

PROGRAMME FOR ARCIC-II
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The mandate for the new Anglican/Roman Catholic International Commission (ARCIC-II) was formally stated by Pope John Paul II and Archbishop Robert Runcie in their Common Declaration at Canterbury, May 29th 1982, and had also been foreshadowed in Resolution 4c of ACC-5, Newcastle-upon-Tyne, September 1981, and in the preparatory correspondence between the Pope and the Archbishop in April-May 1982.

The fundamental task is "to continue the work already begun". This the Common Declaration develops in three points:-

1) "To examine, especially in the light of our respective judgements on the Final Report, the outstanding differences which still separate us, with a view to their eventual resolution,"

- a) Matters possibly arising in due course from official reactions to ARCIC-I.
- b) Other matters not dealt with by ARCIC-I:
 - Justification by faith (cf ACC-5 Report, p.40, § 4).
 - The joint examination of principles of Christian morality in order to discern what range of options is compatible with unity.

2) "To study all that hinders the mutual recognition of the ministries of our Communion."

This is perhaps the most urgent of the matters referred to the new Commission. Within a process of reconciliation between our Communion, and in the context of the work already done:-

- a) What is required for recognition and reconciliation of ministries?
- b) How the particular problems arising from "Apostolicae Curae" and the ordination of women are to be resolved.

3) "To recommend what practical steps will be necessary when, on the basis of our unity in faith, we are able to proceed to full communion."

The Commission will need to examine:-

- a) Patterns of Anglican/Roman Catholic relationships and full communion.
- b) Pastoral and practical steps necessary for the achievement of unity:-
 - those that require proposals from the Commission,
 - those that may first require preparation of material at regional level.

While the Commission as a whole must take responsibility for all three areas here outlined, this large agenda requires work in sub-commissions which correspond to these three areas.

It is hoped that the Commission would hold its first meeting in the latter half of 1983.

November 10th, 1982.

SOME NOTES ON THE PROGRAMME FOR ARCIC-II

The fundamental task of the new Commission is "to continue the work already begun", rather than to repeat it.

1) Outstanding Differences

a) Matters arising from ARCIC-I. -- Some matters ARCIC-I itself did not claim to have resolved fully. These, and any other matters which either Church may find insufficiently expressed in the Final Report, cannot be properly considered until the general lines of responses from General Synods and Episcopal Conferences become much clearer.

b) Matters not dealt with by ARCIC-I. (i) In view of the progress already made in Roman Catholic/Lutheran dialogue (cf ACC-5 Report, p. 40, § 4) the study of justification by faith need not be too long a piece of work; the Commission might invite the assistance of consultants from that dialogue. Clearly this topic has implications for the further study of aspects of the work of ARCIC-I (e. g. the Introduction to the Final Report) and also for the work proposed on the principles of Christian morality.

(ii) Principles of Christian Morality. A first step in a study of convergence and divergence on ethical issues is to examine together the principles that govern the practical living out of the Gospel and the authority of the Church in teaching on such matters. Only when this is done can there be a fruitful study of particular areas of difference, insofar as such differences are incompatible with unity. Clearly work on this theme should not be restricted to questions of personal ethics; social ethics also should be taken into consideration. It may be noted that some particular issues loom larger in some regions than in others (e. g. polygamy in Africa), and these may best be discussed, in a preparatory way, at regional level.

NB: The Commission should be free to examine other "outstanding differences", in areas where unity is essential, that may emerge as the overall Anglican/Roman Catholic dialogue continues.

2) Ministry

By common consent this will be the key-issue in the next stage of the dialogue and progress towards reconciliation between our Churches.

It could be useful to take account of both Churches' reactions to the Faith and Order document of the World Council of Churches, "Baptism, Eucharist and Ministry".

a) On recognition and reconciliation of ministries the Commission will need both to examine the issue theologically and to prepare concrete proposals.

b) (i) Clearly, while "Apostolicae Curiae" cannot be ignored, the Commission's task is a much wider one than a mere consideration of the historical data. However it is desirable that a serious joint study of the archive evidence be undertaken as soon as may be.

(ii) Ordination of women: clarity about the principles is prior to more pragmatic discussion of possible relations between Churches which do not and Churches which do ordain women.

3) Practical Steps

- a) There is no hard and fast line between "practical" issues and matters of faith, as is especially clear in matters of ecclesiology. Thus the question of Patterns of Unity between our Churches may build on ARCIC-I's Introduction on koinonia. Anglican reactions to ARCIC-I's work on Authority could well be helped by the proposal of such patterns (both regarding jurisdictional questions and on the theme of "united, not absorbed").
- b) Lest the Commission become immersed in unnecessary detail it will need to discern (a) what practical issues are essential to unity, and (b) whether some questions can be more profitably studied, at least in preparatory stages, at regional rather than at international level. Clearly, however, such issues would eventually require proposals from ARCIC itself. In general, it would also be useful to promote closer two-way contacts with national ARCs and similar bodies.

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Questions of Method

- a) The Commission will evolve its own way of working. Yet the nature of its agenda will require that work be started at once on all three sorts of issues referred to it. It seems advisable that, without detriment to the responsibility of the Commission as a whole, it should work in three sub-commissions whose task it would be to prepare drafts for consideration by the whole Commission.
- b) Since the sub-commissions have such varying subject matter, they will probably work at different speeds; this will enable the Commission as a whole to concentrate on one major topic for the greater part of each full meeting. It may be necessary to appoint a small Standing Committee to assist the co-Chairmen in the coordination of the work of the sub-commissions and the preparation of full meetings of the Commission.
- c) The first meeting will be of a rather different character, requiring reflection on the present stage of Anglican/Roman Catholic convergence in its relationship to the mandate given to the Commission. It will be the task of the staff to draw the Commission's attention to relevant papers prepared for the Joint Preparatory Commission and for ARCIC-I.
- d) It is proposed that the first meeting should take place from August 30th to September 6th, 1983. The Secretariat for Promoting Christian Unity will be host for this meeting.

November 10th, 1982.