

REPORT  
TO  
THE ANGLICAN/ROMAN CATHOLIC INTERNATIONAL COMMISSION  
ON ITS  
AGREED STATEMENT ON "MINISTRY & ORDINATION".

SUBMITTED  
BY  
THE MEETINGS OF REPRESENTATIVE BISHOPS (AND CONSULTANTS)  
OF  
THE ANGLICAN AND ROMAN CATHOLIC CHURCHES IN AUSTRALIA,  
September 5th - 6th 1974 - June 12th - 13th 1975.

## INTRODUCTION:

Two meetings were arranged to discuss the Agreed Statement on "Ministry & Ordination", the first meeting being at "Swifts" in Sydney, the second at "Booth Lodge" in Melbourne. The second meeting was arranged when the first meeting was forced to conclude before Par. 14 - 17 of the Agreed Statement could be discussed. The second meeting was therefore a continuation of the first one, but it was also in a position to review the report of the previous meeting concerning Par. 1 - 13. What follows now is the definitive report agreed on by the participants in the second meeting. It has also been seen and accepted as a fair report concerning Par. 1 - 13 by Bishop Robinson who participated only in the first meeting.

### 1. FACTS ABOUT THE MEETINGS

#### Place of Meetings

1st Meeting: "Swifts", Darling Point, Sydney.

2nd Meeting: "Booth Lodge", Kallista, Melbourne.

#### Participants

##### 1st Meeting:

Anglican: The Primate (Archbishop Woods), Archbishop Loane (Sydney), Bishops Rayner (Wangaratta), Grindrod (Rockhampton), and Robinson (Assistant, Sydney - as a consultant), Canon L. Morris (Melbourne), Rev. Dr. M. Thomas (Melbourne) and Rev. A. Snell, S.S.M. (Adelaide).

Catholic: His Eminence Cardinal Freeman (Sydney), Archbishops Young (Hobart), Goody (Perth), and Little (Melbourne), Bishop H. Kennedy (Armidale, NSW), Rev. Drs. P. Murphy, J. Thornhill, S.M., C. Tierney and C. Baker (all four from Sydney).

##### 2nd Meeting:

Anglican: The Primate (Archbishop Woods, Melbourne), Archbishop Arnott (Brisbane), Bishops Grindrod (Rockhampton), Hayward (Bendigo), and Grant (Assistant, Melbourne), Canon L. Morris (Melbourne), Rev. Dr. M. Thomas (Melbourne), & Rev. A. Snell, S.S.M. (Adelaide).

Catholic: His Eminence Cardinal Freeman (Sydney), Archbishops Young (Hobart), Goody (Perth), and Little (Melbourne), Bishop Clancy (Auxiliary, Sydney), Rev. Fathers R. Morgan, S.J., and A. Cooper, C.M.I., (both Melbourne), P. Murphy and C. Baker (both Sydney).

#### Length of Meetings

##### 1st Meeting:

An evening session was held from 7.30 - 9.30 on Thursday 5 September, 1974. The meeting resumed on Friday 6th at 10 a.m. and concluded at 4 p.m. All participants were guests of Cardinal Freeman for luncheon and other refreshments at "Swifts".

##### 2nd Meeting:

An evening session was held from 8.30 - 9.45 on Thursday 12th June, 1975. All participants were guests of Archbishop Woods for the evening meal, then overnight and next day at "Booth Lodge". The meeting resumed at 9.15 a.m. on Friday 13th and concluded with Office in common at 3 p.m.

#### Co-Chairmen of the Meetings

Cardinal Freeman and Archbishop Woods.

## 2. PURPOSE OF THE MEETINGS

### 1st Meeting:

To discuss the "Agreed Statement" issued by the Anglican/Roman Catholic International Commission, Canterbury, 5th September, 1973. This is in keeping with the expressed intention of the Commission which issued the Statement: "The Commission will be glad to receive observations and criticisms made in a constructive and fraternal spirit" - (Rev. Colin Davey, in his "Note: The Status of the Document", in "Ministry & Ordination" as published by Catholic Information Office, Pinner, Middlesex, p. 14). Bishop Lane points out that Agreed Statements "are the first word of doctrinal reconciliation, not the last .... their purpose is to promote the convergence of the churches by establishing unity of faith" ('Introduction', *ibid.* p.3). In the same vein, The Secretariat for Promoting Christian Unity forwarded a copy of the Canterbury Statement to Cardinal Freeman as President of the Episcopal Conference, with the concluding remarks: "The document of course remains at present simply a statement of the commission's conclusions submitted to the consideration of the Churches. It is with this end in view that I send Your Excellency this document, in the hope that you will examine it in consultation with your own expert advisers".

In short the purpose of our meeting was to go through the Agreed Statement systematically to determine what was acceptable as it stood, what seemed to need further clarification or specification, what seemed to need rephrasing before all could accept it as true to their faith or to the facts.

### 2nd Meeting:

The purpose remained the same, as this was really a resumption of the previous meeting, which had covered only 13 of the 17 paragraphs of the Agreed Statement. However, it was realised that the 2nd meeting would be able to finalise its submissions to ARCIC about pars. 1 - 13, as well as about pars. 14 - 17. The participation of Archbishop Arnott, a member of ARCIC, helped our 2nd meeting considerably to appreciate the mind of those who first drew up the Agreed Statement, and hence the kind of comments they were seeking.

## 3. PREPARATORY PAPERS CIRCULATED PRIOR TO THE MEETINGS

- 1) THE CANTERBURY STATEMENT - A Comment by the Rev. Dr. Max Thomas
- 2) EUCHARIST AND MINISTRY - by Bishop J.B.R. Grindrod of Rockhampton
- 3) AN EVANGELICAL ANGLICAN COMMENT - by Bishop D.W.B. Robinson of Sydney
- 4) MINISTRY AS PARTICIPATION IN CHRIST'S PRIESTHOOD - by Bishop D.W.B. Robinson

(A paper presented to the Joint Working Group A.C.C./R.C.C. Wahroonga, N.S.W. 1970).

- 5) AN ANGLICAN REACTION TO THE CANTERBURY STATEMENT - by Rev. J.R. Gaden

(A paper prepared for discussion in Victoria and sent on to us with the preceding papers by the General Synod Office, Sydney).

- 6) THE AGREED STATEMENT ON MINISTRY AND ORDINATION: A ROMAN CATHOLIC POSITION PAPER - by Rev. Dr. C. Tierney

Two further papers were circulated prior to the 2nd meeting:

- 7) SOME FURTHER REFLECTIONS ON THE CANTERBURY STATEMENT - by the Rev. Dr. Max Thomas

- 8) FURTHER REFLECTIONS ON THE CANTERBURY STATEMENT - by Rev. J.R. Gaden

- ∅ 9) THE APOSTOLICITY OF THE CHURCH AND APOSTOLIC SUCCESSION - a document of the (R.C.) International Theological Commission, 1974

(∅) Note: Doubtful if (9) was circulated to Anglican participants.

#### 4. SUBMISSIONS TO ARCIC FROM BOTH MEETINGS

Before listing submissions concerning individual paragraphs of the Agreed Statement, it must be noted that six participants in the 1st meeting were unable to attend the 2nd meeting. Their suggestions were put into final form only by the 2nd meeting, but draft copies of this were circulated to them to minimize misrepresentation of their valuable contribution. (Comments received from them are appended hereto).

It should also be noted at the outset that no formal votes were taken at either meeting to decide what was the majority view on any point. However, the phrasing of some submissions was considered acceptable to the meeting when no further dissent was expressed. With regard to the preparatory papers listed above, the 2nd meeting decided not to forward them to ARCIC. Their purpose has been achieved in the comments upon each paragraph of the Agreed Statement, which now follow.

##### Par. 1 (of the Agreed Statement).

The phrase "and with the traditions of our common inheritance" - does this mean the traditions which are held in common today, or does it include traditions which stem from our "common inheritance" but today are interpreted differently? Our 1st meeting thought the former seemed the more obvious meaning in the context, but at the 2nd meeting Archbishop Arnott explained that both meanings were partly in mind for the members of ARCIC, for whom the latter meaning was uppermost. We now note, therefore, that this phrase is open to different interpretations.

##### Par. 2

The meetings agreed that it was excellent to view the ordained ministry within the wider context of "a diversity of forms of ministerial service".

##### Par. 3

The 1st meeting thought that "the Church" seemed to require definition, but at the 2nd meeting Archbishop Arnott suggested that a footnote to this par. 3 could state that the treatment of "Church" is not exhaustive and terms have been chosen for the purpose of the Statement. The suggestion was accepted.

#### Par. 4

Some detect too quick a transition from "ministry in general" to the ministry of the apostles, and then to the assertion that the Church is "apostolic" because it is charged to continue the apostles' commission". The 2nd meeting, however, recognised that the heading to the whole section is operative, namely "Ministry in the Life of the Church". Our reservations about par. 4 would be withdrawn if it began with: "All Christian apostolate originates in the sending of the Son by the Father" (i.e. the sentence found at present in the centre of par. 4).

#### Par. 5

The 1st meeting had noted the transition from "all ministries" to "some ministerial functions" which required "recognition and authorisation" (the elements still fundamental to what we call 'ordination'). The 2nd meeting, however, agreed that par. 5 is "fine", particularly if par. 4 is kept closely linked to it (with par. 4 governed by "all Christian apostolate", and par. 5 by "all ministries"). Apostolic ministry has correlation to other ministries.

#### Par. 6

Again the 1st meeting had noted a rather quick transition from "normative principles" within the New Testament to the factors that resulted in "the full emergence of the three-fold ministry" in the mid-second century. The 2nd meeting also raised several questions about the accuracy of the terms "essential" and "normative" used in the opening sentences. The meeting agreed that both these terms should be re-examined in the light of the "considerable diversity" and post-apostolic development to which par. 6 rightly alludes.

#### Par. 7

The 1st meeting noted J. Tillard's distinction of "priesthood" into five different kinds, hence attention must be paid to the precise meaning intended whenever the term occurs in the Statement. It was also recalled that while the purpose of the ordained ministry is "to serve this priesthood of all the faithful", it is not simply derived from that priesthood. Vatican II's remark was recalled, that there is a difference "in essence and not only in degree" between the ministerial priesthood and the priesthood of all the faithful, whereas there is only a difference in degree between priestly ministry and episcopal ministry.

The 2nd meeting recommended that the sentence: "The goal of the ordained ministry is to serve this priesthood of all the faithful" be deleted. The sentence could start: 'The ordained ministry serves ....'. The Statement could also make it clearer that the faithful also serve one another as part of their total priestly offering to the Father.

#### Par. 8

The variety of images used in the N.T. to describe the function of "this minister" was found helpful when seen side by side. Perhaps it should be made explicit that "This minister" refers to the ordained minister. "Authoritative representative", based on 2 Cor. 5, should be kept, rather than, e.g. "authorised". Definition of the phrase pertains to forthcoming Statement on Authority.

Par. 9

The singling out of "oversight" (episcopate) as "an essential element" in the ministry was seen by the 1st meeting to be a more promising starting point than episcopacy. However, the Evangelical Anglicans would have reservations about the Statement's assertion that ordained ministers are given authority "to pronounce absolution", without some explanation of what is meant on each side by "absolution". The 2nd meeting suggested that a footnote be added to par. 9 indicating that pronouncing "absolution" is an example of how an ordained presbyter differs from a deacon. To put more emphasis on the positive effects of ordination to deaconate, the following wording was suggested for the final sentence: "Deacons by their ordination are associated with bishops and presbyters in oversight through the ministry of word and sacrament, and likewise through service (diakonia). (Attention was also drawn to increasing provision these days for permanent deacons).

Par. 10

This was found agreeable and helpful as it stood.

Par. 11

The wording here was also found to be good. The 1st meeting followed the Statement in prescind from the question of how many sacraments provide a meeting with "the living Word of God". The 2nd meeting asked if the phrase here: "to pronounce God's forgiveness" is equivalent to that in par. 9: "to pronounce absolution". Because these phrases can carry different meanings even among Anglicans, it may be helpful to have a footnote to this effect: While there is agreement that it is Jesus Christ who absolves from sin, there is some reservation about the right of the ordained minister to say "I absolve you ...". Roman Catholics maintain that this is parallel to saying "I baptize you ..." - the ordained minister acts as Christ's representative, in his name, by his power, so that it is Christ, sacramentally present and audible, who absolves. Anglicans find the absolution in the Visitation of the Sick to be clearly worded in the context.

Par. 12

Clarification was sought for the phrase: "right that he who has oversight in the Church ... should preside at the celebration of the eucharist". The 1st meeting agreed that the word 'right' in this context seemed to mean 'fitting' or 'proper'; it would not mean "exclusively the function of". At the 2nd meeting, Archbishop Arnott confirmed this interpretation. Perhaps a footnote or an additional phrase could make this meaning more obvious.

Par. 13

All agreed that this was the most crucial, as well as the longest, paragraph of the whole Statement. Agreement on the meaning of ministry and the purpose of ordination is rightly sought by re-examining why "our two traditions commonly use priestly terms in speaking about the ordained ministry". At the 1st meeting much discussion was given to the accuracy of calling any Christian minister a priest, for the N.T. certainly makes it clear that "the priestly sacrifice of Jesus was unique, as is also his continuing High Priesthood". (Passages were alleged

from John and Paul, who speak of Christ's sacrifice without referring to him as priest, while 1 Peter and Revelation speak of a priesthood of the faithful without mention of a priesthood of Christ). Some would argue from N.T. evidence that the only "participation" in Christ's priesthood is that enjoyed by all the faithful. Others, including the R.C. participants, agree with the contents of par. 13, but would like to see more precise phrasing to express the relationship between Christ the High Priest and the ordained minister presiding at the eucharistic memorial, e.g. "The ordained minister represents Christ who makes present in the eucharistic memorial that unique priestly act by which he once for ever offered himself to the Father in the Holy Spirit. Thus the ordained minister performs an indispensable priestly service for the Christian community. His action is priestly, but it does not make Christ a victim. Rather, the minister's priesthood is entirely relative to the unique priestly act of Christ who is sacramentally represented in his minister". It was pointed out that the uniqueness of Christ as Priest need not rule out any participation in his priesthood. After all, Christ is also unique as Son, as Teacher, as the Good Shepherd, as the King, as the Apostle. Provided Christian ministers recognise that they have a dependent, subordinate, limited participation in the saving mission of Christ, such participation poses no threat to the continuing unique role of Jesus Christ.

Developing the point that "in the N.T. ministers are never called Priests", and following the lines of Tillard's writings, the 1st meeting recognised that it was the early Fathers and writers who began to apply priestly terms to the episcopoi-presbyteroi, who are really called "priests" only by analogy. To assert the doctrine of analogy is to assert that the description of these men is not speculative and does not impugn the reality of their priesthood. On the contrary.

The 2nd meeting, to bring out more clearly the relationship of ministerial priesthood to that of all the faithful, recommended re-wording the second last sentence of par. 13: "Although they share in the common priesthood, nevertheless their ministry is not that of the common priesthood but belongs to another realm of the gifts of the Spirit."

#### Par. 14

It was noted that "the whole Church" is involved in the call, ordination and mission of a minister, because he is not ordained just from or for a local church. Moreover, "the whole Church", the Church in its entirety, comprises past and present Christians - all form "one body in Christ". ("Ministers of a new covenant", from 2 Cor. 3, 6, has wide implications for ecumenism.)

#### Par. 15

In the 1st meeting it was pointed out that there was danger of double talk, e.g. about ordination to the priesthood as a "sacramental act", one side maximising the term "sacramental", the other side minimising it. Even this point of agreement would be precarious in so far as some Anglicans would not admit the term "sacramental" as applicable to ordination.

The 2nd meeting discussed the question further. Anglicans recalled a Homily in the Second Book of Homilies which supports the use of "sacrament" (in a general sense) for more than Baptism and Eucharist. Roman Catholics recalled that they regard all seven "sacraments" as special because they have been given by Christ as visible signs of his sanctifying presence. The following submission to ARCIC was agreed upon: "Some expressed uneasiness about the phrase 'In this sacramental act'."

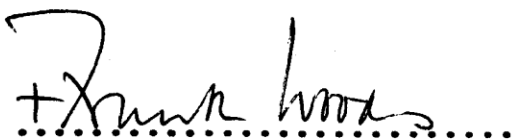
Some also expressed uneasiness about the use of the analogy to illustrate why "the gifts and calling of God are irrevocable" and "ordination is unrepeatable".

Par. 16

The sentence beginning "Moreover, because they are representatives of their churches ... " gave rise to much discussion. Many found it acceptable and helpful, but an objection was made to the phrasing, which seems to imply that the link with the apostolic Church depends on bishops going right back to the Apostles with an unbroken line of person-to-person ordination. (As Tillard has said, it is the Spirit who transmits.) Hence, to clarify the phrasing, the meeting agreed on this submission to ARCIC: "This sentence was thought to go beyond the evidence."

Par. 17

This was acceptable. The "Conclusion" of the Statement, that the consensus reached "offers a positive contribution to the reconciliation of our churches and of their ministries", sums up well the overall conclusion of our own meetings. "Apostolicae Curae" is now put in new perspective. We take this opportunity to express our grateful appreciation to all members of the Commission for drawing up such a fine Statement. We trust that the comments and suggestions now submitted may serve to make the final Statement still more readily acceptable to both our Communions.



(Most Rev. Sir Frank Woods)  
Archbishop of Melbourne

Primate of the Church of  
England in Australia.



(Most Rev. James Cardinal Freeman)  
Archbishop of Sydney

President, Australian Episcopal  
Conference of the Roman Catholic  
Church.

Co-Chairmen

.....