



The Church's Moral Imperative is to "Walk Together in Unity as One".

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Abstract

One of the Catholic Church's four fundamental characteristics is unity. It is also her founder's main priority (John 17). The consistency of her liturgy also reflects the Church's essential nature. This has also been supported by her in her magisterial teachings. There seem to be some noticeable flaws here and there in actual practise. It is obvious that there is prejudice based on sex, color, education, and even religion. Pope Francis has very appropriately and at the perfect time called for a synod on synodality. He exhorts the Church to be inclusive as evidenced by her commitment to unity. This is what the author of Ephesians 4:16 says all Christians should be doing. This essay uses exegesis to examine - Paul's exhortation. It sees it as being necessary for the Church if she is to fulfil her evangelistic mission. In order to fulfil her divinely mandated duty of evangelization, the paper selects an exegetical technique and then examines it with a hermeneutical application, inviting all to a unity in difference.

Keywords: Church, moral, imperative, exegesis, hermeneutics

Introduction

The demands for a revitalised human community to take the place of impersonal institutions characterized post-World War II upheavals. In reaction to those demands, totalitarianism and communism emerged. Other primitive human societies abandoned individualism in favour of collective ownership, camaraderie, and responsibility. This yearning for true community in the Church served as a sociohistorical prerequisite for the Vatican II vision of the Church as communion. The idea of communion is central to how the church understands itself, according to Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith. Hamer contends that the Church is a communion in a similar manner. The Dogmatic Constitution on the Church was given the name *Lumen Gentium* by the Council's third session on November 21, 1964, by a vote of 2151 to 5. This decision was made necessary by the understanding of the Church as communion as opposed to a hierarchical tone. According to Congar, this shift from the preparatory paper to *Lumen Gentium* represents a shift away from the importance of "organizational structures and hierarchical positions" to "the priority and even the primacy of the ontology of grace." It is described as a two-fold decentralization by Schillebeeckx: first, a vertical decentralization from the triumphalist Church to glorified Christ; and second, a three-fold horizontal decentralization from an exclusive focus on Roman primacy, hierarchical ministry, and the Roman Catholic Church to an inclusive focus on universal episcopacy, the people of God, and other Christian churches, respectively. The theological view of the Church as a mystery and a community of grace is

changing from the juridical view of it as an institution and structure.

The Holy Father's request for a synod on synodality is primarily focused on this notion of the Church as communion. It's not a brand-new doctrine within the Church. It is more of a resurgence of concern, potentially a reemphasis and realization of Pope John XXIII's Vatican II Council *aggiornamento*. It is an invitation to shift from a fixation on hierarchical office and power to a respect for co-responsibility and service; from a narrow focus on Roman primacy to a broad ecclesial communion; and from a focus on the external reality of institution to a focus on the internal reality of grace. a notion that the Church is not first and foremost a hierarchical structure but rather a mystical vertical and horizontal communion between Christians; a community based on love, hope, and faith (LG 8); a people of God who travel (LG 48).

This study claims that Pope Francis' invitation to the Synod on Synodality is not wholly novel but rather a return to the understanding of both the early apostolic Church and the Vatican II Council Fathers. One of the early apostolic Church's writings, Ephesians 4, 1–6, asserts that the mystical body of Christ has unity in variety and walks in communion with one another, and that this is the special key to her accomplishment of her mission in the world. Due to our shared calling, traits, and confessions, we have been called to "Walk in Unity." The church is devoid of celebrities, soloists, and lone wolves.

Conceptual Framework Communion

The Latin word "communis," which means "common," is the root of the English term "communion." A combination of the Latin words "cum" and "munus," which imply "common responsibility," "common task," and "common enterprise," forms the word "communis." The Greek word koinonia, which means shared ownership, solidarity, and accountability, is translated as "communion." The Latin equivalents include congregatio, societas, coetus, adunatio, corpus, communio, populus, and ecclesia, each with a specification like "fidelium" or "christianorum," such as "communio christianorum" (communion of Christians). According to Lawler and Shanahan, the term "communion" in the context of Christianity "basic Christian meaning identifies the communion of the faithful with God in Christ through the Spirit, and consequently their common participation in Christian goods."

Oneness

Biblical oneness is not the same as mathematical oneness. There are no additional numbers that make up the number "one." It starts things off since it stands alone from all other things. It signifies Divine oneness, supremacy, and independence, which permits of none other because it rejects difference. It indicates origin as the starting point for others. In Genesis 1, verse 1, the phrase "In the beginning God created..." refers to God as the source and preserver of life in all its forms. One is denoted by the Hebrew terms *yd* and *'ed*. The first makes reference to an absolute one that accepts no plurality. The latter makes reference to a compound noun, which is another noun. It allows for a variety of *'edim*. The second is used in Genesis 2:24 to refer to the husband. For this reason, the offspring of man and woman still serve as a symbol of their unity as the genesis. It's interesting to note that Deut 6, 4 and Zech 14, 9 both employ the same compound one to describe the Trinity. As a result, the phrase "walking together as one" is used in this essay to refer to the Trinity's compound one. In terms of the bond between Christ and the Church, it is one (Eph 5, 32). Togetherness is expressed through it, not in a mathematical sense, but rather as a spiritual continuity. a strong bond without distinctions based on race, colour, social standing, or position within the Church.

Exegesis of Eph 4, 1-6

Greek Text with a Functional Translation Displayed

Anexomenoi alln en agap2 spoudazontes t'rein t'n henot'ta tou pneumatou en t' sundesm t's eirns.

3 "Hen sma kai hen pneuma," "kath's kai ekl'th'te en mia elphidi t's kl'se's hum"

Heis theos and pater pantn, ho epi tantn, dia pantn, and en pasin6. 4 Heis kurios, mia pistis, hen baptism.

As a result, as a captive of the Lord, I now exhort you to walk worthy of the calling to which you have been given, with all humility and meekness, with patience, forbearing one another in love, and to be eager to preserve the unity of the Spirit in the bond of peace. Just as you have been called to one hope of your call, there is one body and one spirit. One God and Father of all, who is above all, through all, and throughout all, one Lord, one faith, and one baptism.

Textual Criticism of Eph 4, 1-6

Some texts in version 4: 326 pc lat syp sa bopt deleted kai, B 323. It is clear that the manuscripts with the omission are

newer, and the omission also makes the text easier to read. On the basis of the *lectio difficilior* principle and the antiquity of the documents, the researcher thinks that the text adopted is more accurate to the original. There are two textual issues in verse 6. According to the apparatus critico, Iram was left out of 51 percent of the video games. Additionally the subsequent manuscripts D F G Y 0278. (1739c) lats y; Ir added hmin following pasin

Delimitation

The topic of unity serves as both a call to action and the foundation for the Body of Christ's enduring unity. It is a part of a broader pericope, Eph 4,1-32, which exhorts the Church to holiness, unity, and a number of specific virtues; it also discusses the Church's calling in Christ and the requirement that its actions live up to that calling.

Evaluation and Conclusion

A sacrament of unity is the Church (1Cor 12,12ff; Col 1,18). The author of Ephesians 4, 1-6 reminds all believers of their Christian roots by urging them to embrace unity. It is a limitless sublimation into the spiritual union and equality of everyone in Christ. It is a reminder that everyone is one in Christ, regardless of status, rather than a rejection of the Church's hierarchical structure. Therefore, positions are not intended to be used for status-based discrimination but rather for proper ordering. We are here, and you are there is not how the church should feel. Eph 4, 1-6 states that our shared calling is to be one in peace and love. The Church is the undifferentiated people of God (1 Peter 2, 10). Apostles, prophets, teachers (1 Corinthians 12,28; Rom 12,6-8), presbyters, and overseers (Acts 11,30; 15,24; 2-,28; 1 Timothy 5,1; 4,14; Titus 1,5-7) have all had unique roles within the Church throughout its history, yet none of these roles have ever served to split the one people of God. Being or not being in Christ was what counted. All ministerial duties were subordinate to baptismal initiation. No distinction was made between the laos (people) and the kleroi (clergy). The order was given priority over everyone else. The distinction and privileges came in with the Pastoral Epistles and then later in history especially with the introduction of celibacy for the Roman Catholic clerics in the 12th century. It is the belief of the researcher that if the Church can hearken to the exhortation in Eph 4,1-6 as ratified by the Synod on synodality, she will surely represent the true kingdom of God on earth

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