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Œije American

(KaUsiasitkal iÀebùto

## THE EXTENSION OF CHRIST'S MYSTICAL BODY

The term "Mystical Body of Christ" is (>)niy on,, ω- naraK employed in sacred theology to designate the Catholic Church → Jain theologians, among them the great controversialists Win J.; and Cardinal Stanislaus Hosnius have used the term body of Christ as a definition of the *Church*. This practice has been countenanced and encouraged by our Holy Father Pope Pius XI <sup>h:s</sup>  
*Corporis.'* (*Jubilatively to the j., „D on,*  
names better titled to aid men in appreciating the church  
flov.ever, there have been those H/10 though"  
Body of Christ applied more properly to down O. orgaaiilt:KL wider extent than the ( α;II()!X Church. These < ,.... persons in this world who are in the state of grace, and who are members of the Catholic Church are still members. r,f ;;c B<iy of CJN-ist. Some have even feared to apply the name Mystical Body to the visible Church **militant**- N-v ment would in some way imply that the bk. ^ dnd tfae dous in referring to an: .:y. mem.a-rs fit this Body. At taucht th...: tie Cathoik' Church, pmwr'v narre\*er t, t^π t,tk. A: the -Mystical Body.

We can best *rr.cvt. this attitude by comparing* tf.e tions of the Catholic Church with the Protestant ( , iei-iara;:o."s ao"U" botiy! | ;yi-y. The t,lurcn vH. n St- designated as the b-xl' of ( hr.:; is the same o.-cjni>-> 'n atirh has been in Catholic Liturgy.

N.\* it bippens  
tilt. (Cnrf-xir f i.jrch. A» o. i3<<η nave j .  
but the--r,- - ..... ,  
fcwtfc ft'.csir.i.gy t , lll. - A "erature .. sc;:  
yw:i...y, however. txgmning o; th.. severrec'h  
papl'ji.' r!e **F**:.:::η f :ti:v thr<< typ\*.: ; , . !R. i !

Rcoert Beliar

iasskai fnrmua \*

**Cwwv**

f.; kln l *if definition of the Catholic Church.* .Vc-nling to the *Definitio de Ecclesia* the Church is "the gathering of those men v. ho are i...; i- the profession of the same Christian faith and in the com...*missio* of the same Sacraments under the rule of 'igitimte ...(?=, and particularly of the Roman Pontiff, the one Vic.-rof Christ

r.?b . AI not suffice to keep a man within the Church offen d defmi-  
l riir.jiar to that of Francis Sylvius. He wrote that the Church is  
"the c*o*society of the faithful, ordered and united under one head.. Christ,  
t-d 'Her Mis Vicar on earth, the Roman Pontiff.'" These formulae  
-"*ad* ussively to the Church militant of the Xew Testament. They  
l- t become common in scholastic ea Icsadegy until well into the  
l Jit-nth century. In most modern manuals of theology they are  
Jkc something like "definitions of the Church in the strictest or the  
"oft prper sense.\*"

¶ illi

Thesecond type of definition applies to the Church militant since  
'it legir.ning *X* the human race, or at least *at* the time *oi* our ."rst  
at-iits. A gc/d example of this type is found in the *Dicitur ad litteram*,  
■<sup>o</sup> *Tractatus de Ecclesia* of the great Louvain tht-ologiat. John Griesedo.  
'1-6 hoy Church is the multitude which rejoic-s in holy unity, a  
A y understood no; according to a gathering in one land or tn one  
<vince. or in a",y bodily pare, but rather in the union oi one sign of  
■ill. c. --re Spirit giving life in everyplace and nation, whether they  
tr...-l,~s of this multitude' know each other or not." lit

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■nployed by the Cardinal J-Jin de Turn-cremara? anil  
was likewise intended to describe the Church militant  
•*on earth sin'*.. the days of our first parents. Suarez:  
ii; r.mtemirf,rary. Gregory' of Valenti!., was one of die first  
rr.t format t a "narrower" definition of the ( hurch.  
i.-t 'Kl 'hu.-ch on earth since the first days of the human  
■ f ril t-! us "teg multitude of men whom the true worship  
ft t tie ! I .it -> ure knowledge 'l faith join together in this  
t y by i-t.-ri-.a. communication through fait-, itse', and

'r if 1.1.: 2. Cl. \*<sup>o</sup> 15s/; ■ T. E col.  
... 1, .1. 2: th\*. l>

V n. 257.

•, 'kt' . ievain tr.it: in of 1523, p. 'A\*.  
, i de r.cde<2, Venice, 1500, Lib. L cap. 'O.

HT: AΛΙΚ, 'K 'X reCLLSTASTICW. R/VIIW

pilrb- bv .

• Ut f.-ijfj C\*\*^rifd communication in the omwani protestal?.. ^ \*  
^o,mi;fac 'i'll- 'i' \*\*. 'rf'ft'uutinn is the o'desf among the s' ' ' ie7ed io t . ir!- !H',l'''':;η< like Turrecremata and Driedo, pre- ex\*str-nCe ,Jta\* true Church as an institution whiih Ind L.:

Perte(; the time & Adam and Eve, arid which had λ . . 1  
7j,r' thirr/? \*1,113 w"r"1 UItf the advent of it- divine founder.

1,1 'll-■ definition, that. which is most 's .

!°r- aricj 1 R,f !!Urcb;l;f !! l x n is. not (n;v jn jhis world, but i'pc-g..

?fi"tion of /ΓTM' Gregor. Valentin otters as hi? VIIV  
,l'fougi; . -l Chuixn the formula "the multitude of >:D,< .. I  
i-Ut wf,r , '■■■ „r "V! "ailing are in ,>>mc uaj'.i.»s.->-iate<iin w

\*dgf'nf p ', 'ir^ 'n ;ie true and ,upimariam.'! a, '- ■

"I ,!te clan,-," 7 r'her ihat knowledge is in the obsmrity v b!-  
-°n forY, ' 'i, "f ,n 'ir,t-s of the Vi.i,in'>o more'•t@.  
r'-urnely ne most generat definition was u-e-t by If.:-.'. ,

Go,] , 't( u'c,i's "theassemb y or society of the sai,f;  
Orf-Mn,t heol !,;it',!"H<< Chrt.!. . -lo tragev careful'ng b"||  
nnif. ]

T?Sl,"i of "I ü7ik^nitiou involved, as a minim a.orjvme  
^r r ei^V . ? Th " " e 'hun h mi.it.u.:  
;■ dtT ons 'vehaw >< TM^...  
-nh EX ntwbX-“ -

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bt j' ^rfeccioN^" XIf': -'" h : s ll on -t).! Th  
s of Π:ηη beft-X

-eh. \* "t^ion rralending t- e I I',

.-fir I U h extends k . . ' O! GJrfs - 'i

■u-gf.. ω live f<wv<r i? .....  
the peno'e of C:xt aT\_ : . br'-f irai-

7U,ir' 7\*e- n ' ' "ax@ :f,s »n : tfie  
t'vr, r "Wor-sm Liber Terr. r -nsu. tea;, rm

is i hutch of the New Testament. He writes to the R, X tha\*  
'ht, being many, are one *body* in Christ, and every' one members one of  
mother. And having different gifts, according to the grace that is  
 $\epsilon\pi\eta$  ti': either prophccv to be used according to the rule of faith, on  
ministry in ministering.<sup>01</sup> dart™., c, Pa,i

■axes it dear that the gro-  
■ver those organized with . «unite teaching

r.a -r. the C'!y !>i K[>nie.

**K-**ty oi brotherhood.””

In the First FPM<sup>e</sup> to the Conr.ur.ar- also, the Apostk oi the dr.u.es 'ea.es ro mom for doubt about the tact that he applies 'r te. :b<sup>llv</sup>" immediately to the vistbu- Church of the New J "For we. bein' many, are one bread, one body, alt that r .i.t l r,r. br(.:d)." The one bread is  $\diamond$ i course the Eucharistic -i Tuse who r.tl.ake < u t'ie ,nc brea,f wnful lbe visible Chun-h to whom this Sacrament is entrusted, arc the mem- tbs (Chun-h Thus here the designation 'one body" is applied -: i-e, u, ,)e .rroup liescribed in the (ictmitium of St. Robert.

=am- document St. Paul shows that the body of Christ which  
••xrh:# is an organized society, into which men are initiated  
I' "n the rite\* i bapti^, a society in whirl, there are diversities of  
-- ', rich tries and operations.

' i'l \*rl bod'. e-..;w. and ba' .tnbers, and all ti-n members rt  
c body: so also i, Chr:s1.

Spirit λ -c ~~λ~~ all baptized i'\*\* v'lk ther Jews w  
h. λ : d or and λ . Spint we have all t,vn made to

... iur many."

d\*: of Christ in order to emphasize, it: v upon the life of our Lord, but kn-. e of the memt eri tuning them-  
... -.-.4--it>, d...” e...n members within

"■aj; C....V r.j pr.rteeos v» .....  
'K !X ."ty a ijich he rails the ·ŋ>ö;- ot I hris.

\* \* "K. 12; 5-7.  
"Aioi. ii. i0

serve one another. The life of charity is incumbent upon all of those who perta<sup>o</sup> to the body of Christ, but among those mai, so<sup>o</sup> called upon to exercise the functions of hierarchal ministry ~ body is manifestly the society in which this ministry exists by rig<sup>o</sup>.

Now you are ^ ^ st' anfl' members member.  
And God indeed hath set some in the Church, first **Aposere!**, \*  
pr., nbe\*s, thirdly l'ncr.!, after that miracles, then the graces of hei.!: governments, kinds o i tongues, mt.rpre-tatiors of speeches-<sup>6</sup>

In the Epistl<sup>o</sup> to the Ephesians, Si. Paul speaks of the Church as tr.: body of Chri't-

raisinf<sup>o</sup> him [ChnstJ up from the dead, and -setlinij him on few rig<sup>o</sup> hand in the places:

...ho\l<sup>o</sup>t\* ...ano- jiywer and virtue ar/1 do^?iniorr and ...'Φ  
,,1. t'd at i' named nut ony t'i this world, but also is that which k t"o,  
,^u; he hath •jWj'vtri ali things under his feet: and hath made hi." ;  
nvt-r a» ibv 'Tq'! q':;  
AVi::i-h is his w'y, and the fullness of him .vh., 'died nl! ::. Df x

St i'.itil taught thru the org intuation which he termeJ tin' » ' Christ e'vi<sup>o</sup> this world, strong in the hoi\*, ft is , tnft.Lir.g ui'ite-l and organised lure in ; ' divine -will t'. attain- thro-S^ 'cfr.ite corporates->cijJ activity, ton fullness " "

I -re. t-e E:;;:; !.....■■■  
V G fiv R  
Wi- r. a'i 7 and miofae-s, with pavci.-e.  
in char.'-.  
(•...-■ml || r. unity of the Spinx > - |

... : ij.?' ' al-U ref all. w'

; Of x

2.!

°ε. M,  
il and U.

öf

grace is given in the visible Church, through the Apostles and  
Prophets and the Evangelists:

:h' - :hi ' wr the work of the ministry, for the rdiff-  
ail meet int> the unity , f faith and of the knowledge of the Son of  
man. & (D) the measure of the age of the fulness of Christ.  
he Sl. children tossed to and fro, and carried  
..th .-ir .A..ii d.w.trir.. by the wickedness oi men, by cunning  
by which they lie in wait to deceive.

'ruth in charity, we may in all things grow up in hir: wlk-  
s die head, even Christ:

i-tn whom the whoie body, !eing compakte: sittd f.tiv l<sup>o</sup>l<sup>o</sup>l<sup>o</sup> t.'gctner.  
ihai l<sup>o</sup>l<sup>o</sup>l<sup>o</sup>very joint suppl:.,h,  
:c<Or:ltrp »: the .iperati<sup>c</sup>: i: th' m-<-tsun- »f  
he body unto the edifying of itself in charity.^

Qunh cJlcd the body of christ shee it is

... re-<sup>d</sup>-<sup>r</sup>-<sup>t</sup>-<sup>i</sup>-<sup>t</sup>-<sup>i</sup>-<sup>t</sup>-<sup>n</sup>-<sup>f</sup>! that He loves it ami has saved it-  
i-<sup>t</sup>-<sup>i</sup> Ih -he head of the wife: as Christ is the bead of the Churc - he  
.hesaviour nf his iVKly?"2"

i tit --reit here th.. ilvsiit'iiitio?» is applied 'tnmediutciy t' <  
•h a;- ;- ;- tre w.wr.ber? ..f Lody/of his <W and '\*' ^nes. -  
il Epiai'r V, the Colossians. St. Paul likewise insets tta  
'u.u.ηῑώ,ον v.jjich is designated as the body of Chnst « p.eciSt Y ,  
πτ .ch j;t is a minister. U C the H-ciety wna a J'|\*'. 4.,

... v in -v-L, !: St. i,:hl Cb-TS. and t,r,r <sup>sim</sup> a ,te suJers,  
C.,' B V ;,r vü... äl<1 2>>> ■!<>>  
.L... .!>>.' h M. >> “ >> wtah

•: Gixi, V.ir h is given me towards you.  
I tel- dy grows in this world through its supplied  
•:n.-fri.r.. which the whole body by j<sup>c</sup>ints an-, ba - {Gofl ■■  
r i urishr-wnt and compacted, growtn unto t e in. '  
■atbyviy. ,whi:h is the Church, liv<sup>c</sup> :r. chanty and m pace.

Int. we... i t'xli's of rhr mew b e. of the Church are said  
f Christ. ■■Kj. >w you r. it that jour bodies are the members

above a'i these things have (harily) whifh .. {hc }...jd of  
 ■-nd kt ihejK-ace ot < TMst rej.ji(T in )ira\_tSj where; ..n.... ,  
 ' daal in one body: and be ye thiinkf-}  
 in rhe light of these te^s ;inf] . f( ;hl,  
 .on of the Mysbcal Body  
 Church. The Cathie or UniVers;ll Cn!Jrc/; proper  
 ot tha: holy society d^m!JOff ifl  
 of the ( nun h ln sc. ofastk sr paui Hs .  
 th., <.vretv. and n. ofh ;u ,θ β  
 fnus, -...nen <> say -uf he v! — f.. -

Icstarre-nt, the Roman t-ithojj, z Cnurch. is me Mvstrcrai ]]]>;-  
 t-nrjf. we do not in a..? >er,se whu,> ftlndni.., that appeūition in ; ;  
 glorious assfmb.y of the in purii..?.  
 These do not form a sōciity r a w heaven or the in purii..?  
 n-jrrh militant, ihe iw>mi -uurch m any .vav d.-st'ncr trotr .  
 citizens with the samts. ,nd the d .r.,c f liiarch on earthi arc "letio\*  
 >nxi. wimjeneanö, u...\* ntc),...],--- Rb,a.snri>..d. Liesdmes iety  
 t-i perfert i.e.ithude in heuven -p \*/l> l,l ' y.. s'-...a.-sn,.  
 -h-sticai Body of Christ. "Al

W h-n Aesay diat the R'lanaan .....;  
 we du no., imply that the Cnurch exkt ..... B ..■ ( ■ -  
 : n.t <e mean llui every m e. ^ l)- °Di> "-Unis Wl.riii any  
 .i Italy .ihrn iresav that the An^J Ar!v <t th.. ΓΧCι Star. >  
 ■- ■^nate the Chur- h C-tprundt: Ur<.  
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 .ari propriv .lesigi:j!et2 13 actUai π·oιΔ ' \*Δ" ' ;K':-,;: -  
 .-he ^v^ciwi-.. <.. h t:" Δ^ - «'s-■

■■■■■ Ci-hom , -ir. -ve \*hP  
 ; :n ira.-f. UIK

\*1:7 \*W ■! c.πH\*!/ T;  
 u :: a a gift Γπ·i  
 My-tū-i.. B-. iy. aid Πο .M'"η'  
 ' I-est .T!?'i; ;κ1 \*;F\*iκ\*® r« j- \*; "■■■■■.aer λ ;;;ό  
 xx.

Continuing his series of dogmatic text-b-ks under uie ci.-x.-y  
- Cf*F.iKiHzrius ir. SiimKam* II. the Rev. I. I.  
- as pnh!'.srca me l̄imn., λοινη-ι. Αντιπερα « the treatises \*■  
I. I. 'ηρ.';md "Dt- Deo Trino" t̄nm! Seminain-. λι..n̄rei. J.,  
- ■■■rmtitarv embraces the matter ▶ tn<. γ. T> o.^-^tn - » I  
■■■t. i,σι Y. The w.-iandin.; uures <i father leruind = & .^  
I amCh brevity. Whi-c Mlow-n;: in substance me ■■■re  
"i. Tb-mas, he dties no: hesiufv uur'tfh.œ certa.u  
".-;r.nu-diauly niter the proofs <i t>'d's ex.stcr.e > I ■■■  
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■■■ -\*hi.h the Anodic i^tor ^u<se> in Q- ī-h TM ;; «  
■■■ f t-c divine jk"ii;<:t:>ns the subject of QQ. n .l-t.UA - ■■■ ,  
-■■■ns of preser-t-d.} imjx.r.an. r. T-ih as tne ext>o. ■■■ . .,  
■■■ l'.r. ;rm.-f i.i;sti :vi; ◊; the divine essence, are ui-AUssv. m  
I. . . . .■■■? matters to which >■■■ lh>mas \_alē k.-a.'c.-  
I. . . . .■■■t are les> imp-ria.H nov-fi^ys. smh as the boos. .  
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- . . . . .riv memcarious and conditional. Vr>xst 1e c<"tvuu-s . .■■■

**Tea** /'ti:/, tea- th. tt the future tree acts w: r. ;r. tr.- s. : m-

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r., t .. . ur'.-alter par: of the i...  
<...■ th... renr.: ;it;or he regards r.o. 's » p;>t-