

ANGLICANS AND
ROMAN CATHOLICS

by

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Everyone who desires unity, who prays for it, who endeavours to further it, who witnesses for it, who behaves Christianly towards the members of Churches alienated from us, who is at amity with them (saving his duty to his own communion and to the truth itself), who tries to edify them, while he edifies himself and his own people, may surely be considered as far as he himself is concerned, as breaking down the middle wall of division, and renewing the ancient bonds of unity and concord by the power of charity.

JOHN HENRY CARDINAL NEWMAN

INTRODUCTION

THIS BOOKLET originates from a suggestion made at meetings of 'English ARC', the national joint committee for Anglican/Roman Catholic relations in England, that there is need for a presentation of the present state of relations between our two Churches. Archbishop Coggan's visit to Pope Paul VI (April 1977) offers a suitable occasion on which to review the international and local developments that have followed the Common Declaration issued by the Pope and Archbishop Ramsey eleven years ago.

The brevity of a pamphlet can lead to some over-simplification. This is why each section of the text is followed by a few discussion points that may help Anglicans and Roman Catholics to explore some of the issues together. To assist such discussion some suggestions for further reading are added at the end of the pamphlet. But we will grow in understanding by talking together rather than by simply sitting and reading about each other!

The pamphlet says nothing about the many and various relations that both the Roman Catholic Church and the Church of England have with other Churches, for instance in the Churches' Unity Commission. This silence is due to considerations of space; it is not to suggest that our relationship can flourish in an ecumenical vacuum. Anything that helps towards understanding between two Churches should ultimately be of service to all.

Several members of English ARC have been kind enough to comment on drafts of this pamphlet, and I owe special thanks for the advice and help given by Revd Christopher Hill, one of the Archbishop of Canterbury's Counsellors for Foreign Relations.

March 1977

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ANGLICANS AND ROMAN CATHOLICS

I. THE POPE AND THE ARCHBISHOP

Before the Second Vatican Council, Archbishop Fisher of Canterbury had a personal meeting with Pope John XXIII. In March 1966, a few months after the Council, his successor, Archbishop Michael Ramsey, paid an official visit to Rome, thus responding to the Council's reference to the 'special place' occupied by the Anglican Communion (Decree on Ecumenism 13). At the end of their meeting Pope Paul VI and the Archbishop issued a *Common Declaration* in which they stated their intention 'to inaugurate between the Roman Catholic Church and the Anglican Communion a serious dialogue which, founded on the Gospels and the ancient common traditions, may lead to that unity in truth for which Christ prayed.'

As a result an *Anglican/Roman Catholic Joint Preparatory Commission* was established in 1967; this completed its exploratory task in just over a year, producing its *Malta Report* in 1968 in time for consideration both in Rome and at that year's Lambeth Conference. The Report recommended the setting up of a more permanent *Anglican/Roman Catholic International Commission* (ARCIC); this was established in 1969 and its members were appointed by the highest authorities in either Church. Since then ARCIC has met annually:— Venice 1970, Windsor 1971, Gazzarda 1972, Canterbury 1973, Grottaferrata 1974, Oxford 1975, Venice 1976. After its first meeting it published its preliminary papers on the Church and the Eucharist, Church and Ministry, Church and Authority (but these *Venice Papers* appeared only in a number of periodicals). Since then it has produced three Agreed Statements—on the *Doctrine of the Eucharist* (1971), on *Ministry and Ordination* (1973), and on *Authority in the Church* (1976). More is said about these in Section V of this pamphlet.

A second international commission between the two Churches was established in 1967, the *Anglican/Roman Catholic Commission on the Theology of Marriage*, with particular reference to the problems that can arise in 'mixed marriages' between Roman Catholics and Anglicans. This Commission's final report *Anglican/Roman Catholic Marriage* was completed in 1975 and published in 1976.

During these eleven years official contacts between the Roman Catholic Church and the Anglican Communion have developed rapidly all over the world. There are now some twenty countries in which there are official joint working groups or liaison committees between the two Churches at national level.

1. What were the main factors that brought about the historic meeting between the Pope and the Archbishop in 1966?
2. How much have we heard in our parishes about official Anglican/Roman Catholic relations at international level?

II. IN GREAT BRITAIN

In *England* there is a joint committee appointed by the Roman Catholic Ecumenical Commission for England and Wales, and by the Board for Mission and Unity of the General Synod of the Church of England. This body, known as *English ARC*, has met regularly since 1970 and has published discussion leaflets on ARCIC's Agreed Statements, and also a paper on *Marriage between Anglicans and Roman Catholics* (1975).

In *Wales* there is a *Joint Working Group* between the Church in Wales and the Roman Catholic Church in Wales. This was set up in 1971, and published its first Report in 1974.

In *Scotland* the *Joint Study Group* of representatives of the Roman Catholic Church in Scotland and the Episcopal Church of

Scotland has been meeting since 1968. This has published papers on Baptism (1969) and on the Eucharist (1974).

At diocesan level in various parts of the country there are a number of similar working groups, some official, some more informal.

At even more local level relations between our two Churches vary, but many forms of co-operation have come to be taken for granted. Perhaps the most significant development has been the building of a few Anglican/Roman Catholic shared churches, and the making available (especially in rural areas) of a considerable number of Anglican parish churches for the celebration of Sunday Mass by Roman Catholics who have no suitable premises of their own. There are also plans in one or two places for church schools, jointly owned and run by Anglican and Roman Catholic authorities; one such school opened in September 1976. In the educational sphere there are also increasing contacts between Catholic seminaries and nearby Anglican theological colleges; and recent cut-backs in Colleges of Education have led to closer co-operation in teacher training.

Both the Roman Catholic Church and the Church of England are represented on such bodies as the Churches' Unity Commission, the Consultative Committee for Local Ecumenical Projects in England, the Churches' Main Committee etc. At more local level, Anglican/Roman Catholic relations more normally occur within the wider ecumenical context of local Councils of Churches and similar bodies.

(NOTE: Further information about *English ARC* can be obtained from the Board of Mission and Unity, Church House, Dean's Yard, London SW1P 3NZ, or RC Ecumenical Commission, 44 Gray's Inn Road, London WC1X 8LR.)

1. In our own immediate area what are the chief growing points for Anglican/Roman Catholic relations and co-operation?
2. What are the advantages and/or disadvantages of (a) a shared church, (b) a shared school?

III. TALKING TOGETHER

Impressive work has been done by the various international and national groups between our two Churches. Yet this will bear little fruit unless at every level Roman Catholics and Anglicans are prepared to get to know each other. To some extent we are doing this by co-operating in various forms of charitable and social action: this is already a valuable form of common witness, and in some areas there has also been co-operation in evangelism and joint mission work (generally in collaboration with other Christians).

But if we are to overcome the prejudices and misunderstandings brought about by centuries of division we need to talk—and to listen—to each other about how we understand the Christian Faith and how we put it into practice in the daily life of our Churches. Thus we can begin to discover for ourselves that ‘the others’ really are Christians! And this will lead to greater trust.

For such talking and listening no one need be an ‘expert’—except in the sense that any practising Christian should be sufficiently ‘expert’ to talk coherently to other Christians about the faith by which he lives.

There is no need at this stage to fight once again all the old battles between our Churches. What matters most is that we should first talk together about the doctrines on which our Churches agree (for perhaps we can already do something together about making these central truths known to others), and *in that context* we may more accurately assess, and more profitably discuss, those important matters that still divide us and that we would neglect at our peril.

This sort of conversation at local and personal level is vital if our Churches are ever to come together. Unity cannot be ‘imposed’ by some sort of peace treaty signed simultaneously in Rome and in Canterbury! The Anglican Church has a synodical structure and representatives of the laity have their voice in its synodical decisions. The Roman Catholic process of decision making may be rather different: pastoral councils and commissions have a consultative rather than a deliberative voice, yet it remains important that the whole body of the faithful has its

God-given task in the preservation and understanding of doctrine. Thus we all have a duty to be well-informed about the issues between our Churches and to play our part in fostering mutual understanding.

If our talking is to be fruitful we need to heed a few simple rules. We should meet in a spirit of prayer. We should ‘speak the truth in love’, never concealing our beliefs but always avoiding mere argument and sterile controversy. We should constantly look for areas of agreement, even if these are sometimes hidden by divisive words. We need to look behind the words to the reality we are seeking to express, and, where possible, to find ways in which together we can convey that reality to those around us who do not yet believe. We should remember that not all differences are necessarily divisive. Some differences may help us all to a richer understanding of the truly infinite riches of the mystery of Christ and his Church. But we must face the fact that there are differences that are divisive, and pray that, set as they are in a context of agreement on so many areas of revealed truth, we may be led by the Holy Spirit to a resolution of such differences.

In short, such conversations should deepen our faith, not weaken it!

1. How do our discussions contribute to the growing together of our two Churches?
2. Can we find some examples of differences which are not divisive?
3. What topics of discussion would we put at the top of our list?

IV. TRUTHS THAT UNITE US

In both the Roman Catholic Church and the Anglican Communion we use the same Scriptures (although we differ about the status of the Old Testament Apocrypha), recite the same Creeds,

and share a good number of common liturgical prayers. In their Common Declaration the Pope and the Archbishop spoke of 'our ancient common traditions'. Four centuries of division must never blind us to the fact of fifteen centuries of common history in one Church.

It should not then surprise us that we are in total agreement about most of the central truths of the Christian Revelation. Concentration on the issues that separate us may be necessary, but too often this can effectively disguise the extent to which we agree. Today there is urgent need for us to rediscover something of our common Christianity.

To provide a 'check-list' of such areas of agreement is a delicate task; here we can do little more than provide headings—and these, as was remarked in the Introduction, can be over-simple. Groups, and individual readers, may find it useful to view these headings as starting points and to try to express more thoroughly the areas of agreement that are indicated.

NOTE: The points that follow are numbered, to facilitate cross reference to Sections V and VI.

1. There is one God, Father, Son, and Holy Spirit. God is the Creator of all things, and freely calls us to eternal life with him.
2. God the Son became true man and was born of the Virgin Mary to be our Saviour and Redeemer both in his work of teaching and healing and above all in his saving death and resurrection.
3. The risen and glorified Christ sent out the Holy Spirit, the Sanctifier, 'the Spirit of Truth who proceeds from the Father' (John 15:26).
4. Jesus Christ founded the Church, His Body, through which he, by the Spirit, is to lead men into all truth and will be one with them to the end of time. This Church is to be visibly *One*, that it may be a sure sign and means of salvation for the whole world. It is to be in *Apostolic* succession to the community which Christ chose to carry on his work, living according to

the spirit and mission of the Apostles, teaching in continuity with the doctrine of the Apostles, witnessing to and ensuring the unity of the Church by the maintenance through the ages of the apostolic ministry. It is to be *Catholic*, destined for all men of whatever race, culture, place or time. And it is to be *Holy*, through the life of grace which the Spirit of Christ communicates to his members in so many ways, and expressing this holiness in its response to God's call to carry out his work in the world.

5. Jesus Christ, the Word made flesh, is the full revelation of the Father. The Christian revelation is contained primarily in the inspired Scriptures of the Old and New Testaments, which are entrusted to the Church and are the basis and norm of all Christian belief.
6. Men come to Christ by faith, that free gift of God by which a man is enabled to commit his whole self freely to God and to accept his word; and by baptism, the sacrament of faith, which signifies and effects, through washing with water in the name of the Trinity, that a man is born again as a child of God, is freed from original sin to enter the realm of forgiveness of sins, is incorporated into Christ and enters the community of his Church. In England both the Church of England and the Roman Catholic Church have accepted the common certificate of Baptism (1971) and so recognise the validity of baptism properly conferred in each other's Churches. This is important, for both Churches teach that Baptism establishes the fundamental bond of unity between all who believe in Christ. But Baptism, fundamental though it is, is itself only a beginning, wholly directed towards the fulness of communion through Confirmation and reception of the Holy Eucharist.
7. There are other sacramental ministries of grace: Holy Orders, Holy Matrimony, Penance and the ministry of Absolution, and the ministry of healing which is specially expressed in the Anointing of the Sick.

8. Through the indwelling of the Three Divine Persons and the God-given virtues of faith, hope and charity, the Christian lives a life of grace. This is all God's free gift—but God looks for man's response in his free co-operation in the living of a truly Christian life. 'In crowning our merits, God crowns his own gifts'.
9. All the members of Christ, living and dead, are joined in one great Communion of Saints, sharing the sure hope of the resurrection of the body and of eternal life with God.
10. Under God's grace man is personally responsible. It is still possible for a man knowingly to reject God's call and his love. By sin he can exclude himself from the way of salvation; but God's active love never fails, and he is ever ready to welcome the repentant sinner.
11. The Christian must strive to come to the perfection called for in the Gospel, by practising the great social and moral virtues, and by obedience to God's law—a law made known to us by man's very nature and above all in the teaching of Christ our Lord.
12. The great commandment is that of love of God. Man is called to show this in prayer and in worship, both public and private, and above all in the celebration of the Eucharist, the central act in the life of the Church and of the individual Christian.
13. The second commandment is like to this—man's duty to love his neighbour for God's sake; hence arise the many duties of the Christian—to spread the faith to others; to follow Christ's example of loving service to all, especially the needy; and to be in every way a responsible citizen of the earthly city. Thus his personal sanctification can never be selfish; it is interwoven with his individual responsibility for all others and with the Church's common duty towards all.
14. God's law is summed up for us in the Ten Commandments (though we number them differently!) and in the Sermon on the Mount and other great New Testament passages. Over

- and above his duties to God, the Christian must observe his family responsibilities, forgive his enemies, practise all that leads to truth and justice, respect life, live chastely, and learn to see Christ in his neighbour.
15. The glorious Christ will come again 'at the end of the age' as Judge and Saviour, to subject all things to the Father, so that God may be all in all.
 1. Clearly all these points need to be explained and discussed much more fully (and with reference to related issues outlined in Sections V and VI).
 2. What problems do we share (and what aids are available to us) as we seek deeper understanding of these great truths, and as we look for ways of making Christ known to others?
 3. What are the principal problems we all have to face in putting our Christian faith into practice today in our particular religious and social circumstances?
 4. Have any of us got any reservations as to whether 'the others' really believe all these doctrines?

V. MOVING TOWARDS EACH OTHER

The Anglican/Roman Catholic International Commission (see Section I) has as its main task the resolution of our differences regarding the Church and Authority, the Eucharist, and the ordained Ministry. These are the themes studied in its three statements. The Commission's general method has been to start from Scripture and our common tradition and to seek a fundamental accord in doctrine which can be expressed in new words perhaps, yet in such a way that members of either Church can recognise here their own faith.

The title of the Anglican/Roman Catholic Commission on the Theology of Marriage (again see Section I) is self-explanatory, and its work was intended to throw light on the special problems of mixed marriages.

It must be emphasised that as yet the statements and reports of these bodies are the work of *commissions*, commissions named by the highest authorities in either Church. At the moment their authority is that of these commissions, no more and no less; they do not have the official authority of either Church. But they do represent a significant coming together than could hardly have been foreseen a decade ago—and this is all the more evident when we relate these documents to the fruits of other world dialogues in which our Churches are engaged (with Orthodox, Lutheran, Methodist, Reformed Churches).

The statements are all relatively short and there can be no substitute for reading them. They are closely argued, so that a summary could easily become a caricature. What follows is simply an introduction to some of their main points, and is meant to lead readers to consult the documents themselves. (Marginal numbers refer back to Section IV).

4. We agree that all authority in the Church, particularly authority to teach, must be seen as the authority of Christ, and for this reason comparison with secular models of authority must be used with utmost care. An authority attaches to the Church as a whole as she speaks God's word to the world; but within the Church doctrine and discipline are the particular responsibility of the bishops, who have received at their ordination a special commission to discern and give expression to the insights of believers into the teaching of the Gospel. There is a growing agreement between us that in a united Church a special ministry of unity would be exercised by the Bishop of Rome as focus of communion, although agreement has still to be reached on the precise nature, scope and mode of exercise of his primatial authority, particularly as a teacher of the faith. In the first centuries there was a clear development as bishops came together to consult in council, saw their responsibilities towards the whole Church as well as towards their individual

dioceses, and recognised a special ministry and authority in one bishop. Catholics see this as Christ's express will for his Church, summarised in the Petrine texts (Matthew 16; Luke 22; John 21). Anglicans see these facts as an historical development, possibly providential, but ask whether this is really of the essence of the Church; they likewise question some traditional Catholic interpretations and applications of the Petrine texts, and ask whether St Peter's special functions are necessarily continued in the Church of subsequent ages. In particular they query the Catholic doctrine of the Pope's universal jurisdiction. But growing agreement on the authority of the worldwide episcopacy and on the complementary nature of conciliar and primatial oversight 'if God's will for the unity in love and truth of the whole Christian community is to be fulfilled' indicates a convergence which can lead us to agreement on the central and still divisive issues.

Catholics and Anglicans are in general agreement that, through God's special providence and the guidance of his Spirit, the Church will never fail in truth in the long run (indefectibility); but we have yet to reach agreement on whether and how the Church (or its teachers—the bishops in Council, or the Pope) are, in particular cases, *preserved* from error in the teaching of essential doctrines of faith and morals (infallibility). [Cf ARCIC statement 'Authority in the Church' 1976.]

6. We agree that the Holy Eucharist is the central act of the Church's worship, commemorating Christ's death and resurrection, saluting his presence among us, and looking forward to his coming in glory. We agree that Christ's once-for-all sacrifice cannot be repeated or added to. We agree that the Eucharist has a special relationship to that one sacrifice as a commemoration or memorial—i.e. not just a mere calling to mind but truly 'the making effective in the present of an event in the past'. Thus we agree on the sacramentally sacrificial nature of the Church's celebration of the Eucharist. We agree that Christ is truly offered to us in the consecrated bread and wine for communion; that this real presence of his Body and

Blood is not dependent on the faith of the individual receiver, although a response in faith is essential if a life-giving encounter with the Risen Lord is to ensue. Herein lie all the essentials of 'substantial agreement' about Eucharistic belief. This begins to open away to a resolution of our long-standing differences about the nature of the Eucharistic change (transubstantiation), and about the practice of reservation and adoration of the consecrated elements once the actual Eucharistic celebration is over.

(See 1971 Windsor Statement on the Eucharist.)

7. The Christian community is itself a community-in-ministry. We agree that within that community the ministry of bishops, priests and deacons stems from Christ's commission to the Apostles. The ordained man, chosen from the Christian community, is called by Christ, in and through the Church, to a ministry of word and sacrament—above all in baptism, the reconciliation of sinners, and the celebration of the Eucharist. The ordained man is a Christian like other Christians, but he receives a special gift of the Spirit to fit him for his task; thus he is more than their delegate. This gift he receives, for life, at ordination, an unrepeatable sacramental act. The Bishop has a special ministry of oversight (*episkope*), and this is shared in differing degrees by priests and deacons. Bishops, as a college in the Church as a whole and individually each in his own diocese, are personal signs and means of the apostolic succession of the whole Church; for they teach the faith of the Apostles and, at their consecration, are taken into the historic episcopate. They are the ministers of Ordination. In both our Churches bishops of neighbouring sees take part in the consecration (ordination) of a new bishop, thus acknowledging their communion in apostolic faith with him and his church and also accepting him as a member of the episcopal college. This degree of common understanding of the Christian ministry begins to resolve the problem of 'intention' in ordination which has made the Roman Catholic Church unable to accept the validity of Anglican Orders; but the problem of the 'form' of ordination (particularly in the 16th-17th centuries)

remains unsolved [cf. Leo XIII: *Apostolicae Curae*, 1896, and the letter sent in response by the Archbishops of Canterbury and York].

(See 1973 Canterbury Statement on Ministry and Ordination.)

Recently the decisions taken in large areas of the Anglican Communion concerning the Ordination of women, and the holding of the first such ordinations, have added a further difficulty for our relations in this sphere. [Cf Correspondence between Archbishop Coggan and Pope Paul VI made public in 1976.]

The work of the International Commission on Marriage has shown a wide area of agreement between Anglicans and Catholics regarding the grace-giving and sacramental nature of Christian Marriage, its life-long permanence and its primary ends. Both Churches stress the values of family life and of the Christian home. But there is still variance about the practical implications of these doctrines—particularly about defective marriages, irretrievable matrimonial breakdown, nullity, divorce, and the proper pastoral care of divorced persons who enter a further marriage. Problems also continue regarding mixed marriages, though these have been alleviated by the papal *Motu Proprio Matrimonia Mixta* (1970) and its implementation by Catholic Bishops' Conferences. Particularly important questions relate to the Catholic's obligation to 'do all in his power' to ensure the Catholic baptism and upbringing of the children of the marriage, and the requirement that the marriage be celebrated according to the rites of the Roman Catholic Church (though this last is now frequently dispensed). These issues can arise particularly sharply in those 'inter-Church' marriages in which both partners are practising members of their respective communions' Churches. Some recommendations on these points conclude the 1976 Report of the International Commission on the Theology of Marriage (*Anglican—Catholic Marriage*), 1976. This Report does not touch on questions relating to the actual use of marriage: both our Churches teach the duty of responsible parenthood, but

differ as to how this may be rightly exercised, particularly with regard to artificial contraception.

1. **These points too, call for amplification and further discussion. A group would be well advised to work together through the four reports and statements from which much of this section is taken.**
2. **A group could be helped by inviting an 'inter-Church couple' to discuss their experiences—both the difficulties they have had to face and the benefits and help they have received.**
3. **It is one thing to talk about Authority in theory—but how do we actually experience it in the day-to-day life of our respective Churches?**
4. **What similarities can we discover in our eucharistic liturgies and practices?**

VI. WHERE WE STILL DIFFER

To state differences briefly is even more delicate than stating concisely areas of agreement and convergence. Brevity necessarily involves a lack of light and shade. So the reader is reminded that the matters in this section, like those in Sections IV and V, need to be thoroughly talked through. It is also important to recall that various doctrines can be of greater or lesser relative importance within the overall mystery of salvation (and that is in no way to say that some doctrines are more true than others). Two other points, already made in Section III, should also be borne in mind: not all differences need to be divisive, for some are complementary; and any difference can be discussed with profit only within the wider context of our areas of solid agreement.

For the purposes of this pamphlet it seems best to set this section out in a fairly telegraphic style, in the hope that

Anglicans and Catholics will discuss these issues together and thus discern more accurately how far they differ and the degree of importance that should be attached to these differences. It is fair to remark that on some issues more evangelical Anglicans will find difficulties in Roman Catholic teaching which are not felt by Anglicans of a more catholic tradition.

(For a longer study of the 'agenda' for Anglican/Roman Catholic discussion, see the paper by Dr Eugene Fairweather mentioned in the reading list in Section VIII.)

(NOTE: Marginal numbers refer back to the list in Section IV.)

4. Many differences (for instance, those regarding mixed marriages) come back to a fundamental difference regarding the nature of the Church and its unity. Are all the major denominations equally part of the one Church (as most Anglicans would say) or does the one Church of Christ subsist in one communion (as Roman Catholics maintain—without thereby denying a church-ly reality in other Churches and communities)?
5. The relationship of Holy Scripture and Tradition as norms of Christian belief: how far are these 'under' the Church, and how far is the Church 'under' them? Both our Churches accept the authority of the early Councils (before the schism between East and West), but Anglicans do not attribute a similar authority to the general Councils of the West before the Reformation. Catholics do; and they acknowledge a like authority in the post-Reformation Councils (Trent: Vatican I and II). These matters, together with outstanding questions regarding infallibility, the nature of doctrinal statements, and the ways in which doctrines develop, are touched on in the 1976 Venice Statement on Authority (see Section V).
6. The Holy Eucharist: over and above what has already been said in Section V, our disciplines about intercommunion differ, both because of our differences regarding ministry, and because of differing understandings of the relationship between eucharistic Communion and the unity (communion) of the Church. The Church of England will, for a reasonable

cause, welcome to Holy Communion a communicant member in good standing of another Church which professes a trinitarian faith. The Roman Catholic Church will admit other Christians to communion only in particular and carefully defined cases of serious spiritual need (when the other Christian has no access to the sacraments of his own Church, professes a faith in the Eucharist that is in accord with Catholic doctrine, and has the permission of the local bishop).

There are also some differences, largely resolved, regarding the very nature of a Sacrament—the relationship between the external rite and the faith of the receiver in bringing about the effect of the Sacrament. Discussion will normally show that, though one or the other aspect may be stressed, no one wishes to exclude either!

7. The Anglican Communion gives a special place to the Sacraments of Baptism and of Holy Communion 'ordained of Christ our Lord in the Gospel'. The 'Thirty-Nine Articles' speak also of 'those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony and Extreme Unction'; these 'are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures'. Roman Catholics accept these rites as Sacraments in the full sense of the word (Extreme Unction is now called the Anointing of the Sick). Various Agreed Statements now show a general acceptance of the sacramental and grace-giving nature of Order and Matrimony (see Section V): Confirmation has a very important place in Anglican practice (indeed, the Anglican Communion, unlike the Roman Catholic Church, does not admit of exceptions to the law that a bishop is the minister of this Sacrament). Anglican practice does vary as regards Penance (Absolution) and the Anointing of the Sick. (A footnote to the Canterbury Statement points out that 'Article XXV does not deny these latter [i.e. those five commonly called Sacraments] the name "sacrament", but differentiates between them and the "two sacraments ordained by Christ" described in the catechism as "necessary

to salvation" for all men".) Discussion and understanding here can be helped by comparison of the prayers and ceremonies of our respective sacramental rites. See also the *Anglican Revised Catechism*, 1962, 'Gospel Sacraments and other Ministries of Grace', 36-56.

8. At the time of the Reformation there were sharp divisions regarding the relationship of faith and works, grace and merit, and about the nature of justification by faith. Present practice suggests that these divisions have been healed, but there can still be need for considerable mutual clarification. [Cf. Fairweather, l.c.]
9. While we agree about the doctrine of the Communion of Saints, we differ regarding the proper place of the saints in Christian devotion; they are examples, but are they intercessors? And while we agree in venerating Mary as the Virgin Mother of God, we differ regarding her place in Christian devotion and in the doctrine of the Church regarding her relationship to the work of Redemption and to the Church itself. The two Roman Catholic 'Marian dogmas' (the Immaculate Conception, defined in 1854; the Assumption, defined in 1950) occasion difficulty to Anglicans; some cannot accept the doctrines themselves; others, while willing to accept them as possible opinions, do not accept Roman Catholic claims to an authority to define such doctrines as 'of faith'.
10. Roman Catholic doctrine regarding Purgatory (the purification after death of those who die in God's grace) and regarding Indulgences (the application of the merits of Christ and his saints by the Church for the remission of the after-effects of already remitted sin) at one time loomed large in Anglican/Catholic controversy.
11. Christian Morality. The fundamental issue here is the authority of the teaching Church to speak definitively on moral and ethical issues. On particular questions our Churches differ, mainly on some matters of sexual ethics: the

use of sex in marriage, contraception, abortion. It should be noted that we agree on the principle of responsible parenthood and also the principle of the paramount rights of human life from its very beginning; our differences largely relate to the application of these principles in practice, and to the relationship between the individual conscience and the authority of the teaching Church.

12. Catholic and Anglican disciplines vary regarding the individual Christian's obligation to take a regular part in Sunday worship. The International Commission on the Theology of Marriage also notes a difference of approach to the place of church law in Christian life.
13. For historical reasons the Church of England is closely tied up with the life of the nation (establishment, etc): in some Catholic countries the Roman Catholic Church has a not dissimilar position; moreover the Vatican has its diplomatic representatives (nuncios etc) to most governments. Such factors lead to evident differences in our 'styles of life', our attitudes to Church schools, some laws about marriage etc.

Behind these various areas of difference lie two more general issues:

(a) our differing styles of Church life and government (Rome-centred; definitive documents; codified law—as against synodical government; less definitive documents; fewer laws about matters of Christian obligation. . . .)

(b) our differing attitudes towards 'comprehensiveness' and 'pluralism': the popular Catholic picture of Anglican comprehensiveness can affect our discussions as much as the popular Anglican picture of the Roman monolith!

1. Each of these points can be considered much more fully (though this should always be with reference to the related points in Sections IV and V).
2. Areas of agreement and disagreement regarding sacra-

mental practice can be usefully and positively explored by discussing how we prepare young people (and/or their parents) for Baptism, Confirmation, First Communion, Marriage . . . and also by comparison of some of our modern liturgical texts for these rites.

3. Differing 'styles' in Church life could be tackled by comparing current debates in both Churches regarding (a) recent liturgical developments, (b) how bishops are appointed, (c) consultation and decision-making in the Church, (d) Christian education.

VII. WHAT WE CAN DO TOGETHER NOW

Progress towards unity sometimes seems very slow. Is this because, in looking towards a more remote goal, we are inclined to overlook what is already possible in view of the degree of unity that God has already given us? On the basis of what we can already do together, it should be possible to set ourselves realistic and attainable 'intermediate goals'—probably different goals in different places—which would mark real steps towards the visible unity God wills.

PRAYER. The fact that there are limitations on our Eucharistic sharing must not blind us to the equally true fact that we have much to gain from each other's spiritual and liturgical traditions, writers on prayer, hymns. . . . There are many points of contact, not least in efforts to discover genuine and relevant forms of spirituality for today, and in the questions posed to both Churches by the movement for charismatic renewal. Joint Retreats and Days of Prayer have become more common; many of our retreat houses are now open to all comers. (See *Vision*, the journal of the Association for Promoting Retreats.)

TALKING. This whole booklet is meant to set you talking—but talking with a purpose. Talk for its own sake soon stales: talk

between divided Christians who sincerely seek for unity should lead to. . . .

DOING, that is, doing-together-as-Christians. So many possible fields open here that only a few can be indicated:—

SHARING—new (and old) churches: possibilities (a sign of our will for unity) and problems (e.g. reservation of the Eucharist).

—schools: possibilities (common ethos and much common teaching) and problems (what must be taught separately? Will parents really be happy?).

MISSION—(the first duty of the Church and of every Christian): ‘What already unites the Churches is enough to enable them in a large measure to speak as one.’ Our duty to meet the needs of those around us who have never effectively heard the Gospel. But what can be the content, the methods, the precise goals of joint work in evangelization?

JOINT PASTORAL CARE by clergy and laity (with ‘cross-referral’ where necessary for sacramental ministrations):

—visiting new arrivals

—courses for engaged couples

—pastoral care of mixed marriages and of newly-weds in general

—chaplains (teams?) in hospitals, colleges, industry, prisons . . .

—counselling services

—the Church(es) and young people

SOCIAL ACTION for *Christ’s* sake and in his name:

—can/should some of our societies and charities co-operate much more?

—plugging the gaps in the welfare state . . .

—constituency committees

—work for the Third World: Development, Justice, Peace.

Once again, this list is by no means complete. **What is being done in your own area? What could be done?**

VIII. SOME SUGGESTIONS FOR FURTHER READING

I. THE POPE AND THE ARCHBISHOP

A. Clark, C. Davey (edd): *Anglican/Roman Catholic Dialogue: the Joint Preparatory Commission* (Oxford 1975).

II. IN GREAT BRITAIN

English ARC: *Discussion Points on Eucharistic Doctrine* (from RC Ecumenical Commission and from C. of E. Board for Mission and Unity).

Discussion Points on Ministry and Ordination (from RC Ecumenical Commission and from C. of E. Board for Mission and Unity).

Marriages between Anglicans and Roman Catholics (from Catholic Information Office, and Church Information Office, 1975).

Wales

A/RC Joint Working Group: *An Interim Report* (from St Joseph’s Presbytery, Penarth CF6 1RL).

Scotland

Joint Study Group: *The Nature of Baptism and its Place in the Life of the Church*.

Joint Study Group: *The Ecclesial Nature of the Eucharist*.

(Both from National Ecumenical Commission, c/o Notre Dame Convent, 9 Victoria Circus, Dowanhill, Glasgow G12 9LA.)

Local One good example of results that can be obtained at diocesan level:

Blackburn Ecumenical Committee: *Towards an Understanding of Unity: A Study of Anglican-RC Relationships in the Diocese of Blackburn*. (from St Martin’s College of Education, Lancaster, 1972).

III. TALKING TOGETHER

Secretariat for Promoting Christian Unity: *Suggestions and Reflections on Ecumenical Dialogue*, 1970 (Catholic Truth Society).

IV. TRUTHS THAT UNITE US

Probably the best sources here are overall presentations of Roman Catholic and of Anglican faith and practice, such as D. L. Edwards: *What Anglicans Believe* (Student Christian Movement).

R. Herbert: *Introducing Anglican Belief* (Church Information Office).

R. L. Stewart: *Catholic Belief* (Catholic Truth Society).

Catholic Missionary Society: *The Belief of Catholics*.

V. MOVING TOWARDS EACH OTHER

ARCIC Statements:

ARCIC: *Agreed Statements on the Eucharist and on Ministry and Ordination* (SPCK 1975).

ARCIC: *Statement on Authority in the Church* (SPCK/CTS 1977).

A/RC Commission on Marriage: *Anglican/Roman Catholic Marriage* (Church Information Office and Catholic Information Office, 1976).

Commentaries on the Statements

Bishop Alan Clark: *Agreement on the Eucharist*, 1972 (out of print).

Bishop Alan Clark: *Ministry and Ordination*, 1973 (Catholic Information Office).

Bishop Alan Clark: *Dialogue in Faith*, Address to General Synod (Catholic Truth Society) 1974.

Authority in the Church, introduction by Bishop B. C. Butler, commentary by Rev D. Miles Board based on conversations with Bishop A. Clark (Catholic Information Office) 1977.

Revd J. Charley: *A/RC Agreement on the Eucharist*, 1971 (Grove Books).

Revd J. Charley: *Agreement on the Doctrine of Ministry*, 1973 (Grove Books).

Revd J. Charley: *Agreement on Authority*, 1977 (Grove Books).

Revd E. Yarnold SJ and Dean H. Chadwick: *Truth and Authority*, 1977 (SPCK/CTS).

The *Venice Papers* were published in *Theology* (February 1971), *The Clergy Review* (February 1971), *One in Christ* (1971, nos 2/3).

To see A/RC dialogue in context it is useful to refer to the data in Ehrenstrom's *Confessions in Dialogue*, 3rd edition, WCC, 1975; also to refer to such important papers as the Faith and Order *One Baptism, One Eucharist and a Mutually Recognized Ministry*, WCC, 1975.

VI. WHERE WE STILL DIFFER

Apart from more or less polemical works, see such presentations as:

E. Fairweather: *Where Should Dialogue Begin?* (In Clark/Davey: *Anglican/RC Relations*—details above under I).

J. Macquarrie: *Christian Unity and Christian Diversity* (SCM 1975).

H. J. Ryan, J. R. Wright (edd): *Episcopalians and Catholics: Can They Ever Get Together?* (Denville, New Jersey, 1972).

B. and M. Pawley: *Rome and Canterbury Through Four Centuries* (Mowbrays 1974).

See also papers published after the A/RC Conferences organised at Oxford in 1975 and 1976 by the Church Society (from 7 Wine Office Court, London EC4A 3DA).

VII. WHAT WE CAN DO TOGETHER NOW

PRAYER

Many spiritual writers have become 'common property', e.g. M. Hollings, E. Gullick, J. Dalrymple, A. Ecclestone . . .

P. Caraman SJ: *Praying Together* (CTS/SPCK 1976).

R. Jasper, P. Coghlan, T. Rodrigues: *A Christian's Prayer Book* (Chapman 1972).

R. Jasper, P. Coghlan, D. Jasper: *Pray Every Day* (Collins 1976).

E. Sullivan SA: *Can the Pentecostal Movement Renew the Churches?* (BCC 1972).

Modern liturgical texts of both Churches for Eucharist, Daily Office, Baptism, Matrimony etc. (Various editions.)

DOING

Secretariat for Christian Unity, Rome: *Ecumenical Collaboration at Regional, National and Local Levels* (CTS 1975).

RC Ecumenical Commission: *The Sharing of Resources* (ECEW 1972).

RC Ecumenical Commission: *Joint Reservation in Shared Churches* (ECEW 1975).

RC Ecumenical Commission: *With One Voice: Catholics and Joint Evangelization* (Catholic Information Office 1975).

Board for Mission and Unity: *Evangelization and the Mission of the Church* (Church Information Office 1975).

Report on *Sharing of Churches* 1967 (CA 1659: Church Information Office).

Report on *Use of Church Properties* 1972 (GS 135: Church Information Office).

Booklets on *Praying Together, Working Together*, prepared for 'Mission Unlimited' can be obtained from Diocesan House, Quarry Street, Guildford, Surrey.

IX. SOME PRAYERS

Accession Service, 1714

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one Body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord.

Roman Missal, 1970 (ICEL version)

Lord,

pour out on us the fullness of your mercy
and by the power of your Spirit
remove divisions among Christians.

Let your Church rise more clearly as a sign for all the nations
that the world may be filled with the light of your Spirit
and believe in Jesus Christ whom you have sent,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

God our Father,
source of unity and love,
make your faithful people one in heart and mind
that your Church may live in harmony,
be steadfast in its profession of faith,
and secure in unity.
We ask this through Christ our Lord.

Book of Common Prayer

Vouchsafe, we beseech thee, Almighty God, to grant to the whole Christian people unity, peace, and true concord, both visible and invisible; through Jesus Christ our Lord.

O Lord Jesus Christ, who didst say to thine Apostles, Peace I leave with you, my peace I give unto you: Regard not our sins, but the faith of thy Church, and grant it that peace and unity which is agreeable to thy will; who livest and reignest with the Father and the Holy Spirit, one God, world without end.

The Divine Office

Stay with us, Lord Jesus, as evening falls:
be our companion on our way.
In your mercy inflame our hearts and raise our hope,