

Subcommission IMinistryA Suggested Schema1. Introduction

Our intention has been to reach 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 (cf Agreed Statement on the Doctrine of the Eucharist).

This statement is by no means an exhaustive treatment of the subject. We have not attempted to compose a treatise of theology or to solve theological problems but we have wished to focus our attention on the expression of our common faith. This allows for a variety of theologies, for diversities in assessing the historical data, for differing emphases and customs in the practice of ministry, for different disciplines in the lives of ministers in keeping with varied cultural and historical traditions. We have only endeavoured to pinpoint the faith which lies at the core of all these pluralities of situation and interpretation in our two Churches and which gives strength and fruitfulness to their ministry. (Tavard 11).

2. Ministry in the New Testament

(a) Gazzada document modified in the light of Ahern reactions to Poringland document I and II.

(b) Ahern III a, b, Elements in the special ecclesial ministry of episcopos.

(c) Elements incorporated from Poringland 5 and 1.

3. Poringland document

Modified and with expanded sections on

Apostolicity and reconciliation,

Priesthood

Ordination.

and incorporating material in a draft statement on Ministry (Ossory) 12-13; 18-23.

Note on Apostolicity Gazzada Footnote

Tavard 9.

(1)

SCHEMA GROUP 2Introduction of the Co-Chairman

based on Tavard Para 1 & Para 2a where the connection is established between WINDSOR and what we intend to do now.

THE DOCUMENT

A Statement of our common understanding introduced by a statement of fact (cfr. Tavard 2b & Minutes of Gazzada) that in our two churches we have the same pattern of ordained ministry.

I - to set the statement against the total mystery of salvation and the relation of the ordained ministry to this mystery.

(a) Ministry of Christ

(b) Ministry of the Church

(c) Ministry of the ministers of the Church

- basically biblical in shape and tone.

II Rôle of the Ordained Ministry

introduced by New Testament evidence

- showing the balance between the ministry of word and sacrament

- with the vocation to holiness that is inherent in the idea of ministry,

- and developing the priestly quality of the ordained ministry which is expressed not only in its relation to the Eucharist but also in the power of the keys.

III The Authority of the Ordained Minister

- deriving from Christ and the Apostles

- by the insertion of the minister in the Apostolic Succession (cfr. paras 7 & 9 PORINGLAND)

- thus ensuring the continuity and unity of the ordained ministry (criterion of apostolicity).

This authority is given by ORDINATION which is not only an external sign but the empowering of the minister by the Holy Spirit; and this empowering is unrepeatable.

NB: A Footnote should be appended to relate the notion of validity to the question of the authenticity of ministerial authority.

CONCLUSION

The import of this agreement in doctrine on the question of the reconciliation of our respective ministries.

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Group 3 - Draft Outline (incomplete)

A. Introduction (Start with the existential situation, following roughly P.1)

(i) The Church - exists to serve

(ii) Three categories of ministry

- (a) personal/individual
- (b) ecclesial appointment
- (c) institutional

(This threefold distinction to be worked out more carefully, avoiding use of 'charismatic' for section (a) only).

(iii) Our Churches seek to abide by normative principles but have both been affected by traditions.

B. Ministries in the Life of the Church

(i) Threefold distinction above corresponds to and expresses New Testament material.

(ii) P.2 and 3 expanded with use of Gazzada material.

C. The Ordained Ministry

P. 4, 5 and 6, with considerable correction to 4 and 6. Stress on Koinonia at start of 4, but possibly 4 to be omitted altogether. 6 to include an exposition of episcopate to incorporate ideas of reception from the past, incarnating in the present and transmission for the future.

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Detailed discussion did not proceed much beyond this. We had some doubt about the ideal positioning of p 7 (Vocation). N.B. In using the Poringland basis we were concerned with the logic of the themes contained in it rather than its precise formulation.