

*Diocesan Bulletin for Christian Unity  
Archdiocese of Southwark*

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**Together in Christ, Diocesan Bulletin for Christian Unity,  
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## **EDITORIAL**

Just after Christmas this sad news came from Barbara Wood.(*Chair SW Area Southwark Commission for Christian Unity*)

*I am sorry to have to write to you now with the sad news that Joy Peck died on 23 December. As you know she has been battling with cancer ever since she resigned as Chair of the SW Area at the end of 2009. Despite her illness and debilitating treatment she continued to take an active interest in all our work and was delighted that she was still able to come to our Forum and AGM in September. She was totally committed to the cause of Christian unity, not just through her work for the Unity Commission but also locally and through her association with the Focolare. She has been an inspiration and example to all who knew her and we shall miss her greatly.*

Joy's article from 1999 is reproduced to remember her commitment. Also, not one but two Unity Week items and a talk given by L'Arche to the SW area last year.

The latest communiqué for ARCIC III (third Anglican-Roman Catholic International Commission) is now out. It will demonstrate how far our churches have gone towards working together for Unity. Please keep the members in your prayers.

Finally the promised memorial for the late David Barrett. Many thanks for the extra detail his wife Irene provided. Please pray for the needs of David and Joy's families.

*Michael*

**DAVID BARRETT**  
29 June 1930 – 29 July 2011

According to notes from Fr Barry Hughes' homily at David's funeral I've seen how active and interested David was in all things. A chess player of some repute, love of the countryside, prison visitor, lay reader, an officer in the Catenian Association and the founder of Croydon Newman Circle. Fr Barry is quoted saying "he played an important role in the development of Christian unity both at local and diocesan level and, with his wife Rene, was a mainstay of ecumenical scripture groups. In his final year of life, he led a bold initiative of attendance at Reform services." Of course in many ways these many activities would overlap.

His skill at chess led to playing against Oxford University's greatest minds and on holiday once, was on a Yugoslavian mountain playing against Muslim elders! In more recent years, he appealed in church for chess sets, and then patiently taught inmates at Brixton Prison the intricacies of the game.

Love of walking in the countryside led, some thirty years ago, to the formation of a walking group, which is still thriving. This was a chance to promote ecumenical friendships whilst enjoying the beauty of God's creation.

A devoted family man, David was a born organiser and took great pleasure in arranging walking holidays, theatre trips and other social events for family and friends. His ever present sense of humour was characterised by his quick wit and laughter.  
May he rest in peace.

*[As a latecomer to Ecumenical work I met David only recently at diocesan AGMs and study days. Though long past his time as SW Area Chairman, he continued to support the SW Area and work in Selsdon. I remember him as a dapper gentleman, kind, courteous, but prepared to challenge the status quo and want progress. The Commission has lost a committed champion. Please remember David's wife in your prayers and that David's spirit will inspire others to try to fill the ecumenical gap he leaves us. Editor]*

## CRAZY IDEAS AND HAPPY ENDINGS

*First published in TiC, February 1999*

It all started in *One World Week* 1996. Thirty people from the local churches were enjoying a bring-and-share meal in a church hall. Hazel, the Methodist minister, suggested that we work together to design and make a quilt for one of the black led churches in America, which had been burnt down by the Ku Klux Klan. We wanted to send the message that there is real love in the world – love that will win one day.

The project seemed impossible, but a group met and a design was completed – a 6 foot by 4 foot map of the Atlantic Ocean showing the west coast of Europe and Africa and the east coast of the Americas. Each person was to make a square – 8 x 8 inches – as a personal message. After much thought, I appliquéd my name *Joy* diagonally across the square as a prayer for spiritual happiness. The corners were filled by a World Council of Churches *Oikoumene* symbol and a whale embroidered on the sewing machine.

The next time we met, the hessian backing, and green and blue cord had been acquired. Work began in different corners, some stitching the cord to mark the edges of the continents, others working to create a colourful red and silver binding to form a frame. The group involved became a hard core of five with others who popped in on different evenings when they could. Lots of photographs were taken while we worked.

I wish I could adequately describe the lovely, quiet evenings spent with a group of women stitching while sharing a thought or a joke. All of us are busy people, but making the quilt was not another chore it was blissfully relaxing. We all grew to know and love members of different churches in a way which would not have been otherwise possible.

Lots of people of different colours and in different costumes were created to form a chain of love linking the land masses. The individual squares were attached and, just in time, for *One World Week* 1998, the final stitch was done. We celebrated by admiring our handiwork over a glass of wine and some fattening cake. The completed banner spent a week in each of the East Hill churches, Wandsworth, before being sent across the Atlantic to its destination.

*Joy Peck*

## CHURCH UNITY WEEK – SURBITON STYLE

In many parts of the diocese the January Church Unity octave is commemorated by a joint service in one or other of the churches of the parish. Here in Surbiton it has been the custom for many years for each church in the area to host an event to which all fellow Christians are invited. Alternating between lunchtimes and evenings parishioners meet together for some or all of the following; Songs of Praise, Soup Lunch, Prayer Labyrinth, Choral Evensong, Taizé Service and a Quiz Night. This year (2011) the local United Reform Church were awaiting the appointment of new minister so the members staged what they called *Stations*. Round the church on tables were a number of simple activities which those attending were asked to perform and consider how they related to their daily lives. Perhaps an example will clarify what was involved. One table held a shallow bowl of water and you were invited to dip a finger or two into it. Naturally ripples were produced – just as both our words and actions produced ‘ripples’ among the people we meet each day. Are these ripples edifying or not? As we meet Christ in those about us are we setting a good example?

Most of the services are followed by that most British of institution, tea and biscuits or a buffet lunch. In these relaxed circumstances it is so much easier to establish and reinforce friendly links with our fellow Christians and keep them informed of other events taking place in our respective churches. At each event a collection is taken up for the local Churches Action on Homelessness.

Another feature of the Octave is ‘Pulpit Exchanges’ where ministers /priests preach at a Sunday service in another church. On one occasion the local Baptist minister spoke with such eloquence at our 9 am Mass that it was rumoured many might change their allegiance! Our own much loved parish priest, Canon Anthony Charlton, is very popular with the local Anglicans. We’re not sure if that’s because of his personal charisma or because his sermons are much shorter than they usually have!

In addition to all of the above on the second Sunday in May there is a collective Unity Service to which members of all the local churches are invited. Some churches cancel their morning service

thus leaving people free to attend. Over the past five years or more this service was held in a local sports hall, but this was not a popular venue nor was the style of service to the liking of those of more mature years. Comments were that it was far too loud and did not feel like an act of worship, and with so many wonderful hymns to choose from those in the service were more like pop songs.

Following the 2010 event the local Churches Together committee agreed that the event should be in a church and, to our surprise, suggested the Catholic church as the venue for the 2011 event. As we have three Masses each Sunday the Unity Service would have to be in the afternoon, not a popular option with some. As a result the numbers attending were lower than in the past and the collection was consequently less successful. The help and assistance we received from the other churches enabled the event to be a resounding success. Over the now obligatory tea and cakes afterwards everyone commented that, at last, it felt like an act of collective worship. Since that day we continue to receive positive reaction. Demand is growing that next year's service be in a church and the Methodist church is the favoured location.

Sheila and Chris Ennis

## **MISSION STATEMENT**

*By prayer and action* we, the Commission members, respond to our Lord's prayer that "all may be one". (Jn 17:11)

*To promote this ideal* we will try to use every appropriate occasion both to foster friendship among Christians, and to celebrate and work together.

*Our purpose is that*

- everywhere the love of God will be known
- the followers of Jesus will grow more united
- the Good News will bring joy and contentment to all

## Unity and The Papal Visit Legacy

When Pope Benedict XVI came to England 18 months ago, he was invited to Westminster Abbey for the Service of Evening Prayer with the Archbishop of Canterbury, Rowan Williams. Only days before I was surprised to be invited by the Dean of Westminster to attend. The key theme of that particular evening was the promotion of Christian Unity.

Queuing to enter the Abbey, had never been so enjoyable: chatting with Anglican clergy, professors, teachers and many of the great and the good attending, and a chance to speak about the role of a Catholic Deacon and the work of the Southwark Commission for Christian Unity. There was a carnival atmosphere full of expectation as a crowd of the faithful surrounded the Abbey site, and the queue was supervised by a lone policeman from Essex who was pleased to say that it was the most peaceable event he had ever been assigned to.

There had been much negative speculation about the visit before the Pope came, but by the time he reached London it was compulsive viewing and respect was growing massively. The evening was an opportunity to reinforce the many meetings held between church leaders with an air of friendship, hope and shared belief in the Lordship and service of Christ.

Pope Benedict described the ecumenical movement as a prerequisite for credible and convincing witness to the Gospel. To quote directly he said:

Dear friends, we are all aware of the challenges, the blessings, the disappointments and the signs of hope which have marked our ecumenical journey. Tonight we entrust all of these to the Lord, confident in his providence and the power of his grace. We know that the friendships we have forged, the dialogue which we have begun, and the hope which guides us will provide strength and direction as we persevere in our common journey. At the same time, with evangelical realism, we must also recognise the challenges



which confront us, not only along the path of Christian unity, but also in proclaiming Christ in our day.

In all, I enjoyed this truly unique event; all the right things were said and done, and our work towards Unity received a much needed fillip.

Walking to the station as the roadblocks and diversions were lifted, it became clear to me that during that four hours or so, just a few roads away, all this meant nothing for so many people. The legacy we have is to revive the mission of our churches by getting:

- To know our purpose.
- To grow in confidence.
- To witness to our faith.
- To serve others.
- To seek and engage in dialogue.
- To point to the transcendent.

Archbishop Rowan Williams recalled the anniversary last September saying:

... those days last September visibly reminded the public at large that Christian discipleship is not the concern of some tiny ageing minority, but a reality enthusiastically embraced by millions of all ages and races. Pope Benedict showed us all something of what the particular vocation of the See of Rome means in practice – a witness to the universal scope of the gospel. We who belong to other Christian families gladly acknowledge the importance of this witness and join with our Roman Catholic brothers and sisters in thanking God for the inspiration and challenge of Pope Benedict's visit, in the hope that we can go on working together for the sake of Christ's good news here in the United Kingdom.

*+Rowan Cantuar*

*A homily given at ecumenical vespers during the Week of Prayer for Christian Unity 2012 by the Editor.*

## THE L'ARCHE COMMUNITY AND ECUMENISM

Notes from a talk to the SW Area

L'Arche is a community where people with and without learning disabilities live together and share a common life. It is a community where people live together doing ordinary things with extraordinary love.

L'Arche was founded in 1964 by Jean Vanier, the son of the Governor General of Canada. Jean joined the British and Royal Canadian Navy as an officer during WWII. He was deeply affected by the suffering of the people of Hiroshima and the sight of the skeletal inmates of the concentration camps and in 1950 he resigned to study philosophy and theology in Paris. Whilst there, he met Father Thomas Philippe, a Dominican priest and professor who was to become a close friend.

Through the influence of Father Thomas, Jean moved to Trosly-Breuil, France. Father Thomas was chaplain to people with learning disabilities and Jean was struck by just how much these people were voiceless and powerless and often abused in the institutions where they lived. He was horrified by the conditions they endured and the way they were treated as objects of pity, fear or charity. He invited two of the men he met, Raphael Simi and Philippe Seux, to leave their institutions and come and join him in his own home to live a simple, poor but prophetic life. Inspired by Noah's Ark, Jean named their house *L'Arche* (the Ark in French), which is also a reference to the Ark of the Covenant. L'Arche is based on covenant relationships.

Jean was deeply Catholic and wanted his little community to witness to the Catholic faith with daily Mass and daily rosary but he soon realised that this was not necessarily what Raphael and Philippe wanted. He was further challenged when he was asked to take over the local institution for people with learning disabilities. He began to learn how to really listen to the needs and desires of people with learning disabilities, and to respond to them. His relationship with them slowly changed from one of generosity and serving one which was more to do with mutual relationships.

More and more people came to visit and help him, and many stayed because they were impressed by what they saw and wanted to be part of the community.

Amongst these was a Canadian couple who wanted to go back to Canada and start their own community. However, this couple was Anglican and Jean was faced with a decision: should L'Arche remain strictly Catholic? Following the signs of the Spirit Jean opened the door to an Anglican L'Arche community.

The same year came a further challenge. An Indian visitor to his community asked if she could found a community in India. This would be a community of people with different religions: Hindu and Muslim as well as Christian. It was to be called *Asha Niketan*, (*Home of Hope* in Sanskrit). Again Jean agreed.

Thus it was that within six years of the start of the first L'Arche community other communities had sprung up on three continents that were Roman Catholic, ecumenical and interfaith.

L'Arche UK was founded by Jean Vanier's sister, Thérèse. She was given a house by the Anglican diocese of Canterbury and thus from the start it was a community of both Anglicans and Catholics. As with every community the key question was how to live together and respect each other while allowing each person to remain true to their own particular tradition.

Central to this was how to celebrate the Eucharist. Loss is written into the lives of people with learning disabilities and for them to flourish it is essential to live in harmony and unity. They found the division very distressing so celebrating the Eucharist was a source of great pain. A local bishop offered special permission for intercommunion, but the community decided not to accept this offer. They did not want to be an exception. They believed that the right way forward was to live the pain of separation and "to share the broken bread of our daily lives together".

This means working on how to celebrate the unity of the community in creative ways. The gospel of John has provided one way. There is no institution of the Eucharist at the last supper here but rather the washing of the feet.

Helping each other wash and take baths is part of daily life in a L'Arche community. In places like India where people wear sandals this includes washing feet and massaging cream into dry cracked feet. There is something very powerful and precious about kneeling at the feet of another person in this way and it has become an important part of the L'Arche spirituality. On special occasions but especially each Maundy Thursday members of the community wash each other's feet. Jean Vanier has used this sign of community and mutual care on other occasions, for example when he has addressed groups of Bishops and the World Council of Churches. He says that the L'Arche community is not founded on the Word, but on the broken body of other people and this makes washing each other's feet very powerful because we can all do it for each other.

The pain of separation at the Eucharist, however, remains and the community makes great efforts to ensure that everyone feels welcome whether or not they can receive communion. On Sundays every member of the community worships in their own church so that they remain rooted in their own tradition, but when the Eucharist is celebrated in the community there is a constant searching for ways to allow people to be who they are and yet to feel at home. The blessing of those not receiving communion is very important. There is a proper laying on of hands on the person's head and personal words of God's love are spoken. In India where people of other religions are part of the community, those who do not receive communion receive a flower when they come up to the altar and at the end of Mass sweets are distributed in deference to Hindu tradition where devotees would receive *prasad* (a food offering). At international meetings where the Eucharist is celebrated each day according to a different Christian tradition a prayer is read at the sign of peace from a different tradition to the one celebrating the Eucharist.

In this talk there were many touching examples of how the community members with learning disabilities found spontaneous ways to express unity and their desire for that unity. The message that came through again and again was that the way to unity was through the heart and not the head. An example was Robert, a man

with Down's syndrome. At a Eucharist celebrated by Archbishop Robert Runcie in 1985 in the Crypt of Canterbury Cathedral for an ecumenical L'Arche retreat with Jean Vanier, Robert, an Anglican, came forward for communion. He looked uncertain as to whether to receive or not, then suddenly put out his hands for communion. He looked at it lengthily, then broke it in two, handed one half to the archbishop and ate the other half himself. At the end when the procession began down the aisle Robert noticed that Archbishop Runcie was walking on his own. He was filled with compassion at what he saw – someone left alone – and leapt up from his seat as the Archbishop was passing, took the Archbishop's hand and walked with him down the aisle to keep him company. He introduced himself as "Robert, Robert from Liverpool." The Archbishop bent his 6 ft. 4ins. down to Robert's 4 ft. 6 ins. and replied, "I'm Robert, Robert from Liverpool too. Today we are brothers." We have much to learn from these special children of God.

Over the last few years the L'Arche communities have reviewed their Identity and Mission. One sentence sums up their charism: *'We are a people with or without learning disabilities sharing life together.* Three words sum up what this means: Relationships, Transformation, Sign. When we are faithful to our relationships there is transformation – for the people involved and for our communities, and then L'Arche can be a sign to the rest of the world.

L'Arche at its best, when truly lived at its deepest, is a place of forgiveness and celebration. It is a place where the fact that people hurt each other when they live together in community is ever present. Community is present in the little daily acts of loving kindness and forgiveness offered for each other, in moving from an attitude in which people of different denominations and religions say: *I need this for my spiritual life*, to one that says: *If you need that to help you pray and grow then you must have it.*

Hazel Bradley and Thierry Jacques

## COMMUNIQUÉ FROM MEETING OF ARCIC III AT BOSE, ITALY

The Anglican – Roman Catholic International Commission has completed the first meeting of its new phase (ARCIC III) at the Monastery of Bose in northern Italy (May 17-27, 2011). The Commission, chaired by the Most Reverend David Moxon (Anglican Archbishop of the New Zealand Dioceses) and the Most Reverend Bernard Longley (Roman Catholic Archbishop of Birmingham) comprises eighteen theologians from a wide range of backgrounds across the world<sup>1</sup>. In response to the Programme set forth by Pope Benedict and Archbishop Rowan Williams in their 2006 Common Declaration, discussions have focussed on the interrelated issues: *the Church as Communion, local and universal*, and *how in communion the local and universal Church come to discern right ethical teaching*. The Programme also required the Commission to re-examine how the “commitment to the common goal of the restoration of complete communion in faith and sacramental life”<sup>2</sup> is to be understood and pursued today, and to present the work of ARCIC II in its entirety with appropriate commentaries to assist its reception.

In addressing these issues, the Commission has devoted time to introducing its new members to the history and achievements of ARCIC, and has benefited from the shared experience of those who were members of previous phases. Members have worked

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<sup>1</sup> For a list of members, see appendix.

<sup>2</sup> 1996 Common Declaration of Pope Paul VI and Archbishop Michael Ramsey.

both in plenary sessions and in small groups, developing plans to address the tasks that derive from its mandate.

Over the coming years, the Commission will examine how the abiding goal of the dialogues is currently perceived and understood, and how that goal will inform the entire dialogue process.

In considering the method that ARCIC III will use, the Commission was particularly helped by the approach of ‘receptive ecumenism’<sup>1</sup>, which seeks to make ecumenical progress by learning from our partner, rather than simply asking our partner to learn from us. Receptive ecumenism is more about self-examination and inner conversion than convincing the other; Anglicans and Roman Catholics can help each other grow in faith, life and witness to Christ if they are open to being transformed by God’s grace mediated through each other. ARCIC is committed to modelling the receptive ecumenism it advocates. It intends to find ways to consult with the members of its churches at many levels as its work matures.

ARCIC III will present all the documents of ARCIC II, together with elucidations based upon responses already received, for reception by the relevant authorities of both communions, and for study at all levels of the churches’ life.

ARCIC III has decided that it will address the two principal topics together in a single document. It has drawn up a plan for its work that views the Church above all in the light of its

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<sup>1</sup> c.f. *Receptive Ecumenism and the Call to Catholic Learning: Exploring a way for Contemporary Ecumenism*, ed. Paul D. Murray, OUP 2008.

rootedness in Christ through the Paschal Mystery. This focus on Jesus Christ, human and divine, gives the Commission a creative way to view the relationship between the local and universal in communion. The Commission will seek to develop a theological understanding of the human person, human society, and the new life of grace in Christ. This will provide a basis from which to explore how right ethical teaching is determined at universal and local levels. ARCIC will base this study firmly in scripture, tradition and reason, and draw on the previous work of the Commission. It will analyse some particular questions to elucidate how our two Communion approach moral decision making, and how areas of tension for Anglicans and Roman Catholics might be resolved by learning from the other. ARCIC III does this conscious of the fact that what unites us is greater than what divides us.

The work of the Commission members has been enriched by sharing in the liturgical and spiritual life of the sisters and brothers of the Monastery of Bose, whose ecumenical mission and constant prayer have provided a supportive context for ARCIC. They were encouraged by visits from the bishop of the local diocese and by the bishop responsible for ecumenism for the northern Italian dioceses. The Commission will now organize papers and continue its work along the lines it has proposed, in preparation for its next meeting in 2012.

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## **PRESS RELEASE:**

*The Catholic Communications Network* 17/05/2011

### **Archbishop's Commitment to Christian Unity**

The Most Rev Bernard Longley, Archbishop of Birmingham and Co-Chairman of ARCIC III shares his thoughts and hopes for a new chapter in ecumenical dialogue.

*What is ARCIC III and why was it set-up?*

ARCIC III is the third phase of the international dialogue between the Anglican Communion and the Catholic Church. It originally began in response to the Second Vatican Council and as a result of the visit of the Archbishop of Canterbury, Dr Michael Ramsey, to Pope Paul VI in 1966. Archbishop Ramsey and Pope Paul issued a joint statement at that time speaking of 'a new stage in the development of fraternal relations' and this vision has been a characteristic of the ARCIC dialogue ever since. ARCIC III takes as its mandate the meeting between Pope Benedict XVI and Archbishop Rowan Williams in 2006 when they committed our two communions to continue the dialogue.

*What particular areas of work have the Holy Father and Archbishop of Canterbury asked ARCIC III to study?*

The Holy Father and the Archbishop asked ARCIC III to 'address the important issues involved in the emerging ecclesiological and ethical factors making that journey more difficult and arduous'. In other words ARCIC III is being asked to reflect on the nature of the Church as understood by Anglicans and Catholics and to consider the way that the Church arrives at authoritative teaching,

especially about moral issues. On that basis ARCIC III will look at two connected areas of theology: the Church as Communion, local and universal and how in communion the local and universal Church come to discern right ethical teaching.

*What is on the agenda for your first meeting in Bose?*

This first meeting of ARCIC III lasts for some ten days and since it is the first time that this particular group of bishops and theologians will be meeting our first task is to come to know each other, to understand our backgrounds and range of expertise and to spend time together in prayer and reflection on the Scriptures. All of this will enable us to begin the task of dialogue that has been entrusted to us. Over the course of the days we shall receive and discuss a number of papers already commissioned from the members of the dialogue group and begin to shape the pattern of our future meetings. We will reflect carefully on the mandate we have received so as to understand its full scope and to plan a fitting strategy for this phase of ARCIC's work.

*Where is Bose and why was it chosen as the place to host the meeting?*

Bose is a monastery in northern Italy and the monks there come from a variety of Christian traditions. The monastic community is dedicated to the search for Christian unity and supports the Churches' efforts by prayer and by offering hospitality in the Benedictine tradition. For these reasons it is a very fitting place to begin this third phase of ARCIC's work and it will provide a place of peaceful calm where we can listen carefully to one another and seek inspiration from the Holy Spirit.

*What are your hopes for this first meeting of the new Commission?*

I hope that we can imitate what the very first phase of ARCIC sought to do – that is to explore our ecclesial relationships in the context of coming to know one another as ARCIC III members, to absorb collectively our ecumenical history and to build a common understanding of the method of our theological dialogue. These aims will be a challenge to the twenty or so participants gathered at Bose and I hope that we can establish ourselves as a cohesive group that is confident in approaching the difficult issues within our relations in a creative and positive fashion.

*ARCIC III is working to specific timetables. When do you expect to publish your first report and what will it be about?*

We have deliberately not set ourselves an overall timetable for this phase of ARCIC ahead of our meeting. We need first to assess the scope of our work and to decide its pattern before gauging the length of the overall process. There will be interim reports on our work, following each meeting and when required by the Catholic Church's Pontifical Council for Promoting Christian Unity and the Anglican Communion Office. It is worth noting that the first two phases of ARCIC stretched over more than a decade each, so it would be unwise to try to predict how long ARCIC III will last.

*What particular skills and gifts will you bring as the Catholic Co-Chairman and are you looking forward to the work?*

I am very much looking forward to our working together on this new phase of ARCIC. I believe my seven years as a national ecumenical officer for the Catholic Bishops' Conference of England and Wales in the mid-1990s and my consequent involvement as an observer on the Church of England's Council

for Christian Unity gave me some insights that will be of enormous help with ARCIC's work. I think my nine years teaching Dogmatic Theology (ecclesiology and sacraments) at St John's Seminary, Wonersh, will also be invaluable to the task I have as Co-Chairman of ARCIC. I am currently the Catholic Co-Chairman of the English Anglican-Roman Catholic Committee, our national dialogue group, and it will be of great interest to serve these two dialogues in tandem. By happy coincidence I knew Archbishop David Moxon, the Anglican Co-Chairman of ARCIC III, when we were both undergraduates in Oxford in the 1970s and it is good to renew our friendship in this ecumenical context.

*When ARCIC I and ARCIC II were set-up there were high hopes that full visible unity between the Catholic Church and Anglican Communion might be possible one day. Since then the Anglican Communion has ordained women as priests and bishops and put an insurmountable block in the way to full unity. So what is the point of ARCIC III?*

The climate in which ARCIC III is working is very different from that of ARCIC I or ARCIC II and yet the ultimate aim must remain the same. Both the Catholic Church and the Anglican Communion are committed to working and praying for the full, visible unity of the Church and we see ARCIC as contributing to that end. Of course, we must face the obstacles that make that journey much more difficult. This phase of ARCIC will recognize the impact of the actions of some Anglican Provinces which have raised the issue of the nature of communion within the Church. We hope ARCIC III can make a contribution to resolving some of the issues that seem so intractable a present.

*Is it envisaged that ARCIC III go over or redo any of the papers prepared by ARCIC I and ARCIC II?*

ARCIC III has been given responsibility for gathering together the work of ARCIC II and reflecting on the various processes of reception that have greeted its reports. It is recognized that there is still considerable work to be done in relation to the reception of ARCIC II, but also that ARCIC III's priority must be the new task of theological dialogue on communion and discerning right ethical teaching.

*Do you have any particular points that you would like to make to priests, deacons, religious and lay-faithful in England and Wales about the work of ARCIC III and Christian Unity in general?*

As the members of ARCIC III assemble this week in Bose for the first time I would ask for the prayers of the priests, deacons, religious and lay-faithful in all our dioceses in England and Wales. Ecumenical dialogue has been going through a difficult period but this new beginning for ARCIC indicates the steadfast commitment of the Catholic Church and the Anglican Communion to searching for deeper and fuller communion in response to the prayer of our Lord that they all may be one. The Holy Father's visit to us last September, his Beatification of Blessed John Henry Newman and the time that he spent with Archbishop Rowan Williams were an enormous encouragement as we undertake this new phase of ARCIC's work.

## **APPENDIX MEMBERS OF ARCIC III**

### **Co-Chairs**

The Most Revd Bernard Longley, Archbishop of Birmingham, England.  
The Most Revd David Moxon, Archbishop of the Dioceses of New Zealand.

### **Roman Catholics**

The Revd Robert Christian OP, Angelicum University, Rome.  
The Most Revd Arthur Kennedy, Auxiliary Bishop, Boston, USA.  
Professor Paul D. Murray, Durham University, England.  
Professor Janet E. Smith, Sacred Heart Seminary, Detroit, USA.  
The Revd Vimal Tirimanna CSsR, Alphonsianum University, Rome.  
The Very Revd Dom Henry Wansbrough OSB, Ampleforth Abbey, UK.  
Sr Teresa Okure SHCJ, Catholic Inst West Africa, Port Harcourt, Nigeria.  
The Revd Adelbert Denaux, Dean; Tilburg School of Theology, Utrecht. NL

### **Anglicans**

Dr Paula Gooder, Birmingham, England.  
The Right Revd Christopher Hill, Bishop of Guildford, England.  
The Revd Mark McIntosh, University of Durham, England.  
The Right Revd Nkosinathi Ndwandwe, Bishop Suffragan of Natal, SA.  
The Right Revd Linda Nicholls, Area Bishop, Toronto, Canada.  
The Revd Michael Poon, Trinity Theological College, Singapore.  
The Revd Canon Nicholas Sagovsky, London, England.  
The Rev Peter Sedgwick, St Michael's College, Llandaff, Wales.  
The Revd Charles Sherlock (consultant), Bendigo, Australia.

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## **Prayer for Unity**

**Grant that all Christians may love one another without reserve.**

**You alone can bring this to pass. Grant that we may love you with an unbounded love.**

**The things we have in common – your Book, your Baptism, our faith in you, in your incarnation, in your redemption, and indeed many other beliefs – all this unites us indissolubly, making us in you and through you, children of your Father.**

**Abbé Paul Couturier**

