

## PNEUMATOLOGICAL CHRISTOLOGY AND CHRISTOLOGICAL PNEUMATOLOGY ACCORDING TO YVES CONGAR'S LATEST THEOLOGICAL VISION

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**Abstract:** Patristic Christology was based on the hypostatic union against the Arians. For St. Thomas, Christ received sanctifying grace and charisms, due to the grace of the hypostatic union. Therefore, these gifts could not increase and could not bring something new in the life of Christ. Congar criticizes Thomas' Christology for two reasons. First, this Christology does not pay sufficient attention to the historical character of the economy of salvation. Second, it does not allow the theologian to understand these interventions of the Spirit as qualitative moments in which God communicates to Christ himself in his status as Messiah and Redeemer.

**Keywords:** Thomas Aquinas, Yves Congar, Pneumatological Christology, Christological Pneumatology, 20<sup>th</sup> century ecclesiology, hypostatic union, baptism of Jesus, resurrection of Jesus, Holy Spirit, Christology of exaltation.

The French theologian Yves Congar is known primarily as an ecclesiological. His early major works treat ecclesiological themes, such as the nature of the Church, ecumenism, reform, lay people in the Church. However, his interest in pneumatology developed early in his career, too. In his *Entretiens d'automne (Fifty Years of Catholic Theology)* an interview book published toward the end of his life, Congar declared that before he wrote his major book in pneumatology, *I Believe in the Holy Spirit*, he made a survey of his published works and noticed that he had written eighteen or nineteen articles on the Holy Spirit and he realized

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that he had been preoccupied with pneumatology for a long time.<sup>2</sup> This interest in pneumatology comes to complete fruition in two works: *Je crois en L'Esprit Saint* (*I Believe in the Holy Spirit*) and *La Parole et le Souffle* (*The Word and the Spirit*).<sup>3</sup> These two books represent Congar's mature thought in pneumatology.

The main interest of the second book, published only a few years after his trilogy on the Holy Spirit, was to explore the relationship between Christ and the Holy Spirit. In the introduction to this new book, Congar wrote: "If I were to draw but one conclusion from the whole of my work on the Holy Spirit, I would express it in these words: no Christology without pneumatology and no pneumatology without Christology."<sup>4</sup> Congar considered this principle to be the fundamental key to reading his pneumatology. This study will address briefly Congar's presentation of the relationship between Christ and the Spirit according to his major pneumatological books, *I Believe in the Holy Spirit* and *The Word and the Spirit*.

## 1. Pneumatological Christology

At the time when Congar wrote his book *I Believe in the Holy Spirit*, there had been published works treating Christ and the Spirit, and he mentions the most important of them.<sup>5</sup> A Christology based on the intervention of the Holy Spirit, and not on the incarnation, was emerging. This pneumatological Christology

<sup>2</sup> Yves CONGAR, *Entretiens d'automne*, Théologies (Cerf: Paris, 1987), 80, translated in English as *Fifty Years of Catholic Theology: Conversations with Yves Congar*, ed. by Bernard Lauret, trans. John Boweden (Philadelphia: Fortress Press, 1988), 61.

<sup>3</sup> Yves CONGAR, *Je crois en l'Esprit Saint*, vols. 1-3, (Paris: Cerf, 1979-1980), translated in English as *I Believe in the Holy Spirit*, vol. 1-3, trans. David Smith (New York: Crossroad Publishing, 1983) from now on *I Believe*; Yves CONGAR, *La Parole et le Souffle* (Paris: Desclée, 1984), translated as *The Word and the Spirit* (San Francisco: Harper and Row, 1986).

<sup>4</sup> CONGAR, *The Word and the Spirit*, 1.

<sup>5</sup> CONGAR, *I Believe*, vol. 3, 171, n.1. Heribert MÜHLEN, *Una mystica persona* (1964); James D. G. DUNN, "Rediscovering the Spirit", *Expository Times* 84 (1972-73), 9-12; Walter KASPER, *Jesus the Christ* (1974 - English translation in 1976), Walter KASPER, "Esprit-Christ- Eglise," *L'expérience de l'Esprit. Mélanges E. Schillebeeckx* (Paris, 1976), 47-69; Philip J. ROSATO, "Spirit Christology: Ambiguity and Promise," *Theological Studies* 38 (1977), 423-449.

was not in contradiction with the classic Christology of Chalcedon, but explored aspects contained in the New Testament that were not developed by Christology up to that moment.

Pneumatological Christology has two preconditions that are also its strong points. First, Christology should not be separated from soteriology. Christ has come into the world (he descended – the *katabasis* of Christ’s mystery) to raise up to God the human race (the ascending or *anabasis* of Christ’s mystery). The incarnation has as its final point the resurrection and eschatological fulfillment. Due to the emphasis on the hypostatic union and the care to define it precisely, the “*propter nos homines et propter nostram salutem*” was not fully developed. Pneumatological Christology intends to recover its full meaning. Second, pneumatological Christology emphasizes the importance of history in the unfolding of salvation. God’s revelation takes place in the economy of salvation and each moment (*kairos*) brings something new in the whole economy. If for non-historical theology and for Thomas Aquinas Christ possessed everything from the time of his incarnation while the baptism of Jesus represented only a manifestation of him *for others* as Messiah, for pneumatological Christology events (*kairoi*) like the baptism “are true qualitative moments in his [God’s] communication of himself to and in Jesus Christ.”<sup>6</sup>

There is no surprise that Congar, one of the proponents of *ressourcement*, embraces pneumatological Christology. One of Congar’s greatest contributions in theology is his understanding of salvific realities in an historical perspective and in the economy of salvation.<sup>7</sup> The historical character of this economy of salvation gives the theologian the opportunity to look at the interventions of God in our history as events (*kairoi*) in which God communicates repeatedly to humanity. This method has a particular importance for understanding pneumatological Christology. Starting from the historical dimension of the economy of redemption, Congar’s main goal is to emphasize the role of the Holy Spirit in Christology and subsequently in ecclesiology.

In the New Testament, there is a continuous dynamic between Jesus and the Holy Spirit: Jesus in his human nature is anointed and led by the Holy Spirit and

<sup>6</sup> CONGAR, *I Believe*, vol. 3, 166.

<sup>7</sup> Congar himself acknowledged by the end of his life that, while he was thankful to the Scholastics, he enlarged his vision through the study of history (CONGAR, *The Word and the Spirit*, 6).

he, the glorified Lord, gives the Spirit to the Church. When Congar examines the texts of the New Testament, he discovers that the work of Christ is accompanied by a pouring of the Spirit and is accomplished in a condition of *kenosis* (Phil 2:6-8), obedience (Heb 10:5-9) and prayer (Mt 6: 9-11). Jesus fulfilled the Father's will by the way of the cross. Congar insists that this way was "not the way of (beatific) vision, but the way of obedience. That obedience consisted in going where God wanted him to go without knowing where it led (see Heb 11:8)."<sup>8</sup> Furthermore, it was the Spirit who sanctified Jesus in that condition and enabled him to understand more deeply of the will of the Father (Lk 2:40). In passing, it should be noted that Congar shows that everything said above is in agreement with much Scholastic Christology, which grounds the holiness of Christ in the hypostatic union, but both the grace of the union and the sanctifying grace which follows that union require the work of the Spirit.

The question then arises how it was possible that Jesus grew in his understanding of the Father's will or how he was conscious, in his human soul, of his relationship with the Father and of his divine sonship. Scholasticism formulated an answer based on the hypostatic union. Congar claims, in agreement with the majority of contemporary theologians, that "because of the hypostatic union, the Word or Son of 'God' is the principle of Jesus' existence and the metaphysical subject to which his actions are attributed, but [...] this union leaves the play of his faculties of knowledge and willing a matter of his true and full humanity."<sup>9</sup> His human knowledge and power of will grew while he was carrying out his mission. "The 'categorical' way of expressing and representing this consciousness is made explicit by the experiences, encounters and actions that take place in his life."<sup>10</sup>

Congar points out that, according to the New Testament texts, there are several descents of the Spirit in Jesus' life. In Luke, Jesus was conceived by the power of the Holy Spirit (1:35). However, Congar identifies two moments of decisive importance when he experiences the Father's words and the Spirit intervenes effectively in Jesus' human nature. The first is the baptism by John the Baptist because this event is a theophany of the Trinity. It will be shown how Congar thinks

<sup>8</sup> CONGAR, *I Believe*, vol. 3, 166.

<sup>9</sup> CONGAR, *I Believe*, vol. 1, 18; also vol. 3, 166–167.

<sup>10</sup> CONGAR, *I Believe*, vol. 1, 18.

that Jesus is constituted, and not merely proclaimed, as Messiah and Servant.<sup>11</sup> The second decisive moment is his resurrection and glorification when Jesus was made Lord in his human nature and, therefore, made able to communicate the Spirit as man.<sup>12</sup>

First, Jesus' baptism constitutes a decisive moment when he "was called and sent as Messiah" due to a new communication of the Spirit.<sup>13</sup> It is important to note that Congar shows how Matthew and Luke, who wrote on the infancy of Jesus (especially Luke who attributes his conception to the Spirit – Lk 1:35), do not connect Jesus' acting in the Spirit and fulfilling his mission in the Spirit to his birth. They both connect it with his baptism. Before baptism, Jesus was not known by the people in Nazareth to walk and act in the Spirit. Therefore, baptism is not an event subordinate to the cycle of infancy, but rather it opens a new phase in Jesus' life and in the economy of salvation. The baptism of Jesus constitutes a moment which makes explicit his human consciousness of his calling as Messiah precisely by the Spirit's anointing of his human nature. Even though Congar affirms the conception of Jesus in the framework of redemption,<sup>14</sup> he claims that, from the point of view of the economy of salvation, baptism constitutes Jesus as Christ or Messiah for his mission.

Congar supports his idea with several biblical texts. The announcement of the voice from heaven, which proclaims that Jesus is God's beloved Son and the chosen one, has to be connected with the words of Psalm 2:7: *You are my son, today I have become your father* (New Jerusalem Bible). These words also have to be read in the context of the messianism present in Nathan's prophecy (2 Sam 7:14),<sup>15</sup> and of the beginning of the first song of the Servant (Is 42:1).<sup>16</sup> In Congar's vision, the baptism is the first anointing of Jesus by the Spirit. There is no anointing previous to this one in the New Testament. Therefore, this is the decisive moment when

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<sup>11</sup> Congar will show that the descent of the Holy Spirit upon Jesus at his baptism was not merely for the sake of disciples (that they may believe) but that Jesus was empowered in his humanity to be Messiah. However, this did not add anything to his divine eternal sonship.

<sup>12</sup> CONGAR, *I Believe*, vol. 3, 171.

<sup>13</sup> CONGAR, *I Believe*, vol. 1. 16–17.

<sup>14</sup> CONGAR, *The Word and the Spirit*, 86.

<sup>15</sup> "I shall be a father to him and he a son to me" (2 Sam 7:14).

<sup>16</sup> "Here is my servant whom I uphold, my chosen one in whom my soul delights. I have sent my spirit upon him" Is 42:1.

Jesus was anointed and made the Christ. “He was able to express in an entirely new way, in the perspective of his mission, his consciousness, at the human level, of his quality as the Son of God and of his condition as the Servant.”<sup>17</sup>

This view does not support the heresy of Adoptionism.<sup>18</sup> At baptism there is no ontological change in Jesus. Congar agrees with scholastic theology that the hypostatic union is a metaphysical act by which Jesus’ human nature subsists through the second Person of the Trinity. Congar, however, departs from the Thomistic teaching that Jesus as man knew his Father’s will through his beatific vision. His human soul was in a condition of *kenosis* (Phil 2:6-8), obedience and prayer. In Congar’s opinion, nobody knows the human consciousness which Jesus had of his being the Son of God but this consciousness was brought about in Jesus through his acts. The Holy Spirit was the source of these spiritual acts in him, but this does not mean that he becomes Son at his baptism.<sup>19</sup>

The Christology based on the hypostatic union was developed by the early Fathers of the Church against the Arians. St. Thomas brought about further developments. For him, the role of the Holy Spirit in this Christology was to form the body of Christ in Mary’s womb.<sup>20</sup> Here, Thomas works with the idea of created grace. He calls this hypostatic union the grace of union. On the basis of this grace, Christ received in his humanity sanctifying grace and charisms in order to work in a holy manner. The role of the Holy Spirit was presupposed in the incarnation, but it is due to the hypostatic union that Christ received created grace in a full manner. Therefore, these gifts could not increase and could not bring something new in the life of Christ.<sup>21</sup> It is important to understand Thomas’ approach, because he shaped the Christology of the following centuries. It was precisely against this unhistorical Christology, in which Jesus always had the fullness of

<sup>17</sup> CONGAR, *The Word and the Spirit*, 88.

<sup>18</sup> Adoptionism holds that Jesus was a man endowed with a special power. Jesus became son of God (or he was adopted) at his baptism. Adoptionism appeared in Rome, as professed by Theodotus the Tanner (around 190). It was also held by Paul of Samosata, bishop of Antioch (ca. 200-275). It was condemned by a local synod in Antioch in 268 (Harold O. J. BROWN, *Heresies: Heresy and Orthodoxy in the History of the Church*, Peabody, Massachusetts: Hendrickson, 2000, 96–99).

<sup>19</sup> CONGAR, *I Believe*, vol. 3, 166-167.

<sup>20</sup> St. Thomas AQUINAS, *Summa Theologica* tr. by Fathers of the English Dominican Province (Allen, Texas; Christian Classics, 1981), IIIa, q. 32, a.1-2.

<sup>21</sup> AQUINAS, *Summa Theologica*, IIIa, q.7, a. 12.

grace on account of the hypostatic union, that Congar tried to emphasize the role of the Holy Spirit in Jesus' life and activity.

Although he had a great respect for Thomas, Congar criticizes his Christology for two reasons. First, a Christology based on the hypostatic union does not pay sufficient attention to the historical character of the economy of salvation in which Christ repeatedly received the Holy Spirit. Second, it does not allow the theologian to understand these interventions of the Spirit as qualitative moments in which God communicates in a real sense to Christ himself in his status as Messiah and Redeemer.<sup>22</sup> In this regard, Congar considers the baptism as a decisive moment in which the Spirit anointed Jesus and constituted him as the Christ.

Congar also sees a constitutive dimension to the Holy Spirit's role in the resurrection of Christ. According to this "Christology of exaltation,"<sup>23</sup> at his resurrection Jesus is glorified in his human nature when he receives the Spirit. He is assimilated to God and communicates the Spirit as a man. The Scholastics taught that Christ received the Spirit as man and communicated him as God. The newness of Congar's more pneumatological Christology consists in the fact the glorified Lord communicates the Spirit as man. Congar emphasizes that this new perspective is possible only from the point of view of the economy of salvation. From the point of view of the ontological status of Christ, Jesus is the Son of God from the moment of his conception; he is *monogenitus* or *monogenēs*.<sup>24</sup> However, from the perspective of the realization of God's plan in the history of salvation, through successive moments, Jesus becomes in his human nature *prōtotokos*, the first-born to divine life for us and for our redemption. This event is the work of the Holy Spirit whom Jesus receives through his glorification at his resurrection.

It is important to understand the quality of the "first-born" in its context in order to have a full insight into its content. One could think that "the first-born" refers to the incarnation of the Word. The title appears in the Epistle to the Hebrews:

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<sup>22</sup> CONGAR, *The Word and the Spirit*, 86–87.

<sup>23</sup> CONGAR, *The Word and the Spirit*, 89–90. One of the most powerful biblical texts which is a source of this "Christology of exaltation" is Acts 2:32-33: "God raised this man Jesus to life [...]. Now raised to the heights by God's right hand, he has received from the Father the Holy Spirit, who was promised, and what you see and hear is the outpouring of that Spirit."

<sup>24</sup> CONGAR, *The Word and the Spirit*, 92.



God has never said to any angel: *You are my Son, today I have become your father*; or: *I will be a father to him and he a son to me*. Again, when he brings the First-born into the world, he says: *Let all the angels of God worship him*. (Heb 1:5-6; cf. Dt 32:43)

Congar points out that the context of this text is that of Christ's resurrection.<sup>25</sup> The title "the first-born" is given to Christ at his enthronement in glory. It is not a merely honorific title or a simple recognition by the Father of his redemptive work but a new status received in relation to us. According to the Epistle to the Hebrews, Christ is presented as a priest in his weakness prior to his resurrection,<sup>26</sup> but his priesthood is brought to its fullness at his glorification,<sup>27</sup> Congar says.<sup>28</sup> In an historical Christology, one has to distinguish two conditions of the Son of God. Before his resurrection, Jesus was the Son of God *in forma servi*; after his glorification, he was the Son of God *in forma Dei*.<sup>29</sup> At the moment of resurrection, Jesus was constituted Son of God in power (see Rom 1:3-4), not from the point of view of the hypostatic union (since he was always *Monogenitus*), but from the perspective of the work of redemption completed by him by passing from death to life (when he became *Prototokos*).<sup>30</sup>

This new begetting in the economy of salvation is at the level where he relates to us. Christ's body was not merely glorified but Christ became a "life-giving spirit" (1 Cor 15:42-45), the source of spiritual life for us. Jesus is glorified and receives the Spirit so that by communicating the Spirit to us we should be fully sons of God. Following the same pattern, we will be fully sons only at the resurrection. It will be a divine sonship received as a gift of God's grace, as Jesus received it in his humanity.

These conditions of Son of God, *in forma servi* and in glory, are the work of the Holy Spirit, who effects this sonship in Christ on our behalf. This divine fili-

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<sup>25</sup> CONGAR, *The Word and the Spirit*, 90.

<sup>26</sup> "For the high priest we have is not incapable of feeling our weakness with us, but has been put to the test in exactly the same way as ourselves, apart from sin." (Heb 4:15)

<sup>27</sup> "When he had been perfected, he became for all who obey him the source of eternal salvation." (Heb 5:9)

<sup>28</sup> CONGAR, *The Word and the Spirit*, 91.

<sup>29</sup> Yves CONGAR, "Pneumatologie dogmatique," in *Initiation à la pratique de la théologie*, ed. Bernard Lauret and François Refoulé (Paris: Cerf, 1982), vol.2, 493.

<sup>30</sup> CONGAR, *The Word and the Spirit*, 92.



ation in human form is the work of the Holy Spirit, a consequence of grace and a historical reality in the economy of salvation.

An important distinction needs to be made in order to avoid Adoptionism. Some Gnostics believed that the Redeemer on high came down in Jesus at his baptism. In order to defeat this heresy, Irenaeus stated that it was not Christ who descended on Jesus since the Christ was none other than Jesus.<sup>31</sup> The Word of God, assuming human nature, became Jesus Christ. This happened at the incarnation. However, the Spirit descended upon Jesus at his baptism so that Jesus can accomplish the work of redemption. The key is to clearly identify and distinguish the ontological and historical-salvific orders, as Congar himself does. He explains that during the Arian controversy, the Fathers of the Church started to emphasize the hypostatic union as the source of sanctifying activity of Jesus Christ.<sup>32</sup> This approach had the effect of diminishing the role of the Holy Spirit in Christology, and subsequently, in ecclesiology. Especially the ecclesiologies of the nineteenth century considered the Church in relation to the incarnation and the Trinity on the basis of the hypostatic union, Congar concludes.<sup>33</sup> His goal, therefore, was, as stated previously, to rediscover the role of the Holy Spirit in Christology and subsequently in ecclesiology, without falling into Adoptionism.

## 2. Christological Pneumatology

The study of pneumatological Christology leads to Christological pneumatology. The Spirit whom the Church receives is the Spirit of Christ. He reveals Christ and acts in relation to Christ. In order to prove this ontological relationship, Congar develops the following themes: first, the Word and the Spirit are linked in Scripture; second, they do God's work together; third, the content of the Spirit's work is to make present the work of the Incarnate Word here and now; fourth, the Spirit brings about the acceptance and participation of the Church in the reality of the Incarnate Word.

First, Scripture links the Word and the Spirit-Breath in creation: "By the word of the Lord the heavens were made and all their host by the breath of his mouth"

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<sup>31</sup> IRENAEUS, *Adversus Haereses*, III, 9,3, *Sources Chrétiennes* (Paris: Cerf, 1952), no. 34, 107–113.

<sup>32</sup> CONGAR, *I Believe*, vol. 1, 21.

<sup>33</sup> CONGAR, *I Believe*, vol. 1, 22.

(Ps 33:6). The Spirit inspires the prophecies of Balaam, “And the Spirit of God came upon him and he took up his discourse and said...” (Num 24:2-3), and of Ezekiel, “And when he spoke to me, the Spirit entered into me” (Ezek 2:2). These are just three of the several examples from the Old Testament provided by Congar where the Spirit and the Word are linked.<sup>34</sup> In the synoptics, the voice of the Father is joined with the descent of the Spirit on Jesus at his baptism (Mt 3:16-17; Mk 1:10-11; Lk 3:22). The Spirit will inspire the words of the faithful when they answer to their persecutors (Mt 10:19-20; Mk 13:9-11; Lk 12:11-12). In the Gospel of John, Jesus is the one who speaks the words of the Father and the one who also gives the Spirit (Jn 3:34). The living water from Jn 4:10 is a symbol of the revealing word and of the Spirit, for the words that Jesus speaks are spirit and life (Jn 6:33). Congar emphasizes that it is the Spirit who makes the words alive in the sense that it is the Spirit who assures that the words will be received in faith and that the receivers will live through that faith. In Paul’s writings, the Spirit and the words communicate faith (1 Cor 2:4-5; Gal 3:2-5). In the Acts of the Apostles, the prophetic mission of Christ continues in the Church and through the ministry of the apostles due to the Holy Spirit who testifies with them (Acts 1:8; 2:4). Finally, in the Book of Revelation, the Spirit brings witness to Jesus, that is, to his words, “for the testimony of Jesus is the spirit of prophecy” (Rev 19:10). Congar concludes that throughout the Scripture there is a close link between the word and the Spirit.<sup>35</sup>

Second, Congar shows that pneumatology has to be Christological not only because the Word and the Spirit are intimately connected but even more so because the Spirit comes from Christ, leads to Christ and continues his work. Congar uses the Pauline Letters to demonstrate that the Spirit comes from Christ or is the Spirit of Christ (Gal 4:6-7; Rm 8:9; Phil 1:19).<sup>36</sup> Congar notes that the biblical texts that speak of the Spirit of the Son or of Christ are concerned with the economy of salvation: the Spirit comes from Christ and works in us to accomplish in us our assimilation in Christ.<sup>37</sup> That the Spirit is sent in the economy of salvation by Christ is a truth accepted by both Latin and Greek Traditions.

<sup>34</sup> For more examples see CONGAR, *The Word and the Spirit*, 16–17.

<sup>35</sup> CONGAR, *The Word and the Spirit*, 19.

<sup>36</sup> CONGAR, *The Word and the Spirit*, 101–102.

<sup>37</sup> CONGAR, *The Word and the Spirit*, 103.

Third, Christological pneumatology has to show, according to Congar, that the Spirit not only comes from Christ but also leads to Christ. Giving us faith, the Spirit introduces us into the mystery of Christ. The Word of God has to be received in faith which is a gift of God.<sup>38</sup> Congar states that the human heart needs a supernatural capacity that corresponds to the Word of God in order to accept him. Without this supernatural capacity, man cannot respond to the transcendental call of the Word of God. This capacity is granted by the Holy Spirit.<sup>39</sup> God communicates himself through his words and they are received in the act of faith. Faith is the attitude of obedience to the word of God (Rm 1:5; 16:26). This disposition to receive not only the external word but also the inner reality expressed by it is formed in us by the illumination and inspiration of the Holy Spirit. “The word is therefore effective in and by the faith that receives it. It is here, theologically, that the Spirit intervenes.”<sup>40</sup>

Fourth, faith is an act of each believer but is also the faith of the Church. Listening to the word of God and receiving it in faith, the people of God are constituted as the body of Christ. The Word of God received in the faith stimulated by the Spirit and the same Holy Spirit together build the *congregatio fidelium*. In the acceptance and progress of the word and of faith consists the origin and the growth of the Church (Acts 2:4). Congar emphasizes that the role of the Holy Spirit in Tradition is not merely a message or an interpretation of Jesus words but a living experience of Christ under the guidance of the Spirit. It is essential to note that the Spirit leads the Church to the mystery of Christ. The life of the Church is nourished by the revealed truth and the truth is received and nourished in the life of the Church.<sup>41</sup> This connection is very important for Congar as he claims that the Church in her life interprets the Scripture. Tradition is a living reality in the Church. Communicating the tradition, the Church “perpetuates and transmits to every generation all that she herself is, all she believes.”<sup>42</sup>

The transcendent principle of tradition is the Holy Spirit. He is the living memory of the Church, the one who makes present the words and deeds of Christ in the Church. The Holy Spirit accomplishes a double task in perpetuating tradition. On the one hand, he teaches us and brings to our remembrance the

<sup>38</sup> First Vatican Council, session III, c.3. DS 3010.

<sup>39</sup> CONGAR, *The Word and the Spirit*, 21.

<sup>40</sup> CONGAR, *The Word and the Spirit*, 12.

<sup>41</sup> CONGAR, *The Word and the Spirit*, 26.

<sup>42</sup> Vatican II, Dogmatic Constitution on the Church, *Lumen Gentium*, 8.

teaching of Jesus (see Jn 14:26). He assures the authentic and historical link with the teaching of Christ. On the other hand, the Holy Spirit carries the Church beyond that memory because he communicates “the things that are to come” (Jn 16:13).<sup>43</sup> These new things that are to come are always in relation to the death and resurrection of Christ; they are new in the sense of not yet realized in us, but not in the sense of something beyond or other than Christ. These two aspects of the mission of the Holy Spirit, that is memory of Christ and realization of the new things to come, are mutually dependent. First, the Holy Spirit communicates to the Church “what he hears by receiving from Christ. That is, from the glorified Christ, who is the same Christ who speaks in the flesh.”<sup>44</sup> Second, “things that are to come” will be new events even though they are events of Christ at the same time. “‘Things that are to come’ are the future of Christ, what there will be of Christ in historical time.”<sup>45</sup> The Holy Spirit builds up the Church as the body of Christ in the economy of salvation after the resurrection of Jesus. The content of the mission of the Holy Spirit is Christological and simultaneously new in the Church of our time. Christology is pneumatological and pneumatology is Christological.

The guarding and development of the teaching of Jesus is assured by the assistance of the Holy Spirit, particularly through the magisterium. Both the continuity of Church teaching with the apostolic deposit and the development of tradition are accomplished particularly by the magisterium, especially in councils under the guidance of the Holy Spirit.<sup>46</sup> It is very important to place the magisterium within the People of God, the community of believers. In a theology of communion, there is a close relationship between the sense of faith entrusted to every believer and to the community as such by the Holy Spirit and the structure that emerged from the work of the incarnate Word. The details of this relationship can be the topic of another study. For now, regarding the explanation of the relation between the work of the Word and the role of the Holy Spirit, it is sufficient to conclude with Congar that the three realities, that is, the normative teachings of the magisterium, the sense of faith of the faithful, and the charism

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<sup>43</sup> CONGAR, *The Word and the Spirit*, 29–30.

<sup>44</sup> CONGAR, *The Word and the Spirit*, 30.

<sup>45</sup> CONGAR, *The Word and the Spirit*, 30.

<sup>46</sup> Yves CONGAR, *Tradition and Traditions: The Biblical, Historical, and Theological Evidence for Catholic Teaching on Tradition* (San Diego: Basilica Press and Simon & Schuster, 1966), 343–346.

of the ordained ministers, are to be considered as a single whole brought about by the Christological Spirit.<sup>47</sup> The Word and the Spirit work together with distinct but not interchangeable roles.

The sacraments and the liturgy of the Church are also the work of the Word and the Spirit. From a classical perspective, the sacraments connect people with the humanity of Jesus. They are a consequence of the incarnation of the Word. Augustine considered the Church as a *communio sacramentorum*, which he attributed to the work of Christ, and also as a *societas sanctorum*, which he attributed to the work of the Holy Spirit.<sup>48</sup> The Holy Spirit makes the Passover of Christ present and effective in the sacramental signs. The action of the Holy Spirit is needed in order to make Christ's work present here and now.<sup>49</sup>

In summary, the Word and the Spirit do God's work together but in distinctive roles. "There is no work of the Spirit which is other, in its content and aim, than the work of Christ."<sup>50</sup> Furthermore, the functional reality presupposes an ontological reality. The Spirit is the Spirit of the Son. He takes what is of Christ, who also has everything from the Father (Jn. 16:13-15). "The things that are to come" will be brought by the Spirit in relation to the glorified Christ and the Father.

This principle of intimate connection between pneumatological Christology and Christological Pneumatology is of great importance for ecclesiology. The Church is the work of the glorified Christ and of the Holy Spirit. On the one hand, everything that comes in the Church is from Christ through the Holy Spirit. If the Spirit constituted Jesus as Messiah and Lord, his work is needed in the Church. The Spirit accomplishes in the Church what he realized in Christ's humanity. He conforms us to the glorified Lord, making us sons in the Son, not only as individuals but also communally as the Church, the body of Christ. On the other hand, the Spirit is communicated by Jesus glorified in his human nature. Everything, therefore, that the Spirit works in the Church is related to the

<sup>47</sup> CONGAR, *The Word and the Spirit*, 33–34.

<sup>48</sup> CONGAR, *I Believe*, vol. 1, 80. For references to Augustine, see Congar's introduction in Augustine: Yves CONGAR, *Traité antidonatistes in Oeuvres de Saint Augustine*, Bibliothèque augustinienne 28 (Paris: Desclée, 1963), 100–124. *Against Donatists*, Book I, chapter 11, no. 15: the Holy Spirit is given by Jesus to the disciples, the Holy Spirit remits sins only in the communion of the Church.

<sup>49</sup> CONGAR, *The Word and the Spirit*, 34–35.

<sup>50</sup> Yves CONGAR, "Renewed Actuality of the Holy Spirit", *Lumen Vitae* 28 (1973), 13–30, 21.

mystery of Christ. Even though the Church that the Spirit builds is a new *kairos*, and the Spirit brings newness to the Church, the Church is always the body of Christ. True pneumatology is not restricted to what the Spirit accomplishes in the souls of individuals. It also is related to the work of the Holy Spirit in the whole Church. The work of the Spirit in individuals would be a theology of the Third Person, Congar states.<sup>51</sup> The Spirit does not only distribute his gifts, he also builds the body of Christ together with Christ.

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<sup>51</sup> CONGAR, *I Believe*, vol.1, 156–157.

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