

J.R.S.'s supervised first draft

Ministry

(Summary of Sub-Committee findings)

'Ministry' is used throughout to signify ordained ministry.

1. The Essence of Ministry

(a) The wider context. Ministry is concerned with salvation.

Supremely this is focussed in Christ himself. The Church as a whole enjoys the benefits of his salvation and ^{diffuses} participates in its diffusion. Subordinate to this function of the whole Church is the ^{ordained} special ministry within it. ~~This is the logical progression of Diakonia~~ The ^{ordained} special ministry serves people within the Church, but also in leadership shares with the whole Church in its ministry to the world.

(b) The Crisis of Ministry. This exists on two fronts. ^{One is that} The scholarly problem is that of the essential ^{Source} ~~function~~ of the ministry - ^{ordained} an 'ascending' or 'descending' view of the priesthood. ^{The} pragmatic problem is conflict between internal, liturgical tasks and the external responsibility to the world.

(c) The Distinctiveness of Ministry. ^{One view sees its} If the theological presuppositions of Leo XIII were ^{another} excessively sacerdotal, should the main emphasis of the nature of the ministry be rather pastoral oversight and leadership? ^A The distinct ^{function} position of the minister would still be seen in his eucharistic role, ^{and} possibly also in absolution (certainly as normative, even if exceptions might be cited). The evolution of the threefold ^{the history of the} pattern of ministry and a long defunct diaconate ^{within it} suggest at least some flexibility.

2. Validity

^{This is} Originally a juridical term, ^{but it has been applied to the} it was taken over in a sacramental sense. ^{Since the} If the essence of ministry be now seen more as oversight, it may be a questionable term to employ. However, Apostolicae Curae ^{argued for} a defect of form and intention in the Edwardine Ordinal, because of the ^{other} deliberate exclusion of the sacerdotal character of priesthood. A different starting-point might lead to a different view of transmission of Orders.

How can a guaranteed validity be ^{guaranteed?} achieved, rather than one known only to God? ^{* as indicated by the} ~~project~~ certitude of ~~steps~~ their effect.

distinctiveness in its sacerdotal character, another presupp... emphasis of the nature of the ministry be rather pastoral oversight and leadership? A The distinct function position of the minister would still be seen in his eucharistic role, and possibly also in absolution (certainly as normative, even if exceptions might be cited). The evolution of the threefold pattern of ministry and a long defunct diaconate within it suggest at least some flexibility.

Today however the validity of the sacraments may be and in context change with the new emphasis on episcopate alongside the sacerdotal character.

Word ^{an air of} ~~and~~ & arising ~~divine~~ ^{divine} ~~musical~~ ^{musical}?

We have too long clung to the means of
influencing & fashioning society which history
~~has~~ ^{perhaps} gave us but has long been taking away.
It is time to come together to find new ways
of ~~leavening~~ ^{leavening} society so that it might better
~~reflect~~ ^{express} God's will for man, & so provide
better ~~field~~ ^{field} for the seed of the Gospel:

A close cooperation of A's & C's in such matters
would effectively contribute to the renewal of ministry
the further developments on the way to unity.

^{B₁}
(1) Examination of the historical problem - but one cannot obliterate ~~facts~~ ^{invariably} This seems to lead to an impasse ~~because~~

^{B₂}
(2) Theological Reinterpretation ^{of Codus words} as it bears on past facts - a fresh approach replacing Apostolicae Curae.

^{B₃}
(3) Recognition of the Church by itself. ^{These Codus in} The American R.C./Lutheran ^{R.C.} discussions follow this approach, which is encouraged by De Ecumenismo's speaking of 'ecclesial communities' as separated. If the episcopate be not regarded as essential to the Church, then it would lead to consideration of non-episcopal bodies also.

By the ^{R.C.} church recognizing itself in another ~~community~~

Recognizing an authentic eucharistic doctrine & practice when it has been previously discovered & recognized it, ^{officially} proceeding to recognize also the orders of the church concerned.

The implications ^{of} the references to it ⁱⁿ De Ecumenismo to "Churches & ecclesial communities" (19) & in particular to the Ag Commun (13) demand exploration.

The denial from the difficulty in a hierarchical
Church of defining the implications of "the
Minister as representative of the eucharistic
community".