

"A CALL TO PERSEVERANCE IN ECUMENISM"

Observations of the Anglican-Roman Catholic Dialogue in Canada on
the Meeting of the Archbishop of Canterbury and Pope John Paul II

[Revised Draft]

We, the members of the Anglican Roman Catholic Dialogue in Canada, recognize in the recent visit of the Archbishop of Canterbury to the ^{Bp of Rome} Pope a moment of grace for our ~~(respective)~~ churches, ^{and we} see in their declarations on that occasion a challenge to our fellow Anglicans and Roman Catholics alike to persevere on the road to unity despite historic and recent obstacles that stand before us. ~~We rejoice in their statement:~~

In the twenty-five years since the Second Vatican Council's Decree on Ecumenism (*Unitatis Redintegratio*) successive archbishops of Canterbury ^{for example} have met with successive bishops of ~~Rome~~, so that mutual understanding has been fostered, and their frank and open exchanges are seen as the ~~foundation~~ ^{stimulus} for the wider consultations ~~that continue~~ at various national and international levels.

The several meetings that occurred between September 28 and October 2, 1989, were characterized by Archbishop Runcie and Pope John Paul as a celebration of the common history that links the sees of Canterbury and Rome. Invoking the memory of Pope St. Gregory's sending St. Augustine of Canterbury to evangelize England, both leaders stressed the importance of Christian unity for the contemporary re-evangelization of Europe and the healing of divisions exported by European missionaries to the rest of the world.

In addition, the Pope and the Archbishop made reference ~~s~~ in their public statements to the unity between the two churches that ~~has~~ ^{exists} already been achieved ^{for example} in the holiness of their members, in the recent collaboration between missionaries of their respective communions and in the modern witness of the martyrs of each church. It was noted that the divisions between us, ~~or~~ however great, ~~or~~ do not reach to heaven and, here below, do not preclude our co-operation in those areas where common action, worship and witness are possible even before we achieve full ecclesial communion.

While ^{our divisions} ~~what separates us~~ remains a stumbling-block for a fully credible evangelization of our world, there are centres of unity as well: the gospels as the unifying force of our lives, our links from our past history and our present-day awareness that there are legitimately diverse ways of inculturating the Christian faith that do not hinder unity. Both the Archbishop and the Pope touched on the possible role of the Bishop of Rome as a focus of unity in terms such as a "presiding in love" or as a primacy of action for mission and of "initiative in favour of unity."

We must not, nor do we, minimize the difficulties that lie in the way, (the most recent being the Roman Catholic church's reaction to Anglican ordination of women to the priesthood or the episcopate and, from the Anglican side, a perception that the Roman church's stand contradicts gospel values of the equality of all in Christ). Still, we see ourselves on a pilgrimage towards unity, not knowing fully all the stages ahead, but confident that where God leads we wish to follow. And so we welcome the challenge of our leaders to persevere and invite our brothers and sisters to join us in the ecumenical task.

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22 January 1990

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to ordi women to p'l't & epis can dep't
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~~from~~ ^{from} ~~the~~ ^{the} ~~point~~ ^{point} ~~of~~ ^{of} ~~view~~ ^{view} ~~that~~ ^{that} ~~we~~ ^{we} ~~cannot~~ ^{cannot} ~~control~~ ^{control} ~~gospel~~ ^{gospel} ~~values~~ ^{values}
that all are equal in X.

Don - In bible it there are those who point
at us to p't e and say p' con L & H
Then a few days ago we had a meeting

✓ J-M - Now do we in diff but the way
- M's of us as p't
- not of all.