

August 31st: 6.25 pm.

ARCIC 211
~~Doctrinal Texts~~/Jus Divinum 11

Proposed revision of ARCIC 204 III

While koinonia will be expressed at the local level, it should also be fulfilled at the universal level if the Church is to be fully as God intends. That is why it is asserted that the will of God for his Church includes such a ministry of unity as the one borne by a universal primate. If this office is willed by God then it may rightly be described as Jure divino (by divine right). This term was used of the papal primacy by Vatican I. The term has various meanings in various contexts, but the meaning intended by Vatican I could be equally well expressed by saying that this primacy is of divine institution. This description does not imply that the universal primate is a source of the Church as if Christ's salvation had to be channelled through him. Rather, he is to be the focus of the full koinonia God wills for the Church and an instrument through which unity in diversity is realised. It is a universal primate thus envisaged within the collegiality of the bishops and the koinonia of the whole Church to whom the qualification jure divino can be applied.

The claim that universal primacy is willed by God, as described above, does not imply that a community must be in perfect communion with the See of Rome in order to be a Christian church. It is important to recall that Vatican II rejected the extreme statement that the Church of God was identical with the churches united with the Bishop of Rome and was exclusively embodied in them.

~~run on~~ The conciliar statements of Vatican II imply that other communions do not necessarily suffer from any defect except that of not being in communion with the See of Rome. The church exists for the glory of God; a disunited church contradicts this vocation, and that is why universal primacy is needed.