

SECTION I: BACKGROUND PAPER NO. SI/3

1898

(See Agenda)

ARCIC 202

THE ANGLICAN/ROMAN CATHOLIC INTERNATIONAL COMMISSIONIntroduction

In their Common Declaration of 1966 Pope Paul VI and Archbishop Michael Ramsey expressed the intention of inaugurating between the Churches of the Anglican Communion and the Roman Catholic Church "a serious dialogue which, founded on the Gospels and on the ancient common traditions", might "lead to that unity in truth, for which Christ prayed".¹ In consequence there was established the Anglican/Roman Catholic Joint Preparatory Commission. This Commission offered its findings to both Churches in the *Malta Report* (1968).² As well as making a number of important practical and pastoral recommendations on the basis of the recognition of a common faith, the *Malta Report* recommended the establishment of a Permanent Joint Commission for the oversight of Anglican/Roman Catholic relations and the urgent investigation of the question of intercommunion, the Church and ministry, and authority. Both Pope Paul VI and the Lambeth Conference of 1968 accepted the recommendations, though the President of the Vatican Secretariat for Promoting Christian Unity, Cardinal Augustin Bea, writing in detail to the Archbishop of Canterbury, noted that some of the practical recommendations required further investigation.³ The first meeting of the Anglican/Roman Catholic International Commission took place at Windsor in 1970 and the issues of eucharist, ministry and authority were taken up.

ACC-1, 2, and 3

The first meeting of the Anglican Consultative Council (Limuru 1971) commended for study the published working papers of the 1970 meeting of the Anglican/Roman Catholic International Commission known as the 'Venice Papers' (Resolution 8).⁴ The Second Meeting of the A.C.C. (Dublin 1973) welcomed the ARCIC Agreed Statement on *Eucharistic Doctrine* (Windsor 1971) and commended it to the Churches for their consideration (Resolution 5).⁵ A Report on Anglican and Roman Catholic reactions to the Agreed Statement was included in its *Agenda and Preparatory Papers*.⁶ Similarly the Third Meeting of the A.C.C. (Trinidad 1976) urged that the Agreed Statement on *Ministry and Ordination* (Canterbury 1973) be studied, together with the earlier Statement, in order that a new relationship might develop between the two Churches. Again, the *Agenda and Preparatory Papers* contained a report on reaction to the Statement from both Churches.⁷

Authority in the Church

In the autumn of 1976 the Anglican/Roman Catholic International Commission met in Venice and completed a third Agreed Statement, to which it gave the title *Authority in the Church*. With the permission of Pope Paul VI and the Archbishop of Canterbury this was published jointly by the Catholic Truth Society and the SPCK in January 1977.⁸ At the same time the Secretary General of the A.C.C. sent *Authority in the Church* to the Primates of the Anglican Communion for the consideration of the Churches and invited response. The Vatican Secretariat for Promoting Christian Unity also sent the text of the Agreed Statement to appropriate Episcopal Conferences and invited their response. Commentaries have been written by Father Edward Yarnold, SJ and the Very Revd. Henry Chadwick (*Truth and Authority* CTS/SPCK, 1977); the Revd. Julian Charley (*Agreement on Authority* Grove Books, 1977); the Revd. David Miles Board, based on conversations with the Roman Catholic Co-Chairman of ARCIC (*Authority in the Church* Infoform 1977); Dom Aidan Harker OSB (*Commentary on an Agreed Statement on Authority Church Literature Association* 1977). Translations have been made into German

French, Spanish, Italian Swahili, and Japanese (in preparation)

The Venice Statement on authority was significantly different from the two earlier Agreed Statements. Whereas, for the first two Statements the International Commission claimed 'substantial' agreement, in the third there remained substantial matters not yet agreed in relation to the authority of the bishop of Rome in the Universal Church. Nevertheless, the International Commission believed *Authority in the Church* "represented a significant convergence with far reaching consequences" (para. 25) and submitted the three Agreed Statements to its respective authorities 'to consider whether or not they are judged to express ... a unity at the level of faith which not only justifies but requires action to bring about a closer sharing between out two communions in life, worship and mission" (para.26).

The Archbishop of Canterbury's Visit to Pope Paul VI

It was against this background that the Archbishop of Canterbury visited Pope Paul VI in Rome in the spring of 1977. On 28th April the Archbishop of Canterbury and the Secretary General of the A.C.C. were welcomed by Pope Paul VI and the President of the Secretariat for Promoting Christian Unity (Cardinal Jan Willebrands) in the Vatican. There followed a lengthy discussion on the current state of Anglican/Roman Catholic relations. On the following day, after worshipping together in the Sistine Chapel, the Pope and the Archbishop signed a Common Declaration together.¹² In it the Pope and the Archbishop recognised that Anglican and Roman Catholic theologians had faced the differences between them without compromising their respective allegiances, and had discovered theological convergence as they faced these problems together. They continued:

"4. The Anglican/Roman Catholic International Commission has produced three documents: on the Eucharist, on Ministry and Ordination and on Church and Authority. We now recommend that the work it has begun be pursued, through the procedures appropriate to our respective Communion, so that both of them may be led along the path towards unity.

The moment will shortly come when the respective Authorities must evaluate the conclusions.

5. The response of both Communion to the work and fruits of theological dialogue will be measured by the practical response of the faithful to the task of restoring unity, which as the Second Vatican Council says, 'involves the whole Church, faithful and clergy alike' and 'extends to everyone according to the talents of each'. (*Unitatis Redintegratio*.N.5). We rejoice that this practical response has manifested itself in so many forms of pastoral cooperation in many parts of the world; in meetings of bishops, clergy and faithful."

and:

"7. All such cooperation, which must continue to grow and spread, is the true setting for continued dialogue and for the general extension and appreciation of its fruits, and so for progress towards the goal which is Christ's will - the restoration of complete communion in faith and sacramental life."

In view of the positive tone of the Common Declaration, and particularly in the light of the Pope and the Archbishop's judgement that the moment would "shortly come when the respective Authorities must evaluate the conclusions", the Secretary General of the A.C.C. wrote to the Primates

of the Anglican Communion (August 1977) requesting the response of their Churches not only to *Authority in the Church* but to all three Agreed Statements together. The Secretary General went on:

"It will be of special help if this response indicates to what extent your Church generally finds the approach and content of the ARCIC Statements acceptable as a theological basis for possible further discussions with the Roman Catholic Church towards visible unity."

(For full text see SI/4)

Lambeth Conference 1978

The 1978 Lambeth Conference, at Canterbury, examined the three Agreed Statements in Section 3: The Anglican Communion and the world-wide Church. The report of this Section included a treatment of the Statements (C. The Roman Catholic Church) and the whole Conference endorsed the resolution on the Anglican/Roman Catholic International Commission overwhelmingly (No. 33).¹³ In the resolution the Lambeth Conference recognized in the three Agreed Statements not only a "solid achievement" but also one in which the bishops could "recognize the faith" of the Anglican Communion. Hope was expressed that they would ultimately provide a basis for sacramental sharing and attention was drawn to their implications in the light of the *Malta Report*. The Commission was invited to provide further explication of the Statements in consideration of responses received. The Secretary General of the A.C.C. was also asked to bring the resolution to the attention of the various General Synods not only for discussion but also for action. It requested that the Church of the South and East be better represented in the future.

Response from the Churches

Not all the Churches have responded to the Agreed Statements. Some have responded to *Eucharistic Doctrine* and *Ministry and Ordination* but not yet to *Authority in the Church*. Responses have been at various levels, some Churches passing resolutions in General Synod, others commissioning appropriate committees to report directly to the A.C.C. or through General Synods. As with the two earlier Statements there has been much individual comment upon *Authority in the Church*. Two examples may be quoted from Australia: Dr. Michael Ramsey speaking in Melbourne in August 1977 praised the ARCIC consensus; in September 1978, in an address to his Diocesan Synod, the Archbishop of Sydney (Sir Marcus Loane) was highly critical of it. Naturally enough evangelical Anglicans have been more critical than others of the work of the International Commission. An example of a balanced request for clarification is to be found in the statement of the second National Evangelical Anglican Congress held at Nottingham in 1977.¹⁴ The A.C.C. will however be primarily concerned with the official reaction of the Churches of the Anglican Communion rather than with more personal responses or the reaction of groups within the Churches.¹⁵ For the sake of completeness official response to all three Agreed Statements is collated here, although a little earlier material has appeared in the *Agenda and Preparatory Papers* of ACC-2 and 3.

A. Australia

In November 1972 a group of representative bishops from the Anglican Church in Australia and the Roman Catholic Church met in Sydney to discuss *Eucharistic Doctrine*. A small number of consultant theologians were also present. Sharp division arose on the question of 'transubstantiation', though this division was also found among the Roman Catholic representatives. There was reasonable agreement over 'sacrifice' and 'reception'. Two similar joint Anglican/Roman Catholic episcopal meetings took place in 1974 and 1975 to discuss *Ministry and Ordination*. Detailed criticisms were made e.g.: the meaning of "tradition"; "Church"; "apostolic"; "normative principles

of the New Testament"; "absolution"; and "sacramental". Some clarification of the relation between the priesthood of the ordained ministry and the common priesthood was also called for. Nevertheless it was agreed that a real consensus had been achieved by ARCIC which was acceptable to both Anglicans and Roman Catholics. A further meeting took place in May 1978, again in Sydney, to discuss *Authority in the Church*, but at the time of writing a report of this meeting has not been received by the Anglican Consultative Council Secretariat. It is understood that as many tensions were revealed on the subject of authority within the two communions as between them. The Primate of Australia, Archbishop Sir Marcus Loane, has written formally to the Secretary General of the A.C.C. to indicate that the bishops and Standing Committee of the General Synod wish the joint episcopal consultations to represent their response to the A.C.C.

B. Canada

In June 1975 the General Synod of the Anglican Church of Canada passed the following resolution:

"That this General Synod receives with gratitude the Agreed Statement on the Eucharist; that the Synod accepts the Statement as agreeable to Anglican teaching about the Eucharist.

That this Synod receives with gratitude the Agreed Statement on Ministry and Ordination; that this Synod accepts the Statement as agreeable to Anglican teaching about the Ministry and that the Synod awaits with expectation the Statement on Authority, Primacy and Related Matters."

In August 1977 the General Synod received *Authority in the Church* and commended it for study at all levels before the next General Synod (1979). In October 1978 the National Executive Council adopted a short report of the Inter-Church Relations Committee for forwarding to ACC-4. The Inter-Church Relations Committee "surveyed" the bishops and considered their response a reliable sampling. It was considered that not enough had been done in study and reflection on the three Agreed Statements, but generally there had been "a quite favourable response". There was strong support for the continuance of ARCIC's work, but not necessarily with the same personnel. New tasks were envisaged such as Agreed Statements on the theology of grace, the Church, and the family. The Inter-Church Relations Committee did not feel the Anglican Church of Canada was ready for Church to Church unity negotiations.

C. C.A.S.A.

The Theological Commission of the Consejo Anglicano Sud Americano met in July 1978 to produce a report for the A.C.C. The Commission was elected by the Executive Committee of the Council. In general the Commission saw the Agreed Statement as not sufficiently distancing the Church and the Kingdom, and of ignoring historical and sociological influences on the institutions of the Church. It considered the treatment of authority lacked depth. It drew attention to the difference of practice between the churches of the Anglican Communion and the Roman Catholic Church in regard to "democratic" synods as contrasted with bishops having sole executive power, and regretted a lack of treatment of synods. It questioned whether a central magisterium was any more likely to guarantee truth than any other method. In general it saw the Statement as positing two sources of revelation, Scripture and Tradition. It objected to an "idealist" methodology, noting there was no universal Church as an empirical reality today. It rejected the ARCIC consideration of councils. In conclusion it favoured a confederation of churches as the goal of ecumenism, citing the WCC Nairobi

Assembly's concept of conciliar fellowship. It thought only multi-lateral dialogue could serve the long-term purpose of unity. It finally called for dialogue on justification in relation to evangelization; the nature of the Church and Kingdom; the Church's responsibility in society; the hermeneutical basis of ethics; and the sacraments and personal commitment.

D. England

In May 1973 the Convocations of Canterbury and York welcomed and commended *Eucharistic Doctrine* to the General Synod of the Church of England. The Convocations did the same with *Ministry and Ordination* in October 1974. In November of the same year both *Eucharistic Doctrine* and *Ministry and Ordination* were warmly welcomed and commended for study by the General Synod, particularly at the parochial level. In February 1977 the General Synod welcomed *Authority in the Church*, commended it for study in the dioceses and in "smallish groups", and endorsed its conclusion concerning closer sharing in life, worship, and mission. It requested the Archbishops to seek ways and means to implement such closer sharing. In February 1979 the General Synod accepted a report from the Faith and Order Advisory Group of its Board for Mission and Unity on all three Agreed Statements. The report noted areas of concern in all three Statements; it also expounded the Statements and interpreted disputed questions in the light of published position papers which had been formative in the mind of the International Commission. The Faith and Order Advisory Group was also in collaboration with the International Commission in relation to the latter's response to comment and criticism on the Statements (particularly the first two). The Group agreed with the major theme of anamnesis in *Eucharistic Doctrine* and were encouraged by the recognition of the two complementary emphases of 'gift' and 'reception'. They hoped the latter would be clarified. The Faith and Order Advisory Group found *Ministry and Ordination* less than clear on the apostolicity of the Church and on the "normative principles" governing the purpose and function of the ministry as found in the New Testament. They also called for a clarification of the universality of the three-fold ministry in respect of non-episcopal churches. Expansion was again called for on ARCIC's defence of priestly language as applied to the ordained ministry, and particularly of the ambiguous phrase "another realm of the gifts of the Spirit". In examining *Authority in the Church* the Faith and Order Advisory Group noted the lack of an Anglican theology of authority in the Anglican Communion. It was critical of any suggestion of a "cumulative view of truth" and noted the "notorious difficulties" of determining how far any restatement of a definition builds upon, and does not contradict, the original. It felt ARCIC tended to an automatic ratification of the past. The place of the laity in the Church and of Synodical Government were also requested to be expanded in the context of ARCIC's treatment of the sensus fidelium. ARCIC's handling of ecumenical councils was thought to be at least ambiguous in relation to Article XXI. The unease of some over the historical argument for a Roman primacy was also recorded, but the balance between conciliarity and primacy was also noted. Particular problems in relation to the English Establishment were also alluded to. In conclusion, in spite of criticisms, the Faith and Order Advisory Group welcomed the three Statements, stating that they were certainly sufficient for the establishment of communion on the Anglican side. Stress was laid on 'unity by stages' as recommended in the *Malta Report*. At the conclusion of the debate on the Faith and Order Advisory Group's Response the following resolution was passed:

"That this Synod

- (a) endorses the opinion of the Faith and Order Advisory Group that the three Agreed Statements are 'sufficiently congruent with Anglican teaching to provide a theological basis for further dialogue';

- (b) draws the attention of the Anglican Consultative Council, and through it, the attention of the Anglican-Roman Catholic International Commission to the comments and the requests for clarification contained in this Report;
- (c) requests, through the Anglican Consultative Council, the Anglican-Roman Catholic Commission to initiate a joint study of the doctrine of the Church with a view to producing an agreed statement, in order to provide an over-all context for its three previous Agreed Statements on Eucharist, Ministry and Authority;
- (d) further draws the attention of the Anglican Consultative Council to the fact that 'doctrinal agreements reached by theological commissions cannot by themselves achieve the goal of Christian Unity'; and
- (e) therefore expresses its conviction that, in consultation with the Roman Catholic Church, the Anglican Communion should now proceed to the implementation of the stage-by-stage progression to full communion recommended by the 1968 Malta Report, particularly by the appointment of a joint commission for continuing oversight and development of official Anglican/Roman Catholic relations."

E. Indian Ocean

The Province of the Indian Ocean is known to be discussing the three Agreed Statements (in their French version) but no report was available at the time of writing.

F. Ireland

The General Synod of the Church of Ireland amended and adopted its Standing Committee report on *Eucharistic Doctrine* in May 1976. The report welcomed the emphasis on the unique character of the sacrifice of Christ, the sacramental nature of Christ's presence, the necessity of a response of faith on the part of the communicant, the activity of the Holy Spirit in the eucharistic liturgy, and especially the interconnection between the gift of Christ in the sacrament and the reception of the consecrated elements. The General Synod will debate all three Statements in May 1979.

G. Japan

In February 1979 the House of Bishops of the Nippon Sei Ko Kai completed a report on the three Agreed Statements. The Japanese bishops particularly valued the concepts of anamnesis and of 'encounter' in *Eucharistic Doctrine*. It was appreciated that substantial agreement did not mean total agreement, and that the Windsor Statement was not the only acceptable interpretation of the Eucharist. On *Ministry and Ordination* the bishops were highly appreciative of its treatment of the origin of the ordained ministry and the present situation of the Church in the modern world. They asked for continuing discussion of issues such as Apostolicae Curae and the relation between episcopate and the historic episcopacy in relation to non-episcopal churches. The bishops appreciated *Authority in the Church* as clarifying issues related to Roman Catholic claims since the sixteenth century. They welcomed the importance given to the Bible as conveying the Word of God, ARCIC's emphasis on the necessity for a proper balance between episcopal primacy and synodical authority, and its treatment of the consensus fidelium. The bishops were grateful that

there seemed to be agreement that "for the sake of the realization of the universal episcopate, the Commission" was "favourable towards the Roman See being the centre of that episcopate". At the same time the bishops recalled discussion at the 1968 Lambeth Conference where there was division between those who looked forward to a unity centred in a reformed papacy and those who hoped for a more federal unity. They hoped the work of ARCIC would continue.

H. New Zealand

In April 1972 the General Synod of the Church of the Province of New Zealand commended *Eucharistic Doctrine* for wide study in the Church. Its Ecumenical Affairs Committee produced a report for general study on *Ministry and Ordination* for the General Synod in May 1976. The Provincial Commission on Doctrine and Theological Questions drafted a report on all three Agreed Statements for the consideration of the General Synod of April 1978. The Commission felt *Eucharistic Doctrine* to be balanced and ecumenically sensitive, but requested clarification of bread and wine "becoming" the Body and Blood of Christ. It also called for more stress on the faithful as a "living sacrifice" and on the activity of the Holy Spirit in the eucharist. *Ministry and Ordination* was recognised as a strong and coherent document, but the Commission hoped for a more developed theology of the laity, more comment on Anglican Orders, and some treatment of the ordination of women. It especially welcomed the stress on the normative nature of the New Testament and the handling of the priestly character of the ordained ministry. *Authority in the Church* was also thought to be a "fine piece of work". Distinction was felt to be needed, however, between the role of the Bishop of Rome as Patriarch of the West and any universal role. The stress on the conciliar structure of the Church was said to be most promising, but more work was needed on the role of the laity in this context. Criticism was made of ARCIC's consideration of ecumenical councils and reference was made to the Anglican/Orthodox Joint Doctrinal Discussions' *Moscow Agreed Statement* and in particular its preference for 'indefectibility' to 'infallibility'. The General Synod adopted the Commission's conclusions:

"The Provincial Commission on Doctrine and Theological Questions welcomes the three Agreed Statements of the Anglican/Roman Catholic International Commission (on Eucharistic Doctrine; Ministry and Ordination; Authority in the Church). It affirms that the three ARCIC Statements are on the whole congruent with Anglican teaching. It would like, however, to point to a prima facie contradiction between what the Statement on Authority in the Church says about infallibility and inerrancy and Articles XIX-XXI of the Thirty Nine Articles on Religion. Nevertheless the Provincial Commission affirms strongly that the three ARCIC Agreed Statements do provide a sufficient theological basis for further official dialogue with the Roman Catholic Church with Churches of the Anglican Communion 'United not absorbed' as its goal."

I. Scotland

On the advice of its Inter-Church Relations Committee the Provincial Synod of the Episcopal Church in Scotland unanimously passed the following resolution in October 1977:

"That this Synod welcomes the three Agreed Statements issued by the Anglican/Roman Catholic International Commission: it urges that the recent Statement on Authority be widely read and seriously studied, and it places on record its conviction that the earlier Statements

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on the Eucharist and on the Ministry represent a fair and adequate statement of the Anglican position and that the degree of doctrinal agreement they betoken not merely justifies but demands serious consideration leading to positive action at all levels."

In October 1978 the Synod passed the following further resolution, also drafted by its Inter-Church Relations Committee:

"That this Synod believes that the agreed statement on Authority in the Church issued by the Anglican/Roman Catholic International Commission at Venice in 1976 represents a fair and adequate statement of the Anglican position and indicates a significant and welcome development of Roman Catholic thinking on primacy and infallibility which makes possible closer co-operation and fruitful dialogue on outstanding doctrinal differences. It therefore commends it to the attention of all church members."

J. South Africa

The Provincial Synod of the Church of the Province of South Africa passed the following resolution in November 1973:

"The Synod welcomes and endorses as adequately expressing the Christian Eucharistic faith an 'Agreed Statement on Eucharistic Doctrine' as issued by the Anglican/Roman Catholic International Commission in 1972."

The Provincial Standing Committee of the Church of the Province received a report on the three Agreed Statements from the Southern African Anglican Theological Commission in December 1978. It forwarded the report to ACC-4 as an interim expression of the CPSA's mind pending a decision by the Provincial Synod in November 1979. The Theological Commission first noted other areas in which profitable dialogue might take place e.g. justification and Christian initiation. It also pointed out that doctrinal congruence did not express differences of focus between the two traditions. There was also the difference between theology and practice. On *Eucharistic Doctrine* there was criticism of the static language of parts of the Statement, but a welcome to the more dynamic language. On *Ministry and Ordination* there was unease over the phrase "their ministry is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit". The Theological Commission preferred the earlier ARCIC stress that the ministry belongs to the whole Church. A prelude was thought to be necessary for *Authority in the Church* on the nature of authority as such. More shared study was called for on metropolitan oversight; the contrast between jurisdiction and pastoral care; the problems each tradition has in the other; and the status of the Orthodox Patriarchates. An explication of ARCIC's use of koinonia and episcopate was also requested as also its treatment of ecumenical councils, though its interpretation of the indefectibility of the Church was accepted. The report concluded that there were no points at which the clear meaning of the three Agreed Statements was directly at variance with Anglican teaching, even if some interrelation might be, and further dialogue should undoubtedly be pursued.

K. S.P.A.C.

In 1974 the South Pacific Anglican Council issued a statement welcoming *Ministry and Ordination*, especially in its emphasis on the total ministry of the Church in its mission and on the part the ordained ministry play in this as a focus of leadership and unity. The Council requested a reconsideration of the Roman Catholic decision on Anglican Orders, as expressed in *Apostolicae Cerae*, on the basis of the "new context" created by the Canterbury Statement.

L. U.S.A.

The 1973 General Convention of the Episcopal Church of the U.S.A. passed a long resolution on *Eucharistic Doctrine*. After a preamble it affirmed that:

"Whereas, the House of Bishops of the Episcopal Church, meeting at Pocono Manor, Pa., in October, 1971, welcomed "the substantial agreement and common eucharistic faith it (the Statement) expresses;" stated that "the Statement if agreed upon ... would remove eucharistic faith as an obstacle to the unity sought by the churches in God's name;" and commended the Statement "to the Episcopal Church for study and action at the next General Convention; now be it

Resolved That the 64th General Convention of the Episcopal Church affirms the Statement, "Agreed Statement on Eucharistic Doctrine" from the Anglican-Roman Catholic International Commission to be a significant theological description of the ongoing Eucharistic lives of the Churches in question, without trying to force that description into the polemical categories of the past; substantial matters have been discussed and substantial agreement has been reached. We welcome the progress made in this Theological Statement, recognizing that a doctrine of Eucharist cannot be considered in isolation from a doctrine of Ministry. We expect the Commission's forthcoming statement on the Doctrine of the Ministry to illuminate further its Agreement on the Eucharist."

It was further resolved that the Statement should be the basis of study in the dioceses and that 'covenant' relationships between Anglican and Roman Catholic dioceses and parishes should be established. In 1976 the General Convention passed a further resolution:

"Whereas, the Anglican-Roman Catholic International Commission is making a significant contribution to the quest for the mutual recognition and reunion of the Anglican Communion and the Roman Catholic Church:

And whereas, that Commission has now issued a consensus statement on Ministry and Ordination:

Therefore be it Resolved, that this General Convention receive with gratitude the substantial agreement it expresses. As did the International Commission and the national Anglican-Roman Catholic Commission in the United States, we see our faith and the faith of our Church in the Statement:

And be it further resolved, that this Convention commend the Statement to our representatives in other unity discussions, and to the Church at large for study and evaluation."

M. Wales

In April 1975 the Governing Body of the Church in Wales accepted the comments of its Doctrinal Commission on *Eucharistic Doctrine and Ministry and Ordination*. The Commission very warmly welcomed the Windsor Statement for its balance and universal acceptability, though minor imprecisions of language were noted. The Canterbury Statement was also warmly welcomed, particularly for its grounding in the New Testament and for the departure from a merely factual understanding of apostolic succession. The Commission would have preferred "not a mere extension of the common Christian priesthood" and an expansion of the distinction between the ordained and lay ministry was called for. In 1977 the Commission turned to *Authority in the Church*. It 122.

paid particular attention to the complementary nature of primacy and conciliarity as expounded in the Venice Statement. 'Infallibility' and 'universal jurisdiction' (especially the latter) were still seen as very serious obstacles to unity, but the Commission accepted the conclusion of the Statement that there was a sufficient agreement on the questions of eucharist, ministry, and authority, at the level of faith to justify and require a closer unity. The Governing Body debated *Authority in the Church* and its Doctrinal Commission's comments in April 1978 and passed the following resolution:

"That the three ARCIC Agreed Statements are congruent with Anglican teaching and provide a sufficient theological basis for further official dialogue and the encouragement of joint action on the local level with the Roman Catholic Church."

Roman Catholic Response

Official response is noted here only in summary form because it will not be the task of the A.C.C. to examine the Roman Catholic response to the three Agreed Statements elicited by the Vatican Secretariat for Promoting Christian Unity. Nevertheless, it may be helpful for ACC-4 to know that there has indeed been response to Rome. Reference has already been made to reports on such reaction to *Eucharistic Doctrine* and *Ministry and Ordination* in the preparatory material for ACC-2 and 3, but it may again be useful to collate response to all three Statements. Official Roman Catholic response has come from the Episcopal Conferences of particular countries. In most cases the Conferences have relied on the advice, or endorsed the comment, of their Theology Commission or Ecumenical Commission.

A. Eucharistic Doctrine

It is understood from Rome that among many responses to the Windsor Statement there has been detailed official comment from the Episcopal Conferences of Australia, Canada, England and Wales, Ireland, New Zealand and the U.S.A. On the whole the Statement has received a warm but qualified welcome. Requests for clarification have been made, particularly on the sacrificial nature of the Eucharist, ARCIC's footnote on 'transubstantiation', and on the Commission's attitude to the reservation and adoration of the eucharist.

B. Ministry and Ordination

The Episcopal Conferences of Argentina, Belgium, Canada, England and Wales, Ireland, U.S.A. and Zambia have sent reactions to Rome on the second Statement. Again general reaction was favourable, perhaps more so than to *Eucharistic Doctrine* (with the exception of the U.S.A.). Some saw the Statement as fruitfully opening up the question of Anglican Orders. Clarification was called for on the priestly nature and the sacramentality of the ordained ministry. It should be noted that the Sacred Congregation for the Doctrine of the Faith has also made a comment on *Ministry and Ordination*. In addition to the questions of the sacramentality of order and the priestly nature of the ministry, the Congregation also asked for a clarification of ARCIC's handling of apostolic succession and other matters.

C. Authority in the Church

To date response is known to have been sent to Rome from the Episcopal Conference of Canada, England and Wales, and South Africa. The Canadian Episcopal Conference forwarded an exposition of the Statement to balance some of the criticisms found in a comment also sent out with the Statement from the Vatican.¹⁶ This was prepared by the Roman Catholic delegates of the joint Canadian Anglican/Roman Catholic Commission. The English and Welsh hierarchy

also expounded the Agreed Statement positively and endorsed its general approach and analysis, though it affirmed that for Roman Catholics communion with Rome was seen as a "divine intention". The South African Conference also favourably expounded the Venice Statement, but also doubted whether the 'inductive' methodology of the International Commission could adequately do justice to Roman Catholic faith in the Roman primacy.

D. The Three Agreed Statements

The French Episcopal Conference has responded to all three Statements together. The French bishops, after specific discussion of the three Statements, recognised in them a fully acceptable basis on which to build sacramental and ecclesial doctrine and on which the re-establishment of unity could be begun.

Anglican/Roman Catholic National Commissions

National official joint Anglican/Roman Catholic dialogue groups exist in Belgium, Canada, England, France, Japan, Papua New Guinea, Scotland, South Africa, Tanzania, U.S.A. and Wales. Other ad hoc Anglican/Roman Catholic groups also exist. While they in no way come under the authority of the International Commission, the Anglican Secretary of ARCIC is in regular correspondence with the Secretaries of 'National ARCs' and there is mutual sharing of information. The character of national dialogue groups varies considerably from country to country. Some have a theological agenda and have collaborated with ARCIC, e.g. Canada, England and South Africa. Others no less theological have prepared their own Agreed Statements, e.g. Scotland and the U.S.A. All have encouraged pastoral co-operation at national and local level, e.g. South Africa, producing joint forms of baptism and marriage. All have carefully discussed and commended (and sometimes translated) the three Agreed Statements. The first two Statements have been generally endorsed by all the official joint dialogue groups. *Authority in the Church* has also been warmly welcomed but often with request for clarification (e.g. U.S. ARC which wanted an expansion of the role of the laity in the government of the Church). Some 'ARCs' have begun work on the development of the thought of the Venice Statement, e.g. Canada and South Africa.

The Present Work of ARCIC

At Salisbury in January 1979 ARCIC completed a clarificatory expansion of the first two Agreed Statements which it is anticipated will be published in time for ACC-4. It will be called *Elucidations*. In it ARCIC responds to official and unofficial Anglican and Roman Catholic comment and criticism on the first two Statements as invited by the Commission itself. The Commission has begun a similar exercise with regard to comment and criticism of *Authority in the Church* and has also begun work on an expansion of the unresolved questions at the end of that Statement (para. 24). At its autumn meeting this year it will begin work on a 'framework' to all three Statements which will, it is hoped, make plain the Commission's underlying sacramental and ecclesial presuppositions. It is estimated that all this will mean two year's work. When this is done the International Commission believes it will have completed the work mandated to it by both Communion. In relation to this, and to the work of ARCIC as a whole, the A.C.C. may find helpful the recent correspondence between the Archbishop of Canterbury and Pope John Paul II, copies of which are appended.

Christopher Hill
Anglican Secretary
Anglican/Roman Catholic
International Commission

March 1979

- 1 *Anglican/Roman Catholic Dialogue*, Clark and Davey, Oxford, 1974 p.2.
- 2 op. cit. pp. 107-115.
- 3 op. cit. 116-122.
- 4 See Appendix to *Ministry and Ordination*, Colin Davey, *Modern Ecumenical Documents on the Ministry*, SPCK, 1975, pp. 38-40.
- 5 See *The Time is Now*, SPCK, 1971, p.14. For the 'Venice Papers' see *Theology* Vol. LXXIV No 608 February 1971.
- 6 See *Partners in Mission*, SPCK, 1973, pp. 7-8.
- 7 pp. 103-5.
- 8 ACC-3 *Trinidad*, ACC 1973, pp. 11-12.
- 9 pp. 123-7.
- 10 In the U.S.A. published by US Catholic Conference, and the Graymoor Ecumenical Institute.
- 11 For a very extensive bibliography of articles and comments on all three Agreed Statements (270 entries), see *A Workbook of Bibliographies for the Study of Inter-Church Dialogues*, J.F. Puglisi, Centro Pro Unione, Rome 1978, pp. 4-11.
- 12 See *Pilgrim for Unity*, CTS/SPCK, 1977
- 13 See *The Report of the Lambeth Conference 1978*, CIO 1978, pp. 49 - 50 and 107-108.
- 14 *The Nottingham Statement*, Falcon, London 1977, pp. 44-45.
See also the Evangelical 'Open Letter' to the bishops of the Anglican Communion, Church of England Evangelical Council, June, 1977.
- 15 For the reaction of both Anglican and Roman Catholic theologians to all three Statements see again J.F. Puglisi op.cit.
- 16 See *Comment on the Document 'Authority in the Church'*, *Doctrine and Life*, C. Dumont O.P. February 1977.

APPENDIX

Letter from the Archbishop of Canterbury to Pope John Paul II, Christmas 1978.

"As Christian people everywhere hear again the messianic themes of Advent, I offer Your Holiness my warm and sincere greetings in the name of Christ our Lord. May the world hear more clearly the Gospel of the coming Festival of Christmas: God has personally shared the poverty and frailty of humanity that we may come to share in his glory and divinity!

Let me assure Your Holiness that you have been much in my thoughts and prayers, and in the thoughts and prayers of a great number of Anglicans throughout the world, since the time of the Inauguration of your ministry two months ago, at which it was a great joy and privilege to be present. The warmth of your personal welcome to my companions and me later that day remains a cherished memory.

Your telegram in which you told me of your resolve "to advance unhesitatingly on the way to full communion between our Churches" came as an encouragement to us all, for it is in the spirit of that Common Declaration which the late Pope Paul and I signed last year. There we stressed what is, I am sure, near to your heart, namely the paramount need for joint evangelism. "In a spirit of prayer and of submission to God's will we must collaborate more earnestly in a 'greater common witness to Christ before the world in the very work of evangelization' (Evangelii Nuntiandi 77)".

The Lambeth Conference of Bishops of the Anglican Communion which took place in Canterbury last summer stressed the importance of the work of the Anglican/Roman Catholic International Commission and went so far as to say that in the work of the Commission 'we can recognize the faith of our Church' (Resolution 33).

It is much hoped that the three Agreed Statements of the Commission will be studied at all levels in both our Communion and that the Commission will press forward with new work both in the clarification and expansion of the three existing Agreed Statements and also on the remaining problems connected with authority and ministry which still appear to divide us. I believe that when this is achieved the Roman Catholic Church and the Churches of the Anglican Communion must not only evaluate the completed work of the International Commission but also look to its ecclesial consequences.

In this context it is right for me to say how much the Vatican Secretariat for Promoting Christian Unity is esteemed by Anglicans, both for its general work and for its arrangement of conversations in which theologians both Roman Catholic and Anglican can speak with full frankness and with loyalty to their own convictions and traditions, and can discover new depths of theological understanding.

Similarly I believe the Anglican Centre in Rome serves an invaluable purpose in the furthering of common understanding. I trust that what Anglicans are seeking to do there is found to be of value to our Roman Catholic friends in Rome itself and also in other parts of the world. It is therefore most appropriate that its Director, Dr. Harry Smythe, should be able to present this letter to Your Holiness personally, together with a copy of the Report of the Lambeth Conference 1978, as a sign of my

affection and regard for you and of my prayers for your ministry within the Roman Catholic Church and beyond.

With warmest personal greetings for the Christmas Festival and for the New Year.

Yours very sincerely in Christ:

DONALD CANTUAR:"

Letter from Pope John Paul II to the Archbishop of Canterbury, 12th February, 1979

"Your Christmas letter was conveyed to me by the Reverend Dr. Harry Smythe, Director of the Anglican Centre here in Rome, together with your signed photograph and the beautifully bound volume containing the Report of the 1978 Lambeth Conference, a Conference which, as you know, the Roman Catholic Church followed with close and prayerful attention.

At Lambeth the Bishops of the Anglican Communion warmly commended the work of the Anglican/Roman Catholic Commission and saw in its work an expression of the faith of the Anglican Church. This was a welcome outcome to the debates, and I hope that in both Communion the study of the three Agreed Statements will continue, while the Commission pursues its allotted task of clarifying and complementing the Statements and of seeking a resolution of the problems still outstanding between us. In the Common Declaration signed by Pope Paul VI and yourself on 29 April 1977 you said: "The moment is drawing near when the respective Authorities must evaluate the conclusions" (No.4) reached by the Commission. Clearly, such an authoritative evaluation will not be possible until the closing stages of the Commission's work have been completed in the course of its meetings this year and next.

At the same time all of us bear the unceasing task of proclaiming the Gospel to all men. In your letter you recall the emphasis placed on cooperation in this holy task by the Common Declaration of 1977, and you will know what supreme importance I attach to this responsibility of every Christian. 'Evangelization is the essential mission, the distinctive vocation and the deepest identity of the Church, which has in turn been evangelized' (Address at Puebla, 28 January 1979).

I am grateful for your appreciative reference to the work of the Secretariat for Promoting Christian Unity, to which is entrusted the delicate task of furthering relations between our Communion in so many very different countries; and I am glad that it is able to collaborate on matters that concern us with the Anglican Centre in Rome.

As you know, I much appreciated your presence at the Inauguration of my Ministry last October, not only because it was a personal joy to have the opportunity of speaking with you, but also because it was a positive sign of the continuing deepening of relationships between our Communion.

With sentiments of esteem I assure you of my fraternal love in the Lord Jesus.

From the Vatican, 12 February 1979.

JOANNES PAULUS PP.II"