creation.¹¹³

109 CCC, no 1136: “Liturgy is an ”action” of the *whole Christ (Christus totus)*.” Also CCC, nos 1084-1090.

110 WA 23, 270, 9-11: “Denn her hats nicht alleine eingesetzt, sondern machts und helts auch selbs, vnd ist der koch, kelner, speise und trank selbs.”

111 StA 1, 303, 11-15: “Auss welchen worten wir lernen, das wir nit Christum, sondern Christus uns oppfert, und nach der meyss is es leydlich, yha nuetzlich, das wir mess ein oppfer heysen, nit umb yret willen, sondern das wir uns mit Christo oppfern.“

112 See Lehrverurteilungen – kirchentrennend?, no 121; The Eucharist as Sacrifice, no 7; The Eucharist, no 56.

113 WA 6, 525, 1-3: “Panis enim et vinum antea offerentur ad benedicendum, ut per verbum et orationem sanctificentur. Postquam autem benedictus et consecratus est, iam non offertur sed accipitur dono a Deo.”

Secondly, Christ is present as the sacrificed and crucified Lord. Thirdly, the Eucharist is in word and deed a remembrance of the sacrifice of the passion of Christ (*memoria passionis*). Fourthly, the sacrifice of Christ's passion becomes present here and now in the Eucharist (*repraesentatio passionis*). Fifthly, the fruits, effects and gift of the cross are given personally to the faithful who receive the sacrament. Sixthly, we bring a sacrifice of thanksgiving to God when we confess our sins, give thanks, pray and celebrate Holy Communion in accordance with the institution of Christ and the encouragement of the apostle (Rom 12:1). Seventhly, the Eucharist obliges us to sacrifice ourselves in mutual love and service of one another.¹¹⁴

(229) Both Catholics and Lutherans emphasize the character of the Eucharist as a gift in return, since it is a thanksgiving sacrifice. The Lutheran Confessions do however make a distinction between two kinds of offering, namely sacrament (*sacramentum*) and sacrifice (*sacrificium*). The sacrament is God's gift of reconciliation and redemption, which comes first and which is given to us as a gift, while the sacrifice is the church's sacrifice of praise (*sacrificium laudis*), our response to God's gift. The response includes in the wider sense all good deeds that spring from the faith. In the more narrow sense, this Eucharistic sacrifice includes the proclamation of the gospel, the profession of faith, prayer and thanksgiving, something that takes place at Mass.¹¹⁵ In that sense the Mass as a whole can be seen as a sacrifice, in which Christ first gives himself and his forgiveness to us and we respond by giving ourselves in thanksgiving to him. When the reformers criticised the medieval teaching about the sacrifice of the Mass, they were afraid that these two aspects would be confused so that the view of the sacrament as God's free gift would be dissolved and the Mass would be perceived as a human act, performed in order to satisfy God. However, if we seek to recover the sacramental meaning of the Eucharist, i.e. to understand it as a sacramental form, of which the content is the unique sacrifice of Jesus Christ, then the prerequisites exist for solving this controversial issue.

(230) From a Reformation perspective it is however unusual to describe the church as involved in the sacrifice of Christ in the Eucharist. When Lutherans wish to speak of sacrifice, it is natural to make a connection with the theology of the cross, so that our service to our fellow human beings in the world can be seen as an aspect of our following Christ, and as a way to share the sufferings of Christ. The main perspective in the Reformation view must be to consider oneself as "a living and holy sacrifice" in daily life on the basis of the Letter to the Romans, chapter 12. This is an important aspect of

114 Huovinen 2005.

115 AC XXIV, 17-26.

that offering, or sacrificium, of which the Lutheran Confessions speak, and which is reflected in the Lutheran Eucharistic prayers.

(231) The celebration of the Eucharist is the primary act of worship in the Catholic Church, and its central role is obvious also in the Lutheran tradition. Lutherans and Catholics have increasingly been able to agree on the mystical character of the sacraments, through which the sacramental features are brought to the fore. In the theology of the sacraments, the basic perspective of gift has again become central: it is about a mysterious gift of God, given to us human beings. This gift is intended to be shared with everyone. The Eucharist creates commitment to fellow human beings, and particularly to the poor. The gift that is received in communion is handed on in the world. The unity around the Eucharistic table thus becomes a challenge to all forms of exclusion.

4.5.1.4 *The Eucharist and the Presence of Christ*

(232) Throughout the history of the church, there have been discussions about the concepts by which the presence of Christ in the Eucharist can be expressed. In Catholic tradition, the concept of “change” (*conversio*) is fundamental. Christ is thus present in the Eucharist “through change of the entire substance of the bread into his body and through the change of the entire nature of the wine into his blood, while the qualities of bread and wine that our senses perceive remain unchanged.”¹¹⁶ The concept of transsubstantiation, which began to be used in the 12th century, is intended as an adequate designation of this mysterious change.¹¹⁷ “Change” thus means the transformation of one thing into another. The bread and wine have ceased to exist. They are now the body and blood of Jesus, who thereafter is truly (*vere*) present before us in the form of bread and wine.¹¹⁸

(233) The Lutheran tradition has questioned whether “transsubstantiation” is the best expression for the mystery of faith, i.e. the presence of Christ. The term may lead to the dependence of the teaching of the church on philosophical, Aristotelian ways of thinking. The Lutherans have therefore expressed the same truth of faith by saying that Christ is present really and substantially (*vere et substantialiter*) in the Eucharist in bread, under bread and with bread (*in, sub et cum pane*).¹¹⁹ The intention has been to understand the Eucharist in analogy to the incarnation of the Lord: just as God and man have been united in the person of Jesus Christ, so the body

116 Paul VI, Creed, no 25.

117 The transformation was designated “transsubstantiation” by the Fourth Lateran Council in 1215, and the Council of Trent confirmed the term as the most suitable description of what takes place in the Eucharist. DS 802, 1642 and 1652.

118 Paul VI, Creed, no 25.

119 AC X, 1 (54); FC SD VII, 35-39.

and blood of Christ become united with bread and wine. Even though the Lutherans have had questions about the word transsubstantiation, they have never considered that this term is in conflict with the revelation of God. And from a certain perspective, and in harmony with the liturgical prayers of the Early Church, Lutherans can also say that the bread and the wine change into the body and blood of Christ.¹²⁰ Through the ecumenical movement over the last few decades, the Lutheran Churches of Finland and Sweden have deepened their sacramental spirituality in accordance with the liturgy of the Early Church. And among Catholics, there are today theologians who do not want to define the presence of Christ primarily by philosophical terms. They recognize that the word “substance” nowadays has a different meaning than it did in scholastic theology. Catholic reflection thus expresses an understanding that is not entirely dissimilar to the Lutheran view: Christ is really present under the sign of bread and wine, and the partaking of them makes us participants of him as a living person.¹²¹

(234) Today a kind of convergence can be seen between Catholics and Lutherans on the controversial issue whether the real presence of Christ in bread and wine continues after the celebration of the Eucharist itself. When the Lutheran Confessions have reservations against keeping the host outside the Mass (*extra usum*)¹²² they refer to the kind of use where there is no intention of eating the bread or drinking the wine in accordance with the institution of Christ, and where the consecrated host is used for something else. “*Extra usum*” cannot be interpreted in such a way that “*usus*” is limited to the immediate reception of the elements during Mass.

(235) The Lutheran Churches have learnt to apply their faith in the sacrament as mystery in practice: the Bishops in Sweden and Finland have issued instructions that the elements of the Eucharist that are left over should be handled with reverence. According to the Guidelines for the High Mass in the Evangelical-Lutheran Church of Finland, the goal to strive for should be that only as much of the elements as is needed should be consecrated and the consecrated elements should be completely consumed during the celebration of the Eucharist. If this is not possible, the elements should either be consumed after the Mass or be kept in order to be distributed during a subsequent Mass. The guidelines even allow those who serve in the diaconal min-

120 WA 30, I, 122, 20-21: “Summa: Eucharistia est panis et vinum coniunctum, mutatum in corpus et sanguinem Christi” (Katechismus Predigt 1528). Cf StA I, 279, 31 – 278, 4 (Abendmahls Predigt 1519).

121 Benedikt XVI, 2005: “It is not possible to ‘eat’ the Risen One, present in the sign of bread, as if it was on ordinary piece of bread. To eat this Bread is to communicate, to enter into communion with the person of the living Lord.”

122 FC SD VII, 85: “Nihil habet rationem sacramenti extra usum a Christo institutum seu extra actionem divinitus institutam, that is, when Christ’s institution is not observed as he established it, there is no sacrament.”

istry to distribute the consecrated elements to the sick.¹²³ It has also become increasingly usual in the Church of Sweden either to keep the Eucharistic elements in a special place or to consume them completely. Different views may exist alongside one another in the parishes, but in the book entitled *Nattvardspastoral* (Pastoral Practice at the Celebration of the Eucharist), which the College of Bishops has commended, it is said that there is a simple rule that ought to be followed, “The presence remains until the purpose of the consecration, namely communion, is fulfilled.”¹²⁴

(236) During the Reformation period, extensive discussion arose on the question whether it was sufficient that only the body of the Lord (the bread) was given to the communicants or whether communion ought to be given to them in both kinds (the bread and the wine). Catholics and Lutherans agree that bread and wine belong to a proper celebration of the Eucharist. The Catholic Church keeps to the medieval tradition, which the Council of Trent approved, and according to which communicants may, for practical reasons, receive the elements of the Eucharist in only one kind.¹²⁵ They then also receive the whole Christ. The validity of the Eucharist is based on the consecration and not on the way in which the elements are used. However, even if communion in only one kind is a legitimate use, the Second Vatican Council encouraged, in various contexts, the distribution of the elements in both kinds, in order to emphasise that both food and drink belong to a proper meal.

(237) Lutherans stress that, on the basis of the institution of Christ and the symbolism of the sacraments, both the body of the Lord and the blood of the Lord should be distributed to the communicants. According to the institution of Christ, it is intended that both bread and wine should be received by everyone. Besides partaking of the bread, Christ wanted to make his followers partakers of the chalice of suffering as well. To partake of the chalice obliges the communicants also to bear and to share the suffering. When Lutherans teach this, they do not deny that the whole of Christ is received as gift even when communion is given in one kind, nor the validity of such a Eucharist. Even at Lutheran celebrations of the Eucharist, communion may sometimes for pastoral reasons be given in only one kind to individuals.¹²⁶

(238) It is worth noting that the different forms of expression that Catholics and Lutherans use with regard to the Eucharist spring from the same conviction of faith, and that these are therefore not issues that divide the church.¹²⁷ Both church traditions want to stress that the body and blood

123 Palvelkaa Herraa iloiten, p 29-30, 102.

124 Brodd 1995, p 167f.

125 DS 1198-1200; DS 1726-1734.

126 The Eucharist, no 64. WA 6, 502-507. AS III, 6 (Concerning the Sacrament of the Altar), 2-4.

127 The Eucharist, nos 49-51.

of Christ are in truth, reality and substance (*vere, realiter et substantialiter*) present in, with and under the outward signs of bread and wine. The criticism from the Reformation period is thus not applicable today.¹²⁸

4.5.1.5 *The Eucharist and the Ordained Ministry*

(239) Catholics and Lutherans in Sweden and Finland are agreed that God has instituted the priesthood for the administration of the Word and the sacraments of the Church. They are also agreed that only a person who is ordained and authorized by a validly consecrated bishop can celebrate the Eucharist in our churches.¹²⁹ The churches do however have different views on the relationship between the Eucharist and the ordained ministry.

(240) According to the Catholic view, only those churches, which possess the sacrament of ordination, have preserved the sacramental nature of the Eucharist in its fullness. For Catholics, it is the common celebration of the Eucharist and, through the sacrament of ordination, the apostolic succession, which constitute such visible bonds of unity, that they show directly that the Church is *one*.¹³⁰ Common celebration of the Eucharist is thus possible when there is a mutual recognition of the ministries between the churches.¹³¹

128 Lehrverurteilungen 1986, p 122-123: "With regard to this common conviction of faith in the true and real presence of the Lord in the Eucharist, the remaining various emphases in the theology and spirituality of the Eucharist, characterized through the confessional traditions, can no longer be considered as dividing the church. The condemnatory sentences that refer to the theology of the real presence do no longer hit the target and have thus become meaningless."

129 In the Church Order for the Church of Sweden the following can be found in chapter 20, para.3: "A service of Holy Communion should be led by someone who is eligible to carry out the duties of a priest in the Church of Sweden" (Church Order, Sweden, p 84). The Church Order in Finland notes in 2:12 § 1 mom that "Holy Communion is distributed by a priest" and in 5:1 § 1 mom that "it is the duty of a priest particularly to officiate at public worship and to administer the holy sacraments, to take care of other ecclesiastical offices as well as individual pastoral care and sacramental confession." Although this is now the rule in Finland, it is possible for a priest of any of the member churches of the Lutheran World Federation or of some other churches approved by the Directory issued by the College of Bishops on 10th September 2002 (The Book of Statutes of the Church, no 86) in special cases to lead a service of worship under the supervision of the rector of the parish. The Church of Sweden has a similar regulation in the Church Order 20:6§. Exceptions are made in the extra-ordinary case of risk of death, where the Finnish Church Order in 2:12§ 3 mom permits a lay person to distribute the Eucharist. It is however not known whether or not this has actually taken place in the last few decades. Prior to the Porvoo Agreement, it was possible in Finland for a cathedral dean to officiate at the ordination of a priest if the bishop was prevented from doing so, but following the signing of that Agreement, the Church Order was changed so that only a bishop can ordain priests: "Ordination shall be administered by a bishop. When there is a vacancy in see or if the bishop is prevented, the Diocesan Chapter may call another bishop to officiate at the ordination" (5:1 § 2 mom).

130 CCC, no 815.

131 The Eucharist, nos 65-68.

(241) The ministry is, according to the Lutheran view, instituted by God, but ordination is not usually designated a sacrament. The purpose of the priesthood is to preach the Word of God, purely and clearly, and to administer the sacraments in accordance with the institution of Christ. Without an appropriate calling, nobody can publicly perform these duties.¹³² According to the Porvoo Agreement, apostolicity is the comprehensive concept. The Church of Sweden and the Evangelical-Lutheran Church of Finland can enter into ecclesial communion with churches that follow apostolic order and that therefore have a ministry structured according to apostolic tradition. From such an ecumenical agreement, the mutual participation in Eucharistic communion follows.

4.5.1.6 *The Eucharist and Our Mission in the World*

(242) Unlike the three Synoptic Gospels, in which the institution of the Eucharist is described, the Gospel of John narrates the washing of the feet, at which Jesus makes himself the servant of the community.¹³³ By celebrating the Eucharist and receiving communion, we are reminded that we have responsibility for all the people in this world. The apostle Paul directs harsh words in this respect to the Church at Corinth, where the needs of the poor were not attended to, and where each one looked after his own interests with no regard for anyone else (1 Cor 11:20-21).

(243) The same apostle reminds the Church at Corinth that “as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes” (1 Cor 11:26). The meal and the longing to bear witness to what this communion with Christ and his church means, show that the Eucharist also implies a mission to preach and to evangelize.¹³⁴

(244) The celebration of the Eucharist begins with a collection, or an offertory, at which the congregation brings as gifts such things as are needed for the service, but also anything that might help the poor and needy. When the Eucharist is celebrated across the world, people are invited regardless of social status or background. In that way the Eucharist protects solidarity in the created world, and those who participate learn to further fellowship, justice and peace in the social, cultural and political life.¹³⁵

132 CA V; XIV.

133 Ecclesia de Eucharistia, no 20.

134 Cf John Paul II 2005, 24.

135 Cf John Paul II 2005, 27.

4.5.2 TOWARDS A COMMON EUCHARIST

4.5.2.1 *The Eucharist – The Sacrament of Unity and the Sign of Disunity*

(245) Through the sacrament of the Eucharist, the life-giving power of the risen Christ flows out to all the members of his church. The Eucharist is in that way an expression of the community of all the faithful. It is therefore intimately linked with the goal of the ecumenical movement: to restore the full, visible unity between churches that to this day remain separated.

(246) To be united in God's temple is a significant dimension of our ultimate calling (Matt 5:23-24; Rev 7:15), that becomes clear in the Eucharist, the foretaste of the heavenly liturgy. The Eucharist is rightly called the sacrament of unity, since all participants share in and deepen their communion with the Triune God and with one another. The fact that our churches have not yet been able to open their Eucharistic communion to one another, but still feel obliged to set boundaries for this communion makes the Mass at the same time a sign of disunity. The fact that professing Christians, who are baptised in the same name of the Holy Trinity, cannot yet take part in the same Eucharistic gifts is a stumbling block, which the whole body of Christ as well as every baptised Christian more or less consciously suffer from.

(247) The 1985 International Catholic-Lutheran Report entitled *Facing Unity* shows how communion between churches could become a reality. It must take place through growth in three areas: fellowship in confessing one apostolic faith (fellowship of faith), fellowship in sacramental life (sacramental fellowship) and a common structure in the process of decision-making and action (fellowship in service).¹³⁶

(248) The communion between the churches will thus be deepened through increasing unity in fundamental truths of the faith. The consensus on the doctrine of justification is therefore a major step in the direction towards recognizing one another as authentic participants of the same apostolic faith. The Joint Declaration has removed a major hindrance for Eucharistic openness, since the basic features of the understanding of salvation have been seen to be held in common. Catholics and Lutherans are also agreed that the doctrine of justification constitutes "an indispensable criterion which constantly serves to orient all the teaching and practice of our churches to Christ" (JD 18). The churches should thus take care that the sacramental life in its concrete form is a clear expression of the message of justification.

4.5.2.2 *How do the Churches Celebrate the Eucharist?*

(249) With regard to the growth in sacramental communion, it can be noted

¹³⁶ *Facing Unity*, no 49.

from the Finnish and Swedish perspectives that our churches are not only agreed on the doctrine of justification but have also achieved greater communion in the sacramental life. We are united in our view of the Eucharist itself, as we have analysed it here. The differences in detail are no longer considered to be church dividing. Our churches celebrate the Mass in more or less the same way and have more or less the same Eucharistic spirituality. Our agreement about and our recognition of one another's baptism is also an important step along the same road.

(250) Foreign Catholics, who visit Sweden or Finland but who do not understand the language, sometimes believe that they are at a Catholic Mass while they are actually attending a Mass celebrated according to the order of the Church of Sweden or the Evangelical Lutheran Church of Finland. Quite often the medieval Catholic churches have been preserved with their reredoses, images of the saints and murals. The vestments of the priest are more or less the same in Lutheran and Catholic churches. The liturgical calendar is more or less the same, including the same feasts. The order of Mass is more or less the same. Participants in the Mass behave in more or less the same way. Reverence for the sacrament is more or less the same. The other way round, many Lutherans from Finland and Sweden feel more at home at Catholic Masses abroad than with their own fellow-believers there, and for the same reasons.

(251) In Sweden and Finland the recommendations in the Report of the International Catholic-Lutheran Study Commission, *The Eucharist*, have largely been put into practice, namely that "the truth affirmed in faith about the Eucharist must shape the content and form of the liturgy".¹³⁷ Both church traditions stress in their pastoral practice that nobody should approach communion unworthily and they begin the Mass with a confession of sin. While the Lutheran Churches entrust the evaluation of worthiness to the communicants themselves, the Catholic Church has issued special rules about this.

(252) No church has however completely open admission to communion. The common ground for our churches is baptism but they have different views on admission to communion. The Church of Sweden Church Order of 1999 includes a paragraph about admission to Holy Communion which states that "Anyone who is baptised may receive the Eucharistic gifts" (Chap. 20, § 2). The theological introduction to that chapter says that, "The Church of Sweden has an entirely open Eucharistic table. All who are baptised in the name of the Father, the Son and the Holy Spirit are invited to this celebration."¹³⁸

137 The Eucharist, no 74.

138 Church Order, Sweden, p 83.

(253) Admission is narrower in the Evangelical-Lutheran Church of Finland compared to the practice in the Church of Sweden, since a longer period of initiation is pre-supposed before admission to Holy Communion is granted: “Every confirmed member of the church is qualified to participate in Holy Communion.” A baptised child is permitted to participate together with its parents or godparents or some other confirmed member of the church, who is responsible for the Christian nurture of that child. Baptised candidates for confirmation are permitted to participate during their period of preparation together with their catechist. Ecumenical hospitality is limited to other Lutherans and to members of such churches and others denominations with which “the General Synod has an approved agreement to that effect.”¹³⁹

(254) The Catholic Church has a relatively open attitude towards Orthodox and Oriental Christians, while Reformatory Christians are usually not permitted to receive communion. Nor does the Catholic Church allow its members to receive communion in the Churches of the Reformation. Only as an exception and for pastoral reasons may individual Christians from the Churches of the Reformation under certain circumstances receive Catholic communion, namely if they are in spiritual distress.¹⁴⁰ There are ecclesiological motivations for the different positions of the churches mentioned above, and these will be clarified here, first against the background of the view on baptism and then of ecclesiology.

4.5.2.3 *Baptism as the Foundation for Eucharistic Communion?*

(255) The mutual recognition of each others’ baptism as a sacramental sign of an already existing spiritual unity unites the churches, even though full and visible ecclesial unity is still lacking. The text of the Faith and Order Commission, *Baptism, Eucharist, Ministry* from Lima 1982, which speaks of baptism as entry into the church, presents our common baptism into Christ as a call to and a driving force for the churches to overcome division and to manifest their communion in visible forms.¹⁴¹ Can the mutual recognition of each others’ baptism constitute a sufficient foundation for Eucharistic communion? The argument in favour of such a view is that the baptised person has, through the sacrament of baptism, a full share in Christ, “the original sacrament” and belongs to the mystical body of Christ.¹⁴² It is also precisely the body of Christ in the form of bread and wine that is communicated and professed. Finally, participation in baptism “ordains” the baptised to a “living” participation in the worship of the church.¹⁴³

139 Church Order, Finland, 1 chap 3 §, 2 chap 11 §.

140 CIC, canon 844.

141 Baptism, Eucharist, Ministry, Textual Part, On Baptism, no 6.

(256) Lutheran theologians usually refer to the fact that Lutherans have been baptised by a baptism recognized by the Catholic Church. For both these confessions, baptism is a constitutive sacrament and they both stress that, through baptism and the Eucharist, the members of the church receive sacramental communion with Christ and with one another. Why then could this communion not lead to Eucharistic communion between Lutherans and Catholics?¹⁴⁴

(257) Catholic representatives say, on their part, that baptism should certainly lead to communion across confessional church barriers, but the restriction of Eucharistic communion depends on the fact that the Eucharistic communion is an expression of ecclesial communion, since it is the marriage of the Lamb with the Church, the bride (Matt 25:1-13; Mark 2:19f; 2 Cor 11:2; Rev 19:7-9). As long as there is no full ecclesial communion, there can be no full communion around the Eucharistic table. Open-ended communion would call the church instituted by Christ into question.¹⁴⁵

4.5.2.4 *Eucharistic Communion and Ecclesial Communion – The Lutheran View*

(258) According to Lutheran convictions, it is necessary for true unity and community between individual churches that the gospel is preached purely and the sacraments administered in accordance with the word of God (CA VII). This means unity in the doctrines of the Trinity, sin, Christology, justification and the sacraments, and also recognition of the ministry. Thus communion around the altar and in the pulpit between individual churches is based on communion in faith and sacraments.

(259) For biblical and historical reasons, Lutherans hold the view that human traditions, such as certain rites or a unified organisation, are not necessary conditions for Eucharistic communion between churches. Unity in

142 CCC, nr 1271, underlines the inclusive character of baptism: “Baptism constitutes the foundation of communion among all Christians, including those who are not yet in full communion with the Catholic Church: ”For those who believe in Christ and have been properly baptised are put in some, though imperfect, communion with the Catholic Church. Justified by faith in Baptism, they are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers by the children of the Catholic Church.” “Baptism therefore constitutes the *sacramental bond of unity* existing among all who through it are reborn.”

143 CCC, nr 1273, in agreement with the dogmatic constitution of the Second Vatican Council on the Church, *Lumen gentium*, nr 10-11: “Incorporated into the Church by Baptism, the faithful have received the sacramental character that consecrates them for Christian religious worship. The baptismal seal enables and commits Christians to serve God by a vital participation in the holy liturgy of the Church and to exercise their baptismal priesthood by the witness of holy lives and practical charity.”

144 See further nos 258-261.

145 See further nos 262-268.

the faith and in the sacraments as such brings a spiritual communion. This does require some organisational structures, but these would be open to discussion. Thus, the Church of Sweden and the Evangelical-Lutheran Church of Finland have, after conversations about the doctrine and the constitution of the church with certain Anglican Churches, reached agreement about the importance of the historic episcopacy for the apostolicity of the church and have thus achieved close communion with other churches through the Porvoo Communion mentioned above.

(260) Even though significant differences of opinion about Eucharistic communion and hospitality still remain within the Lutheran Churches, these churches are nevertheless agreed that the practice of communion must be oriented from the perspective of what the ministry of reconciliation among people requires from the church.¹⁴⁶

(261) According to the Lutheran view the faith and the sacraments are the gifts of God and they reflect the nature of God as the giver. The individual Christian receives communion with Christ and his church through faith and baptism. The Lord's Supper is given to baptised believers by the crucified and risen Lord through the church, so that the participants can live in communion with Christ and be saved through him. They are expected to profess the same apostolic faith and to live in accordance therewith. The sharing of the sacramental bread and wine unites Christians in a community of love, in which all joy and all suffering must be shared. Jesus Christ instituted the Eucharist "for the forgiveness of sins." Where baptised believers are not permitted to participate in the Lord's Supper, the entire celebration of the Eucharist suffers from an internal contradiction and does not fulfil the purpose for which the Lord instituted his Supper.¹⁴⁷

4.5.2.5 *Eucharistic Communion and Ecclesial Communion – The Catholic View*

(262) The Eucharist is, according to the Catholic view, the concrete sign of visible communion between the disciples of Christ and can therefore only be shared when such true communion exists. The Catholic Church teaches that baptism, as the first sacrament of Christian initiation, leads to the climax in the liturgical life of the church, the holy communion with God which is transmitted through the Eucharist. However, baptism is not a sacrament isolated from the Christian life as a whole. Baptism is the beginning of a process, through which the baptised person grows to maturity and is gradually given new rights and new tasks within the church. Neither those who are baptised as children, nor those who have been baptised in other denomi-

¹⁴⁶ The Gospel and the Church, no 72.

¹⁴⁷ The Gospel and the Church, no 72.

nations are considered to have reached full participation in the life of the church. Baptism is in actual fact rather seen as the sacrament through which believers commit themselves to making the Christian tradition – whether that refers to dogma, morals or church commitment – their own.

(263) The ecclesial communion is deepened, as previously mentioned, by growth in the communion of faith, in the sacraments and in ministry. The consensus on the doctrine of justification is therefore a major step towards the recognition of Lutheran Christians as authentically participating in this communion of faith. The consensus about and the recognition of one another's baptism and the increasingly more parallel views on the sacrament of the Eucharist that have been described here are also important steps along the same road.

(264) An element that the Catholic Church considers essential to the communion, and which belongs to the third aspect that is stressed in the document *Facing Unity*, which is mentioned above, is however still lacking. In the Eucharist, the communion is realized, both as communion with the head of the church, Jesus Christ, and as communion in the body of Christ. The Eucharist thus becomes an expression of the innermost and complete communion between the baptised. This fellowship is manifested primarily in the unity of faith and in the visible communion with the bishop of the diocese and the Pope in Rome.

(265) The form of the Eucharist must correspond to the character of the church, given by Jesus. He built his church on Peter, the rock and on the fellowship of the apostles (Matt 16:18; John 20:21f; Acts 1:21f, 15:28; Rev 21:14). Unity about the fundamental truths of the faith and fellowship around the bishops and the Pope as the Successor of Peter on the Episcopal See of Rome are conditions for full sacramental communion. Today the Pope is increasingly perceived in many respects as the voice of Christianity as a whole, even though his statements, especially on ethical issues, have also been met by criticism.

(266) Institutional differences between the churches may also constitute a hindrance for Eucharistic communion. The way in which local and regional churches are bound together is not merely a practical matter of organisation but, in this matter also, Christians must remain faithful to the institution of Christ, so that the communion of the apostles, and later of the bishops as leaders is realized. The church is a living organism, and its apostolicity and catholicity must somehow be demonstrated in an outward fellowship of all local churches. The Catholic Church does not believe that only the abolition of the historical divisions with the Churches of the Reformation on matters of faith could lead to an organic and jurisdictional unity with them.

(267) Behind the statement of the Catholic Church that something is “lacking” with regard to the sacrament of ordination in other churches lies primarily the ecclesiological lack, that ordinations do not take place in any

form of structural communion with the successor of the apostle Peter.¹⁴⁸ There are differences in the view of what the church is and of what the ministry entails. The historic form of ordinations in other churches is also often called into question. It has however also been pointed out that there is continuity in the central elements of ordination between the medieval Catholic ordination rites and the first Lutheran ordination formulas from the Reformation period. Here the Orthodox Churches are in another position, compared to the Churches of the Reformation, which has consequences for Eucharistic communion.

(268) The Second Vatican Council teaches that “this Church, constituted and organized as a society in the present world, subsists in the Catholic Church,” while the Churches of the Reformation are not fully recognized as church in the theological sense.¹⁴⁹ This latter fact has to do with the right understanding of the role that the successor of Peter has to play with regard to the communion of the churches. It is also about the inner organisation of the churches, in so far as their form of self-governance does not realize a common leadership as an outward visible expression of their inner fellowship. For the Catholic Church, the visible unity of the Christians, the goal for the ecumenical movement, can therefore not be separated from the concrete form of the universal church. As soon as consensus has been reached on this, the sharing of the Eucharist between Christians who were once separated will correspond to the reality of which it is an expression: the full communion of the one church of Christ.

4.5.2.6 *Steps on the Way towards Eucharistic Communion*

(269) It follows from what has now been said that the idea of mutually “opening” the Eucharistic table between Lutheran and Catholic Church communities will encounter significant difficulties: the implications of such an opening are not the same for the Lutheran and the Catholic positions. The absence of an organisational unity between churches does not, according to the Lutheran view, hinder the sharing of the Eucharist between Christians who are united through baptism and through a fundamental common understanding of the faith. For the Catholic view, there is however such a hindrance, since the Catholic Church professes a visible unity, which it believes corresponds to the actual will of Christ. According to this view, the opening of the Eucharistic table between ecclesial communities that remain organisationally separate would mean that the division between the

148 CCC, no 1400, in agreement with the Second Vatican Council Decree on Ecumenism, *Unitatis redintegratio*, no 22. See below, no 309.

149 *Lumen gentium*, no 8. The statement was renewed in the year 2000 by the Congregation of Faith in *Dominus Iesus*, no 16f.

churches would be considered as irrelevant. The first task of the churches is therefore to discuss how both these different ecclesial traditions consider the visible forms of church unity, and to do this as preparation for such an opening at an ordinary and official level. A joint and deeper analysis of the question of which visible organisational elements really are essential would also be needed before it would be possible to recognize one another as sister churches.

(270) The Christian tradition is familiar with the distinction between what should be practised generally and what may be practised in particular cases. It is common to meet Lutheran and Catholic believers who long for the restoration of the visible bonds that once united their church with the other's church. The seriousness in their spiritual commitment to the achievement of a genuine Christian unity on the Catholic position should be considered.

(271) The Catholic Church has already before the consensus on justification considered the participation of Lutherans in the Eucharist at a Catholic Mass as permitted and even as recommended under special, i.e. extraordinary circumstances.¹⁵⁰ There are principles that enable the bishop in certain circumstances to allow an individual Christian without membership of the Catholic Church to partake of the sacraments of penance, anointing and the Eucharist: the salvation of the soul must be the highest norm (*suprema lex salus animarum*) when the person in question is in serious need (*in gravis necessitatis*).

(272) In the Malta Report from 1972, Lutherans and Catholics write, "At present it should already be recommended that the church authorities, on the basis of what is already shared in faith and sacrament and as sign and anticipation of the promised and hoped for unity, make possible occasional acts of intercommunion as, for example, during ecumenical events or in the pastoral care of those involved in mixed marriages – because of already existing agreements on faith and sacrament, and as signs and anticipation of the unity that is promised and for which we hope. Uncertainty concerning a common doctrine of the ministerial office still makes for difficulties in reciprocal intercommunion agreements. However, the realization of eucharistic fellowship should not depend exclusively on full recognition of the offices of the ministry."¹⁵¹

(273) We would like to concur with this proposal and recommend an extension of the practice of the Catholic Church with regard to the exceptional circumstances under which individual Lutheran Christians in Sweden

150 Directory for Ecumenism, no 129, with reference to CIC, canon 844, and CCEO, canon 671.

151 The Gospel and the Church, no 73. The lack of clarity about the ministry, which is mentioned in the text, also means that so called intercelebration remains impossible, even though intercommunion is possible on certain occasions.

and Finland may be admitted to receive the Eucharist at a Catholic Mass. On the assumption that such persons have honestly presented their convictions before a Catholic bishop and received his approval, we believe that the extended use of Eucharistic hospitality in their favour could constitute a prophetic sign that would testify to the actual possibility that the divided disciples of Christ will at some point reach full communion with one another.

4.6 The Ministry of the Church in the Service of Justification

4.6.1 THE GIFT OF FAITH

(274) The Joint Declaration on Justification ascribes a central position to faith, “We confess together that sinners are justified by faith in the saving action of God in Christ” (JD 25, see also Rom 10:9-10). And faith is even more clearly stressed in the Annex to the official statement, “Justification takes place ... by faith alone” (JD Annex, 2c). Faith does not come from ourselves. As Christians we have inherited it in a twofold sense. First, faith is primarily a gift from God. The Bible reminds us of this “No one can say, ‘Jesus is Lord’, except by the Holy Spirit” (1 Cor 12:3; Eph 2:8 et al).

(275) Secondly, we have all as Christians been given the gift of faith through the church, through fellow Christians who have handed it on to us. Innumerable men and women of different periods have made the faith come alive in varying circumstances, ordained ministers have proclaimed it, theologians have studied and deepened it, parents, godparents and catechists have handed it on to their children, spiritual directors have pointed to it, the texts used in worship have breathed it, the martyrs have given their lives for the sake of the faith. The words by which Jesus sent out his disciples can therefore be applied to our faith, “You received without payment, give without payment” (Matt 10:8).

(276) This faith is proclaimed particularly by the bishops and priests and is strengthened by the sacramental life. Their ministry is therefore related to the justification of the faithful. The Joint Declaration on Justification gives us a new opportunity to deepen this aspect of the ministry and especially of episcopacy.

4.6.2 *The Church and the Task of the Ministry*

(277) Justification from God takes place concretely in the church, primarily through the proclamation of the Word and the administration of the sacraments. It is in principle the duty of the whole church and thus of all the faithful to proclaim the gracious word of God, to bring new believers into the community by the sacrament of baptism and to deepen their faith through the other sacraments. The New Testament calls the church “a holy

priesthood a chosen race, a royal priesthood, a holy nation, God's own people" (1 Pet 2:5,9). All who have been baptised have become participants in the common priesthood of this holy, priestly people. They also participate in that mission of the church that is carried out together with the specially called and ordained priesthood. Lutherans and Catholics are agreed that "all members have a common mission (*missio*), but they have different ministries (*ministerium*), in a certain harmony between the leadership and the people of God."¹⁵²

(278) Both the Second Vatican Council and the Lutheran Confessions describe the ministry of the church as a service to people so that they may believe. The Word and the sacraments are the means to this end. The Second Vatican Council thus says, "The holders of office, who are invested with a sacred power, are, in fact, dedicated to promoting the interests of their brethren, so that all who belong to the people of God ... may, through their free and well-ordered efforts towards a common goal, attain to salvation."¹⁵³ It speaks of "the ministry"¹⁵⁴ of the bishops as well as of priests, "they are called to the service of the people of God."¹⁵⁵ The Council also repeatedly uses the New Testament designation the minister of Christ (*minister Christi*) for the priests.¹⁵⁶ That ministry is expressed particularly in the administration of the sacraments, and especially in the sacraments of baptism, penance and the Eucharist.¹⁵⁷

(279) The Augsburg Confession states that, "So that we may obtain this faith, the ministry of teaching the gospel and administering the sacraments was instituted."¹⁵⁸ According to the Lutheran view, ordination to the priesthood cannot be repeated. Ordination to the priestly ministry of the church is not for a certain period, but priesthood is a lifelong vocation and promise. Through ordination to the priesthood, the candidate is sanctified for the service of the church in a lasting manner. In the Evangelical-Lutheran Church of Finland, the bishop prays, "May God, the Triune, the Father, the Son and the Holy Spirit, bless and sanctify you so that you may always and everywhere serve the Church of Christ."¹⁵⁹ The same view also exists in the Church of Sweden. The ministry of the priest is a lifelong vocation. The function and content of this ministry has been summarized in two epis-

152 Kyrkan som sakrament (The Church as Sacrament), p 45.

153 Lumen gentium, no 18.

154 Lumen gentium, no 24.

155 Lumen gentium, no 28.

156 Presbyterorum ordinis, no 3, 15.

157 Presbyterorum ordinis, no 5.

158 CA V, 1.

159 Kyrkliga förrättningar 2, del 3: 10. Prästvigning, 18. Vigning till ämbetet. (Ecclesiastical Offices 2, Part 3: 10. Ordination to the Priesthood, 18. Ordination to the Ministry.)

copal letters from the College of bishops.¹⁶⁰ The Lutheran view of ministry includes a sacramental aspect, even though Lutherans do not speak of a special indelible character (*character indelebilis*).¹⁶¹ The Catholic Church does however teach that ordination brings a spiritual indelible character, which can neither be given again, nor be limited in time. In comparison with baptism and confirmation, this character brings a deeper inner likeness with Christ, the Priest, and an ability to act in the name of Christ, the Head, and as his representative.¹⁶²

(280) In both our traditions, the view of the dignity of every human being has grown increasingly stronger. Ever since the time of the Early Church, the discussion has focused on whether God has created male and female in his own image in the same way, equal and free, and whether different tasks and thus complementarity is, so to speak, written into creation itself. Concurrently with the insight into the abuse of differences “given in creation” in order to legitimize inequality between races and peoples, there has been increasing hesitancy to stress differences in a way that may motivate subjection. Both our church traditions have apologized for the suffering that such views have caused women. But as such, the complementarity of man and woman constitute a richness, which should also be realized in the life of the church.

(281) Jesus was a Jew, a Galilean, a son of a carpenter and a man. However, as God’s Messiah he is more than all these identities. Therefore both our traditions choose to stress that, to follow Christ and to become like Christ is something to which all the baptised are called in order to serve their fellow human beings. Since God is always beyond and more than our linguistic concepts, there is the conviction that we, as human beings, best reflect and represent the divine in a plurality, in which gender and ethnic groups collaborate.

(282) In the Evangelical-Lutheran tradition, the special ministry is seen as not specifically linked to male gender, just as the Christian Church is not bound to any particular race, but simply as a ministry in the service

160 Biskopsmötet 1990 (The College of Bishops 1990) and Biskopsmötet 1997 (The College of Bishops 1997).

161 Lutherans are not used to speaking of ordination as a sacrament. They rather understand the ministry of the church as a means of grace, in which God is present. From this perspective, the Apology of the Augsburg Confession makes it possible to speak of ordination as a sacrament (AC XIII, 11-13). Historically, this distinction can be noted in the fact that Lutherans have wanted to reserve the term sacrament only for rites that transmit the grace of salvation (AC XIII, 1-6). But this also shows that Lutherans link the ministry of the church, to which the minister is ordained, to the sacramental nature of the church, since the ministry can be called sacramental. When the minister carries out his ministry it takes place “in the place of Christ”. (AC VII/VIII, 47).

162 CCC, nos 1563, 1575.

of the gospel. Within Lutheranism, women have therefore been welcomed as priests and bishops, as a visible sign that there is room for plurality and complementarity within the ordained ministry. The Catholic Church does not however believe, in accordance with its own current self-understanding, that it has the authority to open the priesthood to women. Neither of our traditions does however believe that single biblical texts as such can be used to motivate their respective position.

(283) In the Early Church some people were called from the very beginning to a special mission in the service of the Kingdom of God. According to the apostle Paul, Christ “made some apostles, some prophets, some evangelists, some pastors and teachers” (Eph 4:11) “to equip the saints for the work of ministry, for building up the body of Christ” (Eph 4:12). Soon in the Early Church, a leadership office in three parts emerged, with the bishops as leaders and the presbyters and the deacons as their assistants.¹⁶³ While the bishops were primarily called to lead the church in a certain region, the priests were called to lead the local congregation and the deacons were called to work with proclamation and diaconal service.

(284) With regard to the ministry of bishops and priests, Lutherans previously stressed the doctrinal dimension and Catholics the pastoral one. This difference of emphasis is decreasing and the most important stress in both traditions is nowadays on the ministry of shepherding. Therefore our churches today would like to emphasize the unity in the different tasks of the ministry.

(285) The ministry of the bishop should serve the apostolic mission of the church. The task of the bishops is to be teachers, shepherds and priests. They guide with the word of God, they lead the church in prayer and mission and they administer the sacraments. Within that framework, they have the specific task of oversight of their respective dioceses and of ordaining new holders of the ministry of the church.¹⁶⁴ They should exercise their authority of oversight, not as masters, but as servants.

(286) Not only our common apostolic faith, but also our historical Catholic and Lutheran inheritance invite us to reflection on the special role of episcopacy. Both for Lutherans and for Catholics, it is part of the actual role of the bishops to protect the apostolic faith of the church and thus to interpret the doctrine of the church and to teach it. In our context, it is particularly noteworthy that the episcopal structure of the Lutheran Churches in Sweden and Finland is an expression of some continuity with the medieval Catholic Church in these countries, even though there was also a break with the Papacy.

163 The Office of Bishop p 36.

164 The Office of Bishop p 139f.

(287) Catholics teach that the bishops, by divine institution, are the successors of the apostles through the Holy Spirit, who has been given to them. By that gift, the bishops become the shepherds of the church with the task to teach its doctrine, to exercise priestly service in its worship and to be responsible for its leadership. The Second Vatican Council teaches, “Among the more important duties of bishops that of preaching the Gospel has pride of place. For the bishops are heralds of the faith, who draw new disciples to Christ; they are authentic teachers, that is, teachers endowed with the authority of Christ, who preach the faith to the people assigned to them, the faith which is destined to inform their thinking and direct their conduct; and under the light of the Holy Spirit they make that faith shine forth, drawing from the storehouse of revelation new things and old (cf Matt 13:32); they make it bear fruit and with watchfulness they ward off whatever errors threaten their flock (cf 2 Tim 4:1-4).”¹⁶⁵

(288) The Lutheran Augsburg Confession says that “according to the gospel”, or “according to the divine right”, “the power of the keys or of the bishops is a power and command of God to preach the gospel, to forgive or retain sin, and to administer and distribute the sacraments.” According to the Augsburg Confession, the bishops also have authority or jurisdiction “to forgive sins, to reject teaching that opposes the gospel, and to exclude from the communion of the church the ungodly whose ungodliness is known – doing all this not with human power but by the Word”.¹⁶⁶ We note that the Second Vatican Council speaks of episcopacy in a similar way as the Augsburg Confession does.

(289) The Porvoo Agreement says, “We believe that a ministry of pastoral oversight (episcopate), exercised in personal, collegial and communal ways, is necessary as witness to and safeguard of the unity and apostolicity of the Church. Further, we retain and employ the episcopal office as a sign of our intention, under God, to ensure the continuity of the Church in apostolic life and witness. For these reasons, all our churches have a personally exercised episcopal office.”¹⁶⁷

(290) The Porvoo Agreement says “Oversight of the Church and its mission is the particular responsibility of the bishop”. The document notes that “bishops preach the word, preside at the sacraments, and administer discipline in such a way as to be representative pastoral ministers of oversight, continuity and unity in the Church.”¹⁶⁸ The Council of the Lutheran World Federation has also recently expressed the intrinsic responsibility of episcopacy by pointing to its authority.¹⁶⁹

165 Lumen gentium, no 25; also 27.

166 CA XXVIII, 5 and 21 resp.

167 The Porvoo Common Statement, no 32k.

168 The Porvoo Common Statement, no 43.

169 Episcopal Ministry, no 46.

4.6.3 THE MINISTRY AND APOSTOLICITY

(291) The apostolicity of the church refers to the origin and continuing foundation of the church in the redemptive death and resurrection of Christ and in its vocation to receive, interpret and live according to the unique testimony of his apostles (1 Cor 15:1ff; 1 John 1:1ff), who are the original transmitters of the gospel, the tradition of the saving words and deeds of Jesus.¹⁷⁰ This apostolic tradition continues throughout history through the changes in the proclamation and life of the church, which take place within the framework of its overall continuity with the past. Thus the church remains united with its roots in Christ and in the college of the apostles. In the New Testament and in the early patristic period, the content of the continuity in faith and life of the church was stressed. The Lutheran tradition speaks in this context of a succession of the Word (*successio verbi*). Current Catholic theology also considers the continuity of content as the most important.¹⁷¹

(292) Within the apostolic tradition of the church there is a tradition of ministry that serves the continuity in the life of the church in Christ and its faithfulness to the words and deeds of Jesus, handed on by the apostles. The ministry of the church is thus part of the apostolicity of the church and an expression thereof. The ministers are called to be the watchmen of the faith. This continuity in the ministry exists in order to serve the authentic witness of the church.¹⁷²

(293) The historic succession of the episcopate is a sign that points to Jesus himself. In itself, this succession cannot serve as a guarantee for the continuity of the church with the apostolic teaching, but it is a testimony to the will of the church to be faithful to its origin. The Porvoo Agreement describes the apostolicity of the ministry in connection with the apostolicity of the whole church, “Within the apostolicity of the whole Church is an apostolic succession of the ministry which serves and is a focus of the continuity of the Church in its life in Christ and its faithfulness to the words and acts of Jesus transmitted by the apostles. The ordained ministry has a particular responsibility for witnessing to this tradition and for proclaiming it afresh with authority in every generation.”

(294) The official Lutheran-Catholic Dialogue Group in Sweden has also stressed this totality and has underlined the fact that the apostolicity of the church consists of many parts, “We agree that the apostolicity of the church, on the one hand, has its source in the living and present Lord (the sacramental perspective) and, on the other, is made concrete through historical continuity in the lasting structure of the apostolic church (the historical per-

170 In the following we agree with what is said in The Office of Bishop and in Apostolicity.

171 The Office of Bishop p 107. Apostolicity, nos 144-164.

172 The Office of Bishop p 107f.

spective). There are many elements within this apostolic tradition. The most important among them are doctrinal succession, continuity of the sacramental life and apostolic succession of ministry. In these elements the sacramental and the historical perspectives complement each other.”¹⁷⁴

(295) The joint Dialogue Commission of the Lutheran World Federation and the Pontifical Council for Promoting Christian Unity has recently reached greater mutual understanding about the apostolicity of the church. The Commission says in its report from the year 2006 that the consensus about the basic truths of the doctrine of justification testifies to the common conviction of Lutherans and Catholics about the continuity of the church and the ministry, and its faithfulness to the apostolic mission: “The signing of the Joint Declaration therefore implies the acknowledgement that the ordained ministry in both churches has by the power of the Holy Spirit fulfilled its service of maintaining fidelity to the apostolic gospel regarding the central questions of faith set forth in the Declaration.”¹⁷⁵ Even though the purity of the teaching is not only the responsibility of the ordained ministry, those who are ordained have a special mission in the public proclamation of the gospel, the core of the testimony of the church.

(296) To appoint and to consecrate a bishop in historic succession is therefore a sign of the apostolicity of the church. “The act of ordination is a sign of God’s faithfulness to his Church, especially in relation to the oversight of its mission”¹⁷⁶ In order to make the meaning of the sign entirely understandable, it is necessary that not only the election and the appointment of the bishop, but also the service of consecration should include certain elements that express the continuity of the ministry. The Catholic and the Lutheran Churches want to enquire together what the specific signs and elements are that should be included in order for the Churches to be able to speak of the legitimate apostolicity of the ministry.

(297) The Lutheran Churches of Sweden and Finland have preserved a historic episcopal structure. Bishops have been consecrated for their office by the laying on of hands with prayer. Already according to the first Lutheran Church Order in Sweden and Finland, written in 1571 by the Archbishop Laurentius Petri, the office of bishop stems from the Holy Spirit, the giver of all good gifts.¹⁷⁷ Both our Lutheran Churches see the consecration as part of the apostolic succession. Circumstances in connection with the Reformation in Sweden were such, as far as can be ascertained from a fragile historic

173 The Porvoo Common Statement, no 40. Also in *Apostolicity*, no 291.

174 The Office of Bishop, p 142.

175 *Apostolicity*, no 288.

176 The Porvoo Common Statement, no 50.

177 Brodd 1988, p 152.

material, that a bishop consecrated in Rome handed on the episcopacy by consecrating other bishops. One of the last “Catholic” bishops ordained the first “Evangelical” bishop in the year 1531. The Evangelical-Lutheran Churches in Sweden and Finland therefore believe that they are part of an unbroken apostolic chain of succession. The Catholic Church does however question how the ecclesiastical break in the 16th century has affected the apostolicity of the Churches of the Reformation and thus the apostolicity of their ministry.

(298) Catholics and Lutherans in Sweden and Finland are, as we have previously stressed, agreed that the president at the Eucharist must be ordained for that purpose and must hold an authorisation given by a validly consecrated bishop. However, in an official agreement with the Swedish Covenant Church, the Church of Sweden waives, until further notice, the requirement of episcopal ordination and hopes that this will be met eventually through the participation of bishops from the Church of Sweden in the laying on of hands at the setting apart of national and regional presidents within the Swedish Covenant Church, who in their turn will ordain the pastors for their own church.¹⁷⁸

4.6.4 THE AUTHORITY OF THE BISHOPS

(299) The authority of the bishop is founded on the authority of the word of God. When the bishops proclaim the gospel, they act in the name of Christ and with his authority. The bishops carry a special responsibility for the apostolic mission of the church by providing spiritual leadership in their dioceses, a leadership that is exercised in community with the entire people of God. The bishops’ leadership serves the mission of the whole church and thus has a radical missionary dimension. Their authority within the church serves those who are as yet outside the church, and the purpose of the authority is the proclamation of the gospel of the forgiveness of sins.¹⁷⁹ In this task, the bishops are the successors of the apostles, who were gathered around Christ and who were sent out by him.

(300) In Sweden, Catholics and Lutherans have already in their official Dialogue Group been able to state that, “together we see the pastoral ministry of leading the people of God as the central duty for bishops and we

178 Agreement Church of Sweden – Swedish Covenant Church, p 4f, on this says: “We recognize ... each others’ ordinations as gifts from God with the inner calling of the Spirit and the mandate of Christ. ... At transfer from the ordained ministry of one Church to another, we receive one another in accordance with the regulations of the receiving Church without re-ordination. We recognize the personal and collective oversight that is exercised in our Churches in order to serve the unity of the church. As a sign of this recognition, we invite one another to services of ordination and acts of setting apart.”

179 Authority, no 32.

hold that this duty cannot be exercised only by impersonal collective structures but requires personal authority and responsibility. Even so, the office of bishop can only develop as part of the whole church. One become a bishop by being incorporated into the college of bishops, and as bishop one has a joint responsibility for the unity of the whole church. ... Furthermore, a bishop cannot exercise episcopacy (*episcopé*) in his diocese if he does not let his priests, deacons and all the baptised believers share in responsibility for the gospel.”¹⁸⁰

(301) The bishop has a special task as regional representative of the catholicity and the unity of the church. The authority of the bishops is manifested through their ordinations of priests and deacons, and through visitations of the parishes of the diocese. It is thus distinct, but not separated, from the authority that the priests also have: “The ministry of oversight is exercised personally, collegially and communally.”¹⁸¹ While the Lutheran tradition underlines the unity in principle of the ministry, the Catholic tradition has certainly spoken of the one and only sacrament of ordination, but it has also stressed that “Thus the divinely instituted ecclesiastical ministry is exercised in different degrees by those who even from ancient times have been called bishops, priests and deacons.”¹⁸² The understanding of the tasks of bishops, priests and deacons has however changed several times over time in our various traditions.

4.6.5 DIFFERENCES IN THE VIEW OF EPISCOPAL MINISTRY

(302) Even though there is much in common in the view of episcopal ministry, the bishops nevertheless function differently among Catholics and Lutherans. The Second Vatican Council strongly affirms the divine origin of episcopacy: “Therefore, the Sacred Council teaches that bishops by divine institution have succeeded to the place of the apostles, as shepherds of the Church, and he who hears them, hears Christ.”¹⁸³ It is through their consecration that the bishops receive the fullness of the sacrament of ordination, which consists of the threefold task of sanctifying, teaching and leading. This corresponds to the threefold office of Christ, as priest, prophet and king.¹⁸⁴ Christ formed his apostles into a particular group, or a college, whose leader was St Peter. The members of this college, he sent out so that “as sharers in His power they might make all peoples His disciples.”¹⁸⁵ The point about episcopacy is thus the effective recognition by the world of the

180 The Office of Bishop, p 140.

181 The Porvoo Common Statement, no 44.

182 Lumen gentium, no 28.

183 Lumen gentium, no 20. See also The Office of Bishop, p 64.

184 Lumen gentium, no 21. See also The Office of Bishop, p 64f.

185 Lumen gentium, no 19.

sovereignty of Christ. Together with the Pope and with his approval, the bishops carry the highest authority in the church. However, they are not the delegates of the Pope in their dioceses but exercise their ministry by their own authority.¹⁸⁶ Collegiality is also expressed through episcopal synods and national bishops' conferences. Also at the diocesan level there is something of the idea of collegiality in various advisory councils.¹⁸⁷ Priests participate in the priesthood and mission of the bishop. They are his co-workers and in their own way they make the bishop present in their parishes. Priests should reverence and obey their bishop, while he on his part should consider his priests as his sons and friends.¹⁸⁸ Deacons also participate in the mission of the bishop, although they are not ordained to the priesthood, but "to serve."¹⁸⁹

(303) In the highest decision-making body of the Church of Sweden, the General Synod, all matters of doctrine are prepared by the Doctrine Commission, but the decisions are taken by the General Synod. The Doctrine Commission consists of all the bishops as well as a small number of elected representatives. The General Synod can vote against the Doctrine Commission, but only by two-thirds majority. The bishops have the right to attend the meetings of the General Synod, but they do not have the right to vote. Through the canonical changes that the Church of Sweden went through in the year 2000, when church and state were formally separated, the Church of Sweden has got a church ordinance of its own, and the church has a clearer episcopal framework of regulations than it had previously. According to the new church ordinance the College of Bishops is an institution, in which the bishops are obliged to participate. Various tasks have been clearly assigned to this body. The church ordinance also decrees that no priest or deacon, i.e. nobody who is ordained, may be subject to disciplinary measures without the prior declaration by the bishop and the diocesan chapter that this is possible. In practice, this regulation means that priests, in their work of proclaiming the Word and administering the sacraments, are subject to the bishop and the diocesan chapter.

(304) In Finland, all the bishops of the Evangelical Lutheran Church are members of the General Synod and have full voting rights. Doctrinal issues are dealt with in the constitutional committee and their approval requires a three-fourths majority in a plenary session of the General Synod. According to the church law, the Bishops' Conference should deal with "matters concerning the faith, the preaching and the work of the church as well as

186 Lumen gentium, no 22. See also The Office of Bishop, p 64f.

187 CIC, canon 495-502, 511-514. See also The Office of Bishop, p 64-66.

188 Lumen gentium, no 28. See also The Office of Bishop, p 64-66.

189 Lumen gentium, no 29.

190 Church Law, Finland, 21: 2 §

to the administration and care of the dioceses.”¹⁹⁰ The church order says that “Bishops exercise, each in his own diocese, the highest oversight over the parishes and the priests. The bishop shall ... protect the unity of the church and further the fulfilment of the mission of the church within the diocese.”¹⁹¹

(305) There are differences between the Lutheran Churches and the Catholic Church in their views on the ministry of the church as a whole, particularly with regard to the relationship between episcopacy and priesthood. Both parties teach that God has instituted the ministry of the church as a service to the proclamation of the gospel and the administration of the sacraments. There is no unified structure of ministry in the Bible, since the positions of *episkopos* and *presbyteros* seem to have been equal in some churches, whereas they seem to have been separate in other places.¹⁹² However, already in the 3rd century, the episcopal structure of leadership had been established everywhere. Theological developments in the Catholic Church during the late Middle Ages led to a strong tendency to conceive of the task of the priest as the highest in a sacramental threefold structure of ministry (subdeacon – deacon – priest), while episcopacy came to be seen as a higher “dignity” in the area of jurisdiction, granted through the Pope’s jurisdictional authority. With regard to the administration of the sacraments, the emphasis therefore lay on the local parish. The Second Vatican Council, on the other hand, returned to the view of the Early Church that the threefold ministry of the church includes episcopacy (with the abolition of the ministry of the subdeacon) and that both the administration of the sacraments and all leadership functions in the diocese are exercised on the foundation of the ordained ministry of the bishop. Today the accent thus lies once again on the diocese.¹⁹³

(306) The Churches of the Reformation inherited the medieval tradition of a ministry with an in principle presbyteral emphasis, and this has left traces in the confessional documents. In *Confessio Augustana*, the right ministry of the bishop is drawn up primarily in contrast to an abused episcopacy, while the task of the priest is taken for granted and is not treated separately. For traditional Lutheran theology, the emphasis therefore lies on the local congregation. The priesthood, or “the ministry of preaching,” therefore became the primary form of ministry. At the same time, episcopacy continued in the Nordic countries, primarily in Sweden (of which Finland was a part up until 1809), to be the highest form of leadership in the church, not least because of a number of capable bishops in the 16th and 17th centuries.

191 Church Order, Finland, 18: 1 §.

192 Apostolicity, no 41, 190, 214-215.

193 The Office of Bishops, p 95-97.

(307) These two views have their correspondence in two traditional perspectives on the catholicity or the universality of the church. Lutherans have primarily perceived the presence of the universal Church of Christ in the fact that the gospel is proclaimed and the sacraments administered, which normally takes place in the local congregation. Apostolicity is determined by its content, in the sense that the unity of the church manifests itself in the proclamation of the gospel and the administration of the sacraments. The Lutheran ministry of the bishop takes its character primarily from the duty to protect this. Through the ecumenical movement, awareness of the universal and catholic character of the church has been strengthened also in Lutheran theology. Catholics, for their part, have seen the universality of the church primarily manifested in the ministry and especially in the collegiality of the bishops around the successor of Peter. Apostolicity follows from this connection. Parishes and dioceses can only be apostolic if they, through their ministers, are in communion with the college of bishops of the universal church, which preserves the catholicity of the church.

(308) These two lines of thought do not necessarily exclude one another. But they do challenge both sides to consider fundamental questions. The Lutheran Churches can be asked the questions: In what way does their locally anchored synodal structure take the catholicity of the church into account? What is the role of the bishop in relation to the local parish with regard to spiritual leadership and to the General Synod respectively with regard to the leadership at the national level? How do the bishops exercise their oversight in community with the universal Church of Christ? How do the bishops avoid too subjective opinions that go beyond that which is taught everywhere, always and by everyone (*ubique, semper et ab omnibus*) about the Christian faith? What does the inclusion of women in the priesthood and in episcopacy mean for ecumenism?

(309) The Catholic Church could be asked the questions: Could one in some way consider the local church and its priest as the primary form of the church and the ministry respectively, since the Mass is “the fount and apex of the whole Christian life”?¹⁹⁴ What is actually meant when the Second Vatican Council speaks of the ministry as have a defect (*defectus sacramenti ordinis*) in the Lutheran Churches? The statement in the Decree on Ecumenism about a “defect” with regard to the ministry of the priesthood has sometimes been interpreted as an “absence of the sacrament of Orders” and sometimes as a “defect in the sacrament of ordination.”¹⁹⁵ What does

194 Lumen gentium, no 11. See also The Office of Bishop, p 95-100.

195 Unitatis redintegratio, no 22. The increasingly accepted line in the Catholic Church is that some aspects, not the ministry as a whole, are lacking among the Lutherans. The defect is linked to the full substance of the Eucharist, and thus to some form of structural communion with the Ministry of Peter. See the new American document, Church as Koinonia, nos 106-109.

it mean for the Catholic Church that the bishops and the priests of the Lutheran Churches of Finland and Sweden have served the apostolicity of the church by protecting the apostolic faith and the historic episcopate?

(310) There is a need here for profounder theological treatment, which could take place with the help of the Report from the International Catholic-Lutheran Study Commission and the Porvoo Agreement and its extended understanding of apostolicity. The latter accepts what was already said in *Baptism, Eucharist, Ministry*: “Apostolic tradition in the Church means continuity in the permanent characteristics of the Church of the apostles: witness to the apostolic faith, proclamation and fresh interpretation of the Gospel, celebration of baptism and the eucharist, the transmission of ministerial responsibilities, communion in prayer, love, joy and suffering, service to the sick and the needy, unity among the local churches and sharing the gifts which the Lord has given to each.”¹⁹⁶ And, “Within the apostolicity of the whole Church is an apostolic succession of the ministry which serves and is a focus of the continuity of the Church in its life in Christ.”¹⁹⁷ Faithfulness to the apostolic calling of the whole church is thus sustained by more than one means of continuity. The apostolicity of the ministry is dependent on the apostolicity of the whole church.

(311) Against this background, and with regard to the continued dialogue between our churches on the journey towards full communion, we believe that it is important to ask the following questions:¹⁹⁸

- What are the necessary visible signs of apostolic faith and its continuity, i.e. which conceptions of the faith fall within the framework of a legitimate plurality and which ones are church dividing?
- What are the necessary signs of apostolicity in the sacramental life of the church, i.e. which elements are required in order that our churches may fully recognize one another’s sacramental life?
- What are the necessary visible signs in the ministry of the church, i.e. which are the elements in the nature of the ministry and in the visible fellowship of the ministers that are required in order that the ministry may be mutually recognized?
-

(312) In our historical context in Finland and Sweden, the last question may be specified through the following partial questions:

- What signs or elements should be included in the historic episcopal succession?

196 Baptism, Eucharist, Ministry, Textual Part, On Ministry, no 34. Porvoo Agreement, no 36.

197 Porvoo Agreement, no 40; see also nos 50-57.

198 The following tripartite division into community of faith, community in sacraments and community in ministry comes from the Report of the International Catholic-Lutheran Study Commission, *Facing Unity* from the year 1984.

- Is it even possible to speak of a defect if the ministry exists within the framework of the apostolicity of the whole church and the apostolic faith?
- What does it mean if historic episcopal succession has been preserved without communion with the Roman Catholic Church?
- What does it mean if the historic episcopal succession has been broken for a period and the church again makes use of it?
- The International Lutheran-Catholic Study Commission proposes the model of differentiated consensus by the acceptance of “the possibility of differing structures of ministry which realize and serve the fundamental intention of ministerial office.”¹⁹⁹ Which differences in the structure of ministry could we accept without threatening the differentiated common view of the ordained ministry?

4.6.6 THE MINISTRY OF PETER – A SERVICE TO WHOLENESS AND UNITY

(313) On the way towards a deeper community between Catholics and Lutherans, it becomes natural also to analyse the issue of the universal church and the question of the possibility of a ministry that protects the universality of the church. During his visit to the Nordic countries in 1989, Pope John Paul II described himself as a baptised Christian.²⁰⁰ In his encyclica *Ut unum sint* he appealed for a continued theological analysis of his role as the servant of the unity of the universal church.²⁰¹ We can now consider this appeal by the Pope in the new and dynamic perspective that the consensus on the doctrine of justification and our own historical situation provides.

(314) The reformers were not able to see the primacy of the Pope as a divine institution, based on Christ’s charge to Peter. Martin Luther described the Pope himself as Anti-Christ since according to Luther the Pope had put himself above the authority of both the Scriptures and Christ. But Luther also declared in 1531, “I would kiss the feet of the Pope if he would permit the gospel.” Luther was ready humbly to follow the spiritual authority, if only it was faithful to the doctrine of justification.²⁰² An approach without preconceptions to the centre of the conflict between the reformers and the Catholic Church shows that the main criticism is not directed towards the

199 Apostolicity, no 293.

200 See above no 179.

201 *Ut unum sint*, no 89.

202 WA 40 I, 180, 27-181, 13: “Non quod per hoc quaeramus dominari Papae, aut quod hoc agamus, ut extollamus nos supra summas Maiestates, cum palam sit nos docere omnem hominem debere humiliari, subiici, servire poestati; Sed hoc quaerimus, ut stet gloria Dei et iustitia fidei illaesa conservetur, ut simus nos salvi et ipsi. Hoc impetrato, scilicet quod solus Deus ex mera gratia per Christum iustificet, non solum volumus Papam in manibus portare, imo etiam ei osculari pedes.”

existence of the ministry of Peter as such, but towards the way in which it was exercised.

(315) Both Lutherans and Catholics have reason to look back with sorrow on the negativ pictures that were painted at the time of the Reformation. Today we seek to have an open and humble discussion about the ministry of the Pope as a service to wholeness and unity. This corresponds to the perspective that is expressed in the Malta Report from 1972 from the international dialogue between Lutherans and Catholics, namely that the primacy of the ministry of Peter can be accepted “if only it will be, through theological reinterpretation and a re-structuring in practice, subject to the primacy of the gospel.”²⁰³ The starting-point for a “dialogue in humility,” which we favour here, is the primacy of the gospel. From the gospel, all authority in the Church must be derived. The primacy of the gospel therefore needs to be made specific in a ministry, which is rooted in the whole church, and which has the authority to uphold the primacy of the gospel.

(316) The College of Bishops of the Church of Sweden states in its reply to the Pope’s question in *Ut unum sint* that the ministry of Peter is a possibility, although linked to certain conditions. The bishops want to allow space for “ecumenical pluralism, with a function of *episcopé*, which also makes a symbolic function of Peter possible – ecumenically understood in accordance with the possible interpretations of both the Bible and the general Church tradition.”²⁰⁴

(317) Three conditions are mentioned for the papacy to function as a ministry of Peter acceptable to Lutherans: 1) Collegiality must be developed within the Catholic Church but also ecumenically. 2) A continued decentralisation (subsidiarity) is needed, for example through regional conferences of bishops and ecumenical conferences of all Christians. 3) Greater local independence and greater mutual equality should be sought, for example through autonomous or autocephalous patriarchates also in the western church. The College of Bishops also stresses the increasingly common spirituality, which must permeate ecumenical relations.²⁰⁵

(318) From a Lutheran point of view, such a renewed ministry of Peter could be of service to the unity of the church. It is an urgent task for the dialogue to investigate more closely how concepts such as collegiality, fellowship (*communio*) and service relate to the ministry of Peter.

(319) Scholars of exegesis and historians generally claim that the question

203 The Gospel and the Church, no 66.

204 Biskopsmötets svar (The Response by the College of Bishops), p 10. The Response by the College of Bishops was handed over to the Pope personally by Archbishop KG Hammar on 6th May 1999.

205 Biskopsmötets svar (The Response by the College of Bishops), p 9f.

of whether Jesus appointed Peter as the first Pope is an anachronism, since this reflects a later model of the papacy. Exegetes have by and large accepted that neither primacy nor any universal jurisdiction can be ascribed to Peter. At the same time it is clear that the texts and images about Peter show that he had an essential role in the Early Church and that there was considerable interest in him. He is always mentioned first among the Twelve. After the death of Jesus, Peter appears as the unquestioned leader and spokesman of the apostles.

(320) Two basic questions concern how the leadership role of Peter should be understood and whether his successors as bishops of Rome also exercised the same kind of leadership. According to Catholic belief, Jesus gave the apostle Peter and his successors as bishops of Rome a unique position of leadership within the whole church, valid for all times. Tradition says that Peter came to Rome and suffered martyrdom there. Testimonies from Clement of Rome, Ignatius of Antioch and Irenaeus suggest that, at the end of the first century, the Church of Rome had greater authority than other churches, and that the Bishop of Rome took precedence among the bishops. This traditional precedence constitutes a primacy, which means that the Church of Rome “presides over the community of love.”²⁰⁶

(321) The theologians of the Reformation thought that there is no support in the New Testament for the view that the special role of Peter includes a successor, who holds a permanent office within Christendom.²⁰⁷ Lutherans do not deny that Peter had a unique role of leadership among the apostles. They do however question whether the Bishop of Rome can be considered to be his successor in the theological sense, and that he should therefore have spiritual and legal power over other bishops.

(322) The question of whether or not the primacy is needed touches on the issue of divine right (*ius divinum*) or human right (*ius humanum*), which was raised already by the reformers. The Catholic Church teaches that the fundamental aspects of the structure and function of the papacy have divine authority.²⁰⁸ That includes the jurisdictional primacy of the Pope: “By virtue of his office he has supreme, full, immediate, and universal ordinary power in the Church.”²⁰⁹ This view of papal authority cannot be accepted by the Lutherans, who believe that the ministry of the Pope is not part of the nature (*esse*) of the church and has thus been instituted by human beings. This thus constitutes a fundamental ecumenical problem to be solved through dialogue between the churches.

206 Ignatius of Antioch, Letter to the Romans, Preamble.

207 *Communio sanctorum*, no 178.

208 *Ut unum sint*, nos 88, 94, 97.

209 CIC, canon 331.

(323) Lutherans and Catholics can however agree that the centralised function of Peter is a result of long historical developments. Here can be found both the work of the Spirit in the Christian community and an institution in which individual Popes have fallen short through faithlessness and wrong steps.²¹⁰ Catholics and Lutherans need to talk about the following problem: Is the primacy essential and necessary for salvation or only for ecclesiology, or maybe even only for the unity of the church – if it is possible to distinguish between such questions? If, for example, a Lutheran Church does not recognize the primacy, is it then according to the Catholic view not a church?

(324) A problem that also touches on the issue of divine and human law is the infallibility of the Pope. For a contemporary person, who is used to scientific thinking, it is hard to handle a concept such as infallibility, and to accept that anyone is infallible. The fact that we live with examples of the vulnerability of the church and of its ministers does not make the matter any easier.

(325) The official German Lutheran-Catholic Dialogue Group has recently made its contribution to this discussion through its report *Communio sanctorum*. That report underlines the agreement between the churches that it belongs to the nature of the church to receive, testify to and hand on the truth of God. There is also agreement that it is the mission of the whole church to bear witness to this truth and that there are in that respect several “witnesses” which collaborate: Holy Scriptures, the handing on of the faith (tradition), the witness of the entire People of God (*sensus fidelium*), the ministerial office of the church (*magisterium*) and theological reflection.²¹¹ We could add human experience of God’s continuous work of creation. These instances each have their own function within the whole and between them an “interaction” takes place, aided by the support of the Holy Spirit, which contributes to the whole. The starting-point for the theological dialogue today is the Holy Spirit’s leadership of the church.

(326) As a possible basic idea on the way forwards, the German Dialogue Group has pointed to the “power of self-exposition” of the Word of God, a motif which in a modified form also appears in the Catholic faith. If it can be shown that the papal ministry of teaching does not conflict with this power of self-exposition, new possibilities of consensus between Lutherans and Catholics open.²¹²

210 In his encyclical letter, *Ut unum sint*, no 88, Pope John Paul II asks other Christians for forgiveness for the wrong steps taken by Popes against other Christians during the course of history.

211 *Communio sanctorum*, no 45.

212 *Communio sanctorum*, no 68.

(327) Ministry within the church is obviously at the service of revelation. The ministers cannot add anything to the New Testament Gospel of Christ, which already includes all God's promises. The authority of the church does not hand on any new revelation, but stands itself under the prophetic and apostolic authority of the Holy Scriptures.²¹³ The primary task of the ministry is to protect faithfulness to the revelation of God and to watch over continuity in the tradition of teaching. It is however also the special task of the bishops to lead the church in its response in faith to the promises of God. God's "Yes" and the "Amen" of the church belong together in the church. "For in him every one of God's promises is a 'Yes'. For this reason it is through him that we say the 'Amen' to the glory of God" (2 Cor 1:20).

(328) The bishop of Rome will even in the future play a role in accordance with the gift of grace that belongs to the Catholic Church. In a fully restored unity, the ministry of Peter would however become the possession of all Christians. The reformers were willing to accept the Pope on condition that he was willing to submit to the gospel. The same conditions are repeated in the Catholic-Lutheran dialogue, which has opened for the possibility of a ministry of Peter as a visible sign of the church as a whole, on condition that this ministry is subordinate to the primacy of the gospel. This would however mean a change or an adaptation of the current structure of the papacy. A possible task for the Lutheran-Catholic dialogue would be to define further what the gospel requires in this context. Some attempts at this have already been made in the Catholic-Lutheran conversations in the USA about the church as a community of salvation and in the international dialogue about the apostolicity of the church.²¹⁴ We see our report as a contribution to the continuation of the talks on the ministry of Peter as a service to wholeness and unity.

213 Dei Verbum, no 10: "This Magisterium is not superior to the Word of God, but it is its servant. It teaches only what has been handed on to it."

214 Church as Koinonia, nos 114-120. Apostolicity, nos 86-88, 281-293, 450-460.

Chapter 5 Summary and Future Perspectives: Towards Full Ecclesial Community

5.1 Introduction

(329) Our Finnish-Swedish dialogue has been conducted against the background of the Joint Declaration on the Doctrine of Justification. Through the signing of this Declaration in 1999, a fundamental stumbling block to the ecumenical dialogue has been removed, since much of the tensions during the Reformation period were focused on the issue of salvation. We have in our discussions taken the consensus reported in the Declaration as our starting-point and have sought to build on that.

(330) Justification is not a doctrine isolated from the life of the church. Already the Joint Declaration stressed that, although fundamental consensus has been achieved, there remain “questions of varying importance which need further clarification. These include, among other topics, the relationship between the Word of God and church doctrine, as well as ecclesiology, ecclesial authority, church unity, ministry, the sacraments, and the relation between justification and social ethics.” (JD 43). We have seen it as our main task to concentrate on these areas in order to provide a more thorough response to the question of how we understand justification as realized in the life of the church. Due to a lack of time as well as other reasons, we have had to leave hermeneutical and ethical fundamental issues aside in the later stages of this dialogue, but we have been able to scrutinize and deepen our common thinking on the other problem areas mentioned.

(331) The specific historical situation in the Nordic countries of Sweden and Finland provides a fruitful but sometimes challenging background to our work. The Reformation was moderate in our countries, something which is reflected in the continuity of the life of worship, in the sacramental spirituality and in the historic episcopacy. The Catholic Church in Sweden and in Finland, the Church of Sweden and the Evangelical-Lutheran Church of Finland are historically as well as in their contemporary life closer to one another than many people would believe. This historical relatedness suggests that the theological conceptions are more parallel than might be expected. Because of this historical closeness, there was in the 1997 proposal about a Nordic Lutheran-Catholic Commission a hope that a Nordic dialogue might yield specific results, particularly with regard to the understanding of the character of the church and of episcopacy (*episkopé*), and that this would prove a great help on the way towards visible unity between our Churches and on the way towards a shared Eucharist.

5.2 Consensus about Justification and its Position in the Life of the Church

5.2.1 THE PRAYER OF OUR LORD JESUS CHRIST AS MOTIVATION FOR DIALOGUE

(332) The prayer of Jesus to the Father is, “I ask ...that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one. I in them and you in me that they may become completely one” (John 17:21ff). We must confess that we, as churches, have not always been faithful to this prayer. Divisions in the 11th century within the church between its eastern and western parts were followed by the divisions within the western church in the 16th century.

(333) We have sought to take the theological problems that lie behind the historic differences between our churches seriously. Theological research has however shown that the churches have often partly misunderstood one another in their historical controversies. In our dialogue, we have taken advantage of the results from historic, systematic and ecumenical theology, and this has contributed to greater closeness between us. We have followed the strong call to unity between the churches, which began in the 20th century and which resulted in the foundation of the Lutheran World Federation and the World Council of Churches, and which was inspired by the Second Vatican Council and particularly by its Decree on Ecumenism. Our regional dialogue is one of many dialogues within the ecumenical movement, which has built on other such dialogues (see Chapter 1). All these conversations aim to restore the unity of the churches on the foundation that our Lord Jesus Christ himself has laid.

(334) The commandment of our Lord Jesus Christ was unity among the churches on the basis of the proclamation of the gospel through the ministry and on the foundation of the sacraments of baptism and the Eucharist. In the main theological chapter, Chapter 4 of our Report, we reported on the results of our dialogue. In section 4.1 we, Catholics and Lutherans in Sweden and Finland, report on our common understanding of the Trinitarian basis for justification and of God’s self-giving work in the history of salvation. We profess together that we receive communion with God by grace, a grace that is given to us in the person of Christ, He who is our righteousness. Questions about the character of justification and grace in Christ are treated in 4.2. Justification is realized in the church through the Word and the sacraments. We have reached a fundamental consensus about the sacramental nature of the church as the framework for all sacramental life, which is reported in 4.3. Our view on the sacraments of baptism and the Eucharist and their

constitutive character for the Christian life is considered in greater detail in 4.4 and 4.5. With regard to a future common celebration of the Eucharist, we have sought to enumerate a few possible steps along the way. We have finally, in 4.6, arrived at a deeper consensus with regard to the ministry and particularly about episcopacy and the office that the Bishop of Rome holds. In this, the fifth and final Chapter, we summarize our work and submit some proposals for possible consideration in the future.

5.2.2 JUSTIFICATION WITHIN THE FRAMEWORK OF THE LIFE OF THE CHURCH

(335) We are united in our view that worship is at the centre of the Christian community (section 4.1.1). There the community of the faithful turn to the Triune God in order to celebrate the gift of justification, forgiveness and grace given by the Father, the Son and the Holy Spirit. There the community offers its thanks and praise to God. We are also united in our affirmation that in the Bible, the relationship between God and humanity is primarily expressed as a relationship between the Creator and creation, a relationship that has been damaged through human sin, but that has been restored through consecutive covenants between God and humanity. When the hearts of individual members of the People of God are opened through the grace of God, they receive communion with God. Therefore they are also called to live in accordance with the will of God and to spread the gift of grace to other people (section 4.1.2).

(336) We have found that Catholics and Lutherans are agreed on the fundamental truths about justification. Jesus Christ alone takes the initiative and gives himself to human beings, who are completely dependent on his grace. Human beings, on their part, are completely without merit and become believers by receiving the grace of Jesus Christ. The content of the saving grace is God's gift of himself (section 4.2.1). Lutherans understand faith in this christological sense, not as a subjective act, but as the gift of God, which is Christ himself. Such faith unites the believer with Christ. The renewal of life is part of faith itself. Christ, who is present by faith, is the foundation for justification, both for the forgiveness of sin and for the renewal of life. When faith is understood in this christological sense as the faith of baptism, Catholics too can understand and recognize the phrase "through faith alone" (*sola fide*).

(337) Together we see the grace of Jesus Christ taking form within the church, which in baptism transmits divine life to the person who is baptised. Together we can accept that the faith that is given in baptism is the "root of all righteousness", a gift that calls us who have been baptised to fight against the effects of sin and daily to renew our personal life in accordance with the will of God (sections 4.2.2-4.2.3). Grace, on the part of God, and gift, on the part of humanity, are two inseparable dimensions of justifica-

tion, which make communion with God a growing reality in human beings (section 4.2.4). With regard to the human will we agree with the Joint Declaration that the lack of freedom is linked to the beginning of the process of salvation. We believe that it is right to say that human beings can co-operate with the grace of God. Both Lutheran and Catholic theology see this human co-operation as a consequence of, and as subordinate to, the grace of God (section 4.2.5).

(338) On the issue of the sacramental nature of the church, we have been able to build on the results of the Catholic-Lutheran dialogue in Sweden, where this theme has previously been treated. The church is the community in whose midst and through which the crucified and risen Lord is present and active (section 4.3.1). The church is not only a place where we meet God, but as such, it also gives communion with God. That means that the church is by its nature sacramental. There is an inner unity between Jesus Christ and his church, between the head and the body. Thus God can be said to be incarnate in the church.

(339) As the head of the church, Jesus Christ equips the members of his church with spiritual gifts. The mutual communion of believers is also a spiritual gift which cannot be separated from their communion with God. Communion with God is transmitted through the audible word and the visible sacraments, but with regard to its inner nature, it is hidden from the human eye. Together we profess that the church, when it stands firm in faith through the promise of Christ, will never be overcome by the powers of sin and death. The members of the church are however not without sin. The whole church is, throughout its pilgrimage in this world, in constant need of penitence and reform (section 4.3.2).

(340) The liturgical acts that we call sacraments reflect a divine adaptation to our human limitations. We need specific symbolic actions as instruments for our justification and sanctification. Against the background of the sacramental nature of the church, we are agreed that the Word of God is a sacramental word, in which Jesus Christ acts through human words in various forms. The written and the preached word, i.e. the Bible and the proclamation of the gospel, share the same sacramental character (section 4.3.3).

(341) The sacraments are effective signs that not only designate the divine reality, but also make the receiver a participant therein. Through them, human beings are granted communion with the Holy Trinity. The fact that the number of sacraments differs in our churches is primarily an issue of definition and should not prevent us from seeing their connection in the life of the church and of the faithful. Baptism is the beginning of the sacramental life. In baptism, the individual is taken up into the fellowship of the church, and the other sacraments build on this (section 4.3.3).

(342) Especially thanks to the liturgical renewal, we see in our Lutheran and Catholic Churches an increasingly sacramental spirituality. This also

increases our communion, and we can feel more and more at home in each other's worship (section 4.3.5). The liturgical and doctrinal aspects of the confession of faith belong together and have their source in a common faith in Christ, the living Word. This is confirmed by the fact that our churches are increasingly moving towards a common confession of the faith, both through formal creedal documents and in liturgical professions of various kinds (section 4.3.6).

(343) Catholics and Lutherans are agreed that all Christians are called to make justification and faith a living reality in the world and to bear witness to the salvation in Christ. At the same time, there are some Christians who have been given the task and the authority to lead the people of God in the mission of the gospel, in worship and in the diaconal ministry (section 4.3.7).

(344) Both Lutherans and Catholics see the sacrament of baptism as the beginning of justification for the individual person who, through baptism, becomes a child of God in Christ and a member of the church. The liturgies of baptism in our churches have the same historical background and contain the same central elements. We recognize each others' baptism (section 4.4.1). Our churches have a common faith in baptism as an effective means of grace, and they link together grace and faith as inner dimensions of the visible sacrament, even though they may emphasize different aspects with regard to the personal character of the faith (section 4.4.2). Baptism is given once and for all and marks the beginning of a whole life of struggle against sin and of work towards sanctification.

(345) Together we can speak of spiritual freedom of the person already justified in Christ as a gift of the Holy Spirit. This makes us co-workers with God's work in the church and in the world (sections 4.4.3.1-2). With regard to man's tendency to sin, through an inclination to sin or concupiscence, we have noted that we live within two traditions. One of them calls this tendency as such sin, while the other considers it a consequence of original sin, but not as a sin as such. Lutherans see the Christian life as a struggle within the person between the old man (the flesh) and the new life in Christ (the spirit), while Catholics understand sin as something that requires a free consent. Lutherans believe that sin remains, although it is mastered by the grace of God. We are agreed that the struggle against the inclination and sin can increase our humility and make us more receptive to the grace of Christ in our lives (section 4.4.3.3). Both parties are convinced that the Christian person needs the help of the church in the struggle against sin and in the growth in grace. In this context we have discussed penance, which among Catholics is designated a sacrament and among Lutherans a means of grace (section 4.4.3.4). Finally we have agreed that our common view of baptism and its meaning constitutes one of the main reasons for our efforts to restore the visible unity of the church of Jesus Christ (section 4.4.4).

5.3 On the Way towards Common Participation in the Fullness of the Eucharistic Mystery

(346) We share the deep conviction that consensus about justification, baptism and the Eucharist belongs to the fundamental constituent parts of the visible unity of the church. Our unanimous recognition of each others' baptism and our common view of the fundamental truths of the doctrine of justification challenge us to work with even greater intensity on that which still prevent us from gathering together around the Table of the Lord. There, in the Eucharist, Christians are already united with the Lord and with one another in hearing and confessing, in praise, thanksgiving and prayer. We continue to look forward to being able to come to the Lord's Table and to sharing the gifts of the Eucharist together.

5.3.1 THE COMMISSION OF JESUS CHRIST

(347) The Church receives the Eucharist as a gift from the Lord as witnessed in the New Testament. Ever since the Christian faith was proclaimed for the first time in the Nordic countries, the churches there have unceasingly celebrated the Eucharist in accordance with the command of Jesus Christ, as the sacrament of the crucified and risen Christ who is present in the sacrament, he who gave his life also for the people of the North (see Chapter 3). During both the Catholic and the Lutheran periods, the people of God, gathered together in worship, has believed what is said about the commission of Christ in the Eucharistic Prayer, a prayer which in its essential parts has remained the same, "This is my body, which is given for you ... This cup is the new covenant in my blood ... Do this in remembrance of me."

(348) In the Eucharist, the Lord Jesus Christ offers himself for us, through his body and his blood, as the unique sacrifice for our sins. Through the sacrament, we become united with the Son of God, who became man, suffered, died and rose from the dead and ascended to the right hand of the Father. In the Eucharist, the church is gathered around its head in order to enjoy a foretaste of the heavenly banquet, and the people of God grow in mutual love and unity. The Eucharist is the common celebration, at which the faithful strengthen their spiritual communion with one another and with the risen Lord. This communion calls us to bear one another's burdens (section 4.5.1.2).

(349) We are agreed that the Eucharist may rightly be called the "sacrament of unity," since the meaning of the celebration is unity. We must admit that this sacrament also functions as a sign of our division, since our churches set boundaries in various ways for participation in communion (sections 4.5.2.1.-4.5.2.2). Lately the churches have however sought to work on their differences, partly through liturgical reforms on both sides, which have resulted in greater similarity in the liturgy compared to what was previ-

ously the case, and partly through the symbol of offering a blessing to non-communicants (sections 4.5.1.2 and 4.5.2.2).

(350) On what substantial elements of the Eucharist do we need to agree in order to recognize the fullness of the Eucharistic mystery with one another? They are the following: bread and wine, the Eucharistic Prayer including the words of institution by Christ and some form of epiclesis or invocation of the Holy Spirit, faith in the real presence of Jesus Christ in bread and wine, faith in the actuality of the sacrifice of Jesus Christ, faith in the sacramental nature of the Eucharist and recognition of the validity and the sacramental character of the ministry.

5.3.2 THE REAL PRESENCE OF JESUS CHRIST IN BREAD AND WINE

(351) Both Lutherans and Catholics have always confessed that Jesus Christ is really present in the elements of the Eucharist, in bread and wine. For both churches, the consecration of bread and wine through the reading of the dominical words of institution constitute the foundation for belief in the real presence of Christ in the Eucharist. In our churches we have given different explanations of the mystery of the real presence. Catholics speak of transubstantiation (the change of the substances) of bread and wine, and the Lutherans speak of the real presence of Christ in, under and with bread and wine. The discussions about the forms of expression have subsided today, since they are subordinate to faith in the real presence (section 4.5.1.4).

(352) It often happens in the Lutheran Churches that the consecrated elements are either consumed entirely after the end of the Mass or kept separately from the unconsecrated ones. That is the case in the Church of Sweden. In the Evangelical Lutheran Church of Finland, it is a growing practice. With regard to communion in both kinds, Catholics and Lutherans have come closer to one another, since the Catholic Church also distributes the chalice of the blood of Christ increasingly frequently. In our Lutheran Churches, Holy Communion may also, for pastoral reasons in certain circumstances, be given in one kind only without the validity of the sacrament being called in question (section 4.5.1.4).

5.3.3 THE EUCHARIST AS SACRIFICE

(353) Lutherans and Catholics share the view that the Eucharist is a sacrificial meal, but that requires a nuanced interpretation. We confess together that the sacrifice of Jesus on Golgotha for the sins of the world is unique and sufficient, and that this sacrifice cannot be continued, repeated, replaced or complemented. We also confess that the sacrifice of Christ on Golgotha can and should again and again become a reality in the midst of the church. We believe that the Eucharist is a sacrifice in many ways: a thanksgiving sacrifice, the presence of the Lord, who sacrificed himself, a remembrance of the sacrifice on Golgotha, an actualization of the passion of the Lord and

the gift to the faithful of the fruits of the crucifixion. Together we also stress the connection between the Eucharist and the service of carrying the cross for the sake of fellow human beings as “a living sacrifice” (Rom 12; section 4.5.1.3).

(354) Liturgically, the sacrificial character of the Eucharist is also expressed through the offertory, which is an essential part of the liturgy at the Supper of the Lord, where the bread and wine and the collection are brought forward – sometimes with and sometimes without accompanying words – and where the sacrifice of Christ is recalled in the Eucharistic Prayer. Here too we see a connection between the Eucharist as sacrifice and diaconal service of those in need.

(355) In all Lutheran and Catholic Orders of Mass, both old and new ones, the words of institution, or the dominical words of consecration, constitute a central part. There is no doubt that these words are also perceived as the most important part. They are surrounded by several symbolic actions that underline their significance. The need for an epiclesis has been less clear. In the old Roman canon, which today is the First Eucharistic Prayer, there is a prayer asking for the help of the power of God to transform the bread and the wine into a spiritual gift. Even though the Holy Spirit is not expressly mentioned, this prayer has subsequently been understood as an epiclesis. Historically, the epiclesis could also be placed either before or after the words of consecration, and it has then been a prayer asking for the transformation of either the elements or the communicants. Today our churches consider the epiclesis as a natural part of their ordinary rites.

5.4 A Sacramental Episcopal Ministry in Apostolic Succession

5.4.1 THE ORDAINED MINISTRY IN THE SERVICE OF THE CHURCH

(356) We accept together that the church is the body of Christ, in which all the members share the mission of witnessing to the grace of God in the gospel, each one in accordance with their different vocations, gifts, circumstances and opportunities. In baptism, all Christians are called to this, the priesthood of all believers (sections 4.6.1-4.6.2). Together we also agree that the ordained ministry, or the priesthood, exists in the church through the institution of God. Its special mission is the proclamation of the gospel and the administration of the sacraments for the service of all God’s people, in order that the saving faith may be born and grow. We accept that people who have been given this vocation are ordained to serve in a lifelong ministry on behalf of the whole of the Church of Christ, always and everywhere. In the Early Church a special threefold ordained ministry of leadership emerged, consisting of bishops, priests and deacons, and these three ministries exist

even today in our churches. However, our churches do have different views on whether it is only men or women as well who can serve in the ordained ministry.

(357) For Catholics, ordination is one of the seven sacraments. The term “indelible character” (*character indelebilis*) refers to the indestructibility of ordination, through which sacramental grace is given. It is impossible to receive this grace twice. The three grades of the ministry do however have their own sacramental rites. Lutherans too agree that ordination implies a lifelong vocation and obligation for the ordained person. Even though it is possible to renounce or to be stripped of the rights that have been given at ordination, the ordination as such and the vocation and obligation given through ordination do not become invalid. Catholics and Lutherans in Sweden and Finland are unanimous that anyone who presides at the Eucharist must be ordained and must hold the licence of a validly consecrated bishop.

5.4.2 THE APOSTOLIC DIMENSION OF THE CONSECRATION OF A BISHOP

(358) Historically, the office of the bishop was kept at the Reformation in the Lutheran Churches of Sweden and Finland. The consecration of a bishop in historic succession is a sign of the apostolicity of the church and of its episcopal ministry. Since the historic episcopacy in the Swedish and the Finnish Lutheran Churches has a special character, we have paid special attention in our dialogue to this form of the ministry. Historical facts from the 16th century show that there was episcopal succession in the ordination from the Catholic to the Evangelical bishops. Since then, the Lutheran Churches in Sweden and Finland have, like the Catholic Church, continued to consecrate bishops through bishops.

(359) In the past, Catholics and Lutherans emphasized different aspects of the vocation and mission of the bishop and stressed the ministry of sacrifice/priesthood and the ministry of preaching/teaching respectively. Today we state together that the bishop should have oversight of the diocese by being its spiritual shepherd. To ordain priests through a bishop has been the norm in our churches. The bishop has the God-given task of being the teacher of the apostolic faith and should therefore stand in historical continuity with the bishops of the apostolic period. The bishop is also the leader of the liturgy, of the pastoral care of the diocese and of the mission of all Christians to spread the gospel in the world. The bishop exercises this mission in personal, collegial and communal ways. While the Catholic Church stresses the personal dimension and the unique mission of the bishop, both the Lutheran Churches emphasize the other two aspects (section 4.6.2).

(360) Lutherans and Catholics in Sweden and Finland believe that, in spite of the divisions of the church in the Reformation period, they stand in apostolic continuity with regard to their churches as a whole, and particularly with regard to episcopacy. We are unanimous that the foundation

for apostolic continuity is the steady focus of the church on the redemptive death and resurrection of Jesus Christ and on the apostolic witness to this gospel.

(361) We understand apostolicity as continuity in faith, in the life of the church and in the structures and ministry of the church. The ministerial succession serves the continuity of the life of the church in Christ and should thus be considered as both a constituent part and an expression of the apostolicity of the church. The same applies to the consecration of a bishop in historic succession through the laying on of hands. We understand apostolicity both in its sacramental perspective, in which the Lord is alive and present, and in its historical perspective, in which the continuity of the structures of the church are preserved. This apostolic tradition contains many elements in which the sacramental and the historical perspectives complement one another.

(362) We all recognize that the other churches in our dialogue have kept many inward and outward elements of apostolicity and that this applies to the succession in faith and life and to the apostolic structure of the church (section 4.6.5). We also recognize that the ministry of our churches has fulfilled its mission to preserve faithfulness to the apostolic gospel in the central matters of faith that are considered in the Joint Declaration on the Doctrine of Justification (section 4.6.3).

(363) Against the background of our significant convergence on the character of the ministry and the apostolicity of the church, we believe that we must ask what the remaining differences between Lutherans and Catholics would be with regard to the criteria for a valid episcopal ministry and a valid apostolic succession; and we ask this in order that a fuller communion between our churches might become a reality. This question is a significant one for a future dialogue.

5.4.3 THE HISTORICAL DIMENSION: THE AUTHORITY OF THE BISHOP

(364) Both Lutherans and Catholics in Finland and Sweden believe that the authority of the bishop is founded on the authority of Jesus Christ, handed on by the apostles, and that it serves the whole church. This authority must be embodied in a person who should also function in collegiality with the other bishops of the church. In our churches it is therefore the privilege of the bishop to ordain priests and deacons and to carry out formal visitations to the parishes in the diocese. Both the Catholic Church and the Lutheran Churches of Sweden and Finland believe in the unity of the authority exercised by bishops, priests and deacons but also in the differences among them. These differences vary however in our churches (sections 4.6.4-4.6.5).

(365) Historical developments in our churches have led to differences with regard to the exercise of authority. The Catholic Church is a universal church, and its highest authority is bishops gathered in council under the

leadership of the Bishop of Rome, or the Pope on his own or in communion with the bishops. The Church of Sweden and the Evangelical-Lutheran Church of Finland are national churches and have their General Synod as their highest decision-making bodies. They differ with regard to the position of the college of bishops in the leadership of the national church. According to Catholic theology and canon law, the individual bishops have their own authority as representatives of Christ and as shepherds they lead their diocese personally and collegially within the framework of the communion. In the Lutheran Churches of Sweden and Finland, there are also other authoritative bodies and these churches differ between themselves with regard to the authority that the bishops have within their own dioceses (section 4.6.5).

5.4.4 THE MINISTRY OF PETER

(366) Over the last decade, ecumenical dialogue about the universal church and the ministry of Peter has made great advances, especially following the publication of the encyclical *Ut unum sint*. The theme has been urgent ever since the mutual condemnations in the 16th century. In our conversations we have reached the conclusion that a fruitful dialogue will only be possible if our churches reflect on the meaning of the universal church and the significance of a special ministry for that universal church. Lutherans on their part see the need for an office that can serve the church by being a visible sign of its unity. In this context the primacy of the gospel must be the starting-point. Further discussion is needed on the specific form that this universal ministry, which should protect the primacy of the gospel, should take. That could take place in a future round of dialogue. The ministry of Peter can also only be seen in connection with the necessary diversity that must exist in the universal church, a diversity which at the same time must not cause division. Desires for a greater decentralisation of the functions of leadership have been put forward and the need for greater regional independence has been stressed. The issue of the infallibility of the Pope must, in our view, be seen in connection with the leadership and support of the Holy Spirit also for the many other “authorities” that bear witness to the content of our faith (section 4.6.6).

5.5 Steps on the Way towards Visible Unity

(367) The primary goal for our dialogue between the years 2002 and 2009 has been to deepen our common understanding of justification in the life of the church and to seek to reach a common view of the nature of the church and of episcopal ministry. Our hope has been that this process might also enable further steps towards a common celebration of the Eucharist and contribute to our striving towards visible unity between our churches.

(368) With reference to the consensus in the Joint Declaration on the

Doctrine of Justification, we have been able to deepen the consensus of our churches on justification in the life of the church, and we now have to a certain extent a clearer insight into most of the issues which, according to the Declaration, require further study. Advances have been made particularly with regard to our understanding of the sacramental nature of the church, of baptism as an effective sign of grace, of Christian freedom following justification and of the Eucharist as both gift and sacrifice. On most of the essential points we agreed. Here and there we put questions to the teaching and practice of each other's churches.

(369) We have also found significant convergence in our views of the ordained ministry and especially episcopacy. Maybe we have been able to achieve greater unity in our thinking compared to other regions due to the background of the actual ecclesiastical and ecumenical situation in Sweden and Finland, which differs from the circumstances in most other countries. The Catholic Church and the Lutheran Churches here have greater similarities in the sacramental life and in the organisational structures than in many other places, and we live closer to one another. Even so, we must note that there are problems yet to be solved with regard to certain aspects of episcopal ministry and the apostolicity of the church, particularly with regard to ordination and authority, as well as to the office of the Pope as the servant of the universal church. However, even in those areas we have made some advances by asking questions and by arriving at converging positions. This gives us hope on our way towards the one visible church.

(370) With regard to the deep unity reported here about the nature and character of the church and the Eucharist, and about the forms in which the Mass is celebrated, both Catholics and Lutherans in Sweden and Finland long for an extended opportunity to express this unity also at a common Eucharistic table. The Catholic Church already has regulations for extraordinary cases, when it is possible for a Lutheran to participate in the Catholic communion. We therefore recommend that, as a first step on the way to the unity for which we strive, a wider application of these exceptional regulations may be authorized for use in the life of our churches in Sweden and Finland.

(371) In our dialogue we have considered the question of Eucharistic communion within the framework of the doctrine of justification as realized in the life of the church through the sacraments and the ministry. We hope that our converging views may contribute to further considerations of how the Lutheran Churches in Finland and Sweden have, from a Catholic point of view, through their distinct historical and theological heritage, preserved the Eucharistic mystery. A continued dialogue on the nature of the church and the sacraments would in due course contribute to the realisation of a wider communion between our churches.

(372) We have wanted, particularly during the later stages of this dia-

logue, to approach our task from the perspective of the theological idea of sister churches. Since the issues of the validity of the Eucharist and of the episcopal ministry have been central to our discussions, it has been important for us to keep this idea in view. In the light of our considerable consensus about both the Eucharist and the character of episcopacy, it is up to our respective churches to consider what possibilities our report might bring and what obstacles might still remain on the road towards visible unity.

Bibliography to “Justification in the Life of the Church”

Biblical quotations are taken from the New Revised Standard Version (Anglicised Edition)

AC = *Apology of the Augsburg Confession* (1531), in: The Book of Concord, p 107-294.

Andrén 1999 = Åke Andrén, *Reformationstid*. Sveriges kyrkohistoria, band 3 (The Reformation Period. Swedish Church History, volume 3, Verbum, Stockholm 1999).

Apostolicity = Study Document of the Lutheran-Roman Catholic Commission on Unity, *The Apostolicity of the Church*. (The Lutheran World Federation & Pontifical Council for Promoting Christian Unity, Minneapolis 2007). Also in Pontifical Council for Promoting Christian Unity, Information Service, 2008, p 60-134.

Augustine Enchiridion = Augustine, *Enchiridion de fide, spe et charitate*, in Migne PL 40, 105.

Augustine Sermo = Augustine, *Sermo 229A*, in Migne PL 38.

Augustine Tractatus = Augustine, *In Joannis Evangelium Tractatus*, in Migne PL 35.

AS = *The Smalcald Articles* (1537), in: The Book of Concord, p 295-328.

Aurelius 1994 = Carl Axel Aurelius, *Luther i Sverige. Svenska lutherbilder under tre sekler* (Luther in Sweden, Swedish Lutheran Images during Three Centuries, Artos, Skellefteå 1994).

Authority = The Anglican-Roman Catholic International Commission, *The Gift of Authority: Authority in the Church III*, in: Pontifical Council for Promoting Christian Unity, Information Service, 1999, p 17-29.

Baptism, Eucharist, Ministry = Faith and Order Commission, *Baptism, Eucharist and Ministry*. Faith and Order Paper no. 111 (World Council of Churches, Geneva 1982). Also in: Growth in Agreement 1984, p 465-503. Swedish translation *Dop, nattvard, ämbete* (Lima, 1982) in Nordisk ekumenisk skriftserie 22 (Nordiska ekumeniska rådet, Uppsala 1999, 3e uppl).

Benedict XVI 2005 = Påven Benedict XVI, *Homily of his Holiness Benedict XVI*. Square before the Basilica of St John Lateran. Solemnity of Corpus Domini. Thursday, 26 May 2005. http://www.vatican.va/holy_father/benedict_xvi/homilies/2005/documents/hf_ben-xvi_hom_20050526_corpus-domini_en.html.

Biskopsmötet 1990 = *Biskop, präst och diakon i Svenska kyrkan. Ett biskopsbrev om kyrkans ämbete*. Utg av Biskopsmötet 1990. (Bishop, Priest and Deacon in the Church of Sweden. An Episcopal Letter on the Ministry of

- the Church. Published by the College of Bishops 1990).
- Biskopsmötet 1997 = *Att bli präst i Svenska kyrkan*. Utg av Biskopsmötet i samverkan med Svenska kyrkans utbildningsnämnd 1997 (To become a Priest in the Church of Sweden. Published by the College of Bishops in collaboration with the Church of Sweden Council of Education, 1997).
- Biskopsmötets svar = *Biskopsmötets svar på den påvliga encyklikan Ut unum sint*. 1999, 11 ps. Texten publicerades inte. Den finns även översatt till engelska. (The Response by the College of Bishops to the Papal Encyclica *Ut unum sint*, 1999, 11 pages, unpublished, available in English translation).
- Brodd 1988 = Sven Erik Brodd, *The Swedish Church Ordinance 1571 and the Office of Bishop in an Ecumenical Context*, in: The Office of Bishop. Report from the Official Dialogue Group between the Church of Sweden and the Catholic Diocese of Stockholm. (Lutheran World Federation, Geneva 1993), p 147-157.
- Brodd 1995 = Sven Erik Brodd, Det överblivna, i: *Nattvardspastoral* (The Remnants, in Pastoral Practice at the Eucharist, Verbum, Stockholm 1995), p 146-168.
- CA = *The Augsburg Confession* (1530), in: The Book of Concord, p 27-105.
- CCC = *Catechism of the Catholic Church* (1992). Swedish translation ed by Catholica (Vejbystrand 1996).
- CCEO = *Codex Canonum Ecclesiarum Orientalium* (Libreria Editrice Vaticana, Vatican City 1990).
- Church and Justification = Lutheran – Roman Catholic Joint Commission, *Church and Justification. Understanding the Church in the Light of the Doctrine of Justification*, in: Growth in Agreement 2000, p 485-565.
- Church as Koinonia = Common Statement of the Tenth Round of the U.S. Lutheran-Roman Catholic Dialogue, *The Church as Koinonia of Salvation: its Structures and Ministries* (2004) in: Lutherans and Catholics in Dialogue X (U.S. Conference of Catholic Bishops, New York 2004).
- CIC = *Codex Iuris Canonici* (Libreria Editrice Vaticana, Vatican City 1983).
- Communio sanctorum = Bilaterale Arbeitsgruppe der Deutschen Bischofskonferenz und der Kirchenleitung der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands, *Communio sanctorum. Die Kirche als Gemeinschaft der Heiligen* (Bonifatius, Paderborn – Lembeck, Frankfurt 2000).
- Dei Verbum = The Dogmatic Constitution by the Second Vatican Council on Divine Revelation *Dei Verbum* (1965). Swedish translation in Katolsk dokumentation 1-2 (Katolska bokförlaget, Uppsala, 1987, 3e uppl), p 23-43.
- Directory for Ecumenism = Pontifical Council for the Promotion of Christian

- Unity, *Directory for the Application of Principles and Norms within Ecumenism* (1993). Swedish translation *På väg mot kristen enhet, direktorium för tillämpning av principer och normer inom ekumeniken*, Katolsk dokumentation 21 (Katolska bokförlaget, Uppsala 1994).
- Dominus Jesus = The Congregation of the Faith, *Declaration Dominus Iesus on the Unicity and Salvific Universality of Jesus Christ and the Church* (Libreria Editrice Vaticana, Vatican City 2000).
- Dop och kyrkotillhörighet (Baptism and Church Membership) = *Ekumenisk samsyn om dop och kyrkotillhörighet*. Rapport från den officiella luthersk-katolska samtalsgruppen i Sverige med anledning av Stat-Kyrka = SOU 1978:1 (Ecumenical Convergence on Baptism and Church Membership. Report by the Official Lutheran-Catholic Dialogue Group in Sweden by reason of State-Church = SOU 1978:1, Verbum – Håkan Ohlssons, Stockholm 1978).
- DS = Henricus Denzinger & Adolfus Schönmetzer, *Enchiridion symbolorum, definitionum et declarationum de rebus fidei et morum* (Herder, Freiburg Br – Roma 1965, 33rd edition).
- Ecclesia de Eucharistia = John Paul II, Encyclica on the Eucharist in its connection with the Church *Ecclesia de Eucharistia* (2003). Swedish translation *Eukaristin och Kyrkan* (Catholica, Vejbystrand 2003).
- Ekumeeninen jumalanpalvelus = *Ekumeeninen jumalapalvelus Turun tuomiokirkossa*. Paavi Johannes Paavali II:n ja arkkipiispa John Vikström puheet. Turku 1989. See also http://www.vatican.va/holy_father_john_paul_ii/speeches/1989/june
- Ekumeniska äktenskap (Ecumenical Marriages) = *Ekumeniska äktenskap – Pastoral rådgivning*. Utg. Svenska kyrkans centralstyrelse och Stockholms katolska stift (Ecumenical Marriages – Pastoral Advices, Published by The Church of Sweden Central Board and The Catholic Diocese of Stockholm, Uppsala – Stockholm, 1999).
- Enhetens framtidsväg (The Future Road to Unity) = *Enhetens framtidsväg. Dokument från de internationella romersk-katolsk/evangelisk-lutherska studiekommisionerna*. Red Lars Thunberg (The Future Road to Unity. Documents from the International Roman-Catholic / Evangelical-Lutheran Study Commission, ed Lars Thunberg, KISA-rapport nr 2-3 1988, Uppsala 1988).
- Episcopal Ministry = *Episcopal Ministry within the Apostolicity of the Church*. The Lund Statement by the Lutheran World Federation – A Communion of Churches. Lund, Sweden, 26 March 2007, in: *Living in the World Today*. LWF Documentation 52/2007, p 135-160. (Lutheran University Press, Minneapolis 2007).
- Eucharist and Ministry = USA National Committee of the LWF and Bishops' Committee for Ecumenical and Interreligious Affairs, *Eucharist and Ministry*. Lutherans and Catholics in Dialogue IV (Washington DC / New

- York 1970). Swedish translation in Lars Thunberg – Per Erik Persson, *Evangelium och kyrka* (Almqvist & Wiksell, Stockholm 1974), p 48-72.
- Facing Unity = Roman Catholic / Lutheran Joint Commission, *Facing Unity – Models, Forms and Phases of Catholic-Lutheran Church Fellowship*, in: *Growth in Agreement 2000*, p 443-484. Swedish translation *Enhet framför oss - modeller, former och faser för katolsk-luthersk kyrkogemenskap*, in *Enhetens framtidsväg* (KISA-rapport nr 2-3 1988, Uppsala 1988), p 149-208.
- FC SD = *Formula Concordiae, Solida Declaratio*. (1577), in: *Book of Concord*, p 481-660.
- Growth in Agreement 1984 = *Growth in Agreement I, Reports and Agreed Statements of Ecumenical Conversations on a World Level*. Ed by Harding Meyer & Lukas Vischer (Paulist Press, New York / World Council of Churches, Geneva 1984).
- Growth in Agreement 2000 = *Growth in Agreement II, Reports and Agreed Statements of Ecumenical Conversations on a World Level, 1982-1998*. Ed by Jeffrey Gros FSC, Harding Meyer & William G Rusch (WCC Publications, Geneva 2000).
- Gudstjänstboken = *Gudstjänstboken*. Kyrkohandbok I för den evangelisk-lutherska kyrkan i Finland. Antagen av kyrkomötet den 12 januari 2000 (The Church Service Book I for the Evangelical-Lutheran Church of Finland, Församlingsförbundets Förlags Ab, Vasa 2000).
- Hallonsten 2000 = Gösta Hallonsten, Kommentar – ett katolskt perspektiv, (Commentary – A Catholic Perspective) in: *att i allt bekänna Christ. Den gemensamma deklARATIONEN om rättfärdiggörelseläran*. Red. Gösta Hallonsten och Per Erik Persson (See JD, Verbum, Stockholm 2000), p 105-120.
- Hartman 1976 = Olov Hartman, Treenigheten i dogm och mystik (Trinity in Dogma and Mysticism), *Vår Lösen* 1976, p 516-522.
- Huovinen 1987 = Eero Huovinen, Lutherin ”synergismi” (Lutheran Synergy), *Teologinen aikakauskirja* 92 (1987), p 34-42.
- Huovinen 1997 = Eero Huovinen, *Fides infantium. Martin Luthers Lehre vom Kinderglauben*. Veröffentlichungen des Instituts für Europäische Geschichte Mainz, Bd 159. (von Zabern, Mainz 1997).
- Huovinen 2005 = Eero Huovinen, *The unifying Power of the Holy Eucharist*. Speech at Congresso eucaristico nazionale, Bari, Italy, 25 May 2005. See http://www.chiesa.cattolica.it/congrec/25/relazione_huovinen.doc
- Ignatius of Antioch = Ignatius of Antioch, *Letter to the Romans*, Swedish translation in *De apostoliska fäderna* (Verbum, Stockholm 1992) p 99.
- Instructio de Baptismo parvulorum = *Instructio de Baptismo parvulorum*. Sacra Congregatio pro doctrina fidei. Acta apostolicae sedis 72 (8/1980), p 1138-1156.
- JD = *Joint Declaration on the Doctrine of Justification*, in: *Growth in Agree-*

ment 2000, p 566-580. Also in: Pontifical Council for Promoting Christian Unity, Information Service 1998, p 81-90. Swedish translation with commentary in: *att i allt bekänna Kristus. Den gemensamma deklARATIONEN om rättfärdiggörelseläran*. Red Gösta Hallonsten och Per Erik Persson (Verbum, Stockholm 2000).

JD Annex = *Annex to the Official Common Statement*, in: Growth in Agreement 2000, p 580-582. Also in: Pontifical Council for Promoting Christian Unity, Information Service 2000, p 4-6. Swedish translation in: JD p 79-83.

JD CC = *Response of the Catholic Church to the Joint Declaration of the Catholic Church and the Lutheran World Federation on the Doctrine of Justification*, in: Pontifical Council for Promoting Christian Unity, Information Service 1998, p 93-95. Swedish translation in: JD p 72-77.

JD LVF = *Response of the Lutheran World Federation*, in: Pontifical Council for Promoting Christian Unity, Information Service 1998, p 90-93. Swedish translation in: JD p 65-71.

JD Statement = *Official Common Statement*, in: Growth in Agreement 2000, p 579f. Also in: Pontifical Council for Promoting Christian Unity, Information Service 2000, p 4. Swedish translation in: JD p 78f.

John Paul II 2005 = Johannes Paulus II, Epistola apostolica episcopis, sacerdotibus fidelibusque de eucharistico anno, *Mane nobiscum domine*. Acta apostolicae sedis 97 (4/2005), s. 337-352.

Kasper 2007 = Walter Kasper, *The Light of Christ and the Church*. Third European Ecumenical Assembly, 4-9 September 2007, Sibiu/Hermannstadt, Romania. Opening Session on 5 September 2007, in: Irish Theological Quarterly 72 (2007), p 350-355.

Knuutila 1987 = Jyrki Knuutila, "Liturgisen yhdenmukaistamisen toteutuminen Suomessa reformaatiokaudella 1537-1614", *Suomen Kirkkohistoriallisen Seuran Vuosikirja* 77 (Helsinki 1987), p 9-40.

Kyrkan som sakrament (The Church as Sacrament) = *Kyrkan som sakrament. En rapport om kyrkosyn*. Utg av Svenska kyrkans centralstyrelse och Stockholms katolska stift (The Church as Sacrament. A Report on Ecclesiology. Published by The Church of Sweden Central Board and The Catholic Diocese of Stockholm, Uppsala – Stockholm, 1999).

Kyrkans författningssamling 86 (The Church Statute Book 86) = Evangelisk-lutherska kyrkan i Finland, *Kyrkans författningssamling*, Nr 86. Biskopsmötets beslut om under vilka förutsättningar en präst i annan evangelisk-luthersk kyrka eller ett annat kristet trossamfund eller samfund kan utföra kyrkliga förrättningar. Givet i Siilinjärvi den 10 september 2002 (Kyrkostyrelsen, 2002) (The Evangelical-Lutheran Church of Finland, Church Statute Book No 86 = The Decision by the College of Bishops on the circumstances under which a priest from another Evangelical-Lutheran Church or another Christian Denomination may officiate at

- ecclesiastical offices. Given at Siilinjärvi, 10th September 2002, The Church Governing Body, 2002).
- Kyrkliga förrättningar 1 (Ecclesiastical Offices 1) = Kyrkohandbok III för den evangelisk-lutherska kyrkan i Finland, *Kyrkliga förrättningar*, Del 1: Kasualhandlingar och andakter. Antagen av kyrkomötet den 8 november 2003 (Church Service Book III for the Evangelical-Lutheran Church of Finland, Ecclesiastical Offices, Part 1: Casual Acts and Devotions. Adopted by the Church Assembly 8th November 2003, Församlingförbundets förlags Ab, Vasa 2005).
- Kyrkliga förrättningar 2 (Ecclesiastical Offices 2) = Kyrkohandbok III för den evangelisk-lutherska kyrkan i Finland, *Kyrkliga förrättningar*, Del 2: Vigningar, installationer och välsignelseakter. Antagen av kyrkomötet den 8 november 2003 (Church Service Book III for the Evangelical-Lutheran Church of Finland, Ecclesiastical Offices, Part 2: Ordinations, Installations and Blessings. Adopted by the Church Assembly 8th November 2003, Församlingförbundets förlags Ab, Vasa 2005).
- Kyrkohandboken 1 (Church Service Book I) = Svenska kyrkan, *Den svenska kyrkohandboken*, Del I: Den allmänna Gudstjänsten och De kyrkliga handlingarna. Antagen för Svenska kyrkan av 1986 års kyrkomöte. Lätt reviderad efter Den Svenska evangelieboken 2002 och Bibel 2000 enligt kyrkomötesbeslut (The Church of Sweden, The Swedish Church Service Book, Part 1: Public Services and The Ecclesiastical Offices. Adopted by the Church Assembly in 1986. Lightly Revised, following The Swedish Gospel Book 2002 and Bible 2000 in accordance with the Decision by the Church of Sweden General Synod. Verbum, Stockholm 2006).
- Kyrkolag Finland (Church Law Finland) = *Kyrkolag [i Finland]* 26.11.1993/1054, uppdaterad lagstiftning (Church Law [in Finland] 26.11.1993/1054: updated legislation <http://www.finlex.fi/sv/laki/ajantasa/1993/19931054> .hänvisad den 16.6.2009 (referenced 16.6.2009).
- Kyrkoordning Finland (Church Order Finland) = *Kyrkoordning [i Finland]* 8.11.1991/1055 år 1993, uppdaterad lagstiftning (Church Order [in Finland] 8.11.1991/1055 år 1993, updated legislation: <http://www.finlex.fi/sv/laki/ajantasa/1993/19931055> (referenced 16.6.2009).
- Kyrkoordning Sverige (Church Order Sweden) = *Kyrkoordning med angränsande lagstiftning för Svenska kyrkan* (Church Order with Accompanying Legislation for the Church of Sweden, Verbum, Stockholm 1999).
- Larsson 2002 = Lars-Olof Larsson, *Gustav Vasa – landsfader eller tyrann?* (Gustavus Vasa – The Father of his People or a Tyrant? Prisma, Stockholm 2002).
- Lehrverurteilungen 1986 = Karl Lehmann – Wolfhart Pannenberg, *Lehrverurteilungen – kirchentrennend?* Bd 1, Rechtfertigung, Sakramente und Amt im Zeitalter der Reformation und heute (Herder, Freiburg – Vandenhoeck & Ruprecht, Göttingen 1986).

- Lumen gentium = The Second Vatican Council Dogmatic Constitution on the Church, *Lumen gentium* (1964). Swedish translation in Katolska dokumentation 4 (Katolska bokförlaget, Uppsala 1988, 3e uppl)
- Luther's Christian Freedom = Martin Luther, *De libertate christiana*. WA 7, 42-73. Swedish translation by Gustaf Norrman, *Om en kristen människas frihet* (Lindblads, Uppsala 1916).
- Lönnroth 1986 = Erik Lönnroth, *Den stora rollen. Kung Gustaf III spelad av honom själv* (The Great Role. King Gustaf III played by himself) Norstedts, Stockholm 1986).
- Mannermaa 1989 = Tuomo Mannermaa, *Der im Glauben gegenwärtige Christus: Rechtfertigung und Vergöttung zum ökumenischen Dialog*. Arbeiten zur Geschichte und Theologie des Luthertums 8 (Lutherisches Verlagshaus, Hannover 1989).
- MD = *Materialdienst des konfessionskundlichen Instituts Bensheim*.
- Migne PL = Jacques-Paul Migne (utg), *Patrologiae cursus completus*, Series Latina. 217 Volumes (1841-1864).
- Novo millennio ineunte = John Paul II, Apostolic Letter, *Novo millennio ineunte*, 2001. Swedish translation in Johannes Paulus II, Kyrkan i det tredje årtusendet (Veritas, Stockholm 2004), p 9-63.
- Nyman 1997 = Magnus Nyman, *Förlorarnas historia. Katolskt liv i Sverige från Gustav Vasa till drottning Kristina* (The History of the Losers. Catholic Life in Sweden from Gustavus Vasa until Queen Christina, Katolska Bokförlaget, Uppsala 1997).
- Palvelkaa Herra iloiten = *Palvelkaa Herra iloiten*. Jumalanpalveluksen opas. 3. uudistettu laitos. Hyväksytty piispainkokouksessa 9. syyskuuta 2009. Suomen evankelis-luterilaisen kirkon kirkkohallituksen julkaisuja 2009:9 (Gummerus Kirjapaino, Jyväskylä 2009).
- Paul VI, Creed = Paul VI, *Solemnis professio fidei*. Acta Apostolicae Sedis 60 (8/1968), p 433-445.
- Palmqvist 1954, 1958 = Arne Palmqvist, *Die römisch-katholische Kirche in Schweden nach 1781*, Volumes 1-2 (Almqvist & Wiksell, Uppsala 1954 and 1958).
- Persson 1961 = Per Erik Persson, Synergismens problem, belyst utifrån de ortodoxa kyrkornas teologi (The Problem of Synergy, illuminated from the perspective of the theology of the Orthodox Churches), *Svensk Teologisk Kvartalskrift* 4, 1961, p 236-247.
- Persson 1972 = Per Erik Persson, *Att dela Guds hållning mot djävulskapet* (To Share God's Attitude to Evil, Gummessons, Falköping 1972).
- Persson 2000 = Per Erik Persson, Kommentar – ett lutherskt perspektiv (Commentary - A Lutheran Perspective), in: *att i allt bekänna Christ. Den gemensamma deklARATIONEN om rättfärdiggörelseläran*. Red Gösta Hallonsten och Per Erik Persson (See JD, Verbum, Stockholm 2000), p 84-104.

- Peura 1994 = Simo Peura, *Mehr als ein Mensch? Die Vergöttlichung als Thema der Theologie Martin Luthers von 1513 bis 1519*. Veröffentlichungen des Instituts für Europäische Geschichte, 153 (von Zabern, Mainz 1994).
- Peura 1998 = Simo Peura, *Christ as Favor and Gift: The Challenge of Luther's Understanding of Justification*, in: *Union with Christ. The New Finnish Interpretation of Luther*. Ed by Carl E. Braaten & Robert W. Jenson (Eerdmans, Grand Rapids & Cambridge 1998), p 42-69.
- Prenter 1967 = Regin Prenter, Luther's "Synergismus", in: *Vierhundertfünfzig Jahre lutherische Reformation 1517-1967*. Festschrift für Fr. Lau (Vandenhoeck & Ruprecht, Göttingen 1967), p 264-281.
- Prenter 1977 = Regin Prenter, *Theologie und Gottesdienst*. Gesammelte Aufsätze (Aros, Århus – Vandenhoeck & Ruprecht, Göttingen 1977).
- Presbyterorum ordinis = The Second Vatican Council Decree on the Life and Ministry of Priests *Presbyterorum ordinis* (1965). Swedish translation in: *Katolsk dokumentation 8* (Katolsk Informationstjänst, Uppsala 1969), p 21-69.
- Porvoo Common Statement = Conversations between The British and Irish Anglican Churches and The Nordic and Baltic Lutheran Churches, *The Porvoo Common Statement* (Ed Council for Christian Unity of the General Synod of the Church of England. Occasional Paper No. 3, 1993). Swedish translation in *Nordisk ekumenisk skriftserie 21* (Nordiska ekumeniska rådet, Uppsala 1993, 1998).
- Rituale för barndop = Stockholms katolska stift, *Rituale för barndop* (The Catholic Diocese of Stockholm, The Rite of Baptism, Katolska liturgiska nämnden, Stockholm 1996).
- Saarinen 1994 = Risto Saarinen, *Weakness of the Will in Medieval Thought*. From Augustine to Buridan. Studien und Texte zur Geistesgeschichte des Mittelalters 44 (Brill, Leiden 1994).
- Sacrosanctum concilium = The Second Vatican Council Constitution on the Sacred Liturgy *Sacrosanctum concilium* (1963). Swedish translation in *Katolsk dokumentation 1-2* (Katolska bokförlaget, Uppsala 1987, 3e uppl).
- StA = Martin Luther, *Studienausgabe*. In Zusammenarbeit mit Helmar Jung-hans, Reinhold Pietz, Joachim Rogge und Günther Wartenberg. Herausgegeben von Hans-Ulrich Delius. Bd 1-5 (Evangelische Verlagsanstalt, Berlin 1979-1992).
- Stadter 1971 = E. Stadter, *Psychologie und Metaphysik der menschlichen Freiheit: Die ideengeschichtliche Entwicklung zwischen Bonaventura und Duns Scotus*. Veröffentlichungen des Grabmann-Institutes zur Erforschung der mittelalterlichen Theologie und Philosophie, Neue Folge 12 (Schöningh, München 1971).
- Stockholms stift 50 år (The Diocese of Stockholm 50 Years) = Hans Hell-

- ström (red), *Stockholms katolska stift 50 år* (The Catholic Diocese of Stockholm 50 years, Veritas, Stockholm 2003).
- Tertio millennio adveniente = John Paul II Apostolic Letter in Preparation for the Jubilee Year 2000 *Tertio millennio adveniente* (1994). Swedish translation in *Katolsk dokumentation* 23 (Katolska bokförlaget, Uppsala 1996).
- The Book of Concord = *The Book of Concord. The Confessions of the Evangelical Lutheran Church*. Ed. by Robert Kolb and Timothy J. Wengert. Transl. by Charles Arand et al. (Fortress Press, Minneapolis 2000).
- The Eucharist = Roman Catholic / Evangelical Lutheran Joint Commission, *The Eucharist*, in: *Growth in Agreement* 1984, p 190-214. Swedish translation *Nattvarden – Herrens måltid* (SkeabVerbum, Stockholm 1982).
- The Eucharist as Sacrifice = USA National Committee of the LWF and Bishops' Committee for Ecumenical and Interreligious Affairs, *The Eucharist as Sacrifice*. Lutherans and Catholics in Dialogue III (Washington DC / New York 1968). Swedish translation *Nattvarden som offer* i Lars Thunberg – Per Erik Persson, *Evangelium och kyrka* (Almqvist & Wiksell, Stockholm 1974), p 37-48.
- The Gospel and the Church = Malta Report of the Joint Lutheran /Roman-Catholic Study Commission, *The Gospel and the Church*, in: *Growth in Agreement* 1984, p 168-189. Swedish translation with Commentary in Lars Thunberg – Per Erik Persson, *Evangelium och kyrka* (Almqvist & Wiksell, Stockholm 1974), p 73-99, and in *Enhetens framtidsväg* (KISA-rapport nr 2-3 1988, Uppsala 1988), p 17-42.
- The Large Catechism = Martin Luther, *The Large Catechism* (1529), in: *The Book of Concord*, p 377-480.
- The Office of Bishop = Report of the Official Working Group for Dialogue between the Church of Sweden and the Roman Catholic Diocese of Stockholm, *The Office of Bishop*. (Lutheran World Federation, Geneva 1993). Translation from Swedish: Rapport från den officiella samtalsgruppen mellan Svenska kyrkan och Stockholms katolska stift, *Biskopsämbetet* (Verbum, Stockholm 1988).
- The Small Catechism = Martin Luther, *The Small Catechism* (1529), in: *The Book of Concord*, p 345-375.
- Theiner 1839 = Augustin Theiner, *Schweden und seine Stellung zum heiligen Stuhl unter Johann III, Sigismund III und Karl IX: Nach geheimen Staatspapieren*. Zweiten Teil, (Augsburg 1839).
- Unitatis redintegratio = The Second Vatican Council Decree on Ecumenism, *Unitatis redintegratio* (1964). Swedish translation (Petrus de Dacia Förlaget, Stockholm 1967).
- Ut unum sint = John Paul II Encyclical Letter on the Task of Ecumenism, *Ut unum sint* (1995). Swedish translation in *Katolsk dokumentation* 24 (Katolska bokförlaget, Uppsala 1997).

- Vallquist 1999 = Gunnel Vallquist, *Dagbok från Rom. Andra Vatikankonciliet – en kamp om förnyelse* (Diary from Rome. The Second Vatican Council – A Struggle for Renewal, Artos, Skellefteå, 1999.) Nyutgåva av de fyra volymerna *Dagbok från Rom*, 1964; *Reformation i Vatikanen?*, 1964; *Kyrkligt, världsligt, kvinnligt*, 1965; *Uppbrott*, 1966, (A New edition of the four volumes Diary from Rome, 1964; Reformation in the Vatican?, 1964; The Church, the World and the Women, 1965; Decampment, 1966, Albert Bonniers Förlag, Stockholm).
- WA = *D. Martin Luthers Werke. Kritische Gesamtausgabe* (Hermann Böhlhaus Nachfolger, Weimar 1883ff = Weimar Edition). With Partitions: Werke (without additions), Briefwechsel (=Br), Tischreden (=TR), Deutsche Bibel (=DB).
- Werner 1996 = Yvonne Maria Werner, *Världsvid men främmande. Den katolska kyrkan i Sverige 1873-1929* (Worldwide but Foreign. The Catholic Church in Sweden, 1873-1929, Katolska Bokförlaget, Uppsala 1996).
- Äktenskap och familj (Marriage and Family) = Rapport från den officiella luthersk-katolska samtalsgruppen i Sverige, *Äktenskap och familj i kristen belysning*. (Report from the Official Lutheran-Catholic Dialogue Group in Sweden, Marriage and Family in Christian Light, SKS – Verbum, Stockholm 1975). German translation and commentary in: *Ehe und Mischehe im ökumenischen Dialog*, herausgegeben und eingeleitet von Joachim Lell und Harding Meyer (Verlag Otto Lembeck/Verlag Josef Knecht, Frankfurt am Main 1979).
- Överenskommelse SvK-SMK (Agreement SvK-SMK) = *Ekumenisk överenskommelse mellan Svenska kyrkan och Svenska Missionskyrkan 2 december 2006*, publicerad bl a i *Ekumenisk överenskommelse mellan Svenska kyrkan och Svenska Missionskyrkan 2 december 2006 med bakgrundsdokument* (Ecumenical Agreement between the Church of Sweden and the Swedish Covenant Church, 2nd December 2006, published in *Ecumenical Agreement between the Church of Sweden and the Swedish Covenant Church, 2nd December 2006 with Background Documents*, Svenska Missionskyrkans kommunikationsavdelning 2008), p 4f.

JUSTIFICATION IN THE LIFE OF THE CHURCH



Church of Sweden
Roman-Catholic Diocese of Stockholm
Evangelical-Lutheran Church of Finland
Roman-Catholic Diocese of Helsinki