

Pneumatological Pillars of the Vatican II Church

- | | |
|--|--|
| ORIGINS | 1. The Spirit brought the Church into existence <i>in the world</i> . The Church must, therefore, be engaged in the world, not separated from it. The Catholic faith will find its meaning in life lived fully and humbly in this world. |
| GOD'S
"WORD" | 2. Christ's Body, the Church, engaged in conversation with God is humanity being transformed and united by the power of God's Self-Communication. |
| IDENTITY | 3. The Church's self-identity is now the People of God united in the shared experience of the Spirit in their midst, a community of worship, a communion of equals bonded by the Spirit in baptism and Eucharist, and the Pilgrim People on an eschatological journey led by the Spirit. |
| HISTORICAL
REALITY | 4. The arena wherein we seek to know and serve God is our human existence in the world. God's continuing, saving self-communication takes place in human history" in visible, tangible ways. |
| UNIVERSAL | 5. The universal operation of the Holy Spirit and the gift of universal salvation makes of the Church a "world church" whose members are copartners with Christ through the Holy Spirit in the work of salvation. |
| ESCHATO-
LOGICAL | 6. The Church empowered by the Spirit of God sees every dimension of life as eschatologically rooted, and understands itself as engaged in the single task of completing salvation history on earth. |
| JUSTICE | 7. The Church is a responsible citizen of the world who expects to be taken seriously regarding the welfare of the world and all who call it their home. |
| COMMUNIO
VS.
INSTITUTION | 8. The institution's forms of profession of faith, ministry, and sacramental economy serve primarily to make the <i>communio</i> that defines the Church visible. Only secondarily do these external features contribute to the identity of the Church. Recognizing the Spirit as the principle of the Church's unity shifts the theological dynamism in the Church from predominantly Christocentric to more appreciably pneumatological. |
| "DIALOGUE" | 9. Revelation is "a dialogue, whose purpose is not merely information (propositional truths), but unity and transformation through the operation of the Spirit." "Christ is the end of God's speaking," the fullness of Divine communication. |
| "ONE
TRUTH" | 10. Scripture, Tradition, and Magisterium, all three, must humbly submit to the refinement of revealed truth under the guidance of the Spirit. One of these sources cannot rightly dominate another; instead, each informs the other according to its proper function. |
| BAPTISM | 11. Baptized members aspire to a mature, courageous embrace of their baptismal identity and responsible use of the power promised by Christ to his followers: His Spirit. |
| PRIEST,
PROPHET,
KING
[MISSION] | 12. Each member of the Church shares in Christ's prophetic office; the Spirit bestows graces and charisms for the accomplishment of the mission and to meet the needs of the Church itself. These gifts are not always and not necessarily located within the institutional and sacramental structures; they are widely diffuse and vivifying to the Church. |
| GOD'S CO-
PARTNERS | 13. Human beings who make up a human Church through "deeds and words" within human history copartner with God through the Holy Spirit in the process of salvation. |
| LANGUAGE
SHIFT | 14. A pneumatological sensitivity alters the language of the Church, and thereby, alters its theology and especially its ecclesiology. E.g., "Church" is the People of God, not the Hierarchy; juridical language gives way to pastoral language, doctrinal (propositional) language gives way to the language of inspiration and discernment, etc. |
| ANSWERS
COME FROM
THE SPIRIT | 15. The Church's stance of openness to the Spirit and willingness to "wait upon the Spirit" demonstrates the its conviction that the Spirit is the Power and Presence who continues to create and guide the Church. |