

1. Is the problem properly formulated?  
 (e.g. has the C.D.F. declaration altered the terms of the problem?  
 determined its answer?  
 The fact of OWP by Anglican provinces and widespread decisions in favour in principle)

2. What do those who say 'the dialogue must go on' (US ARC, Willebrands, the Pope, those Anglicans who are glad to hear them) intend or see as its future purpose? The purpose was clear before; is it as clear now?

3. What are those Churches who already ordain women expected to do? Developing the priesthood of women in what way?

4. We seemed yesterday to be coming back repeatedly to the notion of Tradition as the ultimate ground for rejection of OWP. Have we a clear agreed notion of what this is?  
 Between our communities?  
 within our communities? cf ARC/US with the Declaration  
 the crucial passage of Declaration ought to be analysed.

"I dare not sanction something which does not appear clearly as in accordance with Christ's will, and therefore may be against it!"

"We believe that, in the radically new situation of our time, the Spirit is leading us to new discernments of the possible role of women etc".

Do these views (not purely identifiable as one Roman Catholic and one Anglican) against represent compatible notions of the continuing role of the Spirit?

5. What does 'leading us into all truth' entail?

6. What implications for our question has the statement that the traditional position is not de jure divino? If a stand is taken on the position that the Church does not feel herself empowered to change, because the existing state of things is the will of Christ for his Church, what is the difference between that and saying it is de jure divino?

7. Have we enough real confidence in each other's processes of decision (or in our own) to envisage a positive answer to our question? How do we regard the intention of churches which ordain women?

8. What significance do we attach to the fact that historically women have been ordained?

How do we tie up with our ARCIC Statements?

Massive examination of theology of ministry and radical examination of ministry.

Conceptualization - how far is theology like the Church <sup>text</sup> conceptual (in its various regions)?

Unity involving necessary diversity?  
 - What are the positive reasons why women should be ordained priests.