

## THE COMMUNION OF SAINTS AND THE MYSTICAL BODY

In the ninth article of the Apostles' Creed we **aim** our belief in the Communion of Saints. This formula, which did *not enter* the Creed until about the fifth century, has never been explained in any solemn declaration of the Catholic Church. As a result, we must rely upon the organs of the Church's ordinary *magisterium* for a satisfactory statement of its meaning.

There are extant four distinct ways of interpreting the term *Communio Sanctorum*. The first method would make the word *Sanctorum* neuter, the genitive of *Sancta*. Thus the *Communio Sanctorum* would be the common possession of holy things, the property within the Catholic Church of those agencies which our Lord instituted to help men live the life of grace.

The other interpretations accept *Sanctorum* as masculine, the genitive of *Sanctus*. The English formula "Communion of Saints" to express only these interpretations. In this way the *Communio Sanctorum* could be understood either as the fellowship or association within a definite society or as the society itself. When the word *Communio* is understood as designating a society, then this organization is identical with the Church from the Catholic Church.

The explanation according to which the *Communio Sanctorum* means the communion of saints means for salvation was recognized and approved by the Council of Trent. The Council taught that the *Communio Sanctorum* was added as a kind of explanation to the preceding expression about the Holy Church, and it goes on to explain that the unity of the Church is ruled by the fruits of the sacraments belong to the Church. According to the *Catechism of the Council of Trent*, the *Communio Sanctorum* is truly common to all Christians.

It is usually the proponents of the mystical body of Christ who interpret the *Communio Sanctorum* as the mystical body of Christ.

blessed in heaven and the souls in purgatory enjoyed within the Catholic Church. Those in the state of grace in this world receive the benefits accruing from this association. However, Catholics in the state of mortal sin are not wholly cut off from this communication, and they receive some share from their fellowship with the Saints inasmuch, as the blessings consequent upon the Communion of the Saints tend to bring them to repentance and thus to eternal life.

No man can enjoy this fellowship apart from the Catholic Church. Those who do not enjoy the Communion of Saints either are actually members of the Catholic Church or really intend to become members. Thus, in the state of grace, the persons who derive the benefit from their association with the Church triumphant and the Church militant possess that charity which demands the love of the brotherhood. Every person in the state of grace intends to live and to die within the Catholic Church, even though, for want of proper intention, his intention should be merely implicit.

Some deologists have used the term *Communio Sanctorum* as a name of the Catholic Church itself. In so far as the Catechism extends into heaven and purgatory, it may well be defined in terms of "the society of the saints who serve God under Christ," and, naturally, those who use such a definition are at pains to insist that the word *sanctorum* in the definition is not equivalent to *sanctorum*. It is taught that the membership in the Church of Jesus Christ is not limited to those in the state of grace. It is theologically correct to say that the Church is the congregation of the saints

and those who are gathered within the Church triumphant and militant. In this sense that they are present in the Church militant in heaven. This is the teaching of the Council of Trent, but they at least profess the same teaching. He

proclaims His Church. Unfortunately, in our own day, certain interpretations of the *Communio Sanctorum* are given, and another explanation, not in conformity with the teaching of the Council of Trent. In this group are certain of the

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from the *Gregory's Moral*; ...  
Sal. ... has ... greater evidence ...

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Graden, accepting the teaching of Dieckmann, carries his conclusions still further, and holds that the Communion of Saints is really "so invisible society, a 'church' or 'ecclesia' in the broad sense."<sup>4</sup> According to this theory, there are members of the Communion of Saints who are not members of the Church, and conversely there are members of the Church who do not belong to the Communion of Saints.

Radically, this view is based upon a misinterpretation of the three-fold definition of the Catholic Church. The strictest definition of the Church designates it as a society visibly distinct from the other religious organizations operating in the world. According to this definition, the Church is the society of those who are united in the profession of the same Christian faith and in the communion of the same Sacraments under legitimate pastors, and in person under the one Vicar of Christ on earth, the Roman Pontiff. A broader definition of the Church identifies it as the society which is true Israel, the continuation in the world of the body of Christ existent since the day's of our first parents. According to a still broader definition, the Church is the congregation of those who are united in Christ.

The broadest definition of the Church represents the Church as the assembly which extends into eternity. After all, the members of the Catholic Church on earth are really "civilized citizens and the domestics of God."<sup>5</sup> St. John the Apostle writes that the faithful might resemble him, "and he who is with the Father, and who is with the Father, and who is with the Father, and who is with the Father." (John 1:1-14). In other words, the Church, considered in this light, is properly the community of the saints, serving God through Christ.

The threefold definition of the Catholic Church is commonly known to designate three distinct societies with these threefold definitions. The three kinds of society described above are distinct societies, but are based upon that society as its foundation, its root and its end. They labored to prove that all these definitions apply to the Catholic Church alone and that the Church is not existent in the world. Curtail, in other words, the Church is not distinct from the Catholic Church.

It was therefore the Church is a society. The Church is nothing more or less than the reality of the Church.

<sup>4</sup> -I. Cirielli-Si and loader. B. Herder Book Co., 1936. f- & \*£. J-w.

λ -be broadest definition of the Catholic Church. It is the covoca-  
 uæ saints, serving God under Christ. There is certainly no  
 :-"«:?gical warrant for supftosing that this body constitutes a social  
 ■'■ liisdnet from that of the visible Catholic Church here on earth.  
 A ûnef survey of the history of the formula Communion of Saints

■ -J servc to make this point clear.  
 One of the earliest mentions of the formula <sup>^^nciorttm</sup>  
 reterer.ce to a Creed is found in the *ExpianaiioSy^·0'^* attributed  
 ' ^'.ititas of Remesiana, and written around the beginning of the  
 bf-ii ceniury.

A-cr the profession of the Blessed Trinity, you þrofs that you believe  
 iiJy Catholic Church. But what else is the Church but the ðonpe  
 3 uf all the <iinU? For from the beginning of the »«dJ I>1"??\*  
 · ■nr.am, Isaac and Jacob, the prophets, the apostles, the  
 ■^t u; i?.» j,jSt wno j,ave i)Cen, who are, and who m< ) i ^th  
 ■.■ch because, sanctified in one faith and manner ot H @ fruy!  
 Spirit, they are made into one body: of which body

« »e have teen taught and as it is written .. tîfe heavenly  
 ««un. I say more. Even the angels, e^cn J K. f .c. ...  
 ■nues gathered together in this one CnJt^' . . . ais0 those which are  
 \* all things, not only those which am vu <^b bUl

a Graven are reconciled in Christ. f </ .wfxtj in  
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 commenting cn c.-rth and in heaven.  
 which he defend 'A' .....\* rf Λ;χ

It has begotten us. It is the Church of the living and the dead. In part <<P^ - 35; in great part dwelling in heaven, it in heaven, it is the blessedness of the angels. In this world, it is the hope of the church.

In his *Enchiridion* the great J^th^ manner as the E<< angels are not members of t^e same time s>>". who have been redeemed by \*ar' jie ^r^anization in w again that the Church on earth is a pa ti.reSiug to compar> - - the angels in heaven are include . ctnfcn dæ f ' i two passages. Speaking of the presses angels and the Church militant, b \* αB Ti;vδ invisibility ?i this latter as contrasted ■ oi Cod wi'i angelic choirs.

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The Church among the holy angels... parent to us when we shall be joined to eternal happiness. But that which is better known to us because we are in it and like ourselves. This latter has been of a Mediator without sin. For Christ ωα

At the same time St. Augustine adverts to that the angels in heaven are the organization.

Here [this Church] is considered as a whole, the part which is in pilgrimage on earth, from the rising to the setting of the sun, and the ancient captivity, [it is] since it was established/hul. been since it was established in anti it helps, as it should, that portion of itself: which Both perti-m wIU be one in their lot for all eternity. by the bond of charity, Uca-jse ths whole was established fo? ol the one Gixl.l

The part of the Chllr{h A.H h ., ... o;;<.Γ^ ^ε here on ^rtb \* at

\*MPi. 37, <x1 1S52  
 •Cap. I ifr  
 \*\*C«p. 15 ,Sid.c^ ■><

The Church was the Catholic Church, the organization which will  
 •tain good and bad mer mil the day of the general judgment,  
 members of this one Church were in fellowship with the blessed  
 tire angels in heaven. The Church, with its perfect and im-  
 Cl" -Teinbers was the recipio<sup>nt</sup> of aid iron· the angelic hosts. There  
 g to St:::Augustine, a real and dynamic association with  
 a.csscd in heaven in and through this visible Catholic Cnunh,  
 re certaintv<sup>no</sup> V. warrant for teaching that the Communion of  
 -t .s a sort of invisible society, distinct tr<>m the Catholic Cntirch,  
 l union with the blessed in heaven is to be round through the  
 e Body r,f Christ.

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invisible is simply the union of the  
 lie preached that they are joined  
 II un<! that the;· will be united to us for ail eternity in a com-  
 slul> <>f the Triune G->d: In his writings the Church militant  
 -:'te,' as m /h'i^rini'i^c, as temporarily absent from its true  
 courts <>i heaven. Vet, during the course of this pil-  
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Muny of the great counter-Reformation theologians wrote about the CommunLn of \_\_\_\_\_ None of them considered it as an invisible society :n any v.ay d-<i ict from the Catholic Church. Thus Frederick NuU-ea, the ũimo s Bishop of Vienna (f/552), interpreted the Com-munion of Saint' \_\_\_\_\_ the common possession of spiritual goods by the members of the C: \_\_\_\_\_ .....

same time, h.r.-e \_\_\_\_\_  
 ion of Saints, \_\_\_\_\_ ' as *the* Coeie

So Cnn-^· \_\_\_\_\_ Klīvcs that Church to be boh- which 'b> the Cathoi- Church ar,l me GmTur.:. - \_\_\_\_\_ <ai::S. B-..th **sullyng** hare -r. uri: and **trmmp.nr,n** hea-i:l it shares urn «.«ally one Cod. one Pa't r. a>tn ant, c:..e \_\_\_\_\_ the same merit-, and prayers, the same sacrarr.e 'A anu **especidi.j** -ne Eucharist ,hich is the sacrament of all unity ar.'cc.ic

In hi-' paraphrase of \_\_\_\_\_ r.iinh article of the Apostles' Creed oilers a stiii more complete statement of his belief.

I have ba-;: \_\_\_\_\_ 'A''' 3Γ⁴· \_\_\_\_\_ ;3' L S''\* " a:l 'ho \_\_\_\_\_ 't-l-: \_\_\_\_\_ u:;>n \_\_\_\_\_ ;ti Christ ourH.aJa."- »K■ whau-AT " \_\_\_\_\_ ci \_\_\_\_\_ U J \_\_\_\_\_ îr \_\_\_\_\_ 'c ÂÎt' tîvrn- π \_\_\_\_\_ a 'j' f-;T r^, \_\_\_\_\_ 3-;! -l-' M,nt« cither alreaJv dead or -tih bvh'-' ■ remain aithn : \_\_\_\_\_ '■' "ll-?i;: ~5,a' ip;'e' a' 1 ;iivve -r-^... npp,i \_\_\_\_\_ 'I'η\* i: \_\_\_\_\_ t'isat ;t v-..l ava-l unto my sal, aδn so dlI- \_\_\_\_\_ <seed newer \_\_\_\_\_ air v- \_\_\_\_\_ c, \_\_\_\_\_ ifc/,

i..e Cu- \_\_\_\_\_ 2,y \_\_\_\_\_ ,f T,■(,;), \_\_\_\_\_ l; appt-ftd fwenP- }-iΓi "IT !HI ( \_\_\_\_\_ . (a) ■ ;s,,;tls . [ X,,,SC.,, fr-,fiouv CL tilC .me. I e.e.,-tip \_\_\_\_\_ si: \_\_\_\_\_ paI.... .lr p Clt., ijhrisr is to befeundio 'ζ of \_\_\_\_\_ ,s -fj,er- ij. a common p.issession of §pīritu- r \_\_\_\_\_ IL: ■■■'e: ers \_\_\_\_\_ t-æ Church. The *Calrcki*^· of r \_\_\_\_\_ \* re,U i: s-■i i that i c faithful in the staf" of **nier'**-riaif; ■ ■, ' " \* \_\_\_\_\_ fh s fellowship, even though the f-:-' :-3e' . ,.l, jæ \..... •ni: l: mints \_\_\_\_\_ unes only to the-e who iif-£ ' ;'e \*'e' ' §«< \_\_\_\_\_ r't'ri-C'M, \_\_\_\_\_ ^, e Ca/ec/iilrni mike- no reference i' th- "X \_\_\_\_\_ ?Γ " Ir\*:::r?ha.nt or the Church \_\_\_\_\_ i" its expo-"l- r'

:iLib. II. p. 70' (tri-ulation our<). Th 1552 in Vienna. The ti-ne and pU.,e nf .ru -l Loc. cii. (tradSbtio: ours), urr \_\_\_\_\_ .■. -

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iho Communion. Qf Saints must be understood m tms manner- A-l «III  
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i "tica .Rom eand5iw --t>                    " κ\*                    ;i. '9 (transia: .. . »).





g.; virth, (St. Peter Canisius does not limit tins commcnin to t...:i: .i. < enjoy the state of grace), but also the blessed in ber.ca .in l i'i,i- s/j's in purgatory.18

The oid Baltimore Catechism taught that "the Saints ani r-c rī members of the same Church, because the Church in heaven ar.i C- ( i,jrch on earth are one and the same Church, and all its members are cōmunion with one another."19 It defined the Comirxaiia .: Sai- :e as "the union ., hich exists between the members of the C'mr i ■■ earth wit.: one .:Other, and Wi':-i t;:e Liessi d in heaven m l ■i': t'-e -ffering oulds in pur; ;- - - . ' T'a r. iis-r; ;-e: ?; ,η '■.ii.> ■■ the (Jommur.hn of Saints mea;;> "Il .: uni.i ir. of th.: ā./Jii:!! i'r e..<sup>55</sup>. the blessed in he; , ven. rmd th:; i' purga'on . will- Christ "??' :-

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Cardinal Gasparri (;.■.chism r/je.ii- the- j r'ri-..^ me (-~l- chism of the Council of Trent. ' The set-.nd part of the NT-t: ? . t.'ie of the Creed—"the Commxmion -f Sains' - is cmnec.el ■i- toe first part as in s-.-me s-rt usplatni'g i; , for it tribes es ■— oer.efit Lie members of th; Church r ay gain iron lite h/..r.r^ - timed tn and through the Church." Car ii..:il G.tsparr'i s.ss't- t'" "by this second part of the Xi-.ih ArCcie of t;: ? Crt-; ;:!! ~?"I tiiat belreen die member? ;,i n.: Cliircii—in Ika.-en, xn Pr.tga- r. and on earth--there exists, by reason of their c'oac union w'tb ■■ another under ChriM their Head, a mutual co.r.munii-L'— ;" sI:r' it.-al riches." a

the- Cate lism *Catholic Faith* adverts explicitly to t't k- l v.:;idi cor.3titu-es the Communion of Saints as existXī wi-hiii d- Ab.sf.ial iiody {,f Jesus Christ. "By the Communion of v- n-oun that the tr.en-beri of the Church in Heaven, in pv.riL tG- 3 i oc ea- th, are a.l Cnc fa.ajly of βθ,? lovjng antj helping one acid.-r S , .tr? ' ^fystiaal Body of Ci rist."M Unfortunately, !- we>e l <■/ < a /n j -.-hers; -p" -n the Communion of Sa-3'

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COMMUNION OF SAINTS

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channels through which men receive favors from God, through which the souls in purgatory are benefited, and by which the saints in are honored.

IV: There is no invisible Church, no religious society distinct from the Catholic Church, of which men in the state of grace are members. The only society which can rightly be denominated as the Communion of Saints is the true Church of Jesus Christ, the Mystical Body.

*Washington, D. C.*

Joseph Clifford Fenton

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# Answers to Questions

## HOLY NAME COMMUNION SUNDAY

(Ines!inn: The *Mcr.tu!* of the Holy Name Society asserts that the  
-■“2 its are obliged. to receive Holy Communion with the Society on  
/■y Netr.e Sunday. Please state how this is to be reconciled with the  
"r-r.feci the Congregation oi the Sacraments, explained in the March  
^■;e vf the -4mrcicaii Eedcsiasliral Rciine in the article -Hoiy Com-  
EWiion Through Coercion.”

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.^Xitium. for it repeats the ruling of the decree *Sacra*  
<?h.ä.ö> to this effect: “If there are any institutes o uoiver  
ve.,s, in whose rules and received on  
rs are attached to certain days and  
..... day. these rules are to he considered mere,  
r.-.p-w: «Bouscaren, *Cane*» ie ^ J mn.,ar/;ng lbe members to  
;t the rules of a religious or^, dirCl-Hve. nor  
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