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The Ecumenical Theology of Joseph Ratzinger in the light of *Unitatis redintegratio*

SEPARATA

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The Ecumenical Theology of Joseph Ratzinger in the light of *Unitatis redintegratio*

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Presentation

Abstract: The task of Evangelization becomes even more pressing in our times owing to the need to make Christ known to the ends of the earth. Over the years, disunity inhibited Christians from working together towards attaining this goal. The Decree on Ecumenism of the Second Vatican Council, *Unitatis Redintegratio*, marked a turning point in the history of the relationship between the Catholic Church and other Churches and Ecclesial Communities because it paved the way for a concrete step, on the part of the Catholic Church, towards the realization Christian unity.

The Ecumenical theology of Joseph Ratzinger in the light of the Decree Unitatis Redintegratio studies his stance on how the self-understanding of the Catholic Church guides her relationship with other Churches and Ecclesial Communities. Ratzinger affirms that Christian unity is possible, and it is a slow, painstaking and thorough process. Ratzinger emphasises the fact that true Christian unity is the action of the Trinity.

The work is divided into three Chapters. The First Chapter traces the development of the Decree while paying attention to the themes raised therein. It helps to situate the context within which Ratzinger's Ecumenical theology should be understood. The Second Chapter demonstrates how Ratzinger's ecclesiology influences his approach to ecumenism. The Third Chapter examines the main themes in Joseph Ratzinger's Ecumenical Theology in the light of *Unitatis Redintegratio*, the official Church teachings and the works of contemporary theologians both within and outside the Catholic Church.

Keywords: Ratzinger, Ecumenism, Theology.

Resumen: La tarea de evangelización se vuelve aún más apremiante en nuestros tiempos debido a la necesidad de dar a conocer a Cristo hasta los confines de la tierra. Con los años, la desunión inhibió a los cristianos de trabajar juntos para lograr este objetivo. El Decreto sobre Ecumenismo del Concilio Vaticano II, *Unitatis Redintegratio*, marcó un punto de inflexión en la historia de la relación entre la Iglesia Católica y otras Iglesias y las Comunidades Eclesiales porque allanó el camino para un paso concreto, por parte de la Iglesia Católica, hacia la realización de la unidad cristiana.

La teología ecuménica de Joseph Ratzinger a la luz del Decreto Unitatis Redintegratio es un estudio de su postura sobre cómo la autocomprensión de la Iglesia católica guía su relación con otras Iglesias y Comunidades Eclesiales. Ratzinger afirma que la unidad cristiana es posible y que es un proceso lento y minucioso. Ratzinger enfatiza que la verdadera unidad cristiana es la acción de la Trinidad.

Este trabajo tiene tres capítulos. El Primer Capítulo traza el desarrollo del Decreto y presta atención a los temas planteados en él. Ayuda a situar el contexto de la teología ecuménica de Ratzinger. El Segundo Capítulo demuestra cómo la eclesiología de Ratzinger influye en su enfoque del ecumenismo. El tercer capítulo examina los temas principales de la teología ecuménica de Joseph Ratzinger a la luz de *Unitatis Redintegratio*, las enseñanzas de la Iglesia y las obras de los teólogos contemporáneos tanto dentro como fuera de la Iglesia católica.

Palabras clave: Ratzinger, Ecumenismo, Teología.

The task of Evangelisation becomes more pressing in our times, owing to the need to make Christ known to the ends of the earth and re-evangelise places that once enjoyed the presence of the Christian faith. Over the years, disunity inhibited Christians from working together towards attaining this goal. The Decree on Ecumenism of the Second Vatican Council, *Unitatis Redintegratio*, marked a turning point in the history of the relationship between the Catholic Church and other Churches and Ecclesial Communities because it paved the way for a concrete step, on the part of the Catholic Church, towards the realisation of Christian unity.

The Ecumenical theology of Joseph Ratzinger in the light of Unitatis Redintegratio studies the relationship between the Catholic Church and other Christians from Ratzinger's perspective. It seeks to establish to what extent Ratzinger views unity among Christians as possible. It studies how the Decree on Ecumenism *Unitatis Redintegratio* guides his approach and whether his analysis offers the needed answers to the perennial questions in ecumenical discourse like the criteria for Christian unity and its feasibility today.

This thesis employs the expository and analytic approach. It presents the background to the discourse and situates Ratzinger's position in dialogue with other authors in the light of the teachings of *Unitatis Redintegratio*.

As regards bibliographical data, the *Joseph Ratzinger Gesammelte Schriften* series has been chosen for easy accessibility and reference. Other translated versions of Ratzinger's works were sometimes consulted and were sometimes directly cited. The inclusion of the works of other theologians, within and outside the Catholic Church, helps to give a balanced view of the discourse.[1] The attempt to view the themes «from the other side» makes one agree with Ratzinger that Christians share many things in common chiefly the concern over the mission of the Church in contemporary times.[2]

Our interest in the First Chapter is to establish how the Catholic Church sees herself concerning other Churches and Ecclesial Communities as she consciously and intentionally works towards unity. It traces the development of UR and pays attention to the themes raised therein and their relation to other Church documents. This chapter situates our study within the theological environment created by *Unitatis Redintegratio* and lays out

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1 They include but are not limited to: Aidan Nichols, Gustav Thils, Matthew Lamb, P. Blanco, Emery de Gaál, M. Heim, Mikhai Surd, Edward Idris Cardinal Cassidy, Kurt Koch and Walter Kasper. Others include Athanasios Vletsis, Nikos Nissotis, Constantin Patelos, John Meyendorff and Wolfhart Pannenberg.

2 Cf. «Einheit der Kirche, Einheit der Menschheit» in *JRGS 8/2*, p. 698-699.

the context within which Ratzinger's ecumenical theology should be understood.

The extract addresses Ratzinger's understanding of ecumenical theology and its constituent parts. Our interest here is to study the development of his position on the ecumenical discourse. In order to arrive at this, we examine the central themes in his thought and establish Ratzinger's assertion that the Church is the *locus* of Christian unity. We also gain some insight into his position on the meaning, scope and extent of Christian unity as summed up in the oneness of Apostolic Faith, the Sacraments and Apostolic Succession. We see the importance that Ratzinger places on theological dialogue and the necessity for the healing of memories. We gain insight into his view on the recent delays in the ecumenical movement and examine possible paradigms for ecumenical progress based on the need to depoliticise ecumenical dialogue by focusing on the truth. We also become aware of his vision about the future of the ecumenical endeavour. In this chapter, we find out that Ratzinger's ecclesiology deeply informs his discourse on ecumenism.

The Third Chapter builds upon the previous chapters by presenting Ratzinger's application of the Catholic principles on ecumenism to dialogue with other Churches and Ecclesial Communities in the East (Non-Chalcedonian Churches and the Chalcedonian Churches) and the West (the Lutheran Federation and the Anglican Communion).

The Thesis extract is made up of the Second Chapter and Sections 3.2 and 3.3 of the Third Chapter. The numbering has therefore been adjusted to accommodate this modification.

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Chapter Three
THE ECUMENICAL THEOLOGY OF JOSEPH RATZINGER IN THE LIGHT OF UNITATIS REDINTEGRATIO

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Main themes in the Ecumenical Theology of Joseph Ratzinger

1. RATZINGER ON THE CHURCH

1.1. *The Origin of the Church*

Ratzinger states that by announcing the Kingdom of God, Jesus fulfils the Father's will. He is the «personalised realisation of the Covenant of God with men.»[1] By calling himself «Son of Man» (*Menschensohn*), Jesus points to the foundational aspect of the Church as the new people of God at the end of time.[2] Agreeing with Origen, Ratzinger asserts: «Jesus himself, in his person, is truly the Kingdom of God.»[3] His principal goal was to gather the family of the people of God.[4] Therefore, Jesus Christ is the true and permanent foundation of the Church.

With this also began the period of formation by choosing the Twelve «that they might be with him and that he might send them» (Mk 3:14). For Ratzinger, «that they might be with him» serves an eschatological purpose because it identifies those that will constitute the people of God at the end of time. Ratzinger makes it clear that «the choosing of the Twelve is characteristic of a pre-paschal form of the work of Jesus.»[5] It is not a post-resurrection invention of the Church since they had been witnesses to the ministry of Christ from the very beginning (cf. Acts 1:21-22).[6] They were to announce the definitive reunification of the people of God.[7]

1.2. *The Body of Christ*

The understanding of the Church as the Body of Christ is for Ratzinger a «central and fundamental decision» that has scriptural and patristic roots.[8] The Church is more than a physical structure. She is the Body of Christ, and an organism of the Holy Spirit (cf. 1 Cor 12:12) and «Christ is the first word

of the Church, not herself» for she is founded on him as his Mystical Body and is ever new; never always in the past but also the present and the future.[9]

Ratzinger highlights that the Pauline concept of the Church as the Body of Christ was not original to him. The Pauline orientation has three sources: The Semitic conception of corporate personality (*Korporativpersönlichkeit*); in which one person is related to another because «we are all Adam.» The second is the Eucharist (1 Cor 10:16ff). «Our Lord becomes our bread, our nourishment.» Christ gives us himself, and it is by communion that we become assimilated into Christ becoming his Body. The third is the idea of nuptiality.[10] Paul built upon the oneness between Christ and his Church while using the imagery of the matrimonial bond (cf. Eph 5:21-33), and Christ himself ratified it as an indissoluble bond (cf. Matt 19: 3-9).

Ratzinger is also careful not to equate the Church with Christ when he says:

> The Church does not merely become Christ; she remains his maid whom he lovingly raises to be the bride and seeks his face in this end time.[11]

The Church is not our Church, which we could dispose of us we please. This same Body, while being a means of communicating with the world also becomes a means of identifying her members as belonging to a distinct entity while living in the world.

1.3. *The People of God*

«The People of God» originally designated the people of Israel and was later used to refer to the communion that emerged from the activity of Jesus. In the New Testament Christians are «God's people» (I Pet 2:10), and «the Temple of the living God» (2 Cor 6:16). They are beneficiaries of the covenant to be the people of God. This image signifies the cultic gathering and the one Church of Jesus Christ sustained by the Holy Spirit. For Ratzinger, ἐκκλησία in the New Testament means both the cultic gathering as well as the local church, as well as the church in a larger geographical area, as finally the only Church of Jesus Christ himself.[12] Baptism makes it possible for one to enter into the Church: «we are inserted into Christ and united with him as a single subject; no longer many alongside one another, but one only in Christ Jesus (cf. Rom 6:1-11; Gal 3:16; 26-29).»[13] This gathering tends towards perfect unity with the Son, which at the same time makes it

possible to enter into the living unity of God so that God might be all in all (1 Cor 15: 28).»[14]

This theological understanding of Baptism necessitated addressing the ecclesiological challenge presented in the encyclical *Mystici Corporis* of Pope Pius XII[15] which stated that membership in the Church is determined by baptism, right faith and belonging to the juridical unity of the Church. Ratzinger observed that its restrictiveness did not give room for explaining how baptised non-Catholics are incorporated into the Body of Christ. This opened the door for the use of the concept «people of God» which is roomier and more flexible. The Council Fathers adopted it to express how non-Catholic Christians are in a way connected (*Verbindung*) and related (*Zuordnung*) to the Catholic Church.[16] This is why Ratzinger asserts that «the concept of the 'People of God' was introduced by the Council primarily as an ecumenical bridge (*ökumenische Brücke*).[17]

1.4. *The Temple of the Holy Spirit*

While the Church as the Body of Christ limits the physical boundaries of the Church, the understanding of the Church from the pneumatological dimension highlights her often-ignored spiritual aspect. This amplification of the Church's ecclesiological standpoint is the fruit of the Second Vatican Council's rediscovery of Oriental Christian theology[18] which always placed importance on the crucial role of the Holy Spirit as the «central element in theology.»[19] The spiritual aspect introduces a fluidity which accommodates the interplay between the presence of God in the Christian and in the world while retaining his transcendence.[20] The result is a more open ecclesiology in which the Church recognises that the Holy Spirit guides her.[21]

Ratzinger does not make a dualist distinction of both aspects. Instead, he sees them as intrinsically united in Christ. The Holy Spirit is the Spirit of Christ. Here the Semitic concept of the body, where there is no contraposition between body and spirit, comes to mind. Ratzinger takes us back to the words of the Institution of the Eucharist at the Last Supper: «This is my Body». The Semitic concept does not make a distinction between the body and the spirit.[22] The Body of Christ (*σωμα Χριστου*) refers to the entirety of the person of Christ without any form of conceptual or material separation.

One might be inclined to argue that John Chapter 6 makes use of a different term (*σαρξ*) «flesh.» To this, Ratzinger responds that it still follows in the line of Semitic thought since it refers to «the intra-historic form of human

life» (*der Form des innergeschichtlichen Lebens des Menschen*) which Christ transcends after his resurrection.[23] He points out that the dualistic understanding of the body-spirit relation in western thought makes it difficult to grasp this intrinsic union properly.[24]

Ecumenically speaking, this openness paves the way for freedom and unlocks possibilities for unity between Catholics and other Christians.[25] It also leaves room for the broader understanding of the role of the Holy Spirit in the diversity of charisms that work to achieve the same mission of the Church.[26]

1.5. *The Church as Sacrament and Sign of Salvation*

As the «universal sacrament of salvation» (LG nn.1, 48), the Church is the visible sign and the instrument of communion with God and unity among men.[27] The communion among men has its origin in the communion with God. While gathering all of humanity together, the Church also stands as the visible sign of the realisation of the unity yet to come.[28] It does not clash with the teaching of the Church on the Seven Sacraments.[29] Leo Scheffczyk clarifies this by stating that the Church is not an eight sacrament nor is she at par with Christ.[30] The Church precedes the sacraments. She is the «universal sacrament» (LG n. 1) since the seven sacraments are produced from her.[31] While some may be inclined to argue that this notion cannot be applied to the Church without some degree of ambiguity,[32] the Catechism clarifies that the notion of the Church as a sacrament is to be understood in the analogous sense.[33]

In his 1961 article on the Church as the Body of Christ,[34] Joseph Ratzinger identifies two extremes that impede the dogmatic understanding of the Church as *sacramentum salutis*. The first extreme reduces the Body of Christ to a profane sense of the Church as an institution. Here the Church is understood as a people among other people or society within a society. The other reduces the Church to a purely spiritual community without reference to institutional realities.[35] Ratzinger affirms that the Church as a sacrament (*sacramentum*), is a sacred sign in which the visible is the reference and the path to the invisible.[36] For F. Ocáriz, this is crucial to the understanding of the Church. It helps to resolve the absence of the Christological dimension that returns the notion of the Church as the «People of God» to the understanding as a people among other people. It also overcomes the absence of the visibility or «earthiness» that the understanding of the Church as the «Body of Christ» would have.[37]

Central to Ratzinger's discourse on the Church as the sacrament of salvation is his 1977 article *Die Kirche als Heilssakrament*.[38] While identifying the process that led to the emergence of the term *sacramentum salutis* in the third draft of the preparatory schema of the Church,[39] Joseph Ratzinger points out that while the concept «People of God» was rapidly accepted in different areas of Church life and theology, «the Church as a sacrament» was not «deeply entrenched in the consciousness of the Church or theology».[40] Both terms were meant to complement each other since the idea of the Church as «people of God» draws its meaning from the notion of the Church as sacrament.

As regards its theological content, Joseph Ratzinger identifies its essential elements: the sacrament is a visible sign that points beyond itself to the inner reality of grace or justification. This sign must also have behind it the full power of authority as indicated by the term «instituted».[41] The Church, as a sacrament, expresses the collective view of Christianity that replaces the individualistic mindset. Salvation is the unification of the whole of humanity in Christ (Gal 3:28).[42]

For Ratzinger, the Eucharist offers the content of communion. God has taken the initiative to identify himself with man and makes this clear in the celebration of the Eucharist:

> The Church is the celebration of the Eucharist; the Eucharist is the Church; they do not simply stand side by side; they are one and the same. The Eucharist is the *sacramentum Christi* and, because the Church is *Eucharistia*, she is therefore also *sacramentum*-the sacrament to which all the other sacraments are ordered.[43]

In his article *The Church as Sacramentum salutis according to J. Ratzinger*, Fernando Ocáriz draws the implication of this point when he states that as a sacrament, the Church does not belong to herself nor does she carry out her work. She is always ready to carry out the work of God. The sacraments are the structure of her life, and the Eucharist is at the centre of the sacraments. In the Eucharist, we encounter the real presence of Jesus Christ closely.[44] The Paschal Mystery makes the scope of the saving act of Christ universal. Likewise, the mission of the Church embraces all of humanity. By her universal scope of salvation, the Church as a sacrament gives hope and shows the indispensable character of the union with Christ for salvation.[45]

F. Ocáriz agrees with Joseph Ratzinger that the notion of the Church as *sacramentum salutis* situates her within the ambience of her Trinitarian origin and her divine sustenance. It also accounts for her activity (visible and

invisible) within the history of salvation as the sign of God's love for humanity and the sign of His coming Kingdom. Besides, it shows the link between the understanding of the Church as the Body of Christ and as the People of God whose sacramental scope is universal. As the sacrament of salvation, the Church is the sign of the communion between God and humanity in Christ.[46]

1.6. *The Church as* Communio

In his address at the 20th Anniversary of the *International Catholic Review: Communio*, Joseph Ratzinger presents three dimensions of *communio*. Firstly, he sees it is a concept that describes the Church as a relational community. Secondly, the Eucharist is a crucial reference point in *communio*. Thirdly, *communio* has *agape* as its binding feature. *Communio* expresses the relationship between God and man, and it also expresses the relationship between persons.[47] The commonly shared human nature creates the very possibility that we can communicate with each other.[48] This interpersonal relationship is only complete with the entrance of a third Person. Human nature opens man towards the «all-embracing third» (God) that touches every individual from within. This is possible because, by the Incarnation, God communicated himself to humanity. His humanity in Christ opens us up to the Holy Spirit in such a way that we could become united in a single body.[49]

The Church is the direct consequence of the union between the Trinity and humanity. Her divine origin (cf. Jn 8:23) puts her outside the confines of a sociologically contextualised ecclesiology.[50] Ratzinger identifies two common misconceptions of *communio*. The first is an understanding of *communio* that supports a pluralist ecclesiology that is almost federalist in the understanding of unity. It opposes the perceived «centralist» conception of the Church.[51] The second highlights the cultural plurality of the different forms of worship in discipline, doctrine and liturgy as equal means of attaining unity. Although both views have something to say about *communio*, they are based on a faulty approach that erodes the true depth of its meaning in the NT, the Second Vatican Council and the 1985 Synod of Bishops.[52]

Ratzinger goes back to Augustine's distinction between *communio sanctorum*, which refers to all sacred things and sacred signs that leads to the understanding of the *communio Ecclesiarum*. It refers to the holy realities that the Church possesses on the institutional level and the communion of all persons

sanctified by Christ in his entirety (*Christus totus*).[53] Thus, he speaks of the *communio* character of the Church as the consequence of this unity:

> The Church grows from within toward the outside, not vice versa. Above all, this means the most intimate communion with Christ; she is formed on the life of prayer and in the sacramental life, in the fundamental attitudes of faith, hope, and love... Christ exists only in his Body, never merely as an ideal.[54]

Communio is a transition from the individual «I» to the ecclesial «I».[55] One cannot profess faith in Christ and his Church in isolation. It must be expressed and lived out within the Church that continues through the ages as the *locus fidei*.[56] The Apostolic faith received and safeguarded by the Church through the ages is professed in communion with every other member. It cannot be professed in isolation because it is received from the Church and connects every member across the ages in one timeless *Credo*. This one faith becomes a means of expressing our identity as one body with one belief in one God. As such, the Church is the place where the fullness of the faith in one God is effectively professed and lived out.

Ratzinger also speaks of the Eucharistic dimension of *communio*. The Church represents «the eucharistic relationship of love for the whole world.»[57] *Communio* with God requires a proper theological understanding that is built upon the Eucharist which joins each recipient into communion with Christ (cf. 1 Cor 10:16).[58] Ratzinger brings to bear the fact that participation in the blood of Christ leads to participation in the life of Christ.[59] The gift of Christ's blood becomes the course of life for all who partake in the Eucharist. It unites all who participate in the liturgical community. Since man cannot identify himself with God, it is God that has taken the initiative to identify himself with man by offering himself in the Eucharist.[60]

Thirdly, love is the consequence of Eucharistic unity. Ratzinger identifies *agape* as an essential element in *communio*. The Holy Spirit launches communion with God and expresses it in the life of the community. It has practical consequences as it cannot be lived without real care for the human community. It becomes the identifying trait of the Christian who takes the love that he receives and shares it wherever he goes.[61]

This *communio* character consolidates our assertion that «we» are the Church. It is an assertion with a far-reaching scope since «this 'we' is not a group that isolates itself, but rather one that remains within the whole communion of all Christ's members, the living and the dead.»[62] This Church, which is not limited by location, space or time not only «breaks down social

and political barriers, but also the boundary between heaven and earth.»[63] Ratzinger uses the concept «*Stellvertretung*» which means «substitution» or «representation» to express how the Church stands to incorporate the whole of humanity into the life rhythm of the Trinity.[64] One then sees the correlation between the vertical communion with the Trinity and the horizontal communion that binds believers together in the Eucharistic celebration for in *communio* all are invited to participate in the divine life.[65] It is this same *communio* that unites the Bishops throughout the world in the Episcopal College. It is this same link that confirms the apostolicity of the local Church.[66]

1.7. *Eucharistic Ecclesiology*

According to Ratzinger, «Jesus' Last supper (is) the real act of founding the Church (because) Jesus gives his disciples this liturgy of his death and Resurrection and thus bestows on them the feast of life.»[67] The Last Supper anticipates and presupposes the Cross and Resurrection. It is a unique event in which the Church sprang from the Lord's wounded side, from which blood and water flowed.[68] By implication «the Eucharist joins human beings together, not only with one another, but also with Christ, and that in this way it makes people into the Church.»[69] It is an encounter that leads the Church into the Trinitarian life and whose celebration is a re-presentation of the entire mystery of Christ.[70]

In his interview with «Ut omnes unum»,[71] Joseph Ratzinger affirms that the Eucharist plays a crucial role in the unity of the Church. He disagrees with N. Afanassieff's eucharistic ecclesiology which places the Eucharist at the centre of ecclesiology as a countermeasure to what Afanassieff called the pope-centred ecclesiology of the Catholic Church. For him, the local Church that celebrates the Eucharist precedes as the fullness of the truth of the Church.[72]

According to Afanassieff:

> The Church is where the Eucharistic assembly is. It is also possible to formulate this in another way. Where the Eucharist is, there is the Church of God, and where the Church of God is, there is the Eucharist. It follows that the eucharistic assembly is the distinctive, empirical sign of the Church... The actual limits of the Church are determined by the limits of the eucharistic assembly. In affirming that the eucharistic assembly is the principle of the unity of the Church, the thesis that the bishop is the distinctive empirical sign of the local church is not excluded, because the bishop is included in the very concept of the Eucharist.[73]

Since the Bishop is part of the assembly, it does not need anyone outside it. He favours the independence of the local churches because of the presence of the Eucharist. It does not depend on any other bishop outside itself.

For Joseph Ratzinger, Afanasieff's eucharistic ecclesiology is incomplete. The Eucharist is indeed at the centre of the life of the Church. Nevertheless, it is the Trinitarian model of the Church that makes it possible for the understanding of the equality of the Particular Churches. There is no subordination in the persons of the Trinity. If applied to the Particular Churches, it would mean that none is subordinate to the other due to the mutual communion that exists between them.[74]

Communionis notio adds that the over-emphasis upon the Eucharist as the sole criteria for communion does not sufficiently take into account that the Eucharist that renders all self-sufficiency on the part of the Particular Churches impossible. The oneness and indivisibility of the eucharistic Body of the Lord show the unicity of his mystical Body, which is the one and indivisible Church. It follows that from the eucharistic centre arises the necessary openness of every Particular Church that allows it to be drawn into the Body of Christ. As such, one cannot exclude the existence of the Petrine ministry, which is a foundation of the unity of the Episcopate and the Universal Church, in matters of unity since it bears a profound correspondence to the eucharistic character of the Church.[75]

1.8. *Ratzinger on Unity as the Goal of Ecumenical endeavour*

The restoration of unity is the goal of the ecumenical endeavour. For Ratzinger, unity must be sincerely sought after and assiduously pursued. The Church is one and unique (UR n. 1)[76], yet this does not translate to the stereotypical expression of the one faith. The presence and action of the Holy Spirit build the Church upon a multiplicity of charisms that give her life (cf. 1 Cor 12). These gifts enable their recipients to be «fit and ready to undertake the various tasks and offices that contribute toward the renewal and building up of the Church» (LG. n. 12).

Unity in the faith, for Ratzinger, means to believe with the Church.[77] Then the «I» of the Creed is a collective «I» for the Church is the *locus* of the faith.[78] Christ founded only one Church, and this Church can only arrive at the fullness of catholicity when all other Churches and Ecclesial Communities become particular Churches within her.[79] It is a unity that comes «from above», and we must rely on God to attain it.[80] This ecumenical goal must take into

consideration the understanding and acceptance of the Scripture, Tradition and Magisterium as constitutive elements of the community of faith.[81]

In his address to the press on October 23, 1963, Edmund Schlink opined that the Roman Church[82] identifies itself exclusively with the one, holy, catholic and apostolic church in such a way that when Rome recognises a bond between individual non-Catholic Christians, they consider themselves united to the Roman Church.[83] For him, the Catholic version of ecumenism was only tantamount to the absorption of all other Christians. He proposes that the ecumenical movement should lead to the formation of community among the separated churches and not absorption by one of the Churches.[84]

Joseph Ratzinger responds to Schlink's view on two grounds. In the first place, following Schlink's position would lead to the conclusion that none of the existing Churches is the Church of Christ but various expressions of the one Church which does not exist as such. He adds that since the earliest days of Christianity belief in the one Church has always been important.[85] Secondly, Ratzinger affirms that the Catholic Church recognises a plurality of Churches in a way that is different from the perspective proposed by Edmund Schlink. Catholic theology accepts the possibility of the plurality of Churches and respects local diversity (SC n. 37).

For Joseph Ratzinger, the Council set out to correct the challenge of the stress upon uniformity from an ecumenical perspective because the current ecumenical situation was unknown at the time of the New Testament. This explains why the New Testament is unable to offer solutions because plurality today occurs outside the Church in the form of separate autonomous churches. The task before the Church today is to ensure reception of the multiplicity of Churches within the framework of Catholic unity.[86] Thus, Catholic participation in ecumenism is not absorption because it recognises plurality.[87] The challenge lies in the fact that the average Catholic is not yet fully prepared to accept the phenomenon of multiplicity in unity. There is a need for a thorough Catholic renewal. This process takes time.

2. Joseph Ratzinger and The Idea of Christian Brotherhood

2.1. *What is Christian Brotherhood?*

Ratzinger lays the foundation for this discourse in his book *The Meaning of Christian Brotherhood*[88]. He attempts to clarify the nature, scope and limitations to the understanding of Christian brotherhood. The Greeks conceived

of brotherhood in two ways: brotherhood by blood relationship, and people who share a collective identity (citizenship, friendship).[89] The OT distinguished between a brother (’*ah*), which referred to a member of the same religion, and neighbour (*re’a*) which referred to a compatriot.[90] Greater emphasis is placed on association with the religious community that is identical with Israel as a political entity. It is from here that two concepts emerge: «people» and «gentiles» (‘*am* and *goyim*).[91]

Tracing the lines of historical development to the era of the Enlightenment, J. Censer and L. Hunt give a detailed background to the build-up towards the French Revolution. The economic and legal inequality which favoured the nobles over the lower class, the gradual but steady resentment of the ruling class and the monarch and the influence of the Enlightenment helped in no small way to bring about the revolution.[92] Ratzinger held that this relegated the universal Fatherhood of God to the background.[93] The Enlightenment aimed at removing the inequality among men by replacing it with a return to legal equality based on the premise that all men are equal by nature.[94] It was a sweeping measure which aimed at removing all barriers, as indicated by the segregation of the classes between nobles and peasants in France, and it seemingly realised its goal. Although the re-establishment of the brotherhood of all men aimed to strip all of status, it only succeeded in replacing the old societal structure with another with similar features.[95]

The Marxist idea of fraternity aimed to consolidate the disappearance of the idea of God as Father. The hitherto desired brotherhood of men is replaced by two antithetical groups: the capitalist and the proletariat thus effectively negating the desire to treat all men as brothers. The Marxist ideology recognises its ideological ambience as the only viable place for human progress, thereby creating a dualism of two contending forces with the hope for a return to the classless society.[96]

2.1.1. Development within the New Testament

In NT texts, there is a movement from the Jewish to the Christian notion. Following Schelkle's perspective, Ratzinger highlights three chief usages in the words of Christ. The first is the OT use which refers to a member of the same religion (cf. Mt 5:21-24; 7:3; 18: 15; 21; 35). It transcends the Jewish usage since it refers to interpersonal relations within the new community that Christ established.[97] Secondly, the brotherhood of the disciples with Christ is closely connected with the fatherhood of God (Lk 22:31; Jn 20:17b; Matt 22: 8). It surpasses mere teacher-pupil relationship.[98] Thirdly, blood relationship

gives way to a spiritual relationship (cf. Mk 3:31-35). For Ratzinger, «Brotherhood is not naturalistic but is based on a spiritual decision, on the 'yes' to the will of God.»[99] The idea of the community rests on the acceptance of the Christian faith (cf. Mk 10: 29; Mt 25: 31-46). The brotherhood is open to all, yet the fraternal community is distinct from those who do not believe.

Going further in the development of this concept within the NT, Ratzinger singles out the Pauline corpus wherein for Paul, «brother» refers to a fellow Christian believer. Its contrast, «false brother» (*pseudoadelphos*), sets the limits of Christian brotherhood.[100] For Paul, Christ lays open the once closed area of the children of Abraham to all who are in him (Rom 4; Gal 3:16-29; 4:21-31). This brotherhood removes the barriers hitherto set by the Jewish fraternal community.[101]

2.1.2. The Idea of Brotherhood among the Fathers of the Church

Ratzinger notes a multi-directional development of this concept at the time of the Fathers. The early Christians used the word «brother» to refer to the baptised as members of the Church.[102] Tertullian, while speaking about baptism, speaks of God as the Father and the Church as the Mother. He also commends the newly baptised to prayer by their brothers (*fratribus*).[103] Ignatius of Antioch while exhorting the Ephesians, urged them to pray for their persecutors in imitation of their innocent Master. He adds: «Through gentleness, we should be their brothers.»[104] Tertullian also speaks of the Christian community as the *fraternitatis* (brotherhood) to which everyone belongs.[105] He also uses this concept in referring to the reconciliation of a hitherto expelled member to the *fraternitatum* (brotherhoods).[106] At the turn of the third century, there is a shift to the use of the term «brother» to refer to bishops, clerics and members of monastic communities.[107] It is this manner of usage that survives until today.[108]

2.2. *Faith as the basis for Christian Brotherhood*

While the Greek notion lacks the relational element as God for them is the culmination of the cosmos[109], the Christian God not only relates to man but also fully reveals himself in Jesus Christ. It is the same Christ that unites all into a deeper understanding of fatherhood and brotherhood. Becoming Christian means incorporation into the Son in a sacramental and ethical process. Incorporation into Christ requires that one loses his «own ego and becoming one in brotherhood with all those who are in Christ.»[110]

2.2.1. The Removal of barriers among Christians

Christian brotherhood is also limited because while it removes barriers, it creates another between Christians and non-Christians. Nonetheless, brotherhood can be realised in the local community. The One Church always exists concretely in the local community, especially in the celebration of the Eucharist.[111]

Here we arrive at a point of ecumenical interest: does it extend beyond the physical bounds of the Catholic Church?[112] Ratzinger calls for a spirit of openness and dialogue with baptised non-Catholic Christians. Awareness of their situation impels us to fully embrace the task of consciously working towards removing the barriers that impede unity. They are our brothers, even if their state denies them of «any direct sharing in Christian brotherhood» as expressed in participation in the Eucharistic celebration that is «the source of brotherhood.»[113]

Christ is the anthropological basis of brotherly love. The universal character of the Church makes it possible for her to be present in all places. He asserts: «the Church that is present in all places is always the one Church.»[114] To be part of this Church includes a transcendence of one's situation, nationality, language, position in order to partake in a reality that reaches its plenitude in Christ.[115] This same Church has an identity to which all her members lay claim. Her identity is in her faith in Christ, the Son of God, who is also the «last Person» (*letzte Mensch*). All men tend towards Christ and

> From Christ, she (the Church) knows that there is none other than one Father for all persons. From him, she knows the untouchable identity of the human being and, above all, human dignity in every person.[116]

Christ is the image of the invisible God (Col 1:15; 2Cor 4:4). The Fathers of the Church built upon this Pauline principle to speak of Christ as the archetype, the perfect man to whom all men tend in their movement from the image of the Old Adam towards the New Adam (Rm 5:14).[117] One sees that the patristic outlook recognises the opening of a special relationship with God, which leads to participation in the transcendence and the ineffable mystery of the divine gifts.[118] *Gaudium et Spes* makes it clear that «Only in the mystery of the incarnate Word does the mystery of man take on light» (GS n. 22). Christ alone restores to man the divine likeness that had been disfigured by sin. The fact of God's love expressed in Christ's Incarnation has its effects on the Christian for, as Ratzinger states, the heart of a Christian, is and remains the love of neighbour because each person is loved infinitely by God and is of infinite value.[119]

2.2.2. Faith-based Brotherhood enables us to share things in common

Ratzinger supports the need to focus on unifying aspects in order to engage effectively in the task of attaining Church unity. This gains strength in his comments on the participation of Catholic Theologians at the 1971 Faith and Order Commission, in Louvain. It raised vital questions on Christian unity and the struggle for justice in society.[120]

Ratzinger notes that the same old problems persist in the theme of the «confessional controversy» (*der Konfessionellen Kontroverse*) like the relationship between Scripture and Tradition, especially the application of the Word today. This shows that all Christians face similar challenges as regards connecting, relating, interpreting and applying the Word to the realities of the present times. While noting that Protestantism placed great emphasis on the preaching of the Word as the Word of God (*praedicato verbi Dei Verbum Dei es*t), Ratzinger stresses the need to seek new approaches in order to dialogue with the technologically advanced world. As observed by Avery Dulles, Ratzinger accepted the idea that faith must, again and again, be retranslated into new forms of thought and life as well as new vocabularies. The Church needs to rediscover new ways to dialogue with the technological world in order not to be «condemned to be speechless».[121] This task is critical in the relationship among Christians who need to first understand one another in order to be effective in their proclamation of the message.

He draws attention to the common areas of Christian interest and activity like prayer and witnessing to the faith as strong points for unity. For Ratzinger, the fact that Christians can gather to discuss pertinent issues that confront the spread of the Gospel in our time is worth promoting. Prayer is also a common ground for Christians to gather without denominational restrictions. Catholicity is evident in these common grounds.[122]

3. The Niceno-Constantinopolitan Creed as a Signpost to Unity

Zeichen christlicher Einheit was written in 1981 to commemorate 1600 years of the Creed of the Council of Constantinople. It traces its development during one of the turbulent times of the Church's history and highlights its value for Christian unity today. It is no wonder then that Joseph Ratzinger calls the Creed of the Council of Constantinople a signpost to unity (*einen Wegweiser zur Einheit*).[123]

3.1. *Background to the formation of the Creed: the Need for Clarification*

The path towards arriving at its present form is strewn with years of challenges that needed to be overcome through theological clarification of the philosophical concepts used. There was the struggle for balance between Church and State; East and West, unity and the threat of division due to disagreements. He attributes the deep-seated tensions at that time in the life of the Church to political interference in matters of theological and Scriptural importance and the struggle to maintain unity through faithfulness to biblical tradition.

The Church, being in great need to clarify the concept of «Son of God» (*Sohn Gottes*) in Christian monotheism, had to contend with challenges from three fronts:

a. Political adjustment (*politischer Anpassung*) in which she had to attend to the political intervention by the emperor in dogmatic questions.
b. Philosophical enlightenment (*philosophischer Aufklärung*) and the constant need to clarify and distinguish doctrinal truths from similarly sounding philosophical concepts of the contemporary Greek world.
c. Religious resistance to both (*religiösen Widerstand gegen beides*) due to the struggle to maintain her identity and faithfulness to Revelation and Tradition.[124]

Ratzinger asserts that unity laid in the religious path and not the political. It was to be realised by «awakening the unifying forces of the Christian faith.»[125]

In the attempt to reach a political compromise by trying to appease the East, which did not as a whole accept the Nicaean formula, Amato notes that there was the need for imperial intervention to restore peace and concord in the Church and the empire.[126] As a consequence, the Church lost her decision-making power. For Ratzinger, the result contrasted with the Council of Nicaea that interpreted the Bible from the common faith of the Church. Nicaea led to the reaffirmation of the spiritual power and the «clear shaping of the authority of the Bishop of Rome for the faith of the whole Church.»[127]

The Nicaean Creed was eventually accepted in the East due to the significant contributions of the Cappadocian Fathers who deepened the spiritual foundations of the Nicene faith.[128] Basil, in *De Spiritu Sancto* taught that the Holy Spirit must be accorded the same adoration as the Father and the Son. He must be 'reckoned with'($συναριθμεισθαι$) and not 'reckoned below' ($υπαριθμεισθαι$).[129] Basil draws his arguments from the Spirit's power in Scrip-

ture: His association with the Father and the Son in the work of sanctification and His relation to both Father and the Son. Building upon Scriptural evidence by citing Ps 33:6, Gregory of Nyssa stressed the oneness of nature shared by the three Persons.[130] Gregory of Nazianzen directly recognises the Spirit as consubstantial and therefore God.[131] He arrives at this conclusion by building upon Scriptural testimony (Jn 4:24; Rm 8:26; 1 Cor 14:15); the Spirit's character as the Spirit of God, his association with Christ in the work of redemption and the Church's liturgy.

3.2. *The Impact of The Niceno-Constantinopolitan Creed*

The deepening of the faith raised some new challenges regarding the place of the Holy Spirit in Christian monotheism. This was resolved at the Council of Constantinople (381) without disputes. In order the achieve this, the Fathers followed four paths.

a.) Firstly, they approached the question of the Son and the Holy Spirit in Christian monotheism from ground-up. Christ and the Holy Spirit opened monotheism up to its greatness.[132]

b.) The Liturgy becomes the basis for the development of the doctrine of the Holy Spirit. The Holy Spirit goes together with the theme of Church reform.[133]

c.) Thirdly, Basil's search for dialogue was not a sign of weakness since it was built upon liturgical witness.

d.) Fourthly, the problem raised by the exclusion of the West at the Council of Constantinople was eventually resolved at the Council of Chalcedon.[134]

Ratzinger thus states:

> Even today, the Church cannot be saved by compromise and adaptation, nor by mere theories, but by self-reflection and profound faith, which opens the door to the Holy Spirit and its unifying power. The Council of Constantinople shows us so many necessary human factors of unity... it is precisely through these factors that it is clear that the unity of the Church cannot be made by men but can only be effected by the Holy Spirit.[135]

From this, we see how Ratzinger concludes that the Councils of Nicaea and Constantinople weathered the storm of dogmatic controversies surrounding the

status of Christ as Son of God and the divinity of the Holy Spirit thereby clarifying Christian monotheism: three persons in one God; co-equal, co-eternal.[136]

The Creed of Constantinople remains the most accepted to this day. According to J.N.D. Kelly, it is «By far the most influential credal product of the fourth century. Of all existing creeds, it is the only one for which ecumenicity, or universal acceptance, can be plausibly claimed».[137] With its formal acceptance at the Council of Chalcedon by the West,[138] The Council of Constantinople gave an important sign that the Church cannot exist without the Bishop of Rome.[139]

The Creed of the Council of Constantinople remains a reference point for the restoration of unity among Christians. Its acceptance by Catholics, Orthodox and Protestants makes it a firm ground in ecumenical dialogue. From the process of the formation of the creeds, the Church makes a strong case for the separation of matters of the faith from the political sphere, clarity in the definition of doctrine that is consistent with Divinely Revealed truths.

4. Papal Primacy and Apostolic Succession in The Tradition of The Church As Necessary Factors For Unity

4.1. *Papal primacy: A Controversial Theme*

Ratzinger agrees with many theologians that the Primacy of Peter and its continuation in the bishops of Rome is «probably the most difficult problem of the ecumenical dispute.»[140] Most of the schisms in Church history have the rejection of papal authority as their underlying influence. Some of the attendant controversies that flowed from them have come down to us today. Papal primacy remains a very significant factor in the dialogue between the Catholic Church and other Churches and Ecclesial Communities.[141]

Many, even non-Catholics, affirm the necessity of a common centre of Christianity which would prevent Christianity from giving in to the pressures of political systems and modern trends.[142] For him, the essence of this discourse laid in establishing the «actual meaning of the pre-eminence of Peter» to which the New Testament attests and justifying Petrine succession to determine if Rome can lay a «legitimate claim to being its seat.»[143]

4.1.1. The place of Peter in the New Testament

Peter was one of the Twelve Apostles. The Lord chose them as his companions and to be sent out to proclaim the Kingdom of God (cf. Matt 10: 1-42;

Mk 3:13-19).[144] From inception, it is clear that «Christ elected the Twelve as a group... not as individuals separated from one another -who had later united for practical motives»[145] thereby forming the core of the community of disciples. The Lord formed them after the manner of a college or a stable group (*ad modum collegi seu coetus stabilis*) and chose Peter as their head (LG n. 19).

Ratzinger states in *Die pastoralen Implikationen der Lehre von der Kollegialität der Bischöfe*,[146] that the term «Twelve» is related to the hope of «final restoration of the twelve tribes.»[147] They represented the «new patriarchs» of the new People of God now founded in the New Covenant of the body and blood of Christ.[148] This symbol is joined to their mission as apostles for as Joseph Ratzinger stressed in the World Congress of the Ecclesial Movements, 1998:

> It is their mission to carry the message of Christ 'to the end of the earth' (Acts 1:8), to go to all nations and to make all men his disciples (Mt 28:19). The sphere allotted to them is the world. Without any restriction as to locality, they work for the building up of the body of Christ, the one People of God, the one Church of Christ.[149]

For Villar, they had as their objective the «mission of spreading the Church while at the same time being pastors and servants under the direction of the Lord.»[150] The office of the apostle «is a universal office (because) the apostles were not bishops of particular local Churches but simply 'apostles' and were commissioned as such for work in the whole world and the whole Church to be built up in the world.»[151]

Rather than rushing to discuss the definitive proof of the primacy in Matthew 16: 13-20, Ratzinger prefers to begin by investigating the image of Peter in the New Testament.

4.1.2. The Mission of Peter in the New Testament Tradition

All major groups of texts in the NT spoke about Peter's pre-eminence.[152] Ratzinger draws evidence from 1 Cor 15:3-7 that identifies him as the first witness of the Resurrection of Jesus. It is for this reason that Peter occupies the position of primacy among the apostles. Ratzinger adds that this is a pre-Pauline formula that was faithfully transmitted by the Early Christian community.[153]

Ratzinger observes that although each of the synoptic Gospels had an independent view on Petrine primacy, each affirms his special position.[154] Alongside the sons of Zebedee, he enjoys a unique position among the Apos-

tles because they had privileged access to the Transfiguration (Mk 9:2ff), the raising of the daughter of Jairus (Mk 5:37) and the Garden of Olives (Mk 14:33ff) which are moments of unique significance. Even during these moments, we see his pre-eminence as the spokesman at the Transfiguration (Matt 17:1-8; Mk 9:2-8; Lk 9:28-36; 2 Pet 1:16-18), and Jesus addresses him directly at the Garden of Olives (Matt 26:40; Mk 14:37).

4.1.3. The Change of His Name

The second important element arises when Christ changes his name to «*Cephas*» that was translated to Peter in Greek.[155] Ratzinger points out that we need to understand this name from its deeper significance. He builds his argument from J. Jeremias' exposition of the significance of the rock in rabbinical writings and in Isaiah 51: 12 as a solid foundation[156] in order to say:

> So, one may say that the utterly undeniable designation of the fisherman of Bethsaida as «rock» contained the whole theology of Mt 16: 18 and therefore secured its authenticity.[157]

With this, he launches into Matthew 16: 17-19 that constitutes the central text of the Petrine tradition. Liberal Protestant theology questions the attribution of these words to Jesus and some Catholic theologians raised this same objection in the post-conciliar period.[158] Ratzinger gives a two-pronged response: firstly, «the substance of what Matthew says is mirrored in all the strata of the New Testament tradition» and secondly, «for one who in the faith of the Church reads the Bible as the Word of God, the validity of a given statement does not depend upon the historical hypothesis concerning its most ancient form and source.»[159] The content of faith is not merely the product of consensus among the majority of contemporary theologians. «It is valid because the Holy Scripture is valid, and Scripture presents it to us as an utterance of Jesus.»[160] There is no doubting the fact that the Church professes that Holy Scripture is the inspired word of God (Cf. DV n. 11).

The objection raised by the Liberal Protestant approach hinges on the use of the word «Church» (*ecclesia*) which appears only twice in the Gospels (Matt 16: 17-19; 18:17). This approach sees it as anachronistic since it was taken for granted that Jesus could not have intended a Church. Ratzinger responds by citing A. Oepke[161] who argues that although the word «cross» does not appear in the whole of St. Paul's letter to the Romans, it is imbued with his theology of the Cross.[162]

Ratzinger states clearly that «rock» is a quality that Peter lacks and connects this with the experiences of the popes. He says that in history, we repeatedly encounter two situations. On the one hand, the papacy remains the foundation of the Church in virtue of a power that does not derive from herself. At the same time, individual popes have again and again become a scandal because of what they are as men. They want to precede, not follow Christ because they want to determine with their logic the path that only Christ himself can decide: «You do not think God's thoughts, but man's» (Mt 16:23).»[163]

The power to bind and loose carries with it the power to forgive sins. «The Church is founded upon forgiveness (*Vergebung*). Peter himself is a personal embodiment of this truth, for he is permitted to be the bearer of the keys of having stumbled, confessed and received the grace of pardon.»[164] For Ratzinger, the Church is the home of forgiveness. She is held together by forgiveness, and Peter is the perpetual living reminder of this reality. She is not a communion of the perfect but a communion of sinners who need and seek forgiveness. Behind the talk of authority, God's power appears as mercy and as the foundation stone of the Church. The keys to the kingdom of Heaven are the words of forgiveness, which man cannot speak of himself but are granted by God's power alone.

Having received a new name, Peter becomes the institution that goes through history in such a way that this institution can exist only as a person and in particular and personal responsibility.

4.2. *The Question of Petrine Succession*

4.2.1. The Principle of Apostolic Succession

Joseph Ratzinger situates the origin of apostolic succession in the New Testament because Christ chose twelve men among his disciples and gave them the ministry of apostles. «In the initial phase, their position as bearers of responsibility for the local Churches is subordinate to the catholic authority of the apostles.»[165] These «overseers» were heads of local churches while the apostolic office covered a broader scope. We see this in the relationship between Paul and Timothy to whom the former entrusted the task leading the Church at Ephesus. As the Church grew in the post-apostolic age, the office of the bishops also embraced the universal character.[166] They guaranteed the continuation of the missionary mandate of the apostolic office because they now had concern for the spread of the Church in the whole world.

This expansion of responsibility is legitimately possible because, for Ratzinger, succession is closely linked to Tradition (*Überlieferung)*. For him, both terms were bound to the word διαδοχή (succession).[167] According to him, succession is «never a simple anonymous passing on of doctrine, but is personal (it) is the living word, concretely realised in the faith.»[168] This handing over of the faith can only be done by one who has in turn fully submitted himself to the same faith.[169]

What then is the relationship between Apostolic succession and Tradition? Ratzinger states that the principle of *succesio – traditio* had existed before the formation of the canon of the NT. At the time of the Early Church, only the OT was referred to as the Scripture «while the gospel of Christ is 'Spirit,' which teaches the understanding of the Scripture.»[170] This living Tradition that constituted the foundation for the NT was already being fully lived out and was used to combat heresies like Gnosticism. For the Church, therefore, Tradition did not refer to «exhaustive doctrines of apostolic origin,» but to «the connection of the living faith with the authority of the Church, embodied in the episcopal succession.»[171]

Ratzinger does not tie apostolic succession in the episcopal office to specific apostles but to the college of apostles. For him for the bishop did not succeed to a determined apostle, but the apostolic group, with and through the episcopal college.[172] This raises a question: since the office of the apostles is collegial, and the bishops are the successors of the apostles, how does this relate with the office of the Pope?

To clarify this, we look to J. R. Villar who asserts that it is the College of the Bishops that succeeds the Apostolic College and preserves it in relation to all the Apostles. As regards the successor of Peter, J.R. Villar distinguishes the status of the successor of Peter to the Episcopal College from his Office as the Bishop of Rome:

> It does not mean that the Pope is collegially conditioned in his ministry by the other Bishops. Only the Pope succeeds the ministry of a particular Apostle, who is Peter. The succession of Peter is «prior.» Only one Bishop that of Rome is Head of the College, with his prerogatives as Pastor of the Universal Church.[173]

One sees how this sets the tone for a clear understanding of the teaching contained in *Lumen Gentium* n. 22 that a bishop is ordained into the episcopal college and exercises his office with the other members of the College in communion with the Pope. He cannot preoccupy himself only with the task

of caring for the local church entrusted to his care. He is also concerned, by the apostolic character bound to his episcopal office, with the growth of the universal Church. It is for this reason that Ratzinger says, «the bishop represents the local Church before the universal Church and the universal Church in relation to the local Church.»[174] He opens his diocese to the interflow of charisms within the universal Church. In the same way, he introduces the voice of his diocese to the universal Church to partake in their gifts and challenges.[175] In this sense, collegiality helps to preserve the inner unity of the episcopal office.

4.2.2. Petrine Succession

Ratzinger notes that there is no explicit expression of Petrine succession in the New Testament because this is «the problem of a post-apostolic Church.»[176]

He speaks of the need to place a higher priority on the reality of Petrine succession since it forms the basis of its historicity. One cannot speak of its historic roots without first determining how it was established and to whom it was bestowed. A mere appeal to historical data would thus be incomplete since it strips the Petrine office of its divine origin.

Ratzinger sheds light on the Protestant understanding of succession as consisting solely in the word. He responds by reiterating the fact that Peter is «not a witness as 'flesh and blood' but as one who is linked to the *Pneuma*, the Paraclete who authenticates the truth and opens up the memory and, in his turn, binds the witness to Christ»[177]. The word does not stand alone because it rests upon the testimony of its divine source.

The development of tradition is linked with Petrine succession. Petrine primacy, «*is older than the canon of the New Testament*»[178], and this is the case because «Scripture became Scripture through Tradition»[179]. The structure of the Church had followed the line of faithful witness to the teachings of Christ as handed on by the apostles to their successors, the bishops in communion with the successor of Peter, the Pope. In this way, Ratzinger is, therefore, able to link the formative development of tradition and the Church with the continuation of Peter's authority in Rome as an intrinsic condition.

4.2.3. Petrine Succession in Rome

In order to address Petrine succession in Rome, Ratzinger begins with the existence of apostolic and non-apostolic sees. History attests to the devel-

opment of apostolic sees where the apostles had been active. Rome is given priority because Peter and Paul suffered martyrdom there, and it was agreed as the standard of the authentic apostolic tradition[180].

J. R. Villar affirms this by asserting that, from the beginning, the Church had always recognised Rome as the See of the successor of Peter and that Rome had always exercised primacy in the Universal Church. He adds too that recent archaeological evidence identified Rome as the place of Paul's death. Scriptural evidence points the way to Peter's presence in Rome since he sent greetings from 'Babylon' (cf. I Pet 5:13) which ancient Jewish literature and Scripture passages used as the symbolic name for Rome (cf. Rev. 14:8; 16, 19, 17:5; 18:2. 10.21.)[181]. Clement, in his letter to the Corinthians, attests to their martyrdom:

> There is Peter, who because of unjust jealousy bore up under hardships not just once or twice, but many times; and having thus borne his witness he went to the place of glory that he deserved. Because of jealousy and strife, Paul pointed the way to the prize for endurance.[182]

Metropolitan John (Zizioulas) of Pergamon holds a contrary view when he argues:

> An attempt to establish the link between the Petrine and the papal primacy through the fact that Peter died and was buried in Rome can hardly convince the historian that such a link can follow by logical necessity. Paul also died in Rome and so did many other martyrs of the Church, but there has been no claim to their succession by the Bishop of Rome.[183]

Without a doubt, many martyrs died in Rome and so did Paul, yet one must not lose sight of the fact that the practice of giving priority to Rome as the See of Peter is to be found in the list of succession that the Apostolic Fathers preserved. We have an example of such a list in the testimony of Irenaeus, who bases his justification of the line of Apostolic Tradition through the succession of bishops from the Apostles on the

> greatest and the most ancient Church, known to all, founded and built up at Rome by the two most glorious apostles, Peter and Paul...the tradition received from the apostles, as well as *the faith proclaimed* to men, which has come down to us through the successions of the Bishops.[184]

Ratzinger gives three criteria that further consolidated the status of Rome.

a. In the fourth and fifth centuries, there was unanimous agreement that Rome was free from heresies and had preserved the tradition intact. As such, it was a custodian of the true faith.[185]

b. Closely tied to the above, Rome is the See of Peter and Paul. At this time in history, it did not mean that the Bishop of Rome held a different office from the other Bishops. The interest was the Church of Rome that had importance for the Universal Church.[186]

c. The choice of Rome had symbolic importance. The movement from Jerusalem to Rome was a movement to the heart of the then known world. Bearing in mind the fact that Rome was also known by the code name «Babylon», it meant that Rome was a place of «exile» for the Church whose true home is in heaven (Cf. Phil 3:20). This image represents the Church on a journey; in the state of waiting.[187]

It is true, as frequently argued by Orthodox theologians, that the powers of binding and loosing were equally given to all the apostles.[188] They also recognise him as the *primus* of the West, in the traditional sense of the Byzantine Pentarchy[189] that would imply that he had no jurisdiction over the Universal Church.[190] However, one must note the uniqueness of his status. As Viviano Benedict states:

> The authority to bind and loose is given to the disciples (in Mt 18:18,) but to Peter alone are accorded the revelation, the role of the rock of foundation (Eph 2:20), and especially the keys (cf. Matt 16:18-19).[191]

There has been a growth in understanding of the primacy of the pope over the centuries, from the high esteem with which their interventions were regarded,[192] to the fact that the presence of their legates legitimized a Council or a regional Synod. Ratzinger notes that the question of the relationship between primacy and episcopacy did not exist at that time as it does today. The fundamental element in the Early Church was that a Bishop governed the local Christian community.[193] These were local communities that were part of the People of God in its entirety, united in the double communion of the Word and the Body of the Lord, which is not a sum of the local Churches.[194] The Bishop of Rome had administrative functions over the Churches in the West but not over the Universal Church over which he exercised primacy.[195] He admits that the nature of this primacy would constitute a challenge in the future.

The doctrine on Papal primacy first emerged in the Bull *Laetetur Coeli* of the Council of Florence (1438-1445) which was convoked to address the question of the reunion of the Greeks.[196] J. R. Villar[197] points out that the First Vatican Council followed the footsteps of the Council of Florence in the definition of the Dogmatic Constitution *Pastor Aeternus* which defined the juridical primacy of the Pope and the infallibility of pontifical Magisterium.[198] The definition of papal infallibility teaches that, based on the promise of Christ to Peter, the Roman Pontiff teaches without error when he speaks *ex cathedra* in matters of faith and morals. These definitions are irreformable of themselves (*ex sese*). Without a doubt, this definition has been subjected to varying forms of interpretations.[199]

For Ratzinger, the doctrine contained in *Pastor Aeternus* is best understood and appreciated within the framework of the history of dogma and the history of the faith. The Council based this teaching on Tradition, Sacred Scripture and the previous Councils avoided making innovations.[200] Ratzinger maintains that this teaching needs to be interpreted in the line of the Church's understanding of the concepts.[201] Using the juridical language that characterised the previous Councils, *Pastor Aeternus* sets out «to eradicate the conditioning of papal authority.»[202] It was not the intention of the Council to stop at this definition. Its proceedings were brought to an abrupt end by the tense political climate at that time.

The Second Vatican Council reasserts the fact that Christ established his Church and commissioned the apostles and their successors to guide the affairs of the Church not as independent individuals but as members of a College working with the same goal in mind. They work in communion with each other and with the Pope, the successor of Peter, whom Christ commissioned as «a permanent and visible source and foundation of unity of faith and communion.»[203]

4.2.4. Papal Primacy: Necessary Factor for Unity

The primary task of the pope is to unite the whole Church by first forming the fulcrum of unity for the College of Bishops since every bishop that is in communion with the pope is in communion with all the members of the College of Bishops. This is strongly expressed when Jesus says to Peter: «I have prayed that your faith may not fail; and once you have turned back, you must strengthen your brothers (Lk 22:32).»[204] «Primacy cannot be patterned on the model of an absolute monarchy as if the pope were the unrestricted monarch of a centrally constituted, supernatural State called Church.»[205]

Ratzinger agrees with the Second Vatican Council that described collegiality in a way that showed that the idea of primacy was part of it.[206]

Ratzinger asserts that the Petrine office cannot be ignored in the search for unity. Vlassios Phidas acknowledges this much in his discourse on Roman primacy, which he regards as honorary. «It is evident that the honorary primacy is not a purely honorary privilege, as it is associated with an exceptional authority (*singularis auctoritas*), which consists in *guaranteeing the unity of the Church* in the true faith and in canonical discipline.»[207] Primacy is a witness (*martyrium*) to the testimony of the profession of faith in the Crucified Christ. It as a witnessing that can only be borne by one who takes personal responsibility. The pope witnesses to the profession of faith in Christ and guarantees the contrast between the Church in her Catholic unity and the secular power.[208] While noting that the pope is the principle of unity in the Church, Ratzinger is sceptical about a general unification of Christendom around the papacy in the foreseeable future. This remains a challenge to the struggle for unity. He sees the criticism against the papacy as an incentive for the pope to take responsibility for overcoming the lack of unity, thereby helping the world to see the Church as the beacon of unity[209].

5. On the Slow Progress in The Ecumenical Movement

5.1. *Background to Discourse: Delay in Ecumenical Progress*

The mutual removal of the excommunication by Pope Paul VI and Patriarch Athenagoras I on December 7, 1965, ushered in an era of progress in ecumenical endeavour. It spoke of the importance of the dialogue of love preceding the dialogue of truth. Mutual forgiveness of past wrongs must open the path for true reconciliation which flows from confronting past wrongs in a bid to chart a correct path towards unity.

As years went by, the progress seemed to slow down, and many who had begun to look forward to the end of divisions among Christians began to awake to the reality that the end was not as near as they might have previously believed. As Ratzinger observed in his 1986 letter to the editor of *Theologische Quartalschrift* titled *Zum Fortgang der Ökumene*,[210] the Second Vatican Council opened a new frontier to ecumenical endeavour in the Catholic Church with the hope of unity in the horizon. The rapid progress seems to have slowed down with some rather disappointing unexpected results that are often attributed to the ecclesiastical authorities who were seen as slow

to take decisions and act. He attributes an aspect of the slow movement towards ecumenical progress to notable changes in the self-understanding among churches.[211]

5.2. *The Intervention of H. Fries and K. Rahner: Ecumenism from Above*

Ecumenism from below or grassroots ecumenism (*Basisökumene*) was supposed to be a response to this delay. The underlying idea was to speed up the ecumenical process by mobilising small communities to take up active participation. The danger in this grassroots enterprise since they end to fragment into splinter groups.[212] Another challenge with this enterprise is that it advocated for a somewhat political struggle with the authorities whom they viewed as «traditionalist.»

In their work, *Unity of the Churches: An actual Possibility*,[213] they proposed eight theses that would guarantee unity. They acknowledge that ecumenism is an urgent matter for all Christians since lack of unity signifies a weakening of their courage and faith. Fries and Rahner intend to avoid a conflict between the authorities and the initiative takers since the ecumenical task is one of the highest priorities of the church. Their theses follow the line of «ecumenism from above.» It advocates that the authority takes decisions which the members would follow and would set the pace for ecumenical action for the Church.

It is clear that the Fries-Rahner theses had touched on the central ideas that promote unity: the recognition of the Scripture and the Creeds as the fundamental basis of Christian faith, the respect for individual confessions and the proposal of a structure for particular churches that would enable each Christian body to fit seamlessly into the proposed future church. Added to this, they also proposed a method that guarantees the resolution of the challenge of papal primacy which remains one of the most daunting tasks in the drive towards the unity among Christians.

A second look at the theses raises the question of the practicability of its proposals. For instance, in order to foster unity, they propose in their second thesis that the Church should relax the requirements for reception into the Catholic Church to enable the gradual integration of new members into the faith. It would lead to the gradual disappearance of their reservations against the Church.[214] The problem with this approach is that it avoids dealing with the question of the truth of the faith. Another difficulty is that one is left with a Church that is made up of particular churches where everyone accepts everything that the other says (non-rejection of the other's confession of faith)

for the sake of remaining together. It overlooks the fundamental differences in the Catholic and Reformational understandings of Revelation.[215] Obedience to authority is a welcome response but, is forced obedience not akin to dictatorship? Would this form of a «forced march» not sweep fundamental questions under the carpet until they morph into a stumbling block to unity?

5.3. *Practical Ecumenism*

In the light of the search for an acceptable ecumenical approach, Ambrose Mong Ih-Ren makes a case for practical ecumenism. It aims at «unity with true existential foundations rather than one that has come about as the blueprint devised by a high-powered ecclesiastical commission».[216] Unlike ecumenism from above, it sets realistic goals and seeks to unite Christians by engaging in joint efforts in charitable works and addressing the moral questions of our time. This seems plausible since the ecumenical effort is meaningful when Christians from different denominations are ready to cooperate. Separation would no longer serve as a cause for opposition.

Drawing inspiration from John Macquarrie,[217] Mong Ih-Ren affirms that the adherents of other faiths would not need baptism nor be called anonymous Christians «since they have the law written on their hearts (Rom 2:15)».[218] This non-exclusive practical ecumenism seeks the unity of humanity over the unity of the churches. Its broad spectrum reminds Christians that the end of history is not the Church; but the gathering of both the Church and the world in an eschatological unity in the Kingdom of God. For him, this becomes a veritable tool for inviting humanity to work together towards unity. He reassures there is no evidence that this approach leads to the denial of the divinity of Christ and his unique role in salvation.[219] For Mong Ih-Ren, practical ecumenism safeguards the diversities of churches and prevents absorption. It also guarantees the interconnectedness of doctrine and practice since the Church would actively collaborate with others in the ongoing fight against poverty, injustice and oppression.

While accepting that ecumenism could cross religious boundaries, one needs to remain focused on the primary goal of ecumenical endeavour, which is the unity of Christians. The stance of Macquarrie that morality is the basis for working together negates Ambrose Mong Ih-Ren's claim that practical ecumenism does not deny the divinity of Christ and his unique salvific role. John Macquarrie equates religious figures as mediators among whom none is superior to the other.[220] By rendering baptism optional because «the law has been written on the hearts» of non-Christians, Mong Ih-Ren leans towards a

consensus approach which tends to overlook the truth in the search for compromise. He seems to forget the words of Christ that he who believes and is baptised will be saved (cf Mark 16: 16); and that the goal of preaching the Good News is to «make disciples of all the nations» (cf. Matt 28:19-20). He also attempts to circumvent the necessity of Christ for salvation for no one can come to the Father except through him (cf. Jn 14:6).[221] By promoting practical ecumenism as reminding Christians that the end of history is not the Church, but the gathering of the Church and the world in an eschatological unity in the Kingdom of God,[222] Mong Ih-Ren contradicts CCC 760 which emphasises that the Church is God's intention for the salvation of humanity. One sees that his approach relies on the broadening of the scope of ecumenism without settling down to address the question on the need for a suitable ecumenical approach. He begs the question and derails from the fundamental doctrinal differences that impede unity among Christians.

It is laudable to collaborate with others to build a just and caring society. It has always been part of the ecumenical concern. It is also very crucial to ensure that the issues that impede Christian unity are not set aside under the guise of activities that border upon social services. One cannot negate the importance of the truth as an essential factor in the ecumenical endeavour.

5.4. *Truth as an Essential factor in Ecumenism*

Ratzinger emphasises that the truth (*Wahrheit*) is very crucial in ecumenical endeavour. He decries the tendency to place praxis over the truth. It is a tendency that has its origins in an «increasingly narrow post-conciliar progressivism».[223] The problem with this approach arises when one seeks out the *locus* of truth. It sees the truth as beyond reach. All search for the truth is suspect since only praxis can determine the value or worthlessness of theories.[224] One may allude that with its positivist undertone; it dramatically reduces what is acceptable to data based on experience. Taken further, it leads to the clash of a multiplicity of perspectives all vying for relevance. Consensus is often the quick means to resolve the challenge.

Ecumenical unity must not shy away from the truth. Openness to the truth allows for greater understanding. It transcends mere tolerance of the other's view for the sake of 'peace' and opens to mutual acceptance of one another since we learn from one another and value one another. It is within this ambience that one can rightly present the totality of the Catholic faith in an appreciable manner. The division among Christians is an open wound; only the truth can heal it.

Following this thread of thought, one agrees with Ratzinger that unity attained through diplomacy remains on the level of human law. It is an agreement between individuals and lacks theological effect. «The truth is not a question of the majority.»[225] The dependence on compromises in order to arrive at the ecumenical goals leaves many questions unanswered. For Ratzinger, it is the basis of the delay in the attainment of the desired ecumenical progress.[226]

5.5. *The Search for an Ecumenical Paradigm*

Having laid down the cause for the delay in progress as the over-reliance on diplomacy and scholarly insight, he proposes the way forward. He agrees with Oscar Cullmann's formula on the «unity *through* diversity»[227] which creates room for mutual listening and dialogue.

Oscar Cullmann views unity as an attainable goal. In his work *Einheit durch Vielfalt*, while speaking on Ecumenism and the Holy Spirit, Cullmann states that unity is the essential nature of the Holy Spirit. Ecumenism is not possible without the Holy Spirit. Where the Holy Spirit is at work in accord with his nature, diversifying plurality is expressed within this unity. He bases his standpoint on 1 Cor 12: 4-31. Using the image of the body, he says that the Holy Spirit creates unity not only despite diversity but precisely through it. The Church called into life by the Holy Spirit is an organism in which each member contributes to the formation of unity. It is the nature of the Holy Spirit to create diversity. This plurality is entirely different from uniformity.[228] This approach emphasises working on the areas of common interest like Christ as Saviour, the Scripture and baptism as building blocks to unity. This could be followed up by different forms of encounter, on the official, theological, faith levels, and forms of joint action in the areas of dialogue, prayer, repentance and mutual respect which would develop to global experiences which must go beyond the sense of achievement that human success brings.

6. THEOLOGICAL DIALOGUE AS THE PATH TO UNITY

6.1. *What Is Theological Dialogue?*

According to Dagmar Heller: «The word *dialogue* traces its origin to the Greek *dialogos*. *Logos* is «word,» but it also has the more general meaning, «speech,» and *dia* means «through.» *Dia*, therefore, suggests movement.

«*Dia-logos*» may be understood as «the word that moves» or «a multidirectional exchange of speech.» In this sense, every verbal exchange between two or more people is a dialogue.[229] In this context, it refers to the exchange of ideas, beliefs and perspectives by two or more Christian groups during ecumenical activity. In theological dialogue, the process of discussion and exchange borders on how matters of doctrine and faith of the interlocutory parties converge or diverge. Joseph Ratzinger sees dialogue as necessary for mutual understanding since «a decisive ecumenical opportunity lies at the point where they enter critically and openly into present matters of faith.»[230]

Mutual respect is an essential underlying factor in theological dialogue. *Gaudium et Spes* puts it succinctly when it says:

> Brotherly dialogue among men does not reach its perfection on the level of technical progress, but on the deeper level of interpersonal relationships. These demand mutual respect for the full spiritual dignity of the person.[231]

This guarantees that the goals are met while adhering to the criteria for dialogue. Dialogue in this sense occurs on three levels. The first is between experts, where each explains the belief of his own church. The second involves practical cooperation between Christians, especially as regards common prayer. The third is the renewal within one's church so that she becomes a more authentic sign of the Gospel.[232]

6.2. *The Goal of Theological Dialogue*

The unity of all Christians and the salvation of souls in fulfilment of the prayer of Christ that all may be one (Jn 17:20ff) is the goal of theological dialogue. Walter Kasper affirms it is a goal that cannot be met in one single leap because there are intermediate goals like overcoming misunderstandings, eliminating words and judgments based upon prejudice in order to reach a better understanding, the growth in one's faith and the renewal of one's own church.[233] In this regard, Bishops have the responsibility to «seek out men and both request and promote dialogue with them.»[234]

For Ratzinger, dialogue aims to «recognise deeper compatibility of seemingly opposing positions... (in order to) exclude everything that results from certain cultural developments.»[235] He adds that this process aims to transform the plurality of the separate denominational churches into the plurality of local Churches.»[236] The separated Christian Churches and Communities be-

come particular Churches within the Universal Church. Much later, as Pope Benedict XVI, he regards theological dialogue as necessary «in order to overcome fanaticism and create a spirit of peace and love.»[237] It creates a suitable environment for mutual respect due to readiness to listen to one another, thereby discarding biases that impede unity.

Dialogue is also very vital for the purification of memory. It is essential to revisit the historical reasons for past decisions and take full responsibility for them in order to understand better the value of forgiveness. This healing of the memory disposes the soul to «accept the full truth of Christ».[238] Joseph Ratzinger sees healing of the memory as a conscious effort towards removing obstacles from both sides.[239] The mutual removal of anathemas on 7th December 1965 ushered in two levels of dialogue between the Orthodox Churches and the Catholic Church. It inaugurated the dialogue of love which was characterised by the restoration of love through the healing of memories (*Reinigung des Gedächtnisses*). Forgiveness was the means of removing the old memory of separation and replacing it with love.[240] The attainment of the dialogue of love opens up to the dialogue of truth or theological dialogue (*theologische Dialog*). The desire for full eucharistic communion is the principal goal, and it would increase the capacity of both Churches to work together for the kingdom of God.[241]

6.3. *Criteria for meaningful Theological Dialogue*

What then are the criteria for dialogue? These are the necessary factors for engaging in fruitful dialogue. They ensure that there is an exchange between the interlocutors and guarantee its execution within a suitable environment. Following the model given by *Unitatis Redintegratio*, theological dialogue is fruitful when it is in line with the following six guiding principles.

a.) The first is that dialogue «must proceed with love for the truth, with charity, and with humility» (UR n. 11).

b.) It must also involve persons that are competent in the areas of discourse (UR n. 4) whose study, and activities must have the approval of their Bishops (UR n. 7).

c.) This process requires mutual respect that aims at treating every person as having equal dignity without overlooking the difference in theological perspective (UR n. 9).

d.) Theological dialogue is to be carried out in a religious atmosphere. It must have the Lord's Supper, the Sacraments, worship and the ministries as its content (UR n. 22).

e.) It also considers the fact that «an ecumenical dialogue must start with discussions of the application of the Gospel to moral conduct» (UR n. 23).

f.) Dialogue must respect the hierarchy of truths (UR n. 11).

In affirming these conditions, Ratzinger adds that alongside prayer, the study of Scripture and common action, dialogue with other Churches and Ecclesial Communities should also focus upon the study of the concepts of the Church, authority, sacraments, ministry, and apostolic succession as contents of theological dialogue.[242]

Ratzinger also speaks of the need for vigilance since in the field of ecumenism, misunderstandings, impatience and arbitrary action are more likely to push the goal further away than bringing it nearer. As such, clear definitions of one's own faith are of service to all, including one's partner in dialogue as this would remove all forms of ambiguity. In doing this, one must also take to heart the fact that dialogue can deepen and purify Catholic faith but cannot alter it in its true essence.[243]

Openness remains a *conditio sine qua non* for productive theological dialogue because «for theology and the Church, a decisive ecumenical opportunity lies at the point where they enter critically and openly into present matters of faith».[244] Openness leads to the «deepening of this reality which is Church.» It helps Christians to see the many things that they share and makes it possible to understand why the Church is crucial for the attainment of unity.

Dialogue also takes into consideration the background of each person engaged in the discourse. Each person engages in theological dialogue from his or her faith. It is from this direction, the search for the essence or centre as Ratzinger puts it, that one can discover and determine the areas of common interest between separated Christians.[245]

6.4. *Obstacles to Dialogue*

Ratzinger identifies two significant obstacles to dialogue. A confessional chauvinism (*ein konfessioneller Chauvinismus*) that puts emphasis primarily on what is directed against others. Secondly, an indifferentism (*Gleichgültigkeit*) which sees the truth as an obstacle and favours superficial steps towards unity.[246] Both factors choke any attempt at unity since they do not give room for

the needed openness in dialogue. The former does not give room for a proper appreciation and understanding of the partners in dialogue since it seeks to justify previously held biases. The latter dwells on superficiality in a bid to avoid dealing with the truth which forms the basis for mutual understanding. As a means of moving away from these negative traits, Ratzinger favours the need to focus on the striving for unity through a process of «purification and deepening (*Reinigung und Vertiefung*)... (which) demands inexhaustible patience and a readiness to be constantly purified and deepened anew».[247]

Besides, Ratzinger is emphatic on the fact that this process relies on the «impulse of the Holy Spirit, who leads man beyond himself and precisely in this way brings him to Himself.»[248] We cannot rule out the action of the Holy Spirit since he is the one that gives life to the Church and sustains her through the outpouring of His gifts which enable each member to fulfil his or her role in the mission of the Church according to his or her vocation.

7. Unity in Faith

7.1. *The Trinitarian Origin of the Church as the foundation for Unity*

The unity of the Church has its foundations in the Trinity for it is the will of God that humanity «should constitute one family and treat one another in the spirit of brotherhood» (GS n. 24). According to J.R. Villar, the mystery of the Most Holy Trinity gives life to the Church which emerges from the fountain of the Father's love, the grace of Jesus Christ and the communion of the Holy Spirit. The Church is the ambience for the giving of the Trinitarian life in history for she is the reflection of the trinitarian communion on earth. She is the *locus* of the trinitarian missions.[249]

In line with theological tradition, Joseph Ratzinger states that the Church commences with the Institution of the Eucharist and she is thus born from the side of the Crucified Saviour.[250] The Holy Spirit fills the Church with charisms that enable her members to carry out the mission of making the Kingdom of God present in the world according to their respective states in life.[251] Drawing from this, Ratzinger highlights three critical aspects:

1. The community of the people of God is not in any way inhibited because she is bound together in *communio* with Christ. This is manifest in the celebration of the Eucharist that remains the highest expression of communion among the members of the Body of Christ.

2. Ecclesiology derives its meaning and importance from the trinitarian character of the Church.[252]
3. The trinitarian root of the Church also guarantees her unicity. It is from here that the Council Fathers could affirm that Christ founded only one Church.

7.2. *The Holy Spirit and the Ecumenical Movement*

As stated earlier, the Trinity is the origin of the Church, and this guarantees her unity. Here, let us pay specific attention to the place of the Holy Spirit in the Ecumenical Movement in two phases. Firstly, by examining the role of the Holy Spirit as the principle of unity in the Church. Secondly, by linking this principle of internal ecclesial unity to ecumenical activity.

An examination of the role of the Holy Spirit does not imply that the other Persons of the Trinity play a passive role in ecumenical endeavour. The twofold mission of the Son and the Holy Spirit in the Church make the three Divine Persons present in the Church. The Father and Son are present when the Holy Spirit is present and active (*perichoresis*). The concept mission implies that each person is present according to his personal properties.[253]

The Holy Spirit is the principle of unity of the Mystical Body of Christ (LG n.7). There is one Spirit, who according to His richness and the needs of the ministries, gives His different gifts for the welfare of the Church.[254] Ratzinger states that the Holy Spirit leads and guides those who are together. Truth and love belong together; Truth and Community belong together; Faith and Church belong together.[255] The Holy Spirit enables all that are involved in the ecumenical activity to listen to the «common traditional transmission of the Church in its confessions.»[256]

In his analysis of Augustine's study on the Trinity,[257] Ratzinger demonstrates that the words love (*caritas*) and gift (*donum*) are names of the Holy Spirit. Building on the affirmation «God is love» (I Jn 4: 16), he sheds light on Augustine's teaching that the Holy Spirit is the principle of love that makes it possible for us to abide in God, and God in us.[258] Becoming a Christian means becoming *communio* and thereby entering into the mode of being of the Holy Spirit. A Christian, one enters into the life of the Spirit that is the unity which God gives himself.[259]

The ministry of apostolic succession guarantees this unity. It is his action that makes it possible to speak of each bishop as the visible principle of unity in his Particular Church. It stands to reason that the Pope is the visible prin-

ciple of unity of the bishops and the people of God. The Holy Spirit makes it possible for unity between individuals and unity between the Particular Churches and the one Church due to the communion with the successor of Peter and the Episcopal College.[260]

UR n.1 is explicit in the Church's reliance on the grace of the Holy Spirit for the restoration of unity among all Christians. The Church does not rely solely on human effort because it is the same Holy Spirit who dwells in the hearts of Christians that directs the life of the Church and energises her various functions (through gifts, charisms and the life of grace).[261] The Holy Spirit inspires, directs and completes each person's desire for a change of heart and genuine service of others (UR n. 7). While primarily situating ecumenical endeavour within the scope of Christians who profess faith in the Trinity (UR n. 20), the Church relies on the Holy Spirit for the success of the ecumenical task. «Human powers and capacities cannot achieve this holy objective of reconciling all Christians to the only Church of Christ» (UR n. 21).

7.3. *Joseph Ratzinger and the ecumenical importance of «subsistit in»*

While interpreting LG n. 8, Leonardo Boff argues that the historical Jesus did not conceive of a Church, nor did he institute any Church. The Church is a post-resurrection development that tried to meet the sociological demands of the group.[262] By implication, the Universal Church did not exist. Only local churches, at best the product of social construction with different ministers and theologies existed, thrived, and adapted to meet the sociological needs of each institution. Boff affirmed that the sole Church of Christ might also be present in other Churches.[263] Therefore, no institutional church can lay claim to being the Church of Christ.

Ratzinger categorises Boff's thesis as ecclesiological relativism.[264] The Church, instituted by Christ, continues to exist today and expresses this through the profession of one faith, the sacraments and apostolic succession. The same Church teaches the opposite of ecclesiological relativism. The Church of Christ exists and subsists in her concrete form in the Catholic Church. He affirms that, in line with the Conciliar tradition, this subsistence is the product of God's work and fidelity. With *subsistit in*, the Council wished to explain the uniqueness of the Catholic Church.[265] The proper comprehension of how the Church understands herself concerning Christ her Head determines how she would perceive other Christians and engage in ecumenical

dialogue with them.[266] It would enable aspects and fundamental principles of the ecumenical discourse to be placed in the right perspective.

If one were to accept the position of ecclesial relativism in ecumenism, all Christian denominations would recognise one another, irrespective of fundamental doctrinal differences, since all are supposed to be fragments of the same Christian reality. Ecumenism would then be the resignation to a relativistic dialectic because the body of the Jesus of history belongs to the past and the truth, in any case, remains hidden. This relativist standpoint makes it impossible to arrive at the objectivity of the truth since nothing can be known for certain. It is a plunge into the darkness of nihilism for it renders Christian unity unattainable.

For Joseph Ratzinger, the subsistence of the one Church in the Catholic Church can be seen as such only through faith. The apparent paradox of the subsistence of the Church of Christ in the Catholic Church and the recognition of the existence of the *elementa ecclesiae* in separated Churches and Ecclesial Communities is resolved by faith for it goes beyond the bounds of logic. «Ecumenism is, therefore, the search for true unity between the Church and the Churches and Ecclesial Communities.»[267]

Subsistit in was meant to consolidate the understanding of the presence of the Catholic Church on earth as the concrete realisation of the Church of Jesus Christ in a manner that opened that path for the recognition of the elements of salvation in other Churches and Ecclesial Communities. This recognition is not an avenue to argue that they also share in some form of subsistence.[268] It is an ecumenical bridge that paves the way for the appreciation of how other Christians are joined to the Body of Christ through baptism.

7.4. *Ratzinger on the Hierarchy of Truths and Ecumenical Dialogue*

Joseph Ratzinger states that the «hierarchy of truths» is a revamped form of the concept that was coined at the Reformation. At that time, it referred to the search for the fundamental articles.[269] The Conciliar understanding of this concept is opposed to the quantitative listing of the contents of the faith. The Council saw the faith as «an organic whole» that directs the action of the faith as a unique action.[270] This is different from the wrongly held view that the hierarchy of truths implies that some truths are negotiable because they occupy a lesser rung in the ladder of the truths of the faith. The «hierarchy of truths» should not be understood to mean a principle of subtraction. It refers to the inner structure of the Creed that is fundamentally trinitarian. This

trinitarian character of the Creed leads to the understanding of faith as an act of the Church.[271]

The hierarchy of truths is crucial for discerning the extent of agreement that exists between Christians in dialogue and the fundamental differences that remain on particular issues. Proper application of its principles helps Catholics engaged in ecumenical dialogue to avoid all forms of ecclesiological relativism, false irenicism, and doctrinal indifferentism. It steers ecumenical dialogue clear from the common denominator ecumenical approach that trivialises the Christian faith and the approach to ecumenical dialogue as a search for consensus over non-negotiable doctrines.[272] Preserving the understanding of the hierarchy of truths facilitates a proper understanding of the outlook of our fellow Christians as UR n. 9 extols.

7.5. *Church set on Her Eschatological Destination*

The Church, «signed with sanctity though imperfect» stands as the sign of the impending renewal of the world at the end of time (LG n. 48). J. Alviar likens the Pilgrim Church, with its sacraments, to a house under construction. It is not a finished society and its holiness in history, though authentic, is partial and imperfect. Nevertheless, the divine communion that it offers to men is real and develops effectively until her final consummation.[273] Her imperfect state makes her open to constant renewal and reform (UR n. 6).

Ratzinger agrees with UR that the Church is in constant need of renewal and conversion. She moves forward in hope and is open to growth as she journeys towards her goal. Her link with her Lord makes it possible for her always to seek out the truth since she has been renewed in Christ and transformed into God's family (GS n. 40; GS n. 51). At the centre of human history, Christ is the answer to the questions in every longing heart (GS nn. 10, 12, 43; AG n. 8). He does not postpone ecumenical unity till the end of time. Eschatological unity is the actual reality.[274] It is not confined to the future as it is on-going, and we must continually seek the face of the Lord for on the way to him; we are on the path to unity. The Church has a bi-directional eschatological view. She looks to her origin in the saving death and resurrection of Christ. At the same time, she anticipates his second coming and his restoration of a new heaven and a new earth. Hence, the Cross of Christ joins the past and the future: death and life; the already and the not yet.[275] The perfection of the Church at the end of time is intrinsic to the ecumenical endeavour.

8. Ecumenical approach to the Sacraments of Baptism and the Eucharist

8.1. *Baptism as the Starting Point in the Path Towards Unity*

UR n. 3 recognises validly baptised Christians as partaking in communion with the Catholic Church even though this communion may be imperfect. One can, therefore, speak of degrees of communion due to varying levels of differences in doctrine, discipline and ecclesiology. Although these factors create obstacles to the realisation of full communion, they do not negate that all who have been justified by faith in Baptism are incorporated into Christ's body, and are Christians.

Ratzinger agrees with Augustine that Baptism restores man and frees him from the blindness of sin to which the old serpent held him prisoner.[276] Christians are the people of God by their incorporation into Christ. We are members of the New «People of God» because of our link with Christ by our baptism, which transcends empirical boundaries. Our Christian identity, therefore, becomes meaningful with Christ as its origin and point of reference.

From an ecumenical perspective, Baptism is essential in the search for Christian unity. The official Catholic Response to the BEM praises the approach of the Lima document to Baptism as rooted in the teaching of the New Testament, linked with the Early Church and, within the ecumenical scope, presents the Christian understanding of baptism with a coherent theological method.[277] The Catholic Response to the BEM also affirms that it can help us to reflect again on baptism as a starting point for Christian unity. It calls every Church and Christian Community to deepen its recognition of the real bonds of faith and life in Christ that exist between communities which celebrate baptism authentically. It also encourages them to find ways of expressing its recognition.[278]

8.2. *Sharing at The Eucharistic Table as the Goal of the Ecumenical Movement*

In UR n. 4, the Council Fathers state that the goal of the ecumenical endeavour is perfect unity expressed in the sharing at the same Eucharistic table. The collective celebration of the Eucharist presupposes the resolution of theological differences in the understanding of the Eucharist. The Council states that the goal is the preservation of «unity in essentials», in

the gifts, the various forms of spiritual life and discipline, the different liturgical rites and theological elaborations of revealed truth. Charity is the guiding principle. Such respect for the manifestation of diversity leads to a better expression to the authentic catholicity and apostolicity of the Church (UR n. 4).

8.2.1. Points of difference that impede Intercommunion

There are areas of agreement between the Catholic Church and other Churches and Ecclesial Communities on the Eucharist. These include the necessity of a valid episcopacy and by extension valid sacraments (UR n. 15), the fact that Christ instituted the Eucharist.[279] The Eucharist involves the necessary action of the Holy Spirit,[280] and the Eucharist is the means of communion among members of the Church.[281] Given the approval of Church authority and suitable circumstances, UR n. 15 encourages *communicatio in sacris* with the Eastern Churches since they «possess true sacraments, above all by apostolic succession, the priesthood and the Eucharist, whereby they are linked with us in closest intimacy.»[282] The Church also promotes prayer in common and sharing in non-sacramental liturgical worship as veritable means of working towards the restoration of unity with the Ecclesial Communities.[283]

However, as regards the question of the possibility of intercommunion with the Ecclesial Communities, there are areas of difference that cannot be ignored. The ministerial power which Christ gave to his apostles and their successors enables a bishop or priest to preside over the Eucharistic celebration *in persona Christi capitis*. It is a ministry that is exercised in union with the Episcopal College in communion with the Successor of Peter. This authority, Trinitarian in origin, is transmitted through the Sacrament of Orders and guaranteed by apostolic succession. It leaves no doubt on the crucial role of the minister in the celebration of the Eucharist within a legitimate local congregation of the faithful (LG n. 26) because there can be no celebration of the Eucharist in the absence of a priest or bishop.[284] The challenge arises among Christian communities, like the Lutherans, for instance, who do not usually consider ordination as a sacrament.[285] It is for this reason that the Catholic Church views the Ecclesial Communities lacking valid ordination as not having «preserved the genuine and total reality (*substantia*) of the eucharistic mystery» (UR n. 22).

The Eucharist encapsulates the salvific action of Christ. It is the celebration of the Paschal Mystery: the Incarnation, Passion, death and Resurrection

of Jesus Christ. In this regard, it calls to mind the role of Christ in salvation history and anticipates his return. Although instituted within the context of a meal, Ratzinger clarifies that it transcends this understanding to become the means of Christ's self-giving. He gives his body and pours out his blood in a process that transforms death into life by his Resurrection, and he becomes the giver of life (cf. I Cor 15: 45).[286] This Gift-Death-Resurrection-Life dynamic began at the Last Supper when he already anticipated his death at Calvary. «At the Last Supper, the Cross is already present, accepted and transformed by Jesus.»[287]

8.2.2. The sharing of Holy Communion as a sign of hospitality

Some Christian denominations encourage and promote the open sharing of Holy Communion to all baptised persons. For instance, the Evangelical Lutheran Church in America practices eucharistic hospitality in which all baptized persons are welcomed to Communion when they are visiting.[288]

From the Catholic perspective, the idea of sharing in the Eucharist as a form of hospitality is inadmissible. Intercommunion is a delicate point because sharing in the Eucharist is impeded by doctrinal differences that have deep-reaching and sometimes painful historical roots. Such an obstacle would require the clarification and rectification of doctrinal perspectives. Pope John Paul II highlights in *Ecclesia de Eucharistia* n. 35 that the celebration of the Eucharist cannot be the starting point for communion because it presupposes that communion already exists. The position of the Church on this matter goes back to the earliest times of the Church for according to St. Justin: «This food we call Eucharist and no one may share it unless he believes our teaching is true... and lives as Christ taught.»[289] Eucharistic sharing is a process that requires a great deal of prayer, patience, study and dialogue.

Since the valid Episcopacy of the Oriental Churches places them in the position to celebrate valid sacraments, it follows that there are fewer challenges between the Orthodox and the Catholic Church as far as sharing in the same Eucharistic table. Despite the steps towards dialogue with the Ecclesial Communities, Eucharistic sharing remains a daunting task. In the face of this challenge, UR n. 22 states that although the Ecclesial Communities lack the fullness of unity, and though they lack the sacrament of Orders when they commemorate His death and resurrection in the Lord's Supper, they also profess that it signifies life in communion with Christ and look forward to His coming in glory.

8.2.3. Ratzinger and *Communicatio in sacris*

Since Eucharist is at the centre of the life of the Church (LG n. 11), it is the most visible expression of unity in the Church. All ecumenical activity tends towards it. UR n. 8 counsels against the indiscriminate use of worship in common (*communicatio in sacris)* as a vehicle for driving all towards unity.[290] Ratzinger reasserts that sharing at the Eucharistic table is only possible when unity has been achieved in the proper sense. The Eucharist is never the means we can use to any end. It is the gift of the Lord, the heart of the Church herself and not within our control. It is exempt from arbitrary change, and this is a fact that we must accept with humility and patience.[291] Sharing at the Eucharistic Table would mean the process of theological dialogue, marked by forgiveness, prayerful patience and the search for truth, has led all Christians to the clarification of the fundamental theological differences and doctrinal practices.

9. Closing Remarks

We have examined aspects of the ecclesiology of Ratzinger in order to establish how they help in understanding his ecumenical approach. The Church is the people of God incorporated with Christ through Baptism. She is the result of the eternal will of the Father who desires salvation for humanity and its fulfilment in the twofold mission of the Son and the Holy Spirit. This Trinitarian origin of the Church is always expressed by her unbreakable bond with Christ her Head, for she is his Body as developed in the Pauline corpus. It is at the heart of this union that the people of God profess their faith in communion with God and one another. They also express this bond in the celebration of the Eucharist that is at the climax of the liturgical celebrations of the Church.

We also have seen how the New Testament shows that although he is a member of the apostles with the universal missionary mandate, Peter enjoys a primal status which was bestowed upon him by the Lord. Just as the College of Bishops succeeds the College of Apostles today, the Bishop of Rome bears the mantle as the Successor of Peter. Petrine primacy in Rome is not an invention of the popes, but an essential element of ecclesial unity that goes back to the Lord.[292] As Ratzinger rightly affirms, it is through the mystery of the Cross, that God sustains his Church. As such «every single biblical logion about the primacy thus remains from generation to

generation a signpost and a norm, to which we must ceaselessly resubmit ourselves.»[293]

Knowing the value of interpersonal communication, we also have come to appreciate the value of theological dialogue as the mutual exchange of the witness of faith between two or more Christian bodies. The process is guided by love and mutual search for the truth. It aims at the unity of the Christians and the salvation of souls. The search for ecumenical unity must not be predicated upon hasty decisions and compromise. It must be guided by the truth, patience, mutual understanding and, above all, a reliance upon the action of the Holy Spirit. This drive for unity must also have its foundation in the teaching of Christ on love as contained in the Scriptures, and its development in the teachings of the Fathers of the Church.

Notes

1. «Das Geschick Jesu und die Kirche,» in *JRGS 8/1*, p. 129; «Eschatologie-Tod und Ewiges Leben» in *JRGS 10*, pp. 63-65.
2. «Vom Ursprung und vom Wesen der Kirche,» in *JRGS 8/1*, p. 143.
3. Cf. «Das Geschick Jesu und die Kirche,» in *JRGS 8/1*, p. 129. «Jesus selbst ist in seiner Person wahrhaft das Reich Gottes.»; Origen, *Comment. In Mattaeum* (PG 13:1197-1198).
4. «Ursprung und Wesen der Kirche» in *JRGS 8/1*, pp. 226-227.
5. «Das Geschick Jesu und die Kirche,» *JRGS 8/1*, p. 130.
6. Cf. «Vom Ursprung und vom Wesen der Kirche,» in *JRGS 8/1*, pp. 142-143. In speaking of the origin of the Church, Ratzinger places premium on the role of the Twelve as expressed in the election of Matthias (one who had been with them from the beginning) in order to take the place of Judas (cf. Acts 1:15-26).
7. *Ibid.*, p. 131.
8. Heim, M. H., *Joseph Ratzinger: Life in the Church and Living Theology*, San Francisco: Ignatius Press, 2007, pp. 243-246; Cf. Augustine, *De civ. Dei* 21, 25, 3 (PL 41, 742)
9. «Die Ekklesiologie des Zweiten Vatikanischen Konzils,» in *JRGS 8/1*, pp. 259-260. «Deshalb ist ihr erstes Wort Christus, nicht sie selbst.»
10. «Ursprung und Wesen der Kirche,» in *JRGS 8/1*, pp. 233-235.
11. Cf. «Ursprung und Wesen der Kirche,» in *JRGS 8/1*, p. 237; «Die Ekklesiologie des Zweiten Vatikanischen Konzils», in *JRGS 8/1*, pp 270-272.
12. *Ibid.*, pp. 230-232.
13. *Ibid.*, p. 233. «sind wir in Christus eingefügt, in die Subjekteinheit mit ihm versetzt; nicht mehr viele nebeneinander, sondern «in einziger in Christus Jesus.»
14. *Ibid.*
15. AAS 25 (1943): 200-243. Dz-H 3802.
16. Cf. LG nn. 15-16.
17. «Die Ekklesiologie des Zweiten Vatikanischen Konzils» in *JRGS 8/1*, p. 270.
18. See for instance UR n. 15 ff; OE n. 1. Both are clear on the fact that the Catholic Church holds them in high esteem.
19. «Kirche als Tempel des Heiligen Geistes,» in *JRGS 8/1*, p. 334.
20. *Ibid.*
21. *Ibid.*, p. 335.
22. *Ibid.*, 336-337.
23. *Ibid.*, p. 337; See also p. 338 where in referring to the Crucifixion and death of Christ in John Chapter 19 (especially v.30), Ratzinger leads us to understand that the usage of (πνευμα) refers to the entirety of the person of Christ (πνευμα – σωμα) that transcends history. This also frequently appears in the Pauline Corpus.

24. *Ibid*., p.338.
25. *Ibid*., p. 336.
26. *Ibid*., pp. 335-336.
27. CCC 775.
28. *Ibid*.
29. Cf. The Council of Florence, The Bull *Exultate Deo*, Dz-H 1310; The Council of Trent 7th Session, Dz-H 1601.
30. Scheffczyk, L., «Die Kirche-das Ganzsakrament Jesu Christi» in Luthe, H. (ed.), *Chrsitusbegegnung in den Sakramenten*, Kevelaer: Butzon und Bercker, 1981, p. 67. As cited by Heim, M., *Joseph Ratzinger: Life in the Church and Living Theology*, San Francisco: Ignatius Press, 2007, pp. 53-54.
31. *Ibid*., p. 68.
32. Cf. Heim, M., *Joseph Ratzinger: Life in the Church and Living Theology*, San Francisco: Ignatius Press, 2007, footnote 70, p. 54.
33. Cf. CCC 774.
34. «Leib Christi» in JRGS 8/1, pp. 286-289.
35. *Ibid*. pp. 288-289.
36. Cf. *ibid*. p. 289.
37. Ocáriz Braña, F., «La Iglesia, *Sacramentum salutis* según J. Ratzinger» in *PATH* 6, 2007, p. 180.
38. «Die Kirche als Heilssakrament» in *JRGS 8/1*, pp. 244-257; See also: *Principles of Catholic Theology: Building Stones for a Fundamental Theology*, San Francisco: Ignatius Press, 1987, pp. 45-55 (Citations will be taken from this version of the transalation).
39. It appeared in the third draft on the Church which the Theological Commission presented on March 6, 1963.
40. *Principles of Catholic Theology: Building Stones for a Fundamental Theology*, San Francisco: Ignatius Press, 1987, pp. 44-45.
41. *Ibid*.
42. *Ibid*., pp. 50-51.
43. *Ibid*., p. 53.
44. Ocáriz Braña, F., «La Iglesia, *Sacramentum salutis* según J. Ratzinger» in *PATH* 6, 2007, p. 171.
45. *Ibid*., pp. 169-170.
46. *Ibid*., 179-180.
47. «Communio – ein Programm» in *JRGS* 7/2, pp. 1114-1115.
48. *Ibid*.; To shed some more light on this, we look to J.M. Tillard as he takes us to the creation account when God made man as a relational being: «Male ('ish) and female ('ishah) he created them» (Gen 1:27). The human being is always a person in a state of constant communication with the other. The Greek term for «person», prosôpon, shows that man is in front of (pros) the eyes (ôps) of others. He is always in an encounter with God and with other persons in a constant operation of mutual relations. Although all share in human nature, each person is unique (hapax). It is this individuality that draws man towards others in an 'I' and 'You' relationship. In this way, he can make himself into a gift to others while also receiving from them. Cf. Tillard, J. R., «Communion» in Lacoste, J. (ed.), *Encyclopedia of Christian Theology*, Routledge, New York, 2005.
49. «Communio – ein Programm» in *JRGS* 7/2, pp. 1114-1115.
50. *Ibid*., Cf. Hahnberg, E., «The Mystical Body of Christ and Communion Ecclesiology» in *Irish Theological Quarterly*, vol. 70, 2003, pp. 22-23; Heim, M. H., *Joseph Ratzinger: Life in the Church and Living Theology*, San Francisco: Ignatius Press, 2007, pp. 176-182.
51. «Eucaristie, Communio und Solidarität» in *JRGS 11*, pp. 430-431.

52. *Ibid.*, p. 431.
53. «Kirche als Tempel des Heiligen Geistes» in JRGS 8/1, p. 342; See Augustine, Epistolae 187, 11:34 (PL 33:845); Baker, K., «Augustine's doctrine of the Totus Christus: Reflecting on the Church as Sacrament of Unity» in Horizons 37, n.1, 2010, pp. 7-24.
54. «Die Ekklesiologie des Zweiten Vatikanischen Konzils,» in *JRGS 8/1*, p. 260.
55. «Was ist für den christlichen Glauben heute konstitutiv?» in *JRGS 9/1*, p. 63.
56. *Ibid.*, p. 64.
57. «Volk und Haus Gottes in Augustins Lehre von der Kirche» in *JRGS 1*, p. 210.
58. «Communio – ein Programm» in *JRGS 7/2*, p. 1117.
59. «Eucharistie, Communio und Solidarität» in *JRGS 11*, p. 432; For the Hebrews, blood is the seat of life (cf. Gen 9:4; Lev 17:11, 14; Dt: 12:23)..
60. Cf. Lehman, K. and Ratzinger, J., *Mit der Kirche leben*, Freiburg: Herder, 1977, pp. 29-35.
61. «Communio – ein Programm» in *JRGS 7/2*, pp. 1118-1119.
62. «Die Ekklesiologie des Zweiten Vatikanischen Konzils,» in *JRGS 8/1*, p. 261.
63. *Ibid.*
64. De Gaál, E., *The Theology of Pope Benedict XVI*, p. 177.
65. Doyle, D. M., *Communion Ecclesiology: Visions and Versions*, Maryknoll, Orbis Books, 2000, p.13.
66. Cf. CN nn. 8-9, 13. In order not to deviate from the thread of the discourse, one may also consult the following: Tura, R., «La teologia di J. Ratzinger. Saggio introduttivo,» in *Studia Patavina* 21, 1974, pp. 162-177; Fahey, M., «Joseph Ratzinger como eclesiólogo y pastor,» in *Concilium* 17, 1981, pp. 133-144; Nichols, A., The Theology of Joseph Ratzinger: An Introductory Study, Edinburgh: T & T Clark, 1988, pp. 27-53, 133-165; Tracy, D., «The Uneasy Alliance Reconceived: Catholic Theological Method, Modernity and Postmodernity,» in *Theological Studies* 50, 1989, p. 555; Villar, J. R., «Iglesia universal e iglesia local: A propósito de unas conferencias del Cardenal Ratzinger en Brasil,» in *Scripta Theologica* 23, 1991, pp. 267-286.
67. «Die Ekklesiologie des Zweiten Vatikanischen Konzils,» in *JRGS 8/1*, pp. 262-263.
68. *Ibid.*, p. 263. See also Lumen Gentium n.3: «... Quod exordium et incrementum significantur sanguine et aqua ex aperto latere Iesu crucifixi exeuntibus (cf. Jn 19:34)»; Augustine, *Tractatus on John*; John Chrysostom, *Homily 85 on the Gospel of John*; Thomas Aquinas, *Commentary on John* (Chapter 19).
69. *Ibid.*
70. Cf. Heim, M. H., *Joseph Ratzinger: Life in the Church and Living Theology*, San Francisco: Ignatius Press, 2007, p. 275.
71. «Offizieller orthodox-katholischer theologischer Dialog, Ein Gespräch mit der Zeitschrift 'Ut omnes unum', 1982» in *JRGS 8/2*, pp. 774-780.
72. See Afanassieff, N., «Das Hirtenamt der Kirche: In der Liebe der Gemeinde vorstehen», in Bobrinskoy, B., Clément, O., Fize, B. and Meyendorff, J. (eds.), *Der Primat des Petrus in der orthodoxen Kirche*, Zürich: EVZ Verlag, 1961, pp. 7-65.
73. Afanassief, N., «Una Sancta» in Plekon, Michael (ed.), *In Tradition Alive: On the Church and the Christian Life in Our Time: Readings from the Eastern Church*, Maryland: Rowan & Littlefield, 2003, pp. 3-30. Citation on p. 14.
74. «Offizieller orthodox-katholischer theologischer Dialog, Ein Gespräch mit der Zeitschrift 'Ut omnes unum', 1982» in *JRGS 8/2*, pp. 774-775
75. *Ibid.*
76. Cf. Cyril, Bishop of Jerusalem, *Catecheses VI-XVIII* (ca. 348), (PG 33:533); Funk, F. X., *Didascalia et Constitutiones Apostolorum 2: Testimonia et Scripturae propinquae: Constitutiones Ecclesiae Aegyptiacae*, Chapter 16:14, Paderborn: Libraria Ferdinandi Schoeningh, 1906, p. 110; The Niceno-Constantinopolitan Creed, Council of Constantinople I, May-July 381.

77. FRIELING, R., «Der Ökumenismus Ratzingers» in *Materialdienst des Konfessionskundlichen* 33, Instituts Bensheim, 1982, p. 64ff; SURD, M. M., *Ekklesiologie und Ökumenismus bei Joseph Ratzinger*, Sankt Otilien: EOS Verlag, 2009, p. 125ff.

78. Cf. «Was ist für den christlichen Glauben heute konstitutiv?» in *JRGS 9/1*, pp. 63-64; MARTÍNEZ CAMINO, J., «Joseph Ratzinger im Gespräch mit der evangelischen Theologie: Die Kirche als locus theologicus» in HEIM, M. and PECH, J. C. (eds.), *Zur Mitte der Theologie im Werk von Joseph Ratzinger/Benedikt XVI*, Regensburg: Friedrich Pustet, 2013, pp. 149-164.

79. «Luther und die Einheit der Kirchen» in *JRGS 8/2*, p. 954.

80. *Ibid.*, p. 951.

81. Cf. FRIELING, R., «Der Ökumenismus Ratzingers» in *Materialdienst des Konfessionskundlichen* 33, Instituts Bensheim, 1982, p. 65.

82. Edmund Schlink refrained from saying «Roman Catholic». See «Das Konzil auf dem Weg» in *JRGS 7/1*, p. 400.

83. *Ibid.*

84. *Ibid.*

85. «Das Konzil auf dem Weg» in *JRGS 7.1*, p. 400.

86. «Das Konzil auf dem Weg» in *JRGS 7/1*, p. 401.

87. *Ibid.*

88. «Die christliche Brüderlichkeit,» in *JRGS 8/1*, pp. 37-101.

89. *Ibid.*, p. 38.

90. «Die christliche Brüderlichkeit,» in *JRGS 8/1*, p. 39.

91. *Ibid.*, p. 40.

92. CENSER, J. R. and HUNT, L., *Liberty, Equality, Fraternity: Exploring the French Revolution*, Pennsylvania: Pennsylvania State University, 2001, pp 16-17.

93. «Die christliche Brüderlichkeit,» in *JRGS 8/1*, p. 47.

94. *Ibid.*, See also CENSER, J. R. and HUNT, L., *Liberty, Equality and Fraternity, op. cit.*, p. 17.

95. *Ibid.*, p. 48.

96. *Ibid.*; KERN, W., «Die christliche Brüderlichkeit», *op. cit.*

97. «Die christliche Brüderlichkeit,» in *JRGS 8/1*, pp. 50-51.

98. *Ibid.*, pp. 54.

99. *Ibid.*, p. 55.

100. *Ibid.*, p. 59; cf. Gal 2:3-5; cf. ψευδοαδελφος in KUBO, S., *A Reader's Greek-English Lexicon of the New Testament*, Grand Rapids: Zondervan Publishing House, 1975.

101. KERN, W., «Die christliche Brüderlichkeit» in *Geist und Leben: Zeitschrift für christliche Spiritualität* 33, Echter Verlag, 1960, p. 464.

102. *Ibid.*, p. 50.

103. De. Bapt. 20, 5 in AYÁN CALVO, J. J. (ed.), *Fuentes Patrísticas*, vol. 18, Madrid: Ciudad Nueva, 2006, pp. 194-196.

104. Ignatius of Antioch, Eph., 10, 3.

105. De Praescr. 20, 8; in AYÁN CALVO, J. J. (ed.), *Fuentes Patrísticas*, vol. 14, Madrid: Ciudad Nueva, 2001, pp. 208.

106. De pud., 7, 22; in AYÁN CALVO, J. J. (ed.), *Fuentes Patrísticas*, vol. 26, Madrid: Ciudad Nueva, 2011, p. 220.

107. Ep. 53, in Clarke, G.W. (ed.), *Letters of St Cyprian of Carthage*, vol. 2, New York: Newman Press, 1984, p. 86.

108. «Die christliche Brüderlichkeit,» in *JRGS 8/1*, pp. 65-66.

109. *Ibid.*, pp. 67-69. Ratzinger develops this idea in Part I Chapter 3 «God of Faith and God of Philosophers» in *Introduction to Christianity*, New York: Herder and Herder, 1970, pp. 94-104 (especially pp. 99-100).

110. *Ibid.*, pp. 67-75.

111. *Ibid*., pp. 81-84.
112. *Ibid*., p. 88.
113. *Ibid*., p. 84.
114. Cf. «Die anthropologischen Grundlagen der Bruderliebe» in *JRGS 8/1*, p. 109. «Die Kirche an allen Orten ist doch immer nur die eine Kirche.»
115. *Ibid*., p.111.
116. *Ibid*., p. 113.
117. Cf. Irenaeus of Lyon, *Adversus heareses*, V, 16, 2, in *Sources chrétiennes* 153, Paris : Le Cerf, 1969 pp. 216-217.
118. Lorda, J. L., *Antropología Teológica* (2ⁿᵈ ed.), Pamplona: EUNSA, 2013, p. 156.
119. «Die anthropologischen Grundlagen der Bruderliebe» in *JRGS 8/1*, p. 116.
120. «Einheit der Kirche, Einheit der Menschheit» in *JRGS 8/2*, p. 695.
121. Dulles, A., «Faith and Order at Louvain» in *Theological Studies*, 33, n. 1, pp. 35-67, Feb 1, 1972, Citation on p. 57; Ratzinger echoes this message with more emphasis in «Katholizismus im übergang. Ein Gespräch mit der Zeitschrift 'Evangelische Kommentare', 1982,» in *JRGS 8/2*, pp. 919-931.
122. «Einheit der Kirche, Einheit der Menschheit» in *JRGS 8/2*, p. 702.
123. «Zeichen christlicher Einheit: 1600 Jahre Glaubensbekenntnis von Konstantinopel» in *JRGS 8/2*, p. 704.
124. *Ibid*., p. 706.
125. *Ibid*.
126. Amato, A., *Jesús el Señor*, p. 257.
127. «Zeichen christlicher Einheit» in *JRGS 8/2*, p. 709.
128. *Ibid*., pp. 710-711.
129. Basil, *De Spiritu sancto*, *Epistola* 159:2 (PG 32, 620-621).
130. Gregory of Nyssa, *De orat. Dom*. 3 (PG 44, 1157-1161).
131. Gregory of Nazianzen, *De Spiritu Sancto* (Theologica V), *Oratio* 31: 10 (PG 36, 138-139).
132. «Zeichen christlicher Einheit» in *JRGS 8/2*, pp 712-713.
133. *Ibid*., p. 714.
134. *Ibid*., p. 715.
135. *Ibid*., p. 716.
136. *Ibid*., pp. 711-213.
137. Kelly, J.N.D., *Early Christian Creeds, op. cit*., p. 296.
138. It was first read at the third session of the Council of Chalcedon and later adopted as the creed of the Fathers of the faith. Cf. Kelly, J.N.D., *Early Christian Creeds, op. cit*., p. 296.
139. «Zeichen christlicher Einheit» in *JRGS 8/2*, p. 716.
140. «Primat Petri und Einheit der Kirche,» in *JRGS 8/1*, p. 610; «Der Primat des Papstes und die Einheit des Gottesvolkes,» in *JRGS 8/1*, p. 660; See also Kasper, W., *That They May All Be One*, p. 137 where he calls it «one of the most difficult ecumenical questions.»; cf. «Vom 'Dialog der Liebe' zum 'Theologischen Dialog' Briefwechsel zwischen Metropolit Damaskinos und Joseph Cardinal Ratzinger» in *JRGS 8/2*, p. 784.; Luther, M., *Schmalkadische Artikeln*, WA 50, 204, 220; WA 54, 206-299.
141. See for instance UR 13; Gnilka, J., «The Ministry of Peter- New Testament Foundations» in Kasper, W., *The Petrine Ministry: Catholics and Orthodox in Dialogue*, New York, Newman Press, 2006. pp. 26-27; Burggraf, J., *Fomentar la Unidad: Teología y tareas ecuménicas*, Madrid: BAC, 2011. pp. 44-140.
142. «Primat Petri und Einheit der Kirche,» in *JRGS 8/1*, p. 610.
143. *Ibid*., pp. 610-611.
144. LG n. 19.
145. Villar, J. R., *El Colegio Episcopal: estructura, teológica y pastoral*, Madrid: Rialp, 2004, p. 28.

146. «Die pastoralen Implikationen der Lehre von der Kollegialität der Bischöfe» in *JRGS 12*, pp. 233-261.
147. *Ibid.*, pp. 234-235.
148. VILLAR, J.R., *El Colegio Episcopal, op. cit.*, p. 28.
149. «Die kirchlichen Bewegungen und ihr theologischer Ort,» in *JRGS 8/1*, pp. 372-373.
150. VILLAR, J.R., *El Colegio Episcopal, op. cit.*, p.33.
151. *Ibid.*, pp. 187-188.
152. «Primat Petri und Einheit der Kirche,» in *JRGS 8/1*, p. 611.
153. *Ibid.*, p. 612.
154. *Ibid.*, p. 614.
155. «Primat Petri und Einheit der Kirche,» in *JRGS 8/1*, p. 615.
156. Cf. JEREMIAS, J., *Golgotha und der heilige Fels*, Leipzig, 1926, p. 74.
157. «Primat Petri und Einheit der Kirche,» in *JRGS 8/1*, p. 616.
158. *Ibid.* In this regard, Ratzinger refers to the works of SAND, A., *Das Evangelium nach Matthäus*, Regensburg, 1986, p. 33; See also GNILKA, J., *Das Matthäusevangelium*, Freiburg im Breisgau, 1988, 2:77.
159. *Ibid.*, p. 617.
160. *Ibid.*
161. He cites OEPKE, A., «Der Herrenspruch über die Kirche Mt 16, 17-19 in der neusten Forschung» in *Studie Theologica*, Land, 1948-1950, 114; cf. CULLMANN, O., *Petrus*, Zürich: Zwingli Verlag, 1952, p. 209.
162. «Primat Petri und Einheit der Kirche,» in *JRGS 8/1*, p. 618.
163. *Ibid.*, p. 619.
164. *Ibid.*, p. 621.
165. «Gesamtkirche und Teilkirche: Der Auftrag des Bischofs» in *JRGS 8/1*, p. 525.
166. *Ibid.*
167. «Primat, Episkopat und Succesio Apostolica» in *JRGS 12*, p. 219.
168. *Ibid.*
169. *Ibid.*, pp. 219-220.
170. *Ibid.*, p. 221-222.
171. *Ibid.*, p. 49.
172. «Die pastoralen Implikationen der Lehre von der Kollegialität der Bischöfe» in *JRGS 12*, p. 237.
173. VILLAR, J. R., *El Colegio Episcopal*, p. 49.
174. «Gesamtkirche und Teilkirche: Der Auftrag des Bischofs» in *JRGS 8/1*, p. 534. «Der Bischof vertritt der Ortskirche gegenüber die Gesamtkirche und der Gesamtkirche gegenüber die Ortskirche.»
175. *Ibid.*, pp. 534-535.
176. «Primat Petri und Einheit der Kirche» in *JRGS 8/1*, p. 622.
177. *Ibid.*, p. 623.
178. *Ibid.*, p. 625. «Der römische Primat bzw. die Anerkennung Roms als Kriterium des rechten apostolischen Glaubens *ist älter als der Kanon des Neuen Testaments*» (emphasis is mine).
179. *Ibid.*
180. *Ibid.*, p. 624
181. VILLAR, J. R., *El Colegio Episcopal*, pp. 52-53.
182. Clement, *Letter 1 Cor.*, 5: 4-5 in EHRMAN, B. D. (ed. and trans.), *The Apostolic Fathers*, Cambridge, MA: Harvard University Press, 2014.
183. METROPOLITAN JOHN (ZIZIOULAS) OF PERGAMON, «Primacy in the Church: An Orthodox Approach,» in PUGLISI, J. F. (ed.), *Petrine Ministry and the Unity of the Church*, Minnesota: The Liturgical Press, 1999, p. 117.

184. Irenaeus of Lyons, *Against the Heresies* (Book 3), (Unger, Dominic OFM Cap. trans.) New York: The Newman Press, 2012, III, 3:2 For the list of succession, see: III, 3:3-4.
185. «Primat und Episkopat» in *JRGS 8/1*, p. 636.
186. *Ibid.*, pp. 636-637.
187. *Ibid.*, pp. 637-640.
188. See Stylianopoulos, T., «Concerning the Biblical Foundation of Primacy» in Kasper, W. (ed.), *The Petrine Ministry: Catholics and Orthodox in Dialogue*, New York: The Newman Press, 2006, p. 47.
189. Phidas, V., «Papal Primacy and Patriarchal Pentarchy in the Orthodox Tradition» in Kasper, W. (ed.), *The Petrine Ministry, op. cit.*, pp. 75-76.
190. Metropolitan John (Zizioulas) of Pergamon, «The Future Exercise of Papal Ministry in the Light of Ecclesiology: An Orthodox Approach,» in Puglisi, J. F. (ed.), *How Can the Petrine Ministry Be a Service to the Unity of the Universal Church?* Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2010, p. 177.
191. Viviano, B. T., «The Gospel According to Matthew,» in Brown, R. E. *et al.* (eds.), *The New Jerome Biblical Commentary*, Upper Saddle River, N.J.: Prentice Hall, 1990.
192. Dz-H 133, Canon 3a of the Synod of Serdica (c.343) where appeal to disputes between Bishops should be sent to the Bishop of Rome whose decision was regarded as final.
193. «Primat und Episkopat» in *JRGS 8/1*, p. 631.
194. *Ibid.*, p. 632.
195. «Wege zur kirchlichen Einheit» in *JRGS 8/2*, pp. 823-825..
196. Council of Florence: Bull on Union with the Greeks *Laetentur caeli*, July 6, 1439, Dz-H 1307. «Likewise, we define that the holy Apostolic See and the Roman Pontiff have the primacy over the whole world and that the same Pontiff is the successor of blessed Peter, the prince of the apostles and the true vicar of Christ, head of the whole Church.»
197. Villar, J.R., *El Colegio Episcopal*, pp. 64-65.
198. First Vatican Council: Dogmatic Constitution, *Pastor Aeternus* on the Church of Christ. ASS 6 (1870/1871): 40-47; Dz-H 3061 ff. The definition of papal infallibility can be found in Dz-H 3072-3074.
199. See Logan, F. D., «The 1875 Statement of the German bishops on Episcopal Powers», *The Jurist* 21 (1961) 285-295; Lehner, U. L., Printy, M. (eds.), *A Companion to the Catholic Enlightenment in Europe*, Leiden-Boston: Brill, 2010, 151, 428; Gillet, L., «Papal Infallibiliy and Sobornost», *Sobornost*, June 1944, 15-17.
200. «Primat und Episkopat», in *JRGS 8/1*, p. 652. See: Lateran Council Dz-H 811; the Council of Lyon Dz-H 861.
201. *Ibid.* It is for this same reason also that J. R. Villar emphasises the importance of knowing the «historical forms of representation» in order to understand what the Magisterium intends to say. See Villar, J. R., *El Colegio Episcopal*, p. 68.
202. Villar, J. R., *El Colegio Episcopal: estructura, teológica y pastoral*, Madrid: Rialp, 2004, p. 68.
203. LG n. 18.
204. «Primat Petri und Einheit der Kirche», in *JRGS 8/1*, p. 614.
205. «Die pastoralen Implikationen der Lehre von der Kollegialität der Bischöfe», in *JRGS 12*, p. 245.
206. «Der Primat des Papstes und die Einheit des Gottesvolkes», in *JRGS 8/1*, p. 660; cf. LG nn 22-23.
207. See Phidas, V., «Papal Primacy and Patriarchal Pentarchy in the Orthodox Tradition» in Kasper, W. (ed.), *The Petrine Ministry, op. cit.*, p. 74. (Emphasis is mine).
208. «Primat Petri und Einheit der Kirche», in *JRGS 8/1*, p. 669.
209. *Ibid.*, p. 675.
210. «Zum Fortgang der Ökumene», in *JRGS 8/2*, pp. 731-738.

211. *Ibid.*, p. 740.
212. «Zum Fortgang der Ökumene» in *JRGS 8/2*, p. 732.
213. Fries, H. and Rahner, K., *La unión de las Iglesias: una posibilidad real*, Barcelona: Editorial Herder, 1987.
214. *Ibid.*, pp. 49-51; 52-53.
215. Cf. «Luther und die Einheit der Kirchen Ein Gespräch mit der Internationalen Katholischen Zeitschrift Communio,» 1983, in *JRGS 8/2*, pp. 957-961.
216. Mong Ih-Ren, A., «Logos versus Ethos: A Critical Examination of Joseph Ratzinger's Understanding of Ecumenism» in *The Ecumenist* 49 n. 1, Mahwah: Paulist Press, 2012, p. 5.
217. He cites John Macquarrie who argues that the basis of practical ecumenism «is not a nicely worked out ecclesiology or even a doctrine of redemption but simply that natural morality which is common to all men by virtue of their humanity.» Cf. Macquarrie, J., *Christian Unity and Christian Diversity*, London: SCM Press Ltd., 1975, p. 34.
218. Mong Ih-Ren, A., «Logos versus Ethos: A Critical Examination of Joseph Ratzinger's Understanding of Ecumenism» in *The Ecumenist*, vol. 49, n. 1, Mahwah: Paulist Press, 2012, p. 6.
219. *Ibid.*
220. Macquarrie, J., *Mediators between human and divine: From Moses to Muhammad*, New York: Continuum, 1996, p. 12.
221. Cf. *Redemptoris missio* nn. 5-6.
222. Mong Ih-Ren, A., «Logos versus Ethos: A Critical Examination of Joseph Ratzinger's Understanding of Ecumenism» in *The Ecumenist* 49, n. 1, Mahwah: Paulist Press, 2012, p. 6.
223. «Zehn Jahre nach Konzilsbeginn-wo stehen wir?» in *JRGS 7/2*, p. 1036.
224. «Kirchliches Lehramt-Glaube-Moral» in *JRGS 4*, pp. 737-738; Hiem, M. *Joseph Ratzinger*, pp. 175-176; Surd, M. M., *Ekklesiologie und Ökumenismus bei Joseph Ratzinger*, Sankt Otilien: EOS Verlag, 2009, p. 222; Schneider, M., «Primat des Logos vor dem Ethos – Zum theologischen Diskurs bei Joseph Ratzinger,» in Hofmann, P. (ed.), *Joseph Ratzinger: ein theologisches Profil*, Paderborn: u.a. 2008, pp. 15-46.
225. Cf. «Zur Lage der Ökumene» in *JRGS 8/2*, pp. 742-743.
226. *Ibid.*, p. 734
227. *Ibid.*
228. Cullmann, O., *Einheit durch Vielfalt: Grundlegung und Beitrag zur Diskussion über die Möglichkeiten ihrer Verwirklichung*, Tübingen: J.C.B. Mohr, 1986, pp. 21-25.
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231. GS n. 23.
232. Kasper, W., «The Nature and Purpose of Ecumenical Dialogue» in *The Ecumenical Review* 52, n. 3, 2009, pp. 296-297.
233. *Ibid.*, p. 296.
234. *Christus Dominus* n. 13.
235. «Zur Lage der Ökumene» in *JRGS 8/2*, p. 742.
236. «Luther und die Einheit der Kirchen» in *JRGS 8/2*, p. 954.
237. Pope Benedict XVI, Meeting with the Parish priests and clergy of the Diocese of Rome 7 February 2008.
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240. *Ibid*., p. 765; «Vom 'Dialog der Liebe' zum 'Theologischen Dialog': Briefwechsel zwischen Metropolit Damaskinos und Josef Cardinal Ratzinger» in *JRGS 8/2*, p. 782.

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244. «Was eint und trennt die Konfessionen?» in *JRGS 8/2*, p. 835.

245. *Ibid*.

246. «Prognosen für die Zukunft des Ökumenismus» in *JRGS 8/2*, p. 729.

247. *Ibid*., p. 730.

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249. Villar, J. R., *Eclesiología y Ecumenismo: Comunión, Iglesia local, Pedro*, Pamplona: EUNSA, 1999, pp. 23-24.

250. LG n. 3; «Ursprung und Wesen der Kirche» in *JRGS 8/1*, pp. 229-230.

251. Cf. «Bemerkungen zur Frage der Charismen in der Kirche» in *JRGS 8/1*, pp. 345-362; «Die kirchlichen Bewegungen und ihr theologischer Ort» in *JRGS 8/1*, pp. 363-390.

252. «Die Ekklesiologie der Konstitution, Lumen Gentium» in *JRGS 8/1*, p. 586.

253. Villar, J. R., *Eclesiología y Ecumenismo*, pp.38-39.

254. See also LG n. 13; UR n. 2.

255. Cf. «In seiner Freundschaft sind wir eins», A sermon at the ecumenical worship in the Evangelical Lutheran Matthew's Church in Munich on January 20, 1981. In *JRGS 8/2*, p. 917.

256. *Ibid*., pp. 917-918.

257. Augustine, *De Trinitate*, 15. 17. 27-18. 32.

258. Cf. Ratzinger, J., «The Holy Spirit as *Communio*: Concerning the Relationship of Pneumatology and Spirituality in Augustine» in *Communio* 25, n. 2, 1998, pp. 328-329.

259. Ratzinger, J., «The Holy spirit as *Communio*: Concerning the Relationship of Pneumatology and Spirituality in Augustine» in *Communio* 25, n. 2, 1998, pp. 324-337.

260. Cf. Primat Petri und Einheit der Kirche in *JRGS 8/1*, p. 625ff; AG n. 4; CD n.1. In *Eclesiología y Ecumenismo*, pp. 59-60, J. R. Villar explains the relevance of this assertion when he states that sacramental ordination is the prolongation, through the action of the Holy Spirit, of the mission that Jesus bestowed upon the Apostles. It makes the apostolic testimony to the Word efficacious by opening the hearts of men to believe. It seals the faith in Baptism and brings about the unity of the Church as the congregation of the faithful (*congregatio fidelium*). In addition, Holy Spirit maintains the Church as a visible community of salvation and is at the same time *communio sanctorum* (communion of the saints). This communion is the unity of the Mystical Body of Christ (the Church) that is realised at the Eucharistic celebration.

261. See also Cullmann, O., Einheit durch Vielfalt: Grundlegung und Beitrag zur Diskussion über die Möglichkeiten ihrer Verwirklichung, Tübingen: J.C.B. Mohr, 1986, pp. 21-25.

262. For the full official response see CDF Notification on the book Church, Charism and Power by Father Leonardo Boff, AAS 77 (1985), pp. 756-762.

263. Boff, L., *Church, Charism and Power: Liberation Theology and the Institutional Church*, New York: Crossroad, 1985, p. 75.

264. «Die Ekklesiologie der Konstitution Lumen Gentium» *JRGS 8/1*, p. 576ff.; See Chapter One 1.2.2.1.4.

265. *Ibid*.; Rodríguez, P. and Villar, J. R., «Las Iglesias y Comunidades eclesiales separadas de la Sede Apostólica Romana» in *Dialogo Ecuménico* 39, 2004, p. 606.

266. Cf. Rodríguez, P. and Villar, J. R., «Las Iglesias y Comunidades eclesiales separadas de la Sede Apostólica Romana» in *Dialogo Ecuménico* 39, 2004, p. 607.

267. «Die Ekklesiologie der Konstitution Lumen Gentium» in *JRGS 8/1*, p. 593.

268. See Schelkens, K., «Lumen Gentium's 'subsistit in' Revisited: The Catholic Church and Christian Unity after Vatican II» in Theological Studies, 69 (4), 2008, 875–893.

269. Cf. Pope Pius XI, *Mortalium Animos*, AAS 20 (1928), 13-14; Valeske, U., *Hierarchia Veritatum*, *Theologiegeschichtliche Hintergründe und mögliche Konsequenzen eines Hinweises im Ökumenismusdekret des II. Vatikanischen Konzils zum zwischenkirchlichen Gespräch*, München: Claudius Verlag, 1968, pp. 107-169.

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274. «Zur Lage der Ökumene» in *JRGS 8/2*, p. 751

275. «Kommentar Lumen Gentium» in *JRGS 7/2*, pp. 655-657 esp. 655; «Eschatologie – Tod und ewiges Leben» in *JRGS 10*, pp. 90-91.

276. «Volk und Haus Gottes in Augustins Lehre von der Kirche» in *JRGS 1*, pp. 131-132.

277. Thurian, Max (ed.), *Churches Respond to BEM*, vol. VI, Geneva: World Council of Churches Publications, 1988, pp. 9-10.

278. *Ibid*., p. 38.

279. The Lutheran/ Catholic Joint Commission, Joint Statement: The Eucharist, October 7-12, 1978 – Sigtuna, Sweden, nn. 6 & 48.

280. *Ibid*., nn. 21-24.

281. *Ibid*., nn. 25-28.

282. See also ED n. 122.

283. ED n. 114.

284. St. Ignatius of Antioch, *Ad Smyrn*. 8:1; The Lutheran/ Catholic Joint Commission, Joint Statement: The Eucharist, October 7-12, 1978 – Sigtuna, Sweden, n. 66.

285. The Lutheran/ Catholic Joint Commission, Joint Statement: The Eucharist, October 7-12, 1978 – Sigtuna, Sweden, n. 67.

286. «Eucharistie, Communio und Solidarität» in *JRGS 11*, pp. 427-428, 440; cf. The Council of Trent Session 22, September 17, 1562: *Doctrine and Canons on the Sacrifice of the Mass*. Dz-H 1740-1742.

287. *Ibid*., p. 441.

288. *The Use of the Means of Grace: A Statement on the Practice of Word and Sacrament*, 1997. The Evangelical Lutheran Adopted it for guidance and practice at the Fifth Biennial Churchwide Assembly of the Evangelical Lutheran Church in America, on 19th August 1997, article 49.

289. St. Justin the Martyr, *Apologia* 1: 65, 66.

290. See also: CCC 1400; ED nn. 130-132.

291. «Eucharistie, Communio und Solidarität» in *JRGS 11*, p. 327.

292. «Primat Petri und Einheit der Kirche.» in *JRGS 8/1*, p. 626.

293. *Ibid*., p. 627.

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