

20TH ANNIVERSARY OF THE SIGNING OF
THE JOINT DECLARATION ON THE
DOCTRINE OF JUSTIFICATION



ECUMENICAL PRAYER

FRIDAY, 22 NOVEMBER 2019 AT 6.00 PM
ABBEY OF SANT'ANSELMO, ROME

Image of the baptismal font in the Evangelical Lutheran Church in Rome dating to 1832. The font is engraved with the words taken from the baptismal poem in Latin by Pope Sixtus III, also on the architrave of the baptistery of Saint John of Lateran. “Here is the font of life which bathes the whole world, drawing its origin from the wounded side of Christ. Those reborn to new life in it will never be divided. They are made one in the one baptism, the one Spirit, the one faith”.

OPENING

PRELUDE

TRINITARIAN GREETING

In the name of the Father, and of the (✠)
Son, and of the Holy Spirit.

Amen.

The Lord be with you.

And also with you.

THANKSGIVING FOR BAPTISM

We gather around the font remembering that in baptism we have been incorporated into the one Body of Christ. “There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.” (*Ephesians 4:4-6*)

In the Evangelical Lutheran Church in Rome there is an historical baptismal font dating to 1832. It was originally donated for worship in the chapel of the Protestant Embassy. This evening we will use it for the common commemoration of our baptism.

The baptismal font is engraved with the words taken from the baptismal poem in Latin by Pope Sixtus III, who lived in the fourth century. These words are also on the architrave of the baptistery of Saint John of Lateran. This evening we will hear them as we gather together in the communion of all the baptised:

“Here is the font of life which bathes the whole world, drawing its origin from the wounded side of Christ. Those reborn to new life in it will never be divided. They are made one in the one baptism, the one Spirit, the one faith”.

(Water is poured into the font)

Let us pray.

“Blessed are you, O God, maker and ruler of all things. Your voice thundered over the waters at creation. You water the mountains and send springs into the valleys to refresh and satisfy all living things. Through the waters of the flood you carried those in the ark to safety. Through the sea you led your people Israel from slavery to freedom. [...] Pour out your Holy Spirit; wash away sin in this cleansing water; clothe the baptized with Christ; and claim your daughters and sons, no longer slave and free, no longer male and female, but one with all the baptized in Christ Jesus, who lives and reigns with you in the unity of the Holy Spirit, one God, now and forever.”¹

Amen.

Let us confess our faith together.

Do you believe in God the Father?

**We believe in God, the Father almighty,
creator of heaven and earth.**

Do you believe in Jesus Christ, the Son of God?

**We believe in Jesus Christ, God’s only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended into the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

Do you believe in God the Holy Spirit?

**We believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.**

HYMN

NUN DANKET ALLE GOTT | NOW THANK WE ALL OUR GOD

The image shows a musical score for the hymn 'Nun danket alle Gott'. It consists of five staves of music in a single system, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes, with German lyrics on the top line and English lyrics on the bottom line. Chords are indicated above the notes. The score includes a repeat sign in the second staff and a final double bar line at the end of the fifth staff.

Chords: F, C, F, B, F, Dm, Gm, Eb, F, C, F, C, Gm, C, Am, D, Gm, B6, Am, G4, 3, C, F, B, F, Gm, D, Gm, F/A, B6, C4, 3, F.

Lyrics:
1. Nun dan - ket al - le Gott mit
der gro - ße Din - ge tut an
Her - zen, Mund und Hän - den, } der
uns und al - len En - den, }
uns von Mut - ter - leib und Kin - des - bei - nen
an un - zäh - lig viel zu -
gut und noch jetzt - und ge - tan.

2. O may this bounteous God
through all our life be near us,
with ever joyful hearts and blessed peace to cheer us;
and keep us in his grace,
and guide us when perplexed,
and free us from all ills,
in this world and the next.
3. All praise and thanks to God
the Father now be given,
the Son, and him who reigns
with them in highest heaven:
the one eternal God
whom earth and heav'n adore;
for thus it was, is now,
and shall be evermore.

(During the hymn the assembly is sprinkled with water in memory of our common baptism)

WELCOME

Presider 1 (Lutheran):

Today we celebrate 20 years of the Joint Declaration on the Doctrine of Justification and we give thanks for the journey traveled together. “Our common way of listening to the word of God in Scripture has led to such new insights. Together we hear the gospel that ‘God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life’ (John 3:16).”²

Presider 2 (Catholic):

“We confess together that all persons depend completely on the saving grace of God for their salvation. The freedom they possess in relation to persons and the things of this world is no freedom in relation to salvation, for as sinners they stand under God’s judgment and are incapable of

turning by themselves to God to seek deliverance, of meriting their justification before God, or of attaining salvation by their own abilities. Justification takes place solely by God's grace."³

Presider 3 (Methodist):

"The Methodist Movement has always understood itself as deeply indebted to the biblical teaching on justification as it was understood by Luther and the other Reformers and then again by the Wesleys. It also embraced elements of the doctrine of justification which belong to the Catholic tradition of the early church both East and West. This gave its own doctrine of justification its distinctive profile."⁴ [...] "The deep connection between forgiveness of sins and making righteous, between justification and sanctification, has always been crucial for the Methodist understanding of the biblical doctrine of justification."⁵

Presider 4 (Reformed):

The World Communion of Reformed Churches states: "We affirm our doctrinal agreement with the common statements on the doctrine of justification [...]. We rejoice together that the historical doctrinal differences on the doctrine of justification no longer divide us, and we experience this as a moment of self-examination, conversion and new commitment to one another manifesting new unity and advancing our common witness for peace and justice."⁶ "The doctrine of justification cannot be seen in the abstract, divorced from the reality of injustice, oppression and violence in today's world."⁷ "Justification is, both a 'declaring righteous' and a 'setting right.'⁸

Presider 5 (Anglican):

"The Anglican Consultative Council welcomes and affirms the substance of the Joint Declaration on the Doctrine of Justification. [...] Anglicans and Lutherans share a common understanding of God's justifying grace [...], that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Savior Jesus Christ." With the Roman Catholics we agree "on the essential aspects of the doctrine of salvation and on the Church's role within it."⁹

PSALM 117



Praise the Lord, all you nations; extol him, all you peoples.
For great is his love toward us, and the faithfulness of the Lord endures forever.

WORD

BIBLICAL READING: ROMANS 3: 21-28

But now the righteousness of God has been manifested apart from the law, though testified to by the law and the prophets, the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction; all have sinned and are deprived of the glory of God. They are justified freely by his grace through the redemption in Christ Jesus, whom God set forth as an expiation, through faith, by his blood, to prove his righteousness because of the forgiveness of sins previously committed, through the forbearance of God – to prove his righteousness in the present time, that he might be righteous and justify the one who has faith in Jesus. What occasion is there then for boasting? It is ruled out. On what principle, that of works? No, rather on the principle of faith. For we consider that a person is justified by faith apart from works of the law.

Ora invece, indipendentemente dalla legge, si è manifestata la giustizia di Dio, testimoniata dalla legge e dai profeti; giustizia di Dio per mezzo della fede in Gesù Cristo, per tutti quelli che credono. E non c'è distinzione: tutti hanno peccato e sono privi della gloria di Dio, ma sono giustificati gratuitamente per la sua grazia, in virtù della redenzione realizzata da Cristo Gesù. Dio lo ha prestabilito a servire come strumento di espiazione per mezzo della fede, nel suo sangue, al fine di manifestare la sua giustizia, dopo la tolleranza usata verso i peccati passati, nel tempo della divina pazienza. Egli manifesta la sua giustizia nel tempo presente, per essere giusto e giustificare chi ha fede in Gesù. Dove sta dunque il vanto? Esso è stato escluso! Da quale legge? Da quella delle opere? No, ma dalla legge della fede. Noi riteniamo infatti che l'uomo è giustificato per la fede indipendentemente dalle opere della legge.

HYMN

NUN JAUCHZT DEM HERREN, ALLE WELT | ALL PEOPLE THAT
ON EARTH DO DWELL

1. Nun jauchzt dem Her - ren, al - le Welt!
Kommt her, zu sei - nem Dienst euch stellt,
kommt mit Froh - lo - cken, säu - met nicht,
kommt vor sein hei - lig An - ge - sicht.

2. Know that the Lord is God indeed;
without our help he did us make.
We are his folk, he doth us feed,
and for his sheep he doth us take.
3. Oh, enter then his gates with praise.
Approach with joy his courts unto.
Praise, laud, and bless his name always,
for it is seemly so to do.
4. Er ist voll Güt und Freundlichkeit,
voll Lieb und Treu zu jeder Zeit.
Sein Gnad währt immer dort und hier
und seine Wahrheit für und für.

GOSPEL

JOHN 17:20-26

Non prego solo per questi, ma anche per quelli che per la loro parola crederanno in me; perché tutti siano una sola cosa. Come tu, Padre, sei in me e io in te, siano anch'essi in noi una cosa sola, perché il mondo creda che tu mi hai mandato. E la gloria che tu hai dato a me, io l'ho data a loro, perché siano come noi una cosa sola. Io in loro e tu in me, perché siano perfetti nell'unità e il mondo sappia che tu mi hai mandato e li hai amati come hai amato me. Padre, voglio che anche quelli che mi hai dato siano con me dove sono io, perché contemplino la mia gloria, quella che mi hai dato; poiché tu mi hai amato prima della creazione del mondo. Padre giusto, il mondo non ti ha conosciuto, ma io ti ho conosciuto; questi sanno che tu mi hai mandato. E io ho fatto conoscere loro il tuo nome e lo farò conoscere, perché l'amore con il quale mi hai amato sia in essi e io in loro.

I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me. Father, they are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world. Righteous Father, the world also does not know you, but I know you, and they know that you sent me. I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them.

REFLECTION

ABBOT PRIMATE, MOST REVEREND DR GREGORY POLAN, OSB

MUSICAL INTERLUDE

READINGS OF EXCERPTS FROM JDDJ AND NOTRE DAME CONSULTATION STATEMENT

Presider:

We now hear excerpts from the *Joint Declaration on the Doctrine of Justification* and from the *Notre Dame Consultation Statement*, which was passed at Notre Dame University in the United States during an official multilateral meeting with Catholic, Lutheran, Methodist, Reformed and Anglican representatives.

(After each reading one of the five large candles is lit)

Reader 1:

“Justification is the forgiveness of sins (Rom 3:23-25; Acts 13:39; Lk 18:14), liberation from the dominating power of sin and death (Rom 5:12-21) and from the curse of the law (Gal 3:10-14). It is acceptance into communion with God—already now, but then fully in God’s coming kingdom (Rom 5:1f). It unites with Christ and with his death and resurrection (Rom 6:5). It occurs in the reception of the Holy Spirit in baptism and incorporation into the one body (Rom 8:1f, 9f; I Cor 12:12f). All this is from God alone, for Christ’s sake, by grace, through faith in ‘the gospel of God’s Son’ (Rom 1:1-3).”¹⁰

Reader 2:

“We confess together that good works—a Christian life lived in faith, hope and love—follow justification and are its fruits. When the justified live in Christ and act in the grace they receive, they bring forth, in biblical terms, good fruit. Since Christians struggle against sin their entire lives, this consequence of justification is also for them an obligation they must fulfill. Thus both Jesus and the apostolic Scriptures admonish Christians to bring forth the works of love.”¹¹

Reader 3:

“Our churches face similar challenges in communicating the meaning of justification to today’s society in ways which meet the experiences and needs of the world. We are gripped with the imperative of proclaiming the good news of salvation, through compassion and working for justice.”¹²

Reader 4:

“We will work to strengthen our witness to the common bond of baptism we share. We propose to work on creating appropriate resources for celebrations of baptism and renewal of baptismal vows where they do not exist already. In a similar way, liturgies to celebrate justification and our common baptism around 31st October, the eve of All Saints, should be offered more widely.”¹³

Reader 5:

“Common themes for spiritual edification and ecumenical reflection for each year should be identified. In all these ways we wish to make more visible our common witness, in worship and service, on our journey together towards visible unity, walking together, praying together and working together.”¹⁴

Presider:

Our prayer continues as the light of Christ is passed among us. We proclaim Christ who calls us to witness to God’s reconciling and resurrecting love as we walk and pray and work together.

HYMN

UBI CARITAS

(During this hymn the light from the Easter candle is passed to all gathered)



U-bi ca-ri - tas et a - mor, u-bi ca-ri - tas De-us i - bi est.

Where charity and love are one, God is there.

PRAYERS

INTERCESSORY PRAYER

Presider:

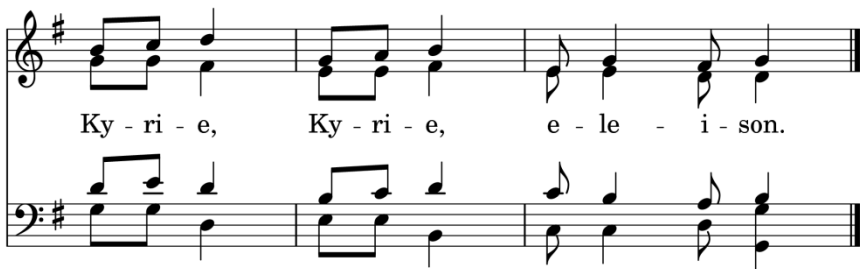
Let us bring the needs of the church, the world, and all in need, to God's loving care, singing:

Cantor:

Kyrie eleison

All:

Kyrie eleison



Ky - ri - e, Ky - ri - e, e - le - i - son.

1. Renew the church throughout the world. Strengthen our testimony to unity in truth and love. Let us walk in the communion of all the baptized under the guidance of the gospel. Bless our further dialogue, lead us towards that visible unity which is Christ's will and let us wait, in full communion, for the coming of your Kingdom.

Kyrie eleison

2. Restore the suffering creation. Teach us to limit our freedom and share all resources, that we recognize our deep connectedness to all people and all of your good creation.

Kyrie eleison

3. Reconcile all people that war and violence come to an end. Remember the people, in [name places that need particular attention...]. Embolden us to say "no" to all forms of violence.

Kyrie eleison

4. Protect all refugees and displaced persons. Give us strength and courage to advocate for their dignity and full human rights.

Kyrie eleison

5. Gather into your embrace all those who call out to you under different names. Bring an end to inter-religious strife, and make us more faithful witnesses of your merciful love.

Kyrie eleison

6. Sustain all those who do not call upon you. Open doors for dialogue and collaboration with all peoples of good will. Fill us with peace, that we may live as one human family.

Kyrie eleison

7. Enlighten those who possess power and money that they may avoid the sin of indifference, that they may love the common good, advance the weak, and care for this world in which we live.

Kyrie eleison

8. Accompany and protect those who are persecuted for faith in you and those of other faiths who suffer persecution. Give us the courage to confess.

Kyrie eleison

THE LORD'S PRAYER

Presider:

In confidence that you O God hear our prayers for the needs of this world and for the unity of all Christians in their witness, let us pray as Jesus taught us.

(Everyone is invited to pray the "Our Father" in their own language)

BLESSING AND SENDING

O God, be gracious to us and bless us. Make your face to shine upon us.

Amen.

Bless all creation, O God. Make your ways be known upon earth, your saving power among all peoples.

Amen.

God, Father, (✠) Son and Holy Spirit, bless us and all creation.

Keep us in your way together in hope.

Amen.

Go in peace in common witness and service.

Thanks be to God.

HYMN

GROSSER GOTT, WIR LOBEN DICH | HOLY GOD, WE PRAISE YOUR NAME

F C F

1. Gro - ßer Gott wir lo - ben dich,
Vor dir neigt die Er - de sich

B F C

Herr, wir prei - sen dei - ne Stär - ke;
und be - wun - dert dei - ne Wer - ke.

C B F B C

Wie du warst vor al - ler Zeit,

B C B C F

so bleibst du in E - wig - keit.

- Hark! The glad celestial hymn
angel choirs above are raising;
cherubim and seraphim,
in unceasing chorus praising,
fill the heav'ns with one accord:
“Holy, holy, holy Lord!”
- Dich, Gott Vater auf dem Thron,
loben Große, loben Kleine.
Deinem eingebornen Sohn
singt die heilige Gemeinde,
und sie ehrt den heiligen Geist,
der uns seinen Trost erweist.

4. In you, Lord, our hope we place;
let your mercy on us lighten;
hide not from us now your face,
but let love our pathway brighten.
Let not those who in you trust
be confounded at the last.

POSTLUDE

(The assembly is warmly invited to gather in the cloister)

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1. Evangelical Lutheran Church in America. Water Memorial Worship Resources, Prayer Two [abridged form], 2016. [https://download.elca.org/ELCA Resource Repository/Water_Memorial_Worship_Resources.pdf](https://download.elca.org/ELCA_Resource_Repository/Water_Memorial_Worship_Resources.pdf).
 2. Joint Declaration on the Doctrine of Justification, 1999 (JDDJ), paragraph 8.
 3. *Ibid.*, paragraph 19.
 4. The World Methodist Council Statement of Association with the Joint Declaration on the Doctrine of Justification, 2006, paragraph 4.
 5. *Ibid.*, paragraph 4.2.
 6. Association of the World Communion of Reformed Churches with the Joint Declaration on the Doctrine of Justification, 2017, paragraph 2.
 7. Justification and Sacramentality: The Christian Community as an Agent for Justice – Report of the Fourth Phase of Catholic-Reformed International Dialogue, 2015, paragraph 56.
 8. See note 6, paragraph 16.
 9. Anglican Consultative Council, Resolution 16.17: Joint Declaration on the Doctrine of Justification, 2016.
 10. JDDJ, paragraph 11.
 11. *Ibid.*, paragraph 37.
 12. Notre Dame Consultation Statement, 2019.
 13. *Ibid.*
 14. *Ibid.*





Bishop Christian Krause and Cardinal Edward Idris Cassidy
Signing of the *Joint Declaration on the Doctrine of Justification*
Augsburg, 31 October 1999