

MINISTRY AND ORDINATION

*A Statement on the
Doctrine of the Ministry
Agreed by the
Anglican—Roman Catholic
International Commission*

Canterbury 1973

Preface

At Windsor, in 1971, the Anglican-Roman Catholic International Commission was able to achieve an Agreed Statement on Eucharistic Doctrine. In accordance with the programme adopted at Venice in 1970, we have now, at our meeting in Canterbury in 1973, turned our attention to the doctrine of Ministry, specifically to our understanding of the Ordained Ministry and its place in the life of the Church. The present document is the result of the work of this officially appointed Commission and is offered to our authorities for their consideration. At this stage it remains an agreed statement of the Commission and no more.

We acknowledge with gratitude our debt to the many studies and discussions which have treated the same material. While respecting the different forms that Ministry has taken in other traditions, we hope that the clarification of our understanding expressed in the statement will be of service to them also.

We have submitted the statement, therefore, to our authorities and, with their authorization, we publish it as a document of the Commission with a view to its discussion. Even though there may be differences of emphasis within our two traditions, yet we believe that in what we have said here both Anglican and Roman Catholic will recognize their own faith.

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ALAN C. CLARK, *Bishop of Elmham*
CO-CHAIRMEN

The Statement

INTRODUCTION

1. Our intention has been to seek 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.¹ This statement is not designed to be an exhaustive treatment of Ministry. It seeks to express our basic agreement in the doctrinal areas that have been the source of controversy between us, in the wider context of our common convictions about the ministry.

2. Within the Roman Catholic Church and the Anglican Communion there exists a diversity of forms of ministerial service. Of more specific ways of service, while some are undertaken without particular initiative from official authority, others may receive a mandate from ecclesiastical authorities. The ordained ministry can only be rightly understood within this broader context of various ministries, all of which are the work of one and the same Spirit.

MINISTRY IN THE LIFE OF THE CHURCH

3. The life and self-offering of Christ perfectly express what it is to serve God and man. All Christian ministry, whose purpose is always to build up the community (*koinonia*), flows and takes its shape from this source and model. The communion of men with God (and with each other) requires their reconciliation. This reconciliation, accomplished by the death and resurrection of Jesus Christ, is being realized in the life of the Church through the response of faith. While the Church is still in process of sanctification, its mission is nevertheless to be the instrument by which this reconciliation in Christ is proclaimed,

his love manifested, and the means of salvation offered to men.

4. In the early Church the apostles exercised a ministry which remains of fundamental significance for the Church of all ages. It is difficult to deduce, from the New Testament use of 'apostle' for the Twelve, Paul, and others, a precise portrait of an apostle, but two primary features of the original apostolate are clearly discernible: a special relationship with the historical Christ, and a commission from him to the Church and the world (Matt. 28.19; Mark 3.14). All Christian apostolate originates in the sending of the Son by the Father. The Church is apostolic not only because its faith and life must reflect the witness to Jesus Christ given in the early Church by the apostles, but also because it is charged to continue in the apostles' commission to communicate to the world what it has received. Within the whole history of mankind the Church is to be the community of reconciliation.

5. All ministries are used by the Holy Spirit for the building up of the Church to be this reconciling community for the glory of God and the salvation of men (Eph. 4. 11-13). Within the New Testament ministerial actions are varied and functions not precisely defined. Explicit emphasis is given to the proclamation of the Word and the preservation of apostolic doctrine, the care of the flock, and the example of Christian living. At least by the time of the Pastoral Epistles and 1 Peter, some ministerial functions are discernible in a more exact form. The evidence suggests that with the growth of the Church the importance of certain functions led to their being located in specific officers of the community. Since the Church is built up by the Holy Spirit primarily but not exclusively through these ministerial functions, some form of recognition and authorization is already required in the New Testament period for those who

exercise them in the name of Christ. Here we can see elements which will remain at the heart of what today we call ordination.

6. The New Testament shows that ministerial office played an essential part in the life of the Church in the first century, and we believe that the provision of a ministry of this kind is part of God's design for his people. Normative principles governing the purpose and function of the ministry are already present in the New Testament documents (e.g. Mark 10.43-5; Acts 20.28; 1 Tim. 4.12-16; 1 Pet. 5.1-4). The early churches may well have had considerable diversity in the structure of pastoral ministry, though it is clear that some churches were headed by ministers who were called *episcopoi* and *presbyteroi*. While the first missionary churches were not a loose aggregation of autonomous communities, we have no evidence that 'bishops' and 'presbyters' were appointed everywhere in the primitive period. The terms 'bishop' and 'presbyter' could be applied to the same man or to men with identical or very similar functions. Just as the formation of the canon of the New Testament was a process incomplete until the second half of the second century, so also the full emergence of the threefold ministry of bishop, presbyter, and deacon required a longer period than the apostolic age. Thereafter this threefold structure became universal in the Church.

THE ORDAINED MINISTRY

7. The Christian community exists to give glory to God through the fulfilment of the Father's purpose. All Christians are called to serve this purpose by their life of prayer and surrender to divine grace, and by their careful attention to the needs of all human beings. They should witness to God's compassion for all mankind and his concern for justice in the affairs of men. They should offer themselves

to God in praise and worship, and devote their energies to bringing men into the fellowship of Christ's people, and so under his rule of love. The goal of the ordained ministry is to serve this priesthood of all the faithful. Like any human community the Church requires a focus of leadership and unity, which the Holy Spirit provides in the ordained ministry. This ministry assumes various patterns to meet the varying needs of those whom the Church is seeking to serve, and it is the role of the minister to co-ordinate the activities of the Church's fellowship and to promote what is necessary and useful for the Church's life and mission. He is to discern what is of the Spirit in the diversity of the Church's life and promote its unity.

8. In the New Testament a variety of images is used to describe the functions of this minister. He is servant, both of Christ and of the Church. As herald and ambassador he is an authoritative representative of Christ and proclaims his message of reconciliation. As teacher he explains and applies the word of God to the community. As shepherd he exercises pastoral care and guides the flock. He is a steward who may only provide for the household of God what belongs to Christ. He is to be an example both in holiness and in compassion.

9. An essential element in the ordained ministry is its responsibility for 'oversight' (*episcopo*). This responsibility involves fidelity to the apostolic faith, its embodiment in the life of the Church today, and its transmission to the Church of tomorrow. Presbyters are joined with the bishop in his oversight of the church and in the ministry of the word and the sacraments; they are given authority to preside at the eucharist and to pronounce absolution. Deacons, although not so empowered, are associated with bishops and presbyters in the ministry of word and sacrament, and assist in oversight.

10. Since the ordained ministers are ministers of the gospel, every facet of their oversight is linked with the word of God. In the original mission and witness recorded in Holy Scripture lies the source and ground of their preaching and authority. By the preaching of the word they seek to bring those who are not Christians into the fellowship of Christ. The Christian message needs also to be unfolded to the faithful, in order to deepen their knowledge of God and their response of grateful faith. But a true faith calls for beliefs that are correct and lives that endorse the gospel. So the ministers have to guide the community and to advise individuals with regard to the implications of commitment to Christ. Because God's concern is not only for the welfare of the Church but also for the whole of creation, they must also lead their communities in the service of humanity. Church and people have continually to be brought under the guidance of the apostolic faith. In all these ways a ministerial vocation implies a responsibility for the word of God supported by constant prayer (cf. Acts 6.4).

11. The part of the ministers in the celebration of the sacraments is one with their responsibility for ministry of the word. In both word and sacrament Christians meet the living Word of God. The responsibility of the ministers in the Christian community involves them in being not only the persons who normally administer baptism, but also those who admit converts to the communion of the faithful and restore those who have fallen away. Authority to pronounce God's forgiveness of sin, given to bishops and presbyters at their ordination, is exercised by them to bring Christians to a closer communion with God and with their fellow men through Christ and to assure them of God's continuing love and mercy.

12. To proclaim reconciliation in Christ and to manifest his reconciling love belong to the continuing mission of the

Church. The central act of worship, the Eucharist, is the memorial of that reconciliation and nourishes the Church's life for the fulfilment of its mission. Hence it is right that he who has oversight in the church and is the focus of its unity should preside at the celebration of the eucharist. Evidence as early as Ignatius shows that at least in some churches, the man exercising this oversight presided at the eucharist and no other could do so without his consent (*Letter to the Smyrnaeans*, 8.1).

13. The priestly sacrifice of Jesus was unique, as is also his continuing High Priesthood. Despite the fact that in the New Testament ministers are never called 'priests' (*hierais*),² Christians came to see the priestly role of Christ reflected in these ministers and used priestly terms in describing them. Because the eucharist is the memorial of the sacrifice of Christ, the action of the presiding minister in reciting again the words of Christ at the Last Supper and distributing to the assembly the holy gifts is seen to stand in a sacramental relation to what Christ himself did in offering his own sacrifice. So our two traditions commonly use priestly terms in speaking about the ordained ministry. Such language does not imply any negation of the once-for-all sacrifice of Christ by any addition or repetition. There is in the eucharist a memorial (*anamnesis*)³ of the totality of God's reconciling action in Christ, who through his minister presides at the Lord's Supper and gives himself sacramentally. So it is because the eucharist is central in the Church's life that the essential nature of the Christian ministry, however this may be expressed, is most clearly seen in its celebration; for, in the eucharist, thanksgiving is offered to God, the gospel of salvation is proclaimed in word and sacrament, and the community is knit together as one body in Christ. Christian ministers are members of this redeemed community. Not only do they share through baptism in the

priesthood of the people of God, but they are—particularly in presiding at the eucharist—representative of the whole Church in the fulfilment of its priestly vocation of self-offering to God as a living sacrifice (Rom. 12.1). Nevertheless their ministry is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit. It exists to help the Church to be 'a royal priesthood, a holy nation, God's own people, to declare the wonderful deeds of him who called [them] out of darkness into his marvellous light' (1 Pet. 2.9, RSV).

VOCATION AND ORDINATION

14. Ordination denotes entry into this apostolic and God-given ministry, which serves and signifies the unity of the local churches in themselves and with one another. Every individual act of ordination is therefore an expression of the continuing apostolicity and catholicity of the whole Church. Just as the original apostles did not choose themselves but were chosen and commissioned by Jesus, so those who are ordained are called by Christ in the Church and through the Church. Not only is their vocation from Christ but their qualification for exercising such a ministry is the gift of the Spirit: 'our sufficiency is from God, who has qualified us to be ministers of a new covenant, not in a written code but in the Spirit' (2 Cor. 3.5-6, RSV). This is expressed in ordination, when the bishop prays God to grant the gift of the Holy Spirit and lays hands on the candidate as the outward sign of the gifts bestowed. Because ministry is in and for the community and because ordination is an act in which the whole Church of God is involved, this prayer and laying on of hands takes place within the context of the eucharist.

15. In this sacramental act,⁴ the gift of God is bestowed upon the ministers, with the promise of divine grace for

their work and for their sanctification; the ministry of Christ is presented to them as a model for their own; and the Spirit seals those whom he has chosen and consecrated. Just as Christ has united the Church inseparably with himself, and as God calls all the faithful to lifelong discipleship, so the gifts and calling of God to the ministers are irrevocable. For this reason, ordination is unrepeatable in both our churches.

16. Both presbyters and deacons are ordained by the bishop. In the ordination of a presbyter the presbyters present join the bishop in the laying on of hands, thus signifying the shared nature of the commission entrusted to them. In the ordination of a new bishop, other bishops lay hands on him, as they request the gift of the Spirit for his ministry and receive him into their ministerial fellowship. Because they are entrusted with the oversight of other churches, this participation in his ordination signifies that this new bishop and his church are within the communion of churches. Moreover, because they are representative of their churches in fidelity to the teaching and mission of the apostles and are members of the episcopal college, their participation also ensures the historical continuity of this church with the apostolic church and of its bishop with the original apostolic ministry. The communion of the churches in mission, faith, and holiness, through time and space, is thus symbolized and maintained in the bishop. Here are comprised the essential features of what is meant in our two traditions by ordination in the apostolic succession.

CONCLUSION

17. We are fully aware of the issues raised by the judgement of the Roman Catholic Church on Anglican Orders. The development of the thinking in our two Communion regarding the nature of the Church and of the Ordained

Ministry, as represented in our Statement, has, we consider, put these issues in a new context. Agreement on the nature of Ministry is prior to the consideration of the mutual recognition of ministries. What we have to say represents the consensus of the Commission on essential matters where it considers that doctrine admits no divergence. It will be clear that we have not yet broached the wide-ranging problems of authority which may arise in any discussion of Ministry, nor the question of primacy. We are aware that present understanding of such matters remains an obstacle to the reconciliation of our churches in the one Communion we desire, and the Commission is now turning to the examination of the issues involved. Nevertheless we consider that our consensus, on questions where agreement is indispensable for unity, offers a positive contribution to the reconciliation of our churches and of their ministries.

NOTES

1. Cf. *An Agreed Statement on Eucharistic Doctrine*, para. 1. which similarly speaks of a consensus reached with regard to the Eucharist.
2. In the English language the word 'priest' is used to translate two distinct Greek words, *hieretus* which belongs to the cultic order and *presbyteros* which designates an elder in the community.
3. Cf. *An Agreed Statement on Eucharistic Doctrine*, para. 5.
4. Anglican use of the word 'sacrament' with reference to ordination is limited by the distinction drawn in the Thirty-nine Articles (Article 25) between the two 'sacraments of the Gospel' and the 'five commonly called sacraments'. Article 25 does not deny these latter the name 'sacrament', but differentiates between them and the 'two sacraments ordained by Christ' described in the Catechism as 'necessary to salvation' for all men.

Appendix

The Anglican—Roman Catholic International Commission's Discussion of the Doctrine of the Ministry

by Colin Davey

THIS APPENDIX WAS WRITTEN AT THE REQUEST
OF THE COMMISSION BUT CARRIES ONLY THE
AUTHORITY OF THE CO-CHAIRMEN AND THE WRITER.

In 1966 Pope Paul VI and the Archbishop of Canterbury announced their intention of inaugurating 'a serious dialogue founded on the Gospels and on the ancient common traditions' in the hope that this might 'lead to that unity in truth for which Christ prayed'.¹ The conversations between the Anglican and Roman Catholic theologians who have engaged in this dialogue have been in two stages. In 1967 and 1968 the Anglican—Roman Catholic Joint Preparatory Commission met 'to draw up a programme and establish priorities in the theological dialogue, as well as considering matters of practical ecclesiastical co-operation'.² From January 1970 onwards the Anglican—Roman Catholic International Commission has been meeting to discuss the subjects selected by the Preparatory Commission. At its first meeting the International Commission decided, on the basis of the recommendations made in the Preparatory Commission's 'Malta Report', that the three subjects on which its attention should first be concentrated were: *Eucharist, Ministry, and Authority*.

In discussing these the Commission's aim has been to

see whether it is possible to 'find a way of advancing together beyond the doctrinal disagreements of the past' to a point where these doctrines 'will no longer constitute an obstacle to the unity we seek'.³ Its method has been to re-examine these questions in the light both of 'biblical teaching and the tradition of our common inheritance'⁴ and of 'the development of the thinking in our two Communion's'⁵ about them. Within such a study, the members of the Commission have also asked themselves and each other, 'What is our faith on this point? What is our understanding of this doctrine? By asking and answering such questions it has proved possible for the Commission to discover 'a convergence of testimonies',⁶ and to express in its Agreed Statements a true consensus 'on essential matters where it considers that doctrine admits no divergence'.⁷

From the first, Anglican—Roman Catholic discussions of the Doctrine of the Ministry have had to take into account both 'the judgement of the Roman Catholic Church on Anglican Orders'⁸ and the complete absence of any doubt about their orders on the part of Anglicans, as expressed for instance in a letter written in July 1925 by the Archbishop of Canterbury to the Old Catholic Archbishop of Utrecht on the matter.⁹ However, the policy of the Anglican—Roman Catholic Commission has been to approach this question not in isolation but in the context of the *doctrine* of the Church, the sacraments, and the ministry, as was recommended by the Preparatory Commission's 'Malta Report':¹⁰ 'The theology of the ministry forms part of the theology of the Church and must be considered as such. It is only when sufficient agreement has been reached as to the nature of the priesthood and the meaning to be attached in this context to the word "validity" that we could proceed, working always jointly, to the application of this doctrine to the Anglican ministry of today.'

At the first meeting of the International Commission at

Windsor in January 1970, Dr Arthur Vogel, in a paper on 'The Church, Intercommunion, and the Ministry', commended the way in which the Anglican-Roman Catholic Consultation in the United States 'tried to avoid hardened attitudes and the mind set of old controversies by looking at the ministry within the setting of the eucharistic community as a whole'. In a parallel paper Fr Jean Tillard asked the primary question: 'Have we the same conception of the nature and purpose of the ministry?', and answered it by showing a remarkable doctrinal convergence in two recent documents: the Ordinal and its Preface drawn up for the proposed Anglican-Methodist Unity Scheme in England, and the Ordination Rites of the new Pontificale Romanum.¹¹ Following discussion of these and other papers, the Commission was divided into three groups on *Eucharist*, *Ministry*, and *Authority* to outline the problems and questions to be worked on in preparation for its second full meeting. The group on Ministry proposed that this should be studied under three main headings: The Essence of Ministry, Ministry in a Divided Church, and Renewal and Service. The preparatory work on this was assigned to a subcommission convened by Dr Vogel and Fr Tavard in the United States. They corresponded with Archbishop Arnott, who was a member of the Joint Working Group of the Australian Council of Churches and the Roman Catholic Church which was studying this same subject that year. A position paper on 'Ministry in a Divided Church' was also prepared by Fr Herbert Ryan, SJ.

The International Commission's second meeting took place in Venice in September 1970. The conversations there resulted in the production of three working papers on 'Church and Authority', 'Church and Eucharist', and 'Church and Ministry'. These were published in *Theology*, *The Clergy Review*, and *One in Christ* in February 1971¹²

in order to show the stage the Commission's work had reached and to invite comments and criticisms.

The Venice paper on 'Church and Ministry' spoke first of the Church and the Gospel, and then of the many forms of ministry (*diakonia*), vocation, and the priesthood of Christ which is 'shared in a special way by those who have received holy orders'. The second section of the paper was on 'The Apostolic Ministry'. It affirmed that 'in both our Churches the several orders of [the threefold] ministry are accepted, as sharing, in varying degrees, in the apostolic commission'. Yet differences arise over 'the relation between the episcopate as a whole and the Bishop of Rome'. The third section was on 'The Problem of Orders', and the question was asked 'whether the *new* situation with which we are faced—a pastoral situation—calls for a new policy in the Roman Church'.

At the end of the Venice meeting it was decided that the pattern of the International Commission's future work would be to take one of the three subjects at a time, beginning with the Eucharist. After preparatory work by individuals and by subcommissions in England, South Africa, and North America the third full meeting of the Commission at Windsor in September 1971 completed 'An Agreed Statement on Eucharistic Doctrine', which was published on 31 December that year.¹³

At the conclusion of the meeting at Windsor, plans were made for continuing the International Commission's work on Ministry. Dr Halliburton and Fr Yarnold were asked to convene a subcommission in Oxford to make a study of Ministry in the New Testament. Professor Fairweather and Fr Tillard in Canada examined the concept of 'Sacerdotium'.¹⁴ The Southern African Anglican-Roman Catholic Commission looked at the problem of orders within the general context of Church and Ministry, and use was made of a paper written for that Commission on 'Anglican Orders'

by Fr Jerome Smith, op. Fr George Tavard in the USA was invited to write a paper on 'The Recognition of Ministry'. In addition, full notice was taken of recent studies on the Ministry by individuals and by other dialogue groups. Papers were provided from the Anglican-Roman Catholic Consultation in the USA¹⁵ and from the Joint Working Group of the Australian Council of Churches and the Roman Catholic Church.¹⁶ Special attention was given to the published Report and Papers of the World Council of Churches-Roman Catholic Joint Theological Commission on 'Catholicity and Apostolicity',¹⁷ and to the fourth volume of *Lutherans and Catholics in Dialogue* in the USA on *Eucharist and Ministry*.¹⁸ The relevant section of the Anglican-Lutheran Report¹⁹ was also considered and so was a valuable paper on 'Apostolicity and Ministry' written by Professor R. H. Fuller for the Episcopal-Lutheran Dialogue in the USA in April 1971.²⁰

A small subcommission²¹ was convened at Woodstock College, New York, in May 1972 by Fr Herbert Ryan to sift and assess all this material, and to suggest an outline way of working. It proposed that the next full meeting of the Commission should examine three subjects: The Church as Eucharistic Community; Priesthood and Ministry in the New Testament; and A Historical Understanding of the Function of Ministers. Two further subjects were added for a subsequent meeting of the Commission: (a) the threefold Order of Ministry, Ordination, and Apostolicity; (b) the Church's freedom to alter this pattern, and to recognize ministry and order in itself and in 'separated churches'.

When the full Commission held its fourth meeting at Gazzada near Milan in August-September 1972, the plan of working was changed. This was in response to the need felt to begin not directly with Priesthood but with Mission and the totality of Ministry in the New Testament. It was

also agreed not to postpone discussion of Apostolicity. The result of this change of direction was that by the end of the meeting two documents were produced which clarified the Commission's thinking on Ministry in the New Testament and on Apostolicity. The first distinguished between: the unique priesthood of Christ; the priestly ministry exercised by the whole people of God; and the office and function of ministers, which 'originate in the specific purpose of Christ for his Church' and 'are not simply a particular expression of the "priesthood of all believers", but exist to promote the holiness of the whole Church'. The second document spoke of 'the basic apostolicity of the Church', and of apostolicity as 'the quality of all the factors which contribute to the preservation of [the Church's] fidelity' to the apostolic witness to Christ. These two documents formed the basis of the subsequent work of the Commission, but were seen as material to be used as needed rather than as finished sections of a future Statement.

At the end of the Gazzada meeting a provisional structure for a document on Ministry was agreed. Its three main sections were: Apostolic Succession, Priesthood, and Ordination. Subcommissions in Oxford, North America, and Southern Africa were asked to write a draft for each of these, which would be circulated to all members of the Commission for comment. It was arranged that a Subcommittee would meet at Poringland, Norwich, from 11 to 15 June 1973 to take the draft sections and comments and from them to complete a draft document on the Ministry from which the Commission would begin its work at its next full meeting.

In preparation for the Poringland meeting²² Bishop Clark and Bishop McAdoo each produced a paper incorporating the material received from the Subcommissions, and portions of 'The Ordained Ministry in Ecumenical Perspective' by the World Council of Churches Faith and Order

Commission,²³ the French Roman Catholic-Reformed 'Groupe des Dombes' Statement on the Ministry entitled *Pour une réconciliation des ministères*,²⁴ and *Lutherans and Catholics in Dialogue IV*.²⁵ Members of the Subcommittee had also been supplied with a paper by Fr George Tavard, 'A Theological Approach to Ministerial Authority',²⁶ Bishop Butler's recent articles on the Ministry in *The Tablet*,²⁷ Bishop Clark's Summary in English of an article by Fr Louis Bouyer, 'Ministère Ecclésiastique et Succession Apostolique',²⁸ and a passage on the office of bishops from the new *Directorium de Pastoralis Ministerio Episcoporum*.²⁹

At Poringland it was agreed to start not from the pattern: Christ, the Church, and the Ministry, but from where we are: two churches in which there are ministries and, within these, ordained ministry; to speak next of our role as ministers; and then to give the theological and New Testament justification for this. Discussion focused on the function of *episcopus* (oversight) and the role of the ordained minister 'as a unifying figure, as co-ordinator, as judge, as director, as leader who serves'. Ordination as a sacramental act was also debated, and emphasis laid on 2 Cor. 3.5-6, where St Paul writes that 'our sufficiency is from God'—a reminder of 'the mystery of ministry', and that our faith is 'in the power and authority of Christ in the Spirit in and through the minister'. The Poringland draft document included sections on 'Ministries in the life of the Church', 'The Co-ordinating Ministry', 'Vocation to the Special Ministry', and 'The Special Minister and the reconciling work of Christ'. This last section spoke of the president of the eucharist, ordination in the apostolic succession, and the way priestly terms came to be used of the minister.

The Poringland document was sent to all members of the International Commission for comment and criticism. In preparation for the full meeting at Canterbury from 28 August to 6 September 1973 they also received copies of

the Report of the Joint Lutheran-Roman Catholic Study Commission on 'The Gospel and the Church',³⁰ the third section of which is on 'The Gospel and the office of the Ministry in the Church'; the Report of the Joint Commission between the Roman Catholic Church and the World Methodist Council 1967-1970,³¹ section 6 of which is on Ministry; the Six Propositions with which the Roman Catholic International Theological Commission concluded their October 1970 report on *The Priestly Ministry*,³² and the document on *The Ministerial Priesthood* issued by the Second General Assembly of the Roman Catholic Synod of Bishops in 1971.³³

The Poringland document was the starting-point for the discussions at Canterbury, which began by considering what should be added to or subtracted from it. The Commission then agreed a draft outline for what was planned to be a biblically and historically informed document on the ministry, which used and applied the material completed at Gazzada and Poringland.

The Outline contained an Introduction, followed by sections on Ministries in the Life of the Church (including reference to the New Testament and early Church situation), Ordained Ministry (*episcopus*, New Testament images descriptive of the ordained ministry, vocation to holiness, word and sacrament, priesthood and priestly language), Ordination (its unrepeatability, ordination in the apostolic succession), and a Conclusion indicating the import of this agreement in doctrine on the question of the reconciliation of our respective ministries.

This outline was filled out by three drafters, and their draft was then scrutinized, debated, and revised by the full Commission. Out of this process the International Commission's Agreed Statement on the Doctrine of the Ministry emerged. Its conclusion emphasizes that 'agreement on the nature of Ministry is prior to the consideration of the

mutual recognition of ministries'. It recognizes 'that we have not yet broached the wide-ranging problems of authority which may arise in any discussion of Ministry, nor the question of primacy'. It considers however 'that our consensus . . . offers a positive contribution to the reconciliation of our churches and of their ministries'.³⁴

NOTES

1. Common Declaration of 24 March 1966 in *The Archbishop of Canterbury's Visit to Rome, March 1966* (Church Information Office 1966), p. 14.
2. *Anglican-Roman Catholic Dialogue: The Work of the Preparatory Commission*, ed. Alan C. Clark and Colin Davey (Oxford University Press 1974), p. 7. This includes an account of the work of this Commission, its Report and recommendations, and a selection of the papers prepared for it.
3. Anglican-Roman Catholic International Commission, *An Agreed Statement on Eucharistic Doctrine* (SPCK 1972), para. 12. This 'Windsor Statement' was also published in the January 1972 issues of *Theology*, *The Clergy Review*, and *One in Christ*.
4. *Agreed Statement on Eucharistic Doctrine*, para. 1; *Agreed Statement on the Doctrine of the Ministry*, para. 1 above.
5. Para. 17 above.
6. Thomas Wieser.
7. Para. 17 above.
8. Ibid.
9. G. K. A. Bell, *Documents on Christian Unity, a Selection 1920-30* (OUP 1925), p. 202.
10. Para. 19: Clark and Davey, op. cit., p. 112.
11. J. M. R. Tillard, 'Roman Catholics and Anglicans: the Eucharist', in *One in Christ* (1973 no. 2), pp. 181ff. This is the English translation of a revised and extended version of his original paper which was published in *Nouvelle Revue Théologique*, June 1971.
12. *Theology* (February 1971), pp. 49-67; *The Clergy Review* (February 1971), pp. 126-45; *One in Christ* (nos. 2-3, 1971), pp. 256-76.
13. See note 3 above. Commentaries on this have been published by A. M. Allchin, *Eucharist and Unity: Thoughts on the Agreed Statement on Eucharistic Doctrine* (SLG Press, Fairacres, Oxford),

Julian Charley, *The Anglican-Roman Catholic Agreement on the Eucharist with an Historical Introduction and Theological Commentary* (Grove Books, Bramcote, Notts); Bishop Alan C. Clark, *Agreement on the Eucharist: the Windsor Statement with an Introduction and Commentary* (RC Ecumenical Commission of England and Wales, 44 Gray's Inn Road, London WC1); Fr Herbert Ryan, SJ, in *Worship*, January 1972, pp. 6-14. For the background papers to the Windsor Agreed Statement and a brief bibliography see *One in Christ*, 1973 no. 2, pp. 106-98, and *Lumen Vitae*, Brussels, 1973 no. 1, pp. 113-75. The Statement is also included in *Modern Eucharistic Agreement* (SPCK 1973), which has a Foreword by Bishop Alan C. Clark and an Introductory Essay by Bishop H. R. McAdoo.

14. Fr Tillard's paper on 'The "Sacerdotal" Quality of the Christian Ministry' has now been published under the title *What Priesthood has the Ministry?* as no. 13 of Grove Booklets on Ministry and Worship, Grove Books, Bramcote, Notts, and in the 1973 no. 3 issue of *One in Christ*, pp. 237-69.
15. Including 'The Function of the Minister in the Eucharistic Celebration: An Ecumenical Approach', by Fr George Tavard, published in the *Journal of Ecumenical Studies*, vol. 4 no. 4, 1967.
16. *Ministry*, the Report and Papers from its fourth meeting in Sydney, May 1970, was produced by the Australian Council of Churches, Third Floor, 511 Kent Street, Sydney, NSW 2000.
17. Published in the 1970 no. 3 issue of *One in Christ*.
18. Published 1970 by Representatives of the USA National Committee of the Lutheran World Federation (315 Park Avenue South, New York 10010) and the Bishops' Committee for Ecumenical and Interreligious Affairs (Publications Office, US Catholic Conference, 1312 Massachusetts Avenue NW, Washington, DC 20005).
19. *Anglican-Lutheran International Conversations* (SPCK 1973) and pp. 139-75 of *Lutheran-Episcopal Dialogue, A Progress Report* (Forward Movement Maxi Book, USA 1972).
20. Published in *Concordia Theological Monthly* February 1972, and in *Lutheran-Episcopal Dialogue, A Progress Report*, pp. 76-93, under the title The Development of the Ministry.
21. Its members were: Bishop Clark, Bishop McAdoo, Bishop Vogel, Fr Tillard, Fr Tavard, Prof. Fairweather, Mr Charley, and Fr John Reid, SJ.
22. Those present were Bishop Clark, Bishop McAdoo, Bishop Butler, Bishop Moorman, Fr Tillard, Fr Duprey, Mr Charley, and Mr Davey.

23. Published as item SE/34 in *Study Encounter*, vol. viii, no. 4, obtainable from the Publications Office, WCC, 150 route de Ferney, CH-1211, Geneva 20, Switzerland.
24. Published by Les Presses de Taizé, F-71460, Taizé, France, January 1973.
25. See note 18 above.
26. Printed in *The Jurist*, vol. 32 no. 3, Summer 1972, pp. 311-29, published by the School of Canon Law, the Catholic University of America, Washington, DC.
27. *The Tablet*, 17 and 24 February and 3 March 1973.
28. Published in *Nouvelle Revue Théologique*, March 1973, pp. 241-52.
29. Vatican 1973, paras. 13-16.
30. Published in *Lutheran World*, vol. 19 no. 3, 1972.
31. Published in the Information Service of the Secretariat for Promoting Christian Unity, no. 21 May 1973/III, pp. 22-38.
32. Published by Editions du Cerf, 29, Boulevard Latour-Maubourg, Paris VIII^e.
33. Published by the Vatican Polyglot Press, 1971.
34. Para. 17 above.

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The Status of the Document

The document published here is the work of the Anglican-Roman Catholic International Commission.

As the two Co-Chairmen point out in their Preface, it is at present no more than a joint statement of the Commission. The Commission is reporting to the authorities who appointed it on one of the items in its programme of work. These authorities have allowed the Statement to be published so that it may be discussed by other theologians. It is not a declaration by the Roman Catholic Church or by the Anglican Communion. It does not authorize any change in existing ecclesiastical discipline.

The Commission will be glad to receive observations and criticisms made in a constructive and fraternal spirit. Its work is done in the service of the Church. It will give responsible attention to every serious comment which is likely to help in improving or completing the result so far achieved. This wider collaboration will make its work to a greater degree work in common, and by God's grace will lead us to the goal set at the beginning of Anglican-Roman Catholic dialogue: 'that unity in truth for which Christ prayed' (Common Declaration of Pope Paul VI and the Archbishop of Canterbury, March 1966).

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