

5.9.79: 2.0 p.m.

ARCIC 211/Jurisdiction/2
(n.2. Tavard-Tillard revision)

2. Each bishop is entrusted with a pastoral authority which must be ~~commensurate~~ ^{co-extensive} with the responsibility of his episcopate. This authority is both required and limited by the bishop's task of teaching the faith through the proclamation and explanation of the word of God, ~~and of overseeing the administration of the sacraments in his diocese~~ ^{exercising responsibility for the & of maintaining his Church in its history & truth}. It implies that decisions taken by the bishop in performing his task have a binding power which the faithful in his diocese have a duty to respect. This power of the bishop, usually called jurisdiction, may be defined as the power to make and impose the ~~decisions~~ that are required by his office for the sake of the koinonia. It is not the ~~autocratic~~ ^{arbitrary} power of one man over the freedom of others, but the necessary condition for the fulfilment of the bishop's duty to serve his flock as its shepherd. Likewise, the ~~service~~ ^{pastoral needs} of a province from time to time requires a primate to act with binding authority in relation to the bishops of his province, for the good of the ~~the~~ local churches.

So too Within the universal koinonia and the collegiality of all the bishops, ^{universal primate} the bishop of Rome, who as the bishop of the local community of Rome also bears a special responsibility for the unity of all the Christian communities, also ^{exercises} ~~wields~~ the jurisdictional power necessary to the fulfilment of his function. By virtue of his function he may require obedience to the ~~decisions~~ ^{ec.} he has to make for the sake of the unity of the whole Church.

Indeed (We have already agreed (Ven. 23) that it is appropriate that the bishop of Rome, ~~the~~ ^{the} bishop of the local ~~community~~ ^{church} of Rome ~~to~~ ^{exercise} a special responsibility for the unity of all the Christian communities.

5.9.79. 6 pm.

ARCIC 211/Jurisdiction/2
(n.2. Tavaud-Tillard second revision).

2. Each bishop is entrusted with a pastoral authority which must be co-extensive with the responsibility of his episcope. This authority is both required and limited by the bishop's task of teaching the faith through the proclamation and explanation of the word of God of exercising responsibility for the administration of the sacraments in his diocese and of maintaining his Church in holiness and truth. (cf. Venice 5). It implies that decisions taken by the bishop in performing his task have a binding power which the faithful in his diocese have a duty to respect. This power of the bishop, usually called jurisdiction, may be defined as the power to make ~~the~~ ^{and} impose the decisions that are required by his office for the sake of the koinonia. It is not the arbitrary power of one man over the freedom of others, but the necessary condition for the fulfilment of the bishop's duty to serve his flock as its shepherd. Likewise, the pastoral needs of a province from time to time require a primate to act with binding authority in relation to the bishops of his province, for the good of the local churches. So too within the universal koinonia and the collegiality of all the bishops the universal primate exercises the jurisdictional power necessary to the fulfilment of his function. By virtue of his function he may require obedience to the decisions he has to make for the sake of the unity of the whole Church.

We have already agreed (Venice 23) that it is appropriate that the bishop of Rome should hold this universal primacy. Thus the bishop of the local church of Rome would also bear a special responsibility for the unity of all the Christian communities.

5.9.79: 8.40 p.m.

ARCIC 211/Jurisdiction/2

JURISDICTION (24d)

1. [In paragraph 24(d) of the Venice 1976 Statement we observe

~~that~~ the Roman Catholic attribution to the bishop of Rome of universal immediate jurisdiction is regarded with anxiety by Anglicans. [This matter deserves analysis in the light of the link between collegiality and primacy, set out in the Venice Statement.]

2. Each bishop is entrusted with a pastoral authority which must

be co-extensive with the responsibility of his episcope.

This authority is both required and limited by the bishop's task of teaching the faith through the proclamation and explanation of the word of God, of exercising responsibility for the administration of the sacraments in his diocese and of maintaining his Church in holiness and truth. (cf. Venice 5). It implies that decisions taken by the bishop in performing his task have a binding ^{motherch'} power which the faithful in his diocese have a duty to respect. This power of the bishop, usually called jurisdiction, may be defined as the power to make and impose the decisions that are required by his office for the sake of the koinonia. It is not the arbitrary power of one man over the freedom of others; ^{should not be} but the necessary condition ^{it is a} ~~for~~ the bishop is to ^{fulfilment of the bishop's duty} to serve his flock as its shepherd. Likewise, the pastoral needs of a province from time to time require a primate to act with binding authority in relation to the bishops of his province, for the good of the local churches. So too, within the universal koinonia and the collegiality of all the bishops, the universal primate exercises the jurisdictional power necessary to the fulfilment of his function. By virtue of his function he may require obedience to the decisions he has to make for the sake of the unity of the whole Church.

We have already agreed (Venice 23) that it is appropriate that the bishop of Rome should hold this universal primacy. [Thus the bishop of the local church of Rome would also bear a special responsibility for the unity of all the Christian communities.]

(Venice 23) *to be seen to ensure*

3. The bishop of Rome, as universal primate, should exercise his ministry not in isolation but in collegial association with his brother bishops (Venice 21²³). ~~Each local church must be actively aware of its communion with the other communities in which it recognises the Church of God. By the very nature of his ordination the local bishop's task includes a responsibility to maintain this~~

~~awareness.~~ Concern for the universal church [is not something added from outside but] is intrinsic to the nature of episcopal office, and it is to help the local bishop to make this universal dimension a reality that the universal primate has to possess, ^{universal} jurisdiction.

This does not imply that we understand the universal primate as the source from which diocesan bishops derive their authority. ^{nor has he a right to undermine the authority of the local bishop.} [Nor may the role of the universal primate be understood on the analogy of absolute monarchy or on any other political analogy.]

~~If~~ the Church is ~~conceived as~~ the eucharistic communion of all the local churches, primacy will not be an autocratic power over the Church but a service in and to the Church.

4. No precisely ^{canonised} defined limits can be set to the scope of such ~~pastoral~~ jurisdiction. Its limits, ^{are moral and} derive inevitably from the nature of the Church and of the universal primate's pastoral office. The jurisdiction is given for the building up and not the overthrowing of the ~~freedom of the local churches~~.¹

¹ This ^{jurisdiction} ~~power~~ is called in the technical language of Vatican I immediate because it is not necessarily mediated through the local bishop; and because it affords a right of appeal from ~~him~~. ^{the diocesan} ~~the diocesan~~ ^{bishop.}

~~This demands the proper observance of the principle of subsidiarity.~~
It is because the ^{universal} primate, in collegiality with his fellow bishops, has the task of safeguarding the faith and unity of the universal Church that the local bishop accepts his authority.

6. This collegial and primatial responsibility for preserving the distinctive life of the local churches involves a proper respect for ~~local~~ ^{their} customs and traditions, provided they do not contradict the true faith and do not disrupt communion. The unity of all the churches through the service of the universal primacy must not be confused with a uniformity that stifles legitimate diversity. Uniformity is not the same thing as catholicity, ~~If the jurisdiction of the primate is for the sake of catholicity, then it will foster and draw together the riches of the diverse traditions of the churches.~~ ^{but} The search for unity and the concern for catholicity cannot be divorced.

76. If these principles concerning the nature of jurisdiction are accepted as being in line with the understanding which both Anglicans and Roman Catholics share with regard to the Church's structure, there remain specific practical questions about their application in a reunited Church. Anglicans ~~feel the~~ ^{the} need to be reassured ^{ance} that the acceptance of the universal primacy ~~as located in the See of Rome~~ ^{would} ~~will~~ not involve the disappearance of theological, liturgical and other traditions which they ~~have found to be of deep~~ value. Questions would no doubt arise concerning the continued existence of a married clergy and a specific marriage discipline. The same could be said of the method of the appointment of bishops. If anxiety is felt that the Holy See, through its administrative offices, might interfere unwarrantably in these and other areas,

some firm reassurance is required.¹ The Roman Catholic Church has in fact experience of embracing different systems of law, canon and civil, and similarly a variety of liturgical traditions. That this recognition of the individuality of the Anglican tradition is desired by authority within the Roman Catholic Church is evident from the words of Pope Paul VI in 1970: "There will be no seeking to lessen the legitimate prestige and the worthy patrimony of piety and usage proper to the Anglican Church....."

¹ Authority in the Roman Catholic Church has made it plain that in its judgment the ordination of women to the presbyterate falls outside the sphere of legitimate diversity. It is not easy for us to see how this obstacle in the way forward can be removed (But cf. Elucidations, 15).