

## The Society for Ecumenical Studies

### The Spirit, the *Catechism* and Primacy

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***Paul McPartlan***

The Holy Spirit through the Eucharist gives a foretaste of the Kingdom of God: the Church receives the life of the new creation and the assurance of the Lord's return.<sup>1</sup>

In 1982, the Faith and Order Commission of the World Council of Churches produced its famous 'Lima Report', entitled, *Baptism, Eucharist and Ministry*. Over a hundred theologians, representing, as they said, 'virtually all the confessional traditions' (*BEM* Preface), including Roman Catholic representatives, finalised an outstanding ecumenical text, which the Pope himself praised in his encyclical on ecumenism, *Ut Unum Sint* (UU), in 1995 (UU 45, cf 17,87). Bearing in mind the wide variations in emphasis upon the Eucharist and in the frequency of its celebration by Christian Churches since the Reformation, what the statement said about this sacrament is quite remarkable:

Christian faith is deepened by the celebration of the Lord's Supper. ... As the Eucharist celebrates the Resurrection of Christ, it is appropriate that it should take place at least every Sunday. As it is the new sacramental meal of the people of God, every Christian should be encouraged to receive communion frequently (*BEM*, Eucharist, 30,31).

The Holy Spirit has been very active in bringing the Churches at large to this new, shared appreciation of the importance of the Eucharist for the life of Christian people. Many ecumenical dialogues have now produced agreed statements on the Eucharist

and it is notable how prominent in all of them is the trio of elements highlighted in the opening quotation above. They relate the Eucharist to the Holy Spirit, to the Church and to the future, so much so that the re-appropriation of that three-fold link seems to be what has enabled fruitful ecumenical dialogue on the Eucharist and its vital place in the Church.<sup>2</sup> If, in our previous days of division, Catholics and others in the West have, speaking broadly, tended to think of the Eucharist as my personal encounter with Christ in a re-enactment of the past event of the Last Supper, we are now finding agreement in the West and reaching out to our brothers and sisters in the East by complementing those emphases and painting a fuller picture of the Eucharist as a celebration of the *Church community*, by the power of the *Holy Spirit*, in a foretaste of the *future* event of the heavenly banquet.

The decisive element of this trio is undoubtedly the Holy Spirit. The primary, long standing weakness in Western theology has been a lack of attention to the person and work of the Spirit. Discussion of the Church and particularly of the Eucharist has been enlivened and greatly advanced in recent times through recognising them as prime works of the Spirit in the world.

Vatican II signalled this renewed awareness in its Decree on Ecumenism.

*Unitatis Redintegratio (UR)*.

After being lifted up on the Cross and glorified, the Lord Jesus poured forth the Spirit whom he had promised, and through whom he has called and gathered together the people of the New Covenant, which is the Church, into a unity of faith, hope and charity, as the Apostle teaches us: "There is one body and one Spirit, just as you were called into the one hope of your calling; one Lord, one faith, one baptism" (Eph 4:4-5)... It is the Holy Spirit ... who brings about that wonderful communion of the faithful and joins them so intimately in Christ that he is the principle of the Church's unity' (UR 2).

In an address in 1987, Pope John Paul recalled the teaching of the Council and then made a striking reference to the Holy Spirit:

Only the Holy Spirit can overcome the divisions still existing between Christians. On the day of Pentecost, when he descended upon the Apostles, he transformed them into decisive and mutually united witnesses to Christ.... Throughout Christendom there is now a deepening conviction that the invocation of the Holy Spirit in the Eucharist - that is, the so-called *epiclesis* - is a great prayer for Christian unity and an incessant appeal for union.<sup>13</sup>

The Holy Spirit is here being identified as the one who gathers the Church, transforms individuals into a community, and directs our gaze to a fuller union in the future, all of this activity being focused upon the celebration of the Eucharist. This perception is deeply rooted in the New Testament. St Paul prays that the fellowship, or communion, or *koinonia* of the Holy Spirit will be with the Corinthians (2 Cor 13:13) and St John says that it was when the Holy Spirit caught him up that he saw the future, visions of 'what is to take place hereafter', that he endeavours to describe in the Book of the Apocalypse (cf Apoc 1:10,19). John gives a clue that these visions were vouchsafed to him by the Spirit in the context of the Eucharist, celebrated on the Lord's day (cf Apoc 1:10), but more directly, we can note that, in the eucharistic context of the Last Supper in John's Gospel, Jesus himself promises: 'When the Spirit of truth comes, ... he will declare to you the things that are to come' (Jn 16:13). The Holy Spirit declares and reveals the future, namely the heavenly assembly gathered by the same Spirit, all in the context of the Eucharist.

Before moving on, let us recall the passage, quoted in the Decree on Ecumenism, from St Paul's letter to the Ephesians, and notice how prominent in the list he gives of factors that should unite the Church is the sharing of one *hope*: 'There is one body and one Spirit,' says Paul, but before he explains this in terms of 'one Lord, one faith, one baptism', which is the part we normally remember, he says first of all: 'just as you were called into one and the same *hope* when you were called' (Eph 4:4-5). Paul's insight is a liberating one, in that it offers an alternative to thinking that ecumenical discussion must somehow aim to understand and remedy all the past disputes that have divided Christians from one another, a task which is at least daunting, if not impossible. He suggests that we should look rather to the future and consider the hope that is in us, the very hope that St Peter urges us to be ready to explain (1 Pet 3:15). If we can agree on that hope and upon the way in which we

already anticipate its fulfilment, primarily in the Eucharist, then perhaps we can cast off some of the baggage of a divided history and move forward together.

All in all, then, Christians of many traditions now increasingly looking towards the Eucharist as the key to the mystery of the Church. Furthermore, ecumenical agreement on the Eucharist is being found by acknowledging that the Eucharist is not just my personal encounter with Christ in a re-enactment of the Last Supper, it is also a celebration of the *Church*, empowered by the *Holy Spirit*, in a foretaste of the *future* heavenly banquet. Now, these complementary emphases are very prominent in the *Catechism of the Catholic Church*,<sup>4</sup> and we can therefore immediately note the ecumenical value of this new resource.

Let us now look more closely at what the *Catechism* actually says on these three points and relate its teaching directly to the leading ecumenical dialogue that the Catholic Church is currently engaged in, namely that with the Orthodox Churches of the East. By seeing very practically the great rapport between what that dialogue has said and what the *Catechism* teaches,<sup>5</sup> we can appreciate that the *Catechism* is promoting, in many ways, a catechesis that implicitly draws Catholics closer to their Christian brothers and sisters in the Orthodox Church.

Pope John Paul and Patriarch Dimitrios of Constantinople launched the Catholic-Orthodox dialogue in 1979, when the Pope visited the Patriarch in Turkey. The Pope said then that he hoped that significant reconciliation between Catholics and Orthodox would be achieved by the year 2000.

Is it not time to hasten towards perfect brotherly reconciliation, so that the dawn of the third millennium may find us standing side by side, in full communion, to bear witness together to salvation before the world, the evangelisation of which is waiting for this sign of unity?<sup>6</sup>

There has been great upheaval in eastern Europe since then, but in 1994, the Pope showed that his hope is undimmed. He told the cardinals assembled in Rome that, 'in view of the year 2000', reconciliation between the Catholic West and the Orthodox East is 'perhaps the greatest task'.<sup>7</sup> After his Lenten retreat, in 1995, which centred

on the rich spirituality of the Eastern Churches, he said, 'We truly wish to draw closer and closer to our Eastern, Byzantine and Russian brethren, because we are deeply convinced that the same faith unites us.'<sup>8</sup> We shall see how the *Catechism* helps that process, by what it says about the Holy Spirit, the Church and the future.

## The Holy Spirit

Queen Victoria had seven blissful holidays with Prince Albert at Balmoral Castle in Scotland before his untimely death. I recently discovered that they used to go on 'Great Expeditions' lasting several days and covering nearly a hundred miles a day by carriage and on horseback. Apparently, Queen Victoria delighted in staying in simple inns in remote villages and meeting people who, in those days before television and photographs, had no idea who she was. The Queen herself, so powerful and yet so unrecognised, travelling around *incognito*.

I thought about the Holy Spirit! St Paul tells the Corinthians that no one can say 'Jesus is Lord' unless they are under the influence of the Holy Spirit (1 Cor 12:3). No Christian word is uttered or Christian deed is done without the prompting and grace of the Holy Spirit. The Spirit is so powerful and yet normally so unrecognised. Jesus himself promised that the Spirit would remind us of all that he had said (Jn 14:26) and also tell us of the things to come (Jn 16:13). So, whenever we look back to the life of Christ or forward to heaven, the Spirit is at work. The Spirit 'will teach you *everything*' (Jn 14:26), says Jesus. Let us see what the *Catechism* has to say.

The *Catechism* has four parts. They treat the Creed, the sacraments, the ten commandments and the Our Father. The first two concern how God comes to us, giving us faith and life. The second two concern how we respond in action and prayer. That order is highly significant in stressing that the initiative is God's and that we simply respond with thankfulness. The new *Catechism* takes this order from the catechism produced after the Council of Trent to counter the Reformers who maintained that Catholics forgot that God's unmerited grace always has priority in our lives and thought that it was possible to earn a place in heaven. In order to stress that *all is grace*, and to show that Catholics believe that as much as anyone else,

the *Catechism of the Council of Trent* was constructed with that specific order of topics. The same ordering in the new *Catechism* should reassure modern members of Reformation Churches, who may have the same misgivings. So, the *Catechism* is ecumenical even in its very structure.

Now, the *Catechism* relates each of its four sections strongly to the Holy Spirit. First of all, it points out that the Creed is essentially trinitarian and that what we may think of as its *twelve* articles are, in fact, grouped under just the *three* headings of belief in the Father, belief in the Son and belief in the Holy Spirit. That means that all of its final articles are in fact just a teasing out of aspects of belief in the Holy Spirit. In other words, belief in the holy, catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting, is *all* embraced by belief in the Holy Spirit. All of these things are simply the ways in which, as it says, '[the] divine plan, accomplished in Christ, ... [is] embodied in mankind by the outpouring of the Spirit' (686).

So, in particular, the *Catechism* treats the *Church* under the heading of the activity of the Holy Spirit in its analysis of the Creed in Part 1. We know that the Church is utterly dependent on Christ, the one source of the light she reflects (748), but the *Catechism* emphasises that what we believe about the Church 'also depends entirely' upon our faith in the Holy Spirit (749). Then, in Part 2, it deals with the individual sacraments, which are the ways by which 'Christ communicates his Holy and sanctifying Spirit to the members of his Body' (739). Furthermore, it indicates that 'the new life' engendered by the sacraments, which Part 3, on morality, will examine, is a life 'in Christ, according to the Spirit' (740) and that Christian prayer, treated in Part 4, is itself a gift of the Holy Spirit, for this 'artisan of God's works' is, in particular, 'the master of prayer' (741, cf Rom 8:26; also 2672).

From beginning to end, then, the *Catechism* explicitly marvels in the activity of the Holy Spirit. This is of great ecumenical significance with regard to the Orthodox. As is well known, historically the rift between East and West centred upon the Western insertion of the *filioque* ('and from the Son') into the credal statement about the procession of the Holy Spirit (cf 247). The Orthodox still today proclaim simply that the Spirit proceeds 'from the Father' (cf 245, 248). It is notable that, while of course

defending the use of the *filioque* in the Latin tradition (246), the *Catechism* indicates that it pertains to the theological *explanation* of the mystery of God's trinitarian life rather than to the mystery itself; between West and East there is, it says, 'identity of faith in the reality of the same mystery confessed' (cf 248).

The *filioque* prompts criticism in the East that the Holy Spirit is being relegated to third place in the Trinity, so it is significant that the *Catechism* goes out of its way not to do down or subordinate the Holy Spirit with regard to the Son. It uses the lovely image of St Irenaeus to bring out the complementarity of the Son and the Spirit in doing the Father's will. When the Father fashioned man, he did so 'with his own hands [that is, the Son and the Holy Spirit]' (704). If it is true that Christ poured out the Spirit upon the apostles (730) and now continues to pour out the Spirit upon us in the sacraments (739), which seems to give him a certain priority over the Spirit, it is also true that Jesus is the *Christ*, the anointed one, only because the Holy Spirit was first poured upon *him* by the Father, which instantly redresses the balance:

The entire mission of the Son and the Holy Spirit, in the fulness of time, is contained in this: that the Son is the one anointed by the Father's Spirit since his Incarnation - Jesus is the Christ, the Messiah.

So essential is this fact for the very identity of the Saviour that the whole of the *second* chapter of the Creed, where we profess our belief in Jesus Christ as the Son of God, 'is to be read in this light' (727): 'everything that occurs from the Incarnation on derives from this fulness [of Christ's anointing]' (690). 'Christ's whole work is in fact a joint mission of the Son and the Holy Spirit' (727).

Thus, the *Catechism* reflects the richness of the scriptural data about the relationship between Jesus and the Spirit. Jesus gives the Spirit but also, as the Christ, is given to us by the Spirit. This mutuality points us to the Father as the author of salvation as he is the origin of the Godhead, a recognition which deeply unites the Western with the Eastern half of Christianity. The Son and the Spirit complement one another in the work of the Father at all times.

The first Catholic-Orthodox agreed statement focused upon the Eucharist and emphasised the Spirit's constant contribution to the work of salvation, invisibly alongside Christ, as it were. It is the Spirit who '*manifests* Christ in his work as Saviour', still today in the Eucharist (I,5b, cf CCC 737), where the Spirit '*transforms* the sacred gifts into the Body and Blood of Christ' (I,5c; cf 1375). Then, the Spirit '*puts into communion* with the Body of Christ those who share the same bread and the same cup' (I,5d; cf 725, 737).

Speaking broadly, the statement says that the Church is 'continually in a state of *epiclesis* [invocation of the Spirit]' (I,5c), particularly while celebrating the sacraments, which are 'all acts of the Spirit', and most of all in the Eucharist, 'the centre of sacramental life' (I,5d). In short, it says simply but profoundly that the Eucharist and the Church are 'the place of the energies of the Holy Spirit' (I,4a).

The *Catechism* reiterates all of these points in a marvellous section entitled, 'The Holy Spirit and the Church in the Liturgy' (1091-1109). The Liturgy, which centres upon the Eucharist, is 'the common work of the Holy Spirit and the Church' (1091). At the heart of each celebration of the Eucharist is the *anamnesis*, the memorial of God's saving acts, particularly in the paschal mystery of Christ, and the *epiclesis*, the invocation of the Spirit to transform the gifts and the assembly (1106). These two elements are not juxtaposed but interlocked, as we can see from the description of the Spirit as 'the Church's living memory' (1099), whose outpouring makes present 'the unique mystery' being solemnly remembered (1104). The final words of this section extend the *epiclesis* to cover the entire life of the Church:

The Church therefore asks the Father to send the Holy Spirit to make the lives of the faithful a living sacrifice to God by their spiritual transformation into the image of Christ, by concern for the Church's unity, and by taking part in her mission through the witness and service of charity.' (1109)

## **The Church**

The title of the first agreed statement is rather daunting: *The Mystery of the Church and of the Eucharist in the Light of the Mystery of the Holy Trinity*. The mysteries of the Trinity, the Church and the Eucharist all bound together. How can we understand this?

The Catechism takes us into the same territory, with the same connections. Speaking of the eucharistic gathering around the bishop, it says that 'it is in the Eucharist that the sacrament of the Church is made fully visible' (1142). Earlier, it declares that the Church, in turn, 'is the great sacrament of divine communion which gathers God's scattered children together' (1108, cf 747). Combining these statements, we can see that the *Catechism* is at one with the agreed statement in affirming that 'the eucharistic celebration makes present the Trinitarian mystery of the Church' (I,6).

An image may be suggested. We may imagine the bishop, or the priest, surrounded by the people for the celebration of the Eucharist; then Christ in heaven on the last day, surrounded by the whole Church for evermore; then, finally, the Father surrounded by the Son and the Spirit in the eternal life of the Trinity. As those three pictures overlap, we see the different layers of meaning in the Eucharist.

United around Christ in heaven, we shall share the life of the Trinity, and that life is imprinted upon us from the future every time we gather around the bishop or the priest for the Eucharist. A principle summarises that idea, namely, *the Eucharist makes the Church*. The *Catechism* actually puts those words into italics for emphasis (CCC 1396). I gave that title to my book on Henri de Lubac and John Zizioulas, Catholic and Orthodox respectively, because both of these major theologians give a central place to that principle.<sup>9</sup> In particular, both of them understand that, by making the Church, the Eucharist remedies the *individualism* that afflicts humanity as a result of sin.

In fact, the *Catechism* tends to define the Church in terms of local, liturgical gatherings. 'The Church', it says, is 'the People that God gathers in the whole world'. 'She exists in local communities and is made real as a liturgical, above all a

Eucharistic, assembly' (752). This is music to Orthodox ears, but, of course, a question instantly arises: what sort of relations should these local churches and their bishops have with one other? And a discord threatens, because we are close to asking about the ministry of the pope, which is clearly one of the most sensitive topics in relations between the Catholic and Orthodox Churches. So, let us look closely at what the *Catechism* teaches on these matters.

It emphasises that 'every bishop exercises his ministry from within the episcopal college, in communion with the bishop of Rome, the successor of St Peter and head of the college' (877). The collegiality of the bishops is manifested by the ancient practice of requiring several bishops for the ordination of a new one (1559). This is not just a safeguard in case one of them has evil intent or forgets the words; it is to recognise the ordination as an essentially collegial act. Now, the Orthodox believe and practise that, as well. However, regarding the ordination of a new bishop, the *Catechism* adds that, for its legitimacy, 'a special intervention of the Bishop of Rome' is required (1559). At this point it may seem that Catholics and Orthodox must sadly differ, but it is not necessarily so.

In its third agreed statement, the Catholic-Orthodox dialogue said the following: 'It is in [the] perspective of communion among local churches that an approach could be made to the question of primacy in the Church in general and, in particular, to that of the primacy of the Bishop of Rome' (55). Now, the reason given in the *Catechism* for the necessity of the Pope's intervention is precisely one set in this perspective: 'because he is the supreme visible bond of the communion of the particular Churches in the one Church and the guarantor of their freedom' (1559), it says.

As we reflect that it is the Eucharist that profoundly unites all the particular churches in the one Church, we may wonder whether a link between the papacy and the Eucharist is being suggested here. Indeed it is. The *Catechism* takes the most important step of translating the rather juridical approach to the papacy of the past into a *sacramental*, eucharistic one, with great ecumenical potential.

The First Vatican Council declared that the 'ordinary and immediate authority' which the Pope has over the whole Church does not compete with, but rather

'confirms and defends' the ordinary and immediate authority of each bishop in his own diocese (DS 3060-3061; cf CCC 895). What this rather dry formula means becomes a lot clearer when it is set back into the context of the communion of local eucharistic communities.

In 1992, there was a *Letter to the Bishops of the Catholic Church on some aspects of the Church understood as Communion*, and it pointed the way. It noted that local churches are not independent entities: 'it is precisely the Eucharist', it says, 'that renders all self-sufficiency ... impossible'. Now, the papacy has its place in the context of their mutual openness: 'the existence of the Petrine ministry ... bears a profound correspondence to the eucharistic character of the Church'.<sup>10</sup> Because openness to one another is *essential* to the integrity of the Eucharist that each local church celebrates, the pope's ministry reaches into the very heart of each local celebration: 'we must see the ministry of the successor of Peter not only as a "global" service, reaching each particular church from "outside", as it were, but as belonging already to the essence of each particular church from "within" '.<sup>11</sup>

The pope, in short, is here being understood as *eucharistic guardian and guarantor*, as one who primarily strengthens his brother bishops not juridically but eucharistically. The definitive act of a bishop in his local church is that of presiding at the Eucharist, as Catholics and Orthodox would both agree, and the fact that each local church, with its bishop, is striving to live out one and the same mystery in its own locality, means that the witness of each affects all of the others, for good or ill. What is being said here is that it is the pope's task to exercise a ministry of vigilance to ensure that the eucharistic lives of the many local churches are in harmony with one another in their witness to the world of today and in harmony, also, with the witness of past ages, and that, by doing so, the pope underpins and consolidates the eucharistic ministry of each bishop in his own church.

The *Catechism* appeared later in 1992 and endorsed this account of the papacy in the light of the Eucharist, an account set so promisingly within the perspective of the communion of local churches that the Catholic-Orthodox dialogue recommended. '*The whole Church*', it says, '*is united with the offering and intercession of Christ.*' In other words, wherever the Eucharist is celebrated, it is always an act of

the *whole Church*. 'Since he has the ministry of Peter in the Church,' it continues, 'the *Pope* is associated with every celebration of the Eucharist, wherein he is named as the sign and servant of the unity of the universal Church' (CCC 1369).

We may note, at this point, that both de Lubac and Zizioulas have acknowledged an insight of the Calvinist theologian, Jean Jacques von Allmen, that offers remarkable support for the papacy as a ministry which is both eucharistic and ongoing. In Luke's Gospel, Jesus commissions Peter by saying: 'Simon, Simon, Satan has demanded to have you so that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren' (Lk 22:31-32). Von Allmen observes that Jesus does this in the setting of the Last Supper. He says: 'Luke situates Jesus' words to Peter about the particular work which will be his *within the framework of the institution of the Eucharist*, that is, within the framework of what Jesus wants to see *endure until his return* (Lk 22:31ff).<sup>12</sup> The implication is that, if the Eucharist is set to continue, so too is Peter's ministry, as a service rendered to the Eucharist.

In his encyclical, *Ut Unum Sint*, Pope John Paul describes himself as 'the first servant of unity', whose task is one of '*vigilance over ... the celebration of the Liturgy and the sacraments*' (UU 94). Looking towards 'a new situation', he momentarily asks leaders and theologians of other Churches to help him to find a way of exercising the primacy so that it may be recognised by all as 'a service of love' (UU 95-96). The Eucharist is clearly emerging as a key to ecumenical progress on this most sensitive topic.

## **The Future**

Finally, and briefly, we turn to the future, to see how the *Catechism* and the Catholic-Orthodox dialogue have treated it. God's purpose is to *divinise* us; that is the great common message. The *Catechism* clearly states that: 'The fruit of the sacramental life is that the Spirit of adoption makes the faithful partakers in the divine nature by uniting them in a living union with the only Son, the Saviour' (1129). The original French text says starkly that the Spirit *deifies* believers.

The roots of this teaching lie, of course, in the second letter of Peter, where it is said that we are to become 'partakers of the divine nature' (2 Pet 1:4). This biblical theme of divinising transformation is very prominent in Orthodoxy under the name of *theosis*, and it recurs many times in the *Catechism*, accompanied by quotations from the great Eastern Fathers, e.g. 'those in whom the Spirit dwells are divinized' (St Athanasius, CCC 1988). Catholics and Orthodox bear united witness to the great tradition that divinisation is indeed our destiny.

This profound agreement was expressed and its importance shown when the Catholic-Orthodox dialogue said that: '*every expression of faith* should envisage the final destiny of man, as a child of God by grace, in his *deification* through victory over death and in the *transfiguration of creation*' (second agreed statement, 31, my italics; cf first agreed statement, I,4b). Faith, we are told at another point, 'seeks a reorientation towards the realities of the Kingdom which is coming and which, even now, is beginning to transform the realities of this world' (second statement, 11). The place where such a faith is lived most intensely is in the celebration of the Eucharist, about which the first agreed statement says that it 'anticipates the judgement of the world and its final transfiguration' (I,4c).

Finally, an important point, the Eucharist is celebrated not on the Sabbath, the seventh and last day of the *first* creation, but on the Lord's day, which is the *eighth* day, the first of the *new* creation (cf CCC 349, 1166, 2174-2175). The *Catechism* returns to this several times. It was on *that* day, not Saturday but *Sunday*, that the author of the Apocalypse heard those mighty words from the throne of God: 'Behold, I make all things new' (Apoc 21:5). It is likewise on *that* day of Resurrection that we receive a foretaste of our final transfiguration (cf 1000) for the heavenly liturgy. 'In the earthly liturgy we share in a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem' (1090). To this emphasis upon the future, the *Catechism* significantly adds the other two elements of the trio with which we began, when it states: 'It is in this eternal liturgy that *the Spirit and the Church* enable us to participate whenever we celebrate the mystery of salvation in the sacraments' (1139, my italics).

## Notes

- 1 *Baptism, Eucharist and Ministry* (Faith and Order Paper 111; World Council of Churches, Geneva, 1982), hereafter *BEM*, Eucharist, 18.
- 2 Cf my book, *Sacrament of Salvation, An Introduction to Eucharistic Ecclesiology* (T & T Clark, Edinburgh, 1995), chap.6.
- 3 Pope John Paul II, address to ecumenical representatives in Poland, 8 June 1987, in *Osservatore Romano* (English edition, hereafter *OssRom*), 6/7/87, p.5.
- 4 *Catechism of the Catholic Church* (Geoffrey Chapman, London, 1994; hereafter *CCC*. The French original was published in 1992.
- 5 Cf my article, *The Catechism and Catholic-Orthodox Dialogue*, *One in Christ* 30(1994), pp.229-244.
- 6 Cf Paul McPartlan (ed.), *One in 2000? Towards Catholic-Orthodox Unity* (St Paul, Slough, 1993), p.9. This book contains the first three Catholic-Orthodox agreed statements together with related articles.
- 7 *OssRom*, 22/6/94, p.8.
- 8 *OssRom*, 15/3/95, p.1
- 9 Cf Paul McPartlan, *The Eucharist Makes the Church: Henri de Lubac and John Zizioulas in dialogue* (T & T Clark, Edinburgh, 1993).
- 10 Congregation for the Doctrine of the Faith, *Letter to the Bishops of the Catholic Church on some aspects of the Church considered as Communion* (28/5/92), 11.
- 11 *Ibid.*, 13.
- 12 J J von Allmen, *L'église locale parmi les autres églises locales*, *Irénikon* 43(1970), p.529 (my italics).

The primacy of Peter, also known as Petrine primacy (from Latin: Petrus, "Peter"), is the position of preeminence that is attributed to Saint Peter among the Twelve Apostles. It is to be distinguished from but forms the basis of the primacy of the Bishop of Rome, also known as papal primacy or Roman primacy. The Evangelical Dictionary of Theology illustrates the leading role that Peter played among the Apostles, speaking up on matters that concern them all, being called by Jesus by a name linking him to the rock. However, Weber argues that the "spirit of labor" existed before the Enlightenment, and was actually tied to religious denominations that did not emphasize the individual so much as they emphasized the importance of piety and strict religious control over a society. This is one of Weber's central points, and one that was most revolutionary given that it did break starkly with the common sense of Weber's time. The Treatise on the Power and Primacy of the Pope (1537) (Latin: *Tractatus de Potestate et Primatu Papae*), *The Tractate* for short, is the seventh Lutheran credal document of the Book of Concord. Philip Melancthon, its author, completed it on February 17, 1537 during the assembly of princes and theologians in Smalcald. The Tractate was ratified and subscribed by this assembly as an appendix to the Augsburg Confession, which did not have a specific article dealing with the office of the papacy.