

## APPENDIX — ENGLISH TRANSLATION

### *Legend*

#### Regarding the following pages of English translations

#### of the French text in this thesis:

- The **first** number refers to this thesis' *page number* (for ex.: p. 1).
- The **second** number refers to the *superscript footnote indication number* on a given page (for ex.: [French text]....<sup>1</sup>).
- The letter **T** refers to the English translation of the French text *within* the body of the **Text**.
- English translations **without** the letter **T** refer to the translation of the French text *within* the **footnotes**.
- The **letter A** indicates the **Author's** translation\* from the French (although an English translation already exists).
- **Where no prior English translation** of the French text **exists**, the English translation is that of the author's.\*

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\* As mentioned in the Acknowledgements (p. iii), some friends of mine helped me with the translations.

## *English Translations*

### *INTRODUCTION*

Yves Congar is actually the best specialist in Catholic ecclesiology. This is shown by his two works, *L'Écclésiologie du haut Moyen-Age* (1968) et *L'Eglise de saint Augustin à l'époque moderne*. But this theologian, with an immense learning, who knows in depth the works in the German language as well as those in French, is equally one of the pioneers who, in permanent insecurity, works for an ecumenical understanding, *Chrétiens désunis* (1937) and for the interior renewal of the Church, *Vraie et fausse réforme dans l'Eglise* (1950), *Jalons pour une théologie du laïcat* (1953) (1\*/2 T.)

I have always objected to defining the priesthood by utilizing the concept of mediation. (1-2\*/1 T.)

...a twofold way of sharing in the one mediation... (2\*/5 T.)

There is no sacrament of the priesthood except baptism: there is [however] a sacrament of order. (2\*/5 T.)

A theology of the laity supposes in reality an ecclesiological synthesis... essentially there is only one valid theology of the laity: a total ecclesiology. (A.). (3\*/2 T.)

To tell the truth, it is not from the Code that one must request an adequate answer about the laity. (A.). (3\*/4)

Our attempt is to link life to the structure. (3\*/5)

The priesthood is one of the realities or notions in which the "Specifically Christian" appears in the most powerful way when one studies the New Testament texts. (A.). (4\*/1 T.)

The mystical Christ and the institutional Church are truly "one flesh". The same thing applies to the whole life of charity, intimacy with God and brotherly fellowship which lifts the unity of the Church to the highest level of actuality. We shall not come back on the role of sacraments in our life of charity: however, it is the entire activity of the Christian priesthood which, here, should be born in mind... (A.). (4\*/2)

The priest is ordained to be the minister who gives rise (susitant), who educates the spiritual sacrifice that Christians make of their entire life, through faith, and to unite the latter, in the eucharistic celebration, to the unique and sovereign sacrifice of Christ. (5\*/1 T.)

At the Council, I have not worked on the decree related to the apostolate of the laity nor in Chapter IX of *Lumen gentium*, but it is a fact that these texts translate my way of thinking. Would the redactors, Bishop De Smet [read: de Smet], for example, have been influenced by my book? As for myself, I have worked on Chapter II of *Lumen gentium* (Nos. 9, 13, 16 and 17 are mine, and also parts of No. 28 and in Chapter I), in *Presbyterorum ordinis* of which I am one of

the principal redactors with Father Lécuyer), on *Ad gentes* (Chapter I is completely my work), and on the various texts of the *Secretariate for Unity*. (5\*/2)

Theses on my account have been written from all over... (9\*/2 T.)

For sure, one can, for his own part, work on a topic that some one else worked on in a different way; you may therefore retain your topic. (10\*/4 T.)

I am impressed with the care that you have brought to your work. Such care augurs well for the completed work. (11\*/1 T.)

...What I say should be seen in the light of my conviction that the solution of many questions raised today should be sought in a true perception of the nature of Christian worship: not ritualism, but worship of faith, encompassing life. It corresponds to the proper essence of the Christian priesthood, which consists in uniting that which was separated under the old law, namely prophecy and priesthood, service of God in life and history and service in the liturgical dimension. (11/3)

## *CHAPTER I*

...there is not even any entry for 'lay'. (15\*/1)

We have contemplated the Church "from above downwards," where all proceeds from heaven, from God, and thus regarded, all is clear and luminous... looking "from below upwards," as things are concretely and effectively presented to our experience, we encounter first the Church as a visible society in human form, then the interior community of divine life. (A.). (16\*/1)

It has been said that the twentieth century would be 'the century of the Church'. And indeed, it is discussed everywhere. (17\*/1)

And certainly, from the point of view of the Church itself, the true "century of the Church" will remain the first century, the century of its foundation. (17\*/2 T.)

This principle is the Holy Spirit. The Church is a creation of the Holy Spirit and its life comes to it from the quickening that it receives from the Holy Spirit. (18\*/1 T.)

...the essential law of Catholicism is life in the Church, and as such, a life in the communion of love. (18\*/2 T.)

...an organ of the communion of love, inspired and realized in us by the Holy Spirit. (18\*/3)

...the spirit and the meaning of Christ. (18\*/4 T.)

We will be able to end our work only when the supreme will of the Lord will be realized. This will take place through restored unity, that is, through the communion of Protestants to the truth, and through our own mutual communion, theirs and ours, to a greater purity of divine charity. (18\*/4)

...Since the 16th century especially, this evolution (i.e. of the Church) has favored, for the most part, the juridical elements in the sense of a powerful administrative concentration and of a more and more extensive and detailed affirmation of the 'pontifical monarchy'.

Modern theologians are oriented toward valorizing again the soul of the Church, that aspect of the Church which is the most profound, the most mystical, the most divine. The Church is not for them first a centralized administration whose demands, intransigence and weakness are justified exteriorly in some mediocre way; it is a mystery of faith, the mystery of divine life communicated to man by the Incarnation of the Word and by His Redemption continued until our days, by the Church. (18\*/4)

The Life which is eternally in the bosom of the Father, after having been communicated within the Godhead itself, in order to constitute the Divine Society, that of the Three Persons of the Blessed Trinity, is by grace, communicated to us. The Church is precisely this: the extension of the divine life to a multitude of creatures. (A.). (20\*/1 T.)

...too many theological concepts have been impoverished and hardened in the midst of 'scholastic' disputes, and then during three centuries of desert-like aridity, a desert land which was crossed only by the gaunt caravans of the Manuals, and by a fixed and sluggish theology. We can expect, through a refreshing contact with the great Catholic tradition of the Eastern Church, a revival of youthfulness and fecundity in the study of sacred theology. (A.) (20\*/1)

The sacraments are not, properly speaking, new acts; but, by means of a spiritual expression of a symbolic-real celebration, they are the presence in its substance (the Eucharist) or at least in its sanctifying power (Baptism) of the re-deeming mystery of Jesus Christ. (21\*/2)

We hold then that the Church is the family of God, receiving from Jesus Christ the life which comes from the Father through the sacraments. Baptism and the Eucharist, in a unique way, associate the faithful with the life of the savior and enable them to live by His life as living members of the body by means of a sacramental living faith and charity (A.). (21\*/3 T.)

We want also to affirm... once more what presently unites us and what one day will unite us fully: life in Christ.

...What is the basic question for Protestants and for us, if not to effectuate a return to Christ and through Christ, to God. This is to be done by the totality of means with which Christ came from God toward us and which He left us as a sacred heritage which no one may split or alter.

...The Church is the reality of the New Covenant, the bringing-together of men who, reconciled with God in Christ dead and risen for us, are called to live with God a life of son ship, of citizens of the heavenly city and to share in the inheritance of God's family. (22\*/3)

But divine life is not given to us under its homogeneous and connatural modality and under conditions indigenous to the heavenly world. Divine life is given to us under a human modality, adapted to the conditions of man. (A.). (23\*/2)

...His glorious prerogatives are kept in check or at least put in parentheses by His vocation to be the Savior who came to save sinners. He assumes our condition, confining Himself to the physical and social conditioning of a man. (A.). (23\*/3 T.)

...the fulfillment of Christ who is our Peace. (A.). (24\*/1 T.)

...the incarnational principle or the logic or law of Incarnation. (A.) (24\*/2 T.)

visible and human from beginning to end and divine from beginning to end — theandric as is Christ. (24\*/3 T.)

The Church as society is the human form of the all pervading divine interior unity of the Church as Mystical Body. (A.). (25\*/1 T.)

That is why Jesus Christ has handed over to His spouse as dowry the power that He possessed of uniting men to Himself in order to unite them to the Father and to re-unite them in a single human-divine body. (A.). (26\*/1)

One is worth what he is. (27\*/1 T.)

In heaven, the Church will no longer be *petrine*, but only *johannine*, that is, no longer militant but only contemplative and loving. (A.). (28\*/2 T.)

But as long as the Church is in construction, or, if you prefer, as long as the recruitment of the elect lasts, Christ must act in the Church. (A.). (28\*/2)

In the Mystical Body of the Lord, unity and diversity are resplendent. This unity and diversity result from the joining of all members in varying degrees with their leader. The participation of the members in the priesthood of Christ is doubly diversified: namely, according to *charity* and according to *order*.

According to charity, the faithful are all the more priestly according to the degree to which they are united through love, with Christ.

According to order, that is, according to the disposition within the Church, clerics are appointed (deputized) to fill functions of more or less importance with regard to the sacerdotal ministry.

Thus, there is but one and the same priesthood which is shared in diverse degrees according to charity and, through the ecclesiastical ordination is exercised according to diverse modalities. The ecclesiastical distinction is solidly established, al-though all spiritual barriers which would separate the laity from the clerics in order to reject the former away from Christ, must fall. From our studies, there results, in fact, that bishops, priests (presbyteri) and deacons do not share more in the priest-hood of Christ than the laity, although the former alone have the quality (capacity) to lead in its functioning and to fill some of the functions.... As the eye is not the subject of vision (the person is) but its organ... Christ is essentially priest, and the Christian, essentially Christ, and (to think that) we would limit to a very few, the attribution of the authentic sacerdotal character.

There is only one and the same priesthood of priests and of the laity which is shared in various degrees according to the degree of spiritual *union* with Christ-Priest, that is to say, ac-cording to charity and exercised in various ways according to the disposition of the Church, that is, according to order.

According to charity, more or less.

According to order, in a different way. (Activity desires the good).

The error... which would not only go contrary to the Council of Trent (Denz. 963 - *Mediator Dei*, no 79), but, as we are *going* to show, against a good interpretation of historical development... would consist in thinking, that ordinations do not constitute, in a particular way (title) which is original and at the same time real, a superior manner of sharing in Christ's priesthood.

That is what would happen if we held that baptism were the unique origin of the priesthood and that there were, following it, only degrees in the priesthood according to charity, while the ordination to different ministries were only to habilitate and adapt to public and social activity, the unique baptismal priesthood.

If it were only an act of the Church, ordination would be thus defined, even though animated and guided by the Holy Spirit. But if priestly ordination comes from Christ, if it represents a sacrament communicating in a way proper to itself (not reduced to baptism, although it supposes baptism), something of the priest-hood of Christ, then there exists in the

Church two different modes, two specific titles, although complementary, for sharing in the priesthood of Christ.

What I mean applies only to the *meaning* of the Council of Trent, for the position held by abbé Long is too well balanced, too nuanced, it presupposes too many traditional data to come into direct collision with the letter of the Council. (28\*/3)

Peter baptizes, it is Christ who baptizes; Paul baptizes, it is Christ who baptizes; Judas baptizes, it is Christ who baptizes.(31\*/1 T.)

...a multitude organized together in unity through the coming together of diverse activities and functions. (A.). (31\*/2 T.)

...for the time of the gathering together and of the formation of the members of Christ. The (earthly) Church is necessary as long as Christ has not fully arrived in us, that is to say, for the duration of our pilgrimage far from Him. (A.). (31\*/3 T.)

That this return, moreover, supposes, on our part, (i.e. as Catholics), some preparations, some rectifications, we are convinced of this... we even think that if our separated brothers have run a long way from the truth, we ourselves have suffered from their secession; we have lost from no longer praying with them with a unanimous heart. (A.).

There are not two Churches. There is not, on the one hand, a kind of purely mystical Body, a spiritual community of disembodied souls (and this is so, precisely because souls are not without bodies) and, on the other, a kind of corpse consisting of ecclesiastical organization. (A.). (32\*/2 T.)

...what is organized is the human community itself which consists of God's friends; and what is mystical Body is the ecclesiastical society itself. (A.). (32\*/3 T.)

The mystical Christ and the Church as society are truly "one flesh". (A.).(32\*/3)

that which is the Mystical Body is the ecclesial community itself.

That which gives structuration to the Church is all the services and ministries that God gives rise to in order that the Church fulfill, in a specific place or in the world, the work of the Envoy and Servant, i.e., to announce the good news and procure liberation for the poor; to be the *diakonia* of the God who loves men. (33\*/2 T.)

There is between the two an organic junction like that which exists between the soul. and body, or rather — for we hold here the true and proper model (exemplary) or the Church — like that which exists in Christ between the divine nature and: the human nature. To deny the latter would be monophysitism; to deny the former would be Nestorianism. Our Church is the Church of Ephesus, of Chalcedon, of St. Cyril and St. Leo. (A.). (33-34\*/1 T.)

(The Church is) according-to the dialectic. between. the given and the operating, both gift of God from above and collaboration of men, both a reality which is acquired and an active realization, both Mystical Body and society. (A.)

Everything is already accomplished in Christ: the Church is only the manifestation of that which is in Him, the reality en-livened by the Spirit. Yet, there is the twofold truth which we

would willingly call the dialectic of the *given* and the *operating* which is closely related to the theandric reality of the Church. (A.). (34\*/1)

Church-Institution is the instrument organically associated with the Church-Mystical Body, the two being a single reality which is purely and simply the Church. (A.). (35\*/2 T.)

It is *not* without reason that the Eucharist and the Church are both the reality and both bear the name, 'Body of Christ'. (A.). (35\*/3 T.)

In its totality, the unity of the One, Holy, Catholic and Apostolic Church is that of a very special reality made by men who are united by a supernatural life proceeding from God and from Christ. This reality is in the form of societal life by means of which the supernatural life itself is obtained and fostered. In its earthly aspect, the Church is like a great sacrament where everything takes on meaning through tangible signs and brings about an interior unity of grace but this earthly aspect exists only for the sake of its heavenly substance, just as the latter exists only in its human embodiment. There are not two Churches - but the unique Church, which is the Body of Jesus Christ, both heavenly and human, substantially divine and in men and in means of human form. The Church is both justice and love, society and community; it is at the same time and without separation, both *Societas fidei* and *Spiritus Sancti in Cordibus, et Societas externorum rerum ac rituum*: a unity which is both incarnate and pneumatic. (A.). (36\*/1)

...As to the apparatus of the Church as society without being sacrament in the proper and limited sense of the word, it is sacrament in a broad sense: it is from one end to the other, *ministry*, a *service*, and *organism* whose whole purpose for being is to express and bring about the interior and hidden life of faith, of sacramental charity and fraternal service which Christians lead with Christ, in God. (A.). (36\*/1)

In its earthly aspect, the Church is like a great sacrament where everything takes on meaning through tangible signs and brings about an interior reality of grace. (A.). (37\*/1 T.)

The Church has a maternal generative function. Civil society does not have to generate citizens. Supernatural society, on the contrary, must first give the power to be and to act as sons, which power it begets for God and for a life according to God... The supernatural society must give to them the light of day by this new birth of water and the Spirit (*SE*: in the water and the Spirit) the mystery and the sacrament of whom reside in the Church. (A.). (37\*/1)

The true catholic Christian is therefore above all, the one who, interiorly, lives sufficiently from faith, one who, through grace, experiences himself as belonging sufficiently to the family of the Father, who sufficiently permits the image of God to radiate within himself, that he knows himself to be the associate, the brother, the member, the one who is incorporated to all those who are also of the family of God and who bear Christ's image, an image which is a reflection of that of the Father. (The true catholic Christian is) the one in whom the sense of unity is strong enough to enable him to respect in others, under the variety of temperaments, of experiences and expressions, the same life of Jesus Christ, in whom we are all universally brothers.

The more he is authentically God's, the more he is also everyone's brother. He gains in communion possibilities that which he acquires through the profundity of faith and charity. The model is St. Francis whose spirit of sonship was so perfect that it made him the brother of all



creatures, through the literally acception of both the Gospel and creation, and to whom the liturgy attributes the magnificent title of *vir catholicus*. (A.).(37-38/1\* T.)

Yet how good it is for the heart to be honest. What a relief and liberation, what a simplification for all insoluble problems. (39\*/2 T.)

One wonders whether or not men still listen (to that which is true), to this voice that God has put in them as an echo of his Word, which, in the midst of their selfishness and impurity, addresses to them an indefeasible appeal to loyalty: if your eye is pure, all your body will be in the light. May your Word be: yes, yes, no, no. (A.). (39\*-40/1 T.)

Each one of us must make this discovery for himself and seriously consider a conversion to absolute honesty, begun anew and deepened every day; no longer to speak anything but the truth, to divest oneself of the falsities, prejudices, trickery, prevarication and lies, which would disappear before the gaze of Jesus Christ, beginning with the oldest and most inveterate, like the accusers of the woman taken in adultery and brought before the Master. (A.). (40\*/2 T.)

This is a commonplace remark to make, but it is not so commonplace to practice it. What is actually our spontaneous attitude towards the immense crowd of people who do not think as we do, whether they be Protestants, Orthodox, or communists? As a rule, we shut ourselves up in the ivory tower of dogma and the stronghold of our *positions*, pull up all drawbridges and survey them only through our neatly classified and docketed catalogue of errors in their particular sect.... It is possible in this way to offer an irreproachable solution to any problem.... In every living thing let us learn to respect life and what it holds of the infinite, to recognize in every man the mystery of a living person, not made of principles alone or merely something with a label, but of flesh and blood, of a whole past, of a whole world of interventions and connections, and lastly, of a reflection of God's contemplation and of the will of his adorable wisdom. (A.). (41\*/1)

...men are the members of his Body, fulfilling in their various ways, through the diversity of their gifts and calling, the diverse aspects of a grace which reaches its plenitude in Christ (Head) alone.

That is why, it is necessary that there should be in Christ and in the Church a wide variety of religious temperaments, of particular *spiritualities* of human expressions with regard to Christian life.

All these values of seriousness, of biblical sense, of prophetic expectancy, of the reliance upon the transcendence of God over any human possibilities, of intimacy, of stark simplicity of faith, of honesty, all these, without doubt, represent the best in the Christian heritage of the Reformation. To us these values are all fraternal concerns which we love in themselves and which we also long to hold in the communion of unity, for the sake of ourselves and of our Christ. (41-42\*/1 T.)

The *power* to justify belongs to God alone and to Christ as to its principle and source. The Church has only *the ministry* of the powers; it is not its source but its channel; the living water which springs up into eternal life has for its source the Holy Spirit... (43\*/1 T.)

Likewise, grace only passes through by the sanctifying power of the Church, but the capacity to be the channel for grace remains in the Church; the power of order which can only be an instrument with respect to the sanctification of souls, remains in the Church. (43\*/2 T.)

Christ is present in the Church; He acts in it unceasingly. But desiring to abide with us until He would return, even under a form accessible to our senses, He wanted to remain present and to act in the Church through the ministry of a visible hierarchy. Thus he gave to the latter mission and power, and assured the hierarchy, through the persons of the Apostles, that he would be present with the Church until the end of time.... The power of order or character, says St. Thomas, is a sacramental reality which, participating in the priesthood of Christ, signifies that priesthood and renders it present among us. This power of order is accessible to the senses and thus is consistent with the Church's being a visible organism; it is also related to the invisible substance of the priesthood of Christ, a representative sign of His sovereign power. (43-44\*/1 T.)

To see in the sacraments, no more than signs of our faith in the promise, as Protestants are sometimes tempted to do, is to remain at the Old Testament, and the prophetic announcement that the Lord is coming. But He has in fact come and we are no longer at the time of John the Baptist's baptism of repentance. We have received baptism of water and of the Spirit where the human, tangible and social act is joined to the gift of God, and to the communication of the fullness of God, which is found in the bosom of the Father and is poured forth in Christ and from Christ, into the Church, where it lives corporeally, here and there. (A.). (47\*/1 T.)

Protestants do not believe in the real and actually real gift of the (divine) life to the human nature: they believe that this life is only promised, albeit truly promised, and eschatologically present. In this perspective/the benefits of the Covenant are not truly and already present in the Church under a form homogeneous to human nature: nature's part as such is non-existent. Thus the Church in her earthly tangible and social form may well proclaim and promise; maybe, like John the Baptist, the call that resounds and the finger that points out to the Lamb of God; but it is not this incarnation of the power of God, which under forms connatural to mankind expresses and effects, at least in their initial stages, the realities of the new Covenant which are as patrimonial benefits of God. Logically, the Church as institution does not possess a Christian existence: there is only the community of those who have heard the promise. (47\*/2 T.)

Yes, such is the situation. For us the Church is an historical consequence of the Incarnation. Whether or not the fact is expressed in terms of institution of divine positive right, the Church is the power of God acting in Christ to some degree, though not entirely. That is why there remains a difference and a tension between the Church here below and the eschatological kingdom communicated to the Church and to the ministry. The fact that the communication is incomplete explains the difference and the tension between the Church on earth and the eschatological kingdom. Must it be noted that, for the Reform, the transcendence of the glorified Christ seems to exclude his lasting presence in the Church, or at least a permanence in history (a criticism of the idea of *continuous incarnation*); even for Barth, the transcendence of Christ appears to exclude his immanence. The whole of the causality of salvation resides in the heavenly Christ who produces through our faith the fruit of his cross. For the Reform, Jesus Christ alone is the supernatural; having made his appearance on earth in the flesh, he is henceforth in heaven. With this presupposition, and in spite of O. Cullman's remarkable work,

the time of the Church, the ecclesial duration, cannot be conceived in quite so positive a manner as it is from within the Catholic perspective. For us, the Church bears within her and develops something of Christ from the Alpha of his redemptive Incarnation to the Omega of his Parousia; hence the theology of the Mass, of tradition, of the development of dogma and of apostolicity — all of these are based on a very positive theology of the Mystical Body. The different approach from various orientations to all these subjects depends upon certain great, general presuppositions which we have tried to raise, albeit imperfectly and sketchily. (A.). (47\*/2)

In a word, divine life is considered here as so completely given, and heaven, so entirely descended to earth, that they (Orthodox) almost look upon them as existing here below under their own connatural condition which is that of glory and the full possession of an enjoyment of God, and not according to the human mode, which is social, on the way, and militant. It might almost be called a logic, not so much of Christmas, Holy Thursday and Pentecost, as of Easter and the Transfiguration on Thabor. (A.). (48\*/1 T.)

In terms of its earthly dimension, the Church is like a great sacrament where everything is manifest in tangible form and produces interior unity of grace. (50\*/1)

In note 1: The *Sacramentum tantum* (the ecclesiastical institution itself), the *sacramentum et res* (the power of this institution to procure the spiritual reality it signifies) and the *res tantum* (the actual interior reality of the Church, the Mystical Body). (51\*/)

...this is the Church: the extension of divine life to a multitude of creatures. (53\*/1)

The disunion of Christians is verily a rending of Christ and a continuance of His Passion. But it also testifies, with the multitude of the saved to some of whom He is not even known, that He is a saving Victim, and that He came into the world to save it rather than to reign there. This is the reason, as it seems to us, why His saving work reaches beyond the visible activity of salvation, the unique ark on perilous water, which is His Catholic Church; this is why the reality of His mercy as Savior surpasses the visible realm of the visible Kingdom; why the Church, too, saves to a greater extent than she rules, and secretly incorporates more members than she can claim as subjects. From beginning to end, the work of God in saving mankind follows that same logic. Through all the course of history, He has made Himself lowly, and if one can say so, strangely compromised Himself. He will come again, one day, as Lord, for the perfect establishing, of His Kingdom, but now He comes, above all, as Savior, and knows for His own far more souls than the leaders of His Church can enumerate in their official returns. (A.) (56\*/3)

The profound thought that serves as foundation... is that Christianity is not a simple idea but a thing that takes possession of the whole of man; a thing which takes root in his life and is understood only through being lived. (57\*/1 T.)

We have contemplated the Church *from above downwards*,... and thus regarded, all is clear and luminous. But we have only to look *from below upwards* and see the Church as we actually know her, to perceive all too easily all the weaknesses and shadows arising from the fact that the Church is human: all the inadequacies, all the slowness with regard to its earthly adaptation. (A.). (58\*/1)

The chief reason was that the Conference of Faith and Order was necessarily based, in 1927, on the assumption that the Church of Christ is not actually realized and given, but that all Christian bodies possess a minimum of ecclesiastical order and traditional doctrine and are, in some measure, though always imperfectly, the Church of Christ. From this it follows that among the existing Churches there is none which is simply and purely the Church, whose dogmatics is true, simply and completely, but instead, that a collection of fundamental truths must be held, while others, though worthy of respect, are optional and variable. This is what the Catholic Church cannot accept. She is the *one* Church, the one and faithful Bride of Christ. She believes in the efficacy of prayer and the will of her Lord. She is assured that His Church has existed indefectibly by His grace. It is not that Catholic Church is opposed to discussion among theologians, but it deems that a conference, whose principle is what we have stated, is not the place for her or her theologians. (A.). (58\*/2)

Does not the Epistle to the Hebrews suggest to us that such is somewhat the case for Christ Jesus? All His prerogatives and functions in our regard come to Him because of the fact that He is the Mediator of the New Covenant by the shedding of His blood; and *if He* is 'bishop of our souls', it is because He has 'become, by the blood of the eternal Testament, the great pastor of the sheep.' (61\*/3 T.)

...better worshippers of God and better participants in the Body of the Lord. (62\*/1 T.)

## CHAPTER II

In her ultimate reality the Church is men's fellowship with God...the Church is the aggregate of those who *are* "in Christ Jesus". (64\*/1 T.)

Better still, it is the body of *Christ, and* people of God precisely because body of Christ... (64\*/2 T.)

The traditional definition, then, carrying on the very meaning of the word *Ecclesia*, above all expresses that aspect of the Church in which she is made up of her members and represents the aggregate of them. (65\*/1 T.)

...(1) by the revelation of the mystery of the Trinity, Jesus established the messianic people in respect of its faith; (2) by his baptism, by his celebration of the Supper, by his other priestly acts, at last and supremely, by his death followed by the outpouring of water and blood, he instituted the sacraments, by which his people enter into the fellowship of communal life; (3) by the calling of his disciples, the promises made to Peter, he gave the messianic community the structure of the apostolic ministry and of its hierarchical powers. (A.) (65\*/2)

The Church can be compared to a building under construction, *say* a place of worship. The world is the quarry that supplied the stone... When the Church is finished, every stone in its place according to the architect's design, the scaffolding and everything else that is no longer wanted is taken away, and the workmen have a rest. (67\*/3)

On the one hand, predestination (i.e. the Church as mystery), the espousal with human nature (i.e. the Church beginning with the Incarnation), the inclusion of mankind in Christ; on the other, the deposit of faith and the sacraments, the apostolic powers: what can be more real? All this, however, must still be activated; and it is rendered effective precisely by being fruitful within the community of the faithful. Everything, finally, will be accomplished within this community which, when fully realized, will be the true temple, the true bride, the integral body of Christ. Compared to this reality of God's work bearing fruit among men, everything else is but sacrament in the patristic *sense* of the word, recaptured so well by Fr. de Lubac in his *Corpus Mysticum*. When everything -- predestination, the espousal mystery, faith, the sacraments -- is fulfilled in the Eschaton, the Church-communion alone will remain.

To perceive solely this aspect of interiority and communion, as the followers of the Reformation did so readily, amounts basically to professing a kind of *theologia gloriae*... By recognizing itself as first of all *institution*, the Church confesses its true status as *terrestrial* Church and also as *servant* of the Lord, until becoming his eternal *bride*. (67\*/4)

The Church as an institution has no other meaning than to carry on this mediation... (that of Christ, the unique mediator) ... So far from obscuring the unique mediation of the man Jesus Christ, sacramental and hierarchical mediation realizes it.. it is the extension, or rather the sacrament, of Christ's mediation. (68\*/1 T.)

Thus the Church as Body of Christ is the reality *in which* he takes form in order to live and to act there; as *institution*, the Church is the visible form of his action, and as fellowship, the visible form of his life.

There correspond to these two co-existent aspects, two messianic participations of priest, king and prophet. Inasmuch as the Church is *pure communion of life* these functions of priest, king and prophet exist *as form or dignity of life* (qualifying all her members as such). Inasmuch as the Church is institution and means of grace, the three functions qualify certain members only, giving them a charge or ministry for the benefit of all the others, and they then exist *as powers*, i.e. as active means for bringing about or promoting the life of the body.

Jesus, with regard to his body, has a relationship of power and of animation: He is the head of (over) the body and the immanent life of the body. This duality is to be found in the Church.

The primordial power is that of jurisdiction. It is the root of all other powers. The hierarchy has for a purpose to order the ecclesial body and to regulate the activity of the latter's vital acts. The Church is society; the ministers of the Church are leaders above all. All the titles (names) that were given to them, all mentions made of them are related to their roles and to their right to govern: Acts, 28, to govern the Church of God. On the contrary, the pagan priesthood was linked to a god, to an altar; 1 Pet, V,1..5 . (68\*/2)

...she (i.e. the Church) will give birth to many people through the Word and the apostolic sacraments. (70\*/1)

...in this sense, we are the Church. (71\*/1 T.)

It is in this sense principally that the word *ecclesia* is employed in Holy Scripture, signifying precisely *convocation*, (convened) assembly.

...I say 'principally' because this meaning of the word *ecclesia*, pressured by the reality being qualified, occasionally over-flowed that of its semantic origins. In Acts 8, 1 and I Cor. 15,9, beyond its immediate sense, it designates something stable akin to an institution. (71\*/1)

Church also refers to some of the faithful, or (to) those members of the community "who are *bearers* to a certain degree of one or other of these energies, these 'powers' instituted by God, which, taken *as a whole*, constitute the Church in the original sense of the word and represent its formal principle. (71\*/2 T.)

...to the hierarchy, that is (to) that portion of the faithful who were called and ordained to exercise the hierarchical functions. (71\*/3 T.)

...while he performs the acts of the Church), he remains himself, a fact perceptible in what he does. (72\*/1/T)

Finally, in a fourth and last meaning, one can designate by Church not only the formal principles proceeding directly from the gift of God, nor even the human matter constituting sociologically God's people, but the combination of the two: the union of the divine formal principle and the human material principle, the theandric reality born from this union. The word assumes, thus, its fullest meaning and, as a synthesis, designates the concrete Church in its totality: a Church composed of people, but people who set in motion a new principle of being, organization and activity received from Christ. It designates the body of Christ, understood as man-kind enjoying a new existence in Jesus Christ through the energies and realities instituted by him for that purpose. (72\*/2 T.)

...the *Ecclesia de Trinitate* and the *Ecclesia ex hominibus* come together and form a single *Ecclesia in Christo*, the Church of the Divine Word, the Body of Christ. This meaning includes all the others, synthesizing them. This is the meaning understood when one says simply: the Church, the treatise on the Church.

Due to our theological development and perhaps to polemical exigencies, we have been led apparently to distinguish in too radical a way between a divinely determined order of things on the one hand and, on the other, a discipline stemming from purely positive and ecclesiastical law, circumstantial and opportunistic by nature. We have been impatient with intermediate positions. But between the two extremes, binding them together isn't there a wide range where realities originating in the Lord himself are submitted to the canonical power of the Church; where many things can be labeled neither as formal determinations of Christ, nor as mere results of a totally positive and changing law, but as 'ecclesiastical traditions'?

Furthermore, medieval men were not obsessed like us by the idea of a Revelation closed at the death of the Apostles. Less precise than we on this point, they conceived with greater freedom and breadth the *inspiring role of the Spirit* in the life of the Church. ...Required then is something more profound than a purely positive and changing law; something less absolute than the realities which the Lord himself fixed with precision. (73\*/2)

...That delicate and perishable fruit, equally magnificent, which God wished to pluck and taste after having sown and nourished it to maturity by harmonizing human freedom with God's gift. Combined are the following elements: a *Communio sanctorum*, in the realm of the sancta, the objective gifts of God; and a *communio sanctorum* on the level of the Sancti, the living saints whose celebration the Church dares to intermingle with the mysteries and sacraments of the Savior, for they are members of Christ. (74\*/1 T.)

The Pauline expression 'sinful body' (Rom. 6,6), equivalent to 'body of flesh' (Col. 2, 11), has been occasionally applied to the Church itself. This does not mean that corporeality is evil in itself: neither within the faithful, whose body may be an instrument of justice (Rom. 6, 12-13; 12, 1 ff.); nor within the Church, whose corporeality -- the external and sensible form, in other words -- is in itself necessary and good. It is not the Church itself as community, but *the persons*, the human individuals, who are tempted and who sin. (75\*/1 T.)

Indeed, the body of the Church can at times deviate toward a 'carnal' attitude,...(75\*/2 T)

There is a sense in which such faults are the faults of everyone, faults of the body consequently, 'since we are all parts of one another.' (Eph. 4, 25) Beyond a solidarity of example and training, there is an organic solidarity due to which each sin stains the whole Church, because it blemishes the body. Likewise, every affirmation of good benefits everyone. (75\*/3)

...a certain 'Christian World' which, to be honest, has its good aspects, but also its limitations: its closeness to spiritual discoveries, its rigidity and narrowness. (76\*/1 T.)

The sacraments in themselves, the Eucharist in itself and in as much as it stems from Christ, are totally pure, perfect and holy. But in as much as they are ministered by a priest and become the cult of a concrete community..., we know only too well that their celebration can at times be deplorable. (76\*/2 T.)

...Accordingly, the lay person not only receives a Christian mission in temporal things, but also a mission in the Church as the ark and sign of faith: in the Church as ark, that he may help truly to keep the latter faithfully; as sign of faith, that he may profess and confess this faith in the world and before men's eyes.

...It is indeed incumbent on every Christian to do his part with his fellows to enable the Church to be an evangelizing power in the midst of the world. Evangelization means putting before men the fact of Jesus Christ, of his call to them, of his deeds that set them free. To evangelize -- you well know -- is not simply to preach dogmatic truth and obtain the adhesion of someone, who thereafter will turn up at Mass; it is to bring Jesus Christ and his sovereign claims into men's lives, into their real, ordinary, daily lives as well as into those occasions when they are faced by hard and important choices. The apostle., lives in his poor and carnal life the mystery itself of God's manifestation.... It is not only a matter of being very religious and good; it is more than that. It means becoming a whole human creature for Christ's sake.... It means biblical faith in the living God, boundless open-hearted trust, constantly renewed, that he will rule my life, live his mystery in me and radiate his loving presence through me, ... to see to it that God be God... in the world. (A.). (110\*)

Clearly enough, one can even state that the liturgical and cultic forms, developed in a given time and space, present certain limitations, relatively serious shortcomings. To perceive that the concrete priestly activity of the Church is imperfect, one can reflect on the unavoidable Latin problem, on the failure to adapt our liturgy in many mission lands, on the requests presented by the contemporary liturgical movement. (76\*/3 T.)

...a guarantee touching on the final expression of the process. (77\*/1 T.)

But the very course of this development follows along normal human paths -- with the help of God nonetheless. The history of conciliar definitions is often a deeply human one. Touches of this human toil remain even in the final product, the dogmatic definition. Though exempt from error by God's guarantee, it bears the markings of its time; it can undergo further refinement.(77\*/2T)

...does not impede particular flaws, nor does it always make up for the limitations and ignorance of churchmen, even dignitaries. (77\*/3 T.)

If a narrowly secular history conceives the Church as a sociological reality, composed of men who are bound to concrete modalities and are involved in a total condition of time and space, the faithful cannot be satisfied by simply juxtaposing an affirmation of transcendence to this exclusively external vision. There is only one Church. That same reality, viewed as a society of men by the uncommitted historian, is seen by the faithful as possessing internal principles which are truly divine. The latter knows that the very mystery of this Church consists precisely in this fusion of the divine and the human, so difficult for us to perceive. (77-78\*/1 T.)

At the *conclusion* of this study, I should like to stress once again the urgency of the ecumenical movement, in the spirit of which I have written it. We have observed that already we are all (i.e. Protestants and Catholics) united, profoundly united, in our belief in Christ, in the service and confession of the Lamb of God. But we have also seen that the mystery of the Bride



is united to that of the Lamb: do not the two expressions together form that single mystery which St. Paul calls "great" (Up. 5:32)? The biblical revelation, as a whole, leads up to both of them. If the ecumenical movement has a meaning, that meaning is the promotion and the sealing of our unity in Christ, a unity that is already in existence, but hidden, a unity destined to be made visible in the Church, the people of God who are called to sing with one voice the canticle of the Lamb. (A.). (78\*/1)

Consequently, if we consider the Church in a concrete but adequate sense, it is at once holy yet sinful, indefectible yet fallible, perfect yet subject to many historical imperfections. (78\*/2T.)

Within her/whatever stems from Christ is holy and unblemished, whatever flows from human freedom is detectible. Both, how-ever, belong to that concrete body which is the Church, provided we really accept her for what she is. The divine facet is truly in-ternal to the Church and constitutes the whole of its formal principle; but the human facet with its inherent weakness is just as interior to the Church. (78\*-79/1 T.)

It follows that Christianity, in its entirety, is the celebration of the past events of redemption, of the expectation of the fulfillment of all things in that eternal life, invoked at the end of the Creed, and the present reality of a spiritual life in Christ and in God, with Christ and with God, and through the grace of both.

I have just quoted the Creed. Is it not remarkable that be-ginning with the words "I believe", it ends with *Expecto*, I look for. Christian life comprises inseparably both faith in the present reality of Christ's presence and an expectation of the reality to come. It is both faith in Jesus Christ and waiting for Jesus Christ. (80\*/2)

One of the keys of a Catholic ecclesiology is to hold that the Church, the same Church, is both communion with God in Christ *and* the means for attaining fellowship. (81\*/3 T.)

The intermediate situation characteristic of the Church enables us to understand the place and part respectively of laity and hierarchy. The situation itself follows from the fact that God's work is at the same time already done and still to be done, since all the substance of it is given us in Jesus Christ and yet it has still to be carried out by us. Jesus Christ is in Himself alone the Temple and the Kingdom, but we have to become Temple and Kingdom in him or, what comes to the same thing, he has to become so also in us, though not without our having personally *done* that which he *gives* us the ability to do. (82\*/1)

...final salvation will be achieved by a wonderful refloating of our earthly vessel rather *than* by a transfer of the survivors *to* another ship wholly built by God. (83\*/1 T.)

The regenerating power that will finally operate is already at work in our world, transiently, precariously, fragmentarily, and generally unperceived. (83\*/2 T.)

The Church's constitution (statute) is in this, that she al-ready has within herself, and as the very *things* that make her Church, the self-same and decisive cause of that renewal of which the Kingdom will be the consummation: the kingly, priestly, and prophetic power of Christ, and the Holy Spirit. (83\*/3 T.)

In other words, Jesus Christ is the whole Temple and Kingdom, a first time by himself, and he will be so a second time with us, in whom and -- we need not hesitate to say -- through whom he will have attained his full stature. (84\*/2 T.)

As regards the Pasch, we receive everything from the unique fact of Jesus Christ in his historical incarnation, *his acta et passa nobis...* As regards the Parousia, we, on the basis of what we have received, have to bring to God through Christ the modest riches of creation and of our free cooperation, or, if you will, the produce of the talents God has given us, "the interest on his outlay". (84\*/3 T.)

The ministry of the Church is wholly concerned with communicating to mankind the mystery of the Lamb and its achievement. This she does by means of two great activities: the preaching of the word to which our faith responds, and the celebration of the sacraments of faith which are wholly and exclusively an application through time and space of the unique work of our salvation accomplished by the sacrificed and risen Lamb.... Far from claiming to add some new and independent human efficacy to Christ's work they are simply the application of the fruits of the Savior's unique mediation... (A.)

The Church is not a secondary mediator (*VDV*:mediation); she is the Lord made visible.

Thus we understand why the energies Christ possesses due to his consecration through anointing and which establish him in sovereign fashion priest, king and prophet exist in the Church in two harmonious forms: in a diffused form, immanent to the whole body; in a specific, hierarchical form which, located throughout the body, is nonetheless situated above the body of the faithful. (85\*/2)

*To the extent that the people of God already possesses its inheritance*, to the extent that it has attained its goal, that is to the extent that God's life has been interiorized within it, the Church has the quality of the living body of Christ; she has the form of a simple community or communion of life. To the extent that the life of Christ is communicated to us, we become his very body. Together we become the members and body of Christ: king, priest and prophet. These energies within him become ours, along with his life and his Spirit. Consequently, the total body becomes royal, priestly and prophetic. Not only Christ himself, but also the Christians become kings, priests and prophets by existing solely through him, with him and in him as members of a priestly, royal and prophetic body.

*To the extent that the people of God has not reached its goal*, nor yet enjoys its ultimate life but remains in journey to-ward its inheritance; to the extent that it has not yet interiorized the mystery of God and that, in the words of Paul, God is not yet 'everything to everyone': to this same .extent the Church retains the quality and form of an earthly society; she follows the logic of law; she has an aspect of synagogue and of the Old Testa-ment. In that measure the faithful will appear not as people animated by a life flowing from within them, but as receptive people, drawing from an external and superior power. In that measure the Church will seem far less a living body, enjoying in itself and in all of its parts the presence and energies of its source, than a pilgrim people under the guidance of leaders, receiving and possessing vital necessities in veiled and imperfect forms: truth in the form of an external teaching and in faith; life in sensible, sacramental rites; guidance in the form of law and precept. Indeed, Christ is its truth, way and life; this he is by his triple power of prophet, priest and king. But as long as 'we are engaged in a journey far from the Lord' (II Cor. 5, 6), this threefold power of Christ is still external to a certain degree and its action submits to a logic of hierarchical organization and law in the form of a pilgrim Church and society assumed by the people of God. (86\*/1)

The Church builds itself not only through the exercise of the hierarchical functions, fundamental as these may be in giving it the structure of Church, but also through the reciprocal contributions of all its members, each one according to the gifts and calling received.... Thus, we build the Church: lay people as well as clerics, priests and clerics as well as lay people. Indeed, apart from what is strictly the exercise of their sacramental and hierarchical powers (the acts they accomplish *in persona Ecclesiae*), priests and clerics enter that order of spiritual and personal gifts beneficial to the community where they are on equal footing with lay people. (Almost, since it is only fitting that those who received the gifts of ministry should enjoy personal gifts corresponding to their function...) The Church not only shapes its members, but also is shaped by them.

...religion, Christianity, these are not special realities set apart, but life itself led for Christ, with Christ and by his grace. The concept of religion, as a 'thing', something set apart and easily satisfied by specific, well-determined actions (Easter duties, Sunday-Mass obligation, Friday abstinence), this concept corresponds readily to the idea of a Church constituted by the passive acceptance of what the mediating hierarchy administers. (Everything would be reduced to a single virtue: obedience.) Religion conceived as a life in which one is personally and totally involved responds better to the idea of a Church which, hierarchical still, is nonetheless composed by the faithful and could be well-defined thus: mankind in Christ through the ecclesial means of life in Christ. (87\*/3)

All of what we are to say will be related principally to bishops and priests and deacons, due allowance being made, also to the inferior degrees of the hierarchy.

a) *What they are not.* They are not properly speaking, mediators: one only is mediator of God and of men. The people that this mediator has made his, is at one with him, and has no need of intermediaries to have access to the Father.

b) *What they are.*

1° The delegates of the Christian community, its representatives (*mandataires*). The "functionaries" of the priesthood; "legates"; procurators of the Church (a terminology taken from William of Paris, *De sacram. Euchar.*, C. 1; T. I, p. 435); and also from Gabriel Biel: cf. *Mysterium fidei*, p. 330; [and]

2° 'Public ministers of the Church' (Trent, Sess. XXII, c. 5) 'Deputized (*affectés*) to a task' (*ordinati ad...*).

They are to be distinguished from the multitude (in theory) and they are distinct from it (in fact) insofar as they are its delegates.

However, this is not saying enough, for an unspecified delegation does not create a functional aptitude; it can, *consequently*, be revoked without leaving any marks: these characteristics do not correspond to the nature of the Church nor to those of its hierarchy.

The ministers of the priesthood are more than delegates, for the Church is more than an ordinary society: they are the (vital) organs of the mystical Body. The sacrament conferred upon them through the laying on of the hands, habitates them, adapts them vitally in order that they may perform their task (role). This happens in such a way that they alone, can perform this task and will always be so constituted as to perform it. (An analogy here, can be that of) the eye which is destined to see, and is destined forever to see; so the mouth to speak, and so any organ. This remains so even if the organ becomes accidentally sick, actionless or altered. The deputation of a priest cannot be taken away; his powers (*procuration*) may be suspended,

however they are radically irrevocable, for these powers are not exterior to the one who receives them; they are imprinted in him by God who adapts him in a supernatural way to his function.

Let us summarize the differences between *priest* and *presbyter*: the *priest* is needed as mediator between men and God; the *presbyter* serves as a (vital) organ with regard to beings who, because of their incorporation with the Son, are themselves in direct relationship with God.

The *priest* is needed due to the profane character of the offerers. Since the Christian offerers have not a profane character, they are in need of the *presbyter* uniquely because of the social character of the action they perform.

In other words, the Christian people is not a 'profane' people; it is a sacerdotal people because of its union with Christ. Therefore, it is in no need of a priest-mediator, only of a presbyter - (vital) organ.

In what sense must the following words be understood: mediation, priest, Christ, anointed of the Lord, etc. These expressions as applied to the ministers of the Church, have become part of the Christian terminology through the overly extended use of biblical analogies and metaphors. The mistake would consist in falsifying a proper terminology under the influence of an improper one.

In *Jalons*, I have reasoned out and built up the facts by making a distinction between two ways (titles) of sharing in Christ's priesthood, kingship and prophetism: one of dignity or existential quality, which belongs to all Christians; one of authority, and consequently of superiority, which characterizes the instituted ministers. Now, I am asking myself whether or not such a way of proceeding was a fortunate one. It seems to me, nevertheless, that the Catholic doctrine, in the East as well as in the West, in relation to the ministerial priesthood, calls for such a distinction. The council utilizes the idea (which is found, I believe, in Pius XII) of the priest as representing Christ as Leader (*Chef*): such an idea with regard to the cultural and sacramental order, serves as a basis to the characteristic values of the ministerial priesthood understood as representing Christ, in the midst of the community, as *vis-à-vis* or *Gegenüber* of this same community. For Christ holds a twofold relationship with the Church: one of life and immanence; another of superiority. A value, clearly brought to light, in recent years, through the reflection on the ministerial priesthood, certainly is that of this priesthood seen as related to the president of the community.

The drawback of my 1953 approach, consisted perhaps in having made too many distinctions. The risk consisted in defining the ministerial priesthood, in itself, in line with the XIIth and XIIIth centuries' understanding of the character as identical with the 'conferring of a power'. I do not regret the fact of having been formed at the school of St. Thomas and of his modern disciples: it is a school that promotes order in the mind. However, I am more keenly aware, today, of the deficiencies that this tradition, with its definitions and its analysis, held within itself when it is seen in the context of the exigencies and contributions of a full traditional understanding of the Church as community. (100\*/1)

Consequently the hierarchical functions in the Church are by no means organs of the body, a creation of the immanent powers of the organism. They are not referred to the aspect or "moment" wherein the faithful make the Church (community), but to that wherein the Church (institution) makes the faithful...(102\*/2)

...In fact, both models -- the priest-leader of the people and the militant confessional-evangelist -- tend to forget the transcendence of God. They identify too easily the institution they administer with the Kingdom of God; they equate one's relationship to the institution with the

religious mystery *of souls*. They see too poorly that the Church has a far deeper reality than what is perceived. Mysteriously, the Church extends itself to the very limits of the mystery of Christ and the Holy Spirit. The Holy Spirit dwells within men's hearts, at the very centre of their being, and becomes himself their innermost inclination, their natural tendency. Himself immutable and unique, he is the living master of the impulse he imparts to each and makes all things converge upon that unity which is the proper outcome of his presence, for he is love. (\*103)

Even if the lay people have... no part in the strictly hierarchical powers of government, they have *an inviolable right* to be heard within the Church. To ignore them as though they didn't exist, to treat them constantly as children, pressed into silence among grown-ups and whose comportment is pre-determined by authority, can lead to either of two results: they could be reduced to such passiveness as to foster eventually disinterest or indifference; or they could be pressured into acts of indiscipline, of open revolt even...

...The ordinary faithful have no other role than that of the sheep at Candlemass: we bless them and we fleece them.

...You will have a rather new ministry. Thus far you have remained incontestable masters, practically king by divine right... In the future, the lay people join hands with the hierarchy to direct an external Catholic Action, you will henceforth become constitutional monarchs....

From our present perspective, the tomorrow alluded to in 1931 is already a yesterday or a day-before-yesterday. Will we always speak in terms of tomorrow like on a barber's sign? (104\*/3)

The goal of such a task is very different from a medieval-style Christendom. It may even be preferable to avoid the word Christendom, far too linked to a historical context which has almost totally vanished. To construct within the Church a temporal order, directly and formally subject to regulations of the spiri-4 tuai order (represented by the sacerdotal power), is no longer viable. Nor is it possible to envisage a direct, jurisdictional control of the Church on a world reduced to submission. Indeed, in such a situation, it would no longer be a world, for it could not exist really and independently outside the Church. What is needed is an influence through conviction, by Christians radiating convictions geared toward ultimately religious goals but fostered by means common to all men and within a sphere whose profane and temporal character is fully respected.

...1) There is a relationship between human effort toward a worldly progress sponsored by man and the ultimate, definitive reality which will be the Kingdom of God. 2) There is no continuity *from* one to the other. Human effort does not procure the Kingdom. From a biblical point of view, the Kingdom appears as given, as residing essentially in the power of Christ. Strictly speaking, neither the world nor even the Church can bring it about. It is given from above: it is Christ who will realize it through *His* power. 3) Human effort, even natural and temporal in character, seeks to resolve questions for which the Kingdom is *the* solution. Man attempts a response, and he must do so, but he will never attain it entirely... The meaning of history, of human effort, is to strive toward the Kingdom... toward a perfect domination of good over evil... without being able to attain it.

Thus, in this duality of Church and world desired by Jesus Christ, we can perceive that the Church as sacred reality does not labor alone toward the Kingdom of God. Within this sacred reality lay people have a considerable part to play. They do not have the role of constituting the institution itself through the ministry of faith and the sacraments of faith; but, having received

these and having interiorized their grace, they too have a certain priestly, royal and prophetic activity according to the Spirit alive with-in them. According to the gifts or to the circumstances desired by the Spirit, they too build the community of God's servants... (They) cooperate with God in giving creation all its dimensions, its full maturity: necessary conditions for the conclusion of God's twofold task by reuniting the first and the second, both Church and world, in the Kingdom. (105\*/1)

He speaks of restoring to earthly realities their profane character and their ingrained value as mundane and terrestrial things... (This is) the necessary condition for the world, fully developed and mature, to attain the Kingdom.

Without this research (i.e. scientific, cultural, etc.),... the world would present itself to the Spirit's embrace in an infantile and larval state. (106\*)

Jesus Christ is the sole point by which the world above and the world below have contact. But he is now invisible. He gives himself visible agents, as it were, of his unique mediation: the apostles, the priests. It is through us, poor men,... that communication has to be effected between the two worlds.... We are the meeting-point, and that is the grandeur of our priesthood. Thus we have to go among men with that awareness of our character as mediators, that awareness that we have to bring about the union of the world below and the world above.

...In the same way we have come to understand that the Church, with her dogma...her sacraments...her hierarchy, her corps of officials and her machinery -- the Church, in spite of all that, would not exist if her faithful were not continually making her... The Church is the society or community of those who have the faith: the faithful (107-108\*/2)

We would suggest that the Church be looked successively from two points: (1) as God's people, the community of Christians, it represents mankind toward Christ; (2) as institution, or sacrament of salvation, it represents Christ for the world. (A.)(108/1\* T.)

Two mediations are joined in the Church, one going up, or representative, the other coming down, or sacramental; and through them it is the place where Christ gives himself to the world, and the world gives itself to Christ, the place where the Alliance is effectuated. (A.)(108/2\* T.)

Each one of us for his own little world, all of us for the world at large - we are Jacob's ladder. The representation going up of mankind to God and the sacramental and missionary representation coming down of Jesus Christ to the world both pass through us. So is each Christian, for his own part and no is each Christian in his degree... (Christianity) has a mission to the world ... but in the first place, it exists in itself as an in-stitution coming from Jesus Christ, and as a people which testifies to him. (A.)(109/1\* T.)

The Church is a body that is living in all its parts, wholly vitalized by its soul, and that soul is the Holy Spirit. But the soul does *not* animate all parts of a human body in the same way, because those parts are differently placed and have different functions.... So it is with the Church's members. Spiritual vitality is given to them all: it is given to some simply that they may live, grow and show forth Christian life; to others, that they may lead and guide.

And there is a constant *give and take* between these and those, in such a way that there is a living contact between the life of the first and the direction given them by the second.

Obviously their activity is directly governed by the necessity of conforming with the deposit of revealed truth received from the Prophets, from Jesus Christ and from his Apostles; this deposit is a trust of all the members of the Church, but its guardianship belongs to its hierarchy in an altogether special way. The laity cannot be legitimately active in the sphere of ecclesiastical authority, whether for ruling or teaching, because they have not received the Holy Spirit for that purpose (apart from exceptional case). (Their proper sphere is that of Christian faithfulness.)

...By so doing, the faithful not only keep the word, they also contribute to its development.

...(Following up what I have said about the true meaning of the Church), I want to take a quick look at how, through a radiant faith, lay people, in a measure, carry on the maternal role of the Church. We must not make the mistake of thinking that this maternal role can be seen only in the ministering of the sacraments or in the activity of the hierarchy.

...(In all this) the Church is seen to be essentially missionary. The "time of the Church," (that is, the time between our Lord's Ascension to Heaven and his second coming, from his passover to his *parousia*, is essentially) the time of mission.... God's de-sign does not entrust this mission to the hierarchy alone... (109\*/1)

### CHAPTER III

For a long time we have been convinced that this question of the Christian cult, although it has never been raised, is at the root of questions relating to the priesthood. (111\*/2 T.)

The cult is essentially a cult of (living) faith. It is such from its aspect of spiritual sacrifice, as well as of personal sacrifice which is nothing other than a self-giving of life itself: it is not a tithe or a gift of first fruits, even less is it something exterior; rather it is my existence, my being-in the world, and to other men. Again, it is such from its aspect of public and properly liturgical sacramental, because the first value here lies in receiving the gift of God, in faith, in order to complement with our *own* response: thanksgiving, spiritual sacrifice of life itself, *diaconia*. (113\*/1 T.)

God wants that the soul of worship be present in His body. (A.) (115\*/1 T.)

The prophetic word is instigating and educating faith in the living God who acts in history... and demands from his believers not only a ritualistic response, but a living response... from the midst of the events of time. (A.). (115\*/2 T.)

The sacraments are simply the putting in operation of the Sacrament of God, which is Christ; or "mystery" in St. Paul's meaning of the word. (117\*/1 T.)

Before being worship, and in order that it be worship, the Christian cult is *theurgic* and soteriological; it does not consist first in offering something, in making something rise from us toward God, but in receiving from God a gift that operates. (117\*/2 T.)

The Christian should not only receive this gift of God, but owes a response that is produced through three acts: unite the gift of self to the gift of God, his own sacrifice to that of Jesus Christ; return God's gift through thanksgiving; share and communicate this gift through fraternal harmony and the *diaconia* for the benefit of the poor. (117\*/3 T.)

There is a theology (that is, mythology) which the people and particularly the priests, in the cities ought to be knowledgeable about. It belongs to this theology to explain what gods should be worshipped in public and by what rites and sacrifices each one should do this. (118\*/1)

It is a melancholy fact that paganism is not historically or geographically confined, something external to Christianity. It exists in every child of Adam, attached as he is to his natural "religious" instincts. Christianity encounters it, not only in the Graeco-Roman world of the first century, or in the Africa and Oceania of today, but in the hearts and minds of Christians themselves. We suffer enough, yes, we priests of Jesus Christ, from being always taken for "heavenly magicians", for ritual intermediaries between this earthly life and certain mysterious forces.... The little one is brought in to be baptized because it brings about some good luck, or the engaged couple to be married, because this is the way things have always been done traditionally, or medals to be blessed; people expect us to lead processions to the (miraculous) source, that we bless houses on Holy Saturday, what more can I say? In short, we are treated like priests of Hera or the sun, or Ceres or Baal, not like priests of the Gospel. (118-119\*/1 T.)



The priesthood is one of the facts or notions in which the "specifically Christian" appears most vividly when we study the words of the New Testament attentively. (119\*/3 T.)

The priesthood in its most general meaning is related to (the concept) of sacrifice. For our part, we shall define it, as the quality which permits one to present himself before God in order to obtain His grace, and in His communion, by the offering of a sacrifice which is acceptable to Him. (120\*/1 T.)

Their soul consists in the free and loving acceptance of our reference to God, that is to say, of the absolute dependence within which we are in relationship to Him and of our orientation toward Him through the compliance of our will to His. In summary, it is the spiritual movement of man toward God. (121\*/1 T.)

The content of the sacrifice, consists in us... all of us forming the one body of Christ.... Of this, the Eucharist the sacrament, that is, the expressive dynamic and realizing sign. (121-122\*/1 T.)

All sacrifice – its ourselves - this is the sacrifice of Christians: many are one body in Christ... (the Eucharist is the sacrament) of the sacrifice that the Church makes of itself. (122\*/2 T.)

The purpose (role) of the sacraments is precisely this: as they bring about, under a particular way (mode), namely, that of the symbolic-real, what Jesus did for us during the days of his flesh, as the root nourishes the fruit, so Christ as *Alpha*, through the sacraments, realizes in us, in time, the already begun reality (of grace) which will constitute Christ as *Omega*. (122\*/3 T.)

No where do we find in the New Testament a specific reference to cult and to the royal priesthood of the faithful as related to the Eucharist and to the public or properly liturgical cult of the Church. (123\*/1 T.)

However, through Baptism (and Confirmation), every faithful is constituted the celebrant of the Mysteries of Christ and particularly of the Eucharist in order to unite himself to these mysteries and to be nourished by them; by the sacrament of Order, that is, by the apostolic laying on of the hands for the ministry, some among the faithful are ordained in order to actively make the Eucharist. (123\*/2 T.)

It is the entire content of the royal priesthood of the personal offering of one's life which finds its fulfillment through participation in the sacrament celebrated by the hierarchical priesthood and of which the baptismal consecration constitutes the faithful into legitimate concelebrants. In this offering which thus, brings into play, under the sovereignty of Christ as Priest, the three sacerdotal titles which exist in his body which is the Church, the latter joins together its *agi* (that which is anted upon) to the *donné* (that which is given) of its Leader-Head (*Chef*). The Church unfolds and actualizes the offering that Jesus on the cross, made of the Church; the Church completes in the body what has been accomplished in the Leader-Head (*Chef*); the Church fulfills Christ (alive) within itself, while receiving from Him that itself which

fulfills Him. Thus is completed in the body the maturation or growth of Him who has done all and in whom all is contained, and who now wants us to do the same with Him. Thus the mystery of his Pasch becomes the mystery of our Pasch and thus is realized the identity of the *Alpha* with the *Omega* while the real growth of the latter is simultaneously realized in the former. (123-124\*/1).

It is sure that neither the authors of the New Testament nor the apostolic Fathers, with the exception of Clement, used the words *hiereus* or *archiereus* to refer to the hierarchical ministries. *Hiereus* is used exclusively in the New Testament as follows: in quotes from the Old Testament, to refer to the Jewish or pagan priests, as an attribute in relation to Jesus Christ, and, in the Apocalypse, in reference to Christians; in the apostolic writings, however, the word is not applied more to the faithful than to the hierarchical ministers. *Archiereus* is used exclusively to designate the Jewish high-priest, either as a particular historical and concrete individual or, as in the Epistle to the Hebrews, as a type referring to Christ who is truly our unique high-priest. One exception is made, in addition to the one already mentioned [Clement]: namely, the use of this title with regard to the prophets, in the *Didachè*. There is here, in fact, but an allusion to the Old Testament.

1. One priest, 2. all are priests, 3. some are priests.

The three statements which are equally sure and traditional must be brought together:

1. Only one is priest.
2. All are priests.
3. Some are priests.

- Let us translate in Latin and in Greek: ... (See Latin and Greek formulations in thesis' text, p. \* )

- Let us offer a theological explanation:

1. One alone is priest by divine anointing.
2. All Christians are incorporated into the unique priest.
3. Some are adapted in order to minister to the priesthood (*adaptés au ministère*

*du sacerdoce*).

- Another way of putting it:

1. Jesus Christ; substantial, and properly called priesthood.
2. The Priesthood as participated corporately and collectively.
3. Priests in a ministerial way, official mission related to the performance of some

exterior acts of the priest-hood in the name of all.

1. *One only* is priest, Christ, the *Alpha*, the *Omega*, the Way. Between the *Alpha* and the *Omega*, Christ's priesthood is shared sacramentally, so that his sacrifice be celebrated sacramentally:

2. This sharing is, on the one hand, related *to all*, through Baptism (and Confirmation) in order that all be rendered able to celebrate;

3. on the other, *by some*, in a hierarchical way, through ordination, in order to perform (*accomplir*) this celebration.

All are priests through their spiritual life in Christ. Furthermore, in heaven, only the latter priesthood which is that of the goal and of the reality, will be exercised by all. (124\*/2 T.)

He is the temple, but the faithful are temples with him. The sole temple of the Messianic age is his body: his personal body, which is risen, and his communal body, the community of Christians. He is priest and sacrifice, but the faithful are priests and sacrifices with him -- this is

attested in more than fifteen passages of the New Testament. They define very precisely the priestly character and the sacrifices of the body which is the Church; not the offering of material objects, but the building up, by the faith of the believers, of a spiritual temple, in which the living man offers himself as a spiritual sacrifice. (A.). (126\*/1 T.)

He (author of Hebrews) uses the term (*dicit\**) *priest* (in relation to Christ, because he [Christ] offers himself to God the Father). (127\*/1 T.)

The prophets had foretold and welcomed, not the suppression of the temple and of worship, but their spiritual fulfillment.... As the Church Fathers said, the prophets were the first Christians. (A.). (127\*/2 T.)

In its very essence and intimate reality the *ecclesia* would be temple, sacrifice and priest. It is by fulfilling its own nature that Christianity has, of itself, a priestly quality. (A.).(128\*/1 T.)

The *spiritual* of Christian worship is not formally an idealization of a *moral* transposition, of Judaic worship: it is the reality of which Judaic worship was the herald. Therefore do we characterize the corresponding priesthood by the words *spiritual real*. (129\*/1 T.)

A conclusion emerging from all this is that the worship and sacrifice of the faithful, and therefore their corresponding priesthood, are essentially those of a holy life, an apostolic life of religion, prayer, dedication, charity, compassion. (130\*/1 T.)

That the whole body of Christians is priestly, that there is a priesthood of the faithful, termed without great precision universal or royal priesthood; this is affirmed abundantly both by the Scriptures and by the whole of Christian tradition.

To the realm which is proper to the immanent and universal (*diffus\**) priesthood, belongs all that is related to the order of life; the personal putting in practice and deepening of the life received from Christ, the acts of this life as having a cult-value, finally the manifestation through testimony of this life insofar as such a testimony gives glory to God.

...The emphasis that Catholic theology since Reformation has placed first, on the realness of the sacramental effect, and secondly, on the *ex opere operato* (the effect produced by the action done) of their way of effectuating, has led to an unfortunate domination of the latter aspect over the former, to the point that the idea of considering the sacraments first, as cult, as a prayer, as a sacrifice of praise, has almost disappeared from the teachings of catechesis.

The purpose of the priesthood as ministerial (hierarchical) and sacramental is the following: to bring about in the Church that which is not fully in it; namely, the life and the adoration of its Lord. (130\*/1)

The cult of the Now Testament is a cult in spirit and in truth: *veri adoratores*. It consists of the offering of men themselves. The priests who celebrate it are neither pagan magicians nor even levites of the law of Moses. They are, they must be, priests and prophets, priests of faith in the living God, priests of the sacrifice of obedience offered once for, all by Jesus Christ. Here on earth its sacramental celebration exists in order that it may become fully our sacrifice, and the sacrifice of the whole Church. (132\*/1 T.)

His role consists in enkindling (give rise) in Christians the cultic facet of their lives. (133\*/1 T.)

This cult, these sacrifices, the priesthood which is related to both cult and sacrifices, is not to be conceived in relation to the properly liturgical or sacramental level; at the most, it would seem, that wherever, in Scripture, a relationship is shown between the two, it is only done so implicitly. The offerings, the priesthood of the faithful are spiritual realities... not purely in the moral sense.... However, the priest-hood of the faithful is not referred to as being related to the order of the celebration of the public or sacramental cult of the Church... both cult and priesthood are related to the order of Christian life and cannot be defined as realities which are properly liturgical. (A.). (135\*/1 T.)

In so far as the question of the priesthood of the faithful was to be eventually posed (in subsequent centuries); namely, in relation to properly sacramental cult, and especially in relation to the eucharistic celebration; we were led, in order to remain within the bounds of Catholic truth, to stress its reference, and even its organic subordination to the hierarchical and properly liturgical priesthood. (A.). (135\*/2 T.)

It is not proper to oppose in a radical way, the universal priesthood of all the baptized to the ministerial and sacramental priesthood of the priests. The latter gives fullness (*consommé*) to the former. (135\*/4 T.) (.04tv)-f-IS-)\*\*

...an opposition, a kind of separation between consecration and mission, sacramental cult or Eucharist and Word or apostolate - this makes no sense. It is impossible to speak legitimately of the ministerial priesthood without also speaking of the spiritual sacrifice that Christians are called to offer as well as of God's gift in Jesus Christ, which must be communicated to the faithful. It is impossible to isolate the Christian cult, and more particularly the eucharist, from the building up of the Body of Christ, which is the goal of the entire ministry. (Eph. 4, 12-13). In summary, apostolate brings the Christian cult to its fullness in an on-the-way situation, but which, through the Holy Spirit, holds the pledge of the eschatological Jerusalem while spiritually being already the Body of the risen Christ. (137/1 T.)

The reality of the Christian's sacerdotal quality is, for me, an absolutely fundamental reality. It is the basis (trame) of my spirituality as a religious. This reality should be linked to a synthesis similar to the one that I proposed in 1958 at a students' session and of which you will find an echo in *Les voies du Dieu vivant*. (137\*/2 T.)

There is an illusion which consists in co-relating political issues with attitudes that relate to the level of the Mystical Body; for, politics is a science that has its own data and exigencies; it equally represents an order of things willed by God.... The problems that are raised on the level of action cannot be totally resolved on the mystical level.... I am convinced that the key (secret) of this solution resides in a true (exact) notion with regard to what constitutes the religious relationship... that of faith, that of the relationship between the *living* God and man. (138\*/1)

This process began to be used very soon, to the advantage above all, of interests related to ethical or deontological levels. One finds traces of it in the epistle of Clement as well as in St.

Cyprian, where ample use of this process is made. It was intensified after the Constantinian peace and, in a general way, in all situations of sacral Christendom, and consequently also throughout the Middle Ages. We hope to show this, one day, by offering the related documented substantiation.

In such a climate and within such perspectives, the cult evolved into a cult of sacralization, of separation in a ritualistic liturgy which eventually became quite pompous. The generalized attempts at initiating the court ritual, after the Constantinian peace, has found in the cult, many ways of being used. Furthermore, what happened in the realm of sacraments and cult is very much what happened to the totality of ecclesiology: We have lost sight of the present action of the God Most High, we focused our attention on the things themselves and the mediations, on the power attributed to the things done by man. Liturgy has too often developed into an order of things, something that a specialist of the sacred performs with pompe before an audience. (138-139\*/1 T.)

Thus all my actions reveal a sort of theological dimension because through them I make God real, I encounter God, I find God. (139\*/1 T.)

God is a Father but he is not paternalistic; our freedom has therefore immense possibilities. If our action flows from true love and from true faith-insights, it will not consist in a kind of short-term defense, of rushed apostolate, but it will re-veal a true possession, an enthusiasm (in the etymological sense of the word: to have God within us.) This will be so by means of this presence of God, of this desire that He be God, and that He be God for me, since thus, my action will provide God relays for the manifestation of his glory. 140/1 T.)

Conversion will consist in this: to experience all our relationships -- family, social and civic -- to experience all these *within* the context of a vertical relationship with God, instead of experiencing the above in a mere horizontal relationship with things, considered as carnal and mundane. This is very difficult.

This is to be found at the boundaries of holiness. Saints see in all that they encounter, in all that they do, an occasion to meet God, to make him known and glorified; and we must strive toward this, not with the purpose of "doing good," but by going beyond, using the tremendous freedom that God gives as we give ourselves to Him: the freedom to trust men and things. (140\*/2 T.)

I would say firmly today: in the Christian religion (*régime*) there is but one sovereign priest, Christ. All Christians are priests in Him and have directly access to God. (I have always objected to define the *priesthood* as mediation.) There is no sacrament of the priesthood (but that of Baptism), there is a sacrament of order. Some are *ordained* after the Apostles (*dans la suite des Apôtres*) and the ministers instituted by them, to serve the Priesthood of Christ, with regard to men and, first of all, to the Christian community. They are the presidents sacramentally ordained of the Eucharist, the servants of his *logikè latreia*. (141\*/1 T.)

The Jerusalem Bible (French edition) translates their *persons*; in the Greek text there is only *somata*, i.e., your bodies .... This is a good explanation of the real meaning. Because for a Semite -- Saint Paul was a Semite -- there is no human person without a body.... The body, for a

Semite, is the human being as inserted in existence, in society, as inserted precisely because of his activity. (142\*/1 T.)

This is an extremely modern formulation; I could even translate in a more modern way by alluding to the existentialists' language: "Offer your persons in situation," insofar as they are in situation. (142\*/2 T.)

...the man who lives on such a street, who has this particular state of health, and who loves this particular sport.... Man is determined by a conglomerate of things and in final analysis, a man is inserted in a very particular world where no one else can take his place. And this is what saint Paul is asking us to offer, to refer to God, as spiritual sacrifice.(143\*/2 T.)

The cult that we have to render God is the cult of our life in situation, inasmuch as our life is referred to God, inasmuch as it is lived as a manifestation of the Father's will, of an obedience in the faith through which we insert ourselves in the plan of God.... According to one's responsibilities in life, according to the circumstances with which he is faced, there is for each one this substantial reality of a life that is offered, a task that-must be made real each day. (144\*/1 T.)

...as under the expression *Our Father*, I place all mankind, myself and Jesus Christ, so under the expression *our daily bread*, I place all mankind, myself and Jesus Christ, and I ask for the bread of the Mystical Body, the bread of the cult of God, our bread for the day, which will be given to me and which I, myself, will have to give to others, through my spiritual sacrifice. (144\*/ 2 T.)

It is remarkable that the cultic vocabulary of the New Testament, generally lacking in this respect, is not at all a ceremonial one. It is barely cultic. It includes numerous expressions which are related to the sacrificial vocabulary, always however, in the context of faith and of a life lived in faith and in self-giving love. Again, the anthropology of man living according to the Spirit, is separated neither from theology nor from doxology. (145\*/2)

(First part found translated in Chapter I,(41\*/1 T.)

...What I say should be seen in the light of my conviction that the solution of many questions raised today should be sought in a true perception of the nature of Christian worship: not ritualism, but worship of faith. encompassing life. It corresponds to the proper essence of the Christian priesthood which consists in uniting that which was separated under the old law, namely prophecy and priesthood, service of God in life and history and service in the liturgical dimension. (146\*/1)

## CHAPTER IV

In final analysis, wouldn't there be some interest, in the midst of so many revisions which characterize the post conciliar period, to hear a voice which transmits the pre-conciliar acquisitions? Aren't we dealing today and tomorrow with the Church of all times? (147\*/1)

These ministries as seen in their organic and living references to the Church considered as community or communion. (148\*/1)

For the author, this has been the object of a progressive discovery which still remains to be explored; we admit this simply and without shame. Such a project consisted in a rediscovery of profound and traditional data, with regard to which, one will find here the essential documentation. Furthermore, the austere manner in which the work was conducted, was the occasion of much happiness. (148\*/2 T.)

There exists in fact no *substance* that could be labeled "Church" which would have a concrete existence outside the members of that Church. Even when we distinguish with regard to the Church a "congregans" aspect, or again, on the one hand, a maternal function and, on the other, a filial and fraternal dimension, the former as well as the latter exist *in the faithful*. Thus, Küng himself does not think of the Church through associationist categories; for example, one sees this, in what he says concerning the absolute and creative priority of the call from God or when he speaks of the Church as object of faith (croynance). However, not everything has been said with much statements, even though the New Testament, Saint Paul in particular, uses the word *ekklesia* exclusively to refer to the community of the faithful and considers the Redeeming Christ and his Holy Spirit as directly over it, guiding it. When Vatican II (following O. Semmelroth, K. Rahner and others) speaks of the Church as sacrament of salvation, that is, as an historical and public entity seized by the economy of God's grace and salvation, thus continuing Jesus' life, the Council understands well, that this sacramental dimension is born by the People of God, the Body of Christ. However, at the same time, the council also considers the constitutive elements of the alliance as having an existence of their own which find their foundation in God's economy, anterior to and independent from the way men respond to them.

The following is part of the *Wesen* (essence) of the Church: existing only in men, this *Wesen*, however, has its foundation beyond men, as goal of the efficacious Plan of God. This Plan comprises two things: the *totality in itself* of the *saints*, and the totality of the means of grace which makes the institution. These means are those to be mentioned under the category of *structure*: the deposit of Revelation, that of the sacraments, the institution of the mission and of the ministries. All of this is part of what we call the *Church*. However, this sacramental vision, weakened by the views of both the late Middle Ages' and the Reformation's, finds no place in Küng's book.

One must ... perceive the profundity of the sacramental nature of the Church.... Here, we use the expression *sacrament*, in a broad sense, according to which an invisible grace is linked to a visible reality.

But, because grace establishes a relation of a spiritual and moral order between persons, it cannot be related to any automatism: the *ex opere operato* cannot be defined in terms of automatic grace. The bond by which God has freely linked himself to ecclesial structures, among which are the sacraments, is not of a natural law kind, as in the noachic alliance: the bond is

related to the alliance of grace which implies a relationship of fidelity. God's fidelity remains always; man's however, is a duty and a gift. (148\*/3)

Indubitably, our current theology had overly set apart and stressed the juridical aspect, dealing with it as though it were almost sufficient by itself to define the ontology of things. We certainly must not eliminate it, but in a critical way, we must keep on evaluating "juridicism", a process already begun by Vatican II, in order to move on toward a more integral theology. From beginning to end, the Council attempted to discover, beyond the juridical, the full supernatural ontology of things. Theology must follow the Council's task, and bring it to fruition: from the ecclesiological point of view, this is to be accomplished by means of an integral theology of the Church as communion.... What God wills is a people that be one, holy, catholic and apostolic according to the structures of the alliance of grace. One cannot isolate neither the community from its shepherds, nor the shepherds from the community (Cyprian): "the bishop is in the Church and the Church, in the bishop"). The shepherds (pastors) are habilitated through the grace of the Spirit, for service toward the community, according to the structures conditioned by apostolate (the mission) This service consists in the following: charge, mission, and function accompanied with grace and related "powers". All the above is related to the various themes developed in this present volume: namely, with that of collegiality and the episcopal consecration which, on the one hand, establishes one in collegiality, and on the other, cannot be isolated from the process by which a minister is chosen in connection with suitable charisma that he must possess; finally, with the theme of the criteria of unity and of that of the link that must exist between the following criteria: that of authority, of inspired witness, of the sense of faith communally lived. Yes, truly, the Church is communion. (149-150/1 T.)

...a durable and modifiable product, which consists in social and functional behaviors that are in process toward a goal which obligates the individual person, addresses itself to him with formal authority and holds juridical sanctions.

Such a view does not take seriously enough the institution of the Twelve (in the full meaning of Mc 3, 14).

The ordinations coacte (forced\*) are the consequences and the sign of the functional quality of the ministerial or hierarchical priesthood, at a time, when the community took to heart to procure for itself the ministers it needed.

The community does not "make" its priests: this is the bishops' function (office); however, the community sees to procure for itself the priests that it needs. To "make" a priest is a vital process which involves the entire mystical body. As all vital processes, the specific process of "making" a priest is both *complex* and *simple* (Fr.: *une*):

1° *complex*:

- *The Role of the Body*: The totality of the Church intervenes; favorable mentality, love for the function, feelings of solidarity, spirit of dedication toward the Body, spirit of sacrifice.
- *The role of the leaders*: to examine, the designated candidates in relation to the general situation. To call, them (is said to be called by God, the one who legitimately is called by the ministers of the Church), to ordain them.
- *The role of the members*: natural and supernatural aptitudes; the general willingness to serve; the acceptance of the charges.



2° *simple* (Fr.: *une*):

- these various processes are unified by the Holy Spirit. (As the vital principle found in plants or in animals, as the soul in man brings into harmony the most unrelated (Fr.: *divers*) acts and makes them cooperate (Fr.: *conspirer*) toward a common finality). The Spirit, the divine soul of the Church, *sets in motion* (Fr.: *meut*):
  - the entire body in order that it wills priests and in order that it gives rise to (Fr.: *susciter*) them;
  - the leaders; to call, to invest (Fr.: *investir*) them;
  - the elected member: to implement (Fr.: *remplir*) the function and to prepare himself well to assume it.
  - Finally, it is the Spirit who -- when all the preliminary processes are completed -- enables the member (physically through the character, and morally by grace) to perform the sacerdotal function.

Thus a vocation is the result of a great number of supernatural acts with regard to which the entire Church participates (Fr.: *intervient*). The Holy Spirit (the soul of the Church) produces these acts because the priesthood is not of a multiple nature, but of one; not personal, but radically collective. (151\*/1.)

At the Council, I have not worked on the decree related to the apostolate of the laity nor in Chapter IX of *Lumen gentium*, but it is a fact that these texts translate my way of thinking. Would the redactors, Bishop De Smet, for example, have been influenced by my books? As for myself, I have worked on Chapter II of *Lumen gentium* (Nos 9, 13, 16 and 17 are mine, and also parts of No. 28 and in Chapter I), in *Presbyterorum ordinis* (of which I am one of the principle redactors with Father Lécuyer), on *Ad gentes* (Chapter 1 is completely my work), and on the various texts of the Secretariate for Unity. (154\*/1.)

"Pneumatology and Gospel are not to be isolated from the work of the Incarnate Word". (154\*/1.)

Dialogue has prompted us personally to pursue more extensively the revision already begun in relation to excesses of clericalism and joyrides which accumulated throughout several centuries that promoted a laity without cultural autonomy, a clerical sacramentary systematization, and finally an anti-protestant emphasis on the sacrament, the priest, and the hierarchical principle. (153\*/1 T.)

We also have asked ourselves many questions concerning authority, its Christian status, its relation to the community, its functioning in relation to a community of persons whose principles of existence and of determination go far beyond all conditions of dependence and of subordination. (153\*/2 T.)

I have not dared, up to now, to express fully what I have understood, thanks, for example, to the notes of l'abbé Long-Hasselmanns (*RSR* 25, 1951, pp. 187-199; pp. 228-304), and especially to that which I have understood from the study of Scriptures. (153\*/2.)

I still continue to think and to hold that (the ministerial priesthood) supposes a new and original participation in the priesthood of Christ. But it would be wrong to isolate this priesthood from the other functions of Christ, as we do too often. Priests are ordained for the qualified

service, in continuity with the apostles, of the entire messianic service of Christ Prophet, Priest and King. Because of this I would rather say *sacerdotal ministry* (priestly ministry) than *ministerial priesthood*, and even preferably: an ordained ministry of the sacerdotal people of which Christ is the sanctifier.

All this is linked to the fact that we have gone *from* a primacy given to the *person* of the minister as qualified *in se* in an inadmissible way by a *potestas (conficiendi)* [i.e., a power to be conferred] *to* the primacy given to his functions, to his service. (154\*/1.)

...The Church, as a collectivity, inherits the mission of the apostles in such a way that the ministries, within it, are not properly speaking, of its constitutive nature (efficient instrumental cause), but simple services within a community which is constituted by the actions of the Spirit. Thus presented, the basic problem, is that of the relationship between the Church and the *Incarinate* Word, between the pneumatological aspect and the christological aspect in ecclesiology.

In fact, the apostolic succession of the Whole Church and of each of its members appears to me to be principal: the Church in its totality stands in obedience to the apostles insofar as they are the first witnesses and the first sent. Because of this fact, the apostolic succession is first of all to be found in faith and in the apostolic confession, in service and apostolic life.

However, in the extended development (*Die Kirche*, E II, 2) concerning the diaconal structure, I have accepted and proven the specific apostolic succession of the pastors.... I have defended the legitimacy of this evolution toward the presbyteral -- episcopal constitution of the Church, which today is altogether normal. (154\*/2)

It is not sufficient, therefore, to *define* the apostolic succession in terms of a purely juridical continuity, although the latter already points to its essential aspect since apostolic succession implies the identity of office that remains in the succession of persons, and that this identity of office is that of the apostolic testimony and teaching; [however, to eliminate the juridical aspect] would make the ethical elements simply the object of the *spirit* in which the function is to be exercised. The ethical elements must be introduced in the ontology itself of the charge that has been received. This is what we have attempted to do with regard to the aspect of service. (156\*/1 T.)

Therefore we cannot say... that the ministry comes forth from the community: at least, this cannot be said purely and simply. However, there is a sense in which not only do the ministers come from the Church but also the ministries. As such, the latter are constituted by the Church, as representing and personifying the community. (157\*/1 T.)

the totality of humanity is religious and the totality of religion is human.

It is because Christianity concerns man that, in short, it has the same matter and the same goal that the world has: to realize the human adventure. However, man has within himself something that goes beyond the purely terrestrial: this is what *Gaudium et Spes* understands by *man's integral vocation*; this 'something' shows itself on the level of empirical facts. Thus, humanity shows itself to be religious while religion shows itself to be human. (159\*/3)

...The purpose is not anymore to subjugate the temporal domain to the Church. The purpose is to refer the former to eschatology. This reference does not take anything away from the proper terrestrial nature of the temporal because 1° eschatology is transcendent: this is why

eschatology can give meaning to so many different cultures and activities, throughout space and time; 2° eschatology is related to the meaning itself of the terrestrial things and activities in History. Consequently, although it must come from above and as a gift, it will not be a constraining power over the things or lives which, precisely, it comes to fulfill.

Eschatology or salvation (the two make one) is all encompassing with regard to nature or History, it is fulfillment, transfiguration. It is not a stranger. This is why referring their activity and life to eschatology, Christians do not have to renounce to the terrestrial achievement, still less to betray it: they ensure its final integrity and realize their integral vocation as men. (The world) is in a potential and expecting state with regard to the Church, if the Church is to be understood as that which reveals to the world its proper and final meaning. (160\*/2T.)

Küng sets well a *preparation* of the Church in the words and actions of the pre-paschal Jesus but, in final analysis, he links the realization of the Church to the Spirit. Thus, in more than one way, he has resurfaced (Fr.: *renouvelle*), but on a more exegetical basis, an ecclesiology of the pneumatic type of Möhler's *Die Einheit (The Unity)*: so (does he) in following the (Trinitarian) sequence: People of God, creation by the Spirit, Body of Christ.

In the course of history, the Spirit will not, therefore, make any new revelations, but will make clear, through the preaching of the Church, in a *light ever renewed*, what Jesus has said and done, experienced and suffered.... The revelation of God in Jesus therefore remains identical to itself. But it is as identical that it becomes, thanks to the Spirit, alive again, for each generation with regard to those who believe and love.

.... The Lord does not act today, through His Spirit, as though he had not, at the time of his Incarnation, set some specific structures related to his alliance of grace. (This would be the error of a pure verticalism or of a grace that would reveal itself purely in disconnected events, in the sense in which certain protestant authors express themselves.)

Basing himself on the Corinthian case, at the time of St. Paul, Küng admits that in situations in which the hierarchical ministries would have been destroyed or would have died out in a given Church, the community could recognize within itself corresponding charisma and give (Fr.: *se rendre*) these ministries to itself. We, too, admit that this is possible in an exceptional situation without, however, making this situation normative for a general doctrine of the succession in the apostolic ministry. All the same, this exceptional situation must be taken into account in order to maintain an equilibrium in relation to the doctrine of apostolic succession. It seems to us, however, that the latter does not deal exclusively with a charismatic and vertical understanding of apostolicity (as mentioned above), but deals also with a theology of economy or *dispensatio* and of suppleance (Fr.: *de suppléance*, i.e., of *Ecclesia supplet*). Under the basis of a documentation that we hope, one day, to offer, I have become convinced that *historical facts* force us to admit the principle of *economy*. However, from the theoretical or theological level, in the Latin tradition, only initial ground-work has been done. There is a lot of work to be done!

Congar considers this Pauline ecclesiological vision as exegetically and historically possible. - I carefully take note of that. He sees well that I do not wish to consider the purely charismatic structure of the Corinthian Church, as the definitive and only possible one, but that I am pleading only, by surely insisting upon it, that, again today, in conformity with the normative testimony of Paul, we exclude not -- in an *a priori* way -- as illegitimate, the possibility of a Church that would be purely charismatic.

For sure, that consideration is highly important: a) from the missionary point of view (even without presbyters, should the occasion arise, a valid eucharist is valid today, for example,

in China), b) from the ecumenical point of view (the recognition of the validity of ministers and sacraments in the Churches where the official ministers are not situated within the apostolic succession). (161\*/2)

...an organic reality inserted in a body totally alive, which ministers to the life of this body. (164\*/1)

Thus we can distinguish in the Church: instituted ministries or *ex officio* functions, the existence of which is linked to the sacramental or juridical and original communication; and ministries linked to persons, gift *ex Spiritu* given rise to by the Holy Spirit. Evidently, the latter acts in the instituted ministries and also through them: Christ actualizes his presence through his Spirit. But, in the Body, where the action of the Spirit renders Christ vitally immanent, the instituted ministry represents the Lord as Leader-Head; they structure the people, in a visible way, according to the analogy Head-Body, herd and shepherd. All is in reference to Christ. We are not facing a passive people and a hierarchy existing primarily for itself with constitutive rights. All is in reference to the Lord and His Holy Spirit, but all is so in an organic fashion. The people of God is entirely and, as such, a sign of the Gospel, sacramental salvation, mediator of life for the world. It is such, however, in a structured organic way. (165\*/1)

(For the English translation, see p. 141\*/1 T.)

...The priesthood of the Christians is as sacramental as the priesthood of the presbyters; it is the same priesthood which is conferred by baptism. The sacrament which is proper to the presbyters is not the sacrament of the 'priesthood' (the Church has never spoken nor thought in this way), but the sacrament of order. This sacrament does not confer the sacerdotal dignity, (a dignity which is none other than that connected with Baptism) but it confers the ministry (in the broad sense of the word, that is, the public function).

(In 1953), in order to revalorize the laity, I remained within a clerical vision of the Church; (In my theological endeavors) I operated with the expression (Fr: *couple*) Priesthood // Laity.. I would operate today with the expression (*couple*) Community // Ministries. The ordained ministers are but an instituted service of what the people of God is and does. The entire people of God is priestly. The 'priests' are priestly (Fr.: *sacerdotaux\**) only in a particular way, that is because they are ordained (*ordo*) to preside and direct the sacerdotal service of the people of God. (For the rest of the quotation, see note 13, Chapter IV.) (166\*/1)

Küng's task is justified theologically from the beginning of the book by a distinction between the *essence* and the *non-essence*.... In fact, the *essence* consists in that which comes forth from the New Testament; the *non-essence* is found in the historical life of the Church, for the Church in its concrete historical life (and this is true also for apostolic times!) carried along its *non-essence* as much and at the same time as its *essence*. We can accept this fact, if qualifying remarks *below* are taken into account, while not putting aside what is acknowledged by Küng: the *essence* realizes itself in the *non-essence* in an inter-mingled manner. (**Error! Bookmark not defined.** ff./1)

(The apostolic succession) does not consist in the simple fact that the occupation of a see has remained uninterrupted: such an interruption would be, at the most, a material or historical

apostolic succession.... The apostolic succession does not consist in a pure fact of sacramental validity....

Certainly the apostolic succession takes place through the consecration and the laying on of the hands.... Nevertheless, the apostolic succession as formal apostolicity, is constituted by the preservation of the doctrine since apostolic times.

The lay person, like the bishop, is a successor to the apostles. Evidently, one must not consider the apostles only in terms of their role as unique, early witnesses, while putting aside the *power* aspect, nor must we consider the present-day existence of apostolic testimony only in terms of the New Testament writings, while leaving aside the authentic tradition....

Thus, apostolicity of doctrine and apostolicity of ministry, must always be held together in the theology of apostolicity. .... If, (on the one hand), the faithful is baptized in his profession of faith, in such a way that he is consecrated to faith, (on the other hand), the priest and the bishop are ordained through their consecration to the apostolic ministry, for this ministry. The purpose of the latter consists in structuring and building the Church, by means of the New Covenant grace, through the exercise of the three offices, the indication of which is easily found in Matthew 28, 18-20: this includes not only the office of doctrine, as in the succession of Rabbis, but also that of the priesthood, of the sacraments, and of the pastoral government. (169\*/1)

In his vision of the Church and of its apostolic structures, Küng does not make due mention of the following: the text of Gal. 2, 2, the collection -- a kind of sacrament of communion -- the important ramifications that Paul saw in this collection, in terms of what is meant in relation to the apostolic group and the Christians in Jerusalem. (171\*/1)

If we are to consider what is strictly necessary and sufficient for the Church to exist as the Church of Jesus Christ, we would say: the priesthood, in terms of apostolic succession in the ministry, that is, as episcopal college with Peter at its head. The priesthood, as such, structures the Church. We must recognize however that this answer is one that considers tradition as interpreting Scripture in its totality (therefore including the Pastoral Epistles).... The problem today consists in finding that is necessary to the Churches with regard to the order of ministry (so that the Church may become), to speak as Tertullian did.

If we are to consider what is needed to that the Church may respond to God's Plan, be it in a specific place, or on the universal level of space and time, we would say: here, the glorified Lord and His Holy Spirit provide, with the understanding that men's faithfulness must respond to their call and gifts.

Thus, that which structures the Church consists in all those services and ministries given rise to by God, so that the Church may fulfill, in a specific place or in the world, the mission of the envoy and of the servant: to proclaim the Good News, to bring liberation to the poor; to be the *diakonia* of God who loves men. (172\*/1 T.)

However, no Roman Catholics challenge the principle of the Petrine and papal primacy. There remains that this primacy seeks, in the exercise itself of the primacy, the help, the support, the immediate and effective cooperation of collegiality, a collegiality which is, in itself, structured according to the organizational pattern of episcopal conferences.... This does not submit the pope to the episcopacy: the pope, remains absolute with regard to his own decisions or with regard to the Synod in its deliberations.

...Let us add that the history of the Vatican II Council and of what followed it, shows, that in *Apostolica sollicitudo*, not only do the following play a part, that is, the historical and theological research as well as the needs of the time, but also, (in the climate of openness and of ecumenical dialogue), the contributions of other Christians (who are not in full communion with us). These contributions have proven themselves to be substantial. This will continue to be so in the future. (174\*/1)

... the result of the 'synergy' of a gift freely made (which is perfectly pure because it is from God) and of an activity of man in which play man's freedom, his limitation, and his natural fallibility. (180\*/2 T.)

(180\*/3 T.) - See translation for 148\*/3.

(182\*/3 T.) - See translation for 34\*/1.

(183\*/2 T.) - See translation for 36\*/1.

(183\*/3 T.) - See translation for 34\*/1.

(184\*/3 T.) - See translation for 149-150\*/1 T.

(185\*/2 T.) - See translation for 87\*/3.

(186\*/1 T.) - See translation for 130\*/1 T.

The ordained ministers are only an instituted ministry (service) to that of which the people of God is made. The entire people of God is sacerdotal. The priests are sacerdotal in a special way only because they are ordained (*ordo*) in order to preside and direct (guider) the sacerdotal service (ministry) of God's people. (188\*/3 T.)

I would say 'sacerdotal ministry' rather than 'ministerial priesthood'; I would even say: ordained ministry of the sacerdotal people of which Christ is the sanctifier. (189\*/2 T.)

Within the priesthood of the baptized, Christ structures his Church through the pastoral ministries. Through this ministry, Christ leads his disciples to the spiritual sacrifice, to testimony and to service, on the many paths of which the Eucharist is like a crossroad. It is in this sense that the ministry is said to be priestly (sacerdotal). (189\*/3 T.)

(190\*/41 T.) - See translation for 189\*/3 T.

...testifies to the fact that the Church is linked to the acts of Jesus Christ and of the apostles. (191\*/1 T.)

(191-192\*/1 T.) See translation for 157\*/1 T.

The ordination, which signifies a difference in charisma between the pastoral ministry and the priesthood of the baptized, far from separating the ministers from God's people and of constituting a clerical cast, inserts one more profoundly in the life of the Church. (194\*/2 T.)

Evangelization, ministry of the Church to the world, edification, (those are tasks that place) the community in need of very diverse activities, some permanent or passing, some spontaneous or institutionalized.

The Holy Spirit gives rise therefore, within the people of God, to men and women who have as purpose, the assumption of diverse and complementary ministries, all of which testify to Christ's fidelity to his promise and to the abundance of his gifts. From that, we must conclude, that witnessing to Christ and serving the mission are not the task of only a few as a kind of monopoly, but the co-responsibility of all Christians. (196\*/2 T.)

(209\*/1) - See translation for following pages: 34\*/1 ; 148\*/3; 162\*/2

(211\*/2 T.) - See translation for 40/2\* T. and 40/41\*/1 T.

## ***CHAPTER V – SUMMARY AND CONCLUSION***

...In 1953, I remained within the clerical view of the Church in order to revalorize the "laity"; I used "priesthood-laity" expression (*couple*)... Today I would use the "community-ministries" expression (*couple*). (212/3\* T.) - See translation 1-2\*/1 T.

A pope could be less elevated and less close to Christ than a humble ignorant woman: the example is currently found in the Middle Ages. In the Last Judgment paintings, the medieval artists, those of our cathedrals such as Fra Angelico, always represented some bishops, kings, popes and monks chewing their fingers and being led to hell by hideous demons. (214/2\* T.)

(214\*/3 T.) - See translation 188/3 T.

(218\*/1 T.) - See translation 111\*/2 T.

(218\*/2 T.) - See translation 146\*/1.

(220\*/1 T.) - See translation 141\*/1 T.

(222\*/1 T.) - See translation 18\*/4 T.

This people-servant is sent in order to be, always and everywhere, a sign of hope on men's road. This mission makes God's people at-one with all of humanity. And still today, we are profiting from this prophetic mission. (223-224\*/3)

According to Bonhoeffer, ministry does not create the community nor is it created by the community; it is created with the community, in it, by the Holy-Spirit. (228\*/3)

Our effort is to link life to the structure. Our effort is to link the structure to life. (230\*/1 T.)