

THE EUCHARIST: A COMPARISON  
OF THE THEOLOGY OF  
MAX LACKMANN AND MAX THURIAN

by

Stephenie D. McCormick

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## PREFACE

Every January, Roman Catholics offered eight days of prayer for Church unity. Prior to 1959, the principal petitions of these days of prayer were that Protestants would "return" to the one true Church, and that the Orthodox schism would end. While Catholics turned toward their kneelers, Protestant leaders were at the conference table strengthening the position of the World Council of Churches and establishing national and world-wide groupings of churches. Although there were study centers in Europe observing ecumenical developments within the Protestant communities, the Roman Catholic Church remained officially aloof until 1959. It was at the conclusion of the "Church Unity Octave" in January of that year that Pope John XXIII announced his intention to call an ecumenical council. Pope John declared that he wanted an "ecumenical Council for the whole Church". It would be "not only for the spiritual good and joy of the Christian people", but also to "invite the separated communities to seek again that unity for which so many souls are longing...".<sup>1</sup>

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<sup>1</sup>Cf. "Ecumenism and Catholic Truth," Pastoral Letter of the Catholic Conference of Ontario Bishops, September 1, 1965.

On November 21, 1964, the Decree on Ecumenism, promulgated by Pope Paul VI, placed the Roman Catholic Church fully in the ecumenical movement. This document views Jesus in his Spirit at work in the churches and communities beyond the visible borders of the Catholic Church.<sup>2</sup> Such a viewpoint is a necessary starting point for any serious ecumenical conversation.

The decree is not an end, but a beginning and a call to further action. As stated in section 24,...the Synod urgently desires that the initiatives of the sons of the Catholic Church, joined with those of the separated brethren, go forward without obstructing the ways of divine providence and without prejudging the future inspiration of the Holy Spirit. While the Council's Decree on Ecumenism maintains a hopeful and optimistic stance, nevertheless, it recognizes along with Protestant, Anglican and Lutheran groups that basic questions of doctrine and authority cannot be bypassed. The differences among the churches are rooted deep in their history and life. If progress is to be made and ecumenical confusion avoided, an understanding must be gained as to how and why these differences arose and for what reasons they were maintained.

In section 22, the Decree on Ecumenism suggests that "...a dialogue should be undertaken concerning the true meaning of the Lord's Supper, the other sacraments, and the Church's worship and ministry." Thus, while meant to be

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<sup>2</sup>Cf. Decree on the Church, 15, of Vatican II, which recognizes the "ecclesial reality" of the Christian Churches separated from Rome.

the very source and sign of unity, The Eucharist, is precisely the point of disagreement among the Christians of various traditions.

With these thoughts in mind, this paper will attempt to examine and compare the Eucharistic thought of Pastor Max Lackmann of the League for Evangelical-Catholic Reunion and of the Community of Taizé as represented by Max Thurian, in the hope that some contribution may be made toward that understanding from which unity and fellowship desired by Christ the High Priest, springs. The following areas will be analyzed: I. the sacrificial nature of the Eucharist; II. the Real Presence of Christ; III. the role of the Community and of the celebrant in the liturgical action; IV. the place of the ministry; V. the question of intercommunion.

Before proceeding to the main body of this paper, two preliminary points must not be neglected. One concerns the viewpoint of the League for Evangelical-Catholic Reunion about the nature of ecumenical unity; the other deals with the manner in which Pastor Lackmann and Max Thurian express their insights.

The original thrust of the League was toward union with the Roman Catholic Church and away from Protestant groups. However, a newsletter of the League announced Pastor Lackmann's resignation because he held that it was "taking a new direction and straying from the original purpose and true Catholic decision of the founders". He condemns this since he holds that the official churches of Protestantism cannot be partners of the League "for they live in apostasy and heresy".

On the other hand, Dr. Hansjurgen Knoche, the League's president, states that the new decision to seek unity with Protestant groups is actually an expression of the earlier and ever valid "Basic Decisions" which gave its consent to the Catholic Church and the Catholic faith. He explains the term "catholic" in a supra-confessional sense. This means a unity not through strict uniformity, but with a diversity that preserves evangelical elements. Also implied in the original "Basic Decisions" was a willingness both to form a distinct Evangelical community in conformity with the foregoing principles and to witness to the other Evangelical regional churches in order to win their approval or at least their understanding. Thus seeking solutions which might eventually open up the way into the one Church for all Evangelical Christians is seen as implicit in the original "Basic Decisions" although an exodus from Protestantism is not.<sup>4</sup>

Considering his resignation from the League, one might ask what is the current status of Pastor Max Lackman's theological work with reference to the League and specifically to its Eucharistic doctrine? Does this work still hold a valid place since his departure? The answer is "yes". Because his theology is a vital part of the historical development of the League and especially to the development of the Eucharistic liturgy and the Evangelical Catholic Rite Mass, true understanding of the League is impossible unless Lackmann's theological work is considered.

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<sup>4</sup>Ibid., p. 2.

The aims and goals of Pastor Lackmann for the League are contained in two pamphlets: What Are Our Goals? and Declaration of Principles. Fundamentally, corporate union of the Evangelical Lutheran church with Rome is sought. For Lackmann individual conversions offer no realistic solution to the immediate problems of a divided Christendom or the historical problem of the Reformation.<sup>5</sup>

On the other hand, he in no way advocates a Romanizing of worship, life, and juridical forms of Evangelical life. He quotes Pope Benedict XV in support of his view: "Necesse est ut Catholici fiant, not latini."<sup>6</sup> He emphatically states that, "Because of the catholicity of the Church, the genuine Biblical, Catholic and Apostolic values of Evangelical Christianity must not be lost through reunion."<sup>7</sup>

Pastor Lackmann repeatedly insists that this reunion cannot be accomplished at the expense of confessional creeds. Evangelicals who are bound to their creeds will make a true contribution to "Catholic fullness" only if they do so in view of their own confession "since it will be one which arises from their own experience."<sup>8</sup> However, for Lackmann the universal Catholic Church with its living, teaching and pastoral office stands as the norm for Evangelicals. In light of this norm the metanoia of Evangelical creeds will be required. Lackmann states:

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<sup>5</sup>"Declaration of Principles", V.

<sup>6</sup>Ibid., VII.

<sup>7</sup>Ibid., V.

<sup>8</sup>Ibid., VII.

The development of Church history since the Reformation teaches us precisely that to wish to be a reforming church permanently, without and against the Catholic Church, is dogmatic and spiritual nonsense. Such a wish is something to which neither Luther nor Calvin would have assented.<sup>9</sup>

Moving to the second preliminary area, the method used by Lackmann and Thurian to express their views, as might be expected the chief characteristic of Lackmann's theological thinking is its biblical orientation. This will become clearer as the paper develops. He found comfort in the fact that Vatican II, relied heavily on appropriate apostolic symbols to express religious realities and has not clung to uniform theological thought pattern, thereby displaying evangelical and biblical traits heretofore unseen.

Lackmann's theology also exhibits a deep concern for tradition. He views the Church as above all the mystery of the Trinity in history. Therefore, Lackmann perceives the economy of salvation as integrated with the historical development of the Church. He states:

...for it is the Spirit of Christ Himself, the Incarnate Lord and not merely a decadent Christendom which is impelling us toward concreteness in the historical forms, places and times of the Body of Christ.<sup>10</sup>

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<sup>9</sup>Lackmann, "Prospects for Unity," reprinted from Perspectives, (Fides Publishers, Notre Dame, Indiana, July-August, 1965), p.5.

<sup>10</sup>Lackmann, The Unfinished Reformation, translated by Robert J. Olsen, (Fides Publishers, Notre Dame, Indiana, 1961), pp. 81-82.



Pastor Lackmann includes such writings as those of the Fathers, Luther, Johan Gerhard, Vilmar, Paul Cramer and the "Confessio Augustana" to stress how "catholic" the Evangelical Church has been. This is especially emphasized in his explanation to The Evangelical Rite Mass, where Lackmann points out the significance of adopting the name "Mass" for their worship. The Evangelical Christian community demonstrates their desire to belong within the tradition of the Catholic family of God under the primacy of the Bishop of Rome and to profess the same Church.<sup>11</sup>

Although essentially biblical, Max Thurian emphasizes another aspect in his writing. His chief concern is that the Eucharist not become a subject of polemics. He describes his method of procedure as "liturgical theology". Although biblically orientated, he insists that there must be an alternation between biblical study and liturgical practice so that theology will not result in an intellectualism which threatens to be overly rationalistic and removed from living realities.<sup>12</sup> Thurian's aim is to study the dynamic aspect of the liturgy in order to find in it "the real presence of Christ not as a theological problem, but as a normal and necessary fact, postulated by the eucharistic action itself"<sup>13</sup>

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<sup>11</sup>Lackmann, "Evangelical Mass," Yearbook for Liturgical Studies, (Fides Publishers, Notre Dame, Indiana, 1963), p.5.

<sup>12</sup>Max Thurian, The Eucharistic Memorial, translated by J.G. Davies, Part I (London, England, Lutterworth Press, c. 1960), p.5.

<sup>13</sup>Ibid., p.6.

Like Pastor Lackmann, Thurian's method is deeply historical and concerned with Christian tradition. Although anxious to stress the existential aspects of dynamic worship. Thurian points out that "Christian worship must express the faith of the Bible and of tradition...Dogmatic elements as the Trinity and Christology may not be expressed as rationally reasoned thought in the liturgy itself, but they form its basis."<sup>14</sup> For Thurian, tradition is the Word of God in the Church, the act by which the Church transmits this Word and the result of this act. Tradition is the means by which the apostolic "family spirit" is transmitted in order to authentically interpret for future generations the Word of God contained in the inspired normative texts. Thurian states:

This "family spirit" is the Holy Spirit received by the Church in its interpretation of the Word of God.<sup>15</sup>

Tradition encompasses both the liturgical tradition as in the Last Supper and the development of dogmatic traditions which are the symbols of the faith and the decisions of the ecumenical councils.

This life and this transmission of the Word of God in the Church leaves its traces. We have seen it in the liturgical tradition of the Last Supper. There are also dogmatic traces which are the symbols of the faith and the decisions of the ecumenical councils...

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<sup>14</sup>Thurian, "Present Aims of the Liturgical Movement," Studia Liturgica (August, 1964), 108.

<sup>15</sup>Thurian, Amour et Vérité Se Rencontrent, (France, Les Presses de Taizé, 1964), p. 32.

The symbols and the conciliar texts have a normative authority, because they express how the universal Church, assisted by the Holy Spirit, has understood the Word of God and transmitted it to future generations.<sup>16</sup>

Thurian thinks that theology must re-examine historical data in contemporary terms. Biblical and Patristic studies are complimented by the discovery of new documents and the application of new scientific methods to the developments in Christian worship by which to judge their validity.

I would like to acknowledge those faculty members at Marquette who have taken time from their busy schedules to be readers of this thesis. I would also thank my husband, family and those friends who gave me their "multifaceted" support and encouragement during the writing of this paper.

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<sup>16</sup>Ibid., p. 34.



## I. The sacrificial nature of the Eucharist.<sup>1</sup>

An appreciation of Pastor Lackmann's view of the 16th century Reformation is a pre-requisite for examining his concept of the sacrificial nature of the Eucharist. In The Augsburg Confession and Christian Unity, Lackmann repeatedly stresses that the Reformation presented "new catholic insights" to the Catholic Church. To explain this he quotes Vilmar's view that the Reformation is "an advance in the Christian life experience" and therefore "...the existing Church should have been enriched by this experience..."<sup>2</sup>

Hence, Pastor Lackmann urges that the Catholic Church assume a positive frame of mind and recognize that the Reformation is not only a problem but in a certain sense a blessing for the whole Church. He thinks that the right discoveries of the Reformation are vital to the overall life of the Catholic Church. The sacramentality of the Word, the incarnational aspects of worship in the vernacular,

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<sup>1</sup>For the sake of clarity the footnotes of each of the following sections will be numbered separately so that they comprise individual units.

<sup>2</sup>Lackmann, Augsburg Confession and Christian Unity, (New York, Herder and Herder, 1963), p. 26.

the manner of active participating by the faithful in the liturgy, the spirituality of Protestant religious orders and communities all contribute to the purpose for which Divine Providence allowed the Reformation to become an historical reality.

In Pastor Lackmann's views, the response of the Catholic Church to Reformation insights must deal with attitudes rather than dogma. He states that: "The Church has spoken in the dogmatic definitions and decisions and there is no possible concession."<sup>3</sup> However, Pastor Lackmann points out the necessary task of "better interpretation and theological conception of dogma."<sup>4</sup> This touches a central idea in Lackmann's thinking. A lengthy quote may help clarify this point:

Now the point is most of the recent dogmas after the Reformation have been defined and decided by Councils of the Pope in the absence of all the theological insights and meditative study of Evangelical Christians and their Church. We think that when Catholics agree with the deep intentions and discoveries of the Reformers, and when they bring these discoveries to the Catholic conceptions of the new dogmas, then it will be possible for Evangelical

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<sup>3</sup>Lackmann, "Interview with Pastor Lackmann," Catholic World, (July, 1962), p. 211.

<sup>4</sup>Ibid.

Christians to say, 'Oh, yes, now we understand your dogma better. Before you spoke as Roman Catholic theologians when you defined this dogma; now you also have the Evangelical point of view.<sup>5</sup>

Within this framework Pastor Lackmann considers one of the key notions debated by the 16th century Reformer and Roman Church theologians,<sup>6</sup> i.e. the Eucharist as sacrifice which encompasses the problem of just how worship on earth is related to the eternal intercession of Christ in heaven. Lackmann strongly criticizes the Churches traditional and Triditine explanation of sacrifice which "failed to place the element of sacrifice within the total dimension of the Eucharist which, in reality, is the (entire) action of the whole Mass."<sup>7</sup> This includes not only the moment of transubstantiation, but the preaching, the community's devotion in faith, obedience and prayer to the Word of Christ as well as at the altar of Christ. It envisions the meaning of the Eucharist within the whole of Christian life.

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<sup>5</sup>Ibid., pp. 213-214.

<sup>6</sup>An important book which approaches this subject was written in 1687 by John Dez, a French Jesuit commissioned by Louis XIV to study the 28 Articles of the Augsburg Confession. Dez conclusion may be readily gathered from the title of his work, "Reunion with the Protestants in Shasburg with the Roman Church, which is necessary for their salvation and easy according to their doctrine." The German edition was published in 1688. Pastor Lackmann often quotes this book in reference to the Reformers' work as well as in reference to the Catholic stand taken at that time.

<sup>7</sup>Lackmann, Augsburg Confession and Catholic Unity, pp. 58-9.

Both Lackmann and Thurian agree that the Protestants of the 16th century considered the doctrine of the sacrifice of the Mass contradictory to the uniqueness of the sacrifice of the Cross for the pardon of sins. Because of this, the Reformers almost exclusively insisted on the character of a communion meal given at the Last Supper. However, it must be noted that the 17th century produced Reformed theologians who put forth an ecumenical effort to see how the Last Supper was able to be called a propitiatory sacrifice, Thurian especially calls attention to one theologian, Pierre du Moulin, for his contribution. Du Moulin states in section CLVIII, "The Beliefs of the Ancients touching the Sacrifice of the Eucharist:"

In short, truth is so strong that our opponents, outside, the heat of debate, usually say the same things as we do. If you read Lombard, Sentences, Book IV, Distinction 126, or Thomas Aquinas, Summa, Part III, quest. 83, art. I, you will see that they are in complete agreement with us and that they maintain that the Eucharist is called a sacrifice solely because a commemoration is made of the sacrifice of the cross and the sacrifice of the Lord's death is applied to us that we may be partakers of its benefits.<sup>8</sup>

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<sup>8</sup>Thurian, The Eucharistic Memorials, Part 2, translated by J. G. Davies, (Lutterworth Press, London, c.1960), p.88.



Thurian notes that du Moulin accepted two kinds of sacrifice "the one propitiatory and redemptive, the other eucharistic and expressive of thanksgiving."<sup>9</sup> He accepted the term "propitiatory sacrifice" as proffered by the Council of Trent, Sessio XXII, c.2,: "Sacrificium visibile esse propitiatorium pro vivis et defunctis."<sup>10</sup> For du Moulin "the Eucharist is a propitiatory sacrifice in so far as it is a sacrament and a commemoration." Thurian explains: "the propitiatory sacrifice of the cross is sacramentally present in the Eucharist under the form of a memorial." Thurian goes on to say that:

Today we should say that the Eucharist is a sacrifice in so far as it is a sacrament and a symbol, making the sacrifice present sacramentally and representing it symbolically.<sup>11</sup>

Through his word du Moulin has left the Reformed Churches a traditional concept of the Eucharist as a sacrament and a sacrifice:

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<sup>9</sup>Ibid., p.89.

<sup>10</sup>Ibid.

<sup>11</sup>Ibid.

...a sacrament because in it we take what God gives, a sacrifice because in it we offer our praise and thanksgiving and offer Jesus Christ to God in so far as we ask God to receive on our behalf the sacrifice of His death.<sup>12</sup>

Thurian then notes: "This is precisely what I mean by the memorial of thanksgiving and intercession."<sup>12b</sup>

Pastor Lackmann employs biblical language and the Lutheran Confessional to place the Eucharist squarely within a sacrificial context. He harmonizes the realities of sacred meal and sacrifice by pointing out that just as the Israelite in the Old Testament was given the sacrificial animal back by the priests as a sacred, joyous meal of reconciliation, so the Church offers to God the living sacrifice made present by Christ and at the same time receives it back from God as the food of life.

Thus the Mass is an atoning and propitiary sacrifice:

In this sense, however, the Eucharist cannot be termed an 'atoning sacrifice' as if it would reconcile us with God as a sort of meritorious cause for the forgiveness of sins and the redemption of the human race.

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<sup>12</sup>Ibid., p. 90

<sup>12b</sup>Ibid.

It reconciles because it is the one means through which Christ offers us the merit of his death.<sup>13</sup>

Pastor Lackmann also states:

Christ, the eternal Sacrifice, offers Himself under the sacramental signs as the unique, efficacious Lamb of God. He offers Himself to the Father through the Church for the sins of the World. Together with the liturgist representing Christ and with the whole priestly people He presents His solitary, once-happening (einmaliges) sacrifice of Golgoths: glorifying God, implo-  
ring God for His own and for the whole world; expiating for the sins of all those who believe and of those who do not yet believe; offering a life-giving union to all who, in this sacrificial meal, profess Him to be the Reconciler and who bring to God the surrender of their lives owed to Him.<sup>14</sup>

Hence, according to Pastor Lackmann's conclusions, the Augsburg Confession in Article XXIV endeavors to describe the Mass in terms of Christ's unique sacrifice which continues his mission of reconciliation and intercession.<sup>15</sup>

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<sup>13</sup>Lackmann, Augsburg Confession and Catholic Unity, p. 58.

<sup>14</sup>Lackmann, Bausteine, number 7-8, p. 26. Cf. Appendix A, I-a.

<sup>15</sup>Lackmann, Evangelical Mass, p. 69. Cf. Appendix A, I-b.

The action of the Last Supper, which is sanctioned through the Father in the Resurrection, made operative since Christ's elevation to the High Priesthood, is not only accomplished in the Church's speaking of it in words,<sup>16</sup> but also in the sacramental action of the Church at the altar. The unique sacrifice of Christ is sacramentally represented within the Church so that the poor offering of the Church is no longer a merely human reality, but is made worthy of the Father as the unique and perfect sacrifice.

Pastor Lackmann expands this idea to include the Church's liturgical worship which he sees as a relationship with God which is salvific for the world. The Church is not in competition with Christ. Rather, Christ puts his sacrifice into the hands of the Church through which he continues his mission of reconciliation.<sup>17</sup>

Pastor Lackmann views the Mass not only as an action of God toward man, but also an action of man toward God.

Behind your criticism stands the accepted misunderstanding in our Evangelical performance of the Lord's Supper since the time of Luther: the kernel of the celebration of the Lord's Supper is only an action of God towards men, a gift to

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<sup>16</sup>Ibid., p. 68.

<sup>17</sup>Ibid., pp. 69-70. Cf. Hebrews 13:10, I Cor. 10:16.

sinners. But the 'Eucharist' (Thanksgiving!) is likewise a sacrificial action of men toward God. God's condescension in the sacrifice of Christ does not simply strike out man, it makes him rather, capable again, worthy to come before God and to do what he owes his Creator.<sup>18</sup>

Finally, the sacrifice of the Eucharist is one of thanksgiving and praise. In his commentary on the Evangelical Rite Mass, Lackmann describes the purpose of the Great Eucharistic Prayer as that which gives thanks to the Father and glorifies Him through Christ.<sup>19</sup> With the Church, Christ the Sacrificial Lamb and High Priest, stands before the Father offering the worship due from all mankind.

The thrust of Max Thurian's thought with regard to the sacrificial nature of the Eucharist is in essential agreement with that of Pastor Lackmann. He states that the Eucharist is a sacrifice for three reasons:

1. It is the sacramental presence of the sacrifice of the Cross, by the power of the Holy Spirit and the Word; and it is the liturgical presentation of the Son's sacrifice by the Church to the Father, in thanksgiving for all His blessings and in intercession that He may grant them afresh.

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<sup>18</sup>Lackmann, Bausteine, number 10, p. 16. Cf. Appendix A, I-c.

<sup>19</sup>Lackmann, Evangelical Mass, p. 70.

2. It is the participation of the Church in the intercession of the Son before the Father in the Holy Spirit, that salvation may be accorded to all men, and that the Kingdom may come in glory.

3. It is the offering which the Church makes of itself to the Father, united to the Son's intercession, as its supreme act of adoration and its perfect consecration in the Holy Spirit.<sup>20</sup>

In the light of the meaning of biblical memorial, this sacrificial understanding of the Eucharist provides a basis for a Christian definition of sacrifice; "sacrifice is an act of presentation of a reality to God, for the purpose of a blessing upon that reality or upon him who presents it."<sup>21</sup>

The Eucharist as sacrifice is uniquely original and is not primarily a human act which of itself cannot claim to please God. At this point the complete originality of the Eucharistic sacrifice becomes apparent for Christ Himself through the Holy Spirit and through His Word makes up what is lacking in the offering of the Church.

The Eucharist itself is not an expiatory sacrifice since the unique sacrifice of Christ on the cross is alone an expiatory sacrifice. The Eucharist, which is a sacramental presence of the sacrifice of the cross and a litur-

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<sup>20</sup>Max Thurian, Eucharistie à Taizé, (Les Presses de Taizé, Taizé, France, c. 1959), p.27. The English translation is Eucharist at Taizé, translated by John Arnold, (The Faith Press, London, England, 1963).

<sup>21</sup>Thurian, The Eucharistic Memorial, Part 2, p. 76.

gical presence of that sacrifice to the Father is the -

sacramental means whereby the Father, hearing the joint intercession of the Son and of the Church, applies salvation to all men in order to hasten the manifestation of the Kingdom. Baptism is the decisive beginning of this application, while the Word and the Eucharist continue its completion.<sup>22</sup>

In summation, for Thurian the Cross is a unique sacrifice in the order of expiation, reconciliation, and redemption. The Eucharist itself is a "sacramental sacrifice in the order of application of salvation based upon the unique expiation of communion based upon the unique reconciliation, and of intercession based upon the unique redemption."<sup>23</sup> Thus, without denying the uniqueness of the Cross, the Eucharist is the sacramental presence of the unique sacrifice continuing in the Church today, the application of salvation and communion with God together with the intercession of Christ.

Finally, Max Thurian points to the wide area of agreement emanating from the ecumenical conference of the World Council of Churches in 1963, where the representatives of Protestantism, Anglicanism and Orthodoxy were in accord that:

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<sup>22</sup>Ibid., p. 79.

<sup>23</sup>Ibid., pp. 81-82.

The eucharist, a gift of God to his Church, is a sacrament of the Presence of Christ, crucified and glorified, until he returns, a time in which the sacrifice of the present time being one in which the sacrifice of the cross, which we proclaim, acts in the Church...In the Eucharist we also anticipate the meal...of the Lamb in the Kingdom of God.<sup>24</sup>

The above statement harmonizes with one concerning the sacrificial nature of the Eucharist contained in the Constitution on the Liturgy of Vatican II

Our saviour, at the Last Supper, the night before he was delivered, instituted the eucharistic sacrifice of His Body and Blood in order to perpetuate the sacrifice of the cross through the ages, until he comes and in order to confine to the Church...the memorial of his death and his resurrection: sacrament of love, paschal banquet in which Christ is eaten, the soul is full of grace, and a measure of the future glory is given to us.<sup>25</sup>

Indeed, Max Thurian quotes both these statements in order to demonstrate the agreement between Vatican II and the W.C.C. on the particular point of the sacrificial nature of the Eucharist and to invite all Christians to actively participate in Christ's sacrifice so that through Christ's mediation God may become all in all.

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<sup>24</sup>Thurian, Le Pain Unique, (Taizé, France, Les Presses de Taizé, 1967), pp. 36-37. Cf. Appendix, I-d.

<sup>25</sup>Ibid., p. 37. Cf. Appendix A, I-e.



## II. The Real Presence of Christ

In his commentary on the Evangelical Mass, Pastor Lackmann attributes special significance to the Words of Institution spoken by Christ at the Last Supper. He states "the miracle of the change of the bread and wine into the Body and Blood of the Lord is performed where Christ speaks his creative words through the mouth of his instrument over the material elements." <sup>1</sup>

He views this as constituting the "mysterious kernel" of the Mass which is the effective renewed presence of Christ's sacrifice of the Cross at the altar by the activity of the High Priest who is Christ, himself. Pastor Lackmann views the Words of Institution as "creative" since they bring about a "sacramental realism in terms of the New Testament memorial by which Christ's saving sacrifice is effectively made present under the visible sign of bread and wine."<sup>2</sup>

Pastor Lackmann does not specifically employ the term

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<sup>1</sup>Lackmann, Evangelical Mass, p. 68.

<sup>2</sup>Ibid., p. 67.

"transubstantiation" to describe the effect realized by the Words of Institution. However, he feels that Article X of the Augsburg Confession allows for the possibility that the believer may conceive of the transformation of the bread and wine into the Body and Blood of Christ in the sense of the Roman Catholic teaching on transubstantiation.<sup>3</sup> The formulation of the Augsburg Confession and Melancthon's Apology speak of transubstantiation in so far as they speak of holy mysteries which are "truly present and distributed."<sup>4</sup> Yet, as Pastor Lackmann notes, this phrase can imply that the presence of the Lord takes place only during distribution and thus could exclude or minimize the "ex opere operato" effect of the Words of Institution. In fact, The Formula of Concord actually interpreted these phrases "truly present and distributed", in this restricted way.<sup>5</sup>

In his book, The Augsburg Confession and Catholic Unity, Pastor Lackmann emphasizes Article XIII of the Augsburg Confession which speaks of the sacraments as signs through which grace is signified and actually given by virtue of

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<sup>3</sup>Lackmann, Augsburg Confession and Catholic Unity, p. 52. Cf. especially note 15, p. 143 where Pastor Lackmann sees the Augsburg Confession following Luther's ideas which admitted the possibility of understanding the Eucharist this way.

<sup>4</sup>Ibid., p. 143, note 17, "...vere adsint et distribu-  
antur," Apology, "vere adsint et vere exhibeantur..."

<sup>5</sup>Ibid., p. 52.

Christ's institution. In other words, grace is effected by God's action "ex opere operato"<sup>6</sup> so that the material appearance of bread and wine and the spiritual content of Christ in his eternally valid sacrifice are united with the transformed material and spiritual self-offering of the Church for the world.<sup>7</sup>

Pastor Lackmann is concerned with the sacramental realism achieved by the Words of Institution, but he strongly emphasizes that<sup>11</sup>

...there is not, for example, a Catholic necessity to avail oneself of the traditionally scholastic 'natural' and 'supernatural' or of the concept of 'merit' in order to develop a Christian doctrine of man and of salvation. It is also completely comprehensible to recognize and to accept the concept of "transubstantiation" in the sacrifice of the Mass without using the philosophical representations that, from the viewpoint of the history of philosophy, are the basis of the concept of 'transubstantiation' and 'substance'. One may believe and teach the same thing, preferring however - through particular visions of biblical Revelation, that can

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<sup>6</sup>This concept will be further examined in part of the chapter entitled "The Role of the Community and the celebrant in the liturgical action".

<sup>7</sup>Ibid., pp. 53-54. Cf. also Evangelical Mass, p. 68.

be based on the popular culture or even on the history of the Church in the most differing situations of the world - a concept different from that of the traditional occidental Latin.<sup>8</sup>

While concerned with the 'sacramental realism' achieved by the Words of Institution spoken by Christ through his consecrated priest, Pastor Lackmann expresses wider concern for the presence of Christ throughout the entire Mass. At the outset, the "Lord be with you" of the Collect emphasizes the words of Matthew 18:20: "Where two or three are gathered in my name, I am with you." Hence Christ is present in his praying Church and is with his praying servant, the priest, who must lead the community in prayer.<sup>9</sup>

Pastor Lackmann also ponders the meaning of Christ's presence with regard to the concept of "body". In stressing the Catholic elements of the Augsburg Confession he states:

In the sacrament of the Altar (Article X) according to the Catholic concept, the true body of Christ is essentially present under the form of bread, and the true blood is essentially present under the form of wine. The holy words of institution are to be literally understood. This presence is

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<sup>8</sup>Lackmann, "Evangelical Thought on Reunion of Christians," translated by The League for Evangelical-Catholic Reunion, reprinted from Mit Evangelisch-schem Augen, (Styria Verlag, Gratz, 1963), p. 5.

<sup>9</sup>Lackmann, Evangelical Mass, p. 59.

not to be spatially or carnally understood, but rather supernaturally, sacramentally, indescribably. What is meant is then, not a 'body' in the spatial sense with weight and other natural qualities of earthly flesh. Rather what is meant is a 'body' with the qualities of the spirit, which occupies no space and has no weight in this aeon's physical sense. This 'spiritual body' is really present...With regard to the qualities of the earthly body of Christ at Bethlehem and Golgthas, it is true that the communicant does not receive it with the natural qualities which the body of the Lord had in the manger at Bethlehem and on the Cross. In the Sacrament of the Altar the body is glorified and transformed. However, with regard to the substance and essence of the body (apart from its qualities) the understanding is to be retained that the communicant receives the most venerable body of Christ, born of the Virgin Mary, given unto death on the Cross.<sup>10</sup>

Furthermore, the presence of Christ in his Word constitutes an essential insight of the Evangelical community. Pastor Lackmann insists that the "theology of the Word" presents an opportunity to the Catholic Church to take over the right discoveries of the Reformation. The discovery of Luther was that "...the Word in the service is

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<sup>10</sup>Lackmann, Augsburg Confession and Catholic Unity, p. 82. Cf. also Bausteine, number 3, p. 3.

parallel to the sacrament, a real presence of Christ himself in the Word."<sup>11</sup> In speaking of the presence of Christ in the "Word", Pastor Lackmann states that "the 'Word' is present as a power of Himself and not as a 'lecture' about the Creed."<sup>12</sup>

The relationship between the Word of God and the sacrament of the Eucharist is further developed in Der Christ und das Wort. A lengthy quotation should help.

The Church of Jesus Christ speaks out her Word in the fullest and most proper manner when she celebrates the sacrifice-meal (Opfermahl) and the meal sacrifice (Mahlopfer) of Jesus Christ in the holy Eucharistic sacrament of the altar...Thus the Church proclaims her innermost substance, her Word, (which is likewise the Word God speaks about Himself (Gottes Selbst-Wort), there at the Eucharistic meal where, acting for all the world, she brings to God the incarnate 'Word of the Cross' (Wort vom Kreuz) and herself with Him. In the fact that the Church 'does such for a memorial of Him', she proclaims in the most concrete form the Word which she has to say: 'the death of the Lord', the Word of God (cf. 1 Cor. 11:26). With this position we do not retract what we have previously

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<sup>11</sup>Gerard A. Pottebaum, "Interview with Pastor Max Lackmann", in The Catholic World, (July, 1962), p. 214.

<sup>12</sup>Ibid.

said about the Church's Word in all its forms and about the personal presence of Christ in these forms. But now we are once more and now very clearly and reasonably defining what the mystery of these Words of the Church is: they are the Words of God and the presence of Christ only so long as they come to us from this Action-Word (Tat-Wort) of the sacrificed, eucharistic Christ, and lead back to him...Every discourse of the Church tends towards sinking its roots in the saving action of God. Thus, her discourse reaches its objective when it enters more and more into this saving action. But this saving action is the sacrifice of the 'Son of Man'. The Church has nothing greater and more properly her own to say than to perform this sacrifice with the 'Son of Man'./ Because God speaks - it happens...The Church and her members must always be vitally aware that God's redeeming Word is Action, and that only in the Action of the sacrifice of Christ will this mystery of God and of creation be realized through the Church. Only then will her words be different from the words of the world.<sup>13</sup>

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<sup>13</sup>Lackmann, Des Christ Und das Wort, Verlag Styria, Gra, 1962), pp. 169, 170, 171. 172/ Cf. Appendix A, I-f.

Thus, Pastor Lackmann stresses that the priest in preparing the sermon must have for his aim the "penetration of the hearts and minds of the people" so that the Word will "have meaning for them today."<sup>14</sup> There exists an intimate connection between the faith-response to the Word and the desire for Communion with the Lord. When the "living sermon of the Word" exists "there we also have a desire for the Holy Sacrament, where He is priest in another manner, as the real Body and real Blood."<sup>15</sup>

Finally, recalling St. Paul's admonition to proclaim the victorious death of the Lord, Pastor Lackmann points out two aspects of the coming of the Messiah: 1) under the veil of the sacred species on the altar; 2) the eschatological coming on the "last day" as Perfector at the unveiled Parousia.<sup>16</sup> Each eucharistic celebration becomes a harbinger and guarantee of the communal joy and life which God's people will enjoy. The Eucharist is the forerunner of the mystical banquet in the perfect world to come (Apocalypse 19:6, 21.2). Because Christ is Priest in the worshipping community, the Church united in the Spirit, comes before the Father. Thus Pastor Lackmann views the Eucharistic realities as essentially Trinitarian in nature:

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<sup>14</sup>Pottenbaum, "Interview with Pastor Lackmann," p. 215.

<sup>15</sup>Ibid., p. 216.

<sup>16</sup>Lackmann, Evangelical Mass, p. 67. Pastor Lackmann points out that there are many reasons based on the Lutheran confessional writings which enable one to agree with the veneration of saints; & he feels there is room for such veneration in the prayers of the Lutheran service. Yet, he thinks its form would be different from the Roman Catholic Church. However, he does not explicate the form. Cf. Pottenbaum, "Interview with Pastor Lackmann," p. 217.



The community, united through the Spirit with all the saints<sup>17</sup> gives thanks to the Father and glorifies him through Christ.<sup>18</sup>

Turning to Max Thurian we see that in The Eucharistic Memorial, Part II, he states that his concern has been "to examine the sacrificial character of the Eucharist in light of the biblical memorial; it has not been...to consider the problem of Christ's real presence in the sacrament."<sup>19</sup>

However, from his study of the memorial and the eucharistic sacrifice, an affirmation of the real presence of Christ in the mystery of the Eucharist flows naturally. He strongly emphasizes:

When the Church performs in the Eucharist, the unique memorial of the Lord...then Christ is really there present. The Lord's memorial...has no meaning unless the Lord Himself is sacramentally present in the Eucharist; otherwise the memorial is no more that a symbolic performance, which...would have no ontological reality. It is because of the real presence of Christ in the Eucharist that there can be a true memorial of the Lord and a true eucharistic sacrifice in the biblical sense.<sup>20</sup>

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<sup>17</sup>Ibid.

<sup>18</sup>Ibid., p. 70.

<sup>19</sup>Thurian, Eucharistic Memorial, Part II, p. 108.

<sup>20</sup>Ibid.

The concept of "memorial" is at the core of Thurian's Eucharistic thinking. He distinguishes between "memorial" which refers to a biblical and liturgical reality, and "memory" which refers to the mental recollection of a person of thing, absent or passed.<sup>21</sup>

During their Pascal meal, the Jews, as they consumed each item of food, would relive mystically or sacramentally, the events of deliverance on their exodus from Egypt. They became contemporaries with their forefathers and were saved with them. Thurian stresses the special character of this memorial, "le-zikkaron":

There was in the mystery of the pascal meal a kind of telescoping of two periods of history, the present and the Exodus. The past event became a contemporary of the past event. The unity of the redemptive act of the Lord was affirmed by this celebration. It is this mystery of the redemptive act accomplished once for all and yet ever renewed, present and applied, that the Church came to designate by the word "μυστήριον" or "sacramentum". The sacramental mystery belongs both to the Judiac and the Christian tradition and expresses the biblical meaning of the salvation-history which was accomplished in time once for all, but which is equally present at all times by Word and Sacrament.<sup>22</sup>

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<sup>21</sup>Ibid., Part I, p. 18, footnote 3. Also cf. Thurian, Le Pain Unique, p. 25; The Eucharistic Memorial, Part 2, p. 20, cf. Appendix A, I-f.

<sup>22</sup>Ibid., p. 19.

While sacramental realism is a deep concern of both Pastor Lackmann and Max Thurian, they both insist that "the real and personal presence of Christ in the Bread and Wine, which are His Body and Blood, is a mystery which the Church can never fathom or explain and which "must be defended against any explanation which either underestimates or overestimates it and against both spiritualization and magic."<sup>23</sup>

Concerning the Roman Catholic explanation of the Eucharistic reality, Max Thurian points out that the Council of Trent in its 13th session on October 11, 1551, first of all affirmed the Real Presence and then considered the doctrine of transubstantiation.

The Council spoke of the Real Presence as a 'conversion' (conversion of the bread and wine into the body and blood of Christ, 'which conversion is conveniently and rightly termed (appellata) transubstantiation by the holy Catholic Church'. The Council considered that 'the Catholic Church calls this conversion, in the most appropriate manner (aptissime) transubstantiation.'<sup>24</sup>

Both Lackmann and Thurian view the word "transubstantiation", which is so often a stumbling block in ecumenical discussion, in its historical context as above all a term which denotes

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<sup>23</sup>Ibid., Part II, pp. 108-109.

<sup>24</sup>Ibid., p. 110.

the reality of Christ's presence in the Eucharist. Furthermore, both Lackmann and Thurian agree that the Evangelical Christians should express the reality of the Eucharist in a manner most appropriate to their biblically orientated backgrounds.

A main consideration for Thurian is Calvin's doctrine of the Real Presence. Substance, for Calvin, did neither denote a kind of invisible substratum, nor the natural carnal body which is the matter of the physical body of Christ. Rather, the term substance denoted the fundamental reality of a being or thing. The Eucharist as effective sign is the core of Calvin's doctrine. The sign not only represents communion with the body and blood of Christ, but also, "because of the profound meaning which the sign has for Calvin, it 'presents' or makes present the reality which it signifies."<sup>25</sup>

Further discussing the meaning of symbol and sign, Thurian distinguishes between a sacrament and the category of signs and symbols. The understanding of sacrament can be aided by investigating the category of sign and symbol since sacrament belongs to this category even though sacrament surpasses it. Here the intention of Christ is central.

The sacrament in so far as it is a symbol or sign is all that but it is also more because of the will of Him who instituted it. It not only leads the Spirit, in an infallible and mysterious manner, to the truth signified, it also assures

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<sup>25</sup>Ibid., p. 111.

sence and effect of the reality symbolized. The sacrament...as it is a revealed sign, allows faith to apprehend fully the truth of the body and blood of Christ as sustenance; in so far as it is a sacrament or effective sign, it truly conveys that which it symbolizes; it conveys the Body and Blood of Christ as spiritual sustenance.<sup>26</sup>

According to Thurian, Calvin's eucharistic theology contained two major problem areas; a deficient understanding of the body of Christ and his doctrine of the Holy Spirit.

Concerning the former, Calvin seems to have had too carnal a conception of the Body of Christ, while at the same time not always remaining free from a certain Docetism. This forms the basis of his rejection of any representation of Christ by means of an image and his refusal to allow a crucifix. There is "a radiance of Christ's divinity" which would be improper to try to represent or improper to refuse to represent by the pretense of depicting His humanity alone. In the former instance, Calvin would come under judgement from the second commandment; in the latter, he would do injustice to the mystery of the Incarnation and the union of the two distinct natures, Thurian points out that it often seemed to Calvin that

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<sup>26</sup>Ibid., p. 112.

...Christ came with the flesh and did not really become flesh...distinction of the two natures is...overemphasized in Calvinism and the unity of Christ is reduced to one of juxtaposition.<sup>27</sup>

Although Christ continued to be human after the Resurrection, he now has a new body assumed into the glory of his Godhead. Thus, this body cannot be defined within the limits that apply to an ordinary body. Thurian considers that this body belongs to the realm of mystery and the presence of Christ's Body at the Eucharist should be understood in accordance with the mystery of the Lord's Resurrection appearances to His disciples, from Easter to the Ascension.<sup>28</sup> However, in an entirely anthropomorphic manner, and because of his limited idea of the Body of Christ, Calvin "localized it in heaven." He 'invited us to raise our hearts to heaven' to find our Lord there 'who is not so abased as to be enclosed under any corruptible elements.'<sup>29</sup>

According to Thurian, Calvin's second difficulty occurred when he "minimized the personal character of the Spirit by his application of the doctrine to his sacramental theology. The role of the Spirit in the Eucharist is that of Christ's Spirit: "a kind of channel by which everything that

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<sup>27</sup>Ibid., p. 115.

<sup>28</sup>Ibid., p. 117.

<sup>29</sup>Ibid.

that Christ has and is, is derived to us."<sup>30</sup> Later, Christ is compared to the sun and the Spirit to its rays which convey its substance to the earth. The Spirit loses the status of Person and is reduced to merely an instrument.

Although hampered by doctrinal and exegetical difficulties, Calvin is viewed by Thurian as constantly affirming the Real Presence. Thurian notes that Calvin desired to respect the mystery of the Eucharist and the Real Presence for he stated:

As for myself, I am overcome with astonishment at the incomprehensible excellence of this secret, and I am not ashamed to confess my ignorance as, with St. Paul, I marvel at it. For is it not better to act in this way than to diminish through my fleshly understanding, what St. Paul declares to be a great mystery? And reason itself teaches us to act in this way, for everything that is supernatural surpasses our capacity to understand. Wherefore, let us affirm that we feel Christ living within us, and let us not assert that the means of this communion have been made known to us.<sup>31</sup>

Although hampered by doctrinal and exegetical difficulties in the expression of his belief, Calvin left the Reformed Church a tradition which stresses Christ's Euchar-

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<sup>30</sup>Ibid., p. 118.

<sup>31</sup>Ibid.

istic presence.

In The Eucharist Memorial, Part I, Max Thurian offered eight theses concerning the Real Presence. These are quoted here because they summarize his research and offer his insights in a concise manner.

1. The body and blood of Christ, His whole humanity and deity, are truly, really and substantially present in the Eucharist.

2. Christ glorified sits at the righthand of the Father in His humanity and in His deity; how it happens that He is also present corporally in the Eucharist is a mystery and the work of the Holy Spirit which the Church cannot define.

3. Christ, then, through the Holy Spirit and His Word, takes sovereign possession of the elements of bread and wine, draws them to Himself and assumes them into the fullness of His humanity and deity, in such a way that they become truly, really and substantially His body and blood.

4. It is the Holy Spirit, requested of the Father, and the Word of Christ, uttered by the Church in the course of the memorial performed in the great eucharistic prayer, that make the bread and the wine the body and blood of Christ.

5. The figure of the bread and wine is the sign that Christ is our sustenance; this sign of bread and wine is the vehicle of the real presence of the body and blood of Christ in us. This real and corporal presence should be contemplated and received in the liturgical action when Christ acts with and for us and gives Himself to us in communion.



6. The body and blood of Christ which are objectively present in the Eucharist for communion really come to those who receive them: to those who have a right intention as a means of sanctification, and to those who will not recognize the Body of Christ, through lack of faith, and the Body of the Church, through egotism, as a means of condemnation.

7. After the celebration has been completed by the communion of the faithful, including that of the sick in their homes, the real connexion between Christ and the elements left over is a mystery that should be respected.

8. Communion in the body and blood of Christ is at the same time a communion of each individual in the Body of Christ, the Church. United in Christ in one offering by the Church, the faithful are joined indissolubly together by communion in the Body of Christ.<sup>32</sup>

The purpose of Max Thurian's study of the Real Presence is to explain the meaning of the Eucharist so that Reformed Christians would "desire to celebrate the Eucharist and to communicate frequently in the body and blood of Christ," so that the Church may be built-up and deepened in charity. Finally, Thurian expressed deep concern that the Sacrament of unity would be a means of recognizing and living the fact that Christ establishes the unity of his Body in the communion of His eucharistic body.<sup>33</sup>

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<sup>32</sup>Ibid., pp. 120-124.

<sup>33</sup>Ibid., p. 124.

### III. Role of the Community and the celebrant in the liturgical action.

That Christ alone is the High Priest and sole mediator between God and man is repeatedly stressed by Pastor Lackmann and Max Thurian. The offerings and gifts of the faithful derive their value only through being united to the unique sacrifice of Christ. Ever since Christ offered himself and mankind on Calvary, the role of the Church is united through him with his sacrifice. The offering of the Church adds nothing to the atoning and expiatory value of Christ's sacrifice.

However, as both Pastor Lackmann and Max Thurian point out, a particularly difficult problem arose in the 14-15th century Church concerning the efficacy of the Eucharistic sacrifice and the concept of "ex opere operato" which sees the Mass as producing a propitiatory effect independent of the act of communion or even independent of the presence of believers. Thurian points out that this idea contributed to the assimilation of the Mass into the expiatory sacrifice of the Cross which was itself efficacious "ex opere operato" since Christ was alone on Calvary. In other words, Calvary was somehow repeated again in the Mass. Of course, the role

of the community was greatly diminished as a consequence of this idea.

Both Thurian and Lackmann stress that the Reformers, who believe in the real Presence and its efficacy, could not admit that the eucharistic sacrifice produced fruits "ex opere operato", independently of communion or of the presence of the faithful. Further, the attempt was made to show that the application of the sacrifice of the Cross to the faithful at the Eucharist is not automatic but requires the faith and charity of those present.

Catholic theologians had actually declared that the application of the sacrifice is not automatic, and that it requires faith and charity by which the Church is directed to the unique sacrifice. While Protestant polemic was directed against a position that was not strict Catholic theology, it is apparent that popular preaching and practice "which laid stress upon the Mass as a sacrifice for the sins of the living and the dead and, by this emphasis, compromised belief in the unique expiatory sacrifice of Christ, which is the source of justification."<sup>1</sup>

Concern for community participation in the Eucharistic sacrifice is strongly rooted in the biblical concept of the Royal Priesthood of the Faithful.<sup>2</sup> Max Thurian's detailed

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<sup>1</sup>Thurian, Eucharistic Memorial, Part 2, p. 96. Cf. also Lackmann, The Augsburg Confession, p. 70.

<sup>2</sup>Lackmann, Evangelical Rite Mass, p. 66. Ref. to I Peter 2:9. Lackmann is in agreement with Thurian on this point. However, Thurian develops it in greater detail.

study, "Christ, the Holy Spirit and the Ministry", strives to distinguish the role of the priesthood of the faithful from that of the ordained ministry in order to clarify their respective activities in the liturgical celebration.<sup>3</sup>

Thurian notes that the New Testament uses the word "priest" (hiereus) to describe a person dedicated to a sacrificial priesthood in four distinct and well-defined cases: 1. for the Jewish priests (Acts 4:1); 2. for pagan priests (Acts 14:13, priests of Zeus); 3. for Jesus Christ (Epistle to the Hebrews); 4. for all Christians (hierateuma, I Peter 2:9; Hiereis, Revelation 1:6; 5:10; 20:6). The title "priest" is never accorded to the ordained ministers of the Church in the New Testament as it was in the Old Testament levitical tradition where the priest acted as mediator between God and His People. Christ's unique and perfect priesthood continues in his Church in the form of the Royal and Prophetic Priesthood of all Christians (I Peter 2:9). Since the advent of Christ there are no other priests apart from him and all the baptized.

Thurian views the Priesthood of Jesus Christ and of the entire Church as an on-going act of sacrifice and intercession., The primary object of which is the consecration of the world to God. All Christians are priests in communion with Christ the Priest, not in their own right, or even for the Church, but for the world and in the world. The Priest-

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<sup>3</sup>Thurian, "Christ, The Holy Spirit and the Ministry," (World Council of Churches, Commission of Faith and Order, August 1966), p. 4.

hood of all the Church is a priesthood "ad extra" and constitutes the mission of Christ and the Church in the world.<sup>4</sup>

The function of the ordained ministry of Jesus Christ and of the ministry of the Church is, according to Thurian,:

...the building up and sanctification of the Christian community by the Word of God, the signs or sacraments of his presence and his activity, and the power of his Spirit in the service of love and unity.<sup>5</sup>

The ministry in the Church, which is the ministry of Christ carried out through his ordained ministers, proclaims the Gospel, administers the sacraments, exercises authority in order to build up and sanctify God's People by the Word, sacraments, and authority. Since this ministry exists for the Church and all Christians, it is a ministry "ad intra".

The unity of the Royal Priesthood of the People of God and of the ordained ministry is most deeply manifested in the Eucharistic liturgy. The universal priesthood and the ordained ministry have but one end, i.e. the praise and glory of God. The Royal and Prophetic Priesthood of the People of God for the World and the ordained ministry for the building up of the Body of Christ. This one common end is the reason that they both find their unity at the deepest level in the worship offered to God, and especially in the Eucharist, which

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<sup>4</sup>Ibid., p. 12.

<sup>5</sup>Ibid.

makes possible the communion of the priesthood and ministry of the Church with the priesthood and ministry of Christ.<sup>6</sup>

To sum-up, Thurian's ideas on the role of the priesthood and ministry in the Eucharistic celebration another quote would be helpful:

In effect at the Eucharist, which is the gift of the real presence of Jesus Christ, each person offers himself as a holy and living sacrifice acceptable to God, at the foot of the cross and in union with the heavenly Intercessor; at the same time the ministry in the Church is fulfilled through the proclamation of the word of God, through the celebration of the sacrament of the gift and sacrifice of Jesus Christ, by the gathering into a single body of the whole of the Christian community in love and unity under the authority of the Shepherd and Bishop of our souls symbolized in the presiding of the ministers of the Church.<sup>7</sup>

Because they share in and are in communion with Christ, deacons, pastors and bishops, who are the ministers in the Church, are used by Christ as signs and instruments so that he himself can proclaim the Word of God in the Church, celebrate the sacraments of his Presence and his work, and exercise his authority as Shepherd and Bishop in the power of

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<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

the Spirit "to awaken love and strengthen the unity of the People of God."<sup>8</sup>

Another vital aspect of the Eucharistic action is the epiclesis or the role of the Holy Spirit with regard to the worshipping community. Both Lackmann and Thurian stress the need to rediscover and emphasize the life of the Spirit in the Church.

This is especially true with regard to the Eucharistic liturgy. Pastor Lackmann points out that by her Eucharistic Prayer, which precedes the Words of Institution, the Church summons the Spirit to fill her with the life of Christ who offered himself through the Spirit to his Father in sacrifice. Secondly, and this flows from the first, the Spirit comes to prepare and renew each member of the community in body and soul for a holy dwelling place. Third, concerning the gifts themselves, Pastor Lackmann emphasizes the integration between the Spirit and the transformation of the Gifts. As the Spirit sanctified the earthly body and soul of Jesus to do his Father's will, so the Spirit sanctifies the earthly gifts on the altar, making them over into the eternal High Priest's sacrifice and sacrificial meal to glorify and bless the Church.<sup>9</sup>

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<sup>8</sup>Ibid., p. 13.

<sup>9</sup>Lackmann, Evangelical Rite Mass, p. 67. For amplification of the biblical insight into the terms "life in Christ" and "life in the Spirit" see F. X. Durrwell, CSSR., The Resurrection. Translated by Rosmary Sheed. (Sheed and Ward, New York, 1964), pp. 215-220.

Max Thurian's work more strongly emphasizes the idea of epiclesis by incorporating it with the idea of memorial. Christ the High Priest, entering the Heavenly sanctuary, presents the blood of his sacrifice and accomplishes the memorial of his sacrifice which becomes a living intercession before the Father so that he sends the Spirit in the Church. "The memorial of the Son before the Father is an epiclesis of the Spirit."<sup>10</sup>

As the anamnesis of the Son before the Father becomes the epiclesis (sending) of the Spirit, the eucharistic anamnesis becomes the eucharistic epiclesis...The memorial of the cross in the Eucharist becomes a supplication for epiclesis (Supplication epicletique) which asks the Father to give the Holy Spirit in response to the sacrifice of His Son recalled and presented sacramentally before him as an ardent act of intercession.<sup>11</sup>

What importance does this memorial-epiclesis concept place on the moment of consecration when the Words of Institution are spoken? Thurian sees the entire anaphora or

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<sup>10</sup>Thurian, Le Pain Unique, p. 44. Le mémorial du Fils devant le Père est une épiclese de l'Esprit.

<sup>11</sup>Ibid. Cf. Appendix A, I-g.



eucharistic prayer as consecratory. However, the epiclesis before and in the movement of the anaphora should not take on a consecratory character which underestimates the value of the Words of Institution.<sup>12</sup> On the other hand, the Words of Institution should not become the climactic point which entirely diminishes the anamnesis or epiclesis.

Thurian states that:

The epiclesis before and in the movement of the anamnesis is essentially an invocation grounded in the memorial of Christ. It is the Pentecost of the Eucharist in calling forth the priestly intercession of the glorious ascended Christ, an intercession called for by the anamnesis of the mysteries of Christ and in particular by the memorial of his sacrifice.<sup>13</sup>

Concerning the Words of Institution, both Thurian and Lackmann would agree that it is in the power of the Spirit, invoked by the epiclesis, that the Church presents the memorial of the Son to the Father and that "he is able to render efficacious the Words of Institution: 'This is my Body...This is my Blood,'"<sup>14</sup> as spoken by the ordained ministry. Thurian strongly emphasizes that without the

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<sup>12</sup>Ibid., p. 48. If placed before the anamnesis (memorial), the epiclesis can be confusing and risks devolving the Words of Institution by assigning to them a purely historical nature.

<sup>13</sup>Ibid., p. 47. Cf. Appendix A, I-h.

<sup>14</sup>Ibid., p. 49. Cf. pp. 52-53 for example of the anaphora as a development of salvation history from creation to the coming of the Kingdom.

action of the Holy Spirit, the Words of Christ would remain merely verbal utterances. They would not act upon the bread and wine nor upon the Church. The Holy Spirit makes the entire mystery of Christ alive for us: "he makes the anamnesis become the real actuality in the Church of the unique sacrifice of the Cross and an efficacious memorial before the Father..."<sup>15</sup> Thus, the important role both of the celebrant and of the community in the eucharistic celebration is the epiclesis which calls forth the "action of the Spirit on the bread and wine, on the words of Christ and on the entire memorial in the Eucharist."<sup>16</sup> It is in the power of the Spirit invoked by the epiclesis, that the Church presents to the Father the memorial of the Son and by which it is enabled to render the Words of Institution efficacious.

An integral aspect of the whole eucharistic prayer which also partakes in the anamnesis-epiclesis, is the Word as read in Scripture and as preached in the homily. Pastor Lackmann especially stresses this important aspect of the ordained minister's role with regard to the liturgical action. "This ministry was founded by Jesus Christ and effects justification through the preaching of the Word and the administration of the sacraments."<sup>17</sup> He further states:

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<sup>16</sup>Ibid., p. 49.

<sup>17</sup>Lackmann, Augsburg Confession and Christian Unity, pp. 48-49. Cf. also Der Christ und das Wort, (Verlag Styria, Graz, 1960), p. 116, where Pastor Lackmann discusses the essential connection between the word of the minister and God speaking through that Word. "They (the Apostles) do not speak about it (the saving announcing of Christ's death and resurrection), but through their human word. Christ Himself cries out and justifying and saving the hearers draws them to Himself." Cf. Appendix A, I-1.

The biblical word of yesterday becomes through the Holy Spirit, God's word of today: a word of consolation...learning...instruction...castigation...but always a message and command, the living voice of the Good Shepherd which becomes audible through the voice of the preacher.<sup>18</sup>

Thus, through the service of the appointed ministers, Christ gives his grace-giving presence during the proclamation of the Word and the sacrificial meal. Christ is with his servant, the priest, who leads the community in prayer.

Although both Pastor Lackmann and Max Thurian are in full agreement concerning the efficacy of the ministry of the Word, Max Thurian goes further in explaining the vital role of the Spirit in this whole issue. Once again the Spirit's action is greatly stressed. Thurian views God as present in the Scriptural Word. Because Scripture contains the facts of salvation-history, and of the relation between God and men, because they contain the Words spoken by God through his prophets and by Christ directly or through his apostles, the reading of the text and its proclamation makes present the event (sugir l'événement) spoken of by the Word of God addressed to men. But this event is not an automatic effect. For the Word of God to really be heard as such, the Spirit must intervene and enlighten the spirit of the person reading the Scripture or listening to the sermon. Then Thurian views God as:

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<sup>18</sup>Lackmann, Evangelical Rite Mass, p. 60.

...objectively present in his Word contained in the Scriptures and in the biblical teaching of the Church by the action of the Spirit, who enlightens the intelligence and heart, (and who) is necessary in order for it to become truly the Word of God for...those listening.<sup>19</sup>

Turning to the idea of communion with Christ in the Eucharistic bread and wine, Pastor Lackmann states that the Mass should not be celebrated "without communion of the faithful".<sup>20</sup> Since the Eucharistic meal is sacrificial, the role of the community finds meaning only if it completes the action by eating the meal of reconciliation. Pastor Lackmann points to the Reformation tradition which concerned itself with the Mass as a meal celebration and the frequent communion of the faithful. In his catechism, Luther regarded communion four times a year as a minimum for any faithful Christian since he reasoned that the heavenly food was given for daily food and sustenance. Pastor Lackmann points out that the Council of Trent held that participation in the Eucharist without partaking of the Lord's Table is considered in uni-

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<sup>19</sup>Thurian, Amour et Vérité, se rencontrent, (Taizé, France, 1964), p. 138. Cf. Appendix A, I-j.

<sup>20</sup>Lackmann, Evangelical Rite Mass, p. 74. Pastor Lackmann notes that communion under two species is the normal procedure where the Evangelical Mass is celebrated. "The power of symbolism of the Lord's holy institution is lessened throughout the entire action if all the people do not have common possession of both the body and blood of the Lord." Ibid.

versal Catholic understanding as an incomplete, while not completely worthless, celebration.

Thus the role of the community in its Eucharistic worship is meant to extend itself to the world. Pastor Lackmann stresses that the action on the altar continues to proclaim the life-giving death of Christ (1 Cor. 11:26) which was "sanctioned by the Father in the Resurrection and (made) operative since Christ's elevation to the eternal High Priesthood, who goes before God and continues the perfect sacrifice of Golgotha for sinners."<sup>21</sup> The once-for-all-sacrifice of Christ is presented by the Church to God as bread for the life of the world. In biblical terms, Pastor Lackmann points out that Christ's sacrifice is his sacrifice after Easter and Pentecost; he put it in the hands of the Church to continue his ministry of reconciliation.

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<sup>21</sup>Ibid., p. 68.

#### IV. The Hierarchy

Until this point, one might say that Pastor Lackmann and Max Thurian have been in agreement more often than not. Concerning the hierarchy, however, two different viewpoints are apparent. Pastor Lackmann's concern is based chiefly on the principle of historic continuity with the original apostolic office and with the institution grown out of these apostolic times.

On the other hand, Max Thurian begins his study of the ordained ministry with a consideration of the action of the Spirit in Christ's life, before and after, the Resurrection-Ascension. He notes:

The Spirit's role in the earthly life of the Son underlines the Trinitarian aspect of the entire operation of the incarnation and prevents any Christomonism in theological thinking; the fullness of God rests in Jesus Christ because he is the Son sent by the Father and because he lives and acts in the power of the Holy Spirit.<sup>1</sup>

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<sup>1</sup>Thurian, "Christ, The Holy Spirit and the Ministry," p. 14, number 40.

At Pentecost the Holy Spirit pours out his gifts on the Church. The Spirit bestows his charismatic gifts as he wills, and they are of a great variety, to set up a diversity of ministries. The responsibility of the Church is to recognize these charismatic gifts and then endeavor to order them since the manifestation of the Spirit is given for the common good of the Church. Thus, in a key statement concerning the role of the Spirit with regard to ministries, Thurian points out:

The Holy Spirit distributes these charismatic gifts according to his will, but, since the Church is the body of Christ, he institutes also ministries which correspond to these charismatic gifts in order to serve the common good. The Holy Spirit is at the source of the diversity of these charismatic gifts and coordinates the ministries for the building up of the body of Christ; it is ever the same Spirit who operates in each gift and each ministry (I Cor. 12:4-6) for the building up of the body of Christ...The two most important Pauline texts concerning the ministries in the Church are quite explicit; the Holy Spirit gives both the charismatic gifts and the ministries; it is he who arranges for ministries corresponding to the gifts (Eph. 4:11-12), he then establishes and strengthens these charismatic ministries (I Cor. 12:28). There is only one body and one Spirit (Eph. 4:4); no contradiction can exist between the distribution of the charismatic gifts as the Spirit wills and the institution of ministries in the Body of Christ.<sup>2</sup>

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<sup>2</sup>Ibid., pp. 14-15, number 42.

Thurian concludes that a ministry in the Body of Christ presupposes a charismatic gift of the Holy Spirit; furthermore, a gift of the Spirit is bestowed for the instituting of a ministry in the Body of Christ. Therefore, the Church has the responsibility of discerning and acknowledging these charismatic gifts of the Spirit in order to coordinate them as ministries in the service of the Body of Christ.

Conceretly, Thurian criticized two opposite tendencies in the Church which cause an imbalance between the ministry and charismatic gifts. One is primarily concerned with ordering the Body and ministries, thus coming close to total neglect of the charismatic gifts. It fears the liberty of the Spirit. It..."closes its doors to prophetic renewal and prevents the flowering of a diversity of ministries." On the other hand, a Church more aware of the Spirit and bestowal of charismatic gifts "neglects the necessity of ministries, fears the institutional Church, undervalues the continuity of tradition, and hinders the co-ordinating of charismatic gifts with ordained ministries.<sup>3</sup>

Moving to a different aspect of the ministry in the Church, Thurian would agree with Lackmann that certain aspects of the apostolic ministry are uniquely part of that ministry, i.e., because the apostles are the eyewitnesses of the life, passion and resurrection of Christ, they are the foundations of the Church. The mission to the world entrusted by Jesus

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<sup>3</sup>Ibid., p. 15, number 43.



are elements of their ministry capable of being transmitted to others; to their immediate helpers and to the presbyters, to the bishops and to the deacons which they instituted in the local churches. This mission includes preaching the Gospel, baptizing, celebrating the Eucharist, giving the Holy Spirit by the imposition of hands, forgiving sins, gathering the Church and building it up.

The apostles and their successors are the signs and instruments of Christ's word, of his presence and of his activity in the world. However, concerning the authority of Jesus Christ in his apostles and ministers, Thurian thinks that this can only be assured on the condition that they are "the least", as servants. "The apostles or ministers who represents Christ and speaks in his name have the authority of Christ only in so far as he is the least...Humility and authority are essential and go hand in hand for the apostle and the minister. (John 13:14-16)<sup>4</sup>

The apostles are the core and source of the ministry in the Church. The building up of the Church rests upon the foundation of the apostles and the prophets and Christ himself is the cornerstone. (Ephesians 2:20). However, the apostles enlisted the aid of co-workers and part of their ministry was extended to them. Additions to the college of the twelve are seen as chosen either by the glorified Christ himself or by the apostles of Jesus. The election of Mathias proves the importance of the college of the twelve; that of

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<sup>4</sup>Ibid., p. 16, number 46.

Paul highlighted the fact that Christ intended the extension of that college. That the Church required the extension of the ministry is clear in the choice of the seven deacons (Acts 6: 1-7) and in the formation of presbyterial organization of the Church in Jerusalem. However, "with the calling of Paul, Jesus Christ invites them (the apostles) to the ministry of the apostolate itself. There were not only to be presbyters and deacons...but also the apostles of the apostles, sharing their apostolic mission to found and govern the Church in communion with the twelve and with Paul".<sup>5</sup>

Thurian brings up another interesting point concerning the extension of the apostolic ministry: the appointment of the seventy (72 in Luke 10:1-16) to preach the Gospel. The number probably recalls an incident of the Old Testament where the Spirit commissioned the seventy (seventy-two with Eldad and Medad) to aid Moses. (Numbers 11:16-29) Thurian notes that Jesus called the Seventy to proclaim the Kingdom, heal the sick and tread the enemy underfoot. Furthermore, those who listen to them, listen to Christ himself. (Luke 10-16)

The point is that not all the ministry in the Church proceeded by extension from the twelve alone. The ministry instituted by Jesus Christ took first of all the form of the college of the Twelve and then the appointing of the Seventy who received an evangelical mission, just as the seventy elders at Moses' side who were filled with the Spirit and prophesied.

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<sup>5</sup>Ibid., p. 18, number 52.

The apostles recognized that the ministry of the elders, prophets, pastors and teachers was a gift of God for the building up of the local church, and they gave them in their commission, establishing them in their offices by the laying on of hands, as a sign of the Holy Spirit giving his charismatic gift.<sup>6</sup>

Thurian concludes that the ministry from its inception by Jesus was divided into two groups: Twelve "Patriarchs of the New Israel" and the "Seventy elders and prophets of the New Israel".<sup>7</sup> So the ministry of the primitive Church is both "an extension of the apostolic ministry of the Twelve, enlarged by the appointment of apostolic co-workers to found and govern the Churches, and the settling of the care of local churches on the local ministers who build up and watch over these churches."<sup>8</sup>

Concerning the structures of authority in the primitive Church, Thurian notes that the Church at Jerusalem, which was comprised of a college of presbyters presided over by James, kept in close contact with the apostles living in Jerusalem, Such was the case in Ephesus (Acts 20:17), and in Crete (Titus 1:5,7). Thurian notes the possibility that these churches which existed simply as a body of presbyters may have developed into a system incorporating bishops as well. However,

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<sup>6</sup>Ibid., p. 19, number 53.

<sup>7</sup>Ibid., number 54.

<sup>8</sup>Ibid.

as long as the Apostles were alive, they were able to provide the authority for supervision of the churches. (I and II Tim., and Titus).

It appears that there was a fairly rapid development after the death of the Apostles and their co-workers of a local presbyter-bishop charged with the responsibility of governing the Church. According to the letters of St. Ignatius of Antioch, written less than fifty years after the death of Paul, the churches of Asia Minor with Ephesus at the head were presided over by a bishop supported by a college of presbyters and by deacons. Here, the bishop represented Jesus Christ; the presbyters represented the college of the apostles, the deacons charged with the service of Christ.<sup>9</sup> The local bishop always worked in conjunction with a college of presbyters and was supported by a diaconate.

The term "bishop" denotes the ministers' function as "shepherd, pastor, superintendent, guardian; the title of presbyter calls attention to a state and that of bishop to a function."<sup>10</sup> For Thurian, who is working out of a Reformed tradition, the consecration of a bishop is an act by which a pastor is designated as head of the local or regional Church. He becomes a pastor of pastors and a sign of unity of the various churches. Thurian acknowledges the Catholic Churches position which considers the bishop not only as a presbyter or priest who receives a new responsibility, but as one who receives the fullness of the priesthood from which fullness that

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<sup>9</sup>Ibid., p. 20, number 56.

<sup>10</sup>Ibid., number 57.

of the priests is derived. Nevertheless, he opts for the reformed position.<sup>11</sup>

Thurian characterizes the presbyter as a person of wide experience in life and who has been tried by the daily experience of life. He was an elder in the community who had received his ministry from God and who has been "given charge as a bishop of the Church of the Lord to watch over it".<sup>12</sup>

Thurian lists five "basic elements in the structure of the ministry which ensure the essential Christian characteristic" and which guarantees that the "ministries are not mistaken for parts of a temporary structure".<sup>13</sup>

1. Because the apostles desired their ministry to be continued, a ministry based on the mission of founding and watching over and holding together the Churches is fundamental. Timothy and Titus provide examples for this sense of the word "bishop".

2. A local type of episcopal ministry as a form of internal government guarding the deposit of faith and the external ecclesial affairs seems to have been essential to the life of the Church. This episcopal ministry is exercised with a synod of presbyters and assisted by the diaconate.

3. A necessity exists for presbyterial ministry, "the symbol in the local church of the apostolic collegiality, which diversifies and controls the episcopal ministry.

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<sup>11</sup>Thurian, Amour et Vérité, p. 273. Cf. Appendix A, I-k.

<sup>12</sup>Thurian, "Christ, The Holy Spirit, and the Ministry," p. 20, number 57 and p. 22, number 63.

<sup>13</sup>Ibid., p. 21, number 59.

4. A ministry of deacons which emphasizes the character of ministry as service following the service of Jesus Christ.

5. Finally, no ministerial structure must be closed or exclusive so that it cannot allow for freedom of distribution of charismatic gifts by the Holy Spirit, which are intended to create a greater diversity of ministry geared to all the needs of every age.<sup>14</sup>

Concerning apostolic succession, Thurian recognizes this in the mission and ministry of the Church: "a ministry which continues the work of the Apostles sent by the Son in the power of the Spirit."<sup>15</sup> He measures its authenticity by its "conformity to the mission of the Apostles...to the intention of Jesus Christ in sending out the Twelve and Seventy...the intention of the Apostles in sending out the first ministers of the Church".<sup>16</sup>

Thurian notes two approaches to viewing the criteria for authenticity. Some see this in the fidelity of the Church to the teaching of Jesus Christ and the Apostles, to the Word in Scriptures. The Church is "apostolic and can impart apostolic mission to its ministers when, in their view, it is faithful to the apostolic teaching."<sup>17</sup> For other churches, to be a minister of Christ it is not enough to be faithful to the apostolic teaching and to receive a mission and or-

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<sup>14</sup>Ibid.

<sup>15</sup>Ibid., p. 26, number 68.

<sup>16</sup>Ibid.

<sup>17</sup>Ibid.

dination from a church which professes such fidelity. Episcopal succession going back to the Apostles is stressed. For an ordination to be valid, one must be ordained by bishops who stand in the historical succession.

The core of Thurian's position is not to take sides,<sup>18</sup> but to stress the need for a "rapprochement" of these two views in order to carry on an ecumenical dialogue about the ministry. One side will then "appreciate" the symbolic value of the historical succession of bishops in relation to the unity of the Church in time," while the other side will "come to appreciate the spiritual value of an ordained ministry outside the historical succession of bishops for the building up of the Church."<sup>19</sup>

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<sup>18</sup>Ibid., p. 27, number 69. Thurian notes that apostolic ordination was not merely an act or transmitting authority, but an effectual sign of a gift of the Spirit for the work of the ministry. On page 27, number 69, of the article "Christ, The Holy Spirit and the Ministry," Thurian defines ordination as prayer to the Holy Spirit that he will bestow the necessary gifts for the ministry;" as "charismatic gift asked of the Holy Spirit;" as "begetting to the ministry...a "transmission of the life and power of the Holy Spirit...by ministers to new ministers;" as "an offering to God of a new servant for his ministry:" as "legitimization given to the ministry in the Church...recognition by the Church that God has sent it to a new ambassador of his word, his presence and his authority." Thurian only briefly mentions the indelible sacramental character said to accompany ordination. He does this in the form of a question: "Is it inconceivable that the Church could ordain a minister for a limited period of time, if that was in accordance with a need or some specific intention of the Church?" Ibid.

<sup>19</sup>Ibid.

In reflecting on the ministry of Peter, Thurian finds it difficult to "define it precisely on the basis of New Testament evidence."<sup>20</sup> He notes that Peter, as first of the apostles, but at the same time one with them, received the keys of steward of God's household and the power to release those bound by their sins by means of the liberating power of God. Thurian also notes that this duty is incumbent upon the entire ministry of the Church. They bear the commission and duty of the word, sacraments and authority which is attached to the ministry. Each minister shares the commission and duty, not equally, but according to the degree of respect with which God has invested him.

Jesus Christ gave the promise of ministry as steward first to Peter, as first leader of the Twelve, then to the other Apostles (Matt. 16:19, 18:18). There is only one commission and one duty in the service of the Gospel which makes free and reconciles, but there is a diversity of charismatic gifts and ministries.<sup>21</sup>

Thurian does not wish to view the office of Peter in the same light as promulgated by Pope Pius IX in 1870, with the approbation of Vatican Council I, i.e., the indefectibility

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<sup>20</sup>Ibid., p. 17, number 49.

<sup>21</sup>Ibid., number 48.



of the Church implies infallibility of the Pope. Rather, he regards Peter's office as a "commission and call to service in strengthening his brothers," (Luke 22:32)<sup>22</sup> He does not attempt to offer answers, but chooses to pose such question as: "Can this ministry (of Peter) be handed on, or does it simply relate to the Person of Peter among the Twelve? If there is a place in the Church for a ministry of a pastor of pastors, does not each bishop share to some degree the ministry of Peter in the commission and calling to serve in strengthening the ministers of the Church who are under his care?" and finally, "Is there a bishop in the Church who might have the commission and duty of strengthening his brother bishops?"<sup>23</sup>

Concerning the act of imposition of hands, Thurian sees this act as part of the Church's official recognition of a vocation to the ministry. He points out that the most of the Churches recognize an apostolic institution in the laying on of hands and regard it as being binding upon the Church (I Tim. 4:14; II Tim. 1:6; I. Tim 1:18). Once again Thurian stresses the action of the Holy Spirit. He sees ordination as the work of the Spirit "expressed in prophecy, the testimony of God and the Church, and it becomes effective through a gesture, the laying on of hands."<sup>24</sup> The Holy Spirit acts through the Church; the Church becomes the "passive instru-

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<sup>22</sup>Ibid., number 49.

<sup>23</sup>Ibid.

<sup>24</sup>Ibid., p. 26, number 69.

ment of the Spirit."<sup>25</sup> Prophecy, "the act of the Word of God through the minister of the Church, testifies that a member of the people of God is added to the body of ministers in the Christian community."<sup>26</sup> Furthermore, the imposition of hands is an act of the Church which witnesses to a charismatic gift of the Holy Spirit for the work of the ministry.

Finally, because Thurian views the ministry as "an ordination for the service of the whole Church,"<sup>27</sup> he expects that the ordained ministry of one Church should be recognized by that of another church, and that the ministers should exercise their ministry in any part of the Church universal provided that they observe existing local customs. He notes that this is not possible because of divergent concepts of ministry and of recognition of apostolic succession. He sees a need for willingness to make sacrifices concerning one's own tradition in order to have confidence in God "whose Spirit blows where it will in distributing charismatic gifts and to achieve a balance between those who stress the historical and apostolic succession of the ministry and those who stress the liberty of the Spirit."<sup>28</sup>

Upon examining the question of celibacy and the ministry, Thurian notes that certain Christians, both laymen and ministers, are called to the celibate life. This does not pre-suppose

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<sup>25</sup>Ibid.

<sup>26</sup>Ibid.

<sup>27</sup>Ibid., p. 27, number 70.

<sup>28</sup>Ibid.

ordination, but each should be able to live his celibate life in the state to which he is called: Layman, monastic, deacon, priest. His stress rests upon the choice made by one's individual conscience.<sup>29</sup>

Thurian also explores the possibility of other new ministries within the Church created by the gift of the Spirit. Among these he includes the ministry of women. While not offering specific answers he raises a few points such as the activity of women who pray and prophesy in the primitive Church (I Cor. 11:4-5); the appointment of women to the diaconate in the primitive church; the ministry of widows as constituting an order of ministry in the primitive Church (I Tim. 5:3-16).<sup>30</sup>

Finally, Thurian poses a practical question concerning the indelible character accompanying ordination. Since the Spirit grants his gifts as he will for the building up of the Body of Christ," is it not conceivable that the Church could ordain a minister for a limited period of time, if that were in accordance with a need or some specific intention of the Church."<sup>31</sup> Once again Thurian merely poses the question as an avenue for further exploration in examining the hierarchy in the church.

Let us now turn to Pastor Lackmann and his insight into the question of the hierarchy and ministry as it confronts his

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<sup>29</sup>Thurian, *Amour et Verité*, pp. 188-189.

<sup>30</sup>Thurian, "Christ, The Holy Spirit and the Ministry," p. 25, number 65.

<sup>31</sup>*Ibid.*, p. 27, number 69.

own Evangelical community. This view is forcefully presented in the sixth of seven early Sammlung circular letters. He states:

...what do we really believe about the sacrifice of the mass? Can we really say that the Roman Mass is a 'horrible idolatry' as the reformers declared? Or is it an authentic celebration of the Holy Eucharist? In this connection let us return to the question of ministry. We must decide who rightly possesses Christ's authority to administer the sacrifice of the altar. We must think about the ministry of the priest in regard to the sacrifice of the mass...<sup>32</sup>

Pastor Lackmann strongly questions whether the role of the ministry wasn't restricted by being a mere "ministerium verbi divini,"<sup>33</sup> a simple preaching ministry. He envisions a revival of "love and reverence for the sacrament of the altar"<sup>34</sup> by returning to the "fullness of the divine gift of mercy through the authority of the priestly ministry."<sup>35</sup> Notably, this conception of the ministry is found in Article V of the Augsburg Confession which distinguishes two ministries, i.e., of the faithful and of the office of ministry founded by Christ and which affects justification through the preaching of the Word and the administration of the Sacraments.<sup>36</sup>

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<sup>32</sup>Lackmann, The Unfinished Reformation, pp. 48-49.

<sup>33</sup>Ibid., p. 49.

<sup>34</sup>Ibid., p. 48.

<sup>35</sup>Ibid., p. 49.

<sup>36</sup>Lackmann, The Augsburg Confession and Christian Unity, p. 48.

It will be helpful to consider Pastor Lackmann's ideas under the following headings:

- i. What is necessary for a valid sacrament of orders?
- ii. What characterizes the bishop's office?
- iii. What characterizes the petrine office?

Pastor Lackmann's approach to the question of the ministry and hierarchy is based on the principle of historic continuity with the office of the Apostles and the institution grown out of the apostolic age.

i. Much of Pastor Lackmann's concern centers on the elements which constitute a valid institutional and juridical ministry, i.e., episcopacy, priesthood, and diaconate. To accomplish this, he requires an imposition of hands by a validly consecrated successor of the apostles; that is, by the bishops of the Roman Catholic church.

The words "institution and juridical" indicate a basic distinction in Pastor Lackmann's thoughts. He holds that those not in apostolic succession still have a ministry received from the Holy Spirit. However, this ministry is not received sacramentally as the sacramental imposition of hands is conferred only by a bishop in apostolic succession and the evangelical bishops are not in apostolic succession.

A question was addressed to this point in Bausteine #3, page 17: "Neither our sacrament of the altar nor our sacrament of penance are recognized as sacraments by the Catholic Church. But do we not believe in a valid administration of the sacraments in our own Church?" The answer was founded on a major premise from Article 14 of the Augsburg Confession: the sacramental action of grace (Sakramentale

Gnade - Handlung) of the Church commanded by Christ is insolubly bound to those who are called according to the Church's prescriptions to bear the office of Christ, who are in apostolic succession, and who will do what the Church does. Pastor Lackmann follows with the minor premise: the evangelical office holders do not stand in apostolic succession. Hence, there can be no valid sacrament according to the teaching stated in the Augsburg Confession.

As far as "doing what the church does" is concerned, Pastor Lackmann feels that many evangelical pastors and bishops do not wish to be holders of a divine office, much less consecrate priests.<sup>37</sup>

To emphasize the necessity of the imposition of hands by a consecrated successor of the Apostles, Pastor Lackmann appeals to biblical as well as to traditional historical sources. In Bausteine #13, in an article titled "Paul ordains Timothy; How the Catholic Episcopacy and Priesthood Originated," Pastor Lackmann examines the texts of 2Timothy 1,6 and 1Timothy 4:14. He states:

We are coming closer now to the proper, visible ordination act, the act of consecration which is accomplished through the Apostle with the assistance of the college of elders. A visible action is accomplished during which the grace of capably fulfilling the office of leadership is given to Timothy: the hands are imposed. There takes place --

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<sup>37</sup>Lackmann, Bausteine, 3, p. 17. Cf. Appendix A, I-j.

so we may say -- a sacramental action. Already Adolf von Harnack in The Origin and Development of the Church's Composition and Law in the First Two Centuries (1910) ascertained: 'this imposition of hands was certainly sacramental...the ever visible act of the imposition of hands by the apostles.<sup>38</sup>

The imposition of hands cannot be validly performed by everyone. "The act of imposition of hands is not the only thing of importance in regard to ordination to the episcopacy; the person who performs the consecration is also to be attentively considered.<sup>39</sup> Pastor Lackmann quotes the church father Epharim Syrus in Adversus Haereses sermo xxi, to stress this point; "in order that the office which our Lord handed down to his Apostles and which our Church preserves as an office handed down by him should not be lost, one should ask them, (Those bishops who want to be shown to be legitimate bishops), who has imposed hands on them.<sup>40</sup>

In further specifying the identity of the person capable of ordaining, Pastor Lackmann notes that in Acts 8:9-24, only the Apostles and not Simon, even though a baptized Christian,

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<sup>38</sup>Lackmann, Bausteine, 13, pp. 4-5. Cf. Appendix A, I-m.

<sup>39</sup>Ibid, p. 5. "Nicht nur der Akt der Handauflegung ist also bei der Ordination zum bischöflichen Amt von Wichtigkeit, auch auf die Person, welche die Weihe vollzieht, ist zu achten." ibid., number 13, p. 5.

<sup>40</sup>Ibid. ...'man soll sie fragen, wer ihnen die Hand aufgelegt hat, damit das Amt nicht verlorengelange, das unser Herr seinen Aposteln übertragen hat und das unsere Kirche als das von ihnen uns übertragene Amt bewahrt' (Adv. haer., sermo 21)." ibid., number 13, p. 5.

had the power to confirm. Therefore he says:

This consecration to the Apostolic Episcopacy in which the apostolic power of teaching, ruling, judging and consecrating will be continued in the Church, is bound to the delegative authority which the consecrator (i.e., first the Apostle himself, after him the apostolic successor consecrated by him) has to impose hands for an episcopal consecration.<sup>41</sup>

Even more specifically in Die Vollmacht des Antes, Pastor Lackmann says that the Apostles, as first witnesses and bearers of revelation, have an unrepeatable office. Therefore, they are the foundations of the Christian tradition. They possess, however, other powers which are transmitted to their successors; powers to be exercised until the Lord returns (teaching, ruling, judging, consecrating other bishops and priests, and powers of administering the sacraments, preaching the Word of God and praying continually for the Church.<sup>42</sup>

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<sup>41</sup>Ibid. "So is auch die Weihe zum apostolischen Bischofsamt, in dem sich die Fülle der apostolischen Lehr-, Regierungs-, Richter- und Weihegewalt in der Kirche fortsetzen soll, an die Vollmacht des Weihenden (das heisst zuerst des Apostels selbst, nach ihm: des von ihm geweihten Apostel-Nachfolgers), die Hände zur Bischofsweihe aufzulegen, gebunden." ibid., number 13, p. 5

<sup>42</sup>Lackmann, Bausteine 3, p. 2. "Die Apostel sind, als die ersten Zeugen (vgl. auch 1. Petr. 5,1) Offenbarungsträger (Ephes. 3,5) und darum Begründer der christlichen Überlieferung; insofern ist ihr Amt einmalig und unwiederholbar. Aber ihre anderen Vollmachten gehen an ihre Nachfolger über, die sie auszuüben haben, bis der Herr wiederkommt."



Thus, concerning the person who can validly perform the imposition of hands Pastor Lackmann summarizes: "Not everyone can administer a valid imposition of hands, but an Apostle or someone who has received from the Apostle himself (or from a successor) the imposition of hand for the purpose of performing the apostolic ministry."<sup>43</sup>

In Bausteine an objection to the necessity of imposition of hands was raised: if the mission and the authority of office holders to give or deny absolution is bound to a sacramental imposition of hands then how can Thomas have these since he was absent when Christ gave the Apostles their mission and breathed upon them the Holy Spirit (John 20:19-20)? In replying, Pastor Lackmann stresses his view of the sacramental order within history.

"Albrecht Bengel referring to the Old Testament parallel in Numbers 11, 24-29 notes that 'neither time nor place excludes the reception of the Spirit'.<sup>44</sup> However, the post-Pentecostal Church in carrying out the mission and authority of the apostolic (or of its Priest-Assistant) can no longer claim to regularly have Christ's freedom from a determined time, place, and sign in providing the equipment of office (Amtsausrüstung), as in the case of Thomas. Because from Pentecost on the Church has entered into history, the Holy Spirit has bound the Church to the unique Apostolic

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<sup>43</sup>Ibid., pp. 2-3. Cf. Appendix A, I-n for German.

<sup>44</sup>Lackmann, Bausteine, 6, p. 14. Cf. Appendix A, I-o for German.

College and to its instructions and prescriptions concerning the way should maintain for herself the mission and delegated authority of the apostolic successors as ones sent by Christ (2 Tim. 1,6; 1 Tim. 4, 14; 5, 22; Titus 1, 5). In being thus bound to the Apostolic College and to its instructions which are inspired by the Holy Spirit, the Church has the guarantee that it continues for herself the office of shepherd and leader (together with the office of priest-assistant) which the Holy Spirit has communicated and authorized, just as the Apostles received it at Easter time at their 'ordination'. If Christ Himself were to omit the sacramental imposition of hands by a consecrated bishop in apostolic succession He would tear apart the connection between Himself and the Apostles on the one hand and the Church's contemporary office of leader (Leitungsamts) on the other. . . . . Because the connection with the historical Apostolic College and with its historical successors in the Church is not something to be dissolved, Christ and the Spirit since Pentecost have bound themselves once and for all to historical forms and formulas (Apostolic College, Primacy, Church, imposition of hands). That is the reason why, from then on, time, place, and sign (differently than in the time of the Old Covenant and the time before Pentecost) play an essential (wesenhafte) role in the coming into being (Zustandekommen) of an apostolic shepherd's office."<sup>45</sup>

Pastor Lackmann already sees this handing on of the episcopal office in a later, stricter sense in Paul's ordination of Timothy. In the first installment of his article, Paul Ordains

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<sup>45</sup>Ibid., pp. 14-15. Cf. Appendix A, I-p.

Timothy, Pastor Lackmann states:

Paul has publically consecrated Timothy to be a bishop in a later and stricter sense, i.e., one who is ordered above the college of elders of the Church of Ephesus and has received from the Apostles a special delegated authority which is different from the delegated authority of the elders. Timothy as deputy of the Apostles (stellvertretend) will take possession of the superintending position and delegated authority of the Apostles over the community and the office holders.<sup>46</sup>

Lackmann does not consider the fact that there is no direct and clear biblical basis for Catholic papal and episcopal doctrine to be an obstacle since it is also clear that the episcopacy was universal by the middle of the second century. Pastor Lackmann stresses this when commenting of the Eucharist.

Accordingly it is to be taken as certain that also the presiding over the celebration of the Eucharist (Holy Supper of the Lord) was reserved to the Apostles and to those whom they, through the imposition of hands, had given the authority (bevollmächtigt hatten) for this purpose. In the first place, the reason why it is generally held in the Church that only an authorized deputy of Christ can preside over the Eucharistic celebration is that the

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<sup>46</sup>Ibid., 12, p. 3. Cf. Appendix A, I-q for German.

Eucharist is in a progressive sense and action by which the Church as such becomes exteriorly manifest (in Erscheinung tritt). Secondly, from the beginning of post-apostolic times we have the explicit testimony that only that Eucharist is 'valid' which is presided over by the bishop or by someone who has been empowered by him. (Ignatius. Sermon 8:1)<sup>47</sup>

Pastor Lackmann concludes that the tradition of a universal episcopacy which included imposition of hands, intention and authority of consecration established by the second century, is on which goes back too far to dismiss as an erroneous later development of the Church.

ii. Concerning the imposition of hands as a necessity of valid institutional and juridical ministry, Pastor Lackmann emphasizes that this action is sacramental. This excludes any allusions to grace working automatically or magically. "As Paul impresses upon his pupil, Timothy, it must 'not be left out of one's intention', 'be awakened', 'stirred up and kept alive.' (A.F.C. Vilmar)<sup>48</sup>

In his article, Die Vollmacht des Amtes, Lackmann further states:

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<sup>47</sup>Ibid., 3, p. 3. Cf. Appendix A, I-r for German.

<sup>48</sup>Ibid. Cf. Appendix A, I-s for German.

The mere choice or election is still, however, not the delegated power. This happens rather through the imposition of hands...In 1 Tim. 4:14 and 2 Tim. 1:6, it is said that through the imposition of hands the one on whom the hands have been imposed receives a gift of God within him. We may not, as has been customary for us, consider the imposition of hands as merely an eternal gesture. Through the imposition of hands something happens, namely the bestowal of the Holy Spirit, or, of His special gift of grace and of office (seiner besonderen Gnaden und Amtsgaben).<sup>49</sup>

Pastor Lackmann also points out that this concept of imposition of hands as sacrament is not foreign to Lutheran belief as contained in the official Lutheran book of faith, the Apology of the Augsburg Confession. "That means, the imposition of hands is a sacrament. ('We have nothing against calling the imposition of hands a sacrament; so teach the Lutheran Books of Faith, The Apology of the Augsburg Confession, Article XIII.)<sup>50</sup>

In the article, Die Vollmacht des Amtes, Pastor Lackmann points out the significance of the imposition of hands in other offices of the Church.

In these sections of the bible we become acquainted with three different types of imposing hands -- different because of their

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<sup>49</sup>Ibid., p.2. Cf. Appendix A, I-t for German.

<sup>50</sup>Ibid., p.3. Cf. Appendix A, I-u for German.

different objectives, Acts 8 treats of that imposition of hands by which all the faithful receive the Holy Spirit (approximately the same for Hebrews 6:2; in Acts 6, it is administered for a lesser office; in 1 Tim. 4:14 and 2 Tim. 1:6, on the contrary, there is the full delegated authority (vollen Vollmacht). All these cases treat of the procuring of the invisible, supernatural gift of grace through a visible sign. That means: the imposition of hands is a sacrament.<sup>51</sup>

Finally, the imposition of hands is not accomplished alone by the Apostles, but the doing is that of the Holy Spirit.

Now Jesus, to be sure, ...as far as we will ascertain from the Gospels, ...gave no explicit mandate to his Apostles to transmit their office by the imposition of hands...Nevertheless, it is certain that the Apostles did not of themselves think of the imposition of hands as a consecrating act for the transmission of their office and the power of their office. The Holy Spirit led the Apostles to confirm themselves to a Judaic and Old Testament tradition (Überlieferung) of the people of God in order to transmit a sacred public office in a juridically valid and sacramental manner.<sup>52</sup>

Besides the intention and authority of the ordaining minister, Pastor Lackmann gives a key place to the prophetic role of

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<sup>51</sup>Ibid. Cf. Appendix A, I-V for German.

<sup>52</sup>Ibid., 13, p.6. Cf. Appendix A, I-w for German.

the elders of the community in the consecration of a bishop. In Bausteine #13, the prophecies spoken over Timothy, although not from St. Paul, are considered very important. In 1 Tim. 1:18-19, it is stated:

Timothy, my son, these are the instructions that I am giving you: I ask you to remember the words once spoken over you by the prophets, and taking them to heart fight like a good soldier...

In 1 Tim. 4:14, Timothy is "graced" with the imposition of the hands of the elders...

you have a spiritual gift which was given you when the prophets spoke and the body of the elders laid their hands upon you.

The prophecies give voice to the Holy Spirit speaking through those members of the community who had the prophetic charism. To Timothy the Spirit says: "You are the man for our community, God has equipped you, God will stand by you as our minister, will bestow the necessary gifts which a shepherd needs for his office, God wants you, God has chosen you for this office, God will stand by you through the First Shepherd, Christ."<sup>53</sup>

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<sup>53</sup>Ibid., pp. 1-2. Cf. Appendix A, I-x for German.

Pastor Lackmann emphasizes that the community does act as the voice of the Spirit, this can be shown from Acts 13:1 ff. in which Paul and Barnabas were commissioned.

There were at Antioch in the Church a number of prophets and teachers...as they were engaged in worshipping the Lord and in fasting the Holy Spirit said, 'Set Barnabas and Saul apart for me, for the work to which I have called them! So after fasting and prayer they laid their hands upon them and let them go. Being sent out in this way by the Holy Spirit they went down to Seleucia."

The Holy Spirit chooses Paul and Barnabas through the prophets and teachers of the community.

Appealing to history, Pastor Lackmann points out that the call the Holy Spirit through the prophecy of the community continued in the first centuries after apostolic times. Eusebius' Church History (III,23) says that John the Apostle during his journeys from Ephesus to the other communities admitted as priests such men "Who were marked out by the Spirit." Clement of Rome narrates in his first letter to the Corinthians that the Apostles had appointed to the episcopacy and to the diaconate men whom "they had proved through the Spirit". Pastor Lackmann then comments:



One will scarcely be allowed to interpret the words 'marked out by the Spirit' and 'proved by the Spirit' as meaning that the Apostles were freely taking note of their own private judgement directed by the Holy Spirit. The Spirit externalizes himself in the totality of the community in which He has taken up his dwelling.<sup>54</sup>

Since the act of consecrating to an ecclesiastical office is not a private affair, but both public and divine, it seems appropriate that designation be made by both the community (public) and the Holy Spirit (divine).

Thus, this charismatic call of the Holy Spirit had to be also promulgated in every case in which the question of a call to office or a special ecclesiastical commission was pondered. In exercising their judgement the Apostles or successors of the Apostles are not responding merely for themselves. They need the charismatic voice of the community, certainly not for the consecrating act as such, but for the choice and call to the consecrating to office.<sup>55</sup>

A consecration with the designation by the Holy Spirit through the community is valid, but lacks a perfection which, nevertheless, is important to the Church. Lackmann explains his position:

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<sup>54</sup>Ibid., p.2. Cf. Appendix A, I-y for German.

<sup>55</sup>Ibid. Cf. Appendix A, I-z for German.

The action of consecration and of transmitting the office is therefore not something that is accomplished through the community. The community functions as witness. By being a witness it works with the Apostle who consecrates and transmits the office. It works with the consecrating Apostle through the proclamation of its charisms which even during the ceremony can announce the inspirations of the Holy Spirit concerning the one to be ordained.<sup>56</sup>

However, Pastor Lackmann includes the idea that the hierarchy also share in these charisms. He does not hold that the Holy Spirit's call comes only through the community as if the designation were from the community alone. The Apostle, or apostolic successor and the Presbyter (1 Tim. 4:14), are also instruments through which the minister is divinely and publically designated. To this effect Pastor Lackmann states:

The Holy Spirit calls and chooses in so far as the office holders of Christ (Apostles and Elders) together with the prophetic purpose of the community, call and choose.<sup>57</sup>

Finally, Pastor Lackmann further points out the importance of the community's role in the consecration of bishops. When those functions of witness, of prophecy; of prayer on the part

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<sup>56</sup>Ibid., p. 4. Cf. Appendix A, II-a for German.

<sup>57</sup>Ibid., p. 3. Cf. Appendix A, II-b for German.

of the community slide into the background, the community is degraded to an onlooker whose presence can be freely dispensed with.

In addition to enunciating the fact that laity have a voice in all aspects of Church life, the broadening of their role could greatly aid the bishop who cannot of himself do everything for the Church. Indeed, he is not called to bear exclusive responsibility especially in the case of that weighty judgement for the Church which concerns the Holy Spirit's choice of men to be singled out for the Shepherd's Office.

iii. Concerning the "potestas ordines et jurisdictionis of the bishops, the "Declaration of Principles," Article VI states:

The bishops having at their head the possessor of the Petrine Office, make their decision with the authority of the Holy Ghost which are binding on the conscience of the individual Christian.<sup>58</sup>

Furthermore, according to the intention of the Augsburg Confession

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<sup>58</sup> Lackmann, "Unity of Christians". Translated by Rev. Arthur Krieheder, (April, 1964), p. 1.

The Church should have an episcopate furnished with the 'potestas jurisdictionis' (power of jurisdiction) in order to preserve pure doctrine and the proper interpretation of the symbolical documents, in order to exercise doctrinal discipline. The theology faculties, which in earlier decades endeavored to function as guardians of the Church's doctrine, were not able to establish themselves as a new teaching office in the Evangelical Churches. The episcopate as a teaching office in the sense of the Augsburg Confession never became a valid 'order' -- at least not in the German speaking countries.<sup>59</sup>

Pastor Lackmann sees the problems of splintering and disunity in the Evangelical churches as resulting from the fact that episcopal leadership never became a "valid order!"<sup>60</sup> He says that this was not the situation desired by the Augsburg

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<sup>59</sup>Lackmann, The Augsburg Confession and Christian Unity, p. 39.

<sup>60</sup>Lackmann, "Prospects for Unity," reprinted from Perspectives, (Fides Publishers, Notre Dame, Indiana), July-August, 1965), p. 5. Our Evangelical leadership and our synods, in spite of much good will, have not been adequately empowered and authorized, either dogmatically or spiritually (through the Spirit), since the Reformation. One cannot expect from them, as from divinely appointed representatives of Christ, fundamental decisions and directives for the future. The basic reason for this dilemma is that, since the division in the Church of the West, the doctrine of ecclesiastical office, the Constitution and law of the Church, has not been solved among us. Our Evangelical bishops or president, or Protestant synod, does not have the same binding significance for the people of the Protestant Church as do the same instructions on the Catholic side: bishop, council, pope.

Confession. Citing Article XXVIII, Pastor Lackmann elaborates on the "potestas ordinis et jurisdictionis":

To the power of the bishops belong the following: preaching of the Gospel, the administration of the holy sacraments, the forgiveness of sins, the investigation of false teaching in the Church, impious behavior, the condemnation of heresies, excommunication from the fellowship of the Church. The power of the bishops, by divine right, consists in the power of rank and ordination ("potestas ordinis et jurisdictionis").<sup>61</sup>

Repeatedly, Pastor Max Lackmann stresses what he calls a deprivation suffered by the Evangelical Church because of their lack of a teaching authority. The debate within the Evangelical regional Church centers very strongly on the various aspects of this situation. It especially includes the relationship of theology to the teaching authority: whether the Church can fulfill her task without a divine teaching authority and what the nature of such a teaching authority should be. The December, 1966, news release for the League, "Unity of Christians," urged the study of this problem without which the Evangelical churches will fail to understand the seriousness of the problem set at this special hour for ecclesiastical history, if they will not strive for the solution of the problem of teaching authority delayed since the Reformation. However,

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<sup>61</sup>Lackmann, The Augsburg Confession and Christian Unity, p. 40.

the Roman Catholic theologian, Hans Kung, noted that the League's answer to this problem is often more conservative and "Catholic" than Rome. "They do not criticize us enough in this area of ecumenical discussion."<sup>62</sup> This observation is illustrated by the fact that the above quoted news release sided completely with Pope Paul VI's comments to the International Theologians' Congress calling for a theology which is responsible to the teaching authority and is "not based on proclaiming new ideas and dogmas.

However, Pastor Lackmann tries to balance this outlook by noting one of the hopeful signs emanating from Vatican II:

A majority of Council Fathers acknowledge today that even binding dogmatic declarations of the Church are capable of development. One can say more, one can express better than previously, and still in accordance with truth, portions of the Church's deposit of Divine Truth. This can be done without having to retract earlier dogmatic assertions or having to declare them false.<sup>63</sup>

Thus, Pastor Lackmann seems to view theology and the teaching authority as opposite sides of a single coin, both of which are vital to the development of dogma and of the Church, itself.

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<sup>62</sup>Hans Kung in an interview at Colgate Rochester-Bexley Hall Divinity School, Rochester, New York. Spring, 1968.

<sup>63</sup>Lackmann, "Prospects for Unity", p. 3

Another aspect of the juridicial and charismatic authority of bishops is the preservation of apostolic doctrine and the sacramental life of the Church. This point is emphasized by Pastor Lackmann in "What Are Our Goals?", p. 5.

A major point in these Scripture teachings is the subordination to the teaching authority of the bishops who are in apostolic succession and in unity with the possessor of the Petrine Office in Rome. The New Testament teaches that without such subordination the preservation of the integral apostolic preaching and authority of the office as well as the sacramental life of the Church is not guaranteed.

To clarify and balance this statement, "What Are Our Goals?" further emphasizes that this authority and subordination to this authority should not resemble the temporal courts of princes of other times. Instead, the apostolic humanness characterized in the New Testament must be restored. The fruit of the Gospel's message concerning the freedom and dignity of the children of God should be of prime consideration.

Pastor Lackmann is concerned with the reality of the Spirit working throughout the entire Church and not through the hierarchy to the laity. Further, he notes that according to Galatians 2:14, in certain instances, the Holy Spirit admonished the ecclesiastical heads of the communities through the communities themselves. However, Pastor Lackmann's position remains one that stresses that the free gifts of the Spirit

should be subordinated to the formulatable doctrine and the ecclesiastical office.<sup>64</sup> He is very adamant in criticizing "rebellion" against a member of the hierarchy who misuses his power as a representative of Christ. He states:

They (those who administer the property of the Lord with juridical authority) should pay attention to this obligation and responsibility in order that they may not fall into the danger of misusing their office. But whether there is a misuse of the office is not to be judged by that person who is under the administrator, but the Lord.<sup>65</sup>...Christ promised his 'ambassadors' the authority of the Holy Spirit who will 'lead unto all truth' and not the authority of the letter (John 14, 26 and 16, 13). Already the Apostles had to give the Spirit's instruction in the 'sense of Christ' concerning a dogmatic and moral problem for which no word of the Lord had been handed down. Should it be otherwise today? For the rest, even Satan can operate with a 'principle from Scripture' (Schriftprinzip)! How does one 'learn' to submit himself to such episcopal decisions? In as much as he, believing and praying, lives with the Church.<sup>66</sup>

Pastor Lackmann, after this emphatic statement, does put limitations on the bishops' authority: that which is unequivocally against the Word, Spirit of Scriptures, i.e.

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<sup>64</sup>Lackmann, Bausteine, 3, p. 5. Cf. Appendix A, II-c for German.

<sup>65</sup>Ibid., p. 2. Cf. Appendix A, II-d.

<sup>66</sup>Lackmann, Bausteine 2, p. 18. Cf. Appendix A, II-e.



the limitation of the deposit of faith. He adds that:

The spiritual power of bishops does not, however, authorize them to introduce laws in the Church which contradict the Gospel. Nor can they make any ecclesiastical ordinance by human right whose observance is necessary for the forgiveness of sins. No episcopal law can, in and of itself, bind the Christian on pain of mortal sin and eternal damnation. But bishops can well introduce laws which are necessary for good government and for Christian order.<sup>67</sup>

This second limitation seems to oppose a voluntarism which would allow the will of an authority in and by itself to make matter which is "undeque levis" binding in conscience.

In Pastor Lackmann's point of view much weight is given to the role of the bishops in relation to the Eucharist. He does not give any Scriptural text, but has this to say:

Accordingly, it is to be taken as certain that the presiding over the celebration of the Eucharist (the Holy Supper of the Lord) was reserved to the Apostles and to those to whom they, through the imposition of hands, had given the authority (bevollmachtigt hatten) for this purpose. In the first place, the reason why it is generally held in the Church that only an authorized deputy of Christ can preside over the Eucharistic

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<sup>67</sup>Lackmann, The Augsburg Confession and Catholic Unity, pp. 60-61.

celebration is that the Eucharist is in a projected sense an action by which the Church as such becomes exteriorly manifest (in erscheinung tritt). Secondly, from the beginning of post-apostolic times we have the explicit testimony that only the Eucharist is 'valid' which is presided over by the bishop or by someone who has been empowered by him. (Ignatius, Sermon 8:1)<sup>68</sup>

Pastor Lackmann offers a further characteristic of the bishop's office which is the necessity of their union with the Petrine Office. He believes that "A major point in these Scripture teachings is the subordination to the authority of those who are in apostolic succession and in unity with the possessors of the Petrine office in Rome."<sup>69</sup> This belief can also be seen in the statement: "Evangelical Christendom must learn that the bishops, having at their head the possessor of the Petrine Office, make decisions with the authority of the Holy Ghost, which are binding in conscience for the individual Christian."<sup>70</sup>

This leads to one of the greatest obstacles for Evangelical-Catholic understanding: whether the Roman bishops are to be considered "successors" of the Apostle Peter. In

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<sup>68</sup>Lackmann, Bausteine 3, p. 3. Cf. Appendix A, II-f.

<sup>69</sup>Lackmann, "What Are Our Goals," p. 5.

<sup>70</sup>Lackmann, "Declaration of Principles," p. 2.

the May, 1967, news release of the League for Evangelical-Catholic Reunion, "Unity of Christians", Pastor Lackmann attempted an interpretation which sees Peter as prince of the apostles, who is reigning with Christ at the side of God, and who performs, as ever, his ecclesiastical guidance office by means of his continual intercession, his apostolic word in Scripture, and by the election, sending and support of his actual representative and curate, the bishop of Rome. But the latter is not actually a "successor" in the sense of a "new" apostle as one king is followed by another. Lackmann finds this interpretation absent in the early Church. Rather, the early Christians saw Peter as represented in the actual Roman bishop and through his person.<sup>71</sup>

Thus, the continuous grace of the office is stressed rather than the contiguous and autonomous authority of the individual elected to the office. However, one can still see problems when the words "reigning" and "king" are used. Thinking of the Petrine Office in monarchical terms fails to enunciate the meaning of authority advocated by Christ himself in John 16. Pastor Lackmann notes this when he says:

The fact of the communal association in faith of all participating Churches and bishops under the loving chairmanship of the bishop of Rome becomes apparent very early in the history of the ancient Church and not as an ecclesiastical invention but as the historical development of

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<sup>71</sup>Lackmann, "Unity of Christians," May, 1967.

a structural law of ecclesiastical unity and order. Christ himself established this order from the beginning of his Church, as the Apostles and Evangelists testify. The Reformation Christian, insofar as he still takes the Bible seriously at all, can submit himself thoroughly to this structural law, if at the same time the charismatic cooperation of bishops and the entire People of God in the institution of synods and Councils is rightly taken into account and if the management of the Church of God is not placed solely in the one pair of hands, in a monarchical, authoritarian way.<sup>72</sup>

### iii. The Petrine Office

An certain understanding of the nature and intent of the Reformation which is growing in the Evangelical spheres directly affects their opinions about the role of the papal office. Many Evangelicals feel that the goal of the Reformation is thwarted if they continue to live in a confessional schism and that reunion with the original Roman Catholic Church is an evangelical thrust following from the very nature of the Reformation. According to the Lutheran theologian, Bruedern-Gemeinde,

The Augsburg Confession has no intention of initiating a new church; it wants to fight uncatholic divisions...in the one Catholic

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<sup>72</sup>Lackmann, "Prospects for Unity," p. 6.

and Roman Church and to raise the old Catholic truth to light. The goal is not schism but ecclesiastical reform. We neither are not want to be, a special individual Church alongside or against Rome. We ourselves are part of the Church which, since ancient times has had her center in the bishop of Rome. We originate in her and still belong to her even though separated from her through some unsettled questions of the Reformation.<sup>73</sup>

The official formulation of the League for Evangelical-Catholic Reunion toward the Papal office can be found in the following statements from What Are Our Goals? "We agree with those Evangelical scholars who designate Peter's pre-eminence as constituting a governing office, and we are convinced that an office instituted by Christ may not be lost in the Church."<sup>74</sup> Pastor Lackmann further defines the Petrine Office: "The Pope is not the 'head bishop' in the order of honor (eheren halber). Peter's successor is the holder of the 'petrine' (rock) office established by Christ. For that reason his office is of divine institution and can be neither limited not abolished in the Church."<sup>75</sup>

In studying the New Testament, Pastor Lackmann is concerned about the polarity between the position given Peter by

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<sup>73</sup>Bruedern-Gemeinde, "Unity of Christians," March 15, 1967.

<sup>74</sup>Lackmann, "What Are Our Goals?", p. 2.

<sup>75</sup>Lackmann, Bausteine, 2, p. 17. Cf. Appendix A, II-g.

Christ and Peter's own actions. In the first of a series of articles entitled Beiträge zum Amt des Petrus im Neuen Testament, Pastor Lackmann sets forth the figure and position of Peter as found in the Gospels and Acts of the Apostles.<sup>76</sup> Peter is not only one of the trusted disciples, but he is the first. (Luke 5:10; Mark 1:16 ff) Yet, Peter is an extremely fallible and human person as Christ's rebuke in Matthew 16:23, proves. These polarities are further demonstrated in Matthew 16:17-23 where Peter is both blessed and given the office of authority in the Church, and rebuked for hindering Christ and for not having God's thoughts, but man's. Pastor Lackmann then stresses that Peter's faith was strengthened and confirmed by the power of the Lord and that Peter became the first of the disciples to see the risen Lord (Luke 25:34). Paul in I Cor. 15:33 ff., testifies that the fact of Christ's first appearing to Peter belongs to the ancient message of the first Christian community. Pastor Lackmann sees special

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<sup>76</sup>Lackmann, Bausteine, 4, p.4. To substantiate this, Lackmann points to Mark 3:16 ff., where Mark ranks Peter's name first when enumerating the Twelve. Lackmann also notes that the Gospels depict Peter as speaker and mediator between Jesus and the other Twelve. (Mark 8:27 ff; 9:5; Matthew 17:24 ff; 18:21 ff; Luke 8:48; 12:41).

significance in this:

The Risen One's revelation of himself to Peter is the proper foundation of the Primacy in the ancient community. It means something fundamentally new. The community, through that revelation, becomes and remains an Easter community. For all of that Peter is truly the Rock on which the house of the Church is henceforth built. That revelation has been so great and forceful that from Easter on, Peter has evidently become the undisputed head (Oberhaupt) of the Church in spite of his grave denial before the captured Christ.<sup>77</sup>

In his article, "The Leadership of Love," Lackmann attempts to further delineate the Petrine primacy.

It (Easter) goes further, namely that now there is the possibility of a man (a sinful man) who is the extended arm and ruling staff of his King in heaven. The Gospel announces this possibility to us with the words of Jesus: "Peter, do you love me?" Since Easter and Pentecost, in the love given to Christ, there is the leadership office in the Church. Do you love me more than the other Apostles who surely have an office? This is the Easter grace of God

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<sup>77</sup>Lackmann, Bausteine, 4, p. 3. Cf. Appendix A, II-h.

for his people since the Resurrection and Ascension of Christ. Through Christ's command and prayer there should be a man, the Rock-man, (Felsenmann) Peter, who loves Christ, yes, loves him more than the others who are also Christ's office holders...Perhaps, because of our Lutheran tradition we expect Jesus' question to the Peter who denied him to be 'Peter, do you believe in me?' But Jesus calls him quite differently to the Shepherd's office.<sup>78</sup>

Pastor Lackmann sees the office holders in the Church as representatives of Christ through whom Christ works in and for the Church until the time of the Pleroma. He does not accept the idea that the People of God are shepherded by an invisible Shepherd in heaven. Rather he states that:

...A Pascal freed people of God...will exist only where a man (in the midst of his fellow apostles) leads as the shepherd of his people: The Risen One is the Good Shepherd in our midst for all times because behind the office of Peter stands the Lord himself who has established him as a shepherd under Himself...<sup>79</sup>

Pastor Lackmann is more specific when he states that the successor of Peter is to be found in the bishop of Rome, In

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<sup>78</sup>Lackmann, Bausteine, 12, pp. 13-14. Cf. Appendix A, II-1.

<sup>79</sup>Ibid., pp. 12, 13, 15.



his article in The Unfinished Reformation, Pastor Lackmann sets forth the opinion that for a Church to be really and fully catholic and universal it must, among other things, be Roman Catholic, i.e. have the bishop of Rome as its center.<sup>80</sup>

Furthermore, Lackmann views as part of the leadership of the bishop of Rome the authority to make an irreformable, "ex cathedra" decision not based on the concensus of the Church, but on the position and mandate of the Pope as Vicar of Christ. Interestingly, this idea is found only in a footnote in The

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<sup>80</sup>Lackmann, The Unfinished Reformation, pp. 82-86. After 70 A.D. and the destruction of Jerusalem, "The Church of Rome, sanctified by the blood of the Apostles, becomes therefore a representative, escatological prototype of the whole of God's world as it is and as it will become. The Church of Rome, by the will of God Himself, becomes the symbol of the all inclusive Catholic Church." The first Epistle of Clement, 96 A.D.; Ignatius' Ad Romanos, Proem 3, 1 and 4:3; Irenaeus, Adv. Haer, 111, 3, 3; Tertullian, Adv. Valentinus, c 3; are some early writings used by Pastor Lackmann to re-enforce his position. He goes on to state "...we cannot deny that in the process of the life and growth of the Catholic Church since Pentecost the Church of Rome, with her bishops as the successor of St. Peter in the primatial see, has acquired a divine significance and a special role in the economy of salvation...The Church is Catholic because, in a special manner, it is associated with the Church of Rome and her bishop." p. 91

Unfinished Reformation.<sup>81</sup> However, within this same footnote Pastor Lackmann makes an assertion which places this infallible authority into context. He wishes to avoid the exaggeration of the doctrine of infallibility as defined by Vatican I, which would give the impression that the pope can declare with complete disregard of the "consensus ecclesiae" any pious opinion as dogma. The pope:

may and should make use of his supreme teaching authority only as a member of the Body of Christ (even though he is the most pre-eminent member!), i.e., within the spiritual communion of the whole Church and of all his fellow bishops...Moreover, one should give serious consideration to the possible interpretation that the wording in the definition of Vatican I, stating that papal definitions are irreformable 'ex sese non ex consensu ecclesiae,' may refer to the papal 'autoritas' of the doctrinal definition 'per assistentiam divinam ipsi in beato Petro promissam,' rather than the origin in the matter of dogma.<sup>82</sup>

Thus, regarding the relation of bishops to Pope, Pastor Lackmann can say with ecumenical hope:

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<sup>81</sup>Ibid., pp. 87-89.

<sup>82</sup>Ibid., p. 107, footnote 33.

The bishops, together with the successor of Peter, the visible head of the whole Church, direct the house of the living God. For the Church is built on the community of bishops, among whom one, the bishop of Rome as the successor of Peter, has the duty of preserving unity. God desires not only unity, but also manifoldness in the ruling of the Church. He desires the manifoldness of the "vicars of Christ" and of participating churches in the one Church under its one head shepherd, the pope.<sup>83</sup>

Pastor Lackmann is above all concerned with the seemingly insurmountable obstacle of papal infallibility to even those who admit Rome as the head of all the bishops. In Bausteine #2, he enunciates that the pope's office as head bishop is not an office of honor. The office is of divine origin and cannot be limited or abolished. He then says:

But the other bishops also are, as successors of the Apostles, in virtue of a divine institution office holders according to a divine title. It is, therefore, in the nature of things, ... that there be a life creating polarity (lebensschaffende) Polarität) between the one pope and the many bishops. To emphasize the papacy at the cost of the episcopacy (or vice-versa) would be uncatholic. Because the Vatican Council of 1870, had to be interrupted on political grounds

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<sup>83</sup>Lackmann, "Prospects for Unity," p. 3.

the doctrine of the episcopacy and its relation to the papacy could no longer be treated. Thus it follows that the papacy experienced a certain overemphasis (even if it is by no means as great an overemphasis as many Evangelical Christians imagine because of their ignorance). The failure of the coming Council to give the episcopacy more importance would indeed be an obstacle to reunion. In giving the episcopacy more importance, the Council would be less concerned with limiting the right of the pope than with explicitly affirming and ensuring the right of the bishops, who are not 'secretaries' of the pope.<sup>84</sup>

With a twinge of regret Pastor Lackmann noted the methods used by Pope Paul VI at the end of the third session of Vatican II, in order to reconcile the majority and minority. Pastor Lackmann saw them as "methods which were scarcely in conformity with the mind of the Council."<sup>85</sup> He then added, "There

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<sup>84</sup>Lackmann, Bausteine, 2, p. 17. Cf. Appendix A, II-j for German.

<sup>85</sup>In Mit Evangelischen Augen, a report on the first session of Vatican II, Pastor Lackmann had expressed the hope that Vatican II would put through "the much hoped for regulation which manifests the diversity of Catholic living (Lebens) and becoming: namely the regulation that the regional bishops' conferences make the decisions for their countries and districts." Lackmann, Mit Evangelischen Augen, p. 123. Es bleibt zu hoffen, dass dem Konzil durch die bearbeitende Liturgiekommission...

Catholic Church. In responding Pastor Lackmann offers a more traditional view of the necessity of full church membership for reception of communion. Baptism alone does not give full membership. According to the article, "The permission to receive communion presupposes...that we belong in the full sense to the Catholic Church. But full membership is not established through baptism alone but also through the proper subordination to the orthodox bishops who are in union with one another."<sup>1</sup>

To illustrate this he employs Acts 8:5 ff. The Samaritans, although baptized by Philip, were not yet members of the Church in the full sense. They became so only when Peter and John as ambassadors of the College of Apostles in Jerusalem brought them into "the communion of the Mother Church of Jerusalem and gave them a share of the gifts of the Holy Spirit." This "bringing into Communion with the Mother Church" was necessary because the College of Apostles in Jerusalem were the episcopal authority of the Christian community in the whole world and the supporting pole (ruhende Pol) towards which all those who were baptized in Jesus of Nazareth must be orientated.<sup>2</sup>

Pastor Lackmann further develops the necessity of a central place which forms the heart of Church unity in the Unfinished Reformation. Because the Church is the incarnation

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<sup>1</sup>Lackmann, Bausteine 5, p. 14. Cf. Appendix A, II-k for German.

<sup>2</sup>Ibid., pp. 14-15. Cf. Appendix A, II-1.

of Christ continued in space as well as time, her nature calls for this center. Taking a strong stand he states:

For it is the spirit of Christ Himself, the incarnate Lord, and not merely a decadent Christendom, which is impelling us toward concreteness in the historical forms, places and times of the Body of Christ. The visible Temple of God which Christ is building upon the foundation of all the apostolic Churches on earth has, therefore, and necessarily, a fixed spatial and temporal starting point and rallying-point. An earthly people composed of men of all nations, comprising the People of God requires a continuing and visible center of unity. Israel... was the focal point for the gathering of the twelve Tribes...However, immediately after Pentecost, the primitive Church of Jerusalem temporarily became the center of the emergent People of the New Covenant, and to this Church was committed the care of the most important concerns and needs of the Apostles and all the mission churches everywhere. After the catastrophe of the year 70 A.D., another center - Rome - came into view. It was the very center of the world in those days, sanctified by the deeds and deaths of the Apostles Peter and Paul... Rome, the heart of the world, now becomes the center of the new People of the Covenant, an earthly representation of the heavenly Jerusalem which came down upon the earth with the Messiah...the Church of Rome sanctified by the blood of the Apostles, becomes,

therefore a representative, eschatological prototype of the whole of God's world as it is and will become. The Church of Rome, by the will of God Himself, becomes the symbol of the all-inclusive Catholic Church.<sup>3</sup>

Pastor Lackmann further replies in Bausteine #5, that the Lutheran tradition believes in the insoluble connection between orthodox belief (Rechtgl Nubigkeir), Church membership (Kirchengliedschaft), and the reception of Communion (Kommunionempfang). "For the rest, the Lutheran Christian should (according to his ecclesiastical tradition) at least have an understanding for the insoluble connection between orthodox belief, Church membership, and the reception of communion."<sup>4</sup>

In speaking further on the Church of Rome as the visible hub of Christian unity, Pastor Lackmann declines intercommunion between the Catholic and Evangelical Churches because Evangelical Christians take part in a celebration of the Lord's Supper which the Catholic Church does not recognize as valid performance of the Catholic celebration of the Eucharist.<sup>5</sup> Bausteine #3, 17, considers this question more fully where it is asked, "Neither our sacrament of the altar nor our sacrament of penance are recognized as sacraments

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<sup>3</sup>Lackmann, Unfinished Reformation, pp. 82-84.

<sup>4</sup>Lackmann, Bausteine 5, p. 15.

<sup>5</sup>Ibid. Cf. Appendix A, II-m.

by the Catholic Church. But do we not believe in a valid administration of the sacraments in our own Church?"<sup>6</sup> The answer is derived from Article 14 of the Augsburg Confession: the sacramental action of grace (sakramentale Gnade-Handlung) of the Church commanded by Christ is inseparably bound to those who are called according to the Church's prescriptions to bear the office of Christ, who are in the apostolic succession, and who will do what the Church does. Pastor Lackmann then continues: the Evangelical office holders do not stand in apostolic succession. Hence, there can be no valid sacrament according to the teaching stated in the Augsburg Confession.

Further reasons against intercommunion are stated in Bausteine #5, in an introduction to the Evangelical Rite Mass.

When the Church permits one to receive Communion of the Body and Blood of Christ she thereby recognizes him as a baptized Christian who is in union and communion with the orthodox (rechtgl Nubigen) and Holy Church. This is a union and communion in the correct Faith, in the holy following of the Lord (heileger Nachfolge das Herrn), and in the catholic worship of God. Where the Church denies that permission she has sufficient grounds for the assumption that to some extent there is a lack of unity and communion with the Church of God - a lack which injures the honor of God, endangers the faith and unity of the believers, and also seriously threatens the grace of vocation received

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<sup>6</sup>Ibid., 3 p. 17. Cf. Appendix A, II-n.



by each individual Christian. Only when this deficiency is done away with in a recognizable manner can the Church give free entrance to the table of the Lord. Her holy discipline, therefore, springs from a holy responsibility as the true housekeeper of the mysteries of God, a holy love for the unity of the Apostolic faith and Catholic Church and a holy concern to her.<sup>7</sup>

Thus, within this context, the celebration of the Eucharist presupposes a degree of unity between Christians beyond that of the Baptismal bond. The Eucharist is viewed as an expression of a unity already attained, rather than a source in attaining that unity. For Pastor Lackmann lack of unity must be visibly overcome before free access can be given to the table of the Lord.

After examining Pastor Lackmann's statements the following conclusions can be drawn concerning his requirements for the practice of intercommunion: 1. Unity of faith; 2. Full Church membership, i.e., valid baptism and subordination to and union with bishops who are in union with Rome. 3. a valid eucharist on both sides; 4. apostolic succession of the ministry.

Yet, Pastor Lackmann does not leave a void by denying the possibility of intercommunion under the present circumstances. More positively he urges a "spiritual Communion"

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<sup>7</sup>Ibid., 5, p. 5. Cf. Appendix A, II-o.

("Wir müssen da schon auf die 'geistliche Kommunion' in der Messe beschränken).<sup>8</sup> He further states: "But our internal experience of faith makes us certain of an actual working of the Lord's grace, whose reality and power does not need to fall short of sacramentally received grace. Catholic theologians also admit this in regard to our celebration of the Lord's Supper and our Confession."<sup>9</sup>

To Pastor Lackmann the Evangelical Church possesses "spiritual realities in our offices and services outside of the Catholic Church that we read in the books of canon law,<sup>10</sup> even though theologically they do not have apostolic succession. The unity of one baptism assures Christians of a share in the common source of life in God."<sup>11</sup>

Finally, after consideration of these aspects, it would seem that the celebration of the Eucharist within the Evangelical Church would actually bestow the fruits of the Eucharist

<sup>8</sup>Ibid. Cf. Appendix A, II-p.

<sup>9</sup>Ibid., 3, p.18. Cf 8th Chapter, session xiii of the Council of Trent. Cf. Appendix A, II-q.

<sup>10</sup>Pottenbaum, "Interview with Pastor Max Lackmann," p. 217.

<sup>11</sup>Cf. Lackmann, Credo Ecclesiam in Catholicam, p. 346. "Das Sakrament der Heiligen Taufe," p. 346, for further development of Pastor Lackmann's thoughts on the sacrament of baptism.

since the grace of unity is certainly one of the main results of the Eucharist.<sup>12</sup> Thus it could be said that the Evangelical celebration of the Eucharist is actually an occasion of the reception of the grace of unity, and is, therefore, an aid to the fulfillment of the requirements for sacramental intercommunion.

Although the Evangelical Rite Mass is ultimately meant to be celebrated in union with the Roman Catholic Church, this should be done according to Evangelical insights and not according to Roman tradition. "Our Mass is meant to be celebrated by Evangelical Christians who, as baptized, endowed with the Holy Spirit and belonging to the visible Church as members of the Body of Christ, ought to be permitted to share the community life (of cult, theology, life of faith, apostolic endeavor) that has been both blessed and handed on for centuries.<sup>13</sup>

Although stressing the visibility<sup>14</sup> of the Church, Pastor

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<sup>12</sup>John 17.

<sup>13</sup>Lackmann, The Evangelical Rite Mass, pp. 53-54. Cf. a very interesting article by Wilhelm de Vries, S.J., "Communicatio in Sacris," in Concilium, (4:1), April 1965, pp. 11-22, where he traces the Church practice of intercommunion especially with regard to missionary activity in the Near East where lack of facilities and government demands made reception of the sacraments by Catholics at non-catholic services a practical necessity. p.14.

<sup>14</sup>Lackmann, Declaration of Principles, III.

Lackmann refuses to call unity by the name of "uniformity" which would restrict the "catholic expression" of the Church's worship to one cultural form. Pastor Lackmann's view on vernacular in worship illustrates this point:

The vernacular is a theological question. It has direct bearing on the question of how we understand the Incarnation is everlasting in the Church. When the Word and the glorified Jesus is present in America, we think he is present in the American language. This is the eternal Incarnation...Our language is part of our person and of our creation. "Flesh" is this creation of God in this particular country. Therefore, we think that the vernacular should be used for the entire Mass, not only for parts outside of the canon.<sup>15</sup>

Therefore, he insists that the nature of the Church allows the Evangelical Christians (like the Eastern Christians) to retain their own proper liturgy and proper Church law which better corresponds to the character and needs of the faithful of those churches and their own proper theological formulations which often express more clearly certain aspects of revealed mysteries.<sup>16</sup>

One of the "signs of hope" Pastor Lackmann sees issuing

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<sup>15</sup>Pottenbaum, "Interview with Pastor Max Lackmann, p. 215.

<sup>16</sup>Lackmann, Mit Evangelischen Augen (1963), p. 6. Cf. also Decree on Ecumenism of Vat II, Chapter III, paragraphs 16-17. Also see Declaration of Principles, V.

from Vatican Council II is the Church's own understanding of her catholicity in a new way. She now subscribes to a multiplicity of outward forms of Christian living, of cult-realization, and of theological patterns of thought, as willed by the Creator and the Holy Spirit. "It is this manifold expression that the one mystery of the revelation of God in Christ displays itself. God is one, but in three Persons. His Church is also one, but her unity appears in the manifoldness of the participating churches.<sup>17</sup>

In the discussion of "intercommunion", Max Thurian considers it critical to study the points of view of the four great "familial" confessions, the Reformed, the Catholic, and Orthodox, the Anglican and the Lutheran groups, because their points of view sum up and set forth the concepts traditionally found in Christianity. These points of view include: the "total" concept held by the Orthodox and Roman Catholics; The "doctrinal" concept held by Lutherans; the "open" concept held by the Reformed Churches; the "ministerial" concept held by the Anglicans. Briefly, the first outlook held by the Orthodox and Roman Catholics insists on total unity of

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<sup>17</sup>Lackmann, "Prospects for Unity," p. 3 . Cf. also Declaration of Principles, VIII. Romanizing of worship, ways of life and the juridical for of Evangelical Communities it is not true catholicizing. "Necesse est, ut catholici fiant, non latini." Benedict XV as quoted in Declaration of Principles, VII.

faith and on the existence of an episcopal ministry which demonstrates strict historical apostolic succession before intercommunion would be allowed. This presupposes that there is only one Church in the full sense of the term, and in this unique Church of Christ is found the fullness of truth and of the ministry.<sup>18</sup> This communion in the unique visible Church supposes faith in its orthodox teachings and recognition that only its ministers are authentically ordained "in charismatic and ecclesiastic fullness assured by historic episcopal succession."<sup>19</sup>

Thurian poses several questions concerning the fullness of truth as a prerequisite for communion. He questions whether among the very members of the Orthodox and Roman Catholic Churches there isn't the possibility of progress in the faith and the search for faith. He asks

If some faithful are less than orthodox in their faith and are nevertheless admitted to communion, why are not the non-orthodox faithful admitted to the sacrament, whose faith is perhaps closely orthodox and does not formally oppose it?<sup>20</sup>

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<sup>18</sup>Thurian, Le Pain Unique, p. 152. Il n y a qu'une seule Eglise, au sens plénier du terme, et dans cette unique Eglise du Christ se trouve la plénitude de la vérité et du ministère. Also cf. Appendix A, II-r for fuller explanation of the term "intercommunion" and the various meanings accumulated under this one title.

<sup>19</sup>Ibid., p. 153. "...dans la plénitude charismatique et ecclésiastique assurée par l'épiscopat historique."

<sup>20</sup>Ibid., p. 162. Cf. Appendix A, II-s for French.

Finally, Thurian questions the certitude of churches holding the "total" concept that they are the "Mother Church". "Maternity implies advocating values of generosity, responsibility, kindness and deep human concern which desires and sacrifices for the unity of a united family." He does not find these qualities sufficiently expressed in the ecumenism of those holding the "total" viewpoint.

2. The anglican ministerial concept places emphasis on the unity in the ordained ministry and ecclesiastical discipline in order to have intercommunion and concelebration with other churches. While not minimizing doctrine, it is viewed in a context which places importance on the ministry and Church discipline. Valid and legitimate orders are only possible in a church which possesses historic episcopal succession. Only these churches are admitted to intercommunion.

However, under certain precise and authorized circumstances the faithful of other churches receive communion from Anglican ministers and thus practice a limited "open communion". This is not seen to compromise the doctrine of the ministry since it is communion given by one of their own validly ordained ministers. Communicating faithful of other churches are not bound by Anglican doctrine and it suffices for them to be baptized and in good standing in their own church.

No formal opposition exists to the Anglican faithful receiving communion in other Churches without episcopal succession. Danger and confusion to one's faith are the cautions required. While intercommunion is not encouraged, neither is

it condemned, but in the end, the decision is left to the conscience of the faithful.

Thurian criticizes this approach because of what he considers a lack of appreciation of the role of the Holy Spirit. He points out that this view point considers critical the ability to prove that their ministry goes back to institution by Christ and the Apostles. However, they do not allow that other Churches which do not have apostolic continuity, actually have an efficacious ministry and the blessing of the power of the Holy Spirit. To Thurian this outlook seems to divide the work of the Son from that of the Spirit. He asks, "How can a Church have an efficacious ministry and blessing in the power of the Spirit, without in some manner being also instituted by Christ?"<sup>21</sup> The historic Christ founding the Church and the Spirit rendering the ministry efficacious, are one. Thurian calls for a deeper penetration into the rôle of the Spirit in the Church as a means of casting new light on the whole problem of the ministry.

Thurian also points out a non-theological element which may partially explain the Anglican stand. Perhaps they insist so much on the necessity of a valid ministry because the validity of theirs is disputed. "They must defend the continuity of their history while at the same time justifying a certain rupture in that history."<sup>22</sup>

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<sup>21</sup>Ibid., p. 163. Cf. Appendix A, II-t for French.

<sup>22</sup>Ibid., p. 164. "Elles doivent défendre la continuité de leur histoire et justifier une certaine rupture."



3. The doctrinal conception held by Lutherans places major emphasis on the eucharistic faith and doctrine. Faith in real presence is the condition for intercommunion. Accent is placed on the truth of the real presence rather than on the concept of the ministry or the church discipline. Intercommunion between churches would be permitted, if they are in accord with the doctrinal consensus on the eucharist.

Thurian finds this concept useful for ecumenical dialogue, but poses the same question as he posed to those espousing the "concept of totality of truth", i.e. does the existence of a formula of consensus on the real presence truly assure that all the faithful explicitly hold that doctrine as expounded by the Church?<sup>23</sup> He also asks whether it would not be better to have a consensus of faith than merely to have a consensus of certain doctrines.

The concept of doctrinal consensus is not begotten from a theological factor, but from 16th century discussions which tried to justify the tenet of a consensus of faith in theological terms.

The "open view" held by the Reformed Church views Christ alone as the master and host of the Last Supper. Christ calls all Christians "whenever the Holy Supper is celebrated and all in conscience must listen to this call and answer it."<sup>24</sup>

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<sup>23</sup>Ibid. Cf. Appendix A, II-u for French.

<sup>24</sup>Ibid., p. 155. Le Christ invite tous les chrétiens, lorsque la sainte cène est célébrée, et tous, en conscience, doivent entendre cet appel et y consentir.

This concept is essentially christocentric. Christ, present in the Eucharist, invites Christians to come and find their unity in communion with him. The Eucharistic celebration is viewed as a "means for divided Christians to progress toward total and visible unity."<sup>25</sup>

However, Thurian thinks that the "open concept" of intercommunion cannot be practiced at this time. Because of respect for the opinions of other churches and the desire to avoid compromising unity by settling for clouding doctrinal truth, the community of Taizé thinks it better to avoid an intercommunion which harms the deep convictions of any Churches. Therefore, Taizé has opted to respect the positions of the churches even though these positions are contrary to the desire for reconciliation among the baptized. Taizé takes this stand "even though in a certain way it harms the great love conveyed at the institution of the Eucharist and what harms this love does not build up the Church of God."<sup>26</sup>

No direct answer is given to the specific doctrinal and disciplinary problems confronting the practice of intercommunion by the various churches. However, Thurian sees a necessity of infusing these problems with a certain spirit which is present in the Gospels and becomes clear in the incident where Christ and the Apostles picked grain on the

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<sup>25</sup>Ibid., p. 156. "...un moyen pour des chrétiens divisés de progresser vers l'unité totale et visible."

<sup>26</sup>Ibid., p. 9. "Elle blesse d'une certaine manière, l'amour que beaucoup protent à l'institution de l'eucharistie et qui blesse l'amour n'édifie pas l'Eglise de Dieu."

Sabbath.<sup>27</sup> The point stressed here is the absolute primacy of love and mercy. If one must choose between the observance of a liturgical or legal institution and the exigencies of merciful love, "there is no possible hesitation: one must choose mercy."<sup>28</sup>

By this incident Jesus tries to teach two things: that God desires mercy and not sacrifice (Qsee 6:6); the Son of Man is master over the Sabbath, of institutions and of the law. Man cannot change the legal institutions; this is the prerogative of the Son of Man. However, Thurian points out:

The son of Man shows himself to mankind in charity because God is love. Thus, if there must be a choice between charity and a legal institution then charity comes first, since love is the sign of the presence of God among men; the love of charity and mercy is the master of the sabbath, of liturgical or legal institutions, because it is the presence of the Son among Man.<sup>29</sup>

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<sup>27</sup>Matthew 12:1-8; I Cor II:26-34; Mark 2:23-28; Luke 6:1-5.

<sup>28</sup>Thurian, Le Pain Unique, p. 169. "...il n'y a pas d'hésitation possible: il faut choisir la miséricorde."

<sup>29</sup>Ibid., p. 170. Cf. Appendix A, II-v for French.

## Conclusion

As indicated in the Preface, the aim of this paper was to examine and compare the Eucharistic theology of two contemporary theologians in five specific areas: I. the sacrificial nature of the Eucharist; II. the Real Presence of Christ; III. the role of the Community and the celebrant in the liturgical action; IV. the hierarchy; V. the question of "intercommunion". After completing this study, it was noted that the theology of Max Thurian and of Max Lackmann is quite similar in areas I., II., and III. Nevertheless, if one must speak of theological divergence in these areas, it would be a divergence of degree rather than kind. Whereas, Thurian may have emphasized certain theological aspects more than Lackmann, e.g., Thurian's particular stress upon the role of the Spirit in the life and worship of the Church, Lackmann, on the other hand, also considered this an important aspect.

When confronting the questions of the ministry and of "intercommunion", the divergence in the views of these two ecumenical theologians becomes apparent. On the one hand, Lackmann advocated the more traditional viewpoint of the Roman Catholic Church, while on the other, Thurian offers a more flexible approach to solving these two ecumenical problems.

Furthermore, the divergence of opinion of these two theologians on the questions of the ministry and of "intercommunion" is indicative of the same theological problems which are, on a broader scale, creating an impasse in the ecumenical movement itself. Hence, after completing sections IV and V, two questions presented themselves for possible further study: 1. What is the particular role of the episcopacy in achieving Church unity?; 2. What is the proper jurisdiction of the Church in regulating the Eucharistic celebration especially in terms of "intercommunion"? This paper will not attempt a lengthy investigation of these two questions, but merely offers them as possible avenues to be explored in the search for Christian unity.

1. It is an understatement to say that the episcopal office is presently a source of dissension among Christian Churches. The question is not so much whether the episcopacy will be part of a reunited church, for without an episcopacy a permanently divided church will result, but rather what does the episcopacy mean for the life of the Church?

Max Thurian views the episcopal office as bearing within itself the seeds of unity for both the local churches and the universal Church. In discussing this issue, he points out that no matter how influential the teaching of an individual theologian or the example of a saintly person may be in uniting a specific local church, "it belongs to the bishop to bring the unity of the local church into accord with the unity of the universal church."<sup>1</sup>

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<sup>1</sup>Max Thurian, "L'unité visible des Chrétiens et la tradition," France, Delachaux et Niestle, p. 37.

In order to achieve true local unity, Thurian suggests the episcopal-synod method of church government as a definite means to arriving at an ecumenical solution to the problem of the episcopal office in the church. Concereely, a bishop's council would be as broad-based as possible. It would be an annual occurrance and would be attended by both pastors and laity. The council would advise the bishop on important issues. For matters of less importance the bishop would set with the advice of a permanently established synod. The bishop himself, would decide matters of detail that fall under his own proper responsibility. However, in a church committed to the episcopal-synod way of governing, the final responsibility to the unity of the local church rests upon the bishop "who is accountable to the ecumenical council and before the Lord."<sup>2</sup>

Finally, during the pontificate of Pope John XXIII, the ~~possibility~~ arose of accepting the Church of Rome and her bishop as a "Church-type" or model of unity to whom the other churches could turn to maintain communion among themselves. Besides, the basic factor of the promacy of Peter over the other Apostles, another practically motivated factor presented itself. The early churches viewed the Church at Rome and her bishop as a Church-type to whom they could conform in order to avoid schism and heresy. "In the ancient Church we do not find any aspiration toward papal, monarchical or centralized administration, but the requirement that Rome be truly a Church-type and that the bishop of Rome be truly the model bishop."<sup>3</sup>

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<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

The impact of this possibility intruded upon the consciousness of Christendom during the pontificate of John XXIII. Little by little the idea of the bishop of Rome, true pastor of his local church, eager to understand the needs of the Church and the world, desirous to be the bishop-type in the Church-type raised hope for great possibilities within the Roman Catholic Church. Thurian notes that when the local church of Rome will become a living Church, in itself and for others, the source of catholic, biblical and liturgical renewal, a profoundly solicitous presence in the world with its sufferings and hopes, truly a Church of the poor and those who hunger for bread and justice, the Church of the martyrs, then one will be able to understand a bit more what the Roman Church was for the other local churches in the first centuries and what it might be for the various Christian churches today.<sup>4</sup>

2. An article distributed by the League for Evangelical-Catholic Reunion raised a question concerning an aspect of the nature of the Church. It asked "Who is the ground of the Eucharist?"<sup>5</sup> Is it the Church who gives the Eucharist meaning and purpose, or rather, is it the Christ-impelled life, i.e., Christ himself, who is the ground of the Eucharist? If the latter is the case, then perhaps, the Eucharist can be said to possess its own integrity which flows from Christ. The Church shares in this integrity which is indeed inseparable from the Church, but which the Church cannot claim in any ultimate manner to control. If this line of thinking is valid, then to the extent that

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<sup>4</sup>Ibid., p. 39.

<sup>5</sup>Philip Hefner, "Theological Reflections on Intercommunion with Special Reference to Lutheran and Roman Catholics," reproduced from Dialogue: A Journal of Theology, 8 (Spring, 1969), 1.

"intercommunion" is the expression of this integrity flowing from Christ, the Church cannot block it. The Dogmatic Constitution on the Church of Vatican II, hints at this idea in section 7, where Christ is called the "Principle of life of the Church" who "fills the Church with his divine life so she may grow and reach the fullness of God."<sup>6</sup> However, an opposite tendency also presents itself in the Constitution on the Church, that of the Church as dispenser of the fruits of salvation to man.<sup>7</sup>

Finally, while various Christian churches may have stalled on certain important ecumenical issues, they cannot drift impassively between two shores. This is especially true when the practice of common worship, including the Eucharist, is on the increase. Factors existing outside formal regulations are often at work on the "grass-roots" level shaping the ecumenical outlook toward ecumenism. Philip Hefner views this phenomenon of sharing as part of the essence of the Church.

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<sup>6</sup>Dogmatic Constitution On The Church, Art. 7, Abbott p. 23/

<sup>7</sup>Ibid., Art. 8, p. 24. The decree On Ecumenism, while dealing with the question of "communicatio in sacris" in a guarded manner, nevertheless presents a real advance over the "monitum" of June 5, 1948, and the Instruction issued by the same office on the occasion of the inauguration of the World Council of Churches. The decree On Ecumenism recommends common worship under special circumstances in order to move Christians toward greater unity and to express the degree of unity already attained. Cf. On Ecumenism, Art. 8, Abbott, p. 352. Some freedom to regulate common worship is allowed to the local bishops so that the practice varies with different localities. However, the regional Bishop's Conferences and the Vatican still have the final regulatory authority. Ibid., pp. 352-53.



...there are other considerations which would dictate a wider recognition of frequent intercommunion, chief of which is the consistency of policy, which would grant that if the Christian reality freely manifests itself in joint social, ethical and other endeavors, in which the essence of the church's identity is expressed, and so clearly that these endeavors can in some sense be termed the culmination of the church's life, then it may just as freely express itself in intercommunion.<sup>8</sup>

At the present time, there is a great distance between the reality of Christian unity as it presently exists and that fellowship envisioned by Christ's "that they may be one".<sup>9</sup> Yet, many signs of hope have arisen where, through authentic sharing in the Christian life, both in worship and secular action, "Christ's surprising work in our midst"<sup>10</sup> is carried on.

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<sup>8</sup>Hefner, op. cit., p. 135.

<sup>9</sup>John 17:

<sup>10</sup>Hefner, loc. cit., p. 135.

## APPENDIX A

### I.

a. Christus, das ewige Opfer, opfert sich unter den sakramentalen Zeichen als das einzige, wirksame Opferlamm Gott dem Vater durch die Kirche für die Sünden der Welt. Zusammen mit dem Christus repräsentierenden Liturgen und mit dem gesamten priesterlichen Volk bringt Er Sein einmaliges Golgatha-Opfer dar: Gott verherrlichend; bittend für die Seinen und für die ganze Welt; sühnend für die Sünden aller derer, die glauben, und derer, die noch nicht glauben; Lebenspendende Vereinigung mit dem Vater anbietend allen, die Ihn als den Versöhner bekennen in diesem Opfermahl und Gott die schuldige Hingabe ihres Lebens bringen.

b. Pertinent to this paper is Pastor Lackmann's agreement with and recommendation of Max Thurian's work, The Eucharistic Memoria, on which Thurian is said by Lackmann to explain "in detailed way, the sacrificial significance of the memorial in the Old and New Testaments."

c. Hinter Ihrer Kritik steht das seit Luther in unserer evangelische Abendmahlspraxis eingezogene Missverständnis: der Kern der Abendmahlsfeier ist nur ein Handeln Gottes am Menschen, ein Geschenk an den Sünder. Aber die "Eucharistie" (Danksagung!) ist zugleich eine Opfer-Handlung der Menschen auf Gott hin. Gottes Herablassung im Opfer Christi streicht den Menschen nicht einfach durch, sie macht ihn vielmehr wieder fähig würdig vor Gott zu treten und zu tun, was er seinem Schöpfer schuldig ist.

d. "L'Eucharistie, don de Dieu à son Eglise, est un sacrement de La présence du Christ crucifié et glorifié jusqu'à ce qu'il Revienne, un moyen par lequel le sacrifice de La croix que nous proclamons agit dans l'Eglise... Dans l'Eucharistie nous anticipons aussi le Repas... de l'Agneau dans Le Royaume de Dieu."

e. Notre Sauveur, à la dernière cène, la nuit où il était livré, institua le sacrifice Eucharistique de son corps et de son Sang pour perpétuer le sacrifice de la croix au long des siècles, jusqu'à ce qu'il vienne, et en outre pour confier à l'Eglise... le mémorial de sa mort et de sa résurrection: Sacrement de l'amour, signe de l'unité, lien de charité, banquet pascal dans lequel le Christ est mangé, l'âme est comblée de grace, et le gage de la gloire future nous est donné.

f. Thurian points out several key factors involving the Hebrew and Greek words for "memorial". The word "anamnesis", used by Paul and Luke in recording Christ's command to celebrate the Eucharist is to be directly related to the Jewish liturgy and in particular to the pascal meal. There appears frequently in the pascal rite, which is the framework of the institution of the Eucharist, an expression which is the Hebrew equivalent of ἀνάμνησις, Exodus 12:14, which records the institution of the Passover, states: "This day shall be unto you for a memorial (Le-zikkaron) and you shall keep it a feast to the Lord: throughout your generations you shall keep it a feast by an ordinance forever." Finally in Leviticus, another Hebrew liturgical word, "azkarah", which means sacrificial memorial, is rendered as μνημόσυνον by the Septaugint. Elsewhere in the Septaugint the word "azkarah" is rendered ἀνάμνησις anamnesis. Both "zikkaron" and "azkarah" are so related that the Septaugint translates each by μνημόσυνον, mnemounon. Finally, noting the correspondence between "anamnesis" and "mnemounon" in the Septaugint, Thurian always translates them by the same word, "memorial". Cf., The Eucharistic Memorial, Part I, pp. 18-20.

g. Comme l'anamnèse du Fils devant le Père qui devient épiclese de l'Esprit, l'anamnèse eucharistique devient

epiclése eucharistique. Anamnèse et épiclese sont deux aspects nécessaires de l'eucharistie. Le mémorial de la croix dans l'eucharistie devient supplication épictétique pour que le Père donne l'Esprit Saint en réponse au sacrifice du Fils sacramentellement remémoré et présente devant lui comme une ardente intercession."

h. "L'épiclése après et dans le mouvement de l'anamnèse est essentiellement une invocation fondée sur le mémorial du Christ. C'est la Pentecôte de l'eucharistie, en exaucement de l'intercession sacerdotale du Christ glorieux de l'Ascension, intercession exprimée par l'anamnèse des mystères du Christ et en particulier par le mémorial de son sacrifice."

i. "Durch apostolisches Menschenwort realisiert sich in göttlicher Schöpferkraft bereits hier und jetzt die Weltplanung des Schöpfers: die Kirche, das endzeitliche Volk Gottes (vgl. Eph. 3:8-11)."

j. "Das Altar- und Buss-sakrament im Sinne der von Christus gebotenen sakramentalen Gnaden-Handlung der Kirche ist unlösbar gebunden an nach kirchlicher Ordnung berufene (vgl. Art. 14 des Augsb. Bekenntnisses) Träger des Amtes Christi in apostolischer Nachfolge, die im Vollzug der Handlung gewillt sind zu tun, was die Kirche tut. (Vgl. den Aufsatz 'Die Vollmacht des Amtes' in diesem Heft.) Evangelische Amtsträger aber stehen nicht in der Nachfolge apostolischer Vollmacht und Weihe.....Zudem kann heute bei vielen evangelischen Amtsträgern bezweifelt werden, ob sie in ihrer Abendmahlsfeier oder Spendung der Absolution das zu tun beabsichtigen, was die Kirche tut. Nicht wenige evangelische Pastoren und Bischöfe wünschen nicht einmal, Träger eines göttlichen Amtes, geschweige geweihte Priester zu sein. Sakramentale Ordination und Handauflegung stehen in sehr niedrigem Kurs." *ibid.*, number 3, p. 17.

k. "L'Eglise catholique considère que l'évêque n'est pas seulement un presbytre (prêtre ou pasteur) qui reçoit une nouvelle responsabilité oecuménique, un ministère de pasteur de pasteurs, une autorité sur une région plus étendue de l'Eglise, un service de l'unité, mais qu'il reçoit la plénitude du sacerdoce dont celui des prêtres dérive."

m. "Wenden wir uns nun des naheren dem eigentlichen sichtbaren Ordinaonskt, der Weihehandlung, zu, die durch den Apostel unter Assistenz des 'Klleslenkellegiums', vollzogen wurde. Eine sichtbare 'Handlung' wird vollzogen, unter deren Vollzug dem Timotheus die Gnade mitgeteilt wird, zur Führung eines Bischofsamtes fähig zu sein: die Hände werden aufgelegt. Es geschieht -- so dürfen wir sagen -- Entwicklung der Kirchenverfassung und des Kirchenrechts in den ersten zwei Jahrhunderten' (1910) festgestellt: "Die Handauflegung war gewiss sakramental.....Der immer gleiche sichtbare Akt der Handauflegung durch Apostel und bereits geweihte Altteste, die mit ihnen in Gemeinschaft standen, is konstitutiv, um zu gewährleisten: hier is die eine apostolische Kirche, heir is das eine apostolische Amt, heir is der eine apostolische Glaube. Durch das sichtbare Zeichen der apostolischen Handauflegung bleibt der Neuordinierte (und seine Gemeinde samt Gottesdienst) Sakramenten und Lehre mit ihm!) im ununterbrochenen Zusammenhang mit den Aposteln und Apostelnachfolgern.....Es kann nicht im vollkommenen Sinne apostolische Kirche sein, wo das bischöfliche und priesterliche Amt nicht durch diese wirksame apostolische Handauflegung fortgepflanzt wird, so wenig sich die Kirche Christi dort verwirklichen kann, wo nicht nach der Überlieferung der Apostel die Taufe oder die heilige Eucharistie vollzogen wird. Christus hat die Kirche an bestimmte sichtbare Handlungen und Zeichen gebunden, um sie zu erhalten und auszubreiten. Darum hat die alte Kirche auch sehr bald den Nachweis dieser sichtbaren apostolischen Weihehandlung dort verlangt, wo der Anspruch erhoben wurde, 'apostolische Kirche' zu sein. "Seht den als gultig geweiht an', heisst es zum Beispiel in der syrischen Didaskalia (um 250), 'der die Handauflegung empfangen hat, um auf dem Bischofsstuhl zu sitzen.'" ibid., pp. 4-5, number 13

n. "Es kann auch nicht jeder eine gültige Handauflegung spenden, sondern nur ein Apostel oder jemand, der vom Apostal (oder von einem seiner Nachfolger) selber die Handauflegung in der Absicht, dass er den vollen apostolischen Dienst tun solle, empfangen hat." ibid., number 3, pp. 2-3.

o. "Den Geistemgang schliesst weder die Zeit noch der Ort aus", bemerkt Albrecht Bengel und verweist auf die alltestamentliche Parallele 4 Mose 11, 24-29." ibid., number 6, p. 14.

p. "Diese Freiheit Christi, im Falle des Thomas von bestimmter Zeit, bestimmtem Ort und bestimmtem Zeichen für die Amtsausrüstung abzusehen, kann jedoch nicht mehr die Kirche seit Pfingsten zu einer regulären Möglichkeit erklären, Sendung und Vollmacht eines apostolischen Bischofsamtes (bzw. seines Priester-Gehilfen) fortzusetzen. Den seitdem zu Pfingsten die Kirche in die Geschichte eingetreten ist, hat der . Geist die Kirche an das einmalige Apostelkollegium und an seine Weisungen und Ordnungen gebunden, auf welche Weise sich Sendung und Vollmacht der Apostelnachfolger als Gesandte Christi erhalten soll (2 Tim. 1, 6; 1 Tim.4, 14; 5, 22; Titus 1, 5). In dieser Bindung an das Apostelkollegium und seine vom Hl. Geist inspirierten Weisungen hat die Kirche die Garantie ihres Herrn, dass sich das von Seinem Geist gesandte und bevollmächtigte Hirten- und Leitungsamt (samt den Priester-Gehilfen) so fortsetzt, wie es die Apostel am Osterabend in ihrer 'Ordination' empfangen. Christus würde selbst den Zusammenhang des heutigen kirchlichen Leitungsamtes mit Seinen Aposteln und mit Ihm selbst zerreißen, wenn Er die sakramentale Handauflegung geweihter Bischöfe in apostolischer Sukzession überspringen würde.....Denn es ist von seinem Zusammenhang mit dem geschichtlichen Apostelkollegium und mit seinen geschichtlichen Nachfolgern in der Kirche nicht zu lösen. Christus und der Geist haben sich nun einmal seit Pfingsten an geschichtliche Gestalten und Formen (Apostelkollegium) Primat, Kirche, Handauflegung) gebunden. Darum spielen nun Zeit, Ort und Zeichen (anders als zur Zeit des Alten Bundes und vor Pfingsten!) eine wesenhafte Rolle für das Zustandekommen eines apostolischen Hirtenamtes." ibid., number 6, pp. 14-15.

q. "Offenkundig hat aber Paulus bereits den Timotheus in einem späteren und engeren Sinne zum Bischof geweiht, der den Ältestenkollegien der Kirche von Ephesus übergeordnet ist und eine besondere, von der ihren unterschiedene Vollmacht vom Apostel empfangen hat.....Timotheus soll die aufsichtführende Stellung und Vollmacht des Apostels über Gemeinde und Amtsträger stellvertretend übernehmen." ibid., number 12, p. 3

r. "Es ist hiernach als sicher anzunehmen, dass auch die Leitung der Feier der Eucharistie (des heiligen Abendmahls) den Aposteln und denen, die sie zu diesem Zwecke besonders durch Handauflegung bevollmächtigt hatten, vorbehalten war. Denn erstens ist die Eucharistie im hervorragenden Sinne eine Handlung, bei der die Kirche überhaupt, nur ein bevollmächtigter Stellvertreter Christi die Leitung haben kann; zweitens ist uns aus dem Anfang der nachapostolischen Zeit auch ausdrücklich bezeugt, dass nur diejenige Eucharistie 'gültig' ist, welcher der Bischof oder jemand, der von ihm ermächtigt ist, vorsteht (Ignatius, Sm. 8, 1)." Bausteine, number 3, p.3.

s. "Das heisst nicht, dass diese Gnade 'automatisch' oder 'magisch' wirkt. Sie muss, wie Paulus seinem Schüler Timotheus einschärft, 'nicht aus der Acht gelassen', 'erweckt', 'angefacht und lebendig erhalten' (A.F.C. Vilmar) werden." ibid., number 3, p.3.

t. "Die blosse Wahl oder Auswahl ist jedoch noch Handauflegung.....In 1. Tim. 4, 14 und 2 Tim. 1,6 ist gesagt, dass durch Handauflegung eine Gabe Gottes in demjenigen ist, dem die Hände aufgelegt worden sind. Wir dürfen daher nicht, wie es bei uns weithin üblich ist, die Handauflegung bloss als eine äusserliche Geste betrachten. Durch sie geschieht etwas, nämlich die Verleihung des Heiligen Geistes bze. seiner besonderen Gnaden- und Amtsgaben." ibid., number 3, p. 2.

u. "Das heisst: die Handauflegung ist Sakrament. ('Wir haben nichts dagegen, die Handauflegung ein Sakrament zu nennen' lehren die lutherischen Bekenntnisschriften, Apologie der Augsburger Konfession, Art. XIII)." ibid., number 3, p.3.

v. "In diesen Bibelstellen lernen wir drei verschiedene Arten von Handauflegung kennen, unterschieden nach ihrem Zweck: in Apg. 8 handelt es sich um diejenige Handauflegung, die alle Gläubigen zum Empfang des Heiligen Geistes erhalten (um die gleiche wohl auch Hebr. 6, 2); in Apg. 6 wird sie zu einem niederen Amt gespendet; in 1 Tim. 4, 14 und 2 Tim. 1, 6 dagegen ist an die Übertragung der vollen Vollmacht des kirchlichen Amtes gedacht. In allen diesen Fällen handelt es sich um die Vermittlung unsichtbarer, übernatürlicher Gaben oder Gnaden durch ein sichtbares Zeichen. Das heisst: die Handauflegung ist Sakrament." ibid., number 3, p. 3.

w. "Nun hat Jesus zwar Seinen Aposteln -- soweit wir aus den Evangelien unterrichtet werden -- keinen ausdrücklichen Befehl gegeben, ihr Amt unter Handauflegung weiterzugeben.....Dennoch ist gesichert, dass die Apostel die Handauflegung als Weihehandlung zur Übertragung ihres Amtes und ihrer Amtsvollmacht sich nicht selbst ausgedacht haben. Der Heilige Geist hat sie angeleitet sich eng an die jüdische und alttestamentliche Überlieferung des Gottesvolkes, öffentlich heilige Ämter auf rechtsgültige und sakramentale Weise zu übertragen, anzuschliessen." ibid., number 13, p. 6.

x. "Du bist der Mann für unsere Gemeinde, Gott hat dich gerüstet, Gott wird zu dir als Seinem Diener stehen und dich mit den nötigen Amtsgaben beschenken, deren ein Hirte bedarf!.....Gott will dich, Gott hat dich erwählt zu diesem Amt, Gott wird auch zu dir stehen durch den Erzhirten Christus!" ibid., number 13, pp. 1-2.

y. "Man wird dieses 'vom Geist bezeichnen' und 'durch den Geist prüfen' kaum so deuten dürfen, als hätten die Apostel lediglich auf ihr privates, durch den Geist geleitetes Urteil gemerkt. Der Geist äussert sich im Gesamt der Gemeinde, in der ER Wohnung genommen hat." ibid., number 13, pp. 2-3.

z

z. "Es musste also auch solch ein charismatischer Ruf des Heiligen Geistes in jedem Falle ergehen, wo die Frage einer Amtsberufung und eines besonderen kirchlichen Auftrages erwogen wurde. Der Apostel oder ein Apostel-Nachfolger stehen da nicht für sich allein mit ihrem Urteil. Sie bedürfen der charismatischen Stimmen aus der Gemeinde, gewiss nicht für den Weihcakt als solchen, aber für die Erwählung und Berufung zur Amtsweihe." ibid., number 13, p. 2.



## II.

a. "Die Weihehandlung und Amtsubertragung wird also nicht etwa durch die Gemeinde vollzogen. Die Gemeinde ist als 'Zeuge' dabei, sie wirkt mit durch ihr Gebet und durch die Kundgebungen ihrer Charismatiker, die auch während des Gottesdienstes die Eingebungen des Heiligen Geistes über den Ordinandem kundgetan haben mögen." ibid., number 13, p.4.

b. "Der Heilige Geist aber ruft und erwählt, indem Amtsträger Christi (Apostel und Presbyter) gemeinsam mit prophetischen Kräften der Gemeinde rufen und erwählen." ibid., number 13, p.3.

c. "Dienste, zu denen jeder Christ von Christus direkt im Heiligen Geist berufen sein kann, ohne dass die kirchliche 'Hierarchie' sie beauftragt; dass auch diese Dienste, sei es in Wortverkündigung, sei es in der Nächstenliebe, heute noch bestehen; (zum Beispiel 1. Kor. 12, 28f; Eph. 4, 11) eine wichtige und unentbehrliche Funktion zum Aufbau des Leibes Christi, der die Kirche ist, haben; dass in einem gewissen Sinne, nämlich mit der Gabe, die dem einzelnen gegeben ist, alle Christen 'Verwalter der Gnade Gottes' sind (1. Petr. 4, 10 -- doch ist auch hier sogleich von Ämtern die Rede!); dass in der Kraft des Heiligen Geistes in besonderen Fällen auch dem Höherstehenden....Wir müssen uns hüten, die freien Geistesgaben auszuspielen gegen das lehrende und leitende Amt, das eine Gabe desselben Heiligen Geistes ist, der auch die freien Gaben gibt. Und wir müssen erkennen, dass nach der Heiligen Schrift die freien Geistesgaben eindeutig dem 'Glauben', d. h. hier: der formulierbaren Glaubenslehre (vgl. Rom. 12, 7) und dem Amt (vgl. 1. Kor. 14, 37f) untergeordnet sind. Das ist christliche Ordnung (vgl. 1. Kor. 14, 33)." ibid., number 3, p. 5.

d. "...auf diese Verpflichtung und Verantwortung sollen sie achten, damit sie nicht in die Gefahr des Missbrauchs ihres Amtes kommen. -- Aber darüber, ob ein solcher Missbrauch vorliegt, haben eben nicht diejenigen, die dem Verwalter unterstellt sind, zu entscheiden, sondern der Herr." ibid., number 3, p. 2.

e. "Christus hat Seinen 'Sesandten' die Autorität des Heiligen Geistes, der 'in alle Wahrheit leiten' wird, verheissen, nicht die Autorität von Buchstaben (Joh. 14, 26 und 16, 13). Bereits die Apostel mussten Geistesweisungen im 'Sinne Jesu' zu Lehr- und Sitten problemen geben, für die ihnen kein überliefertes Herrenwort zur Verfügung stand. (Vgl. die Christus-, die Rechtfertigungs-, die Kirchenlehre des Apostels Paulus! Oder: 1. Kor. 7, V. 12, 25, 40.) Sollte das heute anders sein? Im übrigen kann auch der Satan mit dem "Schriftprinzip' operieren! (1 Mose 3, Matth. 2.) -- Wie man es 'lernt', sich solchen bischöflichen Entscheidungen zu unterwerfen? Indem man glaubend und betend mit der Kirche lebt." ibid., number 2, p. 18.

f. "Es ist hiernach als sicher anzunehmen, dass auch die Leitung der Feier der Eucharistie (des heiligen Abendmahls) den Aposteln und denen, die sie zu diesem Zwecke besonders durch Handauflegung bevollmächtigt hatten, vorbehalten war. Denn erstens ist die Eucharistie im hervorragenden Sinne eine Handlung, bei der die Kirche überhaupt, nur ein bevollmächtigter Stellvertreter Christi die Leitung haben kann; zweitens ist uns aus dem Anfang der nachapostolischen Zeit auch ausdrücklich bezeugt, dass nur diejenige Eucharistie 'gültig' ist, welcher der Bischof oder jemand, der von ihm ermächtigt ist, vorsteht (Ignatius, Sm. 8, 1)." Bausteine, number 3, p. 3.

g. "Der Papst is nicht der 'oberste Bischof' ehrenhalber. In der Nachfolge des Apostels Simon Petrus is er der Inhaber des von Christus gestifteten 'Petrus' (Felsen) Amtes. Sein Amt ist daher göttlichen Rechtes, das nie eingeschränkt oder gar in der Kirche abgeschafft werden kann." Bausteine, number 2, p. 17.

h. "Die Offenbarung des Auferstandenen vor Petrus ist die eigentliche Primatgrundung der Urgemeinde. Sie bedeutet etwas grundlegend Neues. Die Bemeinde wird dadurch von vorneherein und bleibend Ostergemeinde. Für all das ist Petrus wirklich der Fels, auf dem das Haus der Kirche nunmehr gebaut wird. Das ist dermassen ~~gross~~ gewaltig gewesen, dass von dem Ostern des Petrus an dieser Petrus wie selbstverständlich, trotz seines schweren Versagens vor dem gefangenen Herrn verher, das unbestrittene Oberhaupt der Kirche geworden ist." ibid., number 4, p. 3.

i. "Es geht auch darin weiter, dass es jetzt die Möglichkeit eines Menschen (eines sundigen Menschen) gibt, der verlängerte Arm und regierende Stab seines Königs im Himmel zu sein. Diese Möglichkeit verkündet uns das Evangelium mit den Worten Jesu: 'Petrus, liebst Du mich?' Seit Ostern und Pfingsten gibt es das Leitungsamt der Kirche in der Liebe zu Christus. 'Liebst Du mich mehr als diese?' Das heisst: mehr als die anderen Apostel, die ja auch ein Amt haben? Das also ist die österliche Gnade Gottes für Sein Volk seit der Auferstehung und Himmelfahrt Christi. Durch Christi Anordnung und Gebet soll es einen Mann geben den Feslenmann Petrus, der Christus liebt, ja ihn mehr liebt 'als die anderen', die auch Amtsträger Christi sind....Wir erwarten vielleicht aus unserer lutherischen Tradition die Frage Jesu an den Petrus, der ihn verleugnete: 'Petrus, glaubst Du mich?' Aber Jesus fragte den zum Hirtenamt Berufnen anders. Er fragt: 'Liebst Du mich?' Dreimal dieses 'Liebst Du mich?', und dreimal antwortet Petrus: 'Du weisst, dass ich Dich liebe.' Wir dürfen hier nicht an sentimentale Gefühle des Petrus für seinen Herrn denken. Was Petrus für sein Amt braucht und nun auch hat, nachdem er Karfreitag und Ostern erlebt hat, ist das wunderbare Charisma der Liebe, die dem Geliebten gleichförmig, die ihm ähnlich werden, die ihm ganz gleichgestaltet werden möchte. Ich will gleichgestaltet werden Seinem Opfer, Seiner Hingabe an den Vater, Seinem Willen, Gott zu verherrlichen, und will damit auch ähnlich werden Seinem Dienst an der Welt, an den Sienen, an der Kirche, an allen Sündern. So spricht jetzt das Herz des liebenden Petrus.....er werde als Liebender bis in sein Sterben hinein ein Abbild des Erzhirten Christus, wenn er durch seinen Tod Gott verherrlichen wird..." ibid, number 12, pp. 13-14.

j. "Aber auch die anderen Bischöfe sind als Nachfolger der Apostel kraft göttlicher einsetzung Amtstrager nach göttlichen Recht. Es liegt daher in der Natur der Sache (die bereits deutlich im Neuen Testament zu erkennen ist!), dass zwischen dem einen Papst und den vielen Bischöfen eine lebensschaffende Polarität besteht. Das Papstamt auf Kosten des Bischofsamtes zu benonen (oder umgekehrt), wäre unkatholisch. Da das Vatikanische Konzil 1870 aus politischen Gründen abgebrochen werden musste, konnte die Lehre über das Bischofsamt und sein Verhältnis zum Papstamt nicht mehr behandelt werden.

Damit hängt es zusammen, dass das Papstamt eine gewisse Überbetonung erfahren hat (wenn auch bei weitem nicht eine solche, wie sie sich viele evangelische Christen aus Unkenntnis vorstellen!). Es könnte in der Tat ein Hindernis für die Wiedervereinigung sein, wenn das kommende Konzil nicht dem Bischofsamt ein grösseres Gewicht geben würde. Dabei geht es weniger um die Einschränkung der Rechte des Papstes, als vielmehr um eine ausdrückliche Darlegung und Sicherung der Rechte der Bischöfe, die nicht 'Sekretäre' des Papstes sind." Bausteine, number 2, p. 17.

k. "Die Zulassung zur Kommunion setzt voraus (vgl. auch das eingangs zum Opfermahl in diesem Heft, Seite 5, Gesagte), das wir in vollen Sinne zur Katholischen Kirche gehören. Die volle Kirchengliedschaft wird aber nicht allein durch die Taufe, sondern auch durch die rechtliche Unterordnung unter die rechtgläubigen Bischöfe, die untereinander in Gemeinschaft stehen, begründet." Bausteine, number 5, p. 14.

l. "Aber Glieder der Kirche im vollen Sinne werden sie erst dadurch, dass Petrus und Johannes als Abgesandte des Apostelkollegiums sie 'einholen' in die Gemeinschaft der Mutterkirche und ihnen den vollen Anteil an den Geistesgaben der Kirche geben (V. 14-17). Die Masse der erweckten und getauften Christen in Samaria sind noch nicht Kirche, sie werden erst Kirche, als das Kollegium der Zwölf in Jerusalem -- 'die bischöfliche Autorität der Christengemeinden in aller Welt und der ruhende Pol, an dem sich alles, was auf den Jesus von Nazareth getauft war, orientierte' (so Bischof O. Dibelius in seinem Kommentar zu Apg. 8) sie in die Kirche von Jerusalem geistlich und rechtlich eingliedert." ibid., pp. 14-15.

m. "Zudem nehmen evangelische Christen an Abendmahlsfeiern teil, die von der Katholischen Kirche nicht als gültiger Vollzug katholischer Eucharistiefeier anerkannt werden." Bausteine, number 5, p. 15.

n. "Von der Katholischen Kirche wird unser Altar- und Buss-sakrament nicht als Sakrament anerkannt. Glauben wir aber nicht noch an einen gültigen Sakramentsvollzug bei uns?" Bausteine, number 3, p. 17.

o. "Wen die Kirche zu dieser Communie des Leibes und Blutes Christi zulässt, den anerkennt sie damit als einen getauften Christen, der mit der rechtgläubigen, heiligen Kirche in der Einheit und Gemeinschaft des rechten Glaubens, heiliger Nachfolge des Herrn und katholischer Gottesverehrung steht. Wo die Kirche diese Zulassung verweigert, hat sie ausreichende Gründe für die Annahme, dass es an der Einheit und Gemeinschaft mit der Kirche Gottes in einem Masse fehlt, welches die Ehre Gottes verletzt, den Glauben und die Einheit der Gläubigen gefährdet, aber auch die Gnade der Berufung des einzelnen Christen ernsthaft bedroht. Erst wenn diese Mängel in einer erkennbaren Weise abgestellt sind, kann die Kirche den Zugang zum Tisch des Herrn wieder freigeben. Ihre heilige Disziplin entspringt also: der heiligen Verantwortung treuer Haushalterschaft über Gottes Geheimnisse, heiliger Liebe zur Einheit des apostolischen Glaubens und der katholischen Kirche, heiliger Sorge um das Heil der ihr anvertrauten Gläubigen." ibid., number 5, p. 5.

p. "Wir müssen da sehen auf die 'geistliche Kommunion' in der Messe beshronken." Ibid., number 5, p. 15.

q. "Aber unsere Glaugenserfahrung macht uns doch aktueller Gnadenwirkungen des Herrn gewiss, deren Realität und Kraft sakramental empfangener Gnade nicht nachzustehen braucht. Das gestehen auch katholische Theologen für unsere Mahlfeiern und Beichten zu. Wir dürfen uns aber mit solchen Erfahrungen nicht, zufriedengeben. Wir haben über sie hinaus ein Kirche-Sein anzustreben, das uns befähigt, auch die gewissen sakramentalen Gnaden Christi zu spenden und zu empfangen." ibid., number 3, p. 18.

r. "The Eucharist in Ecumenical Thought," which was submitted by the Faith and Order Committee to the World Council of Churches at Uppsala and recommended by the Assembly for study in the churches notes the following about the term "intercommunion". The term "intercommunion" actually has a wide range of meanings accumulated under its title. Included are 1. Admission which "refers to those cases where a church in celebrating the eucharist admits to its table members of other churches." Such admissions may be a. limited as in "exceptional admission" for pastoral reasons which is the rule for Orthodox and Roman Catholic practice; or in a wider sense, "limited admission" based on the awareness that "every baptized Christian belongs fundamentally to the one communion of the Church and is directed toward his sancti-

fication in the Body of Christ." (p. 102); b. "general admission" which is the regular practice of many Protestant churches. There are different forms: i. baptized and communicant members of other churches are invited to communion; ii. invitation extended to "all who love Jesus"; iii. moreover, at times when the "growth of ecumenical relationships leads the clergy to remind members of other churches of the policies of their own communities and thus out of loyalty restrain their general invitation". (p. 103); c. "reciprocal admission" refers to two situations: i. the establishment of intercommunion by agreement between two churches without any question of organic union being raised; ii. when two churches are committed to work for organic union, sometime within a specified period and enter into this relationship on the ground that the causes of dividion have been removed (p. 104).

Other terms refer to the role of the minister: "common celebration" a form of concelebration by ministers of different confession on behalf of occasional gatherings of their people "with awareness of bringing whatever he has received of faith and ministry, together with his repentance for disunity and his commitment to overcoming this and his hope in the unity and fullness of Christ's will" (p. 104); "intercelebration" in those cases where two or more separated churches are prepared reciprocally to allow their ministers to preside at their eucharistic worship (p. 105). As has been noted in this paper Max Thurian addresses serious questions to each of these positions.

s. "Si des fideles orthodoxes sont loin, dans leur foi, de l'orthodoxie, et sont cependant admis à la communion, pourquoi des fideles non orthodoxes ne seraient-ils pas admis à recevoir le sacrement, dont la foi est peut-être plus proche de l'orthodoxie, et qui n'ont pas la volonté formelle de s'opposer à l'orthodoxie?"

t. "Toutefois, on ne refuse pas aux autres Eglises, qui ne possèdent pas cette continuité historique, un ministère efficace et béni dans la puissance de l'Esprit Saint. Il semble que l'on divise ici l'oeuvre du Fils et celle de l'Esprit. Comment une Eglise peut-elle avoir un ministère efficace et béni dans la puissance du Saint-Esprit, sans être reliée en quelque manière à l'institution même du Christ?"

u. "L'insistance de cette conception sur la doctrine et la foi eucharistiques est utile au dialogue oecuménique.

Toutefois, ne cache-t-elle pas parfois une illusion? Les Eglises qui exigent la foi en la présence réelle, et même l'unité de la doctrine, pour accéder à l'intercommunion, sont-elles sûres de la foi de leurs propres fidèles? La formule d'un consensus sur la présence réelle n'assure pas la foi explicite de tous les fidèles."

v. "Fils de l'homme se manifeste aux hommes dans la charité, car Dieu est amour. S'il y a donc un choix nécessaire entre la charité et l'institution légale, la charité prime, comme signe de la présence du Fils de l'homme: l'amour de charité et de miséricorde est maître du sabbat, des institutions liturgiques ou légales, car il est présence du Fils de l'homme parmi nous."

w. "C'est cette loi spirituelle suprême qui est le fondement du principe de l'«économie» dans la tradition de l'Eglise, c'est-à-dire du principe de l'application charitable et miséricordieuse, de l'élargissement d'une règle ecclésiastique. Le mouvement œcuménique est arrivé aujourd'hui à un stade où ce principe de l'économie doit être appliqué plus largement que jamais, car l'unité, signe actuel de l'amour miséricordieux du Seigneur, presse les Eglises à choisir de plus en plus «la miséricorde au lieu de sacrifice», les signes de l'unité dans l'amour autant que ceux de l'intégrité dans la foi. Les Eglises doivent se demander aujourd'hui si une plus large discipline de la communion ne serait pas la forme que prend la «miséricorde» œcuménique, qu'elles doivent préférer à la «loi» confessionnelle, parce que le Fils de l'homme la préfère, lui qui est maître de toutes nos lois."

x. "unité dans l'essentiel et réconciliation des Eglises soeurs dans l'unique peuple des baptisés, dans la famille universelle du Père."

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