

**Anglican-Roman Catholic International Commission (ARCIC)
Agreed Statement**

Ministry and Ordination

Co-Chairmen's Preface

At Windsor, in 1971, the Anglican - Roman Catholic International Commission was able to achieve an Agreed Statement on *Eucharistic Doctrine*. In accordance with the program adopted at Venice in 1970, we have now, at our meeting in Canterbury in 1973, turned our attention to the doctrine of ministry, specifically to our understanding of the ordained ministry and its place in the life of the Church. The present document is the result of the work of this officially appointed Commission and is offered to our authorities for their consideration. At this stage it remains an agreed statement of the Commission and no more. We acknowledge with gratitude our debt to the many studies and discussions which have treated the same material. While respecting the different forms that ministry has taken in other traditions, we hope that the clarification of our understanding expressed in the statement will be of service to them also.

We have submitted the statement, therefore, to our authorities and with their authorization we publish it as a document of the Commission with a view to its discussion. Even though there may be differences of emphasis within our two traditions, yet we believe that in what we have said here both Anglican and Roman Catholic will recognize their own faith.

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H. R. McAdoo, Bishop of Ossory
Alan C. Clark, Bishop of Elmham

The Statement

Introduction

1. Our intention has been to seek a deeper understanding of ministry which is consonant with biblical teaching and with the traditions of our common inheritance, and to express in this document the consensus we have reached.¹ This statement is not designed to be an exhaustive treatment of ministry. It seeks to express our basic agreement in the doctrinal areas that have been the source of controversy between us, in the wider context of our common convictions about the ministry.

2. Within the Roman Catholic Church and the Anglican Communion there exists a diversity of forms of ministerial service. Of more specific ways of service, while some are undertaken without particular initiative from official authority, others may receive a mandate from

ecclesiastical authorities. The ordained ministry can only be rightly understood within this broader context of various ministries, all of which are the work of one and the same Spirit.

I. Ministry in the Life of the Church

3. The life and self-offering of Christ perfectly express what it is to serve God and man. All Christian ministry, whose purpose is always to build up the community (*koinonia*), flows and takes its shape from this source and model. The communion of men with God (and with each other) requires their reconciliation. This reconciliation, accomplished by the death and resurrection of Jesus Christ, is being realized in the life of the Church through the response of faith. While the Church is still in process of sanctification, its mission is nevertheless to be the instrument by which this reconciliation in Christ is proclaimed, his love manifested, and the means of salvation offered to men.

4. In the early Church the apostles exercised a ministry which remains of fundamental significance for the Church of all ages. It is difficult to deduce, from the New Testament use of 'apostle' for the Twelve, Paul, and others, a precise portrait of an apostle, but two primary features of the original apostolate are clearly discernible: a special relationship with the historical Christ, and a commission from him to the Church and the world (Matt 28:19; Mark 3:14). All Christian apostolate originates in the sending of the Son by the Father. The Church is apostolic not only because its faith and life must reflect the witness to Jesus Christ given in the early Church by the apostles, but also because it is charged to continue in the apostles' commission to communicate to the world what it has received. Within the whole history of mankind the Church is to be the community of reconciliation.

5. All ministries are used by the Holy Spirit for the building up of the Church to be this reconciling community for the glory of God and the salvation of men (Eph 4:11-13). Within the New Testament ministerial actions are varied and functions not precisely defined. Explicit emphasis is given to the proclamation of the word and the preservation of apostolic doctrine, the care of the flock, and the example of Christian living. At least by the time of the Pastoral Epistles and 1 Peter, some ministerial functions are discernible in a more exact form. The evidence suggests that with the growth of the Church the importance of certain functions led to their being located in specific officers of the community. Since the Church is built up the Holy Spirit primarily but not exclusively through these ministerial functions, some form of recognition and authorization is already required in the New Testament period for those who exercise them in the name of Christ. Here we can see elements which will remain at the heart of what today we call ordination.

6. The New Testament shows that ministerial office played an essential part in the life of the Church in the first century, and we believe that the provision of a ministry of this kind is part of God's design for his people. Normative principles governing the purpose and function of

the ministry are already present in the New Testament documents (e.g. Mk 10:43-45; Acts 20:28; 1 Tim 4:12-16; 1 Pet 5:1-4). The early churches may well have had considerable diversity in the structure of pastoral ministry, though it is clear that some churches were headed by ministers who were called *episkopoi* and *presbyteroi*. While the first missionary churches were not a loose aggregation of autonomous communities, we have no evidence that 'bishops' and 'presbyters' were appointed everywhere in the primitive period. The terms 'bishop' and 'presbyter' could be applied to the same man or to men with identical or very similar functions. Just as the formation of the canon of the New Testament was a process incomplete until the second half of the second century, so also the full emergence of the threefold ministry of bishop, presbyter, and deacon required a longer period than the apostolic age. Thereafter this threefold structure became universal in the Church.

II. *The Ordained Ministry*

7. The Christian community exists to give glory to God through the fulfilment of the Father's purpose. All Christians are called to serve this purpose by their life of prayer and surrender to divine grace, and by their careful attention to the needs of all human beings. They should witness to God's compassion for all mankind and his concern for justice in the affairs of men. They should offer themselves to God in praise and worship, and devote their energies to bringing men into the fellowship of Christ's people, and so under his rule of love. The goal of the ordained ministry is to serve this priesthood of all the faithful. Like any human community the Church requires a focus of leadership and unity, which the Holy Spirit provides in the ordained ministry. This ministry assumes various patterns to meet the varying needs of those whom the Church is seeking to serve, and it is the role of the minister to co-ordinate the activities of the Church's fellowship and to promote what is necessary and useful for the Church's life and mission. He is to discern what is of the Spirit in the diversity of the Church's life and promote its unity.

8. In the New Testament a variety of images is used to describe the functions of this minister. He is servant, both of Christ and of the Church. As herald and ambassador he is an authoritative representative of Christ and proclaims his message of reconciliation. As teacher he explains and applies the word of God to the community. As shepherd he exercises pastoral care and guides the flock. He is a steward who may only provide for the household of God what belongs to Christ. He is to be an example both in holiness and in compassion.

9. An essential element in the ordained ministry is its responsibility for 'oversight' (*episcopo*). This responsibility involves fidelity to the apostolic faith, its embodiment in the life of the Church today, and its transmission to the Church of tomorrow. Presbyters are joined with the bishop in his oversight of the church and in the ministry of the word and the sacraments; they are given authority to preside at the eucharist and to pronounce absolution. Deacons, although

not so empowered, are associated with bishops and presbyters in the ministry of word and sacrament, and assist in oversight.

10. Since the ordained ministers are ministers of the Gospel, every facet of their oversight is linked with the word of God. In the original mission and witness recorded in Holy Scripture lies the source and ground of their preaching and authority. By the preaching of the word they seek to bring those who are not Christians into the fellowship of Christ. The Christian message needs also to be unfolded to the faithful, in order to deepen their knowledge of God and their response of grateful faith. But a true faith calls for beliefs that are correct and lives that endorse the Gospel. So the ministers have to guide the community and to advise individuals with regard to the implications of commitment to Christ. Because God's concern is not only for the welfare of the Church but also for the whole of creation, they must also lead their communities in the service of humanity. Church and people have continually to be brought under the guidance of the apostolic faith. In all these ways a ministerial vocation implies a responsibility for the word of God supported by constant prayer (cf. Acts 6:4).

11. The part of the ministers in the celebration of the sacraments is one with their responsibility for ministry of the word. In both word and sacrament Christians meet the living Word of God. The responsibility of the ministers in the Christian community involves them in being not only the persons who normally administer baptism, but also those who admit converts to the communion of the faithful and restore those who have fallen away. Authority to pronounce God's forgiveness of sin, given to bishops and presbyters at their ordination, is exercised by them to bring Christians to a closer communion with God and with their fellow men through Christ and to assure them of God's continuing love and mercy.

12. To proclaim reconciliation in Christ and to manifest his reconciling love belong to the continuing mission of the Church. The central act of worship, the eucharist, is the memorial of that reconciliation and nourishes the Church's life for the fulfilment of its mission. Hence it is right that he who has oversight in his church and is the focus of its unity should preside at the celebration of the eucharist. Evidence as early as Ignatius shows that, at least in some churches, the man exercising this oversight presided at the eucharist and no other could do so without his consent (*Letter to the Smyrnaeans*, 8:1).

13. The priestly sacrifice of Jesus was unique, as is also his continuing High Priesthood. Despite the fact that in the New Testament ministers are never called 'priests' (*hierais*),² Christians came to see the priestly role of Christ reflected in these ministers and used priestly terms in describing them. Because the eucharist is the memorial of the sacrifice of Christ, the action of the presiding minister in reciting again the words of Christ at the last supper and distributing to the assembly the holy gifts is seen to stand in a sacramental relation to what Christ himself did in offering his own sacrifice. So our two traditions commonly use priestly terms in speaking about the ordained ministry. Such language does not imply any negation of

the once-for-all sacrifice of Christ by any addition or repetition. There is in the eucharist a memorial (*anamnesis*)³ of the totality of God's reconciling action in Christ, who through this minister presides at the Lord's Supper and gives himself sacramentally. So it is because the eucharist is central in the Church's life that the essential nature of the Christian ministry, however this may be expressed, is most clearly seen in its celebration; for, in the eucharist, thanksgiving is offered to God, the gospel of salvation is proclaimed in word and sacrament, and the community is knit together as one body in Christ. Christian ministers are members of this redeemed community. Nor only do they share through baptism in the priesthood of the people of God, but they are - particularly in presiding at the eucharist - representative of the whole Church in the fulfilment of its priestly vocation of self-offering to God as a living sacrifice (Rom 12:1). Nevertheless their ministry is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit. It exists to help the Church to be 'a royal priesthood, a holy nation, God's own people, to declare the wonderful deeds of him who called them out of darkness into his marvellous light' (1 Pet 2:9).

III. *Vocation and Ordination*

14. Ordination denotes entry into this apostolic and God-given ministry, which serves and signifies the unity of the local churches in themselves and with one another. Every individual act of ordination is therefore an expression of the continuing apostolicity and catholicity of the whole Church. Just as the original apostles did not choose themselves but were chosen and commissioned by Jesus, so those who are ordained are called by Christ in the Church and through the Church. Not only is their vocation from Christ but their qualification for exercising such a ministry is the gift of the Spirit: 'our sufficiency is from God, who has qualified us to be ministers of a new covenant, not in a written code but in the Spirit' (2 Cor 3:5-6). This is expressed in ordination, when the bishop prays God to grant the gift of the Holy Spirit and lays hands on the candidate as the outward sign of the gifts bestowed. Because ministry is in and for the community and because ordination is an act in which the whole Church of God is involved, this prayer and laying on of hands takes place within the context of the eucharist.

15. In this sacramental act,⁴ the gift of God is bestowed upon the ministers, with the promise of divine grace for their work and for their sanctification; the ministry of Christ is presented to them as a model for their own; and the Spirit seals those whom he has chosen and consecrated. Just as Christ has united the Church inseparably with himself, and as God calls all the faithful to life-long discipleship, so the gifts and calling of God to the ministers are irrevocable. For this reason, ordination is unrepeatable in both our churches.

16. Both presbyters and deacons are ordained by the bishop. In the ordination of a presbyter the presbyters present join the bishop in the laying on of hands, thus signifying the shared nature of the commission entrusted to them. In the ordination of a new bishop, other bishops

lay hands on him, as they request the gift of the Spirit for his ministry and receive him into their ministerial fellowship. Because they are entrusted with the oversight of other churches, this participation in his ordination signifies that this new bishop and his church are within the communion of churches. Moreover, because they are representative of their churches in fidelity to the teaching and mission of the apostles and are members of the episcopal college, their participation also ensures the historical continuity of this church with the apostolic Church and of its bishop with the original apostolic ministry. The communion of the churches in mission, faith, and holiness, through time and space, is thus symbolized and maintained in the bishop. Here are comprised the essential features of what is meant in our two traditions by ordination in the apostolic succession.

Conclusion

17. We are fully aware of the issues raised by the judgement of the Roman Catholic Church on Anglican Orders. The development of the thinking in our two Communion regarding the nature of the Church and of the ordained ministry, as represented in our Statement, has, we consider, put these issues in a new context. Agreement on the nature of ministry is prior to the consideration of the mutual recognition of ministries. What we have to say represents the consensus of the Commission on essential matters where it considers that doctrine admits no divergence. It will be clear that we have not yet broached the wide-ranging problems of authority which may arise in any discussion of ministry, nor the question of primacy. We are aware that present understanding of such matters remains an obstacle to the reconciliation of our churches in the one Communion we desire, and the Commission is now turning to the examination of the issues involved. Nevertheless we consider that our consensus, on questions where agreement is indispensable for unity, offers a positive contribution to the reconciliation of our churches and of their ministries.

September, 1973

The Status of the Document

The document published here is the work of the Anglican - Roman Catholic International Commission.

As the two co-chairmen point out in their preface, it is at present no more than a joint statement of the commission. The commission is reporting to the authorities who appointed it on one of the items in its programme of work. These authorities have allowed the statement to be published so that it may be discussed by other theologians. It is not a declaration by the Roman Catholic Church or by the Anglican Communion. It does not authorize any change in existing ecclesiastical discipline.

The commission will be glad to receive observations and criticisms made in a constructive and fraternal spirit. Its work is done in the service of the Church. It will give responsible attention to every serious comment which is likely to help in improving or completing the result so far achieved. This wider collaboration will make its work to a greater degree work in common, and by God's grace will lead us to the goal set at the beginning of Anglican - Roman Catholic dialogue: "that unity in truth for which Christ prayed". (*Joint Statement of Pope Paul VI and the Archbishop of Canterbury, March, 1966*).

[*Information Service* 23 (1974/I), pp. 16-19; *The Final Report* (London: CTS/SPCK, 1982), pp. 27-39]

Endnotes

1. Cf. *Eucharistic Doctrine*, para. 1, which similarly speaks of a consensus reached with regard to the eucharist.
2. In the English language the word 'priest' is used to translate two distinct Greek words, *hiereus* which belongs to the cultic order and *presbyteros* which designates an elder in the community.
3. Cf. *Eucharistic Doctrine*, para. 5.
4. Anglican use of the word 'sacrament' with reference to ordination is limited by the distinction drawn in the Thirty-nine Articles (Article XXV) between the two 'sacraments of the Gospel' and the 'five commonly called sacraments'. Article XXV does not deny these latter the name 'sacrament', but differentiates between them and the 'two sacraments ordained by Christ' described in the Catechism as 'necessary to salvation' for all men.