

Supplemental Report on Emmaus on ARCIC-I

1. Since the completion of the Emmaus Report three further Provinces of the Anglican Communion have been able to report their official Responses to the Final Report of ARCIC-I.

(i) Burma At its Provincial Council held in November 1986 the Church of the Province of Burma Resolved "to accept the Report of ARCIC-I". Though no further details are available it seems clear the Church of the Province accepts the work of ARCIC-I as consonant in substance with Anglican faith. There is a good relationship with the Roman Catholic Church in Burma and both Churches are actively engaged in the Christian Council of Churches in a strongly Buddhist culture and state.

(ii) Kenya The Emmaus Report noted a preliminary response from the Province of Kenya. Its Provincial Board of Theological Education completed its draft Report on ARCIC-I in January 1987. This has not yet been accepted by the House of Bishops or the Synod and is not yet therefore the official Response of the Province.

On the Eucharist the Board of Theological Education notes agreement and disagreement. It found some traditional R.C. understandings of the eucharist incompatible with the Scriptures but nevertheless concluded positively:

"Although we have mentioned our reservations on various issues and that we consider some of the Statement's comments are not consonant with the Scriptures, we nevertheless believe that the Statement represents a significant movement forward in resolving the issues that separate our two communions on eucharistic doctrine."

On Ministry and Ordination the Board was able to be more positive. It called for a reappraisal of Apostolical Curae and questioned the re-ordaining of former priests, while it noted points of detail criticism it concluded:

"Despite what we have said about the details of the Statement, we do find it consonant with the Anglican faith in substance, and believe it provides a significant step forward in the common search towards the mutual recognition of each others ministries."

The Board made detailed points on Authority both positive and negative. Unique features of the Kenya Report included reference to the case of Mgr. Emmanuel Milingo, Archbishop of Lusaka as an example of Roman 'over-centralization'. The virtue of 'self-governing, self-financing and self-propagating Churches' was stressed. But weaknesses in an Anglican 'dispersed authority' were noted too. Notably the Bishop of London's intervention in the U.S.A. and the Archbishop of Sydney's consecration of a bishop for the 'so-called Church of England in South Africa'. The Board questioned a specifically Roman universal primacy. It noted that both Communions recognise the 'shift of gravity of world Christianity from the North to the South' It continued.

"May we not see the possibility of divine providence in this shift of gravity and the urging of the Holy Spirit to base a universal primacy in the South?"

(iii) Middle East The Episcopal Church in Jerusalem and the Middle East made its response to ARCIC-I by means of the Standing Committee of Central Synod in January 1986. The Central Synod "accepted the Report of ARCIC-I and commended it to the dioceses for their respective use." The Standing Committee recorded that "no amendments or suggestions had been introduced into the texts."

(iv) West Indies

The Province met in Synod in Guyana in November 1986. It accepted the work of ARCIC-I in the following terms:

"The Statement with its elucidation (Eucharistic Doctrine), we have found to be consonant in substance with the Faith of Anglicans. We believe that in both, important aspects of the faith of Anglicans have been stated.

We feel the use of the biblical concept of anamnesis expresses well the relationship between the Sacrifice of Calvary and that of the Eucharist; thus helping to overcome past divisions."

The Synod continued:

"We are able to say that the Statement with the Elucidation (Ministry and Ordination) is consonant in substance with the faith of Anglicans. In the Church of the Province of the West Indies, we realize that we have to revitalize ourselves to continue our dialogue on the Ordination of Women to the diaconate and priesthood."

On Authority in the Church the Synod said:

"We believe that this Statement offers a substantial contribution to the question of the nature and experience of authority in the Church."

"We would agree that most of it is consonant in substance with our understanding of the faith. However we are concerned about the question of the 'universal see'. While we agree with the principle of the universal primacy, we are not convinced that the claims for Rome are fully substantiated."

The Synod finally agreed that there was "a substantial movement towards convergence" in the Final Report such as:

"Would allow a sufficient basis for taking the next concrete step towards the reconciliation of our Churches."

It urged a continued discussion on authority.

2. These additional provincial responses (Kenya not yet endorsed by the House of Bishops and Synod) confirm the clear pattern documented in the Emmaus Report. Burma, West Indies and the Middle East fully accept the work of ARCIC-I on the eucharist and the ordained ministry. Kenya also on the ministry but with some reservations on the eucharist. The Responses to authority display more nuances. There is a remarkable acceptance of the principle of universal primacy but distinct hesitance about its present Roman embodiment. None of the additional responses (all from the Developing World) stress the problem of lay involvement in decision making structures within the Church.

3. The St. Augustine's Seminary, Blackheath, will need to consider whether elements of the Conclusion of the Emmaus Section on ARCIC will need to be lifted up and re-capitulated - especially pages 58 - 60 where the role of the Lambeth Conference is discussed.



CJH