

Abstract

“A Comparative Theological Assessment of Selected Orders of the Church in the Province of the West Indies and the Methodist Church in the Caribbean and the Americas”

Natalie Antoinette E. Blake

Thesis under the direction of Dr. Robert MacSwain

The Church of the Province of the West Indies (CPWI) and the Methodist Church in the Caribbean and the Americas (MCCA) have begun the process of ecumenical engagement as encouraged by the Lambeth Conference of the Anglican Communion and the Methodist World Council respectively. Two formal conversations were conducted in November 2017 and May 2018. However, there is a lack of local data to guide the discussions. The basic dividing issue between the churches has centered around the historic episcopate and the need for Anglican ecumenical partners to take episcopacy into their systems. With the installation of a President-Bishop in the MCCA, the issue of who is a bishop has come to the fore.

This study examines the theology of the orders of bishop and presbyter/priest using a comparative ecclesiological methodology as proposed by Roger Haight. The history of ecumenical engagement between the “parent churches” in England is explored and then extended to the world level before focusing on the local Caribbean context. Using the concept of *lex orandi, lex credendi* the ordinals of the two churches were assessed to unearth their respective theology of the two orders. A review of the ordinals of both CPWI and MCCA indicate that they both demonstrate sacramental ordination at the orders of bishop and presbyter/priest based on the criteria outlined by William Countryman. The rites of ordination occurred within public worship,

the reading and exposition of Holy Scripture, and Holy Eucharist; the people were given the opportunity to object or approve the candidates at varying times during the process; the wider Church was involved in the discernment of vocation; and there was tactile succession, the laying on of hands during the ordination.

Caribbean Methodists persist with the Connexion as the final decision-making body. However, they have chosen to take episcopacy into their system with the installation of their Presidents as bishops. This ameliorated the need for episcopacy, as outlined in the Chicago-Lambeth Quadrilateral, and its recognition by Caribbean Anglicans will facilitate expansion of the understanding of the transmission of apostolicity and spur further discussions.

Approved _____ Date _____

Advisor

TABLE OF CONTENTS

PAGE

1. Introduction	10
Aims of the Study	13
Methodology	15
How This Study Will Impact the Field	16
2. The Ecumenical Movement.....	17
Levels of Union: Definitions of Ecumenical terms	18
History of Anglican Ecumenical Engagement.....	20
Chicago-Lambeth Quadrilateral	23
Methodist Ecumenical Engagement	24
Early Anglican Methodist Dialogue	25
CPWI and MCCA Dialogue	30
History of Ecumenical Dialogue between Anglicans and Methodists in the Caribbean	33
3. Theology of Selected Offices	36
Shared Understandings About Ordination	36
Comparative Presentation of the Anglican and Methodist Rites of Ordination	38
1. Ordination and Consecration of a Bishop in the CPWI.....	39
2. Induction of a Bishop in MCCA.....	51
3. Ordination to the Office of Priest in the CPWI	54
4. Ordination to the Presbyterate in the MCCA.....	65
4. Comparative Analysis of the Anglican and Methodist Rites of Ordination.....	75
The Sacramental Nature of Ordination of CPWI and MCCA	75
Communal Decision-making in the MCCA and the CPWI.....	81
The Historic Episcopate: The Dividing and Uniting Factor	82
5. Discussion and Conclusion.....	89
6. Appendix: Structure of the Rites of Consecration, Ordination and Induction	92
Structure of the Consecration and Ordination of a Bishop in the CPWI.....	92
Structure of the Service of Induction of Methodist Bishop Otto Wade (2015).....	93
Structure of the Consecration and Ordination of a Priest in the CPWI	95
Structure of the Ordination of a Presbyter in the MCCA	97

7. References100

1. Introduction

Ecclesiology may be defined as “the study and analysis of church organization and governance and is used as a doctrinal basis for the organization, liturgical life, sacraments, and ministry of the Church.”¹ According to Brodd, ecclesiology may be a component of other areas of study or provide a comprehensive and integrating perspective, joining areas such as “liturgy, ecumenics, canon law, Mariology, religious life and [Church history].”²

While ecclesiological studies include ecumenics, ecumenical engagement did not always embrace theological and ecclesiological themes. Initial ecumenical cooperation was based on practical engagement rather than theological and ecclesiological discussion. Several Christian Churches focused on working together on mission projects rather than dealing with issues of theology and ecclesiology, which they thought were divisive. They formed the International Missionary Council in 1921. It was eventually recognized that cooperation was insufficient and that the difficult theological and ecclesiological issues needed to be discussed for true unity to be achieved. The Commission on Faith and Order was formed in 1927 to address core theological and ecclesiological issues. The Faith and Order Commission merged with the International Missionary Council to form the World Council of Churches in 1948. The Commission on Faith and Order dealt with questions such as the nature of the church, the nature of the unity of the

¹ Tiit Pädam, “To Compare or Not to Compare, That Is the Question: Some Thoughts on Comparative Method in Ecclesiology,” in *Ecclesiology in the Trenches, Theory and Method under Construction*. Eds. Sune Fahlgren, Jonas Idestrom (Cambridge: James Clarke & Co Ltd, 2015), 63–74, <https://www.jstor.org/stable/j.ctt1cgf573.8>, 66.

² Sven-Erik Brodd, “Ecclesiology Under Construction: A Report from a Working-Site,” in *Ecclesiology in the Trenches, Theory and Method under Construction*. Eds. Sune Fahlgren, Jonas Idestrom (Cambridge: James Clarke & Co Ltd, 2015), 1–28, <https://www.jstor.org/stable/j.ctt1cgf573.4>, 4-5.

church, and the relationship between the church and the world, including the relation of “non-theological (e.g., historical, cultural and social) factors to ecclesiological reflection.”³

Ecumenical theological and ecclesiological engagement has utilized a variety of methods. Initial work was based on comparative studies, but these have given way to convergence methods. Churches gradually moved from stating “the distinctive theological convictions” of the particular churches to “*what the churches could say together about the church.*” However, for new ecumenical partners, “churches which are still learning about one another’s fundamental beliefs and identities, comparative methods of assessing ecclesiology represents an essential first stage on the ecumenical journey.”⁴ One ‘comparative method’ is comparative ecclesiology.

Roger Haight, a Jesuit theologian, developed Comparative Ecclesiology out of a course that he was teaching.⁵ Haight, a member of the American Theological Society and a former president of the Catholic Theological Society of America,⁶ faced censure from the Congregation for the Doctrine of the Faith in 2004 for reimagining Christology in his book *Jesus Symbol of God* (1999). They determined that several assertions in the book constituted “serious doctrinal errors contrary to the divine and catholic faith of the Church. As a consequence, until such time as his positions are corrected to be in complete conformity with the doctrine of the Church, the

³ Thomas Best, “From Mutual Recognition to Mutual Accountability: A next Step for the Ecumenical Movement,” in *Towards Unity: Ecumenical Dialogue 500 Years after the Reformation: Essays in Honour of Monsignor John A. Radano* (New York: Paulist Press, 2017), 327.

⁴ Best, 326.

⁵ Roger Haight, *Christian Community in History* (New York: Continuum, 2004), vii. Haight was a lecturer at Weston School of Theology from 1992 until his censure in 2005.

⁶ “Roger Haight | The University of Chicago Divinity School,” accessed July 15, 2019, <https://divinity.uchicago.edu/roger-haight>.

Author may not teach Catholic theology.”⁷ The publication of the three-volume *Christian Community in History* (2004), within which Haight proposed comparative ecclesiology and *The Future of Christology* (2007), was seen to support further the idea that he was unrepentant.⁸ The initial ban was extended in 2009 when he was ordered to refrain from writing and teaching at any institution. The details of his restitution appear obscured, however in 2014, he published articles on Liberation Theology⁹ and spirituality¹⁰ and has subsequently produced material in areas such as systematics and spirituality. In 2019 he published an article on the birth of American Catholic theology.¹¹

According to Haight, “Comparative ecclesiology consists in analyzing and portraying in an organized or systematic way two or more different ecclesiologies so that they can be compared.”¹² Critics of the method include Hietamäki, who posited that the quest for a common pattern to facilitate comparison might be reductionist. Another concern is that if there is such a template to which the different ecclesiologies can be compared – that is, a common denominator – then does “this not assume that the differences in ecclesiology are nothing more than

⁷ “Notification on the Book ‘Jesus Symbol of God’ by Father Roger Haight S.J.,” accessed July 15, 2019, http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20041213_notification-fr-haight_en.html.

⁸ “Rome Orders Roger Haight to Stop Teaching, Publishing,” *National Catholic Reporter*, 3:22pm, <https://www.ncronline.org/news/rome-orders-roger-haight-stop-teaching-publishing>.

⁹ Roger Haight, “Liberation and Spirituality,” *Buddhist-Christian Studies* 34 (2014): 135–44.

¹⁰ Roger Haight, “The Spiritual Exercises as an Ecumenical Strategy,” *Theological Studies* 75, no. 2 (June 2014): 331–49, <https://doi.org/10.1177/0040563914529906>.

¹¹ Roger Haight, “The Birth of American Catholic Theology,” *Theological Studies* 80, no. 1 (March 2019): 7–36, <https://doi.org/10.1177/0040563918819801>.

¹² Roger Haight, *Christian Community in History: Vol. 2, Comparative Ecclesiology* (New York: Continuum, 2005), 4.

decorative surface covering a common form or structure?”¹³ Her analysis indicated that a “constructive theological endeavor” is desired. That is, she distinguishes “theological approaches that do not cover but recognize differences and critically attempt to discern the legitimate and enriching differences from those that are illegitimate and destructive for the communion.”¹⁴

Pädam applied two strategies for comparing ecclesiologies in a study assessing the understanding of the diaconal ministry across the ten signature churches of the Porvoo Agreement.¹⁵ The first was a quantitative comparative analysis that was able to “describe, compare, and analyze the rites of ordination.”¹⁶ However, this method was unable to analyze the differences across the churches. The second method was qualitative comparative analysis. This facilitated the discernment and analysis of characteristic features from different ecclesiologies, although there were limitations. Our task would be to apply the methods used by Pädam while being cognizant of the warning given by Hietamäki.

Aims of the Study

The 2014 Anglican-Methodist International Commission for Unity in Mission (AMICUM) report indicated the lack of formal dialogue between the Anglican and Methodist churches in the Caribbean. Formal dialogue began between the two Caribbean churches in 2017;

¹³ Minna Hietamäki, “Is Comparative Ecclesiology Enough for the Oikoumene? Remarks on the Adequacy of Haight’s Comparative Ecclesiology in the Light of Recent Lutheran-Roman Catholic Dialogues,” in *Comparative Ecclesiology: Critical Investigations*, ed. Gerard Mannion, T & T Clark Theology, v. 3 (London: New York: T & T Clark, 2008), 89–105, 90.

¹⁴ Hietamäki, 100.

¹⁵ Pädam and Mannion, “To Compare or Not to Compare, That Is the Question,” 65.

¹⁶ Pädam and Mannion, 69.

however, there is a need for information to enhance the process. The churches have not formally engaged the reasons for the separation of the parent churches in the late 18th century. They have not conducted any joint studies to review the developments in the understanding that currently surround key basic differences that have been elucidated. There are no comparative studies of these Caribbean churches. Instead, there has been a reliance on what is done between the two churches in England to inform local decisions. This has created a gap in both information and systematic theology in relation to these issues. Within this vast area of future studies, one area that has been evaluated in other dialogues has become important for the churches in the Caribbean, namely the understanding of the episcopate.

This study aims to assess the theology of church orders, both bishop and priest, which have proved to be divisive between Methodist and Anglican dialogue partners worldwide. The Anglican Church in the Caribbean has had bishops since 1824 with the appointment of Dr. William Hart Coleridge and Dr. Christopher Lipscomb to the Sees of Barbados and the Leeward Islands, and Jamaica, respectively.¹⁷ A chairman or president led the Methodist Church in the Caribbean before 2015. At the 38th Connexional Conference meeting in 2015, it was decided that the ecclesiastical head would be a bishop, the first of whom was The Revd. Otto Wade.¹⁸ This development has generated questions concerning what it means to be a bishop.

The understanding of the episcopate has been an issue between the Anglican and Methodists in other dialogues. One recommendation from The Episcopal Church – United Methodist Church dialogue is that a study of the underlying theology of the order as present in

¹⁷ Arthur C. Dayfoot, *The Shaping of the West Indian Church, 1492-1962*, 1st edition (Barbados and Gainesville, FL: University Press of Florida, 1998), 165.

¹⁸ “MCCA Appoints First Connexional Bishop,” *First Friday Letter* (blog), August 6, 2015, <http://firstfridayletter.worldmethodistcouncil.org/2015/08/mcca-appoints-first-bishop/>.

their context be conducted alongside the elucidation of theological praxis to ensure a thorough engagement with the issue.¹⁹ This would enable the churches to identify the differences and work towards ameliorating them. Guided by the principle of *lex orandi, lex credendi*, a comparative theological method will be applied to the ordination liturgies of the churches to provide insight into the inherent theologies.

This project will apply a comparative method to assess the ecclesiology of the rites of the consecration and ordination of a bishop and priest in the Church in the Province of the West Indies (CPWI) and the Methodist Church in the Caribbean and the Americas (MCCA). The ordinals of the two churches will be reviewed to determine the theological content of the rites. The liturgical performance of the ordination will be assessed by a review of the roles of the participants and an interpretation of the meaning of the liturgical acts which make up the rite.

Methodology

The research will be conducted primarily by literature review. A comparative ecclesiological approach, as proposed by Roger Haight and adapted by Pädam, will be applied to the data. The study will elucidate the history of ecumenical dialogue. The guidelines for Anglican participation in unification dialogue and a short history of attempts at unification will be presented. The background for the current talks between the Anglican Communion and the World Methodist Church and the development of the dialogue between the Church in the Province of the West Indies (CPWI) and the Methodist Church in the Caribbean and the

¹⁹ William O. Gregg, "Theology and Practice," in *That They May Be One? The Episcopal-United Methodist Dialogue*, ed. C. Franklin Brookhart and Gregory Palmer (New York: Seabury Books, 2014), 58.

Americas (MCCA) will be presented. The practices of the orders contained in the CPWI and MCCA and the underlying theologies will be elucidated using the ordination liturgies and other documentation. The similarities and differences between the theologies of the two communities will be assessed using a comparative ecclesiological methodology. The study will be conducted between May 2019 to July 2019.

How This Study Will Impact the Field

Assessing the theologies of the churches will begin to fill the gap in knowledge in the current CPWI and MCCA dialogue. Further discussions on ecclesiology will provide additional guidance in discerning the core theologies. The history of the development of the ecumenical process and documentation for engagement will guide in interpreting the theoretical background for the study.

The dialogue between the Caribbean Anglican and Methodist is in its infancy and can benefit from the provision of basic information such as definitions and history. In Chapter 2, basic definitions of ecumenical terms are presented to ensure clarity and the history of ecumenical dialogue in the region is offered to provide context for the current dialogue and research.

2. The Ecumenical Movement

Ecumenical dialogue is “any endeavor, event, individual, organization, or idea associated with the cause of Christian unity.”²⁰ Ecumenism is not interreligious dialogue, nor is it simply unity in doctrine or unity despite doctrine. Ecumenical dialogue presupposes a particular starting point for reflection on God and religion, namely, the person and work of Jesus Christ. Christian mission organizations viewed the evangelization and unity of the world in the late 19th and early 20th centuries as their mission. However, they found themselves in competition with each other as they rushed to reach areas not yet exposed to Christianity. They, the examples of unity, looked no better than the divided world they hoped to impact as they brought with them all the basic differences that had divided their national churches.

The 1910 conference in Edinburgh is credited as a major milestone towards the formation of the World Council of Churches in 1948 and the development of the ecumenical movement. Another major event in the life of the ecumenical movement was the Second Vatican Council completed in 1965, and the subsequent papal encyclical *Unitatis redintegratio*. According to Sagovsky:

Since 1965 when the Second Vatican Council concluded, there has been a striking ecumenical convergence around certain basic notions of what it is to be ‘Church.’ There is agreement that the understanding of what it means to be church is at the heart of the Christian faith. Several bilateral discussions and statements have produced agreements. At the center of all these documents is an understanding of the Church as communion, of this communion as a sharing or participation in the life of the Trinity, and of the vital contribution this understanding can make to the ecumenical goal of ‘visible unity in one

²⁰ R. David Nelson and Charles Raith II, *Ecumenism: A Guide for the Perplexed*, Bloomsbury Guides for The Perplexed (London; New York, NY: Bloomsbury T & T Clark, 2017), 6.

faith and in one eucharistic fellowship expressed in worship and in the common life of Christ.”²¹

The *New Delhi Report* of the World Council of Churches (1961) outlined the vision of visible unity as “all in each place who are baptized into Jesus Christ and confess him as Lord and Saviour are brought by the Holy Spirit into one fully committed fellowship, holding the one apostolic faith, preaching the one Gospel, breaking the one bread, joining in common prayer, and having a corporate life reaching out in witness and service to all and who at the same time are united, with the whole Christian fellowship in all places and all ages in such wise that ministry and members are accepted by all, and that all can act and speak together as required for the tasks to which God calls his people.”²²

Levels of Union: Definitions of Ecumenical terms

According to Nelson and Raith, there are “three broad categories of established church unity”²³ or models of ecumenism: federations, communions, and organic unions. Federations are formed “when independent churches bind themselves for the sake of unified public Christian witness.”²⁴ There is a focus on unifying for service in this model. However, member churches are usually able to retain their identities, independent government structures, and theologies. The level of unity displayed by federations was considered to be weak when compared with other possibilities. Communions occur when churches that are physically close to each other choose to

²¹ Sagovsky, 4. [Statement of the Fifth Assembly of the World Council of Churches (Nairobi, 1975). See N. Lossky et al. eds., *Dictionary of the Ecumenical Movement* (Geneva: WCC; London: CCBI, 1991), p. 1085.]

²² *The New Delhi Report the Third Assembly of The World Council of Churches 1961* (Association Press, 1962), 16 <http://archive.org/details/newdelhireporth009987mbp>.

²³ Nelson and Raith II, *Ecumenism*, 12.

²⁴ Nelson and Raith II, 12.

worship, work, and witness together. A key component of this union is their mutual recognition of each other as churches despite the differences that exist among them.²⁵ The model permits the churches to remain independent and unchanged; however, it is a step on the way to greater unity. Organic unions result in the establishment of new bodies from existing churches. These develop uniform worship, polity, sacraments, and practices derived from the participation of all in relationship. The distinct identity of the churches recedes as convergence is sought.²⁶

Full communion is defined in the Waterloo Declaration between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada, and the *Concordat of Agreement* between The Episcopal Church and the Evangelical Lutheran Church in America as:

A relationship between two distinct churches in which each maintains its own autonomy while recognizing the catholicity and apostolicity of the other and believing the other to hold the essentials of the Christian faith. In such a relationship, communicant members of each would be able freely to communicate at the altar of the other, and ordained ministers may officiate sacramentally in either church. Specifically, this includes transferability of members, mutual recognition and interchangeability of ministries, mutual enrichment by one another's traditions of hymnody and patterns of liturgy, freedom to participate in each other's ordinations and installations of clergy, including bishops, and structures for consultation to express, strengthen, and enable our common life, witness, and service, to the glory of God and the salvation of the world.²⁷

According to the Faith and Order Commission, "intercommunion should be used to mean the result of an agreement between Churches of different denominations whereby the communicant members of each may freely communicate at the altars of either' (e.g., the 1931 agreement between the Church of England and the Old Catholic Churches, or that between the

²⁵ Nelson and Raith II, 14.

²⁶ Nelson and Raith II, 16.

²⁷ Episcopal Church and United Methodist Church (U.S.), eds., *Make Us One with Christ: The Study Guide Version: [A Process for Facilitating Fellowship among Episcopal and United Methodist Congregations]* (New York, N.Y.: Ecumenical and Interfaith Relations, Episcopal Church, 2006), 16; Joint Working Group of the Evangelical Lutheran Church in Canada and the Anglican Church of Canada, ed., *Called to Full Communion: A Study Resource for Lutheran- Anglican Relations Including the Waterloo Declaration* (Toronto: Anglican Book Centre, 1998), 9.

American Episcopal Church and the Polish National Catholic Church in the United States).”²⁸ Additionally, the Commission noted that “there are also the cases in which, without any such agreement between Churches, a church may by unilateral action welcome members of other churches to share as guests in its Communion Services. This may conveniently be called open communion.”²⁹

The ideal model of church unity is organic unity; however, there is much value in full communion. According to Thomas and Wondra, full communion is an affirmation that each church has gifts that the other needs. This reflects the Pauline image of the church as the body of Christ, where each part has a function to contribute to the well-being and enrichment of the whole without having to become identical to other parts. Full communion may be described as a “unity-in-diversity” model.³⁰ Full communion allows churches to engage with each other, to work together, to recognize that what is shared is often more than what separates and can, therefore, be considered a step on the way to organic union if churches choose that option for themselves.

History of Anglican Ecumenical Engagement

Anglican participation in the ecumenical movement has occurred at the Communion, province, and local diocesan levels. Anglicans have been involved in the earliest expressions of

²⁸ *Intercommunion - The Report of the Theological Commission Appointed by the Continuation Committee of the World Conference on Faith and Order Together with a Selection from the Material Presented to the Commission*, accessed July 19, 2019, <http://archive.org/details/wccfops2.231>, 18.

²⁹ *ibid.*

³⁰ Owen C. Thomas and Ellen K. Wondra, *Introduction to Theology*, 3rd ed (Harrisburg, PA: Morehouse, 2002), 272.

worldwide unity arrangements such as the Week of Prayer for Christian Unity, which began in the 1930s and predated the formation of the World Council of Churches in 1948. Anglicans have also engaged in ecumenical dialogues and agreements with a wide cross-section of denominations. At the level of the Communion, there are agreements with the Old Catholic Churches of the Union of Utrecht guided by the Bonn Agreement, and with churches formed by the union of Anglican and other denominations. These include the Church of Bangladesh, Church of North India, Church of Pakistan, and the Church of South India.³¹

Additionally, provinces or national churches have engaged in dialogues with other denominations. These include the agreement of full communion between The Episcopal Church and the Philippine National Church (1961), the Mar Thoma Syrian Church of Malabar, India (1979), and the Evangelical Lutheran Church in America (2001).³² Other national agreements include the Porvoo Agreement between Anglican churches of England, Wales, Ireland, and Scotland, and the Nordic and Baltic Lutheran Churches of Denmark, Estonia, Finland, Iceland, Lithuania, Norway, Sweden, Latvia, and the Reformed Church of Spain.³³ The Anglican Church of Canada and the Evangelical Lutheran Church in Canada entered into full communion in 2001 governed by the Waterloo Declaration.³⁴

³¹ Office of Ecumenical and Interfaith Relations, *Handbook for Ecumenism* (New York, NY: The Episcopal Church, 2002).

³² “An Agreement of Full Communion - Called to Common Mission,” Episcopal Church, April 27, 2012, <https://www.episcopalchurch.org/agreement-full-communication-called-common-mission>; Episcopal Church and Office of Ecumenical and Interfaith Relations, *Handbook for Ecumenism*.

³³ *Together in Mission and Ministry: The Porvoo Common Statement, with, Essays on Church and Ministry in Northern Europe: Conversations between the British and Irish Anglican Churches and the Nordic and Baltic Lutheran Churches*, GS 1083 (London: Church House, 1993).

³⁴ Joint Working Group of the Evangelical Lutheran Church in Canada and the Anglican Church of Canada, *Called to Full Communion*.

In addition to these ecumenical agreements, there are ongoing national and communion led formal ecumenical dialogues. At the Communion level, dialogue continues with the Roman Catholic Church,³⁵ Lutheran World Federation,³⁶ World Methodist Council,³⁷ Oriental Orthodox,³⁸ Orthodox,³⁹ Reformed Church⁴⁰, and the Baptist World Alliance.⁴¹ The Episcopal Church is in dialogue with the Moravian Church, United Methodist Church, and the Presbyterian

³⁵ Adelbert Denaux, Nicholas Sagovsky, and Charles Sherlock, *Looking towards a Church Fully Reconciled: The Final Report of the Anglican-Roman Catholic International Commission 1983-2005 (ARCIC II)*, 2017; Anglican-Roman Catholic International Commission (ARCIC), *Walking Together on the Way An Agreed Statement of the Third Anglican-Roman Catholic International Commission (ARCIC III)*. (La Vergne: SPCK, 2018), <http://public.eblib.com/choice/PublicFullRecord.aspx?p=5634376>; International Anglican - Roman Catholic Commission for Unity and Mission, *Growing Together in Unity and Mission: Building on 40 Years of Anglican - Roman Catholic Dialogue : An Agreed Statement of the International Anglican - Roman Catholic Commission for Unity and Mission* (London: S.P.C.K., 2007).

³⁶ Anglican-Lutheran International Commission, *To Love and Serve the Lord: Diakonia in the Life of the Church; the Jerusalem Report of the Anglican-Lutheran International Commission (ALIC III)*. (Geneva, Switzerland: Lutheran World Federation, 2012).

³⁷ Anglican-Methodist International Commission, Anglican Consultative Council, and World Methodist Council, eds., *Sharing in the Apostolic Communion: Report of the Anglican-Methodist International Commission to the World Methodist Council and the Lambeth Conference* (Lake Junaluska, NC: World Methodist Council, 1996); Anglican-Methodist International Commission for Unity in Mission, Anglican Consultative Council, and World Methodist Council, *Into All the World: Being and Becoming Apostolic Churches* (London: Anglican Consultative Council, 2014).

³⁸ Anglican-Oriental Orthodox International Commission and Anglican Consultative Council, *Christology: Agreed Statement by the Anglican-Oriental Orthodox International Commission : Holy Etchmiadzin, Armenia 5-10 November 2002 Revised Cairo, Egypt 13-17 October 2014.*, 2015; Anglican-Oriental Orthodox International Commission, *The Procession and Work of the Holy Spirit: Agreed Statement*, 2018.

³⁹ Anglican-Orthodox Joint Doctrinal Commission, Kallistos, and Colin Davey, eds., *Anglican-Orthodox Dialogue: The Moscow Statement Agreed by the Anglican-Orthodox Joint Doctrinal Commission, 1976: With Introductory and Supporting Material* (London: SPCK, 1977); Anglican-Orthodox Joint Doctrinal Commission, ed., *Anglican-Orthodox Dialogue: The Dublin Agreed Statement, 1984* (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1986); International Commission for Anglican-Orthodox Theological Dialogue, Mark Dyer, and John Zizioulas, eds., *The Church of the Triune God: The Cyprus Statement* (London: Anglican Communion Office, 2006); Anglican-Orthodox Joint Doctrinal Commission, Mark Dyer, and John Zizioulas, *In the Image and Likeness of God: A Hope-Filled Anthropology: The Buffalo Statement* (London: Anglican Communion Office, 2015).

⁴⁰ Anglican-Reformed International Commission, ed., *God's Reign and Our Unity: The Report of the Anglican-Reformed International Commission, 1981-1984, Woking, England, January 1984* (London: Edinburgh: SPCK; Saint Andrew Press, 1984).

⁴¹ Anglican Communion Office and Baptist World Alliance, *Conversations around the World 2000-2005: The Report of the International Conversations between the Anglican Communion and the Baptist World Alliance*. (London: Anglican Communion Office, 2005).

Church USA. The Church of England continues to dialogue with the Moravian Church in Great Britain and Ireland⁴² and the Methodist Church of Great Britain.⁴³

Chicago-Lambeth Quadrilateral

The Chicago-Lambeth Quadrilateral guides ecumenical engagements by the members of the Anglican Communion. Resolution 11 of the 1888 Lambeth Conference⁴⁴ modified the Chicago Statement approved by the House of Bishops at the 1886 General Convention in Chicago.⁴⁵ The Chicago-Lambeth Quadrilateral outlined the basic essential articles required for a unified church and form the minimum criteria for Anglican ecumenical engagement.

- a. The Holy Scriptures of the Old and New Testaments, as “containing all things necessary to salvation,” and as being the rule and ultimate standard of faith.
- b. The Apostles’ Creed, as the baptismal symbol, and the Nicene Creed, as the sufficient statement of the Christian faith.
- c. The two sacraments ordained by Christ himself - Baptism and the Supper of the Lord - ministered with unfailing use of Christ's words of institution and of the elements ordained by him.

⁴² Church of England, *Anglican-Moravian Conversations The Fetter Lane Common Statement* (London: Council for Christian Unity of the General Synod of the Church of England, 1996).

⁴³ *An Anglican-Methodist Covenant: Common Statement of the Formal Conversations between the Methodist Church of Great Britain and the Church of England* (London: Church Publishing House; Methodist Publishing House, 2001).

⁴⁴ Lambeth Conference (1888) and England) Society for Promoting Christian Knowledge (London, *Encyclical Letter from the Bishops: With the Resolutions and Reports* (London: Society for Promoting Christian Knowledge, 1888), http://archive.org/details/encyclicalletter00lamb_0, 24-25.

⁴⁵ Episcopal Church, ed., *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David According to the Use of the Episcopal Church*, Large print ed (New York: Church Hymnal Corp, 1979), 876-877.

- d. The historic episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church.

Methodist Ecumenical Engagement

The World Methodist Council engaged in ecumenical dialogue with the Roman Catholic Church in 1967 following initiatives resulting from the Second Vatican Council and decisions made by the World Methodist Council in 1966. They have produced several reports as they work through the issues that they thought were potentially divisive.⁴⁶ In 2006 the World Methodist Council signed a Statement of Association with the *Joint Declaration on the Doctrine of Justification*⁴⁷, which had been signed by the Lutheran World Federation and the Roman Catholic Church in 1999.⁴⁸ The World Methodist Council has been in dialogue with the World Baptist Alliance since 2013, when representatives of the two churches met at Wesley's Chapel,

⁴⁶ Joint Commission Between the Roman Catholic Church and World Methodist Council and World Methodist Council, *Denver Report, 1971*. (Lake Junaluska: World Methodist Council, 1972); Joint Commission between the Roman Catholic Church and the World Methodist Council, *The Apostolic Tradition: Report of the Joint Commission ... 1986-1991. Fifth Series*. (Lake Junaluska, N.C.: World Methodist Council, 1991); Joint Commission Between the Roman Catholic Church and World Methodist Council, World Methodist Council, and Catholic Church, *Speaking the Truth in Love: Teaching Authority among Catholics and Methodists: Report of the Commission for Dialogue between the Roman Catholic Church and the World Methodist Council*. (Lake Junaluska, NC: World Methodist Council, 2000); Catholic Church et al., *The Grace given You in Christ: Catholics and Methodists Reflect Further on the Church: Report of the International Commission for Dialogue between the Roman Catholic Church and the World Methodist Council*. (Lake Junaluska: World Methodist Council, 2006).

⁴⁷ "WMC's Statement of Association with the Joint Declaration of the Doctrine of Justification," *World Methodist Council* (blog), February 28, 2017, <https://worldmethodistcouncil.org/resources/ecumenical-dialogues/wmcs-statement-of-association-with-the-joint-declaration-of-the-doctrine-of-justification/>.

⁴⁸ Lutheran World Federation, *Joint Declaration on the Doctrine of Justification* (Grand Rapids, MI; Cambridge, UK: Eerdmans, 2001).

City Road, London. They produced a dialogue report in 2018. They have also engaged the Lutheran World Federation⁴⁹ and the Salvation Army⁵⁰ in dialogue.

Early Anglican Methodist Dialogue

In 1946 the Archbishop of Canterbury Geoffrey Fisher preached a sermon at Cambridge entitled *A Step Forward in Church Relations*, after which he made an offer of institutional relationship to other denominations.⁵¹ Fisher, recognizing that the churches were not yet ready to move towards organic union and that a federation was an insufficient expression of unity, proposed something between the two forms of unity. According to Fisher: “What we need is that while the folds remain distinct, there should be a movement towards a free and unfettered exchange of life in worship and sacrament as there is already of prayer and thought and Christian fellowship.”⁵² The Free Churches in England responded favorably.

General conversations between representatives of the Archbishop of Canterbury and the Evangelical Free Churches in England were held and resulted in the publication of a report, *Church Relations in England*, in 1950. In 1953, the Methodist Church indicated that it would be “prepared to proceed to a further stage in the promotion of intercommunion with the Church of

⁴⁹ Lutheran World Federation and World Methodist Council, *The Church: Community of Grace*. (Geneva; Lake Junaluska, NC: Lutheran World Federation; World Methodist Council, 1984).

⁵⁰ *Working Together in Mission: Witness Education and Service: Salvation Army - World Methodist Council Bilateral Dialogue Report*. (Lake Junaluska, NC: World Methodist Council, 2011).

⁵¹ David Hein, *Geoffrey Fisher: Archbishop of Canterbury* (Havertown: James Clarke Company, Limited, 2008), 72.

⁵² Hein, 73 - quotation from Fisher's sermon.

England.”⁵³ The two groups agreed to formal dialogue in 1955 and had five meetings, four of which were joint residential.

The conversation partners identified the lack of episcopacy (the fourth point of the Quadrilateral) in the Methodist system as the basic dividing issue. The solution was to incorporate episcopacy into the Methodist system over a period of time by “Consecration of certain Methodist ministers as bishops by bishops of an episcopal Church (or Churches) which already possess the historic episcopate followed by episcopal ordination for all future Methodist ministers.”⁵⁴ There would either be separate ministries that would be gradually united, or the ministries would be united from the beginning of the union.⁵⁵ It was thought that if these steps were taken, the churches would remain separate but would have accomplished partial intercommunion. “Full intercommunion would be accomplished when all Methodist ministers were episcopally ordained.”⁵⁶

The *Interim Report* of 1958 identified intercommunion as the goal of the dialogue. Resolution 14 of Lambeth Conference 1958 distinguished between full communion and intercommunion: “where between two Churches, not of the same denominational or confessional family, there is unrestricted ‘*communio in sacris*’ including mutual recognition and acceptance of ministries, the appropriate term to use is ‘full communion,’ and that where varying degrees of relation other than ‘full communion’ is established by agreement between two such Churches the

⁵³ Church of England and Methodist Church (Great Britain), eds., *Conversations between the Church of England and the Methodist Church: An Interim Statement* (London: S.P.C.K, 1958), 1.

⁵⁴ Church of England and Methodist Church (Great Britain), 40.

⁵⁵ Church of England and Methodist Church (Great Britain), 41.

⁵⁶ Church of England and Methodist Church (Great Britain), 40.

appropriate term is ‘intercommunion’.⁵⁷ Following the publication of the *Interim Report* in 1958, the dialogue partners were united in their conviction that organic unity rather than intercommunion was their goal. They received encouragement from the Lambeth Conference to continue the conversation. The *Conversation* report of 1963 proposed a two-stage unity process. In the acts of reconciliation proposed in the *Scheme* of 1968, a liturgy for local services of reconciliation was published. These sought to “bring together for unity and mission, by a public liturgical action, two churches whose people and ministers have long been separated from each other, have often been in competition and conflict with each other, and are still divided from each other in many places by ignorance, suspicion, and indifference.”⁵⁸ Although some regarded the service as an “ordination,”⁵⁹ the framers were astute to leave the intent open to interpretation.⁶⁰

The ecumenical dialogue between the Anglican and Methodist churches in England spanned more than thirty years and several publications. The method of a two-stage scheme of reconciliation of ministries and churches proved problematic. Nevertheless, at the end of the dialogue process, the proposed scheme of unification gained the 75% approval of the Methodist Conference but failed twice in 1972 and 1982 to receive the same support in the General Synod of the Church of England.⁶¹ The disappointment at the failure caused the dialogue committee to

⁵⁷ *The Lambeth Conference 1958: The Encyclical Letter from the Bishops Together with the Resolutions and Reports* (London: S.P.C.K.; Seabury Press, 1958), 8.

⁵⁸ *Anglican-Methodist Unity Report of the Anglican-Methodist Unity Commission, Part 2, The Scheme*, 125.

⁵⁹ Andrew Atherstone, “Evangelical Dissenters and the Defeat of the Anglican-Methodist Unity Scheme,” *Wesley and Methodist Studies* 7 (2015): 100–116, 101.

⁶⁰ *Anglican-Methodist Unity Report of the Anglican-Methodist Unity Commission, Part 2, The Scheme*, 127.

⁶¹ *An Anglican-Methodist Covenant: Common Statement of the Formal Conversations between the Methodist Church of Great Britain and the Church of England* (London: Church Publishing House; Methodist Publishing House, 2001), 21.

decide to disband.⁶² It was proposed that ecumenical activity would continue with the more than 300 ecumenical projects which were being conducted. There was a long interval before the Anglican and Methodist churches sought to approach each other, and only on “a cautious step by step basis.”⁶³

In 1972 the Church of England extended eucharistic hospitality to baptized members of other churches. Local Ecumenical Partnerships fostered cooperation between Methodists, Anglicans, and other denominations. In 1994 the General Purposes Committee of the Methodist Church extended an invitation to the Council for Christian Unity of the Church of England to join in preliminary talks “to consider whether we share a common goal of visible unity and to identify the steps and stages required to realize it in the context of the wider ecumenical relationships in which both Churches share.”⁶⁴ The talks took place in 1995 and 1996 and produced a report, *Commitment to Mission and Unity*.

Formal Conversations were approved in 1998; these ran concurrently with an informal trilateral conversation with the United Reform Church. In 2001, the formal conversation dialogue team proposed a new relationship between the churches contained in *An Anglican-Methodist Covenant*. It outlined the similarities between the churches as affirmations, work to be done as commitments, and offered recommendations on the way forward.

The dialogue between the Church of England and the Methodist Church in England and other national Anglican-Methodist dialogues spurred the Lambeth Conference of 1988 to pass a

⁶² “Survey of Church Union Negotiations 1979-1981,” *The Ecumenical Review* 34, no. 4 (October 1982): 361–90, 368.

⁶³ *An Anglican-Methodist Covenant*, 21.

⁶⁴ *An Anglican-Methodist Covenant*, 22.

series of resolutions affirming the work done in ecumenical dialogues and initiating new ones. Resolution 9 instructed the Anglican Consultative Council to engage the World Methodist Council in dialogue. Resolution 10 instructed engagement with the Baptist World Alliance, while resolution 11 encouraged engagement with the Pentecostal churches. Resolutions 13-17 encouraged unity at the local international levels and the different mechanisms that could be used to achieve it, including theological education and councils of churches.⁶⁵

In 1988 the Lambeth Conference passed Resolution 9, instructing the Anglican Communion to engage the World Methodist Council in a communion-wide dialogue.⁶⁶ The first phase was conducted from 1993-1996. Substantial theological convergence was achieved at the end of the dialogue, which published its final report, *Sharing the Apostolic Communion*, in 1996.⁶⁷ The 1998 Lambeth Conference then encouraged local provinces of the Communion to engage in dialogues with local Methodist Churches.⁶⁸ The 2014 AMICUM report listed the churches in the Caribbean (CPWI and the MCCA) among those without a structured bilateral dialogue.⁶⁹

⁶⁵ *The Truth Shall Make You Free*, 12-13.

⁶⁶ *The Truth Shall Make You Free: The Lambeth Conference 1988: The Reports, Resolutions & Pastoral Letters from the Bishops* (London: Published for the Anglican Consultative Council by Church House Publishing, 1988), 11.

⁶⁷ Anglican-Methodist International Commission, Anglican Consultative Council, and World Methodist Council, *Sharing in the Apostolic Communion*.

⁶⁸ Episcopal Church et al., *Make Us One with Christ: The Study Guide Version: A Process for Facilitating Fellowship among Episcopal and United Methodist Congregations* (New York, NY: Ecumenical and Interfaith Relations, Episcopal Church, 2006), 16.

⁶⁹ Anglican-Methodist International Commission for Unity in Mission, Anglican Consultative Council, and World Methodist Council, *Into All the World: Being and Becoming Apostolic Churches* (London: Anglican Consultative Council, 2014), 79.

CPWI and MCCA Dialogue

The Church in the Province of the West Indies and the Methodist Church in the Caribbean and the Americas have therefore begun the process of ecumenical engagement as encouraged by the Lambeth Conference and The Methodist World Council, respectively. Two conversations were conducted in Jamaica in November 2017 and May 2018. Prior to this, the churches had a dialogue that led to joint action in the 1960s.

The Anglican Church in the Caribbean has evolved from the colonial church that was established to meet the spiritual needs of the white (British) population in the islands in the 1600s. The first Anglican priests, John James Zellers and John Henry Houser arrived in Jamaica in 1664.⁷⁰ The Anglican church had very little engagement with the majority slave population, and they were not encouraged to do so by the planters. The full engagement of the population by the Church occurred just before emancipation with the establishment of schools to educate the people in preparation for their new status as freed people.⁷¹ This continues to the present where the Church is a significant owner of educational institutions.

The genesis of the Methodist Church in the Caribbean may be attributed to Nathaniel Gilbert, an Antiguan planter who had a conversion experience after listening to John Wesley preach in England in 1758. Wesley also baptized two of Gilbert's slaves and commented on their spirituality.⁷² Gilbert returned to Antigua and began working there. Thomas Coke began

⁷⁰ E. L. Evans, *A History of the Diocese of Jamaica* (Kingston, Jamaica: Diocese of Jamaica, 1976).

⁷¹ Mary Turner, "The Bishop of Jamaica and Slave Instruction," *The Journal of Ecclesiastical History* 26, no. 04 (October 1975): 363–78, <https://doi.org/10.1017/S0022046900047722>, 363.

⁷² Michael N. Jagessar, "Early Methodism in the Caribbean: Through the Imaginary Optics of Gilbert's Slave Women -- Another Reading," *Black Theology* 5, no. 2 (July 2007): 153–70, 157.

preaching in Jamaica in 1789,⁷³ having first worked in Antigua. The Methodist Church engaged the slave population in the islands, which put them at odds with the planters. Throughout their history in the region, they faced persecution, including the arrest of ministers and churches burnt in retaliation after the 1831 slave revolt in Jamaica.⁷⁴

The churches in the Caribbean have been active participants in the ecumenical movement. Early efforts at creating a church union in Jamaica began in 1927. This phase of unity discussions was led by the Foreign Missions Committee of the United Free Church of Scotland, which proposed the formation of a Conference on Union. According to Crow, “Six churches were involved—the Jamaican Baptist Union, Jamaican Congregational Union, Church of Scotland, Wesleyan Methodist Church, Moravian Protestant Episcopal Church, and Presbyterian Church of Jamaica.” Their commitment was to pursue “the possibility of uniting the churches of the various denominations in Jamaica into one Protestant church.”⁷⁵ They met intermittently for ten years. Disagreements occurred when “an essentially Presbyterian polity...with a structure of church sessions, circuits, presbyteries, and a synod”⁷⁶ were presented to the church synods in 1929, 1930, and 1931. They disagreed on the role of ministerial and church bodies and the mutual recognition of different modes of baptism, particularly on the possibility of the need to rebaptize persons baptized as infants. Other difficulties led to the readjustment of the ecumenical

⁷³ Warren Thomas Smith, “Thomas Coke and the West Indies,” *Methodist History* 3, no. 1 (October 1964): 1–11, 7.

⁷⁴ Robert Worthington Smith, “Slavery and Christianity in the British West Indies,” *Church History* 19 (September 1950): 171–86, 181.

⁷⁵ Paul A. Crow, Jr., “Venture of Church Union in Jamaica,” *Lexington Theological Quarterly* 1, no. 3 (July 1966): 89–98, 90.

⁷⁶ Crow, 90.

goal from union to cooperative action with the formation of the Jamaica Christian Council in 1941.⁷⁷

The second phase of unity attempts began in 1953 when the Jamaica Church union Commission was formed. The Jamaica District of the Methodist Church, Presbyterian Church, Moravian Church, and later the Disciples of Christ began discussions. Their initial goal was to demonstrate the ability of several churches to cooperate and to draft a basis of union for eventual presentation to the respective synods.⁷⁸ The Anglican church refused the invitation to participate,⁷⁹ even after revisions to the constitution.⁸⁰ There are indications that the constitution for the council did not meet the requirements of the diocese, and the need for the rebaptism of persons baptized as infants, which was rejected by the Disciples of Christ,⁸¹ would not have been accepted by the Anglicans as well. The group formed the Union Theological Seminary in 1955, which would become one of the antecedent colleges for the United Theological College of the West Indies. The Proposed Basis of Union was produced in 1957. However, it posed difficulties for the member churches, which opposed various aspects related to ministry, baptism, and the exercise of *episcopate*. The process of unity languished for two years, during which the Anglican

⁷⁷ *ibid.*, 91.

⁷⁸ J. Robert Nelson, "Survey of Church Union Negotiations," *The Ecumenical Review* 9, no. 3 (April 1957): 284–302, 291.

⁷⁹ Crow, 91.

⁸⁰ Lesslie Newbigin, "Survey of the Year 1962-3," *International Review of Mission* 53, no. 209 (January 1964): 3–82, 76.

⁸¹ J Robert (John Robert) Nelson, "Survey of Church Union Negotiations," *The Ecumenical Review* 9, no. 3 (April 1957): 284–302, 291.

and Methodist churches began unity discussions as encouraged by their parent churches in Great Britain.⁸²

The recognized regional ecumenical organization, the Caribbean Conference of Churches, was formed in 1973.⁸³ It is notable for comprising not only national and regional churches but also for having the Roman Catholic Church as a founding member. There are 33 member churches, including the Church in the Province of the West Indies and the Methodist Church in the Caribbean and the Americas. Both churches joined the Baptists, Congregationalists, Disciples, Methodists, Moravians, and Presbyterians in forming a seminary to train ministers. The United Theological College in the West Indies was founded in 1966.⁸⁴ The seminarians live and learn together, but specific denominational lessons are conducted separately.

History of Ecumenical Dialogue between Anglicans and Methodists in the Caribbean

The Survey of Church Union Negotiations 1961-1963 reported the start of discussions between the Anglican and Methodist Churches in Jamaica based on the Lambeth Quadrilateral two years prior.⁸⁵ In 1965 Newbigin reported that the Caribbean “Anglican and Methodist leaders sent a joint pastoral letter to their people, urging united worship and evangelism.”⁸⁶

⁸² Crow, 97.

⁸³ Richard J. Albert, “Second Assembly of the Caribbean Council of Churches,” *Journal of Ecumenical Studies* 15, no. 3 (1978): 590–92, 590.

⁸⁴ Newbigin, “South America, Central America and the Caribbean,” 69.

⁸⁵ “Survey of Church Union Negotiations: 1961-1963,” *The Ecumenical Review* 16, no. 4 (July 1964): 406–43, 436.

⁸⁶ Lesslie Newbigin, “South America, Central America and the Caribbean,” *International Review of Mission* 54, no. 213 (January 1965): 60–70, 69.

Formal discussions between the Anglican church and the Methodist church were held in 1966. The goal of the fifth meeting in 1968 was the study of the publication, *A Report of the Anglican/Methodist Consultation in the West Indies*; however, an additional year was given for it to be studied by the churches. Additionally, the discussions were slowed by the 1969 discussions between the Anglicans and Methodists in England.⁸⁷ By 1972 it was reported that “The unity negotiations which have been going on for a number of years have fallen into the doldrums.”⁸⁸ The Methodist Conference did not reappoint its Church Union Committee “as there appears to be no need at the present.”⁸⁹ The two other churches in the dialogue, The Anglican Church in the Province of the West Indies and the Caribbean Assembly of Reformed Churches were to be informed.⁹⁰

The collapse of the dialogue between the Church of England and the Methodist Church in England had far-reaching consequences within England. While it stimulated the Anglican Communion to initiate worldwide dialogue with the Methodist church, its negative impact reverberated well beyond the shores of England. Although not spoken of often, evidence suggests that the dialogue in the Caribbean was closely linked with that of the parent churches in England. Once that dialogue collapsed, the local Caribbean partners – certainly, the Methodists decided that there was no need for further dialogue, perhaps expressing the deep disappointment of their parent church. One sign of the lack of true autonomy in the local churches was their unwillingness to go against their ‘parent’ churches and continue the dialogue. The MCCA was

⁸⁷ “Survey of Church Union Negotiations: 1967-1969,” *The Ecumenical Review* 22, no. 3 (July 1970): 251–82, 281.

⁸⁸ “Survey of Church Union Negotiations, 1969-1971,” *The Ecumenical Review* 24, no. 3 (July 1972): 353–70, 367.

⁸⁹ *Ibid*

⁹⁰ *Ibid*

newly created, only receiving autonomy in 1967 and still receiving British support. Therefore, being financially dependent could have had a great impact on their decision to withdraw from the Caribbean dialogue in solidarity with their parent church.

As the Caribbean Anglican and Methodist churches re-engage each other in ecumenical dialogue, an understanding of the theologies inherent in each other's liturgies will provide a basis for recognizing areas of convergence and those which require further study. The theologies of the ordinals are presented in chapter 3.

3. Theology of Selected Offices

In assessing The Episcopal Church-United Methodist Church dialogue, William Gregg wrote: “There needs to be further discussion on the tradition of the episcopal order in the history of the church. A well-thought-out, developed theology of ordination and orders, especially episcopacy, accompanied by an equally well-thought-out theology of priesthood and Elder, and the Order of deacon is needed.”⁹¹ There is no signed agreement between the Anglican and Methodist churches in the Caribbean with which to compare the two ordinals. However, there are joint statements by the Anglican Communion and the World Methodist Council, which have been commended to the local churches for consideration as they engage in various levels of dialogue. These statements provide positions of agreement in critical ecumenical issues such as ministry that can be used as the basis of assessing the practices and beliefs of the local churches, as demonstrated in the ordinals.

Shared Understandings About Ordination

*Sharing in the Apostolic Communion*⁹² was the final report of the international dialogue between the Anglican Communion and the World Methodist Council, which began in 1988 at the invitation resulting from Resolution 9 of Lambeth Conference 1988. The dialogue team consisted of representatives from the USA, Jamaica, Australia, England, and the Philippines. Only one woman was present on the team. The dialogue team used ecumenical texts and the “fruits” of other dialogues, notably the Porvoo Common Statement and the Methodist-Roman

⁹¹ Gregg, 58.

⁹² Anglican-Methodist International Commission, Anglican Consultative Council, and World Methodist Council, *Sharing in the Apostolic Communion*.

Catholic Dialogue. Feedback on an interim report garnered from both communions was included in the formulation of the final document. The themes associated with ministry include:

1. All Christians are called to mission and ministry
2. God provides all that the Church needs for its work and worship
3. Some of the baptized are set aside to serve the Gospel and the people of God
4. Ordination is the act of the whole Community
5. The ministers of ordination are those authorized by the community – bishops, presidents, or other ordained ministers.
6. There are differences in the ordering of ministry: the three-fold ordering in Anglican and North American Methodists; the Methodist Conference exercising *episcopate* in Britain and other Methodist Churches applying this polity.
7. The commitment to the intent of faithful *episcopate* is present in different orderings of ministry. The intention of faithful *episcopate* is not guaranteed by a specific ordering of ministry.
8. The three-fold order is one sign of the apostolicity of the Church
9. Servanthood is essential to the ordained ministry
10. Duty of the bishop
11. The collegiality of the Bishops – shared responsibilities
12. The ministerial priesthood is but special participation in the royal priesthood of Christ the whole Church has received
13. The Ministry of the historic episcopate
14. The historic episcopate is one sign of the unity and continuity of the Church
15. Bishops have a personal ministry exercised in a collegial and communal manner

16. Anglican understanding of the historic episcopate is commended. The decisions of the Methodist Conference have been applied communally and collegially. Additionally, a personal ministry is demonstrated in the prayer and laying on of hands as a sign of maintaining a faithful ministry.

The dialogues between the Anglicans and the Methodists have not produced signed agreements yet; however, they represent joint work on the issues that are of concern for the process of unity. The elements that have been identified in the joint Anglican-Methodist dialogue publications concerning ministry and the peculiarities of the rites themselves will form the factors that will be considered for the comparative analysis of the rites of ordination.

Comparative Presentation of the Anglican and Methodist Rites of Ordination

According to Pädam, the assessment of the biblical readings in the rite of ordination is not strictly an attempt at exegesis, but rather a method of gaining insight into how the churches understand the ministry to which the individual is being ordained and the meaning of ordination.⁹³ Dozeman identified two reasons for the lack of a universal biblical theology of ordination: “the lack of theological unity to biblical literature and the diverse communities of faith that read and hear scripture differently in light of their unique social and religious experiences.”⁹⁴ According to Dozeman, “The postmodern period of biblical interpretation has accentuated the pluralism of the readers and hearers of scripture in addition to the multiple voices within canon. The formative role of experience in the interpretation of any text has

⁹⁴ Thomas B. Dozeman, *Holiness and Ministry: A Biblical Theology of Ordination* (Oxford; New York: Oxford University Press, 2008), 133.

intensified the problem of fashioning a comprehensive biblical theology of ordination, since the canon is no longer viewed as containing a single truth.”⁹⁵ While Dozeman offers canonical criticism as the solution to produce a single authoritative biblical theology of ordination, I propose that the pluralism need not be subjugated but rather that the interpretations be explored in light of the whole rite of ordination, through which an interpretation by the worshipping community may be discerned.

1. Ordination and Consecration of a Bishop in the CPWI

The ordinal for the Church in the Province of the West Indies is contained in the Book of Common Prayer of 1995 and reprinted in 2004. There is no preface to the liturgy. Its opening instructions are minimal, stating that a hymn or canticle may be sung at the entry of the Ministers. The Archbishop of the Province is the celebrant in the liturgy.⁹⁶

A. Structure of the Liturgy:

Please see the Appendix for the Structure of the Rite of Consecration and ordination of a bishop in the CPWI.

B. Hymns:

Only one hymn is prescribed in the liturgy: the *Veni Creator* is to be sung after the Litany for Ordinations. While other specific hymns or canticles are not named, a hymn or canticle shall be sung after the Nicene Creed and before the Presentation. The non-prescription of the hymns

⁹⁵ Dozeman, 134.

⁹⁶ Church in the Province of the West Indies, *The Book of Common Prayer: The Church in the Province of the West Indies (C.P.W.I.)*. (Antigua: C.P.W.I., 1995), 426.

point to the openness of the liturgy to allow for variety. But it also points to the non-missionary outlook of the church – that it does not need to prescribe every aspect of the liturgy except the hymn for invoking the Holy Spirit. Although other hymns could be used, it is possible that traditional usage may have dictated its inclusion. The consistency in the hymn invoking the Holy Spirit has the effect of creating a common link in the provincial ordinations. It is sung by the bishop and people using a call and response method suggesting that all participate, not just the leader of the church.

C. Reflections on the Proposed Bible Readings as Expressing a Theology of Ordained Ministry:

Two sets of readings are suggested for each of the four lessons. Other suitable lessons may be used upon the approval of the Archbishop. The lessons suggested are Old Testament: Isaiah 42:1-9 or Ezekiel 34:11-16; Psalm 23 or 100. For the New Testament: II Corinthians 4:1-10 or I Timothy 3:1-7. For the Gospel: John 10:11-16 or John 21:15-17.

Isaiah 42:1-9: In the text, God presents God's servant, one chosen on whom God will put God's spirit. The servant of the Lord will bring justice and harm no one and will be faithful in the duties until all have been accomplished. The teachings of the servant will bring hope to the islands. That is the far-off places. God, the creator, and sustainer of life, assures God's servant of God's presence and support. God's servant will be assisted in carrying out the mission to open the eyes of the blind, that is, to be a conduit of faith and/or healing.

Additionally, the servant will be an advocate. God announces these new things and those who hear can trust that they will be accomplished based on God's record. With the inclusion of this text, the Church is intimating that God has likewise called the bishop-elect to be a prophet, a servant, and a teacher. The lesson proposes the image of the servant leader who is appointed by

God. The bishop as servant-leader is called by God and offered to the people of God to be an advocate, teacher, healer, bearer of justice, and a conduit of faith. The mission of the bishop is not just local, but also global. God not only calls the bishop but will support him in his tasks.

Ezekiel 34:11-16: God as the good shepherd, outlines what God will do for God's people Israel. God will search for God's people who are lost or who have strayed. God will provide a good place that will become theirs. God will tend and feed them, and they will find rest. God will heal and strengthen the weak but promises judgment to the strong. God will act with justice. The church proposes the image of the bishop as a shepherd who acts as God would. The bishop will be a rescuer of the lost and strayed, will tend, and feed and provide a safe place for God's people. The bishop will strengthen the weak and judge the strong who have abused the weak. The bishop will act with justice.

Psalm 23: In Psalm 23, the promises of Ezekiel 34 are fulfilled. The psalmist recognizes God as a shepherd, and provider of food, safety, and refreshment. God is a guide and protector. Because God does these things and is present, the psalmist has nothing to fear. God watches over him, and it is God who elevates him to positions of leadership and authority. God's goodness and love surround the psalmist, and he will abide in God's house forever. The church could be suggesting that God nurtures God's people and then elevates them to positions of authority and leadership. As God nurtured and elevated David to leadership, so too now God elevates the bishop-elect having nurtured, protected, provided, disciplined, and guided him all his life. The image or prototype of Christian ministry, if extended to the bishop, is that of shepherd and guide; however, the community may not intend to extend this image to the individual and may reserve it for God.

Psalm 100: The psalmist calls his hearers to be joyful and to worship God. We belong to God; God is good and offers us love and faithfulness and cares for us as a shepherd would. Knowing these things, there is cause for joy. An ordination is certainly an occasion of great joy as the church celebrates what God has done in caring for them and raising one its own to lead. Again, the image of ministry, if extended to the bishop, would be that of a shepherd.

II Corinthians 4:1-10: In the lesson, the apostle Paul chronicles the ministry granted to him and his fellow workers by God. He wrote of their personal morality and ethical method of sharing the word of God. They spoke the truth plainly and did not try to deceive anyone. They did not commend themselves to others, only Jesus Christ. They saw themselves as servants of Christ. God, who is creator, granted them enlightenment, which others lacked. Nevertheless, they recognized their frailty as humans, a reminder that it is God who grants power rather they. They may face many challenges, but they have still survived. They embody a paradox that they carry the death of Christ in their bodies, and so reveal the life of Christ. Paul is sharing the difference between the ministry and the world the Corinthians inhabit – a world that revered mental enlightenment, authority, and personal elevation. In contrast, the ministry offered servanthood, challenges, and the sharing of Jesus Christ, and yet they did not lose heart. The image of the bishop suggested by the lesson is that of an apostle like Paul and his fellow workers. The bishop as one who is God's appointed servant who is morally upright, ethical in his methods, and plain in his sharing of the gospel of Jesus Christ. While the bishop may have authority vested in him, he is reminded that it comes from God. It is a gift, as is his enlightenment and his ministry. As one baptized into the death of Christ, he and other Christians reveal the promise of the resurrection. The challenges will come in ministry, but he must remain faithful, and not lose heart.

I Timothy 3:1-7: The image of the bishop of the pastoral epistle is elucidated in the lesson. The necessity for the bishop to possess holiness and morality in his personal life is commended to Timothy by the author. These are the expectations of the bishop who is being consecrated into the new office of leadership.

John 10:11-16: According to Gail O'Day, Jesus reveals himself as the good, model, or true shepherd. The good shepherd is contrasted with the hired help who do not care as much for the sheep. The text is reflective of Ezekiel 34. Jesus uses his relationship with God to explain how he is the good shepherd. Jesus explains that he lays down his life not just because of his relationship with the sheep but, more importantly, because of his relationship with God. Jesus's death will create a community that will include non-Jewish people. It will be identified as the people who hear his voice. Jesus concludes with an allusion to be the fulfillment of the promises associated with God. Through his relationship with God and his death, he will bring about the unity of the flock.⁹⁷ The church is calling the new bishop to emulate Jesus and be a good shepherd who chooses to love the sheep because of his relationship to God, to be selfless in service, and a source of unity both for those within and outside the church.

John 21:15-17: The risen Lord asks Peter if he loves him more than these (the other disciples or others). Peter answers, yes. Jesus exhorts him to feed and take care of his sheep. Peter is reinstated and commissioned by God to care for God's people. This recounts Jesus' assertion in John 10 that he chooses to love the sheep because of his relationship with God more than his relationship with them. The church invites the bishop to hear Jesus' three-fold question as a reminder that the ministry is done out of love of Jesus, hence the bishop is to follow Jesus'

⁹⁷ R. Alan Culpepper and Gail R O'Day, *The New Interpreter's Bible. the Gospel of Luke, the Gospel of John. Volume IX Volume IX* (Nashville, Tenn.: Abingdon, 1995), 671.

example in his care of the people who God is entrusting to him. The bishop is to be a shepherd and an apostle who is given his specific ministry by Jesus.

The images used to describe the ministry of the bishop in the lessons have included prophet, servant, teacher, bishop, apostle, guide, good shepherd, a conduit of faith, and a source of unity. The tasks of the bishop have included healing, teaching, tending, feeding, granting justice, advocating for the weak, searching and rescuing the lost. The office and functions of the bishop have been articulated in the lessons chosen, and how these are reflected in the liturgy of the ordination will help to elucidate how the church understands its theology of ministry. The readings are followed by a sermon that concludes the Ministry of the Word. According to Gibson, this should be an exposition of the word of God with a focus on the ministry of the whole church rather than being directed only at the candidate.⁹⁸ The Nicene Creed is then said, and a hymn or canticle shall be sung afterward. The liturgy then transitions to the ordination. The preparatory part of the rite of ordination occurs after the Nicene Creed.

D. The Presentation and Declaration

The bishop-elect is presented to the Archbishop by representatives of the Diocese and the Province (bishop, clergy, and layperson). The Archbishop then asks for the Mandate authorizing the ordination to be read. The Archbishop issued the Mandate after the requirements for the election or selection of the bishop have been met.⁹⁹ The Provincial Secretary or other person chosen by the Archbishop read the Mandate.

⁹⁸ Paul Gibson, ed., *Anglican Ordination Rites: The Berkeley Statement - To Equip the Saints* (Cambridge: Grove Books Ltd, 2002) 12.

⁹⁹ “Constitution and Canons of the Church in the Province of the West Indies,” accessed July 19, 2019, <http://webcache.googleusercontent.com/search?q=cache:http://www.cpwianglicans.org/site/index.php/news-media/document-library/governance/1-cpwi-constitution-canons/file>, 104. If the choice is made by election, the bishop must receive a two-thirds majority of votes in the Houses of Clergy and Laity in the vacant see of the diocese

The bishop-elect makes a declaration that he believes the Holy Scriptures to be the Word of God and containing all things necessary for salvation. He promises to conform to the doctrine, discipline, and worship in the Province of the West Indies and pledges to render obedience to the Archbishop and his successors. The Archbishop then asks the people for their response. They are reminded that the bishop-elect has been duly and lawfully elected to be a bishop in the Diocese and are assured of his suitability and the approval of the Church, however, if anyone knew any reason that the proceedings should not continue, they were to make the objection known. If no objection is made the Archbishop asks if it is their will that the bishop-elect ought to be ordained. The people respond, "It is." They are asked if they will uphold the person, to which their response is, "We will."

This agreement to ordain and support the individual is more than participation in the ordination. According to Boone, it is a reminder that "vocation to holy orders comes from God through the Church."¹⁰⁰ God's call to the individual is manifested in several ways. The individual is then tested by the Church's representatives. Much of this testing is academic. However, "Virtue, commitment, or powers of leadership cannot be accurately tested by written or oral examinations."¹⁰¹ It is the local church that can "evaluate quality of life, sincerity, and effectiveness of leadership"¹⁰² of the candidate. Vocation is not a process and conviction arising within the individual; instead, "vocation to holy orders must be expressed and communicated

and a majority written confirmation in the House of Bishops of the Province. Without the latter the consecration cannot be approved, and the diocese must conduct a new election. Alternately, the Synod of a diocese can delegate the process of selection to a Selection Committee. This overall process allows the wider Church in the Province to have an impact on the selection of a bishop.

¹⁰⁰ Harry Boone Porter, "Theology of Ordination and the New Rites," *Anglican Theological Review* 54, no. 2 (April 1972): 69–81, 71.

¹⁰¹ *ibid.*

¹⁰² *ibid.*, 72.

within the Church if the Church is to confer ordination.”¹⁰³ The church’s role is, therefore, no longer the negative responsibility of screening out aspirants but rather positive in summoning “worthy” ones for the ministry.¹⁰⁴

E. The Charge, Examination, and Litany

The bishop-elect stands before the Archbishop, and the people sit. The Archbishop addresses him. The charge begins with the task of the bishop as one who serves and cares for the people of God and who works with them in overseeing the Church, promotes its mission, proclaims Christ’s death and resurrection, and works for justice and truth in the world. The duties and responsibilities of the bishop are then outlined. The bishop shares a special role with his fellow bishops to “maintain and further the unity of the Church, to uphold its discipline, and to guard its faith.” This is the core function of the bishop. It is here that the ecumenical movement’s mandate is most clearly articulated. If the bishops, as the leaders of the church, look toward greater unity with each other, that is, foster collegiality and work toward unity in the church universal; then, the whole church will be guided in that direction. The bishop is called to lead in serving and caring for the people of God and to work with them in overseeing of the Church, promoting its mission, proclaiming Christ’s death and resurrection, and working for justice and truth in the world.

The role of the bishop as a shepherd is dominant. It was echoed in the scripture readings and the duties outlined by the Archbishop. According to the ordinal, it is the bishop’s duty to watch over and pray for all those committed to his care, and to teach them, speaking in the name

¹⁰³ *ibid.*, 71.

¹⁰⁴ *ibid.*, 72.

of God and interpreting the gospel of Christ; to govern the Church after the example of the Apostles; to know his people and be known by them; to celebrate and to provide for the administration of the Sacraments of the New Covenant; to ordain priests and deacons, and to join in ordaining bishops; to guide those who serve with him and enable them to fulfill their ministry, and to be in all things a faithful pastor and wholesome example for the entire flock of Christ.

There is a great emphasis on the ministry or service as *diakonia*,¹⁰⁵ where the functions of the office are highlighted. These have direct references to the lessons appointed for the liturgy. The church understands the ministry of the bishop to be chief shepherd, servant, pastor, and overseer of the church who proclaims the gospel and promotes its mission. The duties or functions include shepherd, guardian of the faith, governor of the church, teacher, among others. However, the liturgical aspect of ministry is also included. The bishop is to celebrate and provide for the administration of the sacraments. As a proclaimer of the gospel, the bishop leads other Christians in exercising kerygma. The personal holiness of the bishop is also important to the church's understanding of the ministry.

Having outlined the Church's understanding and expectation of the person holding the office of a bishop, the questions in the Examination seek to determine if the candidate is willing to take on the responsibilities of not just the duties but also the personal qualities being sought by the church. This forms another test of the vocation of the individual for the office, where the individual shares with the church their willingness to accede to the responsibilities. The Archbishop thus asks the bishop-elect a series of questions that "we may know your mind and

¹⁰⁵ Thomas and Wondra, *Introduction to Theology*, 302.

purpose, and that you may be strengthened in your resolve to fulfill your ministry.”¹⁰⁶ The first and second questions are concerned with the bishop-elect’s belief that the office of bishop is not just a job, but a vocation to which God has called him and his willingness to accept God’s call and fulfill the trust in obedience to Christ. The third question is concerned with his acceptance of the Holy Scriptures as containing all things necessary for salvation. This is followed by a question about his willingness to teach and proclaim the gospel of the kingdom of God inaugurated by Jesus and declare its meaning to the world. The fifth question is concerned with his personal holiness demonstrated by his willingness to devote himself to prayer, read scripture, and do studies to deepen faith and increase love, reverence, and service to God. The next question is about his belief in the faith of Jesus Christ as taught by the Holy Scriptures, held by the undivided church, and declared by the Catholic creed. The seventh question concerns his willingness to accept the discipline of the Church and faithfully exercise authority in it. The eighth question is concerned with his willingness to ordain and commission those he believes God has called, share with bishops in the government of the whole church, sustain and take counsel with fellow presbyters, and guide and strengthen deacons and all who minister in the church. The ninth question is about his willingness to fashion his life and that of his family or household to become a wholesome example to all persons. The tenth and eleven questions concern his willingness to care for others in promoting unity, peace, justice, love, and mercy, especially to the needy, outcast, and those without help. Finally, the Archbishop offers a petition for God’s grace and power for the bishop-elect to do all that he has pledged. Then follows the Litany for Ordinations, after which the hymn *Veni Creator* is sung.

¹⁰⁶ Church in the Province of the West Indies, *The Book of Common Prayer: The Church in the Province of the West Indies (C.P.W.I.)*. (Antigua: C.P.W.I., 1995), 430.

F. The Consecration and Ordination:

The bishop-elect kneels before the Archbishop, who stretches out his hands towards him and begins the words of ordination. He offers praise to God for the formation of the Church, for the gift of Jesus Christ as Apostle, High Priest of our faith, and Shepherd of our souls. He offers praise that by his death, Jesus has overcome death, and having ascended has given gifts to his people – the text from Ephesians 4:11 is paraphrased. He continues to offer praise that God has called this servant, who is consecrated in God’s name to share in the ministry entrusted to the Church. The Archbishop and other bishops of the Province lay their hands on the head of the bishop-elect. The Archbishop speaks the words of consecration: “Send down your Holy Spirit upon your servant whom we consecrate in your name to the office of a Bishop in the Church.” With hands extended, the Archbishop offers petitions to God including that God would fill the new bishop with grace and power to lead those committed to his charge in proclaiming the Gospel of salvation, through him increase God’s church, renew its ministry and unite its members, enable him to be a true shepherd to feed and govern the flock. At the end of the petitions, the people say, “Amen.”

G. The Giving of the Tokens of Office and the Peace

The first is the authority of the office of bishop. The bishop is then vested according to the order of bishops. The bishop is then given the Bible with the charge to guard the faith of the church and to feed those in his care with the word and sacraments. The bishops in the province participate – one brings the Chrism with which the Archbishop anoints the head of the new bishop praying that Christ the Great High Priest may pour on him the fullness of his blessing. The people respond, saying, “Amen.”

Two bishops of the Province bring the pectoral cross and bishop's ring. The Archbishop prays a blessing over them, then places the pectoral cross on the new bishop saying: "Receive this Cross, the sign of Salvation, and may you never be ashamed to confess the Faith of Christ Crucified, Risen, Ascended Glorified." The Archbishop then places the ring on the new bishop with the words: "Take this ring; be merciful in your exercise of authority and be faithful to the bride of Christ." The people respond, saying, "Amen." Another bishop brings the mitre which the Archbishop places on the new bishop's head saying: "Receive this Mitre the reminder of Pentecostal Fire and the Sign of the Helmet of Salvation and may your thinking and work for the Church of God be inspired by the Holy Spirit." The people respond, saying, "Amen." The Archbishop presents the new bishop with the pastoral staff as a sign of his pastoral office and with the charge to keep watch over the whole flock which the Holy Spirit has appointed him, to encourage the faithful, restore the lost, and build up the Body of Christ. The Archbishop then presents the new bishop to the people: I present N-, Bishop in the Church of God. The new bishop extends the greeting of peace

H. Offertory, Eucharistic Prayer, and Communion

The archbishop presides at the Eucharist as chief celebrant and is joined by the new bishop and other bishops. A petition is included in the Post-Communion prayer for the new bishop that he may be a godly example in word and action, love and patience, and holiness of life. The new bishop gives the blessing, and a deacon or other person appointed dismisses the people with the prescribed formula.

2. Induction of a Bishop in MCCA

This Liturgy was the first to be used for the induction of a Connexional bishop in the Methodist Church in the Caribbean and the Americas and is therefore not included in the Methodist service book, which contains liturgies for all the other Orders.

A. Structure of the Liturgy:

Please see the Appendix for the structure of the service of Induction of Otto Wade (2015) as Connexional Bishop of the MCCA.

B. Hymns

Hymns and canticles were used throughout the liturgy. It is unknown if these will become part of a standardized liturgy.

C. Reflections on the Proposed Bible Readings as Expressing a Theology of Ordained Ministry:

The readings used in the liturgy were: Old Testament: Jeremiah 1:4-10; Epistle: Titus 1:7-9; Gospel: John 21:15-17. The Induction of the Connexional bishop followed the readings.

Jeremiah 1:4-10: In the pericope, Jeremiah recounted his call to serve as a prophet. The Lord sought him out and told him he was appointed for service from before his birth. Jeremiah made excuses for not accepting God's call. God exhorted him to stop and to go and do what he had been called to do. God assured Jeremiah of his presence and his protection. God blessed Jeremiah's mouth, granting him the grace of words. His task as a prophet was to uproot and tear down, destroy and overthrow, build up and plant nations and kingdoms. The church may be suggesting that the call to serve is ordained by God long before the individual becomes aware of

it. There is accommodation for their doubt, but God's call is persistent. The church sees one role of the bishop as the prophet who will speak God's words to the church and the nation, which will not always be easy to hear when they are ones that are critical of falsehood, injustice, and other evils, but will trust that God has blessed them for the greater good.

Titus 1:7-9: The lesson describes the qualities of the Christian leader. The individual is considered a manager of God's household – the Church. Not only should they have good morals and impeccable character, but they must also have sound Christian knowledge so that they can teach those who want to learn and correct those who oppose it. The church can carry out its role in discerning the vocation of the individual using these qualities – good morals and sound knowledge, which are essential to the Methodist way of life. By selecting an individual as bishop, it is saying these qualities must be or remain present in you as God's manager of the Church.

John 21:15-17: This was also the reading used for the consecration of a bishop in the CPWI. It demonstrates the similarity between the churches in identifying the bishop as a shepherd who is given the people directly by Jesus to care and to tend them.

D. The Induction of the Connexional Bishop

The Legal Advisor makes a statement outlining the decision of the Connexional Conference whereby the Connexional President shall be inducted with the laying on of hands into the Office of Connexional bishop. The Connexional bishop shall be called 'bishop.'

The bishop presiding at the ordination exhorts the bishop-elect to lead and guide all persons entrusted to his (the office is gender-neutral) oversight, induct other bishops, ordain presbyters and deacons for service to the Church and the world, proclaim the Word and

administer the sacraments to those committed to his care. The Presiding bishop asks the bishop-elect questions. The Presiding bishop states that the Connexional Conference had already inducted him as President and now wished to recognize him as bishop. The first question is concerned with his willingness to accept the call to this ministry as bishop and fulfill this trust in obedience to Christ. The second question concerns his willingness to guard the faith, order, liturgy, doctrine, and discipline of the Church against all that is contrary to God's Word. The third question relates to his cooperation with the other bishops and ministers who take counsel with them and share in supervision of the whole church. Finally, the Presiding Bishop offers petitions that the God who has given him the will to do these things gives him the grace to perform them.

E. Laying on of Hands and Presentations to the Bishop

The bishop-elect kneels, and the people pray silently. The Presiding Bishop, with hands laid on the head of bishop-elect, says: Gracious God, pour upon [name] the Holy Spirit for the ministry of a Bishop in your Church, in the name of the Father, and the Son and the Holy Spirit. Amen.”

The Commission of Ministry Secretary presents the Bible with the exhortation to the bishop to take it and proclaim the prophetic word fearlessly in the cause of justice and peace for all. A deacon presents a towel and basin with the exhortation for the bishop to take them and be among us as one who serves. The BICI (Bahamas/Turks and Caicos Islands) bishop presents a clerical shirt with the exhortation to be our pastor, preacher and teacher yoked in obedience to Christ, who calls you into this office. The Connexional Secretary presents the Book of Constitution and Discipline with the exhortation to guard the faith, seek unity, and exercise discipline within the MCCA. The Connexional Secretary then announces that these are the signs

of the bishop's ministry among the people of the MCCA. The Connexional Bishop responds: "In the name of Christ, the head of the Church, I gladly assume, with you and among you this ministry and I resolved to serve faithfully, with the Lord being my help." The People respond: "On behalf of the congregations and people of the MCCA, we receive you [name] with thanksgiving as our bishop and pastor. We pledge our prayers and our support as you lead us. Amen." The historical document is signed, and the new bishop is greeted by District Presidents, Connexional Officers, and Family.

F. Sermon and Sacrament

The new bishop preaches the sermon, leads at the Sacrament of the Lord's Supper, blesses, and dismisses the people.

3. Ordination to the Office of Priest in the CPWI

The instructions to the liturgy are very brief. It only suggests that a hymn or canticle may be sung at the entry of the Ministers.

A. Structure

Please see the Appendix for the structure of the Consecration and Ordination of a Priest in the CPWI.

B. Hymns

The only hymn prescribed in the ordinal is the *Veni creator*, which is to be sung after the Litany for Ordinations.

C. Reflections on the Proposed Bible Readings as Expressing a Theology of Ordained Ministry:

A list of recommended readings is provided in the ordinal; however, alternate readings may be selected by the bishop. The readings recommended for the service are Old Testament: Isaiah 6:1-8 or Malachi 2:5-7. For the Psalm: Psalm 84 or 132: 8-18. For the Epistle: II Corinthians 5: 14-19 or Ephesians 4: 7, 11-16. For the Gospel: Matthew 9: 35-38 or John 10:11-16.

Isaiah 6:1-8: Seitz suggests there is doubt that the pericope is a call narrative, that is, “an inaugural episode setting the prophet apart for the first time for prophetic work.”¹⁰⁷ Instead, he agrees with Steck¹⁰⁸ that it is “the conferring of a special commission within the heavenly assembly.”¹⁰⁹ Isaiah is cleansed, his guilt and sin are removed, and he is freed to offer his services when God calls, something which the rest of the nation is unable to do. Isaiah can both see and hear God, unlike the nation.¹¹⁰ The ordinand is not just called but commissioned and consecrated for service. He or she will be encouraged to encounter God in the scripture and through prayer in the Charge. Their lives should be holy so that they are freed to serve God whenever God calls.

Malachi 2:5-7: The focus of the reading is on the nature of the priesthood. According to Achtemeier, priests bore the responsibility of mediating the knowledge of God to the people. They were the preservers of the tradition and cultic festivals; they were to instruct the people “in

¹⁰⁷ Christopher R. Seitz, *Isaiah 1-39: Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville: Westminster John Knox Press, 1993), 55.

¹⁰⁸ *ibid.*

¹⁰⁹ *ibid.*

¹¹⁰ *ibid.*

proper reverence and awe before such a King of glory and to insist on the worthy worship of him.”¹¹¹ They were the mediators of God’s instructions of ethics, morals, and rituals. They were to walk with God. Through them, the people would learn how to worship and walk with God. The church still views its priests as mediators of the Gospel who teach them how to worship and walk with God.

Psalm 84: The psalmist expresses joy in being in God’s dwelling place. There is a yearning, a desire for God which is fulfilled when the psalmist is present even in the most minimal way and for the shortest time. God is the Lord of life, the source of life, the giver of grace and glory – the *summum bonum* – the ultimate end. Those who live in God’s presence are blessed. The church is seen as the “dwelling place of God’s love, the abode to which our hearts aspire with warm desire to see our God” (paraphrase from Isaac Watts, “Lord of the Worlds above.”)¹¹²

Psalm 132: 8-18: The theme of the Psalm is to find a place for the Lord.¹¹³ David vows to find a place for the Lord and asks God not to turn away because he sought to do. The temple is to be a place of efficacious prayer. David’s initiative is seen as God’s desire.

2 Corinthians 5:14-19: The main theme is the ministry of reconciliation, which has been given to the church. Christ’s death is the transformative event that changes everything. This includes people no longer living for themselves but for Christ. Believers also are transformed in how they view others. Their focus is on the heart and not the external appearance. Paul accounts

¹¹¹ Elizabeth Achtemeier, *Nahum-Malachi: Interpretation: A Bible Commentary for Teaching and Preaching* (Atlanta: John Knox Press, 1986), 179.

¹¹² James Luther Mays, *Psalms: Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville: John Knox Press, 1994), 275.

¹¹³ Mays, 410.

for the transformative shift. If one is in Christ, then they become a new creation. The second clause of verse 17 could be interpreted as “the new has come” or “it [the old] has become new.”¹¹⁴ There is a stronger demarcation between the old and the new in the former version, which is discontinuity. Transformation is suggested by the second translation, whereby the old is transformed into something new.

Ephesians 4: 7, 11-16: Grace in the text refers to charism (Romans 12:3-12; 1 Corinthians 12:4-11). Paul’s teaching on spiritual gifts is to “ensure that each person plays their part in the life of the body, the church.”¹¹⁵ The pericope explores the nature of the unity of the church. It is unity in diversity, not uniformity. There is no suppression of individual differences, but the distribution of gifts enables each believer to make their unique contribution to the whole. The gifts of grace are those endowed by Christ.¹¹⁶ According to Martin, the gifts listed in verses 11-12 are ordered by importance based on their role in the early church.¹¹⁷ The first three ministries – apostles, prophets, and evangelists – have the task of bringing new congregations into being, while pastors and teachers – representing dual roles of a single office – would be responsible for the care of an established congregation.¹¹⁸ Verses 12-13 expound on the purpose for which the ministries are given. According to Frances Beare, the words apply most fittingly to the work of pastors and teachers.¹¹⁹ Beare further posits that the “goal is the unity of the faith and knowledge

¹¹⁴ J. Paul Sampley et al., *The New Interpreter’s Bible: Second Corinthians - Philemon* (Nashville: Abingdon Press, 2000), 94.

¹¹⁵ Ralph P. Martin, *Ephesians, Colossians, and Philemon* (Louisville: Westminster John Knox Press, 2012), 49.

¹¹⁶ George Arthur Buttrick, *The Interpreter’s Bible: Vol. X*, (Abingdon-Cokesbury Press, 1953), 687.

¹¹⁷ Martin, *Ephesians, Colossians, and Philemon*, 52.

¹¹⁸ Buttrick, *The Interpreter’s Bible: Vol. X, Corinthians. Galatians. Ephesians*, 691; Martin, *Ephesians, Colossians, and Philemon*, 52.

¹¹⁹ Buttrick, *The Interpreter’s Bible: Vol. X, Corinthians. Galatians. Ephesians*, 691.

of Christ in his eternal relationship with the Father.”¹²⁰ Immaturity and instability are highlighted as those things that impair Christian unity. Every part of the body, the church, receives spiritual power from Christ and acts as a channel through which it proceeds to nourish and grow the whole church.¹²¹

Matthew 9:35-38: The text is generally interpreted as a missionary call; however, the harvest imagery is ambiguous; it could allude to blessing or judgment. According to Charette, the text taken in its wider context points to it being a missionary call with little emphasis on judgment, although there is a reference to ingathering.¹²² The laborers are the missionaries who will bring the people into salvation through the proclamation of the good news. These people are the sheep who are harassed and lost, and Jesus is the Messianic shepherd who has compassion on them and is sending out new shepherds. The harvest is the eschatological promise of the restoration of the people of Israel and a harvest of great blessing. It is not a harvest of people, but a harvest for the people, that is, the good things of the kingdom present in Jesus’ ministry is being entrusted to the disciples along with authority. It is for the missionaries to recognize the presence of the kingdom or messianic age in their midst and the authority of Jesus, bring that blessing to the harassed and helpless who need God. The role of the priest as one who will seek out the lost is referenced in the Charge¹²³ suggesting its importance to the Church. The image of the priest as a shepherd in search of lost sheep is contained in the narrative. The church is acting as a conduit through which the authority of Jesus is given to the candidate to carry out the tasks

¹²⁰ *ibid.*, 692.

¹²¹ *ibid.*, 695.

¹²² Blaine B Charette, “A Harvest for the People: An Interpretation of Matthew 9:37f,” *Journal for the Study of the New Testament* 12, no. 38 (January 1990): 29–35, 30.

¹²³ Church in the Province of the West Indies, *The Book of Common Prayer*, 448.

that Jesus did. In places where there is a shortage of ministers, it reminds those gathered to continue their work in discerning vocation in new candidates.

John 10: 11-16: Jesus reveals himself as the good model or true shepherd. The good shepherd is contrasted with the hired help who do not care as much for the sheep. The text is reflective of Ezekiel 34. Jesus uses his relationship with God to explain how he is the good shepherd. Jesus explains that he lays down his life not just because of his relationship with the sheep but, more importantly, because of his relationship with God. Jesus's death will create a community that will include non-Jewish people. It will be identified as the people who hear his voice. Jesus concludes with an allusion that he is the fulfillment of the promises associated with God.¹²⁴ Through his relationship with God and his death, he will bring about the unity of the flock. The church sees the ministry of the priest as reflective of that of Jesus, the good shepherd. Their relationship to the people to whom they are entrusted is based on their relationship to God.

The readings are followed by the sermon, which may be delivered by the bishop or by a priest appointed by the bishop. The Nicene Creed follows the sermon. A hymn may be sung as the liturgy transitions to the ordination.

D. The Presentation and Declaration

The representative for the commission on ministry, a priest, and a layperson present the candidates to the bishop. These three represent those who have nurtured and discerned the call in the candidates, the fellowship of the ordained, and the laity, respectively. Where deacons are to be ordained, they are presented first, followed by the candidates for the priesthood. The bishop

¹²⁴ R. Alan Culpepper and Gail R O'Day, *The New Interpreter's Bible. the Gospel of Luke, the Gospel of John. Volume IX Volume IX* (Nashville, Tenn.: Abingdon, 1995), 671.

makes a statement outlining the qualities the candidates who are called to exercise the ordained ministry should possess; they ought to be suited spiritually, morally, and of sound learning. The presenters affirm that they have enquired and examined the ordinands, and believe that they possess these qualities.

The bishop then asks the candidates individually if they believe that they are called to the specific ministry to which they are being ordained. The bishop asks a preliminary question like those in the examination. Here the candidates are asked if they will be loyal to the doctrine, discipline, and worship of the Church in the Province of the West Indies. Following the affirmative declaration of the candidates, the bishop presents them to the people. First, the people are asked if there are any objections to the ordination of the candidates. A space of time is observed to allow for such objections to be aired. Then they are asked to affirm their assent to the ordination and their commitment to upholding the ordinands in their ministry.

E. The Charge, Examination, and Litany

The bishop then gives the Charge or main Exhortation to the candidates. First, the bishop uses three metaphors to describe the church – the family of God, the body of Christ, and the temple of the Holy Spirit. Then the ministry of the baptized as witnesses to Jesus Christ as Saviour and Lord and participants in the renewal of His world is stated. The specific ministry of the priesthood and the role of the priest is stated next. A priest is called by God to join others in ministry, the bishop, and fellow priests. Two images are used to convey the role of the priest – the servant and the shepherd – supported in the biblical readings.

The duties are outlined as a proclaimer of the word of the Lord, to call hearers to repentance, absolve sins and declare forgiveness of sins. Their role in the sacraments of baptism,

preparation for confirmation, and holy Eucharist are outlined. They are the leaders in worship, and they pray for their people, bless, teach, and encourage them by word and example. Their role in ministering to the sick and the dying complete the list of duties. They are to pattern their calling after that of the Good Shepherd and must care for the people entrusted to them and bear a common witness to the world.

The candidates are reminded of the great trust being given to them. They are exhorted to be messengers, watchmen, and stewards of the Lord and reminded of their responsibility to teach, admonish, feed, and provide for the Lord's family. The candidates are charged for the third time to search for those who are lost in the confusion of the world and care for the people in their care. They are to serve them with joy, build them up in faith, and do all in their power to bring them to loving obedience to Christ. They are to rely on the grace and power of God rather than their own strength and to pray for the gift of the Holy Spirit to deepen their understanding and to strengthen and mature them in ministry. All are examined together, both candidates to the diaconate and those to the priesthood if both groups have candidates present.

The bishop then examines the candidates. The questions are introduced as allowing all present to know the mind and purpose of the candidate and that the candidate's resolve to fulfill their ministry may be strengthened. The first question concerns their commitment to accept the trust and responsibility associated with the office. The second question concerns their acceptance of the Holy Scripture as containing all that is necessary for salvation. The fourth [third?] question is about their belief in the Christian faith as taught in Holy Scripture, held by the undivided church, and declared in the catholic creeds and their willingness to explain and teach it. The fifth question is about their willingness to be diligent in the reading of scripture for the growth of their personal faith and to strengthen their abilities/capacity as a minister. The sixth question concerns

their administration of the word and sacraments to facilitate the spread of the reconciling love of Christ. The seventh question concerns their acceptance of the discipline of the church and the authority of the bishop and other ministers set over them. The eighth question concerns their faithfulness to pastor the people in their care and to work together with other ministers to build up the family of God. The ninth question is about how their private life and that of their family and household should be patterned to be a wholesome example to others. The tenth question concerns their diligence in public and private prayer and the recitation of morning and evening prayer and to seek God's grace for themselves and others and offer their labors to God. The section concludes with a prayer for God to give them the grace to do what they have committed themselves to do.

All kneel for the Litany for Ordinations. There are two forms prescribed for the litany. The text for the litany is contained in the Ordination and Consecration of Bishops, and in this liturgy, the page is referenced. The petitions include prayers for the church of God, members of the church and its ministers and leaders. The candidates are named, and in Form, A separate petitions are offered for their calling or election to the specific office, their faithfulness, and their sustenance and encouragement by the indwelling of the Holy Spirit. In Form B, blessings are sought for the candidates. The mission of the church and forgiveness of sins are also sought in the petitions. During the litany and throughout the time of silent prayer, the candidates lay prostrate in the chancel or the nave of the cathedral, while the bishop and members of the congregation kneel. The Canon of the Cathedral leads the litany. The bishop alone chants the petition naming the candidates, and that they may fulfill their ministry, that the Holy Spirit may indwell to grant them perseverance. The Canon of the Cathedral concludes the litany. The bishop then commends the candidates to the congregation for silent prayer.

The hymn *Veni creator* is then sung as the invocation of the Holy Spirit. The hymn is sung responsively with the bishop singing the first two stanzas of each verse and the congregation responding with the last two stanzas of each verse.

F. The Ordination

The placement of the participants, whether kneeling or standing and the gestures of the bishop, help to divide the ordination act into three parts.¹²⁵ In the first part, the bishop stands, and all the ordinands kneel before him. The bishop stretches out his hand towards the ordinands and begins the prayer of ordination. This portion of the prayer focusses on thanksgiving: to God for the formation of the church; and for the giving of Christ as Apostle, high priest, and shepherd. Reference is made to Christ's victory over death and his gift of the Holy Spirit at his ascension. Then the bishop offers thanks to God for calling the ordinands to ministry. Each ordinand kneels individually, and pre-selected priests already gathered adjacent to the ordinands, gather around the ordinand they were invited to lay hands on. They, along with the bishop, lay their hands on the head of the ordinand who kneels. The bishop prays for God to send down the Holy Spirit on the ordinand for the office and work of a priest in God's church. All the ordinands kneel together, and with his hands extended towards the ordinands, the bishop continues in prayer.

Each part of the petition references the roles and duties outlined in the charge. The bishop prays for God to grant to those being ordained grace and power to fulfill their ministry among those to whom they are sent, as they watch over them, absolve their sins, bless them and proclaim the Gospel of God's salvation. It is God who is asked to set the ordained among the people for offering spiritual sacrifices and the sacrament of the New Covenant. It is God who is

¹²⁵ Tiit Pädam, *Ordination of Deacons in the Churches of the Porvoo Communion: A Comparative Investigation in Ecclesiology* (Uppsala; Tallinn: Kirjastus TP, 2011), 192.

asked to make them worthy of their calling and to give them wisdom and discipline to work faithfully with their fellow ministers that the world may come to know God's glory and love.

The people respond by saying, "Amen."

G. The Giving of the Tokens of Office and the Peace

Although not considered part of the ordination,¹²⁶ it occurs following the prayer of ordination. While the ordained priest is still kneeling, persons assigned to assist will first remove their deacon's stole and then place their priest's stole and a chasuble over their heads. The bishop addresses the newly ordained priest, giving them the authority of their office. They are conveyed with authority for the office and work of a priest in the Church of God. To forgive and retain sins. They are instructed to be a faithful minister of the Word of God and His Holy Sacraments: in the name of the Father, and the Son, and the Holy Spirit. The congregation responds, "Amen." The bishop then gives the priest a Bible with which they receive the authority to preach the Gospel of Christ. The bishop then anoints the priest's palms with chrism. They receive sanctification to sanctify others and offer sacrifices of thanksgiving. The bishop gives the priest a chalice and paten as a sign of their authority they have received from God to administer the sacraments of the New Covenant in the congregation to which they will be appointed. The bishop announces the greeting of peace. At this time, the congregation greets the newly ordained priest(s).

H. Offertory, Eucharistic Prayer, and Communion

The liturgy continues with the offertory hymn and celebration of Holy Communion. The newly ordained priest(s) concelebrates with the bishop. The post-communion prayer contains a

¹²⁶ Gibson, *Anglican Ordination Rites*, 12.

petition that the named new priest(s) may be a “godly example in word and action, in love and patience, and holiness of life and that all may serve together.” A choral selection and the notices may follow this. The bishop prays the blessing that includes a petition that God may stir up in each person the gifts of his grace and sustain each in their ministry. The dismissal is done by a deacon or other person appointed. Most ordinations in the Province combine both that of priests and deacons. It is most often the case that a newly ordained deacon will give the dismissal.

4. Ordination to the Presbyterate in the MCCA

The Preface to the liturgy outlines the beliefs of the Methodist Church concerning ordination and instructions concerning the Presider. According to it, the office of the Christian Ministry depends on the call of God, who bestows the gifts of the Holy Spirit as well as the grace and the fruit which identify those whom God has chosen. Those who have undergone preparation and served a period of probation should be ordained by the imposition of hands as a recognition of that call and the blessing of the Holy Spirit.

“Methodists share with all Communion of the Reformed and Evangelical tradition the belief in the priesthood of all believers, and therefore priesthood does not belong exclusively to any particular order or class. However, in the exercise of its corporate life and worship, special qualifications for the discharge of special duties are required, which necessitate the practice of representative selection and recognition. It is for the sake of Church Order that persons are set apart for ordination after probation and formal approbation into the ministry of the Methodist

Church in the Caribbean and the Americas and not because of any priestly virtue inherent in any office.”¹²⁷

Additionally, the preface has instructions concerning the Presider at the ordination service. The President of the Conference is normally the presider; however, provisions are made if that person is unable to be present, they must write a letter addressed to the Chairman and General Superintendent authorizing the Immediate Past President or another Past President (in that order) to deputize. The Chairman of the District must read the letter immediately after the singing of the opening hymn.

A. Structure of the Liturgy

Please see the Appendix for the structure of the Ordination of a Presbyter in the MCCA.

B. Hymns

The hymns for the service are all prescribed, and the words are printed in the service book.

C. Reflections on the Proposed Bible Readings as Expressing a Theology of Ordained Ministry:

The readings are prescribed. There are no alternative readings, and all the words are printed in the service book. The readings are Old Testament: Isaiah 6:1-8; Psalm 40; Epistle: Ephesians 4: 1-16 and Gospel: Matthew 28: 16-20. The presentation of the candidates follows the readings.

¹²⁷ Methodist Church of the Caribbean and the Americas, *Prayer Book of the Methodist Church*. (Methodist Pub. House, published on behalf of the Methodist Church in the Caribbean and the Americas, 1992), 165.

Isaiah 6:1-8: This lesson is also used for the ordination of priests in the CPWI. Holiness is an important theme for Methodists; therefore, the commissioning of Isaiah and the cleansing of his mouth in preparation for service would reflect the Church's requirement of personal holiness as baptized Christians. Isaiah is changed by the event, which he recounts to explain how it is that he has become a prophet. He is now able to and respond to God's call to service, unlike the rest of the nation, because of the change that God effected in his life. Although Steck (cited by Seitz, 1993, p. 55) does not consider the pericope to be a call narrative, it nevertheless recounts the events that led to Isaiah's ministry as a prophet.¹²⁸

Psalm 40: The psalmist recounts being in trouble and being rescued by the Lord. He speaks of the joy that fills him for all the wondrous deeds that God has done for him and the impact his rescue has on others in helping them to come to trust God. He discerns that what God desires from him is not sacrifice, but for him to offer himself. He who has God's law in his heart desires to do God's will. He prays that God's mercy, love, and faithfulness would keep him safe from the evil that surrounds him. He asks God to come to his aid. According to Mays, the psalmist indicates that sacrifice is replaced by the "conformation of his mind and desire to the will and revelation of God."¹²⁹ This is seen as a type for Jesus who replaced cultic sacrifice with his obedience even unto death – the perfect sacrifice. The church is here downplaying the sacerdotal role of the presbyter. If anything is to be offered to God, it should be the self to do God's will.

Ephesians 4:1-16: The author exhorts the Ephesians to live lives worthy of their calling. They were to demonstrate the qualities that encourage unity. Even as they were aiming for unity,

¹²⁸ Seitz, *Isaiah 1-39*, 55.

¹²⁹ Mays, 170.

they were to recognize that they were different. They had received charisms or gifts that enabled each to perform the duties of different offices to build up the body of Christ. This *diakonia* was to be practiced until they had come to maturity. The focus of the pericope is the building of the body of Christ or the church. Verses 1-16 outline vocation. As the churches confronted the society around them, they were to consider that they were called to be true to their identity summed up as unity but not uniformity. They had been blessed with gifts and graces from God. “Verses 8-10 is a digression from the discussion of gifts. It is a peshet on Psalm 68:19,”¹³⁰ where it acts as another description of the soteriological activity of Christ. Verses 11-16 continue the discussion about gifts. There is a list of teaching functions to enable the community to grow to perfection.

Matthew 28: 16-20: This is a resurrection appearance and commissioning encounter.

“The Great Commission is prefaced with one of the most important Christological statements in the First Gospel: ‘All authority in heaven and on earth has been given to me.’”¹³¹ It is unclear if this is a revelation of Jesus’ revealing authority or ruling authority. Hare posits that it does indicate that the Messiah has been exalted to the right hand of God, where he sits and waits to put his enemies under his feet. But he is exercising his lordship rather than waiting passively. The target of the commission is “all the Gentiles.” Jews may also be prospective disciples.¹³²

There is a call for the Gentiles to be discipled to be properly clothed at the Messiah’s wedding feasts. The order of precedence of teaching and baptism is not prescribed; however, it is posited

¹³⁰ Pheme Perkins, “The New Interpreter’s Bible. Volume XI,” ed. Leander Keck, *The New Interpreter’s Bible: General Articles & Introduction, Commentary, & Reflections for Each Book of the Bible, Including the Apocryphal/Deuterocanonical Books* (Nashville, Tenn: Abingdon Press, 2000), 421.

¹³¹ Douglas R. A. Hare, *Matthew: Interpretation, a Bible Commentary for Teaching and Preaching* (Louisville: John Knox Press, 1993), 333.

¹³² *ibid.*

that baptism should occur midway the teaching-discipling process, which would be ongoing. The promise of verse 20 is directed both to the missionaries and the whole church.

The church's understanding of how the lessons reflect their theology of ministry is evident in the President's address to the ordinands.

D. The Testimony and Promises

The congregation sits while the District Secretary presents the candidate to the President. The ordinand is named and approaches the President. The President addressing the congregation indicates that the Conference decided to ordain the candidate as a Presbyterian. The candidate was examined and approved by the Conference. The responsibilities to which they were approved are outlined – they are approved for the Ministry of the Holy Word and sacraments, to administer discipline, to be a shepherd of God's people, and an evangelist of his kingdom. The President then indicates that those who are gathered will also be allowed to make up their minds concerning the candidate. The candidates are invited to tell clearly and distinctly their conversion to Christ and their call to this Ministry. Each ordinand then addresses the congregation.

The President then addresses the ordinands. They are invited to consider the dignity and the sacredness of the ministry to which they have been called and which had been alluded to in the lessons selected. The purpose of the call to ministry is then referenced. They are called to be an evangelist of the grace of God in Jesus Christ and are sent to make disciples of all nations, to teach, admonish, feed and provide for God's household, to seek out Christ's lost sheep who are scattered abroad and to lift up Christ's Cross before all people that they may be saved forever.

The ordinands are exhorted to consider well their calling, never cease from prayer, nor relax their diligence until they have done all that they can do to ensure that those in their charge

are brought to conversion of heart and life and to perfect knowledge and love of God by which they may be presented as mature persons in Jesus Christ. They are to pray earnestly for the blessing of the Holy Spirit to enable them to perform the Ministry as they are unable of themselves to do it. The president expresses the belief that the ordinands have indeed considered all that they are about to engage and are determined to give themselves, to focus their plans and studies toward the Ministry to which they are called. They are encouraged to pray to God that their family will be dedicated so that they may be worthy examples for God's people, to daily read and meditate on the scripture to become stronger in the Ministry to which God has called them.

The President then asks them eleven questions so that the Congregation may understand their intentions and that their future recollections may stir them to their duties. The answers are prescribed – “I do so trust.” Question one is concerned with their faith that the Holy Spirit has moved them inwardly to take up the office to serve God by promoting his glory, preaching his gospel, and caring for his people. The second question concerns their satisfaction with the Holy Scripture containing all things necessary for salvation and their determination to use the same to instruct those committed to their care and to teach nothing contrary to what they believe can be concluded and proved by the Scriptures. They are then invited to commit themselves to drive away all false and strange doctrine contrary to God's Word and to exhort people both publicly and privately as the need and opportunity are present. The fourth question concerns their willingness to preach the Word of God and administer the sacraments and the Discipline of Christ as He commands. They are then asked to state clearly whether they believe and are determined to preach the doctrines of the Methodist Church. The sixth question concerns their willingness to submit to those who the Methodist Church appoints to rule over them. They are

asked to commit themselves to constancy in prayer and diligence in the study of the Bible and other studies to help them understand it better. Their willingness to diligently inspire and encourage their family according to the doctrine of Christ so that they may become wholesome examples to the flock of Christ. The ninth question concerns their willingness to do all that they can as Presbyters in the Church of God to build up the Body of Christ, to persuade and encourage every member in the exercise of the gift of grace that God has given and so present them mature in Christ Jesus. The final question concerns their willingness as ambassadors for Christ to stir up the gift of God within them and to testify to the gospel of grace, which is available to all people.

Following these questions to the ordinands, the President invites the Congregation to rise and addresses them. They are reminded that they have heard the solemn pledges that the ordinands approved for ordination have made. They are asked if they, on behalf of the whole Church, will now signify their approval. They respond twice, “He/she is worthy. He/she is worthy.”¹³³ The congregation and the president pray together for the ordinands that God, who has given them the will, may give them the strength to perform that which they commit themselves to do and to complete the work begun in them. The president then calls the congregation to join in praying for the ordinands. In the structured invitation, the people are reminded that as it is written in the Gospel of Luke, Christ before sending out the apostles prayed for them, and in the Acts of the Apostles, the Apostles fasted and prayed before they laid hands on Paul and Barnabas; therefore, all must join and pray to God before hands are laid on the ordinands, and they are sent forth to do the work the Holy Spirit is called them to do. The congregation prays silently. After this, the hymn “Creator Spirit, by whose aid” is sung. During the singing of the

¹³³ Methodist Church of the Caribbean and the Americas, 174.

hymn, the ordinands kneel at the altar rail, the President stands within and the Chairman of the District and the presbyters who are assisting the President gather around the ordinands.

E. The Ordination, Giving the Tokens of Office, and the Charge

The President lays both hands, and the assisting presbyters lay their right hand on the head of the ordinand. The president prays that the person may receive the Holy Spirit for the work of a Christian Presbyter and Pastor and that they may, through the power of the same Spirit faithfully dispense the Word of God and the Holy Sacraments. The President presents each person ordained with a copy of the Bible with which they are given the authority to fulfill the office of a Presbyter and Pastor in the Church of God. When all have been ordained, the President declares them to be ordained to the office of the Holy Ministry. They are exhorted to be persistent in their reading and faithful in their teaching, to meditate often on the message of the Bible, and to always be diligent. They must never be unemployed or triflingly employed but must be strict with themselves, and zealous for the doctrine so that by doing so, they may save themselves and those who hear them. They must uphold the weak, heal the sick, bind up the broken, bring back the outcasts, and seek out the lost. They must be merciful but not slack so that they may receive the never-fading crown of glory upon Christ's coming. The hymn "Behold the servant of the Lord" is sung, followed by the Charge, which takes the form of a sermon, which is delivered to the newly ordained presbyters either by the President or by a Presbyter appointed by him. This is followed by the hymn "Father, Son, and Holy Ghost."

F. The Sacrament of the Lord's Supper

During the singing of the hymn, an Offertory for The Care Fund is received, and the table made ready for the observance of the Sacrament. The prayer of consecration is prescribed and is

different from that used for regular observances of the Sacrament. The prayer references the outpouring of the Holy Spirit on the Apostles which enabled them to be witnesses in all the world and heralds of God's kingdom. Through the apostles, God has gathered a great company of believers from all nations and languages into God's church and have numbered among them the gathered company to set forth the honor and glory of God's holy name. The prayer includes a petition of blessing upon all gathered, and especially for those who have been ordained, that God may give them the grace needed for their vocation and that all to whom the ministry has been committed may remain faithful and increase daily in the knowledge of God's blessed will that, in the grace of God's Son and the power of the Holy Spirit, God's blessed kingdom may be enlarged.

The Lord's Prayer then follows. This is followed by the action of the Bread and Wine¹³⁴ when the bread is broken, and the Cup raised with the prescribed sayings and responses. The minister kneels, and the people bow. Silence is kept for a space. Then the Minister and the people pray together. The Minister and those assisting take the bread and wine. The people are then invited to partake of the bread. The bread is shared, and the Cup is given with the prescribed words. After everyone has partaken, the Minister covers the Table and what remains of the element with the cloth. After silent prayer, extempore prayers are offered, and the minister and the people conclude with the prescribed form. The prescribed closing hymn is "O thou who camest from above." The President gives the blessing to conclude the service.

¹³⁴ Methodist Church of the Caribbean and the Americas, 181.

The comparative presentation of the ordinals facilitated elucidation of inherent theologies and showed the connection of the different elements of the liturgies. The testing of the extend of differences between churches in relation to their basic dividing issues may provide the dialogue partners with the information to craft ameliorating strategies to foster unity. The testing of these basic dividing issues between the Caribbean Anglican and Methodist churches are presented in chapter 5.

4. Comparative Analysis of the Anglican and Methodist Rites of Ordination

The Sacramental Nature of Ordination of CPWI and MCCA

Countryman recognized four elements to ordinations that form a broad pattern that is significant in understanding it as a sacramental rite.¹³⁵

1. Ordinations take place in the context of the eucharistic assembly, complete with proclamation and sacramental celebration of the gospel.
2. There is an element of choice by the local church or, at the very least, the rite is conducted in the presence of the whole congregation, thus implying popular consent
3. In the case of bishops, there is ratification of the election by the larger church in the neighboring bishops ordain the new bishop.
4. There is laying on of hands by persons who stand in specified sacramental relationships to the local congregation and/or larger church, accompanied by prayer.

According to Countryman, “The traditional pattern for ordinations affirms and protects their sacramental character by placing them in a context in which the gospel is proclaimed in word and sacrament, thereby affirming that the local church catholic means to do; effect a sacrament of the gospel at work in the life of the Christian community.”¹³⁶ The Anglican-Methodist International Commission concluded that, “Our Churches ordain in the context of the worship assembly; this signifies that ordination is the act of the whole community, and it

¹³⁵ Louis William Countryman, *The Language of Ordination: Ministry in an Ecumenical Context* (Philadelphia: Trinity Press International, 1992, 48).

¹³⁶ Countryman, 49-50.

publicly claims the promises of Christ.”¹³⁷ As stated in BEM, “the risen Lord ... is the true ordainer and bestows the gift. In ordaining, the church, under the inspiration of the Holy Spirit, provides for the faithful proclamation of the Gospel and humble service in the name of Christ.”¹³⁸ In all ordinals reviewed, the rite of ordination occurred within public worship and Holy Eucharist. The placement of the act of ordination differed between the CPWI (Bishop and priest) and the MCCA (Bishop and presbyter). In the CPWI, ordination, and consecration occurred after the sermon. In the MCCA, ordination occurred after the scripture readings, but before the sermon.

The second pattern of ordinations that indicate their sacramental nature according to Countryman, is the element of choice by the local church community. He affirmed that “a community ordains, not just the designated individuals (normally themselves ordained persons) who lay hands on the ordained.”¹³⁹ It is the current norm for the church to express their choice. Countryman did not propose a formula for assessing the validity of orders, instead he stated that it is the intention of the church that is most important, not any theological inadequacy that is pronounced by anyone else. He wrote, “The sacraments are prior to and persist in the face of all kinds of mistakes and disputes about their meaning. Theology is derivative, representing an effort, always tentative and insufficient, to interpret their significance for a particular community in a particular historical setting.”¹⁴⁰

¹³⁷ Anglican-Methodist International Commission, Anglican Consultative Council, and World Methodist Council, *Sharing in the Apostolic Communion*, 42.

¹³⁸ World Council of Churches. Commission on Faith and Order., “Baptism, Eucharist and Ministry,” *International Review of Mission* 72, no. 286 (April 1983): 157–98, M39.

¹³⁹ Countryman, 51.

¹⁴⁰ *ibid.*, 49.

Countryman qualified the use of laying hands to determine if the act of ordination is sacramental. He stated, “The act of laying hands, then, is not the sum total of the process of creating sacramental ministers. At least two circumstantial elements are vital in giving sacramental significance to the act: the proclaiming of the gospel, which indicates that the local church intends to do what the church catholic does in ordaining, and the presence and consent of the local congregations.”¹⁴¹

In the MCCA ordination of presbyters, the candidates were required to give an account of their call to ministry and their conversion experience to the gathered community. They would have done so previously to the Conference that facilitated their training and made the decision to ordain them. The gathered community, having listened, had the choice to give approval or objection to the ordination of the candidates. The communal role of decision making in Methodist church is clearly evident in this procedure.

In the CPWI ordination of priests, the gathered community was also asked to give approval for the ordination or to express their objection. The candidates were not required to give their call to ministry within the liturgy of the ordination, however, they would have done so to the examining chaplains – the body granted the responsibility to assess their suitability for ministry. This body had its representatives present them for ordination, indicating that they had met the requirements. The gathered community relied on the affirmation given by the representatives of the Commission on Ministry and their own knowledge and experience of the candidates.

¹⁴¹ Countryman, 53.

Before the ordination, the process of preparation involved the reading of a *Si Quis* in all the congregations where the candidates served and from which they were sent. The *Si Quis* indicated the name of the person to be ordained and provided an opportunity for those who objected to contact the bishop. It is not known how many candidates have been removed from ordination lists based on objections during this process, but it offers an opportunity for the congregations to speak up and to play their role to discern the suitability of individuals for the specific ministry.

A third pattern of sacramental ordination identified by Countryman was the need for the involvement and approval of the wider Church especially for the ordination and consecration of bishops. According to him, ordinations are usually acknowledged as the work of the local church or diocese. “At one crucial junction, however, according to the classic pattern of ordinations, the local church, however defined, had to secure the cooperation of the larger church. For the ordination of a bishop, three bishops were required, meaning that the local church must call on its neighbors to confirm its choice. The autonomy of the local church was thus always relative, for it could not flout the united judgment of neighboring Christians and still claim to be part of the church catholic.”¹⁴²

In both the CPWI and the MCCA persons representing the local church brought the symbolic tokens of office demonstrating the involvement and approval of the local church. Additionally, the rite of ordination and consecration of a bishop in the CPWI required a minimum of three bishops in addition to the Archbishop. However, even before the service of ordination the majority of bishops of the Province had to give written assent to the election of the new bishop before a declaration could be issued by the Archbishop. They were also required to

¹⁴² Countryman, 54.

give reasons for refusal of the candidate. If there was a majority refusal, the local diocese would be required to hold a new election.¹⁴³

The induction of the MCCA President also involved bishops within and outside the MCCA. The bishop who presided at the ordination was the bishop of the Florida Conference and President of the Council of Bishops of the United Methodist Church (UMC), USA. The bishop of the Bahamas/Turks and Caicos Islands (BTCI) also participated in the service. In this way the neighboring dioceses did not only participate in the rite of ordination, but they also demonstrated the catholicity of the wider church.

The fourth and final pattern of sacramental ordinations identified by Countryman was tactile succession. He stated: “When we understand that the laying on of hands can itself only proceed rightly in the context of word and sacrament, with the consent of the local church and in communion with the larger church, we shall also understand that the laying on of hands is not an isolated, amoral, detached, magical work performed by the ordaining clergy, but rather the whole church, under the gospel, through its sacramental ministers. It is not a magical but a designating act, giving to the ordained a certain sacramental ministry, that is, a ministry that is sacramental of the ongoing ministry of the whole church.”¹⁴⁴ The laying on of hands by those duly appointed is, at the same time, a sign of the Spirit's gift and “an acknowledgement by the Church of the gifts of the Spirit in the one ordained, and a commitment by both the Church and the ordinand to (their new mutual) relationship”¹⁴⁵

¹⁴³ “Constitution and Canons of the Church in the Province of the West Indies, 20.”

¹⁴⁴ Countryman, *The Language of Ordination*, 56.

¹⁴⁵ World Council of Churches. Commission on Faith and Order., “Baptism, Eucharist and Ministry, para M44c. The bracketed text was added by authors of *Sharing in the Apostolic Faith*, para 42.”

In the MCCA at the end of the hymn invoking the Holy Spirit, the President lays both hands, while other presbyters lay their right hand on the head of each ordinand, and the imperative prayer is said by the President.

In the CPWI prayer of ordination of priests, the bishop stands with the ministers who will assist, but only the bishop extends his hands at the beginning of the prayer, while the ordinands kneel and the people sit. This implies that it is the bishop alone who is the leader of the prayer, although all are praying. For the conferral of the Holy Spirit, it is the bishop and the assisting ministers who will lay their hands on the head of each ordinand. Here, the bishop shares collegiality with the ministers – like a concelebration at the moment of the epiclesis. Then for the third act, the bishop returns to be the only one with hands extended toward the ordinands and completes the prayer. The people say, Amen.

According to Gibson, the presidential prayer said by the bishop was to give thanksgiving and to petition for grace for ministry. However, there has been a move to situate the laying of hands accompanied by its imperative prayer within the presidential prayer rather than after it.¹⁴⁶ This creates a problem of determining who is ordaining.

In the MCCA the Presidential prayer and the petition for grace for ministry is said before the imposition of hands with the imperative formula. This required the President to make no further hand movements because the first prayer was clearly being led by him/her and concluded with an invitation to silent prayer. The hymn separated the imposition of hands, whereby the President was able to demonstrate collegiality with the assisting presbyters, when they joined in

¹⁴⁶ Paul Gibson, ed., *Anglican Ordination Rites: The Berkeley Statement - To Equip the Saints* (Cambridge: Grove Books Ltd, 2002), 9.

the laying of their right hands only. The bestowal of authority and the declaration of ordination were said by the President and affirmed by the people in their response of, “Amen.”

The CPWI solved the matter by the hand movements of the bishop in relation to everyone else. It is clear that it is the bishop leading the presidential prayer, that there is shared action at the imperative prayer and imposition of hands, and that the bishop alone concludes the presidential prayer by returning to his first position (hands extended). It is therefore unmistakable that it is the bishop who is leading the rite of ordination. This, therefore, ensures that the bishop’s role as the one who ordains is retained even as the collegiality of the ministers is included.

Communal Decision-making in the MCCA and the CPWI

The Methodist structure has always emphasized the communal action of the community in leadership. The Connexion, with its lay and ordained participants, facilitates decision-making. In the CPWI, the bishop is perceived to be the chief and sole decision-maker. However, this is not quite true. The ‘bishop in Diocesan Council,’ is the chief decision-maker for the Diocese on matters not committed to the management of the Diocesan Financial Board.¹⁴⁷ The Diocesan Council is composed of lay and ordained members. If the Diocesan Council engages its task effectively, then they and the bishop would provide a broader base of decision-making in the dioceses of the CPWI. While this does not replicate the Methodist Connexion, it points to the role of decision-making being broader than most Anglicans realize.

¹⁴⁷ *The Constitution and Canons of the Church in Jamaica & The Cayman Islands in The Province of the West Indies*, 2007, 19.

The Historic Episcopate: The Dividing and Uniting Factor

From the history of the Anglican-Methodist dialogues, the historic episcopate was identified as the basic dividing issue. Overcoming this obstacle seemed the obvious solution to facilitate consensus in ecumenical dialogue. The methods attempted in the Anglican-Methodist dialogues did not only emphasize the Anglican need for its dialogue partners to take episcopacy into their systems to fulfill the requirements of the Chicago-Lambeth Quadrilateral, they also had the secondary effect of negating the orders of the Methodist church, whereby Methodist orders would not be recognized nor incorporated into the new entity being created by the dialogue until the ministers had been re-ordained – whether actually or symbolically. Understanding what the historic episcopate is and how it has been expressed may facilitate the resolution of the current division.

The early church had diversity in the structure of pastoral ministry. Although their roles were not defined as they are today, churches were headed by persons called *episcopoi* and *presbyteroi*. According to the final report of the Anglican Roman Catholic International Commission (ARCIC), “The terms bishop and presbyter could be applied to the same man or men doing identical or 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.”¹⁴⁸

¹⁴⁸ ARCIC: *The Final Report.*, 1982 Ministry and Ordination 6.

The Pastoral Epistles indicate the succession of leadership by laying on of hands; however the bishop or presbyter did not have an exclusive role in baptism and eucharist.¹⁴⁹ The Niagara Report cautions about the use of fourth century sources to validate the structure of the church in the second century. It stated, “There is a limited amount of testimony about the structures of Christian community in the second century. All fourth-century and later testimony about this period must be handled with care because ancient writings about church history placed primary importance on proving there had been a consistent, unchanging Christian tradition.”¹⁵⁰ As a result of the preference for the old being more acceptable than the new “by the fourth century, the 'monarchical episcopate' was so standard and unquestioned that it came to be regarded as having apostolic origins.”¹⁵¹ The earliest mention of the threefold ministry was by Ignatius of Antioch (c. 117). He described what could be considered a congregational episcopate, whereby the bishop, standing in God’s place presided over the local community. “Presbyters were seen either as 'God's Council' or the 'Council of Apostles' -thus evoking the scene of the last judgement. The deacons represented either the commandment of God or Jesus Christ.”¹⁵²

The universality of the pattern of ministry described by Ignatius, the method of appointment of the bishop and the historic succession through ordination connecting them to the apostles are unknown. What is known is that the church considered itself a body sojourning on earth with a heavenly home in which the bishop came to be recognized as its leaders and

¹⁴⁹ Anglican-Lutheran International Continuation Committee, *The Niagara Report: Report of the Anglican-Lutheran Consultation on Episcopate, Niagara Fall, September 1987* (London: Church House Publishing, 1988) para 43.

¹⁵⁰ Anglican-Lutheran International Continuation Committee, para 44.

¹⁵¹ *ibid.*

¹⁵² *ibid.*, para 45.

principal officer in each locality.¹⁵³ The identity of the local community was symbolically focused in the bishop. Neighboring bishops were required to participate in the ordination of the local bishop. Gradually they came to have a greater role in the selection of the local bishop as they strove for unity in the worldwide church.

By the fourth century the responsibilities of the bishop and presbyter were realigned. The bishop became a regional overseer, while the presbyter, who had no defined liturgical role, became the local liturgical leader. Jerome opined that there was no significant difference in the roles of the bishop and the presbyter, only in their jurisdictions.¹⁵⁴ This was used by the Lutheran church in the formation a new pattern of episcopal succession and could be used to explain the emergency ordination carried out by John Wesley to provide oversight for the American Methodist church. The report *Mission and Ministry* asserts: “It is important to understand that, whatever the exigencies of history, departure from a three-fold or personal-episcopal form of ministry did not imply any less a commitment to the provision of faithful episcopate for the congregations of Christ's people. Whether a church claims an episcopal succession from apostolic times, or whether a church has formed a new pattern for itself out of its experience and particular need, its intention, we believe, has been to safeguard the faithful witness to the Gospel, of which Jesus Christ is the foundation and to which prophets and apostles bore the same witness in their day.”¹⁵⁵

¹⁵³ *ibid.*, para 46.

¹⁵⁴ Anglican-Lutheran International Continuation Committee, para 51.

¹⁵⁵ The Church of England and The Methodist Church, “MISSION AND MINISTRY IN COVENANT Report from The Faith and Order Bodies of the Church of England and the Methodist Church,” 2017, <https://www.churchofengland.org/sites/default/files/2017-11/Mission%20and%20Ministry%20in%20Covenant.pdf>, para 48.

Apostolic Succession

According to the Lutheran-Roman Catholic dialogue, “Apostolic succession in the episcopal office does not consist primarily in an unbroken chain of those ordaining to those ordained, but in a succession in the presiding ministry of a church which stands in the continuity of apostolic faith and which is overseen by the bishop in order to keep it in the communion of the Catholic and Apostolic Church.”¹⁵⁶ Numerous agreements and statements have affirmed that apostolicity resides in the whole church: in “the Lima document and in the statements of various bilateral conversations made by both our Communion, [we hear] that the apostolic commissioning by the risen Christ was to the people of God as a whole. It is the Church as the whole people of God which is apostolic.”¹⁵⁷

Anglicans use the term historic episcopate, and require ecumenical partners to have it for full engagement. However, the term is not widely used outside of Anglicanism: “The phrase ‘historic episcopate’ has been used regularly within Anglicanism at least since the second half of the 19th century, but is not used by the Roman Catholic Church or the Orthodox Churches. Nor does the Lima text use it, generally preferring to speak of the ‘apostolic tradition’, when referring to the Church’s apostolicity as a whole, and of ‘episcopal succession’ when referring specifically to the continuity in handing on personal episcopate from one generation to another in the life of the Church.”¹⁵⁸ According to *Mission and Ministry*, “the historic episcopate denotes the continuity of

¹⁵⁶ Lutheran/Roman Catholic Joint Commission, *The Ministry in the Church* (Geneva: Lutheran World Federation, 1982), para 62.

¹⁵⁷ The Church of England and The Methodist Church, “MISSION AND MINISTRY IN COVENANT Report from The Faith and Order Bodies of the Church of England and the Methodist Church,” 2017, <https://www.churchofengland.org/sites/default/files/2017-11/Mission%20and%20Ministry%20in%20Covenant.pdf>, para 66.

¹⁵⁸ The Church of England and The Methodist Church, “MISSION AND MINISTRY IN COVENANT Report from The Faith and Order Bodies of the Church of England and the Methodist Church,” 2017,

oversight in the Church through the ages from the earliest days, expressed in a personal episcopal ministry, the intention of which is to safeguard, transmit, and restate in every generation the apostolic faith delivered once for all to saints.”¹⁵⁹ The ministry of the historic episcopate is understood in the same way episcopate is described in the Lima text; collegially, personally and communally.¹⁶⁰ It is a personal ministry, but also exercised collegially in conjunction with other bishops and clergy in the diocese, and communally with the laity and clergy in synod, convention or council.¹⁶¹

Anglicans have come to see the “episcopal succession or historic episcopate, as a sign of the apostolicity and continuity and unity of the Church, and also more narrowly, of the act of ordination as itself a “sign”.¹⁶² This sign is evident in the consecration of a bishop in four ways:

first it bears witness to the Church’s trust in God’s faithfulness to his people and in the promised presence of Christ with his Church, through the power of the Holy Spirit to the end of time; secondly, it expresses the Church’s intention to be faithful to God’s initiative and gift, by living in the continuity of the apostolic faith and tradition; thirdly, the participation of a group of bishops in the laying on of hands signifies their and their churches’ acceptance of the new bishop and so of the catholicity of the churches; fourthly, it transmits ministerial office and its authority in accordance with God’s will and institution. Thus in the act of consecration a bishop receives the sign of divine approval and a permanent commission to lead his particular church in the common faith and apostolic life of all the churches.¹⁶³

<https://www.churchofengland.org/sites/default/files/2017-11/Mission%20and%20Ministry%20in%20Covenant.pdf>, 73.

¹⁵⁹ The Church of England and The Methodist Church, 76.

¹⁶⁰ World Council of Churches. Commission on Faith and Order., “Baptism, Eucharist and Ministry,” *International Review of Mission* 72, no. 286 (April 1983): 157–98, para M26.

¹⁶¹ Anglican-Methodist International Commission, *Sharing in the Apostolic Communion: Report of the Anglican-Methodist International Commission to the World Methodist Council and the Lambeth Conference, 1996*. (Place of publication not identified: publisher not identified, 1996), 76.

¹⁶² The Church of England and The Methodist Church, “Mission and Ministry”, 77.

¹⁶³ “The Porvoo Statement in English,” *The Porvoo Communion* (blog), accessed July 22, 2019, http://www.porvoocommunion.org/porvoo_communion/statement/the-statement-in-english/, para 48.

The authors of *Mission and Ministry* admitted that Methodists did not always experience the historic episcopate as a “sign of the unity, continuity or apostolicity of the church.”¹⁶⁴ They admitted that a sign can become a source of disunity, rather than unity, but that even then it can once more become a gift of grace. It is from that humbled perspective that they offered it to the Methodists “in the hope that it become again for all of us a gracious sign of the unity and continuity Christ wills for his Church.”¹⁶⁵

Baptism Eucharist and Ministry, a consensus document signed by the Anglican and World Methodist Churches, addressed the importance of orderly succession of bishops, transmission of the Gospel, and life of the community to facilitate the transmission of the apostolic tradition through the ages.¹⁶⁶ Unlike the hard positions adopted in earlier dialogues, *Mission and Ministry* recognized that the apostolic faith was transmitted in different ways – not only through the traditionally recognized consecration of bishops: “Both churches maintain a strong sense of continuity in apostolic faith and mission, in the case of the Church of England through its bishops in succession to the apostles, and in the case of the Methodist Church through the corporate oversight (*episkope*) down the years of its Conference as the body which has ordained ministers.”¹⁶⁷

¹⁶⁴ The Church of England and The Methodist Church, “Mission and Ministry”, para 78.

¹⁶⁵ Ibid.

¹⁶⁶ World Council of Churches. Commission on Faith and Order., “Baptism, Eucharist and Ministry,” *International Review of Mission* 72, no. 286 (April 1983): 157–98, 29.

¹⁶⁷ The Church of England and The Methodist Church, “Mission and Ministry In Covenant Report from The Faith and Order Bodies of the Church of England and the Methodist Church,” 2017, <https://www.churchofengland.org/sites/default/files/2017-11/Mission%20and%20Ministry%20in%20Covenant.pdf>, para 22.

The Anglican church in England and the Methodist Church have proposed a compromise position whereby the Methodist Church would take episcopacy within its system while continuing with its connexional structure. The connexional president would also be made a bishop – creating a “bishop-president.” If accepted, this system would safeguard the traditional Methodist system of governance while facilitating the incorporation of the episcopacy.

With the appointment and installation of Otto Wade as both Connexional President and bishop in the MCCA, the Methodist church in the Caribbean has demonstrated that it is possible to incorporate episcopacy and continue connexionalism. The new office of bishop-president in no way invalidates Methodist orders. A caution is given in BEM, that the acceptance of episcopacy by those that transmitted the apostolic faith by other methods must become part of a wider process whereby episcopal churches seek to regain their lost unity.¹⁶⁸ Therefore this move by the Methodist church must not become the end of the efforts at greater Church unity, particularly among churches that practice episcopacy.

¹⁶⁸ World Council of Churches. Commission on Faith and Order, 29.

5. Discussion and Conclusion

The ecumenical dialogue between the Anglican and Methodist churches in the Caribbean has now been as long and drawn out as the initial conversations of their former parent churches in England. The installation of Otto Wade as Connexional President-bishop added another element to the dialogue, that is, reflection on the nature of a bishop. A review of the ordinals of both CPWI and MCCA indicate that they both demonstrate sacramental ordination at the orders of bishop and presbyter/ priest based on the criteria outlined by Countryman.

While the Methodists persist with the Connexion as the final decision-making body, they have chosen to take the step of taking episcopacy within their system with the installation of their Presidents as bishops. This was posited as the compromise position for Methodists in Britain, allowing them to retain the benefits of communal decision-making, taking on episcopacy but not denying or imputing any deficiency in their original system. Caribbean Anglicans need to recognize the enormous step that Caribbean Methodists have taken to ameliorate the need for episcopacy as outlined in the Chicago-Lambeth quadrilateral, to facilitate unity. Instead of imputing deficiency in the orders of Caribbean Methodists, Anglicans have an opportunity in the current dialogue to respect Methodist orders as encouraged by BEM, a document to which the Anglican Communion was a partner and signatory. Caribbean Anglicans also have an opportunity to expand their understanding of the transmission of apostolicity. The narrow view that apostolicity resides only in bishops that have been ordained through unbroken succession maintained in tactile ordination fails to appreciate the fullness of the transmission of the gospel in and through the entire church.

As Caribbean Anglicans and Methodists contemplate recognizing each other's orders they must also engage the issue of women in ministry which has become an issue in other ecumenical dialogues. The MCCA has indicated that the President and now President-Bishop may be male or female. Appropriate pronouns "he or she, he/she" are used throughout its Constitution and Discipline.¹⁶⁹ The CPWI Provincial Synod has begun the task of extending the Ministry of the order of bishops to include women.¹⁷⁰ However, the ordinal of the Province still contains the pronouns "He and him," and the canons refer only to males being eligible to hold the office. No attempt was made to adjust the language in this paper because despite the possibility of change, the process has lagged behind the ordination of women as priests so far by 25 years, and I wait to see this change become a reality.

The importance of definitions for ecumenical engagement cannot be over-emphasized. In the ordinals, the Charge referred to different things. In the CPWI ordinal it referred to a set of exhortations directing the candidates to what is expected of them in their new role. In the MCCA ordinal, the Charge referred to the sermon.

The Scope for Greater Unity

The Christian church in the Caribbean has created unique alliances. Very few places have the Roman Catholic Church as a member of their regional ecumenical body and their local,

¹⁶⁹ Methodist Church in the Caribbean and the Americas, Glenna Spencer, and John C Hicks, *The Constitution and Discipline of the Methodist Church in the Caribbean and the Americas, 2018 Supplement: Additions and Amendments Made to the Third Edition by the 2006, 2009, 2012, & 2015 & 2018 Connexional Conferences and the 2007 Connexional Council* (Place of publication not identified: publisher not identified, 2018).

¹⁷⁰ "New Archbishop Says Women Bishops Now a Possibility," accessed January 20, 2020, http://www.jamaicaobserver.com/news/new-archbishop-says-women-bishops-now-a-possibility-arrives-to-fanfare-at-the-nmia_166387?profile=1373.

national council of churches. Very few places have ecumenical colleges owned by multiple denominations, yet this is the case with the United Theological College of the West Indies. AMICUM has identified this as one method by which divided churches can learn about and from each other, thereby building friendships, collegiality, and unity. The Caribbean church has the opportunity to engage ecumenical dialogue without the baggage that has hampered their parent churches. The region has the potential to become a testing ground for solutions to basic dividing issues such as that proposed by the Anglican-Methodist Covenant of the British Anglican and Methodist churches. The churches must however, feel free to explore the solutions without fear of alienation and sanction from their more powerful partners.

6. Appendix: Structure of the Rites of Consecration, Ordination and Induction

Structure of the Consecration and Ordination of a Bishop in the CPWI

The Preparation

Opening Sentences

Opening Prayer

The Gloria in Excelsis may be said or sung

The Collects

The Ministry of the Word

The Sermon

Nicene Creed

Hymn or Canticle shall be sung or said

The Presentation

The Declaration

The Charge

The Examination

The Litany for Ordination

The Hymn *Veni Creator*

The Consecration and Ordination

The Giving of the Tokens of Office

The Peace

Offertory, Eucharistic Prayer and Communion

Post-Communion Prayer

Blessings and Dismissal

Structure of the Service of Induction of Methodist Bishop Otto Wade (2015)

Organ Prelude

Processional Hymn

Choral Introit

Call to worship

Invocation

Hymn: “Lord we come with hearts o’erflowing”

The Collect for Purity

Prayer of Adoration, Confession and Assurance of Forgiveness

Lord’s Prayer

Hymn

Welcome

Introduction

Greetings

An Act of Praise

Collect

The Old Testament Lesson: Jeremiah 1:4-10

The *Te Deum Laudamus* (Sung)

The Epistle: Titus 1:7-9, (Ephesians 3:14-21)

Anthem (hymn: “Lord your church on earth is seeking”)

The Gospel: John 21:15-17

Hymn:

Induction of Connexional Bishop

Laying on of Hands

Presentations to the Bishop

Signing of the Historical Document and greetings

Hymn

Sermon

Hymn

Notices and Offertory Prayer

Intercessory Prayers

The Lord's Prayer

The Sacrament of the Lord's Supper:

The Peace

Communion Hymn

The Thanksgiving

The Action of the Bread and the Wine

Final Prayer

Recessional Hymn

Blessing and Dismissal

Structure of the Consecration and Ordination of a Priest in the CPWI

Entry Hymn or canticle

Greeting

Prayer

Gloria in excelsis

The Collect

Ministry of the Word

Sermon

Nicene Creed

Hymn or canticle

Presentation

The Charge

Litany for Ordination

The Examination

Hymn: *Veni Creator*

The Consecration and Ordination

Vesting

Presentation of the Bible

Anointing with Chrism

Presentation of Chalice and Paten

The Peace

Offertory

Eucharistic Prayer

Communion

Post-Communion Prayer

Bishop blesses the people

Deacon dismisses the people

Hymn

Structure of the Ordination of a Presbyter in the MCCA

The Preparation:

Organ Prelude

Responsive Introit/Opening sentences, read responsively¹⁷¹

Opening Hymn: “The saviour, when to heaven he rose”

Collect for Purity

The Commandments of our Lord Jesus

Confession and assurance of Pardon

Hymn: Glory be to God on High

The Ministry of the Word: ¹⁷²

The Collect

Old Testament Lesson

Isaiah 6:1-8

Psalm for the Day (sung or read responsively) psalm 40

¹⁷¹ William Watty, “At Chapel on the Lord’s Day: Methodist Worship in the Caribbean,” in *The Sunday Service of the Methodists: Twentieth-Century Worship in Worldwide Methodism: Studies in Honor of James F. White*, ed. James F. White and Karen B. Westerfield Tucker (Nashville, Tenn.: Kingswood Books, 1996), 392, 262.

¹⁷² Watty, 296.

Epistle lesson Ephesians 4:1-16

Gradual Hymn: “Lord, if at thy command”

Gospel lesson Matthew 28:16-20

The Presentation* (is unnamed in the liturgy but occurs under
Testimonies and promises page 170 MCCA

Testimonies and Promises

President addresses the ordinands

Examination: is unnamed in the liturgy but follows a format like
that of the BCP

President addresses the congregation

Prayer

Hymn: “Creator Spirit by whose aid”

The Ordination

Presentation of the Bible

President addresses the ordinands

Hymn: “Behold the servant of the Lord”

The Charge

Hymn: “Father, Son, and Holy Ghost”

The Sacrament of the Lord’s Supper

Offertory Hymn

Prayer of thanksgiving

Closing Hymn: "O thou who camest from above"

The Blessing

7. References

- Achtemeier, Elizabeth. *Nahum--Malachi*. Interpretation, a Bible Commentary for Teaching and Preaching. Atlanta: John Knox Press, 1986.
- Albert, Richard J. "Second Assembly of the Caribbean Council of Churches." *Journal of Ecumenical Studies* 15, no. 3 (1978): 590–92.
- Episcopal Church. "An Agreement of Full Communion - Called to Common Mission," April 27, 2012. <https://www.episcopalchurch.org/agreement-full-communion-called-common-mission>.
- An Anglican-Methodist Covenant: Common Statement of the Formal Conversations between the Methodist Church of Great Britain and the Church of England*. London: Church Publishing House; Methodist Publishing House, 2001.
- Anglican Communion Office, and Baptist World Alliance. *Conversations around the World 2000-2005: The Report of the International Conversations between the Anglican Communion and the Baptist World Alliance*. London: Anglican Communion Office, 2005.
- Anglican-Lutheran International Commission. *To Love and Serve the Lord: Diakonia in the Life of the Church; the Jerusalem Report of the Anglican-Lutheran International Commission (ALIC III)*. Geneva, Switzerland: Lutheran World Federation, 2012.
- Anglican-Lutheran International Continuation Committee. *The Niagara Report: Report of the Anglican-Lutheran Consultation on Episcopate, Niagara Fall, September 1987*. London: Church House Publishing, 1988.
- Anglican-Methodist International Commission. *Sharing in the Apostolic Communion: Report of the Anglican-Methodist International Commission to the World Methodist Council and the Lambeth Conference, 1996*. Place of publication not identified: publisher not identified, 1996.
- Anglican-Methodist International Commission, Anglican Consultative Council, and World Methodist Council, eds. *Sharing in the Apostolic Communion: Report of the Anglican-Methodist International Commission to the World Methodist Council and the Lambeth Conference*. Lake Junaluska, NC: World Methodist Council, 1996.
- Anglican-Methodist International Commission for Unity in Mission, Anglican Consultative Council, and World Methodist Council. *Into All the World: Being and Becoming Apostolic Churches*. London: Anglican Consultative Council, 2014.
- Anglican-Methodist Unity Report of the Anglican-Methodist Unity Commission, Part 2, The Scheme*, n.d.

- Anglican-Oriental Orthodox International Commission. *The Procession and Work of the Holy Spirit: Agreed Statement*, 2018.
- Anglican-Oriental Orthodox International Commission, and Anglican Consultative Council. *Christology: Agreed Statement by the Anglican-Oriental Orthodox International Commission: Holy Etchmiadzin, Armenia 5-10 November 2002 Revised Cairo, Egypt 13-17 October 2014.*, 2015.
- Anglican-Orthodox Joint Doctrinal Commission, ed. *Anglican-Orthodox Dialogue: The Dublin Agreed Statement, 1984*. Crestwood, N.Y.: St. Vladimir's Seminary Press, 1986.
- Anglican-Orthodox Joint Doctrinal Commission, Mark Dyer, and Jean Zizioulas. *In the Image and Likeness of God: A Hope-Filled Anthropology: The Buffalo Statement*. London: Anglican Communion Office, 2015.
- Anglican-Orthodox Joint Doctrinal Commission, Kallistos, and Colin Davey, eds. *Anglican-Orthodox Dialogue: The Moscow Statement Agreed by the Anglican-Orthodox Joint Doctrinal Commission, 1976: With Introductory and Supporting Material*. London: SPCK, 1977.
- Anglican-Reformed International Commission, ed. *God's Reign and Our Unity: The Report of the Anglican- Reformed International Commission, 1981-1984, Woking, England, January 1984*. London: Edinburgh: SPCK; Saint Andrew Press, 1984.
- Anglican/Roman Catholic International Commission (1983-2005). *ARCIC: The Final Report*. Windsor: CTS (Catholic Truth Society)/SPCK, 1981.
- (ARCIC), Anglican-Roman Catholic International Commission. *Walking Together on the Way An Agreed Statement of the Third Anglican-Roman Catholic International Commission (ARCIC III)*. La Vergne: SPCK, 2018.
<http://public.eblib.com/choice/PublicFullRecord.aspx?p=5634376>.
- Atherstone, Andrew. "Evangelical Dissenters and the Defeat of the Anglican-Methodist Unity Scheme." *Wesley and Methodist Studies* 7 (2015): 100–116.
- Best, Thomas. "From Mutual Recognition to Mutual Accountability: A next Step for the Ecumenical Movement." In *Towards Unity: Ecumenical Dialogue 500 Years after the Reformation: Essays in Honour of Monsignor John A. Radano*, 382. New York: Paulist Press, 2017.

- Brodd, Sven-Erik. "Ecclesiology Under Construction: A Report from a Working-Site." In *Ecclesiology in the Trenches*, 1–28. Theory and Method under Construction. James Clarke & Co Ltd, 2015. <https://www.jstor.org/stable/j.ctt1cgf573.4>.
- Buttrick, George Arthur. *The Interpreter's Bible: The Holy Scriptures in the King James and Revised Standard Versions with General Articles and Introduction, Exegesis, Exposition for Each Book of the Bible*. Vol. X. 12 vols. Abingdon-Cokesbury Press, 1953.
- Catholic Church, World Methodist Council, Joint Commission Between the Roman Catholic Church and World Methodist Council, and International Commission for Dialogue between the Roman Catholic Church and the World Methodist Council. *The Grace given You in Christ: Catholics and Methodists Reflect Further on the Church: Report of the International Commission for Dialogue between the Roman Catholic Church and the World Methodist Council*. Lake Junaluska: World Methodist Council, 2006.
- Charette, Blaine B. "A Harvest for the People: An Interpretation of Matthew 9:37f." *Journal for the Study of the New Testament* 12, no. 38 (January 1990): 29–35.
- Church in the Province of the West Indies. *The Book of Common Prayer: The Church in the Province of the West Indies (C.P.W.I.)*. Antigua: C.P.W.I., 1995.
- Church of England. *Anglican-Moravian Conversations The Fetter Lane Common Statement*. London: Council for Christian Unity of the General Synod of the Church of England, 1996.
- Church of England, and Methodist Church (Great Britain), eds. *Conversations between the Church of England and the Methodist Church: An Interim Statement*. London: S.P.C.K., 1958.
- "Constitution and Canons of the Church in the Province of the West Indies." Accessed July 19, 2019. <http://webcache.googleusercontent.com/search?q=cache:http://www.cpwianglicans.org/site/index.php/news-media/document-library/governance/1-cpwi-constitution-canons/file>.
- Countryman, Louis William. *The Language of Ordination: Ministry in an Ecumenical Context*. Philadelphia: Trinity Press International, 1992.
- Crow, Paul A Jr. "Venture of Church Union in Jamaica." *Lexington Theological Quarterly* 1, no. 3 (July 1966): 89–98.

- Culpepper, R. Alan, and Gail R O'Day. *The New Interpreter's Bible. the Gospel of Luke, the Gospel of John. Volume IX Volume IX*. Nashville, Tenn.: Abingdon, 1995.
- Dayfoot, Arthur C. *The Shaping of the West Indian Church, 1492-1962*. 1st edition. Barbados: Gainesville, Fla: University Press of Florida, 1998.
- Denaux, Adelbert, Nicholas Sagovsky, and Charles Sherlock. *Looking towards a Church Fully Reconciled: The Final Report of the Anglican-Roman Catholic International Commission 1983-2005 (ARCIC II)*, 2017.
- Dozeman, Thomas B. *Holiness and Ministry: A Biblical Theology of Ordination*. Oxford; New York: Oxford University Press, 2008.
- Episcopal Church, ed. *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David According to the Use of the Episcopal Church*. Large print ed. New York: Church Hymnal Corp, 1979.
- Episcopal Church, Ecumenical and Interfaith Relations, United Methodist Church (U.S.), and General Commission on Christian Unity and Interreligious Concerns. *Make Us One with Christ: The Study Guide Version: [A Process for Facilitating Fellowship among Episcopal and United Methodist Congregations]*. New York, N.Y.: Ecumenical and Interfaith Relations, Episcopal Church, 2006.
- Episcopal Church, and Office of Ecumenical and Interfaith Relations. *Handbook for Ecumenism*. New York, N.Y.: Office of Ecumenical and Interfaith Relations, 2002.
- Episcopal Church, and United Methodist Church (U.S.), eds. *Make Us One with Christ: The Study Guide Version: [A Process for Facilitating Fellowship among Episcopal and United Methodist Congregations]*. New York, N.Y.: Ecumenical and Interfaith Relations, Episcopal Church, 2006.
- Evans, E. L. *A History of the Diocese of Jamaica*. Kingston, Jamaica: Diocese of Jamaica, 1976.
- Gibson, Paul, ed. *Anglican Ordination Rites: The Berkeley Statement - To Equip the Saints*. Cambridge: Grove Books Ltd, 2002.
- Gregg, William O. "Theology and Practice." In *That They May Be One? The Episcopal-United Methodist Dialogue*, edited by C. Franklin Brookhart and Gregory Palmer, 115. New York: Seabury Books, 2014.

- Haight, Roger. *Christian Community in History*. New York: Continuum, 2004.
- . *Christian Community in History: Vol. 2, Comparative Ecclesiology*. New York: Continuum, 2005.
- . “Liberation and Spirituality.” *Buddhist-Christian Studies* 34 (2014): 135–44.
- . “The Birth of American Catholic Theology.” *Theological Studies* 80, no. 1 (March 2019): 7–36. <https://doi.org/10.1177/0040563918819801>.
- . “The Spiritual Exercises as an Ecumenical Strategy.” *Theological Studies* 75, no. 2 (June 2014): 331–49. <https://doi.org/10.1177/0040563914529906>.
- Hare, Douglas R. A. *Matthew*. Interpretation, a Bible Commentary for Teaching and Preaching. Louisville: John Knox Press, 1993.
- Hein, David. *Geoffrey Fisher: Archbishop of Canterbury*. Havertown: James Clarke Company, Limited, 2008.
- Hietamäki, Minna. “Is Comparative Ecclesiology Enough for the Oikoumene? Remarks on the Adequacy of Haight’s Comparative Ecclesiology in the Light of Recent Lutheran-Roman Catholic Dialogues.” In *Comparative Ecclesiology: Critical Investigations*, edited by Gerard Mannion, 89–105. T & T Clark Theology, v. 3. London; New York: T & T Clark, 2008.
- Intercommunion - The Report of the Theological Commission Appointed by the Continuation Committee of the World Conference on Faith and Order Together with a Selection from the Material Presented to the Commission*. Accessed July 19, 2019. <http://archive.org/details/wccfops2.231>.
- International Anglican - Roman Catholic Commission for Unity and Mission. *Growing Together in Unity and Mission: Building on 40 Years of Anglican - Roman Catholic Dialogue: An Agreed Statement of the International Anglican - Roman Catholic Commission for Unity and Mission*. London: S.P.C.K, 2007.
- International Commission for Anglican-Orthodox Theological Dialogue, Mark Dyer, and Jean Zizioulas, eds. *The Church of the Triune God: The Cyprus Statement*. London: Anglican Communion Office, 2006.

Jagessar, Michael N. "Early Methodism in the Caribbean: Through the Imaginary Optics of Gilbert's Slave Women -- Another Reading." *Black Theology* 5, no. 2 (July 2007): 153–70.

Joint Commission between the Roman Catholic Church and the World Methodist Council. *The Apostolic Tradition: Report of the Joint Commission ... 1986-1991. Fifth Series.* Lake Junaluska, N.C.: World Methodist Council, 1991.

Joint Commission Between the Roman Catholic Church and World Methodist Council, and World Methodist Council. *Denver Report, 1971.* Lake Junaluska: World Methodist Council, 1972.

Joint Commission Between the Roman Catholic Church and World Methodist Council, World Methodist Council, and Catholic Church. *Speaking the Truth in Love: Teaching Authority among Catholics and Methodists: Report of the Commission for Dialogue between the Roman Catholic Church and the World Methodist Council.* Lake Junaluska, NC: World Methodist Council, 2000.

Joint Working Group of the Evangelical Lutheran Church in Canada and the Anglican Church of Canada, ed. *Called to Full Communion: A Study Resource for Lutheran- Anglican Relations Including the Waterloo Declaration.* Toronto: Anglican Book Centre, 1998.

Lambeth Conference (1888), and England) Society for Promoting Christian Knowledge (London. *Encyclical Letter from the Bishops: With the Resolutions and Reports.* London: Society for Promoting Christian Knowledge, 1888.
http://archive.org/details/encyclicalletter00lamb_0.

Lutheran World Federation. *Joint Declaration on the Doctrine of Justification.* Grand Rapids, Mich; Cambridge, UK: Eerdmans, 2001.

Lutheran World Federation, and World Methodist Council. *The Church: Community of Grace.* Geneva; Lake Junaluska, NC: Lutheran World Federation; World Methodist Council, 1984.

Lutheran/Roman Catholic Joint Commission. *The Ministry in the Church.* Geneva: Lutheran World Federation, 1982.

Martin, Ralph P. *Ephesians, Colossians, and Philemon.* Louisville: Westminster John Knox Press, 2012.
<http://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=558318>.

Mays, James Luther. *Psalms*. Interpretation, a Bible Commentary for Teaching and Preaching. Louisville: John Knox Press, 1994.

First Friday Letter. "MCCA Appoints First Connexional Bishop," August 6, 2015.
<http://firstfridayletter.worldmethodistcouncil.org/2015/08/mcca-appoints-first-bishop/>.

Methodist Church in the Caribbean and the Americas, Glenna Spencer, and John C Hicks. *The Constitution and Discipline of the Methodist Church in the Caribbean and the Americas, 2018 Supplement: Additions and Amendments Made to the Third Edition by the 2006, 2009, 2012, & 2015 & 2018 Connexional Conferences and the 2007 Connexional Council*. Place of publication not identified: publisher not identified, 2018.

Methodist Church of the Caribbean and the Americas. *Prayer Book of the Methodist Church*. Methodist Pub. House, published on behalf of the Methodist Church in the Caribbean and the Americas, 1992.

Nelson, J Robert (John Robert). "Survey of Church Union Negotiations." *The Ecumenical Review* 9, no. 3 (April 1957): 284–302.

Nelson, R. David, and Charles Raith II. *Ecumenism: A Guide for the Perplexed*. Bloomsbury Guides for The Perplexed. London; New York, NY: Bloomsbury T & T Clark, 2017.

"New Archbishop Says Women Bishops Now a Possibility." Accessed January 20, 2020.
http://www.jamaicaobserver.com/news/new-archbishop-says-women-bishops-now-a-possibility-arrives-to-fanfare-at-the-nmia_166387?profile=1373.

Newbigin, Lesslie Bp. "South America, Central America and the Caribbean." *International Review of Mission* 54, no. 213 (January 1965): 60–70.

———. "Survey of the Year 1962-3." *International Review of Mission* 53, no. 209 (January 1964): 3–82.

"Notification on the Book 'Jesus Symbol of God' by Father Roger Haight S.J." Accessed July 15, 2019.
http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20041213_notification-fr-haight_en.html.

Pädam, Tiit. *Ordination of Deacons in the Churches of the Porvoo Communion: A Comparative Investigation in Ecclesiology*. Uppsala; Tallinn: Kirjastus TP, 2011.

- . “To Compare or Not to Compare, That Is the Question: Some Thoughts on Comparative Method in Ecclesiology.” In *Ecclesiology in the Trenches*, 63–74. Theory and Method under Construction. James Clarke & Co Ltd, 2015.
<https://www.jstor.org/stable/j.ctt1cgf573.8>.
- Perkins, Pheme. “The New Interpreter’s Bible. Volume XI,” edited by Leander Keck, Vol. 11. *The New Interpreter’s Bible: General Articles & Introduction, Commentary, & Reflections for Each Book of the Bible, Including the Apocryphal/Deuterocanonical Books*. Nashville, Tenn: Abingdon Press, 2000.
- Porter, Harry Boone. “Theology of Ordination and the New Rites.” *Anglican Theological Review* 54, no. 2 (April 1972): 69–81.
- “Roger Haight | The University of Chicago Divinity School.” Accessed July 15, 2019.
<https://divinity.uchicago.edu/roger-haight>.
- National Catholic Reporter. “Rome Orders Roger Haight to Stop Teaching, Publishing,” 3:22pm.
<https://www.ncronline.org/news/rome-orders-roger-haight-stop-teaching-publishing>.
- Sagovsky, Nicholas. *Ecumenism, Christian Origins, and the Practice of Communion*. Cambridge, U.K.; New York: Cambridge University Press, 2000.
- Sampley, J. Paul, Richard B. Hays, Judith Gundry-Volf, Morna Hooker, and Andrew T. Lincoln. *The New Interpreter’s Bible: Second Corinthians - Philemon*. Nashville: Abingdon Press, 2000.
- Seitz, Christopher R. *Isaiah 1-39: Interpretation: A Bible Commentary for Teaching and Preaching*. Louisville: Westminster John Knox Press, 1993.
- Smith, Robert Worthington. “Slavery and Christianity in the British West Indies.” *Church History* 19 (September 1950): 171–86.
- Smith, Warren Thomas. “Thomas Coke and the West Indies.” *Methodist History* 3, no. 1 (October 1964): 1–11.
- “Survey of Church Union Negotiations: 1961-1963.” *The Ecumenical Review* 16, no. 4 (July 1964): 406–43.

“Survey of Church Union Negotiations: 1967-1969.” *The Ecumenical Review* 22, no. 3 (July 1970): 251–82.

“Survey of Church Union Negotiations, 1969-1971.” *The Ecumenical Review* 24, no. 3 (July 1972): 353–70.

“Survey of Church Union Negotiations 1979-1981.” *The Ecumenical Review* 34, no. 4 (October 1982): 361–90.

The Church of England, and The Methodist Church. “Mission and Ministry in Covenant Report from The Faith and Order Bodies of the Church of England and the Methodist Church,” 2017. <https://www.churchofengland.org/sites/default/files/2017-11/Mission%20and%20Ministry%20in%20Covenant.pdf>.

The Constitution and Canons of the Church in Jamaica & The Cayman Islands in The Province of the West Indies, 2007.

The Lambeth Conference 1958: The Encyclical Letter from the Bishops Together with the Resolutions and Reports. London: S.P.C.K.; Seabury Press, 1958.

The New Delhi Report The Third Assembly Of The World Council Of Churches 1961. Association Press, 1962. <http://archive.org/details/newdelhireportth009987mbp>.

The Porvoo Communion. “The Porvoo Statement in English.” Accessed July 22, 2019. http://www.porvoocommunion.org/porvoo_communion/statement/the-statement-in-english/.

The Truth Shall Make You Free: The Lambeth Conference 1988: The Reports, Resolutions & Pastoral Letters from the Bishops. London: Published for the Anglican Consultative Council by Church House Publishing, 1988.

Thomas, Owen C., and Ellen K. Wondra. *Introduction to Theology*. 3rd ed. Harrisburg, Pa: Morehouse, 2002.

Together in Mission and Ministry: The Porvoo Common Statement, with, Essays on Church and Ministry in Northern Europe: Conversations between the British and Irish Anglican Churches and the Nordic and Baltic Lutheran Churches. GS 1083. London: Church House, 1993.

Turner, Mary. "The Bishop of Jamaica and Slave Instruction." *The Journal of Ecclesiastical History* 26, no. 04 (October 1975): 363–78. <https://doi.org/10.1017/S0022046900047722>.

World Methodist Council. "WMC's Statement of Association with the Joint Declaration of the Doctrine of Justification," February 28, 2017. <https://worldmethodistcouncil.org/resources/ecumenical-dialogues/wmcs-statement-of-association-with-the-joint-declaration-of-the-doctrine-of-justification/>.

Working Together in Mission: Witness Education and Service: Salvation Army - World Methodist Council Bilateral Dialogue Report. Lake Junaluska, N.C.: World Methodist Council, 2011.

World Council of Churches. Commission on Faith and Order. "Baptism, Eucharist and Ministry." *International Review of Mission* 72, no. 286 (April 1983): 157–98.