

ANGLICAN-ROMAN CATHOLIC COMMISSION OF NEW ZEALAND (ARCCNZ)P.O. Box 47255, Ponsonby, Auckland.REPORT to ARCIC II on the task set by that body to ARCCNZ.

TASK: "To explore the implications of full communion and diversity with special reference to the differing views and practices of the Churches on the issue of the ordination of women".

INTRODUCTION

1. In accepting the request of the Second Anglican-Roman Catholic International Commission, the Anglican Roman Catholic Commission of New Zealand (ARCCNZ) has had cause to reflect on the nature of New Zealand society and the extent to which diversity plays a part in our national and religious development as a people.
2. The membership of our Commission reflects the composition of our Churches. We are male and female, Maori and Pakeha, bishops, clergy and laity. As such we manifest the diversity of cultural and religious heritage. We have grown in appreciation of the special attributes of each member and have been given a deeper insight into the rightness of diversity as an essential God-given dimension of human life. Accordingly we have been able to envisage full communion as an achievable goal whilst still giving full recognition to religious and cultural diversity.
3. The experience of the Commission has been mirrored in our two Churches in recent years. Joint worship services and joint study programmes on a nationwide basis have been voyages of discovery for many laity and clergy and have confirmed for us the hope of reunion. In certain areas joint sharing in social service activities, in meetings and retreats for bishops and clergy and in joint educational activities have all contributed to the climate in which ARCCNZ has continued its work. None would claim that our activities have yet realised their full potential, but most would claim that those things that have been achieved are signs of the Kingdom.
4. Within the activity of ARCCNZ and our mutual sharing there has been

a struggle with, but no compromise of, the disciplines of our respective Churches. We have discovered our unity as God's people. Nevertheless we have experienced disappointment and tension in the fact that this unity has been marred by our inability to share together in the Eucharist. Accordingly, in presenting this report as part of the international support for the work of ARCIC II, we pray that God will enable our Churches to overcome the barriers that prevent our sharing in the Eucharistic life of the Church.

SECTION 1. THE BACKGROUND OF BOTH CHURCHES AS NEW ZEALAND CHURCHES.

- 1.1 By the end of the 18th Century when the first Europeans arrived in Aotearoa (New Zealand) the indigenous Maori people had developed a strong, stable, religious-based culture in tune with their natural environment. Missionaries from the two Churches in our dialogue arrived in New Zealand in the first half of the 19th Century.
- 1.2 The Anglican Church Missionary Society began a mission in the Bay of Islands in 1814 under the Rev. Samuel Marsden who came from Sydney. This was followed by the establishment of mission stations from 1819 at Kerikeri and elsewhere. The Maori church grew with Maori missionaries preaching the Gospel throughout the tribal areas. The first Maori deacon was ordained in 1852 and the first priest in 1860. The first bishop was not consecrated until 1928. There are now 130 Maori Anglican priests and 37 Pastorates. The first English bishop, Bishop G.A. Selwyn, arrived in 1842. The first New Zealand-born Pakeha bishop educated in New Zealand (apart from his theological education) was consecrated as Bishop of Dunedin in 1934.
- 1.3 The Roman Catholic Church was established in New Zealand in 1838 by Bishop J.B.F. Pompallier, a Frenchman appointed by Rome. He set up his base originally in the Hokianga and later in the Bay of Islands. The first Maori Roman Catholic priest was ordained in New Zealand in 1944. The first Pakeha Roman Catholic bishop, educated in New Zealand apart from his theological education, was consecrated Bishop of Wellington in 1874. So far no Maori Roman Catholic bishop has been consecrated.
- 1.4 In the case of both Churches the primary motive for the initial church mission was the evangelisation of the Maori people and only secondarily a pastoral ministry to the small but growing European community. The establishment of the settler Church, and the land wars, led to the virtual abandonment of support for the Maori Church. Both Churches at the time of their arrival in New Zealand were directed from outside the country.
- 1.5 The Anglicans were addressed by Bishop Selwyn as "Members of the Church of England in the Diocese of New Zealand" in a pastoral letter dated 19th April 1852. By 1857, however, a constitution had been devised for a New Zealand Anglican Church which had two essential elements:
1. Adherence to the doctrine and formulation of the Church of England in entrenched clauses of the constitution.

2. An independent synodical structure of three distinct orders of bishops, clergy and laity with the consent of all three in Synod being required for all acts binding upon the Church at large in New Zealand.

No Maori participated in the writing of that Constitution which was based on European models. (In fact it was not until 1986 that the General Synod resolved to rewrite the Constitution to embody principles of partnership and bicultural development between Maori and Pakeha in all the structures of the Church.) The Church in the Province of New Zealand thus maintained both its doctrinal relationships within the Anglican Communion and its own constitutional independence. This made it possible in the 1970s to initiate steps which led to the ordination of women. Such steps were effected in consultation with the wider Anglican Community through both the Anglican Consultative Council and the Lambeth Conference and by direct reference to other Provinces. No province suggested that the Church in the Province of New Zealand should not proceed.

- 1.6 The Roman Catholic mission began under the direct oversight of the Congregation for the Propagation of the Faith in Rome, with the Superiors of the Society of Mary in France responsible for the missionaries supplied by their Society. Later, the first French missionaries were supplemented by British and Dutch priests in the mission to the Maori. Subsequently, the Irish influence predominated due to the greater number of Irish-born laity, clergy and men and women of religious orders. These Religious later helped to staff the comprehensive Catholic school system as it developed. New Zealand-trained priests came into the parishes and colleges from the early 1900s. Over the years Dalmatian, Italian, Dutch and Polynesian immigrants have all enriched the Church's life. The Maori mission flourished at first but suffered setbacks from the 1850s due to demoralisation after the plundering of Maori lands and a lack of inculturation of the Faith. There is now a strong Maori revival which is contributing to the building of an indigenous church. In the years since the Second Vatican Council the Roman Catholic Church in New Zealand has experienced occasional frustration as it seeks to give practical expression to the developing theological recognition of the local church in the face of the centralist procedures and outlook of some Roman Congregations. Healthy discomfort is experienced within the local Church as some of its members move more quickly with renewal than others and many different but still legitimate stances are taken on various issues of Church and national life.

1.7 The lay people's vision of the Churches and their divisions tends to vary according to ethnic background, level of commitment to Church activity and denominational differences. The Europeans and the Maori tend to have different perspectives, while within the European population the groups of different ethnic origin differ among themselves on some points. The Maori with their family and tribal traditions are less affected by the constraints of Church divisions because of their experience of tolerance on the Marae, their extended family situations and inter-Church marriages. However, sometimes unity is more difficult across tribal lines, since tribal affiliations go deeper than Church affiliations.

1.8 Maori Christians want to respond to the gospel in a specifically Maori way. This desire has crystallised in the Maori Anglican Bishop of Aotearoa who, acting in partnership with the diocesan bishops, has responsibility for all Anglican Maori in the country regardless of their location. The New Zealand Roman Catholic bishops have accepted the principle of a Maori Roman Catholic bishop and have taken steps to implement this.

SECTION 2. THE IMPLICATIONS OF FULL COMMUNION.

- 2.1 The expression "full communion" is understood in different ways in our respective churches. This Commission accepts that the best definition would include the elements identified at the Faith and Order Conference held in Bangalore in 1978 as an expression of visible unity. These may be summed up as follows:-
- (a) Full recognition of Baptism, the Eucharist and Ministry.
 - (b) Common understanding of the Apostolic Faith.
 - (c) Agreement on common ways of teaching and decision-making.
- Below that ideal of full communion there are experiences within our two churches where some of the elements are present. We believe that difficulties in achieving the final goal should not deter us from undertaking intermediate steps of mutual recognition however partial they may be.
- 2.2 Likewise there is a difference of approach in considering diversity in relation to full communion. The roots of that difference lie in the Roman Catholic characteristics of discipline and unity (with their accompanying danger of excessive uniformity), compared with the Anglican features of freedom and comprehensiveness (with their accompanying danger of fragmentation). Anglicans ask "What is the degree of diversity possible?" Roman Catholics ask "What are the essentials of unity?" This Commission believes that both questions should be asked by both Churches.
- 2.3 One approach of the Commission to the implications of full communion was to examine the practice of "exclusion" from the beginning of the Church in the New Testament and continuing through its history. Reasons for exclusion were seen to lie in the areas of discipline, morality and doctrine - all three being sometimes exercised with political overtones. Some of our present difficulties in moving towards unity arise from practices of exclusion which have become institutionalised. One of the results of exclusion practices in each Church has been the development of myths about itself and the other. To achieve full communion both Churches need critically to re-examine the caricatures and stereotypes which have arisen from such myths and deal with them.
- 2.4 Positive steps already achieved are the recognition of each other's baptism and common possession of the scriptures and the historical creeds. Therefore this Commission considers that a fundamental step is the mutual recognition of each other's ministries as effective and acceptable. The

chief

chief obstacle to recognition of ministries has been the Roman Catholic judgement (particularly since Leo XIII's Bull "Apostolicae Curae", 1896) that Anglican Orders are not valid. However, a recent exchange of letters between Cardinal Willebrands, President of the Secretariat for the Promotion of Christian Unity in Rome and the Co-Chairman of ARCIC II gives grounds for some hope.

- 2.5 Meanwhile, differences in practice as to who may be ordained or not ordained in a local church would need to be accepted as not creating a barrier on the road to full communion between our Churches. The ordination of women is at present, within each Church, seen by some as an issue of discipline, by others as an issue of doctrine, and this reality creates difficulties. However, the majority of this Commission believes that such an issue, even though it is not presently resolved, should not preclude reciprocal eucharistic hospitality between our two Churches.
- 2.6 Full communion does not imply uniformity. Anglicans feel that although this statement is accepted by the Churches in theory, nevertheless authority as it is exercised in the Roman Catholic Church may create an impediment to its practical implementation. However, the Roman Catholic teaching on collegiality, and the re-emphasis of the role of the local church gives hope that this will not occur.
- 2.7 The Maori sections of both our Churches through their official organisations have established structures which already give expression to their experience of communion in advance of the stages currently reached in the European portions of their churches. They see the Europeans as excessively cautious and invite the rest of the two Churches to follow them in their openness.
- 2.8 In the meantime there are many things we do together such as worshipping together, sharing adult Christian education, action for justice and development, many types of parish activities and joint prayer and scripture study. (See Appendix A). Such "living together" leads to a "closer sharing between our two communions in life, worship and mission". (Final Report p.67). In this way a practical "koinonia" is being built up. Yet this fellowship is not sufficient to allow for the Eucharistic sharing which we believe to be a means towards that full communion which remains the ultimate goal of our sharing.

SECTION 3. THE IMPLICATIONS OF DIVERSITY.

- 3.1 Both Churches are churches which baptise and they are bound together with common sacramental practice. They share faith in the presence of Christ among them, in the Spirit and in the Eucharist. Common to both churches is their belief in the scriptures, the creeds, the sacraments and the episcopate. Diversity lies in each Church's response to these beliefs and the traditions they inherit. Indeed, since New Testament times diversity has been as much a mark of the Church as its unity.
- 3.2 One common challenge affecting both Churches is that of expressing the faith in the cultures of the people. In the past, missionaries have brought their own cultural heritage to new areas and tended to regard any local religious or cultural practices as 'pagan'. With these different approaches there will be diversity. Important to New Zealand is the growing influence of South Pacific cultures.
- 3.3 The indigenous culture in New Zealand is that of the Maori. Their traditional ways of behaving towards one another socially, politically and religiously, are founded on the concept of whanaungatanga (kinship obligations). Priests come to the people with the authority of the Church, yet they must face the authority of the tribe, and be accountable to their people. Before the Churches arrived in New Zealand the Maori had forms of prayer and worship and an ascetical theology (including fasting), protocol (liturgy) and penance. Both Churches are working towards a greater recognition of all this in practice, including use of the Maori language.
- 3.4 Within the world-wide Roman Catholic Church there are practical examples of great diversity to be found in the form of the fifteen Eastern-rite Catholic Churches in communion with Rome. This diversity is a highly prized characteristic of those Churches in communion with the Holy See. While small numerically in comparison with the Latin-rite Catholics, they are an integral part of the communion of the Roman Catholic Church. Something of this unity in diversity was foreseen by Pope Paul VI in his address at the canonisation of the Forty Martyrs of England and Wales in 1970. In speaking of the Anglican Communion, Pope Paul said: "There will be no seeking to lessen the worthy patrimony of piety and usage proper to the Anglican Communion when the Roman Catholic Church can once again embrace her ever-beloved sister." We have yet to explore the implications of this statement for future relationships in New Zealand between our two Churches.

3.5 The promulgations of the Second Vatican Council are a dramatic example of local theological and pastoral reflection and discernment coming to fruition within the Roman Catholic Church. Since then, there are examples of areas implementing and interpreting Council reforms at a rate and in a way that reflects the needs of the local church. Since it is possible to have divergent expressions of local initiatives, it must also be possible for one part of the Church to move to the ordination of women before another is ready to do so.

3.6 A somewhat similar process took place when the Anglican Church of the Province of New Zealand took up the matter of the admission of women to the priesthood. Impetus was given to this during the deliberations of the 1960s towards union with other churches. Subsequently, over a period of seven years the Church consulted its constituency before authorising the admission of women to the priesthood. During this period, the matter was also being considered by the Anglican Consultative Council which affirmed the right of each Province to admit women to the priesthood. This decision was reached before the first women were priested in New Zealand.

3.7 Within both Churches there is considerable diversity in ethos, theological emphasis, use of symbols and pastoral care. This healthy diversity can mean that our Churches continually experience the creative tension of holding together people with quite divergent views in the one "koinonia". Such differences as there are do not require us to exclude our brothers and sisters from fellowship with us in the Church. It would seem then that the differing practices of our Churches with regard to the ordination of women to the priesthood should not preclude our growing together into one "koinonia", which is our hope and our prayer.

SECTION 4 THE POSITION OF WOMEN IN THE CHURCHES OF NEW ZEALAND.

4.1 Although the position of women in New Zealand society and the Churches in general is not seen as being directly the concern of this report, it is important as being relevant to the current position on the ordination of women. A growing awareness of the fact that the basic human rights of women had been ignored over the years has led in New Zealand to the passing of legislation at a parliamentary level affecting, for example, equal opportunities, matrimonial property rights, equal pay and maternity leave. This trend towards greater equality for women is slowly being reflected in our Churches, for example in moves towards inclusive language.

4.2 The issue of the role of women in both Churches is not a problem that belongs solely to women, nor should it be left to them to solve. It rightfully belongs to the whole Church and should be actively pursued by the whole Church. The key issue is the acknowledgement of a woman's right by virtue of her baptism to play a full and active role in the life of the Church. Woman's personhood demands that full affirmation be given to her gifts and talents and the life of the Church requires her full participation.

4.3 The Constitution of the Anglican Church in New Zealand was written by men. No women took part. Lay involvement in synodical government, while in theory not seeming to exclude women, in practice did so. Although New Zealand led the world in granting universal suffrage in 1893, Church bodies remained obdurate and it was not until 1913 that some dioceses conferred upon women even the right to vote in elections for Church Officers. It was 1919 before General Synod decreed that women were eligible for election as Churchwardens and to membership of vestries. It was even longer before women were elected to synods and it was not until the late 1970s that their presence there increased to any significant numbers. Although several dioceses have made conscious attempts to elect women to governing bodies, vestries and synods, the proportion of women on Diocesan Synods, Standing Committees and General Synod is still less than 50%.

4.4 The documents of the Second Vatican Council reminded Roman Catholics of their participation in the mission of Christ through baptism, and gave recognition to the importance of an active laity. Experience in New Zealand shows that while there are some moves to involve laity - for example Parish and Diocesan Pastoral Councils - there is not a uniform understanding of how far these moves can be developed. The function of lay involvement is advisory with no real share in decision-making, and all women in the Roman Catholic Church are lay.

4.5 Women in religious orders have appeared to exercise roles of leadership in the Church, but in reality the opportunity to hold positions of authority was confined to institutions run by particular congregations. The presence of such women in executive roles in these institutions provided signs of hope for other women who were not members of religious orders. Some of these other women found advancement and recognition for their gifts and talents in church related institutions, for example health, welfare and education, by following the model provided by the women in religious orders and filling the places that became vacant as numbers in religious congregations declined.

4.6 The New Zealand Roman Catholic Church has encouraged women to function as Ministers of the Eucharist and Ministers of the Word. However, in this matter the local church has opted not to formalise these ministries since to do so would exclude women. (The Roman rite for formal appointment to these ministries applies to males only.) This is an example of a sensitive use of local authority. To a point there is an awareness of women's needs and gifts. However, this recognition is often expressed in a form that is perceived by women as tokenism. Appointments to committees and commissions are too often made on the basis of "there should be a woman on the committee". This can trivialise the contribution women have to make.

4.7 Maori society is tribal in nature. Its essential unity is based upon kinship ties. Maoris therefore regard themselves as whanaū (birth, family) or organism sharing a common life derived from a common womb. The primary value under this system revolves around the welfare of the whanaū and the contribution of each individual member to that end. This value is of primary importance in determining the role and function of each member, whether male or female, young or old. Other lesser values, e.g. primogeniture, innate ability, outstanding leadership qualities, might serve to elevate one's role and function, but one's positive contribution to the welfare of the group is the final determinant of role. Each individual is therefore valued and esteemed for himself or herself. The mana and tapu of the male and female are regarded as essentially different but reciprocal in nature. Thus both men and women exercise leadership, make decisions, fulfil different roles and functions appropriate to a particular situation. There were in the past and are today women healers, seers, prophets and certain classes of priesthood, varying in role and function amongst different tribes. Generally speaking the sacerdotal role is confined to men. The erosion of Maori cultural values, norms, attitudes and beliefs through contact with other cultures has created tensions and difficulties. The ordination of women

to the priesthood in the Anglican Church has created tension in some tribes and these will take some time to resolve.

4.8 In one diocese two of the Maori Anglican women already ordained are experiencing tensions in some aspects of their ministry because of the cultural stance of some tribal areas, and both they and the Bishopric of Aotearoa are very sensitive to the situation. Some in the Church wish to challenge these traditional tribal attitudes and ordain women anyway. To deny ordination to women is seen by them as reinforcement by the Church both of conservative tribal attitudes and of the so-called "divine right" of males to the priesthood. The difficulty has been that the Anglican decision-making process, whilst having a Maori input, did not fully discuss the matter in the Pastorates at the time when the church formally entered into the process of ordaining women. However, in the case of the two women Maori priests these ordinations did not proceed without the full consent of the people of their home Marae. At the same time it must be acknowledged that the role and status of the wahine (women) in the Minita-a-Iwi (Ministry of the People) is in conflict with deep cultural values and requires much sensitivity and pastoral care. The debate is being carried on very earnestly on certain Maraes at the present time.

4.9 The experience of another diocese has been different. There, the admission of women to the priesthood was discussed by Hinota Maori and by the pastorates. It was decided to abstain from voting rather than to oppose the motion in the Diocesan Synod. The attitude taken was that Pakeha could go ahead and ordain women if they wished, and Maori would not hinder that as long as priests who were women were not imposed. Subsequently, Hinota Maori agreed in principle to the ordination of women but again decided not to ordain any Maori women until all the regions of the diocese could support such ordinations. Six years later Hinota Maori agreed that ordinations could proceed as long as tribal feelings were taken into consideration in the appointment of priests who were women. Two Maori women have now been ordained in that diocese in the tribal regions where certain Maori women speak on the Marae. The women acknowledge the need to act sensitively as they explore the meaning of women's ordination amongst the people.

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SECTION 5. THE ORDINATION OF WOMEN.

5.1 The Anglican Church of the Province of New Zealand, in the exercise of constitutional independence, now ordains women and men to the diaconate and the priesthood. There had been some thought of this in the 1930s but the matter came to the fore again in the 1960s when the Anglican Church was in dialogue with the Presbyterian, Methodist, Church of Christ and Congregationalist Churches and reconsidering its own ministries. A major initiative was taken in 1970 when General Synod set up a Commission to examine the question. At the same time the Diocesan Synods were asked to report their views. The dioceses all agreed in principle to the ordination of women, saving one which sought deferment pending further consultation with the Anglican Consultative Council. The Commission examined the matter in terms of scripture, tradition, history and theology; also biology, psychology, sociology and anthropology. Practical matters were also considered and ecumenical issues, also the legal processes required for bringing about the ordination of women.

5.2 The Commission reported to General Synod in 1972 in these terms:

"A majority of the Commission sees these arguments, cumulatively, as removing any compelling objection to a change in the practice of the Church and as advancing a number of positive arguments in favour of ordaining women to the priesthood." The due legal steps were taken and after some delays the 1976 Synod passed the Bill. An appeal was dismissed in 1977 and the first ordinations were held in late 1977. During this long process consultations proceeded with the whole Anglican Communion and especially with the Anglican Consultative Council. The final decision, however, was in the hands of the Anglican Province of New Zealand. There are now in this country seventy Anglican priests who are women.

5.3 In 1986 General Synod commenced the legal process of enabling women to be ordained bishops.

5.4 The presence of women in ordained ministry has come as a liberating experience for the Church. In particular many lay women are deeply moved to feel accepted as full members of the Church. The sight of women in the sacramental role has made clear that women are part of the Body of Christ. The ministry of ordained women has also been welcomed as making present the whole nature of God, celebrating the masculine and feminine in God and in people. By being offered new symbols, women and men have found fresh affirmation and freedom, giving birth to new hopes of partnership within all of life. There has been a subsequent release of gifts among the Church

community, women especially finding the courage to explore new ministries. Church members experiencing the joint ministry of couples have found this as affirming of marriage and of the maturing of interpersonal relationships.

5.5 Lay women are taking seriously their own theological insights and studies and they are working with priests who are women in finding local expression for these. Ordained women show interest and skill in bringing creativity to worship and liturgy in the celebration of life. Women have felt affirmed in their sexuality and issues of sexism are being confronted by the Church. In counselling situations men and women value having the choice of a male or female priest. Appreciation is widely expressed about the manner and quality of funeral/grief ministries given by ordained women, especially where their vulnerability in empathetic sharing is evident.

5.6 Many priests who are women work in community-based pastoral positions or in chaplaincies. Others in parishes relate strongly to their local community, this experience leading to accountability for the use of church resources. In certain areas there has been some resistance to the appointment of women to traditional positions, including that of Vicar of a parish.

5.7 Some existing church structures have been questioned by many in the Church, including priests who are women who wish for shared open decision-making as distinct from the hierarchical model. They suggest the sharing of responsibilities and prefer to work in a team, these teams including lay people. Non-stipendiary priests who are women have particular freedom and skills on the edges of the Church, but processes for change are cumbersome and renewal is often frustrated. The inclusion of priests who are women on Church commissions and committees has often appeared as tokenism, although this was born out of a genuine desire to achieve a proper balance.

5.8 Within the Roman Catholic Church there has been an on-going critique of the Roman Catholic position on the ordination of women, and in particular of the six arguments advanced against the ordination of women in "Inter insigniores". In the light of the New Zealand experience, this Commission would like to add its voice to those who urge further examination of this issue by the Roman Catholic Church.

5.9 The New Zealand situation and the importance of the local church in Roman Catholic Canon Law would seem to be summed up by Karl Rahner's

observations in Vol. 4 of Sacramentum Mundi on "Orders and Ordination".

He wrote: "The urgent and difficult questions of the ordination of women, ecclesiastical celibacy or ordination of married men, the highly controversial notion of the part-time priest, do not appear to be dogmatic. They should be solved in terms of the real needs of the people of God and not by virtue of abstract principles. They are matters of 'ecclesiastical economy' -

which, being pre-eminently pastoral, should be given a pluralist solution, that is, one adapted to the situation of the Christian people in a given region". (1976). These views are shared by many in the New Zealand Roman Catholic Church.

The views of the New Zealand Roman Catholic Church are not dogmatic. They are matters of 'ecclesiastical economy' - which, being pre-eminently pastoral, should be given a pluralist solution, that is, one adapted to the situation of the Christian people in a given region". (1976).

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CONCLUSIONS

1. The fact that the Roman Catholic Church does not ordain women but the Anglican Church in New Zealand does, is not seen by this Commission as an impediment to the search for unity. For, only if a Church does what in good conscience it sees as God's will for it can the search for unity be authentic.
2. The recognition of Anglican Orders necessarily involves, in the case of the Roman Catholic Church, serious consideration of the ministry of women ordained in the Anglican Church. This Commission offers with gratitude its experience of and enlarged perception of the priesthood as a result of the ordination of women in the Anglican Church in New Zealand.
3. Whether or not the ordination of women is regarded as an issue of doctrine or of discipline, a majority of this Commission believes that in the meantime, such an issue should not preclude reciprocal Eucharistic hospitality between the two Churches.
4. No consideration of the issues relating to the ordination of women can be undertaken without regard to the real needs of the people of God. It is the earnest hope of this Commission that, at all stages of the dialogue, local congregations and groups will be involved.
5. Notwithstanding present differences, let our Churches rejoice in their diversity. This Commission sees diversity as a creative force in the search for unity. For us, the Holy Spirit has been most manifest when we have been confronted with our differences.
6. We offer this experience of unity in diversity to the Church.

Auckland, New Zealand.

18 June 1986

ANGLICAN-ROMAN CATHOLIC COMMISSION OF NEW ZEALAND (ARCCNZ)

MEMBERSHIP

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THE ANGLICAN ROMAN CATHOLIC COMMISSION OF NEW ZEALAND (ARCCNZ) IS A JOINT VENTURE BETWEEN THE ANGLICAN CHURCH OF AOTEAROA AND THE ROMAN CATHOLIC CHURCH OF AOTEAROA. THE COMMISSION WAS ESTABLISHED IN 1982 TO PROMOTE UNDERSTANDING AND CO-OPERATION BETWEEN THE TWO CHURCHES IN NEW ZEALAND.

ANGLICAN
Rt. Rev. E. G. Buckle (Co-Chairman)

Ven. George Connor

Ven. John Mullane

Rev. Joyce Marcon

Mr. Edgar Bradley

Mr. Kevin O'Sullivan

Mr. Stephen Anderson

Mrs. Kathleen Davies

Mrs. Margaret Mulgan

Rev. Maori Marsden

Rev. Canon John Tamahori: (Resigned April 1986)

ROMAN CATHOLIC

Most Rev. D. G. Browne (Co-Chairman)

Rev. Brian McAloon

Rev. John Fitzmaurice

Rev. Bernard Dennehy

Mr. Vincent Mercer (Secretary)

Rev. John Broadbent

Miss Inie Kroef

Mrs. Terry Spence

APPENDIX "A"

SUGGESTIONS FOR ANGLICAN-ROMAN CATHOLIC CO-OPERATION AT PARISH LEVEL.

1. Institutionalisation of regular exchanges between parish councils and vestries through appointment of permanent observers.
2. Common Discussion Groups.
3. Joint Scripture Study.
4. Joint Lenten Study Programmes.
5. Share meetings between Catholic Women's League and Association of Anglican Women.
6. Common Family Camp Weekends.
7. Common Parish Picnics.
8. Joint Choral Festivals.
9. Joint Friday evening services during Lent and Advent.
10. Interchange between Youth Groups.
11. Joint production of brochure on local community.
12. Combined Christmas Pageant.
13. Specific invitations to attend service in other's church.
14. Invitation of others to attend Parish Mission.
15. Joint Meeting of Liturgy Groups.
16. Exchange of organist/choir.
17. Joint neighbourhood prayer groups.
18. Common action on local social problems.
19. Arranging entertainment for aged and shut-ins.
20. Joint Marriage Preparation programmes.
21. Joint Parenting Discussion evenings.
22. Common morning prayer in one church during Lent or Advent.
23. Exchange of pulpits.
24. Shared stall in local shopping centre for common project, local or overseas.
25. Making available parish facilities to each other.
26. Joint visitation of the elderly, the lonely and the sick.
27. Inter-parish sports.
28. Local baby-sitting co-operative.
29. Joint Overseas Development project.
30. Combined Parish Social Evenings/Dine and Dance/Sports.
31. Joint Education-in-Faith for the young.

PLEASE

PLEASE NOTE: 1. (M) = Minutes. (A) = Appendices.
 2. All these papers have been sent to both Secretaries of ARCIC II.

TOPICS covered by ARCCNZ and resources produced.

TASKS:

1. Task re ARCIC I: Respond to Final Report. (Meeting 1 (M) message to our own people and the world. (Mtg. 4 (M & A)
2. Task re ARCIC II: "Explore the implications of full communion and diversity with special reference to the differing views and practices of the Churches on the issue of the ordination of women to the priesthood." (Meeting 4) (M)

Unity and Diversity

1. Possible stages of unity. (Mtg. 2) (M). ARCIC II letter (Mtg.4) (A)
2. "Living Together" in "a closer sharing between our two Communion in life, worship and mission". (Final Report p. 63) (Mtg. 2) (M)
3. Ethnic dimensions of unity in N.Z. (Mtg. 4) (M)
4. Expressing faith in ethnic terms. (Mtg. 5) (M)
5. Plurality and unity as a human reality. (Unity and Diversity, the Human Aspect). (Meeting 6) (A)
6. Communion and exclusion in R.C. and Anglican Churches to the end of the 19th Century. (Meeting 6) (A)
7. Report on the R.C. N.C.E.s meeting in Rome. (Meeting 6) (M) & (A)
8. Diversity : God's Gift to His Church. (Meeting 6) (A)
9. The Emerging Anglican Church in N.Z. K. O'Sullivan } for October
10. The Emerging N.Z. R.C. Church J. Broadbent } 1985
11. Diversity in the Anglican Church J. Mullane } cancelled
12. Diversity in Practice in R.C. Church J. Fitzmaurice } meeting.

Authority (This began as a reflection on and continuation of Authority in ARCIC I. It is becoming, at least for R.Cs, a reflection on the importance of the Local Church vis à vis Rome).

1. Differences in R.C. and Anglican organisation and exercise of Authority. (Meeting 3) (M) (A).
2. Further reflections on Authority including R.C. "local church". (Meeting 3) (M) (A)
3. Authority in practice in both Churches. (Meeting 5) (M)
4. Extracts from R.C. Canon Law on organisation of local church. (Meeting 3) (A)
5. Review of book: THE BISHOP OF ROME by J.P. Tillard O.P. of ARCIC II. (Meeting 3) (A).
6. Anglican-Roman Catholic Relationships. Centralism versus Decentralisation. (Meeting 3) (A)
7. Anglican comment on Cardinal Ratzinger's reply to ARCIC I. (Meeting 3) (A)
8. Response by Bishop Cullinane (including local church) (Mtg. 3) (A)
9. Patterns of Authority in the New Testament Church. (Mtg. 5) (A)
10. Authority reference primacy and the local church (6 papers) (Meeting 6) (A)
 - (a) People who exercised supervisory authority in the New Testament
 - (b) Diversity: God's gift to his Church.
 - (c) Paul the Liberated Theologian and his promotion of women in his ministry.

Authority: (cont'd)

- (d) R.C. Bishops' response to ARCIC I (to Rome)
- (e) Anglican response to ARCIC I (PCDTQ to General Synod)
- (f) Primacy in the R.C. tradition.

Ministry and Ordination

1. Ordained Ministry (in both Churches). (Meeting 2) (A)
2. Some aspects of the priesthood within the Anglican Church. (Meeting 3) (A)
3. Some experiences of the priesting of women in New Zealand. (Meeting 3) (A).
4. Paper on the admission of women to priestly ordination, including R.C. official and non-official sources. (Mtg.3) (A).
5. Declaration on the admission of Women to the Priesthood. S.C.D.F. Rome. (Meeting 3) (A)
6. Recommendations from the Womens Ordination Conference (R.C.) U.S.A. (Meeting 3) (A)
7. Paul, liberated theologian, and his promotion/acceptance of women in the Ministry. (Meeting 6) (A).

Moral Issues

1. Moral Issues : Anglican and R.C. approaches. (Meeting 4) (M)
2. Catholic Moral Theology and Vatican II. (Meeting 5) (M) (A)
3. An Anglican's view of the approach to Moral Issues. (Mtg.5) (M)