

**ANGLICAN-ROMAN CATHOLIC DIALOGUE  
(CANADA)**

**Suggestions and Comments on ARCIC-II 66 (87):**

**GROWTH IN COMMUNION: A SCHEMA**

June 3, 1987

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## I--INTRODUCTION

At its meeting of February 27, 1987, in Toronto, Jean-Marie Tillard shared with ARC-Canada the document, "Growth in Communion: A Schema", stressing its confidential nature and inviting Canadian ARC to offer critiques and suggestions for the June meeting of the ARCIC-II subcommission. Introducing a paper which he read at that same meeting, "Some Implications of the Fries-Rahner Theses for the Restoration of Full Koinonia Between Anglicans and Roman Catholics", Harry McSorley expressed the view that his paper might be of some use in developing paragraphs 4 through 8 of "Growth in Communion: A Schema".

Meeting in Ottawa April 2-3, 1987, Canadian ARC heard a paper specifically devoted to the Schema, entitled "Reflections on 'Growth in Communion': A Schema", by Jean-Marc Laporte, as well as a presentation by Don Thompson which highlighted the importance of the diversity that characterizes Christian unity. The entire morning of April 3 and a good portion of the afternoon were devoted to discussion of the Schema. This was undertaken in three steps: first, the entire group identified issues and tasks that emerged in the previous evening's discussion of the Laporte/Thompson presentations; second, the large group divided into three sub-groups to discuss what were seen as the key issues, namely, I: Koinonia and Diversity, II: Factors Impeding Unity and Options for Overcoming Them, III: The Structure of the Document; third, plenary discussion of the reports from the three sub-groups and proposals for drawing up the final list of suggestions. The latter task was achieved at a meeting of May 6, 1987 of Laporte, Thompson and McSorley, with McSorley being charged with the final draft of suggestions that are found below.

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## II—SUGGESTIONS

1. Change title to: "Unity and Diversity: Growth in Koinonia"
2. Overall Structure of the Document might be revised along the lines suggested by subgroup 3. See the single sheet: Anglican/Roman Catholic Dialogue—April 2-3, 1987—Group 3 - Growth in Communion'.
3. 1, p. 2, 1st full paragraph [=§ henceforth] change: diversity is possible within. . . to: diversity is called forth by the koinonia. Reason: to highlight the irreducible fact and at times the value of diversity. (In this connection one may wish to recall the words of WCC/Evanston, 1954: "There is a diversity which is not sinful but good because it reflects both the diversities of gifts of the Spirit in the one body and diversities of creation by the one Creator. But when diversity disrupts the manifest unity of the body, then it changes its quality and becomes sinful division.", paragraph 16.
4. 2, p.2, §1, (i): So as not to allow the Trinitarian reference to seem to exhaust or to control the way we express unity and diversity in the koinonia, use additional biblical images such as that of the Body of Christ (e.g. the way Evanston uses that image in the above citation) and the Vine and the branches.
5. 3, p. 3; in the subtitle, change: Marks... to: Signs of Koinonia.
6. Ibid. All of #3 might be written in "a more celebrative tone"; e.g. (v) might read: "The full recognition and affirmation/celebration of each others communities...together with the invitation, welcome, and involvement of members of one community within another community, without either's loss of identity."

7. Ibid., (vii) Replace the entire sentence with: A shared concern for the moral values implicit in humanity's being created in God's image and called to live faithfully out of that image.
8. Ibid. (viii): Replace the entire sentence by something like the following: The integration and visible expression in celebration of all the above signs of koinonia in the eucharist where, as anamnesis, the Body of Christ is remembered as are all Christian communities which have been reconciled into that Body (cf. The Final Report, "Eucharistic Doctrine", § 5, p. 14 in the North American Edition).
9. 4, p. 4, §2, lines 1-2: Change: the shared authority of Scripture. . .to: a common acceptance of Scripture as "the uniquely inspired witness to divine revelation" (The Final Report, "Elucidation" [1981], §2, p. 70) on the basis of which. . .etc. Reason: Rather than using new formulations here and in some of the other suggestions below, it may enhance reception by recalling for readers the language of agreements already reached in The Final Report
10. 4, p.5, §2, line 9; change: Christians to: women and men are born again as Christians, entering that koinonia with God. . .etc.
11. Ibid., final sentence on p. 5; change the phrase: but not outside the normative framework. . . to: without detriment to the salvific character of the Apostolic preaching and teaching found in the Scriptures (cf. Acts 10.43ff. and 11.12ff.), confessed in the Creeds and proclaimed, safeguarded, prophetically restated and promoted (The Final Report, "Authority in the Church I", §18, p. 61) by the episkope of a ministry "in continuity not only with the apostolic faith but also with the commission given to the apostles" (The Final Report, "Elucidation [1979]", §4, p. 43)

12. 4, p.6, lines 5-6; change the phrase: the event in which the Church is most itself, to: the Church's "central act of worship" (The Final Report, "Ministry and Ordination", §12, p. 35.
13. 6, pp. 7-9: in general, see the remarks made by Discussion Group 2 under: "Factors Impeding Unity" and "Dynamic Options". Beyond these comments, the Toronto subcommittee at its May 6 meeting thought that 6, pp. 7-8 (ii) and (v) might be combined in that both involve decisions by one communion that cause difficulties for the other. Points (iv), (v), (vii), (viii) and (ix) might all be linked with (i), (ii) and (vi) under some such heading as: "Doctrinal and Disciplinary Impediments to Fuller Koinonia", or "Formal Impediments". The subcommittee also thought that, notwithstanding the importance of (iii) for the Church of England, it would be inappropriate to deal with the matter in an ARCIC document. The subcommittee agreed with Discussion Group 2 that (vii) on p. 8 might strike a balance by noting Anglican worries about what appears to be an excessive Roman Catholic tolerance or comprehensiveness with regard to eccentric devotions, for example, and Roman Catholic concern, for example, that apparently unorthodox utterances by some Anglicans seem to be tolerated by Anglican bishops.
14. 7, pp. 9-10; see in general the comments of Discussion Group 2, p. 2: "Dynamic Options".— Further suggestions from the members of the subcommittee: one inescapable requirement for movement in all the areas listed under "Doctrinal and Disciplinary Impediments. . ." and for the "change" and "inner conversion. . . necessarily required for ecumenical advance (cf. 6, p. 9) is broader consultation within each communion prior to promulgation of authoritative utterances so that such teaching comes not as a surprise to the church membership but as a welcome clarification of Christian thinking.

Such teaching will also be more readily perceived to be the teaching of the Church and not simply of one group within the Church, however learned or official that group might be. In this kind of exercise of episkope Christians will be reassured that, while there is one faith, there can be diverse and legitimate expressions of that faith; and, regarding some of the more complex matters of Christian ethics, Christians will learn that there may be more than one authentically Christian response to such problems. It might help to indicate that there has been a history of pluralism or comprehensiveness not only within the Anglican communion but also within the Roman Catholic Church on disciplinary (diverse canon law), liturgical, ethical (the diverse practice regarding divorce and remarriage that was not eliminated by the Florentine reunion; probabilism) and even on doctrinal issues closely related to divine revelation (e.g. the controversy "de auxiliis", the "sign" of certain sacraments, etc.)

15. The opinion advanced in J.M. Laporte's paper that representative Anglicans might be consulted in the drawing up of Roman documents and vice-versa, *mutatis mutandis*, reflects the thinking of ARC-Canada. See the formulation suggested by Group 1 under its point III: Whatever...etc. This important principle for moving our communions into fuller communion is consonant with and even suggested by the ecumenical ecclesiology of Vatican II, even if it cannot be said to have been intended directly by that Council.
16. Concerning the difficulties for Anglicans arising out of certain Roman Catholic devotional practices, the "Dynamism Toward the Future" or "Growth to Fuller Koinonia" might best be achieved by pointing out (a) the Anglican/Roman Catholic common ground of faith, if not devotion, in the matter in question; (b) norms for sound devotions of any sort, with illustrations from legitimate vs. illegitimate eucharistic and Marian piety, as well as by examples of episkope being exercised against unorthodox or eccentric

devotions.

17. With regard to Roman Catholic fears about alleged Anglican "over-comprehensiveness" in doctrinal matters, let attention be drawn to the statement of the House of Bishops of the Church of England of June, 1986.
18. On the difficulty occasioned by the ordination of women to the presbyterate in many provinces of the Anglican Communion, let the remarks of J.M. Laporte be heeded that Rome has not issued a condemnation of such ordinations in the 1976 Declaration but has given reasons for the inability of the Roman Catholic Church at this time to act in like fashion. Let it also be noted that the Roman Catholic Church, in its reappraisal of the question of the authenticity of Anglican ordinations, will unavoidably have to take into account in its effort to discern the mind of Christ the positive testimony and experience of its Anglican "sister church" with regard to Christian women who have been ordained to the presbyterate. In this same connection, it seems difficult for ARCIC-II to avoid speaking about the possibility of local or regional diversity within the one koinonia on such matters. This point leads directly into the matter dealt with in the Schema, 8.
19. The plenary discussion at Ottawa resulted in the following suggested amendments to 8, p. 11:
  20. line 1; change: complementary aspects to: reciprocal components
  21. lines 2-3; change the first part of the sentence from: The Church must. . . to: The Church as koinonia is comprehensive in the sense that it embraces a rich. . .etc.
  22. line 11; change the first part of the sentence from: We may. . .to: In the light of the history of the Church, we propose four principles. . .etc.

23. lines 17ff.; we suggest the following revisions of the four principles:

(i) The preservation of koinonia should take priority over actions or affirmations which would have the effect of destroying the bonds of faithful koinonia.

(ii) The apostolic truths concerning the person and work of Jesus Christ and of the Trinity should be preserved, clarified and interpreted in the koinonia (cf. The Final Report, "Authority in the Church-I", §19, p. 62).

(iii) The prior commitment of the koinonia to its mission to the world must be sustained.

(iv) The koinonia must remain faithful to its task of keeping before all of humankind its transcendent destiny.



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Workshop discussion: Koinonia and Diversity - Group 1  
(Jean-Marie Tillard, Donald Thompson, Donna Geernaert,  
Thomas Ryan)

- Chardin: Union differentiates. The more you're united, the more you can be different. In a union of love where relatedness is of the essence, there is still difference, distinct personages which celebrate the "other". By contrast, fusion consumes (moth to fire).
- Should the Trinity be given a control place as an image of diversity in unity - at a time when it is very controversial from a linguistic point of view.

III - Whatever is on ecumenical agenda of your church has to be on my agenda as well. This is stronger than the Lund principle - now: not only when we can do something (together)... but, we must work together, even on what divides us for the very authenticity of our unity and our growth in communion. The difficulties that separate us cannot be solved by one church in isolation.

- V. - Within a common confession of the apostolic faith there is: recognition of diversity of identity in particular cultural traditions, particular historical experiences, particular inheritances.
- It would be useful to have a term throughout the document as a way of imaging diversity, e.g., in the anglican context "national church's" immediately reminds people that not all the churches will come out the same on this/that point.
- Change "marks" to "signs". Language in this section could be written in a more celebrative tone, reflecting the images and language of earlier positive section.
- v) "The full recognition and affirmation/celebration of each other's Commissions."

", together with the invitation, welcome, and involvement of members of one community within another community, without either's loss of identity."

- vii) 1st try:

A shared concern for the moral values which ground communions of faith as striving to be faithful members of the body of Christ.

Idea:

Shared understanding of the consequences of humanity's creation in God's image.

Final:

"A shared concern for the moral values implicit in humanity's being created in God's image and called to live faithfully out of that image."

- viii) Idea:

Anamnesis is a remembering of the Body of Christ.

The integration, and visible expression in celebration of these signs of koinonia in the eucharist where all communities are remembered.

Section 8

- "Unity and diversity are": reciprocal and component parts, one of the other constitutive of one another inter-related."
- "A and D are reciprocal components of koinonia."
- 2nd sentence - drop "must language". "The church, as koinonia, is comprehensive in the sense that it embraces a rich diversity of theological and liturgical expressions of a common faith."
- "In the light of the history of the church we propose 4" (line 11).

## Discussion Group 2 (Factors Impeding and Dynamic Options)

### Preliminary Comments

1. Sentences like the following give some problems "not outside the normative framework..." (p.5) "guarded by the episcope of a ministry in continuity ..." (p.6), "event in which the Church is most itself" (p.6).
2. The description of commonly agreed material should parallel the language of the Agreed Statements recognizing, however, that not all would accept the Agreed Statements.


### VI - Factors Impeding Unity

1. There are two broad themes in this list: comprehensiveness and authority. These perhaps need to be highlighted with other matters being subordinated.
2. Note also some of the issues raised are "formal" impediments - to be settled by decision-making bodies (e.g. apostolicae curae), while others are more "psychological" or "cultural" (e.g. devotional practices) which could be dealt with through education.
3. Particular comments:
  - (ii) Are there other things in this category, or is apostolicae curae the only example? If so the section needs to be more specific.
  - (iii) This is specific to the Church of England, not relevant to Canada, but probably needs to be dealt with. ARCIC II?
  - (vi) Repeats some of (i). The concern of many Anglicans is not about the practices themselves but the apparent dogmatic nature of some practices.
  - (vii) There is a need to be vigilant regarding comprehensiveness in both churches (e.g.: the Bishop of Durham among Anglicans and Marian apparitions and weeping icons among Roman Catholics).
  - (viii) The dispersed/shared nature of authority in Anglicanism is not understood by Roman Catholics. Some provinces move on their own (e.g. ordination of women before the 1978 Lambeth Conference).

Anglicans worry about the apparent lack of a role for laity in Roman Catholic decision-making. However there are shortcomings in synodical government. In both churches there is tension between authoritative leadership and the representation of the whole community (dealt with in Authority II).

x Extension of Law (p. 16)  
from page 1

2.

(IX)  Style Roman Catholic gives more ~~problems~~ than the moral statements themselves. Many are "unecumenical" made without consulting others. Is the consultation process adequate? Is it taken seriously? The subject is related to (viii), and to the binding character of moral teaching.

Dynamic Options (Engines for Unity)

1. How does each church live with the tension between diversity and unity in koinonia. How has this been dealt with in the two churches?
2. The exercise of primacy and the theology of the local church. ARCIC says that the Bishop of Rome, as primate, is charged with protecting legitimate diversity.
3. Take account of the RC principle of reserve vs. negative judgement regarding matters such as Anglican orders. Gather more information while helping make up their own mind, in this they seek help from others
4. It is a time for a new construction out of shared experiences (refer to Don's presentation).
5. Adaptation has happened in the history of both churches. Churches have to participate in a particular context.



GROUP 3 - Growth in Communion

I A Biblical and Theological Description of Koinonia

1. Introduction
2. a) Biblical Considerations  
b) Theological considerations  
c) "Marks" (suitably revised and expanded)

(In this section we expect to include the material from Sections 1, 2 and 3, expanded by a clearer description of diversity.)

II The Present Situation

1. What has been achieved in terms of:
  - a) unity
  - b) recognition of legitimate diversity
2. Present impediments: opportunities for conversion and growth.  
(Includes material in sections 4, 5 and 5 of present documents.)

III Dynamism Toward the Future

1. Discovering the inherent dynamism
2. Invitation to reflect on practical suggestions (J. Baycroft  
J.M. Laporte and Donald Thompson's papers)
3. Development of strategies for programme of action.  
(This section would incorporate and develop sections 7, 8 and 9.)

Section I would be fully developed; Sections II and III might be announced and proposed as a basic pattern for future work.