

(To follow ARCIC/195/2 immediately)

3. Our treatment of the origins of the ordained ministry has been criticised. It is enough for our purpose to recall that, from the beginning of the Christian Church, there existed an "episcopate" in the community, however its various responsibilities were distributed and described, and whatever the names given to those who exercised it. (cf. Canterbury Statement paras. 8 & 9). Within the first century evidence of ministerial authorisation is provided by the First Epistle of St. Clement, chaps. 40-44, commonly dated 95 A.D. (cf. also Acts 6:1-6; Acts 13: 1-3; Acts 14:23; I Tim 4:14; I Tim. 5:22; II Tim. 1:6; II Tim. 2:2.) Early in the second century, a pattern of episcopacy as the focus of what we now call the threefold ministry was already discernable, and probably generally found (cf. Letters of Ignatius.) It was recognised that this ministry must be in historical continuity with the commission given to the apostles (cf. First Epistle of St. Clement.)

Our intention in drawing a parallel between this emergence of the threefold ministry and the formation of the New Testament canon was to point to processes of comparably gradual development without determining whether the comparison can be carried further. The threefold ministry became universal until divisions of western Christianity in the sixteenth century, but both our communions have retained it. Similarly they both remain fully committed to episcopacy.

and we both maintain that episcopacy must be exercised by ministers ordained in the apostolic succession. Both of our communions have retained or remain faithful to episcopacy as the way in which they are to exercise this episcopacy. [We do not however attempt to answer] the question whether there is any other way in which this episcopacy can be exercised according to the ~~old~~ ^{old} ~~with~~

the last sentence, we do not enter into