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# Director's Desk

As is the custom of the **Centro Pro Unione**, in the Spring issue of the *Bulletin*, we are pleased to present the up-to-date bibliography supplement of the various theological inter-confessional ecumenical dialogues. In addition, our readers may always find the full bibliography on-line at <http://www.prounione.urbe.it> by going to library and selecting the 'dia' library. This on-line library is up-dated daily so you may be sure to find the latest on each of the catalogued dialogues.

During this past year the Centro has organized a number of very interesting lectures. In this issue we include one of these by Dr. Michael Root on delicate ecumenical questions. Due to lack of space, we will save the others for our Fall issue. In addition the postal rates have doubled for the mailing of the *Bulletin* which means we will need to control carefully the weight. As you all are well aware the Centro offers the *Bulletin* as a service at no cost to our readers who are interested in ecumenical and interreligious topics. Your donations for covering the cost of mailing and shipping are always welcomed.

Since the beginning of the year we have had the pleasure to welcome the Secretary General of the World Council of Churches, Rev. Dr. **Olav Fykse Tveit** who spoke on the "Renewed Mission of the World Council of Churches in the Search for Christian Unity". He spoke to a full house during our annual celebration of the Week of Prayer for Christian Unity. This event is jointly celebrated and sponsored with the Lay Centre at Foyer Unitas.

Rabbi **Jack Bemporad**, who is Director of the Center for Interreligious Understanding, Englewood, New Jersey USA offered a lecture entitled "A New Look at the Book of Job". The insights of the speaker sparked some very good and lively discussion on preconceived concepts of good and evil. Even though the Rabbi said his was not the "common" opinion about the essentials of the book of Job, he nevertheless presented a very stimulating exposé that was also very convincing about his new interpretation of Job.

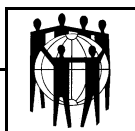
Those of you who have visited the **Centro** recently will have observed a lot of work taking place. The whole building is in the process of being renovated. We want to assure our patrons that we will remain open during this extensive work.

We are working on several projects during the Fall. One is the revision of the second volume of the *Corso breve* dealing with the various denominations. In addition we are in the planning stages of the celebration of the Second Vatican Council. Many know that during the Council the lecture hall of the Centro was a place where much of the dialogue went on outside of the official sessions. Many lectures by the *periti* at the Council were hosted here as well as by the observers from the Orthodox, Anglican and Protestant churches. It is our hope that we will begin this series by the Wattson/White lecture in December commemorating the 50<sup>th</sup> anniversary of the foundation of the Pontifical Council for the Promotion of Christian Unity.

Check our web site for up to date information on the Centro's activities and realtime information on the theological dialogues. All of our staff wish you all a very pleasant Summer.

This *Bulletin* is indexed in the *ATLA Religion Database*, published by the American Theological Library Association, 250 S. Wacker Drive, 16<sup>th</sup> Floor, Chicago, IL 60606 (<http://www.atla.com>).

James F. Puglisi, sa  
Director





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Centro Conferences

## Indulgences as Ecumenical Barometer: Penitence and Unity in the Christian Life

Prof. Michael Root.

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Member of several ecumenical dialogues over the last 25 years

(Conference given at the **Centro Pro Unione**, Thursday, 13 May 2010)

An odd thing happened on the way to the Jubilee Year of 2000. The Vatican, quite laudably, conceived of the year ecumenically. Non-Catholic churches and communities were invited to participate in a Jubilee Ecumenical Commission. These welcome gestures were all made in the pleasant sunshine of the *Joint Declaration on the Doctrine of Justification (JDDJ)* about-to-be-signed by the Vatican and the churches of the Lutheran World Federation.

Confusion thus abounded when, in the midst of the ecumenical publicity surrounding the *JDDJ*, the papal bull *Incararnationis mysterium* proclaiming the Jubilee year gave a significant place to the indulgence attached to the Jubilee.<sup>1</sup> This bull was soon followed by a new edition of the *Enchiridion Indulgentiarum*, the official handbook of indulgences.<sup>2</sup> (Ironic in light of the following ecumenical brouhaha, the *Enchiridion* includes a new plenary indulgence relating to participation in the Week of Prayer for Christian Unity.) Protestants asked, if Catholics agree that the justified are accepted by God through Christ's grace alone, then how can the Vatican proclaim an indulgence, attached to various "good works" related to the Jubilee. For Lutheran critics of the *JDDJ*, the indulgence was a sign that they were right after all. Although the Lutheran church leadership did not allow the indulgence issue to become a major problem, the World Alliance of Reformed Churches withdrew their representative to the Ecumenical Commission for the Jubilee after a civil, but testy exchange of letters with the Vatican.<sup>3</sup>

To its credit, the Vatican did not ignore or just brush aside the Protestant concerns prompted by the Jubilee indulgence. The Pontifical Council for Promoting Christian Unity sponsored a brief theological consultation on indulgences in Rome in 2001,

with participation by Catholic, Lutheran, and Reformed representatives. The goal was not an agreement on indulgences, but rather a clearer understanding both of indulgences themselves and of the varying Lutheran and Reformed objections to indulgences. The papers from this consultation (to my mind unfortunately more historical than systematic) have, however, never been published.

This skirmish over indulgences in the Jubilee year was not entirely an isolated event. Early in 2010, the *New York Times* ran a story on a perceived revival of interest in promoting indulgences by American Catholic bishops (a perception supported only by anecdotal evidence).<sup>4</sup> More significantly, we are approaching the 500th anniversary of what is often considered as the beginning of the Reformation: Luther's posting of the 95 Theses against indulgences on Oct 31, 1517.<sup>5</sup> Lutheran and Catholic ecumenical institutes in Europe are already at work on an ecumenical commentary on Luther's 95 Theses. We can expect, I believe, indulgences to be in the ecumenical news. If 2017 seems far off, one should realize that the celebration of a Luther-decade leading up to 2017 has already begun in Germany.<sup>6</sup> Such celebrations have a great anti-ecumenical potential and need to be carefully thought through. The Evangelical Church in Germany (EKD) has already been using the phrase *Kirche der Freiheit* (Church of Freedom) as a slogan for their "Reform decade."<sup>7</sup> Especially in light of the recent emphasis in the EKD on a 'profile ecumenism' that emphasizes what

<sup>1</sup> John Paul II, "Incararnationis Mysterium" (1998): [http://www.vatican.va/jubilee\\_2000/docs/documents/hf\\_jp-ii\\_doc\\_30111998\\_bolla-jubilee\\_en.html](http://www.vatican.va/jubilee_2000/docs/documents/hf_jp-ii_doc_30111998_bolla-jubilee_en.html), hereafter, IM.

<sup>2</sup> *Enchiridion Indulgentiarum: Normae et Concessionones*, 4<sup>th</sup> ed. (Vatican City: Libreria Editrice Vaticana, 1999), hereafter, EI.

<sup>3</sup> Documented in "The Ecumenical Problem of Indulgences," *PCPCU Information Service* 102 (1999/IV) 241-245.

<sup>4</sup> P. VITELLO, "For Catholics, A Door to Absolution Is Reopened," *New York Times*, 9 February 2010.

<sup>5</sup> Whether Luther posted the theses by nailing them to the door of the Castle Church in Wittenberg, as traditionally pictured, or merely 'posted' them on that day by sending a copy to his bishop is debated. See E. ISERLOH, *The Theses Were Not Posted: Luther Between Reform and Reformation*, trans. Jared Wicks (Boston: Beacon Press, 1968).

<sup>6</sup> See the website for the decade: <http://www.luther2017.de/>.

<sup>7</sup> See <http://www.kirche-im-aufbruch.ekd.de/images/kirche-der-freiheit.pdf>

distinguishes Protestants from Catholics, one wonders if a not-to-subtle contrast with an implied “Church of Unfreedom” is intended. The new round of the Catholic-Lutheran international dialogue is working to produce some guidelines for an ecumenical commemoration (rather than celebration) of 2017.

This booklet of interest in indulgences might seem odd. My sense is that indulgences do not play a major role in the piety of many Catholics, especially in Western Europe and North America. Indulgences are not a part of the universal tradition shared by East and West, but a specifically Western development. In addition, I believe that the majority of Luther scholars today agree that when Luther posted the 95 Theses on indulgences in Oct 1517, his understanding of the doctrine of justification had not yet taken its distinctive later form. Theologically, he was not yet a Lutheran. Luther’s objections to indulgences in 1517 had little directly to do with what would become by his own estimation the decisive issue of the Reformation: that the sinner is justified by the reception in faith of Christ’s righteousness and not by the transformative effects of that righteousness, even though faith does in fact have profound transformative effects. As a theological and practical issue, indulgences are, in themselves, thus not all that significant. Indulgences and their theology might point, however, to some important theological and ecumenical issues, which I wish here briefly to explore.

### What are Indulgences?

The first question to be asked is, what are indulgences and what is the Catholic understanding of them? This question is less simple than one might think. The theology and practice of indulgences have gone through a significant evolution over the last century. (Peter Neuner, Catholic professor of theology at Munich, titled a 1999 article on the Jubilee indulgence “Is This Still an Indulgence?”<sup>8</sup>) Many of the abuses that surrounded indulgences in the early Reformation era (e.g., attaching an indulgence to the good work of a financial contribution, which looked like the sale of indulgences) were banned already by the Council of Trent and the reforms of the Catholic Reformation. The early twentieth century saw massive historical investigations into the origin of indulgences by Nikolaus Paulus and Bernhard Poschmann.<sup>9</sup> These studies showed both the roots of indulgences in the solidarity of the church with persons carrying out the sometimes severe (but relatively infrequent) public penances required by the early church and also the way indulgences evolved as penance itself changed with the rise of frequent private confession. Indulgences were not, as Protestant polemic asserted, the invention of cynical church princes to bilk the

credulous, but an institution invented by no one, the creation of a series of incremental changes which occurred over centuries, often at the instigation of the laity.<sup>10</sup>

This historical scholarship provided the background for a series of theological and doctrinal statements that have recast the theological understanding of indulgences. Karl Rahner’s articles on indulgences from the 1950s and 1960s have had a far-reaching influence.<sup>11</sup> Paul VI’s 1967 Apostolic Constitution on indulgences, *Indulgentiarum doctrina*,<sup>12</sup> did not endorse Rahner’s interpretation, but Rahner insisted that the constitution did not reject his interpretation.<sup>13</sup> (Indulgences were not on the official agenda of Vatican II, but there was a brief public discussion of a draft of what became *ID*, during which the received interpretation of indulgences was strongly criticized<sup>14</sup>). Vatican statements on indulgences produced in relation to the 2000 Jubilee have moved closer to Rahner’s interpretation, especially in a papal catechesis on indulgences given in September 1999 by John Paul II.<sup>15</sup>

Let me try to summarize what I understand to be present Catholic teaching about indulgences, based particularly on Paul VI’s Apostolic Constitution (*ID*), the bull of indiction for the Jubilee indulgence (*IM*), and John Paul II’s 1999 catechesis on indulgences (*IEGM*). *Indulgentiarum doctrina* gives a definition of indulgences which has been repeated in other official docu-

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<sup>10</sup> Shaffern concludes: “Like many other, more celebrated events in medieval Christendom, the fervor of the laity generated most indulgences.” R.W. SHAFFERN, *Penitent’s Treasury...*, *op. cit.*, 211.

<sup>11</sup> The three important essays are: K. RAHNER, “Remarks on the Theology of Indulgences,” in *Theological Investigations*, Vol. 2 (Baltimore: Helicon Press, 1963) 175-201; K. RAHNER, “A Brief Theological Study on Indulgence,” in *Theological Investigations*, Vol. 10 (London: Darton, Longman, & Todd, 1973) 150-165; K. RAHNER, “On the Official Teaching of the Church Today on the Subject of Indulgences,” in *Theological Investigations*, Vol. 10 (London: Darton, Longman, & Todd, 1973) 166-198.

<sup>12</sup> Latin: PAUL VI, “Constitutio Apostolica Sacrarum Indulgentiarum recognitio promulgatur,” *Acta Apostolicae Sedis* 59 (1967) 5–24; English: PAUL VI, “Apostolic Constitution on the Revision of Indulgences [*Indulgentiarum Doctrina*],” in *Vatican Council II: The Conciliar and Post-Conciliar Documents*, vol. 1, ed. Austin Flannery, Vatican Collection (Northport, NY: Costello, 1975) 62–79, hereafter, *ID*.

<sup>13</sup> Rahner seeks to show the compatibility of his understanding of indulgences with *ID* in K. RAHNER, “Official Teaching on Indulgences...”, *op. cit.*

<sup>14</sup> For a survey of the conciliar discussion that strongly shares this criticism, see G. ALBERIGO and J.A. KOMONCHAK, eds., *History of Vatican II: Vol. 5, The Council and the Transition: The Fourth Period and the End of the Council, September 1965 - December 1965*. (Maryknoll: Orbis, 2006) 379–386.

<sup>15</sup> JOHN PAUL II, “Indulgences Are Expression of God’s Mercy,” *L’Osservatore Romano* English Edition, 6 October 1999, 15, hereafter, *IEGM*.

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<sup>8</sup> P. NEUNER, “Ist das noch ‘Ablaß?’” *Zeichen der Zeit/Lutherische Monatshefte* 38, 9 (1999) 22–23.

<sup>9</sup> The historiography of indulgences, from the immediate post-Reformation work of Chemnitz and Bellarmine through recent studies, is surveyed in R.W. SHAFFERN, *The Penitent’s Treasury: Indulgences in Latin Christianity 1175–1375* (Scranton: University of Scranton Press, 2007) 1–33.

ments:<sup>16</sup> “an indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain defined conditions through the Church’s help when, as minister of redemption, she dispenses and applies with authority the treasury of the satisfaction won by Christ and the saints” (*ID*, norm 1) This definition makes clear that indulgences relate to sins which have already been forgiven and to persons who are duly [*apte*] disposed. They relate to persons “who, although reconciled with God, are still marked by those ‘remains’ of sin which do not leave them totally open to grace” (*IEGM*, §3). As reconciled with God, such persons are justified.

Justification does not mean, however, that all results of sin in the person are wiped away. “Reconciliation with God does not mean that there are no enduring consequences of sin from which we must be purified” (*IM*, §9). Sin does damage to the self and others which is not simply erased by divine forgiveness. “The person must be gradually ‘healed’ of the negative effects which sin has caused in him (what the theological tradition calls the ‘punishments’ and ‘remains’ of sin)” (*IEGM*, §2).<sup>17</sup> In this process of healing, the justified person is not thrown only upon his or her own resources. In the communion with Christ and all the saints in Christ, there is a “supernatural solidarity” (*ID*, §4). “The life of each individual son of God is joined in Christ and through Christ by a wonderful link to the life of all his other Christian brethren. Together they form the supernatural unity of Christ’s Mystical Body so that, as it were, a single mystical person is formed” (*ID*, §5).

Within this mystical unity, the body can come to the aid of individuals as they are being purified from the consequences of sin. “To pray in order to gain the indulgence means to enter into this spiritual communion and therefore to open oneself totally to others” (*IM*, §10; note in John Paul’s words a less juridical, more personal and integrative language.) The church can “dispense and apply” its “treasury,” i.e., the infinite value of the merit of Christ, united with the works of all who are in him, most notably, his Mother. “Recourse to the communion of saints lets the contrite sinner be more promptly and efficaciously purified of the punishments for sin.”<sup>18</sup>

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<sup>16</sup> *Code of Canon Law* (canon 992); the *Catechism of the Catholic Church* 2<sup>nd</sup> ed (Rome: Libreria Editrice Vaticana, 2000) (§1471); and *EL*, Norms, 1.

<sup>17</sup> An important interpretive question is whether the ‘scare quotes’ around such words as ‘remains’ and ‘punishments’ implies only that these are technical terms used in earlier authoritative documents, or also that they are in some sense analogous.

<sup>18</sup> *Catechism of the Catholic Church*, §1475. Note here the mixture of semantic fields: one is ‘purified’ of a ‘punishment.’

Despite unclarity in some medieval statements, indulgences have never provided forgiveness, salvation, or justification.<sup>19</sup> They are aids in the struggle with the consequences of sin that forgiveness does not remove, the effects of sin on the self and others. An indulgence is thus an expression of the solidarity of the wider church (which includes Christ, the saints, and Mary) with the person who is willing to undertake special efforts in penitentially addressing those effects of sin. If we truly believe that “the prayer of the righteous is powerful and effective” (James 5:16), then can that solidarity be without result?

I have tried to summarize Catholic teaching in a way that is both true to the normative documents and as open as possible to Protestant affirmation. It is interesting that the young Dietrich Bonhoeffer in his *Sanctorum communio* suggested ideas that he recognized as similar: “Our actions are the actions of members of the body of Christ, that is, they possess the power of the love of Christ, through which each may and ought to become a Christ to the other. . . . Only because the church lives *one* life in Christ, as it were [*gleichsam*], can the Christian say that the chastity of others helps him when tempted by desire, that the fasting of others benefits him, and that the prayer of the neighbor is offered for him” Bonhoeffer explicitly notes that he is coming “suspiciously close” to a Catholic doctrine of the treasury of the church, but adds he is doing so consciously. “With Luther we want to be sure that the sound core, which is in danger of being lost, is preserved in Protestant theology.”<sup>20</sup>

(Protestants especially might be surprised that the doctrine of indulgences can be discussed without direct reference to the application of indulgences to persons in purgatory. The practice and, to a significant degree, the theology of indulgences were already well developed before the question of their application to those in purgatory was raised. Both conceptually and ecumenically, I believe that understanding is furthered by keeping these topics distinct. When the separate topics of indulgences and purgatory have been addressed, the distinct question whether and how indulgences might be applied to those in purgatory can be taken up.<sup>21</sup>)

Even put in this, I hope, accurate but more attractive way, at least two theological-doctrinal issues arise about indulgences for

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<sup>19</sup> Shaffern argues that, despite potentially confusing language of plenary indulgences releasing from both *poena et culpa*, the requirement that only a person in a state of grace could receive an indulgence was uniformly stressed and thus the limitation of indulgences to the relief from temporal punishments was always clear. R.W. SHAFFERN, *Penitent’s Treasury*..., *op. cit.*, 147-150.

<sup>20</sup> D. BONHOEFFER, *Sanctorum Communio: A Theological Study of the Sociology of the Church*, ed. C.J. Green, trans. R. Krauss and N. Lukens, Dietrich Bonhoeffer Works, Vol. 1 (Minneapolis: Fortress Press, 1998) 183.

<sup>21</sup> On purgatory and, briefly, on the application of indulgences to persons in purgatory, see the forthcoming statement from the USA Catholic-Lutheran dialogue: “The Hope of Eternal Life.” <http://www.usccb.org/seia/The-Hope-of-Eternal-Life.pdf>

Lutheran and more broadly Protestant theologians: the concept of temporal punishments not removed by forgiveness, and the question of the authority by which the church administers indulgences.<sup>22</sup>

### Temporal Punishments

Lutherans and Catholics (and probably all other Christians) agree that the justified person is still plagued by the consequences of sin within his or her own person. The justified “are constantly exposed to the power of sin still pressing its attacks (cf. Rom 6:12-14) and are not exempt from a lifelong struggle against the contradiction to God within the selfish desires of the old Adam (cf. Gal 5:16; Rom 7:7-10)” (*JDDJ*, §28). The self disordered by sin is not immediately returned to a right order in all aspects of the self by baptism and justification. Here there is no ecumenical disagreement or difficulty.<sup>23</sup>

In what sense, however, can these consequences of sin be called punishments? Recent official statements have emphasized that the punishments do not follow the sin in a merely conventional way established only by God’s retribution, but rather follow “from the very nature of sin.” They are “negative effects which sin has caused in” the person, from which “the person must be gradually ‘healed’,” e.g., the disordering of the self and its aims and desires which forgiveness does not immediately rectify (IEGM, §2). These effects can at least analogously be called punishments because their rectification is often painful. Ongoing conversion to God involves a painful struggle with the old person who remains within the justified. These punishments are addressed by indulgences.

Such an understanding of temporal punishments as the natural consequence of sin makes the assertion of such punishments more plausible and indicates why they are not simply taken away in forgiveness. Crucial here is the move to supplement the juridical language of punishment (which inevitably raises the question why Jesus’ death and resurrection do not remove that punishment) with the language of healing, or of purifying, or of the integration of the self around the new center of life in Christ and the Spirit, language that does not seem to undercut the sufficiency of Christ’s work.<sup>24</sup>

Nevertheless, problems remain. If the punishments are painful aspects of the recovery from the effects of sin, then is a dispensation from this pain also a dispensation from the very process of the ongoing struggle? That indulgences might undercut the seriousness of penance was a worry already

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<sup>22</sup> In this presentation, I will mostly discuss Lutheran objections to indulgences, simply because they are the ones I know best.

<sup>23</sup> The question whether these remains in the form of concupiscence are themselves sin, which is the subject of section 4.4 of the *JDDJ*, makes no difference for the subject at hand.

<sup>24</sup> On the subject of ‘temporal punishments,’ see the USA Catholic-Lutheran dialogue “The Hope of Eternal Life,” *op. cit.*, §§167-212.

expressed by the Fourth Lateran Council.<sup>25</sup> If, as the *Catechism of the Catholic Church* says, “the temporal punishment itself serves as ‘medicine’ to the extent that the person allows it to challenge him to undertake his own profound conversion,”<sup>26</sup> then does an indulgence release a person from that ongoing conversion? Do indulgences undercut the painful process of ongoing repentance?<sup>27</sup>

An understanding of indulgences as an expression of the solidarity of Christ and the saints with the sinner as he or she struggles with the consequences of sin, a solidarity that may make that struggle less painful, goes a significant way toward answering this question.<sup>28</sup> An indulgence is then a corporate act of renewed conversion undertaken by the church (in unity with its head, Christ) in which the authoritative prayers of the church on earth and in heaven, in and through Christ, come to the aid of those who individually take part in the corporate act. The aid strengthens the individual in his or her conversion and thus makes that conversion less painful, i.e., the aid “mitigates the painful aspect of the punishment.” The pain, not the conversion, is replaced by “other channels of grace.”

Nevertheless, this interpretation seems rather far from the language of “remitting temporal punishments.” Even John Paul II, in the statement quoted, slips away from talk about remitting the punishment and speaks instead of mitigating “the painful aspect of the punishment” (IEGM, §4). Earlier, the statement speaks of “what the theological tradition *calls* the ‘punishments’ and ‘remains’ of sin” (IEGM, §2; italics added). The *Catechism* refers to “what is *called* the ‘temporal punishment’ of sin” (§1472; italics added). The question can be asked whether ‘punishment’ in the context of indulgences is coming to be understood more analogously.

Nevertheless, a problem still attaches to the interpretation of temporal punishments as the ongoing struggle with the effects of sin: it accords with forgiveness within confession, which remits eternal, but not temporal punishment, but it does not fit well with baptism, which remits both eternal and temporal punishments, although baptism clearly does not eliminate the ongoing painful struggle with certain temporal consequences of sin. As the *Catechism of the Catholic Church* states: “Yet certain temporal consequences of sin remain in the baptized, such as suffering, illness, death, and such frailties inherent in life as weaknesses of

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<sup>25</sup> See canon 62 from the council (Denz 819); N.P. TANNER, ed., *Decrees of the Ecumenical Councils* (London: Sheed & Ward, 1990) 264.

<sup>26</sup> John Paul II, “Indulgences,” para. 3.

<sup>27</sup> This criticism was pressed by Luther: “It is very difficult, even for the most learned theologians, at one and the same time to commend to the people the bounty of indulgences and the need of true contrition” (Thesis 39 of the 95 Theses; in Martin Luther, *Luther’s Works*, American ed. [Philadelphia: Fortress, 1955–86] Vol. 31, p. 29).

<sup>28</sup> See, along this line, IEGM, paras. 4-5. Quotations in the following sentences are from this source.

character, and so on, as well as an inclination to sin that Tradition calls concupiscence . . .” (§1264). Some distinction will need to be made between the consequences of sin that are not removed by baptism (and thus are not temporal punishments) and those consequences that remain after sacramental confession, are called temporal punishments, and can be addressed by indulgences.<sup>29</sup>

In the background lies a question about the interpretation of dogma: How far can or should Catholic theology distance itself from the juridical conceptuality within which the idea of temporal punishments finds a place? Do the categories of healing, purification, and integration only supplement juridical categories, or can they replace juridical categories? This move away from purely juridical categories is attractive to non-Catholics. The question becomes whether doctrines framed in juridical categories can be entirely separated from that scheme, and, if so, whether they should be—does the juridical category of ‘punishment’ capture something important about the self as a morally accountable agent which should not be lost? Sanative and reparative images might significantly supplement juridical categories, but juridical categories still might have an important and necessary place in understanding the consequences of sin and the nature of ongoing penitence.

#### Authority

The second and, I believe, more ecumenically difficult theological-doctrinal issue related to indulgences concerns the authority by which the church determines and dispenses indulgences. The 1967 Apostolic Constitution states in its first norm, cited above, that the church “as minister [or servant, *ministra*] of redemption, . . . dispenses and applies with authority the treasury of the satisfaction won by Christ and the saints.” What is the nature of this authority?

The precise character of the church’s act in dispensing indulgences has been a matter of debate within Catholic theology. Does the church dispense and apply as a jurisdictional act and, if so, what is the nature of that jurisdictional act? Rahner has argued that the church’s action in an indulgence is that of a prayer to the Father by the *totus Christus*, Christ and his body, the church. This prayer, on the basis of the treasury of Christ and the saints, we can be confident the Father answers.<sup>30</sup> While *ID* states that in an indulgence the church not “only prays,” but also acts “with its authority” (*ID*, §8; to which Rahner responded that indulgences were prayers with an authoritative capacity, a *potestas auctoritativa*<sup>31</sup>), recent official statements have tended, in fact, to view the church’s action in an indulgence as a prayer.

<sup>29</sup> This problem is alluded to but not elaborated in K. RAHNER, “A Brief Theological Study on Indulgences...,” *op. cit.*, 154.

<sup>30</sup> K. RAHNER, “A Brief Theological Study on Indulgences...,” *op. cit.*, 162f.

<sup>31</sup> K. RAHNER, “Official Teaching on Indulgences...,” *op. cit.*, 178f.

Thus, John Paul II said: “This ‘distribution’ [in an indulgence] should not be understood as a sort of automatic transfer, as if we were speaking of ‘things’. It is instead the expression of the Church’s full confidence of being heard by the Father when,—in view of Christ’s merits and, by his gift, those of Our Lady and the saints—she [the church] asks him to mitigate or cancel the painful aspect of punishment” (IEGM, para. 4).

Such a view of the dispensing and applying as a form of authoritative prayer still must answer the question: What is the basis of the assertion that an indulgence is an authoritative prayer that we can be morally certain is heard and acted upon by God in the way we expect? The Apostolic Constitution does not specify this basis, saying only that indulgences “are supported in divine revelation as on a solid foundation” (*ID*, §1; translation altered), citing Trent’s Decree on Indulgences and adding “cf. Mt. 28:18”. Trent says only that “the power of granting indulgences was given by Christ to the church and this divinely given power has been in use from the most ancient times,” without specifying where and when this power was given by Christ to the church.<sup>32</sup> Matthew 28:18, cited by *ID*, is the statement of the risen Christ that: “All authority in heaven and on earth has been given to me.” This statement certainly establishes that Christ could have instituted indulgences had he wished to do so, but does not imply that he did so.

The *Catechism* states that the church intervenes in favor of individual Christians in indulgences “by virtue of the power of binding and loosing granted her by Christ Jesus” (§1478).<sup>33</sup> This statement implies that the power to remit temporal punishments is implicit in the power to bind and loose. The advantage of this approach is that it can address the obvious objection that indulgences in the modern form existed no earlier than the early Middle Ages. The power to grant indulgences, one might argue, is an implicit power of which the church only became conscious in the evolution of penitential practice over the centuries.

Karl Rahner, however, called attention to the difficulties of deriving indulgences from the power to bind and loose. First, if the power to remit all temporal punishments is implicit in the power to bind and loose (i.e., the power the church exercises in sacramental confession), then why doesn’t the church use this power within the context of sacramental confession?<sup>34</sup> Second, if indulgences derive from the power to bind and loose received from Christ, then the role ascribed to the treasury of the church is superfluous. The church would need to appeal to this treasury no more in indulgences than it does in confession.<sup>35</sup> Rahner argues that the absence in the Apostolic Constitution of a citation

<sup>32</sup> Denz. 1835 inserts a reference to Mt 16:19 and 18.18, but this reference is not found in the actual text of Trent; see N.P. TANNER, *Decrees of the Ecumenical Councils*, 796.

<sup>33</sup> Similarly, *EI*, Decree.

<sup>34</sup> K. RAHNER, “Remarks on Indulgences...,” *op. cit.*, 199f.

<sup>35</sup> K. RAHNER, “Remarks on Indulgences...,” *op. cit.*, 184f.



of Mt. 16 and 18 as the ground for the church's authority to grant indulgences is itself significant.<sup>36</sup>

The most important Lutheran (and perhaps more generally Protestant) objection to indulgences is rooted in this question of authority. The claim to "dispense and apply" the treasury of the church which is fundamentally the merit of Christ and the saints is a significant one. In a sense, the church certainly does "dispense and apply" the merit of Christ in proclaiming the gospel and administering the sacraments. But in the practice of indulgences, the church makes decisions which attach certain applications of this treasury to specific actions on the part of the faithful. It can even decide whether this application will be plenary or partial in its potential effect (within the limits of the required disposition). The church appears to be claiming a power not only to minister this treasury, but also to administer it in a detailed manner.

I believe this objection points to what is at the moment the decisive nexus of issues between Lutherans and Catholics. In what way is the church, meaning the church as it concretely exists in the world and history, elevated by grace to participate in not just the mediation of grace and salvation, but in shaping and determining the form and characteristics of that mediation? That the church does play a role in the mediation of grace and salvation should be beyond doubt. It is the church, after all, that proclaims the gospel and celebrates the means of grace. Luther's *Large Catechism* could thus call the church "the mother that begets and bears every Christian through the Word of God."<sup>37</sup> But even if the church's role in that mediation is essentially instrumental, does it make any sort of contribution of its own to that process, e.g., applying the treasury of merit in specific ways? Pastor Salvatore Ricciardi, the Reformed member of the Jubilee Ecumenical Commission who was withdrawn because of the Jubilee indulgence, stated in a letter that the "location of our indulgence is nothing other than Christ crucified and risen; and the church cannot be an administrator to its conditions, but only a pure and simple witness."<sup>38</sup> The conceptual categories used in Pastor Ricciardi's assertion may not be fully adequate, but they indicate the deeper issue that the debate over indulgences points toward, the question of the way the church participates as a free and, within the power of grace, determinative agent within the mediation of grace. Does the church dispense, under its own decisions, the treasures of the church to aid its members in their penitence, or is the church only a witness to what God is doing, using human instruments on the analogy of the carpenter using a hammer?

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<sup>36</sup> K. RAHNER, "Official Teaching on Indulgences...", *op. cit.*, 173.

<sup>37</sup> Martin LUTHER, "The Large Catechism," (Creed, 42), in *The Book of Concord*, ed. R. Kolb and T.J. Wengert (Minneapolis: Fortress Press, 2000) 436.

<sup>38</sup> "The Ecumenical Problem of Indulgences," 241.

## Ecumenical issues

Two further questions should be asked that relate less to the theology of indulgences than to the ecumenical significance of differences over indulgences. First, what does communion between the Catholic Church and other churches, Orthodox and Protestant, require in relation to indulgences? Similar questions can be asked about other Catholic teachings and practices related to penance which took a definitive shape only in the medieval period, e.g., those related to purgatory. The Orthodox never shared these teachings in the form they were promulgated in the West; Protestants came to disavow them. Is it sufficient for non-Catholics simply not to condemn these practices or must they positively accept them? After all, participation in indulgences is entirely voluntary for Catholics. (I have never seen it argued that the Orthodox must accept indulgences as an aspect of communion with the Catholic Church, but would it be consistent with such communion for an Orthodox bishop to forbid the reception of an indulgence by those entrusted to his care?) While the practices related to indulgences are voluntary, teachings about indulgences have been binding. Would non-condemnation of such teaching by non-Catholic churches be sufficient for communion? While such a standard of non-condemnation has been suggested for at least some teachings,<sup>39</sup> significant problems remain to be addressed in relation to this proposal, both theoretical (concerning, e.g., the relation between doctrine and truth) and practical (concerning, e.g., to which doctrines such a standard would apply). The question of diversity of binding teaching in a single communion is one that has not been, to my mind, adequately addressed, even in relation to the *JDDJ*.<sup>40</sup>

Second, how do the churches deal ecumenically with historically loaded terms? It is hard to imagine Protestant churches affirming something that bears the label "indulgences." The images of Luther hammering the theses against indulgences to the Castle Church door, regardless of their historical validity, are too deeply embedded in Protestant consciousness. How do we engage in a linguistic healing of memories?

## Conclusion

Indulgences have rarely been seen as a major ecumenical obstacle; ecumenical dialogues have rarely discussed them. Nevertheless, the teaching and practice of indulgences, however far from the center of the faith they might be, do point to a series

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<sup>39</sup> Such a standard was suggested in Catholic relations with the Orthodox by J. RATZINGER, *Principles of Catholic Theology: Building Stones for a Fundamental Theology*, trans. M.F. McCarthy (San Francisco: Ignatius Press, 1987) 199; and, more generally by H. FRIES & K. RAHNER, *Unity of the Churches--an Actual Possibility*, trans. R.C.L. Gritsch and E.W. Gritsch (Philadelphia/New York: Fortress Press/Paulist Press, 1985)32-41.

<sup>40</sup> Cardinal Avery Dulles asked whether the *JDDJ* means that a Lutheran understanding of justification could be taught in Catholic seminaries and vice-versa. He responded: "I can hardly think so." A. DULLES, "Justification: The Joint Declaration," *Josephinum Journal of Theology* 9 (NS) (2002) 118f.



of theological and, more specifically, ecumenical issues that are not yet settled and need to be more closely addressed. Perhaps we need an indulgence to be offered for prayerful time spent in addressing such difficult ecumenical questions.

# A BIBLIOGRAPHY OF INTERCHURCH AND INTERCONFESSIONAL THEOLOGICAL DIALOGUES

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## ABBREVIATIONS FOR CONFESSIONAL FAMILIES CHURCHES AND COUNCILS

<p>A..... Anglican            AC..... Assyrian Church of the East            AIC..... African Instituted Churches            B..... Baptist            CC..... Chaldean Catholic Church            CEC..... Conference of European Churches            CCEE. . Council of European Episcopal Conferences            CP..... Constantinople Patriarchate            CPCE. Community of Protestant Churches in Europe                  <i>(formerly Leuenberg Church Fellowship)</i>            D..... Disciples of Christ            DOMBES. . . . . Groupe des Dombes            E..... Evangelicals            FC..... Free Churches            FO..... Faith and Order            L..... Lutheran <i>(includes German 'Evangelische')</i></p>	<p>M. .... Methodist            MECC..... Middle East Council of Churches            Mn. .... Mennonite            Mo. .... Moravian            O..... Eastern Orthodox <i>(Byzantine)</i>            OC. .... Old Catholic <i>(includes Polish National)</i>            OO. .... Oriental Orthodox <i>(Non-Chalcedonian)</i>            Pe. .... Pentecostal            R..... Reformed            RC..... Roman Catholic            SA..... Salvation Army            SDA. .... Seventh-Day Adventist            U..... United Churches            W. .... Waldensian            WCC..... World Council of Churches</p>
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## LIST OF DIALOGUES

<p><b>A-B:</b> Anglican-Baptist International Forum  <b>A-B / eng:</b> Informal Conversations between the Baptist Union of Great Britain and the Church of England  <b>A-D / aus:</b> Anglican Church of Australia-Churches of Christ Conversations  <b>A-L:</b> Anglican-Lutheran International Commission  <b>A-L / africa:</b> All Africa Anglican-Lutheran Commission  <b>A-L / aus:</b> Anglican-Lutheran Conversations in Australia  <b>A-L / can:</b> Canadian Lutheran Anglican Dialogue  <b>A-L / eng-g:</b> Representatives of the Evangelical Church in Germany (EKD) and of the Church of England  <b>A-L / eng-nordic regions:</b> Representatives of the Nordic countries and of the Church of England  <b>A-L / eur:</b> Anglican-Lutheran European Regional Commission  <b>A-L / usa:</b> Episcopal-Lutheran Dialogue in the USA  <b>A-L-R / eng-f:</b> Official Dialogue between the Church of England and the Lutheran-Reformed Permanent Council in France  <b>A-M:</b> Anglican-Methodist International Commission  <b>A-M / eng:</b> Anglican-Methodist Conversation in Great Britain  <b>A-M / usa:</b> United Methodist-Episcopal Bilateral Dialogue  <b>A-M-R / eng:</b> Informal Conversations between the Church of England, the Methodist Church and the United Reformed Church  <b>A-Mo:</b> Anglican-Moravian Conversations  <b>A-Mo / usa:</b> Moravian-Episcopal Dialogue in the USA  <b>A-O:</b> Anglican-Orthodox Joint Doctrinal Commission</p>	<p><b>A-O / usa:</b> Anglican-Orthodox Theological Consultation in the USA  <b>A-OC:</b> Anglican-Old Catholic Theological Conversations  <b>A-OC / na:</b> Anglican-Old Catholic North American Working Group  <b>A-OO:</b> Anglican-Oriental Orthodox Dialogue  <b>A-OO / copt:</b> Anglican-Coptic Relations  <b>A-R:</b> Anglican-Reformed International Commission  <b>A-U:</b> Anglican-Roman Catholic International Commission (ARCIC)  <b>A-RC:</b> International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM)  <b>A-RC / aus:</b> Anglican-Roman Catholic Commission of Australia  <b>A-RC / b:</b> Belgian Anglican-Roman Catholic Committee  <b>A-RC / br:</b> Brazilian Anglican-Roman Catholic National Commission  <b>A-RC / can:</b> Canadian Anglican-Roman Catholic Dialogue Commission  <b>A-RC / eng:</b> English Anglican-Roman Catholic Committee  <b>A-RC / eur:</b> Anglican-Roman Catholic Working Group in Western Europe  <b>A-RC / f:</b> Anglican-Catholic Joint Working Group in France  <b>A-RC / usa:</b> Anglican-Roman Catholic Dialogue in the USA  <b>A-U / aus:</b> Conversations between the Anglican Church of Australia and the Uniting Church in Australia  <b>AC-CC:</b> Joint Commission for Unity between the Assyrian Church of the East and the Chaldean Catholic Church  <b>AC-OO / copt:</b> Theological Dialogue between the Assyrian Church of the East and the Coptic Orthodox Church  <b>AC-OO / syr:</b> Bilateral Commission between the Assyrian Church of the East and the Syrian Orthodox Church</p>
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**AC-RC:** Mixed Committee for Theological Dialogue between the Catholic Church and the Assyrian Church of the East

**AIC-R:** Dialogue between the African Instituted Churches and the World Alliance of Reformed Churches

**B-CPCE / eur:** Dialogue between the Community of Protestant Churches in Europe and the European Baptist Federation

**B-L:** Baptist-Lutheran Dialogue

**B-L / g:** Baptist-Lutheran Dialogue in Germany

**B-L / n:** Baptist-Lutheran Dialogue in Norway

**B-L / sf:** Baptist-Lutheran Conversation in Finland

**B-L / usa:** Baptist-Lutheran Dialogue in the USA

**B-M-W / italy:** Baptist-Methodist-Waldensian Relations in Italy

**B-Mn:** Baptist-Mennonite Theological Conversations

**B-O:** Baptist-Orthodox Preparatory Dialogue

**B-R:** Baptist-Reformed Dialogue

**B-RC:** Baptist-Roman Catholic International Conversations

**B-RC / f:** Baptist-Catholic Joint Committee in France

**B-RC / usa (ab):** American Baptist-Roman Catholic Dialogue

**B-RC / usa (sb):** Southern Baptist-Roman Catholic Dialogue

**CEC-CCEE:** Joint Committee of Conference of European Churches and Council of European Episcopal Conferences

**D-L / usa:** Disciples of Christ-Lutheran Dialogue in the USA

**D-O / rus:** Disciples of Christ-Russian Orthodox Dialogue

**D-R:** Disciples of Christ-Reformed Dialogue

**D-RC:** Disciples of Christ-Roman Catholic International Commission for Dialogue

**D-U / aus:** Conversations between the Churches of Christ in Australia and the Uniting Church in Australia

**D-U / usa:** Disciples of Christ-United Church of Christ Dialogue in the USA

**DOMBES:** Dialogues des Dombes

**E-RC:** Evangelical-Roman Catholic Dialogue on Mission

**E-SDA:** Theological Dialogue between the World Evangelical Alliance and the Seventh-Day Adventist Church

**FC-O / g:** Free Churches-Orthodox Dialogue in Germany

**FO:** Faith and Order conferences, consultations, studies

**L-M:** International Lutheran-Methodist Joint Commission

**L-M / n:** Conversation between the Church of Norway and the United Methodist Church in Norway

**L-M / s:** Dialogue between the United Methodist Church in Sweden and Church of Sweden

**L-M / sf:** Lutheran-Methodist Dialogue in Finland

**L-M / usa:** US Lutheran-United Methodist Dialogue

**L-Mn :** Lutheran-Mennonite International Study Commission

**L-Mn / f:** Lutheran-Mennonite Dialogue in France

**L-Mn / g:** Theological Dialogue between the United Evangelical Lutheran Church in Germany (VELKD) and the Association of Mennonite Assemblies in Germany (AMG)

**L-Mn / usa:** Lutheran-Mennonite Dialogue in the USA

**L-Mo / usa:** Lutheran-Moravian Dialogue in the USA

**L-O:** Lutheran-Orthodox Joint Commission

**L-O / g:** Theological Dialogue between the Orthodox Church in Germany and the Evangelical Church in Germany

**L-O / g-cp:** Theological Dialogue between the Evangelical Church in Germany (EKD) and the Ecumenical Patriarchate

**L-O / g-rom:** Theological Dialogue between the Evangelical Church in Germany (EKD) and the Romanian Orthodox Church

**L-O / g-rus:** Theological Dialogue between the Evangelical Church in Germany (EKD) and the Russian Orthodox Church

**L-O / sf:** Theological Discussions between the Evangelical Lutheran Church of Finland and the Finnish Orthodox Church

**L-O / sf-rus:** Theological Discussions between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church

**L-O / usa:** Lutheran-Orthodox Dialogue in the USA

**L-O-R / f:** Dialogue between Representatives of the Inter-Orthodox Bishops' Committee in France and the Protestant Federation of France

**L-O-R / na:** Lutheran-Orthodox-Reformed Theological Conversations in North America

**L-OC / g:** Dialogue between the United Evangelical Lutheran Church in Germany (VELKD) and the Old Catholic Church in Germany

**L-OO / copt:** Theological Dialogue between the Coptic Evangelical Church and the Coptic Orthodox Church

**L-OO / copt-s:** Coptic Orthodox-Lutheran Dialogue in Sweden

**L-OO / g:** Consultations between the Oriental Orthodox Churches and the Evangelical Church in Germany

**L-OO / india:** Dialogue between the Orthodox Syrian Church of the East and the Lutheran Churches in India

**L-Pe :** Lutheran-Pentecostal Conversations

**L-Pe / sf:** Lutheran-Pentecostal Dialogue in Finland

**L-Pe-R / f:** Pentecostal-Protestant Dialogue in France

**L-R:** Lutheran-Reformed Joint Commission

**L-R / arg:** Dialogue between the Evangelical Church of the Rio de la Plata and the Evangelical Congregational Church of Argentina

**L-R / aus:** Dialogue between the Lutheran Church of Australia and the Reformed Churches of Australia

**L-R / can:** Canadian Lutheran-Reformed Conversations

**L-R / f:** Fédération Protestante de France

**L-R / usa:** Lutheran-Reformed Committee for Theological Conversations in the USA

**L-R-RC:** Lutheran-Reformed-Roman Catholic Dialogue

**L-R-RC / f:** Catholic-Protestant Joint Working Group in France

**L-R-SDA / f:** Protestant-Seventh-day Adventist Dialogue in France

**L-R-U / eur:** Leuenberg Church Fellowship

**L-RC:** Lutheran-Roman Catholic Commission on Unity

**L-RC / arg:** Lutheran-Roman Catholic Dialogue Commission in Argentina

**L-RC / aus:** Lutheran-Roman Catholic Dialogue in Australia

**L-RC / br:** National Roman Catholic-Lutheran Commission in Brazil

**L-RC / can:** Lutheran-Roman Catholic Dialogue in Canada

**L-RC / g:** Joint Commission of the Evangelical Church in Germany (EKD) and the German Episcopal Conference (DB)

**L-RC / india:** Lutheran-Roman Catholic Dialogue in India

**L-RC / jap:** Lutheran-Roman Catholic Joint Commission in Japan

**L-RC / n:** Lutheran-Roman Catholic Discussion Group in Norway

**L-RC / s:** Official Working Group of Dialogue between the Church of Sweden and the Catholic Diocese of Stockholm

**L-RC / sf:** Lutheran-Roman Catholic Relations in Finland

**L-RC / usa:** Lutheran-Roman Catholic Dialogue in the USA

**L-SDA:** Lutheran-Seventh-Day Adventist Consultations

**L-U / aus:** Theological Dialogue between the Lutheran Church of Australia and the Uniting Church in Australia

**M-O:** Methodist-Orthodox Commission

**M-Pe-W / italy:** Methodist-Pentecostal-Waldensian Dialogue in Italy

**M-R:** Methodist-Reformed Dialogue

**M-RC:** Joint Commission between the Roman Catholic Church and the World Methodist Council

**M-RC / eng:** English Roman Catholic-Methodist Committee

**M-RC / usa:** Dialogue between the Roman Catholic Church and the United Methodist Church in the USA

**M-SA:** Methodists and Salvation Army in Dialogue

**Mn-R:** Mennonite World Conference and World Alliance of Reformed Churches

**Mn-R / nl:** Mennonite-Reformed Dialogue in the Netherlands

**Mn-RC:** Mennonite-Catholic International Dialogue

**Mn-RC / latin america:** Mennonite-Catholic Dialogue in Latin America

**O-OC:** Joint (Mixed) Orthodox-Old Catholic Theological Commission

**O-OO:** Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches

**O-OO / rus:** Theological Dialogue between the Russian Orthodox Church and the Oriental Orthodox Churches  
**O-OO / rus-armenia:** Theological Dialogue between the Russian Orthodox Church and the Armenian Apostolic Church  
**O-R:** Orthodox-Reformed International Dialogue  
**O-R / ch:** Protestant-Orthodox Dialogue Commission in Switzerland  
**O-R / na:** Orthodox-Reformed Conversations in North America  
**O-R / rus:** Dialogue between the World Alliance of Reformed Churches and the Russian Orthodox Church  
**O-RC:** Joint International Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church  
**O-RC / can:** Canadian Orthodox and Catholic Bishops' Dialogue  
**O-RC / ch:** Orthodox-Roman Catholic Dialogue in Switzerland  
**O-RC / eur:** Orthodox-Catholic Non Official Working Group Sankt Irenäus  
**O-RC / f:** Joint Catholic-Orthodox Committee in France  
**O-RC / g:** Greek Orthodox-Roman Catholic Joint Commission in Germany  
**O-RC / pol:** Russian Orthodox Church-Catholic Church in Poland Working Group  
**O-RC / rom:** Joint Commission for Dialogue between the Romanian Orthodox Church and the Romanian Church United with Rome (Greek-Catholic)  
**O-RC / rus:** Theological Conversations between Representatives of the Russian Orthodox Church and the Roman Catholic Church  
**O-RC / rus-g:** Theological Dialogue between the Russian Orthodox Church and the German Episcopal Conference  
**O-RC / usa:** North American Catholic-Orthodox Theological Consultation  
**O-U / aus:** Theological Dialogue between the Greek Orthodox Archdiocese of Australia and the Uniting Church in Australia  
**OC-R-RC / ch:** Old Catholic-Reformed-Roman Catholic Dialogue in Switzerland  
**OC-RC:** Old Catholic-Roman Catholic Conversations  
**OC-RC / ch:** Dialogue Commission of the Old Catholic and the Roman Catholic Churches in Switzerland  
**OC-RC / g:** Dialogue between the Old Catholic Church and the Roman Catholic Church in Germany  
**OC-RC / na:** Joint Commission of the Polish National Catholic Church and the National Conference of Catholic Bishops  
**OC-RC / nl:** Old Catholic-Roman Catholic Study Commission in the Netherlands  
**OC-RC / pol:** Joint Commission of the Polish Catholic Church and the Roman Catholic Church in Poland

**OO-R:** Oriental Orthodox-Reformed Theological Dialogue  
**OO-RC:** International Joint Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches.  
**OO-RC / armenia:** Armenian Apostolic Church-Catholic Church Joint Commission  
**OO-RC / copt:** International Joint Commission between the Catholic Church and the Coptic Orthodox Church  
**OO-RC / eritrea:** Eritrean Orthodox Church and Catholic Church Relations  
**OO-RC / ethiop:** Ethiopian Orthodox Church and Catholic Church Relations  
**OO-RC / india:** Joint International Commission for Dialogue between the Catholic Church and the Malankara Orthodox Syrian Church  
**OO-RC / syr-india:** Joint International Commission for Dialogue between the Catholic Church and the Malankara Syrian Orthodox Church  
**OO-RC / usa:** Official Oriental Orthodox-Roman Catholic Consultation  
**Pe-R:** Pentecostal-Reformed Dialogue  
**Pe-RC:** Pentecostal-Roman Catholic International Dialogue  
**Pe-WCC:** Joint Consultative Group between the WCC and Pentecostals  
**R-RC:** Reformed-Roman Catholic Joint Study Commission  
**R-RC / a:** Dialogue between the Roman Catholic Church and the Presbyterian Reformed Church in Austria  
**R-RC / b:** Dialogue between the Roman Catholic Church and the Presbyterian Reformed Church in Belgium  
**R-RC / ch:** Protestant/Roman Catholic Dialogue Commission in Switzerland  
**R-RC / nl:** Dialogue between the Roman Catholic Church and the Reformed Church in the Netherlands  
**R-RC / scot:** Dialogue between the Roman Catholic Church and the Church of Scotland  
**R-RC / usa:** Roman Catholic-Presbyterian Reformed Consultation in the USA  
**R-SDA:** International Theological Dialogue between the Seventh-day Adventist Church and the World Alliance of Reformed Churches  
**RC-SA:** Salvation Army - Catholic Informal Conversation  
**RC-SDA:** Conversations between the Seventh-day Adventist Church and the Roman Catholic Church  
**RC-U / aus:** Working Group of the Roman Catholic Church and the Uniting Church in Australia  
**RC-U / can:** Roman Catholic-United Church Dialogue Group in Canada  
**RC-W / italy:** Roman Catholic-Waldensian Relations in Italy  
**RC-WCC:** Joint Working Group between the Roman Catholic Church and the World Council of Churches  
**SA-SDA:** Theological Dialogue between the Salvation Army and the Seventh-day Adventist Church  
**WCC:** World Council of Churches - assemblies, convocations, relations

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## Key to sub-headings:

INFORMATION: facts, communiqués, surveys, brief reports

REFLECTION AND REACTIONS: essays, responses, commentaries, theological papers

TEXTS AND PAPERS: documents, reports, statements, official responses

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-compiled by Loredana Nepi