The Origins of the Reformed Communion

The origin of the Reformed Communion is one of the most controversial issues in church history. The Reformed Communion, also known as the Lord's Supper, is a central part of the Reformed faith and is celebrated in many Reformed churches today. The origins of the Reformed Communion are complex and have been the subject of much debate among historians and theologians.

The Reformed Communion was developed in the 16th century by the Reformers, who sought to reform the Catholic Church and restore the ancient practices of the early church. The Reformed Communion is based on the idea of the real presence of Christ in the elements of bread and wine, and it is celebrated as a means of grace and spiritual renewal.

Many historians believe that the Reformed Communion was developed in response to the Catholic Church's celebration of the Eucharist. The Reformers saw the Catholic Church's practice as too similar to the practices of the Roman Empire, and they sought to create a more distinct and separate identity for the Reformed churches.

The Reformed Communion was a significant departure from the Catholic Church's practice, and it was met with resistance by some members of the Reformed churches. However, it quickly became a central part of the Reformed faith and has continued to be celebrated in many Reformed churches to this day.

In conclusion, the origins of the Reformed Communion are complex and have been the subject of much debate. However, the Reformed Communion has played a significant role in the development of the Reformed faith and continues to be an important part of many Reformed churches today.
self to risk.” He had made himself vulnerable with the hope that these trumpet blasts would herald a return to the real subject matter of theological thinking. Once theology was no longer being measured according to its content but rather according to the purely formal categories of conservative and progressive, the learned man from Basel must have seen very quickly that his own voice alone was not sufficient. What was classified as conservative in this situation was immediately judged to be irrelevant and no further arguments were required.

So Balthasar want about seeking allies. He planned a common project, “Elucidations” (Klarstellungen), a book of no more than one hundred fifty pages. The book was supposed to include brief summaries, by the best specialists of the individual disciplines, of whatever was essential for the foundations of the faith. He worked out a thematic plan and wrote a thirty-five page preliminary draft, in which he tried to show the prospective authors the inner logic of the work as a whole. He was in conversation with many theologians, but because of the demands placed upon the authors whom he had in mind, the project never really got off the ground. In addition, he realized that rapid changes in theological terminology required another change in the arrangement of question and answer. Sometime in the late sixties, Balthasar discerned that his project could not be realized. It was clear that a single anthology would not suffice but that a continual conversation with different currents was necessary.

Thus the idea for a journal occurred to him, an idea which took shape in conversation with the first session of the International Theological Commission (1969). This setting made him realize that a medium of conversation such as this must be international. Otherwise it would not display the real breadth of Catholicism, and the diversity of Catholicism’s cultural expressions would be forgotten. The decisive element in “Elucidations,” which was lacking in the earlier, polemical writing, now became fully clear. The undertaking would only achieve permanence and attract loyalty if based upon a Yes and not upon a No. Only an affirmative foundation would be capable of responding to the questions which had been posed.

Balthasar, de Lubac, L. Bouyer, J. Medina, M. J. Le Guillou, and I arranged to meet in the fall of 1969 apart from the official consultations of the Commission. There the project took on concrete form. The participants first thought that there should be a German-French collaboration. Le Guillou, who was then completely healthy and capable of getting work done, was supposed to be in charge on the French side. Balthasar made himself father of the joint project with special responsibility for the German branch.

Obviously, it took a long time for the idea to be realized. They had to find a publisher, an editor, financial means, and a relatively solid core of authors. There was also the question of the title. Many different possibilities were tested. For example, I remember a conversation with the founders of the journal Les quatre fleuves, which was then being started in Paris with similar objectives. Not only did our French edition never get off the ground, but Le Guillou for all practical purposes dropped out because of his illness. Two events were decisive in order for the project to get started. Balthasar contacted the movement Communione e Liberazione, which had been conceived in Italy and was just beginning to blossom. The young people who came together in the community founded by Don Giussani displayed the vitality, the willingness to take risks, and the courage of faith which was needed. Thus, the Italian partner was found. In Germany the publishing house Kösel decided to abandon the traditional cultural journal Hochland in order to replace it with the short-lived Neues Hochland. The word “new” in Neues Hochland referred to a decisive change of course. The last editor of Hochland, Franz Greiner, was prepared to offer his experience and services to the new journal. He did so with great selflessness and even founded a new publishing house to secure the independence of the project. Consequently, he not only disclaimed any remuneration for himself but also made available his own personal means for the whole project. Without him, starting the journal would not have been possible. Today we need to thank him once again for what he did.

I no longer remember exactly when the name Communio first entered into the conversation, but I believe it occurred through contact with Communione e Liberazione. The word appeared all of a sudden, like the illumination of a room. It actually expressed everything that we wanted to say. There were some initial difficulties because the name had already

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The concept of communion being understood in the context of the Church and its members, especially in the context of the Eucharist, was a central concern for theologians of the Middle Ages. The Eucharist, as a mystical union with Christ, was seen as a means of grace and spiritual communion with the Body of Christ. This understanding of communion was deeply rooted in the teachings of the early Church and was further developed in the works of theologians such as Thomas Aquinas.

The Eucharist was not simply a communal meal but a means of spiritual nourishment and a celebrate of Christ's sacrifice. It was a way for believers to participate in the divine life of the Church and to be united with Christ and with one another. The Eucharist was a communion of substance, a way for the faithful to be united in a mystical way with Christ and with the Body of Christ.

The concept of communion was also understood in a more general sense. It was a way for believers to be united in faith, in love, and in service to one another. Communion was not simply a matter of physical presence but a way for believers to be united in a deeper way. The Eucharist was a way for believers to be united with one another and with God, to be united in a way that went beyond physical presence.

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Cardinal Joseph Kesting
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and that this is not a denial of the unique


and if we are not even more deeply in love

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