

Jerzy Sojka

"Od konfliktu do komunii Luterańsko-katolickie upamiętnienie Reformacji w 2017 roku", Dzięgielów 2013 : [recenzja]

Ecumeny and Law 3, 361-363

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Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

Od konfliktu do komunii
Luterańsko-katolickie upamiętnienie Reformacji w 2017 roku
Wydawnictwo Warto. Dziegielów 2013, 85 pp.

The work *Od konfliktu do komunii. Luterańsko-katolickie upamiętnienie Reformacji w 2017 roku* published by Wydawnictwo Warto (Dziegielów 2013), connected with the Centre for Mission and Evangelisation of the Evangelical Church of the Augsburg Confession in Poland, is a translation of another document worked out during the Lutheran-Catholic ecumenical dialogue. The report, entitled in the original: *From Conflict to Communion. Lutheran-Catholic Common Commemoration of the Reformation in 2017/Vom Konflikt zur Gemeinschaft. Gemeinsames lutherisch-katholisches Reformationsgedenken im Jahr 2017*, was created in 2013 and is dedicated to the upcoming anniversary of 500 years of the Reformation, which falls on the year 2017.

The report is divided into six chapters. The first one includes reflections on the character of commemorating the Reformation in contemporary context. The second deals with history and current state of research on Martin Luther's character and theology, as well as on Wittenberg Reformation, conducted both by the Evangelical and Catholic side. In this part, there is also an overview of the initiatives concerning ecumenical research on the Reformation's heritage up to now.

The third chapter presents a picture of the Lutheran Reformation and the Catholic Response from the ecumenical dialogue's perspective. It points to such crucial areas as the question about the meaning of the notion of "reformation," its causes, trial against Luther, unsuccessful attempts at staving off the crisis, condemnation of Luther and the events of the Diet of Worms, as well as the beginnings of shaping of the independent Ref-

ormation movement and “the Augsburg Confession” interpreted as a step towards unity which failed, which was confirmed by the Smalcald War. In the background of this historical description appear key issues of the Reformation’s theology: justification *sola gratia, sola fide*, the authority of Scripture, role of practical reforms (catechisms, hymnbooks). The chapter is concluded by a description of Catholic reactions in form of the statements of two Councils: of Trent and the Second Vatican Council. The former is characterized in more detail. Decisions of the Council of Trent concerning such key issues as Scripture and tradition, Justification, the sacraments and pastoral reforms, were presented. Whereas *Vaticanum II* is presented as a council of change, which moves away from the polemical tone and opens the Catholic Church to the ecumenical movement.

Chapter four presents essential topics of Martin Luther’s theology in the light of the results of the Lutheran-Catholic dialogues. Among them there are such questions as: Justification, Eucharist, Ministry, as well as Scripture and Tradition. The presentation of the research results on the significance of medieval heritage (including monastic and mystical theology) for Luther’s theology has an introductory character here.

From the perspective of the preparations for the jubilee of 2017, the fifth chapter is the key one. In it, it was pointed to Baptism as the basis for unity, and of the Common Commemoration of the event of Reformation. It was shown that it can be a reason for shared joy in the gospel, as well as for regret and lament. Hence, Christ’s Prayer for unity was cited, and then reflection on principles of evaluation of the past was undertaken. The chapter is concluded by the confession of sins against unity by both sides of the dialogue. The whole document is concluded by chapter four, which has a summarizing character and includes Five Imperatives for the Lutheran-Catholic ecumenical relations, which have their significance not only in the context of celebrating the 2017 jubilee.

Issuing of the report characterized above in Polish must be praised not just as an initiative continuing consequent presentation of the ecumenical output of the Lutheran-Catholic ecumenical dialogue in Polish, but also because of the important presentation of the present state of research, both Evangelical and Catholic, on Lutheran Reformation, included in the text. Until now such materials were available in Polish only in a limited scope.¹ The report can be treated as a compendium of knowledge on the arrangements of the Lutheran-Catholic dialogue within the scope of such topics as Justification, Scripture and Tradition, Eucharist and Ministry.

¹ Cf. H. A. OBERMANN: *Marcin Luter. Człowiek między Bogiem a diabłem*. Trans. E. ADAMIAK. Gdańsk 2004; O. H. PESCH: *Zrozumieć Lutra*. Trans. A. MARNIOK, K. KOWALIK. Poznań 2008

As far as the formal side is concerned, disappointment should be expressed that the publishers did not keep the standards used so far in publishing the texts of the Lutheran-Catholic dialogue.² A reviewer's evaluation is missing, and so is a reliable scientific review that would ensure the Polish localization of the text along with footnotes. Because of that, the Polish reader is referred to German critical editions of the symbolical books, the texts of the Council of Trent or the Second Vatican Council, as well as the Lutheran-Catholic dialogue. At the same time, information about the existing, excellent Polish editions of these texts is missing.³ This lack makes it difficult for interested readers to deepen their knowledge, for which a document with such overview character should be a natural encouragement. Controversy is also arisen by the translation of the word *Communion* with the Polish *komunia*, which in a Lutheran reader evokes unambiguous associations with the Sacrament of Altar, and this way makes the stress on community character, underlined in the German original with the word *Gemeinschaft*, less visible.

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² See: *Bliżej wspólnoty. Katolicy i luteranie w dialogu 1965—2000*. Eds., introd. and trans. K. KARSKI, S. C. NAPIÓRKOWSKI. Lublin 2003.

³ *Księgi wyznaniowe Kościoła Luterskiego*. Bielsko-Biała 2003; *Dokumenty Soborów Powszechnych*. Vol. IV. Eds. A. BARON, H. PIETRAS. Kraków 2004; *Sobór Watykański II. Konstytucje, dekryty, deklaracje. Tekst polski. Nowe tłumaczenie*. Poznań 2002; *Bliżej wspólnoty. Katolicy i luteranie w dialogu...*