

REPORT ON ANGLICAN/ROMAN CATHOLIC RELATIONS AND NATIONAL ANGLICAN/
ROMAN CATHOLIC DIALOGUES 1977-78

by

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in collaboration with Secretaries of National Dialogues

I POPE PAUL VI, POPE JOHN PAUL I, POPE JOHN PAUL II, AND THE
ARCHBISHOP OF CANTERBURY

At the end of 1977 and beginning of 1978 Pope Paul and the Archbishop of Canterbury exchanged letters on the question of joint evangelization and agreed that one means to this end was the joint meeting of episcopates (or parts of them) recommended in the Malta Report.

On the death of Pope Paul in August the Archbishop sent a message of sympathy to Cardinal Villot, the Cardinal Camerlengo in sede vacante, on behalf of the whole Lambeth Conference then in its final sessions at Canterbury: "The Lambeth Conference bishops profoundly moved at the death of the Holy Father our brother in Christ. Offer heartfelt condolences in christian fellowship. God grant him eternal peace." The Anglican delegation to Pope Paul's Requiem and Funeral comprised: the Bishop of London (Rt.Revd. and Rt. Hon. Gerald Ellison, representing the Archbishop of Canterbury); the Primate of Canada (Most Revd. Edward Scott, representing also the WCC); the Primate of Tanzania (Most Revd. John Sepeku); and the former Archbishop of Canterbury, Bishop Michael Ramsey.

The delegation to the Inauguration of the Ministry of Pope John Paul I as Supreme Pastor comprised: the Archbishop of York (Most Revd. and Rt.Hon. Stuart Blanch, representing the Archbishop of Canterbury); the Archbishop of Brisbane (Most Revd. F.R.Arnott, member of ARCIC); the Bishop of Winchester (Rt.Revd. John Taylor); and the Bishop of West Missouri (Rt. Revd. Arthur Vogel, member of ARCIC).

One month later another delegation sadly attended his Requiem and Funeral: the Bishop of London (representing the Archbishop of Canterbury); the Archbishop of Dublin (Most Revd. Henry McAadoo, Anglican Co-Chairman of ARCIC); and Dr. Harry Smythe (Director of the Anglican Centre, Rome).

In view of the tragic circumstances of the preceding weeks and of the most unexpected choice of Carol Wojtyła as Pope John Paul II the Archbishop of Canterbury decided to attend his Inauguration personally as a gesture of sympathy and unity with the Roman Catholic Church. With the Archbishop in Rome were: Rt.Revd. John Howe (Secretary-General of the Anglican Consultative Council); Rt.Revd. Richard Millard (American Bishop in charge of the Convocation of American Episcopal Churches in Europe); and the Rt.Revd. Misaeri Kauma, Assistant Bishop of Nairambi, Uganda.

The Archbishop was received by Pope John Paul II on the same evening as his Inauguration. Necessarily, discussion was short but the warmth of current Anglican/Roman Catholic relations was spoken of and the Archbishop's projected visit to Poland (May/June 1979). The Archbishop noted afterwards both the humanity and strength of Pope John Paul II's character.

On all these occasions, festive or sad, the Anglican bishops received the generous hospitality of the Venerable English College.

II THE LAMBETH CONFERENCE 1978

Within Section 3 of the Conference (the Anglican Communion in the world-wide Church) a group of 12 bishops examined the three ARCIC Agreed Statements: D.W.B. Robinson (Assistant, Sydney); H.W. Montefiore (Birmingham); A.J. Trillo (Chelmsford); E. Randrianovona (Antananarivo, Madagascar); H.R. McAdoo (Dublin - Archbishop - Chairman); S.M. Imai (Tohoku, Japan); J.I. Mundia (Maseno N., Kenya); D.A. Rawcliffe (New Hebrides, Melanesia); P.E. Sutton (Nelson, New Zealand); T.J. Bavin (Johannesburg Secretary); J.W. Montgomery (Chicago); and H.L. King (Idaho). The Archbishop of Dublin is also Co-Chairman of ARCIC. The Dean of Christ, Church Oxford (the Very Revd. Henry Chadwick - a member of ARCIC) was Consultant to the group, and the Anglican Co-Secretary was also in attendance (Revd. Christopher Hill). Section C of the Report acknowledged the use the group made of current ARCIC draft responses in their consideration of the Statements and this enabled the Group to say "most of us assent fully to the Agreed Statements, but some would prefer to regard them simply as a basis for further discussion". (Lambeth Conference Report, Section 3.C.p.107). The Resolution (33) drafted by the Group was warm but cautious. It was in fact strengthened in plenary session by the additions of the recognition of "the faith of our Church" in the work of ARCIC and the hope that it would be a basis for "sacramental sharing" between the two Communion when the completed Statements were approved by the two Churches.

The Resolution (33) was finally passed as follows:

"The Conference:

1. welcomes the work of the Anglican-Roman Catholic International Commission which was set up jointly by the Lambeth Conference of 1968 and by the Vatican Secretariat for Promoting Christian Unity;
2. recognizes¹ in the three Agreed Statements of this Commission a solid achievement, one in which we can recognize the faith of our Church, and hopes that they will provide a basis for sacramental sharing between our two Communion if and when the finished Statements are approved by the respective authorities of our Communion;
3. invites ARCIC to provide further explication of the Agreed Statements in consideration of responses received by them;
4. commends to the appropriate authorities in each Communion further consideration of the implications of the Agreed Statements in the light of the report of the Joint Preparatory Commission (the Malta Report received by the Lambeth Conference 1968 - see p.134 of its report), with a view to bringing about a closer sharing between our two Communion in life worship, and mission;
5. asks the Secretary General of the Anglican Consultative Council to bring this resolution to the attention of the various synods of the Anglican Communion for discussion and action;
6. asks that in any continuing Commission, the Church of the South and the East be adequately represented."

¹ Eucharistic Doctrine (the Windsor statement 1971), Ministry and Ordination (Canterbury, 1973), and Authority in the Church (Venice, 1976).

In respect of the work of the Anglican/Roman Catholic Commission on the Theology of Marriage and its Application to Mixed Marriages, the Primates' Committee of the Lambeth Conference requested the Commission's Anglican Co-Chairman (the Archbishop of Armagh - the Most Revd. George Simms) to draft a Resolution. This was done and was duly passed as Resolution 34, but not before a final paragraph had been added from the floor with the effect of sharpening the Resolution as a whole:

"The Conference welcomes the report of the Anglican-Roman Catholic Commission on 'The Theology of Marriage and its Application to Mixed Marriages' (1975).

In particular we record our gratitude for the general agreement on the theology of Christian marriage there outlined, and especially for the affirmation of the 'first order principle'¹, of life-long union (i.e. in the case of a break-down of a marriage). We also welcome the recognition that the differing pastoral practices of our two traditions do in fact recognize and seek to share a common responsibility for those for whom 'no course absolutely consonant with the first order principle of marriage as a life-long union may be available'.

We also endorse the recommendations of the Commission in respect of inter-Church marriages:

1. that, after joint preparation and pastoral care given by both the Anglican and Roman Catholic counsellors concerned, a marriage may validly and lawfully take place before the duly authorized minister of either party, without the necessity of Roman Catholic dispensation.
2. that, as an alternative to an affirmation or promise by the Roman Catholic party in respect of the baptism and upbringing of any children, the Roman Catholic parish priest may give a written assurance to his bishop that he has put the Roman Catholic partner in mind of his or her obligations and that the other spouse knows what these are.

We note that there are some variations in different regions in the provisions of Roman Catholic Directories on inter-Church marriages. We nevertheless warmly welcome the real attempts of many Roman Catholic Episcopal Conferences to be pastorally sensitive to those problems arising out of their regulations, which remain an obstacle to the continued growth of fraternal relations between us. In particular, we note a growing Roman Catholic understanding that a decision as to the baptism and upbringing of any children should be made within the unity of the marriage, in which the Christian conscience of both partners must be respected. We urge that this last development be encouraged.

The problems associated with marriage between members of our two Communion continue to hinder inter-Church relations and progress towards unity. While we recognize that there has been an improved situation in some places as a result of the Motu Proprio, the general principles underlying the Roman Catholic position are unacceptable to Anglicans. Equality of conscience as between partners in respect of all aspects of their marriage (and in particular with regard to the baptism and religious upbringing of children) is something to be affirmed both for its own sake and for the sake of an improved relationship between the Churches."

¹ See Anglican-Roman Catholic Marriage (London, CIO 1975 p.21 para. 49.)

In the long and much debated Resolution 21 Women in the priesthood an Anglican acceptance of diversity was recognized as presenting problems for the Roman Catholic Church. Within the Resolution, paragraph 7 reflected this and owed something to the Anglican/Roman Catholic Versailles Report (noted below):

"We recognize that our accepting this variety of doctrine and practice in the Anglican Communion may disappoint the Roman Catholic, Orthodox and Old Catholic Churches, but we wish to make it clear

- a. that the holding together of diversity within a unity of faith and worship is part of the Anglican heritage;
- b. that those who have taken part in ordinations of women to the priesthood believe that these ordinations have been into the historic ministry of the Church as the Anglican Communion has received it; and
- c. that we hope the dialogue between these other Churches and the member Churches of our Communion will continue because we believe that we still have understanding of the truth of God and his will to learn from them as together we all move towards a fuller catholicity and a deeper fellowship in the Holy Spirit."

Reference may also usefully be made to Resolution 24, A Common lectionary, which was very much in the spirit of the Malta Report:

"The Conference recommends a common lectionary for the Eucharist and the Offices as a unifying factor within our Communion and ecumenically; and draws attention to the experience of those Provinces which have adopted the three-year Eucharistic lectionary of the Roman Catholic Church."

The Roman Catholic Observers at the Lambeth Conference were led by the Bishop of Ardagh (Rt.Revd.Cahal Daly - a member of the Secretariat for Promoting Christian Unity), with Canon Richard Stewart (then Secretary of the Ecumenical Commission for England and Wales and now a staff member of the Secretariat for Promoting Christian Unity) and Mgr. William Purdy (a staff member of the Secretariat for Promoting Christian Unity and Co-Secretary of ARCIC). There was also a strong contingent of official Roman Catholic press representatives, both from the U.K. and continental Europe including those of the Osservatore Romano.

One event which is not recorded in the official Report, but which is of real significance in gauging the state of Anglican/Roman Catholic relations was the Requiem Mass for Pope Paul VI. The Pope's death at the close of the Conference was deeply felt by all the bishops. The Roman Catholic Observers were therefore invited to concelebrate a Requiem Mass for the Conference in the hall of the University of Kent at Canterbury where the plenary sessions of the Conference took place and where the Conference each day celebrated the Eucharist and Office of the various provinces of the Communion. The Requiem was one of the most moving moments of the Conference. It spoke eloquently of the great change of attitude between the two churches in the last few years.

III THE ANGLICAN CONSULTATIVE COUNCIL AND THE SECRETARIAT FOR PROMOTING CHRISTIAN UNITY

The third informal meeting of Anglicans and Roman Catholics (under the sponsorship of the Secretary-General of the Anglican Consultative Council and the Vice-President of the Secretariat for Promoting Christian Unity) took place at the Vatican on October 28th 1977. This meeting was primarily a 'staffs' meeting and in addition to Bishop John Howe and Bishop Ramon Torrella, Mgr. Charles Moeller and Fr. Pierre Duprey (the Secretary and Under Secretary of the Secretariat for Promoting Christian Unity) were present with the Revd. David Chaplin (Principal Assistant, Anglican Consultative Council) and also the Co-Secretaries of ARCIC, Mgr. William Purdy (Secretariat for Promoting Christian Unity) and the Revd. Christopher Hill (Archbishop of Canterbury's Counsellors on Foreign Relations). The continuing work of ARCIC was one of the main items of discussion and it was agreed that the Commission should be encouraged to continue its work on Authority (the problems left over from the Venice Statement). There were however other items on any agenda for Anglican/Roman Catholic dialogue. What was the unity Anglicans and Roman Catholics sought? What happened if there could not be complete agreement on Authority? What of moral issues which divided the laity much more sharply than theology? What were the wider questions of church and society which Anglicans and Roman Catholics needed to discuss? What were the real obstacles to local initiatives in joint evangelism? These large issues were felt to be more than ARCIC would be capable of dealing with. After some debate it was agreed that one way of handling such issues might be to use existing National ARCs. It was further agreed that a right course of action might be to ask National ARCs what subjects needed further discussion over and above the issues (more, or less) dealt with by ARCIC. It was thought that answers would vary very sharply from country to country. National ARCs (after some correlation of their response by the Secretariat and the Anglican Consultative Council) might then be asked to work on the issues raised. If joint work emerged it might be endorsed by Ecumenical Commissions and Boards for Mission and Unity, and then given a wide distribution by the Secretariat and the ACC. There was also discussion on the possibility of some follow up to the Common Declaration of Pope Paul VI and the Archbishop of Canterbury and mention was made of the encouraging correspondence between the Pope and the Archbishop (see above). The whole question of joint evangelism was felt to be ripe for discussion in 1978 in view of the continuing assessment of the working out of the Anglican 'Partners in Mission' concept. Finally plans for the Consultation on the Ordination of Women were completed on the basis of the original Note from the informal discussion of 1975 (see my Report on Anglican/Roman Catholic Relations 1976-77), but taking into account the recent Roman Declaration Inter insigniores.

This Consultation took place at Versailles from 27th February to 3rd March 1978. Anglican membership was: Rt.Revd. Donald Cameron, Assistant Bishop of Sydney, Australia; Revd. Professor Edward Fashole-Luke, Fourah Bay College, Sierra Leone; Revd. Professor James Griffiss, Nashotah House, USA; Miss Christian Howard, York England; Rt.Revd. Barry Valentine, Bishop of Rupert's Land, Canada - Co-Chairman, with the Revd. Christopher Hill, Assistant Chaplain, Archbishop of Canterbury's Counsellors on Foreign Relations acting as Co-Secretary. Roman Catholic membership was Fr. Yves Congar, OP, Couvent des Dominicains, Paris, France; Fr. Eric Doyle, OFM,

Franciscan Study Centre, Canterbury, England; Fr. Pierre Duprey, WF, Under Secretary, Vatican Secretariat for Promoting Christian Unity; Revd. John Hotchkin, Secretary, United States Bishops' Ecumenical Commission - Co-Chairman and Mgr. William Purdy, Vatican Secretariat for Promoting Christian Unity, who also acted as Co-Secretary. The Report was unanimously agreed to and was eventually sent to the Anglican Churches in time for the Lambeth Conference, though the Secretariat for Promoting Christian Unity had certain anxieties over the possible misinterpretation of paragraph 6. Because of these anxieties, in circulating the Report Bishop John Howe noted and agreed with the Secretariat that the Report must be read as a whole and in particular that paragraph 6 should not be separated from paragraphs 2 and 3. The subject of the Consultation was the relation between churches which do and churches which do not ordain women, not speculation as to changes of mind or practice on either side.

Due to the death of Pope John Paul I, it was not possible to hold the scheduled informal discussions for October 1978. They will be resumed in 1979.

IV ARCIC

In June 1978 a sub-commission met at St. Albans to consider papers commissioned at the full meeting the previous September at Chichester on the remaining problems of authority outlined at the conclusion of Authority in the Church. Two draft documents were produced. A longer draft was concerned with the problems of 'universal jurisdiction', 'divine right', and 'papal infallibility'; a shorter one with the 'Petrine texts'. There immediately followed a further meeting of some members of the Commission at Mill Hill to complete the work begun at Chichester on a response to criticisms of Eucharistic Doctrine. A draft was completed.

Due to the death of Pope Paul VI the scheduled meeting of ARCIC at Venice in August/September 1978 had to be postponed. It was however possible for a sub-commission to meet at London Colney (Hertfordshire) during September. This sub-commission concentrated upon the drafting of a response to criticisms of Ministry and Ordination. Using some material prepared at Chichester the year before a draft but incomplete document was prepared.

The postponed 1978 meeting of the Commission took place at Salisbury during January 1979. It examined the various drafts prepared during the previous year on eucharist, ministry and authority, together with the commissioned papers on aspects of authority referred to earlier.

(To be continued by extract from Press Release)

V NATIONAL DIALOGUES

1. Australia

In May 1978 a meeting of six Anglican and six Roman Catholic bishops took place in Sydney, each side with consultants and led by the two Archbishops of Sydney, Sir Marcus Loane and Cardinal Sir James Freeman. The subject was Authority in the Church and Archbishop Felix Arnott, a member of ARCIC, presented an Anglican paper with a complementary joint response from the Roman Catholic consultants. Discussion indicated that there were as many tensions within the two Communion on the subject of authority as between them. This meeting is the third of its kind and the reports of the three together will constitute part of the Anglican Church of Australia's response to the ACC (London, Ontario, May 1979) on the three Agreed Statements. (See Report on Anglican/Roman Catholic Relations 1976-77.) At these joint bishops meetings Ministry and Ordination has been the most well received. The General Synod Commission on Ecumenical Affairs is also at present considering the Authority Statement. The position of the Anglican Primate of Australia, Archbishop Loane, was made clear in an address to the Sydney Diocesan Synod in September. He firmly rejected ARCIC's treatment of ecumenical councils and the Roman primacy.

The Warden of St. John's College, St. Lucia, Queensland, Dr. Peter Canley, has lectured widely and broadcast on Anglican/Roman Catholic relations since participating in the Anglican Centre Associates Project in Rome in February 1978 and the Archbishop of Brisbane has led discussion on Authority in the Church at a meeting of the Anglican bishops in Australia.

2. Belgium

Belgian ARC celebrated its 10th anniversary in May 1978. This took place at Malines with an open day gathering which included lectures, discussion, and a joint service, the latter in the Archiepiscopal Palace and with the participation of Cardinal Suenens. In September Belgian ARC made a joint pilgrimage to Canterbury Cathedral.

3. Canada

In August 1977 the General Synod of the Anglican Church of Canada approved the following resolutions:

"That General Synod receive the Report of the Anglican Roman Catholic International Commission on Authority in the Church and commend it for study and comment by all levels of the Church before the next General Synod.

That the General Synod send greetings to the members of the International Commission expressing its gratitude for the Statements on Eucharist, Ministry, and Authority, which the Commission has prepared. We recognise the sense of love, concern and prayer in which the Statements were developed and encourage the Commission to continue its deliberations."

The first report of the Canadian 'Partners in Mission' Consultation noted to the same Synod that it considered the ARCIC Statement on authority had intriguing possibilities for the ecumenical movement, but believing that partnership

in mission implied ecclesiological reflection, it asked the Anglican Church of Canada to press for a liberation of ARCIC from its 'North Atlantic captivity'. The Partners in Mission Consultation included representatives from the Canadian Council of Churches; the Anglican Council of North America and the Caribbean; the Church in Ecuador; the Philippine Independent Church; the World Council of Churches; the Episcopal Church of the USA; the United Theological College, Limuru, Kenya; and the Canadian Conference of Roman Catholic Bishops. (Its recommendation was significant in the genesis of the last paragraph of the Lambeth Conference resolution on the Anglican/Roman Catholic International Commission 33.6 - see above.)

The third representative meeting of Anglican and Roman Catholic bishops in Canada took place during June 1978 in Montreal. The agenda included an opportunity to share information about relationships in the dioceses represented and regional meetings of bishops, discussion on the present and future work of ARCIC and the promotion of the general study of the Agreed Statements, the crisis in Christian education, and the forthcoming Lambeth Conference. It was decided to formalize future meetings, so that a group of nine bishops from each church would meet once a year with representatives of Canadian ARC present as appropriate.

The proposal from the joint bishops' meeting in 1977 of a commission on marriage and mixed marriages has been officially accepted by both Churches. The commission is expected to have had its first meeting in the late autumn of 1978. (See Report 1976-77, p.6.)

Anglican and Roman Catholic bishops in the Province of Quebec met in June 1978 at the residence of Mgr. Paul Gregoire, the Roman Catholic Archbishop of Montreal. The meeting was fully bilingual with Cardinal Maurice Roy of Quebec and Archbishop Edward Scott as co-chairmen, the two Primates of Canada. The political situation in the province was the main item discussed and it is planned to hold a second regional meeting in the future.

The Anglican/Roman Catholic dialogue in Canada has concentrated on the problem of 'universal jurisdiction' during 1978, and other problems remaining at the conclusion of the Venice Statement. A number of papers have been considered including one by Fr. Jean Tillard, OP, prepared for the International Commission. Other papers dealt with 'Petrine texts' (Dr. H. McSorley), 'infallibility' (Ms. M. O'Gara), and 'divine right' (Prof. A. Miklósházy SJ).

4. England

During the Week of Prayer for Christian Unity 1978 the Archbishop of Canterbury preached in Westminster Cathedral in the presence of Cardinal Basil Hume. The theme of the Archbishop's sermon, discussed beforehand with the Cardinal, was common evangelization and intercommunion. As in his sermon in Rome the year before, the Archbishop stressed the weakening of the Church's mission through disunity and called for repentance of past attitudes. A week later the Cardinal addressed the General Synod of the Church of England. He spoke personally, as the Archbishop had done, of the problems confronting a divided christianity in England. He also spoke of the Malta Report and the Anglican/Roman Catholic International Commission. The Cardinal noted that the theology of the Church developed in

the ARCIC documents needed to be completed. He spoke of the partial communion already achieved and noted that for the Roman Catholic Church the question of intercommunion was not simply one of the God given desire for eucharistic unity.

The Faith and Order Advisory Group of the Board for Mission and Unity completed a study of the ARCIC documents at the end of 1978 for the consideration of the Anglican Consultative Council in 1979 (see Report 1976-77, p.3). The document particularly records criticism of the treatment of 'priesthood' in Ministry and Ordination and 'the development of doctrine', 'ecumenical councils', and 'Roman primacy' in Authority in the Church. It is anticipated that the February 1979 General Synod will approve that the FOAG document be sent to the ACC as the interim response of the Church of England to the three Agreed Statements.

The Standing Committee of the General Synod sent to the ACC its interim response to the Anglican/Roman Catholic International Commission on the Theology of Marriage and its Application to Mixed Marriage in March 1978. The response supported the pastoral recommendations of the Commission concerning mixed marriages, namely: the extension of the scope of 'canonical form'; the alternative procedure to the 'promise'; and the encouragement of joint pastoral care. In December 1978 the Bishop of Chelmsford (Rt.Revd. John Trillo, Chairman of the Committee for Roman Catholic Relations of the Board for Mission and Unity of the General Synod and Co-Chairman of English ARC) published an Anglican Commentary on the recent Roman Catholic Directory on Mixed Marriages for England and Wales (see Report 76-77, p.6). The Commentary has a commendation by the Archbishop of Canterbury and is partially the result of discussions in the Commission on Roman Catholic Relations and in the House of Bishops. The Directory is compared with the International Marriage Commission and the developing Roman Catholic understanding of the obligation of the Roman Catholic partner in a mixed marriage is commended: the understanding that the Roman Catholic baptism and upbringing of any children is to be sought within the context of, and not at the expense of, the marriage. The Bishop expressed doubt about the propriety of marriage in the context of a nuptial mass where only one partner can receive Holy Communion. He was disappointed that there had been no development on this issue, in spite of the experience of some other Episcopal Conferences. (See Marriages Between Anglican and Roman Catholics - A Commentary, CIO 1978.)

In December 1977 the Theology Commission of the Roman Catholic Bishops' Conference for England and Wales published its response to Authority in the Church. The Commission endorsed the approach and analysis set out in the Agreed Statement, noting that ARCIC itself agreed to differ at certain points, but that greater weight should be given to the shared convictions set out in the body of the Statement. The Commission generally expounded rather than criticised the Venice Statement, though it affirmed that for Roman Catholics communion with the Bishop of Rome was seen as a divine intention and that the 'Petrine texts' might bear more weight than the International Commission had suggested. On the Marian Dogmas the Commission helpfully insisted that they were not to be understood without reference to the great convictions of the Christian faith. Finally it asked that the new approach reflected in the three Agreed Statements be examined to see whether they secured what was central to faith and did not avoid issues which ought to be faced.

During 1978 English ARC has examined the theological and ecumenical issues of justification by faith and the ordination of women. It has also been concerned with a response to a Free Church Federal Council working group statement on Authority in the Church (chaired by the Revd. Edward Rogers). It has also tried to encourage the joint meeting of the episcopates, or representative parts of them, recommended in the Malta Report but yet to take place in England (with the partial exception of joint discussions on the revision of the Roman Catholic Directory on Mixed Marriages - See Report 1976-77, p.6. - in 1977).

Less official dialogue has been sponsored by the Roman Catholic Ecumenical Commission for England and Wales with Anglican Evangelicals; again the subject of justification by faith has arisen, but the intention was to get behind this by looking at the whole approach to Scripture and tradition and their use in the two churches.

In November 1978 a significant meeting of Anglican and Roman Catholic bishops in London (north of the Thames) took place, chaired by Cardinal Basil Hume and the Bishop of London, the Rt. Revd. Gerald Ellison. The 'area' and diocesan bishops of both churches spent a day together discussing the pastoral problems of the city and their co-operation. It is intended that this regional meeting should be put on a regular basis.

In the presence of church leaders of all traditions a plaque was dedicated in Westminster Abbey in October 1977 to commemorate all those who died for conscience sake on either side at the Reformation in England. Increasing visible collaboration continues between Westminster Abbey and Westminster Cathedral, as also the two Cathedrals in Liverpool and at other centres. In July 1978 Cardinal Leon Suenens visited the Archbishop of York and York Minster.

5. France

French ARC in 1978 discussed the problem of young French tourists in the United Kingdom and work being done in centres such as London, Brighton, Oxford, and Canterbury. English/French 'twinings' were debated: it was decided that it would be better in future if they could be sponsored by local Councils of Churches, so involving more than two partners. Information has been shared on the 'Ten Propositions' for unity in England. Time was spent on the preparation of a document in reply to five questions to non-Roman Catholics in France from Mgr. F. Le Bourgeois, bishop of Autun and President of the National Secretariat for Unity, for presentation to the French Episcopal Conference.

This eventual response was made by the Revd. John Livingstone, Chaplain of St. George's, Paris, who was invited to be one of two Anglican observers to the Episcopal Conference at Lourdes in October 1978. The questions concerned the present ecumenical situation in France; issues Anglicans wanted to put to Roman Catholics; and the priorities for ecumenism. The response reflected the 'openness' of the French situation as well as the 'foreign' culture of Anglicanism; the desire for intercommunion, especially in mixed marriages; and the importance of evangelism. The bishops of France requested further studies of the question of sacramental intercommunion and mixed marriages (with French Protestants in mind as well as the comparatively small Anglican communities).

The National Secretariat for Unity has been responsible for the preparation of the French Episcopate's response to the three ARCIC Agreed Statements. This has been done in collaboration with some members of French ARC during 1978. A document was approved by the bishops and sent to the Vatican Secretariat for Promoting Christian Unity. The text recognized in the three Statements a fully acceptable basis on which to build sacramental and ecclesial doctrine. On such an agreement in faith the process of re-establishing communion could be begun. It recognized a eucharistic faith substantially identical with that of the Roman Catholic Church and a form of the ministry, especially the episcopal ministry, also substantially and structurally the same. It approved of the balance expressed between the authority of the bishop, synod, primate, council, and bishop of Rome. It valued the stress on that held in common and the ecclesiology of the communion of local churches. It suggested further work on the ecclesiology of ordination towards the solution of the problem of Anglican orders; a further examination on the lines of Apostolicae Curae was inappropriate as the question needed to be lifted from the level of the valid transmission of orders to the level of the faith and structures of the Church.

6. German Democratic Republic

An unofficial gathering of Lutherans, Roman Catholics and Anglicans gathered near Leipzig in September 1978 to consider the relation between Anglican/Roman Catholic and Lutheran/Roman Catholic bi-lateral dialogues on the question of authority. Reference was made to the Venice Statement and the national Lutheran/Roman Catholic documentation on the Petrine Ministry in the USA.

7. Japan

Japanese ARC has been working on a translation of Authority in the Church during 1978. Peculiarly Japanese problems arose because the two churches use different words for the same biblical or theological concepts - even the name of Jesus is different! Discussion of the content of the Statement continues while the translation progresses.

The Commission formally proposed that there should be mutual recognition of baptism in Japan, and the consequent abandonment of the practice of conditional baptism. This has been accepted by both episcopates.

The Anglican Secretary of Japanese ARC attended the Lambeth Conference representing the Anglican Consultative Council (the Revd. R.T. Nishimura).

8. New Zealand

The General Synod of the Anglican Church of New Zealand adopted the following recommendation of its Committee on Doctrine and Theological Questions in April 1978:

"The Provincial Commission on Doctrine and Theological Questions welcomes the three Agreed Statements of the Anglican/Roman Catholic International Commission (on Eucharistic Doctrine; Ministry and Ordination; Authority in the Church). It affirms that the three ARCIC Statements are on the whole congruent with Anglican

teaching. It would like, however, to point to a prima facie contradiction between what the Statement on Authority in the Church says about infallibility and inerrancy and Articles XIX-XXI of the Thirty Nine Articles of Religion. Nevertheless the Provincial Commission affirms strongly that the three ARCIC Agreed Statements do provide a sufficient theological basis for further official dialogue with the Roman Catholic Church with Churches of the Anglican Communion 'United not absorbed' as its goal."

This was in response to the Secretary General's request for comment on the three Agreed Statements for the fourth meeting of the Anglican Consultative Council (see Report 1976-77, p.3.)

9. Scotland

The Provincial Synod of the Episcopal Church in Scotland passed the following resolution in October 1977:

"That this Synod welcomes the three Agreed Statements issued by the Anglican/Roman Catholic International Commission: it urges that the recent Statement on Authority be widely read and seriously studied, and it places on record its conviction that the earlier Statements on the Eucharist and on the Ministry represent a fair and adequate statement of the Anglican position and that the degree of doctrinal agreement they betoken not merely justifies but demands serious consideration leading to positive action at all levels."

This endorsement of the two earlier Agreed Statements was passed unanimously.

In October 1978 the Synod passed the following resolution drafted by its Inter-Church Relations Committee:

"That this Synod believes that the agreed statement on Authority in the Church issued by the Anglican/Roman Catholic International Commission at Venice in 1976 represents a fair and adequate statement of the Anglican position and indicates a significant and welcome development of Roman Catholic thinking on primacy and infallibility which makes possible closer co-operation, and fruitful dialogue on outstanding doctrinal differences. It therefore commends it to the attention of all church members."

Scottish ARC itself completed its Common Statement on Priesthood and the Eucharist in 1978, the fruit of five years' work. It has been circulated to the Roman Catholic hierarchy and to members of the Scottish Episcopal Provincial Synod, with the hope that it will be published with their permission, after amendment, during 1979.

in Brazil (Episcopal Church of Brazil). In the latter country Anglicans and Roman Catholics are also discussing with other Christians the possibility of forming a council of churches. In Argentina the Agreed Statement on Authority has been widely circulated to Roman Catholic theologians, to the bishops, and has been published in two journals by the National Secretariat for Ecumenism.

12. U.S.A.

In December 1977 US ARC published a report on its twelve years of dialogue entitled "Where We Are: A Challenge for the Future". Its Introduction contained a summary of the present situation in the United States.

"After 12 years of study ARC contends that the Episcopal Church and the Roman Catholic Church agree at the level of faith on such topics as the Holy Eucharist, Priesthood and Ordination, and the nature and mission of the Church. There is also a common understanding between us of the theological methodology necessary for ecumenical dialogue. Yet agreement even at the level of faith is not always evident in visible expression. The Episcopal and the Roman Catholic Churches differ in their forms of worship, their traditions of spirituality, their styles of theological reflection, and in some of their organizational structures of church life. Despite these historically conditioned differences, however, ARC finds after 19 joint consultations that the Episcopal and Roman Catholic Churches share so profound an agreement on the level of faith that these Churches are in fact "sister Churches" in the one Communio which is the Church of Christ."

After more detailed discussion of this profound agreement, and also some treatment of ethics and the Christian conscience, the Report concluded with a number of pastoral recommendations. These covered ARC's future agenda: authority and papal ministry; men and women in the church and world; normative tradition and individual conscience; and the unity necessary for sacramental sharing. Five proposals for action by joint 'task forces' were also recommended: on world hunger; evangelization; spirituality; Anglican/Roman Catholic covenants between parishes, dioceses, and seminaries; and the pastoral role of bishops.

As the central event of a triennial ecumenical study in the Episcopal Church, recommended by the 1976 General Convention, a National Ecumenical Consultation took place at Michigan, Detroit, during November 1978. Its 'Detroit Report' will be presented to the 1979 General Convention and will constitute the proposed ecumenical agenda of the Episcopal Church for 1979 and beyond. Anglican/Roman Catholic theological dialogue and pastoral convergence formed a substantial part of the Report and both Anglican and Roman Catholic members of the International Commission and of US-ARC were participants. In its section on Doctrinal Consensus the Report recommended that there should be a conference of Episcopal and Roman Catholic leaders to consider the practical implications of the Common Declaration of Pope Paul VI and the Archbishop of Canterbury (1977); the three ARCIC Agreed Statements; the Report of US-ARC (see above); and the desire for visible unity with the Roman Catholic Church expressed at local and regional levels. It was also recommended that popular introductory material should be prepared on the Anglican/Roman Catholic documentation for

the General Convention and that resolutions should be prepared for the Convention making clear that an official acceptance of the Anglican/Roman Catholic documents would be a step towards visible unity. Another resolution proposed a study of the Report on the Theology of Marriage and its Application to Mixed Marriages. A further one requested a resolution to be presented to the General Convention accepting the Windsor Statement on the Eucharist (with the clarifications ARCIC is presently working on) as a statement of the faith of the Episcopal Church, together with the Agreed Statement The Purpose or Mission of the Church of US-ARC (see Report 1975-76, p.8). A section on Spiritual Ecumenism drew attention to the significance of covenanted parishes and "interim eucharistic fellowship". The 'Detroit Report' concluded with a consideration of the various Consultations the Episcopal Church is presently engaged in. There was a particular analysis of the problem of authority and the Roman Catholic Church. An authoritarian style and the lack of a clear lay voice or synodical process of decision making were seen as problems to many Episcopalians, and the joint 'task force' on the pastoral role of bishops suggested by US-ARC was therefore endorsed. The need for further dialogue on the question of the ordination of women was recognised, centering on the doctrine of God and a Christian anthropology. Roman Catholic theology was welcomed as encouraging the Episcopal Church to grow out of a too narrowly linear conception of apostolic succession into a broader theology of the role of the bishop. This was itself seen as a hopeful sign for the mutual recognition of orders which would need to take place before there could be full sacramental sharing. A major pastoral priority was the need to explore differences concerning human sexuality, marriage, and the family.

One example of diocesan Anglican/Roman Catholic dialogues (among many) is that between the diocese and archdiocese of New York. ARC New York has primarily aimed at encouraging inter-parish dialogue. In 1977-78 the three Agreed Statements have been sent to all Anglican and Roman Catholic parochial clergymen; in co-operation with the Atonement Friars' and the Graymoor Ecumenical Institute study guides of the three Agreed Statement have been published; common liturgical celebrations have been sponsored, e.g. Good Friday; tripartite Anglican/Roman Catholic/Lutheran dialogue has taken place; a conference of New York religious has been held on the first two Agreed Statements; and two projects involving the common use of church and parish facilities have been established. The Episcopal diocese of New York passed a resolution at its Diocesan Convention urging all parishes to include intercession for the Archbishop of Canterbury and the Pope at the principal Sunday eucharist.

13. Wales

The Governing Body of the Church in Wales Doctrinal Commission has examined the Agreed Statement on Authority. The Doctrinal Commission paid particular attention to the complementary nature of primacy and conciliarity as expounded in the Venice Statement. 'Infallibility' and 'universal jurisdiction' (especially the latter) were still seen as very serious obstacles to unity, but the Commission accepted the conclusion of the Statement that there was a sufficient agreement on the questions of eucharist, ministry and authority, at the level of faith, to justify and require a closer unity. The Governing Body debated Authority in the Church and its

Doctrinal Commission's comment in April 1978 and passed the following resolution:

"That the three ARCIC Agreed Statements are congruent with Anglican teaching and provide a sufficient theological basis for further official dialogue and the encouragement of joint action on the local level with the Roman Catholic Church."

This was sent to the ACC with the reminder that the Church in Wales had commented positively upon the Eucharist and Ministry Statements in 1974 (see Report 1974-75).

The Church in Wales/Roman Catholic Joint Working Group published its Final Report in October 1978, with authorization from the Anglican Archbishop of Wales (Most Revd. Gwilym Williams) and the Roman Catholic Archbishop of Cardiff (Most Revd. John A. Murphy). It did not duplicate the earlier Interim Report (see Report 1973-74); but dealt with other aspects of the dialogue: authority in the Church; Christian moral teaching; women and the ministry; inter-Church marriages; and pastoralia and Welsh spirituality. Christ was seen as the source of authority in the Church and the model for its exercise. Differences were noted on authority in matters of faith; the Roman Catholics maintaining the inerrancy of the Church, the Anglicans preferring indefectibility. There was agreement on the role of the bishop; but on collegiality the Roman Catholics saw its fulness in communion with the Bishop of Rome, whilst the Anglicans found the See of Canterbury an existing focus of unity in the absence of communion with a universal focus. Development of both Anglican and Roman Catholic thinking on the 'Petrine Office' was thought to be convergent: "On the Roman Catholic side there is a development of thinking about collegiality, and its consequences for the understanding of the Pope and his exercise of authority i.e., in teaching and in jurisdiction. On the Anglican side there is fresh thinking about the necessity of the Petrine Office as a condition of full ecclesial unity." On the question of the ordination of women division did not coincide with Church membership; such a step would be a setback for ecumenism, but did not necessarily involve a change in Anglican theology of ministerial priesthood. The ecclesiological question behind the problem of mixed marriages was recognised and the International Commission's Report was welcomed. The Joint Working Group has now completed the work it was invited to do. It has recommended that dialogue should be continued in small groups to study in greater depth that which still requires a common examination. It has also commended the pastoral collaboration suggested by one such local group in Wales (Lleyn).

14. West Europe

The Western European Working Group met near Maidstone, England, in October 1978. Reports were received on Anglican/Roman Catholic relations and on the general ecumenical climate in Belgium, England, France, Germany, Luxembourg, the Netherlands, and Scotland. The major topic of the meeting was the question of ethics in an ecumenical context and papers were presented and discussion stimulated by Dr. Peter Staples (University of Utrecht), Professor Gordon Dunstan (King's College, London), and Professor J. Kirwan (Plater College, Oxford). There was also report and discussion on the Lambeth Conference. For the first time English and Scottish ARCs were represented so enlarging the scope of the Group (see Report 1976-77).

POSTSCRIPT: South Africa: Since this Report was compiled the Provincial Standing Committee has forwarded the Southern African Theological Commission's Report to the ACC "as an interim expression of the Church of the Province of South Africa's mind... pending a decision by Provincial Synod in 1979".