

REPORT ON ANGLICAN/ROMAN CATHOLIC RELATIONS AND NATIONAL ANGLICAN/  
ROMAN CATHOLIC DIALOGUES 1976-77

by

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in collaboration with Secretaries of National Dialogues

I POPE PAUL VI AND THE ARCHBISHOP OF CANTERBURY

The Archbishop of Canterbury paid a formal visit to Pope Paul during April 1977 (28th-30th). He was accompanied by the Secretary-General of the Anglican Consultative Council (Bishop John Howe), a member of the Anglican/Roman Catholic International Commission (Bishop Edward Knapp-Fisher) and others. On greeting the Archbishop's party Pope Paul spoke of the increasing warmth of Anglican/Roman Catholic relations and said, significantly:

"The pace of this movement has quickened marvellously in recent years, so that these words of hope 'The Anglican Church United not Absorbed' are no longer a mere dream."

Here was a reference to the paper prepared by Dom Lambert Beauduin which Cardinal Mercier read during the Malines Conversations. The clear approval of unity, not absorption, could be very important in giving direction and aim to future dialogue.

The Archbishop of Canterbury's sermon in the Anglican (Episcopalian) Church of St. Paul's "within-the-walls" was given wide press coverage (as was a supposed papal rebuff to his 'call' for intercommunion). The theme of the Archbishop's sermon was evangelization - a matter of great concern to Pope Paul too. In it warm reference was made to (and quotation from) the apostolic letter Evangelii Nuntiandi, the decree Ad Gentes, and the dogmatic constitution Lumen Gentium of the Second Vatican Council. With the three Agreed Statements of the Anglican/Roman Catholic International Commission in mind the Archbishop asked whether the joint evangelization called for in Evangelii Nuntiandi would not be seriously weakened "until we are able to go to that work strengthened by our joint participation in the sacrament of Christ's Body and Blood?" He noted that sacramental sharing was already taking place in many places around the world, and it will be remembered that the Archbishop had only recently returned from his visit to Australasia where (especially in Papua New Guinea) he experienced for himself the closeness of Anglican/Roman Catholic pastoral co-operation. He felt this would continue and increase whether official sanction was given or not. It was in this context, common evangelism, that the Archbishop asked for that sanction to be given.

The Pope and Archbishop worshipped publicly together in the Sistine Chapel and afterwards formally signed a Common Declaration. The text of the Common Declaration was the main subject of discussion between the Pope and Archbishop the previous day, accompanied by Cardinal Jan Willebrands and Bishop Ramon Torrella (President and Vice-President of the Secretariat for Promoting Christian Unity), and Bishop John Howe and Bishop Edward Knapp-Fisher. In the Common Declaration the Pope and Archbishop spoke of the common faith of Anglicans and Roman Catholics, they welcomed the three Agreed Statements of the

Anglican/Roman Catholic International Commission (virtually quoting part of paragraph 25 of Authority in the Church), and recommended that its work should be pursued "through the procedures appropriate to our respective Communion", noting that the time would come for evaluation. The Pope and Archbishop further welcomed the proper role of the laity in the task of restoring unity and rejoiced in the many forms of pastoral co-operation witnessed throughout the world. The problem of sacramental separation in mixed marriages was then noted with grateful reference to the Report of the Joint Commission on the Theology of Marriage and its Application to Mixed Marriages; there was a concluding recognition of the common duty to defend the Christian ideal of marriage. The Pope and Archbishop then strongly re-affirmed the pledge to seek the unity Christ wills made by Pope Paul and Archbishop Michael Ramsey; "the restoration of complete communion in faith and sacramental life." On the basis of the call to koinonia, they then commended more earnest collaboration in common evangelization (referring to Evangelii Nuntiandi), and said "It is our desire that the means of this collaboration be sought". Hopeful reference was made to the 'intercommunion' question and the decision this posed for authority. The Common Declaration concluded on a note of hope and courage. Commentators have remarked on the specificity of the document (with its careful commendation of the fruits of dialogue and the recognition that response must be made to it) and on the new stress on common evangelism (with its practical recommendation that means be sought). The latter could be a valuable mandate for the discussion of common evangelism. If this were implemented a further transformation of Anglican/Roman Catholic relations would take place!

## II THE ANGLICAN/ROMAN CATHOLIC INTERNATIONAL COMMISSION

At the Commission's eighth meeting at Venice during August/September 1976 an Agreed Statement Authority in the Church was completed. It was published with the permission of Pope Paul VI and the Archbishop of Canterbury for discussion and comment on 20th January 1977 during the Week of Prayer for Christian Unity by the Catholic Truth Society and the Society for Promoting Christian Knowledge.<sup>2</sup> At his Wednesday General Audience the day before publication Pope Paul alluded to the work of the International Commission in the following terms:

"The search for unity also leads to a progressive coming closer on the doctrinal plane. Positive convergences are taking shape more and more, even on questions on which the Christians were greatly divided in the past, such as the fundamental ones concerning the reality of the Eucharist and concerning the ministry and authority in the Church."

The Secretariat for Promoting Christian Unity also requested Pere Christophe Dumont, OP to analyse the Venice Statement. Commentaries have been published by the Revd. Julian Charley (Grove Books), Dr. Henry Chadwick and Fr. Edward Yarnold (CTS/SPCK), and the Revd. David Miles Board (based on conversations with Bishop Alan Clark (Infoform)).

Translations into French, German, Italian, Spanish and Swahili have been produced. Comment and criticism has been made in

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<sup>1</sup> The full text of the Common Declaration together with all the official documents of the Archbishop of Canterbury's visits to Rome, Istanbul and Geneva is to be found in the photo-documentary Pilgrim for Unity, CTS/SPCK

<sup>2</sup> In the USA United States Catholic Conference.

various journals including: "Theology", "The Clergy Review", "One in Christ", "Faith and Unity", "Una Sancta", "Herder-Korrespondenz", "The Month", "Oikoumenikon", "Irenikon", "Boletin Informativo", "Unite des Chrétiens", "La Documentation Catholique" and "Chrysostom". Vatican Radio broadcast an analysis of the document and the BBC will broadcast a documentary on the work of ARCIC and Anglican/Roman Catholic relations in the autumn.

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

The Standing Committee of the Anglican Consultative Council (meeting in the United Kingdom in May 1977) and the Plenary Session of the Secretariat (meeting in Rome in November 1976) have both agreed that a small Consultation should take place to consider "to what extent and in what ways Churches with women priests and Churches without women priests can be reconciled in sacramental fellowship". This follows the recommendation of the Informal Consultation which met in Rome during November 1975 (Cf. Report on Anglican/Roman Catholic Relations and National Anglican/Roman Catholic Dialogues 1975-76). The Anglican/Roman Catholic Consultation on the Ordination of Women will take place at Easter 1978.

The second Informal Consultation arranged between the Secretary-General of the ACC and Mgr. William Purdy of the Secretariat for Promoting Christian Unity took place in Rome during November 1976. Anglican participants included Bishop John Howe, Archdeacon Edward Buckle (Auckland N.Z.), Canon James Robertson (Secretary, USPG), Archbishop David Somerville of New Westminster (Vancouver) and the Revd. Christopher Hill (Archbishop of Canterbury Counsellors on Foreign Relations). On the Roman Catholic side, as well as the Vice President and certain staff members of the Secretariat for Promoting Christian Unity, there were Fr. R. Tucci SJ (Vatican Radio) and Fr. Air-Roest-Crollius SJ (Jesuit Missionary Secretariat). There was valuable discussion on the "Church and Society" and "Mission and Evangelism" sections of the ACC-3 Report from Trinidad held in March 1976. There was some feeling that the "Church and Society" section lacked a third world dimension. Cross-cultural evangelism was considered during the discussion on "Mission and Evangelism". More was felt could be made of 'joint declarations' between Anglicans and Roman Catholics at diocesan, national or international levels. The work of the Anglican/Roman Catholic International Commission was discussed and the previous year's approach to the question of the ordination of women was endorsed (the recommendation of a Consultation on the relation between Churches which do and do not ordain women).

At the publication of the ARCIC Agreed Statement Authority in the Church the document was sent to Anglican Primates and Metropolitans, and to Roman Catholic Episcopal Conferences (together with the Dumont commentary) for reaction and response. The Secretary-General of the ACC has (since the Archbishop of Canterbury's visit to Pope Paul) also requested that Anglican response should be linked to the two earlier Agreed Statements with a view to reporting to the ACC-4 meeting in 1979. To this the bishops of the Anglican Communion might also comment on the three ARCIC documents from the Lambeth Conference of 1978. The ACC-4 meeting of 1979 might well then be in a position to ask the General Synods of the Anglican Communion formally for some endorsement of the ARCIC Agreed Statements with a view to the third stage of dialogue envisaged in the Malta Report of 1966; "the final stage in our quest for the full, organic unity of our two communions".

## IV NATIONAL DIALOGUES

### 1. AUSTRALIA

A meeting is being planned between representative bishops and consultants of the two churches to study Authority in the Church. This will take place early in 1978. There will also be a similar meeting to discuss the Report of the Anglican/Roman Catholic Commission on the Theology of Marriage and its Application to Mixed Marriages. Both churches were involved in the inauguration of the Uniting Church (Presbyterian, Methodist and Congregational) in June. Co-operation increases in theological faculties, the Inter-Church Trade Industrial Mission, and in university and hospital chaplaincies. There is also a new growth of contact at local level between congregations. In Queensland there have been joint lenten prayer and evangelism programmes and discussion with the government on aboriginal policy.

Archbishop Felix Arnott has lectured to groups of both churches on the Venice Statement. He is of the view that the document has been well received in Australia and was given good press coverage. There was some dissident correspondence on both sides.

In August Lord Ramsey, speaking in Melbourne, praised the consensus achieved by ARCIC and added:

"My idea of the unity goal is not of the Anglican Church being absorbed into the Roman Catholic Church, but in communion with it. In this union the Pope would be accepted not as infallible but as President Bishop".

This statement provoked a sharp reaction from an Anglican spokesman from the Diocese of Sydney who insisted that Australian Anglicans were still very conscious of the 16th century and that the proposal was unacceptable. Bishop Clancy, on the Roman Catholic side, demurred in a less forthright way by suggesting that Anglicans did not understand Papal Infallibility properly.

### 2. BELGIUM

Belgian ARC examined the Agreed Statement Authority in the Church at its March meeting: the Anglican Co-Secretary of ARCIC was present and expounded the document. He was also able to visit the American College in the University of Louvain where a large number of students and seminarians attended a similar lecture with following discussion. The dialogue group are promoting Anglican/Roman Catholic discussion groups in areas where there are numbers of Anglicans in Belgium.

### 3. CANADA

The official Anglican/Roman Catholic Dialogue warmly welcomed the Venice Statement at its May meeting: "ARC-Canada wholeheartedly concurs with the episcopal Co-Chairmen of the International Commission that the present Statement has 'made a significant contribution to the resolution of.....questions on the nature and exercise of authority in the Church' and, in particular, 'the problem of papal primacy' in which the unhappy division of our churches originated." The Roman Catholic members of the dialogue also offered criticism of the reservations expressed by Pere Christophe Dumont OP in his analysis requested by the Secretariat for Unity and forwarded to the Episcopal Conference with the Agreed Statement.

They noted that Roman Catholic theology does not exclusively use a 'deductive', nor ARCIC exclusively an 'inductive' method; any antithesis was false. They also recognised that ARCIC and Anglican teaching saw the ordained ministry as essential to the nature of the Church and were puzzled by Dumont's insistence that 'the sacramental hierarchal structure of the Church' was of the esse of the Church. Finally they rebutted the fear that the emergence of universal primacy is simply a delegated authority, rather than of divine right, by reference to the ARCIC phrase "part of God's design" (24b and also Canterbury 6).

A second meeting of eight bishops from the two churches met in March in Ottawa, chaired by the Anglican Primate, Archbishop Edward Scott and the President of the Canadian Catholic Bishops Conference, Archbishop Emmett Carter. This informal two-day gathering covered a wide range of topics, but focussed particularly on three: the Venice Statement, marriage and mixed marriages, and the ordination of women. The group proposed, and the churches have endorsed, the establishment of a joint Commission on Marriage to look at various aspects of theological, canonical, and pastoral problems.

Numerous regional meetings of bishops have occurred recently and four joint clergy conferences to discuss the ARCIC statement (and in one case mixed marriages). Both churches are closely involved in inter-church consultations on social issues, both national and international.

#### 4. CENTRAL AFRICA

Although the experimental presence of Anglican staff and students at Kachebere Seminary, Malawi, is now drawing to a close, relations between Anglicans and Roman Catholics at Kachebere have generally been good and all but one of the Roman Catholic staff feel the experiment to have been a success and (in a letter to the Malawi Episcopal Conference) look forward to ecumenical participation in seminary education in the future.

#### 5. ENGLAND

In February the General Synod of the Church of England welcomed the ARCIC Agreed Statement in the following terms:

That this Synod,

Noting the willingness of both Churches to develop their understanding of ways in which the authority of Christ as Lord is transmitted in his Church,

WELCOMES the recent publication by the Anglican/Roman Catholic International Commission of the agreed statement on authority,

COMMENDS it for study and discussion in the dioceses, especially in smallish groups where unhurried discussions can take place; and

ENDORSES the view that this statement, (together with those on the Eucharist and Ministry) not only justifies but requires action to bring about a closer sharing between our two communions in life, worship and mission; and

RESPECTFULLY REQUESTS their Graces to seek ways and means to implement such action.

Official observers are being considered by the Board of Education and the Advisory Council for the Churches Ministry. The Home Committee of the Board for Mission and Unity of the General Synod and the Ecumenical Commission for England and Wales already have official observers from the other church.

Close teaching links and exchanges now exist between Downside Abbey and the University of Bristol, Heythrop College and King's College in the University of London, Queen's College Birmingham and Oscott College, Ushaw in the University of Durham, and Womersley and Southampton University. Joint publishing work has begun between the Society for Promoting Christian Knowledge and the Catholic Truth Society (e.g. Authority in the Church).

Sixteen out of twenty-six Anglican/Roman Catholic ecumenical projects share churches. The remaining ten share also some degree of congregational life and ministry. Two joint church schools now exist, though plans for more exist.

Common or ecumenical retreats are now frequent. 'Vision', an ecumenical journal listing retreats and retreat houses, is published by the Association for Promoting Retreats (Anglican) and the Roman Catholic National Retreat Council.

Anglicans and Roman Catholics are both full members of the Churches' Unity Commission which continues in multi-lateral discussion about means for mutual recognition between churches, and other methods of progress towards unity.

Liturgical and biblical co-operation continues through the Bible Reading Fellowship and the Catholic Biblical Association, and <sup>the</sup> Joint Liturgical Group (which, with other churches, is engaged in work upon a common eucharistic canon).

On mixed marriages, it is hoped that the General Synod will shortly be discussing the Report of the Anglican/Roman Catholic Commission on the Theology of Marriage and its application to Mixed Marriages. This may take place after the Church of England Marriage Commission has reported in the autumn. A small group of bishops from both churches (including Wales) met just before Easter to consider the question of the new English Directory (R.C.). Though this collaboration was welcomed on both sides it is not anticipated that the Directory will go beyond the present Roman rules (for example by following the recommendations of the Anglican/Roman Catholic International Marriage Commission).

After the publication of the Board for Social Responsibility's occasional paper The Irish Problem and Ourselves (Giles Ecclestone and Eric Elliott, Church Information Office), the Bishop of Truro, the Rt. Revd. Graham Leonard, as Chairman of the Board, called for an Anglican/Roman Catholic consideration of the theology of Church and society as an important element in the continuing dialogue.

## 6. FRANCE

The French Groupe Mixte have been working on the problem of communicating the results of dialogue to both Anglicans and Roman Catholics in France. It is planned to set up a study group to examine the question of the pastoral care of those involved in broken marriages and to communicate on this matter with the Centre for Marriage. It is hoped that the French Episcopate will consider all three ARCIC documents at its plenary meeting at Lourdes.

In July the Bishop of St. Albans, the Rt. Revd. Robert Runcie, represented the Archbishop of Canterbury at the 900th anniversary



of the consecration of Bayeux Cathedral and in October the Archbishop will himself be attending the 900 anniversary of the consecration of the Abbey of Bec. Both Bayeux and Bec were built by Lanfranc before he was translated to Canterbury.

## 7. ITALY

The Anglican Centre Associates Project took place for three weeks in February. Its purpose was to allow the Associates to become well informed in the present state of Anglican/Roman Catholic dialogue and of how the Roman Catholic Church works at its centre. Participants came from Australia, Canada, England, Ireland, Japan, New Zealand, Tanzania, Uganda and the U.S.A. Visits were made to Pope Paul VI, several Vatican Congregations and Secretariats, and Pontifical Universities and Institutes, as well as to Assisi.

The Venerable English College, Rome, will again be receiving two Anglican ordinands for the first semester. In return two members of the English College will be spending a similar period at Westcott House, Cambridge.

## 8. NEW ZEALAND

Co-operation in the context of the National Council of Churches/Roman Catholic Church Joint Working Committee continues. During 1976 consideration was specifically given to the completion of a Report The Basis of Christian Morality.

The General Synod Ecumenical Affairs Committee produced a report for general study on the Canterbury Statement of the Anglican/Roman Catholic International Commission for the May meeting of the General Synod of the Church of New Zealand (1976).

## 9. SCOTLAND

The Joint Study Group of the Scottish Episcopal Church and the Roman Catholic Church in Scotland is to publish an Agreed Statement entitled: Priesthood in Relation to the Eucharist during October 1977 for the Provincial Synod of the Episcopal Church. At the Synod it is anticipated that the ARCIC agreements on Eucharist and Ministry will be accepted as in accord with the doctrinal position of the Episcopal Church. The Venice agreement will be commended for study, with a view to a more definitive decision being taken at a later date. The Joint Study Group will probably reform with one group examining the question of authority and another marriage.

## 10. SOUTH AFRICA

The two episcopates meet twice yearly and observers are now appointed to official bodies and commissions. Joint evangelism is becoming a reality and joint pastoral care in mixed marriages is common. Pastoral collaboration is especially to be found in the context of charismatic renewal.

The Anglican/Roman Catholic Conversations considered the ARCIC Statement Authority in the Church during May. Various criticisms were agreed, including that of an over-condensation of the treatment of Scripture, an assertion of difference between the authority of ancient and modern regional primacies, and a request for further study on the criteria for ecumenical councils. Reference was also made to the Commission's 1976 Statement on the Papacy (see Report on Anglican/Roman Catholic Dialogues 1975-76 - ARCIC 152). Consideration was also given at this meeting to the question of Mariology and gratitude was expressed for the Common Declaration of Pope Paul and the Archbishop of Canterbury and for the Pope's greeting to the

Archbishop.

11. SOUTH PACIFIC

The Authority Statement has received close attention from both communities in Papua New Guinea, though as yet there has been no time for official reaction. The visit of the Archbishop of Canterbury to Papua New Guinea for the inauguration of the Anglican province as an autonomous church saw considerable Roman Catholic participation in the celebrations; including the Apostolic Delegate, bishops, clergy, and laity. There is present convergence in the work of the Churches Council for University Religious Studies and the University of Papua New Guinea.

12. SPAIN

Lord Ramsey was awarded a doctorate of divinity honoris causa by the Pontifical University of Salamanca in May. The ceremony was preceeded by a two-day Anglican/Roman Catholic Congress organised by the John XXIII Ecumenical Centre and the Faculty of Theology. Dr. Ramsey presented a paper entitled "Authority and Comprehensiveness" and a large number of Spanish ecumenists and theologians took part, together with other Anglicans and members of the Spanish Episcopal Reformed Church (Spanish-speaking Anglicans from the IXth Province of ECUSA were represented.)

13. TANZANIA

The Ecumenical Commission for the dioceses of Masasi (Anglican), Nachingwea, and Mtwara (Roman Catholic) has been examining and translating (into Swahili) the Agreed Statement Authority in the Church. Increasing (unofficial) intercommunion takes places at all levels and the Archbishop of Canterbury's sermon in Rome was well received by Anglicans and Roman Catholics.

14. UGANDA

Though relations have not always been cordial, the recent growth in understanding (see Report on A/R.C. Relations 1974-75) has been greatly furthered during the difficult times before and since the murder of the Anglican primate, Archbishop Janani Luwum. There was close co-operation between the two episcopates immediately prior to the declaration of freedom which led to Archbishop Luwum's arrest, and Cardinal Emmanuel Nsubuga was present with the Anglican bishops when Archbishop Luwum was taken away.

15. U.S.A.

At the General Convention of the Episcopal Church at Minneapolis in 1976 the Agreed Statement on Ministry and Ordination was accepted in the following terms:

Whereas, the Anglican/Roman Catholic International Commission is making a significant contribution to the quest for the mutual recognition and reunion of the Anglican Communion and the Roman Catholic Church:

And whereas, that Commission has now issued a consensus statement on Ministry and Ordination:



Therefore, be it Resolved, that this General Convention receive with gratitude the Statement, welcoming the substantial agreement it expresses. As did the Internat. Commission and the national Anglican/Roman Catholic Commission in the United States, we see our faith and the faith of our Church in the Statement:

And be in further resolved, that this Convention commend the Statement to our representatives in other unity discussions and to the Church at large for study and evaluation.

The Anglican/Roman Catholic Consultation met in New Orleans during January 1977 and welcomed the Venice Statement Authority in the Church. US/ARC offered certain initial observations on the document prior to more detailed study later in the year:

"1. There seems to be a significant difference between the nature of the Venice Statement and the two earlier Statements on the Eucharist and Ministry. The Windsor and Canterbury Statements expressed areas of substantial agreement in matters of faith and practice already present in the Anglican and Roman Catholic Communion. The Venice Statement is presented as "a consensus on authority in the church, and, in particular, on the basic principles of primacy." The Windsor and Canterbury Statements seem to be verified in the life of our two churches. The principles in the Venice Statement, on the other hand, may not be fully reflected or even recognizable to all readers in the practice of either of our churches at the present time.

2. While the Venice Statement deals broadly with the doctrine of authority in the Church, it appears to treat the questions of episcopate (oversight) and primacy more fully than certain other expressions of authority more directly involving laity and clergy (e.g., in the Episcopal Church, vestries, standing committees, conventions; in the Roman Catholic Church, parish councils, diocesan pastoral councils, priests' senates, and national advisory bodies)."

In New York very positive results have come from the official Anglican/Roman Catholic Consultation between the two dioceses. In spite of the recent ordination of women it was considered that the dialogue had gone too far to be broken off. There was a strong reaffirmation of commitment to unity. The ARC had earlier produced an Ecumenical Study Guide on the Eucharist which was adopted by the 41st Eucharistic Congress at Philadelphia. It has also produced a guide to the Ministry and Ordination Statement.

There have been a number of conferences in various parts of the U.S.A. on one or more of the ARCIC Agreed Statements.

The 'covenanting' of parishes continues; 12 Episcopalian and Roman Catholic parishes in Kentucky during 1976, and others in North Carolina, Arkansas, Rhode Island, and Oklahoma.

Interchurch marriage was the subject of a consultation between the ecumenical commissions of the Roman Catholic diocese of Green Bay and the Episcopal diocese of Fond du Lac, Wisconsin.

Joint deaconal training is being arranged between the dioceses of Providence (R.C.) and Rhode Island.

In Atlanta a joint pastoral letter was issued by the two bishops in October 1976 opposing the recent Supreme Court ruling restoring the death penalty.

## 16. WALES

The Specialized Theology Group of the Joint Working Group have been considering the question of authority including Collegiality and the Petrine Office and a short Agreed Report has been produced, though various questions remain. A joint one and a half day conference was held on the Ministry Statement of ARCIC in April and there has been a study day on the Authority Statement in the Roman Catholic Archdiocese of Cardiff. The Roman Catholic Ecumenical Commission of the Archdiocese will shortly be examining the Marriage Report. Some joint chaplaincy and student work is now seen and also the joint care of mixed marriages. Some Anglican churches are used for the Roman Catholic mass and shared retreats are now regular. Both churches participate in local councils of churches, Unity Week services, Processions of Witness, and local radio (Swansea). There is good co-operation in renewal, bible study, and prayer groups.

## 17. WEST EUROPE

The (unofficial) Working Group met in November 1976 at Hauterive (Fribourg) Switzerland and in June at Bec in Normandy. The Anglican/Roman Catholic Marriage Report was considered and welcomed, as was the Venice Statement. Consideration was also made of 'para' church groups, and the need for joint consideration of differing (Anglican/Roman Catholic) social and ethical attitudes. Attention was also paid to the reconciliation of ministries with reference to documents from the Faith and Order Commission of the WCC, the Faith and Order Advisory Group of the BMU of the General Synod of the Church of England, and the Groupe des Dombes. Hope was expressed of participation from ARCs in the British Isles.

## 18. WEST INDIES

An ecumenical parish jointly sponsored by the Roman Catholic and Anglican diocese will be opened on the island of Jamaica. It will be dedicated to the Uganda Martyrs and on the Roman Catholic side staffed by the Atonement Friars.

## V RELIGIOUS COMMUNITIES

An informal consultation on the Religious Life took place at the Abbey of San Anselmo in Rome during May 1977. The Consultation was sponsored by the Union of Superiors General. The participants included twelve Superiors General of the Roman Catholic Church, the Anglican Church and the Evangelical, Lutheran and Reformed Churches.

The purpose of the consultation was to explore together the spirituality of each community represented, to discover points of mutual concern and common mind and to deepen their understanding of one another. In the discussions, the role of authority, the place of the Rule, the nature of community and the process of renewal were considered as well as the profiles of the respective founders.

They proposed that a commission be established with an enlarged scope to include representative Generals from the women's communities in the various Christian Churches.

The Camaldolese Fathers (and nuns) together with the Order of the Holy Cross and the Order of St. Helena (Anglican) are jointly sponsoring a Fellowship of St. Gregory and St. Augustine as an international communion of prayer, work and study dedicated to the organic reunion in diversity of the Anglican and Roman Catholic Churches. Membership is open to all Christians especially religious and parish communities.