

Wilfred Härle, "Roma locuta," *Deutsches Pfarrerblatt* 99 (1999) 407-409; reprinted in fascicle 19 of the series *Rechtfertigung, epd-Dokumentation* (1999) 11-15.

Summary of Härle's key points on the added *Official Common Statement* and *Annex* of the Joint Declaration on the Doctrine of Justification (JDDJ)

1. Adopted by the LWF Central Committee, not by the LWF churches
2. Both the Roman Catholic and LWF leaders affirm JDDJ "in its entirety" – a difference from asking the LWF churches to accept sections ¶40 and ¶41 of JDDJ as had been the case before June 1998.
3. On *simil iustus et peccator*: The two sides agree that sin is a "persisting danger," but for Lutherans we are in fact sinners even when justified (*Annex* ¶2A).
4. Concupiscence: For the Lutheran Confessions concupiscence is sin, whereas for Roman Catholics it is a tendency but not actual sin. For the *Annex* ¶2B it is "the opening through which sin attacks." The key point is that sin has a "personal character," but for Lutherans that is not saying enough; sin has a transpersonal character: It is the power determining men even before they agree, and even determines them to agree to sin. Thus for Lutherans the *simul* question has not been solved.
5. *Sola fide*: The *Annex* ¶2C refers to Thomas Aquinas and "by faith alone," but the quote refers to *fides informis* and *fides (charitate) formata*, not the *fiducia* meant by Lutherans and condemned by Trent.
6. Criterion: The *Annex* ¶3: "The doctrine of justification is measure or touchstone....No teaching may contradict this criterion....an indispensable criterion....its truth and meaning within the overall context of the Church's fundamental Trinitarian confession of faith" No teaching may contradict – here criterion is limited to its negative function; in this sense every doctrine is a criterion. And: Its truth and meaning within the overall context of the Church's fundamental Trinitarian confession – this is true for every Christian doctrine.

And: "an indispensable criterion – but not the criterion. The weakest meaning of "criterion" is the one here, that it does not contradict. "Criterion" can also mean coherence, that is, being in agreement with; it can mean all is derived from the criterion, as deduction.

According to the Reformation something more and different is meant: Because justification by faith is necessary for salvation, all valid Christian doctrine must be derived from it and agree with it. Everything else is human doctrine, thus *adiaphoron*.