

Sub-Commission 1: First Draft

1. God in Trinity, of that free self-giving love by which the Persons live, has brought into being the race of men that they, created in his image, might share his life and proclaim his sovereignty over all creation. His purposes, foreshadowed in the choosing and the sending of the people of the Old Covenant, are fulfilled in Christ, who being chosen before all ages, by his life of perfect obedience to the Father's will, enduring death and triumphing in the resurrection, accomplishes the mission entrusted to him by the Father in the power of the Spirit. And that God's purposes may be brought to their consummation, He is made Lord of the new age, choosing and uniting to himself a new people, charged with that same mission laid upon Christ by the Father, and empowered by that same Spirit which Christ himself received.

## 2. People of God

Thus Christ's mission is continued through his Body the Church in the power of the Holy Spirit. At Pentecost the risen and ascended Lord poured out on his people his Spirit, by whose gift they became ' a kingdom, priests to his God and Father' (Rev. 1:6), ' a royal priesthood, a holy nation, God's own people ', enabling them to 'declare the wonderful deeds of him who called you out of the darkness into his wonderful light' ( 1 Pet. 2 - 9). Thus every Christian is committed by baptism to participation in the ministry or priesthood of Christ in the service of God and the world.

'They exercise their priesthood by prayer and thanksgiving, joining together in the celebration of the Lord's Supper, and by their witness of life and word, in all of which they show forth the Gospel of salvation' (CEMO, Prep.2)

'Established by Christ as a fellowship of life, charity and truth, it ( this messianic people) is also used by Him as an instrument for the redemption of all, and is sent into the whole world as the light of the world and the salt of the earth' (Lumen Gentium 9)

Participation in the Eucharist is the 'summit' of the Church's priestly life of worship and the 'fountain' of her ministerial power ( cf. Sacrosanctum Concilium 10). In the words of the Windsor agreement on the Eucharist, 'when we gather around the same table in this communal meal at the invitation of the same Lord and when we "partake of the one loaf", we are one in commitment not only to Christ and to one another, but also to the mission of the church in the world'. (4).