

DRAFT

Sub-Commission 1

1. God the Father, manifesting his self-giving love, created mankind in his image to share his life and proclaim his sovereignty over all creation. His purposes, initiated in the choosing and the sending of the people of the old covenant, are fulfilled in Christ. Chosen before all ages, Christ by his life of perfect obedience to the Father's will, by his death and resurrection, accomplishes the mission entrusted to him by the Father in the power of the Spirit. As Lord of the new creation he brings God's purposes to their consummation, choosing and uniting to himself a new people, who share as members of his body in the mission laid upon him by the Father and are empowered by that same Spirit which Christ himself received.

2. 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', able to 'declare the wonderful deeds of him who called you out of darkness into his marvelous light' (I Pet. 2:9). By baptism Christians participate in the ministerial [?]priesthood of Christ for the service of God in the world. In the words of the Preface to the proposed Anglican-Methodist Ordinal (para. 2), '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'; while Lumen Gentium (9) says: '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.'

3. The summit of the Church's priestly life of worship and the ^{source} source of its ~~ministerial~~ power is the eucharist. In the words of the Windsor Statement, '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.' (Para. 4. Cf. Sacrosanctum Concilium 10, Lumen Gentium 11).

4. The New Testament shows that within the Church, both exemplifying and furthering its mission, the apostles served as a focus of unity and organ of authority (cf. Preface to the proposed Anglican-Methodist Ordinal Para. 3). At no stage in their history has either of our two Churches been left without a ministerial structure to serve these same purposes. For although all Christians are called to co-operate with Christ in his purpose for the world, bishops, presbyters and deacons

receive a special commission. With an authority inseparable from service, they embody the ministry of the whole Church. They preach the word. They administer the sacraments. In their essential function in the eucharist their commission from Christ and their service to the community are exercised and sustained.

Works used:

Preface to the Proposed Anglican-Methodist Ordinal (1968)

Vatican II: Lumen Gentium (Dogmatic Constitution on the Church)

Sacrosanctum Concilium (Dogmatic Constitution on
the Sacred Liturgy)

The Ministry: A Working Paper, by ARCC, Southern Africa
(ARCIC 50)

Pontificale Romanum, De Ordinatione Diaconi, Presbyteri et
Episcopi (1968)

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Vatican II: Lumen Gentium (Dogmatic Constitution on the Church)

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