

**THE WORKGROUP #9 REPORT, 2 OCT 86**

In the Craigville Colloquy III (30 Sept. - 2 Oct 86) on this theme, I was a member of this workgroup. As secretary, I did this report, which (1) represents the emphases & the major expressions and (2) adds some notes of my own, all of them referred to by me in the discussions....On the first sentence, see #2101.3....Composition of the group: 2 laity, 8 clergy (1 of them, viz I, a professional religion-scholar, "theologian"). Both structurally and actually, no one person dominated the discussions.

**"The whole people of God" is all humanity, whom God created and for whom Christ died.**

**Through baptism, persons enter and participate in the church, the ministering body of Christ.**

Jesus calls us to be his learners-students (Latin, "disciples"),<sup>1</sup> and our confession of him as Savior and Lord is our acceptance of that call.<sup>2</sup> Thus we become, under Jesus as Servant (Latin, "minister") of God (in the spirit and model of Second Isaiah), "ministers," serving our Lord in church and world. Ministries of "the whole people of God,"<sup>3</sup> both collectively and distributively, flow out of discipleship to Jesus.

While all believers participate in the processive holiness of the "saints" (French for holy ones) who under and in the Spirit are seeking to obey the commandment "Be holy, for I the LORD your God am holy," "ordained" (Latin, "set in order, appointed") ministers, as "the servants of the rest" (Mark 10.43), are symbols and centers of this "sanctifying" (Latin for making holy) process, under "the Son of Man," who "came to serve" (v.45).

Ordained ministers are persons whose inner & outer life has opened toward leading and guiding Christian believers, corporately and individually, in sanctification, learning (Latin, "discipleship"), and mission ("ministries," Latin for services of word and deed); who have completed a course of learning appropriate to these functions; and whom the Christian community has recognized and set apart for this functioning. Christ is our High Priest, Prophet, King, Servant-Minister: the ordained are in loco Christi,<sup>4</sup> serving in the Spirit under Jesus in the office Jesus filled in relation to his disciples.

As ordained ministers are only first among equals (in Latin, primus inter pares), they are as subject to community correction as are all other believers; as in loco Christi, however, they are to be honored (and thus the Latin titular adjective "Reverend").

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1. Mt.11.29 uses the rabbinic phrase: we Christians "take the yoke of" Rabbi Jesus and follow him as he lays on us teachings and missions (Latin for tasks on which we are "sent" as--the Greek term--"apostles"). See also Luke 6.40, which adds mimesis: we are to become like our Teacher. (Pauline paradox: "Follow me as I follow Christ," but do not be of anyone's party--even mine!)

2. The sociomodel here is the voluntary religious association in the Hellenistic world. You became an Isiac by joining a group "confessing" allegiance to Isis--a Christian by Christ-confessing in Christian community.

3. 1 Peter 2.9 is the locus classicus here: "the chosen race, the King's priests, the holy nation, God's own people."

4. 2 Cor. 5.20 uses, for this, a political, diplomatic metaphor: we are "ambassadors" in place of, on behalf of, for, of Christ. Greek *huper* becomes in KJV "in Christ's stead," in NIV "on Christ's behalf." Because of the extensive RC use of the figure for the papacy, Protestantism has been too chary of it.