

Anglican-Lutheran Society Conference

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*Episcopal Ministry and the Diversity of Charisms:
The Pneumatological Dimension in Anglican-Lutheran Agreements.*

A week ago, on Saturday September 5th, an Episcopal consecration took place in the Lutheran Cathedral of Turku. The medieval sanctuary was loaned to the Catholic Diocese of Helsinki for the celebration in which her new bishop, Teemu Sippo, was consecrated by the Cardinal Karl Lehmann. A good number of Lutheran and Orthodox Bishops were present but did not take part in the actual imposition of hands. Nevertheless, their presence in the worship, as well as that of a number of representatives from various other denominations, made the occasion an important ecumenical sign of unity. While sitting in the pew together with the Catholic faithful, they prayed for the gift of the Holy Spirit to the newly anointed. In a similar way I had experienced the presence of ecumenical representatives in my consecration a bit more than a year ago in Tampere. The local Catholic priest and the Bishop told me they had been praying “fervently” for me and my ministry.

The invocation of the Holy Spirit occupies a central place in any ordination or consecration. Together with the imposition of hands, the epiclesis is considered to form the core essence of the rite of setting a person apart for the ordained ministry. This has been repeatedly confirmed in theological study and ecumenical dialogue. But why does the Church pray for the gift of the Holy Spirit in the ordination or consecration? This question is related to the wider topic of how the various ministries relate to each other. What is their position in the mission of the Church, and what is the particular task of the Bishop in it?

In what follows, I attempt to highlight this question with the help of the material offered by Anglican-Lutheran agreements. My key argument is that the ecumenical development helps us to see the ministry of the Bishop in a wider Pneumatological or Charismatic context in the Church than we have traditionally been able to see.¹ As a background, I will offer a quick and simplified glance on the recent development in the Catholic theology of Holy Orders.

¹ Cf. James F. Puglisi, *The Process of Admission to Ordained Ministry. A Comparative Study*, Vol. I-III. Collegeville, Minnesota: Liturgical Press 1996; Jyrki Knuutila, *The Ordination of Bishops and Pastors in the Rites of the Evangelical-Lutheran Churches in the five Nordic Countries*. In: Iversen, Hans Raun (ed.): *Rites of Ordination and Commitment in the Churches of the Nordic Countries*. Theology and Terminology. Copenhagen: Museum Tusulanum Press 2006, 77-107.

II

In the pre-reformation theology of Holy Orders, emphasis was laid on the power to consecrate the Holy Eucharist, conferred in the act of ordination. According to the medieval tradition, a power was conferred on the priest to act in the person of Christ. He was divinely given an inward grace in the ordination, a spiritual capacity to offer a bloodless sacrifice in the sacrament of Eucharist. In his great *Summa of Theology*, St Thomas of Aquinas defines all orders in their relation to the Holy Eucharist:

Consequently we must answer differently by saying that the sacrament of Order is directed to the sacrament of the Eucharist, which is the sacrament of sacraments, as Dionysius says (Eccl. Hier. iii). For just as temple, altar, vessels, and vestments need to be consecrated, so do the ministers who are ordained for the Eucharist; and this consecration is the sacrament of Order. Hence the distinction of Orders is derived from their relation to the Eucharist. For the power of Order is directed either to the consecration of the Eucharist itself, or to some ministry in connection with this sacrament of the Eucharist.²

As the orders of the bishop, priest and deacon were all defined in terms of the Eucharist, also the co-operation of the three, together with the minor orders of the subdeacon and acolyte, were described by St Thomas in the context of the sacramental celebration. St Thomas emphasized that all Christian cult, with the Eucharist as its centre, is derived from the unique priesthood of Christ. Christ is the true celebrant, and others can join in it to the extent that Christ gives them the capacity to participate in his priesthood. The priestly ministry in the Eucharist is acting in the person of Christ.

In the Counter-Reformation, the Council of Trent confirmed the cultic orientation of the Holy Orders. Not only did the Council underline the sacrificial priesthood to be established by Christ, it also consolidated the hierarchy of different ministries in their relation to the Bishop and to the Holy Eucharist:

And whereas the ministry of so holy a priesthood is a divine thing; to the end that it might be exercised in a more worthy manner, and with greater veneration, it was suitable that, in the most well-ordered settlement of the church, there should be several and diverse orders of ministers, to minister to the priesthood, by virtue of their office; orders so distributed as that those already marked with the clerical tonsure should ascend through the lesser to the greater orders.

Wherefore, the holy Synod declares that, besides the other ecclesiastical degrees, bishops, who have succeeded to the place of the apostles, principally belong to this hierarchical order; that they are placed, as the same apostle says, by the Holy Ghost, to rule the Church of God; that they are

² S.Th. Supp. 3e q37a2. – *The Summa Theologica of St. Thomas Aquinas*, Second and Revised Edition, 1920. Literally translated by Fathers of the English Dominican Province. Online Edition, Copyright © 2008 by Kevin Knight, <http://www.newadvent.org/summa/5037.htm> .

superior to priests; administer the sacrament of Confirmation; ordain the ministers of the Church; and that they can perform very many other things; over which functions others of an inferior order have no power.³

The point of view from which the Council discusses the ordination is that of hierarchy: the validity of orders emanates from the Supreme Pontiff to the bishops and flows thence further on to the priests and deacons. Both the Scholastic and the Tridentine definitions of the Orders and ordination are described in cultic terms. The orientation of the ministry is towards the altar, to the sacrificial liturgy.

III

Today, the Catholic theology of the Holy Orders represents a different point of departure. The Second Vatican Council made an important change in two respects: it preferred to start from the person and mission of Jesus Christ, and it broadened the scope beyond the liturgical to include teaching and pastoral leadership. The dogmatic constitution on the Church, *Lumen Gentium* emphasizes the episcopal functions grounded on the sacrament and Christ himself and not on papal delegation. The *Lumen Gentium* locates both the ordained ministry and the ministry of all baptized in the Church as a whole people of God, carrying out the mission given by Christ. The document combines the Christological with the Pneumatological dimension by pointing to the various charisms granted by the Spirit to the members in the body of Christ:

The Church, which the Spirit guides in way of all truth and which He unified in communion and in works of ministry, He both equips and directs with hierarchical and charismatic gifts and adorns with His fruits.

As all the members of the human body, though they are many, form one body, so also are the faithful in Christ. Also, in the building up of Christ's Body various members and functions have their part to play. There is only one Spirit who, according to His own richness and the needs of the ministries, gives His different gifts for the welfare of the Church. What has a special place among these gifts is the grace of the apostles to whose authority the Spirit Himself subjected even those who were endowed with charisms.

It is not only through the sacraments and the ministries of the Church that the Holy Spirit sanctifies and leads the people of God and enriches it with virtues, but, "allotting his gifts to everyone according as He wills, He distributes special graces among the faithful of every rank. By these gifts He makes them fit and ready to undertake the various tasks and offices which contribute toward the

³ Cc. Trident. sess. XXIII, cap. II, IV. – *The canons and decrees of the sacred and oecumenical Council of Trent*, Ed. and trans. J. Waterworth (London: Dolman, 1848), 170-92. <http://history.hanover.edu/texts/trent/ct23.html>.

renewal and building up of the Church, according to the words of the Apostle: "The manifestation of the Spirit is given to everyone for profit".⁴

The charisms and the different ministries in the Church are linked together; the Holy orders are charisms themselves. The Episcopal ministry is in a key position in the mission of the Church, carried out by both all the ordained and all the baptized. It is striking how strongly the *Lumen Gentium* uses pneumatological language in emphasizing the close co-operation of the bishop, priests and deacons together with all the faithful. The whole chapter III in the document represents a rich charismatic understanding of the Church and its ministries.⁵

The normative Catechism of the Catholic Church follows the pattern laid down by the *Lumen Gentium*. The Episcopal ordination makes the bishop partake in the Holy Spirit in the fullness of the sacrament of Holy orders. The priests are ordained to be co-workers of the bishops, and the deacons to minister. All the ordained receive the grace of the Holy Spirit to minister Christ in configuration to Him as Priest, Teacher and Pastor.⁶ The Catechism also speaks about various charisms in the Church; however, it does not link them so closely with the Holy Orders as the *Lumen Gentium* did. The works of the Spirit in the Church through charisms and through the Orders are discussed in separate paragraphs.

The *Lumen Gentium* has had an enormous influence on the ecumenical theology of the Church and her ministries. Its influence can be traced in the Faith and Order document *Baptism, Eucharist and Ministry* (BEM) which, in its turn, has made the present-day Anglican-Lutheran agreements possible.

IV

There have been ecumenical dialogues between the Lutherans and Anglicans already on regional level prior to the Vatican Council, although the global dialogue between the Lutheran World Federation and the Anglican Communion only was initiated after the Council. I want to mention the early dialogue between the Evangelical Lutheran Church of Finland and the Church of England, which consisted of two sessions, one in London in 1933 and another in Helsinki in 1934. It is of particular interest for me that two of my revered predecessors, Jaakko Gummerus and Alekski Lehtonen, both bishops on the very same see of Tampere, were influential in reaching a preliminary agreement on mutual admission to the Holy Communion in our Churches. The implementation of the agreement, however, was postponed because of the Second World War.

The dialogue raised two questions of interest in relation to our topic, namely those of consecration of a bishop (or installation, as Bishop Gummerus expressed it) and confirmation. Differences in practice and legislation were acknowledged, but no doctrinal

⁴ Dogmatic Constitution on the Church. *Lumen Gentium*. Solemnly promulgated by His Holiness Pope Paul VI on November 21, 1964, para. 4, 7, 12. – http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html.

⁵ *Lumen Gentium*, para. 18-29.

⁶ *Catechism of the Catholic Church*, para. 1585.

obstacle for further steps on the way to “full and formal intercommunion” was recognized. It is noteworthy, however, that the reports from the dialogue seem to speak in a language of Canon law, jurisdiction and formal rites, not so much theologically. The two topics would have granted an opportunity to discuss the meaning of the laying on of hands and the prayer to the Holy Spirit in both rites. However, the gesture and the epiclesis were not discussed as signs of the Church as the people of God, sent by Christ and equipped by the Holy Spirit. Attention was paid to the apostolic succession but not to the apostolic mission.⁷

The global Anglican-Lutheran dialogue was opened by a joint commission of the Lutheran World Federation and the Anglican Communion in Oxford 1970. After four meetings the commission published its report in Pullach 1972. Several doctrinal topics had been discussed under the wide themes of Sources of Authority, The Church, Apostolic Ministry, and Worship. The concept of apostolicity was approached from the point of view of the apostolic witness. An influence of the *Lumen Gentium* is to be assumed in the paragraph that sets the consecration to the Episcopal ministry in the framework of the sending of the whole Church by Christ:

It is God who calls, ordains and sends the ministers of Word and Sacrament in the church. He does this through the whole people, acting by means of those who have been given authority so to act in the name of God and of the whole church. Ordination to the ministry gives authority to preach the gospel and administer the sacraments according to Christ’s command and promise, for the purpose of the continuance of the apostolic life and mission of the church. Ordination includes the prayer of all the people and the laying on of hands of other ministers, especially of those who occupy the ministry of oversight and unity in the church.⁸

The Pullach report discusses some aspects of the Episcopal ministry and its historical succession and makes recommendations for later study, but it does not elaborate further the close connection between the ordained ministry and the mission of the Church as people of God. The ordination is mentioned, albeit without reference to epicletic prayer and the spiritual gifts.

⁷ Cf. *Report of the Committee Appointed to Confer with Representatives of the Church of Finland in Accordance with Resolution 38 of the Lambeth Conference, 1930*. <http://anglicanhistory.org/lutherania/finland1934.html>; *Englannin ja Suomen kirkkojen välisten neuvottelujen pöytäkirja vv. 1933-1934*. Suomen kirkkohistoriallisen seuran vuosikirja 24, 1934. Helsinki 1936. Liite, I-LV; *The Relations of the Church of England and the Church of Finland*. The Resolutions of the Convocations of the Church of England in 1935 and the official reply of the Archbishop of Finland to the Archbishop of Canterbury in 1936. Turku 1948; *The Church of England and the Church of Finland*. A Summary of the Proceedings at the Conferences held at Lambeth Palace, London, on October 5th and 6th, 1933, and at Brändö, Helsingfors, on July 17th and 18th, 1934. In: Lambeth Occasional Reports 1931-8, 115-187. London: SPCK 1948.

⁸ *Report of the Anglican-Lutheran International Conversations 1970-1972*. Pullach, 1972. In: Sven Oppegaard & Gregory Cameron (eds.), *Anglican-Lutheran Agreements*. Regional and International Agreements 1972-2002. LWF Documentation 49/2004. Geneva: Lutheran World Federation / Anglican Consultative Council 2004, 23-46, para. 78.

The global Anglican-Lutheran dialogue was deepened in regional dialogues in Europe and North America. The report of the European Regional Commission from Helsinki in 1982 discusses under the title “Doctrinal Issues” the agreements and convergence reached so far in the topics of justification, baptism, eucharist, spiritual life and liturgical worship, together with those of ordained ministry and episcopacy, and of the nature of the Church. The Helsinki report makes reference to the general priesthood of all baptized believers which receives spiritual gifts:

This priesthood has its foundation in the unique priesthood of Jesus Christ and is given through baptism. Its members are called and sent by Christ and are equipped with the gifts of the Holy Spirit to fulfil their priestly task in everyday life as well as within the Christian community. They do this by offering themselves, their love and commitment in witnessing to Christ and serving others.⁹

The relation of this general priesthood to ordained ministry is deepened in the report by reminding that not only do those who are in the ministry of oversight pray to the Holy Spirit in the act of ordination to the ministry of word and sacrament, but also the whole people of God takes part in conferring the authority in the power of the Spirit. The ordination or consecration is not discussed in terms of the hierarchy but instead, of the mission of God in and through the Church:

In our traditions we hold that in the act of ordination the Triune God, through the Church, calls, blesses and sends the ministers of Word and Sacraments. They receive a special authority and responsibility from God in Christ and at the same time and by the same act they receive authority to minister from the whole People of God. They enter a commitment for which they are accountable and are assured of God’s gracious assistance, especially in times of difficulty, through the Holy Spirit. Ordination is for life and cannot be repeated. It is administered with the prayer of all the people and the laying on of hands of other ministers, especially of those who occupy a ministry of oversight and unity in the Church (cf. ALIC, para. 78).¹⁰

Also in Helsinki, the main concern in the topic of Episcopacy was that of the succession. But it is evident that a deepened ecclesiological understanding of the ministry was already emerging. The apostolic succession was located in the apostolicity of the Church as whole. The European group referred to the outcome of the American Anglican-Lutheran dialogue in stating that “abiding in apostolic fellowship is given expression through sharing in the Church’s common life of mutual edification and caring, served by an ecclesiastically called and recognized pastoral ministry of Word and Sacrament”. The continuing participation in the apostolic mission is an element of the apostolicity of the Church and

⁹ The Report of the Anglican-Lutheran European Regional Commission. Helsinki, August-September 1982. In: *Anglican-Lutheran agreements*, 47-68, para. 34.

¹⁰ The Helsinki Report 1982, para. 36.

involves being sent into the world as well as serving those who are in spiritual or material need. In its understanding of the apostolicity of the whole People of God the commission was also able to build upon the convergence reached in the global Roman Catholic-Lutheran dialogue.¹¹

The more the Episcopal ministry was seen in the framework of Christ sending the whole people, the closer it appeared to relate to other ministries as well as to the priesthood of all believers. In Helsinki, Anglicans and Lutherans were prepared to agree that the service of “episcopate, i.e. the function of pastoral leadership, co-ordination and oversight, is essential to the ordained ministry and is necessary for the life, unity and mission of the Church”. Quoting the Faith and Order paper BEM (1982), the commission stated that the bishops “have the responsibility for leadership in the Church’s mission”, and that they, “in communion with the presbyters and deacons and the whole community, are responsible for the orderly transfer of ministerial authority in the Church”.¹²

Although considerable emphasis was put on the mission of the Triune God through the Church, the gifts of the Holy Spirit conferred to the believers in Christ were not elaborated in Helsinki. The ministry of the bishop, however, had received a character: the notion of a co-ordinator in the leadership and oversight of the People of God was lifted up.

The global Anglican-Lutheran dialogue was continued by a joint working group which met once in Cold Ash, England in 1983. The working group, however, did not study the doctrinal divergence or convergence in detail, neither did it tackle questions related to the ministry and mission, but instead, sought to clarify the notion of “full communion” and the way of Lutheran and Anglican Churches in different regions towards it. It was understood that the goal of dialogue is beyond Eucharistic sharing: to share in the sacramental meal “has implications to a sharing of life and of common concerns for the mission of the Church”.¹³

VI

The breakthrough for Anglican-Lutheran relations in a joint understanding of the Episcopal ministry in its relation to the apostolicity was made at Niagara Falls in 1987. The international committee, continuing the work of previous committee established by the Lutheran World Federation and the Anglican Communion, set out to clarify the issue of episcopate, the chief remaining obstacle to full communion between Anglicans and Lutherans.

The report of the consultation opens by a joint study of the nature of the Church and its mission. One can probably hear the distant echo of *Lumen Gentium* in the paragraph which states the joint conviction of the Anglicans and Lutherans on the role of the Church in the unity of all mankind:

¹¹ The Helsinki Report 1982, para. 38-39.

¹² The Helsinki Report 1982, para. 42. Cf. BEM, Ministry, para. 29.

¹³ Report of the Anglican-Lutheran Joint Working Group, Cold Ash, Berkshire, England, 28 November – 3 December 1983. In: *Anglican-Lutheran agreements*, 69-86, para. 27.

The Christian Church is first of all overwhelmingly conscious of the splendor of God's gifts – in Christ we have been chosen to be dedicated and full of love, to be accepted as heirs of God, to be forgiven, to be part of a plan that the whole universe be brought into a unity, and to receive the seal of the Holy Spirit as a pledge that we shall indeed enter into that inheritance.¹⁴

According to Niagara, it is the whole of the Church which has been sent on its mission and been given the necessary gifts. God's plan is the unification of all things in Christ, and the whole Church witnesses to that promise and takes part in realizing that goal. The gifts of the Holy Spirit are granted to all members of the body of Christ. Every member is an integral part of the witness and mission of the Church.¹⁵

After an extensive study in the requirements for the Church's mission, the report goes on to explicate the truths the Anglicans and the Lutherans share, emerging from the convergence reached in the preceding dialogue. Particular attention is paid on the sacraments and on the ministry of oversight. After that, the commission states together:

We acknowledge in each other's ministries of episcopate the fruits of the presence of Jesus Christ and the activity of the Holy Spirit, in the offering of sacrifices of praise and thanksgiving, in the reflection of the faithful love of God towards the world, in care for the nurture and growth of all the faithful, and in commitment to the establishment of the kingdom of God in justice and peace for the whole earth.¹⁶

The mission of the Church is a reflection of God's love. The participation of every member in the God's mission, as well as that of the ministers of oversight, has a Christological and Pneumatological foundation, which is made visible in the joint sacramental liturgy.

VII

The Niagara Report elaborated the Episcopal ministry in the context of spiritual gifts granted to the Church and made recommendations for the local Churches in each respective tradition. It made critical questions for the Anglicans and Lutherans to ask themselves. The report resulted in three regional agreements, one in Northern Europe and two in Northern America. The three daughters emerging from the crisp and clear waters of Niagara were free of any mist since they all applied the same logic in relating the episcopacy to the apostolicity of the whole Church. But before any of these three were adopted, the Church of England and the Evangelical Church in Germany and the Federation of Evangelical Churches in the German Democratic Republic reached an agreement in Meissen in 1988.

The Meissen Agreement opens with a rich elaboration on the Church and its mission. The Church is a sign, instrument and foretaste of the Kingdom God – the phrases originate in

¹⁴ The Niagara Report. Report of the Anglican-Lutheran Consultation on Episcopate. Niagara Falls, September 1987, by the Anglican-Lutheran International Continuation Committee. In: *Anglican-Lutheran agreements*, 87-128, para. 11.

¹⁵ The Niagara Report, para. 15, 17.

¹⁶ The Niagara Report, para. 75.

the *Lumen Gentium* – and its all members are granted spiritual gifts and are called to participate in its apostolic mission.¹⁷ For the mission of the Church, its members are “given various ministries by the Holy Spirit”. The ordained ministry, on its part, “exists to serve the ministry of the whole people of God”. According to Meissen, a ministry of pastoral oversight (episcopate), exercised in personal, collegial and communal ways, is necessary to witness to and safeguard the unity and apostolicity of the Church”.¹⁸

Meissen, however, did not come over the obstacle of differing understandings on the Episcopal ministry. Convergence was acknowledged in the ministry of oversight as a function of different ecclesial structures, but no agreement was reached on whether the oversight should be on the responsibility of a certain ministry into which persons are set apart with imposition of hands and prayer to the Holy Spirit.

VIII

Finally I am reaching the agreement that brings us here in Turku. The Porvoo Common Statement, finalized in Järvenpää in 1992 and signed in three solemn celebrations in Tallinn, Trondheim and London in 1996, makes use of the long Anglican-Lutheran dialogue as well as of several other important ecumenical documents. The booklet containing the text of the statement and the signed declaration includes also informative material on the churches involved as well as essays on Church and ministry in Northern Europe, carries the title *Together in Mission and Ministry*. The title expresses in a subtle way the whole spirit of the dialogue: Anglicans and Lutherans have sought mutual communion for the sake of mission of the Church they share in Christ.¹⁹

The Porvoo Statement describes the Church in a similar way as the preceding documents, particularly the Meissen Agreement, have done. The Church is an instrument for God’s ultimate purpose, the reconciliation of humankind and of all creation in Christ. In the power of the Holy Spirit the Church participates in the mission of the Triune God. For this purpose, all members of the Church receive spiritual gifts:

The Holy Spirit bestows on the community diverse and complementary gifts. These are for the common good of the whole people and are manifested in acts of service within the community and to the world. All members are called to discover, with the help of the community, the gifts they have received and to use them for the building up of the Church and for the service of the world to which the Church is sent.²⁰

The deepened understanding of the mission of the whole Church is expressed in the way all the members of the body of Christ are assigned various tasks for realizing the ultimate

¹⁷ On the Way to Visible Unity. A Common Statement. Meissen, 18 March 1988. In: *Anglican-Lutheran agreements*, 129-144, para. 2-4.

¹⁸ The Meissen Agreement, para. 15, viii-ix.

¹⁹ *Together in Mission and Ministry*. The Porvoo Common Statement with Essays on Church and Ministry in Northern Europe. Conversations between the British and Irish Anglican Churches and the Nordic and Baltic Lutheran Churches. London: Church House Publishing 1993, 1996.

²⁰ The Porvoo Common Statement. In: *Anglican-Lutheran agreements*, 145-176, para. 18.
<http://www.porvoochurches.org/statements/en.htm> .

purpose of God through the Church. The members are not objects for the priest or bishop to proclaim the gospel or to administer the sacraments to, but active agents in the communication of the Gospel themselves. This divine vocation is granted them by the Holy Spirit, together with various gifts for their empowerment. Both the lay and the ordained are partakers in the mission of the Church in the power of the Holy Spirit, all according to the charisms the Spirit bestows upon them:

God the Holy Spirit pours out his gifts upon the whole Church (Eph. 4: 11-13, I Cor. 12: 4-11), and raises up men and women, both lay and ordained, to contribute to the nurture of the community. Thus the whole Church, and every member, participates in and contributes to the communication of the gospel, by their faithful expression and embodiment of the permanent characteristics of the Church of the apostles in a given time and place. Essential to its testimony are not merely its words, but the love of its members for one another, the quality of its service of those in need, its use of financial and other resources, the justice and effectiveness of its life and its means of discipline, its distribution and exercise of power, and its assemblies for worship. All these are means of communication which must be focused upon Christ, the true Word of God, and spring from life in the Holy Spirit.²¹

For our topic, it is important to note that the Episcopal ministry is described as a ministry of co-ordination: it is not defined in hierarchical terms, neither in terms with a liturgical scope. It has a wider responsibility of bringing all different tasks and gifts together for the benefit of the whole:

The diversity of God's gifts requires their co-ordination so that they enrich the whole Church and its unity. This diversity and the multiplicity of tasks involved in serving it calls for a ministry of co-ordination. This is the ministry of oversight, episcopate, a caring for the life of a whole community, a pastoring of the pastors and a true feeding of Christ's flock, in accordance with Christ's command across the ages and in unity with Christians in other places. Episcopate (oversight) is a requirement of the whole Church and its faithful exercise in the light of the Gospel is of fundamental importance to its life.

The ministry of the bishop cannot be detached from the Church as a whole; that is, it always needs to be discussed in the context of the mission of the People of God. The bishop has a particular task in the mission, but it is always related to other charisms in the Church.

Oversight of the Church and its mission is the particular responsibility of the bishop. The bishop's office is one of service and communication within the community of believers and, together with the whole community, to the world. Bishops preach the word, preside at the sacraments, and administer discipline in such a way as to be representative pastoral ministers of oversight,

²¹ The Porvoo Common Statement, para. 38.

continuity and unity in the Church. They have pastoral oversight of the area to which they are called. They serve the apostolicity, catholicity and unity of the Church's teaching, worship and sacramental life. They have responsibility for leadership in the Church's mission. None of these tasks should be carried out in isolation from the whole Church.²²

The ordination or consecration of a bishop brings the Christological and Pneumatological dimensions together. The bishop is called to act on behalf of Christ, to mirror his image and to preach authoritatively the Gospel of Christ crucified. In the imposition of hands the Church prays for the gift of the Holy Spirit, but not only because of the bishop himself, but because of the charismatic Church of Christ. After all, “there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone” (1.Cor. 12,4-6) – who is to encourage and to guide the spiritually gifted if not the bishop in whom the Spirit is at work?

²² The Porvoo Common Statement, para. 42-43.