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DOCUMENTS  
ON  
ANGLICAN/ROMAN  
CATHOLIC RELATIONS

Compiled by  
BISHOPS' COMMITTEE ON  
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## Prefatory Note

On March 24, 1966 a *Common Declaration* was signed in Rome by Pope Paul VI and Archbishop Michael of Canterbury. In that statement they declared that they "are, indeed, aware that serious obstacles stand in the way of a restoration of complete communion of faith and sacramental life; nevertheless, they are of one mind in their determination to promote responsible contacts between their Communion in all those spheres of Church life where collaboration is likely to lead to a greater understanding and a deeper charity, and to strive in common to find solutions for all the great problems that face those who believe in Christ in the world of today." To that end they stated their intention "to inaugurate between the Roman Catholic Church and the Anglican Communion a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth for which Christ prayed."

The determination of the Pope and the Archbishop is reflected in the many efforts of Anglicans and Roman Catholics who work to restore complete communion of faith and sacramental life between these two sister churches. The establishment of the international Anglican-Roman Catholic Commission paralleling the work of similar national commissions in this country and abroad is but one indication of that resolve. In the United States, the bishops of our churches have been together in days of retreat and prayer. The clergy of our churches have increased their contact and exchange through joint days of study and other forms of collaboration. And an increasing number of Episcopal and Roman Catholic parishes have found ways to join in common witness and sharing of their energies and resources. The continuous progress being achieved from year to year in Anglican-Roman Catholic relations is one of the bright areas among many hopeful ecumenical endeavors in our time.

In this booklet are gathered several significant documents and statements made since the time of the *Common Declaration*. These have not been generally available after their initial publica-

tion. They are collected here as a service to the people of our churches.

Because of the genuine promise it contains, this record should be a source of encouragement to many. Its suggestions for practical steps toward closer relations at local and other levels provide ways in which clergy and laity of the two Churches throughout the nation may play an important part in this great enterprise.

+ Charles W. Helmreich

Bishop of Kansas City, St. Joseph  
Co-Chairman, ARC, U.S.A.

+ Edward J. Walker

Bishop of West Missouri  
Co-Chairman, ARC, U.S.A.



# ARC IV Statement on the Eucharist

“Since the time of the Reformation, the doctrine of Eucharistic sacrifice has been considered a major obstacle to the reconciliation of the Anglican Communion and the Roman Catholic Church. It is the conviction of our commission that this is no longer true.

“We have made a careful study of the documents of the Second Vatican Council, the Lambeth Conference Report of 1958, the 1949 statement of faith and order of the Protestant Episcopal Church in the U.S. and other statements of the contemporary position of both our Churches. From these statements it is clear to us that the findings of modern biblical, theological and liturgical studies have transcended many of the polemical formulations of an earlier period.

“We believe that it is of utmost importance for the clergy and laity of our two Churches to acknowledge their substantial identity in this area of Eucharistic doctrine and to build upon it as they go forward in dialogue. Whatever doctrinal disagreements may remain between our churches, the understanding of the sacrificial nature (of the Eucharistic) is not among them.

“Here is an effort to sum up the consensus at which we have arrived:

“The Church is the Body of Christ and is built up by the Word through the Eucharist.

“Baptism is the entrance into the Eucharistic community. In the Holy Eucharist, Christians are united with Christ as the fulfillment and perfection of their baptismal union with Him.

“In the Lord’s Supper, we participate at the same time in Christ’s death, Resurrection and Ascension; the Christian community is thus transformed in grace, and the pledge of future glory is given to us.

“Our communion with Christ in the Holy Eucharist is also communion with one another. Such union is achieved through the Holy Spirit.

“Christian people participating in Christ’s priesthood through Baptism and Confirmation are meant to be a living sacrifice to God. That sacrifice finds its fullest expression in the Eucharistic offering of the priesthood of the people of God. Such sacramental offering of the whole people is made possible through the special action of the ministerial priest who is empowered by his ordination to make present Christ’s sacrifice for His people.

“The sacrifice of the Holy Eucharist is not just the sacrifice of the Cross, but the sacrifice of Christ’s whole life of obedience to the Father, which culminated in His death on the Cross and His glorious Resurrection. We offer nothing we have not first received; because of our incorporation into Christ at Baptism, He offers us in Himself to the Father.”

Milwaukee, Wis.—May 29, 1967

# Letter from Cardinal Bea to Archbishop Ramsey

Secretariat for Promoting  
Christian Unity

Vatican City,  
10 June 1968

Your Grace,

It is with heartfelt joy that I am sending to you the personal letter of the Holy Father in which he expresses his satisfaction and gratitude for the work of the Anglican-Roman Catholic Joint Preparatory Commission, which after its sessions held during 1967 at Gazzada, Huntercombe, and in Malta, has completed the preparatory work committed to its members by compiling at its last session a report which makes concrete proposals for the continuation of the work done by the Commission. Despite our diversities we have some truths in common, which are very important and oblige us to travel the road towards unity.

His Holiness has charged me to explain more in detail how this continuation, on the basis of the work already done, should further be planned:

We approve the idea and agree that further studies be made on the points related in the report:

- (a) on a common declaration of faith between Catholics and Anglicans;
- (b) on liturgical problems of common concern for the Roman Catholic Church and the Anglican Communion;
- (c) on the possibility of co-ordinate action through joint or parallel statements on urgent human issues at international, national, and local level;
- (d) on the problems and difficulties which arise in the field of missionary strategy and activity of the Church, and the possibility of co-operation;

- (e) on the theological and pastoral problems of the doctrine of marriage and the difficulties caused by mixed marriages;
- (f) on the ecclesiological principles of the Roman Catholic Church and the Anglican Communion in connection with the problem of sacramental intercommunion;
- (g) on the theology of the Church and the theology of the ministry in connection with the nature of the priesthood and the application of this doctrine to the Anglican ministry of today;
- (h) on the nature of authority in the Church and its concrete form in the teaching authority, in the Petrine primacy, etc.;
- (i) on problems of moral theology;
- (j) on the application of practical directions given in the Decree of the Second Vatican Council on Ecumenism and in the Directory issued by our Secretariat for Promoting Christian Unity.

Moreover we approve certain practical recommendations made in the report such as:

- (a) periodical joint meetings in regions where both the Roman Catholic Church and the Anglican Communion have a hierarchy of either the whole or some considerable representation of the two hierarchies;
- (b) consultations on pastoral problems of evangelization in the modern world;
- (c) common prayers, according to the rules of the Directory issued by our Secretariat for Promoting Christian Unity;
- (d) development under the direction of the respective Superiors of a special relationship between religious orders of similar inspiration in the two communions.

Other practical recommendations, however, such as agreements for joint use of churches, and agreements to share facilities for theological education and temporary exchange of students require further investigation and especially consultation with the appropriate authorities (the episcopal conferences and the competent authority in Rome).

In order to assure the continuation of the work done by the Anglican-Roman Catholic Joint Preparatory Commission and to carry out the proposals for further studies and activities, we accept the recommendations made by the Commission:

- (a) that the Commission be replaced by a Joint Commission responsible for the oversight of Roman Catholic-Anglican relations, and the co-ordination of future work undertaken together by the Roman Catholic Church and the Anglican Communion;
- (b) the constitution of joint sub-commissions, responsible to the Joint Commission, which are necessary for the execution of the programme if approved by the authorities on both sides;
- (c) the Secretariat for Promoting Christian Unity and the Church of England Council on Foreign Relations in association with the Anglican Executive Officer should study the methods and concrete ways in which the practical recommendations, as far as they have been approved on both sides, can be realized.

Concerning the question of the publication of the Malta Report, we believe it is better not to give the report for publication to the press. In some of its phrases, the formulation seems not quite clear and exact. Its publication through the press might create the impression that the report represents more than a report of a preparatory commission and even create among the Bishops of the Church the impression that the Report has been already approved by the competent authorities in all its details and that it was communicated to them for implementation. But in fact we are still at a phase of study and for the present moment we prefer that further steps be taken after careful study and with approval of the official authorities on both sides. Of course we do not intend to prevent Your Grace from communicating the content of the report to the members of the Lambeth Conference, if you would think this advisable in order to have their reactions and their proposals for the continuation of the dialogue and the co-operation.

I express my sincere hope that with the support of the prayers of all the faithful through the grace of God the Churches may be led by Him who is the way, the truth, and the life, to the unity in

the Holy Spirit, "That there may be one visible Church of God, a Church truly universal and sent forth to the whole world that the world may be converted to the Gospel and so be saved, to the glory of God" (Decree on Ecumenism, 1).

With a warm and heartfelt greeting in the name of our common Lord and with a renewal of my personal pledge of prayers for the guidance of the Holy Spirit in your momentous labours this summer,

I remain,  
Yours devotedly in Christ,

Augustin Cardinal Bea  
President

J. G. M. Willebrands  
Secretary

## ARC VII Statement

Anglicans and Roman Catholics in the United States have been meeting officially since June of 1965. The group of representatives named by the Roman Catholic Bishops' Committee for Ecumenical and Interreligious Affairs and the Joint Commission on Ecumenical Relations of the Episcopal Church in the United States of America has subsequently been known as the Joint Commission on Anglican-Roman Catholic Relations in the United States (usually informally abbreviated to ARC).

Seven meetings have been held to date. These were ARC I, in June of 1965, in Washington, D.C.; ARC II, in February of 1966, at Kansas City, Missouri; ARC III, in October of 1966, at Providence, Rhode Island; ARC IV, in May of 1967, at Milwaukee, Wisconsin; ARC V, in January of 1968, at Jackson, Mississippi; ARC VI, in December of 1968, at Liberty, Missouri; ARC VII, in December of 1969, at Boynton Beach, Florida.

From the beginning, members of ARC have sensed the creative theological and ecumenical possibilities in the situation of their two churches in the United States. At their first meeting, they came to a speedy agreement on several questions relating to the sacraments of Christian initiation. In particular, they were agreed that the instances of conditional baptism of Episcopalians upon admission to the Roman Catholic Church or of confirmation of Roman Catholics by Episcopalians were abuses. With their common sacramental emphasis, the group chose at the same time the topic of the ensuing conversations to be: "The Eucharist, Sign and Cause of Unity; the Church as a Eucharistic Fellowship." ARC studied this theme continuously in meetings II through V.

At ARC II, the question was immediately raised, as the conclusion to one of the several papers presented it: "Could not we, in the controlled situation which is ours, celebrate together the Eucharist? If not, why not? What precisely are the barriers?"

It became clear that some of both Roman Catholic and Anglican members felt it possible, on the basis of principle, to propose that discriminate Eucharistic communion be celebrated, now or in the near future, by the group as a legitimate ecclesial action. In all of the ARC meetings, on successive days, Anglican and Roman Catholic liturgies have been celebrated with all of the members attending. In every instance, only Anglicans have received communion at the Anglican liturgy and only Roman Catholics have received at the Roman Catholic liturgy.

ARC II considered a number of barriers which have existed to the full communion and organic unity of our Churches. Many of these appeared no longer to be obstacles to the participation of Anglicans and Roman Catholics together in the Eucharist in one another's churches. Some important difficulties remained, barring such an action insofar as could be seen at that time. Still some expressed the sentiment that perhaps such communion was not so far away, especially when the urgency of the Churches' united presence to the world was sufficiently realized. In the press conference which followed, it was this optimism which overshadowed the report on the specifics of the conference and, consequently, several newspapers had headlines suggesting imminent intercommunion or a new joint rite. While such suggestions did not become actualities in succeeding meetings, nevertheless, a certain expectation, which cannot be ignored, was created among our people and, indeed, among certain members of the commission itself.

ARC III advanced agreements by clarifying language, the meaning of liturgical practices and the general theological nature of holy orders and of the priestly ministry. Both churches hold firmly for the necessity of an ordained ministry in which are included the three orders of bishops, priests (presbyters) and deacons. Problems and practices of intercommunion were again discussed and not entirely resolved.

ARC IV took up the study of Eucharistic sacrifice, studying the Documents of the Second Vatican Council, the Lambeth Conference Report of 1958, the 1948 Statement of Faith and Order of the Episcopal Church, and other statements of the contemporary position of both our Churches. It concluded that while, since the time of the Reformation, the doctrine of Eucharistic sacrifice had



been considered a major obstacle to the reconciliation of the Anglican Communion and the Roman Catholic Church, this was no longer true. It based its conclusion on the findings of the modern biblical, liturgical and theological studies which, ARC members believed, had transcended the polemical formulations of an earlier period.

This same consultation considered it to be of the utmost importance for the clergy and laity of the two Churches to acknowledge their substantial agreement in this area of Eucharistic doctrine and to build upon it as they go forward in dialogue. In elucidation, ARC IV published a statement as a kind of brief summary of such consensus (see appendix I).

The next consultation again studied official documentation and theological papers, this time on the necessity and role of the ordained priesthood and the relationship of this ministry to the common priesthood and to the role of the laity in the church. It concluded that there was no basic difference of understanding on these topics and that whatever minor differences of understanding did exist, they did not *in themselves* constitute the barrier to the two Churches celebrating and receiving communion together.

The sixth consultation heard papers exploring the problem of unity from the viewpoint of a layman's experience and of a bishop's experience as a guardian and representative of church unity. However, most of the dialogue was devoted to consideration of the future of such bilateral consultations as ARC and to the procedures for the issuance of releases, interim statements and the occasional publishing of the proceedings of such sessions.

Most of the meeting was spent clarifying such procedures. An Executive Committee was set up to expedite internal house-keeping matters in the future. A careful statement of the competence of ARC and of its relation to the news media was drawn up and is appended to this report (see appendix II).

## B. Pastoral Situation

ARC members, as they work toward Christian reconciliation, feel the demands of urgency pushing them ahead. The religious

situation in the United States today is challenging and, we believe, pressing. Its salient characteristics are these:

(1) American cultural patterns have changed. During the past two generations the mobility of people—in residence, in social interaction, and in income level—has weakened the sense of dependence upon cultural and national traditions linking people to their background in the Old World. Present tensions of race and region are uniquely American problems existing within an emerging American culture. Attachments to religious affiliations embedded in other national traditions increasingly are no longer dominant influences. In this emerging socio-cultural context, a fragmented Christianity finds it difficult to contribute the healing and cohering influences so clearly needed.

(2) The Second Vatican Council spoke to the hearts of all people. In the American setting it was heard as the promise of a renewed Christianity and raised hopes for a united Christendom.

A variety of influences have combined in the United States to bring about a pattern of consultations, involving both Roman Catholics and Episcopalians, in separate exploratory discussions with other Christian groups. Especially noteworthy is the Consultation on Church Union, an effort at shaping a united church in which nine Churches, including the Episcopal Church, are engaged. Renewal and the rediscovery of the Christian commitment influence the American religious scene. The Anglican-Roman Catholic Commission understands itself as part of this movement.

(3) Because the Roman Catholic and Anglican Communion in the U.S. share a greatly treasured Christian tradition, they are deeply aware of their common commitment to preserve these inheritances and to carry them forward into the emerging fabric of American religious life. At the same time, both are sensitive to the larger world-wide scope of their communions, and they are resolved through ARC both to contribute to the Permanent Joint Anglican-Roman Catholic Commission the fruits of their efforts in the American context and also to utilize the accomplishments realized by the International Consultation.

(4) The members of ARC feel strongly the urgency to move soundly and positively toward a position of organic unity of their

communions. Concerned Christians are already finding ways for the expression of their shared commitment. Often these are beyond the bounds of the formal church structures.

### C. Projections

We, the members of the Joint Commission on Anglican-Roman Catholic Relations, now declare that we see the goal as to realize full communion of the Roman Catholic Church with the Episcopal Church and the other Churches of the Anglican Communion. For the past four and one half years we have given our energies to the task of this consultation. Nothing in the course of this serious enterprise has emerged which would cause us to think for a moment that this goal, given the guidance and support of the Spirit of Christ, is unattainable. To the contrary, the progress which we hope we have achieved in the Holy Spirit has deeply encouraged us to press forward with a sense of earnest responsibility toward this achievement, insofar as this lies within our strength and capacity. This we want to do, not only with a sense of the seriousness of our undertaking, but with a profound sense of responsibility to the now separate churches to which we belong. We wish to submit all our findings, and the proposals which we offer, to the serious, searching scrutiny and judgment of our Churches. We shall be most attentive to their response.

At the same time, we hasten to add that we cannot conceive our efforts in this bilateral consultation as divorced from the other significant efforts which in our times we are privileged to witness being made to achieve the goal of further reconciliation and full ecclesial unity among all Christians. We would never wish our own specific efforts and our own specific goal to be regarded as prejudicial to the many different efforts that are being made by our Churches toward this end. Specifically, we wish to mention in this regard the Consultation on Church Union, in which the Episcopal Church is engaged, and the other bilateral consultations in which both our Churches are honored to participate. All of these endeavors have been a source of gratification to the members of the ARC and we, in turn, hope that our endeavor may be seen as a source of encouragement to them.

Moreover, we cannot see the task that is set before us as unrelated to the agonizing and critically important quest of the

men of our times, amid the deeply painful experiences of our century, to achieve a fuller unity among all the members of the human family. Our faith impels us to look to the Church of Christ as a visible sign of the possible unity of mankind. We are, therefore, keenly distressed that the one Church, of which all baptized Christians are members, is seen to be divided more than it is perceived to be one Church. We understand all too well how this state of affairs has come to be and how it persists. But we wish to encourage all faithful Christians who, with us, regard this present condition of the Church as a source of suffering to her members and of scandal to others.

We offer our efforts to be joined with those of all others who seek to alleviate this suffering and remove this scandalous state both from the Church and from the whole human family as well. If the full significance of the Anglican and Roman Catholic ecumenical quest for unity cannot be perceived apart from the quest of all Christians for their fullest unity, neither will our furthest hopes be fulfilled apart from the need of all men for a much greater realization of the fitting unity of all mankind.

This we regard as an important imperative of the Church of Christ among men in human history, there both serving and rejoicing over the possibilities that God has bestowed upon us. We see our communities as intimately linked with mankind and its history. "The joys and hopes, the griefs and anxieties of the men of this age, these too are the joys and hopes, griefs and anxieties of the followers of Christ." (Vatican II, *Gaudium et Spes*, n. 1.)

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In the recommendations of the Preparatory Commission for Anglican-Roman Catholic Relations, we are able to discern three possible stages in the restoration of full communion between our churches.

(1) *Re-encounter through personal exchange and dialogue.*

After four centuries of estrangement, we have witnessed the beginning of reconciliation between Anglicans and Roman Catholics. The visit of the Archbishop of Canterbury to Pope Paul VI marked in a visible way the success, not only of the program for ecumenical effort proposed by the II Vatican Council, but also of many earlier, courageous initiatives on the part of Anglicans and

Roman Catholics. This meeting of our leaders and especially their participation in a Service of Prayer, gave proof of their personal commitment to the quest for full organic unity.

This meeting led happily to the establishment of an international Preparatory Commission and to its results, namely, the Malta Report and the creation of an international Permanent Commission for Anglican-Roman Catholic Relations.

It is now our purpose in ARC to pursue, as far as possible, in the United States of America, the recommendations of the international Preparatory Commission as they have been approved by the Holy See and Canterbury.

ARC already has a history and has laid a foundation upon which we can build. Our earlier statements stand as our testimony. Still we await expectantly further response and criticism of these efforts from our Churches.

Around the world and across our nation there are many signs of a developing rapport between Anglicans and Roman Catholics. There is need at this time, however, to signalize in new ways our commitment to the cause of unity. Among the recommendations of the Malta Report is one which calls for fraternal meetings between Roman Catholic and Anglican bishops. Given our common belief in the role of bishops as bearers of an apostolic office and as "the visible principle and foundation of unity" in their particular churches (Vd. Vatican II, *Lumen Gentium*, n. 23), we look forward to such exchanges in the U.S.A.

At some appropriate time in the not too distant future, we also hope for an event which, following the example set by Pope Paul and Archbishop Michael, will manifest anew the character of the close relations between our churches. At the national level, some public service, both a solemn celebration of our given unity and a humble prayer for full unity, should take place under the leadership of representative bishops of both Churches and with participation by representatives of the clergy and laity of both Churches. This event would be intended as a common pledge of our resolve to seek full communion and organic unity.

## (II) *Growing together: Interim Steps*

We in ARC feel the necessity for a common declaration of

faith between Catholics and Anglicans, but we feel that this project would be more appropriately undertaken by the newly formed international Permanent Anglican-Roman Catholic Commission than by ARC. As we now see it, such a statement would affirm, in the description of the Preparatory Commission, "our common faith in God our Father, in our Lord Jesus Christ and in the Holy Spirit; our common baptism in the one Church of God; our sharing of the Holy Scriptures, of the Apostles' and Nicene Creeds, the Chalcedonian definition, and the teaching of the Fathers; our common Christian inheritance for many centuries with its living traditions of liturgy, theology, spirituality, Church order, and mission." (Paragraph 3 of the Malta Report.)

Having achieved agreement in our past meetings of ARC on the Church as a Eucharistic fellowship, on the theology of the celebrant, and on the nature of Eucharistic sacrifice, we now feel our next step in ARC should be to move on toward mutual recognition of ministry in a statement that we can forward to our respective church authorities for action.

We endorse the following statement from the international Anglican-Roman Catholic Preparatory Commission:

"We are agreed that among the conditions required for intercommunion are both a true sharing in faith and the mutual recognition of ministry. The latter presents a particular difficulty in regard to Anglican Orders according to the traditional judgment of the Roman Church. We believe that the present growing together of our two communions and the needs of the future require of us a very serious consideration of this question in the light of modern theology. The theology of the ministry forms part of the theology of the Church and must be considered as such. It is only when sufficient agreement has been reached as to the nature of the priesthood and the meaning to be attached in this context to the word 'validity' that we could proceed, working always jointly, to the application of this doctrine to the Anglican ministry of today. We would wish to reexamine historical events and past documents only to the extent that they can throw light upon the facts of the present situation." (Paragraph 19 of the Malta Report.)

We feel that ARC should immediately study the question of orders together with the related topics of episcopal collegiality,

the papacy, and the authority and teaching office in the whole church. Our next meeting will examine these subjects also in the context of developments in other bilateral conversations, such as the Roman Catholic-Lutheran dialogue, and the findings of the Consultation on Church Union.

Further agreements on the topics already listed may give us more light on possible stages or steps of partial Eucharistic communion on the way to full communion between the Roman Catholic Church and the Churches of the Anglican Communion. Without attempting to predict the shape of such stages because of our limited perspective at this point and the new developments in polity and theology, we feel we should examine the following relationships as offering, not static nor fully satisfactory models, but some possible points of departure for new developments between our churches:

(1) The Concordat establishing communion between the Old Catholic and Anglican Churches.

(2) The nature of uniatism within the Roman Catholic Church.

(3) The proposals of the Second Vatican Council about relationships between the Roman Catholic and the Orthodox Churches.

(4) The Services of Reconciliation in the many proposed church unions involving Anglicans, such as the Consultation on Church Union, the North-India/Pakistan Plan (now officially approved by the constituting churches), and the Plans in England, Ceylon, Nigeria, Ghana, Canada and New Zealand.

If we can achieve a mutually acceptable statement concerning episcopacy and priesthood, we hope to recommend the reconciliation of the ordained ministries of the two churches without "reordination" or "conditional ordination."

### (III) *Toward Full Communion and Organic Unity*

Following the completion of the above-mentioned tasks, we can hope for the restoration of full communion and organic unity. The terms "full communion" and "organic unity" need further definition, but both of them signify an intention to arrive at the

oneness for which Christ prayed in his high priestly prayer: a unity which shows forth the relationship between the Father and the Son in the Spirit, so that the world may see the glory of God revealed in the relationship of His disciples with one another.

Full communion must not be interpreted as an agreement to disagree while sharing in the Eucharistic gifts, nor may organic unity be understood as a juridical concept implying a particular form of Church government. Such a unity is hard to visualize, but would include a common profession of faith and would mean a sufficient compatibility of polity to make possible a united mission to the human family. Whatever structural forms emerge, it is hoped that cultural and liturgical variety will remain so that the values of both the Roman and the Anglican ethos will survive and develop.

We hope also to further the reconciliation of our respective Churches in such a way as to promote the still wider reconciliation with other Christian Churches.

#### D. Diffusion

Since the goal of ARC is full communion and organic union between our two Churches, we recognize the need for making this goal, and our progress toward it, widely known among the bishops, priests, religious and laity of the two Churches. Accordingly, we would like to see the following programs set in motion.

(1) In the press and the television news, with the assistance of our press officers, we should arrange for an announcement of our joint acceptance of this goal, accompanied by interviews with our two chairmen and two other members of the consultation.

(2) Promotion of spiritual ecumenism is necessary to make us all realize that the varieties of spirituality within our two communions can be a source of mutual enrichment, and that loyalty to our relationships with God will be strengthened, not eroded, by participation in each other's spiritual activity and resources (*communicatio in spiritualibus*).

(3) The projected meeting of bishops, combining a day of recollection with a day of discussion of pastoral concerns and problems, should serve several purposes besides the



direct goals of the meeting itself: (a) making our efforts toward union visible to the world; (b) establishing continuing collaboration between bishops with overlapping jurisdictions; (c) providing a model for further conferences, perhaps on a regional basis, to strengthen relationships between our two hierarchies throughout the nation.

(4) Joint clergy conferences should be encouraged, and our ecumenical officers and diocesan ecumenical contacts should become resources for subjects and speakers (perhaps as "traveling teams") to assure successful programs that would move our two Churches toward the common goal.

(5) The movement toward sharing in theological training should be systematically encouraged with the aim of raising up a new generation of priests who know and understand their common spiritual heritage.

(6) Cooperation should be fostered between our program resource persons, especially in the areas of adult education, professional leadership development, and missions. Steps should be taken toward unifying our basic approaches toward religious education of the young.

(7) The religious orders should be made aware of the desirability of closer relationships between orders of similar inspiration as recommended in the Malta Report and approved by authority.

(8) Participation of the laity in joint retreats and conferences, in living room dialogues, and in the week of prayer for Christian unity, should be systematically encouraged.

(9) Our Christian brotherhood should issue in theologically based joint action for the whole family of man. Together we must bear witness to Christ's love for persons of all races and identify with them in their struggle for justice. Together we must work to build or preserve a natural environment fit for the dignity of each human person and help to create a community in which every man can live in peace, free from fear, hunger and poverty. In doing these things our mutual love will grow to include all men.

(10) The special relationship springing from our many areas of common life and tradition should not only be a source of mutual enrichment for our two Churches, but should also

serve the purpose of moving toward the greater goal of unity of the whole Christian fellowship. There should be continuing consultation, in particular, on the subject of Anglican union discussions with other Churches to help assure that they will fulfill their declared purpose of being steps toward the unity of the whole body of Christ.

(11) The Ecumenical Commissions of our two Churches, through their staffs, should assume responsibility for these and other means of diffusing ecumenical knowledge and understanding through our Churches at all levels.

### Conclusion

The participants in the ARC present this statement, prepared and reviewed by us at our seventh session, as one which records our substantial agreement. As a group we also recognize the fact that we must continuously seek more and more adequate ways to express the insights that come to us and the hopes that we share. It is in this spirit and with this clear understanding that we submit this statement to the judgment of the authorities of our Churches and offer it for the consideration of our fellow workers in the ecumenical undertaking.

#### Co-chairmen:

The Most Reverend Charles H.  
Helmsing  
Bishop of Kansas City—St. Joseph

The Right Reverend Donald H. V.  
Hallock  
Bishop of Milwaukee

#### Participants:

The Most Reverend William D.  
Borders  
Bishop of Orlando

The Right Reverend John M. Allin  
Bishop of Mississippi

The Most Reverend Aloysius  
J. Wycislo  
Bishop of Green Bay

The Right Reverend John S. Higgins  
Bishop of Rhode Island

The Right Reverend Edward R. Welles  
Bishop of West Missouri

Reverend Monsignor William W.  
Baum  
Reverend Lawrence Guillot  
Reverend John F. Hotchkin  
Reverend Monsignor Bernard F. Law  
Reverend Herbert Ryan, S.J.  
Reverend George Tavad

Reverend Arthur A. Vogel

Reverend William J. Wolfe  
Mr. Peter Day  
Mr. Clifford P. Morehouse  
Mr. George A. Shipman

Boynton Beach, Fla.—December 8-11, 1969

## Appendix I

The Church is the Body of Christ and is built up by the Word through the Eucharist.

Baptism is the entrance into the Eucharistic community. In the Holy Eucharist Christians are united with Christ as the fulfillment and perfection of their baptismal union with Him.

In the Lord's Supper we participate at the same time in Christ's death, resurrection, and ascension; the Christian community is thus transformed in grace and the pledge of future glory is given to us.

Our communion with Christ in the Holy Eucharist is also communion with one another. Such union is achieved through the Holy Spirit.

Christian people participating in Christ's priesthood through baptism and confirmation are meant to be a living sacrifice to God. That sacrifice finds its fullest expression in the Eucharistic offering of the priesthood of the people of God. Such sacramental offering of the whole people is made possible through the special action of the ministerial priest, who is empowered by his ordination to make present Christ's sacrifice for His people.

The Sacrifice of the Holy Eucharist is not just the sacrifice of the cross but the sacrifice of Christ's whole life of obedience to the Father which culminated in His death on the cross and His glorious resurrection. We offer nothing we have not first received; because of our incorporation into Christ at baptism, He offers us in Himself to the Father.

## Appendix II

The Joint Anglican-Roman Catholic Commission recognizes that it can make only recommendations, not decisions, concerning closer relations and doctrinal agreements between our two Churches. Such decisions must be arrived at by the appropriate authorities of each Church after consideration and recommendation by our parent bodies, the Bishops' Committee on Ecumenical and Interreligious Affairs and the Joint Commission on Ecumenical Relations.

However, the work in which we are engaged is not secret by nature and from time to time may be of interest and concern to the people of God in general. They too are part of the process whereby the Church makes its decisions and their reactions, whether favorable or unfavorable, are significant to the authoritative decision-making bodies.

The mass media are, with all their limitations, a major means of informing the people of God as to the ideas and opportunities being proposed to the two parent bodies. We believe that a policy of openness, in spite of occasional confusion or mistakes, will result in the long run in more positive achievements than a policy of close control of the dissemination of information. The group itself must, of course, be sensitive to its responsibilities not to misrepresent either its own status or the actual state of ecumenical agreement between our two Communion.

# Actions of Bishops' Committee on Ecumenical and Interreligious Affairs Regarding the ARC VII Statement and the Bea Letter

(Excerpt)

XIX) *Anglican Consultation*. The committee reviewed the report drawn up at the seventh session of this dialogue. It was pointed out that this report was forwarded to the international dialogue, meeting in England in January. That group affirmed the goal of Anglican-Roman Catholic relations to be "full organic union of our two communions" much as ARC affirmed the goal to be "the realization of full communion." The Anglican participants are referring the ARC VII report to their General Convention through their Joint Commission on Ecumenical Relations. In parallel fashion this report is being submitted to the BCEIA.

The following resolution was moved and ordered: BE IT RESOLVED that the BCEIA gratefully and enthusiastically accepts the ARC report, considers it to be a very significant report and will give it very serious consideration.

Kansas City—March 18, 1970

At the March 3, 1971 plenary meeting of the Bishops' Committee on Ecumenical and Interreligious Affairs, a motion was approved to offer the assistance of the Committee and its staff to dioceses or regions which would wish to have Anglican/Roman Catholic Bishops retreats or days of recollection. This action was taken after discussion of the positive experiences shared by the participants in the May 1970 joint retreat. Support for similar events for priests and the laity was included in the action.

Jackson, Mississippi, January 5, 1968

ACTION OF THE EPISCOPAL GENERAL CONVENTION,  
Houston, Texas, Oct. 1970

(Excerpt)

## 5. Relations with the Roman Catholic Church

Whereas, Official representatives of this Church and of the

Roman Catholic Church in the United States have, in seven sessions of the joint Anglican/Roman Catholic Commission (ARC), made great progress in mutual understanding and agreement, notably in regard to the nature of Baptism, Holy Communion, and the Church as Eucharistic Community; and

*Whereas*, The seventh meeting of ARC, held in December, 1969, adopted a significant document which reported the progress to date, defined the goal as "full communion and organic unity," and affirmed that "nothing in the course of this serious enterprise has emerged which would cause us to think that this goal is unattainable"; and

*Whereas*, The Bishops' Committee on Ecumenical and Inter-religious Affairs of the Roman Catholic Church voted on March 18, 1970, that it "gratefully and enthusiastically accepts the ARC report, considers it to be a significant report, and will give it very serious consideration"; and

*Whereas*, The Joint Commission on Ecumenical Relations also gives its enthusiastic approval, and asks the General Convention "to endorse the report and to implement it by adopting the recommendations in its final section"; now be it

*Resolved*, That this 63rd General Convention of the Episcopal Church

(1) Gratefully and enthusiastically accept the report of the Anglican/Roman Catholic Commission, as incorporated in the Report of the Joint Commission on Ecumenical Relations;

(2) Endorse the progress along the lines of the joint Anglican/Roman Catholic International Commission;

(3) Direct the Joint Commission on Ecumenical Relations to continue its participation in the joint Anglican/Roman Catholic Commission, looking toward the defined goal of full communion and organic unity between the Churches of the Anglican Communion and the Roman Catholic Church; and

(4) Authorize and direct the Executive Council to cooperate with the Joint Commission on Ecumenical Relations in the implementation of the programs recommended by the Anglican/Roman Catholic Commission, especially as set forth in paragraphs

4, 5, 6, and 11 of Section D of the report, relating to joint clergy conferences, sharing in theological training, cooperation between staff personnel in the areas of adult education, professional leadership training, education of the young, missions, and other means of diffusing ecumenical knowledge and understanding through our Churches at all levels.

# Lambeth Conference 1968

## Section Report

### RELATIONS WITH THE ROMAN CATHOLIC CHURCH

In the "Common Declaration", signed in Rome on 24 March 1966, the Pope and the Archbishop of Canterbury gave thanks to Almighty God for the new atmosphere of Christian fellowship now existing between the two Churches, and declared their intention of inaugurating "a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth, for which Christ prayed." This dialogue, they declared, was to include "not only theological matters such as Scripture, Tradition and Liturgy, but also matters of practical difficulty felt on either side."

It was as a result of this Declaration that a Joint Preparatory Commission was set up; and the Section received with gratitude the report issued as a result of the three meetings of that Commission.

Essential to such meetings is the spirit in which they are undertaken. For our part we recognize in penitence that many of our past attitudes and actions have contributed to our unhappy divisions and that there are still many things in us for which we must ask the forgiveness of God and of our fellow Christians. Yet we are thankful for the many signs of renewal of the spirit of unity in ourselves and in others.

Together with the Roman Catholic Church we confess our faith in God, Father, Son, and Holy Spirit, as witnessed by the holy Scriptures, the Apostles' and Nicene Creeds, and by the teaching of the Fathers of the early Church. We have one baptism and recognize many common features in our heritage. At the same time substantial divergences exist, many of which have arisen since the sixteenth century, in such matters as the unity and indefectibility of the Church and its teaching authority, the Petrine primacy, infallibility, and Mariological definitions, as well as in some moral problems. These matters will require serious study so



that they may be carefully identified and, under the guidance of the Spirit, resolved. This task must be undertaken in the light of the challenge to the whole Church of God presented by the modern world, and in the context of the mission of the Church throughout the world and to all sorts and conditions of men.

### *Signs of Progress*

Relations between Anglicans and Roman Catholics are progressing in various ways and to varying degrees in many places. Examples include common services of prayer and thanksgiving, the joint use of churches, the exchange of preachers, co-operation in theological education, and meetings of official commissions and informal groups. With due regard to individual consciences, we endorse and encourage these developments where local circumstances permit the avoidance of misunderstanding.

We rejoice that the new attitude towards Scripture, expressed in the Constitution on Divine Revelation, has led to co-operation in biblical studies and in the work of the United Bible Societies.

Liturgical renewal and reform represent a field where co-operation is urgent. Unilateral action in regard to the liturgical year and the vernacular forms used by our people is to be avoided.

The Christian witness being given by our clergy and laity in many urgent human issues, in many cases in close association with Roman Catholics, claims our support and our prayers. Where such witness may be strengthened by joint or parallel statements by church leaders, these should be issued.

We welcome the increasing signs of mutual recognition, not least in practical acts on both sides, of the reality of Anglican and Roman Catholic ministry in the whole Body of Christ on earth.

### *A Permanent Joint Commission*

We recommend the setting up of a Permanent Joint Commission, our delegation to be chosen by the Lambeth Consultative Body or its successor and to be representative of the Anglican Communion as a whole. This commission or its subcommissions should consider the question of intercommunion in the context of a true sharing in faith and the mutual recognition of ministry, and should also consider in the light of the new biblical scholar-

ship the orders of both Churches and the theology of ministry which forms part of the theology of the Church and can only be considered as such. The hope for the future lies in a fresh and broader approach to the understanding of apostolic succession and of the priestly office. On this line we look for a new joint appraisal of church orders.

Conversations between Anglicans and Roman Catholics should be conducted with due regard to the multiplicity of conversations also in progress with other Churches. In them all we propose to hold fast the principles of Catholic truth as we have been given to understand them, though we realize that, in renewed obedience to the Holy Spirit, we must at all times be willing to go forward adventurously.

Reports of Anglican/Roman Catholic conversations in the several provinces should be made available to members of the Permanent Joint Commission, and information on all these matters circulated by it throughout our communion.

#### *Mixed Marriages*

We are aware of the suffering which may arise from marriages in which one partner is an Anglican and the other a Roman Catholic, but welcome the fact that a Joint Commission on the Theology of Marriage and its Application to Mixed Marriages has been set up. The preliminary discussions of this joint commission have shown that the two Churches are close to one another in acknowledging that Holy Matrimony has a sacramental nature, although this is somewhat differently expressed in our respective formularies.

We welcome a suggestion from the (Roman Catholic) Third World Congress for the Lay Apostolate that Anglican priests should be acceptable as the official ministerial witnesses required by the Roman Catholic Church.

We note that the same Congress has asked that the responsibility for the Christian education of the children of a mixed marriage should be regarded as the responsibility of both parents who share in the grace of the marriage sacrament, and note that this is endorsed by the Declaration on Religious Liberty of Vatican II, which states: "Parents . . . have the right to determine, in accordance with their own religious beliefs, the kind of religious education that their children are to receive."

We also welcome the movement towards joint pastoral care of all concerned both before and after marriage by the clergy of the two Churches. Such joint pastoral care is an expression of the theology of Holy Matrimony which both Churches share.

#### EPISCOPACY, COLLEGIALITY, PAPACY

The Anglican tradition has always regarded *episcopacy* as an essential part of its Catholic inheritance. We would regard it as an extension of the apostolic office and function both in time and space, and, moreover, we regard the transmission of apostolic power and responsibility as an activity of the college of bishops and never as a result of isolated action by any individual bishop.

In the discharge of his episcopal responsibility, the bishop is the guardian of the faith, the father of his people, and the driving force of mission in his area.

Traditionally the bishop is father in God to the clergy and laity of a territorial diocese, and part of his vocation is to represent the Catholic Church in his diocese and, conversely, to represent his diocese within the councils of the wider Church.

While we have no wish to diminish the importance of this traditional pattern, the demands of a new age suggest the wisdom of also consecrating bishops without territorial jurisdiction but with pastoral responsibility, directly or indirectly, for special groups such as the armed forces, industry, and particular areas of concern within the mission of the Church. This principle would simply be the extension of the widespread current practice of appointing suffragans, auxiliaries, and assistants. We submit that all such bishops, by virtue of their consecration as bishops in the Church of God, should have their due place in episcopal councils throughout the world.

The principle underlying *collegiality* is that the apostolic calling, responsibility, and authority are an inheritance given to the whole body or college of bishops. Every individual bishop has therefore a responsibility both as a member of this college and as chief pastor in his diocese. In the latter capacity he exercises direct oversight over the people committed to his charge. In the former he shares with his brother bishops throughout the world a concern for the wellbeing of the whole Church.

Within the college of bishops it is evident that there must be

a president. In the Anglican Communion this position is at present held by the occupant of the historic see of Canterbury, who enjoys a primacy of honour, not of jurisdiction. This primacy is found to involve, in a particular way, that care for all the Churches which is shared by all the bishops.

The renewed sense of the collegiality of the episcopate is especially important at a time when most schemes for unity are being developed at a national level, because the collegiality of the episcopate helps to stress the worldwide and universal character of the Church. This collegiality must be a guiding principle in the growth of the relationships between the provinces of the Anglican Communion and those Churches with which we are, or shall be, in full communion. Within this larger college of bishops, the primacy would take on a new character which would need to be worked out in consultation with the Churches involved.

As a result of the emphasis placed on collegiality at the Second Vatican Council, the status of bishops in the Roman Catholic Church was in great measure enhanced, though the teaching of the First Vatican Council on the infallibility and immediate and universal jurisdiction of the Pope was unaffected. We are unable to accept this teaching as it is commonly understood today. The relationships between the Pope and the episcopal college, of which he is a member, are, however, still being clarified, and are subject to development. We recall the statement made in the Lambeth Conference of 1908, and repeated in 1920 and 1930, "that there can be no fulfillment of the Divine purpose in any scheme of reunion which does not ultimately include the great Latin Church of the West, with which our history has been so closely associated in the past, and to which we are still bound by many ties of common faith and tradition." We recognize the Papacy as a historic reality whose developing role requires deep reflection and joint study by all concerned for the unity of the whole Body of Christ.

Although the declaration and guardianship of the faith has traditionally been regarded as belonging fundamentally to the episcopal office, the collegiality of the episcopate must always be seen in the context of the conciliar character of the Church, involving the *consensus fidelium*, in which the episcopate has its place.

# Lambeth Conference 1968 Actions

## *The Roman Catholic Church*

52. The Conference welcomes the proposals made in the report of Section III which concern Anglican relations with the Roman Catholic Church.

53. The Conference recommends the setting up of a Permanent Joint Commission, for which the Anglican delegation should be chosen by the Lambeth Consultative Body (or its successor) and be representative of the Anglican Communion as a whole.

54. In view of the urgent pastoral questions raised by mixed marriages the Conference welcomes the work of the Joint Commission on the Theology of Marriage and its Application to Mixed Marriages, and urges its speedy continuance.

## *Collegiality*

55. The Conference recommends that the principle of collegiality should be a guiding principle in the growth of the relationships between the provinces of the Anglican Communion and those Churches with which we are, or shall be, in full communion, and draws particular attention to that part of the Section III report which underlines this principle.

# Cardinal Willebrands' Address in Cambridge, England January 18, 1970

*Following is the text of an address given by Jan Cardinal Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, in Great St. Mary's Church, Cambridge, England.*

Let me first of all express my great joy and deep gratitude for the fact that at your gracious invitation I am able to join you before God in this prayer service to thank Him and to beg of Him full and complete unity in faith and love.

May I begin by quoting some words which you will not suspect of being taken from an ecumenical prayer or pamphlet:

. . . come with me you fools,  
Into Unity of Holy Church—and hold we us there. . . .  
And call we to all the commons—that they come unto  
Unity and there abide and do battle—against Belial's  
children.

The blunt words are from the great prophetic poet of fourteenth century England, Piers Plowman. They remind us that the unity of the Church, that effective sign of Christ living in her, is always a matter of urgency to visionary minds. The New Testament is full of this urgency; the fourth Gospel makes it the mark of the heirs of eternal life, of those who look with the eyes of faith beyond this world. It is the glory of those whom God has given to Christ his Son. "Holy Father, keep them in Thy name which Thou hast given me, that they may be one even as We are one" (Jn. 17, 11). He sent them into the world for the centuries to come and prayed "for those who believe in me through their word, that they may all be one" (Jn. 17, 20-21). If there is some glory in unity, in togetherness, in a bond of love, it is the glory of Christ, "the glory which Thou has given me, I have given to them, that they may be one even as We are one" (Jn. 17, 22). This glory,

or, as the Greek expresses it—"doxa," marks the transcendence of God as it is appearing and manifesting itself to this world. This glory appears and manifests itself first of all in Christ, "As Thou Father art in me and I in Thee," but then also in us "I in them" (Jn. 17, 21) in so far as we remain united in Him. Therefore, it is through that glory in unity that the world may know that Christ has been sent by the Father and that the love of the Father is in us. John the evangelist, who is called also the divine, is really the troubadour of love and unity. His Gospel and his first Letter are filled with this idea.

This unity is not only the inspired ideal of a troubadour. In the first record of Church history, the Acts of the Apostles, the primitive community of Jerusalem is described as gathered in the upper room "with one accord devoted to prayer" (Acts 1, 14). St. Paul, in his Letter to the Romans, expresses his desire that they may "live in such harmony with one another in accord with Christ Jesus that together you may with one voice glorify the God and Father of Our Lord Jesus Christ" (Rom. 15, 6). St. Paul's wishes for the community in Rome are not merely a matter of local concern. In various ways he directs them to all the Christian Churches and communities. He tells the Corinthians, "Because there is one bread, we who are many, are one body for we all partake of the one bread" (1 Cor. 10, 17). To the Ephesians he speaks of the strength of unity, the integrity, candour and courage it brings to Christian witness. In his Letter to the Philipians, Paul has preserved for us the old Christian hymn on the divinity of Christ and the emptying of Our Lord in the humility of the cross. This hymn, in which the primitive Christian community professed its faith, is introduced by Paul with the plea to "complete my joy by being of the same mind, having the same love, being in full accord and of one mind" (Phil. 2, 2).

Now we all are conscious of the fact, and we confess it with repentance before God, that we have not preserved, in the obedience of faith, that unity through which we may all partake of the same bread, through which we should be in full accord and of one mind. However, we may thank God that humility and courage in the spirit of Christ have begun again to inspire the relations among Christians, among their Churches and Communities. This new spirit has also been manifest in a particular way in the relations between the Roman Catholic Church and the

Anglican Communion during these recent years, years so charged with events of heavy import for Christianity.

For the Roman Catholic Church the Second Vatican Council has been a great event for what it is contributing to theological reflection, to the renewal of the mission of the Church to the world of today, to the orientation it has given for relations with our Christian brethren of other Churches and Communities. From the very beginning, when he first announced the calling of an Ecumenical Council, Pope John made it clear to the world that the restoration of Christian unity was one of his great hopes. Pope Paul, in his speech opening the second session, indicated the restoration of Christian unity as one of the main objectives of the Council.

In December 1960, after a pilgrimage to the Holy City of Jerusalem, Archbishop Fisher of Canterbury paid a visit to the Churches of Constantinople and Rome. For the first time since the Reformation the Archbishop of Canterbury met the Pope. This fraternal encounter in historical perspective so much more than a mere gesture of courtesy, was a stroke of vision pointing firmly towards the future. The Archbishops of Canterbury and York responded to the spirit and the words of Pope John and, already during the preparatory period of the Second Vatican Council, sent a personal representative to Rome. The Archbishop of Canterbury, as the head of the Anglican Communion, led the way in accepting Pope John's invitation to send observers to the Council. When the Vatican Council turned to formulate Catholic principles on ecumenism and its practice, both Roman Catholics and Anglicans rejoiced that the Decree on Ecumenism spoke of the "special place" held by the Anglican Communion "among those in which some Catholic traditions and institutions continue to exist" (Decree on Ecumenism, N. 13).

Insight and a clear understanding of the many factors involved led Archbishop Ramsey to await the end of the Council's work before visiting Rome and the Pope. The Archbishop wanted to avoid giving any impression of wishing to influence the development of the discussions in the Council. Furthermore, he wished to give a firm basis to his visit by setting it within the context of the decisions already taken by the Vatican Council. The human warmth, the spiritual elevation and the geniality of those days



caught the imagination of a world still sensing the movement of the Spirit over the waters. Whatever difficulties or setbacks may arise from history or emotions, the spirit and the fruit of the common prayer of the Pope and the Archbishop, as well as the conviction and the faith expressed in their common declaration, will remain a source and guiding principle for the further development of our relations and will lead us to that unity which is the object of our prayers and desires and which is the promise and gift of the Lord to His Church. The spiritual elevation and the geniality of the visit, prolonged so to speak in the life of the Anglican Center founded at that time in Rome, firmly established the tone of the dialogue which Pope and Archbishop set in motion then. It continues to shine through the earnest purpose of the report which the Joint Preparatory Roman Catholic/Anglican Commission made—a document full of hope, on which a letter of the revered Cardinal Bea set the mark of Roman Catholic approval, while the resolutions of the Lambeth Conference showed how much it mirrored the aspirations of the Anglican episcopate.

This very week the first fruits of these proposals are being gathered: for six days a new commission has seriously discussed the great issues on which, in appearance or reality, we remain divided. But be sure that it has also discussed what unites us—our resolve, under God, to accept the great command of unity given by Christ and echoed in all the writings of the New Testament, to accept also the great challenge of Christian witness in this new age—a challenge as broad and as deep as life itself. Some speak of this Commission as a “permanent” commission. If the title were to represent a forecast of the Commission’s span of life, its pessimistic outlook would frighten me, as I am sure it would frighten the commission members and yourselves. But this is not the case. The title reflects rather the happy irreversibility of the ways we have taken together.

What is the true meaning of these ways of dialogue? Theological discussion is a necessary help to discover and to manifest the unity in faith which we already enjoy and to restore that unity where it has been lost. However, the heart of the matter, I am sure, is what the Roman Catholic Ecumenical Directory calls *Communicatio in spiritualibus*, i.e., a sharing of spiritual activity and resources. The basis of this is our Christian brotherhood,

securely grounded in the baptism by which we are reborn in Christ. Through this we turn confidently in prayer to the Source of all that we hold good and true, drawing new things and old out of a deep, rich treasure. This treasure holds many things deriving from our common inheritance, many reflecting our particular genius and witnessing to the vitality of our particular history. Within the framework of such a sharing we need have no fear of candour and straight speech in theological discussions. We can be sure of blessing and ripeness in Christian cooperation which will increase and find many fields of practical application in local circumstances. This will be due to the fact that a solid basis of agreement in faith underlies such spiritual sharing and such common labour, as it provides the spur for that intense effort of prayer, of thought and imagination, that humble and courageous stretching of minds, which will in God's time discover, manifest and reintegrate unity in faith and give it its expression in Church unity.

None can deny that this unity in faith is indispensable; it is no less sure that diversity of theological approach and explanation is legitimate and can be acknowledged within the unity of faith, and within the Church. This important fact was expressed by Pope John in his address at the beginning of the Council: "One thing is the deposit of faith, that is the truths preserved in our sacred doctrine, another thing is the way they are expressed while retaining the same meaning and substance." This distinction has been reaffirmed by the Council itself (*De Ecumenismo*, N. 6).

Another important idea introduced by the Vatican Council, when it speaks of dialogue, was to acknowledge a "hierarchy of truths": "When comparing doctrines, theologians should remember that in Catholic teaching there exists an order or "hierarchy" of truths, since they vary in their relationship to the foundation of the Christian faith." The importance of this idea has not escaped the theological world, but what is meant by the phrase is no less important. It does not mean that any part of Revelation is less true than another, nor does it deny that we have to accept with the same act of faith all revealed truths. However, besides the formal aspect of revealed truths we have to consider also their content. In this respect religious truth is more important in proportion to its relationship to the foundation, or we may also say, to the Center of Christian faith. In the explanation of this

phrase given by the responsible conciliar commission, it was said: "Truths upon which all Christians agree as well as truths in which they differ, should rather be weighed than counted" (*Potius ponderentur quam numerentur*).

Without disparaging any truths, this principle gives a guideline for every ecumenical dialogue and is of great importance and help for those who participate in theological dialogue. They carry a serious responsibility in their search for the manifestation and the restoration of unity. However, dialogue is not an end in itself, by remaining such, it becomes sterile. Accompanying work such as that done this past week at Windsor, there must be an enlargement, a process, an awakening of interest and aspiration, a sharing of spiritual activity and resources which always looks out towards the concerns of Christian mission and the challenge of the present age. Theological dialogue remains an indispensable service to arrive at this end. Dialogue on world level, inevitably tempted to great abstractions, is balanced by national and regional dialogue—in U.S.A., in South Africa, Australia, in this country and elsewhere. For this balance to be realized we need full exchange of information between all these enterprises, and the authorities to whom their work is referred must face up to the task not only of passing on its benefits by various degrees of distribution and publication, but also of integrating its results and aiding in their further developments.

If they work with this common mentality and are strengthened by God's grace, are obedient to our Lord's commands, and are enlightened by the Holy Spirit, might not our theologians then expect to see in the none too distant future, a vision of that unity in truth given us in Christ? I would go so far as to hope that a limited period, say five years, might allow them to give, conscientiously and loyally, this service they are qualified to give to the Churches.

This would not mean that by that time we would have before us a full program and concrete outline for a schema of unity. Dialogue, however, would have entered upon a new stage, studying concrete ways and modalities of future unity. We would face then the challenge, most difficult yet most bracing of all—to explore what unity might mean in practice. We should not feel tempted to imagine ourselves at the gates of the promised land—

there is plenty of recent experience even of far advanced unity negotiations to moderate our euphoria—but rather than tempt us to superiority it would lead us to consolidation and to courage. Would it be courage or rashness to offer some further perspective, some pattern for the future?

May I invite you to reflect on a notion which, it seems to me, has received much fruitful attention from theologians recently? It is that of the *typos* in its sense of general form or character, and of a plurality of *typoi* within the communion of the one and only Church of Christ.

When I speak here of a *typos* of the Church, I do not mean to describe the local or the particular Church in the sense the Vatican Council has given it. In the "Decree on the Bishops' Pastoral Office in the Church" the Council describes the local Church or the diocese as "that portion of God's people which is entrusted to a bishop to be shepherded by him with the cooperation of the presbytery. Adhering thus to its pastor and gathered together by him in the Holy Spirit through the gospel and the Eucharist, this portion constitutes a particular church in which the one, holy, catholic and apostolic Church of Christ is truly present and operative."

From this description it becomes clear that the local Church is not merely a part of the whole but that the fullness of the whole universal Church is present in the local Church, or if that fullness is not present in it, the local Church is not perfect and complete. Here we are not making a distinction between the essence of the Church and its empirical manifestation. The New Testament never makes this distinction when it speaks of Churches. We are talking about the universal Church which is manifest in a particular place. It is this meaning of the local Church which the Vatican Council has discovered again.

As distinct from this notion of the local Church, with all of the theological meaning it contains, the notion which I submit to your attention, that of a *typos* of a Church does not primarily designate a diocese or a national Church (although in some cases it may more or less coincide with a national Church). It is a notion which has its own phenomenological aspects, with their particular theological meaning.

In the Decree on Ecumenism we read: "For many centuries the Churches of East and West went their own ways, though a brotherly communion of faith and sacramental life bound them together" (N. 14). The theological element which must always be present and presupposed is the full "communion of faith and sacramental life." But the words "went their own ways" point in the direction of the notion which I would like to develop a little more. What are these "own ways" and when can we speak of a *typos*? A bit further on the Decree on Ecumenism explains "the heritage handed down by the apostles was received in different forms and ways, so that from the very beginnings of the Church it has had a varied development in various places, thanks to a similar variety of natural gifts and conditions of life" (N. 14).

Where there is a long coherent tradition, commanding men's love and loyalty, creating and sustaining a harmonious and organic whole of complementary elements, each of which supports and strengthens the other, you have the reality of a *typos*.

Such complementary elements are many. A characteristic theological method and approach (historical perhaps in emphasis, concrete and mistrustful of abstraction) is one of them. It is one approach among others to the understanding of the single mystery, the single faith, the single Christ.

A characteristic liturgical expression is another. It has its own psychology; here a people's distinctive experience of the one divine Mystery will be manifest—in sobriety or in splendor, inclining to tradition or eager for experiment, national or supranational in flavor. The liturgical expression is perhaps a more decisive element because "the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fountain from which her power flows" (Const. on the Liturgy, N. 10).

A spiritual and devotional tradition draws from many springs—the bible, the fathers, the monastic heritage, its own more recent classics. It meets new needs in its own way; its balance of joy and contrition, of action and contemplation, will be determined by history and temperament.

A characteristic canonical discipline, the fruit also of experience and psychology, can be present. Through the combination of all of these, a *typos* can be specified.

In the Constitution on the Church of the Second Vatican Council we read: "By divine Providence it has come about that various Churches, established in various places by the apostles and their successors, have in the course of time coalesced into several groups, organically united, which, preserving the unity of faith and the unique divine constitution of the universal Church, enjoy their own discipline, their own liturgical usage, and their own theological and spiritual heritage" (N. 23). It is through such deeply seated realities as these, and not because of mere territorial or national boundaries, that we can find the expression of a typology of Churches. Different *typoi* exist in countries where eastern and western Churches live together. If within one nation two *typoi* are so closely related, that in a situation of full communion between them, Providence draws them into coalescence, the authentic and strong elements of each will take their place in an enriched unity. Such a strengthening and enrichment will manifest itself primarily where it finds its highest motive—in a renewal of witness to Christ, a renewal of mission. A reunion which would not be a new Pentecost, a fresh manifestation of the eternal mystery to a time with its own spiritual needs, would be a nine days' wonder and little else.

It seems to me that Pope Gregory in his famous letter to Augustine, Archbishop of the English nation, opened the way for a new *typos* of the Church in western countries. He writes: "My brother, you are familiar with the usage of the Roman Church, in which you were brought up. But if you have found customs, whether in the Roman, Gallican, or any other Churches that may be more acceptable to God, I wish you to make a careful selection of them, and teach the Church of the English, which is still young in the Faith, whatever you can profitably learn from the various Churches. For things should not be loved for the sake of places, but places for the sake of good things. Therefore select from each of the Churches whatever things are devout, religious, and right; and when you have arranged them into a unified rite, let the minds of the English grow accustomed to it" (Bede, *A History of the English Church and People* I, 27, 2).

Obviously the very existence of different *typoi* "added to external causes and to mutual failures of understanding and charity" can also "set the stage for separations" (Decree on Ecumenism, N. 14). Through the grace of God, the ecumenical movement is

creating understanding and charity and restoring unity between those who have grown asunder. The life of the Church needs a variety of *typoi* which would manifest the full catholic and apostolic character of the one and holy Church. If we are only going to fossilize, common sense would seem to suggest that it is not very important whether we do so together or separately. Unity is vital only if it is a vital unity.

None of us, I fancy, underestimates what is needed of wisdom and discernment, of strength and patience, of loyalty and flexibility, of forbearance, of willingness to teach and to learn, if we are to make progress towards this goal. Nor, happily, is any of us in doubt as to the sources whence we shall derive what we need. The movement we aspire to make together is within the one great dynamic, the *aedificatio Christi*. The tradition which is shared and enriched in a true typology is a *living* tradition—something which looks to the past only as it has vital meaning for the present and contributed dynamically to the future.

If a typology of Churches, a diversity in unity and unity in diversity, multiplies the possibilities of identifying and celebrating the presence of God in the world; if it brings nearer the hope of providing an imaginative framework within which Christian witness can transform human consciousness for today, then it has all the justification it needs.

For us, especially during this week of prayer for unity, there remains the call to perseverance, to a closer union of prayer in our common enterprise. St. Paul in his Letter to the Philippians has something to say to us here: "So if there is any encouragement in Christ, any incentive in love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind" (Phil. 2, 1-2).

## Pope Paul VI Remarks at Canonization of Forty Martyrs

*Pope Paul VI called for the eventual reunion of the Anglican and Roman Catholic Churches in his address at the canonization of the forty Roman Catholics in England and Wales who were martyred in the sixteenth and seventeenth centuries. The quotations from him are as follows:*

“While we are particularly pleased to note the presence of the official representative of the Archbishop of Canterbury, the Rev. Dr. Harry Smythe, we also extend our respectful and affectionate greeting to all members of the Anglican Church who have likewise come to take part in this ceremony. We indeed feel very close to them. We would like them to read in our heart the humility, gratitude and hope with which we welcome them. We wish also to greet the authorities and those personages who have come here to represent Great Britain, and together with them, all the other representatives of other countries and other religions. With all our heart we welcome them, as we celebrate the freedom and the fortitude of men who had, at the same time, spiritual faith and loyal respect for the sovereignty of civil society. . . .

“May the blood of these martyrs be able to heal the great wound inflicted upon God’s Church by reason of the separation of the Anglican Church from the Catholic Church. . . .

“Is it not one—these martyrs say to us—the Church founded by Christ? Is not this their witness? Their devotion to their nation gives us the assurance that on the day when—God willing—the unity of the faith and of Christian life is restored, no offence will be inflicted on the honor or the sovereignty of a great country such as England. There will be no seeking to lessen the legitimate prestige and the worthy patrimony of piety and usage proper to the Anglican Church when the Roman Catholic Church—this humble ‘Servant of the servants of God’—is able to embrace her



ever beloved sister in the one authentic Communion of the family of Christ: a communion of origin and of faith, a communion of priesthood and of rule, a communion of the saints in the freedom of love of the spirit of Jesus.

“Perhaps we shall have to go on, waiting and watching in prayer, in order to deserve that blessed day. But already we are strengthened in this hope by the heavenly friendship of the forty martyrs of England and Wales who are canonized today.”

Rome, Oct. 25, 1970

## Archbishop Ramsey's Response

*From the text of a sermon given by the Archbishop of Canterbury, Dr. Michael Ramsey, in Canterbury Cathedral, during the week of Prayer for Christian Unity, 1971.*

So, be of good cheer. Be thankful. There is much for which we shall thank God. . . .

As to the Church of Rome I have two things to say. First, I believe that the new Papal Motu Proprio on mixed marriages brings a good deal of help to a vexed problem, so long as it is acted upon to the full. Second, I welcome gratefully the words used by His Holiness the Pope on October 25. "There will be no seeking to lessen the legitimate prestige and the worthy patrimony of piety and usage proper to the Anglican Church when the Roman Catholic Church . . . is able to embrace her ever beloved sister in the one authentic communion of the family of Christ . . ." Responding to the warmth of these words I said in my Christmas letter to the Pope: "I read with happiness the words which Your Holiness spoke of warm and friendly feeling towards the Anglican Communion . . . and you can be sure that your warmth of feeling to us Anglicans is reciprocated in Anglican hearts and minds in the hope that one day there will be between us a consummated unity which conserves all that is true and good in our several traditions." The implications of the Pope's words can be rightly examined by Roman Catholics and Anglicans together, and this lies within the ongoing task of the Anglican/Roman Catholic International Commission.

Canterbury, Jan. 24, 1971

# Anglican/Roman Catholic International Commission

## WINDSOR STATEMENT

*The Windsor Statement, represents the agreement of the members of the International Anglican—Roman Catholic Commission and is published on their responsibility. Although the publication is done with their knowledge and consent, neither on the Roman Catholic nor on the Anglican side have the authorities accorded the document official status. It is still under consideration.*

*The members of the International Anglican—Roman Catholic Commission have reached substantial and unanimous agreement on the doctrine of the Eucharist and are conscious of the importance of this fact. However, they realize that there is room for further clarification in order to complete what they have begun. Therefore they are anxious to receive reactions and observations especially from those places where Roman Catholics and Anglicans are together in greater numbers and where there may be joint meetings for ecumenical dialogue.*

*The question of the minister of the Eucharist is not touched on in this Agreed Statement. This is solely because the statement deals with the first stage of the Commission's program. The second stage is at present in progress and deals with ministry in the Church.*



# Anglican/Roman Catholic International Commission

THIRD MEETING, WINDSOR, 7TH SEPTEMBER 1971

## Agreed Statement on Eucharistic Doctrine

1. In the course of the Church's history several traditions have developed in expressing christian understanding of the eucharist. (For example, various names have become customary as descriptions of the eucharist: lord's supper, liturgy, holy mysteries, synaxis, mass, holy communion. The eucharist has become the most universally accepted term.) An important stage in progress towards organic unity is a substantial consensus on the purpose and meaning of the eucharist. Our intention has been to seek a deeper understanding of the reality of the eucharist which is consonant with biblical teaching and with the tradition of our common inheritance, and to express in this document the consensus we have reached.

2. Through the life, death and resurrection of Jesus Christ, God has reconciled men to himself, and in Christ he offers unity to all mankind. By his word God calls us into a new relationship with himself as our Father and with one another as his children—a relationship inaugurated by baptism into Christ through the Holy Spirit, nurtured and deepened through the eucharist, and expressed in a confession of one faith and a common life of loving service.

### I THE MYSTERY OF THE EUCHARIST

3. When his people are gathered at the eucharist to commemorate his saving acts for our redemption, Christ makes effective among us the eternal benefits of his victory and elicits and renews our response of faith, thanksgiving and self-surrender.

Christ through the Holy Spirit in the eucharist builds up the life of the church, strengthens its fellowship and furthers its mission. The identity of the church as the body of Christ is both expressed and effectively proclaimed by its being centered in, and partaking of, his body and blood. In the whole action of the eucharist, and in and by his sacramental presence given through bread and wine, the crucified and risen Lord, according to his promise, offers himself to his people.

4. In the eucharist we proclaim the Lord's death until he comes. Receiving a foretaste of the kingdom to come, we look back with thanksgiving to what Christ has done for us, we greet him present among us, we look forward to his final appearing in the fullness of his kingdom when "The Son also himself [shall] be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:28). When we gather around the same table in this communal meal at the invitation of the same Lord and when we "partake of the one loaf," we are one in commitment not only to Christ and to one another, but also to the mission of the church in the world.

## II THE EUCHARIST AND THE SACRIFICE OF CHRIST

5. Christ's redeeming death and resurrection took place once and for all in history. Christ's death on the cross, the culmination of his whole life of obedience, was the one, perfect and sufficient sacrifice for the sins of the world. There can be no repetition of or addition to what was then accomplished once for all by Christ. Any attempt to express a nexus between the sacrifice of Christ and the eucharist must not obscure this fundamental fact of the christian faith.\* Yet God has given the eucharist to his church as a means through which the atoning work of Christ on the cross is proclaimed and made effective in the life of the church. The notion of *memorial* as understood in the passover celebration at the time of Christ—i.e., the making effective in the present of an event in the past—has opened the way to a clearer understanding of the relationship between Christ's sacrifice and

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\* The early church in expressing the meaning of Christ's death and resurrection often used the language of sacrifice. For the Hebrew *sacrifice* was a traditional means of communication with God. The passover, for example, was a communal meal; the day of Atonement was essentially expiatory; and the covenant established communion between God and man.

the eucharist. The eucharistic memorial is no mere calling to mind of a past event or of its significance, but the church's effectual proclamation of God's mighty acts. Christ instituted the eucharist as a memorial (*anamnesis*) of the totality of God's reconciling action in him. In the eucharistic prayer the church continues to make a perpetual memorial of Christ's death, and his members, united with God and one another, give thanks for all his mercies, entreat the benefits of his passion on behalf of the whole church, participate in these benefits and enter into the movement of his self-offering.

### III THE PRESENCE OF CHRIST

6. Communion with Christ in the eucharist presupposes his true presence, effectually signified by the bread and wine which, in this mystery, become his body and blood.\* The real presence of his body and blood can, however, only be understood within the context of the redemptive activity whereby he gives himself, and in himself reconciliation, peace and life, to his own. On the one hand, the eucharistic gift springs out of the paschal mystery of Christ's death and resurrection, in which God's saving purpose has already been definitively realized. On the other hand, its purpose is to transmit the life of the crucified and risen Christ to his body, the church, so that its members may be more fully united with Christ and with one another.

7. Christ is present and active, in various ways, in the entire eucharistic celebration. It is the same Lord who through the proclaimed word invites his people to his table, who through his minister presides at that table, and who gives himself sacramentally in the body and blood of his paschal sacrifice. It is the Lord present at the right hand of the Father, and therefore transcending the sacramental order, who thus offers to his church, in the eucharistic signs the special gift of himself.

8. The sacramental body and blood of the Saviour are present as an offering to the believer awaiting his welcome. When this

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\* The word *transubstantiation* is commonly used in the Roman Catholic Church to indicate that God acting in the eucharist effects a change in the inner reality of the elements. The term should be seen as affirming the *fact* of Christ's presence and of the mysterious and radical change which takes place. In contemporary Roman Catholic theology it is not understood as explaining *how* the change takes place.

offering is met by faith, a lifegiving encounter results. Through faith Christ's presence—which does not depend on the individual's faith in order to be the Lord's real gift of himself to his church—becomes no longer just a presence *for* the believer, but also a presence *with* him. Thus, in considering the mystery of the eucharistic presence, we must recognize both the sacramental sign of Christ's presence and the personal relationship between Christ and the faithful which arises from that presence.

9. The Lord's words at the last supper, "Take and eat; this is my body," do not allow us to dissociate the gift of the presence and the act of sacramental eating. The elements are not mere signs; Christ's body and blood become really present and are really given. But they are really present and given in order that, receiving them, believers may be united in communion with Christ the Lord.

10. According to the traditional order of the liturgy the consecratory prayer (*anaphora*) leads to the communion of the faithful. Through this prayer of thanksgiving, a word of faith addressed to the Father, the bread and wine become the body and blood of Christ by the action of the Holy Spirit, so that in communion we eat the flesh of Christ and drink his blood.

11. The Lord who thus comes to his people in the power of the Holy Spirit is the Lord of glory. In the eucharistic celebration we anticipate the joys of the age to come. By the transforming action of the Spirit of God, earthly bread and wine become the heavenly manna and the new wine, the eschatological banquet for the new man: elements of the first creation become pledges and first fruits of the new heaven and the new earth.

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12. We believe that we have reached substantial agreement on the doctrine of the eucharist. Although we are all conditioned by the traditional ways in which we have expressed and practiced our eucharistic faith, we are convinced that if there are any remaining points of disagreement they can be resolved on the principles here established. We acknowledge a variety of theological approaches within both our communions. But we have seen it as our task to find a way of advancing together beyond the doctrinal disagreements of the past. It is our hope that in view of the agreement which we have reached on eucharistic faith, this doctrine will no longer constitute an obstacle to the unity we seek.





