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4.2 The Post-Vatican II Revival of the Symbiosis between Ecclesiology and Political Philosophy
4.3 The Theological Basis of that Symbiosis in the Principle that 'Gratia non destruit sed supponit et perficit natura';
4.4 The Historical Rejection of the Continuity between Nature and Grace in the Case of the Church;
4.5 Post-Vatican II Mystification of the Church;
4.6 Examples of Mystification of the Church;
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4.8 Conclusion;
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5.2.1 The Intentional Structure at the Origin of Belief;
5.2.2 Community, Cooperation and Power;
5.3 Delegation and Authority;
5.4 Subsidiarity;
5.5 Authority and Office;
5.6 Expert Authority and the Risk of Guardianship;
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5.8 The Criticism to the Classical Conception of Authority as One, Indivisible, Supreme and Omniscient;
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5.10 Unanimity and Majority
5.11 The Danger of the Dictatorship of the Majority, or How to Safeguard the Minority's Freedom of Conscience?;
5.12 Majority and Relativism;
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Chapter 6 A Democratic Ecclesiology;
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6.3 The Selection of Church Officials;
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6.5 The Relationship between and Specialized Ministries/ Authorities in the Christian Community
6.6 The Pauline Endorsement of the Ecclesial Division of Labour and His Rejection of Mono-ministry

Sommario/riassunto

Are church structures divinely-willed, and consequently both permanent and irreversible? Can Christians modify the polity of their church like they do with that of civil society? What would be the role of the office of oversight in a Christian church democratically organized? What would its relationship with specialized authorities within the community be? Building on a remarkable number of specialist studies in exegesis, church history, political philosophy, canon law, and ecclesiology, this book convincingly fulfils three goals. First, it encourages Christians to determine the political outlo
