

# Ecclesiological Radar

## W4: testing & measuring

Hannover, September 16, 2023

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## A specifically theological tool

Different from and complementary to sociological, coaching and management tools

### Theological?

- Its principles and foundations
- His method
- Its purpose

### Structure

1. A radar based on the Second Vatican Council
2. Three images of the Church to structure the radar
3. I - we - all
4. Collective discernment based on stories



# 1. A radar based on the 2nd Vatican Council

## *A theological approach*

### **The conciliar aggiornamento**

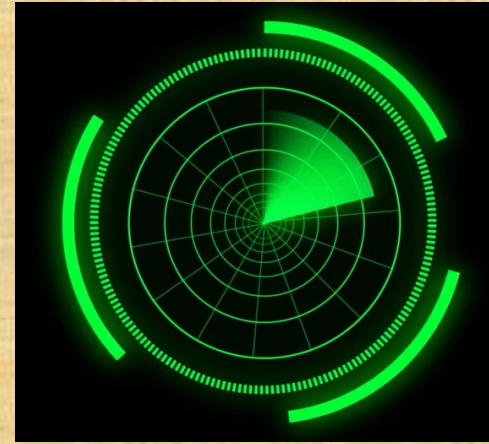
The theological thinking of the time (Rahner, etc.)

- ▶ Christ is the original sacrament (*Ur-sakrament*)
- ▶ The Church is the fundamental sacrament (*Grund-sakrament*)



"I feel more than ever in duty bound to point to the Council as the great grace bestowed on the Church in the twentieth century: there we find **a sure compass** by which to take our bearings in the century now beginning. John Paul II, *Novo millennio ineunte*, 2001, no. 57

"The Second Vatican Council Documents, to which we must return, [...] are a **compass** in our time too that permits the Barque of the Church to put out into the deep in the midst of storms or on calm and peaceful waves, to sail safely and to reach her destination. [**The four Constitutions**, as they were, are the **four cardinal points of the compass** that can direct us. Benedict XVI, Audience, 10/10/2012



"The Church is in **Christ** like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race".

*Lumen gentium* 1 + LG 5 development

→ The Church is not its own end!

"That messianic people has Christ for its head [...] Its end is the kingdom of God, which has been begun by God Himself on earth, and which is to be further extended until it is brought to perfection by Him at the end of time, when Christ, our life, shall appear " *Lumen gentium* 9



## 2. Three images of the Church to structure the radar



- We are the **Body of Christ** (beings in relationships) which is structured as a **Temple of the Spirit** to form together the **People of God in** order to be a **Sacrament of salvation**.
- Other possible images (cf. Maurice Vidal, 1992)
  - 85 in the NT, common old terms (boat, army, family, pilgrimage, etc.)
  - 35 at the Council, and new ones (polyhedron, tent, chemical precipitate, software, etc.).
- What we are is already there and not yet complete → notion of the **Sacrament of the Kingdom**
- A "disciple-missionary Church" made up of missionary disciples (Francis, *Evangelii gaudium*, 2013)



# Church Body of Christ

History: *Mystici Corporis* (1943): neither purely sociological nor exclusively mystical

❖ Rom 12:4-5; 1 Cor 12:7-26; Eph 1:22-23; 4:15-16; 5:30; Col 1:18

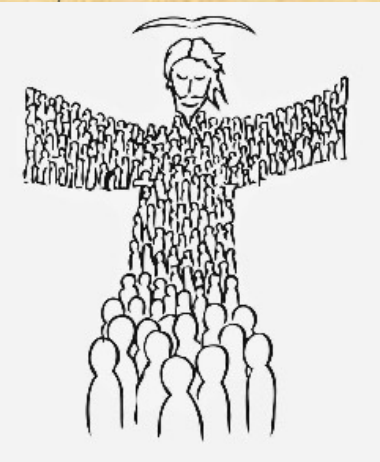
➤ "By communicating His Spirit, Christ made His brothers, called together from all nations, mystically the components of His own Body. In that Body the life of Christ is poured into the believers who, through the sacraments, are united in a hidden and real way to Christ who suffered and was glorified. Through Baptism we are formed in the likeness of Christ.  
*Lumen gentium* 7

➤ Relationships, growth, life in Christ





- "For the nurturing and constant growth of the People of God, Christ the Lord instituted in His Church a variety of ministries, which work for the good of the whole body." LG 18
- "The laity are gathered together in the People of God and make up the Body of Christ under one head. Whoever they are they are called upon, as living members, to expend all their energy for the growth of the Church and its continuous sanctification, since this very energy is a gift of the Creator and a blessing of the Redeemer." LG 33



## Church Temple of the Spirit

❖ 1Co 3,16; 6,19; 12,4; Ga 4,6; 5,22; Rm 8,15-16.26

➤ *Lumen gentium* 4

➤ "It is the Holy Spirit, dwelling in those who believe and pervading and ruling over the Church as a whole, who brings about that wonderful communion of the faithful. He brings them into intimate union with Christ, so that He is the principle of the Church's unity". (*Unitatis redintegratio* 2).

➤ Solidity and truth in a fluid and changing environment

➤ "The Spirit unified in communion and in works of ministry, He both equips and directs with hierarchical and charismatic gifts and adorns with His fruits" (LG 4).





# Church People of God

9



- ❖ inherited from the OT, then "messianic people".
- 72 times in the Council, in 11 documents (39 in LG)
- LG 9: "God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness. He therefore chose the race of Israel as a people unto Himself. [...] sent forth into the whole world as the light of the world and the salt of the earth [...] God gathered together as one all those who in faith look upon Jesus as the author of salvation and the source of unity and peace, and established them as the Church that for each and all it may be the visible sacrament of this saving unity."
- People on the move, process, dynamics
- "Ministerial people", because "all followers of Christ".
- LG 32 already mentioned above

3.



From LG 1 onwards, our entry is "**I**": "the primacy given to the vocation of every Christian to Holiness". 1<sup>er</sup> of the 5 criteria of ecclesiality of John Paul II, *Christifideles laici*, 1985, n° 30

Nothing is possible without "**WE**", which begins when "two or three" come together in the name of Christ (Mt 18:20).

The purpose of the Church is the proclamation to "**ALL**" of the good news of God's love and his will of salvation for every person (Mt 28:20 & Mk 16:15) "Holiness is experienced essentially in the secularity of the world and the existential 'peripheries'." 2<sup>e</sup> of the 5 criteria of ecclesiality for today according to Luc Forestier (EcclesiaLab) , 2017



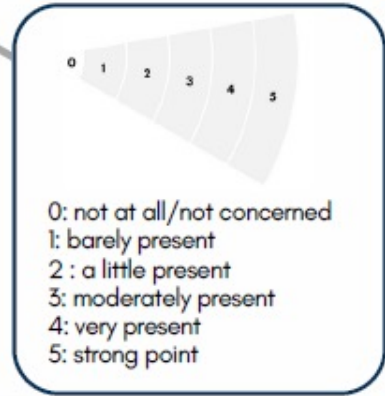
Does the project foster the development of the Church as a sacrament of salvation, i.e. "a sign and instrument both of a very closely knit union with God and of the unity of the whole human race" (LG1)?



WE



ALL





## 4. Collective discernment based on the stories

Does the project promote the development of the Church as a sacrament of salvation, i.e. "a sign and instrument both of a very closely knit union with God and of the unity of the whole human race" (LG1)?

1. An account of a project, in several voices (*sensus fidei*)
2. Individual listening, noting the words used
3. Individual radar analysis
4. A comparison of analyses (synodality)
5. A collective radar (expression of a *sensus fidei*)
6. Feedback to the authors of the story
7. A discussion for common discernment

