

Communio

1) post-conc. - ecum. - link with the  
ressource/ of patristic tradition

↓  
not been received enough in  
ecclesiological thinking of the church

2) { linear → foundation by X  
horizontal

↓  
no rel./ with dem.

- how to connect the 2?

Concept of commun. has been blown up  
in ecclesiology

(Cristianismo - secular : not justified in  
the text of Vat II) ⇒  
lost the idea of People of God

↓  
together with individualism  
↓  
paradigm for the church

communio / comunión / sociedade



- falsified of Vat II - shared by last synod !!
- to divinize the structure of church
- to interpret the church apart from its reality
- working strongly

- is honest interpret // isolat //
- ambivalent concept

other  
- danger: to make it another way for social commit

II) commo / com. ty / democracy  
dem. < political > not identified  
idea for church

- dem. as only a majority principle  
this use causes fears in the hierarchy
- democratization is much under process  
also at peripheral of at all levels
- it is not only juridical but social equality

- peripheral in decision-making  
↓  
accordance is meaning of



- if it means partnership / society  
idem in church;

→ convergence is dev. / in 60's + 70's  
    < in soc.  
    in church

- In how far the develops in ecclesiology  
have to do only with this concept?

|| (comparing with the concept of sovereignty  
+ way it was received by church)

- dem., liberty / equality / solidarity  
but we need also political structures

→ convergence can't produce freedom  
+ equality

tensions between Gov. / + church  
must not be too great. If they are too great  
there is no more in the society sense.

- society changes in the line of democratization,  
don't have true place in church,

- it is a kind of freedom + joy  
from a redemption in

+ this is not only enacted

- to use better parts of autonomy for the church
- the ch. protests against domination only!
- ch. as a contrast; model against the State,  
ch. as counter-movement!
- false opposition between ch. + state;  
ch. + state can not work without some authority
- at least ch. should follow the ideas about human rights

- A a pol. concept  
a form of unity, → can't be used for ch.  
- ecclesiological one. not established  
by ch. "not about well being of members  
it has to do with proclamation of word  
liturgy

Many possible dev't could be used in dev'ts

one meaning of dem. can't be left outside the church.

A notion of "most justifiable concept for all people"

- responsibility is for all aspects of ch. life
- not only for decision-making
- but for all levels of church life

the real issue: is liberals or the role of the church

- in some disc. part. contexts, there is possibility of campaign groups, base-committees, etc --

In many disc. (ethical level) the Bishops don't see the aspects of this aspect, ~~there is not~~ fear that co-dec. would dilute the rights from authority

- working of all has to be realized at all levels.

faith + morals: object of moral rule  
 - the impact of questions as if all actions should be regulated by ~~morals~~ <sup>rule</sup>

(III) actual structure of people of God <sup>itself</sup>  
 if it is only the inner circle participants  
 there is also ~~also~~ external layers

# 1) principle of subsidiarity

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- people share the 3(f) of work.
- all for some sense this sense (chap. II)  
1. (1961)
- Indirect/ clear structure

- to take initiatives + to take from within

- 1) - church structure <sup>much</sup> of possibility for the church
- 2) -

sheff, into the church - new

Bish. for church the organization: a large staff

- Person have <sup>freedom</sup> to choose
- people have to <sup>listen</sup> to the church
- Bish. <sup>very</sup> influence
- <sup>not</sup> person is in the church → tendency of <sup>disruption</sup> of <sup>the</sup> church

- we cannot avoid the tendency of the church power

MA: <sup>ad</sup>ministers / now bureaucrats

Can we give <sup>some</sup> sense: people experience  
Good + well-being,

but only <sup>one</sup> <sup>the</sup> <sup>whole</sup> <sup>about</sup> <sup>the</sup> <sup>church</sup>  
don't <sup>it</sup> <sup>is</sup> <sup>possible</sup>

if he exercises his power, he <sup>is</sup> <sup>not</sup> <sup>the</sup> <sup>same</sup>  
person his power



- 11.3.12 for a/
- The experience through
- Centre has been pushed into  
False identity of (people)
- efforts <sup>and</sup> → FORGIVENESS



an experience of God

- when X expresses forgiveness

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$\neq$   $\left\{ \begin{array}{l} \text{ordained} \\ \text{lay} \end{array} \right.$   $\left\{ \begin{array}{l} \text{deacons} \\ \text{pastors} \end{array} \right\}$  secure of  
 the Church

• tension: power  $\neq$  resp.

1) no educa/ for Bishops

2) LG-cap Ty - uses the word "power"

3) Bish. saved ordained power

- directly / indirectly
- in collegiality
- not repres. of Pope
- but resp.

4) after 1981, there was sep. of admin. + legat.  
 while Bish. there is no sep.

5) power is not the issue  
 but source of the com - by LG 24

papal - leading  
 Admin - the the  
 Admin - the the parochs

Pastoral - admin.

Faith that people must be able to  
 speak about the ch.

b) ad. of recreatio

Bush. should reflect that they are  
"drawn" from the people —

c) example of Good Shepherd  
- tension in text from LG

a) vigilant / discern / vigilantly /  
table / torrent /



"em mune est'o poder do side e  
kaphza: dois as curia"

de power, you have can

- Power is the master of all things.

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It is part of a strategy of power  
to criticize power. A society without  
power is impossible —

— I could explain my power as a social  
machine

functioning to be corrected

— Power is functionary

— Council phrases just to hoodwink  
the masses

"The Church cannot accomplish her mission (and with her, all the Rus), cannot be sacrament of the ~~world~~ <sup>world</sup> salvation, but through an alternating rhythm of concentration and dispersion, of regrouping and dilution in society, in the world.

Hence, the congregations of the church are not <sup>one of the</sup> possible forms of her effective existence.

They are, rather, a time, a necessary moment for ~~their~~ existence as church of Jesus Christ for the world. They don't have a goal in themselves. They are "transit" places.

Nobody can share in the mission of the Church without ~~that~~ living out this double movement of sacramental concentration and fragmented presence, diffuse <sup>and yet</sup> active in the  $\neq$  spaces of society!

It is possible to carry on through that tension if we understand the continuous interplay between present + future in  $\mathbb{R}$ : a polarity "between "not yet" and "already there". "There are no statements about the future of the Kingdom without consequences for the present."

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~~the~~ <sup>4</sup> In the midst  
of the eternal dance  
of circles,  
the center is still <sup>4</sup>

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The same is true in the realm of ideas. The pursuit of some truth, however limited,

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