

The Relationship between the Church and the Holy Spirit: Towards a Pneumatological Ecclesiology.

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Abstract

The relationship between the Church and the Holy Spirit is very important in the study of theology. This is because of the established union from the event of Pentecost that reveals the nature, mission, vision and the destiny of the Church. Through the history of the Church there has been heretical teachings that denied the divinity of the Holy Spirit. Also there has been the upsurge of theologies or theologoumenon that presented a poor or non-existent of any relationship between the Church and the Holy Spirit, thereby ascribing either to the Virgin Mary or to Popes the place of the Holy Spirit in the Church. This has resulted in an ecclesiology without the place of the Holy Spirit or a poor Pneumatological Ecclesiology. This article tried to establish the fact of true and indispensable relationship between the Church and the Holy Spirit as expressed in the Bible, Tradition and Magisterium. This brings the reality of the Church seen as the temple of the Holy Spirit and the activity of the Holy Spirit in the Church likened to that of the soul to the human body. The Holy Spirit assures an effective evangelization in the Church, He makes the sacraments efficacious, every liturgical celebration becomes fruitful, charisms, ministries and apostolates are visibly effective and the marks of the Church-One, Holy, Catholic and Apostolic become realistic through the Holy Spirit. Hence, it can be said that without the Holy Spirit there is no true Church, the Church of Christ. With the help of secondary sources-books, articles, the author employed historical investigation, analytic, comparative and synthetic research methods for this work. Also, Modern Language Association (MLA) referencing style was used. The author has recommended an intense study of Pneumatology and Pneumatological Ecclesiology during formation to the priesthood. The celebrations of the sacraments and liturgy should be opened to the power and presence of the Holy Spirit. The liturgical celebration of Pentecost should be prepared through novena and be the celebration of the entire Church. Charisms should be appreciated and used for the growth of the entire Church.

Introduction

God created man in his image and likeness (Gen 1:26-27). He created man to share in His love and goodness and have dominion over all that He created. From the story of the garden of Eden, God had intended a special communion in the sharing of his life and love with man. The fall of man

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brought about the rapture of this communion which made Adam and Eve to run away and hide from God. This led to their being driven from the Garden, creating a distance between them and God. God who is love, who had from the beginning a plan for communion with man tried to restore his relationship with man through the call and covenant with Noah, Abraham and his descendants. God chose a people, the Israelites, and led them out of Egypt to the Promised Land and established a covenant with them, to be God's chosen people, and the Lord to be their God. At the course of time, the people of Israel could not be faithful to their own pact of the covenant to keep God's commandment as a condition for peace, prosperity and protection from their enemies. Consequently, they were taken to exile and lost the dignity of being God's people and the communion with God was affected.

To restore the established communion, God sent His only Begotten Son Jesus Christ, who was conceived by the Holy Spirit and born of the Virgin Mary. In his life, ministry and through the Paschal mystery, as the new or second Adam, he established a new humanity, a new people, the New Israel and people of the New Covenant. Through the power of the Holy Spirit and the ministry of the Apostles, the new community which is called the Church, became the means and instrument of God's presence, love and salvation to humanity, which *Lumen Gentium* further calls the Sacrament (sign and instrument) of unity and salvation (LG 1, 9).

On the day of Pentecost, Christ sent the Holy Spirit upon the early Church to be her life and guide. Based on this fact, the relationship between the Church and the Holy Spirit is established. There is a great argument whether the Pentecost event is the birthday of the Church or the manifestation of the Church to the world. The activity of Jesus founding the Church was completed only with the sending of the Holy Spirit. Ratzinger argues that "the statement of the Church founded on Pentecost has to be understood in this way, that Jesus decided and prepared the essential elements, but its concrete realization was primarily accomplished by the descent of the Holy Spirit upon Mary and the disciples" (Schmaus 40).

In the history of the Church, there is a conception that the development of the teaching on the Holy Spirit was partly affected by the heretical teachings of the Montanists, a mid to late second century apocalyptic and charismatic movement, which recognized Montanus as Holy Spirit incarnate, they prophesied the end of the world and were rigorists (McBrien, Encyclopedia 890). St. Basil the great wrote a book on the Holy Spirit to confront this heresy and prepared the path towards the official definition of the divinity of the Holy Spirit. The doctrine on the divinity of the Holy Spirit was officially defined at the First Council of Constantinople. But even after the profession of the divinity of the Holy Spirit, the relationship between the Church and the Holy Spirit was not quite evident in the history of the Church. Before the Second Vatican Council, Yves Congar has observed in his book *I believe in the Holy Spirit*, a poor pneumatology in the ecclesiology of the

Church. He presents the ecclesiology of some notable theologians who speak about the Catholic faith resting on three triad: God, Christ and the Church, without making any reference to the Holy Spirit (159). Also, Congar presents periods in which the place of the Holy Spirit in the life of the Church was substituted (by some theologians and Popes) by the Eucharist, the Pope and the Blessed Virgin Mary (160-164). Looking at the period before Vatican II, Congar summarizes that at this period, “the Spirit was seen, on the one hand, as the principle of holy living in the souls of individuals —this was the ‘internal mission’— and, on the other hand, as guaranteeing acts of the institution, especially its infallible teaching” (156). Therefore, this is not enough for a sincere theology of the Holy Spirit and a Pneumatological ecclesiology.

With the emergence of the Second Vatican Council, there is a renewed and developed theology of the Holy Spirit. More importantly, the relationship between the Church and the Holy Spirit finds a deeper conceptualization through some important models where the Holy Spirit is said to dwell in the Church and souls of believers leading to the Church referred to as the temple of the Holy Spirit. Also, the analogy of the function of the Holy Spirit in the Church was seen as that which the soul is to the human body. Hence, a deeper Pneumatological Ecclesiology finds its realization in the documents of the Second Vatican Council.

Below we shall begin this journey by clarifying the key terms- the Church, the Holy Spirit and Pneumatological Ecclesiology. We shall then see the historical development of the relationship between the Church and the Holy Spirit, from the bible, the patristic, medieval, modern and contemporary periods, and the reality of the activities of the Holy Spirit in the Church.

1. The Clarification of Terms

1.1. The Church

Etymologically, the English word Church is derived from the Germanic word *kirke* and *kirk* (Dutch) which stem from a popular Greek word, *kyriake* “house of God”, which in turn comes from *kyriakon* “house of the master”. The Greek word *ekklesia* in classical Greek signified the assembly of the citizens of a city for legislative or deliberative purposes. This assembly included only the citizens who enjoyed full rights, and thus the word implies both the dignity of the members and the legality of the assembly. The Greek word *ekklesia* from the onset has no religious usage. It was later used by the LXX (Septuagint) to render the Hebrew word *kahal* meaning “convoked assembly” which with the Hebrew word ‘*edah* signifies in later Hebrew the religious assembly of the Israelites (McKenzie 133-134).

The word Church appears only twice in the Gospels-Matthew (16:18; 18:17), more in the Acts of the Apostles, Pauline Letters and Revelations. Explaining the New Testament understanding of the Church, the Catechism of the Catholic Church says:

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The word designates the liturgical assembly, but also the local community or the whole universal community of believers... the Church is the whole people that God gathers in the whole world. She exists in Local communities and is made real as a liturgical, above all a Eucharistic, assembly. She draws her life from the word and the body of Christ and so herself becomes Christ's body (no. 752).

The Church is thus connected with God and she is the concrete space of the presence of God. In the New Testament, the presence of God is specifically recognized in the presence of the Holy Spirit who is given to the members of the Church in the sacraments of Baptism and Confirmation, and thereby making the Church the Temple of the Holy Spirit, because God resides in this temple.

1.2. The Holy Spirit

The word 'spirit' has origin from the Hebrew word '*ruah*' which does not admit any single English word for a proper translation. The word *ruah* signifies breath, which is the sign and principle of life (Gen 2:7), or something unsubstantial (Job 16:3). It could also mean wind which is the movement of air. It is conceived as divine dynamic entity by which Yahweh accomplishes His end. It is also a creative and charismatic power which remains impersonal. The Greek word which is translated as spirit is *pneuma*. The original meaning and use of this word is much like the meaning and use of the Hebrew word *ruah* which means the movement of air either as breath or wind (McKenzie 840-842)

The word Spirit in the New Testament is used in some instances to signify evil spirits as opposed to the spirit of God. For this reason, qualifications are used to distinguish the Spirit of God from other spirits, hence 'holy' is used. The Catechism of the Catholic Church explains further: "On the other hand "Spirit" and "Holy" are divine attributes common to the three divine persons. By joining the two terms, Scripture, liturgy and theological language designate the inexpressible person of the Holy Spirit, without any possible equivocation with other uses of the terms "Spirit" and "Holy" (no. 691).

The usage in the New Testament differs in some context from the usage in the Old Testament principally as it is referred to as a person as seen in the promise of Jesus (cf. Jn 14:18-14; 15:5-15) and the Acts of the Apostles. Therefore, the Holy Spirit is the third divine person of the Most Holy Trinity.

1.3. Pneumatological Ecclesiology

Ecclesiology is derived from two Greek words, *ecclesia*, 'convoked assembly' which is translated as Church and *logos* which means study or discourse. Hence, ecclesiology is the theological study of the Church. It is the study of the nature, meaning, mission and structure of the Church (Ekstrom

106). While Pneumatology is the theological study of the person and work of the Holy Spirit (McBrien, Encyclopedia 1008). Pneumatology comprises of two dependent and inseparable parts: the ontological and the functional pneumatology. The ontological pneumatology deals with the identity of the Holy Spirit in himself and intra Trinitarian. While functional pneumatology is the theology of the sayings and doings, on the words and operations, action and works of the Holy Spirit.

With the close of Vatican II, Pope Paul VI gives the entire Church a necessary assignment for the study of Christology and especially ecclesiology. The Pope affirms that “the Christology and especially the ecclesiology of the Second Vatican Council should be followed by a new study and a new cult of the Holy Spirit, as an indispensable complement of the conciliar teaching”(PAUL VI, *General Audience*, 6 June 1973).

This new study of Ecclesiology in the light of the Holy Spirit is referred to as a Pneumatological ecclesiology. Hence, Pneumatological ecclesiology is the study of the Church that recognizes the inseparable relationship between the Church and the Holy Spirit.

2. The Biblical Foundation

2.1. Old Testament

In the Old Testament the doctrine of the divinity and personality of the Holy Spirit was not very clear. Since the Church, the new ekklesia is prefigured in the *kahal*, the convoked assembly of the people of Israel, this work will discuss divine presence and activities in the lives of the people. This could be done through a reading of the Old Testament imageries in the light of the revelation in the New Testament. Allusions to the power and activities of the Holy Spirit in the life of the people of Israel could be traced to the experience of being guided by the pillar of cloud by day and the pillar of fire in the night (Ex 13:21-22). The fire as seen in the New Testament is the mark of the Holy Spirit. Also, the Spirit of Yahweh inspires the prophets who in turn guide the people on the right path (Is 61:1; Mi 3:8; Ezk 2:2).

Gaybba observes that the use of the word Holy Spirit became more diffused among the rabbis towards the end of the Old Testament era, who claim that the inspiration of the Holy Spirit was not only in relation to the prophets, but also the words of the Torah. He further writes that the idea that the scriptures were inspired by the Holy Spirit originated in this period. Several references to the Holy Spirit are also found in the Dead Sea scrolls (10-11). In line with the above assertion about the Holy Spirit in the life of the people of Israel, Schreck writes: “God’s Spirit in the Old Testament is a divine artisan of the creation, the source of human “life-breath,” the inspirer of prophecy, the one empowers judges and kings, who convicts and cleanses Israel of sin, and the conveyer of divine wisdom” (6-7).

2.2. New Testament

In the New Testament, the identity and the activities of the Holy Spirit is seen from Jesus' promise of Holy Spirit upon his Apostles. Jesus called the Holy Spirit the Advocate or helper or paraclete (Jn 14:17; 15:26; 16:13). The promise of Jesus was fulfilled on the day of Pentecost when the Holy Spirit descended upon the early disciples. Some scholars debate that Pentecost was the birthday of the Church. But Richard McBrien says: "The descent of Holy Spirit upon the Church at Pentecost did not inaugurate the Church. It already existed (Acts 1:15). But Pentecost was the moment when the Church was specifically endowed with power from on high (Lk 24:49; Act 1:8)" (582). But from the Pentecost event, the Holy Spirit was very evident in giving the Church a sense of direction. The Holy Spirit guides the Church to complete truth (Jn 16:13). The decision on mission and mode of conduct of the early Church was guided by the Holy Spirit (Acts 13:1-3; 15:1-21). St. Paul describes the Church as the temple of the Holy Spirit in which the Spirit of God dwells (I Cor 3:16). He also describes each member of the Church as the temple of the Holy Spirit since the Spirit dwells in the heart of each Christian (2 Cor 6:16). The church is seen as a spiritual building where true spiritual sacrifices are offered (1 Pet 2:5) and where true worship in spirit and in truth occurs (Jn 4:23-24).

3. The Historical Development

3.1. Patristic and Medieval Period.

The teaching on the relationship between the Church and the Holy Spirit can be found in the work of some Fathers of the Church. First to be mentioned here is the work of St. Irenaeus where he describes the Holy Spirit as the breath of life which vivifies Christians and is the means of communion with Christ and ascent to God. He describes the relationship between the Holy Spirit and the Church as follows: "For where the Church is, there is the spirit of God; and where the Spirit of God is, there is the Church and every kind of grace" (Irenaeus 458).

St Augustine is one of the Church fathers who wrote a lot about the Holy Spirit. In one of his homilies, St. Augustine describes the Holy Spirit as "the soul of the church" (*Sermones* 267, 4), which was later used by some Popes and the Second Vatican Council, which will be discussed below. In the medieval period, there is less of the teaching recorded especially about the church as the temple of the Holy Spirit. Closer to this is the emphasis on the Holy Spirit as heart of the Church as a body. Worthy of note is the writing of Thomas Aquinas who says that just as the heart operates in the center of the body in a hidden way, so is the Holy Spirit in the Church (S. Th. III, q. 8, a. 1 and 3; *De Veritate* 29, a. 4 ad 7).

3.2. Conciliar and Papal Teachings

As we could see from the teaching of the Church Fathers, the Holy Spirit is seen as the soul of the Church. Pope Leo XIII in his Encyclical *Divinum Illud Munus* says: “Let it suffice to say that as Christ is the head of the Church, so is the Holy Spirit her soul.” (no. 6). This teaching was also continued by Pope Pius XII in *Mistici Corporis* (cf. DS 3807-3808) and the Vatican II Council (LG 7).

Cardinal Suenens in his book *A New Pentecost* spoke of the fact that before the opening of Vatican II Council, Pope John XXIII asked for the reading of Acts of the Apostles to relive the Pentecost experience. He prayed: “renew your wonders in this our day, give us a new Pentecost.” Pope Paul VI continued in this line and prayed also for the miracle of Pentecost: the wind and fire and spiritual power which is the Holy Spirit (Suenens x-xi). This accounts for the success of the council since the Holy Spirit was in control of the affairs of the council. In LG 4, the council describes the Church as a dwelling place of the Holy Spirit.

The Spirit dwells in the Church and in the hearts of the faithful, as in a temple (cf. 1 Cor 3:16; 6:19) ... The Church, which the Spirit guides in way of all truth (cf. Jn 16:13) and which He unified in communion and in works of ministry, He both equips and directs with hierarchical and charismatic gifts and adorns with His fruits. (cf. Eph 4: 11-12; 1 Cor 12:4; Gal 5:22). By the power of the Gospel, He makes the Church keep the freshness of youth. Uninterruptedly He renews it and leads it to perfect union with her Spouse. The Spirit and the Bride both say to Jesus, the Lord, “Come!” (Apoc. 22:17)

Very important point in the above is the expression is the fact that the Holy Spirit dwells in the Church as in a temple. This accords the Church the title ‘the temple of the Holy Spirit’. When we speak of the Church as the Temple of the Holy Spirit, we mean that the Church which is the new temple and the body of Christ is a place or medium where the Holy Spirit the third person of the Most Holy Trinity dwells and is worshipped in union with the other divine persons of the Trinity. This brings about the intimate union of the Church and the Holy Spirit.

The Council Fathers have a biblical foundation to this teaching. St. Paul describes the Church as the temple of the Holy Spirit in which the Spirit of God dwells (I Cor. 3:16). He also describes each member of the Church as the temple of the Holy Spirit since the Spirit dwells in the heart of each Christian (2 Cor. 6:16). The Church is seen as a spiritual building where true spiritual sacrifices are offered (1 Pet 2:5) and where true worship in spirit and in truth occurs (Jn 4:23-24).

In the teaching of the Second Vatican Council, the Holy Spirit carries out the work of Christ and builds up the body of Christ the Church. Severally, the Spirit is considered as the principle of life of the Church which is the body

of Christ. It compares the function of the Holy Spirit in the Church to that of the soul to the body thus: “in order that we might be unceasingly renewed in him (cf. Eph. 4:23), he has shared with us his Spirit who, being one and the same in head and members, gives life to, unifies and moves the whole body. Consequently, his work could be compared by the Fathers to the function that the principle of life, the soul, fulfils in the human body” (GS 7).

As expressed by Yves Congar, this statement generated a lot of criticism among Protestant theologians who consider this statement as giving an absolute value to the acts and structure of the Church. This statement also generated a lot of arguments among Catholic theologians who tried to explain the difference between the created and the uncreated soul of the Church. But going back to the root of this statement, which is attributed to St Augustine, Congar states that the statement of St Augustine is functional and not ontological as intended by Pope Leo XIII. Congar observes that the prudent and precise use of the analogy of soul and body for the Holy Spirit and the Church of Vatican II as stated above is intentional, aimed at expressing the mind of the Fathers of the Church (Congar, I believe, Vol. 1, 154).

In trying to explain better the conciliar teaching about the function of the Holy Spirit in the Church as the soul to the body, the statement of Schmaus will be of great help. He says “The Church is what it is through the Holy Spirit. Through the Spirit, it becomes its “I”; in him it attains its selfhood” (65). Commenting on the conciliar document, Saldanha Peter writes: “such a definition intends to say that it is the Spirit that edifies, maintains, vivifies, animates, organizes and guides the Church and makes her grow as the soul does in a human body” (181).

This most significant reference of the union between the Church and the Holy Spirit is this analogy that refers to the action of the Holy Spirit in the Church as that of the soul to a body. Since the Holy Spirit is God, hence eternal, omnipotent, omnipresent etc., He exists before the Church and his existence and operation does not depend entirely on the Church. But for the Church, her existence and operation depend on the Holy Spirit. Therefore, any ecclesiology that presents a limited involvement of the Holy Spirit in the life of the Church or presents the presence and operation of the Holy Spirit in the Church as secondary is not a true ecclesiology.

In *Evangelii Gaudium*, Pope Francis brings out the analogy of the Holy Spirit as the soul of the Church while emphasizing the inevitability of the Holy Spirit in evangelization as follows: “A spirit-filled evangelization is one guided by the Holy Spirit, for he is the soul of the Church called to proclaim the Gospel” (EG 261). The activities of the Holy Spirit in evangelization will be discussed in detail below.

4. The Reality of the Activities of the Holy Spirit in the Church

In this part of the work, we shall ascertain the reality of the existence of the Holy Spirit in the Church by his activities. The church as St. Paul says

is the body of Christ. This body of Christ is made up of the head and other parts of the body. Christ as head of the Church is part of the Church. First, we look at the Holy Spirit in the life of Christ and its Trinitarian implication.

4.1. The Holy Spirit in the Life of Christ the Head of the Church

The entire life of Christ was a life in union with the Holy Spirit. This is why Farrelly in his article on the Holy Spirit says, “Jesus was himself preeminently a person of the Spirit...in short, the whole of Jesus’ person and ministry was animated, empowered, and led by the Spirit of the Lord” (495). As presented in the gospel of Luke, Mary conceived Jesus by the power of the Holy Spirit (cf. Lk 1:35). The Holy Spirit descended on Jesus in the form of a dove during his baptism (Lk 3:22) and was led by the same Spirit into the wilderness to be tempted by the devil (Lk 4:1). After his victory over the devil, he was led by the Holy Spirit to begin his public ministry by quoting Isaiah: “The Spirit of the Lord is upon me for he has anointed me to bring good news to the poor” (Lk 4:18). In Matthew’s gospel Jesus ascribed his exorcism to the ‘Spirit of God’ (Mt 12:28). Luke in the gospel speaks of Jesus rejoicing in the Holy Spirit (10:21). Jesus invited those who believe in him to come and drink of the Holy Spirit (Jn 7:37-39).

4.2. The Activities of the Holy Spirit in the Church

The reality of the Holy Spirit in the Church is seen in the different ways the Spirit fills the Church and moves her in her activities. Under this, we shall look at the following: charisms, ministries and apostolates, the Holy Spirit and the sacraments, the Holy Spirit and the liturgy, the Holy Spirit and the four marks of the Church and the Holy Spirit and Evangelization.

4.2.1. Charisms, Ministries and Apostolates

The term “Charisma” is a verbal noun from the verb ‘*charidzomai*’- to bestow a gift- which means a free gift, a spiritual capacity resulting from God’s grace (*charis*) (Malatesta 140). We can define charism as “a spiritual gift or talent granted by God to the recipient not primarily for his own sake, but for the benefit of others “in order to perfect the saints for the work of ministry, for building up the body of Christ, i.e. the Church (Eph. 4:12)” (Tapia 389).

There are different types of charisms. St Paul presents different lists of charisms in his letters which are not exhaustive. Tapia grouped charisms into three groups: the teaching charisms-apostle or missionaries, evangelists, prophets, teachers, exhortation, utterances of knowledge and wisdom etc., the service charisms- presiding, governing, ministering, giving, mercy and service and lastly the extraordinary or miraculous charisms which include the gift of healing, miracle, faith, exorcism, prophecy, vision, discernment of spirits, speaking in tongues and interpretation of tongues (Ibid.).

In *Lumen Gentium* 4 and 12, the church recognizes charisms and considers them as instruments for the advancement of the Church. They are

not to be seen as “an inheritance, safely secured and entrusted to a small group for safekeeping; rather they are gifts of the Spirit integrated into the body of the Church, drawn to the center which is Christ and then channeled into an evangelizing impulse... To the extent that a charism is better directed to the heart of the Gospel, its exercise will be more ecclesial” (EG 130) These gratuitous gifts of the Holy Spirit are for all the members of the Church—ordained, religious and laity. They should help members of the Church to exercise their different ministries and apostolates.

There is no need of clash between the institution of the Church (the ordained) and charisma. Pope Benedict VI in his book ‘New Outpourings of the Spirit’ says to avoid this clash, the ordained must see their call as only charismatological and Pneumatological. Whenever it is lived this way, “there is an inner openness to the charism, a kind of “atmosphere” of the Holy Spirit. And then the charism can recognize its own origin in the person in the office, and fruitful ways of working together are found in the discernment of spirits” (23, 27). The church has given the ordained the office of discernment and coordinating charisms for the good of the church. But as LG 12 puts it better, “their office is not indeed to extinguish the Spirit, but to test all things and hold fast to what is good.”

4.2.2. *The Spirit and the Sacraments*

In all the seven sacraments, we celebrate, there is rite of invocation of the Holy Spirit, either in the Trinitarian formula or asking Jesus to send his spirit upon those receiving the sacrament or sacramental matters (e.g. water for baptism, oils for anointing, the bread and wine presented for consecration, etc.). The Catechism of the Catholic Church describes the sacraments as “actions of the Holy Spirit at work in his body the Church” (CCC 1116). In the lesson for *Ricerca Pratica Guidata di Sacramentaria*, Professor G. Mazzanti explains that just as the blood without dynamis, which is oxygen, cannot give life, so also without the Holy Spirit there cannot be any sacrament. The Catechism of the Catholic Church describes this as ‘sacramental grace’ which is “the grace of the Holy Spirit, given by Christ and proper to each sacrament” (CCC. 1129).

4.2.3. *The Holy Spirit and the Liturgy*

The liturgical celebration of the Church is the “common work of the Holy Spirit and the Church” (cf. CCC 1091). The Spirit and the Church cooperate to manifest Christ and his work of salvation in the liturgy. The Holy Spirit is the Church’s memory (Jn 14:26). In every liturgical celebration, “the Holy Spirit gives a spiritual understanding of the word of God to those who read and hear it, according to the disposition of their hearts” (CCC 1101). The Holy Spirit brings about sincere communion with Christ and with one another in the Church. The Church teaches: “In every liturgical action the Holy Spirit is sent in order to bring us into communion with Christ and so to form his

body...the most intimate cooperation of the Holy Spirit and the Church is achieved in the liturgy. The spirit, who is the Spirit of communion, abides indefinitely in the Church” (CCC 1108).

4.2.4. *The Holy Spirit Assures the Marks of the Church*

The discussion on the four marks of the Church is very popular and central to the theological study of the Church. This is because these marks define and describe what the Church is. The four marks of the Church can be found in the creed: “I believe in the one, holy, Catholic and Apostolic Church” (DS 150). But these four marks of the Church cannot be without the presence of the Holy Spirit. This is because the Holy Spirit makes the Church One, Holy, Catholic and Apostolic.

St. Paul teaches that we are made one body by the Holy Spirit (cf. 1 Cor. 12:13). This unity as Alan Schreck describes is unity both in truth and in love, since the Holy Spirit is both the Spirit of truth and love. He says that “the key word for unity of the Spirit is Communion (Latin *communio*; Greek *koinonia*)—a unity that flow from this rich sharing in the life of the Trinity—the deepest and most profound source of unity” (Schreck 104). The introductory greetings for the celebration of the Holy Eucharist which is a verse from one of St Paul’s letters explain this better thus: “the grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all” (2 Cor. 13:13).

The second mark of the church is the catholicity or universality of the Church. Pope John Paul II summarizes the connection between the catholicity of the Church and the operation of the Holy Spirit thus:

The Church’s universality is therefore attributed to her with the very same word that is used in speaking of her: the Catholic Church. This catholicity has its origin in the Holy Spirit, who “fills the universe” (Wis. 1:7) and is the universal principle of communication and communion. The “power of the Spirit” tends to spread faith in Christ and the Christian life “to the ends of the earth” (Acts 1:8), extending the benefit of redemption to all people (253).

Therefore, the Church is universal because the Holy Spirit who is the principle of her life, is omnipresent. The Holy Spirit is the power that inspires and accompanies the preaching of the Gospel to all the ends of the earth and he is the principle of communion among all the members of the Church as one body of Christ, under one faith and one baptism.

The holiness of the Church drives from the holiness of the triune God. *Lumen Gentium* describes the holiness of the Church to the love of her spouse, Christ, who gave his life for her and sanctified her with his blood. It also connects this to the perpetual work of sanctification in the Church by the Holy Spirit and the universal call to holiness for all Christians, which is possible only by the grace of the Holy Spirit (LG 39). Even though as we know the

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Church is made up of both saints and sinners, it has a vocation to help all her children overcome all ways of sin and evil in order to attain holiness of life without which the goal of her existence, leading Christians back to God, to the inside of God, will not be achieved. This task of the Church is impossible without the grace of the Holy Spirit.

Jesus' entire ministry was a ministry in and through the Holy Spirit. By the power of the Holy Spirit, he chose his apostles among the many disciples. The apostles were filled with the Holy Spirit on the day of Pentecost, and the Holy Spirit consolidated and flourished the 'the apostolic faith' with which the early Church was sustained (cf. Acts 2:42). The Church is apostolic because it is endowed with a charismatic ministry which St. Paul describes as the charism of apostles (Eph. 4:11; 1 Cor. 12:28) and the Church was founded on the faith of the apostles (Eph. 2:20). Therefore, the Church is apostolic through the grace of the Holy Spirit which is always in her and sustains her with the apostolic faith and inspires bishops who share in the apostolic charism.

4.2.5. The Holy Spirit and Evangelization

An important means of passing-on the apostolic faith is through evangelization. The work of evangelization is very important to the life of the Church because it was a mandate that Jesus gave his disciples before ascending into heaven (cf. Mt 28:18-20). The Holy Spirit is inevitable in the work of evangelization because the Church like the Blessed Virgin Mary, "by preaching and baptism she brings forth sons, who are conceived of the Holy Spirit and born of God, to a new and immortal life" (LG 63). Pope Paul VI in his Apostolic Exultation outlined clearly the importance of the Holy Spirit in the evangelical mission of the Church. He clearly states that evangelization is impossible without the Holy Spirit.

Looking at the situation of the early Church, the Pope observes that it was only after the reception of the Holy Spirit on Pentecost day that the Apostles began to preach the Gospel to all the ends of the earth. He affirms that even in our time, it is the Holy Spirit who inspires the evangelizer to courageously take the good news to the people. Talking on the means of evangelization, Pope Paul VI in *Evangelii Nuntiandi* explains that,

Techniques of evangelization are good, but not even the most perfect of them could replace the gentle action of the Spirit. Without the Holy Spirit, the finest preparation of the evangelist has no effect. Without him, the most convincing dialectic is powerless over the mind of man, and the most elaborate projects based on sociological or psychological data prove vain and worthless. We are living a privileged moment of the Spirit in the Church... But while the Spirit of God has a preeminent place in the entire life of the Church, he is active above all in the mission of evangelization. It is no accident that evangelization had its great

beginning on the morning of Pentecost, under the breath of the Holy Spirit (EN 75).

The Pope presents here the unfruitfulness of all tactics and techniques of evangelization that centers only on human innovations and capability without reliance on the power of the Holy Spirit. On the other hand, depending solely on the inspiration of the Holy Spirit without the modern techniques will lead to the idea of Illuminism which O'Connor, "refers to as a false claim to be strictly enlightened directly from on high" (O'Connor 221). This means that the work of the evangelization in the Church is *Theandrical* in nature, because it requires the cooperation of both divine and human persons and powers. In *Evangelii Gaudium*, Pope Francis continues with this argument affirming that "a spirit-filled evangelization is one guided by the Holy Spirit, for he is the soul of the Church called to proclaim the Gospel" (EG 261). Spirit-filled evangelization helps to bring people into the Church and unites them in the celebration of the liturgy, which is central to the life of the Church. This is because as the Constitution on the Sacred Liturgy *Sacrosanctum Concilium* expresses, it is in the liturgy and especially in the Eucharist that "the work of our redemption is accomplished" (SC 2). The *Catechism of the Catholic Church* teaches that the liturgical celebration of the Church is the "common work of the Holy Spirit and the Church" (CCC 1091). Therefore, in the liturgy, the presence and activities of the Holy Spirit is made visible.

Conclusion

Since the Church is the body of Christ, it therefore means that the Church is, because of Christ and will always exist since Christ her head lives forever. Also, Christ promised to be with the Church till the end of time (Mt 28:20). There is a temptation to comfortably agree on the presence of Christ and deny the presence of the Spirit which will create a trinitarian problem. Even though there are three persons in the Trinity, "there is only one God, one substance of the three, one essence, one nature, one Godhead, one immensity, one eternity" (DH 130). Also the doctrine of Trinitarian Perichoresis which emphasizes the interpenetration of the Divine Persons is essential. "The father is entirely in the Son, entirely in the Holy Spirit; the Son is entirely in the Father, entirely in the Holy Spirit; the Holy Spirit is entirely in the Father, entirely in the Son" (DH 131). Since Christ is ever present in the Church, so does the Father and the Holy Spirit. This states the reality of the perpetual presence of the Holy Spirit in the Church.

The Holy Spirit is a spiritual reality in the Church that does not depend on us for existence and presence because the Spirit blows everywhere He wills (Jn 3:8). The Church is not our Church, but the Church of Christ, we are members. Our improper disposition affects our reception of the Spirit and our own salvation. Therefore, from reality presented in the work above, we believe that the Holy Spirit is really and truly present in the Church and we can confidently call the Church the temple of the Holy Spirit, see the operation of

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the Holy Spirit in the Church as analogous to the soul in human body. Also, without the Holy Spirit there is no effective evangelization, no genuine sacraments, no fruitful liturgical celebration, no authentic charisms, ministries and apostolates and the marks of the Church-One, Holy, Catholic and Apostolic will not be a reality. Hence, we can say without the Holy Spirit there is no true Church, the Church of Christ.

Recommendations

1. In the theological formation to the priesthood, deep and intense study of Pneumatology should be undertaken in order to empower candidates to the priesthood with good knowledge about the Holy Spirit. Also, in the study of ecclesiology, emphasis should be made in the aspect of Pneumatological ecclesiology, bringing out the indispensable role of the Holy Spirit in the life of the Church.
2. In the celebration of the liturgy and sacraments, the place of the Holy Spirit should be emphasized. Hence, the clergy and laity in the liturgy and those to receive different sacraments should be open to the power and presence of the Holy Spirit. This can be done through serious preparation and fruitful celebration.
3. In the liturgical celebration of the solemnity and feast of the Holy Spirit, great awareness by the clergy should be created in order to involve all parishioners and encourage them to be open to the Holy Spirit whose temple they are. Especially the celebration of Pentecost should not be left to a particular group, but it is the celebration of the whole Church. The celebration can be achieved through organizing novena to the Holy as part of the preparation.
4. A better understanding and appreciation of Charisms as presented in the bible, Tradition and Magisterium should be encouraged in the Church. This will go a long way in promoting openness to the operation of the Holy Spirit in the life of individual Christians and in the activities of the Church.

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