

Joint Study Group of Representatives of the Roman Catholic Church in Scotland and of the Scottish Episcopal Church.

PRIESTHOOD AND THE EUCHARIST

A common statement by the Joint Study Group

The present statement was accepted by the Commission for Christian Unity (Scotland) of the Roman Catholic Church at its meeting in Glasgow on 1st September, 1979, and forwarded to the Bishops' Conference for discussion and comment. They replied:

"The statement was discussed at a meeting of the Roman Catholic Bishops' Conference of Scotland on 18th September, 1979. The Conference wishes to thank the Joint Study Group for their excellent work and warmly commends the statement as a most useful basis for study."

At a meeting held on 17th October, 1979, of the Provincial Synod of the Scottish Episcopal Church, the following resolution was passed:

"That this Synod:

- i. thanks the members of the Episcopalian/Roman Catholic Joint Study Group for their work over the past eleven years and for the three common statements they have produced in that time;
- ii. welcomes the common statement 'Priesthood and the Eucharist', hopes that it will be published as soon as possible, and commends it for serious study at all levels in the Church, wherever possible jointly with members of both Churches, and asks that reports be returned to the Inter-Church Relations Committee."

MEMBERSHIP OF THE JOINT STUDY GROUP

Roman Catholic Church

- Western Group - - - Rev. Desmond Strain (convener)
Mr. James Breen
Rev. John H. Fitzsimmons
Rev. James Foley
Mrs. M. Josephine McMenamin
Mr. Frank McMillan (died December, 1974)
Rev. Columba Ryan, O.P.
- Eastern Group - - - Rev. James Quinn, S.J. (convener)
Rev. Matthew J. Donoghue
Rev. Robert Hendrie
Rev. Hugh White

Scottish Episcopal Church

- Western Group - - - Rev. Canon Hugh McIntosh (convener)
Rev. Canon A. Oswald Barkway
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- Eastern Group - - - Rev. Michael C. Paternoster (convener)
Rev. Alexander S. Black
*Rev. Canon Wilfred B. Currie
Rev. James W. Duffy
*Dr. Robert Gould
*Rev. Donald A. Guthrie
- Consultant-Observer - - *Rev. Richard F. Baxter (Scottish Churches' House)
Rev. John S. Summers (Scottish Churches' House; died August, 1977)
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FOREWORD

The Joint Study Group was formed in 1968 after consultations between the Most Rev. Gordon Joseph Gray, Archbishop of St. Andrews and Edinburgh, the Most Rev. James Donald Scanlan, Archbishop of Glasgow, the Most Rev. Francis H. Moncreiff, Bishop of Glasgow and Galloway, Primus of the Scottish Episcopal Church and the Right Rev. Kenneth M. Carey, Bishop of Edinburgh.

At its first meeting in plenary session on 10th October, 1968, the Group decided to form two regional groups based on Edinburgh and Glasgow. Each group, composed of clerical and lay members of both our Churches, discusses sometimes the same topic, sometimes a different part of our remit, exchanges papers which embody its thinking and then we meet in plenary session to harmonise our views and agree on their expression. Our final reports are submitted to our sponsoring bodies: on the one hand, to the Commission for Christian Unity and through it to the Bishops' Conference of the Roman Catholic Church in Scotland, and, on the other hand, to the Inter-Church Relations Committee and through it to the Provincial Synod of the Scottish Episcopal Church.

In 1969, we submitted the first-fruits of our discussion, a common statement on "The Nature of Baptism and its Place in the Life of the Church". Encouraged by the warm reception of this document, we suggested that we might be permitted to continue our discussions and proposed as a suitable subject "The Ecclesial Nature of the Eucharist". The appropriate Church authorities readily agreed. After four years' discussion we published our report in 1973 and were highly gratified not only by the agreement reached among ourselves, but also by the public welcome accorded to the report both at home and abroad. The increasing understanding that flowed from our meetings and our desire to continue our search for unity led us to ask for a continuation of our discussions. The document we now present, "Priesthood and the Eucharist" is, we hope, worthy of the lengthy and lively discussions which went into its composition. We are especially grateful to those members of our groups who, with infinite patience, produced innumerable drafts before agreement was finally reached.

During the past six years, we have had many changes in the composition of our groups and, sadly, two deaths. Frank McMillan, a founder member, died in December, 1974, and Rev. John S. Summers, an observer from Scottish Churches Council, died in August, 1977. Rev. James Quinn, S.J., our initial secretary who, with his meticulous scholarship and wide ecumenical experience, had been so helpful in resolving many of our difficulties, left in October, 1976, to become spiritual director in the Beda

College, Rome. Although he continued to attend our meetings when his leave permitted and sent us his written comments, he was not present at our final deliberations. We should like to place on record our special thanks to Father Quinn and to those other former representatives who contributed so much to the content and warmth of our meetings. The new representatives have brought their own special insights and have contributed significantly to the final form of our document.

Our scripture references are taken from the Common Bible, an ecumenical edition of the Revised Standard Version, published by Collins (Glasgow) 1973.

PREAMBLE

On completing our report on "The Ecclesial Nature of the Eucharist", the Joint Study Group decided it was opportune to turn to a related theme: the nature of the ministry of bishop and priest in relation to the celebration of the eucharist. In the course of our discussions, we began to focus our attention on the meaning of "priesthood" in relation to the eucharist, thus leaving for future study the important topic of the role of the bishop and priest as preacher, teacher and pastor. Our present study came to be organised around three main headings:-

1. the unique priesthood of Christ;
2. the priesthood of the faithful of the Church as a whole and of the Christian as an individual;
3. the "ministerial" priesthood of the bishop and priest.

While the notion of priesthood is rightly used in speaking of the Church and its ministers, it does not exhaust what can be said about them.

The nature and functions of bishop and priest are not dependent on some pre-conceived notion of priesthood, but become apparent only as we inspect what the Church intends its officials to do. For this reason, we have looked carefully at the ceremonies of ordination to determine what this understanding is.

CHOICE OF APPROACH

From the variety of New Testament thinking on the priesthood, we have chosen to approach our subject through the concepts of consecration and mission. This is the approach suggested by the Second Vatican Council: "The Lord Jesus, 'whom the Father has made holy and sent into the world' (Jn. 10, 36), has made his whole Mystical Body share in the anointing by the Holy Spirit with which he himself has been anointed. For in him all the faithful are made a holy and royal priesthood." (Decree on the Ministry and Life of Priests, ch. 1 para. 2.) It is also given pride

of place in the Roman Pontifical (official English translation, 1978) when the bishop addresses the candidate for ordination with the words: "It is true that God has made his entire people a royal priesthood in Christ. But our High Priest, Jesus Christ, also chose some of his followers to carry out publicly in the Church a priestly ministry in his name on behalf of mankind. He was sent by the Father, and he in turn sent the apostles into the world; through them and their successors, the bishops, he continues his work as teacher, priest and shepherd." A divine consecration and mission are implied in the Code of Canons of the Episcopal Church in Scotland when reference is made to the divine institution of the threefold ministry (Canon 1, 1).

DEFINITIONS

The sense in which these key terms, consecration and mission, are to be understood is explored in the first part of this document. For the moment, it might be helpful to have before us a brief definition of their meaning. By "consecration", we understand initially the communication of God's holiness to the Incarnate Son, and through him to man. As a result of this consecration, man is reconciled to God. Sharing in the divine life, man becomes holy in the Spirit, and so able in his turn to consecrate and offer redeemed humanity to God. Similarly by "mission" we understand the Christian's vocation to communicate this holiness of God to the world. In other words, they are dynamic terms which express the inner life of God himself, Father, Son and Holy Spirit, and the communication of this life to man.

CHRISTIAN PRIESTHOOD

In seeking to express our understanding of the priesthood of God's people, we have tried to concentrate our attention on what is specific and original in the Christian idea of priesthood as such. The marked reticence of the New Testament as a whole with regard to the actual expressions "priest", "priesthood" and "sacrifice" in relation to Christ himself is a fact that we have taken into account; we have recognised an attempt on the part of the New Testament writers to avoid confusion between what they are intent on communicating and the ritual aspects of the Old Testament's ways of thought in relation to the Levitical Priesthood. It is precisely because there is a specific and original element in Christ's priesthood that this reticence manifests itself. Even the great exception, the Letter to the Hebrews, develops its argument on the priesthood of Christ precisely by insisting on the differences between his priesthood and that of the Old Testament. As we follow the argument of the Letter to the Hebrews, it becomes reasonably clear that what is specific and original in the priesthood of Christ is this—his offering is the offering of himself, his personal obedience unto death—not merely through conventions and ritual, but in reality. His priesthood is rooted in the mystery of his being, and it is in

recognising this that we can discern a value "once and for all" in his offering. As Son of God, Christ manifests in himself and in his offering a true union with God the Father—there is, in this unique case, no separation between the victim and God, between the priest who offers and God. Then as Son of Man and Servant of the Lord, he identifies himself with sinful humanity, and so we can see an identity between this priest and the people for whom he offers himself.

It is only with a theology of fulfilment as it subsequently developed that the earlier reticence was superseded by a later reflection which began to see in the priesthood of Christ the reality of which the Old Testament priesthood had been the shadow and figure. There is a pattern of continuity and at the same time of discontinuity running through the New Testament vision of the fulfilment of the Old Testament and its institutions, in Christ and the New Covenant. In relation to Christ's priesthood, this means that on the one hand there is the recognition of him as a priest in the line of Melchizedek, and on the other hand an awareness that his priesthood is not like Aaron's. The basic point is that Christ sums up in himself all the different types of mediation that the Old Testament had envisaged; so that he is not just a priest, he is the perfect priest. The access to God which the priesthood of the Old Testament looked to has become a reality for the people of God through the priesthood of Christ. "Since we are justified by faith, we have peace with God through Our Lord Jesus Christ. Through him, we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God." (Rom. 5, 1-2.)

An important element in our study was concerned with a problem of language. The word "priest" in contemporary English is used in two senses:

1. to describe a rank;
2. to describe a function.

The first sense differentiates the priest from the bishop, the second, in an important sense, equates the priest with the bishop. Priest and bishop have different ranks and functions in the ordained ministry, but they share the same function as celebrants of the eucharistic sacrifice. The development of these two usages of the one word "priest" is treated in the third appendix to throw light on a latent source of ambiguity.

CHAPTER I

THE PRIESTHOOD OF CHRIST "CONSECRATED AND SENT"

THE STARTING POINT: CHRIST THE GOOD SHEPHERD

1. Our Lord presented himself to the world in the role of the Good Shepherd who would call his own sheep by name, who would go ahead of them and lead them to pasture, and who would finally lay down his life for them. For this purpose, he had been "consecrated and sent" into the world (Jn. 10, 36). Both our traditions are united in embracing the constant teaching of the Catholic Church that there is one shepherd of the flock and one priesthood, the priesthood of Christ, and that this priesthood derives ultimately from the consecration and mission of the Incarnate Son of God by his Father.
2. We begin with a brief reflection on the priesthood of Christ understood in terms of consecration and mission, and we do so in the conviction that the priesthood of the faithful and the ministerial priesthood, together with the other ministries in the Church, can be understood only in their relationship to the consecration and mission of Christ himself.
3. In the rich variety of New Testament thought, we have explored the ways in which the consecration and mission of the Son are revealed, and we find there both the continuity of the divine plan of salvation and the stages in its revelation and unfolding in history. Each stage reveals a new dimension to the consecration and mission of the Son and as such contributes to our understanding of his priesthood.

THE SALIENT MOMENTS IN THE PRIESTHOOD OF CHRIST

4. (i) In the Eternity of God.

In considering the salient moments of this revelation, we see that the ultimate source of the consecration and mission of the Son is the unfathomable love of the Father.

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him." (Jn. 3, 16 f.)

"Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou has given me in thy love for me before the foundation of the world." (Jn. 17, 24.)

This divine decree, inspired by love for the world, is an act of election and consecration in that it designates the Son from all eternity for a specific mission, the salvation of mankind. In this sense, therefore, the consecration of the Son and his priesthood are eternal. They belong to the mystery hidden from all ages in the mind of the Father:

"The mystery hidden for ages and generations but now made manifest to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory." (Col. 1, 26 f.)

5. (iia) **The Incarnation—Unique Point of Man's Reconciliation with God.**

This primordial act of consecration, hidden in the life of the Godhead, comes to light with the Incarnation. The Incarnation is presented in the New Testament as the same act of consecration and mission now unfolding in history. With the Incarnation, the divine plan, previously hidden in the mind of the Father, is revealed and begins to come into effect in the lives of men. Understood in this way, the Incarnation is a moment of consecration and mission when, in the fullness of time, the divine plan of salvation enters its definitive stage:

"For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth." (Eph. 1, 9 f.)

When we speak of the priesthood of Christ, therefore, we speak of the Incarnation which renders him the perfect mediator between God and man because in him God and man are perfectly reconciled. Here lies not only the essence of his priesthood, but also its uniqueness. In no one else do God and man come together so as to enjoy such personal union of the divine and the human.

6. (iib) **The Incarnation Within the History of Salvation.**

Although the Incarnation is a privileged moment in history when God and man come together in a personal union, it should be understood against the background of the history of the Chosen People. The Incarnation is the high-point of the whole process of reconciliation which began with the promise of salvation at the beginning of human history and will continue till all things are restored in Christ. This sense of historical perspective, coupled with a vision of the final outcome of the Incarnation, finds clear expression in the prologue to the Letter to the Hebrews:

"In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he

created the world. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has obtained is more excellent than theirs." (Heb. 1, 1 ff.)

Such an understanding of the Incarnation in its entirety allows us to appreciate the continuation of the priesthood of Christ in the life of the Church, which is his body, as well as the preparation for that priesthood in the experience of the Chosen People.

7. (iic) **The Incarnation and the Levitical Priesthood.**

To relate the priesthood of Christ to the Incarnation is not to dissociate it entirely from the Old Testament priesthood. That priesthood was a significant part in the whole process of salvation and was an integral part in the Covenant between God and his people. The ritual and imagery of the Old Covenant priesthood were superseded by their fulfilment in the New. In the light of the New Covenant, the Letter to the Hebrews is able to interpret the final triumph of the Risen Christ in terms of the entry of the High Priest into the heavenly sanctuary at the head of his redeemed community:

"But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption." (Heb. 9, 11 f.)

Yet it is with a sense of the uniqueness of the priesthood of Christ born of his identity as the Son of God that Hebrews takes inspiration from the figure of Melchizedek:

"This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. For it is witnessed of him, 'Thou art a priest for ever, after the order of Melchizedek.' On the one hand, a former commandment is set aside because of its weakness and uselessness (for the law made nothing perfect); on the other hand, a better hope is introduced, through which we draw near to God." (Heb. 7, 15 ff.)

The Levitical Priesthood and the Old Covenant give way to the priesthood of Christ and the New Covenant to which they bore witness and of which they were the imperfect image.

8. (iii) **The Baptism of Jesus—Consecration as the Servant of the Lord.**

The consecration and mission of the Incarnate Son of God were revealed to the Chosen People and to the world with the inauguration of his public life on the occasion of his baptism in the River Jordan. Then, Jesus was anointed with the Holy Spirit and consecrated in the role of the suffering and glorious servant of the Lord. He was designated a priest by virtue of the Incarnation and the sacrificial nature of his priesthood was revealed on the occasion of his baptism. The words of the Father "This is my beloved Son, with whom I am well pleased" (Matt. 3, 17), mark him out as that suffering servant. The descent of the Spirit confirms this identification.

9. The baptism itself brings to mind several lines of Old Testament thought: the anointing of the Messianic King, the celebration of his nuptials with Israel, the ritual washing of the High Priest before he entered into office. As the servant and the beloved, Jesus would offer his life as a sacrifice and a ransom for mankind:

"Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed." (Is. 53, 4 f.)

10. In submitting himself to a baptism of repentance for sin, Jesus showed his readiness to share in human suffering and to accept his own destiny of suffering and death. The baptism of Jesus gave further expression to his priesthood, in so far as it revealed the dimension of suffering, death and resurrection which were to be its consummation. Jesus accepted this in the face of every attempt to seduce him to follow another path; and frequently in the course of his public life he affirmed his determination to accomplish the mission for which he had been consecrated, and to accomplish it in the way decreed by his Father:

"I have a baptism to be baptized with; and how I am constrained until it is accomplished!" (Lk. 12, 50.)

It was precisely in these terms that he reminded the ambitious sons of Zebedee that to share in his destiny was to share in a baptism of humiliation and death for the redemption of mankind. (Mk. 10, 35 ff.)

11. (iv) **The Last Supper: Sacrament and Sacrifice.**

In the course of the Last Supper, Our Lord expressed the decisive purpose of his life not only in words but in prophetic signs. St. John found in the washing of the disciples' feet the final gesture of humility and service which set in train the events of the Passion and at the same time captured the spirit of his life, from receiving his

consecration and mission from the Father to the moment of his return:

"Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded." (Jn. 13, 3 ff.)

This symbolic action in St. John's Gospel parallels the sacramental value of the bread and wine in the account of the Last Supper recorded in the synoptic Gospels. There is the same mystery of generous self-giving to the point of death, the perfect sacrifice, in which Jesus is both priest and victim. On the night before he suffered, he instituted the memorial which would allow his disciples in every generation to enter into the Paschal Mystery of his death and resurrection and to make it their own. The Last Supper, therefore, must be counted one of the most profound revelations of the true nature of the priestly action of Christ in offering a sacrifice of atonement, in celebrating a sacrament of reconciliation and in giving glory to God from a renewed humanity.

12. (v) **The Paschal Mystery: Reconciliation Achieved.**

The passion, death and resurrection are the final revelation of the priesthood of Christ. With St. Paul and St. John, we understand this as one reality, the Paschal Mystery, in which the purpose of the Incarnation reaches its fulfilment and with it the priesthood of Christ enters into its fullness. The Son of God who condescended to share human nature was humiliated in suffering and death, and for a time emptied of the glory that was his as God-made-man. In his glorification at the Ascension he has entered into the fullness of life in the Spirit, the first-born of all creation, and humanity is restored to its intended glory with the Father. This is the thought behind St. Paul's words to the Philippians:

"Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore, God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2, 5 ff.)

CHRIST'S PRIESTHOOD: UNIQUE YET SHARED

13. The Priestly Prayer of Christ, recorded in the fourth Gospel, speaks in similar terms of the hour of death and resurrection as an hour in which the consecration and mission of Jesus are seen in all their glory and in which the disciples are privileged to share:

"As thou didst send me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be consecrated in truth." (Jn. 17, 18 f.)

14. We began our consideration of the priesthood of Christ with an affirmation of its uniqueness, born of the uniqueness of his identity as the Son of God (cf. Para. 1). Yet our understanding of his priesthood would be far from complete if it did not take into account our own share in that consecration and mission.
15. Through baptism and confirmation, we are sealed by the Spirit of holiness (Eph. 1, 13) and as members of a priestly people we are made acceptable as an offering (Rom. 15, 16). We are exhorted to offer our "bodies as a living sacrifice, holy and acceptable to God" (Rom. 12, 1). This raises the question of how this sacrifice of our daily lives is related to the sacrifice of Calvary and of the eucharist. In what sense do we, as the people of the New Covenant, offer sacrifice to God in union with the sacrificial self-offering of Christ? This is the question to which we must now address ourselves.

CHAPTER II

THE PRIESTHOOD OF THE FAITHFUL

16. Over the years, both our traditions have grown in their understanding of the mystery of the Church. Side by side with this growth, there has been a concentration of interest on the idea of the "Priesthood of the Faithful". No doubt, there is a greater degree of "newness" in this idea for some than for others; but it remains a fact that in the understanding of both our Churches it has meant a conscious attempt to hold together in a fruitful tension two things: the "common priesthood" of all the faithful and the "ministerial" or "hierarchical" priesthood, along with an estimation of the similarities and differences between them.¹ There is always the danger that this tension will be resolved by the adoption of one or other of two extreme positions: complete separation of the two kinds of priesthood or a complete fusion of the two. The result of this extreme resolution of the tension is that, on the one hand, the "common priesthood" is reduced to the level of the purely metaphorical (in which case it is not "priesthood" in any proper sense) or, on the other hand, the laity are presented as already in possession of all the attributes of the "ministerial priesthood" (in which case there is no need for a distinct "ministerial priesthood" in the Church). In its last joint report, this Study Group has already touched on this matter in connection with the eucharist.² What the Group intends at this point is a reflection on the nature of the "common priesthood" of all the members of the Church, in an effort to situate it in relation to the unique priesthood of Christ and to the "ministerial priesthood" as it is understood in the Roman Catholic and Episcopalian traditions.
17. In our preamble, we have already indicated what we believe to be specific and original in the Christian idea of priesthood, relating it to the priesthood of Christ, from whom all Christian priesthood derives.
18. **A New Religious Experience.**
What the faith of the Church is trying to express, then, when it speaks of the "priesthood of the faithful" is a totally new religious experience

1. The terminology adopted here is that used by Vatican II in the Dogmatic Constitution on the Church—"Lumen Gentium" (21/11/64)—sect. 10. Cf. "The Documents of Vatican II" (ed. Wen. Abbot and J. Gallagher, 1966), pp. 26-27 and "Vatican Council II: The Conciliar and Post-Conciliar Documents" (ed. A. Flannery, 1975) pp. 360-361.

2. Cf. "The Ecclesial Nature of the Eucharist. A report by the Joint Study Group of Representatives of the Roman Catholic Church in Scotland and the Scottish Episcopal Church" (Glasgow, 1974), p. 14.

for humanity. The barriers are broken down; all separation between God and men is done away with; God and men are reconciled; through his offering of himself, Christ has become "our peace" (Eph. 2, 14). What the idea of the "priesthood of the faithful" seeks to express is this aspect of the mystery of Christ as it becomes a reality in the lives of his people. Through their baptism, Christians are introduced into this new religious experience which Christ's priesthood has made possible for them. In baptism, the faithful are made one with Christ who is their life, they are united with his priestly work and their lives take on the character of his priesthood. Their lives are "hid with Christ in God" (Col. 3, 3), and their whole existence takes on a priestly dimension, because the Christ with whom they are thus united is Christ the High Priest. In the light of this totally new religious situation in which all those who are baptised in Christ are caught up (and in which all men are destined to share) we can speak of the "common priesthood" of the faithful. We can follow the lead given by the New Testament and define the Christian people as "a chosen race, a royal priesthood, a holy nation, God's own people" (1 Pet. 2, 9). The focal point of Christ's priesthood we discern in his giving of himself; he is, above all, "Jesus Our Lord who was put to death for our trespasses and raised for our justification" (Rom. 4, 25). At the same time, his offering of himself brings with it a new dimension to our lives: since God "did not spare his own Son but gave him up for us all, will he not also give us all things with him?" (Rom. 8, 32). The gift of God is our own identification with Christ the priest: to share in his saving work is the task which is set before us, and the achievement of this work in us and through us is the work of the Holy Spirit. It is for this reason that the priesthood of Christ becomes the criterion by which we judge the life and ministry of the Church and of the individual Christian. If there is any priesthood in our midst, then it must be his; if there is to be any priestly dignity, then it must be a share in his priestly dignity. Our lives are to be modelled on his, involving, therefore, the offering of ourselves in the likeness of his self-offering. Of ourselves, we have nothing to offer, and yet, through our incorporation into Christ, our lives in all their variety and in the different situations which they encounter, take on a priestly quality that enables us to consecrate all our work and activity in the worship and service of God, the Father of all. It is in this sense that we ought to understand the nature of the people of God as a priestly people. Here, we would recall what was said before about the Church as sacrament of Christ and the reasons why we have tried to locate the full affirmation of the Church's identity in the eucharistic presence, here and now, of Christ's own offering of himself as a sacrifice for the reconciliation of God and men.³

3. Cf. "The Ecclesial Nature of the Eucharist", p. 18.

19. Priesthood of the Faithful and Sacrifice.

As members of a priestly people, all Christians are called upon to offer sacrifice. Such spiritual sacrifice, springing from the depths of an existence that is animated and transformed by the power of the Holy Spirit, is real, because it includes the whole of human life in all its different dimensions. What Christ has achieved in his once-and-for-all offering of himself has to take root in the lives of all those who belong to Christ through baptism and the Spirit, and so become the basis of a true offering of self to the Father on the part of every Christian. When we look at the involvement of the people of God in the world and its affairs in this perspective, the ideal of a priestly people consecrating and offering the whole of human life to God becomes clearer. As the Church grows in its understanding of itself in the light of the priesthood of Christ as shared by all who belong to him, then it is natural that it will spell out the implications of priesthood for the whole range of human experience. So, we come to understand that the transformation of all our activities and our responsibilities—personal, familial, professional, social, national and international—into an offering of our whole existence to the Father is our priestly action in the world. An awareness of the priestly nature of the Christian life enables the members of the Church to look upon their involvement in the world and its affairs in a new and positive light. Our social concern, our political action, our work itself—all of these are not pursued for their own sake, but as a real and tangible expression of the radically new religious situation in which we find ourselves because we have a share in Christ's priesthood. And just as there can be no true sacrifice without cost, the sacrifice of the people of God is costly. It is nothing short of the offering of ourselves, an offering made possible through our identification with Christ the High Priest.

20. Priesthood of the Faithful and Mission.

The last report of this Joint Study Group spoke of the relationship between the eucharist and the mission of the Church.⁴ Further reflection enables us to place this mission more closely in its connection with the priestly nature of God's people. Just as Christ himself is "consecrated and sent", so those who belong to him are "consecrated" and "sent" in the power of the Holy Spirit in their baptism and confirmation to bring about that "recapitulation" which will unite all things in Christ (cf. Eph. 1, 10). This is of the essence of the Christian life. When St. Paul spoke in these terms of bringing all things in heaven and earth under Christ as head, he was in fact outlining the task which is committed to the priestly people of God. His vision, based as it was on the clear appreciation of the significance of Christ's self-offering and the reconciliation achieved by it, embraced a world

4. Cf. *Ibid.*, pp. 22-23.

given power and hope to overcome its divisions of race, culture, or politics, a human race formed into one family of God. The effort to bring about this unity, the striving towards the formation of this family, is the priestly activity of God's people by definition. Just as the real and decisive purpose of the life of Christ is to be discerned in his offering of himself, the aim and purpose of the priestly people, who have come into being as a consequence of his action and bear his name, are to be found in a similar giving of self, through which the priestly people transform this world and build it into the Kingdom of God.⁵

The final purpose of the sacrifices of the people of God, spiritual and real, is the building up of the body of Christ. It is in the light of this that we can say that the essence of the Christian life is priesthood, a share in the priesthood of Christ himself.

21. Priesthood of the Faithful and the Kingdom of God.

In Christ we are able to see a humanity which is introduced to a new kind of existence where the meaning of life and death is fully expressed in total union with God. Here we discover the life of humanity as it is meant to be. The priestly people share in this new kind of existence already in virtue of their identification with Christ, and they serve the world to bring about the union of the whole human family with its creator and father. Men and nature together are bound up with the growth and completion of the "fullness" of Christ; the whole of creation which had once groaned, and still groans, for its redemption is now caught up in the experience of the people of God, starting out on its pilgrim way towards the final destiny which the divine wisdom has decreed for it. In this pilgrimage, the life and activity of the priestly people are decisive, for it is the priestly people of God, acting in the name of Christ and through the Spirit, who bring the whole of the divine plan of "recapitulation" to its fulfilment, a fulfilment which is set forth by God and not just arrived at by a natural process.⁶ "According to his promise, we wait for new heavens and a new earth in which righteousness dwells. Therefore, beloved, since you wait for these, be zealous to be found by him without spot or blemish, and at peace" (II Pet. 3, 13 f.). Once more, we can point to the fact that such an insight into the nature and activity of the priestly people of God has an intimate connection with the eucharist.⁷

22. The discovery and affirmation of the priesthood of Christ have been our starting point; of equal importance, however, is the recognition of this priesthood of Christ shared by those who belong to him. Precisely because they belong to him, they are brought into a new

5. Cf. MacQuarrie, J.: "The Faith of the People of God" (London, 1972), pp. 101-109.

6. Cf. Rahner, K.: art. "Parousia" in "Encyclopedia of Theology" (London, 1975), pp. 1158-1160.

7. Cf. "The Ecclesial Nature of the Eucharist", p. 12.

situation, a new relationship with God and with the world in which they live. "The status, function and responsibility of the baptised are defined by the nature of the Church, i.e. the royal, priestly and prophetic community of the new Israel, proclaiming God's kingship, his reconciling love and the values of the world to come."⁸ In our baptism and the gift of the Spirit in confirmation, sealed and strengthened in the sharing of the eucharist, we recognise the foundation of the share in Christ's priesthood which is ours as members of his body, the Church. This is how we understand the "priesthood of the faithful". At this point we feel that we can move a stage further towards examining the nature of the ministerial priesthood, its relationship to Christ's priesthood and the priesthood of all the members of Christ's Church.⁹ It proved impossible, as well as undesirable, to separate the eucharistic role of the priest from his roles as preacher, teacher, pastor and living testimony.

8. Cf. "The Nature of Baptism and its Place in the Life of the Church. A Common Statement by the Joint Study Group of Representatives of the Roman Catholic and Scottish Episcopal Churches" (Glasgow, 1969), p. 8.

9. Cf. "Ministry and Ordination. A statement on the Doctrine of the Ministry agreed by the Anglican/Roman Catholic International Commission" (Canterbury, 1973), para. 3.

CHAPTER III

THE MINISTERIAL PRIESTHOOD ORDINATION AND BAPTISM

23. "Though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are none-the-less interrelated. Each of them in its own special way is a participation in the one priesthood of Christ", states Vatican II.¹ And speaking of Christian ministers, the Anglican/Roman Catholic International Commission said: "their ministry is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit".² We understand this to imply that ministerial priesthood is a gift of God conferred through the Church, distinct from, though related to the gift of priesthood of the faithful.
24. The responsibilities and privileges of the priesthood of all Christians are spelled out in the initiatory sacraments of baptism and confirmation: the nature of the difference "in essence and not only in degree" is clearly expressed in the words and ceremonies by which the "ministerial priests" are charged and commissioned in both our Churches. Accordingly, we examined the Ordinal of the Scottish Episcopal Church and the Roman Pontifical. Our task was complicated by the fact that the Roman Pontifical has been thoroughly modernised (1978), whereas the Ordinal of the Scottish Episcopal Church remains as in the Scottish Prayer Book (1929), which is substantially that of 1662; we found, however, an underlying unity of structure and intention.
25. **A Threefold Ministry.**
Both our Churches recognise a threefold ministry: episcopate, presbyterate and diaconate. The Scottish Episcopal Church's Commission on Ministry reported that "Ministerial priesthood applies primarily to the bishop and secondarily to the presbyter."³ This is in line with the teaching of Vatican II: "Although priests do not possess the highest degree of the priesthood, and although they are dependent on the bishops in the exercise of their power, they are, nevertheless, united with the bishops in sacerdotal dignity . . . (priests) constitute one priesthood with their bishop, although that priesthood is comprised

1. Dogmatic Constitution on the Church—"Lumen Gentium"—sect. 10 in "The Documents of Vatican II" (ed. Wm. Abbott and J. Gallagher, 1966).
2. "Ministry and Ordination" (Canterbury, 1973), para. 13.
3. "Varieties of Ministry", para. 40—a document received for study by the Provincial Synod of the Scottish Episcopal Church.

of different functions. Associated with their bishop in a spirit of trust and generosity, priests make him present in a certain sense in the individual local congregations of the faithful, and take upon themselves, as far as they are able, his duties and concerns, discharging them with daily care. As they sanctify and govern under the bishop's authority that part of the Lord's flock entrusted to them, they make the universal Church visible in their own locality and lend powerful assistance to the upbuilding of the whole body of Christ."⁴ While "At a lower level of the hierarchy are deacons, upon whom hands are imposed 'not unto the priesthood, but unto a ministry of service'. For strengthened by sacramental grace, in communion with the bishop and his group of priests, they serve the people of God in the ministry of the liturgy, of the word, and of charity."⁵ The nature of the priesthood of bishop and priest is seen most clearly in their roles in the Church's most specific activity, the celebration of the eucharist, but the Pontifical and Ordinal make it clear that their ministry is not confined to that.⁶

(a) In the new Roman Pontifical, the bishop's full function is clarified as follows:

"In the person of the bishop, with his priests around him, Jesus Christ, the Lord, who became High Priest for ever, is present among you. Through the ministry of the bishop, Christ himself continues to proclaim the gospel and to confer the mysteries of faith on those who believe. Through the fatherly action of the bishop, Christ adds new members to his body. Through the bishop's wisdom and prudence, Christ guides you in your earthly pilgrimage towards eternal happiness."⁷

In various ways—questions, charges and prayers—the varied duties of the bishop are spelled out:

"Never forget that in the Catholic Church, made one by the bond of Christian love, you are incorporated into the college of bishops. You should therefore have a constant concern for all the Churches and gladly come to the aid of Churches in need."

"Pray and offer sacrifice for the people committed to your care and so draw every kind of grace for them from the overflowing holiness of Christ."

The bishop-elect is asked: "Are you resolved to maintain the deposit of faith, entire and incorrupt, as handed down by the apostles and professed by the Church everywhere and at all times?"⁸

4. Dogmatic Constitution on the Church (cf. note 1), ch. 3, sect. 28.

5. *Ibid.* sect. 29.

6. Cf. Roman Pontifical (official English translation, 1978) and Scottish Prayer Book Ordinal (1929).

7. Roman Pontifical (1978).

8. *Ibid.*

What emerges is the traditional role of the bishop to confirm the faith of his brethren, to be the leader and centre of unity of the local Church and its link to the Church Universal.

The duties of the bishop are similarly understood within the Anglican communion. The Ordinal of the Scottish Episcopal Church however does not define the duties of a bishop as clearly as it does those of priests and deacons. The Lambeth Conference of 1968 defines the characteristic functions of the bishop as follows:

"The service of the bishop has its centre in the liturgical and sacramental life of the Church, in his celebration of the eucharist and in ordination and confirmation. It is developed in his work of teaching and safeguarding the faith and in his general care for the upbuilding and equipping of the Church. It is concerned with deepening and broadening ecumenical relationships and reaches out in service, witness and prophetic word to the life of the human community as a whole."⁹

- (b) Presbyterate in the Roman Pontifical is called "priesthood in the presbyteral order" because it is defined by its relationship to the episcopate. In the address of the ordaining bishop to the people, he speaks of the candidates for the presbyterate in these terms:

"They are to serve Christ the teacher, priest and shepherd in his ministry which is to make his own body, the Church, grow into the people of God, a holy temple. They are called to share in the priesthood of the bishops and to be moulded into the likeness of Christ, the supreme and eternal priest. By consecration, they will be made true priests of the New Testament, to preach the gospel, sustain God's people, and celebrate the liturgy, above all, the Lord's sacrifice."

Later they are urged to "seek to bring the faithful together into a unified family and to lead them effectively, through Christ and in the Holy Spirit, to God the Father".¹⁰

In the Ordinal of the Scottish Episcopal Church, presbyters are reminded that they are:

"to be messengers, watchmen and stewards of the Lord; to teach and premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever".¹¹

9. The Lambeth Conference, 1968: Resolutions and Reports, p. 108.

10. Roman Pontifical (1978).

11. Scottish Prayer Book Ordinal (1929).

- (c) The diaconate is essentially subsidiary to the other two and is defined in relation to them. Deacons are to help in the duties of "ministers of the word, of the altar and of charity".¹²

26. The Elements of Ordination.

What emerges from the practice of both our Churches is the idea of ministry as an office or function in the Church conditioned by and dependent on visible deputation. This emerges from the four elements we find in the practice of the Churches, in their rites of ordination and in Canon Law. These essential elements concern:

- (a) **The one who ordains.** The one who ordains is a bishop, representing the college of bishops and ultimately the whole Church and Christ.¹³ While Christ, the eternal priest, exercises a unique role in ordination, he uses as his voice a bishop, representing the Church and himself. The act of ordaining is thus collegial and ecclesial, a sign for the sanctification of Holy Church, of continuity with the Apostolic Church, of communion with the Catholic Church and for building the unity of the One Church as well as the conferring of the Spirit on the ordinand.

- (b) **The one who is ordained.** The one who is ordained does not choose himself nor is he chosen by acclamation of the congregation. The ordination rites allow for a measure of election, or at least of approval, on the part of the whole Church, of clergy and laity alike. But they make it clear that the role of the bishop in ordination is more than that of ratifying the approval of the people. The approval of the candidate is a sign of his fitness to represent Christ, the king, priest and prophet, and of his possession of charisms for the good of the whole Church, but something more than approval is required if he is to take his place in the ordained ministry as bishop, priest or deacon.

- (c) **The act of ordaining.** The act of ordaining is the act of commissioning, a prayer for fidelity and the conferring of a special gift of the Holy Spirit. It is not merely a human arrangement for good order, but a solemn, ecclesial act. The Church, through the bishop, commits itself in full confidence to the consecration and mission of the candidate through a special gift of the Holy Spirit. The

12. Roman Pontifical (1978).

13. Cf. The Code of Canons of the Scottish Episcopal Church, which begins with this canon: "The Scottish Episcopal Church, being a branch of the One, Holy Catholic and Apostolic Church of Christ, retains inviolate in the sacred ministry the three orders of bishops, priests and deacons, as of Divine Institution. The right to consecrate and order bishops, priests and deacons belongs to the order of bishops only."

Cf. too, Codex Iuris Canonici, canon 951:

"Sacrae ordinationis minister ordinarius est episcopus consecratus; extraordinarius qui, licet characteris episcopalis careat, a iure vel a Sede Apostolica per peculiare indultum potestatem accepit aliquos ordines conferendi."

"The ordinary minister of sacred ordination is a consecrated bishop; the extraordinary minister is a priest who, though lacking episcopal consecration, has received the power of conferring certain orders either by law or by special indult from the Apostolic See."

Church, traditionally and correctly, sees ordination as a sacrament and the ordained ministry is an ecclesial necessity, without which the Church would not be fully constituted as the Church.

The special gift of the Holy Spirit is signified by the words of ordination accompanied by the traditional gesture for the giving of the Holy Spirit, the laying on of hands. In the Ordinal used at present not only in the Scottish Episcopal Church but throughout the Anglican Communion this is made explicit by the formula: "Receive the Holy Ghost for the office and work of a priest (bishop) in the Church of God." The Roman Pontifical likewise has in the prayer of consecration:

Almighty Father,
grant to these servants of yours
the dignity of the priesthood.
Renew within them the Spirit of holiness.
As co-workers with the order of bishops
may they be faithful to the ministry
that they receive from you, Lord God,
and be to others a model of right conduct.

- (d) **The effect of ordination.** The gift of the Holy Spirit conferred in ordination is a new gift of the Spirit for a new function in the Church, a gift conferred on the individual for the sake of the Church. **This new gift of the Spirit constitutes a new and special relationship with Christ and is manifested by the special role which the ordained minister has in representing Christ to his brethren within the Church. It is this gift which marks the essential difference between the ministerial priesthood and the priesthood of the faithful. Henceforth, the person and life of the bishop, priest and deacon in the service of the Church are part of the Church's sacramental witness to Christ. In this sacramental ministry, the love of God is made, not more real, but here and now more visible, tangible, and therefore more effective for the life of the Church and of the world.**

The candidate for the priesthood in its two degrees is necessarily ordained to priesthood in the whole Church. Since the one who ordains is a bishop, representing the college of bishops, ordination is not simply ordination to the ministry of a local congregation or even of a particular diocese. It is ordination to priesthood within the whole body of Christ.

Ordination effects a permanent consecration of the individual with the promise of special help for fulfilling his ministry. Though it is a particular act at a particular moment, it creates a new and continuing responsibility. Like baptism and confirmation, it is a consecration for the whole of life and is unrepeatable.

In the light of this examination it becomes clear that it is the conviction of both our Churches that the doctrine of the priesthood of the Church, far from excluding a special priesthood of ministry, requires it for its own realisation. This appears more clearly when we look at the ministerial priesthood and the eucharist.

ORDINATION AND EUCHARIST

27. In our previous joint statement on "The Ecclesial Nature of the Eucharist" we expressed our common understanding of the eucharist as sacrament and model of the Church.¹⁴ In the light of that understanding we stated:

"In the eucharist the Church blesses God for all creation by offering that creation to its Lord under the symbols of bread and wine, and the Church is herself nourished with the life of God through these same symbols, now made Christ's body and blood. The Church knows itself to stand as the priestly people within creation and through the whole universe of matter God works out his purposes of love."¹⁵

28. **The Eucharist as the Sacrifice of the Church.**

"Both Churches have understood the eucharist as the presence here and now in the Christian community of Christ's once-and-for-all offering of himself as a sacrifice for the reconciliation of God and man."¹⁶

The whole of life is the material of our sacrifice as Christians, a total self-giving to the Father in union with the one sacrifice of Christ. Our offering of ourselves finds its sacramental expression in the eucharist as Christ's self-offering found its expression on the cross. Our eucharist is not merely our grateful response to Christ's offering or our self-oblation inspired by it, but is, in very truth, **the whole Christ** (head and members) offering **the whole Christ** to the Father.¹⁷ Hence the Church will make its offering in its structured reality. **The people of God will be led by its ministers.**

29. **The Eucharist and the Mission of the Church.**

"God's Mission—the Father's sending of the Son to redeem the world—is focused, actualised and celebrated above all in the eucharist. There the Church is called together, reintegrated in Christ, and sent out in his Spirit to share in his mission and service to the world."¹⁸

14. "The Ecclesial Nature of the Eucharist", chap. III (cf. note 2 on chap. II).

15. *Ibid.* p. 19.

16. *Ibid.* p. 12.

17. Cf. "The City of God", St. Augustine Bk. 10, chs. 6 and 20.

18. "The Ecclesial Nature of the Eucharist", p. 23.

As members of, and participants in, the body of Christ, all Christians have a part in the priestly mission of the Church and Christ. With Christ, they are consecrated and sent into the world. As Christ is seen in them individually and collectively, they mediate the Father to their brethren and to all mankind. This too "is focused, actualised and celebrated above all in the eucharist" as the Word of God is spoken in and to the Church in the reading of scripture, in preaching and in the broken body of Christ.

In this movement from God to man, this structured reality of the Church will again be apparent. **By hearing its ministers, the people of God will be renewed for their mission.**

30. The Eucharist and the Ordained Ministry.

It is our conviction that in the eucharist the Church should be most clearly seen in its structured reality. As the Anglican/Roman Catholic International Commission expresses it:

"It is because the eucharist is central in the Church's life that the essential nature of the Christian ministry, however this may be expressed, is most clearly seen in its celebration."¹⁹

In our previous statement, we said:

"The 'ecclesial' shape of the Church is proclaimed in the eucharist: at the eucharist, the Church is most fully itself, and it is there that the characteristic roles and attitudes of the people of God find expression."²⁰

We repeat that the doctrine of the priesthood of the Church, far from excluding a special priesthood of ministry, requires it for its own realisation. As Vatican II put it:

"A bishop, marked with the fullness of the sacrament of orders, is the 'steward of the grace of the supreme priesthood' especially in the eucharist which he offers, or causes to be offered, and by which the Church constantly lives and grows."²¹

To sum up, the eucharistic roles of bishop and priest are not by delegation or appointment by the body of the faithful in order to make the common priesthood more visible. The bishop or priest presides at the eucharist, but not simply in the sense of acting as chairman at a meeting of the faithful for worship.

He acts on behalf of, and provides a focus for, the priestly ministry of the faithful, but the priesthood he exercises is different in kind from theirs and without the ministerial priesthood there is no

eucharist. He leads them in their offering and speaks to them for Christ, building up the body in word and sacrament.

As the rites of ordination to the episcopate and the priesthood recognise, in ordination a special gift of the Holy Spirit is conferred for the fulfilment of an essential ecclesial ministry, distinct from that of the priesthood of the faithful. So far from overshadowing the priesthood of the faithful, the ministerial priesthood of bishop and priest is a service to the priesthood of the faithful in its mission as the people of God and its building up the body of the Church through the celebration of the eucharist. Thus the ministerial priesthood helps renew, develop and bring to fulfilment the life of the whole Church.

FINAL STATEMENT

The appendices are not part of our common statement but we have included them in our document as part of the background to our thinking and discussion in the belief that they may be of interest to some of our readers.

Those familiar with our previous statements on "The Nature of Baptism and its Place in the Life of the Church" and "The Ecclesial Nature of the Eucharist" will readily recognise that we have followed the policy, adopted at the beginning of our discussions, of examining the present beliefs and practices of our respective Churches. Although very conscious of the influence of past events in shaping present attitudes we decided very early in our meetings that an examination of past controversies was likely to prove an endless and sterile exercise. We did not dismiss such controversies as unimportant, especially those concerning the validity of orders, but we considered that, in the Scottish context, we should meet as committed fellow Christians anxious to talk to one another, to find out to what extent, despite our different language usage, we concurred in belief and practice.

That our discussions over the past ten years have led to a remarkable growth in understanding and friendship is beyond question. As friends we have always been frank with one another and we have tried not to avoid or gloss over difficulties or to clothe them in ambiguous language. We are, consequently, much encouraged by the agreement that we have reached on the topics that we have discussed. We are, nevertheless, aware that there are other topics such as Authority and Inter-communion which invite us to further discussion and agreement if present friendship is to be consummated in that unity for which Christ Our Lord prayed. That is our purpose and our hope.

In the belief that our present document is a significant step towards the fulfilment of that hope, we submit our work to the authorities of our respective Churches.

19. "Ministry and Ordination" (Canterbury, 1973), para. 13.

20. "The Ecclesial Nature of the Eucharist", p. 21.

21. Dogmatic Constitution on the Church, sect. 26. Cf. J. Zizioulas, "The Orthodox Understanding of the Ministry", cited in "Varieties of Ministry", para. 43.

FIRST APPENDIX: THE MINISTRY IN THE NEW TESTAMENT

1. It is a significant feature of the life and ministry of Jesus as presented in the New Testament that out of the wider group of his followers, known collectively as "disciples", he chose twelve men to be his "apostles". He chose them to be particularly associated with him and we are agreed that to them he gave his power and authority, including the power of binding and loosing and of forgiving sins. After the ascension and the return of Jesus to the Father, it was this group which took charge of the embryo Church. One of the distinguishing marks of the infant community, indeed, was that it formed the "fellowship of the apostles" (Acts 2, 42); this association with the apostles was an indication of a more fundamental relationship with Christ in his new body. The first task of the apostles was to restore their number to its original twelve, and so Matthias was elected. From that point onwards, however, we note that the title "apostle" covers a wider group than the "twelve".
2. Within the original group, the "twelve", we note the importance and pre-eminence of Peter; in fact, we find him acting as spokesman for the group in many of the important decisions that have to be made, both during the earthly life of Jesus and afterwards. In speaking of the priesthood of Christ, we have underlined how it expresses the identity of the Son "consecrated and sent" by the Father in terms of the Servant of the Lord, and reaches its fulfilment in the sacrificial self-offering of Christ. It is of the essence of the apostolic ministry in the Church that it should continue this mission of Christ; it therefore expresses itself in *diakonia*, service of God and of the Church, and ultimately of the world. The *diakonia* of the apostles is related to the preaching of the Good News, to the community at large, and to the Father through Christ whose "service" it reproduces. The New Testament understands it also as a "service in the Spirit" and a "ministry of reconciliation". In all of these ways, the ministry of the apostles, with Peter at their head, is related to the "priesthood of Christ" as we have described it above.
3. When we consider the actual functioning of this *diakonia* and discover how the apostles themselves are chosen and sent, how they are associated personally with Christ in his offering of himself, how their witness to the resurrection is fundamental to the preaching of the Church, and how they act as leaders of the community, then we can discern in their life and ministry the reproduction of that "priesthood of Christ" which we have already outlined. It seems that even though the New Testament evidence is not compelling, we can at least say that the essence of the apostolic ministry is to be to the Church what Christ was to them, to continue his work and his ministry. As we have to be

guarded in using sacrificial and priestly language about Christ, so we have to be similarly guarded in using such terms of the apostles; as we can rest assured that the reality that lies behind the ministry of Christ as it is expressed by the New Testament is priestly, so we can say the same about the apostolic mission in the Church.

4. The growth of the Church brought with it the need for a corresponding growth in ministry; hence, there are many forms of ministry attested in the New Testament. All of them, however, take their origin from the apostolic ministry, and there is evidence to support the view that what the varieties of ministry represent is simply the diversifying of that basic apostolic ministry within each community. Therefore, while we would not pretend that the three-fold ministry which now exists in our two Churches is clearly identifiable with what we can discern in the New Testament, on the other hand, we should have to say that we recognise in such a threefold ministry the continuation in the Church of the basic and fundamental ministry of the apostles. "Just as the formation of the canon of the New Testament was a process incomplete until the second half of the second century, so the full emergence of the threefold ministry of bishop, presbyter and deacon required a longer period than the apostolic age. Thereafter, this threefold structure became universal in the Church."¹

1. "Ministry and Ordination" (Canterbury, 1973), para. 6.

SECOND APPENDIX: THE GROWTH OF THE THREEFOLD MINISTRY IN THE SUB-APOSTOLIC CHURCH

1. In the preamble to this document, we have referred to the contemporary understanding in both our Churches of the origins and function of the threefold ministry of bishop, priest and deacon in the Church. The first canon in the Code of Canons of the Scottish Episcopal Church expresses this understanding where it reads:

"The Scottish Church, being a branch of the One Holy Catholic and Apostolic Church of Christ, retains inviolate in the sacred ministry the three orders of bishops, priests and deacons, as of divine institution."

Following the approach we have adopted in this document, and in the light of what has been said about the ministry in the New Testament, we are united in emphasising that the fundamental ministry in the Church is the ministry of Christ himself. There is no Christian priesthood or ministry that does not derive from him. His priestly and ministerial function is to reconcile the world to God in and through himself, by his incarnation and by his one sacrifice offered once and for all, delivering men from the power of sin and death.

2. The Church, as the body of Christ, derives its ministerial function from Christ. The official ministry is regarded by both our Churches as an original and essential element in the Church, but there has to be due attention paid to the period between the New Testament and the time when a fully developed and organised ministry appears; during this period, it is clear that evidence is scant for the ongoing process by which the varied ministry of the later New Testament became the threefold ministry in all clarity. Nevertheless, at the end of this period the episcopate emerged as the norm and an authentic expression of the Church's ministry and authority. Early second century evidence that the regular and official ministry was centred on the bishop comes from St. Ignatius of Antioch (c. AD 110) who sees in the bishop and his office a type of authority like that discerned in Christ himself.
3. During the New Testament period, the original apostles were dispersed but as they died a more established form of Church life evolved. Proclamation (kerygma) was accompanied by teaching (didache); the missionary type of ministry gave way to the pastoral. There runs through the writings of the Fathers a strong emphasis on the office and work of the bishop which underlines, above all, that he "teaches with authority".

4. This emphasis can be noted in the document known as the "Didache" or "Doctrine of the Twelve Apostles". It shares with the New Testament and other early writers a tendency to be imprecise in its description of ministers, of whom there are certainly more than three terms used. Further, it envisages a situation where the peripatetic form of ministry still survived. On the other hand, we can find in this document a description of a settled local ministry, with bishops and deacons prominent as in the later New Testament. We can also find in the Didache a stress on the need for an ordered ministry in the Church.

5. The sub-apostolic period does present difficulties if we are looking for absolute and certain evidence of how the variety of New Testament ministry emerged as the threefold ministry of bishop, priest and deacon. However the threefold ministry emerged, we believe in both our traditions that it was in continuity with the ministry of the Apostolic Church. We believe that Jesus Christ himself is "the same yesterday, today and forever" (Heb. 13, 8) and, consequently, we believe that there is in his Church a continuity that enables the ministry as we know it to embody the commission and authority which he originally gave. In conclusion we may say that both our traditions believe that:

- (i) priesthood is an expression of the mystery of Christ;
- (ii) the apostolic ministry is priestly because it continues the ministry of Christ the High Priest;
- (iii) the apostolic ministry is embodied in the Church in the threefold ministry of bishop, priest and deacon;
- (iv) this threefold ministry represents an integral **diakonia** to the whole priestly people of God.

THIRD APPENDIX: A SUMMARY NOTE ON LANGUAGE

The English word "priest" has an interesting but confusing history. It is now used to refer to a priest as distinct from a bishop. It is also used to underline the role of the priest as celebrant of the eucharistic sacrifice, a role he shares with the bishop. Both usages are the result of a process of development. The first is due to a development in ecclesiastical practice, while the second is due to a development in theological understanding.

1. Etymologically, "priest" comes from the Latin "presbyter" (Greek **presbuteros**), which means "an elder" or "senior", a "member of a senate of **presbuteroi**" in association with an **episkopos** or "overseer" or "bishop". With the development of the system of monarchical bishops, the "priests" came to assume a subordinate position, forming the second rank of the ministry under the bishop.
2. Thus, "priest" did not originally imply a "priest who offered sacrifice". It came to assume overtones of sacrifice when it replaced another word for the same rank of the ministry. **Sacerdos** in Latin was used of a sacrificing priest. In Christian times, it was used of pagan and Jewish priests, but came to be used also of the Christian priests.
3. Thus, by the fourth century, there were two words in Latin for "priest": **presbyter** and **sacerdos**, the first etymologically expressing rank and the second expressing function. It is worth noting that **sacerdos** was used also of the bishop.
4. The use of **sacerdos** (Greek: **hierous**) for the Christian priest is a development beyond the New Testament practice of reserving the singular **hierous** for Christ, and the plural **hierous** for the whole priestly people of God.
5. The result of a development of language is that "priest" is now used for both **presbyter** and **sacerdos**, for the priest as distinct from the bishop and for the priest as celebrant of the eucharistic sacrifice, a role he shares with the bishop.
6. The purpose of our report has been to explore the role of both priest and bishop as **sacerdos**, a sacrificing priest, and to see how it is related to the priesthood of Christ and of the whole Church.