

ARCIC II 28/2

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Canon Christopher Hill.

Dear Christopher:

Thank you for your letter of July 31, 1984. I am unable to get a formal report from the Canadian APC Dialogue in time for our APCIC meeting in Durham. Perhaps it will be sufficient for me to share with you my understanding of what is happening through this letter.

I am not sure what was in the Co-Secretaries' letter to the Chairmen of US-APC. Neither Jean Tillard nor I was able to attend the US-ARC meeting earlier this year. The Canadian Dialogue has met four times since our last APCIC meeting and has done quite a lot of work - but none of it was co-ordinated with the US work. Our understanding was that APCIC did not want anything from the Canadian Dialogue until 1985 and we expect to have something available by late Spring of that year.

In our work on partial communion and unity by stages we have, perhaps too ambitiously, planned to take a fresh look at (limited) eucharistic sharing, mixed marriages, moral issues (range of permissible diversity of methods and choices), and the ordained ministry of women. We are also hoping to say something theologically on the question of real but imperfect communion.

Two initiatives in the past year opened up a range of questions but we are not yet ready to report in either area.

We have begun a discussion on The Ministry of The Whole People of God: Diversity of Gifts and Roles, a paper by Dr Don Thompson. The particular emphasis was on diaconal and lay ministries. In this fluid and even volatile area we may discover ways forward in the reconciliation of Churches and ministries. For example the question was asked, "Might there be opportunities to collaborate in joint training ventures for diaconal and lay ministries? Might we also collaborate in ministries of servanthood and service in neighbourhoods and communities?"

The second paper that stimulated fresh thinking was Kenosis and Koinonia: The Path Ahead for Anglican Roman Catholic Dialogue, by J.M. Laporte, SJ. After a discussion of the paradox of unity/diversity at the heart of the life of the primitive church, Fr Laporte explores the question of what kenotic steps we are called to take in the establishing of koinonia among our separated Churches.

Much of the Canadian ARC's work has been, and will continue to be, evaluation and response as part of the process of reception of the Final Report and BEM. We have already completed and submitted our comments on SCDF's Observations (available to the Commission as ARCIC-II 18/1 and 18/2).

If our approach should be changed I am sure that the Canadian ARC would be receptive to a very precise assignment. But if that is not appropriate I expect that we shall proceed along the lines outlined above, hoping that something useful will surface.

We shall report to ARCIC in the Spring of 1985.

Sincerely,

John