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Isabel. Barnett.

Fawley.

Wokingham.

Berkts.

Home address.

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1. The ministerially commissioning & authorizing by the Church of a person to act for certain purposes as the organ of the corporate life.

2. a. If we regard the essential functions of a Priest as those of granting absolution & offering a sacrifice, then we may say that our Lord taught this idea of the priesthood to his disciples &

b. claimed it for Himself, by forgiving sins & saying He laid down His life, but

c. I cannot see that He actually legislated upon these points or said anything about the perpetuation & transmission of the priestly idea or His own Priesthood, beyond the bare commission to his disciples, whoever sins ye remit, etc. He only uses the word ecclesia once in His words to St. Peter & his breathing upon his disciples cannot be construed into anything more than an isolated & unique act - & had no connection with the laying on of hands

3. That each individual member was a Priest - ye are all Priests & Kings. . . .

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4. In all three as discriminated.
5. I do not consider that there can be any delegation of the functions of priesthood.
6. Simply the means used by the Church to show that she is making the appointment & bestowing the authority; an outward sign was needed. Transmission if any merely involves the belief that no man could undertake the work of the ministry in his own strength & that in response to the prayers of the Church & those who perform the office of the laying on of hands, those ordained receive a charisma or gift of strength & grace.
7. As it is quite clear that the Church in her specifically Christian character did determine the Christian idea of priesthood & did ordain persons to that priesthood, I certainly consider that the early Church should be determinative to-day of these subjects & of the others under discussion. As to the limit of the determinative period I can say nothing.

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8. None.

9. The sacerdotal function & the prophetic function can theoretically be differentiated.

1. The priest - a person called ministerial, commissioned etc
2. The prophet - a person called & empowered of God to preach the Gospel.

Practically a difficulty is presented as ^{to} one person may be both priest & prophet. I do not think however it is ^{essential to differentiate} practically at the same time there are many persons who are not priests, who can preach the Gospel a great deal better than many priests & the existence of this gift apart from the priesthood it would be well to ~~realise~~ recognise the existence of this gift apart from the priesthood. I have always been an advocate of preaching quia.

10. This seems to be a question of Catholicism & Protestantism - The Catholic regards the function of the ministry as primarily

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sacerdotal, & the Protestants as ^{as a} primary ministerial.

11. There seems to be no authority combined with purely ministerial functions.
12. The modern deaconess is in a different genus from the man deacon, she cannot be compared to him, as though set apart by the Bishop for the service of God, she has no official position per se in the Church.