

VIII: CHURCH AS RADICAL SACRAMENT AND THE ANALOGY WITH THE MYSTERY OF CHRIST

THESIS:

(a) applicabilità della nozione di sacramento alla Chiesa; (b) la Chiesa "sacramento universale di Salvezza (LG 48/b); (c) necessità della Chiesa per la salvezza (LG 14/a); (d) Cristo Fondatore e Capo della Chiesa (e) analogia fra il mistero della Chiesa e il mistero del Verbo Incarnato (LG 8/a); (f) rapporto della Chiesa con lo Spirito di Cristo (LG 4 & 8a).

I. Church and Sacrament:

A. Applicability of the notion of sacrament to the Church

1. Vatican II's definition of the term "sacrament":

The first theological theme applied to the Church is sacrament.

a. Lumen Gentium 1:

" Since the Church, in Christ, is in *the nature of sacrament- a *sign and instrument, that is, *of communion with God and of unity with all men- she here purposes, for the benefit of the faithful and of the whole world, to set forth, as clearly as possible, and in the tradition laid down by earlier councils, her own nature and universal mission."

Three key points in LG 1:

1. "veluti sacramentum": "as"/"in nature of" a sacrament

Jesus Christ is the primal sacrament . Thus, the Church is spoken of as a "kind" of sacrament. When the scriptures speak of mysterion (sacramentum), they refer neither to the ecclesial rites, nor to the Church itself but to Christ. It is only by virtue of the union with Him that we can speak of being an effective sign of salvation.

2. Sacrament as sign and instrument

The Church retrieves the Latin equivalent of mysterion (transcendent made visible in an historical way). The Church is not simply a society (from either the viewpoint of pure sociology or the triumphalistic "perfect society" of Bellarmine), nor is it strictly an invisible spiritual reality. What is visible is the sign that both serves but also points beyond itself to the proper reality of the Church which can only be grasped in faith. The sacramental structure of the Church, accordingly, means that what is visible about it is the actualizing and efficacious sign -- that is, the real symbol -- of God' s eschatological salvation of the world, which has appeared in Jesus Christ.

Scheeban and Oswald in the last century rediscovered the sacramental understanding of the Church present in the Fathers (mysterium as referring to the entire plan of salvation). De Lubac in the 30's wrote: "If Jesus Christ could be called the sacrament of God, then for us the Church is the sacrament of Christ." --further developed by Semmelroth, Rahner and Schillebeeckx.

3. Sacrament of communion with God and unity among men

There is a **vertical** as well as the **horizontal** dimension of the Church' s sacramentality - she signifies and effectively makes present both communion with God as well as the unity of mankind.

b. Sign and Instrument: How is sacrament in strict sense (visible sign of invisible grace) applicable to the Church as sacrament?

1. Two senses of word "sacrament"

a. Mystery: (inc. in NT and Latin Fathers) -- Mystery does not mean something unknowable -- rather, the transcendent divine reality that manifests itself in a visible way.

b. Sign and Efficacious Instrument of Grace: (New meaning esp. in Vatican II:

)
Church as historically founded which contains that which was hidden:

Grace in two senses:

1. Grace of union with God: reconciliation
2. Grace of union among men: harmony, peace and Kingdom of God

2. Sign and Efficacious instrument must always be held together in the life of the Church as sacrament:

a. Double Formality:

1. **Sign:** of spiritual content
2. **Instrument:** To make efficaciously present the work of Jesus Christ

b. Danger: was to emphasize one at the expense of the other. Now, we must no longer de-evaluate the idea of the Church as the instrumental efficacious channel of grace as such.

3. Valid Distinction between sign and instrument:

a. Medieval Theology spoke of three elements:

1. Sacramentum tantum
2. Res tantum
3. Res simul et sacramentum

b. Applicability to the Church:

1. Danger to see the Church as two separate realities that are opposed (res: visible and sacramentum invisible). Point: Both are related. Sacramentum finds fulfillment in the res.

2. The possibility of a valid sacrament that is unfruitful does not apply to the Church. Man must have a role.

4. Valid unity between sign and instrument:

a. Analogy: As in Christ, the human and divine are distinct without confusion, change, separation or division, so too in the Church as radical sacrament is res simul et sacramentum:

1. Sacrament: Church is a concrete reality that is verifiable and communicates the reality of divine grace.

2. Res: Church is distinct from grace.

Point: Cannot forget link between sign and instrument in Church as sacrament; link between sacrament and mystery.

c. Christ and the Church

1. Christ as Primary Sacrament:

a. Encounter with the earthly Christ as a sacrament of the encounter with God:

1. Definition : A sacrament is a divine bestowal of salvation in an outwardly perceptible form which makes the bestowal manifest: a bestowal of salvation in historical visibility.

2. Jesus' saving activity is sacramental: The faith of Chalcedon is that the Son of God took on a human form; everything he does as a man is an act of the Son of God, a divine act in

human form. Precisely because these human deeds are divine deeds, personal acts of the Son of God, they possess of their nature a divine saving power. Because these saving acts appear to us in a visible historical and tangible form, the saving activity of Jesus is sacramental. Jesus' human redeeming acts are a sign and cause of grace.

b. The actions of Jesus' Life as Manifestations of Covenant:

Divine Love for man and Human love for God: the bestowal of grace and divine worship.

1. Kenosis: (downward movement from above):

"God so loved the world..." The ultimate bestowal of grace is the act of Incarnation -- the initiative of the Father, bestowing His Son in and through the Holy Spirit finds its fullest expression in the Incarnation. The fullness of grace which properly belongs to the man Jesus in virtue of his existence as Son-of-the-Father-in-the-Spirit was intended by God to be a source of grace for all. His actions are the bestowal of redeeming love, the efficacious signs of God's redeeming love.

2. Oblation: (upward movement from below):

As Son of God, in the inner-Trinitarian life, the Son is pure self-giving to the Father -- pure receptivity. In his incarnate state, Jesus the man represents the supreme worship of the Father; he is the supreme realization of the response made by man to God's offer. We see this most fully in the supreme act of worship in Calvary.

c. The supreme manifestation of Christ as sacrament in the New Covenant of the Paschal Mystery:

1. At the Last Supper, Christ clearly gave his death the significance of a sacrifice of himself to God. That upward movement filial obedience is ritualized in blood. In Christ's death is signified the Trinitarian mystery of the Son's Filial receptivity and the Father's Self-emptying, now signified on earth in the Paternal paradidomai and the filial surrender.

2. The resurrection is the divine response to that loving fidelity. As the sacrifice is bodily and visibly tangible, so too is the divine response bodily and physically visible.

3. The covenant, the union of God and man which is signified in the Incarnation, has a further dimension, namely the unity of all mankind. In what way does Christ both signify and make effective the unity of all mankind?

(a) The image of Christ as the **New Adam** signifies that the Incarnate One is in solidarity with all humanity; his kenosis signifies his solidarity with the human race, "accepting even death, death on a Cross." His glorification becomes a sign of what humanity is destined for (divinization).

(b) The sign of his solidarity with all becomes efficacious fully in the Paschal Mystery; the **Spirit** sent at Pentecost is the Spirit that unites the human community for participation in His divine Life (so that together, in the Spirit, we cry out Abba, Father).

d. The ongoing manifestation of Christ as Sacrament: the mystery of the ascension and Pentecost.

1. Christ Remains the Prime Sacrament:

In some sense, how can this be true since sacramentality seems to have, as an essential component, historical visibility? In the Ascension, was not Christ carried away "from our sight?" In his glorified state, he still remains the supreme worship of the Father and the supreme bestowal of grace. While that worship and bestowal take place in visible tangibility in

and through the life of the Church (see below), the supreme worship is in the glorified Christ, seated at the right hand of the Father.

2. The Ascension:

Both Romans 8 and Hebrews 7 attest to the intercessory role of the Son in heaven. It is he who on our behalf can pray for the bestowal of the Spirit.

3. Pentecost:

In the downward movement, the Spirit of the risen Lord is sent in order to realize and perfect in us what was realized and perfected in Christ. In John's perspective, Christ can send the Spirit only when He is "with the Father." The Spirit makes actual in us that which Christ achieved for us once and for all -- filiation. Thus, we become by grace what Christ is by nature. **The necessity for the extension to earth of the glorified Christ, the primordial sacrament.** The Incarnation shows God's respect for our own created natures, natures which can encounter Him through historical, tangible visibility; mutual availability is possible only through man's bodiliness. Now, it is true that the glorified Christ of heaven can reach us with his grace. But, there would be no encounter from our side, no involvement on our part, no chance for human co-operation! Hence, there is a need for an efficacious manifestation in earthly, human realities of the divine act of salvation.

2. The Church: Sacrament of the risen Christ:

If we define sacrament as a bestowal of salvation in historical tangible visibility, we have to ask how this understanding is realized in the Church -- in other words, how is the Church the earthly sign of the triumphant redeeming grace of Christ.

a. The Church is a community of salvation and worship: Just as Christ in his humanity gave visible expression to God's bestowal of love and grace and gave visible expression to the Son's obediential fidelity, and as sacramental sign, he as filled with the grace he signified, so too the Church is both the earthly, visible form of the activity of Christ, High Priest, and is the efficacious sign, bestowing the grace of Christ with which it is filled. This grace of Christ is the Holy Spirit.

1. Sign: The Church is a historical manifestation of God's own love for humanity (bestowal of grace), and, at the same time, a sign of the supreme worship of the Father in union with Christ.

2. Efficacious Sign: The Church bestows the Spirit whom she has received in prayer from Christ -- the Church, filled with the grace of Christ, bestows that grace to those who open themselves to it.

a. Grace as Trinitarian: The Father's bestowal of self, made manifest in the Son, revealed in his divinization, is the effect of the Spirit. God doesn't communicate His divine Life except through Christ; Christ does not communicate His glorious life except through the Spirit.

b. The effect of that grace: union and communion. The Spirit is the bond of union between the Father and Son -- both principle of and fruit of their mutual bestowal and worship. That selfsame Spirit effects the communion of believers with the Father by the grace of divinization (becoming, through grace, what Christ is by nature). The Spirit effects the union of all, creating a community of salvation, the Church, which signifies and mediates that union and communion.

3. Salvific Sign: Thus, we begin to understand the necessity of the Church for salvation. It is not the case that just the grace of Christ seeks historical tangibility in any

particular visible form. The Church is that community of believers, who, in their profession of faith in the risen Lord, make manifest in visible structures the One and Eternal covenant of salvation. There is no salvation that does not depend upon the Church; All grace is Christic and all grace is ecclesial.

4. Sacraments: Thus, in light of the Church as sacrament of the risen Christ, we can understand more fully the nature of her ecclesial celebrations which we call sacraments. For these are ecclesial acts of worship, in which the Church, in communion of grace with its Heavenly Head pleads with the Father for the bestowal of grace on the recipient of the sacrament, and in which at the same time the Church itself, as saving community in union with Christ, performs a saving act. Hence, every sacrament is a ritual prayer of the whole Church (head and members), which thus infallibly confers on the religiously disposed recipient, the grace prayed for.

B. The Church as “Universal Sacrament of salvation” (LG 48b)

1. “Universal”:

a. Meaning implies the catholicity of the Church. In some way, the Church is linked with the salvation of all who are saved. **The question becomes how is the Church as a sacrament (sign and instrument) also universal in nature?**

b. Dogma: No salvation without Christ’s grace.

1. All grace is ordained to the Church: -- All grace is given in Christ. The Church as Christ’s presence is also necessarily related to the salvation of all. Furthermore, some people may respond to the offer of grace without personally recognizing Christ (without explicit membership in the Church). Yet, even these people are in some sense related to the Church.

2. Mediation of Grace through the Church: -- Grace comes through Church as sign/instrument of Christ’s grace. Sullivan explains this as priestly character of the Church. Thus, no one can be saved without some relationship to the Church.

2. Texts from Vatican II:

a. Lumen Gentium 48/b:

“Christ lifted up from the earth has drawn all men to himself. Rising from the dead, he sent his life-giving Spirit upon his disciples and through him set up his Body which is the Church as the universal sacrament of salvation. Sitting at the right hand of the Father, he is continually active in the world in order to lead men to the Church, and through it, join them more closely to himself; and, by nourishing them with his own Body and Blood, make them partakers of his glorious life.”

[NB: The ecclesiology in Vatican II is pneumatological as well as christological. The Pauline image of the Body is used throughout the council to speak of the manifold ways in which, charismatically, the Church is renewed by the grace-gifts of the Holy Spirit.]

Universal Sacrament of Salvation:

1. Sign of salvation: Church is sign of the total work of salvation that God is doing in the only concrete design of salvation that exists. In some sense, the Church is implied as an instrument in this work of salvation.

- a. Church: the message of Salvation in Jesus -start of the Kingdom in time.
- b. Church is not present visibly everywhere.

c. Yet, the HS offers even there the possibility to come in contact with the Paschal Mystery (in ways known only by God) (**GS 22**)

d. Thus, even in these places, the Church is the sign of salvation because it is the only one that there is!

2. Instrument of salvation:

a. Church as means, in some sense, must involve itself in the **reconciliation of the world** (Decree on Ecumenism #3A) as the work of salvation.

b. Other means of salvation exist in other Christian Churches with the HS (LG 15). However, the fullness of means exists only in the structure of the RCC (UR 3) as the Universal sacrament of salvation (LG 48b).

c. How involved?

a. Non-Catholic Christians: problem solved with the recognition of the ecclesial nature of their communities. LG 9/b sees grace operative in these churches of word and sacrament. Thus “Church” involves in some sense these “churches” as they share the means of salvation.

b. Non-Christians: Church is involved here too but Vatican II doesn’t specify how. Sullivan speaks of the Church at prayer in her priestly character as instrument of salvation, esp. in the Eucharist. (evidence exists in the Eucharistic prayers, esp. 3 & 4)

d. Analogy: As the humanity of Christ was a divine instrument for the total work of salvation, so too is the Church the instrument of the HS in the work of salvation.

b. Lumen Gentium 9:

*“God has gathered together as one all those who in faith look upon Jesus as the author of salvation and the source of unity and peace, and has established them as the Church, that for each and all she may be the **visible sacrament of this saving unity.**”*

1. The Church as the “gathered of God” the ekklesia is already the realization of his salvific will. The Church is simultaneously the fruit of salvation and the means of salvation; for it is both an actualizing sign of God’s salvation in Jesus Christ and a sacramental instrument for passing on this eschatological salvation to all human beings. It is God who has brought this Church together as one (cf. UR 4 -- the unity that Christ willed for the Church subsists in the Catholic Church). That unity is already a fruit of salvation. As the fruit of salvation, her visible structure has a certain indefectibility -- she, in the present, proclaims God’s victory over the forces of evil, that is the victory accomplished in Jesus Christ.

2. Still, the Church is not identical with that to which she testifies. In extreme cases, the outward sign and the invisible reality can be sundered -- the outward sign can become unfruitful. Or, God may choose to work apart from that visible sign.

c. Gaudium et Spes, 45:

*“While helping the world and receiving many benefits from it, the Church has a single intention: that God’s Kingdom may come, and that the salvation of the whole human race may come to pass. For every benefit which the People of God during its earthly pilgrimage can offer to the human family stems from the fact that **the Church is ‘the Universal Sacrament of salvation,’ simultaneously manifesting and exercising the mystery of God’s love for man.**”*

3. Theological Interpretation of Church as “Universal Sacrament of Salvation”:

a. Christological Context:

The notion of the Church as a universal sacrament of salvation is always embedded in a strictly christological context. The Church is not seen as an autonomous self-sufficient entity. The Church is the sign that points beyond itself -- but to Jesus Christ, the prime sacrament. In His hands, the Church then becomes the instrument of union and unity.

b. Eschatological Context:

This keeps the Church from any kind of triumphalism. The Church represents the “seed of this beginning (cf. LG 5: “She becomes on earth the initial budding forth of that Kingdom.”); she is “the Kingdom of Christ now present in mystery.” (LG 3). Jesus Christ has definitively brought about peace, unity and reconciliation with all mankind. Those gifts will be made manifest fully at the end of time. But presently, they are manifest in a provisional and anticipatory way in the Church as sign and through the Church as instrument. When we say that the Church is universal, it points beyond itself to the salvation of the world.

c. A sign and an instrument of reconciliation.

In her holiness, she manifests the need for conversion and renewal; however, the source of renewal is always present in her, for that is the Spirit of Christ which reconciles us to God and the world.

d. Sacrament of Integral Salvation:

Sullivan contends that recent papal teaching has adopted a broader sense of salvation that includes the constitutive work of justice among mankind. It is a further development of LG #1 and its dual mention of the Church as a sacrament of communion with God and union with men. He summarizes: “Reconciliation that involves both reconciliation with God with a view to a future fulfillment of communion with him and also reconciliation of all classes of people with one another, on the basis of a just social order in which human dignity and fundamental rights of all are respected.”

Thus, the Church is a sacrament of “integral Salvation” and this “integral” or “totality” of the salvation which the Church seeks is a further aspect of her catholicity.

4. Summary: Church as “Universal Sacrament”?

Christ, as the primal sacrament, is the one and only Mediator of salvation for all humanity. If we truly believe that the fullness of God’s self-disclosure is in Christ, then his offer of union and communion is supreme. The eternal plan and decree of God is to bring the entire world into fellowship of salvation in Christ. We have seen above how the Church has made this offer of salvation both visibly present and effective in the life of the Church. The question then of the Church’s relationship with the world at large and how the Church can make God’s plan the salvation of all an effective reality. Confer *Lumen Gentium*, 22: “Since Christ died for all men. . . we ought to believe that the Holy Spirit, in a manner known only to God above, offers to every man the possibility of being associated with the Paschal Mystery.” How does this happen? Perhaps there are two extreme views:

a. The division of the world and Church as the flood and the Ark. The Church must “save” the world by bringing all members of the world into her bosom. While the council of Florence (1442) declared that there is no salvation outside the unity of the Catholic Church. In its extreme form, it has been interpreted to mean that God’s saving activity does not take place outside of the visible ecclesial structures of the catholic Church.

b. Rahner’s attempt to bridge Church and world: instead of beginning with the spiritual reality of the sacramental event, and from their proceeding to its “worldly” effect, he

wanted to effect a movement of the spirit leading from the world to the sacrament. Thus, it's not a matter of God raining down grace from heaven in special moments; rather, the very reality of the world (especially as constituted by its personal center of free and thinking subjects) is essentially a dynamism that is engraced -- always and lastingly held fast by grace, sustained and moved by God's communication of himself. This innermost dynamism of normal, human, "secular" life always and everywhere has found its clearest manifestation in Jesus Christ." Sacraments then reveal the inner meaning of the world, the holiness and redeemedness of human beings, bring it to light, celebrate it, and further the grace by making it visible and historical. As sacrament of the world, the Church is at the same time salvation for the world. Thus, the relationship between the Church and the world is not the relationship between the Ark and the flood.

c. Kasper's objection and qualification: There is much that commends itself to Rahner's thesis -- that God, who has willed the salvation of the world, desires this in an efficacious way. His salvific will is already present in the world and leading the world towards its end, Jesus Christ.

1. There is an **apocalyptic strain** which cannot be ignored. Present in the world are both the weeds and the wheat. There is a continued struggle between the Kingdom of God and the Kingdom of the world --a conflict which will come to a cosmic climax at the end of history.

2. Jesus Christ is **not** the anonymous Christian par excellence; he is not merely the clearest manifestation of the innermost dynamic of normal "secular" human life. He far excels it. He is not pre-lapsarian man; the New Adam far exceeds the Old Adam as much as the grace exceeds the offence.

d. Rahner speaks of the Church as signifying to the world the salvation that has been definitively achieved in Christ Jesus; but, even more than this, is there a way in which we can speak of the Church as an instrument of salvation for the world? In other words, is the Church as sacrament, an efficacious sign to the world? Here, Frank Sullivan talks about the Church as a "priestly people." In their priesthood, the Church, united with Christ as Head, prays for the world. That priestly prayer of the Church finds its highest and most profound sacramentalization in the celebration of the Eucharist, in that sacrifice that is offered for all humanity.

C. The Necessity of the Church for Salvation (LG 14a)

What is the proper meaning of this? Has Church teaching changed?

a. Key: must recognize two factors:

- a. Shift from Patristic/Medieval thought to post -1600's
- b. Shift to whom it was addressed

b. Two Essential Principles:

- a. universal salvific will of God (that is always efficacious)
- b. definitive mediation of salvation in Christ

1. Historical Survey:

a. Patristic Doctrine:"Extra Ecclesia Nulla Salis"

1. Cyprian/Augustine:

a. Context was heretics/schismatics and the culpability that was presumed. They were guilty of sin against charity (Communion) that does not allow the HS to be present (In this case, sacrament does not convey the HS)

b. Distinction between Before and After Christ:

1. Before Christ: covenant was valid and grace was active; sal. was offered.

2. After Christ: No salvation for those who rejected the Gospel.

c. Key shift: Presumes that Gospel was preached already everywhere.

b. Medieval Context:

1. Logical reasoning: Since Gospel was preached everywhere, and it was rare that anyone didn't hear it, being outside the church was equivalent to hell.

2. Magisterial Statements:

a. Lateran IV (DS 802)

b. Unam Sanctam (DS 870-875)

c. Florence (DS 1351): *Decree for Jacobites*

c. Post-Tridentine Theology:

1. New Context: discovery of peoples after 1600's who had never heard of Gospel. Could they all be condemned?

2. Key Distinctions made include:

***Difference between explicit and implicit faith**

***Difference between explicit and implicit desire**

3. Positive Elements introduced:

a. "Implicit Faith": Since God did not deny to anyone the grace necessary for salvation, even without an explicit Christian faith and explicit membership in the RCC, one could be saved. This is Suarez's position.

b. "Votum ecclesiale": Bellarmine's baptism by desire

c. Jansenists were condemned due to their rigidity.

d. Pius IX: "Ignorantia Invincibilis"

Is applied to non-Catholics and appears here for first time (DS 2865) regarding faith.

e. Mystici Corporis (Pius XII) (DS 3821) Those outside the Church are still related to the mystical body of Christ by desire.

f. Letter of Holy Office against Feeney: (1949) Allows for an implicit desire of baptism.

d. Schema of Vatican II:

1. Lumen Gentium 14:

"This Council teaches . . . that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and baptism and thereby affirmed at the same time the necessity of the Church which men enter through baptism as through a door. Hence, they could not be saved knowing that the Catholic Church was founded as necessary by God through Christ, would either refuse to enter it or to remain in it."

“Fully incorporated into the Church are those who possessing the Spirit of Christ, accept all the means of salvation give to the Church together with her entire organization and who- by the bonds constituted by the profession of faith, the sacraments, ecclesiastical government and communion- are joined in the visible structure of the Church of Christ, who rules through the Supreme Pontiff and the bishops.”

a. “Necessary Means of Salvation” is Vatican II’s response to EENS and it is first applied to unfaithful Catholics.

b. Two approaches:

1. Positive terms: Church is necessary means of salvation because only the Church as the body of Christ mediates salvation that comes from him.

2. Negative Terms: People can’t be saved outside of RCC if not ignorant of Church and do not want to enter or follow it.

c. Two motives for necessity of Church;

1. In RCC, we know Christ as universal mediator

2. In RCC, we receive faith and baptism.

d. Result: No salvation only for those culpably outside RCC -- two conditions:

a. as knowing Church

b. and rejecting Church

One can be saved if ignorant of Church and so outside of RCC (see LG #16).

[NB: LG #14 recognizes that even Roman Catholics are not really (reapse) members of the Church of Christ unless they are fully incorporated and are living a life of grace.]

e. Has the Church changed its doctrine? Contradiction seems to be evident between LG 14, 16 and Council of Florence. Vatican II seems to be saying the opposite. **However, the fundamental doctrine remains the same: some relationship to the Church is necessary for salvation.** However, what has changed is our assessment of fault for those who are not members of the Church. **The Medieval Presumption of guilt has given way to Vatican II’s presumption of innocence.**

3. Lumen Gentium 15: (non-Catholic Christians)

a. Shift in Vatican II: First to make key distinction between Christians and non-Christians and relationship to Church

-Before: non-Catholic Christians were saved by an **implicit votum** to beong to the RCC.

-Vatican II: They don’t have desire for baptism since they have actual baptism. They are saved by the ecclesial reality of their churches & communion.

b. How are they saved? Through derivation from the fullness of means found in the RCC. However, these Protestant realities are instruments of salvation for those who belong to them in good faith. NB: Even though the Orthodox are in significant theological communion with the RCC, they too lack the full means of salvation, namely the Petrine ministry.

c. Are they obligated to become RC? The point is that LG 14 applies (ie. if knowledge of fullness of means in the RCC, they are obliged to join). They have a necessity of precept and a relative necessity of means to the RCC.

4. Lumen Gentium 16: (non-Christians)

“Finally, those who have not yet received the Gospel are **related** to the People of God in various ways. . . Those who, through **no fault** of their own, do not know the Gospel of Christ or his Church, who **nevertheless seek God with a sincere heart and moved by grace**, try in their actions to **do his will as they know it through the dictates of their conscience** -- those too may achieve eternal salvation.”

a. Two pre-requisites:

1. Sincere search for God
2. with grace, with works, follow right reason of their consciences.

b. Relationship with the RCC:

Non-Christians are saved because of this relationship with the Church that exists in a variety of degrees. **An implicit votum** is still affirmed due to the teaching of Trent (call to Baptism = call to RCC).

1. distinction between Belong (bapt) vs. related
2. 5 groups are related in varying degrees:
 - a. Jews
 - b. Moslems
 - c. non-Christian religions
 - d. non-practicing: seeking God
 - e. no conscious religion

c. How are they related?

- a. Goal of grace is participation in universal Church
- b. Grace allows faith (that must include the RCC)
- c. Grace leads to charity (union with church)

NB: RCC as universal means of salvation is not exclusive means. That is, non-Christian religions and secular elements can serve as mediations of salvation to the extent that the transcendental gift of God’s self-communication necessitates a categorical expression. Such are means for those who remain in them in good faith (LG 14b). However, they remain objectively abrogated vis-a-vis the RCC.

II. Church and the Incarnate Word:

A. Christ Founder and Head of the Church (LG 3; 4; 5; 7)

1. Texts of Lumen Gentium:

a. LG 3:

“The origin and growth of the Church are symbolized by the blood and water which flowed from the open side of the crucified Jesus and are foretold in the words of the Lord referring to his death on the cross: “And I, if I be lifted up from the earth, will draw all men to myself.”

b. LG 5:

“For the Lord Jesus inaugurated his Church by preaching the Good News, that is, the coming of the Kingdom of God, promised over the ages in the Scriptures; “The time is fulfilled, and the kingdom of God is at hand....Henceforth the Church, endowed with the gifts of her founder and faithfully observing his precepts of charity, humility and self-denial, receives the mission of proclaiming and establishing among all peoples the kingdom of Christ and of God, and she is, on earth, the seed and the beginning of that kingdom.”

c. LG 7:

“For by communicating his Spirit, Christ mystically constitutes as his body those brothers of his who are called together from every nation. The head of this body is Christ. He is the head of the body which is the Church..”

2. Two senses of term : Historical/ Trans-historical Senses:

a. Founder: (History) not like the historical founding of any institution (since it was the Son of God who was acting in history) but also it must be seen as an event in a global sense. Christ as the historical and Risen Lord continues his presence in the world.

1. How was Jesus Founder?
 - a. preaching
 - b. miracles
 - c. death-liberation from sin and death (LG3)
 - d. resurrection- HS (LG 5)

2. Schema:

- conception of Church from eternity by Father
- start of Church by act of Jesus in history
- continues as act beyond history in Spirit

NB: Galot is attempting to forcefully demonstrate:

a. that it was Jesus’ intention to establish the Church (Anton agrees that the Church did not arise principally as a response of faith by the disciples)

b. The Church he intended is episcopal in structure with the primacy of Peter intact

b. Foundation: (Transhistorical) Christ is also the foundation of the Church and its Head. The point is that he is not just an historical presence but a continuing one. He is active in 5 ways:

1. Source of priestly activity (model & source)
2. Source of consecrated life (God as source)
3. Source of Liturgical life (minister & sacrament)
4. Source of apostolic activity (fruitfulness of all ministry depends upon union with Christ)
5. Source of unity.

NB: Galot is highlighting:

a. that the image of *Mystici Corporis* is still acceptable. It is the presence of Christ as glorified Lord that is being stressed here and not the Spirit. We, though, may emphasize the later- LG 8.

B. Analogy between the mystery of the Church and the mystery of the Incarnate Word (LG 8a)**1. Background:****A. The Church as the “Incarnation Continued” (Johann Mohler in the Symbolik):**

a. Text: “The Church is the Son of God continuing to appear in human form, constantly renewing and rejuvenating himself; it is his permanent incarnation. “

b. Reaction against Lutheran Ecclesiology: If Mohler’s definitions of the Church in Symbolik are filled with an exceptional “realism”, it is because he is waging a battle against a Lutheran ecclesiology (visible Church is merely the effect of the tendency of men who share

the same condition to unite.) Mohler is reacting against a type of “ecclesial Nestorianism” which separates the true Church (pure and spotless bride) from the Church institution on earth. The visible Church, in some way, must be the presence of Christ; as he writes, “The Church is Christ acting and manifesting himself through the ages, in a way at once symbolic and living, and so constantly continuing, by an eternal renewal, the work of reconciliation and salvation .

c. Critique: While Mohler is proposing the Incarnation as an analogy of faith, as a way to understand the salvific presence in visible reality, the analogy can be lost to the point where a strict identity is made between the Church and the Son of God made visible.

1. Ecclesial monophysitism: danger of divinizing the Church by identifying it as the continued incarnation of Christ.

2. Danger of Christomonism: To see the Church as the continued incarnation of the Son is to neglect the role and function of the Spirit. The mystery of salvation is Trinitarian, and in some way the Spirit of the risen One enables this community to be an effective witness to Father’ s supreme self-communication made visible in the life and work of the Son.

2. Magisterial Statements:

Here there is an implied analogy between the mystery of the Church and the mystery of Christ as the Incarnate Word.

1. Incarnational structure (HS)
2. schema: corpo-anima
3. analogy: Christ/Church
4. difference between these two dogma

In Christ, there is a union and rapport between the human and spiritual. So too in the Church is there a rapport between the human and divine; spiritual and visible.

b. Mystici Corporis:

In identifying the Church as the mystical Body of Christ, and in further identifying the Roman Catholic Church as that Mystical Body (the hierarchy forming the joints and ligaments of the body), it continued that same tendency of seeing the Church as the continued incarnation of the Son in the world today. The Holy Spirit is the soul of the Church.

3. The perspective of Lumen Gentium, 8

a. Text:

*“Christ, the one Mediator, established and ceaselessly sustains here on earth His holy Church, the community of faith, hope and charity, as a visible structure. Through her He communicates truth and grace to all. But the society furnished with hierarchical agencies and the Mystical Body of Christ are not to be considered as two realities, nor are the visible assembly and the spiritual community, nor the earthly Church and the Church enriched with heavenly things. Rather, they form ***one interlocked reality**, which is comprised of a **divine and human element**. For this reason, by ***an excellent analogy, this reality is compared to the *mystery of the incarnate Word**. ***Just the assumed nature, inseparably united to the divine Word serves Him as a living instrument of salvation, so, in a similar way, does the communal structure of the Church serve Christ’s spirit, who vivifies it by building up the body. . . .***

*“This Church, constituted and organized in the world as a society, ***subsists in the Catholic Church**, which is governed by the successor of Peter and by the bishops in union with that successor, although many elements of sanctification and truth can be found outside of her*

visible structure. . . . Just as Christ carried out the work of redemption in poverty and under oppression, so the Church is called to follow the same path in communicating to men the fruits of salvation.

b. Commentary:

1. “one interlocked reality”:

The visible and invisible structures, the divine and human elements of the Church is the foundation for the analogy of faith between the Mystery of the Church and the mystery of the Word Incarnate. Specifically denies an “ecclesial Nestorianism” for the visible and the invisible are not to be understood as distinct and separable entities.

2. “by excellent analogy”

The analogy (“ob non mediocrem analogiam”) between the Church and the Word Incarnate clearly avoids the strict identification of the Church as the perpetual incarnation of the Son of God. It also avoids the strict Christomonism of Mohler by saying that the analogous counterpart to the Logos which assumed flesh is the vivifying Spirit that permeates the visible structures of the Church. The Spirit is the principle of growth in the Church

3. “mystery of the Incarnate Word”

The notion of mysterion is once again introduced in the document in speaking of the “mystery of the Word Incarnate.” The Church is being compared to a “mystery”, a sacramentum, something which manifests a hidden reality in a visible way. In terms of Christ, his human visible nature “serves as a living instrument of salvation.” This now serves as the analogy to understand the relationship between the spirit of Christ and the social structure of the Church .

4. The obvious dissimilarity in the analogy:

Unlike the hypostatic relationship of the Word and the human nature, **there is no hypostatic union between the Spirit and the visible structures of the Church.** The Holy Spirit does not work through an individual human nature in the same way as the Logos through the humanity . Nevertheless, the Spirit does work “through the communal structure of the Church” even if their willingness to co-operate varies or is at times even defective. And so the Council will say that the Church is at once holy and in need of purification .

5.”one Church”

Since the Church, so vivified by the Spirit, is such an all-embracing organ of salvation, it can only be one Church, which is also holy, Catholic and Apostolic.

6. The polarity of identity and non-identity.

Since the visible sign itself is the instrument of salvation, one cannot be “indifferent” toward the sign or say that the sign doesn’ t matter. This ecclesial docetism is clearly rejected when the council says that the Church “subsists” in the Catholic Church. Nevertheless, the Council will admit that “many elements of sanctification and truth can be found outside her visible structure . “

C. Rapport between the Church and the Spirit of Christ (LG 4,8a).

1. Texts:

a. LG 4:

“When the work which the Father gave the Son to do on earth was accomplished, the Holy Spirit was sent on the day of Pentecost in order that he might continually sanctify the Church and that consequently those who believe might have access through Christ in one Spirit

*to the Father. *The Spirit dwells in the Church and in the hearts of the faithful, as in a temple. *In them he prays and bears witness to their adoptive sonship. *Guiding the Church in the way of all truth and *unifying her in communion and in the works of ministry, *he bestows upon her varied hierarchic and charismatic gifts and in this way *directs her, and he adorns her with his fruits. *By the power of the Gospel he permits the Church to keep the freshness of youth. *Constantly he renews her and leads her to perfect union with her Spouse. For the Spirit and the Bride both say to Jesus, the Lord: Come.*

Hence the universal Church is seen to be “a people brought into unity from the unity of the Father, the Son and the Holy Spirit.”

b. LG 8a:

*“*Just the assumed nature, inseparably united to the divine Word serves Him as a living instrument of salvation, so, in a similar way, does the communal structure of the Church serve Christ’s spirit, who vivifies it by building up the body.”*

1. Double Parallelism of LG 8a:

- a. Christ-Church// human-divine
- b. Spirit- Church//structure of church/Spirit

2. recovers pneumatology: Church at the service of the HS

3. Union in the Church is not hypostatic but dynamic.

HS vivifies the living organism of the Church.

4. Union is indissoluble:

HS is united to the Church in a similar way to the union of the human and divine in Christ.

The Mystery of the Church, a visible society and the Body of Christ (M. Hunt)

“Come to him, a living stone, rejected by human beings but chosen and precious in the sight of God, and, like living stones, let yourselves be built into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ.”

1 Peter 2: 4-5

The title of this theme weaves together inseparable elements in any discussion of ecclesiology, the hidden element (mystery, divine) and the visible element (human). As such, the discussion of ecclesiology is essentially sacramental, for in this wedding of the divine and the human, the presence of Christ is made even more perceptible to the world.

I. Church as Mystery

A. Reality imbued with the hidden presence of God

- 1. Trinitarian economy of salvation
- 2. Sacraments are integral to the mystery of the Church
 - a. avoidance of any ‘appendage’ notion of the Sacraments
- 3. Christological principle of unity
 - a. the divine and human natures of Jesus Christ are united within His person
 - b. the divine and human realities are united within the one Church

of image of the Church itself, which is God's temple built from living stones." (*Decree, Dedication of a Church and Altar*).

1. Anointing of the Altar and Walls of Church
 - a. symbol of Christ
 - b. dedication to worship and thus the Church is an image of the New Jerusalem
2. Incense
 - a. sacrifice of Christ which arises to God
 - b. prayers of the priestly people of God arise to God
3. Covering of Altar
 - a. altar of Eucharistic sacrifice and the table of the Lord
 - i. celebration of the Eucharist is central to the dedication rite
 - ii. Eucharist central to the life of the Church
 - b. celebration of the memorial of Christ's death and Resurrection
4. Lighting
 - a. Christ is the light to the nations
 - b. brightness shines out in the Church

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