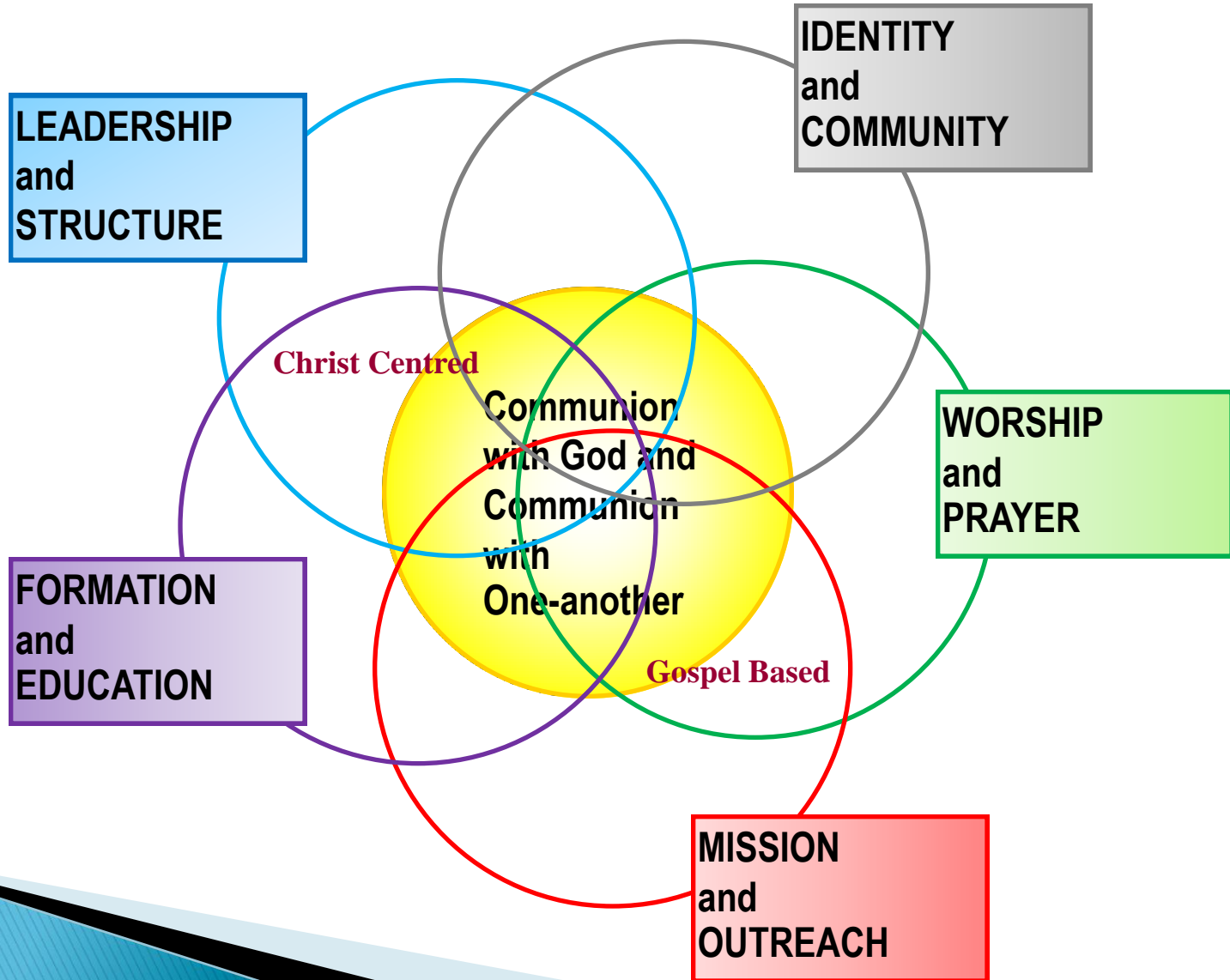


BUILDING UPON THE FIVE FOUNDATIONS OF CHURCH LIFE

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Five Foundations



Five Foundations – Acts 2:42–45

They devoted themselves to the apostles' teaching

and fellowship,

to the breaking of bread and the prayers.

Awe came upon everyone, because many wonders and signs were being done by the apostles.

All who believed were together and had all things in common; they would sell their possession and goods and distribute the proceeds to all, as any had need.

Formation

Community

Worship & Prayer

Leadership & Structure

Outreach & Mission

Five Foundations

Worship and Prayer

- Gathers people for prayer, sacrament and liturgical celebration
- Is Eucharistic in life and worship

Leadership and Structure

- Fosters effective Christian leadership, communication, organizational and maintenance structures

Mission and Outreach

- Engages people in the transformation of society – outreach through mercy & justice – to build the kingdom of God

Formation and Education

- Facilitates spiritual growth and promotes empowerment through education and formation

Identity and Community

- Fosters Christian community, hospitality, welcome and respect
- An identity grounded in *communio*

Vatican II: *The Church*

1961 DRAFT, Chapter Headings

1. Church militant
2. Church and salvation
3. The episcopate
4. Residential bishops
5. The religious life
6. The laity
7. The teaching office
8. Authority
9. Church and State
10. Evangelisation
11. Ecumenism

FINAL TEXT, Chapter Headings

1. Mystery of the Church
2. The People of God
3. Hierarchical constitution
4. The laity
5. Universal call to holiness
6. Religious
7. Pilgrim Church / heavenly Church
8. Mary, Mother of God

A Shift in Focus at Vatican II

- ▶ Church is
 - Mystery rather than institution
 - Theological/sacramental reality before it is a juridical/institutional reality or a sociological reality
- ▶ Emphasis on whole people of God
 - Fundamental equality of all the baptised
- ▶ Emphasis on the community of the church
 - Sacramental foundation in baptism and eucharist
 - In relation to the communion of the Trinity

Mystery of the Church

Mission

- Christ is light of all nations
- Church desires to enlighten all peoples with brightness of Christ by preaching the Gospel

Communion

- Church is in Christ as a sacrament
- Union with God
- Unity of all humanity

God's Mysterious Design

- ▶ To raise human beings to share in divine life
- ▶ Revealed in Christ
 - Christ, image of invisible God, is first-born of all creation
 - Sent by Father, he has inaugurated the kingdom on earth, revealed the mystery, & brought about our redemption
- ▶ All people called to union with Christ
- ▶ Called together in the church those who believe in Christ

God's Mysterious Design

- ▶ When Jesus' task has been completed the Holy Spirit is sent to sanctify the church continually
- ▶ Spirit dwells in church & in hearts of the faithful
 - Prays in them
 - Sustains ministry through diversity of gifts
 - Bears witness to their adoption as children of God
 - Communicates the life of Christ
 - Makes them one in fellowship

God's Mysterious Design

- ▶ Life of Christ communicated to believers in the church
- ▶ Sacraments, in a mysterious but real way, unite believers with Christ
 - Baptism: made into the likeness of Christ; united in his death & resurrection
 - Eucharist: raised up in communion with Christ and among ourselves
 - 'We are taken up into the mysteries of his life, we are made like him, we die and are raised to life with him, until we reign together with him' (LG 7)

Church is Sacrament

- ▶ Consider how God's mysterious design has been revealed
 - Salvation history
 - The Incarnation
- ▶ God continues to reveal through worldly and human realities
- ▶ God draws us into this plan; calls us to participate in it
- ▶ Church called to be concrete sign of God's plan AND to be effective is bringing it about in time and place

Church is Sacrament

Baptism

- Ethiopian eunuch (Acts 8:26–39)
 - Read/interpret Scripture
 - ‘Look, here is water’
 - Spirit snatches Philip away; eunuch goes on his way rejoicing

Eucharist

- Emmaus (Luke 24:13–35)
 - Stranger uses Scripture to interpret their experience
 - They recognise him at the breaking of bread
 - They return to Jerusalem

Church is Sacrament

Word

Tells the story of God's
mysterious plan

*This is our
memory/tradition
[Past]*

Sacrament

Rituals by which God's
plan is grafted onto us

*This gives us ownership
of the story
[Present]*

Ethic

We build a life that
reflects who we are

*We creatively &
imaginatively remain
faithful to God's design
in our own context
[Future]*

Baptism and the Church

- ▶ Baptism is incorporation into Christ, i.e. into the mystery of salvation
- ▶ Baptism means entrance into the church
 - This not analogous to joining a club
 - Rather it is to be gathered by the Spirit into communion
 - With God
 - With others

Baptism and the Church

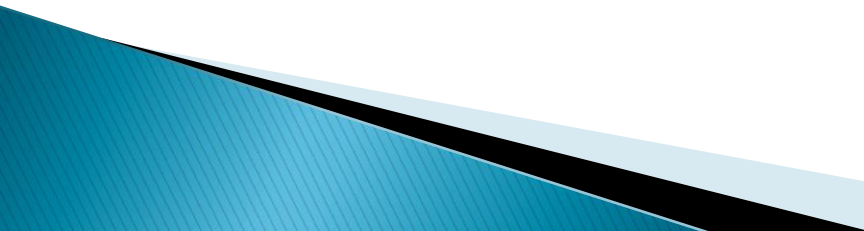
‘The church is not brought into being by people gathering to form a church. Thus, in my view, we do not enter the church through baptism; rather we are accepted into the church as a pre-existing reality of salvation’. (Cardinal Walter Kasper)

‘Individual believers did not *make* a church; initiation into the church through faith and baptism *made* the believer. Faith and baptism introduced the individual into a new mode of existence’. (Richard Gaillardetz)

Priesthood of the Baptised

- ▶ A problem with language of priesthood
 - Easily slip into ordained priesthood as paradigm
 - ‘Sacrifice’ is not an easy term to deal with; can suggest cultic sacrifice
- ▶ Foundational text. 1 Peter 2: 5, 9
 - Focus here is not on Levitical priesthood, and cultic actions
 - Allusion is to Ex 19:5–6, the priestly kingdom, God’s ‘treasured possession among all the peoples’. I.e. fulfilment of God’s promise (=communion)
 - Cf. Is 61:6, ‘you shall be called priests of the Lord, ... ministers of our God’, because ‘the Spirit of the Lord is on me, he has anointed me; sent me to bring good news...’

Priesthood of the Baptised

- ▶ Original idea in 1 Pet (priesthood in relation to God's promise being fulfilled; priesthood in relation to communion) all but disappears with the evolution of ministerial priesthood
 - ▶ Reformers (16th century) reject cultic ideas of priesthood and emphasise baptismal priesthood
 - ▶ BUT baptismal rites kept early sense of priesthood
 - ▶ This is important for way we link ministry and priesthood
- 

Priesthood of the Baptised

Baptised Christians are associated with the priesthood of Christ.

- Christ was anointed for priesthood with the Spirit by God (Tertullian, allusion to OT anointing of priests)
- Christ's sacrifice:
 - Existential rather than cultic
 - Gift of himself in love
 - Unique, once-for-all
 - Restores humankind to communion with God

Priesthood of the Baptised

Worship of
God:
sacrifice of
thanksgiving

Sacrifice of
mercy –
service to
poor, works
of charity

Living the
communion
achieved by
sacrifice of
Christ:
become the
sacrament of
agape

All the
evangelical
actions that
make up the
fabric of an
entire life;
life in its
daily
unfolding

The mission
of the
priestly
people to be
a sign of
God's trans-
formation of
whole of
humanity

Priesthood of the Baptised

The baptised faithful...

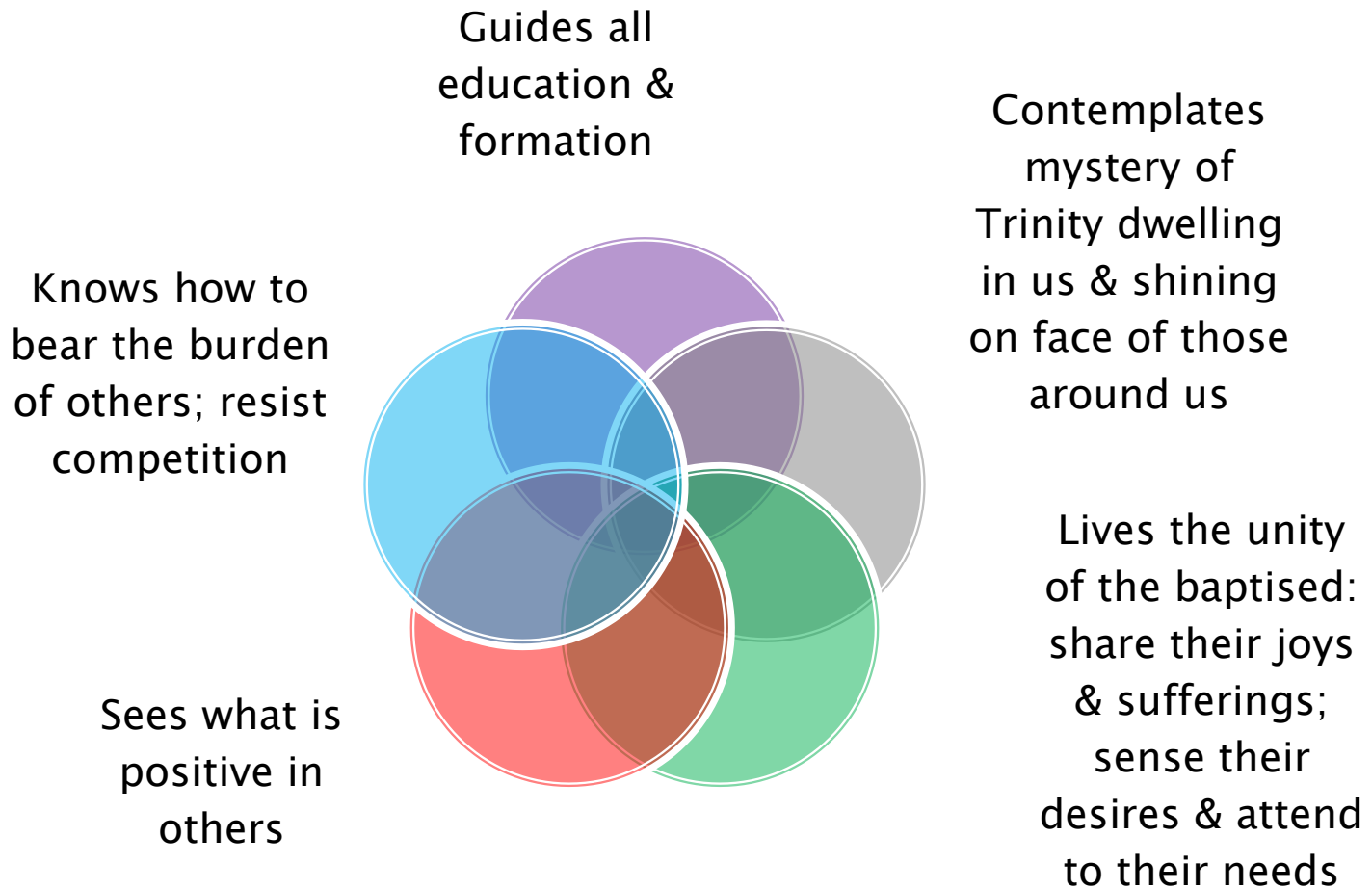
‘... are the achievement, completion, and fulfilment of the Church’s sacramental life. It is the assembly that is the new creation, the royal priesthood, the people of God. Their transformed life and transforming actions are the goal of the Christian sacramental order’

(Paul Philibert, *The Priesthood of the Faithful*, 32)

Priesthood and Ministry

- ▶ Baptismal priesthood does not make the baptised ministers (or priests)
- ▶ Rather, they are part of the priestly activity of the church
 - This is a sign of 'realised mystery', fulfilment of God's plan
 - In this sense all Christians are called to participate in the mission of the church
- ▶ The priestly activity of the church requires ministry to support and sustain it; it needs ministers
- ▶ Source of this ministry is anointing with the Spirit: gifts given for service of the church as sign of salvation

A Spirituality of Communion



The Challenge

‘To make the Church *the home and the school of communion*: that is the great challenge facing us in the millennium which we are now beginning, if we wish to be faithful to God’s plan and respond to the world’s deepest yearnings...

Consequently, the new century will have to see us more than ever intent on valuing and developing the forums and structures which, in accordance with the Second Vatican Council’s major directives, serve to ensure and safeguard communion.’ (*Novo millennio ineunte*, 43, 44)