

ADDITIONAL MATERIAL COMMISSIONED AT VENICE 1980A. Draft Addition to ARCIC 230/Infallibility/3

An insert into section 6, page 7, after ".....acknowledging the primacy of Rome"

Anglicans fear that infallibility may be claimed for future papal pronouncements before a genuine balance has been struck between conciliar and primatial authority.

Add new paragraph 7 after the sub-section on the Marian dogmas p.7.

We agree that infallibility is a gift belonging to Christ and his Church. At certain critical moments in the Church's history the universal Primate as its spokesman has been preserved from error in expressing its judgment. However, it has not always in the past been clear that preservation from liability to fundamental error is a gift that belongs to the whole Church rather than to any particular office. Nor is it clear how that gift can be effectively exercised within a divided Church. We are still not agreed as to whether or not any statement can be regarded as infallible before it has received the consensus fidelium. In spite of such remaining difficulties, agreement on infallibility has proved wider than we expected.

E.G.K.-F.

E.J.Y.

B. Suggested Draft Conclusion to the Venice Continuation

In the Venice Statement of 1976 we expressed our belief that we had reached agreement on 'the basic principles of primacy', though problems remained concerning 'particular claims of papal

primacy and ... its exercise'. After four more years of common reflection, we now believe that the ^{communi} gap between us has been significantly narrowed.

The Petrine texts. We agree that the texts refer to a primacy exercised by Peter himself but differ as to the extent to which these texts may legitimately be used to support a similar primacy accorded to his successors in the Roman see.

Divine right. We recognize that Anglicans cannot accept a primacy of the Bishop of Rome as it has been hitherto exercised. We are agreed however, that the institution of this primacy can be regarded as part of God's design for the universal Church in terms which would do justice to both our traditions. Recent developments in Roman Catholic ecclesiology may make it possible to dispel Anglican suspicions that the churches of the Anglican Communion are not regarded as churches by Rome. 7 *

Papal infallibility. We differ as to the necessity for the subsequent acceptance of a papal definition by the universal Church: and Anglicans believe the claim to papal infallibility is weakened by being invoked in respect of doctrines which seem to them to be not essential even though they may be true. Nevertheless we can agree in recognizing that there are occasions when the Holy Spirit has preserved the universal primate from error in articulating the essential faith of the Church.

Universal immediate jurisdiction. Anglican objections to this jurisdiction are to the manner in which it is exercised rather than to the principle that the authority of a universal primate

* Should this sentence in brackets be retained? It would seem more in place in our ecclesiological introduction.

involves the possibility of exercising such jurisdiction.

The difficulties of Anglicans derive from their conviction formulated in Article VI of the Thirty-nine Articles.

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

Underlying these remaining points of difference between us is the doubt of many Anglicans that they can be shown to rest upon evident New Testament foundations. Although we agree that the Holy Spirit continues to guide the Church into all truth, Anglicans believe that the receptivity of Christians to His guidance is impaired by their divisions.

We are convinced that the reconciliation of our remaining differences, necessary to full organic unity, can be achieved only by our continuing and close association with one another. The extent of the agreement already reached seems to us sufficient to warrant the authorization of a closer sharing between our two communions in life, worship and mission. We believe that such a step would not only be justified but is required.

E.G.K.-F.

E.J.Y.

(C. Over-all response by Julian Charley to be circulated at Liverpool.)