

## Questions for clarification from ACC-11 discussion groups

### on 'The Gift of Authority'

What is the nature and interrelationship of indefectibility/infallibility?

Tease out the kind of 'certain' and 'specific' circumstances in which the church might possibly teach infallibly.

Is this, deep down, a document of the ordained for the ordained?

How does the Communion view a universal primacy that declares Anglican orders null and void, in terms of 'The Gift of Authority'?

Why is the membership of the Commission so unrepresentative of highly-populated parts of the Anglican Communion, notably Africa?

'The Pope is accepted as chief pastor even before reconciliation takes place'. What does that mean?

47 speaks of Bishop of Rome offering a specific ministry concerning the discernment of truth as an expression of universal primacy. Please unpack.

What would be the status of previous authoritarian papal declarations in such a universal primacy?

What comes after the process of reception?

What would be the status of the Archbishop of Canterbury under such a universal primacy?

Could copies of Ut unum sint be made available to ACC members?

The language is tight - a glossary of terms would be helpful. Illustration - para 7, first and last sentence. Author v. authority.

Where does the debate on clarification of the language take place? (as opposed to the debate on the implications and on everything else).

Is the language still making a distinction between actual (historical fact, practice) and the idea?

The 'ecumenical-speak' leaves many unclear and the only point that is transparent is that the Bishop of Rome is the authority (on practice?)

Apology. We are just getting started on this journey.

What is meant from a RC perspective by the concept of 'synodality', which is a concept new to most Anglicans?

Where does the document reflect the key concepts in the Eames Commission report of reception and provisionality? How is the concept of *sensus fidelium* explained?

The presenters emphasised building on previous work. Not all previous work has been accepted by the RC Church. How does this affect this 'building'?

Where is the Anglican Communion up to in discussing and evaluating 'Church as Communion' and 'Clarifications'?

Does the ARCIC have ecumenical observers or participants in the process (as Porvoo and Methodist/Anglican conversations have) and if not, why not?

How will this discussion help RC/Orthodox or Anglican/Orthodox relations?

Para 39, page 29, line 8: '... though Anglican synods largely use parliamentary procedures, their nature is eucharistic'. What does this mean, given that synod business is mostly about raising and spending money?

Para 56 page 40, 3rd sentence '... is the communion also open etc...' Is this a romantic hope given that all 38 provinces would need to pass legislation to bring about this result.

Does Para 59 which rightly calls for cooperation wherever possible have an element of hypocrisy when Rome continues to deny the validity of Anglican orders and still officially refuses all non-RCs Holy Communion.

Which judgments are 'preserved from error'? (infallible teachings) (p31)

In rejecting a 'minimalist' understanding of tradition, how would one define a 'generous' or 'full' understanding of the concept? (p7, para 14)

Unclear on understanding of 'episcopate' as 'watching over the living water of the church'. How does the 'whole body' contribute to this ministry? (p23, para 29)

What is the relationship between this report and dialogue between the Orthodox and RC Churches specifically on the question of Papal Primacy?

Why was the 'yes/no' theology of Paul chosen as the interpretative paradigm for this report?

Why are we committed at this ACC to this process of consultation with no plenary debate?

Is the ACC simply to be a conduit for this report and not part of the process of reception?

What is meant by the term 'shared understanding'?

How do both RC and Anglican Churches define/elaborate what is meant by the term 'Ministry of Memory'?

Will there be a glossary forthcoming?

The reference on p29 to Anglican Synods being eucharistic in nature - what is meant by this?

What is meant by 'instruments of synodality'?

What is the difference between 'synodality' and 'conciliarity'?