

Sub-Commission 3

Report on Apostolicity

1. The primary reference of 'Apostolicity' is to the church. We affirm it of the church before we affirm it of the ministry.
2. The ministry is one means of ensuring the apostolicity of the church. (This exorcizes the 'pipe-line' conception!)
3. The apostles disappeared from history. This does not imply that they did not have a crucial role in the foundation of the church. (cf. St. Paul's stress on his role as apostle.)
4. 'Tactile succession': those who speak of this in a derogatory way have a stylized picture of apostolic ministry and succession in mind. The fact remains that early clergy were ordained. By the third christian generation this was seen as necessary with the laying on of hands and prayer. (cf Pastorals). No opposition is known to have taken place to this hardening of practice. There is no evidence that the church moved from 'an undifferentiated democracy' to authoritarianism (cf 1 Cor., 1 Clement).
5. The sub-apostolic age cared deeply for an ordered ministry because it cared even more deeply for the tradition of faith and teaching.
6. The apostolic ministry is integral to the church and an essential element of the church, but it is not exclusively constitutive of the church. The sub-apostolic age had to be rigorous about form in order to retain its vitality.

ministry

6.(contd.) There was then no opposition between institution and spirit and no community existed without structure and order. The (monarchical) episcopate became the focus of this growing institutionalism.

The sub-apostolic church showed itself to be apostolic by: (i) an ordered ministerial succession. Clement of Rome: clergy appointed by the clergy the apostles appointed. (ii) the 'spiritual man' fills the gap left by the death of the apostles. (iii) apostolic 'rule of truth' seen as a common faith. This was shown in public tradition of churches, in public succession of teachers, and in testing doctrine against other apostolic churches. (iv) creation of New Testament corpus.

7. Apostolicity and relation to 'Petrine office': a totally western formulation. In the theology of 'communio' one treats of the function of the church of Rome in the communion of the churches. The two operative titles are 'Patriarch of the West' and 'Bishop of Rome', which assure communion of the local church with the church of Rome. Apostolic succession is something quite distinct from the authority of the Roman see.

*Clement of
Alexandria.*

Comments of Sub-Commission 3 on the Revised Text "Ministry".

Paragraph 1:

2nd sentence: "these" we take to refer to
"serve both God and Man".

2nd sentence: 'hierateuma' - how shall we translate
this?

3rd sentence: delete "she is able";
insert "is called to be".

Paragraph 2:

4th sentence: We ask a clarification of this sentence.

Paragraph 3:

5th sentence: Ignatian
deacons.

Paragraph 4:

1st sentence: delete "this", insert "the".

3rd sentence: We would appreciate avoidance of
the word "sacerdotal".

Delete from 4th sentence to end.

Insert after 3rd sentence: -

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(2) Whoever is president of the eucharist is exercising a priestly function. (1) It does not follow that the term "priest" is not needed to express an essential aspect of the truth about the bishop or presbyter presiding at the celebration of the liturgy. (3) The eucharistic celebration is the unique sacrifice of the New Covenant of which the Old Testament sacrifices were foreshadowings and types. (4) The use of the term "priest" in no way excludes pastoral responsibility from proclamation of the Word and care of the flock.

for?