

5.9.78 : 3.30 p.m.

ARCIC/LONDON COLNEY (HC & EJY)

CATHOLIC CRITICISMS OF CANTERBURY

1. Some of the principal Catholic criticisms of the Canterbury Statement on Ministry and Ordination revolve around anxieties that ARCIC has not unambiguously expressed necessary doctrines, in particular

(a) that the ministry of bishops and presbyters is a true and proper priesthood because they offer the true and proper Sacrifice of the Mass, and

(b) that ordination is a sacrament, i.e. a sign of grace ordained by Jesus Christ.

2. The ARCIC clarification of the Windsor statement makes explicit the doctrine of the eucharistic sacrifice. The Canterbury statement (para.13) already affirms that the priesthood of the ministry is not derived from the priesthood of the whole people of God but is an independent gift of the Spirit. (Cf. Chichester Statement, ARCIC 173/Canterbury 7). The Canterbury statement understands the ordained ministry as having not only pastoral functions but also teaching and liturgical authority and power, administering penitential discipline and making the Church's offering in the eucharist.

3. In regard to the sacramental nature of ordination, ~~we are unanimous in affirming that the apostolic ministry ordained by Christ is the Lord's gift to the Church and remains with the Church~~ From the age of the New Testament the Church has required authorisation and recognition for those who are to exercise ^{particular} ministerial functions in the name of Christ. Those who are ordained by prayer and in laying on of hands receive their

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by the glosses, para 15
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ministry from those who have been empowered in the Church to hand it on, and together with the office receive the grace needed for its fulfilment. (~~I Tim 4:14; II Tim 1:6~~) *These are the essential elements of the traditional sacramental rite.*

4. It is suggested that the Canterbury Statement is based exclusively on New Testament exegesis (and sometimes debatable exegesis at that), ignoring patristic evidence. Paragraph 6, e.g. shows that this criticism is not well founded; but the explicit introduction of patristic material in Chichester §2 helps further to answer the objection.
5. The apostolic succession of ministry is both indissolubly linked to and distinct from the apostolicity of local churches in faith and life, which it exists to support and ensure. The former is the means through which the minister acts not by his own authority or by that of the people, but by virtue of Christ's commission (cf. Canterbury 14, third sentence)
6. Some Catholic critics find the second sentence of Canterbury 16 unclear inasmuch as the phrase about the 'shared nature of the Commission' entrusted to bishops and presbyters (viz. the priesthood) seems to imply that the commissions of bishops and presbyters are coextensive. Canterbury 9 also speaks of the distinctive responsibilities of presbyters and deacons.

Episcopate is exercised primarily by the bishop who delegates and shares some of his powers with presbyters and deacons, but he cannot divest himself of his special responsibilities. He gives jurisdiction, ~~what~~ the presbyter cannot do. He alone can ordain, because he represents the apostolic college of the episcopate.

~~As regard to the sacrament~~

Some have complained that the sacramental nature of adoration is ambiguously expressed. ~~The~~ ~~Paraphrase~~ ~~clearly~~ This column ~~is~~ ~~explicitly~~ ~~based~~ refers to the footnote 4, ~~that~~ which touches on the diversity of terminology in our communities: the ~~entire~~ ~~for~~ ~~handy~~ ~~summary~~ but para. 15 of the last clearly enough explains what it signifies by describing as 'this sacramental act'.

Then

Since the publication of the Agreed Statement on Ministry and Ordination there have been rapid developments with regard to the ordination of women to the priesthood. Churches which are already proceeding to ordain women believe that their action implies no change in the doctrine of the ordained ministry as expounded in the Agreed Statement. ^{In any case} ~~Our conviction is that~~ the principles on which our doctrinal agreement rests are unaffected by such ordinations and ~~that~~ objections to them should be carefully distinguished from those which have hitherto been raised against the validity of Anglican Orders.

We also believe that the Windsor and Canterbury Statements, and our subsequent discussions on them, have revealed a consensus which places in a new context the question of reconciliation of our ministries, ^{which should not be considered apart from the establishment of corporate union.} Our agreement on the sacramental presence of Christ in the Eucharist and its sacrificial character, on the nature of ordination and on apostolic succession shows that there is no divergence between us on the doctrine of the Eucharist or Ministry sufficient to prevent ^{communion} ~~corporate union~~. ^{Whether this agreement calls for the re-examination of the verdict of 1896 (Ap. Curae) or whether some other way reconciling our ministries should be sought, we do not consider within our terms of reference to decide.} We have no desire to assess past controversies or judge past decisions. Rather we look to the future and our next steps towards full organic unity. These, we believe, must include positive initiatives by the Roman Catholic Church and ~~clear~~ affirmation by the Anglican Communion of its desire for communion with the See of Rome.