

**No 2. The eternal Father, by a free and hidden plan of His own wisdom and goodness, created the whole world. His plan** was to raise men to a participation of the divine life. Fallen in Adam, God the Father did not leave men to themselves, but ceaselessly offered helps to salvation, in view of Christ, the Redeemer "who is the image of the invisible God, the firstborn of every creature".(2) All the elect, before time began, the Father "foreknew and pre- destined to become conformed to the image of His Son, that he should be the firstborn among many brethren".(3) **He planned** to assemble in the holy Church all those who would believe in Christ. Already from the beginning of the world the foreshadowing of the Church took place. **It was prepared** in a remarkable way throughout the history of the people of Israel and by means of the Old Covenant.(1\*) In the present era of time **the Church was constituted and, by the outpouring of the Spirit, was made manifest.** At the end of time it will gloriously achieve completion, when, as is read in the Fathers, all the just, from Adam and "from Abel, the just one, to the last of the elect,"(2\*) will be gathered together with the Father in the universal Church.

**No 3.** The Son, therefore, came, sent by the Father. It was in Him, before the foundation of the world, that the Father chose us and predestined us to become adopted sons, for in Him it pleased the Father to re-establish all things.(4) **To carry out** the will of the Father, Christ inaugurated the Kingdom of heaven on earth and revealed to us the mystery of that kingdom. **By His obedience** He brought about redemption. The Church, or, in other words, the kingdom of Christ now present in mystery, **grows visibly** through the power of God in the world. This inauguration and this growth are both symbolized **by the blood and water** which flowed from the open side of a crucified Jesus,(5) and are foretold in the words of the Lord referring to His death on the Cross: "And I, if I be lifted up from the earth, will draw all things to myself".(6) As often as **the sacrifice of the cross** in which Christ our Passover was sacrificed, is celebrated on the altar, the work of our redemption is carried on, and, **in the sacrament of the eucharistic bread, the unity of all believers who form one body in Christ (8) is both expressed and brought about.** All men are called to this union with Christ, who is the light of the world, from whom we go forth, through whom we live, and toward whom our whole life strains. ❖

Source from:  
Vatican II Document  
Austin Flannery OP, 1975

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INTERNAL CIRCULATION ONLY

BUL 42/2023

# Newtbec

14 & 15 October 2023

NEW WAY OF BEING CHURCH

28th Ordinary Sunday

SALT OF THE EARTH AND LIGHT OF THE WORLD:  
COMMUNION (INCLUSIVE), PARTICIPATION (CREATIVE) & MISSION (BRIDGE BUILDING)

These past weeks we have been listening to the pre-synodal findings of the Dioceses in Sabah, Sarawak and Semananjung. Through listening, asking questions and reflecting on them we realise how each is growing in synodality. This week onwards we re-produce here the teaching of Vatican Council II on the what, why, why and how of the Church. May we find joy in knowing that our experience of Church is indeed true to our identity. That we are proud to be Catholic.

MONTHLY FOCUS:  
SYNOD 2021 - 2023

FOCUS EVENT:  
CHURCH AND SYNODALITY

## LUMEN GENTIUM

### Vatican II DOGMATIC CONSTITUTION ON THE CHURCH

PROMULGATED BY HIS HOLINESS POPE PAUL VI  
ON NOVEMBER 21, 1964

#### CHAPTER I - THE MYSTERY OF THE CHURCH

**No 1. Christ is the Light of nations.** Because this is so, this Sacred Synod gathered together in the Holy Spirit eagerly desires, by proclaiming the Gospel to every creature,(1) to bring the light of Christ to all men, a light brightly visible on the countenance of the Church. Since **the Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race**, it desires now to unfold more fully to the faithful of the Church and to the whole world its own inner nature and universal mission. This it intends to do following faithfully the teaching of previous councils. The present-day conditions of the world add greater urgency to this work of the Church so that **all men, joined more closely today by various social, technical and cultural ties**, might also attain fuller unity in Christ.