



Conceptual key: Church

Fragments of documents from the Social Doctrine of the Church that refer to the unity of the faithful.

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It is the community, the communion (koinonia), at the same time spiritual and visible, of those who accommodate with → faith → the evangelization; they share the same → hope in the Kingdom and participate in the same → charity. It becomes part of the Church through Baptism, which seals the conversion.

The principle of intimate communion with God-known and loved as a Father-is the Holy Spirit: filial Spirit of Jesus Christ.

The visible principle of unity of the faithful of a particular Church is the Bishop; on the other hand, on the universal level of communion of all the faithful, the foundation of unity is the Roman Pontiff. This is the successor of Peter and the head of the Christian community of Rome who "presides in charity" (Saint Ignatius of Antioch). The sacramental principle of the unity of the Church is the Eucharist: a memorial celebration of the paschal mystery, where the baptized, united to their rightful shepherds, join Christ and among them, through the signs of the consecrated bread and wine. The Creed professes the Church one, holy, catholic and apostolic.

The Spirit of Love, donated by Christ to his Church, transforms it necessarily into one (cf. UR 4.3) and holy (cf. LG 39.1). Thus the Spirit of Truth makes it Catholic and apostolic, keeping it faithful to the tradition (Paradoses) of the apostles and their mission to disseminate, to all men and in all time, all the fullness (Plêrôma) of truth and holiness found in Jesus Christ. This prerogative of Indefectibility is granted to the concrete Church guided by the Pope and by the Bishops in communion with Him, where the only Church of Christ remains (cf. LG 8.2).

However, it must be purified and constantly converted to make the glory of his Lord shine, always better, to restore full unity with the separated brothers and to

acquire greater credibility in his ad gent mission (cf. AG 6; In 77; RM 50; UUS 23; 98).