

The Society for Ecumenical Studies

Registered Charity Number 1096515

26 Daysbrook Road, LONDON SW2 3TD

020 8678 8195

ecumenicalstudies@btinternet.com

www.ecumenicalstudies.org.uk

1 May 2007

Dear Friends,

Annual General Meeting & Seminar, Tuesday 30 May 2007

This will be held at **5-15pm** at The Hinsley Room, Westminster Cathedral. The entrance is on Morpeth Terrace, which is the road to the right side of St Paul's Bookshop. The nearest tube is Victoria.

The agenda and minutes of the 2006 meeting, the report on Paul Fiddes' and Paul Avis' excellent presentation on Anglican-Baptist relations, the 2006 draft Annual Report and Accounts can all be downloaded from the Society's website. If you have no access to the internet and would like a copies to be sent to you direct, please let me know.

The Seminar will follow at **6pm: Anglican – Roman Catholic Relations: A Kick Start?**, to be led by our member, Dr Mary Tanner, president of the World Council of Churches in conversation with Mgr Andrew Faley, assisitant General Secretary of the Catholic Bishops Conference of England and Wales.

Iona - September 2005 & 2007

You will recall that this highly successful event for promising young church leaders, lay and ordained, caught the imagination of Iona Community. There was a deep encounter around the Eucharists of the different traditions and a good deal of searching ecumenical learning. Most of those who took part wrote a report, and all these are available on our website. This group has continued to meet and to grow in fellowship and mutual exchange. We hope to keep you informed of how this progresses.

Iona will be hosting a fresh event in the same vein this September. Although the Community there has now made this a feature of their own life and ecumenical service, the Society remains in touch and involved through the work of our member (whose dedication and labour also made the 2005 event have such an impact), Murdoch Mackenzie. Again, we hope to keep you informed of how this goes.

Receptive Ecumenism : Durham University

The proceedings of the remarkable colloquium in January 2006, which promoted the ecumenical approach taken by Cardinal Kasper of the Pontifical Council for Promoting Christian Unity – 'what can the churches learn, with integrity, from other traditions?' - are due to be published later this year as Receptive Ecumenism: The Call to Catholic Learning (Oxford: Oxford University Press, 2007). A report is also available on our website. Meanwhile, a research project to ground the ideas in ecumenism of life in Catholic and Anglican dioceses and their Free Church counterparts is planned in the north east. Paul informs me that, following the publication of the book, there will be a further colloquium possibly in 2009.

The Catholic studies angle at Durham, which has driven this project, completes the already rich cover for Anglican, Methodist, Free Church and Orthodox studies that are long embedded in the theological and ministry-training provision at the university. It is led by our member, Dr Paul Murray. It is now an even more important partner in the network around the country for ecumenical ecclesiological exploration. An interesting forthcoming Catholic Theology Research Seminar there will look at 'Antonio Rosmini on the Election of Bishops by Clergy and Laity', presented by Luca Badini-Confalonieri, on 10 May. Contact paul.murray@durham.ac.uk for more information on this and the Receptive Ecumenism project's other plans.

Receptive Ecumenism: Sarum College

Learning in Dialogue: Receptive Ecumenism will be an in-depth look at the way in which churches are learning from each other in dialogue. The presenters will be *David Carter and the Revd Dr Keith Clements*. It will take place on two days : Tuesday 12th - Wednesday 13th June 2007 and cost £95 residential or £65 non-residential.

Receptive Ecumenism: Mater Dei Institute, Dublin

For those who would like a weekend in Dublin, MDI is hosting its own 'next step' conference on Friday June 8 and Saturday June 9.- *Ecumenism in the New Millennium : The Challenge of Inter-religious Dialogue*. The colon is misleading as only a few of the addresses will treat the interfaith perspective or the multi-faith setting. Most will concern receptive ecumenism. MDI is on the way in from the airport, 15 minutes walk from O'Connell Street and there are plenty of B&Bs locally. The conference cost is a mere 20 euros. Further details on the conference website at <http://www.materdei.ie/ecumenism>

Receptive Ecumenism: the Society

You may remember we had high hopes for a London day event to disseminate the Durham conference's themes in autumn 2006. Unfortunately, there were Anglican-Roman Catholic jitters in the second half of 2006 and both the episcopal RC key-note speaker and the RC venue felt that they should pull out, to avoid the then current controversy and to wait until such an exploration could serve people more usefully. It was then too late to arrange an alternative event. At the AGM I will have details of two autumn events.

Societas Oecumenica

Martin Conway's report on the August 2006 consultation on Ecumenism of Life as a Challenge for Academic Theology (n.b. see Durham's practical receptive ecumenism project above) is on our website and further details are available on the website: www.societas-oecumenica.de

Our website

As the pricing of postage has been altered and letters are now judged on dimension as well as weight, it is not really affordable or feasible to send out larger packs of papers and reviews as before. My sense is that most people now have access to the web and can download most things there. If that is not the case, then of course let me know and I will gladly send any documents by post. We will still send out a postal newsletter with a paper and some reviews.

***Ut Unum Sint* and Christian Reconciliation through the Martyr Traditions**

Over the last few years, several remarkable events have taken place. In 2005, Dr Richard Chartres (Anglican Bishop of London), Bishop George Stack (representing the Cardinal) and the Envoy of the Carthusian Priors met at Charterhouse in London

(where the chapel is probably the remodelled monks' Chapter House) to commemorate the first of the Catholic martyrs in what would become the 'Reformation Era' as martyrs seen to belong to the whole church, not just one tradition. Of course, the scene of their arrest and imprisonment at Newgate was not far from Smithfield where King Henry VIII simultaneously conducted his assault on Reformers. Charterhouse school educated John Wesley and Geoffrey Curtis, the Mirfield Father and Anglican ecumenist who was the biographer of Paul Couturier and populariser of the Week of Prayer – so there are rich resonances in this extraordinary complex of buildings, which has been keen to reconcile its present, as Sutton's Hospital (a Maison Dieu for retired gentlemen), with its past as a monastery at the cutting edge of church renewal in the early 16th century. This event has taken on a great importance locally for Christians of all traditions and is now annual.

Pope John Paul in *Ut Unum Sint* pondered how those who follow Christ and witnessed to him at the cost of their lives have always been seen in the Church's tradition as completely united with him in his own sacrifice on the Cross at the moment of their own bloodshed and death in martyrdom for his sake. He points out that, while to the world the martyrdoms viciously symbolise the extremism and mutual recrimination of our divisions, from the divine perspective they are the very points at which the differences and enmity between Christians is completely resolved and reconciled. We feebly struggle, they in glory shine, however. Pope John Paul called for work on a study of a common martyrology that could take account now so much of what led up to the martyrdoms, but the reality of the holiness in the heroic witness on all sides, as a spur to us in the world to overcome the divisions we find perpetuated.

In May 2006 an event took place at Tyburn Convent, shrine of the Catholic martyrs, to commemorate all the London martyrs on all sides from the 1530s until the 1680s. It was very moving to hear the great founders of the Independent tradition recalled alongside the famous Anglican, Reformer, Puritan and Catholic names in such a place. This is all very much in the spirit of 'purification of memory' that the late Pope called for, as well as embracing the history of each tradition as part of one's own story too. Most of all, it was a prayer that the martyrs' witness and sacrifice in union with Christ's could be fruitful for union among Christians in the world of the present.

In the run up to the centenary of the Week of Prayer, our website will host an overview of this work and the events, together with the associated papers and addresses delivered at them.

Week of Prayer Centenary January 2008

In partnership with the Ecumenical Society of the BVM we are advancing plans for a celebration in central London in January 2007. As soon as the negotiations are concluded we will let you know. The event will be very much focussed on where the past achievements will demand we go next. I enclose an historical overview prepared for the preliminary discussions, for interest. Again our website will host a section on the Week of Prayer.

East-West Ecumenism

Meetings to explore exchange and understanding between Christians of the Western traditions and those of the East took place in plenty during 2006 and produced some highly engaging addresses. In February this year, the Ecumenical Marian Pilgrimage Trust conducted a four day event with several significant contributions from Kallistos Ware. Again, as these movements and meetings are mainly informal, the Society's website will in future be offering these dialogues a forum.

Orthodoxy and Scripture : Institute for Orthodox Christian Studies

IOCS is a member of the Theological Federation at Cambridge, where our member Janet Scott directs the ecumenical centre. From 8-13 July 2007 at Sidney Sussex College will be a summer school on the Orthodox Approach to the Bible, to which ecumenical friends are especially welcome. More details on www.iocs.cam.ac.uk

Orthodoxy and Scripture : Fellowship of St Alban & St Sergius

13-17 August 2007 at All Saints Pastoral Centre, London Colney, the same themes will be visited, led by Archbishop Kallistos Ware and Canon Hugh Whybrew. Again members of other societies are welcome. More details on www.sobornost.org

ESBVM - Mary: Grace and Hope in Christ

The latest ARCIC document has caught the imagination of many, especially in the local church and among lay people. The study guide, while on the role Mary, has also posed some questions and ecumenical pointers of much wider and more general concern. ESBVM is shortly to publish the proceedings of its August 2006 conference. We will also place on our website the proceedings of the RC diocese of Nottingham's 2005 annual ecumenical conference on this subject, by kind permission.

Incidentally, this year's conference will be at Swanwick, June 15-17: Christianity and Imagination – Ecumenism, a Work of Dialogue. It will be led by Mark Patrick Hederman OSB, a writer and philosopher from Glenstal Abbey in Ireland with a long history of involvement in the Ecumenical Movement and, currently, the 44th Annual Glenstal Conference. More details www.nottingham-diocese.org.uk

Fidelis Daly CP

Fidelis, who served as our treasurer and constantly inspired the society with her reminder of the role of women, lay, religious and ordained, in developing the life of the Church as a whole and facilitating the ecumenical movement in all the various traditions, died just before the New Year. She had just hired a car and revisited her old school and college haunts in the north of England and was staying with her community in Lytham.

She was born in 1919 to a large family in Dublin. In 1937 she left Ireland to enter the Congregation of the Cross and Passion. After reading English at Manchester University, her teaching career began at a girls' school in Bradford. She was seriously concerned at the girls' low self-esteem, so she introduced drama and dance to the English curriculum and encouraged sport and friendly competition. The school was transformed and in time Fidelis became its head. Her innovative, human approach to education, especially of young women, was captured for others when she was asked to become an influential tutor at the newly built Trinity and All Saints College in Leeds. When she retired, she came south to Aylesford and then Islington, and transferred her skills to the education work of the National Board of Catholic Women. Retirement allowed time for further study – first at Heythrop and then the Irish School of Ecumenics. When she returned from Dublin she contributed to our Society's thinking notably, served as a Catholic religious representative on the Women's Inter-Church Council and motivated networks and contacts that united in her personality and warmth the Ecumenical and Interfaith Committee of the NBCW, the Women's Interfaith Network, the Association of Inter-Church Families and the Ecumenical Forum of European Christian Women. Of greatest importance to her was her community in Islington, where her sister Wilfred Daly CP also lived, and her parish, St John's Duncan Terrace. Mary Brogan and Janet Ward of NBCW write, 'Fidelis was a committed, yet atypical sister. She had a wonderful gift for friendship for young and old and she kept up lively communication with a wide variety of people - her influence was considerable.' May she rest in peace.

Fr Pierre Parré

Pierre was for many years a leading character in the Belgian Catholic Church, especially in its links with Anglicans in England. He was the first chaplain of the independent French division of the ancient Catholic University of Leuven (Louvain-la-Neuve), where his deep understanding of the church as St Paul saw it, especially the principle of koinonia/communion influenced the successive generations to whom he preached or ministered there. Like Cardinal Suenens, he was taken up with a profound awareness of the power and work of the Holy Spirit in the life of the church and the progress of the ecumenical movement.

For many years he served as secretary of the Belgian bishops' ecumenical commission and Belgian ARC. In 1996 he organised the memorable commemoration at Mechelen of the 70th anniversary of the Malines Conversations. He was a great friend to Christians in England, in a fine tradition in Belgium that has lasted for over a century and has included Cardinal Mercier, Lambert Beauduin, Constantine Bosschaerts, and which has profoundly influenced the course of the ecumenical movement, drawing in such figures as Paul Couturier and Yves Congar. Pierre was a great ecumenical encourager and a good friend to the Society from Europe. He died in October 2006. A fuller note on his life and contribution will be placed on our website.

Subscriptions

As we were not really able to operate a programme last year, we did not energetically collect a subscription. We are grateful to those who have sent in their subscriptions and donations in any case. Please send payment for your 2007-8 subscription to Hilary Martin, Treasurer SFES, at Glebelands, Brockenhurst Road, Ascot, Berkshire SL5 9HB. Please consider do so by Standing Order and Gift Aid. Forms can be printed from our website. The increased rates approved at the 2006 AGM will greatly improve our capacity:

Individual Member	£20
Students, Unwaged, Retired	£10
Married Couples	£24 (Retired Couples £12)

With all good wishes,

The Revd Mark Woodruff, Secretary

Reflections on *Enriching Communion & A Handbook of Spiritual Communion*

In 2005, Churches Together in England conducted a training conference for County Ecumenical Officers and others on 'Sharing Communion in a Hungry World' (see Hilary Martin's report on our website). Three members of the Committee were kindly invited to take part in this event. The conference came towards the end of a long process of exploration by CTE's Theology and Unity Group (on which our member John Bradley serves) concerning issues around Eucharistic sharing, *communio* as it is seen in different traditions and the overall context and aim of restored, visible full communion – as well as the 'reconciled diversity' strategy of inter-communion in the

meantime. This exploration has been written up by Bill Snelson, General Secretary of CTE in *Enriching Communion*. He has done us all a service with this beautiful and highly encouraging book, which is available direct from CTE for £4-95 (ISBN 1 874295 29 8). Helpfully, he separates out our two ways of speaking of *koinonia/communio* into a consideration of the Eucharist itself (using two very different perspectives from Vincent Nichols, the Catholic archbishop of Birmingham, and Inderjit Boghal, the Methodist minister from east Yorkshire with penetrating insight from his past as a Sikh from India) and of 'fellowship' on the way, as we search for Eucharistic communion. This embraces the ways in which different ecclesiological cultures discuss their idea and experience of participation in the Church, without too much of the way in which *koinonia/communio* has become technical as terminology.

So he moves beyond discussing the fullness and richness of communion as know it through baptism (the starting point which can be seen more as the limit of re-integration in some thinking) and relates everything to the objective, which is the completion of communion in the Eucharist. Talking of communion makes sense, to my mind at least, in no other way. As Cardinal Kasper points out in his own new *Handbook on Spiritual Ecumenism* (New City Press, ISBN 10 156548 263 8 - £5-95), when we declare our belief in the Communion of Saints in the Apostles' Creed and the Nicene Creed, we tend to think of fellowship and belonging, rather the **company** of the faithful, our sharing of the Bread of Life, belief in our Holy Communion. So the first 'eucharistic' section of the book leads us through the context of world hunger and justice and that of the re-creation in the world of a heavenly reality through the gift of Christ's life sacramentally, to the realisation of the sacramentality of the whole of life, in which the unity of the Church – and thus of all Christians – is integral, for the sake of the solidarity of humanity, the realisation of the Kingdom, and the Eucharistic completion of the creation in the unity of God with what and those he has made.

Christians' fellowship in the Word of God, in service alongside each other, in union with all our traditions' saints and (especially) martyrs, our mutual exchange and inspiration in worship and spirituality, and our sense of our sin and lamentation concerning the brokenness of our one Church, are not presented as 'all we can settle for' in a simply post-baptismal fellowship, or mere steps along the way towards the Eucharist together, or spiritual (in a strange sense of less than ideal) substitutes for an actual reality; but instead they are envisaged as genuine instances of the full communion to which we are proceeding, and in which there is not an absence of Eucharistic reality, which tantalises and frustrates our aspirations, but a genuine 'access to the communion of salvation'. The life of grace imparted and experienced may be an imperfect between us, but it is a participation which is Eucharistic in character. Rather than our sense of communion taking us gradually beyond Baptism, this is a sense of communion which draws us insistently to union in Christ in the Eucharist.

I was particularly grateful for the treatment of communion through our respective martyrs traditions. Once a point of rivalry and mutual recrimination, these are where we see, as Pope John Paul saw in *Ut Unum Sint*, the laying down of life in witnessing to Christ as the point of complete identification with Christ and Christ with his follower. What was once a symbol of division, thus is shown to be a realisation of Christians' essential unseparability, on account of the indivisibility of Christ. Those who honour the saints and particularly the martyrs of our Churches have to interpret them in union with the sacrifice of Christ as bearing fruit in more than united fellowship – in the clearer reality of the one Christ and the unity of his Eucharist.

Cardinal Kasper's Handbook is principally addressed to Roman Catholics and the Catholic-minded in other Churches, but it too aims at looking afresh at the practicalities and convincing people that Christian unity is not about interdenominational relations but the essence of the nature and purpose of the Church. It is full of practical suggestions, and furthermore reveals how all kinds of aspects of Church life – the Church's liturgical year, personal and corporate prayer, the study of Scripture, theology, service in parish life, religious communities, pastoral and social action, youth and family evangelisation, not only *can* be ecumenical, but ecumenism is intrinsic to their purpose and direction.

Again, the journey to the Eucharist is the dynamic. But whereas in the Snelson book the work seems to be about seeing the Eucharist ecumenically (and not just in terms of a sacramental sharing), the Handbook is about the re-evaluation ecumenism as Eucharistic, in other words as standing at the heart of Catholic experience of faith and life.

In both books, 'spiritual ecumenism' is not about prayerful aspirations and activity to occupy us while we wait for the real thing. They both honour what has been achieved in the past, which may be partial but which more authentically stand in the future-oriented perspective of what is to be completed as concrete constituent realities of it, faith being the substance of things hoped for.

Eucharistic sharing and the means toward organic unity remain the rub. But there are interesting ecclesiological hints in Cardinal Kasper's Handbook. In his 2005 book 'That they all may be one', Kasper discusses (before Cardinal Ratzinger was elected Pope) the unfortunate discussion of other Churches in *Dominus Iesus*, the Congregation for the Doctrine of Faith's declaration on the uniqueness of Christ and his work as universal Saviour. The document is not really about ecclesiological questions, or even collaboration among Christians in mission, and the role and standing of other Western churches is treated in a sort of shorthand way that seems to make no acknowledgement of the content and progress in mutual comprehension through the various dialogues over the preceding 35 years, describing other ecclesial communities as 'not churches in the proper sense', *tout court*. A horrified Kasper translates the CDF's tactless and inadequate comment into the more authentic and nuanced terms of what has been understood in the dialogues, but also of Pope John Paul's Encyclical Letter on Ecumenism, *Ut Unum Sint*. He tells us that the discussion could have been 'better put'. This was excitedly reported as a rift between Kasper and Ratzinger, but subsequently Kasper has let it be known widely that he and the new Pope discussed the matters thoroughly and both agreed on the declaration's shortcomings in this ecumenical regard. Thus Church means the universal Church of Christ, or a local community of Christians headed by their bishop whose communion with the other local bishops includes communion with the universal Church through the Bishop of Rome as successor of Peter; hence the Catholic Church itself, in which the universal Church 'perfectly subsists'. Kasper has been at pains to point out that other communities, churches and communions of Christians are not seen as churches in a merely sociological or analogical sense, but as genuine bodies belonging to the one, universal and indivisible Church (something which after all applies to all Catholic dioceses too). Thus 'proper sense' is to mean 'in our own sense'; in other words, in the way in which the Catholic Church self-understands what its own local or particular churches to be. This acknowledges that although the means whereby the Christians in their churches and ecclesial communities can be in communion with each other locally and universally may not be apparent and available, nonetheless the reality and starting point of each is the Universal Church from which all derive or in which they subsist, and not the contingent separateness of denominations. Part of the problem of perception, of course, lies in the apparent

contrast between 'Churches' and 'Ecclesial Communities', as though the latter were a scaled back version of the former. In place of 'ecclesial' it would be better to use 'church' adjectivally - 'Churches and Church Communities' – to convey the Latin parity of *ecclesia* and *ecclesialis* into English, which the translation so fails to convey as to misrepresent. If this were done, the carefully constructed joint phrase would be seen to encompass the universal dimension of the Church to which all Christians belong in baptism, the particular local churches in which the Catholics see inherence for themselves and others in that universal Church, and the organisations and traditions of other Christians whose legitimate status, context and nature is as communities of this same, sole universal Church. Thus the phrase excludes the denominationalism, rather than makes the distinctions. However imperfect the communion between them, however much Catholics and others may not share each others' faith and Church life in entirety, and however unmatching their structures have come to be, the Churches and Church Communities are part of the fabric of the Universal Church, not separate versions of it.

So Cardinal Kasper's *Handbook* places non-Roman Catholic 'Church Communities' or 'Ecclesial Communities' not in a separate department of his projections for spiritual ecumenism, but within the book's third and concluding section on *Diakonia* and Witness (the first is on a scriptural ecumenism and the witness of the saints, living and departed, to the Word of God; the second is on the ecumenism of prayer and worship). Thus the 'Church communities' are discussed with the great ecclesial movements which are ecumenical in character – in the context of what has gone before on religious communities, monastic communities and parish or local communities. The potential of each for building unity is examined according to that community's opportunities, but also within the setting of wider networks and even global and thus universal circumstances. So is it perhaps being communicated that 'ecclesial communities' are not what the Catholic Church sees 'non-Catholic' Christians as belonging too, but an authentic instance of life within the one Church which are also to be found within the Catholic Church too? Among the ecclesial communities or movements, Focolare, L'Arche and Sant'Egidio Community are mentioned. Among the religious communities and orders mentioned alongside the discussion of ecclesial communities or movements or associations as analogy are the Basilian, Benedictine and Franciscan families across the Church's boundaries. Surely this means that other Christian Churches, such as the Anglican Communion or the Methodist Church, are not being considered as potentially 'fitting in with' Catholicism like an order (although Catholic canon law can be ingenious at harmonising itself to the exceptional) – this would not be respectful of their distinctiveness and integrity. But can it mean that Catholics too have 'ecclesial bodies' which are 'not churches in the proper sense' but are able to live in complete communion with the Catholic Church around and through its structures and theirs, and indeed are integral to the Church, not accommodated anomalies – the same Benedictines and Franciscans, Mother Teresa's community, Caritas International, Focolare, Communion and Liberation? Is Cardinal Kasper's *Handbook of Spiritual Ecumenism*, characteristically, also serving as the germ of a *Handbook of Receptive Ecumenism*? – 'Your Church Order and ours may be different, but the universality of the Church which subsists in the Catholic Church shows that they may not be so incompatible, and there are patterns ancient and modern well known to us all that show how they can receive from each other in communion and become integral to one another. In the past, when 'ecclesial communities or movements' are mentioned in a Catholic context, it has been through, for example, papal addresses to gatherings of renewal movements at Pentecost or to the 'new movements' within the Catholic Church, such as the Neo-Catechumenal Way. The 1993 Directory for the Application of Principles and Norms on Ecumenism states,

Those involved in such groups, movements and associations should be imbued with a solid ecumenical spirit ... whether by seeking Catholic unity through dialogue and communion with similar movements ... - or the wider communion with other Churches and Ecclesial Communities and with the movements and groups inspired by them.

Kasper is pressing this 'wider communion' – envisaging within the perspective of the one universal Church of Christ the ecclesial similarity of those communities which are not in communion with the see of Peter with those that are, envisaging what can be received from them, and indeed how they might be received of each other. It is not so much a matter of reconciling differences as noticing how the Church's communion as Catholics have implicitly understood it does not exclude from within itself ecclesial communities which are 'not Churches in the proper sense', but which are genuine communities of the Church. Since they continually renew, invigorate and sustain the Catholic Church's life and mission as integral to it, how much less can it be true of ecclesial communities which are not in communion with it, but whose gifts and riches it desires to make its own – not by mere exchange but through complete participation?