

Note

From the papers, minutes and drafts on the Authority 'file' I believe a certain logical order may be detected when the welter of documentation is sifted and analysed. The following schema is (an Anglican) personal attempt to find such. Occasionally I have put in what would appear to me to be certain necessary logical conjunctions; these I have bracketed for the sake of clarity. The remainder of the Schema has appropriate ARCIC catalogue references (frequently from Grottaferrata drafts).

- I 1. God the Father is the source of all authority - the Pantocrator. He calls all men into a relationship with himself as his people. He has revealed himself in his incarnate Word. 124/I/3.
2. The Father's exaltation of the Son at the Resurrection gives Christ all authority in heaven and on earth. 127.
3. Christ bestows the gift of the Spirit to authoritatively constitute the Christian koinonia. 124/II/3.
- II 4. Every baptised Christian shares in the authority of the Spirit in as much as he is a member of this koinonia. 124/II/3.
5. This authority must be modelled upon the authority of Christ to be authentically Christian; it is a diaconal authority. 128, 131.
- III 6. (Such authority is personal and intrinsic but from the nature of human experience is communicated verbally and propositionally.)
7. Thus through the inspiration of the Holy Spirit the historically unique witness of the apostolic community to Jesus is transmitted authoritatively in the Holy Scriptures. 127.
8. The Scriptures are therefore a normative deposit. 124/I/3, 127, et al.
- IV 9. However the Holy Spirit abides in the community to the end of time and still authoritatively guides the Church into the truth. The inspired reception of the New Testament Canon bears witness to this. 124/III/2.
10. Conciliar and liturgical tradition also manifest the continuing activity of the Holy Spirit in the Christian community which continually finds itself faced with the challenge to proclaim the Gospel with authority in new contexts. 124/III/2.
11. (The consistency of conciliar and other tradition with its Scriptural foundation is an important test of such authentic development, as in the Vincentian Canon. Thus the Councils of the undivided Church are of particular importance.

12. (The Holy Spirit is the Spirit of Truth and therefore in the process of authentically transmitting and interpreting the Gospel reason too has its part to play.)
- V 13. Within the community the ministry of oversight has a particular commission and gift which discloses the authority of Christ. It is their ministry to articulate and proclaim that which builds up the community. 127.
14. (Human sinfulness is the cause of the continuing tension between such an institutional manifestation of authority and charismatic authority. In Christ there is no distinction between intrinsic and extrinsic authority.)
15. Where the ministry of oversight authentically voices the mind of Christ in the community it does so with an intrinsic authority which elicits obedience, 116, 124/II/3.
16. (Such a response is one of faith and may therefore be described as an "infallible" assent, cf. the notion of the indefectibility of certitude in Newman's "Grammar of Assent".)
17. This is not an intellectual assent to propositions but an inspired response to the Revelation of God in Christ in the community of the Church both in continuity with the original deposit of the apostolic witness of the Scriptures and the authentic tradition of the Church throughout the ages. 129.
- VI 18. In the human situation leadership is required for the focus and preservation of unity in the Christian community: this too is part of the ministry of oversight. 127, 128, 124/II/3.
19. (The ministry of oversight is therefore an instrument for the fulfilment of the will of Christ that his Church should be one.)
20. Within the New Testament Peter has a pre-eminent (protos), place among the Twelve as an instrument and centre of unity, 107.
21. Thus by analogy the Primacy of the Bishop of the Roman Church, in the context of the unity of the whole community, may legitimately be described as both a Providential and truly "Petrine" office. 100, 124, 124/III/2, 133.
22. In relation to the whole Christian Church the Primacy of the Bishop of Rome is not to be simply identified with his direct ministry of oversight to the Church of Rome or even his Patriarchal ministry to the Communion of the Latin Rite. 124/III/2, 133.
23. Nevertheless in the context of the mutual responsibility and interdependence of the universal koinonia a certain Primacy is proper, with regard to unity, which could include a positive mediatorial role where there is intransigent division in the universal Church. 100, 104, 133.