The Episcopal Ministry
at the Heart of the Missionary Church

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Introduction

The fiftieth anniversary of the second Vatican Council provides an opportunity to appreciate the profound renewal that this council generated in the life of the Church, and to give thanks for the fruit it has borne. It is also a chance to reflect on how the Council has been received, in particular – at this conference – on the reception of *Lumen Gentium*, which has begun...
The reception of *Lumen Gentium* is in some sense a path that involves a constant and dynamic work by the whole people of God, listening to the Holy Spirit. But let us make no mistake: the Church’s task today, just as it was at the time of the Council, is not to reinvent herself but to keep progressing in her self-knowledge, to see clearly what she is before God and what is the task He has entrusted to her. Thus Joseph Ratzinger pointed out in 1965, that the constitution on the Church was intended to be nothing other than her point of reference for her future and ever-necessary renewal.1)

Today, in this era of new evangelisation, I would like to look in more detail at the refocusing that took place at the Council in the theology of the Church and ministries in reference to the episcopal ministry. The rediscovery of the specific mission of the bishop in the particular church entrusted to him and in the universal church to which he is called, as a member of the College in hierarchical communion with the Pope – a mission to preserve unity – did not go unquestioned at the time the texts were written. The extensive opposition to the sacramental nature of the episcopate and its collegial dimension came partly from a fear of compromising the primacy of the Pope or of weakening – albeit in appearance only – the dispositions of the First Vatican Council.2) The protestants were also fearful that the emphasis put on episcopal collegiality would result in an even stronger clericalization of the Church and a depreciation of the presbyterate and even more so of the laity. Such fears may be justified when we read the following in a document written by one bishop on the anniversary of the

Council: “Ad gentes reminds us that the task of announcing the Gospel ‘to all nations’ is primarily the task of the episcopal body in union with the Pope (AG 6:9) - an echo of Christ’s sending His disciples to all nations (cf. Mt. 28: 19-20).” This statement expresses a hermeneutic of the Council which it is difficult to share. We only have to read the apostolic exhortation by Pope Francis,3) or indeed several previous texts from the magisterium by Paul VI,4) John Paul II5) and Benedict XVI, to understand why.

I would like to show how, in rediscovering the specific mission of the bishops, Vatican II did not intend to devaluate the idea of the participation of all the faithful (and hence of the laity) in the Church’s mission, but on the contrary in fact gave it a theological foundation and was the source of a new missionary dynamism. What is more, the Second Vatican Council did not diminish the role of the Petrine ministry but rather gave it another dimension. Time, however, will not permit me to look at this second aspect during this conference.6)

First of all, in order to show how the Council challenged all the baptised to take up their missionary responsibility that is inherent to Christian identity, I will look at the notion of the Church, as the People of God, that gradually became clear and definitive in the debates at the Council. Secondly, I shall examine how the Council put into perspective the nature and the specific mission of the episcopal ministry at the very heart of the people of God. I will highlight the great fruits which the rediscovery of the collegiality and

4) Paul VI, Evangelii nuntiandi, 8 december 1975.
5) Jean-Paul II, Redemptoris missio, 7 december 1990.
sacramentality of the episcopate has borne for the life and mission of the Church – a rediscovery which also contributed to deepening the specific mission of the Petrine ministry. And finally, I will look at the how the Council teaching has been received, and at what might still need to be achieved in order for the doctrinal elements of the Council to continue to benefit the life of the Church.

1. The People of God: a missionary communion

As I have already mentioned, the debates that took place at the Council gradually brought to light the importance of the notion of ‘the people of God’ as a way of speaking about the Church. Hence in the Council text, after having presented the Trinitarian source of the mystery of the Church and explained her sacramentality, it is stated that the Church is made visible in history as the people of God. In the midst of the world she is the people called together, gathered by God to listen to His word and to celebrate the Paschal mystery. She journeys throughout history as a sign and as a seed, but also as an instrument of God’s plan of salvation – salvation offered to all. This salvation is described in the first words of *Lumen Gentium* in terms of unity and communion. We find this theme again in paragraph nine at the beginning of the chapter on the People of God:

So it is that that messianic people, although it does not actually include all men, and at times may look like a small flock, is nonetheless a lasting and sure seed of unity, hope and salvation for the whole human race. Established by Christ as a communion of life, charity and truth, it is also used by Him as an instrument for the redemption of all, and is sent forth into the whole world as the light of the world and the salt of the earth (cf. Mt. 5:13-16).

God calls each human being to enter an intimate union with Him, to participate in the Trinitarian communion He offers to him or her. He wants
to gather the human race together in unity. The whole Church has the task of promoting unity and charity between all men by being ‘God’s yeast at the heart of humanity.’\(^7\) \textit{Lumen Gentium} puts very clearly into perspective eschatological communion as the foundation of the ecclesial missionary dynamism that is inscribed in the very nature of the Church.

Hence the council’s aggiornamento – in view of the concentration on the hierarchical and visible face of the Church that had been unilaterally predominant for the last three centuries – wanted to bring firmly to the fore the Church’s Trinitarian origin and end, and position her clearly in relation to her mission. She is therefore viewed as turned towards God and at the service of the world and society, not containing her own end but being rather an instrument of reconciliation for broken humanity.

The dogmatic constitution \textit{Lumen Gentium} thus makes clear the fact that to be a Christian does not mean doing the minimum necessary for being certain of personal salvation. Being Christian means being called to carry the mission of the Church in the world, and rejoicing in that role even as we tremble at its greatness.\(^8\) Thus the mission of the baptized is seen clearly for what it is, and is clarified theologically: through baptism, a person is incorporated into Christ and becomes a member of the people of God, and for this reason participates in his or her own way in the priestly, prophetic and royal roles of Christ.\(^9\) Among the faithful, thanks to their regeneration in Christ, there is a true equality, thanks to which they all cooperate, according to the state and their own functions,\(^10\) to the building-up of the

\(^7\) François, \textit{Evangelii Gaudium}, § 114.
\(^9\) \textit{LG} 10.
body of Christ and to the Church’s mission to reveal God’s love. All the baptised, together and individually according to their diverse states of life, charisms, and ministries, must respond to the grace given to them to take part in the mission of the Church among their contemporaries – whether they realise it or not – towards the accomplishment of history in a divine communion.

It is worth noting that this is the first time that a Council of the Catholic Church makes mention of this notion of the priesthood that is common to all the baptised. It was only after four hundred years, once all the emotion had calmed down, that the priesthood of the baptised was clearly recognised. It marks a definitive step beyond an ecclesiology focused on the role and power of the clergy and the passiveness of the laity. Thus in addition to the two commonly cited key words of the conciliar documents – ‘communion’ and ‘mission’ – (as the 1985 synod of bishops reminded us) there should be added a third, namely ‘common priesthood’.

It is also important not to forget the remarks made by the Vatican II Council fathers – speaking especially to the clergy – who underline everyone’s contribution, in particular that of the laity, to the proclamation of the Gospel in the heart of the world:

For their pastors know how much the laity contribute to the welfare of the entire Church. They also know that they were not ordained by Christ to take upon themselves alone the entire salvific mission of the Church toward the world. On the contrary they understand that it is their noble duty to shepherd the faithful and to recognize their ministeries and charisms, so that all according to their proper roles may cooperate in this common undertaking with one mind.11)

The laity therefore participates in the triple function – priestly, prophetic and royal – of Christ, which is that of the whole Church in the different

11) LG 30.
charisms, gifts and vocations she has received. The mission of the laity is carried out through the proclamation of the faith (*kerygma*), through liturgy (*leitourgia*) and through service (*diakonia*), such that the living God is proclaimed. Hence we can understand that in treating the question of the reciprocal duties of the laity and the clergy, the Council does not go along with a distribution of roles that would entrust spiritual matters to the clergy and temporal matters to the laity.\(^{12}\) As a matter of fact, if “the laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God […] and are called there […] that they may work for the sanctification of the world from within”\(^{13}\) then they may also be called to ‘a more direct form of cooperation in the apostolate of the Hierarchy’, i.e. organised by the pope and the bishops.\(^{14}\)

By re-establishing the significance of baptism, and of the common priesthood that derives from it, the Council developed a real theology of the laity and put forward a pneumatological ecclesiology that highlights the importance of the diversity of gifts, charisms and vocations in the life of the Church, and finally ‘made accessible to all the fascinating mystery of the Church as missionary communion’.\(^{15}\) The Church is fundamentally a communion, ‘fruit of the divine initiative realised in the Paschal mystery’,\(^{16}\) but a communion that is organic, diverse and missionary!

So how are we to see the theological refocusing of the theology of the ministries surrounding the figure of the bishop?

\(^{12}\) *LG* 37.

\(^{13}\) *LG* 31.

\(^{14}\) *LG* 33.


The structure of the Council text brings to the forefront of ecclesial conscience a deeply missionary vision of the episcopal college on the missionary character of the Church. Paragraph 17 (which concludes chapter two – dedicated to the people of God – and directly prepares the following chapter, dedicated to the ‘hierarchical constitution of the Church and especially of the episcopate’) and paragraph 18 which begins chapter three, make direct reference to John 20:21: “As the Father has sent me, so am I sending you.” Thus the great questions of apostolic succession, sacramentality and collegiality are approached from this missionary conception of the episcopate.17)

If it is every Christian’s duty to contribute to the accomplishment of ecclesial communion, which is rooted in the Trinitarian communion, Lumen Gentium nevertheless presents the figure of the bishop as a key player at the heart of the people of God: he is the servant of the Church’s unity and of her salvific mission of reconciliation.

2. The Episcopal Ministry and the Church’s mission

Vatican II aimed to complete the work begun by Vatican I (which had been interrupted by the Franco-Prussian war) and to develop a theology of the episcopate which would balance out in its texts what was too unilateral in those of the First Vatican Council. Chapter three of Lumen Gentium was one of the most difficult to complete and can seem rather technical on certain points. However, it is important to remind ourselves that it is the Church’s main concern to become more what she should be – i.e. a mystery of communion – and to fulfil as best she can her mission in this world,

which led the Council fathers to consider the sensitive questions of episcopal collegiality\(^{18}\) and sacramentality\(^{19}\).

The re-appraising of the episcopal ministry, affirming its sacramentality, did not consist in making individual bishops mini popes, so to speak. It was not a matter of strengthening and reinforcing their monarchical powers but rather the Council resituated them more clearly in their equal and cooperative relation with their brothers in the episcopate with whom they govern God’s Church\(^{20}\).

Furthermore, what appears very clearly in the council texts is the character of service and the very deeply pastoral and missionary sense of the episcopal ministry. The bishop is ordained, with one and the same grace, both for his brothers in the same ministry and also for all his fellow brothers and sisters baptised in the name of Jesus Christ. He can only come before his brother bishops legitimately if he comes to them continually, fraternally united to those who believe with him\(^{21}\). The bishop’s mission, at the service of the unity of his particular Church\(^{22}\), important though that is, does not place him above his Church but rather at her service; he is her first servant\(^{23}\).

This service of unity performed by the bishop needs to be accomplished with the realisation that the various ministries, charisms, forms of life and forms of apostolate are not an obstacle to the unity of his particular Church but in fact a great wealth for it. The proper character of communion for the Church must in fact be seen as involving “on the one hand, a most solid

\(^{18}\) \textit{LG} 19.  
\(^{19}\) \textit{LG} 21.  
\(^{20}\) cf. \textit{LG} 23.  
\(^{22}\) \textit{LG} 23.  
\(^{23}\) \textit{LG} 20.
unity, and on the other, a plurality and a diversification, which do not obstruct unity.”  

Part of the bishop’s pastoral task is to ensure that the faithful entrusted to his care – and especially the priests – have this clear and precise vision of their particular Church and of her catholicity. By virtue of the mutual immanence of the universal Church and the local Church, catholicity is not only a characteristic of the universal Church but is also a characteristic of each local Church. The reciprocal interiority between the local Church and the universal Church (affirmed at the Council and stated in the 1992 Letter from the Congregation for the Doctrine of the Faith, Communionis Notio) is not merely a speculative matter; it must shape the ecclesial consciences of the faithful. The Post-Synodal Exhortation Christifideles Laici underlines the importance of a proper understanding of the catholicity of the local Church when it states that, “For an adequate participation in ecclesial life the lay faithful absolutely need to have a clear and precise vision of the particular Church with its primordial bond to the universal Church.”

The catholicity of the particular Church needs to be constructed daily as time goes on. In his dialogues with bishops Joseph Ratzinger reminded Bishops several times that ignorance of the importance of this could lead to the local Church being turned in on herself and to the development of pastoral uniformity. On the other hand, if the catholicity of the local Church

24) Congregation for The Doctrine of The Faith, CN 15.
25) LG 23.
26) Congregation for The Doctrine of The Faith, CN 9.
is taken seriously there will be fruits of charity, communion, dialogue, a spirit of service and collaboration and a missionary dynamism. Furthermore, in the Dogmatic Constitution *Lumen Gentium*, as Joseph Ratzinger points out, the idea of mission becomes real at the very moment we begin treating catholicity as an essential component of the New People of God. This new people that prefigures and promotes universal peace is catholic and everyone is called to it.

The council’s reflection on catholicity is particularly important if we want to understand the type of communion of which the bishop is the guardian.29) The multiplicity at the heart of unity is an immanence, and not simply a juxtaposition, where we live one from another and one for another. Ecclesial immanence should be an image of the Trinitarian immanence. The discernment of the ecclesial maturity of the faithful – laity and clergy – of ecclesial communities, lay movements is grasped by the ways in which they are at the service of the catholic communion and the Church’s mission, living one for another and one from another. Indifference, competition and power struggles harm catholicity. Only a communion that is catholic can be missionary and can construct the eschatological fraternity towards which we are all tending.

The bishop is therefore eminently responsible for the missionary catholicity of his Church, and this requires both a welcoming of the diversity of ecclesial subjects – personal and communitarian – and also a dynamic of communion among the components of the Church in that particular place. He

29) *LG* 13: “The Constitution first of all develops the idea that the unique people of God is built up from the numerous peoples of this world. These numerous peoples contribute the richness of their various gifts. The constitution then explains how the Church is built up from different states of life; this multiplicity allows and brings about the unity of the ecclesial organism. And finally, the Church is built up from numerous Churches in all the different parts of the world. Only the plurality of the Churches that maintain the link of unity, of love and communion in peace, bring about and fully realise the unity of the *Ecclesia Catholica*.”
must therefore be attentive not to render pastoral activity of his diocese totally uniform. And he must also keep to St Paul’s words: “Do not quench the Spirit!”30), letting the gifts of God be expressed in all their plurality, even though it may often be laborious to do so, but respecting, of course, the unity of the faith.

We are aware that the promotion of unity in a manifold is not the task of the hierarchy alone but concerns the whole people of God, as indeed is pointed out in the post-synodal exhortation *Christifideles laici* which addressed pastoral tensions. We must all be open to the multiplicity of forms of the Christian life that the Holy Spirit inspires.

Thus the fear expressed by the protestants of a depreciation of the priesthood, and of the laity in particular, in the re-evaluation of the episcopal ministry “may only be sufficiently quieted if the ‘revaluation’ of the bishops ministry is understood at the same time to be a revaluation of those Churches of God entrusted to their care, and if the particular bishop, integrated to the college of bishops who direct God’s Church, is himself aware of his obligation to a fraternal link with his presbyterate and his community. In other words, the collegiality of bishops only achieves its meaning if the particular bishop truly represents his church and if, thanks to him, one part of the ecclesial plenitude is truly gathered into the whole of the ecclesial unity”.31)

Hence collegiality is not an affirmation that concerns simply the essence of the episcopal ministry but one that also concerns that structure of the entire Church that is *communio ecclesiarum* – which is not the same thing as a federation of churches;32) it is built upon the communion of many local

30) 1Thess 5,20.
32) cf. CN 1.
churches and excludes any self-sufficiency. 33) Hence the bishop must watch over the openness of his particular Church to the universal Church, or in other words encourage and give rise to relationships with other particular or local Churches. 34) As prefect for the Congregation of the Doctrine of the Faith, at a conference of Brazilian bishops in 1990, Joseph Ratzinger underlined the responsibility bishops have to promote unity in plurality, and he stated that this task was also, and in a particular way, that of the successor of Peter who ought to ‘organise his ministry in such a way that it does not stifle the particular gifts of the local Churches and does not impose a false uniformity.’ The episcopal and Petrine ministries need always to be conscious of their responsibility to assist the action of the Holy Spirit in all its forms. 35) The Church’s witness must be the witness of the Holy Spirit, and the Spirit is a Spirit ‘of communion, dialogue, respect and consultation.’ 36) Fifty years after the Council, how has it been received so far in the life of the local Churches? If things have been re-established at the doctrinal level, how are we doing at putting them into practice? How is the unity and catholicity of local Churches being lived? That catholicity should promote the auto-transcendence of each community and its missionary dynamism for which we are all responsible. How conscious are all the baptised of the mission which the Lord has entrusted to them at the service of broken

33) Eucharistic ecclesiology highlights the greatness of each local community but its very nature excludes any self-sufficiency, for at each Eucharistic celebration the whole Church is present. The different communities are necessarily in communion, for the body of the Lord, which is present in its entirety in each community, is still only one body in the whole Church.

34) J. Ratzinger, “Fraternité”, in D.S., 1964, 1162 : “[…] comme un élément essentiel et infrangible de la catholicité cette union horizontale d’église à église, et la réaliser, la promouvoir […] Une expression concrète de ce catholicisme sera avant tout la restauration de l’esprit d’hospitalité […] qui fait de la catholicité une expérience vivante.”


humanity? The post-conciliar practice of synodality has especially actuated the doctrinal principles in the life of the Church.

3. Synodality in the life of local Churches

The Second Vatican Council marked the beginning of a new appreciation of the importance of collegial structures at every level in the life of the Church. From the regular synod of bishops, through the diocesan synod and right up to the practical implementation of its advice at the level of the various councils for bishops or for parish priests, the integration of the synodical institutions, although not easy, was part of the normal development of what the Council intended when it reinvigorated the responsibility of the whole people of God for the Church’s mission and the specific place of the episcopal ministry. It is a fundamental act of receiving the council’s teaching on the catholicity of the Church.37)

This synodal dynamism is crucial for the life of the Church, for it is an apprenticeship in the profound nature of the Church herself. In his opening homily for the synod in Rome in 1992, John Paul II considered the synod of his diocese as ‘a practical school, not theoretical but in act, of the ecclesiology of communion that the Second Vatican Council proposed, and that encompasses all the components of the people of God.’38) It needs to be a place of consultation and of listening to the laity, who have no pastoral task but who are immersed in the world and as such are performing the mission that is proper to them as lay people. Cardinal Ouellet points out that from their position the laity are able to bring to the Magisterium of the

37) LG 13.
There is still a lot of work to be done until the diocesan synods, in which the laity play an important part, but also the various councils, play their roles fully, and until the fear which accompanies these synodal institutions is overcome.

Why is there still fear regarding these institutions? Is it not because we see a form of democratisation entering the Church, and consequently the very nature of the Church seems to be undermined? But is that really what it happening? Most certainly not.

By developing the synods the Church is taking seriously her way of living the confession of the faith – in dialogue and in communion – but also the pressing need to announce the Gospel in that particular place and time in her history. Hence the main question at each synodal institution is: how can we be more faithful to the Word of God? The Word of God is sovereign, not the voice of the people, nor that of the hierarchy, whose task it is to announce the word faithfully. At every synodal institution, each participant is a member of the people of God, called there by the Word and guided by the Holy Spirit. The purpose of the synod is to make an ecclesial discernment on what the Spirit is saying to the Church. We need to be fully aware that its mission is none other than the *Missio Dei* to which, through grace, the Church is associated. This mission is the movement of the Word (the Verbum) who comes from God and returns to God through the passion and resurrection of His Servant; it is the work of God before it is the work of the Church. This is what must determine the spiritual attitude of all the faithful – laity as well as ordained ministers and consecrated people – who are servants of God’s loving design for all humanity.

When we see it from this perspective we can understand that the various councils are not a matter of bureaucracy. They are not concerned firstly with

better efficiency but with the manifestation of the koinonia, which, in the form of councils, constitutes a form of witness to the faith in contemporary society.

What is more, synodal institutions highlight the link (of which the Council reminded us) between the episcopal ministry and the community for which it exists. The bishop, servant of the Holy Spirit, must work towards going beyond the spirit of competition so that the various personal and ecclesial subjects are open to each other, recognise their mutual indebtedness and understand that although they may perform different services they are all servants of the same Lord for the same mission of salvation that ends in God.

Conclusion

It clearly seems necessary to shed a Trinitarian light on the life of the Church, as the Council invites us to do. Three major documents⁴⁰ open with a Trinitarian narrative presenting the Father’s plan and the missions of the Son and of the Spirit. These references to the Trinity are not merely fanciful. Contemplation of the Trinity and participation in the dynamism of the Trinitarian life need to lead Christians and ecclesial communities into the relational world of God Himself, and shape intra-ecclesial relations. It is precisely because the soul of the Church is the mystery of the Trinitarian exchanges that the whole life of the Church should be marked by this dynamic of the Trinitarian life and communion. Ecclesial communities are invited to manifest the mystery of communion that is the Holy Trinity. Divine communion is not only the principle of ecclesial communion but also

⁴⁰ LG, DV et AG.
the model for it; communion in the Trinity defines the relations at the heart of the Church. Her mission itself is to be found at the heart of the Trinity and can only be carried out in a communion of her ministries, charisms, services and vocations – a communion that the Holy Spirit promotes in diversity and distinctions. We therefore need to give a witness of a communion that comes from elsewhere, that comes from the Presence of the One who wants to communicate Himself to all men and women and have them participate in His own life.

Thus we can see, following the Council, that the notions of communion and mission imply the notion of dialogue. We think, of course, of dialogue with other Christian communities, of inter-religious dialogue or of dialogue with the world. But the first dialogue we need to promote is that dialogue which needs to be carried out within each local church and each Christian community gathered around a shepherd. The different chapters of *Lumen Gentium* that speak about the composition of the Church – of the hierarchical structure of the Church, the laity, religious – are invitations to exchange and to work towards the realisation of ecclesial communion at all levels of the life of the Church.

Hence the sacramentality of the Church that is expressed as communion and calls for a dialogue within the Church also realises her holiness: ‘communion in the Church is the witness to that ‘holy’ aspect, for the holiness of God is found in the fact that He is absolute love, absolute relation to another, absolute unity with another.’41) Christians, all together and each one separately, need to discover their call to holiness and to a common witness of holiness through the joyful and persevering accomplishment of their baptismal vocation. I shall close with the words Karl Rahner spoke at the end of the Council and repeated again one year before his death: “The

whole ecclesial apparatus, from the Pope and all the authorities in Rome down to all the bishops and all the Churches, only exists so that a spark of faith, hope and charity might be awakened in men’s hearts.”

Bibliography

Textes officiels


Other Authors


선교적 교회의 중심인 주교직무

도미니크 베이멜

본 논문은 제2차 바티칸공의회가 주교직무의 본성 및 교회 안에서의 그 특별한 사명을 재발견하면서도 교황직무는 물론 평신도직을 축소시킬 의도가 전혀 없었다는 것을 보여주고자 한다. 공의회는 교회를 친교의 신비로서 제시함으로써 신자들이 -평신도와 성직자들이- 교회의 사명에 참여할 필요성에 대한 신학적 기초를 제공하였다. 공의회는 개별교회 안에서, 그리고 보편교회와의 친교를 증진시킬 책임이 주교에게 있음을 강조하였다. 이 친교는 한편으로는 가장 견고한 일치를, 다른 한편으로는 성령에 의해 부여되는 선물 및 은사의 다양성과 다수성을 포함하는 보편적 일치이다. 보편성은 각 공동체의 자기 초월성, 그리고 모든 이들이 책임을 지고 있는 선교적 역동성을 증진시킨다.

공의회가 끝나고 50년 후, 지역교회들의 삶에서 보편 공의회가 수용되고 있는 모습에 대하여 매우 놀랄 수도 있다. 지역교회들의 보편성은 어떻게 실현되고 있을까? 그것은 공의회 이후 교회의 삶 안에서 특별 교리적 원리를 활성화시켰던 협의체성 (synodality)의 실천을 말한다. 사실 협의체적 기구들과 다양한 공의회들이 전교, 대화, 그리고 존중의 정신을 증가하였고, 이 증가는 -교회가 세상에 주어야 하는 증가- 친교 이신 성령에 대한 증가이다. 각각의 협의체적 기구에서 다스리는 이는 사람들의 목소리가 아닌 지극히 높으신 하느님의 말씀이다. 어떠한 협의체적 기구든 거기에 참여하는 이는 누구든지 말씀에 의해 봉을 받았고 성령에 의해 인도되고 있다. 다양한 공의회들은 관료주의가 아닌, 친교의 현현, 현대사회에 신앙에 대한 증거의 형태인 것이다.
삼위일체에 대한 성찰, 그리고 삼위일체적 삶의 역동성에의 참여는 그리스도교 신자들과 교회적 공동체들을 하느님 자신의 관계적 상황 안으로 이끌고, 교회내적 관계들을 형성하도록 이끌 필요가 있다. 그러므로 이 친교에 대한 증거가 필요하며, 더욱이 이 친교는 당신 자신을 모든 사람들에게 통교하기를 원하셨고 그들이 당신 자신의 생명에 참여하는 것을 허락하신 분의 현존으로부터 오는 것이다.

주제어: 주교직무, 평신도, 보편성, 친교, 협의체성
This presentation aims to show that the Second Vatican Council, while rediscovering the nature of the episcopal ministry and its specific mission in the Church, did not intend to diminish the ministry of the pope, and still less that of the laity. The Council, on the contrary, by presenting the Church as mystery of communion, gave a theological basis to the necessity of the participation of the faithful - laity and clergy - in the mission of the Church. The Council underlines the responsibility which falls to the bishop to promote communion within his particular Church and with the universal Church. This communion is a catholic unity involving, on the one hand, a most solid unity, and on the other, the plurality, diversity of the gifts and charisms kindled by the Spirit. The catholicity promotes the self-transcendence of each community and its missionary dynamism for which all are responsible.

Fifty years after the Council one might wonder about the reception of the Council in the life of local churches. How is the catholicity of the local churches being lived out? It is, in fact, the postconciliar practice of synodality which has especially actuated the doctrinal principles in the life of the Church. Indeed synodal institutions and various councils give testimony to the
Spirit of communion, dialogue, and respect; this testimony -which the Church must give to the world- is the testimony of the Holy Spirit who is communion. In each synodal institution it is the Word of God who is sovereign, not the voice of the people, nor that of the hierarchy. Any participant in any synodal institution is called there by the Word and guided by the Holy Spirit. The various councils are not a matter of bureaucracy but a manifestation of the koinonia, a form of witness to the faith in contemporary society.

Contemplation of the Trinity and participation in the dynamism of Trinitarian life need to lead Christians and ecclesial communities into the relational world of God himself, and shape intra-ecclesial relations. Thus, it is necessary to witness to this communion, which comes, moreover, from the Presence of the One who wants to communicate himself to all people and to allow them to participate in his own life.

**Key-words:** Episcopal ministry, laity, catholicity, koinonia, synodality