

A DRAFT STATEMENT

ON MINISTRY

(For discussion purposes)

compiled by

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This discussion draft makes use of the three ARCIC sub-commissions' work and other documents including the W.C.C. study-draft, The Ordained Ministry in Ecumenical Perspective; Pour une réconciliation des Ministeres (Groupe des Dombes); Lutherans and Catholics in Dialogue IV; J. M. R. Tillard's What Priesthood has the Ministry ? , and individual material.

Mapical Notes of Sources

M<sup>A</sup> = M<sup>A</sup> Aloo

D = Dombes

WCC = W.C.C. study-draft

D.G. = Oxford Subcommission

S.A. = South Africa "

N.A. = North America "

L-C = Lutheran-Catholic Dialogue

BCP = Book of Common Prayer.

## INTRODUCTION

1. 'God is love; and his love was disclosed to us in this, that he sent his only Son into the world to bring us life.' 1)  
From this, the central fact and act of man's salvation, derive the being and mission of the Church, its ministry of the Word and the Sacraments and the calling and commission of those who minister them. M.A. v. 3
  
2. Christ, Lord and Saviour, sent by the Father, sends the Church in the power of the Spirit. This servant-people of God, chosen as a witness to His promises and as an instrument of His purpose of gathering all men to Himself, is sent so that all men may share in newness of life through the Risen Christ and may give themselves to the service of ministering abundant life in His name. )
  
3. In its inmost being and nature, therefore, the Church is apostolic, the new community sent on its mission by Christ who, being sent to bring us life, is Himself, in His risen power and presence, the life of those who believe.

## CHRIST THE APOSTLE

4. This primary truth of faith, and these its ecclesial, ministerial and personal consequences are woven into the texture of the New M.A. v. 3  
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Testament history and of its pattern for discipleship, membership and ministry.

Christ says 'To receive you is to receive me, and to receive me is to receive the One who sent me' <sup>2)</sup> and the author of the Epistle to the Hebrews speaks of Him as 'the Apostle and High Priest of the religion we profess, who was faithful to God who appointed him.' <sup>3)</sup>

The controlling feature in the Johannine portrait is in the recurring phrase 'the Father who sent me', and in that account Christ's every act is performed in conscious dependence on the Father whom He reveals to the world by speaking His words and by doing His works. He is charged with a mission to accomplish in and for the world, that the world may be saved and that all men may come to the knowledge of the Father who endows him with authority for the mission. <sup>4)</sup>

What is clear, then, is that in the apostolic role of Christ four elements consist: (1) He is sent by the Father (2) as his representative, and (3) is granted authority (4) for a particular purpose - 'the Father sent the Son to be the saviour of the world.' <sup>5)</sup>

The early Christian tradition continues to refer to Christ as the 'apostolos' of the Father <sup>6)</sup> and to Christ as receiving an 'apostole' (mission or commission) from the Father. <sup>7)</sup>

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CHRIST SENDS OTHERS

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5. Christ exhorts his followers to pray that the Lord will 'send' forth labourers into his harvest.<sup>8)</sup> He 'sends' the Twelve out to preach and to cast out demons, and they go 'as sheep in the midst of wolves.'<sup>9)</sup> According to St. Luke, Christ similarly commissions the seventy and the Twelve are designated as 'apostoloi', or 'those who are sent'.<sup>10)</sup> St. Paul also regards himself as one who is sent by Christ.<sup>11)</sup> The association between Christ's commission and his commissioning of others is to be summed up in his words, 'As the Father has sent me, even so send I you.'<sup>12)</sup> He says to the Twelve, 'He who receives you receives me and he who receives me receives him who sent me'<sup>13)</sup> and to the seventy, 'He who hears you hears me'.<sup>14)</sup> Thus they are sent as representatives of Christ. St. Matthew's Gospel tells how the risen Christ, endowed by the Father with all authority, sends the Eleven, delegating to them the task of teaching all men 'to observe all that I have commanded you.'<sup>15)</sup> Thus the Eleven in their turn bear the four marks of apostleship: (1) They are sent by Christ (2) as his representatives (3) with authority (4) to perform a mission.

God the Father therefore accomplishes his purpose through the sending of the Son; and the world comes to believe on him through those whom the Son sends to proclaim the truth.<sup>16)</sup>

THE APOSTOLIC CHURCH

6. The ministry of Christ, Lord and Servant, is not simply the norm for all ministry in the new community, because through all such ministry exercised in His name, with His authority and in union with Him, the risen Christ continues His ministry to the world, calling all men to follow Him and to be conformed to Him in their lives. Herein, in the call to holiness, is the core of the Church's apostolicity and apostolic succession.

In baptism, by the washing of regeneration and the renewal by the Holy Spirit, Christians are committed to the service of Christ in newness of life as members of the household of faith. By this obedience of new life, expressing itself in love, <sup>17)</sup> they 'become a holy priesthood'. <sup>18)</sup> Through this calling and through this baptismal commitment they are 'a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for his own.' <sup>19)</sup>

All the baptized share in this mission which is to continue the reconciling work of Christ in the world. Thus, the Church is apostolic, for the mission which the Father entrusted to the Son and which Jesus Christ accomplished once for all is carried out in the world by the Holy Spirit through the church. As the apostles in their ministry were enabled by the Spirit to be faithful to the teaching and ministry of Christ, for 'He will take of mine and declare it unto you,' <sup>20)</sup> so too the Church, empowered by that

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same Spirit, is committed to that same task and enabled to fulfil it faithfully. The Church's apostolicity is demonstrated by faithfulness to the apostolic mission and commission and by the obedience to the apostolic teaching as contained in the Scriptures. By these two touchstones must the Church's worship, belief, life and ministry ever be judged: 'They met constantly to hear the apostles teach, and to share the common life, to break bread, and to pray' (Acts 2.42).

7. This criterion is reflected in the Church's self-understanding as proclaimed in the credal statement of belief in 'the apostolic church' which is said in Scripture to be built on the foundation of the apostles and prophets with Jesus Christ Himself as the corner stone. <sup>21)</sup> There is, then, an apostolic succession of the whole Church. The fulness of that succession involves continuity in the essential characteristics of the Church of the apostles: faithful witness to the apostolic teaching, community in love, sacramental life, the service of men, dialogue with the world, and sharing the gifts which the Lord has given to each.

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#### THE APOSTLES AND THE APOSTOLIC MINISTRY

8. Within the early Christian communities which historically embodied this apostolicity, the apostles, as the eye-witnesses of the risen Lord, exercised a unique and fundamental function,

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which could not be handed on. However, in so far as they bore special, but not exclusive, responsibility for proclaiming the message of reconciliation, establishing churches, and building them up in the apostolic faith, their ministry had to be continued.

9. This continuing ministry of those who succeed the apostles in the transmissible part of their function makes present in history the ministry of the apostles. The fulness of apostolic succession in this ministry implies continuity in handing on the ministerial function, faithfulness to the apostolic preaching and teaching, and conformity of life to the Gospel and to the demands of mission. M.A.  
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10. Thus, the apostles, and their followers in the ministry, are envoys of Christ to the People of God: 'We came therefore as Christ's ambassadors.' M.A.  
22) S.A. This ministry continuing in the Church, is a living and efficacious sign that it is Christ who calls and sends, as He called and sent the Twelve, and that He remains the source and origin of His mission which He has entrusted to His servants: 'We have been entrusted with this commission, which we owe entirely to God's mercy.' <sup>23)</sup> The continuing ministry represents therefore the authority of Christ and of the Word of God which it is commissioned to proclaim in faithfulness to the witness of the apostles. To be called, chosen and admitted to this continuing ministry is to be added to a servant-corps which, within the apostolic succession of the whole Church, succeeds to the transmissible part of the apostolic functions and which is formed and maintained by faithful-

ness to the message and mission of the apostles. The solidarity of this ministry in time and space is created by adherence to the apostolic witness and teaching in the exercise of ministerial functions and by a regular transmission of the ministerial office and responsibility which is to recall the Church to its apostolic origin and task through an authoritative proclamation of the Gospel in word and sacrament and to build up the Body of Christ for service to the world.

Accordingly the ordained ministry is instrumental to the preservation and actualization of the apostolicity of the Church. The orderly transmission of the apostolic ministry in ordination is normally an essential part of the means by which the Church is kept from generation to generation in the apostolic faith.

Thus the whole Church and its special ministry have their origin in the sending of the apostles and the apostolic succession of the one cannot be dissociated from that of the other.

11. While the New Testament evidence confirms this, it shows no clear picture of 'apostolic succession' as this has been popularly understood. Examination of the title 'apostle' in the New Testament reveals no consistent portrait of the apostle or unified concept of his office.

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There are those generally referred to in the Gospels as 'the Twelve', and regularly designated in Acts and in the letters of Paul as 'the apostles', though both Acts and Paul each use the term 'the Twelve' once.

In Luke and Acts, they are treated as a group who are witnesses of the life and resurrection of Jesus, and in Acts they are portrayed as leaders, as the initiators of mission and as the guarantors of the tradition about Jesus. For Luke they have historical significance as the original eyewitnesses, whereas their role in Mark and Matthew is in part eschatological.

The Twelve exercise authority in, and with the agreement of, the whole body, and, on occasion, in conjunction with the elders, according to Acts <sup>(cp. 6, 5; 15, 4-6; 15, 22)</sup> which, with the Gospels, represents them as preaching, performing works of healing, exorcising evil spirits, settling disputes and disciplining members. They are entrusted with authority to forgive sins.

There does not appear to be any suggestion that the Twelve can have successors, but we can say that, as Christ is represented as one commissioned and sent by the Father, so the apostles are similarly represented as those who have been commissioned and sent by Christ for the work of the Gospel in the world, and who, when the Seven were chosen by the Church, authorised their ministry by prayer and the laying on of hands. <sup>24)</sup> (Similarly, in the pastoral epistles, one who calls himself an apostle recalls his commissioning of another for 'office' in the Church). <sup>25)</sup>

We also find that Paul claims to be, and is called, an apostle, as an eyewitness of the resurrection, but Barnabas is similarly designated.

In addition to the first group of the Twelve and Paul, there are in the New Testament many other apostles, the 'apostles of Churches', who were apparently not witnesses to the earthly ministry and resurrection of Jesus, but who were committed to carrying out the apostolic mission of making Christians, a situation which may be reflected in the 'apostles' of the Didache

The unique witness of the apostles to Christ is thus recorded in the New Testament and their mission is continued by the Church and in its ministry. The succession of ministers in office has been seen to be a further sign of the Church's loyalty to Christ's commission and of identity with the teaching and witness of the apostles.

#### A SPECIAL MINISTRY

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In the sub-apostolic age, the succession of bishops came to be the predominant form of this ministry in which the Church's apostolicity was expressed and its unity and continuity represented. From antiquity, the bishop was the central figure in this ministry, as ordainer and as guardian of the faith 'once for all delivered.' His succession by ordination from his predecessors not only expresses this but 'witnesses to the fact that Jesus Christ, our living Lord and Head, is the same yesterday, today, and for ever, and that consequently his Church, and the commission and authority which ministers receive from him in his Church, are the same too.' 26) Bishops are therefore representatives of an apostolic succession which is shared by the whole Church.

Both our communions accept the historic three-fold ordained ministry of Bishop, Priest and Deacon. However, we recognize that the Church,

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open to the leading of the Holy Spirit now as it was at the beginning, and in response to changing conditions, may evolve varied patterns of ministry as seen, for example, in the changing form of the Diaconate.

13. This special ministry does not simply derive from the community, nor does the community simply derive from the ordained ministry. While the community, as the People among and with whom these special ministers will work, has a part in their election, training and testing, the ministry is the gift of God for the service of the Church, instituted by Jesus Christ and communicated through ordination. The special ministry is therefore a sign of the Church's dependence on Christ who bestows on His Church the Holy Spirit who calls individuals to offer themselves for this service, and calls the covenant-community to approve them. Thus, while the use of the rite of prayer with the laying on of hands is necessary in order to proclaim the Church's action, the decisive and determining element in the efficacy of ordination is the action of Christ through the Holy Spirit in response to the Church's prayer. Apostolicity therefore embraces both the community of faith and the special ministry. The apostolicity of the one cannot exist fully without that of the other.

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14. The calling and task of the special ministry is two-fold, that of

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<sup>building up</sup>  
evangelizing and edifying, of proclaiming the Gospel to the world by preaching, teaching and service, and of building up in Christ by word and sacrament those who already believe (Aph.4, 11-16).

15. Through the ministry of the Word, Christ interprets and actualizes for every generation 'the good news of his unfathomable riches' (Eph.3, 8), enabling the Church to realize itself and fulfil its ministry of service and witnessing, and building up its members in Christian maturity.

S.A.  
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16. Through the ministry of the sacraments, Christ initiates the new life and nourishes it by the gift of Himself who is the Life, sustaining in every generation the new community which lives through the Spirit in love and service to the Father and to all men.

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17. These functions of special ministers follow from their organic relationship with Christ and with the People. Jesus Christ is the veritable prophetic Word of God; as the offerer of the one true sacrifice of completely obedient self-offering he is the great High Priest; he is Lord and King.

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The faithful baptized, for their part, are both hearers and doers of the prophetic word (James 1, 22 ff.), and they are a royal priesthood, offering the spiritual sacrifices of Christian disciple-

ship because they have been redeemed by the sacrifice of the unique High Priest (1 Peter, 2, 15; Heb. 13, 12-16).

In relation to Christ and to the People, the minister of the Word and Sacraments has particular prophetic, priestly and kingly functions which he exercises with and for the community in the particular place in which he ministers. This means that he has a pastoral function, and in this the servant character (diakonia) which is the mark of the total ministry of Christ and of all Christian ministry is especially prominent. His ministry is prophetic as well as pastoral, and his leadership is that of the shepherd who calls his flock and goes ahead of them.<sup>27)</sup>

ORDINATION AND THE RITE OF ORDINATION

18. Entry into this apostolic and God-given ministry, which both serves and signifies the unity of the local churches with one another through time and space, is by ordination. Every individual act of ordination is therefore an expression of the continuing apostolicity and catholicity of the whole Church. Called by God and designated in and through the Church, ministers are ordained to represent Christ's own ministry, which itself belongs to the whole Church. Since the ordained ministry thus represents Christ's unfailing ministry to the Church, the conferring of ordination is for life and cannot be repeated.

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X19. The Risen Christ calls and ordains and each act of ordination binds the Church and ministry to the revelation accomplished in Him, proclaimed by the apostles and recorded in the Scriptures.

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X20. Ordination, in both our communions, takes place within the context of the Eucharist, thus stressing both the involvement of the whole People of God in the act, and the fact that ministry is in and for the koinonia which the eucharist supremely expresses. The congregation further shares in the ordination by approving the candidate who also affirms in their presence that he is willing to accept the ministry about to be laid upon him by Christ and His Church in the conviction that this is his vocation.

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X21. The act of ordination is both a prayer to God to grant the gifts of the Holy Spirit for the ministry, and also a sacramental sign of the granting of this prayer by Him who bestows the gifts.

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The laying on of hands with prayer is the outward and efficacious sign of the inward gift conveyed (1 Tim.4, 14). While both our Churches are agreed on the permanence and unrepeatability of ordination, Anglican use of the word 'sacrament' with reference to ordination is limited by the distinction drawn between the 'two sacraments of the Gospel' and the 'five commonly called Sacraments'. Article XXV does not deny to these latter the name 'sacrament', but differentiates

between them and 'the two sacraments ordained by Christ' and described in the Catechism as 'necessary to salvation' for all men.

Apart from this terminological difference, we are agreed concerning the sacramental reality of ordination to the ministry, in that the spiritual gift signified is present in and through the outward sign of words and acts performed in faith.<sup>28)</sup>

(22) Ordination is a setting apart to service in and for the Church and therefore ministers are not by it separated from the community but are more deeply immersed in its life by reason of the relationship of service established through the commitment made in ordination.

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23. The Bishops who ordain are representatives of all the people of God who, in the rite, are called on to approve the choice of those who are presented to the Bishop for the laying on of hands, in which all priests present join in the case of ordination to the priesthood. At ordination, the Bishop is the symbol of the unity and catholicity of the Church and of its obedience to the apostolic faith. In the rite, this obedience to the apostolic faith and discipline is specifically required of the candidate to whom is committed authority to dispense the Word and Sacraments. He is therefore a man under authority and exercising an authority delegated to him for service.

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In the rite, both the promises made by the candidate and the charge delivered to him make clear the particular responsibility of his ministry: to represent God before men and men before God; to deepen his unity with Christ and obedience to Him by steadfastness in prayer; to build up and extend Christ's Church by serving all men for His sake, by proclaiming God's Word and administering the Sacraments. Explicit reference in the rite to the particular order being conferred is unnecessary, provided that this is made clear by the context.

MINISTRY AND PRIESTHOOD

24. Both our communions ordain to the priesthood. In the light of our understanding of ministry and of the special ministry, what priesthood does the ministry have ?

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'We have, moreover, a great priest set over the household of God' for Christ is not only 'the Apostle' but also the 'High Priest of the religion we profess'. 29) In his role of Priest and Victim of the one perfect sacrifice of obedient self-offering, Christ fulfilled and completed the old priesthood which sought to reconcile men with God by sacrificial offerings. He reveals that true sacrifice is obedient offering of self. In the completeness of his manhood Christ offered himself in humble, obedient service even to death. The all-sufficient sacrificial act is completed once for all on man's behalf by Jesus

Christ the Son of God who entered into the totality of the human condition to reconcile man to God, and who by his resurrection and ascension brings his offering into the presence of the Father.

Christ's priesthood is therefore unique and Christians share, not in his priesthood, but in the benefits of his priestly work, who 'offered himself without blemish to God, a spiritual and eternal sacrifice; and his blood will cleanse our conscience from the deadness of our former ways and fit us for the service of the living God.'<sup>30)</sup>

Through Christ's sacrifice, and in union with and according to the pattern of that one authentic sacrifice, Christians are enabled 'through Jesus ... continually (to) offer up to God the sacrifice of praise, that is, the tribute of lips which acknowledge his name, and never (to) forget to show kindness and to share ... with others; for such are the sacrifices which God approves.'<sup>31)</sup>

Because they are redeemed by the sacrifice of the one High Priest, and their sacrifice is the fruit of His, Christians can perform this liturgy of life which is pleasing to God. So, the apostle Paul calls believers to offer themselves to God as 'a living sacrifice, dedicated and fit for his acceptance, the worship offered by mind and heart.'<sup>32)</sup> In this way, by the offering of their lives in and through the self-offering of the one High Priest, Christians 'become a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.'<sup>33)</sup>

They are 'a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for his own',<sup>34)</sup> called to offer the spiritual sacrifices of Christian living in a community of faith in Christ the Saviour.

This sacrificial offering by the 'royal priesthood' is linked by St. Paul with his special ministry and apostolate which he describes as the ministry of an officiant of Christ among the Gentiles, so that they too might become a holy and acceptable sacrifice: 'His grace has made me a minister of Christ Jesus to the Gentiles; my priestly service is the preaching of the gospel of God and it falls to me to offer the Gentiles to him as an acceptable sacrifice, consecrated by the Holy Spirit.'<sup>35)</sup>

Apart from this instance of sacrificial vocabulary, priestly language in the Levitical sense is not used in the New Testament to describe the Christian ministry. Ministers are never called priests (hiereis) nor is it anywhere specified who could preside at the eucharist. The New Testament is profoundly aware that 'the priesthood which Jesus holds is perpetual, because he remains for ever'.<sup>36)</sup> He is the one High Priest of a new order by whose perfect offering the Levitical priesthood and its offerings have been superseded. The priestly ministry exercised by the whole People of God, which is to offer spiritual sacrifices is the fruit of the sacrifice of Christ

the great High Priest and not a participation in it. The priesthood of Christ is incommunicable; the priesthood of the Church, the priesthood of holy life, results from it. The Church therefore reflects the priestly ministry of Christ and proclaims it, and the benefits which accrue to all men from it, by mission, service and worship.

25. The relationship of the special ministry to the 'royal priesthood' is then instrumental and pastoral, because, by the ministry of the Word and Sacraments, Christ feeds and builds up His body, the Church, in the world. By means of this ministry, Christ leads his people to offer the spiritual sacrifice of witness and service in and through the life of the fellowship, the inner meaning of which finds its fullest expression in the eucharist where 'we who are many, are one bread, one body.' 37) M<sup>c</sup>A

26. Ceaselessly flowing from the Gospel, and from the needs of the priestly people, are the chief functions of the special ministry; the proclamation of the Gospel of God (which St. Paul terms 'a priestly service'); the building up of the Christian community; the service of men and the leading of the community's worship. A priestly dimension can be discerned in this special ministry. M<sup>c</sup>A

27. Firstly, in that the Church is a royal priesthood offering spiritual M<sup>c</sup>A  
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sacrifices, so its ministers, as members, share in this priesthood of 'the dedicated nation'.<sup>38)</sup> Secondly, in so far as the worshiping and serving Church reflects to the world Christ's perpetual priesthood,<sup>39)</sup> and as through its ministry of the Word and Sacraments, by the merits of Christ's sacrifice and through faith, 'forgiveness of sins and all other benefits of His Passion' are made available to His people in every age, so its ~~members~~<sup>ministers</sup>, as ministers of the Word and Sacraments, reflect a priestly character when they preside at the Church's commemoration and proclamation of the saving acts of Christ who is 'a priest for ever.'

28. They bear a priestly character also as ambassadors of Christ and representatives of the great High Priest of our profession, bearing His authority, delegated to them by His act in ordination, and confirmed by the whole People of God.<sup>40)</sup> As Christ's representatives they act in conjunction with His people, their fellow-members in the household of faith. In leading and presiding over the Church's worship, they represent men before God and they represent God to the community at worship. At the eucharist, they perform a priestly service in and with the royal priesthood, leading them in the offering of 'this our sacrifice of praise and thanksgiving' and in the offering of themselves as 'a reasonable, holy, and living sacrifice' to God, disclaiming man's worthiness 'to offer unto thee any sacrifice' and trusting only in the one all-sufficient offering by which the one

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Priest 'has perfected for all time those who are thus consecrated'.<sup>41)</sup>

29. By proclaiming the Gospel, they perform an office which is priestly in its effects, since by it they lead men, through the grace of the Spirit, to offer themselves as a living sacrifice to God. <sup>42)</sup>

30. As intercessors, bearing the needs of all men in prayer before the Father, they unite their intercession with the unceasing intercession of the great High Priest who 'is always living to plead on their behalf',<sup>43)</sup> and offer their prayer through Him and in union with His intercession. The messengers, watchmen and stewards of the Lord who are 'enlisted ... in this service of reconciliation' perform a priestly function as agents declaring God's reconciliation of men to himself through Christ: 'What I mean is, that God was in Christ reconciling the world to himself, no longer holding men's misdeeds against them, and that he has entrusted us with the message of reconciliation.'<sup>44)</sup> At ordination to the priesthood, this commission to declare God's forgiveness through the continuing ministry of reconciliation given by Jesus Christ to his Church, is given to the ordained as a means of renewing among the People of God their baptismal calling and responsibility to be a royal priesthood and a dedicated nation.

31. The Church has one High Priest and one sacrifice, all-sufficient

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and unrepeatable, which took place in history once for all in the death of Jesus who died for all that all might live in and through Him whose priesthood is in the power of a life that cannot end. 45)

At his supper, Christ gave to his disciples a sacrament to be a continuing memorial of his sacrifice and a means of receiving His life, who was crucified and rose again, and is alive for evermore, and of entreating the benefits of His passion on behalf of His People. This sacrament is thus a means through which the atoning work of Christ on the cross is proclaimed and made effective in the life of the Church. It is the Holy Eucharist by which thanksgiving is offered to God for the reconciliation won for man by Christ's sacrifice and for the freedom in grace which is its fruit; it is the Holy Communion in Christ's presence, a sharing of the one Bread and the one Cup by which he unites his People in <sup>in</sup> communion of sacrificial love with himself.

32. The eucharistic memorial is therefore no mere calling to mind of a past event or of its significance, but the Church's effectual proclamation of God's mighty acts by which they are made effective in the present. The Memorial is the sacramental mirror reflecting to the Church in every generation the event of the Passover of Christ. Thus in the eucharist Christ's sacrifice is commemorated with thanksgiving; and the Memorial becomes a means of access to the fruits of

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the sacrifice of the unique Priest.

The minister who presides at this commemoration of the sacrifice, repeating the words and gestures of Christ, pleads and presents before the Father the one perfect offering of the Son. Acting along with and in the midst of and representatively for the whole Church, his ministry has a priestly quality, wholly relative to the unique priestly act of Jesus and intended to assure the contact of the community with that act in the here and now.

33. There is then a priestly dimension to the Christian special ministry, <sup>P.M.S</sup> a priesthood indeed 'agreeable to the Word of God', being centred on Christ and related to the whole Church; unifying, moreover, in both our traditions, the diverse tasks of ministry in the New Testament: the disciple's obedience, the missionary-apostle's service, the presbyter-bishop's pastoral care and the proclamation of the Lord's death till He come which is the office of the president at the eucharist.

34. In the eucharist, the priesthood of the People, which is their obedient <sup>N.A.</sup> self-offering in holiness of life and service, finds its true context, being brought into union with Christ's self-offering and so offered to God. The priesthood of the minister and the priesthood of the People are brought together in the eucharistic action. By their communion in the sacred gifts priest and people are strengthened for the Christian life of loving and sacrificial service in the Church and the world.

35. In the substance of this statement (with its parallels to and, in <sup>MA</sup> some instances, derivations from, other inter-Church dialogues on ministry) we have a firm doctrinal foundation for agreement on the essentials of ministry, both our Churches being committed to the apostolic ministry given by Christ and structured by the Church, and being pledged to maintain its continuity and continuance.

Such an agreement does not, and indeed could not, exist in a vacuum. It stands within a present living context made up of different elements, all of which have profoundly influenced the thinking and life of our Churches in the contemporary ecumenical situation. This context of faith and life includes the realization of the pluriformity of ministerial structures in the New Testament and its practical implications for our own times. It includes the current development of thinking about ministry and, in particular, about priesthood which furnishes a different perspective to that of 1896. Especially, it includes the growing convergence of eucharistic belief, with its direct implications for ministry. It includes the effects of an inclusivist ecclesiology, gaining ground in the Roman Catholic Church since the Second Vatican Council. It includes the different attitude of the Roman Catholic Church to the Anglican Church made clear in the documents of Vatican II and since the Council. It includes a more nuanced understanding of the realities of sixteenth-century Reformation and Roman Catholic teaching and practice as compared with the situation today, with the implications of this for belief concerning sacrifice,

priesthood and ministry.

36. If Anglicans and Roman Catholics alike find their movement towards agreement on ministry strengthened by this wider context, each Church, within the individuality of its own expression of the Catholic Faith, has found help and encouragement from factors which make appeal to its own ethos. Thus Anglicans are helped by the way in which Scripture has moved to the centre of all such questions and their treatment; by a changed and more congenial approach to tradition; and by the increasing account being taken of the historical element in doctrinal formulation. Roman Catholics, developing the idea of ecclesia supplet, analogous to the Orthodox practice of "economy", and the concept of "the extraordinary minister" as this relates to apostolic succession and to the ministry of a Church celebrating the sacraments 'in good faith', have likewise found further encouragement for joint investigation of old problems from fresh angles. M<sup>CA</sup>

37. Such an agreement on ministry, if accepted by our Churches, would still be incomplete if not endorsed by ecclesial action. Reconciliation is the fruit of agreement and means the full and free recognition by each Church that the other possesses the apostolic ministry. Whether this be accomplished by declaration, or by declaration and then signalled by services of reconciliation, the context is not one of legitimisation, but of an enlarged sphere of service and of the placing of all ministry M<sup>CA</sup>

afresh at the disposal of Christ and among His People, no longer separated from each other and who, by His grace, were never separated from Him.

38. Forgetting those things which lie behind in the past of their separation, <sup>MA</sup> Anglicans and Roman Catholics, profoundly conscious that Christ gave the Holy Spirit to His Church, will also be increasingly aware as they seek reconciliation of ministries that the Holy Spirit is not the possession of the Church but the Lord of the Church. Since neither ministry nor sacraments, either in origin or effectiveness, can have real existence apart from Him, He may be leading us to ask different questions - not 'What validates ministry ?' but 'Who guarantees ministry ?', 'Who imparts efficacy to ministry ?' and 'Who authenticates ministry ?' and what the ecclesial consequences are of siting the answers within this context?

In answering these questions and in the necessary relating of the questions to each other, the Churches may rediscover their dependence on the Spirit apart from whose truth-conveying and life-creating activity in the Church real answers cannot be given concerning ministry.

Footnotes.

- 1) 1 John 4 : 9.
- 2) Matt. 10 : 40.
- 3) Heb. 3 : 1.
- 4) John 4,34; 5,23,30,36; 6,44; 7,16,18; 9,4; 10,36; 11,42; 12,45,49; 14,24; 15,21; 16,5; 17,3,18,21,25; 20,21.
- 5) 1 John 4 : 14.
- 6) Justin Martyr 1 Apol. 12,9; 63,5, and references in Origen, Athanasius and Chrysostom, quoting Heb. 3,1.
- 7) References in Athanasius and Cyril of Alexandria.
- 8) Matt. 9,38; cf. Luke 10,2.
- 9) Mark 3,14 ff, Matt. 10,16.
- 10) Lk. 10,3; 6,13.
- 11) Gal. 1, 11-12, 15-16.
- 12) Jn. 20,21; cf. Jn. 17,18.
- 13) Mt. 10,40.
- 14) Lk. 10,16.
- 15) Mt. 28, 19-20.
- 16) Rom. 10,13-15; cf. Jn. 17,20.
- 17) 1 Peter 1,22.
- 18) 1 Peter 2,5.
- 19) 1 Peter 2,9.
- 20) Jn. 16,15.
- 21) Eph. 2,20.

- 22) 2 Cor. 5, 20.
- 23) 2 Cor. 4, 1.
- 24) Acts 6, 1 - 6.
- 25) 2 Tim. 1, 6.
- 26) Growing into Union (1970), pp.77-78.
- 27) cp. John 10, 3; Rev. 7, 17.
- 28) For similar agreement on the sacramental sign, see the World Council of Churches study-draft, The Ordained Ministry in Ecumenical Perspective; the Groupe des Dombes publication Pour une reconciliation des ministeres (1973), (35,36), and p.49; Lutherans and Catholics in Dialogue, IV (1970), pp.12 - 13.
- 29) Heb. 10, 21; 3, 1.
- 30) Heb. 9, 14.
- 31) Heb. 13, 15 - 16.
- 32) Ro. 12, 1.
- 33) 1 Peter 2, 5.
- 34) 1 Peter 2, 9.
- 35) Ro. 15, 16.
- 36) Heb. 7, 23 - 24.
- 37) 1 Cor. 10, 17.
- 38) 1 Peter 2, 9.
- 39) Heb. 7, 15 - 25.
- 40) cp. Heb. 5, 1.
- 41) Heb. 10, 14, and cp. Eph. 5, 2.
- 42) Ro. 15, 16.
- 43)
- 44) 2. Cor. 5, 18 - 21.
- 45) 2. Cor. 5, 15.
- 46) Heb. 7, 16.