

GROUP 1 - Second DraftA Introduction

- (i) Two paragraphs as in Group 1 first schema
- (ii) The Church exists to serve
- (iii) Three categories of ministry (introduced by p.1):
 - (a) personal/individual
 - (b) ecclesial appointment
 - (c) institutional
 ('Charismatic' not to be limited to (a))
- (iv) Our Churches seek to abide by normative principles, but both have been affected by traditions.

B Ministries in the Life of the Church

- (i) Threefold distinction above corresponds to and expresses N.T. material.
- (ii) Ministry in the N.T. (Gazzada) in the light of Ahern II
- (iii) Apostolicity - koinonia - mission.-With source material from Note on Apostolicity (Gazzada).

C Ordained Ministry

- (i) Replace p.4 by para. indicating that as in human communities so also oversight (episcopate) enriches the koinonia of the Church - this oversight the special responsibility of the ordained ministry.
- (ii) P.5 modified: variety of images descriptive of the ordained ministry.
- (iii) P.7 modified.
- (iv) P.6 vocation to the ordained ministry
(original text of P.6 as corrected after Poringland)
- (v) P.8-10 Reconciliation
Modified and expanded on the subject of priesthood
- (vi) Exposition of episcopate: to incorporate ideas of reception from the past, incarnating in the present and transmission for the future.

D Ordination

- (i) P.9
- (ii) Balance of Word and Sacrament
- (iii) Ossory 21 (Final two sentences to be relegated to a footnote)
- (iv) Ministry of reconciliation.

E Conclusion

The import of this agreement in doctrine on the question of the reconciliation of our respective ministries. (From Group 2)

Note if a footnote on validity is to be included, use should be made of material in Ossory 38.

(2) Group II
Report to Group 3

These notes reflect how we feel Group 3's Document should be developed:-

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C ORDAINED MINISTRY

(a) Its function or rôle

Group 2 (II) feels it has - summarily - described what the ordained minister does:-

- i.e. (i) The ministry of Word and Sacrament (cfr. TAVARD 4-6 - particularly the notion of collegiality)
- (ii) Vocation to holiness of life (cfr. TAVARD 7)
- (iii) The "priestly" quality of this ministry (FOOTNOTE: underlining the ambivalence of the word "priest")
- (iv) Ministry of reconciliation
- (v) Ministry to the world
- (vi) Subsumed in the full implication of the word 'episcopè' (cfr. C - second sentence)

(c) Its Authority given in Ordination

- (i) Deriving from Christ and the Apostles -
- (ii) through Apostolic Succession (along the lines of PORINGLAND 9)

FOOTNOTE: notion of 'validity'

- (iii) Its sacramental quality (cfr. McADOO 21)

CONCLUSION

The way on agreement on the doctrine of ministry promotes the reconciliation of our ministries (cfr. TAVARD 10).

ADDENDA

We raise the question whether this is the time or place to raise the question of primacy - this, we feel, is to be seen in the first place as a form of ministry (cfr. VENICE).

We feel that if we achieve a substantial agreement on doctrine, then it is extremely valuable to show the consonance of our respective Ordination Rites.

(2)

Group 3 - Draft Outline

I. Introduction (beginning with the existential situation, following roughly P. 1)

- (i) The Church - exists to serve
- (ii) Three categories of ministry in the contemporary church:-
 - (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 as attested in the New Testament but they both have been affected by traditions.

II Ministries in the Life of the Early Church

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

(ii) P. 2 and 3 expanded, using most of the Gazzada New Testament material, noting the development within the New Testament itself (e.g. the Pastoral Epistles).

III The Ordained Ministry

(i) Set within the 'visible communion of the reconciled'. Necessity for leadership, co-ordination and oversight (P. 8a and 4)

(ii) Diversity of role indicated by variety of New Testament images. Positive function as focus of unity and in promoting the church's mission (P.5).

(iii) Historical development of the ministry, e.g. threefold expression. Essential feature to be maintained is episcopate, which includes reception from the past, incarnation in the present and transmission for the future of the apostolic faith (P.6b - expanded).

IV Vocation to the Ordained Ministry

(i) God's provision of this ministry for His Church (P.6a).

(ii) Such ministers are not simply appointed by men - Christ calls them and empowers them by the Spirit (P.7).

(iii) Ordination as a sacramental act:-

- (a) to provide a ministry to build up the local church.
- (b) to maintain the church's continuity with the past and universality in the present (Apostolicity) P.9.

V The Sacramental Role of the Ordained Minister

- (a) As president of the eucharist (P.8b)
- (b) In pronouncement of absolution

VI Conclusions

- [N.B.(i) In using the Poringland basis we are concerned with the logic of the themes contained in it rather than its precise formulation.
- (ii) Re Authority of the ministry, we believe this is best brought out in its different aspects throughout the paper rather than under a separate heading.
- (iii) We differed concerning the desirability of a note on Validity to be appended to IV(iii).]