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An Ecumenical and International
Sociological Study of the Anglican and
Roman Catholic Churches

A PROPOSAL MADE
TO
THE ANGLICAN/ROMAN CATHOLIC INTERNATIONAL
COMMISSION

*Not for distribution,
reference or quotation*

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PREFACE

The Anglican/Roman Catholic International Commission was established jointly by the Vatican's Secretariat for Christian Unity under Cardinal Willebrand and by Archbishop Ramsey, the Archbishop of Canterbury, for the Anglican Communion. One of its purposes was to explore, through theological reflection, those areas in which a theological consensus might be found so as to expedite the gradual "growing together" of the two Churches. Bishops and scholars of both Churches were brought together and have been deeply involved in research and theological reflection for several years.

It gradually became apparent to the members of the International Commission and to the highest authorities of their respective Churches that something more than historical and theological studies would be needed. Canon William Purdy, of the Vatican's Secretariat for Christian Unity, wrote a paper entitled, "Growing together" as a first attempt to fulfill these needs. Together with Rev. Colin Davey of the Anglican Church, he furthermore solicited the help of the author of these papers and invited him to make a formal proposal to the annual meeting of the Anglican/Roman Catholic International Commission to be held at Windsor Castle during the first week of September, 1971.

In order that the Bishops and Theologians attending that meeting might better understand the perspectives and the orientations of scholars in the field of Sociology, the paper on "Goals and Perspectives" was submitted to the International Commission. Due to a rather widespread consensus on "goals and perspectives" it was decided that the author be asked to submit a tentative proposal outlining some of the areas of investigation deemed pertinent to a Sociologist interested in the problems associated with "growing together". The "Working Paper" of September 4, 1971 represents this preliminary and tentative proposal. The International Commission accepted this proposal "in principle" but desired some revisions. These appear, with some repetition of the areas covered in the original draft proposal, in our paper entitled, "Second Revision", September 5, 1971. This latter effort was distributed by mail to the members of the International Commission.

Since the suggested design of this study calls for research that is ecumenical, international and multidisciplinary, the proposals contained herein are of necessity tentative. They are also quite ambitious, perhaps even sanguine. Research scientists, however, manifest a distinct tendency to restrict their goals to the immediately feasible. It is expected, therefore, that when the final research team is assembled, they will eliminate that which is tentative and delimit that which is overly ambitious in the present proposal. Furthermore, the author does not feel that he should pre-determine the areas of investigation for the other members of the investigative team.

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GOALS AND PERSPECTIVES

PROSPECTUS: JOINT STUDY OF THE ANGLICAN AND ROMAN CATHOLIC CLERGY

INTRODUCTION:

This paper represents an overview of some of the reasons for a joint scientific study involving the priests of the Roman Catholic and Anglican Communion. It is neither a research proposal nor a research design. These things are best accomplished by the scientists of both religious groups working together.

We believe that a sociological study of the priests of the two Communion could set the stage for the kind of basic knowledge and understanding that is necessary if closer union is to be achieved on any level. Rather than prejudice the goals that transcend an important and ambitious study of this kind, we feel it is best to leave the specific means towards those goals to a team of research scientists jointly commissioned by both ecclesiastical communities. Even the more ultimate goals themselves—those which transcend the strictly scientific research goals—should be determined in mutual dialogue.

The purpose of the joint commission would be to pursue an in-depth sociological investigation of the pastoral orientations of the clergy as these are manifested in belief items, preaching, and life style. Specifically, a study of this nature would afford an understanding of the common ground that serves as the foundation for brotherly reconciliation. It may afford new insights that could lead to eventual unity. Once the areas of communality and discontinuity have been scientifically, rather than theologically documented, then the pastoral concerns for unity in diversity could be practically implemented.

Sociologists can begin their research almost anywhere. We have found it fruitful to locate our research in a clearly defined context. We can, thus, assume or hypothesize that there is a need or a desire for closer union and investigate empirically the existing unities and diversities. Again, the specific areas in the lives of the priests that are to be probed will have to be determined in dialogue with the scientists from both Communion. Can the factors which contribute to unity be isolated and measured with sufficient accuracy as to determine their relative power in the entire "ensemble" of the religious commitment of the priests of both Communion?

This statement of goals which transcends the proper field of sociological research is an attempt to enter into dialogue about these more ultimate objectives from which dialogue Sociologists may begin to ponder the question and towards which they may direct their scientific project.

Striving for Brotherhood

The extraordinary advances made in the field of communications, not only material but also social, such as the press, radio and television have over the course of these past few years brought all nations and continents much nearer to each other. Men are becoming more and more conscious of their interdependence. It has not only been the media that has contributed to this interdependency but the content of the communication, (often filled with events that tend to lead to the impending threat of total world destruction, or, as in the case of man outreaching the boundaries of his own terrestrial limits), has driven him to an awareness that he is but one of many citizens of this "global village". Perhaps there is today no tendency stronger than the centripetal force breaking social and national barriers for the sake of a united human family. When conflict is reported from the Sinai, Indochina, or the barrios of Brazil, one detects a sense of fratricide at the heart of these hostilities. There also seems to be greater urging on the part of people toward the discovery and deepening of spiritual values that will bind individuals into a true brotherhood with all the mutual understanding, respect and good will which this implies. Pope John XXIII declared, a month before the Council opened, that one of the things it intended to proclaim was the indispensability of that brotherhood which is a natural need of mankind.

This evidence of brotherly concern perhaps is strengthened by the constant personal immersion into newscasts that make one a vicarious participant in the actual tragedies of our day. We are brought to the scene of battle, made to taste the agonies of war, hasted through the street riots. Christians as brothers can not much longer afford the luxury of being mere bystanders but are carried away and immersed in these tragedies a half-world removed. And where aloofness is still the hallmark, "the very stones cry out".

In 1964 Pope Paul VI devoting the whole of his Christmas Message to the theme of brotherhood, showed his sentiments in action by declaring when on the point of leaving Bombay, that this pilgrimage, so unusual for a Pope, was conceived as "a voyage of peace and love to strengthen the bonds of mutual understanding and friendship between all peoples, reminding them of their binding duty to acquire knowledge of one another, to love one another and to help one another effectively according to the variety of gifts received from God." (AAS 57, p. 114) In still stronger terms and directed to a particularized situation Archbishop Ramsey standing in the heartland of apartheid condemned that deliberate policy of segregation in South Africa as being diametrically opposed to the Christian message of brotherhood.

Reconciliation not Achieved

Though many Conciliar decrees directly reflect these principles: for example, those on religious liberty, the relations of the Church with non-Christian religions, on the Church's contribution to the solution of some of humanity's most urgent and immediate problems, and finally the Decree on Ecumenism; though some mechanisms have been established to affect the alignment of Christian bodies to be a witness to the brotherhood of the human family, successful activities, touching the entire Christian body, have produced few visible results.

It is this mutual concern with the present state of the world, the obvious "detente" in effecting visible union without assimilation, the threat of possible compromise by either side whether in structural makeup, doctrine or tradition, the unknown, though possible, alienation of communicants caused by a too hastily contracted union are all reasons that prompt the type of study that is here proposed.

Perhaps the detente is the result of approaching ecumenism on a front that is too broad and therefore filled with an over abundance of insoluble problems for this point in history. For this reason a mutual study of the Roman Catholic Communion and the Anglican Communion seems opportune in that there are apparently large areas of common ground from which to begin. In these communions there is the least amount of dilution and fragmentation that needs mending. This fact was noted in the Vatican II document on Ecumenism when it states: "Among those Communions in which some Catholic traditions and institutions continue to exist, the Anglican Communion occupies a special place." (Art. 13) It is for this reason that initial efforts have first opened with the Church of England on the theological plane. This also is the reason that we here direct our efforts to study the relationship that exists at another level of the Church of Rome and the Church of England.

Mutual studies in theology, history, and philosophy are necessary. One of the dangers, however, that has accompanied the ecumenical movement has been to become distractedly absorbed in theological dialogues, in fraternal fellowship, and in practical acts of cooperation without the radical internal conversion and perspective throughout the churches' life needed for them to become united churches. The tragic separation which has occurred in the history of the churches has hardened not only into distinct mentalities and systems of belief but also in different institutional and organizational structures. It might be said that the scandal of disunity seems to have been institutionalized. And it is a suspicion that the pervasive influence of such institutional factors is all the more powerful and resistant to change since they are mostly ignored and unacknowledged. These institutions are the givens of separate religious life. Or are they?

Beginnings of a Solution

Though eventually most things must be solved on the theological plane, and many things have seen some resolution at that level, for example, the recent statement of consensus on the Eucharist published by the National Council of Churches Faith and Order study commission, there is need to initiate studies that are of a sociological nature. The Fathers and participants of Vatican II underscored five areas that were of particular concern, two of which are the immediate concern of this paper: "At the same time, however, one should recognize that between these Churches and Communities on the one hand, and the Catholic Church on the other, there are very weighty differences not only of a historical, sociological, psychological, and cultural nature, but especially in the interpretation of revealed truth." (Unitatis Redintegratio, Art. 19)

Let us deal then with what is of a sociological and cultural nature. It is a truism to say that there are eternally valid concepts and truths. It is also a truism to say that these must at the same time be adapted to circumstances of time and place, and that there is a direct relationship between religion or the lack of it and the humanity of man. There is, then, a need for a study of the belief systems and adaptive efforts of the two Communion as these religious bodies attempt to give meaning to the life of men in the modern world. These latter attempts are usually pastoral in their orientations. Is there unity in diversity in the pastoral orientations of the priests of the two Communion?

As we move from the level of dogmas to that of concrete human relationships, we can see that the immediate brotherly community of believers is made up of communicants. Admittedly, the brotherhood that now exists between Roman Catholics and Anglicans includes the fact that both belong to different fraternal communities. It includes, too, the separation and the pain of this separation, and presents a constant challenge to overcome it. Though it is important not to ignore the element of separation which is an inevitable part of brotherhood and gives it its particular quality, nonetheless, to ignore it is ultimately to become reconciled to it. "Separated brethren", which has become such a glib phrase, can thus acquire an exact and valuable meaning. It expresses the unity that remains as well as the tragedy of division. Can Sociologists probe into this dimension of a common brotherhood? Is there an awareness or a consciousness of a community of believers which in some way or another transcends the consciousness of diversity or separation?

Just as it is the essential nature of the sacraments to show forth by signs the hidden mystery of God, to proclaim publicly in the visible world the share of God in the drama of history, so it is as Archbishop Ramsey pointed out, not a question of

giving witness to any kind of unity in general, but very definitely of reaching "unity in truth and holiness." It is this effort of "reaching" that draws man in total freedom to dialogue with God. On this level, there are not two churches, or two sacraments, but only the one sign of God through which He shows His mystery to the world. In the sacramental life of the two Communion, is there any evidence of a common meaning, or, at least, of a searching for a common meaning of the Sacraments?

Further, Christians who consider the present situation unbearable will not easily be led to obscure the facts and events of irreligion that have led to our division and have institutionalized our scandal of disunity. It is one of the hoped-for results of this study that eyes will be opened to those particular elements belonging to the preaching, the church structure and practice of the other confession which might be missing in the preaching and practice of one's own church. It may be hypothesized that it is in this searching that an awareness of Christ's plea for unity and progress already made in this direction will be made more manifest. It is also hoped that what will be achieved will embrace the riches of faith and life of both churches to the extent that they are in harmony with God's Revelation and Christ's intention.

In this way the appreciation of the unity and communion that already exists will not tend to dilute or obscure things that are essential, but it will stimulate a deepening and widening process. All of the above, though frequently said in past years, deserves to be reiterated. Not only is it important to give visible signs of brotherhood but also to work toward the promotion of that brotherhood that is basic to the life of every single individual. This integration must not be imposed as a demand from above but must be the fruit of a process of maturation in which both churches are jointly involved. Though the doctrinal aspects of these questions should be continually studied by theologians, this effort may be facilitated as the churches and their ministers grow in the direction of an awareness of common viewpoints regarding the function of religion and religious authority.

The Priest as Nexus

As said previously, there is an observable sluggishness of the ecumenical movement. This has been partially the result of being distractedly absorbed in theological dialogue and sometimes superficial fraternal fellowship. It is also partially the result of disregarding the living nexus that exists between communicants and their hierarchies, the people and their institutions. This nexus is the minister who infleashes the ideologies, the tenor of the times and of his Communion. It would seem that if ever the two Communion are to achieve union it will be through the impact of their ministers.

Therefore the purpose and problem of this study is eminently practical. This same concern presently being faced by Rome is the restructuring of a theology and praxis of the priesthood with an eye to the world at large and to those communities separated from it.

A Parallel

A parallel to this situation existed at the time of the Lambeth Conference of 1958 when discussion dealt with "Relations Between Anglican and Presbyterian Churches." (Conflict and Agreement in the Church, London, 1960, Vol. 1, pp. 104ff.)

The intention [is] to set about the preparation... of a draft outline of practical ways and means whereby, with some measure of mutual adaption and modification of their respective traditions but without disloyalty to principles held to be essential, the Churches taking part in the Conversations might by God's grace be enabled to attain mutually a fuller manifestation of catholicity in faith and order than was exhibited by any of them in separation. (RBAAPC, preface x.)

At the very beginning of this report the committees from both Communion came to agreement in every detail about the modifications that would have to be made in the episcopal and presbyterial church order. In the determination of those concrete changes the entire commission unanimously started from the consideration of five Biblical and doctrinal points, four of which focus complete attention upon the nature and condition of the ministry. It is clear that the whole committee placed much emphasis on the close connection of the ministry in the Church with its lasting dependence on Christ. There was evidently a fear of human independence on Christ or with respect to the faithful:

Accordingly, when a man is ordained to the ministry, he does not act apart from the Body, but acts for the Head to the Body in particular ways. (ibid. 9)

These orientations highlight two points that were previously mentioned: that the Anglican Communion in dealing with a rapprochement with the Presbyterian Communion relied heavily on a common understanding of the priesthood in its theological context; and that the priesthood was the fulcrum between the church and the faithful, and between the church and Christ.

William H. Van de Pol summarizes the outcome of the Anglican ecumenical effort:

Surveying once more all of the discoveries and experiences that have resulted from the ecumenical efforts of the Anglican Communion in its dialogue with the most diverse churches during the past half century, it seems to me that we are permitted to draw from them at least the following important conclusions:

1. The restoration of the visible unity and Communion of all Christians, within the Once Catholic and Universal Church of Christ implies de facto principally a complete restoration of the ministry in the Church. This restoration must be in accord with the data of Holy Scripture and the development of the ministry by the Apostles and the tradition of the primitive Church. In such a way that all Christians, according to their deepest religious convictions are able to recognize the ministry as Christ intended it for His Church, as He has given it to her, and maintains it in His Church through the power of the Holy Spirit.

2. There seems to exist perfect agreement between Anglican and Presbyterian churches regarding the nature of the ministry. In the "free" churches in which the ministry is approached and conceived as not being spiritual and dogmatic but purely a matter of human organization, there is, under the influence of the ecumenical encounter, a growing conviction of the indispensable place, profound meaning and significance of the ministry in the Church. Without becoming over-optimistic, we can even expect that ultimately--speaking globally--there will appear to be a great measure of agreement about the nature of the ministry between Anglican and Presbyterian churches on the one hand, and the Catholic churches on the other.

3. On the basis of a common conviction regarding the nature of the ministry, there seems to remain principally three points concerning the ministry about which no sufficient clarity and agreement has been reached. They are the following:

a. The diverse ways in which the Church perpetuates itself through the centuries and the marks by which the continuity of the ministry can be recognized.

b. The form and the manner in which the episkope and exousia (the overseeing and authority) instituted by Christ must be exercised in the Church according to His intention.

c. The efficacy of the administration of the Word and the sacraments in the heart of the life of the faithful, and the extent

to which that efficacy depends on the validity of ministerial ordinations.

d. If the signs are not misleading, we stand at the beginning of a truly existential ecumenical dialogue between the Church of Rome and all other Churches, and not in the presence of a dialogue that is chained to a priori conditions and restrictions. In this encounter the problem of ministry, and in connection with it the question about the continuity of the Church, will ultimately take the central place in the dialogue. In it the important results obtained through the conversations, between the churches of the Anglican Communion and practically all other churches during the last twenty-five or fifty years, will undoubtedly offer fruitful suggestions.

What Father Van de Pol seems to suggest is that at the heart of any future ecumenical effort is the understanding and restoration of the ministry in the Church in its existential context. This same note is struck by Augustin Cardinal Bea at a lecture delivered at Heythrop College, Oxford, August 7, 1962 (Bea, *Unity of Christians*, Herder and Herder, New York, 1962, p. 73) when he invites the priests particularly to "consider with me those elements in our priestly calling which have a special bearing on efforts for unity." He goes on to say:

"The apostle of union must not only know his own faith thoroughly, so as to be able to move without danger among the many ideologies, religious systems and subtle reasonings which confront him every day; he must also keep always up-to-date. By rethinking religious truths he must find solutions to those ancient problems which constantly present themselves anew, in new forms and under new aspects."

In his address Cardinal Bea placed stress on the areas of theology, philosophy, and practical working relations. We are here concerned with a field of endeavor that is inclusive of all of this and attempts a synthesis at the level in which the priest lives and moves and reacts to each of these realities. Aside from a priest being "set apart" he is basically a social being who interacts with ideas, systems and the people in the world around him. This fact did not escape the Council Fathers when they insisted in several citations that "appropriate use must be made not only of theological principles, but also of the findings of the secular sciences, especially of psychology and sociology." (*Gaudium et Spes*, Art. 62) How much of all of this is already present in the lives of the clergy of both Communions? How much of it are they searching for? Leadership in the direction of Ecumenism has been given. Has this direction become an integral part of the institutional structure of the priesthood as this might be evidenced in the belief systems, the brotherhood or the life-style of the priests of both Communions?

Joint Ventures Leading to Unity

Both churches have sponsored joint endeavors to deal with pluriformity in philosophy and theology, in history and scripture. Joint ventures have taken place in worship and in particularized social concern, especially as these effect the problem areas of the third world. What is intended in this proposed sociological study is an attempt to discover these syntheses as they are reflected in the lives of the ministers who are the sacramental visible referent to the mysteries of the invisible God. In this regard, sociology is of singular value both in the discovery of de facto systems of belief, their development and modification in the modern world, and in the many social factors which may or may not contribute to the ability of the minister to express himself and to relate to the needs of his people. We know, in fact, that social structures and institutions both express a particular mentality and, in turn, contribute towards moulding that mentality. It is inevitable, therefore, that socio-cultural systems have an influence on religious thought, and it is an understanding of this that will provide another key in opening the door for eventual unity.

Invisible Unity

The visible unity of the two Churches cannot be the only objective, though certainly one of the penultimate goals. There must be a deeper understanding of what Pope John XXIII alluded to as an already existing "invisible unity" that comes from baptism, charity and from professing, at least partially, the same faith. This invisible unity must be understood not only in its theological framework, but in its sociological context. There are already areas of great similarity in the lives led by the people of both Communion, and in the institutional structures of which they are members. It can be said that what is of a historical, philosophical, theological and institutional nature has been an influence upon the body of the two Communion; and it can also be said that the body of believers has reacted in one way or another to mould and be moulded by this framework of thinking, believing and acting.

Within this social dynamic, the priest has been the nexus, and it is he who must be understood in this light. Whatever culminating results of history, philosophical thought, theology and religious institutions have been achieved, can best be understood in the context of priests reaching for unity. It is he who must be understood as the concrete referent before unity can take place, before the visible sign of the invisible God can become more manifest, before the Church can have a "healing and elevating impact on the dignity of person... strengthen the seams of human society and enrich the everyday activity of men with a deeper meaning and importance... contribute toward making the family of man and its history more human." (Gaudium et Spes, Art. 4)

Present State of Clergy, Another Indicator

Present clerical dissatisfaction, disaffection and restlessness in both Communions might be an indicator that our tragic separation and the factors associated with it have played no small part in the exodus phenomenon, and may very well be at the heart of the present problems. For it is the priest, this concrete referent, this nexus between peoples and their Communion, this bridge between man and God, who first feels the pain of separation. It is he who reacts first to the consequences of his communicants' history in their struggle with the present. He incorporates all that is either constructive or destructive. He may be understood historically or theologically; it is here hypothesized that he is not understood sociologically.

The difficulties that presently assail the priest of the Catholic Communion are in their root source no less real than those that confront his Anglican brother. It would seem that these would be an important area of concern for a sociological study of the two churches. Are these difficulties of priests associated only with the structure or the life-style of a given ecclesiastical institution, or are they also associated with the phenomenon of separation? Is the well-documented frustration experienced by the priests of both Communions associated with the problem of a separation and the sluggishness of Ecumenism? Could research in this area shed light upon the difficulties which are basic to and resulting from the separation of the two Communions?

This study is primarily concerned with the priests of both Communions as they compare with one another and not in isolation. For reasons peculiar to both Communions very little has been done with the findings of previous studies. Perhaps with the pressing urgency of the Gospel and a hypothetical demand for unity will also be a demand for concrete decisions.

The Scope

Though a study of this sort should eventually involve the total Christian and non-Christian ministry, initially its scope should be narrow enough to be penetratingly deep. For this reason it should be limited to Roman Catholic and Anglican priests and only to those whose culture is overtly similar. Otherwise the study would be so dissipated in an attempt to deal with the multiplicity of factors that it would be completely unmanageable and impractical. Therefore, initially the proposed study perhaps should deal with a sample of the two clergies as they reside in England, Canada and the United States. Studies with enlarged points of reference could stem from this initial study.

The areas of concern could certainly focus on the various sociological crises that have been probed to varying degrees in the individual Communions. Some of these are the dilemma of change, structure, career and job problems, relational problems and ultimate referents, systems of belief and meaning as it is relevant to the ministers. Coupled with these are psychological crises that also involve meaning, growth, and the problem of intimacy. Recent socio-psychological research (Erikson in particular) point to these as being basic to all relational problems.

The above list is not meant to be taxative but only demonstrative of the kinds of crises that seem to be at the heart of both clergies. Initial to any study there will be a need to accumulate a complete bibliography which would entail some degree of research. However, before any study is biased by one side or the other, a joint sociological-theological team should be commissioned by both Communions under the joint directorship of Leslie Paul and Eugene Schallert that would define the parameters and the type of probe, the anticipated goal, both mediately and ultimately, and the limits of exposure of the findings. We say this upon recalling the sentiments of Pope Paul VI during his message to the United Nations that brothers must make themselves equals for the purpose of reconciliation.

Technology

Recent technology has provided sociologists with tools far beyond the anticipation of many social theorists. The use of the most advanced techniques in statistics relative to sampling procedures and data analysis as well as the latest computer technology to rapidly and accurately analyze the data would be indispensable to determine gaps and overlaps between the two groups of clergy and areas of investigation.

Finances

Last, though by no means least, is the matter of financial support to such an ambitious venture. There are foundation monies that have been established for specific types of religious research. These may be approached for either a partial or a total support of the project. This Foundation Funding, or grant, will be determined in large measure by the endorsement that this venture would receive from the heads of both Communions. This endorsement would be all the more meaningful to the foundations approached if it would include some financial investment of both Communions as a demonstration of the concern and esteem for the project.

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Working Paper

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WORKING PAPER FOR A JOINT STUDY OF THE ANGLICAN/ROMAN CATHOLIC CLERGY

Introduction:

This "working paper" presupposes a previous paper submitted to the Anglican/Roman Catholic International Commission entitled, "An Ecumenical Study of Anglican and Roman Catholic Priests: Goals and Perspectives". It assumes some agreement with the main themes of the original presentation and with its "applied research" approach to the enquiry. It furthermore assumes some moderate knowledge of the strengths and weaknesses of Sociological research and applied organizational-development techniques. The reader is expected to be familiar with the rather vast array of methodologies and techniques available to the research scientist and with the concomitant power he has been able to generate as a function of the dramatic advances in computer technology.

Applied research assumes that knowledge, especially factual knowledge, can be put to use in strategic decision-making processes, in the evaluation of on-going socio-cultural structures and in the work-a-day lives of the people involved. It can also be used in the solution of human problems which some how or other impede the development of human societies. This would be true whether the human problems are organizational in character, institutional, sociological, socio-psychological or religious. The reader is assumed to be aware of the non-workability of so many practical decisions precisely because these have not had sufficient factual input.

A factual and sociological study of this kind can be of real practical value when it moves people to ask themselves questions they would not ask otherwise. It can be fruitful when the results of the data-gathering phase can be presented in such a way that the clients can more fully understand the complexity of the problems, i. e., the multiplicity of the factors associated with the problem areas, and the solutions to these problems suggested in the data itself. It will be workable when it suggests areas of strategic decision-making that will have the support of the people affected by the decisions. Strategic decision-making authority is considerably diminished when the decisions are too far removed from the de facto socio-cultural profile of the individuals involved in the decisions.

In order that it be productive of Christian unity, the study must of necessity be multi-disciplinary. The specific disciplines involved will have to be the several Theological sciences as the primary normative input, Sociology and the Sociology of Religion, Social Psychology, Anthropology, Bio-Statistics, Computer Technology and Organizational Development Theory and Practice. It must also be international in scope and ecumenical -- international lest regional and perhaps nationalistic differentials be ignored, and ecumenical lest credibility be questioned. We do not know at the present time what factors are operating in the division of the two Communion. If, however, our multidisciplinary, international and ecumenical approach to the

study of those priests of both Communion who are closest to each other is successful, then we will not only know what brings these priests together but what keeps the others separate. We will also have achieved experience in bringing those who are already close into more intimate union and in helping those who are apart to grow together.

THE MULTIPHASIC APPROACH TO INTERNATIONAL, ECUMENICAL STUDIES

In view of the limitations imposed upon themselves by empirical scientists and in order to effectively manage some of these limitations, it seems appropriate to distribute a study of this kind into approximately five phases encompassing the same number of years. The distribution of the study over time and space aids in the control of fadism, helps in the refinement of the instrument at the end of each phase and aims at the development of effective implementation techniques. It also gives the observers time to observe, to reflect and to interact with the respondents. This latter interactive process provides the researcher with valuable information of a critical nature to the on-going research project. Without some kind of participant observation, survey research instruments can easily become sterile and implementation doubtful.

Phase I Planning and Development:

In this phase of the study the appropriate theories and hypotheses will be developed relative to the correlation of those dimensions of clerical life which are deemed relevant to the pastoral-ecumenical orientations of Anglican/Roman Catholic priests. The researchers will be concerned with interviews with known ecumenists and their opposites and will be probing for cues indicative of the process of growing together or remaining separate. The dependent variable will always be the two kinds of priests, cutting across both Communion. The independent and intervening variables might be as follows, consequent, of course, upon indepth discussions of a multidisciplinary, international and ecumenical character:

Independent variables:

1. Belief systems:

On the hypothesis that ideas (cultures, meanings, belief items etc.) have a measurable effect on pastoral-ecumenical orientations, the investigators will be probing for those propositions relating to faith and order, to Church and ministry, to authority and sacraments and the specifics thereof insofar as these are hypothetically associated with ecumenicity and its opposite. Which propositions are present when priests of the two Communion are one and which when they are apart? Does the degree of cathexis of or affective involvement with these propositions effect union or separation? In the minds of the respondents, what is the relationship between these unifying/separating variables (propositions) and the substance or base of their belief experience? Do those who are closest together view theological explanations as unitive or divisive? Do those who are farthest apart use theological explanations as rationalizations for their own disunity?

2. Life-style and spirituality:

The life-style of the clergy in both its religious and secular dimensions can be presumed to have an effect on ecumenicity. Spirituality is also hypothetically associated with union or disunion. Assuming some integration of secular/religious

life-style, on the one hand, and spirituality, on the other (an assumption which will have to be tested) the research team will be concerned with the detection of either life-style patterns or spirituality which form barriers to or aid in the development of ecumenicity. By religious life-style patterns we mean devotional practices, liturgical and ritual behavior, identifying symbols, verbal or otherwise, and so forth. By secular life-style patterns we mean the political, economic, social-recreational and organizational behavior institutionalized in a given segment of the population. We will be concerned with precisely those secular life-styles which hypothetically contribute to the emergence of a secular or pre-Christian form of unity. Are the conceptions of private life different in the two groups under observation? Have they felt the impact of living together in the same neighborhood upon their religious orientations? If the secular culture demands that clergymen work together on some common project, has this kind of union caused them to question their religious unity or disunity? Life-style is frequently subject to pressures to conform. Have these pressures been translated to anything deeper than external patterns of behavior?

In the consideration of this variable, the researchers will be concerned with the interrelationship between belief-systems, life-styles and ecumenicity. If each subsystem is considered as a part of the total personality and social system, then the egregious errors of mere bi-variate analysis will not be committed again. A single independent variable will frequently be predictive of a significant difference; strong correlations can be observed; decisions can be made on the basis of these rather simple correlations. But the population has not yet been observed in its fullness, too much has been left out or too much has been attributed to too little. As with this variable, so with all of those which are to follow we will continue to construct subsystems which will be conceived as parts of a whole.

3. The Dialogic Life of Anglican/Roman Catholic Priests:

In this section of the study an in-depth probe into the amounts and kinds of communication, both vertical and horizontal, will be made. The respondents will be asked to reveal not only the frequency with which he communicates within his own denominational parameters and across denominational lines but also the kinds of expectations he has relative to his own dialogic life. Does he experience frustrations or dissatisfactions as he measures the reality of his dialogic life against his own internalized aspirations and ideals? Does he converse with others as frequently and as deeply as he feels he should? Does the presence or absence of adequate communication contribute to differential expectations relative to growing together?

When Anglican and Roman Catholic priests meet each other, we shall have to know something of the content of their conversations? Is any attempt at a discussion of those theological propositions which they define as divisive simply repressed in the name of something more important? Do they get involved in "priest-talk" in a different way than they do when talking with a priest of their own Communion? Can a continuum of difference be devised along which those who are ecumenical/pastoral in their orientations would score differently than those who are non-ecumenical/pastoral? The dialogue question, needless to say, will have to be interpreted in the light of the findings expected in the section on "intervening variables" and also

relative to the previously mentioned factors hypothetically associated with ecumenicity/non-ecumenicity.

4. Community Life:

This is the most difficult phenomenon of all to investigate because there are so many aspirations in the direction of the Christian Community and so little reality to examine. In order to understand, however, the depths of ecumenical endeavors, the orientations of Anglican/Roman Catholic Priests towards Christian Community or fellowship, towards brotherhood and reconciliation should be carefully examined. Do ecumenist/pastoral priests have a different hierarchy of values -- life-style, brotherhood, service -- than non-ecumenists? Where brotherhood is given primacy, is it limited to parochial parameters or does it transcend the barriers of likeness?

Are the conditions for membership in a given community so severe that few can pass the test? Do labels receive precedence over reality? Is there such a patent absence of priestly reconcilers that few are effectively welcomed? Is the alienation (an intervening variable) of modern man so profound that all hope of brotherhood has disappeared? How deep is the "felt-need" for community and how aware are priests of both Communion of the value of the exemplification function of religion so frequently mentioned in the anthropological literature? What is the relationship between these needs and this awareness and those pastoral orientations which could be called ecumenical?

Again, the investigation of the community life variable will have to extend in two directions -- upwards through the previously mentioned variables and downwards through the remaining independent variables and the intervening variables to the dependent variable, priests of an ecumenical/pastoral orientation and priests of both Communion of a non-ecumenical/pastoral orientation. Obviously, expert biostatisticians and computer technologists will be needed for the complex multivariate analysis of this kind of data.

5. Authority and Freedom:

Perhaps the least free of all individuals is the man who suffers most from the disease which Social-Psychologists call authoritarianism. Perhaps the most free of all individuals is the person who lives within the framework of an ordered society governed by representative and legitimate authority. In the section on intervening variables, we shall discuss the problem of authoritarianism and its relationship to both the independent and dependent variates. In this section we shall probe for the attitudes, opinions and evaluations of the respondents on the whole question of authority and freedom. The investigators will have to observe authority relationships through both informal but structured interviews and survey research instruments.

Do the respondents express a human need for authority? Are they satisfied with bureaucratic authority or do they sense a need for an authority which is more traditional or more charismatic? Is there too much administrative authority in their lives with a concomitant power vacuum in the goal-setting, integration or reconciliation and cultural dimensions of their own society? Do they view authority as too much

preoccupied with its own "house-keeping" and insufficiently concerned with reconciliation and service? In ten years of research on the Roman Catholic priesthood, we have found that they indeed have an authority problem. It is not, however, in the direction of too much authority, as we had expected, but too little. Priests give every evidence of needing more leadership, more reconciliation and more cognitive or cultural input. Is this same finding true across denominational lines and will these authority problems effectively discriminate between ecumenist/pastoral priests and the non-ecumenists?

6. New Ministries:

Ministries are at least theoretically associated with needs. Most of the ministries of Anglican/Roman Catholic priests were creatively designed to meet the needs of existing populations. Since this study is concerned with the clergy of both Communions, it will be important for the investigators to "zero-in" on the respondent's definition of the needs of his community. If, in this section we would only accept "hard data", then we would have to investigate the whole question of needs by a study of the laity. If, however, in the work-a-day life of the average clergyman, his perception of these needs is more important to him than the actual needs themselves, it should be sufficient to probe for these perceptions.

In the opinion of Anglican/Roman Catholic priests, then, what kinds of needs, latent or overt, are present in today's world? How does he read the "signs of the times"? Are these needs different from those which existing ministries were designed to meet? If the genus of ministries is to serve in the development of Brotherhood -- which Brotherhood will, in turn, collectively serve in the satisfaction of human needs -- then what kind of fellowship is needed to serve what kinds of needs? Are new ministries to be designed in terms of the Pauline charisms, in terms of the Anthropologically generalized functions of religion or in terms of what has traditionally been referred to as the spiritual and corporal works of mercy?

Could an investigation be made in terms of the needs inherent in the unprecedented situation? (In-depth investigation of the needs associated with the "unprecedented situation" may, in fact, be the most needful of all new ministries). Ecumenicity has not happened before and is, apparently, at least, a latent need of the modern Christian. If, in the section on authority and freedom, we discover that a credibility gap exists, we may discover that this gap is associated with the absence of those ministries creatively designed to satisfy some of these unforeseen needs. If, in the section on belief systems, we discover low cathexis of those propositions negatively associated with ecumenism, then we may also discover something about the specific design of these new ministries. If, in the sections on dialogue and the Christian community, we discover low satisfaction with the parameters of both, then we may also find out how to restructure the symbol system and the organizational development of both Communions.

Intervening variables:

Scientific researchers are usually more interested in causation than in simple correlations or associations. Causation, however, in science does not mean the same as it does in metaphysics. For the scientist, a causal relationship exists when, and only when, a change in one variable produces a change in the mean value of another variable. In the construction of a causal model, the scientist assumes that all other variables explicitly included in his model have been controlled or do not vary.

Investigators tend to be concerned with two general types of causal relationships: direct (the independent variables) and indirect (the intervening variables). In the direct causal model, it is assumed that any variation in the independent variable will produce a correlative change in the dependent variable. Whenever it can be established that certain variables stand intermediate in a causal sequence between an initial, antecedent or independent variable or cause and the final effect on the change of the mean of the dependent variable, then these variables are called intervening factors. The antecedent variable is assumed to effect the dependent variable only when the mediating variables are operative, i. e. when they themselves vary.

In the causal model being presented (tentatively, because the interdisciplinary, international and ecumenical discussions have not yet taken place) here, we are working within the framework of indirect causation. For example, we do not assume that a priest's attitudes, opinions or evaluations of authority and freedom will have a direct effect on his ecumenical/pastoral orientations. Rather we assume that these will be filtered through a whole series of social-psychological factors, in this case, his authoritarianism. If, in a given population of priests, the researcher could hold authoritarianism constant (which he can't) then he could adopt the direct causal model assuming that any variations in attitudes towards authority and freedom would predict changes in the mean scores on the measures of ecumenicity.

Once the researcher has decided that the indirect causal model will produce the most valuable kind of information for his more ultimate goals (either the advancement of a scientific body of knowledge or, as in the case of the present paper, the development of those orientations among priests which are most conducive to "growing together") then the selection of specific variables becomes a question of scientific, resource or personnel and fiscal economy. The resolution of the economy-dilemma is the task of feasibility studies.

What, then, are the intervening variables which, on the basis of previous experience in studies of the priesthood, should be included in this study?

1. Identity, Intimacy-Distance Crises:

This variable is hypothetically associated with the dialogic and Christian community variables mentioned above. If these crises are not resolved, then, no matter how high dialogue and community rank in the priest's hierarchy of values, he will not be able to

achieve the realization of these values, especially in an ecumenical way. If his denominational convictions are low (measured in the section on belief systems) then he predictably will suffer from some kind of an identity crisis. If, on the other hand, his religious convictions are excessively high in the direction of rigidity, inflexibility and conformity, then he will probably think of ecumenicity in terms of uniformity rather than unity in diversity. If his life-style is determined by exteriority and constraint rather than by interiority and freedom, then he will have an excessive dependence upon administrative or bureaucratic authority figures. This unresolved intimacy-distance crisis will impel him in the direction of waiting for the proper "orders" unless, of course, these "orders" command that he be a man of interiority and freedom in which case he will probably become inert or simply "go limp".

Obviously, we hypothesize that those individuals who have high scores on the ecumenical/pastoral orientation scale will be priests of deep religious convictions but not rigidity, whose life-style and spirituality are determined from within, who have a deep respect for both authority and freedom and who have come to grips with the everyday challenges of intimacy-distance.

2. Authoritarianism:

In this section of the study the investigators will be searching for the degree of compulsive preoccupation with power of either a bureaucratic, traditional or charismatic type. They will be investigating, not the objective situation, but the respondent's estimate of the power situation. Does he manifest a definition of the situation in such a way that there is either an obsessive and arbitrary utilization of power or a slavish subservience to authority. Unreflective denominational loyalties are quite probably associated with the authoritarian personality. Such individuals would typically select specific propositions as objects of faith and those life-style patterns, communication systems and communitarian types of relationships which are most cognate with their undergirding personality structures. Authoritarianism, prejudice (whether religious, ethnic, racial or status), dogmatism and some other Sociological diseases manifest a strong tendency to be associated with each other. Strongly biased individuals have a need for dictatorial-type leaders. Free individuals grow readily in the context of authority and order so long as the order is flexible and conducive to creativity, and so long as the authority is in some way or other participatory and representative.

A typical F-scale test would reveal a cluster of the following dimensions: 1) Conventionalism -- rigid adherence to conventional, middle class values; 2) Submission -- submissive, uncritical attitude toward idealized moral authorities of the in-group; 3) Aggression -- tendency to be on the lookout for, and to condemn, reject, and punish people who violate conventional values; 4) Anti-intraception -- opposition to the subjective, the imaginative, the tender-minded; 5) Superstition and stereotype -- the belief in mystical determinants of the individual's fate; the disposition to think in rigid categories; 6) Power and "toughness" -- preoccupation with the dominance-submission, strong-weak, leader-follower dimension; identification with power figures; overemphasis upon the conventionalized attributes of the ego; exaggerated assertion of strength and toughness; 7) Destructiveness and cynicism -- generalized hostility, vilification of the human; 8) Projectivity -- the disposition to believe that

wild and dangerous things go on in the world; the projection outwards of unconscious emotional impulses; 9) Sex -- exaggerated concern with sexual "goings-on".

No matter how high the scores of an individual priest on the independent variable lists, if he is suffering from authoritarianism he will be predictably incapable of responding to the needs elaborated around the "unprecedented situation". In terms of organizational development theory, it matters little whether the primary authority referent is a Pope or the local vestry. In terms of the solution of organizational development problems, however, much depends upon the number and intensity of authoritarian personality types in the institution. If the data reveals a tendency on the part of individuals with high F-scale scores to score low on ecumenical/pastoral orientation scales, then the investigators will have discovered a manageable problem. Clearly authoritarianism will have to be "cured" before ecumenism can take place.

3. Alienation:

Previous research has indicated that alienated individuals seldom reach full emotional maturity. Persons who feel strange or out of place in the midst of their own community seldom stretch out their hands to others. A sense of "being a foreigner" can be institutionalized in any group with the result that the individuals of the group take on the coloration of the collectivity. If the collectivity, either because of its immigrant status or its ghetto existence, has a highly developed sense of powerlessness, meaninglessness, normlessness, self-estrangement and isolation, then it is likely that a significant number of the members of that group will share these five dimensions of the alienated group.

As in the case of authoritarianism, so in the case of alienation the "other" can be either fictional or real. Contact situations have little potential for acquaintance and less for dialogue and community. Ecumenical/pastoral orientations are unlikely to be strong for the alienated clergyman. If he is also authoritarian and if both his alienation and his authoritarianism have a fictional rather than a real referent, then his ecumenicity scores should approach zero. Moreover, the "socio-therapy" suggested in such a case may well be ecumenism. An individual who does not feel at home in his own denomination may find himself very much at home in an ecumenical setting. In any study, the likelihood of feedback from dependent through intervening to independent variables is always entertained.

4. Career and job satisfaction:

Some researchers have found that the training associated with becoming a cleric in some mysterious way contributes to either retarded growth patterns or the rigidification of the personality structure. Others have found that the "crunch" some priests experience between the exhortation of those on "top" and the expectations of those "below" have virtually the same effect upon the individual priest. Slow growers and rigid personalities report little satisfaction in either their careers, their jobs within those careers or their personal lives. Dissatisfaction, unhappiness, low morale are clearly associated with stress and the two major strains measured heretofore among the clergy are unmistakably related to apprehension about the value of one's career

or one's job in the service of the real needs of men.

Clerics who have either painted themselves into a sacristy corner or have helped others to place them there find that, in the last analysis, they are both rejected by the laity and are personally and religiously alienated. Narrowly defined role conceptions are seldom productive of high career, job or personal satisfaction. Nor are such role definitions productive of ecumenical/pastoral orientations. Predictably, the "house-keepers" of the two Communions will not be the ecumenists.

5. Moral dimensions:

One might have logically expected the question of morality to be located among the independent variables. To be sure, in this section it will be necessary to probe for the positions of priests on a wide range of moral issues: violence, war, exploitation, development of the 3rd world, prejudice, honesty at work, marital relations, mixed marriages, birth control, divorce and remarriage, abortion, pre or extra marital sex, non-ecumenicity and so forth. We will also be concerned with the relative cathexis of these positions. We place the moral question here, however, because we would like to investigate not only the moral values which priests assent to but also their inner moral sense. Much is said these days about "conscientization". Is there evidence that priests are in fact developing a moral sense or are they "going by the book"? We take it that this moral sense, however much it may be instructed or structured from without, is still a thing of the within. In this sense, it should fall within the range of Social-Psychological variables.

How deeply can the Church through its ministers enter into the private lives of its people? What kinds of expectations do priests think people have of the Church as a teacher of morality? Are propositions enough or do people expect more of their priests? Are there any detectable hierarchies of moral values within the working consciences of priests? Where does their sense of the moral place ecumenism on their hierarchy of values? How do priests handle the morality of the "unprecedented situation"? If the "scandal" of a divided and frequently warring Christianity was not morally wrong in the past, has it become wrong in the present especially for those priests whose ecumenical/pastoral orientation scores are high?

Dependent Variable: Ecumenicity

Growing together is a complex phenomenon. It is more than a doctrine or a moral code. It probably (hypothetically) is associated with the above eleven variables. It is certainly more than a theory. In fact, the underlying assumption of this entire paper is that in some instances, among some priests it is an event. The strategy of this research project is to find those who are one, those who are becoming one and those who are not growing at all. We suspect that they will have discovered their unity when they have discovered that their pastoral orientations towards each other, towards the laity and towards the world are more alike than unlike.

From a research design point of view, we will have to develop and test a scale which will measure, through the instrumentality of a number of items, the position

of priests on an ecumenical/pastoral continuum. Though standardized tests exist for most of the independent and intervening variables mentioned above, we know of no such test for the dependent variable. Yet ecumenical groups exist. Growing together has already transcended "working together" and mere fraternization. The ecumenical, international and multidisciplinary Sociological research group can be expected to observe the variables at work in those groups who have grown together.

Research Design:

Towards the end of the first phase of the study, interviews, instrument construction and pre-testing should be concluded. It is suggested that this phase of the study be done in England and that the first attempt at data collection be made in that country. On the basis of advice from our English colleague, Dr. Leslie Paul, we think it advisable to restrict the British phase of the study to England, i. e. to exclude, for the present, research in Ireland, Scotland, Ulster and Wales.

Though the international dimensions of this study would impel us to include all nations which have experienced both an Anglo-Saxon and an Anglican/Roman Catholic influence, a special case seems to be true in the above four mentioned countries.

Computer analysis would begin as soon as the questionnaires are returned from the sample of English priests. The bio-statisticians on the research team will inform the investigators of the presence of irrelevant information and of the gaps which appear in the predictive power of the variables. If too much of the variance on the dependent variable is left unexplained by the other variables, corrections can be made before the study has reached world-wide dimensions.

This first phase of the study should be completed in England by the end of the first year and three months.

Phase II: South Africa

The second phase of the study includes some policy decisions in England as well as attempts at implementation in accord with tested organizational development techniques. While this is taking place in England, a sample would be drawn from the clergy in South Africa. Again, in-depth interviews would be conducted on a sub-sample of the population primarily to test the reliability and validity of the survey instrument developed in the first phase of the study. Since we expect regional differences in the ecumenical/pastoral orientations of Anglican and Roman Catholic priests, we must make every effort to ensure the reliability and validity of the questionnaire for each specific country. In an international study, differences could be a function of the questionnaire itself rather than of the region under observation. Every effort must be made to control for instrument feedback.

We have decided to place the second phase of the study in South Africa because initial efforts in this direction have already been inaugurated there under the direction of Dr. Trevor Verryn and the Bishop of Pretoria. Furthermore, the phenomenon of growing together seems to have reached a more advanced stage in South Africa.

The gaps and overlaps discovered through statistical and computer analysis of the data from England would be further tested and corrected by the data from South Africa. Policy decisions and implementation would continue in England and begin in South Africa and these factors would be fed into the computer for continuing analysis of the effectiveness of the study.

The second phase of the study should be completed by the end of the second year of research and development.

Phase III: Canada and the United States

As the data from England and South Africa was being collected, analysed and implementation attempted with its concomitant information feedback, the third phase of the study would be initiated in Canada and the United States using identical sampling procedures. Since these countries are so vast, it might be wise to restrict the study to those areas where ecumenical rapprochement has already taken place.

The data from England and South Africa should give the research team some insight into the regional factors hypothetically associated with differential scores on the ecumenical/pastoral orientation scales. Again, the instrument can be refined and tested in two new regions hypothetically different from the previous two countries studied. Implementation data from England and South Africa would be fed into the computer along with the findings from the United States and Canada. Following this analysis, more refined policy decisions and implementation techniques would be inaugurated in these latter countries.

This phase of the study should be completed by the end of the third year of the study.

Phase IV: Australia and New Zealand

Again, following the same sampling procedures, research techniques and analytical design utilized in the above four mentioned countries, the study will begin in Australia and New Zealand. As the instrument is being pre-tested in these two countries, the relevant corrections in the survey instrument suggested by the analysis of the findings from four countries will be made and pre-tested. Thus, a relatively final instrument or questionnaire will be constructed for use in the fourth phase of the study. By the time the fourth phase begins, the research team should have some insight into the "workability" of specific policy decisions (those work which have the support of the clergy) and specific attempts at implementation.

Once the data from the fourth phase of the study has been computerized and analysed, effective implementation techniques should have been developed. These techniques can be tested against the population of priests found in Australia and New Zealand. Corrections can be made for the other populations under observation and this data fed back into the computer. The research team will know not only where they have succeeded and where they have failed but precisely why they have done so. In the beginning there will probably be more failures than successes, but these will be under constant monitoring. Both are data.

Phase V: Replication

While implementation is taking place in Australia and New Zealand during the fifth year of the study, a highly refined instrument will be administered internationally. The sample will be smaller, of course, but now the attempts at implementation along with the successes and failures can be tested. We are actually studying a process (of growing together) rather than a phenomenon isolated by time and space.

By the time the data from the replication study has been analysed the research team, together with the theologians who have been working side by side with them to meet Cardinal Willebrand's five year deadline, will have learned the de facto factors associated with the real likelihood of "growing together". At this moment, final policy decisions could be suggested and serious attempts made to reconcile divergent religious groups. Leadership from the highest officials of both Communion could be confidently exercised because the experiments will have been made by the research team and their successes and failures understood. In all of our previous research, we have found that both Anglican and Roman Catholic priests have a tendency to respond to that leadership which offers achievable goals.

Significance of the Research :

If, through the instrumentality of ecumenical studies of a multidisciplinary and international character, we can learn how to implement the role of "reconciler" in religious societies, we may also have learned how to implement this role in other kinds of societies. There are certainly enough polarities in the modern world. Blacks are opposed to whites, theists to atheists, orientals to occidentals, many to the third world, nation to nation and on through the almost incomprehensible array of divergent peoples. And yet the Son of God tells us that all are one as the branches of a vine are one. The oneness is not something, however, which is given but achieved. Can modern science and computer technology help, even in a small way, to achieve this oneness ?

It is the assumption of this study that previous attempts at religious, ethnic, racial or national reconciliation have failed precisely because these attempts were not sufficiently data-based and precisely because the attempts themselves were not considered as data. Bringing blacks and whites together, for example, may be more or less difficult than bringing dissident religious groups and Christian denominations together. Hypothetically, at least, religious groups should be more open to reconciliation. The international dimensions of this study will test this hypothesis. On the basis of our religious and scientific convictions, we feel that growing together will involve many sacrifices. We also feel that these sacrifices will involve mostly our categories, our stereotypes and our labels. The exciting reality of unity in diversity -- the truly unprecedented situation -- remains for us to achieve. Only in the context of true ecumenism will the Christian message of the brotherhood of men, the unity of the Mystical Body be believable to other dissident groups in the human family.