

4.9.77 6.30 p.m.

ARCIC/173/Canterbury/6

Revised Annotations in response to
criticisms

Para.3 after "koinonia":

Koinonia is not used as synonymous with community. It is in and through the Church as visible community that there is manifested the koinonia of believers with the Father, through the Son and in the Holy Spirit, and with each other. This community is also the normal milieu in which and through which we are enabled to enter into and to grow in this koinonia.

Para.4

After 'all ages': cf. para. 16, where this is developed further.

Para.5

After 'name of Christ': e.g. Acts 6:1-6; Acts 13: 1-3;
II Tim 1:6;
Acts 14:23; I Tim 4:14; I Tim 5:22; II Tim 2:2. Within the New Testament period further evidence for early Christian ministerial authorisation is provided by the first epistle of Clement Ch. 40-44 (commonly dated 95.A.D.)

Para. 6 after "universal in the Church":

In the west, this universality did not survive the divisions of the sixteenth century, but both of our communions have retained the three-fold structure. Moreover as Article 23 states: "It is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by

men who have publick authority given unto them in the Congregation, to call and send Ministers..."

Para. 7 after "role" (five lines from end)

It is not intended to suggest that this role is exclusive to the ordained minister, even though he has a distinctive responsibility in this respect.

Para. 11

Last sentence: cf. John XX, 21-3.

Para. 13 This is dealt with in Canterbury 5

Para.16.

At the end: Issues raised in this paragraph are further developed in the Venice Statement on Authority in the Church and in Canterbury 5.

The following is our suggestion for a note on the phrase "common inheritance" first introduced in Windsor Statement para. 1

When we speak of 'our common inheritance', we refer to our common faith in God our Father, in our Lord Jesus Christ, and in the Holy Spirit; our common baptism...; our sharing of the holy Scriptures, of the Creeds, and the teaching of the Fathers; our living tradition of liturgy, theology, spirituality, Church order and mission. Divergences from the 16th century onwards, some of which led to the breaking off of communion, have not prevented our continuing to share and develop this common inheritance

(cf. Malta Report. para 3-4)