

Pentecostal Theological School, Budapest

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Catholic – Evangelical Differences

4. Eschatology: Part II

“The Trinitarian periodization of history into the kingdom of the Father, the kingdom of the Son, and the third kingdom of the Holy Spirit goes back to Joachim of Fiore. Whereas for Thomas Aquinas and the Catholic tradition there was only one decisive transition in God’s history with human beings, the transition from the old law to the new and from Israel to the church, Joachim expected a further transition in history from the word to faith, from Christ to the Spirit.” (Moltmann, p. 143).

Pannenberg’s emphasis on the Church as sign. “the church with all its importance in the economy of God in the world is never an end in itself but always serves higher purposes: God’s future rule in the arrival of God’s kingdom.” (Kärkkäinen, p. 116). “The church .. is the anticipation of the kingdom of God; therefore its essence is constituted by the kingdom, of which it is the sign (pp. 30 – 33). This fact explains the integral connection between ecclesiology and eschatology, so visible in Pannenberg’s systematic delineation of Christian faith.” (K, p. 117).

“Il y a peu d’historiens au concile, et pourtant nous avons parlé d’une entrée du sens eschatologique et de l’historicité à Vatican II. C’était une valeur qui avait manqué assez généralement à la théologie – un “De ultimis rebus” est autre chose! Et aux documents du Magistère: à des encycliques comme *Quas primas* sur le Christ-Roi, ou *Mystici Corporis*, par exemple. Un chapitre particulier (le VIIe) a été ajouté dans *Lumen Gentium*: “*De indole eschatologicae Ecclesiae peregrinantis eiusque unione cum Ecclesia coelesti*”. A vrai dire, le texte de base ne traitait que du culte des saints et de l’union entre l’Eglise terrestre avec l’Eglise céleste, mais un premier numéro (48) a été introduit, qui parle du caractère eschatologique de l’Eglise en sa condition d’itinérance.” (Congar, pp. 173 – 74).

Response of Holy Office: 19<sup>th</sup> July 1944

What is to be thought of the system of moderate Millennialism that teaches that before the final judgment Christ the Lord will come visibly to reign in this world, whether before or after the resurrection of many of the just?

Reply (confirmed by the Pope on 20<sup>th</sup> July): The system of moderate Millennialism cannot safely be taught.