

CONFIDENTIAL

ANGLICAN/ROMAN CATHOLIC INTERNATIONAL COMMISSION

AGENDA FOR BUSINESS MEETING

Sunday, September 2nd 1973: 5.0 p.m.

1. Report on the visit of Cardinal Willebrands to Lambeth, October 1972 (Bishop Clark and the Bishop of Ripon)
2. Report on the possibility of the Archbishop of Canterbury's visit to Rome (Revd. Colin Davey)
3. Report on the Dublin meeting of the Anglican Consultative Council, July 1973, and on the Ordination of Women (Bishop Howe and Canon Purdy).
4. Report on the meeting of Ecumenical Officers in Rome, November 1972 (Bishop Vogel and Canon Purdy)
5. Report on the Anglican/Roman Catholic Commission on the Theology of Marriage and its Application to Mixed Marriages (Canon Purdy and Prebendary Cooper) (A./R.C.C.M.22)
6. Report on Anglican/Roman Catholic National Dialogues and on further reactions to the Windsor Statement on the Eucharist (ARCIC 81):
 - Australia - Archbishop Arnott
 - Canada - Professor Fairweather
 - England - Bishop Butler, Professor Scarisbrick
 - South Africa - Bishop Knapp-Fisher
 - U.S.A. - Fr. Ryan, Fr. Tavard, Bishop Vogel
 - Other countries - Canon Purdy and the Revd.C.Davey
 - Projects - Canon Purdy
7. Report on Professor Ehrenström's continuing survey of Bi-Lateral Conversations (Dr. Gunther Gassmann)
8. Report on Anglican/Orthodox Joint Doctrinal Discussions (Professor Fairweather) (A./O.J.D.D.70)
9. Report on Publications (Bishop Clark and the Revd. Colin Davey)
10. Report on Fr. Schallert's Scheme (Canon Purdy)
11. Dates of Future Meetings:
 - (Arrive for dinner 7.30 p.m. Tuesday: depart after breakfast Thursday)
 - 27th August - 5th September 1974
 - 26th August - 4th September 1975
 - 24th August - 2nd September 1976
 - (or 31st August - 9th September 1976)
12. Any Other Business (Delegates are asked to let the Anglican Secretary know of any other items they would wish to be added to the Agenda).

ANGLICAN/ROMAN CATHOLIC INTERNATIONAL COMMISSION

MINUTES OF BUSINESS MEETING

Sunday, September 2nd 1973: 5.0 p.m.

1. Visit of Cardinal Willebrands to Lambeth, October 1972

Bishop Clark said that during the discussion of the work of the Anglican/Roman Catholic International Commission it had been emphasised that the Commission was attempting to achieve agreement at the level of faith. Our methodology had been approved by both principals. The Bishop of Ripon added that there had been a full discussion with Cardinal Willebrands and the Archbishop of Canterbury on the work of the Commission. Bishop Clark recalled that he had been asked how long he thought we would take to achieve agreement on the doctrine of Ministry. He had said then that it might take two or three years. Later he had felt that he had been mistaken and had written to Cardinal Willebrands to say that owing to the amount of work being done he thought that it would not take so long.

2. Report on the possibility of the Archbishop of Canterbury's Visit to Rome

The Revd. Colin Davey said the Archbishop of Canterbury would welcome the views of members of the Commission on this. Some felt there were not good enough grounds for a further visit by the present Archbishop, though thanksgiving for the dialogue and its agreements on Eucharist and Ministry, and the personal reporting of the Co-Chairmen to their principals had been suggested as such. Some felt it would make it difficult for a future Archbishop to make a significant visit to Rome. Others felt such endorsement of our work might have very important consequences, and that a real business meeting of Pope and Archbishop could be very good indeed. It was agreed that this difference of opinion would be fully reported to His Grace.

3. Anglican Consultative Council Meeting in Dublin

Bishop Howe reported on the ecumenical aspects of the Anglican Consultative Council's meeting in Dublin in July and also on the Council's discussion on the Ordination of Women.

With regard to ARCIC itself, Bishop Howe said that the financing of Anglican delegates would now be from the A.C.C. budget. Under the terms of reference of the A.C.C. it was the Council's job to arrange for bi-lateral dialogues, including ARCIC, and that any Reports issued by ARCIC of a final or interim nature should be forwarded to the President of the Council (the Archbishop of Canterbury) and the Secretary-General (Bishop Howe himself). It was then his duty to send them to all parts of the Anglican Communion. The appointment and replacing of members would also be done by the President, in consultation with the Secretary-General and the Metropolitans of the Anglican Communion. Bishop Howe also reported that the Council had expressed satisfaction with the work of ARCIC, had welcomed the Agreed Statement and commended it to the churches and looked forward to its work on Ministry.

The Council had expressed its mind in terms of frustration and thankfulness about the state of ecumenism at present. They were thankful for the various things which were happening, but frustrated because the big union schemes were grinding to a halt and for this reason various matters that

were urgent at parish level, e.g. intercommunion, were not being dealt with. Many felt that there could be Intercommunion even though there was not complete agreement on all points of faith.

In a consideration of the four bilateral conversations it was felt that Anglicans were saying the same things about the Eucharist to both Lutherans and Roman Catholics.

The union plans in Canada were reported and there was a review of twelve more conversations in different parts of the world. It was felt that many of these inter-Church conversations were going ahead more from a sense of duty than from a sense of conviction and that people should have the courage to say this.

Turning to the Ordination of Women Bishop Howe said that at the Lambeth Conference of 1968 it had been agreed that there were no conclusive theological arguments on the question and that since then theology had dropped out of the argument. The Lambeth Conference had referred the question to the newly-formed A.C.C. When the A.C.C. met for the first time in 1971 a number of Reports on the subject were received. The Bishops and Synod of Hong Kong had agreed to the Ordination of Women. The A.C.C. advised Hong Kong to go ahead and said it would support other Provinces which did the same. Two women had since been ordained in Hong Kong. By the time of the recent A.C.C. meeting more Reports had been received. Three Churches had now voted in favour: Burma, New Zealand, Canada. Two had voted against: Central Africa (for ecumenical reasons) and South Pacific. The U.S.A., England South Africa and Australia had sent long reports. South Africa and Australia were in favour with small minorities against the proposal. The U.S.A. and England did not make a resolution, but surveyed the matter, but neither regarded the ordination of women as impossible. Wales was in favour, but wanted to settle the matter of whether women had vocations to the priesthood. No-one wanted to arrive at a situation where there would be a second-class priesthood for women.

1. The Council agreed to recommend once more where any autonomous Province of the Anglican Communion decides to ordain women to the priesthood, this should not cause any break in communion in our Anglican family (50 were in favour, two against three abstained; the voting on this at Limuru had been 24:22)

2. The Council recognised that any firm decision on the ordination of women to the priesthood will have important ecumenical repercussions, but this consideration should not be decisive. The Churches of the Anglican Communion must make their own decision (54 in favour, 1 against).

The Bishop felt that the gate had been marked as open for those who wished it.

Canon Purdy as Roman Catholic Observer in Dublin, said he had been warmly welcomed and had been able to play a full part in the meeting. The publication of Mysterium Ecclesiae had been unfortunate.

4. Meeting of Ecumenical Officers in Rome, November 1972

Bishop Vogel said that he had been one of three Observers at this meeting, but that Observers had joined in the discussions and had attended both the full and sectional meetings. Fifty-six countries and all five continents had been represented.

Matters discussed were: the local Church, ecumenical education, common witness, mixed marriage, ecumenism and ministry, sects (independent religious movements) the meaning of unity, non-institutional ecumenism. There was much discussion of: Intercommunion, mixed marriages and ecumenical education. The discussion in front of the Cardinal was frank and the unconcern felt by some Bishops for ecumenical matters was frankly expressed. Many, particularly from the missionary churches, asked why there couldn't be Intercommunion. Delegates asked if reconciliation of ministries was necessary for intercommunion. Considerable follow-up of mixed marriage couples in France was noted and the question of intercommunion at the time of marriage was considered.

At the Conference it was realised that Roman Catholic Diocesan Bishops had power to authorise non-Roman Catholics to preach the homily at the Eucharist. On his return to West Missouri the Bishop had been able to exchange pulpits with Bishop Helmsing and a very colourful ecumenical service, procession and picnic had resulted.

Fr. Duprey said that these ecumenical meetings took place both regionally and in Rome and it was valuable for the Secretariat to take note of local trends and views, for one of their duties was to promote the ecumenical spirit within the Catholic Church.

5. Report on the Anglican/Roman Catholic Commission on the Theology of Marriage and its Application to Mixed Marriages

Canon Purdy spoke of the meeting at Haywards Heath in April, the report of which was before the Commission. He emphasised the valuable contribution of the New Testament scholars and the philosophers who had acted as Consultants.

Prebendary Cooper contrasted the juridical approach with a concern for persons. He felt also that some of the philosophical debate had been at cross purposes. Their future programme would include an examination of natural and sacramental marriage, and of nullity; they hoped to complete a final report in 1975.

Bishop McAdoo commended to our prayers the forthcoming meeting of the Roman Catholic and Church of Ireland bishops and others to discuss mixed marriages.

6. Report on Anglican/Roman Catholic National Dialogues
(See also ARCIC 81)

Australia

Archbishop Arnott said that at the Episcopal level there was a long way to go on ecumenical matters, but that the many discussions in seminaries and universities had shown a much more marked sense of agreement.

Canada

Professor Fairweather reported the continuing work of the Canadian ARC on behalf of ARCIC, and it would be glad to assist in the future. One Diocesan Synod had discussed the Windsor Statement with some care, and their findings had been sent up to the General Synod. The General Synod had referred a study of it to its Standing Committee on Doctrine and Worship

and within the next year there should be formal recommendations from this official body.

Fr. Tillard said that the Statement had had a good reception on the Roman Catholic side and long studies had been made of it in two Faculties of Theology.

England

Bishop Butler said that the Roman Catholic Bishops' Theological Commission had studied the Agreed Statement on the Eucharist with care and had found nothing in it contrary to the Roman Catholic faith. Their Statement was endorsed by the Roman Catholic hierarchy as a whole at its Easter meeting. There had been a tremendous amount of study of the Statement up and down the country. Bishop Clark had been a great evangelist for it. For example, in Hertfordshire there had been a number of meetings between six Anglican and six Roman Catholic clergy and at the end of their meetings they decided that they did not wish to alter anything in the Agreed Statement.

Professor Scarisbrick had also been impressed by the variety of groups which had studied the Statement in colleges, universities, local councils of churches. He urged that in considering the final wording of any Agreed Statement on Ministry, the readers should be considered, and amplification and footnotes included where there was any doubt.

South Africa

The Bishop of Pretoria said that the Southern Africa Commission would be meeting again in December and would be studying authority. They were at the disposal of ARCIC also for preparatory work. The subject of the Ordination of Women would come up at their November Provincial Synod. A great deal of attention had been given to black theology and to liturgical reform and there was a definite desire for a Common Liturgy. The new Anglican South African rite would include one of the Roman Catholic canons.

U.S.A.

Fr. Ryan said that 67 Roman Catholic Dioceses had had joint Study Days on the Windsor Statement for their clergy together with their Episcopalian colleagues. Bishop Vogel, Fr. Tavard and he himself had done a good deal of speaking about the Statement. In 1976 it was hoped that there would be a large Pilgrimage for Unity to Canterbury and Rome from their 300 covenanted parishes and 26 dioceses. A firm agenda for ARC for the next two and a half years had been arranged when it was hoped that the dialogue would be completed.

Scotland

The Revd. Colin Davey drew attention to the work done in Scotland and hoped that the Commission might be able to make use of their work in the future.

Zambia

Canon Purdy said that a group of six priests from each of the Anglican and Roman Catholic Communions have been meeting at the White Fathers' House at Lusaka in Zambia since 1972 and have discussed among other topics the Agreed Statement on Eucharistic Doctrine.

Publication of ARCIC 81

The Revd. Colin Davey asked if the Commission would be agreeable to the circulation of this paper to the Secretaries of all the National Dialogues and to its possible publication in "One in Christ" or some other journal. The Commission agreed to this, provided that the amendments requested by Fr. Duprey were made before publication.

7. Professor Ehrenström's continuing survey of Bi-Lateral Conversations

Dr. Gassmann reported that the first survey made by Professor Ehrenström was now in its second edition. A supplement was planned recording recent developments. A companion volume was also being compiled which would contain the main reports from different dialogues so that people who wanted to study all the texts together would have an opportunity of doing so.

The Faith and Order Commission was now producing a final Report on the Ministry. They took great care to include the results from bi-lateral conversations and when a final report came from ARCIC this would be taken into consideration. A number of people were interested in comparing the results of different bi-lateral conversations, so before a final text was issued from ARCIC the Commission should see what other bi-lateral conversations in which either the Anglican or Roman Catholic Church were involved had to say about the Ministry.

8. Report on Anglican/Orthodox Joint Doctrinal Discussions

Professor Fairweather, who was an Anglican delegate, introduced the Communiqué from the July meeting at Oxford (AO/JDD 70 which had been previously circulated to ARCIC delegates). He felt that this had been the first sustained attempt at pan-Orthodox dialogue since the 1930s. Professor Fairweather also drew ARCIC members' attention to the serious nature of the subjects discussed, such as the Holy Spirit, Redemption, Comprehensiveness and the 39 Articles. AOJDD delegates had felt that this had been a wise decision.

9. Report on Publications

The Revd. Colin Davey reported that "Anglican/Roman Catholic Dialogue: the Work of the Preparatory Commission" was now in the proof stage and should come out early next year. A number of papers on the Eucharist produced by this Commission had been published in "One in Christ", No. 2 1973 and one or two of these had been reproduced in "Lumen Vitae". From the U.S.A. "Episcopalians and Roman Catholics: Can they Ever Get Together?" and two more of the ARC/DOC series should be noted. S.P.C.K. were shortly publishing "Modern Eucharistic Agreements" which contained a number of agreed statements on the Eucharist with a Preface by Bishop Clark and an Introduction by the Bishop of Ossory. "What Priesthood has the Ministry" by Fr. Tillard had appeared in Grove Books. The Oxford University Press would be very happy in due course to consider a further book on the work of this Commission - an account of its work and progress with some documentation rather than a collection of documents. Canon Purdy mentioned the article on 'The Agreed Statement on the Eucharist' and Transubstantiation by Brian Byron in the "Irish Theological Quarterly".

Delegates all signed a form assigning to the Co-Chairmen their copyright of the joint work of the Commission during their membership of it.

10. Report on Fr. Schallert's Scheme

Canon Purdy said that last October, acting on the instructions of the Commission, he had written to Fr. Schallert asking for further news of his scheme. As he received no reply, he wrote again in April, but again he had no answer.

11. Dates of Future Meetings

27th August - 5th September 1974

29th August - 7th September 1975 (altered to fit in with the August 1975 meeting of the A.C.C. in Perth)

24th August - 2nd September 1976.