



***New  
Stories  
to Tell:  
Living  
Ecumenism  
Today***

A project of the  
Anglican-Roman Catholic  
Dialogue of Canada



# **New Stories to Tell: Living Ecumenism Today**

*A project of the Anglican-Roman  
Catholic Dialogue of Canada*

**New Stories to Tell:  
Living Ecumenism Today**  
Anglican–Roman Catholic Dialogue of Canada

© 2018 Anglican–Roman Catholic Dialogue of Canada.

The views expressed in these texts and resources are those of the authors and are published in the name of the Anglican–Roman Catholic Dialogue of Canada. As such, they do not represent official positions of the Canadian Conference of Catholic Bishops or the Anglican Church of Canada.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or in any means — by electronic, mechanical, photocopying, recording or otherwise — without prior written permission.

**Published by:**

General Synod of the Anglican Church of Canada  
80 Hayden St  
Toronto, Ontario M4Y 3G2, Canada

A CIP record for this book is available from Library and Archives Canada Cataloging-in-Publication Data

**ISBN-13:** 978-1-55126-600-8

Cover image: Alastair Wallace/Shutterstock

Printed in Canada

# Contents

Preface . . . . .	i
Introduction . . . . .	v
CHAPTER I	
Finding family: Learning Christ together again	1
CHAPTER II	
A continual prayer: interchurch families . . .	7
CHAPTER III	
« En famille » : l'hospitalité oecuménique . . .	13
"En famille" : Ecumenical hospitality . . . .	19
CHAPTER IV	
L'œcuménisme au petit déjeuner :	
de l'amitié à l'action . . . . .	25
Breakfast table ecumenism:	
From friendship to action . . . . .	33
CHAPTER V	
Neighbours in faith: Welcoming the stranger .	39
CHAPTER VI	
Homeless and poor: Faith in action . . . . .	45
CHAPTER VII	
Être église ensemble : sur la route de l'unité .	51
Being church together: On the way to unity .	57
CHAPTER VIII	
Signing on to unity:	
Creating and living into a covenant . . . . .	61

CHAPTER IX	
De nouveau ensemble : l'unité dans la prière . . . . .	67
Together once more: Unity in prayer . . . . .	73
CHAPTER X	
Hearing the same call: A shared charism . . . . .	79
CHAPTER XI	
Gifts to be given: Mary? . . . . .	85
CHAPTER XII	
Bridges not walls:	
Transformed through dialogue . . . . .	91
CHAPTER XIII	
Difficult conversations:	
Ecumenical communication . . . . .	97
CHAPTER XIV	
Widening the conversation:	
Multilateral dialogue . . . . .	103
CHAPTER XV	
Signs of unity: Sharing in "episcopate" . . . . .	107
CHAPTER XVI	
Laudato si': A prophetic primacy . . . . .	113
CHAPTER XVII	
The gospel jamboree: Singing a new song . . . . .	117
Conclusion . . . . .	121

# Preface

All over Canada and around the world, Roman Catholics and Anglicans live in relationship with one another. We are churches together in society, neighbours in community, and in many cases members of one household. For nearly fifty years, we have had opportunities to talk about that relationship in formal dialogue. Our official conversations have produced many agreed statements and joint documents, and have also led us to deeper understanding, opening up new opportunities to live and work together.

As members of the Canadian Anglican-Roman Catholic dialogue (ARC Canada), we experience this conversation as much more than a verbal exercise; indeed, ecumenical dialogue has the potential to transform our churches. In encountering one another as people of faith and followers of Jesus, we learn to love one another, to appreciate the gifts each of us offers to God's mission, and to discover new invitations to act together in living and sharing the Good News.

From across our country, we hear stories which show others in our churches sharing a similar experience. Yet we also see that our growth in relationship

remains partial and fragmentary. Called by our churches into dialogue, we choose, and we invite others to choose, to continue to deepen our connection with each other, in order to fulfill Jesus' command to "love one another as I have loved you" (John 13:34).

This volume of stories communicates that invitation. The stories illustrate the growth in mutual understanding which is reflected in the documents of our official dialogues. But they also demonstrate the growing together which is happening in the life our churches share. In moments of success and failure, good communication and misunderstanding, the stories speak to the way God's grace is at work, inviting us into right relationship with one another, with our society and environment, and most deeply of all, with God.

The stories told here highlight themes from the documents of what is commonly known as ARCIC II, that is, the second phase of the Anglican–Roman Catholic International Commission. Meeting over a period from 1983 to 2005, the Commission produced five agreed statements: *Salvation and the Church* (1986), *The Church as Communion* (1991), *Life in Christ: Morals, Communion and the Church* (1995) *The Gift of Authority* (1999), and *Mary: Grace and Hope in Christ* (2005). A third iteration of the Commission began in 2011, with one of its first tasks to publish these documents with introductory and study material, as a single volume, *Looking Towards a Church Fully Reconciled* (2016). The Commission's hope, and ours, is that the documents can come alive in the shared prayer, work, and fellowship of our churches.

These are the stories of people and places where that is already happening. We hope you will enjoy reading



them, and we hope that what you read will inspire you to ask where you can grow together, act together, and follow Christ together, as Anglicans and Roman Catholics in the places where you live and work.



# Introduction

The following story comes from a priest involved in the work of the Truth and Reconciliation Commission in Canada. It evokes some aspects of the reconciliation to which we are called:

~~~~~

*As those who took part in any of the national TRC events will know, one way that the churches were asked to participate was by making available official ‘church listeners’ who would be on hand during the proceedings in order to meet privately with residential school survivors and their family members, to listen to their stories, and to offer a personal expression of apology on behalf of their church if this was requested. One man who came to sit with me was quite elderly and had spent several years at a residential school in his teenage years.*

*He told me that seeing me wearing my clergy shirt and collar that day triggered in him memories of how he had been made to feel by Christian priests he knew in the past. He shared that ministers of the Church only ever evoked in him two emotions: fear and shame. He had been afraid that the priests would catch him doing something he was not supposed to be doing and that this would result in him or someone in his family getting into trouble. He became ashamed to be “an Indian” because*

*he was told that his was a savage culture. And so, when he saw me, he knew he needed to come to speak to me.*

*He did not come with anger, and he did not come with blame. But he said that he wanted me, as a Catholic priest, to know that he was not afraid of me anymore, and he was not ashamed of who he was. He was confident and secure and even proud of his identity as an Indigenous person, and he wanted me, while wearing my clerical collar, to sit with him and hear that from him, because he had never been able to say that to any of the priests he had previously known. He did not feel he needed my apology, but he appreciated that a priest of the Catholic Church was willing to be there to offer one if desired.*

*At this point, after some awkwardness, it became clear to both of us that there was a misunderstanding. He had attended a school operated by the Roman Catholic Church in Canada, not the Anglican Church of Canada. I was an Anglican priest. So what were we to do? Should I offer a word of apology anyway? Or should we find a Catholic priest and start the process over again? At this point he uttered words that stuck with me deeply ever since: "Catholic... Anglican... It's all the same. It was Christians who ran these schools and who did these things to my people. You are all responsible together. You all need our forgiveness. Maybe you should get your own stories straight before you talk to us."*



As we gathered stories of Roman Catholic and Anglican relationships in Canada for this volume, this encounter stood out. It speaks clearly about our shared identity as Christians in the present, and about our dividedness in the past. It speaks clearly about our need for right relationship with Indigenous neighbours, as

well as with one another, and about the way one relationship affects another. It points to the work of reconciliation as the way forward for the healing of our relationships. And most clearly of all, the speaker in the story asks us to “get our own stories straight” as churches.

Our stories overlap, but they are not the same. We are Anglicans and Roman Catholics in Canada, where the history of our faith is one of separation. From the beginning, we have been divided churches in this land. Our separation was transmitted first of all to Indigenous people during the earliest missions in New France and British North America. It was a stark reality in colonial life, as a Catholic majority came under the rule of an Empire whose established religion was Anglican. It continued to resonate in the ways the Protestant population expressed prejudice towards Catholics (and the favour was often returned!) and in the separateness of our educational, language, and legal identities.

That separateness is a reality which looms large in our present-day experiences as Christians together, and which affects the perceptions our society has of us, the stereotypes we have of one another, and the ministry we can offer. Both the work of the Anglican-Roman Catholic dialogue, and the stories of people and communities encountering one another in new ways, present a way forward. The path involves facing and reconciling our memories, but also making new history together.

We have chosen to present an invitation to that new path by telling stories. Our history of division is itself a story: not just fact on a page, but the lived experience of our ancestors. The stories we tell in

this book are new chapters. Each of them, in some way, illustrates the agreed statements of the second phase of the Anglican–Roman Catholic International Commission (ARCIC II), because that dialogue is rooted in the stories of real Christians and their communities. (In fact, the experience of dialogue is a story too, of encounter between people of our two traditions.)

But stories are also a way to engage our imaginations, our feelings, and our experiences, which may be similar or different to the experiences other people share. By entering into these stories, we can understand in new ways what is happening, and what can happen, when we encounter one another. Most importantly, the stories and the events they narrate contain glimpses of God’s grace offering us a new future, along with the healing of the past. And so, we hope, they will encourage others to make that discovery for themselves. We look forward to hearing new stories which people will live out and share, as a response to what we read here about what God is doing in our churches.

One way in which ARCIC describes our present situation is to say that we are in “real but incomplete communion” (cf. *The Church as Communion*, 47). We are discovering that the faith we share, and the grace we receive together, is more powerful than the hurts and divisions of the past. We are discovering that it is possible to grow together into a new right relationship, with one another and with God, that also leads to a renewal in our relationship with our neighbours and our society. Together, we can also face our failures, past and present, as we receive together the promise that God’s power is made perfect in our weakness. Reconciliation includes the grace to make an apology and also the grace of forgiveness, whether immediate

or gradual. Living these graces takes prayer, dialogue, time and effort.

The language of reconciliation and of right relationship is a gift we are learning, ever more deeply, from people like the Indian Residential School survivor who told us to “get our stories straight.” The broken relationships which Christians brought with us to this land continue to affect the way we relate to the land, to its First Peoples, and to one another. Yearning for and coming back into right relationship involves all those aspects of who we are.

We invite you to read these stories, ponder them, discuss them, and share them with your Anglican, Roman Catholic, and other neighbours. We invite you to see God’s grace at work in reconciling our churches and the peoples of this land. We invite you to remember when you have been a part of stories like these – or wished you could have been. Most of all, we invite you to live and to tell your own stories.







*Dr. Margaret O'Gara delivers a lecture /  
Courtesy of The Catholic Register*

## CHAPTER I

# Finding family: Learning Christ together again

**M**argaret O'Gara was a Roman Catholic theologian, ecumenist, and Catholic representative on many formal ecumenical dialogues, including ARC Canada. She often spoke and wrote of the ecumenical movement as an experience of rediscovery, and she delighted in recounting instances of long-divided Christians encountering one another in new ways. The ecumenical journey is full of surprises, as we see in this, one of Dr. O'Gara's favourite stories:

~~~~~  
*It was the end of the spring semester in a class on Christology. Our discussion had been deep. Students turned to somewhat more personal conversation.*

*Two of them found family roots several generations back in Nova Scotia. One, a Roman Catholic man from Toronto, was entering the Augustinian monastery as a young monk. The other, an Anglican woman about the same age, was a candidate for ordination. Two Christians, a Roman Catholic and an Anglican, facing a common future in ministry, though in two different communions.*

*As they talked, the woman mentioned the name of her great-grandmother. The man's great-grandmother had the same name. The two began firing a series of questions at each other about names, marriages, families, children, as the rest of us looked on in surprise, until, at last, one of them leaned across the seminar table and gave the other the kiss of peace.*

*Then the story came out.*

*Long ago, two sisters had grown up in an Anglican family in Nova Scotia. One had become a Roman Catholic and then married a Roman Catholic. Her Anglican family was so upset with this decision that they banished her from the family and cut off all further contact with her. This was common in Nova Scotia at the time – exclusion if a family member left the communion or married someone from another communion. So these two sisters, parted in life for conscience's sake, never saw each other again. Gradually their families lost all contact with each other. What remained was the knowledge that a branch of the family was missing.*

*Those two sisters were the grandmothers of my two stu-*

dents. Each student, raised in a fervent religious home, had been drawn by the love of Christ to seek ordination. And now, at last, the two branches of this divided family had found each other again – through a course on Christ.

That summer there were two ordinations. Each of my two students and their families attended the ordination of the other and shared in reading from the Scriptures. Each included a prayer that their ministries would be an instrument of reconciliation, not only for their families but also for their churches, so that they could again live as sister churches. Each has made ecumenical work central to their ministry.



This story of a remarkable encounter between an Anglican and a Roman Catholic is not only a meeting of strangers who turn out to be family, but also a meeting of their two churches which reflects the ‘real but imperfect communion’ between them (*Unitatis Redintegratio*, 3).

There is a real communion between Roman Catholics and Anglicans, as the ARCIC II text *The Gift of Authority* (GA) reminds us. This communion is a gift to be received and lived – a bond that connects different Christian traditions, even when we do not remember or cherish it. Because it is as yet an imperfect communion, Anglicans and Catholics need “to make a deliberate effort” to retrieve their shared understanding, “to recognise in each other elements of the apostolic Tradition which they may have rejected, forgotten or not yet fully understood. Consequently, they have to receive or re-appropriate these elements, and re-consider the ways in which they have separately interpreted the Scriptures” (GA, 31).

Family division, in Dr. O’Gara’s story, kept these kin apart for several generations. But in Christ they were brought face-to-face again. They recognized each other as relatives, that is, as belonging to each other in some way. Still, they needed to do some work to get to know each other again. They willingly did so, because they took joy in rediscovering each other and wanted to find ways to grow closer, and to tell their shared and different stories. What their ancestors were unable to achieve, these cousins, in their time and place, were given a way to do.

We see in this story of Catholics and Anglicans rediscovering each other that “their life in Christ is enriched when they give to, and receive from, each other” (GA, 31). The ecumenical movement calls us to “grow in understanding and experience” of the entire apostolic Tradition. We take this not as an onerous duty, but as a joyful opportunity. As part of their studies in preparation for ordained ministry, the two students from different churches were each able to enroll in the same class on Christology. Another ARCIC II document, *The Church as Communion*, urges Catholics and Anglicans “not to neglect or undervalue that certain yet imperfect communion we already share” (CC, 50). Being able to participate in joint study and theological education, without fear that anybody will be harmed by learning and reflecting together, is one of the fruits of our communion (CC, 52); it is a gift that strengthens the communion between us. Studying Christ together, we discover we are family, with all the treasures family life gives, the pains it endures, and the work it requires.

Canada is enriched by many institutions of higher education in theology, where students can learn the discipline and science of their faith in an ecumenical

environment. In these schools, students of different Christian communions take courses together, taught by professors of various Christian traditions. Such institutions embody the changed relationship among our traditions, balancing the need for both denominationally distinct studies and studies that benefit from being carried out together. In this way we acknowledge the incompleteness of our communion, while growing towards a deeper unity.



*Students in class at Newman Theological College /  
Credit: Scott Sharman*

And so our shared history of ecumenical engagement grows, and we find we are able to meet each other again in ways that help us not to forget the past, but to understand that past in a new light through our rediscovered relations in the present.

*The family in Dr. O’Gara’s story suffered from their separation and rejoiced in being reunited. When have you felt the pain of separation among Christians? Where do you*

*see the need of reconciliation among them, either close to home or around the world?*

*What surprising moments of encounter between different Christian families have you experienced? How do such encounters affect your vocation and your work of evangelization, either personally or within your church community?*

*When have you come to know Christ better through connection with Christians of other traditions? How do you experience and understand the “real but imperfect communion” between your church and another?*



*Kevin and Catherinanne George /  
Used with permission*

## CHAPTER II

# A continual prayer: interchurch families

**K**evin and Catherinanne met in the early 1990s at a talk about interchurch marriage held at St. Peter's Roman Catholic Seminary in London, Ontario. Kevin is an Anglican parish priest serving a busy, vibrant congregation. Catherinanne is the Director of Campus Ministry at a Roman Catholic College, and a member of the Canadian Armed Forces Navy Reserve. Their courtship and eventual marriage raised concern and opposition from church leaders at the time, including

the fear that Kevin would ‘ruin his career’ by marrying Catherinanne, and that she would need to be careful not to ‘lose her faith.’ Now married for over twenty years, Kevin and Catherinanne share their experience of the unique ecumenical vocation that is interchurch marriage:


~~~~~  
*Praying together over the phone, sending notes encouraging one another in faith, and attending our respective churches together, became critical to finding the strength to persist in the face of others’ fears. Our marriage was young, and it hurt to know that people in leadership in our churches could not always see past what divides us, to support that which brought us together. Kevin is fond of remembering that he fell in love with Catherinanne because of her faith and not in spite of it!*

*In those early days we prayed for God’s help and for strength to get through it all. We also prayed that we might bear witness to what we could achieve as Anglicans and Roman Catholics, if we look towards the things that are most critical to Christians on the journey of faith. When we focus on love, devotion, prayer, giving, witnessing, and serving, we can accomplish so much together. We believe that we have made strides, and we believe that we have much left to accomplish. Each time a hurdle is placed before us, God has used that as an opportunity to let the Spirit display what the possibilities are.*

*We often return to meditating and praying upon the readings we chose for our wedding. We chose Ephesians 4 to highlight the gifts and unity to which God was calling us, Psalm 148 to give glory to God in all things and for calling us together, Revelation 21 to remind us that there will be a new heaven and a new earth and that God will wipe away every tear, and John 17. Knowing that*



*Jesus prayed “that they may all be one” has sustained us through many things. We designed our own wedding invitation, long before this was popular. Art on the cover was an altar with scenes from the wedding feast at Cana, and we had written: “We bring our love to this altar, that united we might be a sign of God’s love for the world.” One of Catherinanne’s classmates at the Seminary sent us a note telling us that our marriage would be a continual prayer at the gates of heaven for unity in the Church.*



The joys and challenges of living the Christian life are met in some profound ways in marriage. In the ARCIC II document *Life in Christ* (LC), spouses are called to live the vocation of marriage as a “vocation to holiness” (LC, 60). “When God calls women and men to the married estate, and supports them in it, God’s love for them is creative, redemptive and sanctifying” (LC, 60).

Anglicans and Roman Catholics share much agreement about the nature of marriage and its sacramentality. This vocation is one that is shared frequently between Anglican and Roman Catholic partners. Their life together witnesses to the very real but imperfect communion our traditions share even as they live, in daily life, our agreements and differences. In ARCIC II’s *The Church as Communion* (CC) we read: “Those who are in communion participate in one another’s joys and sorrows (Heb. 10:33; 2 Cor. 1:6-7); they serve one another in love (Gal. 5:13) and share together to meet the needs of one another and of the community as a whole. There is a mutual giving and receiving of spiritual and material gifts, not only between individuals but also between communities, on the basis of a fellowship that already exists in Christ (Rom. 15:26-27; 2 Cor. 8:1-15)” (CC, 15).



*The Association of Interchurch Families UK Annual Conference, 2018 / Association of Interchurch Families*

In the face of opposition to their marriage, Kevin and Catherinanne demonstrate self-emptying love by being committed to prayer, mutual encouragement in faith and commitment to worship in each other's traditions as appropriate. They return to Scripture together to find strength through meditation and prayer, focusing on the unity they already have and on their deep respect for one another. They embody the essence of interchurch dialogue in the recognition and 'exchange of gifts' each has to offer from their tradition within the bonds of marriage.

Some couples find sustaining full commitment to both traditions is too difficult and either shift to one community or the other, or sometimes slip into not commitment at all. This seems particularly common when children are added to the family. In order to continue in both traditions, support is strongly beneficial and should be expressed by the whole community, from bishops to clergy to parishioners. Our churches in Canada already have established *Pastoral Guidelines for Interchurch Marriages Between Anglicans and Roman Catholics in Canada (1987)*, created jointly by the bishops of both traditions in dialogue.

Yet, there is still resistance to encouraging and honouring the potential witness to unity as evidenced by the initial responses Kevin and Catherinanne received. Our church leaders and parishes need to be proactive in supporting this vocation and seeing in it a sign of growing towards the unity we seek.

*Are there interchurch families in your Christian community? Is their vocation lifted up as a positive example, or seen as a problem?*

*In what ways do we as church leaders, colleagues or peers show support or disapproval to interchurch couples?*

*Rather than see interchurch marriages as a threat to the religious identity of each spouse, how can we encourage mutual support?*





*Bishop Bruce Myers (left) and Cardinal Gérald Cyprien Lacroix (right) share a laugh / Credit: Philippe Vaillancourt, Presence*

### CHAPITRE III

# « En famille » : l'hospitalité oecuménique

**L**e récit attachant que nous livre l'évêque anglican du diocèse de Québec Bruce Myers illustre un état d'esprit et un comportement qu'on n'hésitera pas à qualifier d'« hospitalité œcuménique ».

~~~~~  
*Pendant l'année que j'ai passée comme évêque coadjuteur du diocèse anglican de Québec, alors que j'attendais d'emménager dans la résidence épiscopale officielle, je*

suis allé dormir chez les voisins. Pour être plus précis, disons que j'étais l'invité de l'archevêque catholique de Québec, le cardinal Gérald Cyprien Lacroix. Le cardinal habite dans le Vieux Québec, juste à côté de la basilique cathédrale catholique Notre-Dame et à quelques pas de notre propre cathédrale anglicane Holy Trinity.

Le cardinal ne vit pas seul; il y a aussi chez lui les évêques auxiliaires du diocèse catholique de Québec, un évêque à la retraite, une bonne demi-douzaine de prêtres et, à l'occasion, deux ou trois religieuses. Chacun de nous avait sa chambre, mais nous prenions nos repas en commun, « en famille », comme aime dire le cardinal Lacroix! Famille est le mot qui convient, car mes « coloc » étaient bien des sœurs et des frères dans le Christ, et ils m'ont reçu comme leur frère. Nous avons beau nous rattacher à deux traditions chrétiennes différentes, nous sommes liés par l'eau de notre baptême commun, lien sacramentel encore plus fondamental que la génétique. En l'occurrence, l'eau parle plus fort que le sang. « C'est une histoire de famille, expliquait un jour le cardinal Lacroix, et nous avons accueilli Bishop Bruce comme on accueille un frère. »

Résider à l'archevêché, vous l'aurez compris, c'était beaucoup plus qu'y avoir sa chambre. Nous avions régulièrement l'occasion de fraterniser et de prier ensemble. Quand je n'étais pas en voyage, j'assistais à la messe chaque matin avec les autres évêques, et j'y participais autant que nous le permettent nos traditions respectives. C'était à la fois une célébration quotidienne du riche patrimoine liturgique que partagent anglicans et catholiques et un rappel quotidien des divisions douloureuses qui persistent entre nos églises au sein d'une communion réelle, mais imparfaite. Le cardinal Lacroix a souligné que le sentiment était réciproque: « C'était douloureux pour [Bruce], mais pour nous aussi. Et il est bon que ce soit douloureux, parce

que nous ne voulons pas que les choses restent comme elles sont. Nous désirons l'unité complète. Et comment y arriver? Il y a des étapes: nous prions, nous travaillons. »

L'accueil qu'on m'a réservé allait ouvrir la voie à une autre marque d'hospitalité. En 2016, lors d'une célébration liturgique dans la cathédrale Holy Trinity, un trône équivalant à celui de l'évêque anglican de Québec a été réservé « de manière permanente en cette cathédrale à l'archevêque catholique romain de Québec ». Le cardinal a donc été conduit officiellement à ce qui est désormais « le siège de l'archevêque », décrit comme « un signe extérieur et visible du désir de nos églises de grandir ensemble dans l'unité et la mission » et « un avant-goût de la pleine communion qui correspond à nos aspirations et à la volonté de notre Seigneur ».



Dans *The Church as Communion* [L'Église comme communion], la Deuxième Commission mixte internationale anglicane-catholique (ARCIC II) invitait anglicans et catholiques « à chercher à franchir sur le plan local des étapes qui expriment concrètement cette communion que nous partageons » (CC, 58). Le *don de l'autorité* adressait à cet égard un appel particulier aux évêques: « pour le bien de la *koinonia* et d'un témoignage chrétien unique à rendre au monde, les évêques anglicans et catholiques devraient trouver des moyens de coopérer et des moyens de développer des relations de responsabilité mutuelle dans leur exercice de supervision. À ce nouveau stade, nous n'avons pas seulement à *faire* ensemble ce que nous pouvons, mais nous avons à *être* ensemble tout ce qu'autorise notre *koinonia* existante » (*The Gift of Authority*, 58). Dans les deux gestes évoqués ci-dessus (l'hébergement chez l'archevêque catholique et la pièce de mobilier insolite

dans la cathédrale anglicane), nous voyons deux applications modestes, mais d'une force tangible, de ces engagements œcuméniques.

*The Church as Communion* relève par ailleurs un phénomène paradoxal: « plus nous nous rapprochons, plus nous ressentons l'aiguillon des différences qui persistent » (CC, 58). Les deux épisodes relatés ici témoignent aussi de cette réalité et confirment l'expérience de ceux et celles qui vivent des relations œcuméniques authentiques. Difficile à supporter peut-être, ce malaise sert à nous rappeler qu'en dépit de tout le travail accompli dans les 50 à 60 dernières années pour assainir les relations entre anglicans et catholiques, nous ne sommes toujours pas arrivés à destination. Pour citer ARCIC II encore une fois, « avec tous les chrétiens, les anglicans et les catholiques sont appelés par Dieu à continuer de poursuivre l'objectif de la communion complète dans la foi et la vie sacramentelle » (CC, 58). Ce coup d'éperon est bénéfique, même si la motivation qui l'inspire reste empreinte de tristesse et de douleur.

Ces deux exemples évoquent avant tout l'expérience personnelle de deux évêques et la force de leur amitié œcuménique, mais la semence qu'ils ont plantée a porté fruit plus largement. Grâce aux gestes d'accueil inusités offerts et reçus par ces deux leaders, leurs diocèses se sont témoigné une plus grande hospitalité. Il en est ressorti de nouvelles occasions de collaboration et de coopération dans différents domaines.

Intervenant à l'occasion du cinquantième anniversaire du Centre anglican de Rome en 2016, le pape François et l'archevêque de Cantorbéry Justin Welby ont déclaré: « Notre capacité à nous réunir dans la louange et dans



la prière à Dieu, et à témoigner au monde, repose sur la confiance que nous partageons une foi commune et, d'une certaine manière, un accord dans la foi. » On pourrait même dire des deux évêques de Québec qu'ils sont capables de s'asseoir côte à côte et même de vivre ensemble. Mais la déclaration commune du pape et de l'archevêque anglican ne s'arrête pas là. Ils ajoutent que parce qu'ils sont capables de se réunir, le monde doit « nous voir [aussi] témoigner de cette foi commune en Jésus, dans *notre action commune* ».

*Avez-vous connu une grande « amitié œcuménique » avec un membre d'une autre confession chrétienne, et en quoi a-t-elle affecté votre foi?*

*Connaissez-vous dans votre milieu des exemples d'hospitalité œcuménique analogues à ceux que rapporte cet article? À votre avis, quelle importance revêtent des symboles de ce genre?*



### CHAPTER III

# “En famille” : Ecumenical hospitality

**T**he Anglican Bishop of the Diocese of Quebec, Bruce Myers, shares with us this moving narrative of what can be well described as “ecumenical hospitality”:

~~~~~

*In the year I spent as Coadjutor Bishop of the Anglican Diocese of Quebec, awaiting a more permanent move into the official episcopal residence, I crashed with the neighbours. More specifically, I was invited to live at the official residence of the Roman Catholic Archbishop of Quebec, Cardinal Gérard Cyprien Lacroix. The Cardinal’s home, archevêché, is situated in Old Quebec, beside the city’s Roman Catholic cathedral, Notre-Dame Basilica, just a short walk away from our own Anglican Cathedral of the Holy Trinity.*

*The place is home not only to the Cardinal, but also to the Roman Catholic Diocese of Quebec’s two auxiliary bishops, a retired bishop, about a half-dozen priests, and occasionally a couple of nuns. Each of us had our own individual rooms, but, significantly we shared our meals together, en famille (“family style”), as Cardinal Lacroix likes to say! Family is indeed just the right word to use because my erstwhile housemates are indeed sisters*

*and brothers in Christ, and I was welcomed as a sibling. Despite the different Christian traditions from which we come, we are bound together by the waters of our common baptism, a sacramental bond even more fundamental than genetics. In this case water turns out to be thicker than blood. “It’s a family,” Cardinal Lacroix once explained, “and we welcomed Bishop Bruce as a brother.”*

*As that description suggests, living at the archevêché was much more than living at a residence. There were also regular occasions to socialize and to pray together. When not travelling I would attend mass every morning with the other bishops, participating as fully as our respective traditions allow. It was both a daily celebration of the rich liturgical heritage which Anglicans and Roman Catholics share, and a daily reminder of the pain of our existing divisions as churches in real but imperfect communion. Cardinal Lacroix said that this feeling was mutual: “It was painful for [Bruce], but for us as well. And it’s good that it’s painful, because we don’t want it to remain this way. We desire a full unity. And how do we do that? There are steps: we pray, we work.”*

*In the same way that I was given such a hospitable welcome, another kind of hospitality has been extended in the other direction. During a liturgy in 2016, a chair of equal prominence to the Anglican Bishop of Quebec’s Cathedral was dedicated in the Cathedral of the Holy Trinity “as a permanent seat in this cathedral for the Roman Catholic Archbishop of Quebec.” At this service, Cardinal Lacroix was formally seated in what is known as “The Archbishop’s Chair,” which the liturgy described as “an outward and visible symbol of our churches’ desire to grow together in unity and mission, and a foretaste of the full communion which is our desire and our Lord’s will.”*



In *The Church as Communion*, ARCIC II invited Anglicans and Roman Catholics locally “to search for further steps by which concrete expression can be given to this communion which we share” (CC, 58). *The Gift of Authority* placed a particular call in this regard on bishops when it said: “For the sake of koinonia and a united Christian witness to the world, Anglican and Roman Catholic bishops should find ways of cooperating and developing relationships of mutual accountability in their exercise of oversight. At this new stage we have not only to *do* together whatever we can, but also to *be* together all that our existing koinonia allows” (GA, 58). In both of the gestures described above – the unique episcopal living arrangement, and the unprecedented Anglican Cathedral furnishings – we see two modest yet powerfully tangible examples of these ecumenical commitments being lived out.

At the same time, CC also notes the paradoxical phenomenon that “the closer we draw together the more acutely we feel those differences which remain” (CC, 58). Each story testified to this reality as well, demonstrating a reality that is all too familiar to those who engage in ecumenical relationships with their presently separated members of the Christian family. Though this can be a difficult thing to bear, it serves to hold before us the fact that while we have advanced very far in the healing of our relationships as Anglicans and Roman Catholics in the last 50-60 years, we have not yet reached the ultimate destination on our journey. To quote ARCIC II once again, “together with all Christians, Anglicans and Roman Catholics are called by God to continue to pursue the goal of complete communion of faith and sacramental life” (CC, 58). It is always good to be spurred on ever further, even when that motivation comes along with a measure of sadness and pain.



*Cardinal Gérald Cyprien Lacroix (left) and Bishop Dennis Drainville (right) in prayer together before the cross / Daniel Abel, Basilique-cathédrale-Notre-Dame-de-Québec*

While these stories refer specifically to the experiences of these particular bishops as individuals and their strong ecumenical friendship, the seeds they have planted have also borne fruit in a wider sense. In these gestures of welcome uniquely offered and received by their respective leaders, the two Dioceses have come to

receive one another in greater hospitality as well. This has now begun to give rise to further opportunities for collaboration and cooperation in many different spheres.

Speaking on the fiftieth anniversary of the Anglican Centre in Rome in 2016, Pope Francis and Archbishop of Canterbury Justin Welby jointly declared the following: “Our ability to come together in praise and prayer to God and witness to the world rests on the confidence that we share a common faith and a substantial measure of agreement in faith.” In the case of these two bishops in Quebec City, one could also add the ability to sit together and even live together. And yet, their statement does not leave things there. It goes further to say that because of this newfound ability to come together, therefore “the world must [also] see us witnessing to this common faith in Jesus by *acting together*.”

*Have you experienced a close “ecumenical friendship” with a member of another Christian community, and how has it affected your faith?*

*Can you share any examples from your own context of similar gestures of ecumenical hospitality as those described in the story? Why are these sorts of symbols important?*





# L'œcuménisme au petit déjeuner : de l'amitié à l'action

**D**epuis 2003, le Club des petits déjeuners théologiques réunit chaque mois à Montréal entre 12 et 15 chrétiens engagés. L'esprit œcuménique a inspiré le groupe dès le départ. Les membres fondateurs venaient soit du département d'études théologiques de l'Université Concordia (largement chrétien et comprenant des professeurs et des étudiants de diverses confessions chrétiennes) soit du Centre de spiritualité ignacienne (de tradition jésuite, mais accueillant des chrétiennes et des chrétiens de toutes les dénominations). Un samedi par mois, à tour de rôle, les membres organisent un petit déjeuner et animent la discussion d'un article ou d'un chapitre de livre sur un sujet théologique ou spirituel dont ils ont convenu. Cathie Macaulay, fondatrice du groupe, en explique la genèse.

~~~~~  
*L'idée de réunir des amis pour discuter théologie est née d'un besoin très personnel: je terminais ma maîtrise en théologie en prenant soin de quatre jeunes enfants à la maison, ce qui ne multipliait pas les occasions d'échanges*

théologiques! L'idée germait en moi depuis un petit moment quand je me suis décidée à sonder un ami. La réponse est venue tout de suite : « Tu n'y penses pas! Se lever un samedi matin pour discuter THÉOLOGIE! » La germination s'est poursuivie jusqu'à ce que je lance enfin une invitation à quelques amis: rendez-vous à 8 heures du matin, dans un restaurant du quartier, un samedi d'avril 2003. Ainsi naquit le Club des petits déjeuners théologiques.

Avec les années, les membres se sont succédé et nous avons plusieurs fois changé de local. La recherche infructueuse d'un restaurant tranquille, doté d'une table ronde pour faciliter les échanges, nous a conduits à nous recevoir les uns et les autres autour d'un menu plus simple. Mais le souci de partager sur des sujets à portée théologique n'a pas varié. Au début, le groupe comprenait surtout des amis à moi et des collègues directeurs spirituels du Centre de spiritualité ignacienne. Mais il a bientôt attiré d'autres participants, intéressés par les questions abordées, et qui n'ont pas tardé à élargir le champ de nos discussions. Avec les années, nous avons eu autour de la table des membres de tradition catholique, anglicane, pentecôtiste, évangélique et de l'Église unie, ce qui a immensément enrichi nos échanges. Nous nous sommes aussi efforcés de choisir des sujets moins commodes, plus susceptibles de déranger nos idées. Et ç'aura été pour moi un des grands bienfaits de nos rencontres: apprendre à penser autrement, aborder les idées théologiques plus en profondeur. Les amitiés qui se sont nouées au cours de ces 14 ans ont grandi et se sont renforcées.



Membre de longue date du Club, l'abbé Raymond Lafontaine, prêtre catholique et membre du Dialogue théologique anglican-catholique du Canada, décrit un

projet particulièrement fécond de témoignage commun amorcé par le Club.

~~~~~  
*Peu après que le pape François eut publié en 2016 l'exhortation apostolique post-synodale *Amoris Laetitia* (La joie de l'amour), notre groupe s'est lancé dans une discussion stimulante sur les nombreux problèmes reliés au mariage et à la vie de famille qu'abordait la déclaration papale. Quelles qu'aient pu être nos opinions sur la « primauté universelle de l'office pétrinien », l'approche pastorale du pape François, la sagesse de ses conseils et son désir d'intégrer la richesse de la tradition catholique aux débats contemporains sur la vie familiale trouvaient un écho profond en chacune et chacun de nous, toutes dénominations confondues!*

*Nous étions à quelques mois de la Semaine de prière pour l'unité chrétienne, et j'ai eu l'idée d'inviter des membres du Club à monter une table ronde, dans le cadre de la Semaine de prière pour l'unité chrétienne, à la paroisse Ste-Monique où j'exerce la charge de curé, dans l'ouest de Montréal. Le panel discuterait des problèmes soulevés par la déclaration papale en lien avec les défis moraux et spirituels que doivent affronter les familles et les couples chrétiens aujourd'hui, et il le ferait dans une perspective œcuménique.*

*La plupart des membres du groupe ont assisté au panel, et trois d'entre eux ont accepté d'échanger avec moi en public. Catherine Cherry (laïque catholique, mère célibataire, thérapeute familiale et directrice spirituelle), la Révérende. Marsha Mundy (prêtre de l'Église anglicane, mariée à un ministre de l'Église unie), et M. Willy Kotiuga (chrétien évangélique, ingénieur, époux et père de famille, dont l'épouse Nita est pasteure évan-*

*gélique). Ensemble, nous avons réagi au texte papal avec créativité (et non sans esprit critique), nous avons partagé des exemples tirés de notre vie personnelle et de notre ministère, et nous avons exploré les défis humains, spirituels et pastoraux qu'on rencontre en voulant soutenir et renforcer le mariage et la vie de famille.*

*Cet événement œcuménique a attiré environ 70 participants enthousiastes. Les réactions ont été excellentes, et les gens ont remercié les membres du Club d'avoir partagé non seulement leurs connaissances et leur expérience personnelles, mais aussi une amitié et une solidarité œcuménique de longue date. Cela nous a rappelé l'importance de continuer à trouver des façons de partager ce don au service et au bénéfice de la grande Église.*



*Members of the Theology Breakfast Club / Used with permission*

Est-il possible pour des catholiques et des anglicans – sans parler de chrétiens dont les divisions confessionnelles peuvent être plus profondes – de se réunir non seulement pour discuter de différences sur des enjeux théologiques et éthiques, mais aussi pour se réjouir du consensus considérable que nous partageons déjà?

Dans *La vie en Christ*, l'ARCIC II rappelle le contexte de l'héritage moral et éthique qui nous est commun en tant qu'anglicans et catholiques avant de reconnaître les divergences qu'ont fait naître nos histoires particulières. « Au cours de nos conversations, nous avons fait deux découvertes. Tout d'abord, les nombreuses idées préconçues que nous avons apportées, d'un côté comme de l'autre, au sujet de la façon dont les autres comprenaient l'enseignement et la discipline morale ressemblaient plutôt à des caricatures. Ensuite, les différences qui existent effectivement entre nous apparaissent dans une lumière nouvelle lorsqu'on les situe dans leur origine et dans leur contexte. » (LC, 50-51)

Après avoir souligné certaines de ces caricatures, comme la prétendue insistance anglicane sur la liberté, la conscience personnelle, le pragmatisme et le choix individuel et, en parallèle, la tendance catholique à l'obsession pour la loi, l'autorité ecclésiastique, l'abstraction et les règles universellement contraignantes, *La vie en Christ* conclut: « on peut admettre qu'une caricature n'est jamais totalement forcée, mais elle reste toujours une caricature. En fait, il y a de bonnes raisons d'espérer que s'ils peuvent prier, penser et agir ensemble, anglicans et catholiques, en mettant l'accent sur différents aspects de la vie morale, peuvent faire en sorte que leur compréhension et leur

pratique respectives se complètent et s'enrichissent mutuellement. » (LC, 50-51)

Après quatorze ans à prier, réfléchir et agir ensemble, le Club des petits déjeuners théologiques représente un genre d'engagement œcuménique qui n'est pas seulement possible, mais nécessaire. Il a donné naissance à de profondes amitiés, à des expériences authentiques de communion partagée dans la foi et le témoignage, et à un engagement plus profond dans la pratique de l'unité chrétienne. Nous faisons nôtres ces mots tirés de *La vie en Christ*: « la vie chrétienne est une réponse dans l'Esprit Saint au don que Dieu fait de lui-même en Jésus-Christ. Les Écritures témoignent de ce don qu'il a fait de lui-même dans l'Incarnation et de cette participation à la vie divine. Faits à l'image de Dieu et faisant partie de la création divine qui est bonne, femmes et hommes sont appelés à grandir dans la ressemblance de Dieu, en communion avec le Christ et les uns avec les autres. Ce qui nous a été confié par l'Incarnation et par la Tradition chrétienne est une vision de Dieu. Cette vision de Dieu dans le visage de Jésus-Christ est en même temps une vision de l'humanité renouvelée et accomplie. *La vie en Christ* est le don et la promesse d'une création nouvelle, la raison d'être de la communauté et le modèle des relations sociales. Elle est l'héritage commun de l'Église et l'espérance de chaque croyant. » (LC, 4)

*Avez-vous déjà fait partie d'un groupe de partage de foi ou d'échange religieux? En quoi le fait de découvrir les idées et les expériences d'autres croyants – surtout s'ils provenaient d'une culture ou d'une tradition différente – vous a-t-il aidé à grandir dans votre propre cheminement de foi?*

*On entend souvent dire que si les anglicans et les catholiques ont en commun un riche héritage théologique et liturgique, leurs différences les plus graves portent sur les questions de morale, en particulier sur ce qui a trait au mariage et à la sexualité. Comment dépasser les « caricatures » que nous avons les uns des autres sur ces problèmes afin d'engager un dialogue plus fructueux, voire d'en arriver à un consensus sur des valeurs et des préoccupations communes?*

*Une nouvelle étape s'est ouverte dans la vie du Club des petits déjeuners théologiques quand ses membres sont passés de la discussion et de la prière à une expérience commune de témoignage et de mission. Y a-t-il des groupes dont vous faites partie, qui pourraient bénéficier d'un virage semblable? De quelle façon êtes-vous appelé à partager les fruits de vos amitiés œcuméniques avec l'Église et avec le monde?*





## CHAPTER IV

# Breakfast table ecumenism: From friendship to action

**M**eeting monthly in Montreal since 2003, the Theology Breakfast Club (TBC) now gathers around 12–15 committed Christian members each month. An ecumenical spirit has been at the heart of the group since its inception. Its initial members were drawn from either Concordia University’s Department of Theological Studies (broadly Christian, including faculty and students of various Christian confessions) or the Ignatian Centre of Spirituality (in the Jesuit tradition, but welcoming Christians of any denomination). Members take turns hosting a Saturday morning breakfast, and leading the discussion of an article or book chapter on a pre-agreed theological or spiritual topic. Group founder Cathie Macaulay tells unfolds the genesis of the TBC:

~~~~~

*The idea to gather friends together to discuss theology came out of a very personal need: finishing my M.A. in Theological Studies, while caring for four young children at home, did not lend itself to many opportunities for theological discussion! The idea was brewing within*

*me for some time when I finally took the risk to bounce it off a friend. The immediate response was: “Nobody is going to want to get up early on a Saturday morning to discuss THEOLOGY!” The idea went underground for a while longer, until I finally extended the invitation to a few friends to gather at 8:00 on a Saturday morning at a local restaurant in April 2003 to talk the-ology. Thus, the Theology Breakfast Club was born!*

*Over the years, our membership has shifted, and our venue has changed many times. Our futile quest for a quiet restaurant with a round table to facilitate our discussions has led to simple breakfasts hosted in each other’s homes. However, the idea of sharing articles on subjects of theological interest has remained the same. At first the group was mostly personal friends and fellow spiritual directors from the Ignatian Spirituality Centre. Soon, the group attracted others who were interested in the topics and who widened the scope of our discussions. Over the years we have had members from the Roman Catholic, Anglican, United Church, Pentecostal, and Evangelical traditions around the table, and this enriches our conversation immensely. We have also been trying harder to choose topics and articles that are less ‘comfortable’, more challenging to the ideas we may already hold. For me, this has been one of the many great gifts of our gatherings: learning to think in a different way, in a deeper way about theological ideas. The friendships forged over the course of these 14 years have grown and strengthened.*



Long-time TBC member Fr. Raymond Lafontaine, Roman Catholic priest and member of the ARC Canada theological dialogue, tells the story of a particularly fruitful common witness project engaged by the TBC:

~~~~~

*Shortly after the 2016 release of Pope Francis' post-synodal exhortation *Amoris Laetitia*, ("The Joy of Love"), our group engaged in a stimulating discussion of the many issues touching marriage and family life raised in the papal declaration. Whatever our opinions of the "universal primacy of the Petrine office", Pope Francis' pastoral approach, wise counsel, and willingness to bring the wealth of the Catholic Tradition to bear on contemporary debates about family life resonated deeply with each of us, denomination notwithstanding!*

*With the week of prayer for Christian Unity just a few months away, I was inspired to invite some of the TBC members to form an ecumenical panel at St. Monica's, where I serve as pastor, as part of the Week of Prayer for Christian Unity in our west-end Montreal neighbourhood. The panel would discuss the issues raised by the papal declaration regarding the moral and spiritual challenges facing Christian couples and families today, from an ecumenical perspective.*

*Most of the group members attended the panel, and three accepted to join me on the panel. Catherine Cherry (Roman Catholic laywoman, single mother, family therapist and spiritual director); Rev. Marsha Mundy (Anglican priest, married to a United Church minister), and Mr. Willy Kotiuga (Evangelical Christian, engineer, husband and father, whose wife Nita serves as an Evangelical pastor). Together, we responded creatively (and critically) to the papal text, shared relevant personal and pastoral examples, and explored the human, spiritual, and pastoral challenges connected to supporting and strengthening marriage and family life.*

*The ecumenical event drew the enthusiastic participation of about 70 people. Feedback was excellent, and the TBC*

*members were thanked for sharing the fruits not only of their personal knowledge and experience but also their longstanding ecumenical friendship and fellowship. It was a reminder to us that we need to continue to find ways to share this gift in a way that benefits the larger church.*



*Fr. Raymond Lafontaine / Used with permission*

Is it possible for Catholics and Anglicans – let alone Christians whose denominational divisions arguably run deeper – to come together not only to discuss differences on theological and ethical questions, but also to rejoice in the considerable consensus we already share? This is a real and important question, especially in light of some of the new issues that challenge us.

ARCIC II's *Life in Christ* expresses both the context of our shared moral-ethical heritage as Anglicans and Catholics, and acknowledges the divergences which have emerged as a product of our particular histories: "In our conversations together we have made two discoveries: first, that many of the preconceptions that we brought with us concerning each other's

understanding of moral teaching and discipline were often little more than caricatures; and secondly, that the differences which actually exist between us appear in a new light when we consider them in their origin and context” (LC, 50–51).

After outlining some of these caricatures, such as the alleged Anglican insistence on liberty, personal conscience, pragmatism, and individual choice, and correspondingly, Roman Catholic tendencies to obsession with law, ecclesiastical authority, abstraction, and universally binding rules, *Life in Christ* concludes: “Caricature, we may grant, is never totally contrived, but caricature it remains. In fact, there is good reason to hope that if they can pray, think, and act together, Anglicans and Roman Catholics, by emphasizing different aspects of the moral life, may come to complement and enrich each other’ understanding and practice of it” (LC, 50–51).

After fourteen years of praying, thinking, and acting together, the experience of the Theology Breakfast Club is that this kind of ecumenical engagement is not only possible, but necessary. It has led to deep friendships, to real experiences of shared communion in faith and witness, and to a more profound commitment to the practice of Christian unity. We make these words, taken from *Life in Christ*, our own: “The Christian life is a response in the Holy Spirit to God’s self-giving in Jesus Christ. To this gift of himself in Incarnation, and to this participation in the divine life, the Scriptures bear witness. Made in the image of God and part of God’s good creation, women and men are called to grow into the likeness of God, in communion with Christ and with one another. What has been entrusted to us through the Incarnation and the Christian Tradition is a vision of God. This vision

of God in the face of Jesus Christ is at the same time a vision of humanity renewed and fulfilled. Life in Christ is the gift and promise of new creation, the ground of community, and the pattern of social relations. It is the shared inheritance of the Church and the hope of every believer” (LC, 4).

*Have you ever belonged to a faith-sharing or religious discussion group? In what way has hearing the insights and experiences of others — especially coming from a different culture or tradition — helped you to grow in your own journey of faith?*

*There is a common perception that although Anglicans and Catholics share a deep theological and liturgical heritage, where they differ most seriously is on moral questions, especially those concerning marriage and human sexuality. How might we move beyond the “caricatures” we hold of another church’s perspectives on these issues, in order to engage in a more fruitful dialogue, and even a consensus around shared values and concerns?*

*A new phase in the life of the TBC occurred when they moved from shared discussion and prayer to shared witness and mission. Are there any groups to which you belong that would benefit from this kind of a shift? How are you being called to share the fruit of your ecumenical friendships with the Church and the world?*



*The Anglican Parish of St. Martin-in-the-Fields,  
Toronto / Used with permission*

## CHAPTER V

# Neighbours in faith: Welcoming the stranger

**F**or this story we turn to the Rev. Canon Philip Hobson, OGS, Rector of the Anglican parish of St. Martin-in-the-Fields, Diocese of Toronto:

~~~~~

*Our fellowship began some years ago when Mary Jo Leddy, a committed Roman Catholic and founder of Romero House, a home for refugees in Toronto, gave St. Martin-in-the-Fields Anglican parish a call looking for space for their community meal at Christmas. We were glad to offer our Parish Hall and since that date every Christmas Day Romero House has held its Peace Dinner at St. Martin's. Out of this connection a strong bond and relationship has*

*developed between the parish and Romero House. All of the homes that house the residents of Romero House are located within the geographical boundaries of St. Martin's parish quite close to the church and so as neighbours in the faith this relationship seems a very natural one.*

*Over the years the links between our two communities have grown. Since our patron saint, St. Martin, is noted for dividing his officer's cloak in two to clothe a beggar one cold night, we began the practice of collecting winter coats for the Romero House clothing bank. We have also made regular annual financial donations to Romero House and have been glad to help with special needs (e.g. backpacks for the refugee children going to school) at various times. Several parishioners have become involved as volunteers at Romero House, others have served on the Board and assisted in the leadership of the Romero House community. Beginning two years ago, St. Martin's Parish Hall has also become the site for Romero House's annual Howcroft Lecture in January which involves noted speakers and draws a very large crowd.*

*Some years ago, the parish borrowed from Romero House a large stand-alone cut out of the Holy Family on their flight into Egypt. We placed it in the church for some weeks as a reminder to us that Christ and his family were themselves refugees, and that Christ calls us to reach out to assist the refugees and exiles of our world. Out of this heightened awareness has come the parish's own refugee ministry. In recent years we have been involved either on our own or in cooperation with other local parishes in three different refugee sponsorships. The ongoing fellowship between Romero House and St. Martin's has been a wonderful partnership in the faith. I know that this partnership has been instrumental in helping us at*



*St. Martin's to grow in our Christian faith and to put that faith into action in very concrete ways.*

---



*Romero House pilgrims to Rome for the Canonization of St. Oscar Romero / Used with permission*

The first agreed statement of ARCIC II, *Salvation and the Church* (SC), was published in January 1987. Although the topic of justification had not been of major significance in the English Reformation, the Anglican Consultative Council asked ARCIC II to address it because of the widespread view that the continental Reformers' teaching on justification is an element in the faith which is still to be jointly confessed today. With the signing of the *Joint Declaration on the Doctrine of Justification* (JDDJ) by the Catholic Church and the Lutheran World Federation in 1999, *Salvation and the Church* has now been recognized by the Consultative Council as an affirmation of the Anglican Communion's alignment with the JDDJ's

basic consensus in the doctrine of justification. Earlier concerns about differing understandings of the role of good works in salvation have been resolved or held in reconciled diversity. The above story illustrates how, for both Anglicans and Roman Catholics, Christian faith is lived in action not only in the life of the individual but also in the corporate life of the Church.

In the words of *Salvation and the Church*, “The human response to God’s initiative is itself a gift of grace, and is at the same time, a truly human, personal response. It is through grace that God’s new creation is realized. Salvation is the gift of grace; it is by faith that it is appropriated” (SC, 9). Further, “Faith, therefore, not only includes an assent to the Gospel but also involves commitment of our will to God in repentance and obedience to his call; otherwise faith is dead (Jas. 2:17). Living faith is inseparable from love, issues in good works, and grows deeper in a life of holiness” (SC,10). In the Preface to *Life in Christ*, the dialogue’s two co-chairs state: “As Christians we seek a common life not for our own sakes only but for the glory of God and the good of humankind.” The text goes on to affirm that the new life in Christ “has been entrusted to the Church for the good of the world” (LC, 9). This life is for everyone and embraces everyone. In seeking the common good, therefore, the Church listens and speaks, not only to the faithful, but also to women and men of good will everywhere” (LC, 9). With reference to the portrayal of communion among the disciples in Acts, the dialogue report claims: “This striking example of community care and concern has, down the ages, prompted a critique of every form of society based on the unbridled pursuit of wealth and power. It has challenged Christians to use their gifts and resources to equip God’s people for the work of service

(cf. Eph. 4.12)” (LC, 21). We see this lived out in the close partnership between St. Martin’s and Romero House and their work with refugees.



*Fr. Philip Hobson, OGS / Used with permission*

*Father Hobson calls the relationship which has developed between Romero House and St. Martin’s a “partnership in faith”? How does this differ from other supportive relationships which might have developed?*

*Have you had a similar experience of living faith expressed in action? What did you learn from this experience?*

*How can these kinds of faith partnerships be encouraged locally?*



## CHAPTER VI

# Homeless and poor: Faith in action

**I**n the two stories that follow below we see examples of faith in action and action in faith, both in the context of Christians coming together to serve the common good:

~~~~~

*In 2011, at the request of the Mayor of Edmonton, Roman Catholic Archbishop Richard Smith called together leaders from 23 faith communities to endorse Edmonton's 10-year plan to end homelessness. This led to a signed pledge for the faith communities to work on this project and the formation of the Capital Region Interfaith Housing Initiative. Since its inception, staffing, fiduciary responsibility, and a substantial amount of funding for this project has been shared between the Roman Catholic Archdiocese and the Anglican Diocese of Edmonton.*

*Similarly, in 2014, Edmonton's Mayor invited Anglican Bishop Jane Alexander to co-chair another city-led initiative called EndPoverty Edmonton. This project seeks to eliminate racism, and work towards livable incomes for families, affordable housing, accessible and affordable transit, affordable and quality child care, and increased access to mental health services. Partners in this initiative include Anglican and Roman Catholic*

*parishes and entities alongside numerous community, civic, and other resources.*



*Interfaith signatories of the Capital Region Interfaith Housing Initiative / Credit: Julien Hammond*

Both Anglicans and Roman Catholics believe that Christian faith is lived in community and that their witness to the gospel will have an impact on civil society. Several of the ARCIC II texts are explicit in their affirmation of the Church's public role: "The Church participates in Christ's mission to the world through the proclamation of the Gospel of salvation by its words and deeds... it is called to be an agent of justice and compassion, challenging and assisting society's attempts to achieve just judgement" (SC, 31). "The Church is the sign of what God has done in Christ, is continuing to do in those who serve him, and wills to do for all humanity... it is the community where the redemptive work of Jesus Christ has been recognized and received, and is therefore being made known to the

world.” (CC, 18) “Wherever possible, bishops should... witness together in the public sphere on issues affecting the common good. Specific practical aspects of sharing *episcopate* will emerge from local initiatives” (GA, 9).

During the Reformation, differing interpretations of the impact of good works on salvation were in dispute. For the Reformers, the Catholic emphasis on the value of good works was seen as implying that justification depended on human acts in such a way as to compromise the unconditional freedom of God’s grace. At the same time, Catholics saw the Reformers’ understanding of justification as implying that human actions were of no worth in the sight of God and thought that their view of justification might even be a negation of human freedom and responsibility.



Mayor Don Iveson and Bishop Jane Alexander /  
Credit: Margaret Glidden, *The Anglican Messenger*

While the Reformation debate tended to exaggerate differences and caricature positions, ecumenical dialogue over the past half century has attempted to rediscover and rearticulate the faith that unites those who claim to be followers of Christ. In dialogue, Christians seek to overcome traditional anti-Protestant and anti-Catholic hermeneutics in order to find a common way of remembering past events. Those engaged in dialogue will, therefore, not evade divisive issues but instead try to avoid the controversial language in which they have been discussed and look for solutions by re-examining their common heritage, particularly the Scriptures.

The *Joint Declaration on the Doctrine of Justification* expresses a consensus on basic truths of the doctrine of justification with which many other churches have been able to identify. In light of this consensus, it is clear that justification does not depend on an entitlement arising from good works, neither is it a legal fiction. Rather, in the words of the *Joint Declaration*: “Good works – a Christian life lived in faith, hope and love – follow justification and are its fruits” (JDDJ, 37).

Just as justification and sanctification are aspects of the same divine act, living faith and love are inseparable in the believer. ARCIC II identifies this in *Mary: Grace and Hope in Christ* (MGH): “The word of God delivered by Gabriel addresses [Mary] as already ‘graced’, inviting her to respond in faith and freedom to God’s call” (MGH, 54; cf. Luke 1:28,38,45). Further, *Salvation and the Church* states: “This understanding of our humanity as made new in Christ by God’s transforming power throws light on the New Testament affirmation that, while we are not saved



because of works, we are created in Christ for good works” (SC, 19; cf. Eph. 2:8ff).

*Where have you experienced God’s grace in your life? How has this affected your self-understanding and how you live out your faith in the world?*

*“Jesus, yes! Church, no!” is a sentiment that is sometimes encountered in today’s society. How would you respond to this?*

*What has been your experience of the Church’s public witness? Where has it challenged you? Where would you challenge the Church to do better?*





*The Rev. Stephen London (middle) and participants in the Strathcona County Ecumenical Mission / Credit: Myrna Weatherby*

## CHAPITRE VII

# Être église ensemble : sur la route de l'unité

**L**e Révérend Stephen London, prêtre anglican, travaille à la paroisse Saint-Thomas de Sherwood Park (Alberta), une des paroisses fondatrices de la Mission œcuménique du comté de Strathcona. Le projet a maintenant 28 ans, comme l'explique Stephen.

~~~~~  
*La Mission œcuménique du comté de Strathcona remonte à peu près à 1989; elle est née de l'imagination du père Thomas Ryan, prêtre catholique et directeur du Centre canadien d'œcuménisme de Montréal. Le père Ryan connaissait bien la mission paroissiale traditionnelle : les membres d'une*

congrégation se rassemblaient pour entendre une série de réflexions présentées sur plusieurs jours et sur un thème donné par un prédicateur invité. Or il estimait possible de développer cette pratique bien connue en lui ajoutant une dimension œcuménique. Il a donc invité le chanoine William Derby, alors responsable de l'œcuménisme au diocèse anglican de Montréal, à se joindre à lui pour une mission de prédication œcuménique. Ce fut le premier pas.

Quand ils eurent fait connaître ce qu'ils avaient en tête à travers les réseaux œcuméniques de tout le pays, un des premiers endroits à se dire prêt à tenter l'expérience fut Sherwood Park, en Alberta, collectivité de quelque 98 000 habitants, située dans le comté de Strathcona, tout de suite à l'est d'Edmonton. Ainsi naquit la Mission œcuménique de Strathcona. À l'origine, quatre églises se regroupèrent pour faire le test: les anglicans, l'Église unie, les luthériens et les catholiques. Pendant quelques jours, chaque église organisa à son tour une célébration de prédication et de prière, suivie d'un temps de fraternisation. Un autre groupe étudiait l'Écriture en commun: ses membres apprirent à se connaître et découvrirent sous un autre angle la foi des autres participants.

Je sais bien que nous n'avons pas été les seuls à le faire: il y eut des missions œcuméniques semblables à bien des endroits. Mais ce qui est exceptionnel à Sherwood Park, c'est que nous avons répété l'expérience année après année. En 2014, nous avons célébré notre 25<sup>e</sup> anniversaire, et nous avons maintenant 28 ans. Il y a aujourd'hui huit églises différentes qui participent au projet avec les quatre églises fondatrices, dont les congrégations continuent d'assurer l'organisation chaque année. Je pense vraiment que cette longévité et les relations profondes qu'elle a engendrées font toute une différence. D'année en année, les églises ont hâte de reprendre contact, de s'accueillir les unes les autres, de collaborer fraternellement et de prier ensemble.

*Et ce lien n'est pas seulement l'affaire de 4 ou 5 jours dans l'année; il déborde sur des tas d'autres choses. Les pasteurs des églises concernées ont pris l'habitude de se rencontrer régulièrement. Au fil des années, les paroissiens ont pu collaborer à différentes formes de service dans la collectivité: soin des personnes dans le besoin, parrainage conjoint de réfugiés syriens, construction de maisons pour les sans-abri en partenariat avec « Habitat pour l'humanité », participation ensemble à la démarche de la Commission de Vérité et Réconciliation, et ainsi de suite. Parce que nous nous connaissons, il a été plus facile d'organiser ces activités. C'est comme si dans ce petit coin du monde, dans ce petit coin de l'Église, les failles entre les églises, autrefois si prononcées s'étaient un peu atténuées. Comme le dit une personne impliquée de longue date dans ce projet: « nous ne savons presque plus être église les uns sans les autres ». Je pense qu'elle a raison.*



*Ecumenical Mission founders the Rev. Canon William Derby (left) and Fr. Tom Ryan (right) / Credit: Julien Hammond*

En 1952, le Conseil œcuménique formulait à Lund, en Suède, une idée fondamentale en matière d'œcuménisme, connue depuis sous le nom de « principe de Lund ». Ce principe veut que les églises, même dans leur état de division, « agissent ensemble en toutes matières sauf en celles où des différences de conviction profondes les obligent à agir séparément ».

Le récit qui précède illustre une initiative prise sur le plan local par un groupe de chrétiens et leurs églises, et qui s'inscrit dans le sens du principe de Lund. Même si les chrétiens ne sont pas en mesure actuellement de tout faire ensemble, il y a quand même beaucoup de choses qu'ils pourraient faire en commun sur une base plus régulière et de façon plus délibérée. Pour citer *The Church as Communion*, « à mesure que les églises séparées progressent vers la communion ecclésiale, il est essentiel de reconnaître le profond degré de communion qu'elles vivent déjà par leur communion spirituelle en Dieu et par les éléments de communion visible dans la foi et la vie sacramentelle qu'elles partagent et dont elles peuvent déjà reconnaître la présence chez les unes et les autres » (CC, 47). En d'autres mots, les églises qui vivent à l'ère de l'œcuménisme prennent des mesures qui cultivent la réconciliation et l'unité, lesquelles contribuent en retour à leur propre croissance.

Les chrétiennes et les chrétiens sont aussi appelés à être des ambassadeurs de la réconciliation dans le monde divisé qui est le nôtre. Ce ministère de la réconciliation commence dans la vie intérieure de la personne, rejoint sa famille, ses amis, ses collègues, l'Église et le monde. De même que les ambassadeurs d'un État ont besoin de connaître les gens (cf. 2 Co 5,20), la langue et la culture des pays où on les envoie, les chrétiennes et les chrétiens ont besoin d'apprendre les cultures

différentes des églises voisines. Comme le montre l'exemple de la Mission œcuménique de Strathcona, il ne s'agit certainement pas d'un apprentissage purement intellectuel; il faut aussi partager la vie les uns des autres et les dons spirituels de nos églises respectives. Une fois posées les fondations d'un partage de cette nature, les possibilités qui s'ouvrent de témoigner et de vivre la mission ensemble semblent souvent meilleures, plus originales, moins inaccessibles.

*Comment l'amitié œcuménique nous ouvre-t-elle les yeux à de plus grandes possibilités œcuméniques?*

*À votre avis, quels sont les facteurs qui ont permis à cette mission œcuménique de préserver sa vitalité pendant 28 ans? Pourquoi cela ne se produit-il pas partout?*

*Quelle serait la prochaine étape pour ces églises et ces communautés ecclésiales qui ont vécu un rapprochement unique pendant tant d'années?*





## CHAPTER VII

# Being church together: On the way to unity

**T**he Rev. Stephen London is an Anglican priest at St. Thomas parish in Sherwood Park Alberta, one of the founding churches involved in the 28-years-strong Strathcona County Ecumenical Mission. Stephen tells us the story of this venerable initiative:

~~~~~

*The history of the Ecumenical Mission in Strathcona County goes back to about 1989. It began in the imagination of Fr. Thomas Ryan, a Roman Catholic priest and director of the Canadian Centre for Ecumenism in Montreal Quebec. Fr. Ryan was well acquainted with the traditional parish preaching mission where the members of a congregation would gather for a series of reflections from a guest preacher on a particular theme over the course of several days. But he saw in this the potential to expand on the familiar practice with an ecumenical twist. And so Ryan invited the Rev. Canon William Derby, who was then the Ecumenical Officer for the Anglican Diocese of Montreal, to join him in offering an ecumenical preaching mission.’ This was the first step.*

*After spreading the word about what they had in mind through ecumenical networks across the country, one of the first places to express interest in trying this out was*

*Sherwood Park Alberta, a community of about 98,000 people located in Strathcona County just east of Edmonton. This is how Strathcona Ecumenical Mission was begun. Originally there were four sponsoring churches that partnered to test this experiment out: Anglican, United, Lutheran, and Roman Catholic. Each church took turns hosting services of preaching and prayer and times of fellowship over the course of several days. A diverse group studied the Scriptures together and got to know one another and experience each other's faith in new ways.*

*Now I know we were not the only ones doing this; they've done similar ecumenical missions in lots of other places. But what is unique about Sherwood Park is that we've kept it going year after year. In 2014 it was the 25th anniversary, and we're now at 28 years in a row. Today there are eight different churches involved, with the original Anglican, Catholic, Lutheran and United congregations still leading in the organization every year. I really think it's this longevity and the deep relationships that have grown up along the way that has made it something special. Every year the churches look forward to reconnecting, showing each other hospitality, working together as friends, and praying in common.*

*And this connection isn't just something that is confined to 4-5 days a year; it spills over into lots of other things. The clergy of the churches involved have made it a habit to meet together regularly. The people of the parishes have been able to partner in many different outreach ministries over the years, including caring for the needy in our community, joint sponsorships of Syrian refugees, building houses for the homeless together through Habitat for Humanity, taking part in the Truth and Reconciliation Commission process together, and so on. Because we know each other, it has been easier to see these things through. It is as if in this small corner of the world, this small corner of the Church,*

*the dividing lines between churches that sometimes feel so sharply drawn are a little more blurred. As one long time participant has put it, “we almost don’t know how to be churches without one another.” I think that’s true.*

---

In 1952, a key ecumenical concept now known as “The Lund Principle” was first expressed at a World Council of Churches meeting in Lund Sweden. It states that churches, even in their divided state, “should act together in all matters except those in which deep differences of conviction compel them to act separately.”



*An ecumenical choir performs at the Strathcona County Ecumenical Mission / Credit: Myrna Weatherby*

In the story above we have one good example of a step being taken in the direction of the Lund Principle between a group of local Christians and their churches. While Christians are not presently able to do absolutely everything together, there is still a great deal that they could be doing together more regularly and more intentionally. To quote *The Church as Communion*: “As separated churches grow towards ecclesial communion it is essential to recognize the profound measure of

communion they already share through participation in spiritual communion with God and through those elements of a visible communion of shared faith and sacramental life they can already recognize in one another” (CC, 47). In other words, churches living in the ecumenical age can take steps that prepare for the further reconciliation and unity they are growing into.

Christians are also called to be ambassadors of reconciliation in today’s divided world. This ministry of reconciliation begins in the person’s inner life, then extends to family, friends, colleagues, Church, and world. Similar to a nation’s ambassadors who need to know about the people (cf. 2 Cor. 5:20), language and culture of the countries to which they are posted, Christians need to learn about the different cultures of neighbouring churches. As the example of the Strathcona Ecumenical Mission shows, this is certainly not merely an intellectual learning; it also requires sharing in one another’s lives and in the spiritual gifts of one another’s churches. When a foundation of this kind of sharing is already in place, often the possibilities that open up for ways of witness and mission together seem greater, more creative, less out of reach.

*How does ecumenical friendship open us up to see greater ecumenical possibilities?*

*What are some of the factors that you think have enabled this ecumenical mission to retain its vitality after 28 years? Why is this not always the case in every place?*

*Is there a next step for these kinds of churches and ecclesial communities that have found themselves uniquely drawn together over many years?*

## CHAPTER VIII

# Signing on to unity: Creating and living into a covenant

**W**hat happens when Christians get together and ask, ‘What binds us together in Christ? What could and should we be doing together?’ A friendly and growing relationship that began in the early 1960’s led a small group of Anglicans and Roman Catholics in Regina to start asking those questions in 2009. With the permission of their bishops, this small group set out to draft a covenant between their dioceses. They tell this story:

~~~~~

*We researched Anglican–Roman Catholic covenants in different parts of the world and decided on a covenant that would have three parts. In the first part, we mapped out briefly the Trinitarian faith and life in Christ that we share. Taking note of the consensus and convergences of the ARCIC dialogue and national ARC conversations, our covenant noted that we have come a long way in our relations, but that our churches had really only just begun to give tangible expression to all that we hold in common.*

*The second part of the covenant aimed to change that,*

*by moving forward together in joint mission in specific ways: holding an annual prayer service for reconciliation; praying for each other regularly; working on justice issues together, including meetings with Indigenous elders to seek healing; and communicating regularly with each other as dioceses. The covenant also listed a whole series of things that our parishes could do together in the areas of common prayer, witness, study and mission. Finally, the covenant expressed the hope that it would eventually include local Lutheran and Ukrainian Catholic churches in the region, and work towards an ever-widening covenantal relationship among Christian communities.*



*Bishop Gregory Kerr-Wilson (left) and Archbishop Daniel Bohan (right) sign the covenant in 2011 / Credit: Frank Flegel, The Prairie Messenger*

The covenant was signed in January 2011, and a covenant implementation committee meets regularly, and proposes initiatives encouraging our churches to continue to grow together. Seven years in, most of those commitments have been kept: prayer services have been held, workshops on various lay ministries have been organized, and in 2017, the staff members of the two diocesan offices shared a day of retreat. In

May of 2018, the two dioceses undertook their biggest joint initiative yet, an international conference on the diaconate, as diaconal ministry is a major focus within both local churches. Meanwhile, conversations are well underway to extend the covenant to include local Lutheran and Ukrainian Catholic churches.

Efforts continue to assist local parishes to discern what they can do together, and how they can be of support to each other. One moving example of such support came when the Roman Catholic parish in Qu'Appelle, a small town outside Regina, learned that its beautiful church, now over 100 years old, needed major renovations to the structure, which would be very costly. As they deliberated (in the middle of winter) how to proceed, the boiler gave out. It was a sign that they needed to make the painful decision to let go of their church building. The Anglican parish in the town quickly extended a generous hand, and with the approval of both bishops, the two congregations now both hold their services in the Anglican church. There is an opportunity for the diocesan covenant to take on a special character in that small town.

The Regina-Qu'Appelle covenant is an effort to grow into the space opened by the dialogue between our churches. *The Church as Communion* is ARCIC II's most comprehensive treatment of the nature and mission of the Church, and in quite specific ways lays the foundation for covenants such as that signed in Regina. In its reflection on the Scriptures, it noted that God "wants his people to be in communion with him and with each other" (CC, 7). This addresses the heart of human need, our deepest longing "for true community in freedom, justice and peace" (CC, 3). The communion for which we yearn would not stifle or destroy the God-given diversity of individual human beings and

of human cultures; rather, it would reveal a mutually enriching and life-giving diversity held together in God (CC, 35-36). This is the Church's calling.

In Ephesians 4:4-6 Paul writes that "there is one body and one Spirit..., one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all." The Church cannot fully be what it is called to be when it is divided. "Human sinfulness and Christian division obscure this sign" (CC, 20), obscure "God's invitation to communion for all humankind," making the Gospel we proclaim "harder to hear" (CC, 4).

*The Church as Communion* also introduces language, taken from the Second Vatican Council, which is very helpful to understand our current relationship as Anglicans and Roman Catholics. It speaks of our relationship as being one of real but imperfect or incomplete communion. And to explain what this phrase 'real but incomplete communion' means, it speaks of the inter-related and essential elements which we jointly agree need to be a part of the Church. These elements express the Church's apostolic faith, revealed in the Scriptures and grounded in the Apostles' and Nicene Creeds, and include: baptism and eucharist; a sharing in Christ's mission; a shared vision of humanity "created in the image of God and recreated in Christ"; apostolic ministry led by bishops, with both collegial and primatial dimensions, including a universal primacy; the same basic moral values; a common hope in the coming of God's Kingdom (cf. CC, 43-45).

As Roman Catholics and Anglicans, we have come to an extraordinarily rich common understanding of what the Church is called to be (cf. CC, 56). We don't fully agree on how those elements, most notably a



universal primacy or papacy, are to be exercised in the Church. And we still have a significant way to go until we recognize these elements to be fully at work in each other's communities; hence our communion, though real, is not complete. But we are committed to continue to dialogue, to work towards a more complete common understanding, and towards a more complete communion.

*The Church as Communion* ends with a strong word of encouragement to recognize and not to neglect or undervalue “the extent of the communion already existing between our two churches,” and “locally to search for further steps by which concrete expression can be given to this communion which we share” (CC, 58; cf. 50). The account of the still rather new experiment of the Regina-Qu'Appelle covenant invites others to ask what we might do to open ourselves more fully to the Holy Spirit which is at work in us reconciling the world to Christ.

*How does it help to think of our churches as being in a communion which is real and tangible, even though it isn't yet complete?*

*In what ways can we live more fully into that relationship, taking practical steps that give visible expression, in our daily ecclesial lives, of our commitment to full communion with each other and with God?*





*Church leaders from various traditions join one another in prayer / Credit: Julien Hammond*

## CHAPITRE IX

# De nouveau ensemble : l'unité dans la prière

**M**onsieur Gilles Ouellet, anciennement évêque de Rimouski, aimait rappeler qu'il avait grandi dans les Cantons de l'Est; avec son père, maire de la petite ville où ils habitaient, il était allé aux funérailles d'un protestant en vue dans la région. Ils allaient entrer à l'église quand le père de Gilles se tourna vers lui: « on fait ça parce que c'est ce qu'il faut faire, mais n'oublie pas: on ne prie pas dans cette église là ». Bien des choses ont changé au cours des cinquante dernières années. On trouve nombre d'exemples de prière en commun entre anglicans et catholiques d'un

bout à l'autre du Canada. Les vignettes que voici en offrent un petit échantillon.

~~~~~

*Un peu partout au Canada, des chrétiens se réunissent en reprenant la forme de prière inaugurée par la communauté de Taizé. Dans bien des villes et des campus universitaires, Taizé rassemble dans la prière des anglicans, des catholiques et beaucoup d'autres chrétiens. Comme l'explique une étudiante de l'Université de Toronto, qui participe régulièrement aux prières de Taizé, « le fait de chanter et de laisser pénétrer ces paroles toutes simples tirées de l'Écriture nous ramène en deçà des divisions entre chrétiens et nous redonne le sentiment d'un lien fondamental au même Jésus Christ que toutes et tous, nous connaissons et nous aimons ».*

\*\*\*

*Dans plusieurs régions du Canada, des anglicans et des catholiques, avec des chrétiens d'autres communautés, se rassemblent pour prier ensemble en janvier, pendant la Semaine de prière pour l'unité chrétienne. En 2014, le matériel employé dans le monde entier pour la Semaine de prière avait été préparé au Canada. Le Prairie Centre for Ecumenism de Saskatoon et le Centre canadien d'œcuménisme de Montréal avaient en effet la responsabilité de préparer le matériel, qui portait sur l'importance pour les communautés chrétiennes d'apprendre les unes des autres. Le thème, « Le Christ est-il donc divisé? », tiré de 1 Co 1.13, interpellait les fidèles réunis en prière, car il soulignait combien nos divisions minent notre annonce de l'Évangile. Si la prière pour l'unité est souvent une expérience prenante, les célébrations à Montréal et à Saskatoon ont été particulièrement émouvantes cette année-là puisque notre aspiration à l'unité voulue par*

*le Christ trouvait des échos à la grandeur du monde.*

\*\*\*

*En 2011, le Dialogue anglican-catholique du Canada marquait ses 40 ans. Quelle meilleure façon de souligner l'événement, avons-nous pensé, que de nous réunir pour prier? Une célébration fut spécialement conçue pour l'occasion à partir de la prière du soir commune aux catholiques (les vêpres) et aux anglicans (evensong). Nous nous sommes donc rassemblés à l'Oratoire Saint-Joseph, un soir de novembre, pour un temps de célébration et de prière autour de plusieurs évêques des deux communions ainsi que d'anciens membres et des membres actuels du Dialogue anglican-catholique. Le service comportait la réaffirmation de notre baptême commun, des prières d'action de grâce faites d'extraits de déclarations communes publiées pas les anglicans et les catholiques en 40 ans de dialogue et un échange de cadeaux entre les deux églises : des Évangiles enlumines et une édition du 400e anniversaire de la King James Bible. Rien de tout cela n'aurait été possible quelques dizaines d'années plus tôt.*



Bon nombre de chrétiens de différentes églises ont pu participer à diverses formes de prière en commun. Outre les célébrations œcuméniques spéciales, les chrétiennes et les chrétiens du Canada prient souvent ensemble pendant le Carême, le Vendredi saint, lors de manifestations civiques, pour souligner des événements d'envergure nationale ou pour se soutenir les uns les autres au lendemain d'une tragédie. Les groupes de prière ou d'étude de la Bible entre paroisses voisines sont de plus en plus répandus. Dans le cadre d'associations de ministres du culte, les membres du clergé vivent ensemble des retraites et des journées

de ressourcement. Les maisons de retraites et les autres établissements qui promeuvent la vie spirituelle accueillent des chrétiens d'origines diversifiées, et bénéficient de leur apport. Pour citer la déclaration de l'ARCIC II sur le salut et le Christ, « le pèlerinage de foi du croyant s'effectue avec l'aide mutuelle de tout le Peuple de Dieu. Dans le Christ, tous les croyants, vivants comme défunts, sont liés les uns aux autres dans une communion de prière » (SC, 22).

À Vatican II, le décret sur l'œcuménisme a déclaré qu'il ne peut y avoir de véritable œcuménisme sans conversion du cœur (UR, 7). On peut donc voir la prière pour l'unité comme la source de toutes les autres formes d'œcuménisme. Elle témoigne de ce que l'unité est un don de Dieu à l'Église et le fruit de l'esprit d'amour. Même lorsqu'une prière n'est pas spécifiquement offerte pour l'unité chrétienne, elle devient effectivement l'expression et la confirmation de l'unité que nous recherchons. La prière œcuménique est au service de la mission et du témoignage chrétien authentique. Dans son encyclique sur l'œcuménisme, *Ut Unum Sint* (UUS), le pape Jean-Paul II soulignait l'importance de la prière: « si, malgré leurs divisions, les chrétiens savent toujours plus s'unir dans une prière commune autour du Christ, alors se développera leur conscience des limites de ce qui les divise en comparaison de ce qui les unit. S'ils se rencontrent toujours plus souvent et plus assidûment devant le Christ dans la prière, ils pourront prendre courage pour faire face à toute la douloureuse et humaine réalité des divisions, et ils se retrouveront ensemble dans la communauté de l'Église que le Christ forme sans cesse dans l'Esprit Saint, malgré toutes les faiblesses et malgré les limites humaines. » (UUS, 22)

De même, au moment de convoquer les fidèles à une période de prière entre l'Ascension et la Pentecôte 2017, sous le thème « Que ton Règne vienne », l'archevêque de Cantorbéry Justin Welby faisait remarquer que « Jésus a prié à la dernière Cène pour que nous, qui marchons à sa suite, puissions être un afin que le monde croie. Nous sommes invités à provoquer un changement durable dans nos pays et dans notre monde en répondant à son appel à trouver 'une profonde convergence de projet dans la prière' ».



*A church sign invites all for the Week of Prayer for Christian Unity / Credit: Julien Hammond*

*Avez-vous fait l'expérience de prier avec des membres d'autres communautés chrétiennes? Qu'avez-vous appris?*

*De quelle façon votre communauté pourrait-elle renouveler et revitaliser sa façon de célébrer la Semaine de prière pour l'unité chrétienne?*

*Y a-t-il des endroits où les anglicans et les catholiques de votre région se retrouvent pour prier ensemble, et quelles autres possibilités pourriez-vous imaginer?*



# Together once more: Unity in prayer

**A**rchbishop Gilles Ouellet, formerly the bishop of Rimouski, often spoke of a time growing up in the Eastern Townships of Quebec where he and his father, mayor of the town in which they lived, were attending the funeral of a prominent local Protestant. As they approached the church door, Gilles recalls his father turning to him and saying: “we are doing this because it’s the right thing to do but remember, we don’t pray in this church.” A lot has changed over the last fifty years. There are many instances of Anglican–Roman Catholic common prayer all across this country, with these vignettes being a small sampling:

~~~~~

*Across Canada Christians gather using the form of prayer initiated by the Taizé community. In many cities and university campuses Taizé draws Anglicans, Catholics and many other Christians together in prayer. As one University of Toronto student who attends ecumenical Taizé prayers has described it, “singing and sitting with these simple words from the Scriptures takes you back behind the divisions between Christians, allowing you to recover a feeling of the basic connection to the same Jesus Christ we all know and love.”*

\*\*\*

*In many parts of Canada, Anglicans and Roman Catholics, together with Christians of other communities,*

*gather to pray together every January during the Week of Prayer for Christian Unity. In 2014, the materials used worldwide for the Week of Prayer were actually prepared in Canada. The Prairie Centre for Ecumenism in Saskatoon and the Canadian Centre for Ecumenism in Montreal were jointly responsible for the preparation of materials, which focused on the importance of Christian communities learning from each other. The theme, 'Has Christ been divided?', from 1 Cor. 1:13, presented a challenge to those gathered for prayer, as we grappled with how our divisions undermined our proclamation of the Gospel. While prayer for unity is often a powerful experience, the celebrations in Montreal and Saskatoon that year had a special poignancy, as our own yearnings for the unity Christ wills were given voice the world over.*

*\*\*\**

*In 2011, the Anglican–Roman Catholic Dialogue in Canada celebrated 40 years since its formation in the early 1970s. We thought, what better way to mark this occasion than by coming together to pray? A special liturgy for the occasion, adapting the service of evening prayer common to both Catholics (vespers) and Anglicans (as evensong), was developed. We gathered at St. Joseph's Oratory in Montreal on a November evening, and were lead through a time of celebration and prayer drawing on the participation of several bishops from both communions as well as past and present members of the ARC Canada dialogue. The service included a sign of reaffirmation of our common baptism, thanksgiving prayers quoting passages from the common statements Anglicans and Catholics have made together in dialogue over the last 40 years, and an exchange of tangible gifts between the churches – illuminated Gospels and a 400th anniversary*

*edition of the King James Bible. None of this would have been possible even just a few decades earlier.*



Many Christians from different churches have been able to participate in various forms of shared prayer. In addition to special ecumenical services, Christians in Canada often pray together during Lent, on Good Friday, at civic occasions, to mark significant national events, or to support one another in times of tragedy. Shared bible studies and prayer groups in neighbouring parishes have become increasingly common. Through local ministerial associations, clergy share in retreats and quiet days. Retreat centres and other institutes that promote spiritual life welcome and are enriched by Christians from a variety of backgrounds. In brief, quoting ARCIC II, “The believer’s pilgrimage in faith is lived out with the support of all the people of God. In Christ, all the faithful, both living and departed, are bound together in a communion of prayer” (SC, 22).



*Ecumenical prayers in the style of Taizé / Credit: Julien Hammond*

At Vatican II, the *Decree on Ecumenism* stated that “there can be no ecumenism worthy of the name without a change of heart” (UR, 7). Prayer for unity, therefore, can be seen as the wellspring of all other forms of ecumenism. It testifies that unity is God’s gift to the Church and a fruit of the spirit of love. Even when prayer is not specifically offered for Christian unity, it actually becomes an expression and confirmation of the unity we seek. Ecumenical prayer is at the service of Christian mission and authentic witness. In his encyclical on ecumenism, *Ut Unum Sint* (UUS) Pope John Paul II highlights the importance of prayer: “If Christians, despite their divisions, can grow ever more united in common prayer around Christ, they will grow in the awareness of how little divides them in comparison to what unites them. If they meet more often and more regularly before Christ in prayer, they will be able to gain the courage to face all the painful human reality of their divisions, and they will find themselves together once more in their community of the Church which Christ constantly builds up in the Holy Spirit, in spite of all weakness and human limitations” (UUS, 22).

Similarly, in an invitation to a season of prayer from Ascension to Pentecost 2017, *Thy Kingdom Come*, Archbishop of Canterbury, Justin Welby noted “Jesus prayed at the Last Supper that we, those who follow him, might ‘be one that the world might believe.’” We are invited to make a lasting difference in our nations and in our world, by responding to his call “to find a deep unity of purpose in prayer.”

*What has been your experience of shared prayer with members of other Christian communities? What have you learned?*

*How could your community celebrate the Week of Prayer for Christian Unity in new and revitalized ways?*

*Are there places where Anglicans and Roman Catholics in your area pray together, and what other opportunities can you imagine?*





*Religious sisters in the Vincentian family / St. Vincent de Paul Society*

## CHAPTER X

# Hearing the same call: A shared charism

**F**rom October 12–15, 2017, the city of Rome was awash in a sea of yellow scarves as over 10,000 members of the Vincentian Family from 99 countries around the world gathered for a symposium marking the 400th anniversary of the charism of St. Vincent de Paul (1581–1660). Collaboration was a key point in the conversations and it was of particular interest to note the number of participants from various Christian as well as other faith traditions who identified themselves as Vincentians. This story drawn from the Anglican Company of Mission Priests makes this point:

---

*The Company of Mission Priests came into being in the early days of World War II. Its original purpose was to care for evacuated populations in places where the usual*

*level of housing and pay could not be made available. So these Mission Priests would have to be unmarried and willing to share accommodation, income and expenditure. It was hoped that, after the war, these priests could serve on the great housing estates, where resources were few and the need for pastoral care and mission was great. This was exactly what happened. After the war CMP priests both in teams and individually served with distinction in some of the most-needy areas in Britain, and also overseas in Guyana, Madagascar and North America.*

*In 1992, the Company had over 40 members; but the decision of the Church of England's General Synod in that year to proceed with the ordination of women to the priesthood caused a crisis of conscience for many. As a result, in 1994 over half the members withdrew in order to seek admission to the Roman Catholic Church. During 1994 and 1995, the remaining members engaged in a serious and prayerful re-examination of the Company's life and purpose. This led, among other things, to a recognition of our affinity in spirit and work with the original body of Mission Priests founded by St. Vincent de Paul in 1625, and then to our joy to a growing affiliation with the worldwide Vincentian Family which includes the Congregation of the Mission, the Daughters of Charity, our own Anglican Sisters of Charity, as well as the Society of Saint Vincent de Paul and some other bodies. We have gained much from this ecumenical closeness, and we are very grateful to our confreres and sisters for their help and guidance.*







*Sr. Marge Clifford and members of the Anglican Company of Mission Priests / Used with permission*

The Greek word *charisma* means gift or favour. Introduced into religious language by the apostle Paul, the term implies a free gift of grace. In everyday English usage, “gifted” people may be tempted to think of themselves as a cut above others. For St. Paul, however, a charism is a gift having its source in the *charis* – grace or favour – of God and destined for “the common good” (1 Cor. 12:7). It is bestowed by the Holy Spirit for building up the Body of Christ. In the Christian community, charisms are many and all are related to various services and functions. The whole long section of 1 Cor. 12:4–14:10 is devoted to the relative merits of various charisms. The significant

point of his analysis is his insistence that not only is there a variety of gifts but that there is a variety of *service* and that the gifts are essentially gifts of service. In this context, chapter 13 of 1 Corinthians, which may read like a digression interrupting the natural flow between chapters 12 and 14, this becomes central to the apostle's argument. Paul describes "a still more excellent way" and identifies the highest gift as nothing other than love. An all-embracing Christian love which shows itself in action is the measure of all other gifts. In general, charism inspires and makes fruitful the love and labour of Christians who generously commit themselves to serve those in need.

As a gift of the Holy Spirit, a charism may be claimed but cannot be owned by any one group. Thus, the Vatican's *Directory for the Application of Principles and Norms on Ecumenism* (DAPNE) affirms the contribution religious communities might make to the fostering of ecumenical thought and action (DAPNE, 50). This role is recognized as well by bishops of the International Anglican-Roman Catholic Commission on Unity and Mission (IARCCUM) who state in their 2007 text *Growing Together in Unity and Mission* (GTUM): "Anglicans and Roman Catholics share a rich heritage regarding the place of religious orders in ecclesial life. There are religious communities in both our Communion that trace their origins to the same founders (e.g. Benedictines and Franciscans). We encourage the continuation and strengthening of relations between Anglican and Catholic religious orders, and acknowledge the particular witness of monastic communities with an ecumenical vocation" (GTUM, 115). In *The Church as Communion*, the closer cooperation between religious communities is an example of the communion that is already shared by

the two churches (CC, 52). In more general terms, *Salvation and the Church* states: “The Church is called to be a living expression of the Gospel... In its ministry to the world the church seeks to share with all people the grace by which its own life is created and sustained” (SC, 28)



*Roman Catholic and Anglican participants in an ecumenical 'Internovitate' formation program / Used with permission*

*In what ways have you experienced the sharing of religious charisms across different Christian traditions?*

*How do you see the sharing of charisms in religious communities contributing to the restoration of Christian unity? What can be done to promote this?*





*Our Lady of Guadalupe / Wikimedia Commons*

## CHAPTER XI

# Gifts to be given: Mary?

**I**n recent years there have been important breakthroughs towards understanding between Anglicans and Roman Catholics on Marian theology and devotion. This is also a subject that continues to present enduring challenges. The two stories below give a sense of each of these realities.

The first is recounted by Professor Joe Mangina of Wycliffe College, an Anglican seminary in the evangelical Anglican tradition:

~~~~~  
*In a gesture of ecumenical hospitality, we had been graciously invited to bring some of our Wycliffe*

*seminarians to share in a prayer service at St. Augustine's Roman Catholic Seminary. A good group from both schools attended. The students filed into the chapel for evensong. Everything was going along beautifully, until an unfamiliar canticle filled the air and the St. Augustine students sang the Salve Regina, turning toward the statue of Mary as they did so. Wycliffe students were confused as to how to respond. Should they turn with the St. Augustine students? Would this be seen as 'praying to Mary' (something generally quite strongly rejected by evangelicals)? Should they join in the Salve Regina? But they did not know the words! Do they refuse to turn and reject the hospitality of this shared prayer service? In the end, it was an awkward ecumenical moment of misunderstandings.*



Anglican Bishop of the Diocese of Huron, Linda Nicholls, shares another experience of the complexities in this area:



*The Ignatian Spiritual Exercises are often shared by Christians of many traditions. I was attracted to the opportunity to engage in silence with the intentional prayer practice of St. Ignatius in a retreat setting during my sabbath leave from parish ministry. As an Anglican nurtured in the broad, evangelical tradition of the church I was taken aback by the invitation to engage in prayer with Mary as part of the colloquy in meditation. This was not part of my formation and old prejudices about 'praying to Mary' popped up! However, in the spirit of engaging fully with the pattern of the Exercises, I entered into the colloquy to imaginatively pray with Mary. This proved to be a rich and life-giving aspect of the Exercises – an unexpected joy. The opportunity to engage in this*

*dialogue and pray with a woman chosen by God to bear Christ in the world proved to deepen my own intimacy with God and became a part of my continuing prayer practice long after the Exercises were completed – an unexpected gift through prayer shared in common.*



There is much about the role of Mary that Anglicans and Roman Catholics share. Even at the time of our schism, which included different understandings about the place of Mary in the life of the Church, the emerging Anglican tradition retained the feasts of Mary in the liturgical calendar and acknowledged her special place in salvation history.

Marian theology was an area of dialogue for Anglicans and Romans Catholics from early on. ARCIC I had already noted: “We agree that there can be but one mediator between God and man, Jesus Christ, and reject any interpretation of the role of Mary which obscures this affirmation. We agree in recognising that Christian understanding of Mary is inseparably linked with the doctrines of Christ and the Church” (*Authority in the Church II*, 30).

This continued in later stages of the dialogue. In its document *Mary: Grace and Hope in Christ*, members of ARCIC II sought to deepen the shared Anglican and Roman Catholic understanding of the place of Mary in the economy of grace and the Tradition of the Church. The text notes: “Anglicans have tended to begin from reflection on the scriptural example of Mary as an inspiration and model for discipleship. Roman Catholics have given prominence to the ongoing ministry of Mary in the economy of grace and the communion of saints. Mary points people to Christ, commending them to him and helping them to share

his life. Neither of these general characterizations do full justice to the richness and diversity of either tradition, and the twentieth century witnessed a particular growth in convergence as many Anglicans were drawn into a more active devotion” (MGH, 65).



*Icon of the Theotokos / Wikimedia Commons*

This implies a re-reception of Marian teaching and devotion in both communities and has specific implications for possibilities of shared prayer: “Aware of the distinctive place of Mary in the history of salvation, Christians have given her a special place in their private and liturgical prayer, praising God for what he has done in and through her. In singing the Magnificat, they praise God with her; in the Eucharist, they pray with her as they do with all God’s people, integrating their prayers in the great communion of saints. They recognise Mary’s place in ‘the prayer of



all the saints' that is being uttered before the throne of God in the heavenly liturgy (Rev. 8"3-4). All these ways of including Mary in praise and prayer belong to our common heritage, as does our acknowledgement of her unique status as Theotókos, which gives her a distinct place within the communion of saints" (MGH, 66).

*Mary: Grace and Hope in Christ* also addresses the dogmas of the Immaculate Conception and the Assumption, teachings about Mary which are defined as doctrine in Roman Catholicism but are not widely held in Anglicanism. While the document seeks fresh ways of understanding these doctrines which could be shared, these issues remain unresolved. Thus, the experience of dialogue reflects the same mixture of awkwardness and joy alluded to in the stories.

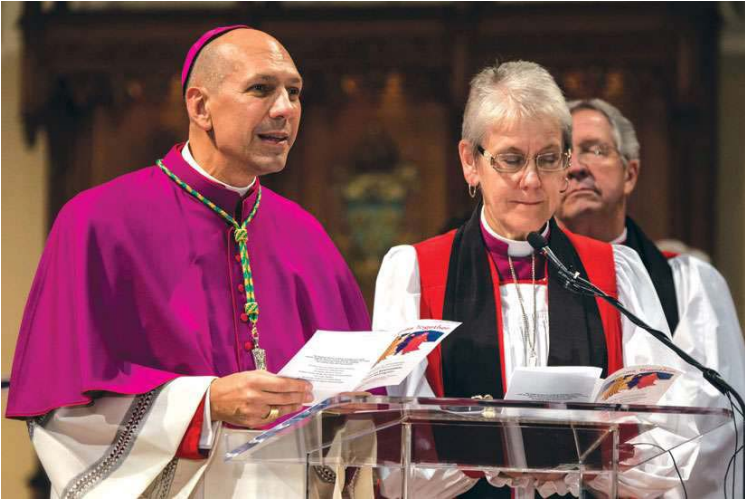
In their *Common Declaration* of 1989, Archbishop Robert Runcie and Pope John Paul II noted: "The ecumenical journey is not only about the removal of obstacles but also about the sharing of gifts." There remain obstacles of misunderstanding, as experienced by the students in the shared prayer service while Bishop Linda experienced both the removal of an obstacle and received the gift of Mary in a new way through prayer shared together.

It is likely that, on the road to full communion, Anglicans and Roman Catholics will need to continue their long conversation about the mother of Jesus.

*What has been your experience of the role of Mary in the life of the Church?*

*How might the experience of the students have been improved in their shared experience?*

*ARCIC II speaks of possibilities of re-receiving the Church's doctrine concerning Mary. Where do you see this as a possibility? What do you see as implications for Anglicans? For Roman Catholics?*



Archbishop Donald Bolen (left) and Bishop Linda Nicholls (right) lead a service of ecumenical prayer / Courtesy of The Catholic Register

## CHAPTER XII

# Bridges not walls: Transformed through dialogue

**E**cumenical dialogue happens in many different ways and at many different levels. The Co-Chairs of ARC Canada at the time of this current project have both had the honour of serving on international Commissions and Anglican and Roman Catholic dialogue as well. Bishop Linda Nicholls is a member of ARCIC III and part of the drafting team which produced the most recent text *Walking Together on the Way* (2018). Archbishop Donald Bolen has been the

Co-Chair of International Anglican–Roman Catholic Commission for Unity and Mission (IARCCUM) since 2013. In both cases, their global ecumenical experience has had a profound influence on their local ministries.

Of her participation on ARCIC, Bishop Linda writes:

~~~~~

*As an ordained woman I am a visible image of one of the stumbling blocks in our continued work towards unity. When appointed to ARCIC I wondered what my reception would be like at the table? It has been a deep grace to be welcomed as a colleague in faith; to build friendships; to explore our traditions together and to share with others who share the gift of episcopate. Our recent exploration of the nature of our church structures invited us to a deeper honesty about our own tradition, including areas in which we need to grow and develop. Rich theological dialogue is accompanied by fellowship over meals and local community visits that assist the understanding of our history and contexts. The opportunity to pray together, in a pattern of alternating Anglican and Roman Catholic liturgies has been particularly important, participating as each tradition permits.*

*Some Anglican friends wonder why I bother with dialogue with a church that cannot recognize my ordination. My response is that dialogue deepens my understanding of the roots of our differences, enriches me as an Anglican and encourages me in seeking opportunities to share that understanding in my context. Building relationships and bridges rather than walls is part of the necessary road to unity.*

~~~~~

Archbishop Bolen also shares from his experience on IARCCUM:

---

*It has been an enormous privilege over the past twenty years to work on Anglican–Roman Catholic relations, to work together towards reconciliation, to enter into dialogue, and to enjoy the bonds of friendship and common mission. A major highlight of my time on IARCCUM was the 2016 meeting in Rome where there were commissioned nineteen pairs of Anglican and Roman Catholic bishops from around the world to go out from there as partners in mission.*

*During our time together in connection with this celebration there were many high points. One that really stands out was the Evening Prayer service where we were told that one symbol of our being sent forth together was that we would each be given a ‘Lampedusa cross.’ None of us knew exactly what that was.*

*Lampedusa is an island off the southern coast of Sicily, and tragically, it is the place where many boats carrying refugees from North Africa have been shipwrecked as they have sought a new life. The boats which began as vehicles of hope became vehicles of death. The Lampedusa cross that we were given was a simple cross made of wood from a shipwrecked boat that came ashore on this little island. Holding the cross, you feel a direct connection to the tragedy of lives caught in desperation, peoples whose dreams died with them at sea. Receiving the cross in ecumenical pairs, we received the summons to work for justice, responding to the needs of refugees and working for systemic change so that millions of people do not need to flee their homes; and to do this work together.*



*A Lampedusa Cross / Credit: Fred Hiltz*

In the Preface to *The Church as Communion*, the Co-chairs of what was then ARCIC II framed their statement on ecclesiology by offering a witness to something very similar to what bishops Linda and Archbishop Bolen are alluding to above. As they wrote: “The members of the Commission have not only been engaged in theological dialogue. Their work and study have been rooted in shared prayer and common life. This in itself has given them a profound experience of communion in Christ: not indeed that full sacramental communion which is our goal, but nevertheless a true foretaste of that fullness of communion for which we pray and strive” (CC, Preface).

Participation in ecumenical dialogue on behalf of one’s communion is also a tremendous responsibility. There is a definite gravity that comes with spending time talking through the difficult issues and divergent paths in Christian history, and to think that the words and actions of those in dialogue today have a tangible bearing on the continuing implications of those divisions is a profound thought. Yet it is also a great privilege to be

drawn into relationships and conversations with fellow Christians that deepen one's own faith and help them to see new possibilities for the future.



*Members of ARCIC III hard at work / Credit: Linda Nicholls*

While the fruit of these international dialogues is often measured in terms of the documents that have been written and the way they have been engaged in the churches, this is not the only way to track results. As the stories about illustrate, the transformative experience in the life of those who commit themselves to the ecumenical task, be that at the international, national, or local level, is perhaps just as tangible a result. Bishop Linda and Archbishop Bolen both attest to the fact that the way they live as Christians, and the way they minister as bishops, has been indelibly marked by the impact of their lives in dialogue. Although not everyone is going to be appointed to a formal Commission such as ARCIC or IARCCUM, we can all open ourselves up to the possibility of being changed through dialogue with the other.

*Are there local ecumenical dialogues between Anglicans, Roman Catholics, and others where you live? Who participates in them? What do they talk about?*

*Share an instance where your Christian faith and life have deepened and grown by being in relationship with someone who saw things very different from you. How has this continued to impact you?*





*Delegates at the 2016 General Synod of the Anglican Church of Canada / Credit: Art Babych*

### CHAPTER XIII

# Difficult conversations: Ecumenical communication

**I**n 2013, the General Synod of the Anglican Church of Canada (ACC) proposed an amendment to its canon on marriage which would change the definition of marriage to include couples of the same sex. A process of broad consultation, including counsel from ecumenical partners, was mandated, and ARC Canada was specifically invited to provide input on this matter. Two Roman Catholic members of the Dialogue, Fr. Raymond Lafontaine and Mr. Julien Hammond,

share their reflections on being asked to play this role for the ACC.

~~~~~

*It is still pretty unprecedented today for a church to invite an ecumenical partner to weigh in on an internal discernment/decision-making process; all the more when it concerns a matter as theologically contentious and pastorally sensitive as same-sex marriages. As two members of ARC Canada who participated in drafting a response, we recognized this, and were moved first by the invitation to offer a response, and second by the bonds of trust that had developed during the more than forty years that our two churches have been in formal dialogue with each other. We found that, even on a difficult theme such as this, it was possible to “speak the truth in love” to each other (cf. Eph. 4.15), and to engage in dialogue with one another with “the frankness that friendship allows” (Cardinal Walter Kasper’s address to the 2008 Lambeth Conference). We were all very careful to ensure that we represented our tradition’s perspective on these issues with sincerity and truth, even at times being called to express that perspective more clearly by a member of the other church. An equally sincere effort was made on the part of all to ensure that the final response was truly ‘owned’ by the whole group, and that it did not represent the perspective of only one community. This required enormous concentration of effort to listen to other’s words, feelings, assumptions, and experiences in the preparation of a common text.*

*In the end, we produced a nine-page report published in May 2015 and submitted to the ACC for review. We know this intervention was taken very seriously, and there are a number of references to our text in the ACC report on this discernment process as a whole, *This Holy Estate*. In*

*light of the common understanding of marriage affirmed in both international and national ARC dialogues over the past half century, the report identifies the proposed change to the marriage canon as an emerging difference which “would be felt deeply in our parishes and on all levels of our relationship.” While the statement acknowledges that the members of the dialogue would grieve the weakening of communion that this change would represent, nevertheless we were still able to affirm a desire to remain in dialogue and to continue the commitment to prayer for and the seeking of Christian unity as Christ wills.*



In *Life in Christ*, members of the ARCIC II dialogue note that “moral discernment is a demanding task” and that “the more complex the particular issue, the greater the room for disagreement” (LC, 34). The text goes on to affirm: “Christians of different Communion are more likely to agree on the character of the Christian life and the fundamental Christian virtues and values. They are more likely to disagree on the consequent rules of practice, particular moral judgements and pastoral counsel” (LC, 34) Yet, the impact of disagreement in practice on a dialogue’s claim of agreement in the character of Christian life and fundamental values continues to invite reflection. Formally established and sponsored by ecclesiastical authorities, ecumenical dialogue is therefore inherently ecclesial. Those who are appointed to take part in these dialogues come as representatives of their ecclesial tradition, all participants stand within the discipline of their tradition and are accountable to it. While committed to representing their own ecclesial traditions, dialogue participants are also partnering in the search for Christian unity. As the Joint Working

Group between the World Council of Churches and the Roman Catholic Church has put it: “It is a spiritual experience in understanding the other, a listening and speaking to one another in love” (*The Nature and Purpose of Ecumenical Dialogue*, 19).

Christian communities, divided at the time of the Reformation, condemned one another because of their belief that the truth of the Gospel was at stake. With the 1910 Edinburgh Missionary Conference, however, Christians have come to see these divisions as impeding the proclamation of the Gospel. In brief, how can we, as Christians, bear true witness to a God who accepts us, unless we can accept one another? Many churches, including Anglican and Roman Catholic, have adopted bilateral dialogue as a way of moving beyond the divisive differences of the past to discover each other’s faith as it is lived today.

In May 2000, at the invitation of the Archbishop of Canterbury and the President of the Vatican’s Pontifical Council for Promoting Christian Unity, pairs of Anglican and Catholic bishops from 13 countries around the world met in Mississauga, ON, to review the state of relations between the two churches and to consult about how it might progress. At the end of the consultation, the bishops issued a statement and an action plan which includes a call for both churches to examine “ways of ensuring formal consultation prior to one Church making decisions on matters of faith and morals which would affect the other church, keeping in view the agreed statements of ARCIC.” These views echoed *The Gift of Authority*, which encourages Anglican and Roman Catholic bishops to “find ways of cooperating and developing relationships of mutual accountability in their exercise of oversight” (GA, 58). The text states that the “mutual

interdependence of all the churches is integral to the reality of the Church as God wills it to be. No local church that participates in the living Tradition can regard itself as self-sufficient” (GA, 37).

This commitment to consult an ecumenical partner prior to making a decision which could affect their shared relationship was put into practice by the Anglican Church of Canada in 2001 when the Canadian Conference of Catholic Bishop’s Commission on Ecumenism was asked to respond to the proposed full communion agreement with the Evangelical Lutheran Church in Canada (ELCIC). Anglican/Roman Catholic dialogue in Canada, especially at the episcopal level, has frequently reflected on theological, canonical and pastoral aspects of marriage. In fact, for the first ten years of its existence, the ARC Bishops’ Dialogue included this topic in every one of its meetings, culminating in 1987 with the joint publication of *Pastoral Guidelines for Interchurch Marriages between Anglicans and Roman Catholics in Canada*.

Considering ARCIC II’s clear affirmation of common teaching on marriage and differing views on sexuality and sexual orientation (LC, 77, 87), the invitation from the ACC’s Commission on the Marriage Canon to ARC Canada represents a deepening of the ACC’s ongoing commitment to this process of consultation, even when those conversations are difficult.



*Meetings of ARC Canada, Toronto 2018 / Credit: Scott Sharman*

*What has been your experience with dialogue involving other churches?*

*What would you like to see as next steps in overcoming Anglican/Roman Catholic divisions?*



*Members of the Canadian Council of Churches Governing Board /  
Credit: Kaeli Sweigard, Canadian Council of Churches*

## CHAPTER XIV

# Widening the conversation: Multilateral dialogue

**M**ost of the stories in this volume speak to situations or initiatives in which Roman Catholics and Anglicans are engaged in one to one or bilateral relationships. This narrative is one that speaks at length to the experience of Canadian Anglicans and Roman Catholics working together in the multilateral context, in this case that of the Canadian Council of Churches and its Commission on Faith and Witness.

~~~~~  
*The Canadian Council of Churches (CCC) began in 1944. It was a time when the world was weary of war and violence, and churches in Canada took joy in coming together when so much seemed to be com-*

ing apart. The Faith and Order Commission of the CCC began in 1950, to help Canadian churches to rediscover each other theologically, and contribute to and be nourished by the worldwide ecumenical movement. The Anglican Church of Canada was a founding member of the CCC and has been heavily involved in its work from the very start. Following upon the Catholic Church's entrance into the ecumenical movement with the Second Vatican Council (1962-65), the Canadian Conference of Catholic Bishops (CCCCB) was able to appoint an official delegation to the CCC's Commission on Faith and Order in 1971. From that moment to the present day the two churches have been meeting each other not only in their bilateral dialogues but also in fellowship with many other Christian traditions in Canada.

In 1989, the Commission known as Faith and Order took on the new name the Commission on Faith and Witness (CFW) in order to reflect a larger mandate that included concern for mission and interfaith relations in a changing Canada. This multilateral context of CFW presents a different kind of engagement for the two churches, calling them to reflect theologically on subjects broadly relevant to Canadian life; to seek to honestly name and face real differences in how they understand and live out the revealed Word of God.

Over the course of its history CFW has created a common baptismal catechesis reflecting the mutual recognition of baptism which many of the member churches have expressed; wrestled with theological issues underlying sometimes very painful social questions such as the legacy of residential schools; reflected on the ethics of euthanasia and physician-assisted dying; spoken about perspectives on the role of the churches in disaster relief, national and international tragedies, the HIV/AIDS epidemic, etc.; and prepared pastoral resources on suf-



*fering and hope, interchurch marriages, human personhood, the meaning of salvation, and the human person.*

*Whether the churches find difference, or convergence, or both, through this process of multilateral dialogue, they have consistently shown that they are committed to walking together, discerning together, and, wherever possible, witnessing together in varying circumstances and changing times. Though the outcomes of this work are certainly not binding on the churches in any formal way, they do possess a form of authority that is taken seriously and valued by the member churches in their own respective processes of discernment.*



This form of multilateral engagement is an example of how the Church and the churches discern and hand on the meaning of our faith (i.e. the Tradition of the Apostles) in each and every age. In *The Gift of Authority*, we read: “The handing on and reception of apostolic Tradition is an act of communion whereby the Spirit unites the local churches of our day with those that preceded them in the one apostolic faith. The process of Tradition entails the constant and perpetual reception and communication of the revealed Word of God in many varied circumstances and continually changing times” (GA, 16).

The story Christianity has carried brings God’s Word to people in all sorts of different times and places. The story of God’s love does not get told just once, or in just one place or to just one person, but is continually being told and retold, heard and re-heard, in different ways, by different people, in different places. Christianity does not need to fear this process,

knowing that the oneness of God and God's truth is not undermined by it but rather discovered in it.

This common understanding encourages our two traditions, along with other Christian communities, to discover ways today, in Canada, that God's love can connect people across time or space; ways we see people saying Yes to God because God has said Yes to us (cf. GA, 8). The delight of discovering these connections is one of the reasons there is a Commission on Faith and Witness as an integral part of an organization like the CCC, and why the Anglican and Roman Catholic churches in Canada are committed to it.

*How is our understanding of the Word of God both challenged and enriched by hearing in concert with others?*

*What circumstance or challenge makes it important for your church to listen to the Word of God together with others in this moment?*

*As Anglicans and Roman Catholics grow together ecumenically, we desire to grow in unity with other Christian communities as well. Do you have any local contexts where Christians of very diverse traditions come together for study, prayer, or common mission?*



*Members of the Anglican-Roman Catholic Bishops' Dialogue of Canada / Credit: Scott Sharman*

## CHAPTER XV

# Signs of unity: Sharing in “episcopate”

**B**ishops are often described as being visible signs of unity. As such, their ministry seems to carry with it a special concern for the ecumenical task. In Canada we are a unique expression of this, an account of which follows here:


~~~~~  
*Because both of our churches are episcopal in structure, it did not take long, following the close of Vatican II, for Anglicans and Roman Catholic bishops in Canada to*

*recognize that they themselves were being called into dialogue with one another as part of the growing desire for Christian unity. The first meeting of the Anglican/Roman Catholic Bishops Dialogue in Canada, which is sometimes known in short form as ARC-B, took place in Toronto in 1975. ARC-B got together again in 1977 and 1978. After that it was agreed that “a national group of bishops meet yearly to be informed of work in the theological area, to consider ways of disseminating information throughout the churches, and to consult each other on common issues.” ARC-B has continued to meet annually ever since, and stands as the most well established and longest standing such meeting of Anglican and Roman Catholic bishops anywhere in the world.*

*Five bishops from each church participate in these two to three-day meetings, and membership rotates every few years to ensure that there is a mix between continuing partnerships as well as new encounters. The result is an important, regular opportunity for Anglican and Catholic bishops from across the country to encounter one another as fellow pastors, to share common concerns and approaches to ministry, and to learn more about the international and national theological dialogues carried out by both the international ARCIC and the national ARC.*

*Some of the topics that have come up for discussion have included interchurch and interfaith marriages, approaches to lay ministry, clergy formation, aspects of First Nations spirituality, the Gospel and inculturation, and approaches to religious pluralism. The dialogue has also developed written resources that are intended as guides to the clergy and people of both churches in specific circumstances, including: Pastoral Guidelines for Interchurch Marriages Between Anglicans and Roman Catholics (1987), Pastoral Guidelines for Churches in the*

*Case of Clergy moving from One Communion to the Other (1991), and When Anglicans and Roman Catholics are at the Eucharist Together (2006, revised 2007). Moreover, the fact that many of our bishops have had the opportunity to meet and to share prayer over an extended period of time has facilitated the development of relationships which invite consultations and collaborations in all kinds of ways. We have much to celebrate!*



In 1968 a pre-ARCIC I Preparatory Commission of Anglicans and Roman Catholics globally produced a text called the Malta Report (MR). Of its many suggestions for new steps in relationship, one of them was the following: “In every region where each communion has a hierarchy, we propose an annual joint meeting of either the whole or some considerable representation of the two hierarchies” (MR, 8). The Canadian bishops wasted little time in embracing this suggestion, and they have been at the forefront in this regard ever since.

That this possibility was being realized in some places was noted during ARCIC II in *The Church as Communion*, which noted: “Meetings of Roman Catholic and Anglican bishops are becoming customary, engendering mutual understanding and confidence. This often results in joint witness, practical action and common statements on social and moral issues.” (CC, 52). It is hard not to imagine that they had the Canadian example in mind. A few years later *The Gift of Authority* put the call out again: “Wherever possible, bishops should take the opportunity of teaching and acting together in matters of faith and morals. They should also witness together in the public sphere on issues affecting the common good. Specific practical

aspects of sharing *episcopate* will emerge from local initiatives” (GA, 59).

The very fact that in most places across Canada there are Anglican and Roman Catholic bishops (and other bishops as well) with overlapping episcopal jurisdictions is a visible reminder of the reality that our churches are divided. However, our present situation of real but incomplete communion suggests that the separation between Anglican and Roman Catholics is not and need not be total. There is a sense in which, while we may not as yet have a common episcopacy, our bishops are capable of exercising their ministries in communication and partnership to such a degree that we might be able to approach a situation where there is some genuine sharing of leadership in the ministries of mission, justice, and teaching – what is commonly called the ministry of “episcopate” (cf. *Baptism, Eucharist and Ministry*, 23ff).

In an earlier story we heard about the 2016 commissioning of nineteen pairs of Anglican and Roman Catholic bishops to go out into the world and to be in mission together as fully as possible. Here we see a testament, demonstrated more fully than ever, to this sense of the possibility of sharing episcopate even as our churches are still divided. During the commissioning service the bishop-pairs were asked several direct questions by Pope Francis and the Archbishop of Canterbury, Justin Welby which state this very clearly in the form of an interrogative charge: “As our Lord sent out his disciples in pairs, will you be true pilgrim companions to one another in this missionary journey?... Will you in word and deed proclaim the good news of peace for those who live under the threat of violence, the good news of mercy for those who live in want and with shame, and the

good news of justice for those who are oppressed?” (Commissioning of IARCCUM Bishops, 2016). While these words can be applied as a description of the ecumenical calling that is upon all baptized Christians, our bishops have a clear vocation to lead the way in this regard.



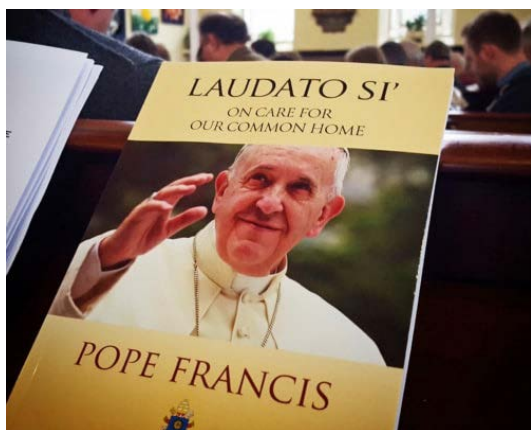
*The IARCCUM Bishop Pairs at Canterbury Cathedral /  
Anglican Communion News Service*

*In what ways do the bishops and church leaders where you are either help or hinder progress towards visible Christian unity?*

*Can you imagine other forms of what a “shared episcopate” might look like?*







*A conference engaging with Laudato Si' /  
Credit: John Bergström-Allen*

## CHAPTER XVI

# Laudato si': A prophetic primacy

**W**e received this story courtesy of Anupama Ranawana, a former Regional Animator for the Canadian Catholic Organization for Development and Peace:

~~~~~

*During 2015-16, while working for the Alberta Region of Development and Peace, we undertook a series of initiatives aimed at encouraging grassroots engagement with Pope Francis' Encyclical Laudato Si'. This led us into interesting partnerships with Christians from all kinds of different backgrounds. One example of this was a teaching day given by members of the Care for Creation Working Group of the Anglican Diocese of Calgary, in*

*which Development and Peace was invited to participate. While many of the attendees were of course Anglicans, there were almost as many Catholic participants, along with some Lutherans, United Church folks, etc.*

*The presentations throughout the day focused on a number of ecological themes, with the Anglican group drawing heavily on *Laudato Si'* to reflect on the intersection of faith and the emerging interest in urban farming. Read that again to make sure you catch it! Anglicans were using a document from the pope to give some teaching to an ecumenical audience, many of them Roman Catholics.*

*Those of us who were Catholic were initially a little bit surprised – but in a good way! Here was a magisterial teaching document bringing people together across the lines of institutional division; here was a papal encyclical serving as a basis for Catholics and other Christians to develop common language and mutually agreeable goals. Something like this would have been unheard of a generation or two ago, and yet here it seemed perfectly natural to everyone. We even heard people – Anglicans, Lutherans, United Church folks, etc. – say things like “on this issue, Pope Francis is our pope too!”*



While this story refers specifically to the ministry of Pope Francis, similar examples of ecumenical reception to the teaching and leadership of various recent popes (John XXIII on war and peace, John Paul II on economic justice, etc.) on major socio-political and ethical issues can also be identified. It is also easy to think of examples of this same sort of “universal” or “global” ministry being exercised by leaders in the Anglican tradition which has inspired and given direction to Roman Catholic fellow Christians

(Archbishop Desmond Tutu on anti-apartheid, Archbishop Rowan Williams interfaith relations, etc.).

ARCIC II's *The Gift of Authority* explores Anglican and Roman Catholic understandings of the exercise of ecclesial authority at various jurisdictional levels. While the text acknowledges that the two communions do in general tend towards differences of emphasis in terms of the relative authority of local/regional and global/universal instruments of Church governance and decision making, it concludes that both traditions see the importance of offices and structures of unity at the local, regional, and global levels as essential gifts for the life of the Church. On the basis of mutual learning from one another about topics such as collegiality and synodality, it may be possible for both traditions to embrace a renewed and reformed the primatial ministry associated with the bishop of Rome. To quote the text: "Such a universal primate will exercise leadership in the world and also in both communions, addressing them in a prophetic way. He will promote the common good in ways that are not constrained by sectional interests, and offer a continuing and distinctive teaching ministry, particularly in addressing difficult theological and moral issues... Such a universal primacy might gather the churches in various ways for consultation and discussion" (GA, 61).

Anglicans certainly have continuing questions about the papal office and its exercise in terms of nature, extent, and jurisdiction. These questions, however, are increasingly being welcomed and invited, even by the papacy itself. In John Paul II's encyclical *Ut Unum Sint*, he expresses an openness to discerning together ecumenically "a way of exercising the primacy which, while in no way renouncing what is essential to its mission, is nonetheless open to a new situation" (UUS, 95).

This story of a bishop of Rome providing prophetic leadership with respect to one of the most pressing issue of our time gives us a small glimpse of what that exercise of a primacy that is honoured across the lines of division might look like.



*A Laudato Si' prayer walk organized by Justice and Peace /  
Credit: Julien Hammond*

*Why is care for creation an area where Christians are finding themselves drawn together in common cause?*

*On what other issues have the recent bishops of Rome exercised a role of global leadership and inspiration to Christian communities beyond the Roman Catholic Church?*

*How might the ministry of the bishop of Rome become a more effective means of unity for all Christians? What kinds of transformations would enable this?*

*Are there other global Christian leaders in recent memory who have carried a certain authority that has been recognized beyond their respective communions?*



Bishop Mark MacDonald plays a Gospel Jamboree /  
Credit: Allison Courey

## CHAPTER XVII

# The gospel jamboree: Singing a new song

**T**his story is drawn from a conversation with Bishop Mark MacDonald, National Indigenous Bishop of the Anglican Church of Canada, about the experience of some Indigenous Christians:

~~~~~

*The Gospel Jamboree tradition can be seen emerging in Indigenous communities from the early 1800s in the eastern part of what is called the United States. Variants of it can be found all over North America, including among the various peoples living in the lands of the Canadian North. Though it has different titles in different regions,*

*it has the same basic pattern: It commonly takes place in the evening, usually beginning with a shared meal, followed by a pattern of hymns and religious songs, and interspersed with personal stories and testimonies, Bible readings, prayers, and sermons. It can often go on into the very late evening. Many Western expressions of Christianity are received with a great deal more ambivalence by Indigenous peoples, as shown in the low levels of regular participation. This Gospel Jamboree tradition, however, has been for many Indigenous followers of Jesus a primary expression of their Christian faith and continues to be popular even among younger generations.*

*One thing that is especially interesting about this still developing tradition is that it tends to be very ecumenical in nature. Though a Jamboree gathering would usually be sponsored and hosted by the members of one particular church, it is never exclusive in that way; people from other churches are always welcome, and lots of these others would come and also participate. It is an event for the whole community, capable of encouraging quite a wide-ranging experience of unity. Again, while many of the more Western oriented forms of Christianity tended to bring and impose the divisions of European Christianity with them in their missionizing among Indigenous peoples, there is a sense in which this culturally contextual expression of Indigenous Christianity has tried to resist or transcend some of these impulses. The missionaries may have taught the people to be Anglicans or Roman Catholics and so on, but the faith of the people themselves is much more interested just in Jesus.*



In their ecumenical convergence, Anglicans and Roman Catholics have been able to say boldly that “our two Communions are agreed on the essential aspects of the

doctrine of salvation and on the Church's role within it." While the missionaries who preached this message of salvation in Christ to the Indigenous peoples of Canada had a common Gospel, unfortunately their own prior divisions meant that they often followed up their preaching with an insistence on the importance of being aligned with the proper institutional form of Church over against others. In this, the very integrity of that Gospel was called into question. This clearly illustrates ARCIC II's *Salvation and the Church* confession that "the credibility of the Church's witness is undermined by the sins of its members, the shortcomings of its human institutions, and not least by the scandal of division. The Church is in constant need of repentance and renewal so that it can be more clearly seen for what it is: the one, holy body of Christ" (SC, 29).



*Practice for a Gospel Jamboree in the Yukon /  
Credit: Talking Eyes Media*

Human failings have a serious impact on the Church's ability to live out its vocation in the world. The painful

history of Christianity among Indigenous communities demonstrates this profoundly. However, the Gospel Jamboree tradition is evidence of the truth that the Creator of heaven and earth will not be bound by these limitations and weaknesses. It is highly significant that one of the most natural expressions of faith in Jesus arising from Indigenous peoples is one that has been able to preserve something of the gift of our God-given unity in Christ. It may be that the emerging expression of Indigenous Christianity will bear the special gift of less divided response to the Gospel of Christ. This may be something that can be shared for the enrichment of all Christians. To again put it in the words of *Salvation and the Church*: “Nevertheless the Gospel contains the promise that despite all failures the Church will be used by God in the achievement of his purpose: to draw humanity into communion with himself and with one another, so as to share his life, the life of the Holy Trinity” (SC, 29).

*What might this spiritual form of Indigenous resistance to the divisions within European Christianity tell us about the nature of Christian divisions?*

*In what other ways might the common call to seek reconciliation with Indigenous Peoples also have an effect on the unity of the churches?*



# Conclusion

According to the standard count, the ecumenical movement is just over one hundred years old. Anglicans and Roman Catholics have been engaged in their uniquely close and productive relationship of ecumenical dialogue for about fifty of those years. In that time a great deal of progress has been made on many of the most divisive points of divergence that have separated us since the 16th century.

In this volume we have alluded to many of the international statements which the Anglican and Roman Catholic churches have arrived at through their dialogue, particularly those of ARCIC II. Without question they represent significant breakthroughs that are the spiritual and intellectual fruit of a lot of hard and patient work. Roman Catholics and Anglicans today have much to be thankful for, and to celebrate, in this regard.

However, it is also the case that many of these agreed statements and joint declarations have not always been as widely known as they deserve to be. With many of the ARCIC II documents now between 20–30 years old, there is a generation that, for the most part, is only minimally aware of their contents, and may not feel the gravity of their tremendous progress as those who lived through what was really a golden age of ecumenical progress. Nor, indeed, have these theological treatises always had the kind of concrete impact on the actual structures and interactions of our churches on the ground. As beautiful and brilliant

as some of their discoveries are, they can easily stay sitting comfortably on the bookshelves of specialists, never seeing much of the light of day.

One reason for these challenges is that the rifts between our churches are not only the result of theological differences and disagreements. In many cases, the separations also developed or were deepened because of failures of relationship and corresponding lack of desire to find authentic yet generous and creative ways through doctrinal and practical tensions. Things like political and cultural isolation, a loss of shared history and common goals, linguistic differences, even geographic distance, enhanced the feeling of how far apart Anglicans and Roman Catholics were.

If this was true of how we grew apart, we should not be surprised that our growing back into greater unity as churches will require much more than texts that speak to doctrinal convergence. Christian unity is something that must be carried out in and through the lives and choices and actions of actual Christian people re-establishing bonds of love, shared history, and common cause; Christian unity can never exist only on a page or in the mind, it must be made in the flesh. In fact, it is through the very sorts of friendships and common prayer and shared witness that we have seen in this collection of stories that the spiritual and emotional conditions necessary for intellectual breakthroughs are created.

It is for this very reason that we have undertaken this project. These stories we have collected and retold help to bring the many formal expressions of a growing ecumenical consensus to life, and to illustrate how

others might give them life in similar ways where they live.

Of course, the stories we have heard are all about people living in the land commonly called Canada. Because of this, they are shaped by the particular characteristics of history, politics, language, culture, and geography which make this place what it uniquely is. We saw in the Introduction how there is a deeply embedded need for healing and reconciliation at the heart of this country, and one which draws together the healing of relations between Indigenous and non-Indigenous peoples with the healing of schism between Christian communities. In fact, settler Anglicans and settler Roman Catholics have the opportunity to receive a gift of grace from this Indigenous expression of Christianity that resists being tied to the inherited divisions of the Church of the colonial age.

Our communion as Anglicans and Roman Catholics may be as yet still “imperfect” or “incomplete.” Nevertheless, new stories show that, thanks be to God, it is very much also “real.” Now is the time to make that communion more and more complete, ever more perfect, into the future. As followers of Jesus, each one of us has a vocation to be artisans of reconciliation. There are many different ways by which we can contribute to this task. We hope you will find your ways, and that as you do you will also share the story.

