

The Church & The Ministry.

1960

I have listened with great interest to the introduction as well as the discussion on this subject which is essentially a part of our whole sem. thought on the nature & office of the Church.

I wish to thank you for inviting me to be present and to summarize our thoughts. When I was approached I accepted with great diffidence ~~because~~ not because of unwillingness, but because of my inability to treat this subject adequately. ^{By} ~~But~~ my acceptance I wished to express my deep & earnest desire for such exchange of minds between brethren of the different churches. As such my participation must be seen primarily as a witness and not as the contribution of a theologian from Ch.

We know that this subject was the centre of discussion in Faith & Order:

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1. Prof. Guyer: stream of Reab. herey — I'm upr of faith
 2. To lead to my discovery of lack of some theology
 3. The diff. points of view clearly stated
 - 4.

I would like to state two points from the Reformed point of view:

① The apostles' authority was given by Christ - derived from Christ. Everything was given & done in the name of Jesus, by his power, in spiritual fellowship with C. Therefore the word of the apostles has authority - but only because it is the word. The apostle is a servant of God & of Christ, a vessel in the Lord's hand.

② Behind this ministry stands the H.S. who appoints men to these offices.

This appointment might be by nomination and the casting of the lot (1:23), by choice (6:5), or by apostolic act (14:23).

The important truth is the participation of the Holy Spirit:

1:24 -

6:6 - when they had prayed they laid ...

13:2 - Separate me B & S.

13:4 - Sent forth by the HS

20:28 - The flock which the HS made ya

③ The laying-on of hands was therefore justly an act of ^{personal} dedication. This ministry consists in teaching, admonition, healing - it is received by laying on of hands. But that act does not make it an apostolic succession - each office-bearer receives a personal call justly to give himself to Christ and then only a call to a particular office.

④ The important question remains how does: can a church function without its offices? Is the church still truly Church of Christ where there is no ministry of its offices?

~~We have been~~ The theologians who favour this viewpoint refer us to the position of the church where the congregations are persecuted.

Answer: It is possible, but then it is the church hastinated - not the Ch. in its completeness where: - ~~the~~

Ministry of Wd & Sacr.

... The offices

1. Father Brookes - 2. Dr.

- 1) The C. is the body of Christ. It is made apprehensible through baptism.
- 2) Because the C. is the body of C. it has a unity - one body - living organism - unified through baptism.
- 3) How does the Ch manifest itself? What its function? To bear witness to Christ.

Can faith and order be divorced?

In N.T. we find Baptism - Eucharist - Ministry.

- 1) Baptism is a mark of the Church
- 2) Eucharist
- 3) Ministry

Apostles - prophets - apostles: Bear witness - Church must be apostolic & priestly. The apostles were priests also: teachers. The apostolate was a general ministry behind & before local ministries. 4) Scripture: The episcopate a development out of apost. as well as Scripture. This general ministry showed it to be as dependant on the whole // Hist. development. ② - bishops & presbyters - // We are all sinful men but the Ch. must

begin. The Ch. itself is the apost. successor - Angl.: "where there is no bishop, there is no C.". Angl.: "The Ch. is those where the word is proclaimed & the S. given". The form of government is necessary for the well-being of the Church but not for the esse. " Efficacy - validity of ministry

1. Danger in episc. system of tyranny of government of one man
 2. No difference between laity & clergy in Bible
 3. Episcopacy does wrong to discourage action of laity.
- The 3 ones in ① are circumstantial not fundamental
- The first time clergy & laity are separated is under Tertullian in ②.
- Quay: 1. Ministry means service - That was what the apostolate was in the beginning
2. The office (apostolate) of the Ch. means those sent by the Lord in this world