

## ANGLICAN/ROMAN CATHOLIC INTERNATIONAL COMMISSION

REPORT ON THE CURRENT WORK OF NATIONAL ANGLICAN/ROMAN CATHOLIC  
DIALOGUES AND ANGLICAN/ROMAN CATHOLIC RELATIONS IN THE  
COUNTRIES CONCERNED1972-73

by the Revd. Colin Davey

AUSTRALIA

In November 1972 there was a further meeting of the five Roman Catholic and five Anglican Bishops appointed by the Australian Roman Catholic Episcopal Conference and the Anglican Conference of Bishops. They were joined on this occasion by four theologians from each Church and the subject of the meeting was the Windsor Agreed Statement on the Eucharist. In a joint statement Archbishop James Freeman, the Roman Catholic Archbishop of Sydney and the Anglican Primate, Archbishop Frank Woods said that a "fruitful dialogue" had been initiated and a better understanding achieved at these talks. They continued, "We welcomed the opportunity for frank and friendly discussion. We recognise that there are immense areas of sacramental theology both biblical and historical which require far more discussion than we have been able to give. The meeting resolved unanimously to recommend to their Episcopal Conferences that the dialogue be continued."

In February 1973 Cardinal Willebrands was present at the International Eucharistic Congress in Melbourne. He later described its ecumenical aspect as "truly remarkable. The organizers of the Congress from the beginning contacted Christians of other Churches and ecclesial communities to explain to them the meaning of the Eucharistic Congress, which would not have fully succeeded if the non-Catholic Christians, the Orthodox, the Anglicans, the Methodists, the Presbyterians, were left on the side as if this great celebration did not concern them. As you know", he continued, "I myself, during the Congress, was the guest of the Anglican Archbishop of Melbourne, Dr. Frank Woods, and on Sunday, 25th February, I preached during Morning Prayer at the Anglican Cathedral of St. Paul".

The Congress was preceded by a three day Ecumenical Conference at the University of Monash on the theme "Eucharist, Ecumenism, and Community." The highlight of the ecumenical aspect of the Congress was the great ecumenical gathering called "A Meeting of the People of God" in which about 50,000 people took part. The service for this had been drawn up in close collaboration with the Victorian Council of Churches.

BELGIUM

The Anglican/Roman Catholic Working Group has continued its meetings. In the spring of 1973 its Steering Committee sent a formal letter to the Roman Catholic Hierarchy asking for a general implementation for Anglicans in Belgium of the approval given by the Unity Secretariat's Instructions of 1972 for the occasional Communion of non-Catholics in Roman

## BELGIUM (Continued)

Catholic churches. An official reply has been postponed, but individual cases are submitted to local Bishops.

During the Week of Prayer for Christian Unity there was an Anglican service of Evensong in Brussels Cathedral at which the preacher was the Revd. Roger Greenacre, the Anglican Chaplain of St. George's Paris. That same week there was an Anglican celebration of Holy Communion at Waterloo in Belgium at which Roman Catholics were encouraged to receive Communion. For those taking part this was a step forward, but since it went beyond the Vatican's Instructions, the publicity given to it in the parish magazine of the Anglican Church in Brussels had an adverse effect on Anglican/Roman Catholic relations.

In May 1973 a Delegation from the British Churches headed by the Archbishop of Canterbury took part in a "Service of Dedication of Christians in a Changing Europe" organised by the Belgian Churches for the Churches of the enlarged European Economic Community. Dr. Ramsey was the guest of Cardinal Suenens for two days beforehand, during which he celebrated Holy Communion in the Mercier Chapel in Malines Cathedral. On May 20th His Grace celebrated and preached at an Anglican Service of Holy Communion in Brussels Cathedral.

## CANADA

Fr. Beaubien, S.J. Director of the National Office of Ecumenism in Montreal, recently sent to Lambeth details of a survey which is being undertaken this summer in the Montreal area to find an answer to the question "In practical terms what are the actual ecumenical relationships between the Anglican and Roman Catholic clergy in the parishes of the Montreal Region?" This enterprise, commended by the Roman Catholic Archbishop of Montreal and the Anglican Bishop of Montreal, will involve interviewing Anglican and Roman Catholic parish clergy and inviting their answers to questions such as: "In your own parish and community is any sustained effort being made in dialogue and co-operation between Roman Catholics, Anglicans and other Christians insofar as faith, conscience and charity allow?" Their opinion is also being sought on the desirability of the development of some project in ecumenical education to be undertaken jointly in their district by Roman Catholics and Christians of other Communion.

The Canadian A.R.C. has continued to hold its meetings, part of which were devoted to preparing the document on "Ministerial Priesthood in relation to Christ and the Church" for the Anglican/Roman Catholic International Commission.

The Canadian Roman Catholic Episcopate and theologians issued its opinion on the Windsor Agreed Statement on Eucharistic Doctrine which commends its fidelity to Catholic Eucharistic Doctrine, especially on the real presence of Christ and the sacrificial character of the Eucharist, and the Commission's theological method; and welcomes its general release for discussion before it is submitted for official ratification. It welcomes the stress on the role of the Holy Spirit, the notion of memorial, the dynamic representation of Christ's presence.

CANADA (Continued)

It notes among the limitations of the Statement:-

- (a) danger arising from lack of reference to teaching and practice of adoration of sacrament.
- (b) 'memorial' better defined as the making 'actual' rather than the making 'effective' in the present of an event of the past.
- (c) the note on transubstantiation could be developed to remove the 'malaise' at the distinction between 'fact' and 'mode' of presence.

EAST AFRICA

Oecumenical Commission of Dioceses of Masasi, Nachingwea and Mtwara

For some time there has been prayer together on Sundays attended by as many as 20 priests. There is co-operation at the parish level in sharing the work of evangelism and in caring for the sick and aged. Anglicans and Roman Catholics are also working together in various Societies within the Church, for example the Church Council, Mothers' Union, Brotherhood of St. Andrew and the Legion of Mary.

ENGLAND

The Archbishop of Canterbury and Mrs. Ramsey received Cardinal Willebrands, President of the Vatican Secretariat for Promoting Christian Unity, as their guest at Lambeth from October 3rd to 5th 1972. His Eminence arrived on Tuesday accompanied by Mgr. Ladislao Rubir, General Secretary of the Synod of Bishops; Canon William Purdy of the Secretariat for Promoting Christian Unity, and Father Stjepan Schmidt, his Private Secretary. The purpose of this visit was to discuss and assess the present state of Anglican/Roman Catholic relations. This was done both privately by the Archbishop and the Cardinal, and with small groups of experts. They discussed in particular the work of the Anglican/Roman Catholic International Commission and of the Anglican/Roman Catholic Commission on the Theology of Marriage and its application to Mixed Marriages. Within this context Cardinal Willebrands gave a lecture in the Great Hall of Lambeth Palace to an invited audience on the subject of "prospects for Anglican/Roman Catholic Relations". On the Wednesday morning the Cardinal celebrated Mass in Lambeth Palace Chapel in the presence of the Archbishop of Canterbury - the first time that a Roman Catholic Mass had been celebrated there since the Reformation - and the following morning the Cardinal and his companions were present when the Archbishop celebrated Holy Communion there. On the day of his arrival Cardinal Willebrands attended Evensong in Westminster Abbey and the next day Evensong was sung in Lambeth Palace Chapel. His Eminence visited Church House to meet the staff of the Board for Mission and Unity of the General Synod of the Church of England and lunched at St. Edward's House, Westminster, with members of the Board and its Committee on Roman Catholic Relations. At a Dinner in Lambeth Palace at the end of the visit the Archbishop of Canterbury presented Cardinal Willebrands with the Lambeth Cross in recognition of his work for Christian Unity.

ENGLAND (Continued)

On May 22nd 1973 the Convocations of Canterbury and York debated the motion "That this Convocation welcomes the Agreed Statement on the Eucharist produced by the Anglican/Roman Catholic International Commission and commends it to the General Synod for consideration". This was moved in the Canterbury Convocation by the Bishop of Chelmsford and in the Convocation of York by the Bishop of Ripon. The motions were carried unanimously in both Convocations after short debates.

In November 1972 a Working Party set up to draft the future programme of joint meetings of the Sub-Commission of the Ecumenical Commission for England and Wales and the Committee on Roman Catholic Relations reported to 'the English A.R.C.' as it is now called. It recommended that its purpose should be "The positive fostering of Roman Catholic and Anglican relations in England, and the co-ordination of future work undertaken for this purpose by our two Churches". English A.R.C. is not primarily a theological discussion group but it should either handle theological discussion itself or refer it to local groups. It should relate more closely to A.R.C.I.C. both by informing A.R.C.I.C. of English Anglican and Roman Catholic reactions to its work and by disseminating further A.R.C.I.C. work. Liaison should continue with local groups and there would be much more concern with practical issues, such as the joint use of churches and possible developments regarding the sharing of facilities for theological education. At the March meeting of the English A.R.C. there was considerable discussion of the paper "Towards a Developing Ecclesiology" ('Pour une Ecclésiologie évolutive') which had been prepared by two Roman Catholic members of the French/Anglican Poman Catholic Joint Working Group. The English A.R.C. has been particularly interested to hear of shared Anglican/Roman Catholic schools, and of small working groups at present studying 'Reservation in Shared Churches' and 'Ecumenical Baptism'.

At the South-West Ecumenical Congress, which was held in Bristol from April 6th to 8th, the principal speakers included the Archbishop of Canterbury and Cardinal Suenens. Its aim was "to present ecumenism as God's concern for the whole world". There were sections on "Study of our Common Faith", "Hiding the Face of Christ", "Personal Relationships", "Rediscovering Community", "Christian Creativity", "Ministry to the Environment", "Christian Witness in a Divided World" and "Christian Spirituality".

Roman Catholic participation was also a strong feature of the "Call to the North", an evangelistic project, led by the Archbishop of York.

Two Church of England ordinands are to spend the Academic Year 1973-74 at the Gregorian and to live at the English College. One ordinand from Durham spent the Academic Year 1972-73 studying at the Liturgical Institute at Trier while residing at the Abbey of St. Matthias.

## FRANCE

The Archbishop of Canterbury visited the dioceses of Sens and Lyon from January 18th to 23rd. In Sens he was the guest of Mgr. René Stourm, Archbishop of Sens, and preached at a crowded ecumenical service in the Cathedral. He was also received by the Mayor and Municipal Council of Sens, and entertained by them to luncheon. On the journey from Sens to Lyon the Archbishop was entertained to luncheon at the Grand Seminaire at Dijon by Mgr. Decourtray, Auxiliary Bishop. At Lyon His Grace was the guest of the Archbishop of Lyon, Cardinal Alexandre Renard. In Lyon the Archbishop of Canterbury preached at a crowded ecumenical service in the Cathedral, where he was greeted with loud applause. He also gave a public lecture to some 2,500 people on "The Crisis of Faith in the Modern World." The Archbishop celebrated Holy Communion in the Chapel of a community of enclosed nuns at Vaugheray, outside Lyon and was present at the institution of the Revd. Brian Underwood as Anglican Chaplain in Lyon. The Mayor of Lyon gave a civic reception and luncheon in the Archbishop's honour and presented him with the Great Medal of the City of Lyon. The Mayor also conducted His Grace to the amphitheatre in which the martyrs of Lyon were put to death. The Archbishop paid a brief visit to the Roman City of Vienne, where he was received by the Bishop of Grenoble and his Auxiliary Bishop, and by Civic dignitaries. The Archbishop was also entertained to a buffet supper by Pastor Monsarrat of the French Reformed Church and met a number of his parishioners. During his visit His Grace presented the gold cross of St. Augustine to the Archbishops of Sens and Lyon and the silver cross to Canon Jacques Desseaux, Father Maurice Villain and Father P. Michalon.

The Anglican/Roman Catholic Joint Working Group in France has continued its meetings. It has been concerned with Sacramental Hospitality and the pastoral care of Anglicans in France, both residents and tourists, the preparation of guidelines for the joint pastoral care of Anglican/Roman Catholic mixed marriages in France, further publicity for the Windsor Agreed Statement, a brochure in French on the Anglican Church, and the twinings of dioceses and parishes, with particular interest in the twinning of the dioceses of Chester and Albi. In May 1973 a group of seminarians from Lille and religious from Paris took part in a week-long Seminar on the Eucharist at Salisbury Theological College.

## IRELAND

In March 1973 the House of Bishops of the Church of Ireland made a comment on the Windsor Agreed Statement which welcomed it and commended the Anglican/Roman Catholic International Commission's approach and theological method.

The following resolution addressed to the President of Ireland with a copy for information to the Right Hon. William Whitelaw and Dr. G.O. Simms was passed unanimously by the Anglican Consultative Council in Dublin on July 27th 1973.

'The A.C.C., representing the Anglican Communion throughout the world, meeting in Dublin, July 17th - 27th, takes this opportunity to express on behalf of its members its marked appreciation of the generous hospitality and friendship the Council has enjoyed.

## IRELAND (Continued)

'The Council has learned with admiration and respect of the reconciling witness of Christian people throughout Ireland and of their continuing courageous work for peace and justice through many difficulties. We pledge them the prayers of their fellow Christians throughout the world in these critical times.

'We identify ourselves with the sympathetic concern of all Christian people who pray that God, who alone can order the unruly wills and affections of sinful men, will in His love and mercy give peace and reconciliation to all the Irish people.'

## JAPAN (NIPPON SEI KO KAI)

The Anglican/Roman Catholic Joint Commission in Japan, composed of six members from each Church, was officially established at its first meeting in April, 1972. At this first meeting papers were presented on: (1) An historical consideration of the Roman Catholic Church and the Sei Ko Kai Church; (2) The pattern of Sei Ko Kai thought on theology; (3) The Agreed Statement on Eucharistic Doctrine. It was agreed that the Joint Commission should engage in the exchange and implementation of various kinds of information and studies, including joint studies on baptism, mixed marriages and inter-communion. It was also agreed that a mutually acceptable Japanese translation of the Agreed Statement should be made and distributed in both Churches. Its second meeting in October 1972 discussed the Motu Proprio on Mixed Marriages. The Anglicans suggested that Roman Catholics should show greater pastoral understanding and that equal rights should be given to both partners in a marriage. At its third meeting in May 1973 there was further discussion of the Windsor Agreed Statement. The meeting had hoped to test it against theological opinion in Japan, but they had found it difficult to understand linguistically in some cases. The Japanese A.R.C. had generally agreed that the Statement was good but members had observed that it did not pretend to be complete. They had found the commentaries by Bishop Alan Clark and the Revd. Julian Charley useful.

There is considerable local co-operation between Anglican and Roman Catholic clergy in Japan. There are joint services and exchanges of pulpits. There is mutual recognition of baptism. There is however no receiving of Communion at one another's altars.

## NEW ZEALAND

In November 1972 the Commission appointed by the General Synod to consider the Windsor Agreed Statement published its report, welcoming it as "evidence of the change of atmosphere in the field of Anglican/Roman Catholic relations" and approving its emphasis on the uniqueness of Christ's sacrifice, the connection made explicit between Eucharist and mission, the description of Christ's presence in dynamic terms, the balance achieved by affirming both Christ's objective presence and the need for faithful reception, the stress on the corporate character of the Eucharist, and the re-interpretation of the idea of memorial. It asked however for further clarification, particularly of the section on the Presence of Christ, and for the elaboration of the notion of eucharistic sacrifice.



PAPUA NEW GUINEA

JOINT COMMISSION OF THE ANGLICAN AND (ROMAN) CATHOLIC  
CHURCHES IN PAPUA NEW GUINEA

In June 1972 the Joint Commission of the Anglican and Catholic Churches in Papua New Guinea carefully considered the text of the Agreed Statement on the Eucharist. The Joint Commission formulated its considered response which was offered first as a draft to the authorities of the two Churches and has now been forwarded as a reply to the invitation of the International Commission to receive comments on the Agreed Statement. The text is as follows:

"From its discussion on the Agreed Statement on Eucharistic doctrine the Joint Commission of the Anglican and Catholic Churches in Papua New Guinea noted the following points.

1. The emphasis of the Agreed Statement on the biblical notion of memorial and sacrifice is refreshing, and furnishes a helpful and adequate insight into the meaning of the Eucharistic sacrifice.

2. Concerning the document's usage of the word transubstantiation (in footnote number 2), a comment of Bishop B.C. Butler was of interest to the Anglican commissioners:-

'...the footnote on transubstantiation could be taken as implying, falsely, that the doctrine of transubstantiation was offered by the Church as an explanation of the way in which the "wonderful change" is effected in the consecration of the Eucharistic elements; whereas the Council of Trent only ratified the word 'transubstantiation' as a convenient designation of that change...'

(article CONVERGENCE ON THE EUCHARIST in The Tablet, 8th January, 1972, page 7).

3. The Joint Commission is of the opinion that more could have been devoted to the Supper itself as a meal of the community, this opinion being stated in the light of modern theology.

4. The Joint Commission commends the connection expressed between Eucharistic celebration and the mission of the Church to the world (paragraphs 3 and 4 of the Agreed Statement).

5. An Anglican commissioner thought that the description of the Christian life in paragraph 2 of the Agreed Statement might be better if faith (referred to anyway in paragraph 8) were mentioned here in a phrase such as "a relationship of faith sealed by baptism into Christ..."

This Joint Commission states as follows:-

WE WELCOME THE WINDSOR STATEMENT FOR THE ADVANCE IT REPRESENTS IN MUTUAL UNDERSTANDING BETWEEN THE ANGLICAN AND ROMAN CATHOLIC COMMUNIONS OF THE EUCHARIST, THE SACRAMENT OF UNITY.

Tuesday, 20th June, 1972

## PAPUA NEW GUINEA (Continued)

The activities of the Joint Commission, the meetings of which are attended by an observer from the United Church in Papua New Guinea and the Solomon Islands, have included the following: agreement to accept baptism as practised in each other's churches in Papua New Guinea; exchange of information on the doctrine and practice of marriage, with special reference to its sacramentality; detailed preparation of work for applying to the local situation the Motu Proprio of Pope Paul on interdenominational marriages for consideration by our heads of churches; exchange of information on the doctrine of the Church and our respective manners of holding this in practice; exchange of information on the doctrine of authority in the churches with special reference to episcopacy and papacy; Roman Catholic explanation to Anglicans of the Catholic doctrine of infallibility (papal), and Anglican comments on same.

## SCOTLAND

The Joint Study Group of Representatives of the Roman Catholic and Scottish Episcopal Churches, following the publication in 1969 of their common statement upon "The Nature of Baptism and its Place in the Life of the Church" have been engaged on a Report on "The Ecclesial Nature of the Eucharist". This will be submitted to the Roman Catholic National Ecumenical Commission and the Roman Catholic Episcopal Conference and to the Inter-Church Relations Committee of the Episcopal Church and to its Provincial Synod, and it will eventually include sections on the Ministry and on Intercommunion as well as on the Eucharist.

## SOUTH AFRICA

The Anglican/Roman Catholic Conversations in Southern Africa held further meetings in December 1972 and May 1973, at which a report on Ordination was prepared for submission to the Anglican/Roman Catholic International Commission. Discussion also took place on Intercommunion, Abortion, and Black Theology. Plans were made to involve both communions more fully in discussion at the level of the local church.

On 10th November 1972 the Provincial Standing Committee of the Anglican Church of the Province of South Africa passed a resolution that "takes note of the Agreed Statement on the doctrine of the Eucharist, 1971, issued by the Anglican/Roman Catholic International Commission, and commends it to the Church for study, and requests that a resolution supporting the Statement be placed on the agenda of Provincial Synod" (which meets in November 1973).

## SOUTH PACIFIC

At the first meeting of the Anglican/Roman Catholic Commission representing the Episcopal Conference of the Pacific Islands (CEPAC) and the South Pacific Anglican Council (SPAC) held at Noumea, New Caledonia from 16th - 18th February 1973 it was stressed that their aim was organic unity, with respect for the traditions and local customs of the two Churches. There has already been a considerable degree of sharing in New Caledonia where the Anglican and Roman Catholic



SOUTH PACIFIC (Continued)

have given their approval for a Roman Catholic priest to have pastoral care of Anglicans, celebrating the Eucharist for them, according to the Melanesian liturgy once a fortnight, hearing confessions, and preparing them for confirmation and marriage. This follows an earlier agreement reached between the Bishops responsible for the Gilbert and Ellice Islands for the admission of Anglicans to the sacraments in the Roman Catholic Church because of their isolation from an Anglican priest. However the Roman Catholic faithful are not yet allowed to participate in the sacramental life of the Anglican communion.

The Agreed Statement on the Eucharist was discussed and accepted by the Commission. It was pointed out in connection with Section 5 (the notion of memorial or anamnesis) that in order to express the fact that we are "making effective in the present an event in the past" the Melanesian Liturgy had added to the words of Christ "Do this in remembrance of me and know that I am with you", as there is no word in modern languages which expresses this meaning of anamnesis. The Commission also discussed Papacy, Primacy, and Infallibility.

U.S.A.

At the General Convention of the Episcopal Church to be held at Louisville, Kentucky (September 30th to October 11th 1973) the House of Bishops will be asked to set aside a substantial time, one or, if possible, two days at the next meeting of the House to consider how the bishop of a diocese, in consultation with his fellow bishops, can respond to the growing pressure "for a faithful, orderly and loving response" to such concerns as the following: the movement, already begun in some dioceses, for Roman Catholic and Episcopal parishes to enter into a covenant for mutual support, common prayer, and joint action in mission. Moreover, the entire Convocation will be asked to pass the resolution "That this General Convention receive with gratitude the Agreed Statement on Eucharistic Doctrine adopted by the International Anglican/Roman Catholic Commission at Windsor, England, in September 1971, welcoming the substantial agreement on Eucharistic faith it expresses as an important contribution toward overcoming the separation of our two Churches."

In January 1972 the U.S. A.R.C. published what has been termed "the most useful ecumenical document to originate from the United States", Doctrinal Agreement and Christian Unity: Methodological Considerations. In keeping with the principles of that Statement A.R.C. has developed an agenda, scheduled for completion by 1976. Each of the topics on the agenda will result in a booklet of studies and a consensus statement such as will be suitable for discussion groups and especially for those parishioners in covenanted parishes. The format of these booklets will be similar to ARC/DOC I and ARC/DOC II which provide documents and commentary on Anglican/Roman Catholic relations. ARC/DOC II is largely devoted to an extensive commentary on the Windsor Eucharistic Agreement. The topics on the agenda are (1) the Purpose or Mission of the Church, (2) The Church as Eucharistic Fellowship, (3) the Ministry as it Exists within the Eucharistic Fellowship, (4) Authority as the Means by which the Nature of the Church and its Mission are safeguarded and Given Effect in the Life of the World (special attention to the relation of the papacy to different TYPOI of the Church, i.e. embodiment of the universal church in particular ecclesial communions), (5) Review of the relation between Church Authority and other aspects under which the life of the Church is expressed and understood. In January, 1974 the consensus statement on the Purpose or Mission of the Church and the

## U.S.A. (Continued)

material drawn from the official teaching of both Churches which supports the statement and shows the consensus actually to exist should be at the printer with the approval of A.R.C. which should hold the fourteenth meeting at its now regular meeting place (where its small resource library is housed) Mercy Center, Cincinnati, Ohio.

In August 1973 three members of A.R.C./U.S.A. in England for the meeting of the International Commission at Canterbury will meet with members of the English A.R.C. to exchange news about the work of their Commissions and about Anglican/Roman Catholic relations in England and the U.S.A.

On September 28th 1972 the Bishops' Committee for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops of the U.S.A., after taking note of the Commentaries on the Windsor Agreed Statement on Eucharistic Doctrine by Bishop Alan C. Clark, Fr. Herbert Ryan, the Revd. Julian Charley and the Revd. A.M. Allchin, and of the comments of the Theological Commissions of the N.C.C.B., U.S.A., and of the Episcopal Conference of England and Wales, accepted "with gratitude the comments of its own sub-committee A.R.C./U.S.A., in joint discussion with the Episcopal members, and especially the reservations of some of the members of the Joint Committee ~~re Presence and Sacrifice~~". The Committee added: "We are happy to see in the Statement a reflection of the faith of the Church". "We commend A/R.C.I.C. for bypassing polemics of the 16th and subsequent centuries and adopting more contemporary and more ancient and traditional expressions". "We express the Christian hope that on the principles of the Agreed Statement, whatever differences appear to divide the Anglican and Roman Catholic Communion on the subject of the Eucharist can be solved."

In December 1972 Episcopalians and Roman Catholics in New Mexico made history when their Bishops, clergy, and people, nearly 800 in all, participated in a joint celebration of High Mass. The Roman Catholic Archbishop James Peter Davis of Santa Fé invited all to receive Holy Communion. The Episcopalian Bishop Richard Trelease of New Mexico and Southwest Texas led his clergy and people in this joint celebration.

In Advent 1972 a joint pastoral letter was issued by the Episcopal and Roman Catholic bishops in Mobile, Alabama, commending the Windsor Agreed Statement on the Eucharist to their people.

## WALES

The Governing Body of the (Anglican) Church in Wales and the Roman Catholic Bishops in Wales set up a Joint Working Group 'to establish where the two Communion stand in relation to one another theologically, liturgically, and in all other respects concerning the religious life of their members'. This was done in the summer of 1971. The Group had its first meeting in October of that year and are planning the seventh meeting for October this year. They have so far discussed the nature of belief, the Church and authority (based on the Venice report), the Windsor Statement on the Eucharist, scripture and tradition with particular reference to doctrines about the Blessed Virgin Mary, Church and Eucharist and the Ministry. They have also discussed the sharing of churches, and the possibility of shared services in the parishes. At the October meeting the principal task will be to look back over the material already covered and produce an interim report for their sponsoring bodies. They are also going to start a discussion of Inter-Church Marriages. The cordiality of the Group grows with every meeting. Those Roman Catholics who have dealings

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with other Churches of the Anglican Communion find that the tendency of the Church in Wales to model itself on the ancient Celtic Church leads to a tendency to emphasize the Catholic tradition within Anglicanism and also accounts, to some extent at least, for the fact that comprehensiveness seems less in evidence in the Welsh Anglican Church. This means that their measure of agreement is rather greater with Welsh than with other Anglicans.

A draft sharing agreement has been drawn up between the representative body of the Church in Wales and the Menevia Diocesan Trustees. The Archbishop of Wales instigated the drafting of this document to regularize the sharing that is taking place in three places within the diocese of Bangor.

## WESTERN EUROPE

The Anglican/Roman Catholic Working Group for Continental Western Europe issued the following Press Statement after their fourth meeting, which took place at the Ecumenical Institute of John XXIII of the Pontifical University of Salamanca from June 19th to 21st 1973:

"The papers and discussions concerned the issues of intercommunion, pastoral care for mixed marriages and Anglican congregations in Western Europe, and the cultural and theological contribution of Anglicans within the modern European context. In the light of the 1971 Windsor Agreement on the Eucharist and the 1972 Instruction of the Secretariat for Unity on the matter of receiving non-Roman Catholics to Communion for reasons of serious spiritual need, the Working Group carefully considered the whole question of intercommunion and was unanimous in its conviction that the way is now open for sharing Eucharistic Communion in a growing range of circumstances, particularly those of interchurch marriages. It felt that it is already possible for Roman Catholics to recognise the Anglican ministry to an extent that can allow reciprocity in this matter.

"The Working Group agreed that it is highly desirable that there be a wider religious, cultural and pastoral exchange between the Anglican Communion and the Roman Catholic Church in Europe. The presence of Anglican congregations throughout Western Europe should be seen as providing the opportunity for immediate and informed contact between the Roman Catholic Church and the Anglican tradition."

## GENERAL

### THE ANGLICAN CONSULTATIVE COUNCIL, DUBLIN, JULY 1973

Extract from 1973 Report:-

#### ANGLICAN/ROMAN CATHOLIC CONVERSATIONS

##### The ARCIC Statement on the Eucharist

The Council received the Agreed Statement on Eucharistic Doctrine of the Anglican/Roman Catholic International Commission (ARCIC). The reactions of all the member Churches will be taken into account by ARCIC in any revised version of the Statement. Attention is drawn to the recent publication of the background documents to the Statement (e.g. in "One in Christ", June 1973).

The Council wishes to record its satisfaction with the work of ARCIC; and looks forward to the prospect of an Agreed Statement on the Ministry in the near future.

A.C.C. DUBLIN: Extract from 1973 Report (Continued)

RESOLUTION 5: ARCIC STATEMENT ON THE EUCHARIST

The Council welcomes the ARCIC Agreed Statement on Eucharistic Doctrine. It recommends the Statement to the consideration of all member Churches and asks those Churches which have not already reported their response to the Secretary General to do so.

August 1973

RESTRICTED

A.R.C.I.C.81 (Contd.)

MALAWI

The Archbishop of Central Africa, the Most Revd. Donald Arden, writes that the Windsor Statement on Eucharistic Doctrine "has been studied throughout the Province, in many cases by joint Roman Catholic-Anglican bodies and commended to our people by Episcopal Synod. In the two Malawi dioceses it has been translated into Chichewa (a Herculean task!) and will be placed before the two Synods taking place this month.

"Although I have no definite statement to quote, I am sure I am expressing the mind of the Province in saying that we consider this perhaps the greatest single step towards the growing together of our two communions that has happened since the Reformation."