

APOSTOLIC SUCCESSION & SINODALITY

A. APOSTOLIC SUCCESSION: SAFEGUARD OF APOSTOLIC DOCTRINE

1. Succession as a safeguard in the Old Testament

a) the "partially restored way of life" in Abraham is passed on in succession to:

- * Isaac
- * Jacob...

b) the "more guided" "way of life" at Moses's time is passed on in succession to:

- * Joshua (see Numbers 27,18 & Deuteronomy 34,9)
- * Judges

c) it was done through:

* imitation in discipleship

- + life itself is passed through imitation
- + children imitate parents
- + one civilization imitates another
- + one culture imitates another
- + innovation undermines imitation by:
 - affecting its essence

* the laying on of hands

2. Apostolic Succession: a safeguard in the New Testament

a) Father, Son and Holy Spirit eternally share Godly life

* the Son is sent and lives a Godly life as a man

* the 12+70:

- + saw the Lord
- + heard the Lord
- + touched the Lord
- + lived with the Lord

* they were given the Holy Spirit to imitate His Godly way of life and passed it down to others, as we can see from:

- + 1 Corinthians 4,15-16
- + 1 Corinthians 11,1
- + Hebrews 6,12

b) The Apostolic Succession is a succession of spokesmen for the "Body" and not for themselves

* the "Body of Apostles" confessed through Peter

- + see Matthew 16, 13-19
- + truth was held in common
- + guided by the Holy Spirit
- + never the individual's remarks

* Jesus sent the Apostles as "a Body"

- + power was given to all:
 - promised to all in Matthew 16
 - given to all in John 20,20-23
- + authority was given to all to:
 - preach
 - Baptize
 - lead
 - see Matthew 28,19-20

* the Holy Spirit descended on "the Body"

- + one Holy Spirit was sent to
- + one Body of apostles and Disciples for
- + one action of:
 - teaching
 - worship
 - leadership

* there were no "private ministries" of individual apostles

c) Saint Paul was a spokesman for "the Body"

* Acts 9,1-30 shows that Paul is:

- + called (verses 6 & 7)
- + baptized (verses 17-18)
- + after "body"-Church connection (verses 15-19 & 27-28)

* Galatians 1,18-20 & 2,2 shows Paul:

- + checking with the "Body"
- + subject to the One voice of the "Body"

* Acts 13,3 shows Paul being:

- + sent for mission
- + by the Church in Antioch

* Acts 14,26-27 shows Paul as he:

- + came back to Antioch
- + to report to the Church

d) The Apostles as members of the Body establish Successors from within the Body and for the body

* after building the community to a point, the Apostles established successors who continued their work of:

- + teaching
- + worship
- + leadership
- + see the following passages:
 - Acts 14,23
 - 2 Timothy 1,6
 - Titus 1,5

* the Apostles passed on authority to their successors through the laying on of hands, as we can see from:

- + 1 Timothy 5,17
- + 2 Timothy 2,15
- + Titus 2,15
- + 1 Corinthians 5,4-5

e) The Apostolic Fathers confirm Apostolic Succession as a key safeguard

* Clement of Rome confirms it in his Letter to the Corinthians

- + chapter 42,1-2
- + chapter 42,4
- + chapter 44,1-6

* Irenaeus of Lugdunum confirms it in his book entitled "Against the Heresies"

- + Book III
 - chapter 2,2
 - chapter 3,1-2
 - chapter 3,3

f) The succession is not based on individuals, but rather on individuals remaining in the church

- * the individual is vulnerable to changing
 - + doctrine
 - + worship
- * an individual within true Apostolic succession can continue to be a spokesman for the Body only if he
 - + teaches Apostolic doctrine
 - + practices Apostolic worship and way of life
- * many episkopos have been removed from the chain of Apostolic succession because they no longer:
 - + taught Apostolic doctrine
 - + practiced Apostolic worship and way of life
- * very early in the life of the Church an episkopos was ordained by three episkopoi
- * every community established by the Apostles keeps a list of successive episkopoi from which the heretics were removed

B. SINODALITY: SAFEGUARD OF APOSTOLIC SUCCESSION

1. The APOSTOLIC COUNCIL

a) Date and place:

- * A.D. 49 or 50
- * in Jerusalem

b) The reason:

- * private interpretation of converted Pharisees regarding the issue of circumcision:
 - + see Acts 15,1-2 & 15,5
- * debate over the issue in Antioch which threatened the unity of the community (see Acts 15,2)

c) The PATTERN established by the Apostolic Council

- * the Gathering (see verse 6)
- * the Presentation of the issue
- * the Debate (see verse 7)

- * the Invocation of the Holy Spirit
- * the Decision
- * the Communication of the decision and the acceptance of the decision by the Church (the Amen)

2. Types of councils

a) local councils, which dealt with:

- * local issues
- * issues that did not spread
- * were eventually approved by Ecumenical Councils

b) Ecumenical councils, which dealt with

- * Church-wide spread issues
- * issues that were threatening the unity of the Church
- * one Ecumenical council confirmed another