THE SHARING

OF RESOURCES

A Report prepared for the
Roman Catholic Ecumenical Commission
of England and Wales.

1972

25p

CONTENTS

NOTE

Starting Point

1. Even if we lived in a time of social stability and could clearly foresee the future patterns of living for which we were planning, the involvement of the Catholic Church in the ecumenical movement would force on us a serious re-appraisal of the use of our resources in man-power, in money and in plant. This follows from taking will go on moving. We have to believe, not in the maintenance of ecumenism seriously. The ecumenical movement is moving, and present friendly relationships, but in coming union. We have to plan for it, to build for it, to leave all the roads of advance open. We have to use our resources to create unity, to avoid canonising and perpetuating division.

2. But we are in fact living in a time of social change and mobility, which itself puts new questions to the Church, partly from the estimated growth of population, partly from the steady shift of population from old to new areas, partly from the new patterns of living that are emerging. How relevant, for example, is the parish structure in the large urban area? Do we need main central churches, when townspeople now belong to a variety of social groupings, and when house-Masses, block-Masses and street-Masses are celebrated more frequently? Will the Churches be able, in the face of changing patterns of work and leisure, to maintain Sunday as the day for Christians to assemble for worship? How are we to organise and to house specialist ministries to cater for larger-than-parish areas of industrial mission, youth service, medical work, marriage guidance, racial problems, and other kinds of social service? How are we to train men and women for such ministries? What about schools? And, finally, is the Church truly catholic if she plans only for Catholics and not for preaching the Gospel to the uncommitted? All these are background questions to be borne in mind when considering the sharing of Church resources.

3. It is because all the Churches are facing precisely these same problems that this report tries to consider together both the changes that spring from the inner will to unity and those that come from the outside pressures of social change. If the Churches face many new questions about their apostolic strategy and tactics, they are also presented with unparalleled opportunities both for their mission and for their unity.

4. This report was commissioned as, and so should be read as, a follow-up report to that entitled **Shared Premises and Team Ministry** (henceforth SPTM) and published in the spring of 1970. It is obviously not possible to repeat in the present report all the thinking and information given in the earlier one. The aim is simply to bring SPTM up to date. Two convictions that have persisted may, however, be briefly summarised here:

(1) Ecumenical cooperation must start from people, not from presumptions about structure, not from plant. As ecumenical cooperation grows locally, a team ministry emerging across the Churches will discover in its own situation the sort of buildings, of sites, of services to the community,

that the permanence and growth of this cooperation demands.

(2) The sharing of our resources with other Christians is possible anywhere. And, if possible, necessary. But the opportunities to learn, to experiment, to seize new chances, are most evident in the new development areas, and so much of both reports is concerned with these.

In view of its follow-up nature, this report is divided into:

I. The changing situation in which the Churches have to work

II. The response of the Churches:
   A: Developments in the parochial-congregational situation
   B: Ecumenically-based ministries to sectors of society

I: THE CHANGING SITUATION IN WHICH THE CHURCHES HAVE TO WORK

The changes are considered under the following headings:
(a) Government Administration
(b) Planning Policy
(c) Present Rate of Growth

(a) Government Administration

5. With the return to office of the Conservative Government in 1970, the old Ministry of Town and Country Planning ceased to exist, and its area of concern became one of the responsibilities of the new Department of the Environment.

6. This Department issued a circular to planning authorities early on 1972 concerning publicity and public participation in planning. Great stress is laid on the responsibility of these authorities to ensure that full opportunities are provided for all interested parties to make their views known, in writing or in the course of discussion; some planning areas have established liaison bodies specifically to consult the Churches.

7. The Churches are clearly an interested party; they can make a contribution to the planning process, both by feeding in the sociological information available to them and more importantly by making known their vision of human society, their views of what an active Christian presence might mean in this area of development. The Revd R M C Jeffery in his report **Ecumenical Experiments — A Handbook** comments: 'those inter-denominational bodies which were initially set up just to consider the acquisition of sites are now being forced to examine deeper questions about the role and form of the Church in new areas' (p.8). Clearly, the Churches will not be able to make their distinctive contribution to the planning process unless

they have previously agreed on a joint strategy and have arrived at a realistic assessment of its translation into plant.

(b) Planning Policy

8. There is a growing evidence of one major trend in city planning that must affect the strategy of the Churches. The immediate post-war planning of large urban centres such as Liverpool, Leeds and Manchester, has left in its wake large inner-city areas, sometimes known as 'wastelands', which the well-to-do do not wish and the poor cannot afford to inhabit. As some cities are now turning such wastelands into grassed open spaces, available for recreational purposes, so the population from such areas has been dispersed, often outside the city boundary. This relatively recent process fits in with the planning trend of 'ordered dispersal', evidenced in the South Hampshire Development Plan and the projected new town of Central Lancashire. If this trend continues, the old ideal of the city as the close and densely populated concourse of all human affairs, surrounded by areas of green belt, will give way to very large areas of quasi-urban and quasi-rural development, with pleasanter living space for all and greater ease of communication. This would not lead to the total eclipse of city centres, but would probably produce 'downtown' areas, in the American sense, areas in which certain activities and concerns are concentrated but almost entirely non-residential. This direction in which town and city planning is now moving poses a great challenge to the Churches.

9. One consequence of this development is that our present cities will suffer a change in their function as well as a drop in population. The Churches need to examine these developments as a whole: it is not sufficient to consider just the requirements of the new areas and the new towns: one must also examine the use of resources and of manpower in the old cities in relation to their changing needs and function.

10. Moreover, a similar process on a smaller scale is happening all over the country. A recent report on the Church in Teesside **Structuring the Church for Mission** states: 'There are 158 church buildings in Teesside (51 Church of England, 36 Methodist, 29 Roman Catholic, 42 other denominations). Predominantly these buildings are situated in the old 19th century areas and only a sprinkling in the new 20th century development areas. In Thornaby, for instance, there are 8 church buildings in the older parts and none on the new estate where recently the 1,000th house was occupied. In the old areas of Stockton there are 22 church units for approximately 15,000 people; in the new housing areas there are 10 buildings for 70,000 people.' (para. 2.1)

11. Such shifts in planning policy make clear the urgent need for a much greater flexibility in the strategy of the Churches. Recent history shows how unforeseen and often unforeseeable changes in planning and in city development make it unwise to have a fixed overall policy for construction of and expenditure on church buildings. The need is for Church planning to be as adaptable to the changing

situation as that of other bodies. This points in the direction of buildings with a shorter life-span and which are capable of being transferred to non-ecclesiastical use.

12. All this represents a further step in the direction of 'regionalisation'. As Mr. Jeffery notes: 'The region is the area in which most people will in fact live most of their lives ... it is the region which is the place where most people have their homes, their work, their educational facilities and their leisure. A more mobile population does not expect to have all these things on their doorstep, but they will be available within a twenty or thirty mile radius. At a deeper level this regional approach affects people's thinking and attitudes to the whole of life.' (ibid, p.9)

New Towns

13. SPTM, para. 10, mentioned that the trend is for new towns to be on a much larger scale than heretofore; until Milton Keynes, new towns had target populations of 100,000 (this is the planned size of such towns as Basildon, Crawley, Skelmersdale and Stevenage). Plans are now for cities of a much larger size, such as Milton Keynes (250,000) and Central Lancashire (incorporating existing conurbations in a new town of 450,000). With such developments, the Churches are likely to encounter the 'old-buildings-in-the-wrong-places' problem with full force.

14. 'Most of the new towns are planned to consist of groups of residential communities, known variously as neighbourhoods, districts or villages, providing homes and facilities such as a primary school, welfare clinic, shops, a community centre, a public house and a church within some ten minutes' walking distance, for some 4,000 to 5,000 people.' (**The New Towns of Britain** HMSO, 1969)

15. These new neighbourhood groupings present the Churches with new questions and with new opportunities. Clearly the Churches in their planning must understand and respect the principles on which each new town is being designed, in particular the role of each neighbourhood, its place in larger units within the town, and the relationship between adjoining neighbourhoods.

16. Ordinarily, a neighbourhood will be too small to be constituted as a parish; on average, an area with a population of 5,000 will have 500 Catholics, of whom one-third to one-half will be regular Mass-goers. According to our received pattern, a Catholic parish would normally consist of four to eight neighbourhoods, depending in particular on the percentage of Catholics in the population.

17. In order to respect the planning policy, we need a pastoral provision that takes seriously the unity of each neighbourhood and the links between adjoining neighbourhoods. In terms of church buildings, this means that any centre serving several neighbourhoods ideally needs to be at a focal point where adjoining neighbourhoods meet, and where other community services covering several neighbourhoods are located. Shared buildings (whether churches or

pastoral centres) fit more easily into such a pattern, for clearly several denominations cannot each have a site at the same focal point.

18. As regards the erection of a church within a neighbourhood, it is likely that it will become more the church of the neighbourhood in which it is sited than of the others it has to serve. Here it is worth considering the possibility of having a small shared building within each neighbourhood. On can think of many difficulties about such a proposal, but it would respect the planners' vision and it would accord with the Church's new emphasis on the local community.

19. Attention should also be paid to the Church's presence at the town or city centre. An example of the city centres now being designed in Britain can be quoted from Scotland: 'The first phase of the multi-level town centre at Cumbernauld was opened in 1967. This contains, under one roof, some 120,000 sq. ft. for offices, a health centre, library, public hall, hotel, public house, restaurant and skittle alley and flats at other levels. When complete, the town centre will provide access for traffic and parking space for 5,000 cars at the lowest level, from which lifts, escalators and ramps will rise to a series of pedestrian decks, enclosing shopping malls. Pedestrians enter directly into the shopping area using the footpath approaches from the housing estates.' **(The New Towns of Britain).** In 1967, hardly any of the Churches were thinking in terms of a shared church incorporated into such a town centre; as Part II shows, times are changing, and some such opportunities are now being taken.

Other expanding communities

20. The same type of planning is also found in some of the towns expanding under the provisions of the Town Development Act 1952, taking overspill from the larger cities. **Town and Country Planning** for January 1972 lists nine such towns having 5,000 or more extra houses built for letting, and twelve with over 2,500 new houses.

21. An aspect of population growth, rather neglected in planning talk, is the expansion of the village. In many counties, particularly those within commuting distance of large conurbations, villages have grown by as much as a quarter in little more than a decade; often the percentage of Catholics is greater among the new-comers than amongst the existing villagers. Recently some ecumenical gatherings and publications (e.g. the report **Local Councils and Churches Today** presented to the B.B.C. in 1971) have given special attention to rural ecumenism, but it would not seem that the sharing of resources has yet been given particular consideration.

The role of schools in the community

22. A change in public policy of particular importance to the Catholic Church is the growing tendency to treat schools as community buildings at the service of the whole community, not merely as places where the children are educated. Thus many local educational authorities have actively encouraged the use of school

premises for community purposes outside school hours. This development raises many issues that are beyond the scope of this report, but it clearly does have ecumenical implications: both as to the possibility of joint Christian schools and as regards the relationship of Catholic schools to the wider local community beyond the local Catholic parishes.

(c) Present Rate of Growth

23. Although the rate of designation of new towns has slowed down since 1969 (only Central Lancashire has been designated in these three years), the brunt of the building programme scheduled for the new towns has still to be felt. Of the 17 new towns in England and Wales in which building had commenced by 1969, the population growth between the end of 1967 and the end of 1971 was from 689,343 to 839,100, an increase of 149,757. In the five new towns in which construction has begun since SPTM was published (three of which were sizeable towns prior to designation), the population growth has been 20,300 — from 386,030 to 406,330. The proposed final population figure for these 22 new towns, apart from subsequent natural increase, is 2,014,100, i.e., a further increase of 768,670.

24. Since the plans for this expansion envisage completion within ten years (Central Lancashire is not included in these statistics as building had not started there at the date of these figures), it would seem as though we have not yet reached the peak of new town construction. In fact, we are just entering the period when the planning change from ideal new town size of 60,000 to 250,000 plus is beginning to be felt: building has commenced in the new town areas of Northampton, Peterborough and Warrington, as also in Milton Keynes. It will shortly be starting in Central Lancashire, turning the area of 35,225 acres covering Preston, Leyland and Chorley and a present population of 250,000 into one city of 430,000 persons by 1993.

25. Up to June 1971, there were 68 schemes agreed under the Town Development Act, 1952, 10 of these being then complete. Of the remaining 58, 29 have Greater London as their exporting area, and 13 have Birmingham. Figures are not available for a comparison with the 1967 statistics used in the earlier report, but here too, much is still to be done, for by June 1971 less than half of the dwellings to be built for letting had been completed, 73,553 being completed out of a scheduled total of 160,795.

26. The over-all picture is thus one of considerable change. There is then an urgency about the task imposed on the Christian Churches. The figures given for new towns and for schemes for rehousing overspill from the larger cities should not be taken as indicating the total size of the task. These are the figures which are readily available, and the places where the problem is most evident. However, they only form part of the national picture, as there is other population movement besides that indicated in the statistics given above; there is also the natural population increase to be taken

into account. The HMSO publication **The New Towns of England** (March 1969) states: 'Whereas in the 1940s planners believed that the population would remain fairly stable, official estimates now indicate a rise of nearly 20 million in the next 33 years.' (p.3) The publication of the results of the 1971 national census later this year will provide an opportunity for gauging more exactly the extent of the task.

27. A realistic Church policy must then look at the over-all national trends, seeing in the new towns and overspill areas not the entire extent of the problem but the places demanding more immediate decisions and offering the greatest opportunities. cf. SPTM, para. 77.

II: THE RESPONSE OF THE CHURCHES

28. The response of the Catholic Church to the changing situation outlined in Part I should be seen in its ecumenical context— the response of all the major Christian Churches in Britain to the same situation. The factors affecting all the Churches with equal force are greater in number and more profound in their effects than the factors particular to individual traditions. This was one of the convictions that lay behind the convening of the Church Leaders' Conference for September, 1972. Besides the many factors mentioned in Part I, all the Churches are affected by: a diminishing number of clergy, combined with a growing involvement of some laity; an increasing inability to cope with higher prices (building costs, professional fees, cost of maintenance); a laity who are more critical of the use of Church funds; the need to relate the social apostolate of the Churches to the statutory social services; the difficulties of forming Christian community in completely new areas.

29. Throughout the 1960s, there was a haphazard growth of ecumenical schemes involving the Church of England and the Free Churches in shared ownership of buildings and varying degrees of shared mission and common worship. This was the situation depicted in the Revd R M C Jeffery's Report **Areas of Ecumenical Experiment** presented to the B.B.C. in 1968. This report was the first systematic look at the increasing number of scattered initiatives across the country; it was also the time at which some Catholic interest began to be expressed, and it was in the following year that E.C.E.W. set up the working party that produced SPTM.

30. **Areas of Ecumenical Experiment** referred mostly to the parochial-congregational ministry of the Churches. It said rather less about another developing area of ecumenical team ministry, that of specialist ministries to sectors of society (to industry, hospitals,

commerce, the world of education, of leisure, etc.); this did not represent any assessment of priorities, but simply the fact that sector ministries did not raise the same administrative and canonical problems for the Churches. This report therefore looks in turn at (A) the sharing of resources in the parochial-congregational situation and (B) ecumenically-based ministries to sectors of society. Whilst most of the comments on team ministry are in fact made in Part B in the context of sector ministries, we wish to emphasise that the sharing of resources covered in Part A should be seen in the context of sharing in mission and ministry. As was stated in SPTM, para. 101: 'Since people come first and buildings exist to serve them, ministry is more basic than the buildings erected for ministerial purposes. Consideration of ecumenical team ministries is thus more fundamental than the question of shared premises.'

(A)   Development in the parochial-congregational situation

31.   In the last few years, the number of ecumenical schemes involving other Christian Churches has mushroomed; their development has also been less haphazard. The work of Mr. Jeffery and of the New Town Ministers' Association has ensured that there is interaction between different projects and that the issues common to many or all of them are carefully studied. Despite the title of Mr Jeffery's 1968 report, the notion of 'ecumenical experiment' was at that time still somewhat vague, and a need was felt for greater precision. In October 1969, progress was made when the B.B.C. received a report from its Department of Mission and Unity on 'The Designation of Areas of Ecumenical Experiment' and commended this report to its member Churches 'for their urgent consideration and study'. This report classified the different degrees of local ecumenical collaboration under the headings:
>   1.   Ecumenical Cooperation
>   2.   Shared Churches
>   3.   Areas of Ecumenical Experiment

32.   Areas of Ecumenical Experiment were described as follows: 'These are defined areas where, under responsible authority, certain denominational traditions are suspended for a period in order that new patterns of worship, mission and ministry can be undertaken. Evaluation of such experiments is an essential part of the project.'

33.   For Catholics reading this report, the first question is likely to be: what sort of traditions are being suspended in such experiments? Does this merely mean the suspension of certain disciplinary and administrative traditions, such as our present parish system and the independence of church authorities in making decisions about manpower and resources, or does it go beyond such matters to questions more directly bound up with official doctrinal positions?

34.   Before an answer can be sketched, it is necessary to note that what one Church may consider to be a practice tied up with an official doctrinal position may be regarded by another Church merely as a matter of administrative convenience. Catholics can therefore only answer this question in terms of what they hold

to be matters of essential doctrine and what they hold to be merely matters of Church discipline.

35. It is clear that in many instances the traditions being suspended do extend to matters held by Catholics to be bound up with basic doctrinal positions. Thus Mr. Jeffery's 1971 report **Ecumenical Experiments — a Handbook** tends to take for granted that an 'ecumenical experiment' involves the merging of the participating groups into an 'ecumenical congregation' with an integrated pattern of worship and some degree of intercommunion.

36. However whilst Mr. Jeffery's 1968 report speaks of 170 known ecumenical schemes, in operation or definitely planned, his 1971 report notes only 20 places officially designated as 'areas of ecumenical experiment'. The B.B.C. records as at January 1972 show 31 places designated or proposed for designation, but not all of these involve the establishment of an ecumenical congregation.

37. The distinction that would be made by Catholics—between schemes suspending more than merely disciplinary traditions and schemes suspending merely disciplinary traditions—is not therefore identical with schemes designated as 'areas of ecumenical experiment' and schemes not so designated. The notion of an 'area of ecumenical experiment' is not then impossible a priori for Catholics to accept—even though the cases of actual and proposed Catholic participation in sharing schemes, outlined in para. 48 to 61 below, which naturally do not involve more than the suspension of disciplinary and/or administrative traditions, have not involved in fact the designation of an area of ecumenical experiment.

38. The report on **The Designation of Areas of Ecumenical Experiment** includes a section on 'Associating and non-participating Churches' and explicitly makes the following points:
> 'In the initial stages and particularly when any doctrinal basis is under consideration, all churches and assemblies in the area should be consulted.'
> 'The fact that a congregation is unable to join an experiment does not preclude sharing a building for its worship.'

39. These developments reflect a situation in which Catholic involvement has been somewhat marginal. It is not surprising if the other Christian Churches working together without a proportionate contribution from the Catholic Church have moved towards a pattern of ecumenical experiment with which Catholics cannot wholly agree. We urge therefore that Catholics should be more involved in the process of working out ecumenical patterns for the future, so that Catholics have a say in the patterns chosen.

40. Here a certain Catholic embarrassment can sometimes be detected. Not infrequently Catholic priests, invited to ecumenical meetings re-future planning, do not feel at ease, and have difficulty in making a contribution. This may be partly owing to the mistaken view that a forthright voicing of Catholic hesitations would be 'unecumenical', but a major cause would seem to be a lack of

knowledge of what Catholics can do, and are doing elsewhere. For this reason it is important that such bodies as diocesan ecumenical commissions play an educative role in such matters—as was done in May 1972 by the Shrewsbury DEC, who included in a recent conference a session on possible Catholic participation in an area of ecumenical experiment.

41. Catholics do not wish to hinder closer forms of cooperation and integration between other Christian Churches. There can be no question of Catholics saying what is proper or not proper for other Christian Churches to do; it is rather a question of getting as many Churches as possible to do the **most** they are able in conscience to do. Only in this way will such experiments be truly ecumenical, the fullest response to God's call to unity.

42. The fact that Catholics could not participate fully in every type of ecumenical experiment now being proposed should not blind us to the necessity for experiment. As the earlier report stated: 'The need is to **experiment;** to feel the way forward into largely uncharted territory; to risk some failures in order to create and to discover what succeeds. The idea of such experiment is, not to change traditional practices in advance, but to mark off a given situation as exceptional, in order to learn from it whether and how traditional policies need to be changed. (para. 84)

43. The process whereby 'ecumenical experiment' has largely come to denote the establishment of an ecumenical congregation means that discussion in ecumenical circles has focussed on the problems concerning the setting up and running of such congregations. There has been in consequence a taking for granted of the relative ease in establishing other forms of sharing. This is perhaps unfortunate, in that there are many lessons, pastoral and theological, that the Churches still have to learn from more limited forms of sharing, in which Catholics have just begun to participate.

44. **The Sharing of Common Buildings Act 1969** has facilitated in various ways the sharing of church buildings by two or more denominations. It is likely that ecumenical officers and others in the other Christian Churches will press for further parliamentary legislation to remove some of the difficulties that remain, in particular to legalise the more recent developments involving the establishment of ecumenical congregations in some areas of ecumenical experiment. The 1969 Act stipulates that the **normal** worship in a shared church must be denominational, and requires that each participating denomination maintain its identity and its membership roll.

45. Towards the end of 1971, there took place a meeting between representatives of the B.C.C. and the Churches' Main Committee, to see whether it might be possible to achieve a greater co-ordination than has hitherto existed between the Churches themselves, and the Churches and the inter-Church bodies such as the B.C.C., the Churches' Main Committee and the New Town Ministers' Association. These various bodies are still seen to be tackling the same problems of planning on parallel lines, but without much co-ordination of effort and pooling of information.

46. Discussion in February 1972 between the secretary of the Churches' Main Committee and the Department of the Environment brought out the need of the Churches to make their own machinery much more effective on an inter-church basis.

47. As a result of these meetings, the B.C.C. is focussing mainly on local needs, and is preparing a guidance booklet to help local Councils of Churches to negotiate efficiently with planning authorities, and the Churches' Main Committee will concentrate on keeping the Churches and the inter-church bodies posted with information of all developments in planning, in the hope of encouraging them towards greater co-operation.

The Increase in Catholic involvement since the earlier report

48. The only shared church already open in Britain involving Catholics is the Church of St Andrew, Cippenham, near Slough, Bucks. This was described at the stage of construction in SPTM para. 58. It is a jointly-owned Anglican-Catholic building, being a parish church for the Anglicans and a chapel of ease for the Catholics. The question of joint reservation of the Blessed Sacrament, as opposed to reservation in separate parts of the church, is under active consideration.

49. Since 1969, Catholic participation in schemes for shared buildings has been agreed for Stevenage, Andover and Peterborough. That described in SPTM para. 59 for Gaywood, King's Lynn, is now under construction on the new Fairstead estate.

50. On the Pin Green estate in Stevenage, Herts, the shared church will form part of a community centre. The church part of the complex, including the worship space and clergy offices, will be paid for and jointly owned by the three participating Churches: the Anglicans, the Methodists and the Catholics. The rest of the centre, which will include a large community hall, several meeting rooms and a kitchen, is being financed by the Stevenage Development Corporation. There will be joint reservation at a single point in the worship area by means of a double aumbry. This is described in the minutes of the Pin Green Ecumenical Council as 'two aumbries side by side with abutting doors'.

51. Building of the Pin Green centre started in April 1972 and by the time the centre is opened (completion is hoped for by August 1973), it is anticipated that there will be 600 – 700 Mass-going Catholics in the area; one proposal is that there would be three Catholic Masses each Sunday, say at 8.30 a.m., 12 noon and 6.0 p.m., leaving the period between 9.30 a.m. and 12 noon for Anglican and Methodist use.

52. Discussions are taking place between the same local church authorities as for Stevenage in regard to the possibility of a similar scheme going ahead in the Grove Hill area of Hemel Hempstead.

53. In Peterborough, a similar plan to that for Stevenage has been agreed for Phase I of the Inter-Church Centre to be built in the

new area of Bretton. This scheme involves only the Anglican and Catholic communities, and the cost will be evenly divided between them. The Free Churches were invited to participate, but felt unable to do so now owing to lack of numbers and shortage of funds. The inter-Church centre will be within the whole complex of the social centre being built by the Peterborough Development Corporation in the Bretton Township Centre. The inter-Church centre will thus be an integrated part of the social centre with direct access to the main concourse; its exterior will indicate that the centre is a church building.

54. Phase I involves the provision of a separate Anglican and a separate Catholic area, each having its own chapel to seat 35 people, its own vestry/sacristy and office-interview room, together with a jointly-owned area, comprising a hall sufficient for 70 people (opening on to the denominational chapels), a foyer-lounge-rest room, toilet and storage facilities and a common room for the clergy. This phase will be under construction during 1973, with completion hoped for by September 1973.

55. The Catholic authorities intend that Phase II will include the construction of a separate Catholic building, though on an adjacent site, within the township centre.

56. A sharing arrangement on a smaller scale has been made at Andover, where a church room, jointly-leased by the Anglicans and the Catholics from the local authority, forms part of a community centre (opened in 1971). Mass is said on Sundays in the main hall of the centre (the terms of the lease of the church room grant certain rights to the Churches for Sunday use of the hall), whilst the church room is used as a sacristy/vestry, and for some church meetings. The expense incurred has been minimal, the rent paid to the local authority being a nominal sum.

57. On the Brighton Hill estate at Basingstoke, a caravan is being used by both the Anglican and the Catholic communities as a shared 'church-on-wheels'. The caravan, which is also being used as a community centre, was blessed at a joint service in June 1972.

58. The ecumenical involvement in the 'Communicare and Recreation Building' at Killingworth, Newcastle-on-Tyne, described in SPTM, para. 67, involves a partial Catholic participation. Catholics have their own church and school but will go in with the Killingworth Christian Council for joint use of other facilities. The whole complex, owned by the civic authorities, on which building commenced in spring 1972, will include two swimming pools, three sports halls, two squash courts, a youth and an adult community centre, a library a health centre and a pastoral centre for the Christian Council, together with a decked car park for 232 cars.

59. At Dawley (now part of Telford New Town), the pastoral centre mentioned in SPTM, paras. 46, 64 and 102, has now been in operation for five years. The centre, which consists of a small hall, two offices and a consulting room, was originally financed by the

clergy involved, but finance has now become the responsibility of the Dawley Association of Churches; at present, however, the centre is proving to be self-supporting, expenses being covered by lettings and other sources of income. The most recent addition to the activities of the centre is a club for patients discharged from mental hospitals.

60. An experiment in joint ministry between a Methodist minister and a Catholic friar (Bro. Hugh McIsaac of the Society of the Atonement) has just begun in Bermondsey, London, SE 16. Bro. Hugh joined the Revd Peter Coates on the staff of the Manor Church and Centre in September 1972, although the joint ministry will not be officially inaugurated until the week of prayer in January 1973, by which time it is hoped that the financial basis of the ministry will have been established. The work of the joint ministry will be (i) community work and ministry to all (of any or no church) in the neighbourhood and (ii) the development and encouragement of ecumenical encounters and activity in South East London. Throughout the negotiations the Methodist congregation of Manor Church has been involved, and their full consent has been given to the experiment with acceptance of the principles of the joint ministry and with a willingness to live with the problems of non-reciprocal ministries.

61. A sharing arrangement falling short of joint ownership but going beyond the renting of premises has been made on the Beachdale estate at Walsall. The Anglicans use St Catherine's Catholic Church for worship each Sunday, whilst the Catholics can use the Anglican-owned St Chad's parish hall for social purposes. So far the agreement has been on an informal basis, though the Anglicans are now anxious that a formal agreement should be drawn up for the joint use and maintenance of St Catherine's Church—both so as to finalise their decision not to build on the estate and so as to enable them to solemnise marriages in St Catherine's. No rent is charged, and the running expenses for the church are shared between the two communities. The clergy concerned insist that the two Churches are seen to be working together on this estate, and there are numerous joint activities promoted by a joint committee.

62. Although Catholics are not participating in the Ecumenical Centre at Skelmersdale, Lancs, the Archdiocese of Liverpool has contributed £5,000 towards the cost of this multi-purpose building, adjacent to the town centre, which, when completed in April 1973, will provide a wide range of community facilities as well as a place for worship.

63. SPTM, para. 38 noted the appointment of a Catholic priest full-time on development work in the diocese of Northampton. Since that time, Canon Burditt has been serving on the Milton Keynes Christian Council, and has been playing a full part in the appointment of personnel, the selection of sites, the presentation of briefs, etc for and on behalf of other Christian communities. This is another form of the sharing of resources—the sharing of personnel and their expertise across denominational boundaries.

Developments in other countries

64. Since the publication of SPTM, a better knowledge has been gained of Catholic involvement in similar sharing schemes in other parts of the world; an account of some of these can be found in One in Christ, October 1972, pp. 386–398.

65. Some of these projects in other countries are worth our study; because they illustrate the variety of ways in which Catholic participation has developed, because the theological issues for Catholics are the same the world over, and because one of the positive contributions Catholics can bring to local ecumenism is their international sense.

66. Throughout the world, there are three main categories of shared church premises:
   (a) Ecumenical churches for one-industry townships, generally built by the employing company
   (b) shared churches in isolated rural settlements
   (c) shared buildings in urban areas.
It is this third category that is of relevance to the situation in England and Wales, for we do not have one-industry townships or new rural communities, for whom several Churches need to provide premises simultaneously.

67 There are shared urban buildings in Canada, the United States, Holland, Australia, with active consideration being given to the matter in South Africa. Together these show that sharing is possible in widely differing urban situations: in new and prospering suburbs of a large city (e.g. the Christian Centre at Assiniboia in Winnipeg); in a new city comparable to our new towns (thus the Inter-Faith Centre at Columbia, Maryland, U.S.A.); in a depressed downtown area in an older city (thus St Mark's ecumenical Church in Kansas City, U.S.A.); and in a country town (thus the Church of the Holy Spirit, Kettering, Tasmania, Australia).

68. The buildings provided in these places reflect quite different settings and needs, Columbia and Assiniboia have both opted for a large centre, providing a diversity of facilities, including space for worship; unlike several of our English instances, these Centres are not part of social or community complexes. This reflects the different relationship between public authorities and voluntary agencies that obtains in the U.S.A. and in Canada from that in Great Britain.

69. Columbia has certain features in common with the new town situation in Britain. For instance, a few denominations already had church buildings within the area being developed, and these Churches did not wish to be full participants in the Inter-Faith Centre, a situation for which the nearest English parallel is Milton Keynes. At Columbia, this situation has been met by all Churches belonging to the Columbia Cooperative Ministry, whilst only Churches needing worship space have leased a share in the Inter-Faith Centre.

70. Both Columbia and Assiniboia show that sharing a building is just as possible with a large Mass-going population as with a

small. In fact, one of the lessons is that the larger the number of people being served, the greater are the advantages of sharing. Not only will the financial saving be greater, but the services rendered can be substantially increased.

71. Assiniboia is Anglican-Catholic, and both communities use the same large worship space, holding 700 people, at different times on Sunday; this arrangement works because of the sizeable church-going Anglican population in Canada. Columbia may here represent a situation nearer to our own in England and Wales, where there is frequently a disproportion between the number of worshipping Catholics and that of worshipping Christians of other communions. The Columbia Centre is designed so that space is leased according to need: in fact, the Catholics have leased 53.4% of the total space for their exclusive use; the other participating Churches together lease 44.3%, whilst the remaining 2.3%, is leased by the local Jewish community. This arrangement could well provide a model for Catholic association with ecumenical experiments in which full participation is not possible.

72. The shared Church of the Holy Spirit in Kettering, Tasmania resulted from the destruction by fire of the old Union Church in the town. Not being in a new area, the need was for a church, so the new building is not part of any pastoral or community centre.

Changing attitudes towards shared Churches
73. There is evidence that the attitude of Catholics to shared churches has become much more favourable over the past few years. At the time of SPTM, it was probably true to say that advocates of shared churches were mostly those much involved in ecumenical work. This change of attitude is no doubt partly due to the increasing acceptance of ecumenism as a normal feature of Christian life; another major factor must be the increasing number of cases in which Sunday Mass is celebrated in the church of another denomination, generally in Anglican village churches. Almost every Catholic diocese in the country has one such instance, and in some of the more rural dioceses, this is now a fairly common arrangement. That this is accepted by many Catholics as a healthy development is evidenced by the correspondence in **The Tablet** in February and March 1972, following a columnist's invitation to contribute information on this topic (29 Jan. 1972).

74. The clearest statement on this matter to date was made at the Anglican-Catholic conference at Carmarthen in April 1972, attended by 160 delegates. Although the sharing of churches was not on the agenda, this conference recommended to the Church authorities by a very large majority 'that in any new building areas, new churches should be shared between the Church in Wales and the Roman Catholic Church'. After this resolution had been passed, a suggestion that where possible other denominations also should share the church buildings for their services was very warmly acclaimed, though not voted upon.

75. Other evidence of the changing attitude of Catholic lay people to church sharing comes from a questionnaire completed by subordinate councils of the Knights of St Columba in one diocese. Their replies are shown in an appendix to this report.

76. There has also been a corresponding change in the attitude of the ordinary members of other Christian Churches. The Chelmsford diocesan synod, for example, passed this resolution in December 1971: 'So far as lies within the power of the Church of England to determine, no new place of worship should be planned or built without prior enquiry as to the possibility of its use as a shared building, erected and maintained in cooperation with other Christians. Moreover, there is a Methodist standing order that the district ecumenical committee should investigate all plans for pulling down, putting up or making major repairs to Methodist buildings.

77. One of the bodies that has since its inception pressed for shared projects is the New Town Ministers' Association (cf. SPTM paras. 43 and 44). At its second conference in April 1970, its members called for a detailed study of team and group ministries and also made the following comment: 'In new areas in particular, mission priorities ought to be: fully interdenominational projects; denominational projects with inter-denominational cooperation; denominational projects.'

The Lessons from these Schemes
78. One important lesson is that there is no single model for a shared building. In this country, comments are sometimes made about the impossibility of sharing as anything other than an exception, based on the assumption that the form followed at Cippenham is the only way of sharing. The instances mentioned above show that such an assumption is mistaken: the Cippenham shared church is only one of many possible ways of sharing.

79. These instances suggest that just as any clients with specific building requirements put these to their architect for incorporation into a total design, so all the Churches acting together can outline their respective needs so that these can be fitted into an ecumenical plan. In this way difficulties caused by disparity of numbers, differing worship requirements and varying financial capacities can be taken into account from the outset, instead of being advanced as reasons why joint planning and some degree of sharing in premises are impossible. What is essential is that the brief given to the architect is clear, in terms of objectives as well as of detailed requirements. For shared premises, this may involve making explicit assumptions that are sometimes left implicit in denominational plans; this should not be seen as an extra hazard of ecumenical projects, but as one of the ways in which ecumenical involvement makes us examine our practices and assumptions more closely.

80. The tendency in this country is for ecumenical schemes to be combined with local authority plans for community and social centres. Such a development conflicts with our inherited desire to

have a place of 'our own'. However, this desire reflects an accept-
ance of former relationships between the Churches rather than an
attempt to change them, and a mainly conservationist attitude
towards Christian life that is frequently lacking in any urgent sense
of mission.

81. Schemes such as those for Bretton and Pin Green where
the church premises will form part of a community centre are well
adapted to a more missionary approach. The whole design reflects
an understanding of the relationship of the Church to mankind, both
in the distinctiveness of the church premises, as reflecting the
distinctiveness of the Christian community, and in its relationship
to the wider human community. The church as part of a community
centre is more likely to be used by other users of the wider complex,
especially where such buildings form part of a town centre. They
will be much better placed strategically than any buildings on sites
offered for solely denominational use.

82. SPTM made the point that separate denominational
buildings reflect a Counter-Reformation and pre-ecumenical stage of
inter-confessional relations (cf. para. 56). Here we need to avoid
the construction of shared buildings that freeze the Churches
concerned at a particular stage of ecumenical development. Once we
see clearly the way in which buildings condition the activity of
Churches, we need to plan buildings with a great flexibility, so that
adaptations to church premises corresponding to growing inter-
church cooperation are possible without exorbitant expense.

83. The schemes outlined, especially those from other
countries, show that sharing should not be regarded as a 'second
best' or 'last resort' to be restricted to places where the only
alternatives are building together or not building at all. It is important
that Catholics are as prepared to share resources where they are
strong as where they are weak: for ecumenism means giving as
well as receiving. (cf. para. 110 below)

84. It is now quite a common occurrence for those clergy
involved in the planning of new churches to attend meetings with
the local authority, together with the representatives of the other
Churches. Not infrequently, the Catholics present are invited by the
other Churches to come in on an ecumenical scheme. It would seem
that such invitations are often rejected because some form of
ecumenical sharing has not been seriously considered in previous
Catholic discussions. Often, through no fault of their own, Catholic
representatives are unaware of shared projects involving Catholics
in other places, as well as not being familiar with the thinking behind
the ecumenical approach of other Christians (cf. para. 40 above).
This was perhaps inevitable in the earliest stages of these
developments. But we are now at a stage at which lack of familiarity
with what is happening elsewhere is a severe handicap and a waste
of valuable experience (positively as to what to do, and negatively
as to what to avoid). One remedy here would be the collation of
information at the national level (for which E.C.E.W. would seem the

appropriate agency); the formation of some policy at national level, at least in regard to preliminary investigations, would also seem to be desirable.

85. A recurring difficulty concerns reservation of the Blessed Sacrament. It would seem as though a major factor in Catholic reluctance to share church buildings is the feeling that the church is where the Blessed Sacrament is reserved, combined with the fear that sharing would somehow involve a lessening in devotion. (cf. the answers to question 1 in the Appendix). Then, there is the further question of what to do in cases of sharing where the Anglicans wish to reserve the sacrament. This report is not the place to make detailed comment on the role of the reserved sacrament in personal piety; but this is clearly one of the factors that Catholic representatives in planning of shared churches will put forward as a Catholic requirement. The **how** will depend on whether the Anglicans ask for reservation, and on other details such as the provision made for week-day worship. But there is no theological ground on which objection can be made to both Anglican and Catholic reservation in the same worship area, though it is understandable that many may have hesitations on pastoral grounds. Here it is essential to find out how the laity (of all Churches concerned) really react to dual reservation; and to recognise the responsibility of the Church authorities to educate their people in respect for the positive values to be found in other Christian traditions. In fact, it may well be that shared churches will play a major part in helping other Christians to appreciate the great spiritual value in the reservation of the Blessed Sacrament: and if sharing starts with only Catholic reservation and later leads to an Anglican desire to reserve too, then such a development is not to be regretted. It would be beyond the scope of this report to do more than draw attention to these questions: but there is need for a further study of the theological and pastoral implications of joint reservation.

86. A problem sometimes arises concerning the publicity to be given to pioneering projects. On the one hand, it is natural that sharing projects should have a particular news-value, and that the congregations concerned should be consulted and should know as soon as the decision to share is made. On the other hand, it is undesirable that there be too much publicity before a particular project is in operation; this can lead to a feeling that one is in a laboratory situation. Premature assessments also need to be avoided; some years are necessary in order that all the advantages and disadvantages of each form of sharing become fully apparent.

87. It is important that there should be Catholic participation in such schemes as are clearly consonant with our doctrinal principles. If our Catholic involvement in such schemes is disproportionately lower than our ordinary ecumenical involvement, the latter will be adversely affected in the long run.

88. It is only by such participation that we will come to see how much participation can increase in the future. One regular lesson

of ecumenical experience is that one cannot think or plan several stages ahead; 'one step at a time' is a good motto in ecumenical work. For that one step will itself uncover the next following step. It is therefore to be expected that our involvement in what does not now go against our doctrinal principles will itself indicate how we can proceed further in areas that now seem closed but will later appear in a new light. After all this is our constant ecumenical experience: that we are now able to do with a clear conscience what ten years ago would have seemed quite incompatible with Catholic principles.

(B) Ecumenically-based Ministries to Sectors of Society

89. There have always been varieties of ministry in the Church. In the New Testament we read how God called men to different functions in the Christian community: 'and to some, his gift was that they should be apostles; to some, prophets; to some, evangelists; to some, pastors and teachers; so that the saints together make a unity in the work of service, building up the body of Christ.' (Eph. iv.11-12). In the history of the Catholic Church, the story of the religious orders is in one way an account of how diverse and specialist ministries arose in the Church to meet particular needs and situations. We should not think then of the recent development of sector ministries in the Churches as entirely an innovation. In this section of the report the term 'ministry' is used to include clergy and laity. From the nature of the case the focus is mainly on the ordained ministry, but by no means primarily on sacramental ministry.

90. Mr. Jeffery's report **Ecumenical Experiment — A Handbook** devotes one chapter to 'Group and Team Ministries'. He quotes Professor Gilbert Cope's division of these into: 1. Denominational Group Ministry 2. Inter-denominational Group Ministry 3. Denominational Team Ministry 4. Ecumenical Team Ministry 5. Community Team Ministry. In this division, a team is a more formally structured form of collaboration than a group (cf. SPTM, para. 108), and thus a team ministry involves official Church establishment of the team and official appointment of the team members. Most of these are denominational groups or teams (categories 1 and 3) rather than ecumenical groups or teams (categories 2 and 4), the ecumenical side remaining somewhat underdeveloped; some are confined to the parochial congregational ministry (already considered in Part A of this report and which strictly speaking is also a specialist ministry with its own expertise), some only deal with sector ministries (here covered in Part B) and some cover both categories. Teams may also include lay personnel, often on a full-time basis (cf. SPTM, para. 111).

91. Two local Anglican commissions have recently made a survey of the needs of urban mission in established areas and have reported in very similar terms. The Norwich City commission recommends a regrouping of the whole parochial structure into four major parishes with team ministries. Some of the teams would include city-wide sector ministries—to the university, to schools,

hospitals and prisons; others to youth, drug addicts, discharged prisoners, industry and commerce. The Bedford commission dealing with a borough of 85,854 population, recommends that the whole town be treated as a single deanery under one rector, guiding the ministry of some 16 full-time clergy in what were previously 15 parishes. Two-thirds of the clergy should be engaged in residential ministry, and one-third in sector ministries (youth, education, industry etc.) which would include laity. The whole urban mission would be serviced by a lay training centre, a central Church office and a full-time qualified lay bursar to care for all buildings and finance.

92. The report of the Churches' Working Party on the South Hampshire Development Plan — **Your Choice, Your Community** — contains the following passage: 'Many individuals and families find their main community interest at work or play, in some educational institution, trades union, management association, professional body or social work organisation . . . . In order that Christian men and women in these diverse and developing communities may be supported in their everyday life and work and their re-appraisal of their standards and behaviour in the light of their faith, they need clergy and/or ministers who have gained experience in their communities to help them . . . . We hope that the Church Authorities will deploy more designated ministries to these and other distinctive communities.' (pp. 104-105)

Catholic Involvement

93. The whole thrust of Vatican II with its emphasis on collegiality and on communion naturally fostered the formation of teams of clergy (cf. SPTM, para. 103). In this country, the Bishop of Portsmouth has been active in promoting this concept, and this had led to the formation of a specialised team of priests in Southampton. The bishop's reflections on this subject are set out in his article 'Suggestions for Team-Work' in **The Clergy Review** for February 1970.

94. An interesting development in specialist team ministry is the Jesuit house in Coventry, opened in July 1970. At present, the community comprises 3 priests: Fr Ronald Darwen, who is a sociologist and works in the department of urban studies in Coventry Cathedral with a Methodist minister, the Revd Kenyon Wright — Fr Darwen is also secretary of the Coventry Churches' Housing Association, and serves on two city committees; Fr Kevin Barry who has just been appointed field worker over the whole country for the Catholic Race Relations Committee, has been especially concerned with race relations in the city, and has been working as a project field worker with a team of Christian ministers in the area where the immigrants are concentrated — he has also been chaplain to the association of Catholic trade unionists (A.C.T.U.); Fr Andrew Noblet serves as chaplain to the Onley Borstal and to a Catholic comprehensive school — he is also much involved in work for drug addicts and for the prevention of addiction. The Jesuit fathers see their work as a Catholic contribution to efforts to enlarge the areas of cooperation between the Churches and all these agencies

working to improve the city; they also see as important their close links with the local Catholic community, supplementing the work of local clergy in fields transcending parish boundaries and making their premises available for the local Catholic community (being used by such bodies as the Catholic Marriage Advisory Council, the Newman Association and youth groups). There is thus a strong ecumenical dimension in this work, particularly in collaboration with other Christian Churches at city level.

95. Since SPTM, there has been some slight growth in Catholic participation in industrial mission. To date, the only full-time Catholic priest in this field is Fr Peter Knott, SJ, who belongs to the section of the London Industrial Chaplaincy based on London Airport (Heathrow). Fr Knott has the cargo centre of the airport as his particular responsibility and also covers CAV, Acton, part of the Lucas organisation. The airport chaplaincy has at its service the shared chapel described in SPTM, para. 76. Catholic priests are involved in industrial mission on a part-time basis in Leeds (Fr Michael Byrne), Liverpool (Fr Michael Moran), in Northumberland and North Durham (Fr A Tomaney) and Norwich (Fr McDermott). (The Anglican report **Specialised Ministries** records 75 full-time industrial chaplains in the Church of England, with 81 part-time).

96. Other sectors in which ecumenical team-work has developed, often in informal and unstructured ways, are prison, hospital and youth chaplaincies. In most of these fields, specialist training is only available on an ecumenical basis: with industrial mission, by attaching to an existing team for in-service training; in the prison service, on courses run under the aegis of the Home Office; in hospital chaplaincy, on courses run for clergy of all denominations, for which the main Catholic link has been through the diocese of Arundel and Brighton. At present there is a growing Catholic envolvement on such courses (though not yet proportionate to the over-all numerical strength of the Catholic community in the country), but very little Catholic involvement in the organisation and planning of such schemes.

97. One of the first areas of ministry to develop a strong ecumenical dimension was the world of radio and television. The opportunities here have increased recently with the nationwide development of local radio stations and the lesser place now given to outside broadcasts of religious services. Another sphere in which ecumenical collaboration has existed for many years is that of the chaplaincies to the Armed Forces.

98. The very idea of sector ministry includes the necessity of specialised training. With the present shortage of clerical manpower, it is understandable that some priests are only available for specialised work on a part-time basis. But we must recognise the danger of inadequate training for sector ministries; for not infrequently, part-time specialisation means insufficiently-trained specialists.

21

99. It is worth quoting at this point some figures on the deployment of clergy given in the Teesside report **Structuring the Church for Mission**: 'Some 175 clergy are employed by the Teesside churches. (64 Church of England, 22 Methodists, 61 Roman Catholic, 28 other denominations.) Of these only 19 are employed by the church outside the normal parochial ministry. 9 Roman Catholics in Teaching work; 2 Roman Catholics in special child care rescue work; 3 Church of England ministers in Industrial Mission work; 1 in Social Responsibility and Council of Churches work; 1 in the chaplaincy work to the entertainment and leisure world; 2 others involved in social care work — Church Army Hostel, Salvation Army Hostel for girls; 1 Methodist as Chaplain to Teesside Technical College. The other 156 are employed in the parochial residential ministry.' (para. 2.2) The full statistics for the deployment of Anglican clergy are set out in the report **Specialised Ministries,** chapter 2. Whilst we are not recommending an identical deployment for Catholic clergy, it is worth noting the comment of the authors: 'While the parish ministry may pass through considerable changes, there is no doubt that such a ministry to people on a geographical basis will remain the basic pattern for the foreseeable future. However, at the same time it is significant that today one clergyman in eight is in a specialised ministry, and this number is increasing.' (p. 15)

Why sector ministries need to be ecumenical

100. Many of these sector ministries are based on the assumption that the Church needs to minister both to individuals and to the structures of society. Hospital and prison chaplaincies are thus seen, not only as Catholic priests ministering to Catholic patients and Catholic prisoners (which they are and must continue to be), but also as ministers to the hospital and the prison as institutions. Such ministries demand an understanding of these institutions, of the values and ideas inherent in the way they operate ('What do the authorities think these institutions are trying to do?'), and bringing the insights of Christian faith and the Christian vision of man and his heavenly destiny to bear on these places. The institutional aspect of sector ministries can only be done on an ecumenical basis — in the sense that the Catholic priest cannot only be concerned with the Catholics on the staff and the management is not likely to favour the singling out of particular employees on a denominational basis; frequently, a chaplain in such an institution will not know the denominational allegiance, if any, of members of staff with whom he is working.

101. However, some such sector ministries are in fact denominational in make-up (generally Anglican), for the simple reason that other Churches have not released or proposed men for such sector work in that place. In this situation, the only way-in for these other Churches, including therefore the Catholic Church, is to enter into the existing patterns of ministry, so that they become more ecumenical than they are at present.

102. Some sector ministries involve employment by the authorities of the institution within which these ministries are to be

exercised. Some such posts involve the selection of candidates by a secular body. As yet, such posts in England are generally filled by Anglican clergy; this may be due to a penchant for a candidate from the established Church of the country, but it may also be due to a dearth of applicants from other Churches. We urge here that:

— Catholic priests be free, under appropriate conditions, to apply for such posts

— that local Catholic clergy recognise and accept the position of the official chaplains to such institutions, from whatever denominations they may come.

103. Bishop Worlock stresses the importance of such ministries keeping in touch with the parochial clergy. He writes: 'it is vital that such a team of specialists be fully integrated into the local **presbyterium**, ideally being answerable through their leader to the local Dean. This team must be seen as complementary to the parish clergy and not as an alternative or replacement.' (art.cit., p. 97) We endorse this point, but wish to extend it to ecumenical teams, a dimension not touched on in the bishop's article. In practice, it demands a more positive approach from local Catholic clergy towards ministers of other Churches, where these have been appointed as chaplains to an institution. We recommend that this topic be the subject of consideration by local clergy (perhaps in deanery conferences), so that we can progress from the present rather ambivalent Catholic attitude to these chaplains.

104. As with the thinking behind ecumenical experiments in the parochial-congregational situation, so in the area of sector ministries and of training for them, the other Churches have set the pace, and have been responsible for the dominant ideas and style of approach. It is necessary for Catholic participation to increase, not merely so that more Catholics are involved, but also so that Catholic theology and practice can make their full contribution to the thinking and planning behind these schemes (and can in turn receive from them).

105. No doubt the Anglicans of Norwich and Bedford (cf. para. 91 above) have no desire to exclude the ecumenical dimension from their proposals for a re-organisation of their ministry to the city/town; but it is clear that the ecumenical dimension cannot be other than a 'tacked-on' extra as long as dicussion about re-organisation or ministry takes place on a merely denominational basis. We express the hope that this is an area in which the Church Leaders' Conference held at Birmingham in September 1972 may stimulate a joint approach: so that in as many areas as possible the discussion of Being willing to enter such discussions does not mean abandoning forms of ministry to one's own church members; it means discussing Church reorganisation and strategy may be done ecumenically. ecumenically all the Church's work, and deciding then what can be done on an ecumenical basis, and what must still be done on a denominational basis (though now with some shared inspiration).

106. Mr Jeffery makes some important points about difficulties that can arise in team ministries, especially perhaps in ecumenical

teams: first, 'at their worst, group ministries have been a ploy used by ecclesiastical authorities to solve their manpower problems with very little thought about what is involved.' (p. 58) Thus it is vital that experimental projects with ecumenical groups and teams should stem from a conviction that the Churches belong together and that we share a common mission because we all belong to Jesus Christ; secondly, '. . . the appointment of men to group and team ministries has not been properly considered and has led to serious clashes of personality. The appointment of a leader for a team without consultation with those already in the team is one example.' (p. 58) This question is of particular relevance for Catholics, for we are the Church with the strongest tradition of appointment by eccesiastical superiors. In some areas, we should be willing to let go such rights of appointment, allowing priests to apply for and accept employment as a chaplain by a secular authority for an ecumenical supervisory body, whilst maintaining the superior's rightful episcope for those entrusted to his care. This position already obtains in fact for priests appointed to posts outside the normal work of their diocese or religious province. Other difficulties are listed by Mr Jeffery on pp. 65–66 of his report.

107. Another form of ecumenical ministry is that of persons appointed on a full-time basis by the larger Councils of Churches. These may be secretaries to a Council, or field officers, dealing with an area such as race relations. These officials may be clergy, though as yet we do not know of any Catholic priest receiving such an appointment.

SUMMARY

108. SPTM ended by summarising its argument: 'team ministries are the inevitable and welcome consequence of ecumenism; shared premises are the inevitable consequence of team ministry' (para. 115). The authors of that report saw this line of thought as being implicit in the teaching of Vatican II, flowing from two central conciliar insights — (i) that the Church is fundamentally a communion, with ministry as fundamentally a corporate task; and (ii) that other Christian Churches are within, though imperfectly within, the one visible mystery of salvation.

109. The consequences of this view of Christian life and mission are that there is no area of Church life which is exclusively of concern to one's own denomination. It is true that there are areas in which cooperation is relatively easy, and other areas in which cooperation presents much greater problems. But this fact is no justification for a division into areas, such as social concern, in which Catholics are prepared to be ecumenical, and areas, such as worship and evangelism, in which we insist on a wholly denominational approach. One danger of accepting (even implicitly) such a division is that ecumenism is not properly grounded in prayer; since it is in prayer that we explicitly relate our common gifts and responsibilities to the

24

one God and Father of all, we must pray with our fellow Christians and with them accept our common responsibilities from God, and together thank him for our shared gifts. The difficulties in the way of complete reciprocity in liturgical worship must not result in a situation in which common work is not grounded in common prayer.

110. Whether we 'go it alone' or whether we 'go ecumenical' are not two equally valid alternative policies between which we can choose. Our Christian faith and our theology demand that we 'go ecumenical': this does not mean a shared church in every place, but combined planning and strategy in every place. The practical questions as to the most suitable ways of working together, and as to what buildings this requires, are subsequent matters, secondary to the basic principle.

111. Accepting the basic principle that 'we belong together' does not involve any pre-judging of such questions as the relative merits of multi-purpose buildings and of places designed specifically for worship. Thus the South Hants documents **Your Choice — Your Community** states: 'each local community needs a church building as a symbolic reminder of the transcendence and power of God and the dependence of man's life upon Him.' (pp. 102–103), which represents a change of emphasis from some earlier documents advocating sharing. But the point is: we do belong together — the **how** is something to be worked out.

APPENDIX

Replies sent by subordinate councils to one provisional council of the Knights of St Columba on two questions in an ecumenical questionnaire:—

Question 1: New towns and developing areas. Should new churches be shared? What are the snags?

Replies:
1. No. Our churches cannot be shared because of the presence of the Blessed Sacrament.
2. Yes. We should combine with fellow Christians to build joint churches; snags to be overcome by Christian charity.
3. Local parishioners should decide, or have a say in the question of building new churches.
4. Yes. Some members of the group thought that consecration of shared churches might be a problem.
5. No objection to sharing. May be economical necessity if diocese cannot supply finance. Where RC community grows, they will want a church of their own, so that the Blessed Sacrament will be present. Difficulties could arise in agreeing design of a joint church. The similarity of High Anglican Mass could be disconcerting to all parties.
6. No objection as a general principle.
7. On the whole we agree with sharing. Whilst there will be snags, we feel they will vary from place to place. Personalities can have a great part to play.
8. There was strong division about new churches being shared in developing areas. One of the main difficulties was that it was not possible to reserve the Blessed Sacrament in a shared church.

Question 2: Given that the young will inherit our world, do you think that the youth of today are more ready to accept sharing and moves towards ultimate unity of the Churches?

Replies:
1. Yes.
2. Yes. Generally young people don't want to be divided; are more tolerant; feel a need for more freedom; more tolerant of each other, but less tolerant of the old or of set attitudes in older people. Young people are having a tough time! The media is the stumbling block, which tends to destroy or over-expose traditional points of view: 15 to 20 is the age of rethinking and scepticism.
3. It was felt that we had no reason to think that the youth of today will not be responsive to sharing.
4. Yes.
5. The statement is a truism. The attitude of present youth, when the responsibility of decision is theirs, will depend on the atmosphere in which they have been brought up, so the present generation is having its influence.

6. Young people in general will be more ready to become or remain practising Christians, if they see the Churches unified rather than if they remain separate.

7. Yes, we think youth more ready to accept sharing. We believe youth will lean towards unity of the Christian Churches, but we have grave doubts that full unity of all Christian creeds will ever be achieved.

8. Yes. Young people are more ready to accept sharing and moves towards unity.

BIBLIOGRAPHY

(This list only contains material additional to that given in the bibliography in SPTM)

The most comprehensive treatment of this topic is the report made to the B.C.C. in 1971 by the Revd R M C Jeffery, **Ecumenical Experiments — a handbook** (65p, B.C.C., 10 Eaton Gate, London, S.W.1).

Other official studies/reports:

Building Together, a leaflet prepared by the Methodist Committee for Building Schemes and Co-operation with other Communions, 5p (1, Central Buildings, Westminster, London, S.W.1).

Specialised Ministries, the report of a working party of the Ministry Committee of the Advisory Council for the Church's Ministry on priests in specialised work (75p, Church Information Office, Church House, Westminster, London, S.W.1).

Your Choice — Your Community, the report of the Churches' Working Party on the South Hampshire Development Plan (40p by post from the Churches' Secretariat, 80, High Street, Old Portsmouth, Hants).

Other Literature:

D H R Jones **Planning for Mission**, a study in church decision-making in new towns (£1, N.T.M.A., The Pastoral Centre, High Street, Dawley, Telford TF4 2EX).

P R Clifford **Now is the Time**, Collins, £1.75.

R M C Jeffery **Case Studies in Unity**, S.C.M., 50p.

A J Wesson (ed) **Experiments in Renewal**, Epworth Press, 90p.

B M Cooper, J Rimmer & M J Sweeting **Structuring the Church for Mission** (37½p from Belton Books, 191 Creighton Avenue, East Finchley, London, N.2).

P Hocken **Shared Church Premises**, in **One in Christ**, 1971, No. 4, pp. 318 — 323, and 381–398.

D Woodward **Christian Unity in the Parish**, Living Parish pamphlets, 5p.

The periodical **Town and Country Planning** regularly devotes its January issue to new towns.

Other Publications of E.C.E.W.

Shared Premises and Team Ministry: Report of a Working Party, 1970.   15p

Agreement on the Eucharist by Rt Revd A C Clark, D.D., 1972.   15p

Recommendations for Diocesan Ecumenical Commissions, 1968   5p

Ecumenical Commission
44 Gray's Inn Road
London WC1X 8LR