

STEPS TOWARDS UNITY

ARCIC-II 56/1 (86)

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(01.05.86 Second Draft of paper for ARCIC-11 revised after discussion with CAN/ARC-28.02.86 and 11.04.86).

(1) Introduction

Inspired by Lambeth Conferences and the Second Vatican Council, the Roman Catholic Church and the Anglican Communion have begun a journey towards reconciliation and the restoration of communion. The Malta Report (2 January, 1968) made recommendations which have been followed in our common pilgrimage. The reception of the work of ARCIC-1 is the most obvious fruit of the seed sown in Malta. However, as we survey the world-wide dialogue and co-operation between Anglicans and Roman Catholics, we are profoundly grateful also for the divine blessings on a range of local ecumenical efforts and experience only remotely related to the task of an international commission. This broader enterprise was also proposed by Malta. We now believe that it is time to reaffirm our mutual commitment to follow the direction chosen twenty years ago, and to emphasize that new and bolder steps are now appropriate as we progress in the path which we believe the Lord of the Church is asking us to follow.

(2) A. The Theology of Steps Towards Unity

Like ARCIC-1, we are helped by setting ecumenical questions in the context of a theology of koinonia.

In Christian history we can distinguish two extreme ecclesiological positions. On the one hand the Church can be identified with a single communion. On the other hand, "churches" are accidental and shifting agglomerates of believers. In a single communion ecclesiology there is either full communion or no communion at all. At the other extreme an invitation to communion can be extended to all who accept Jesus as Lord. The ecclesiology of koinonia recognizes that there are various expressions of real but imperfect communion existing within the movement to full communion. In the early church, internal dissensions requiring a resolution (e.g. paschal controversies) existed without causing a break in communion. It is important to remember that when the church had to deal with church dividing issues among orthodox Christians in the third century, the view that prevailed in the Latin west was that of Pope Stephen rather than Cyprian. This makes it possible to recognize ecclesial events in a community with which there is not a relationship of full communion. This remained true even when the ground for breaking away was heresy. Western Catholicism, and in this respect this includes the Roman Catholic and Anglican traditions, continues to follow the practice of Popes Stephen and Cornelius, and to profess the doctrine of Augustine (arising from his conflict with the Donatist episcopacy). Both of our communions would regard a narrow exclusivity as sectarian and the more generous attitude as Catholic. Between communities of unquestionable orthodoxy and very similar practice the urgent need for reconciliation and their very closeness can lead to heated controversy between them. This should not blind us to the truth that we exist within a context of a large area of mutual recognition and of real though imperfect communion.

Anglicans since the Reformation have been forced by their circumstances to affirm the importance of this tradition of recognition going back to the early church. The Anglican reformers aimed at the reform of the church to which they already belonged. They did not intend to establish a new and visible communion and they were certainly not intending schism. But they found that they had to live in separated churches. This led to an ecclesiology which recognized large areas of ecclesia in others, even in those with whom there were difficulties that would have led Anglicans to see serious deficiencies. There persists amongst Anglicans a desire to achieve Eucharistic communion with all who can be described as sister churches. There has also been a willingness to practice this real but imperfect communion. For example, Anglicans have accepted the ordinations of the Roman Catholic Church. In the sixteenth and seventeenth centuries there was a greater openness to the non-episcopal ordinations of other communities. Since 1660 the Anglican rejection of non-episcopal ordination has been much stronger. The relevant element here is that although for her own life the Anglican Church enforced strictly the requirements of episcopal ordination, there was a degree of openness, admittedly very limited, to divergent practice in others, and where the practice was the same (e.g. in Roman Catholicism) there was full and free recognition although there was not full communion between the communities. This is real but limited *communicatio in sacris*.

The Chicago Lambeth Quadrilateral attempted to list what would make full communion possible. It can also be used to identify the degree of *koinonia* that already exists but is not yet fully manifested. An example of making manifest what is recognized would be found in the Bonn agreement of 1931/32 and subsequent concordats. On the basis of the recognition of mutual catholicity and independence, provision was made for eucharistic fellowship and the mutual participation in episcopal consecrations which emphasizes and solemnly acknowledges the duty of mutual care and concern which exists between sister churches in the communion of the one church.

After the Catholic Revival of the nineteenth century there was a tendency among some Anglicans to regard eucharistic sharing as the goal not as a means to unity. In recent years there has been a shift of emphasis to encompass the practice of admitting to communion orthodox baptized believers who are communicants of churches with whom we are seeking reconciliation. The earlier but still recent experience of Anglicans leads them to be sympathetic to the Roman Catholic view that the common eucharistic celebration is the last and definitive step in our journey to full communion. But their present experience of limited eucharistic sharing with non-Anglicans encourages them to urge the possibility of some eucharistic hospitality as an appropriate step on the way towards unity. This lies behind the concept of "food for the journey", which is appropriate in *via*, even though it would be a defective expression of the eschatological features of the Church on earth. The Roman Catholic recognition of other ecclesial bodies which has become even more evident since Vatican II opens the door for Roman Catholic participation in a journey to unity by stages. We repeat that this

basic approach is one that is rooted in our common Latin tradition going back to New Testament Christianity, to the early church and to Stephen, Cornelius and Augustine.

- (3) Our theology of steps towards unity draws on the theology of reconciliation. This helps us to see how we can move from the alienation and paranoia of fear, based on false perceptions of the other as threat to our identity, through metanoia, to the transformation (metamorphosis), which comes from the renewing of the mind. We are moved by the awareness that this can come about only when we share the mind of Christ who emptied himself. We are convinced that the intimate link between kenosis and koinonia is a vital clue to how steps towards unity can be taken.

Vatican II's Decree on Ecumenism reminds us that "there can be no ecumenism worthy of the name without interior conversion". (Unitatis Redintegratio para 7). In the broad sweep of the ecumenical movement we take this challenge to be directed not only to individuals but also to communities of believers. It may be that the reconciliation of churches requires a change not only in the attitudes and hearts of members, but also in the ecclesiology held and taught by a community. Because Anglicans and Roman Catholics are so close in their ecclesiologies we have tended to assume that agreement will be discovered without fundamental change being required. This appears to have been true in the areas of Eucharist and Ministry. However, in the realm of authority, particularly papal authority, both of our communions need to accept the threatening notion that "metanoia" may be required. Part of our growth in reconciliation will include our discovery together of which of our communities has to change, or why both have to change, and on which precise issues.

As we reflect on the progress of our common journey, we are impressed to see ecumenical possibilities emerging into probabilities. The vision of reconciliation is first seen to be possible and then it emerges as probable. Some possibilities have been tried and abandoned. So we also look for ways of discerning the probability of survival as well as emergence. From the experience of the Anglican Roman Catholic journey in reconciliation to date we can see that there are some clear conditions necessary for a possibility to emerge and survive. "Metanoia" has already been mentioned and is a fundamental condition for reconciliation and unity. Equally important for the emergence of ecumenical growth, and essential for its survival, is understanding. Therefore there must be dialogue between Roman Catholics and Anglicans, formally and informally, and at all "levels". Decision which can also be described as commitment is another of the essential conditions for the emergence and survival of ecumenical experience. The more closely we approach our goal, the more important it is for the pre conditions to be firmly in place. For example, around the world there have been occasions when Anglican and Roman Catholic priests have concelebrated the Holy Eucharist, or where congregations have experienced a de facto Eucharistic sharing. Sometimes this has been the result of a misunderstanding, or of impatience, or an attempt at a prophetic anticipation. Lacking a decision from the proper authorities and real commitment from the wider ecclesial bodies these eucharistic acts remain as isolated occurrences with a low probability of survival even though there may be a high probability that they will occur as fleeting experiences.

It is also obvious that a condition for the survival of an ecumenical development is the practical experience of it. The concern for interior conversion and for a proper understanding of the spirituality of ecumenism cannot be a retreat from the demands of external action. The 1985 extraordinary session of the Synod of Bishops in Rome reminds us that the way to new progress in the reception of Vatican Council II requires both "its spiritual interiorization and practical application". In Section 5 of the Final Report of the 1985 Synod, on "A deeper Reception of the Council", we are told, ".....this requires four successive phases: a deeper and more extensive knowledge of the Council, its interior assimilation, its loving reaffirmation and its implementation. Only interior assimilation and practical implementation can make the conciliar documents alive and life-giving".

The four stages outlined above indicate a way forward for Anglicans and Roman Catholics. As our two communions proceed with the interior assimilation of the ARCIC Final Report documents on Eucharist, we seek for ways of loving reaffirmation and practical implementation. Similarly, as we affirm our agreement in faith on ministry and ordination, we look for the opportunity for practical implementation.

We recognize a certain hesitancy in our Churches in the area of authority. This may be more noticeable in contrast with the confidence with which we are able to receive the other documents on Eucharist and Ministry. Perhaps part of the reason for this difference in response is related to a lack of balance. On the one hand we have two communities and traditions both of which have a continuing and profound experience of eucharist and ordained ministry. Between us there is a balance of belief and actual experience. On the other hand, when these same two communities look at their structures of authority, while we find a balance in our belief in the importance of almost all the fundamental aspects of authority, there is one highly significant exception. Roman Catholics are familiar with the belief in a petrine ministry and are also familiar with its practical expression in many different ways. In recent centuries Anglicans have been either negative or unclear about the petrine ministry exercised by the Bishop of Rome, and their experience of it has been absent or an external relationship - sometimes hostile. In short Anglicans have learned to live without a papal petrine ministry. Clearly the documents on Authority of ARCIC-1, and the interest with which they have been read, offer hope that the situation will change. We shall propose ways in which this imbalance of belief and experience can be corrected. This will involve the suggestion that practical implementation and interior assimilation are to go side by side (hand in hand). Anglicans need to share the experience of the grace of a petrine ministry expressed in universal primacy and Rome needs to discover ways to offer this ministry graciously.

- (4) Within the framework of our understanding of koinonia we respond to the eschatological imperatives of an ecclesiology for ecumenism. The Kingdom of God requires of us that our concern be for the unity of all humanity and creation. Within the wideness of this perspective of God's reign and our unity the Church must become a reconciled community in order to be a reconciling agent. The eschatological context of ecumenism offers hope for the enterprise and underlines the urgency of the task.

(5) Our reflection on local local ecumenism leads us to reaffirm that for ecumenism to live it must be local. (? source of quotation - no true ecumenism unless it is local?). Both Anglicans and Roman Catholics rejoice in the koinonia of local churches which respond richly, and in their own proper way, to the grace of God. They express their diverse gifts in the Catholicity of the whole Church. Because of the human nature of the people of God, not all of God's grace is sufficiently assimilated and expressed in the actual and observable practice of each local church. This is a source of deep regret, yet it may also indicate the possibility of a way forward, and provide an opportunity for progress in our pilgrimage. When Roman Catholics and Anglicans have grown together in a region they already are encouraged to express their agreement in faith - in witness, service, and fellowship. A strategy should be developed to permit the maximum implementation of agreement locally. Within the global context if progress is to be made towards the full manifestation of our koinonia, then the limited communion already experienced should be expressed locally in ecclesial acts of co-operation and celebration when this clearly represents an authentic growth in reconciliation. This is an extension of what we are already doing. Clearly we cannot refuse the experience of reconciliation at all until all are reconciled, even though reconciliation is incomplete until all are embraced.

We agree that....."local churches can enrich the ecumenical movement in many localities, and the local church in one region may generate an impulse that will stimulate further ecumenical developments elsewhere". (Section 2 - "Ecumenical Collaboration at the Regional National and Local Levels" SPCU, 1975). The appropriate definition of "local" will vary with the ecumenical opportunities. (Diocese, province, episcopal conference, parishes with Diocesan authorization). We would rejoice if Canada were to be designated a region for accelerated ecumenical progress and challenged to grow in reconciliation, not independently of other parts of the one church, but for the benefit of the whole body, for its healing.

(6) B. Steps Towards Unity

B.1 Common Witness

"We should do together all that can be done together, and separately only that which must be done separately." ("The Lund Principle", 3rd World Conference on Faith and Order, Lund, Sweden, 1952).

Anglicans and Roman Catholics have experienced together a great deal of co-operation in recent decades. However, the koinonia which we already experience in faith has not yet been fully manifested in witness.

The 1980 document, "Common Witness", prepared at the request of the Joint Working Group between the World Council of Churches and the Roman Catholic Church, should be studied locally by Anglicans and Roman Catholics together. Of course, this will not limit common witness to Anglicans and Roman Catholics by excluding partnership with other churches.

However, it should become an accepted working principle that Anglicans and Roman Catholics will work together, not separately. Even if there should be discovered areas where our churches feel obliged to a separate witness, (see "Common Witness", Section 47), Anglicans and Roman Catholics should covenant to avoid this wherever possible and always to speak and act in the context of dialogue and consultation. In this way different approaches, for example, to an ethical issue or a question of public education, would become opportunities for growth in understanding rather than divisive occasions for irritation or even alienation.

In many parts of the world it is difficult for a Regional Conference of Catholic Bishops or an Anglican General Synod to achieve consensus even within a single faith community on current controversial issues. This is something that must be acknowledged because it can lead to a hesitancy to make the process any more complicated by tackling an issue ecumenically. If the problem is one for our common humanity it will be best addressed by common witness.

The strategy of doing as much together as possible in common witness will reinforce our shared reflection on our common faith, which will in turn strengthen our confidence in common witness and service.

Joint engagement in mission to the world will keep before us the goal of the unity of all humanity and creation, justifying and encouraging the steps we take in the reconciliation of our churches. (Here we may wish to add a survey of Malta Recommendations and proposals of "Common Witness" and "Ecumenical Collaboration at the Regional National and Local levels").

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(7) Our common witness is supported by sharing resources and tools. Much of what was recommended in the Malta Report is now well established. We recommend that significant anniversaries of co-operative ventures be celebrated to thank God for the blessings he has poured upon our ecumenical enterprise, to remind ourselves of the koinonia we already experience, and to identify and exploit the opportunities for future growth in common witness.

In Canada the Toronto School of Theology, St. Paul's University, Ottawa, and the Atlantic School of Theology are outstanding examples of sharing resources for theological education. Even when co-operation is not formally structured, it is taken for granted that we share a common task. Further advances in joint training for ordained and lay ministry, as well as ecumenical co-operation in general theological education and research, will be an important contribution to the process of reconciliation.

If we approach the education of children with the assumption that the children now being baptized in separated churches will probably be married in the next century in a reconciled church then we shall encourage co-operation in schooling here and now.

A basic resource for witness is the study of scripture. With the widespread use of a common lectionary and shared support systems for its use, we can look forward to a growth in a shared understanding of the scriptures. We encourage Anglican/Roman Catholic Bible Study groups to study the Sunday lectionary together during the week even though they will still hear it separately in the Sunday liturgy. This will allow the experience of both the now and the not yet in our koinonia and lend urgency to the task of growing together.

Shared prayer is both a resource and a tool for common witness and growth together. There are no institutional obstacles to shared prayer, and participation by Roman Catholics and Anglicans in prayer, and movements which encourage common prayer should be supported.

The contemporary interest in spirituality and spiritual direction offers many opportunities for ecumenical experience. We can cite examples of Roman Catholic Centres which attract Anglicans and Anglican programmes in which Roman Catholics participate. The freedom with which persons seek help across the formal division of our communities should encourage us to recognize the koinonia we already experience in the tradition of Christian spirituality. We encourage joint Anglican/Roman Catholic retreats for Bishops, clergy and laity. We should also explore ways to share resources in seminaries for the spiritual formation of clergy.

Theological education has provided us with an interesting model to test our growth in reconciliation. We are convinced that our ability to experience theological convergence, to deal with emotional and divisive issues, and to co-operate in common theological tasks, has been enormously helped because some of our members are colleagues as teachers who regularly consult with each other and make decisions

together. Their students are also in instructive relationships with each other. For example, Ukrainian Catholic students, Latin Catholic students and Anglican students take together courses on Christ, on the Trinity, even those on human nature, the fall, and grace. Frequently, the Ukrainian Catholics identify with some of the theologians that we study, the Anglicans and Latin Catholics together with others. Other times, Anglican and Latin Catholic students trade arguments while the Ukrainian Catholic students look on in puzzlement. Sharing in common these core courses, both Ukrainian Catholic and Anglican students also take courses in their own liturgical and theological traditions for study of the sacraments, and, often, the church. With a core of commonly held doctrines, the three groups of students yet receive them differently and maintain their own liturgical and ecclesial traditions and celebrations. Increasingly, they relate to each other's traditions with respect and affection, with puzzlement or even superstition, but as different schools of thought. They do not ignore the present disciplines of our division; in general, there is little practice of intercommunion among Anglican and Roman Catholic students, and there is certainly a feeling of separate homes. Anglican and Roman Catholic students do not know each other very well, and they recognize fully that for the moment their two communities are not in communion. Still they come and go among each other intellectually as among two schools of thought. This suggests the need for a reconceptualizing of our relationship to take into account the way we are perhaps already relating to each other as schools of thought within a real koinonia.

We encourage the development and use of common catechitical tools and programmes of preparation for baptism, confirmation, and marriage. We believe that we can make a common profession of faith and that we can celebrate our unity in faith and baptism by the joint renewal of baptismal vows. This should encourage us to do evangelism and catechesis jointly wherever possible.

The Canadian Churches have made extensive use of ecumenical coalitions since the 1960's. The coalitions have not only enabled us to act and witness together, usually in social issues, they have also become powerful vehicles for unity. Typically a coalition will be formed by representatives of the Presbyterian, Lutheran, United, Roman Catholic and Anglican Churches and focus on a single issue. Other churches may be members and one or other of the major churches may not participate in any particular coalition. This has become our normal way to tackle issues which concern all of us. When we do all that we can together the damaging effect of a serious difference of opinion on specific issues is minimized. It also becomes easier to work towards agreement on divisive issues because we are operating in a climate of trust with open channels for communication.

We encourage participation of our members in groups like the Ecumenical Society of Mary. It is necessary for Anglicans and Roman Catholics to enter into dialogue about the traditional teaching about the Blessed Virgin Mary and the contemporary understandings and expressions of that teaching.

As we face our common future we are conscious that we have many opportunities to grow together in areas of experiment and innovation. Both of our churches are struggling to be faithful to the great tradition while remaining responsive to the fresh insights of our generation.

We propose that there be formal consultation and co-operation whenever we face new challenges. Examples where such co-operation could be fruitful include "lay ministry" or "baptismal ministry" as we seek to affirm the ministries of the people of God and encourage "non-ordained" ministries, the diaconate, women and men in the church including but not restricted to questions to do with ordained women and the experience of women ordained in the Anglican Church, issues relating to regionalism, cultural diversity and inculturation, unity, pluriformity and the affirmation of "l'altérité." While we wait for and work towards a more complete clarification of the principle of subsidiarity (1) it would appear that a legitimate application of the principle would at least allow for creative and courageous steps towards reconciliation in regions where the bishops and the faithful, having experienced the interior conversion towards ecumenism and reconciliation, are ready for practical implementation of experience.

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B.2 Sacramental Sharing

Anglicans and Roman Catholics understand and experience church life sacramentally and as they work together they feel the need to support and express their common life and witness in sacraments. The time has come to be more precise and intentional about sacramental sharing. We can already discern and describe a baptismal unity shared by the Roman Catholic Church and the Anglican Communion. The degree of joint participation in the other sacraments may vary from region to region. However, we believe that we should encourage a deliberate growth towards full sharing of all the sacraments throughout the world.

(1) Pius XI with reference to social teaching - "It is an injustice and at the same time a grave evil and a disturbance of right order, to transfer to the higher and larger collectivity functions which can be performed and provided for by lesser and subordinate bodies."

We believe that our growth in reconciliation will be supported and encouraged by our willingness to share the sacrament of reconciliation. We believe that our present stage in growth in reconciliation justifies making the sacrament of penance and reconciliation accessible in either church to members of the other church. While the offer might not be frequently or widely accepted it would be very important in retreat situations or in cases where the spiritual director and directee are from different communions. It would also be a powerful symbolic gesture underlining the importance of metanoia and our dependence upon grace for reconciliation.

The Sacrament of unction should be offered freely by Anglicans and Roman Catholics to each other. Pastoral sensitivity indicates that normally sacramental anointing should be administered within a person's familiar local community. In cases of spiritual need either community should be free to minister to a member of the other community.

Interchurch marriages should be set in the context of joint pastoral care before and after the wedding. Regions should develop appropriate pastoral guidelines for their situation. The universal church should make it possible for areas where growth in reconciliation allows very close relationships to express their unity in this sacrament. This could mean permitting a eucharistic celebration at the time of marriage in which Anglicans and Roman Catholics would be equally free to receive together, even before a general permission for communion on other occasions has become appropriate. In some Dioceses the non-catholic partner of an interchurch marriage is already encouraged to receive communion, on the occasion of a catholic family member's first communion. We foresee the extension of these occasions in the local guidelines for Anglican-Roman Catholic families. Programmes of marriage preparation, enrichment and support should be shared wherever possible since both of our churches share a common concern for the well being of the family.

The study of the nature of confirmation and its precise place in sacramental initiation will continue. The pastoral dimensions of the use of this rite seem to be similar in regions where Anglicans and Roman Catholics have discussed their experience. We suggest that the discussion of confirmation should proceed in ecumenical consultation with each other. We look forward to the day when Anglicans and Roman Catholics will openly and mutually recognize each other's confirmations.

It is at this stage that we have to ask how much more sacramental sharing is possible before the full reconciliation of the ministries of our churches. We believe that baptism, penance, unction, and perhaps confirmation can be shared at this stage because of the koinonia which already exists and because we have both commitment and movement in the journey to full communion. The Sacrament of Orders offers a variety of opportunities for growth in reconciliation, even before a definitive mutual recognition of orders has happened.

When Anglican and Roman Catholic Bishops come to know each other locally, are collaborating in mission, service and witness, co-operating pastorally, and regularly consulting with each other, it would be appropriate for them to participate in the ordination of each other's bishops. This participation could begin with prayer and the ministry of the word, but where and when it is discerned that the time is right, then local bishops should participate fully at ordinations, including the laying on of hands.

Both ordained ministers and the faithful of both communities should be encouraged to attend and then participate in the ordinations of priests and deacons.

The diaconate is under review in both of our communities. It would be helpful to co-operate in the study of the diaconate and to share each other's insights.

Eucharistic sharing is unavoidably limited until it is the expression of full communion in the whole life of the Church. We need to agree upon appropriate stages for the growth to full communion.

- (i) when is it possible for individual members of the other church to be invited to communion?
- (ii) provided that there is consultation and understanding can invitations be extended before they become reciprocal?
- (iii) when is it appropriate for a local church to accept an invitation on behalf of its members?
- (iv) when do we move from the criterion of extraordinary spiritual need to the recognition of each other as disciples who can break bread together whenever present at the Eucharistic celebrations of either community? Can this be done when the interior conversion and reconciliation experienced by the Churches of a region cry out for the practical expression of their common life in the body of Christ?
- (v) When there is local but limited eucharistic sharing, how do we make clear that this is an interim step which would become inauthentic if progress towards full reconciliation were arrested at that stage?

In examining the appropriateness of stages in limited communion, leading to full communion it is necessary to be precisely aware that what is appropriate on this journey is the movement towards the agreed destination. Receiving communion together in the context of a well proved commitment to full reconciliation is different from accepting a loose "inter-communion" (unaccompanied by the) with no intention of movement to full organic unity. We should examine our decisions to see whether they arrest our growth or encourage our pilgrimage.

(9) B.3 Collegiality and Conciliar Relationships

Alongside of our common witness and the deepening and growth of our sacramental sharing we are also experiencing a growth in collegiality and conciliar relationships.

The Malta Report proposed an annual joint meeting of either the whole or some considerable representation of the two hierarchies in every region where each Communion has a hierarchy. Malta also recommended constant consultation between committees concerned with pastoral and evangelistic problems, including where appropriate, the appointment of joint committees.

While there has been some progress in the implementation of these proposals, the new climate following the publication of the Final Report of ARCIC-1 seems to offer the opportunity for a reaffirmation and revitalization of this process.

The Canadian experience testifies to the value of regular meetings of Bishops. These are well established and fruitful nationally and in some regions of our country. Where this experience has become part of our ongoing tradition our growth in reconciliation is facilitated. In comparison we discern a serious lack when the organs of consultation are absent or underdeveloped.

We recommend that regionally bishops be encouraged to maximize the consultation and co-operation between themselves so that collegiality is experienced and expressed between Anglicans and Roman Catholics as well as within these communions.

Where there are councils and structures of consultation and decision making including laity and clergy as well as bishops, we call upon them to devise ways of common consultation. This may require that each church develop and adapt its conciliar structures to facilitate interaction with the other. It is to be remembered that we can progress locally by taking all the existing opportunities which are present in a given situation, without either ignoring or merely waiting for new opportunities. This suggests that where both of our churches already have organs which can relate easily to each other, e.g. bishops, we should move towards the fullest possible (episcopal) collegiality. This will in no way diminish the need for lay participation in the councils of our churches. (Put together the parts that fit!)

(10) B.4 Shared Jurisdiction

We anticipate that Lambeth 1988 will indicate an Anglican willingness to continue a journey towards the acceptance of a ministry of unity and universal primacy by the Bishop of Rome. We also anticipate an expression of Rome's willingness to continue on this journey on the basis of the agreement expressed in the Final Report of ARCIC.

As our churches collaborate pastorally and experience collegiality and conciliar fellowship we anticipate a gentle growth (almost imperceptible?) towards joint decision making and shared jurisdiction.

The time will come when a region is ready to formalize this relationship and state more precisely how it is related to the universal primacy and jurisdiction of the Bishop of Rome. Our growing together will have taught Anglicans how to understand better the Roman Catholic experience of a relationship with the Bishop of Rome. Rome will have been seeking for ways to offer its ministry humbly as a gift from our (common) (one) Lord. Then we shall have to ask whether it is appropriate for a region (e.g. Canada) to move into full communion, including an acceptance of the primacy of the Bishop of Rome, but for a limited period of time at the end of which there would be a synodical evaluation of the experience, a revision of the arrangements on the basis of the shared experience and learnings, and plans made to share (a) with other regions who will have been beginning comparable journeys at different times according to local circumstances and (b) with regions that still have not found themselves ready for the implementation of this close relationship.

Our religious orders may provide us with a laboratory of life in community which can illuminate our ecumenical journey of commitment. Persons can share in the life of a religious community as guests, as postulants, as novices, in short term vows, and in total life profession. Perhaps a province of the Anglican Communion, without losing communion with the other provinces, could reach a stage of covenanting to share fully in this life of the Roman Catholic Communion for a period of ten years. During that time the petrine ministry would become an experienced reality for Anglicans and Rome could learn to minister to Anglicans, if indeed they do pose any special problems.

This process allows for a gradual growth into full communion. It encourages a growth in trust because love can be experienced and shared. Anglicans and Roman Catholics are being asked to trust what they used to suspect, and to love what they sometimes have feared. A period of mutual sharing allows a realistic opportunity for growth in reconciliation.

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Conclusion

These proposals are for the people of God on a journey. The stages are not justified as sufficient in themselves but only in the context of an intentional pilgrimage which demands metanoia and anticipates metamorphosis. We shall be transformed as we become reconciled.

The proposals attempt to take into account, and to allow ourselves to exploit by co-ordinating the "top down" and "bottom up" dynamics of the process of learning, change and reconciliation.

Each of our communions has received gifts from the one God which we seek to offer each other in the way of kenosis, humbly letting go so that what we love and seek to share can be received.

We believe that we have travelled far on this journey since the Malta Report of 1968. As we celebrate the blessings already received, we encourage our respective authorities and all the faithful to step forward boldly and together in our koinonia of faith, hope and love.