

**“No one can confess Jesus as Lord and Savior  
without the Holy Spirit (1 Corinthians 12:3):**

**No man can truly say  
That Jesus is the Lord,  
unless thou take the veil away,  
And breath the living Word.**

**Then, only then, we feel  
Our interest in his blood,  
And cry, with joy unspeakable,  
Thou art my Lord, My God!”**

**C. Wesley - “Spirit of Faith, Come Down“**

# **THE HOLY SPIRIT IN THE CHURCH**

**Paul Pham  
Professor (Rev.) James Dallen, S.T.D.,  
Gonzaga University  
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**1**

## OUTLINE

1	INTRODUCTION.....	3
2	THE HOLY SPIRIT IN THE CHURCH'S BEGINNING .....	4
3	THE FRAGRANCE OF THE SPIRIT IN THE SACRAMENT .....	7
4	NEWNESS OF LIFE IN THE GIFT OF THE SPIRIT .....	8
5	ALL MINISTRIES ARE OF THE SPIRIT.....	10
6	THE HOLY SPIRIT, THE STRUCTURE AND THE HIERARCHY ...	12
7	THE HOLY SPIRIT AND THE CHURCH'S INSTITUTION .....	14
8	THE HOLY SPIRIT HOLDS THE CHURCH AS COMMUNION .....	15
9	CONCLUSION .....	18

## 1 INTRODUCTION

On the way to His ascension, Christ promised to send the Holy Spirit on His followers. He told the disciples not to leave Jerusalem, but to “wait there for what the Father had promised.” He reminded them: “It is what you have heard me speak about. John baptized with water, but you, not many days from now, will be baptized with the Holy Spirit.” Then still more clearly, He predicted what the Holy Spirit would do in their lives. “You will receive power,” Christ assured them, “when the Holy Spirit comes on you, and then you will be my witnesses, not only in Jerusalem, but throughout Judea and Samaria and indeed to the ends of the earth” (Acts 1:4-5, 8).<sup>1</sup> The Church is a fellowship created by the Holy Spirit. Indeed, these two ideas are interwoven as the Holy Spirit and the task of the church are inseparable, the two march together hand in hand. The Spirit is given so that the church can share in the life and continuing work of Jesus. Without God's Spirit, there is nothing we can do that will count toward God's kingdom. Without God's Spirit, the church simply cannot be the church.

The topic of “The Holy Spirit in the Church” is so enormous that such a discussion cannot be fully realized within the scope of this paper. Nevertheless, the study to follow examines the concept of pneumatological ecclesiology by analysis of the Spirit's role in the Church's beginning, and understanding the church's ministries, the institution and the hierarchy. The study will also discuss the fragrance of the spirit in the sacrament and newness of life in the gift of the Spirit. Finally, it explores communion ecclesiology, which emphasizes on pneumatology.

## 2 THE HOLY SPIRIT IN THE CHURCH'S BEGINNING

The story of Jesus might have been complete with the testimony of the resurrection and the general theme of exaltation to the right hand of the Father. St. Luke has referred briefly to the ecstatically happy experiences of the disciples who were together with Jesus for forty days in which he showed himself to them alive after his passion and instructed and encouraged them, telling them to wait in Jerusalem for the baptism of the Spirit to come upon them. Their immediate response is the startlingly unsuitable one of asking him whether this, then, is the time that he will restore the kingdom to Israel. Their question seems to imply that they still held a very impoverished and restricted view of the redemption or liberation he had brought by his death and resurrection. It seems that they were thinking in terms of a narrowly conceived, possibly still military, national liberation of Jews from Roman occupation. As so often, Jesus does not answer their question directly. (Many of the questions we ask God cannot be answered directly, not because God does not know the answers but because our questions do not in fact make sense.) Rather than discouraging them by a direct statement of the suffering that still awaits them and of the sheer magnitude of the task, He gently directs them to leave the outcome to the wisdom and foreknowledge of God, but to expect great things from the power they will receive from the outpouring of the Holy Spirit, for it will make them witnesses to proclaim what they themselves have experienced. Moreover, they bring their message far beyond the confines of Israel to the whole world of God's good creation (Acts 1:4-8).<sup>2</sup> They are brought back to earth and to the practical demand of the short journey back to Jerusalem to obey the instructions left by Jesus. Acts 1:13-14 enumerates those present as the Eleven (in the absence of Judas Iscariot) as well as some women, including the Mother of Jesus, and

some other relatives of Jesus. These are the people who were all together in one room in the Pentecost story as told in Acts.<sup>3</sup>

The most important message of the ascension scene is not really the exaltation of Jesus to the right hand of the Father because that is told also in other ways. The most important point here seems to be that they, the followers of Jesus, are left with a task, the completion of his task among their fellow human beings. As they themselves tell the story, this sets up a dilemma because they have very little idea at this point of what the task is and even less understanding of how to go about it. Everything points to the need and longing for the Pentecost event, The Spirit is to make their task clear to them and empower them to fulfill it. It is not explained who or what this Holy Spirit is because the theme of the Spirit of God is well known to anyone acquainted with the Scriptures and traditions of Israel.<sup>4</sup> The Spirit or wind or breath of God appears in the creation stories, hovering over the waters of chaos when the darkness still covers the abyss (Genesis 1:2). God breathes the divine breath or Spirit into the lifeless form of Adam, and that is how human beings come to life, by having God's own Spirit (Genesis 2:7).<sup>5</sup> There is a hint of the Spirit as a steady wind when the waters dry after the flood in the time of Noah (Genesis 8:1), and when the Red Sea is dried up before the Israelites in the flight from Egypt (Exodus 14:21). There is mention of the Spirit in crucial revelatory or vocational moments in the lives of the great prophets, usually in the form of a mighty wind rushing, though in the story of Elijah it is in the form not of storm and power but of a gentle breeze stirring with the sound of silence (1 Kings 19). The Spirit is mentioned in the Gospels of the New Testament also, in connection with the conception of Jesus in Mary's womb (Luke 1:35), in the story of the temptations in the desert (Matthew 4:1) and in the baptism by John (Matthew 3:16).<sup>6</sup>

The most priceless gift that flows from the Pentecost is the Holy Spirit dwelling in them as he dwells in Christ, acting on them as on Christ. This is not a matter of a choice or chance, as if they might have been given Jesus but were given the Spirit instead. They have Jesus by having the Spirit dwelling in them as in Him. That is why the Holy Spirit is sometimes called "the Spirit of Jesus" or "the Spirit of the Lord" (Acts. 16:7). Jesus had told the apostles that if he did not go, the Holy Spirit would not come (John 16:7). In his first Pentecost sermon, Peter told the crowd what had happened. Jesus, having been raised by God, "being . . . exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, . . . has poured out this which you see and hear" (Acts 2:33).

It is worth noting instances of the Spirit in action in the early Church, remembering that the intervention of the Holy Spirit is practically continuous. Antioch soon emerged as another center. There Christ's followers were first called Christians. From Antioch, Barnabas and Paul, sent by the Holy Spirit, went to Seleucia and on to Cyprus where they were joined by John (Acts 13:4). On a second journey, Paul and Timothy went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. They had attempted to go into Bithynia, but the Spirit of Jesus did not allow them (Acts 16:7). Explaining to the elders of the Church in Ephesus why he had sailed past their city, Paul said: "I am going to Jerusalem, bound in the Spirit, not knowing what shall befall me there; except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me" (Acts 20:22-23). Paul's words are a sober reminder that the activity of the Spirit in us is not just for one's personal delectation or enrichment. The world needs Christ's message, and our willingness to give; it is a supreme test of the reality of the Spirit's presence in ourselves. It was "filled with

the Spirit" that Stephen went to his martyrdom (Acts 6:5). It was because he "lied to the Spirit" on a matter of money that Ananias died ingloriously (Acts 5:3).<sup>7</sup>

The whole meaning of the Pentecost story seems to be that they must breathe in the Spirit and come alive with it in a new creation that draws together again the fragments of the broken Adam into one body. It is in a profound sense the body of the new or second Adam, the body in the world of the risen Christ.<sup>8</sup> Jesus had said to his followers that He had come to bring purifying fire to the earth and was longing with his whole being for that fire to be kindled (Luke 12:49). The Pentecost gift as the outcome of his passion and death embodies the fulfillment of his desire. The tongues of fire descending and resting upon them seem to testify to a radical transformation of their hearts and lives.<sup>9</sup>

### **3 THE FRAGRANCE OF THE SPIRIT IN THE SACRAMENT**

The ongoing divine activity that builds up the Church is preeminently evident in the Church's sacramental and liturgical life. In the liturgy, Jesus Christ's redemptive actions are not simply historical deeds but presently efficacious events.<sup>10</sup> Through the sacraments, mortal human persons and earthly material elements are transformed into Christ's Body through the power of the Holy Spirit: What we have here is an absolutely supernatural work that is both divine and deifying. The Church can be sure that God works in it, but, because it is God and not the Church that is the principle of this holy activity, the Church has to pray earnestly for His intervention as a grace. The Church does not in itself have any assurance that it is doing work that will well up to eternal life; it has to pray for God's grace, that is, the absolute Gift, the Breath of the Father and the Word. "I believe the holy Church" is conditioned by the absolute "I believe in the Holy Spirit." This means that the life and activity of the Church can be seen totally as an epiclesis - which asks the Father to send

the Holy Spirit upon the bread and wine to make them the body and blood of Christ.<sup>11</sup> The celebration of the Eucharist that the Catholic Church cherishes and traces back to the earliest times is the most precious gift Jesus left for humankind. But the Eucharist must be more than ritual, more than a Sunday morning obligation. It must be the summit or climax of Church life to which all is ordered and from which everything flows (Constitution on the Sacred Liturgy, n.10).<sup>12</sup> The Eucharist, as Pope Benedict XVI puts it in the XXIII (2008) World Youth Day message, is a “perpetual Pentecost” since every time we celebrate Mass we receive the Holy Spirit who unites us more deeply with Christ and transforms us into Him.<sup>13</sup> In other words, the Eucharist, properly understood, really shapes and transforms the community in all its activities, its values and its expectations.<sup>14</sup>

At the Council of Trent in its seventh session in 1547, besides the Eucharist and Baptism, the Catholic Church celebrates the sacraments of Confirmation, Penance, Anointing of the sick, Holy orders and Matrimony. The whole treasury of sacramental activity has its source in the person of Jesus. In enumerating seven sacraments, the Church claims that in these celebrations grace is dispensed, as it were, in two ways. There is the establishment or restoration or growth of the life of the Spirit in the general sense called habitual grace or sanctifying grace, and there is also the specific sacramental grace, that is, the effect or outcome that is indicated by the symbolism of the sacrament itself.<sup>15</sup>

#### **4 NEWNESS OF LIFE IN THE GIFT OF THE SPIRIT**

In the Gospels of the New Testament Jesus is presented as the gracious and utterly unmerited gift of God to his people - Jesus who breathes the very Spirit of God in their midst and who in turn breathes that Spirit forth to them as an utterly unmerited gift that he makes to his people,



his followers, and his Church.<sup>16</sup> As church traditions took over the theme from the Scriptures, grace came to mean both the gift of God and the quality in the human person receiving that gift. This is to be expected because the gift of God is precisely the change in the receiver. The stories about the Spirit of God in the Hebrew Scriptures and also in the New Testament do this and Paul concisely sums it up. He writes “the harvest of the Spirit” more frequently rendered as the “fruits of the Spirit” is “love, joy, peace, patience, kindness, goodness, fidelity, gentleness and self-control” (Gal 5:22). This is practical enough as a set of criteria by which to judge the extent to which a community or person lives in the grace of God, that is, by the Holy Spirit. Lest it not be clear enough, Paul also gives a description of behavior that results from sinful nature that resists the Spirit, namely “fornication, impurity and indecency; idolatry and sorcery; quarrels, a contentious temper, envy, fits of rage, selfish ambitions, dissensions, party intrigues and jealousies; drinking bouts, orgies and the like” (Gal 5:19-21). Elsewhere Paul adds to his “harvest of the Spirit” compassion and humility (Col 3:12).<sup>17</sup> This list made the gifts of the Spirit seven, that being the number of fullness or perfection. These seven are: wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord. These came to be given quite technical meanings. However, tradition followed Paul closely in a further observation, namely that the truly important and central qualities of the life of the Spirit (the life of grace) are faith, hope and love (known in later tradition as the “theological virtues” because they relate directly to God).<sup>18</sup>

The theological virtue of hope, love, or charity, is the whole core of life in the Spirit. In the biblical perspective as interpreted by Jesus this love has two inseparable dimensions - total self-surrender to God and attachment to the divine will on the one hand, and universal, indiscriminating, selfless service of fellow human beings on the other. They are inseparable

because to love God and accept one's creatureliness is to fit into one's place and gladly, peacefully welcome others in theirs. Christians, however, see these good behavior patterns as flowing from the gift of God as a consequence of the theological virtues of faith, hope and charity. These in turn are constituent elements of the gift of grace, which is the out-pouring of the Spirit of God.<sup>19</sup>

## **5 ALL MINISTRIES ARE OF THE SPIRIT**

The church is a charismatic community of all those who share a common experience of new life through their unity in God's Spirit. The Spirit sustains the life of the church by bestowing its diverse charisms on all those who constitute the Christian community.<sup>20</sup> In other words, the Church flourishes through the charisms of the Spirit given to the members of the ecclesial body. Charisms are gifts of nature and of grace given for the fulfillment of the mission of the Church.<sup>21</sup> The Spirit awakens natural human talents - gifts for teaching, preaching, artistry, music, healing, justice advocacy, reconciliation, peace-making, and so forth - and elevates them to a new level of orientation toward God in the love and service of others. Charisms are given to all members of the Church and take many different forms. "The Church receives the fullness of the Spirit only in the totality of the gifts made by all Her members."<sup>22</sup> Each member of Christ's body has, therefore, his or her own gifts (Rom. 12:3.; 1 Cor. 7:7, 12:7, 11; 1 Pet. 4:10); no member lacks a manifestation of grace. Not all of course "have" the same charisma (Rom. 12:4; 1 Cor. 12:17,19); and no individual manifests all the charisms (1 Cor. 12:18,20,29f). The gifts of the Spirit are not given to the faithful for their own pleasure, pride or self-advancement. They are gifts of service (*diakonia*, 1 Cor. 12:5) given through a particular believer for the common good, the enrichment and actualization of the church's life and witness in the world. From this perspective, charisms are of constitutive importance for the

order and the structure of the church. Its vitality can be maintained only in the cooperative and at times tension-filled interaction of the various charisms and ministries. In the church "no one is useless, everyone occupies a decisive place in the community: "each member serves the other member" (Rom. 12:5). All enjoy equal dignity; there is no room for privileges that destroy the unity of the whole: "the eye cannot say to the hand I do not need you nor can the head say to the feet I do not need you" (1 Cor. 12:21). The golden rule that preserves the unity of the community is that "all members must be concerned for one another" (1 Cor. 12:25).<sup>23</sup> This vision of charismatic community, however, encountered problems of disorder since its early inception. St. Paul reminded the early Christians at Corinth that, while all of their gifts are indispensable and significant, a certain hierarchy of charisms should be recognized as God-given: "Now you are Christ's body, and each of you members of it. And God has appointed in the church first apostles, second prophets, third teachers..." (1 Cor. 12:28). Thus, ministry can be conceived as "specificity of relationship"<sup>24</sup> within the unity of the body which makes the notion of the hierarchy inevitable because of the unity and the particularities of the ministries. The function and the notion of hierarchy in the church should be understood from the perspective of the Trinitarian faith which transcends any understanding of hierarchy as a structure of power that destroys the communion of love which presupposes freedom and sanctity of life.<sup>25</sup>

Nevertheless, the Holy Spirit, as the Spirit of communion, distributes its gifts in the church for the up-building of The Church and for the unity of all (1 Cor. 12:7; Eph. 4:12) and, therefore, it does not create only good individual Christians but a community (Acts 2). Those who live by the Spirit of God, through their gifts, serve the Church in humility and love, and it is their task as ecclesial beings not only to recognize but additionally to actualize their own ministry for the enrichment of the church's life and witness. All ministries in the Church should be exercised in love,

the highest gift of the Holy Spirit , which is not compatible with jealousy, boastfulness, arrogance, rudeness, resentfulness, and self-glorification, sources of serious divisions in the Church. For the church fathers discernment of the spirits is a gift by which a particular Christian community or a believer could identify the kind of spirit that speaks through a specific person or a group of Christians. In the Greek fathers, this gift is not the possession of any particular class of Christians nor of all Christians. In the Latin tradition, discernment is a gift of grace given specifically to ordained clergymen. Prophetic ministry within the church and in the world must be exercised in accordance with the ministry and gospel of Jesus Christ and it must lead all people to Him. The credibility of a prophet depends on one's willingness to suffer because of one's fidelity to the gospel. Prophetic judgments must be the result of intense prayer and should be expressions of God's love for the creation, indicating how the world and the alienated Christians can recover God's presence in their lives. Finally, prophetic ministry as a gift of the Holy Spirit must be sensitive to and serve the unity of the church by helping divided Christian communions and people recover their unity in Christ since "it is not in the midst of divisions, but in the union of hearts that the heart of peace dwells."<sup>26</sup>

## **6 THE HOLY SPIRIT, THE STRUCTURE AND THE HIERARCHY**

The body of Christ grows and is sustained by the presence of the Holy Spirit, which works through "regular ministries", or "ministerial offices" which are charismatic in nature.<sup>27</sup> Charism includes the hierarchical element, but not exclusively. The importance of hierarchy for the being and the unity of the church becomes evident in the Pastoral Epistles. In the Pastoral Epistles (Timothy and Titus) the question arises: How would the church of the future survive after Paul and the rest of the apostles disappear from the life of the apostolic church, especially since an enormous danger is presented by

false teachers who could mislead them (Titus 1:10; 1 Tim. 4:12; 2 Tim. 3:6,4:3)? The response to this significant question is given in terms of the church's structure and church's hierarchy.<sup>28</sup>

The authoritarian guidance of ecclesial hierarchy - the diaconate, presbyterate, and episcopacy must be established in every local church to safeguard the unity and the truth of the Christian community. In pastoral theology, charisma becomes the power of the office given "through prophecy along with the laying on of hands for ordination as an elder" (1 Tim. 4:14). In addition the Spirit, through the ordained successors of the apostles, safeguards the heritage of tradition handed on to the church from the past (2 Tim. 1:14). Their responsibility is to keep the faith pure (1 Tim. 1:3f. ; 4:6ff. ; 11:6), to order the life and the relationships of the community (1 Tim. 5:1-16; 6:2,17; Titus 2:1-10,15), to exercise discipline and mete out justice not least in the case of elders (1 Tim. 5:19ff.), to lay on hands (1 Tim. 5:22) and to appoint elders (Titus 1:5). The Spirit, here, functions specifically in the organized structure of the church, particularly in the ability of the presbyterate-episcopacy to teach.<sup>29</sup> The exercise of the ministry of episkope presupposes holiness and love, gifts of the Holy Spirit that transform the power of the office<sup>30</sup> to service and martyrdom in solidarity with Jesus Christ who "did not come to be served, but to serve, and to give His life a ransom for many" (Mt. 20:28).

Congar described the ecclesial hierarchy - the diaconate, presbyterate, and episcopacy as a divinely instituted means of grace that has both ontological and temporal precedence to the faithful and mediates the authority and salvific power of Jesus Christ. In terms that were once in widespread use in Catholic theology, Congar described the hierarchy as the formal cause of the Church and the members as the material cause.<sup>31</sup> The hierarchy's precedence over the baptized assures that the Church is not simply a congregation of human beings but rather a divine institution from above. The Church finds its foundation, authority, and salvific power not in the decision of like-

minded human beings to gather, congregate, and organize a structure of common life. Rather, the Church's origin and foundation is the Incarnate Word and the offices that Jesus Christ established to mediate the mystery of Incarnation in the aftermath of His death and Resurrection. The relationship between hierarchy and laity is, accordingly, a relationship of superior to subordinate, for the hierarchy mediates not a human mandate to govern but the divine authority of Jesus Christ. Hierarchical persons, the holders of ecclesial office, are equal to the laity insofar as the clergy themselves are also baptized members of the one Body of Christ, but insofar as clergy exercise hierarchical powers they are superior to those who do not. In 1951, Congar stated in his Introduction to Lay People in the Church that "lay people will always be a subordinate order in the Church."<sup>32</sup> He insisted that hierarchical superiority must be exercised in a mode of service - undertaken in the spirit of Jesus Christ's humble foot washing of the apostles (John 13:1-17) and His silencing of James and John who desired to sit at his right and left hands (Mark 10:42-5; Matthew 20:25-8). We must not let the Church be "ruined by the spirit of domination" nor mired by the weight of glory, power, and prestige;<sup>33</sup> a hierarchy that dominates rather than serves is not exercising its office in fidelity to the intention, teaching, and example of Jesus Christ.<sup>34</sup>

## **7 THE HOLY SPIRIT AND THE CHURCH'S INSTITUTION**

The Spirit dwells in the church but it does not become the church or limited by its institutions since it "blows wherever it pleases" (John 3:8). "The Spirit works where it wills. Its power can pass through all walls even church walls. It is true that the Holy Spirit has its dwelling and its temple in the Church, which it fills and governs. But the Spirit of God, if domiciled in the Church, is not domesticated in it. He is and remains the free Spirit of the free Lord not only of the Church but of the whole world."<sup>35</sup> The church, as institution and human community, must be attentive to the guidance of the Spirit so

every aspect of its life may be the expression of the divine will: "It has been decided by the Holy Spirit and by ourselves..." (Acts 15:28). This means that the church is not justified by institutional structures. "It is not the Church which, through the medium of its institutions, bestows the Spirit, but it is the Spirit, which validates every aspect of Church life, including the institutions."<sup>36</sup> The institution, as a charismatic demand of the communion created by the Spirit, constantly depends on the Spirit and exists only epikletically. The institution, as John Zizioulas points out, cannot be isolated from the charismatic event of communion, it cannot exist outside the community, it is clothed with prayer, i.e., with the petition that the given may be given as if it has not been given at all.<sup>37</sup> In invoking the Spirit, therefore, we are called to participate in the event of the faith which transcends all static institutions. The epiklesis thus permits and ensures the judgment of the Spirit on the ecclesiastical structure, with a view of its constant purification and renewal. According to Karl Rahner, this purification and renewal of the church's structure is accomplished, through charismatic prophets who can enter into conflict with the established but not infallible leadership of the church.<sup>38</sup> Prophecy, therefore, constitutes one of the essential and inalienable aspects of the church's institution; through the Holy Spirit, the church as a repentant human community is purified by God's grace and transformed into the body of Christ, the church of God that actualizes and reveals in history the divine plan of God for his creation.<sup>39</sup>

## **8 THE HOLY SPIRIT HOLDS THE CHURCH AS COMMUNION**

In what aspects of its historical life does the church act as the presence of God in history and how does it actualize its sanctifying vocation that brings the whole creation into unity with God? All ministries in the Church are gifts of the Holy Spirit, originate from Christ's ministry, and are organically related to each other since their unity reveals the unity of God, the Trinity, while their

diversity is an expression of God's manifold activity for the salvation of the world.<sup>40</sup> How, according to the will of God and under the guidance of the Holy Spirit, is the life of the Church to be understood and ordered, so that the Gospel may be spread and the community built up in love? <sup>41</sup>

"On the day of Pentecost the Holy Spirit brought the followers of Christ into new relationship to God." (Acts 2:1-21). In that same pentecostal act each believer is brought into new relation with other believers, forming a vital communion, the one mystical body of Christ. They are gathered in the Church, which is sent into the world in order to be a foretaste of what the world is to become, the first fruits of the new creation."<sup>42</sup> On Pentecost, the followers of Christ became the body of Christ, the church of God, and thus both Christ and the Spirit belong to the first constitutive moment of the church's being. St. John Chrysostom insists that the life of the church cannot have meaning and significance if the Holy Spirit is not active in it. He states: "There is nothing that comes from man in all things that take place in sanctuary. If the Spirit were not present, the Church would not form a consistent whole. The consistency of the Church manifests the presence of the Spirit."<sup>43</sup>

The Second Vatican Council stated in the *Lumen Gentium*:

The Spirit dwells in the Church and in the hearts of the faithful, as in a temple (1 Cor. 3:16, 6:19)... Guiding the Church in the way of all truth (cf. John 16:13) and unifying her in communion and in the works of ministry, He bestows upon her varied hierarchic and charismatic gifts, and in this way directs her; and He adorns her with His fruits (Eph. 4:11-12; 1 Cor: 12:4; Gal. 5:22).<sup>44</sup>

Disagreements however continue to persist on how the Holy Spirit actualizes Christ in the life of the church and safeguards the church's unity and truth. God in his economy always acts as unity, although one person of the Trinity may act differently from but not independently of the other. There is no Christology without Pneumatology and no Pneumatology without Christology. St. Paul makes



this abundantly clear by emphasizing that those who are grafted onto Christ's body through baptism in the Spirit live and exist "in Christ" and "in the Spirit". They are sanctified in Christ and in the Spirit (1 Cor. 1:2,30; 2 Cor. 5:21; Rom. 14:17, 15:16); they possess joy and peace in both ( Phil. 3:1, 4:7; Rom. 14:17); the love of God is obtained for them in Christ (Rom. 8:39) and in the Spirit (Col. 1:8). St. Paul states: "Christ is in you" (Rom. 8:10) and "the Spirit of God has made his home in you" (Rom. 8:9); in both the faithful are sons of God (Gal. 4:1-7). The frequent formulas "in one body" and "in one spirit" should be thought of together, just as they are in Ephesians 4:4. "One Body, One Spirit." The presence of the Spirit brings about adherence to Christ. "Unless you possess the Spirit of Christ you would not belong to him" (Rom. 8:9f.); "We know that He lives in us by the Spirit that he has given us" (1 John 3:24, 4:13). The Spirit therefore acts in the faithful as the power of incorporation into the glorified body of Christ.<sup>45</sup> It is the unique function of the Holy Spirit in God's economy to be the cause of communion as "the point of entry into the Christological and Trinitarian mystery."<sup>46</sup> Therefore, without Pneumatology it is impossible for us to speak of the church as the body of Christ; the church is a communion of participation in the life of the Trinity that effects the life of its members and of the whole world.<sup>47</sup> "The Holy Spirit makes the Church the Sacrament of intratrinitarian relationships. What happens in trinitarian life finds its echo in the intimate life of the Church. In the deep recesses of the Church, the intradivine works are made visible."<sup>48</sup>

Accordingly, this communion as Congar noted, takes living roots in each of the church's members as in each person of the Trinity in a "strictly original and personal" way for the Spirit "penetrates all things without violating them."<sup>49</sup> Indeed, the Holy Spirit fosters communion among persons "by respecting and even stimulating their diversity."<sup>50</sup> The communion of the Spirit is manifest in this rich catholicity, and Congar celebrated what he termed the quantitative catholicity evident in the Church's geographic extension and the qualitative catholicity of the Church's diversity

of rites, prayers, languages, and theology. All members of this catholic communion are in continual need of post-baptismal purification and they struggle forward as the holy Church of sinners.<sup>51</sup> The true vocation of the entire people of God, nonetheless, is to be a hagiography, a sign of communion with God that discloses God's holiness and reveals the reality and presence of another world.<sup>52</sup> This holiness is not an individual but rather an ecclesial reality, for there is intercommunion of spiritual life that is the basis of the prayers for the departed, the baptism of infants, and the communion of saints.<sup>53</sup>

There is still much to learn about the theology of the Church, but the scope of this paper leads us to the conclusion at this point.

## **9 CONCLUSION**

The origins of the Church cannot be adequately explained with reference only to the acts of the historical Jesus. Rather, in light of a pneumatological Christology, we must recognize the Holy Spirit is not simply the animator but also the co-institutor of the Church.<sup>54</sup> The Holy Spirit guided Jesus' earthly acts, raised him from the dead, and fostered the growth of the Church after Pentecost through the inspiration and assistance given to the apostles. Jesus Christ and the Holy Spirit act inseparably to establish the ecclesial means of grace - the Word, the sacraments, and the apostolic ministry. The institution of these essential ecclesial elements occurred gradually throughout the apostolic era, and over the course of Christian history, the Church is built upon this foundation through the assistance of the Spirit of the glorified Lord and the cooperation of the Christian faithful.<sup>55</sup> Throughout the centuries, the Spirit continues to build up the Church in a process that is ultimately eschatological in scope.<sup>56</sup> The eschatological mystery of our divinization is inseparable from the mystery of the Church according to Yves Congar. Ecclesial life is both an expression of our new life

in the Spirit and a means toward our transfiguration, for our fulfillment as creatures made in the divine image can be found only in communion with God and with others.<sup>57</sup>

In summary, "pneumatological ecclesiology" is about the Holy Spirit who together with the Father and the Son co-institutes the Church, empowers the Church's sacraments and doxology, builds up the Church with charisms, and makes the Church one, holy, catholic, and apostolic.<sup>58</sup>

Let us implore the Spirit of Christ in the prayer of epiclesis, in gratitude, praise and thanksgiving to God, through Jesus Christ and in the Holy Spirit: "Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, forever and ever." Amen.

## END NOTES:

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- <sup>1</sup> John A. Hardon, S.J., "The Work of the Holy Spirit in the Church and in the World," Catholic.net, <http://www.catholic.net/rcc/Periodicals/Faith/1998-05-06/work.html>.
- <sup>2</sup> Monika Hellwig K., *Understanding Catholicism*, (New York: Paullist Press, 2002), 116.
- <sup>3</sup> Ibid.
- <sup>4</sup> Ibid.
- <sup>5</sup> Ibid.,117.
- <sup>6</sup> Ibid.,118.
- <sup>7</sup> F. J. Sheed, *The Holy Spirit in Action*, (Ann Arbor, Michigan:Servant Books, 1981), 68.
- <sup>8</sup> Hellwig K., *Understanding Catholicism*, 118.
- <sup>9</sup> Ibid.,119.
- <sup>10</sup> Yves M.J. Congar, *Believe in the Holy Spirit*, trans. David Smith, (New York: Seabury, 1983), 3.271; Elizabeth Teresa Groppe, "The Contribution of Yves Congar's Theology of The Holy Spirit," *Theological Studies* 62 (2001):462.
- <sup>11</sup> Ibid.
- <sup>12</sup> Hellwig K., *Understanding Catholicism*, 143.
- <sup>13</sup> Benedict XVI, "Message of The Holy Father Benedict XVI to The Young People of The World on The Occasion of The XXIII World Youth Day, 2008," [http://www.vatican.va/holy\\_father/benedict\\_xvi/messages/youth/documents/hf\\_ben-xvi\\_mes\\_20070720\\_youth\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/messages/youth/documents/hf_ben-xvi_mes_20070720_youth_en.html).

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<sup>14</sup> Hellwig K., *Understanding Catholicism*, 143.

<sup>15</sup> *Ibid.*, 148.

<sup>16</sup> *Ibid.*, 161.

<sup>17</sup> *Ibid.*, 162.

<sup>18</sup> *Ibid.*, 163.

<sup>19</sup> *Ibid.*, 165.

<sup>20</sup> Karl Rahner, *The Spirit in the Church*, (New York: Paulist Press, 1979), 157; Emmanuel Clapsis, "The Holy Spirit in the Church," *Ecumenical Review* 41 no 3 (1989):341.

<sup>21</sup> Congar, *Believe in the Holy Spirit*, trans. David Smith, 2.612-63.

<sup>22</sup> *Ibid.*

<sup>23</sup> Rahner, *The Spirit in the Church*, (New York: Paulist Press, 1979), 157.

<sup>24</sup> John D. Zizioulas, "The Pneumatological Dimension of the Church", *Communio/International Catholic Review* (1974): 151.

<sup>25</sup> Emmanuel Clapsis, "The Holy Spirit in the Church," *Ecumenical Review* 41 no 3 (1989):341.

<sup>26</sup> *Ibid.*, 343.

<sup>27</sup> Hendrikus Berkhof, *The Doctrine of the Holy Spirit*, (Atlanta, John Knox Press, 1982), 52.

<sup>28</sup> Clapsis, "The Holy Spirit in the Church," 341.

<sup>29</sup> John D. Zizioulas, "Episkope and Episkopos in the Early Church: a Brief Survey of the Evidence," (in *Episkope and Episcopate in Ecumenical Perspective*, Faith and Order Paper No. III, Geneva, WCC, 1982).

<sup>30</sup> John H. Wright, "The Church: Community of the Holy Spirit", *Theological Studies*, 48 (1987): 41.

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- <sup>31</sup> Yves M.J. Congar, *Lay People in the Church*, trans. Donald Attwater, (Westminster, Md.: Newman, 1965) 35; Groppe, "The Contribution of Yves Congar's Theology of The Holy Spirit," 469.
- <sup>32</sup> *Ibid.*, Xi.
- <sup>33</sup> Yves M.J. Congar, *Congar's Power and Poverty in the Church*, trans. Jennifer Nicholson , (Baltimore: Helicon, 1964), 97.
- <sup>34</sup> Groppe, "The Contribution of Yves Congar's Theology of The Holy Spirit," 469.
- <sup>35</sup> Yves Congar, *The Word and the Spirit*, trans. Donald Attwater (Westminster, Md.: Newman, 1965), 122-129. Emmanuel Clapsis, "The Holy Spirit in the Church," *Ecumenical Review* 41 no 3 (1989):345.
- <sup>36</sup> John Meyendorff, " *Catholicity and the Church - The Theology of the Holy Spirit*," (New York: Seabury, 1983), 28. Emmanuel Clapsis, "The Holy Spirit in the Church," *Ecumenical Review* 41 no 3 (1989):345.
- <sup>37</sup> John D. Zizioulas, " *The Pneumatological Dimension of the Church*", *Communio/International Catholic Review* (1974): 152.
- <sup>38</sup> Karl Rahner, *The Trinity*, (New York: Paulist Press, 1974), 127.
- <sup>39</sup> Clapsis, "The Holy Spirit in the Church," 345.
- <sup>40</sup> *Ibid.*, 340.
- <sup>41</sup> *Ibid.*
- <sup>42</sup> Michael E. Putney, *The Presence and Activity of the Holy Spirit in the Church, in the Studies of the Faith and Order Commission 1927-1983*,( Rome, 1985), 50.459.
- <sup>43</sup> Clapsis, "The Holy Spirit in the Church," 340.

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- <sup>44</sup> Vatican Council II, *The Conciliar and the Post Conciliar Documents*, Austin Flannery ed., (New York: Costello, 1975), 351-352.
- <sup>45</sup> Clapsis, "The Holy Spirit in the Church," 340.
- <sup>46</sup> Kilian McDonnell, "The Determinative Doctrine of the Holy Spirit", *Theology Today*, 39 (1982): 148.
- <sup>47</sup> Clapsis, "The Holy Spirit in the Church," 340.
- <sup>48</sup> Leonardo Boff, *Church: Charism and Power, Liberation Theology and the Institutional Church*, (New York, Crossroad: 1985), 149.
- <sup>49</sup> Congar, *Believe in the Holy Spirit*, trans. David Smith, 2.17. Groppe, "The Contribution of Yves Congar's Theology of The Holy Spirit," 464.
- <sup>50</sup> Ibid.
- <sup>51</sup> Ibid., 2.57.
- <sup>52</sup> Ibid., 2.58.
- <sup>53</sup> Ibid., 2.59-61.
- <sup>54</sup> Congar, *Believe in the Holy Spirit*, trans. David Smith, 2.5-14; Groppe, "The Contribution of Yves Congar's Theology of The Holy Spirit," 470.
- <sup>55</sup> Yves M.J. Congar, "Pneumatology Today," *American Ecclesiastical Review* 167 (1973): 496. Groppe, "The Contribution of Yves Congar's Theology of The Holy Spirit," 461.
- <sup>56</sup> Ibid., 447; Ibid. 470.
- <sup>57</sup> Groppe, "The Contribution of Yves Congar's Theology of The Holy Spirit," 460.
- <sup>58</sup> Congar, "Pneumatology Today," 496. Groppe, "The Contribution of Yves Congar's Theology of The Holy Spirit," 461.

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