

JURISDICTION (24d)

1. In paragraph 24(d) of the Venice 1976 Statement we observe that the Roman Catholic attribution to the papacy of universal immediate jurisdiction is regarded with anxiety by Anglicans. This deserves analysis in the light of the link between collegiality and primacy, set out in the Venice Statement.
2. In the discharge of the pastoral responsibility for his flock the bishop of each diocese is entrusted not only with authority to teach but also with a power which we call jurisdiction. This is the right, to make and to impose decisions for the good of the Church. This is not an autocratic power over the diocese, but is necessary if he is to fulfil his responsibility of serving his flock as its shepherd. The primate of a province similarly from time to time finds it necessary to make decisions with relation to his episcopal colleagues and to require compliance for the protection of the local church. So also the universal primate, inasmuch as his pastoral care has to keep all the local churches in a communion of truth and love, must have a duty, inherent in his office of oversight, to make decisions and to require obedience for the good of the whole Church.
3. A primate, however, exercises his ministry not in isolation but in collegial association with his brother bishops. Each local church must be open to the koinonia of the other communities in which it recognizes the Church of God. By the very nature of his ordination the local bishop's task includes a responsibility to maintain this openness. Concern for the

universal church is not something added from outside but is intrinsic to the nature of episcopal office. It is to help the local bishop to make this universal dimension a reality that the universal primate has to possess jurisdiction. This does not imply that we understand the universal primate as the source from which diocesan bishops derive their authority. Nor can the role of the universal primate now be understood on the analogy of absolutist monarchy. Our model for the Church is the eucharistic communion of all the local churches, and it follows therefore that primacy must not be an autocratic power over the Church but a service in and to the Church.

4. Although no precise practical limits can be set to such jurisdiction (as if there were abuses in a local church that could legitimately continue in defiance of the primate), yet there are limits inherent in the nature of the authority. It is given for the building up and not the overthrowing of the local churches. The local bishop accepts the authority of the primate because, in collegiality with his fellow bishops, the primate is safeguarding the faith and unity of the universal Church.

5. This collegial and primatial responsibility for preserving the identity of the local churches involves a proper respect for local customs and traditions, provided they do not contradict the true faith and do not disrupt the koinonia. The unity of all the churches under the universal primacy must not be confused with a uniformity that stifles legitimate diversity. Uniformity is not the same as catholicity but on the contrary impoverishes it. 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. The search for unity and the concern for catholicity cannot be divorced.

JURISDICTION (24d)

1. In paragraph 24(d) of the Venice 1976 Statement we observe that the Roman Catholic attribution to the ^{bishop of Rome} ~~papacy~~ 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. In the discharge of the pastoral responsibility for his flock the bishop of each diocese is entrusted not only with authority to teach but also with a power which we call jurisdiction. This is the right to make and to impose decisions for the good of the Church. This is not an autocratic power over the diocese, but is necessary if the bishop is to fulfil his responsibility of serving his flock as its shepherd. The primate of a province similarly from time to time finds it necessary to make decisions with relation to his episcopal colleagues and to require compliance for the protection of the local church.^{es} So also the universal primate (such as has been described in the Venice Statement) inasmuch as his pastoral care has to hold all the local churches in a communion of truth and love, will have a responsibility, inherent in his office of oversight, to make decisions and to require obedience when the good of the whole church demands it.
3. ^{The bishop of Rome, as universal primate, should} ~~A primate, however,~~ exercises his ^(Ven. 21) ministry not in isolation but in collegial association with his brother bishops. 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. It is to help the local bishop to make this universal dimension a reality that the universal primate has to possess jurisdiction. This does not imply that we understand the universal primate as the source from which diocesan bishops derive their authority. Nor ^{may} ~~can~~ the role of the universal primate ~~now~~ be understood

or of any other political analogy.

on the analogy of ~~absolute~~ ^{absolute} monarchy. 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 defined limits can be set to the scope of such pastoral jurisdiction. (as if in a local church there were abuses that could~~

~~legitimately continue in defiance of the primate).~~ Nevertheless there are ~~limits inherent in the nature of the authority~~ ^{Church or of the Bp's power} ~~is given for the building up and not the overthrowing of the freedom of the local churches (cf. 1 Cor. 10-9).~~ ^{the jurisdiction}

is demand to proper because the principle - subsidiary

The local bishop ~~accepts~~ ^{is subject to} the authority of the primate ^{is} because, in collegiality with his fellow bishops, the primate ~~is seen to be~~ ^{has the task of} safeguarding the faith and unity of the universal Church. ^{the local bishop accepts the authority of the primate}

5. This collegial and primatial responsibility for preserving the distinctive

life of the local churches involves a proper respect for local 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} ~~under~~ the universal primacy must not be confused with a uniformity that stifles legitimate diversity.

Uniformity is not the same thing as catholicity, but on the contrary impoverishes it. 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. The search for unity and the concern for catholicity cannot be divorced.

This power is called in the technical language of Vatican I 'immediate' because it is not necessarily mediated through the local bishops, and ^{because it} affords a right of appeal from him.

6. 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 united Church} Anglicans feel the need to be re-assured that the acceptance of the universal primacy as located in the See of Rome will not involve the disappearance of ^{liturgical, liturgical & other} traditions and ~~practice~~, which they have found to be of deep value. ~~The~~ ^{would no doubt arise concerning} questions ~~of~~ the continued existence of a married clergy and a specific marriage discipline, ~~are obvious examples.~~ 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 ~~Although the Uniate Churches may not offer in all respects a good analogy,~~ ^{has} ~~The~~ Roman Catholic Church ^{experience} ~~is~~ in fact ~~accustomed to~~ 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.....". ^{Reference}

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 see 'Elucidations' p. 15.}