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EMENDATIONS TO ARCIC 173/
Canterbury/7

2.
In Christian usage the term priesthood is employed in three distinct ways:-

The priesthood of Christ.

The priesthood of the people of God.

The priesthood of the ordained ministry.

Christ is the unique high priest, doing for us what we cannot do for ourselves, and all other priesthood derives from his and is constantly dependent upon it.

The priesthood of the whole people of God is the consequence of incorporation in Christ by baptism. As members of his body, he gives us a share in his priesthood (I Peter 2:^{4 and 9}~~49~~).

The ordained ministry is called priestly to the extent that, as is explained in paragraph 13, it has a particular sacramental relationship with Christ the high priest. At the Eucharist, in which Christ sacramentally unites his people with his unrepeatable sacrifice and in which the people of God seek to do what he commanded in memory of himself, it is the ordained minister who repeats the words and actions of Christ *at the Last Supper.*

Hence the word priesthood is used in an analogical way: when it is applied both to the people of God and to the ordained ministry it denotes two distinct realities, each of which depends on the high priesthood of Christ himself, the unique priesthood of the new covenant. These considerations must be borne in mind throughout

paragraph 13, and in particular they indicate the ~~precise~~ significance of the statement that the ord~~i~~n ed ministry "is not an extension of the common priesthood but belongs to another realm of the gifts of the Spirit."

The early Church found it necessary in this way to employ terminology not expressly used in the New Testament in order to expound its understanding of the faith. In seeking to give an account of our faith today, both our communions take cognisance of ~~our~~ ~~the~~ Church's developing understanding of Christian truth together with the biblical evidence (cf. Venice para.15).