

ENGLISH ANGLICAN ROMAN CATHOLIC COMMITTEE

Walking Together

Mapping Anglican – Roman Catholic Relations

1. The Anglican-Roman Catholic International Commission (ARCIC) was established in 1966 as a *theological* dialogue. Its aim was to address issues on which agreement in faith is required if the two communions are to live in visible unity. The International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM) was established in 2001 as a commission of *bishops* to focus on the agreements discerned by ARCIC and to encourage joint witness and mission in the world.
2. In 2007 the second part of the IARCCUM Report *Growing Together in Unity and Mission*,¹ encouraged Anglicans and Roman Catholics as they seek to develop ways of expressing and living out the degree of faith that is already shared in joint action and common witness to a fragmented world. The Report says:

“Genuine faith is more than assent: it is expressed in action. As Anglicans and Roman Catholics seek to overcome the remaining obstacles to full visible unity, we, the bishops of IARCCUM, recognise that the extent of common faith described in this statement compels us to live and witness together more fully here and now. Agreement in faith must go beyond mere affirmation. Discerning a common faith challenges our churches to recognise that elements of sanctification and truth exist in each other’s ecclesial lives, and to develop those channels and practical expressions of co-operation by which a common life and mission may be generated and sustained.” (para 96).
3. Unity is both gift and task. It is already and not yet. The IARCCUM Report invites us to bridge the gap between the already and the not yet by living out the *imperfect yet real* communion that we *already* share in Christ through the gift of the Holy Spirit and, in so doing, to grow towards the *fullness of unity* which is the prayer and desire of Christ. Through theological dialogue over the past fifty years. Anglicans and Catholics “have grown closer together and have come to see that what they hold in common is far greater than those things in which they differ.” (para 2).
4. Unity is for mission and mission is for unity. The Report acknowledges that “*our disunity inevitably damages the mission of the Church*” (para 5) and affirms that the degree of faith we currently share allows us to join “*much more profoundly in common mission to our fragmented world.*” (para 5). Christ prayed that his disciples might be one “*so that the world may believe*” (Jn 17:21) and God desires to gather together into one all his scattered children (Jn 11:52). Unity among Christians is meant to be a sign and a foretaste of the unity which God desires for the whole of humankind.

¹ *Growing Together in Unity and Mission – Building on 40 years of Anglican-Roman Catholic Dialogue: An agreed statement of the International Anglican-Roman Catholic Commission for Unity and Mission*, SPCK (London) (2007). The report can be downloaded at: [Growing Together in Unity and Mission - Building on 40 years of Anglican-Roman Catholic Dialogue](#)

5. Unity is both a blessing and a challenge. The IARCCUM Report (2007) warmly encourages us to give *tangible* expression to the incontrovertible elements of our shared faith while trusting that the Holy Spirit will guide us towards the full communion which Christ desires for us. Para 7 says:

“Even in a time of uncertainty, the mission given us by Christ obliges and compels us to seek to engage more deeply and widely in a partnership in mission, coupled with common witness and joint prayer.”

6. The Report suggests four broad themes to express our shared faith in action:
 - a. Visible expressions of our shared faith
 - b. Joint study of our faith
 - c. Co-operation in ministry
 - d. Shared witness in the world
7. The Mapping Exercise was designed to investigate how, as Anglicans and Catholics, our shared faith is being lived out in *action* both at diocesan and parish levels.

Mapping Anglican and Roman Catholic Dioceses

8. There are 19 Roman Catholic Dioceses and 40 Anglican Dioceses in England.² The correspondence of the dioceses of both churches with local authority areas is shown in Table 1. Figure 1 is a map superimposing Roman Catholic dioceses and Anglican dioceses in England.
9. With the exception of Brentwood Diocese, the Roman Catholic Dioceses relate to more than one Anglican Diocese. The dioceses of each church relate also to parts of each other's diocese, and not only to whole dioceses. It is the case that relations between Anglicans and Roman Catholics at diocesan level will be shaped by this non-correspondence of boundaries. For Roman Catholic bishops and also diocesan institutions in practice it is possible only to maintain relations and activity with a proportion of Anglican dioceses in their area. For Anglican bishops and dioceses, it is possible that they do not relate significantly with a Roman Catholic counterpart. It is important to bear this in mind when considering the results of the survey.

Table 1: Correspondence of Roman Catholic and Anglican Dioceses with Local Authority Areas.

RC Diocese	Local Authorities covered by the RC Dioceses	CE Dioceses overlapping with RC diocese
Westminster <i>Archdiocese</i>	West, Central and North London, the Borough of Spelthorne and Hertfordshire	London St Albans (Hertfordshire)
Brentwood	The Administrative County of Essex, the unitary authorities of Southend-on-Sea and Thurrock, and the London Boroughs of Barking & Dagenham, Havering, Newham, Redbridge and Waltham Forest.	Chelmsford
Northampton	Counties of Bedford, Buckingham and Northampton and the town of Slough	Peterborough St Albans (Bedfordshire) Oxford (Buckingham)
East Anglia	Counties of Norfolk, Suffolk, Cambridgeshire and the Unitary Authority of Peterborough.	St Albans (Bedfordshire) Ely Norwich St Edmundsbury and Ipswich
Nottingham	Counties of Nottinghamshire, Derbyshire, Leicestershire and Rutland, and Lincolnshire	Derby (part) Southwell and Nottingham (part) Leicester Lincoln
Birmingham <i>Archdiocese</i>	Birmingham, Berkshire (North of the Thames), Coventry, Dudley, Oxfordshire (North of the Thames), Sandwell, Solihull, Staffordshire, Stoke-on-Trent, Warwickshire, Walsall, Wolverhampton and Worcestershire.	Birmingham Coventry Oxford (Dorchester) Lichfield (part of) Worcester

² The Church of England Diocese of Hereford is in the Roman Catholic Archdiocese of Cardiff. The Church of England Diocese of Sodor and Man is within the Roman Catholic Archdiocese of Liverpool.

Shrewsbury	Counties of Shropshire and Cheshire	Chester Lichfield (part) Hereford (part)
Clifton	The counties of Gloucestershire, Somerset, Wiltshire, North Somerset, South Gloucestershire and Bath and North East Somerset	Bristol Bath and Wells Gloucester Salisbury (Wilts)
Southwark <i>Archdiocese</i>	London boroughs south of the Thames, the County of Kent and the Medway Unitary Authority	Southwark Canterbury Rochester
Arundel and Brighton	Counties of Sussex and those parts of Surrey outside the Greater London Boroughs	Chichester Guildford
Portsmouth	Hampshire, the Isle of Wight, the Channel Isles and parts of Berkshire, Dorset and Oxfordshire	Portsmouth Winchester Oxford (Reading)
Plymouth	Counties of Devon, Dorset and Cornwall - including the Isles of Scilly	Truro Exeter Salisbury (Dorset)
Liverpool <i>Archdiocese</i>	City of Liverpool, Wigan, St Helens, Southport and the Isle of Man.	Liverpool Sodor and Man
Hallam	County of South Yorkshire, parts of the High Peak and Chesterfield Districts of Derbyshire, and the District of Bassetlaw in Nottinghamshire	Sheffield Derby (part) Southwell and Nottingham (part)
Lancaster	Counties of Cumbria and much of Lancashire	Blackburn Carlisle
Leeds	County of West Yorkshire, together with parishes in the East Riding, North Yorkshire, Greater Manchester and Lancashire	West Yorkshire and the Dales
Middlesbrough	Boroughs of Middlesbrough, Redcar and Cleveland, Stockton on Tees (south of the river), the cities of Kingston upon Hull and York, East Yorkshire and most of North Yorkshire.	York West Yorkshire and the Dales (part)
Hexham and Newcastle	Counties of Northumberland, Tyne and Wear, Durham and the part of Cleveland north of the River Tees	Newcastle Durham
Salford	Greater Manchester, and parts of Lancashire and Cheshire.	Manchester Chester (part)
Cardiff <i>Archdiocese</i>	Herefordshire	Hereford

Figure 1: Map showing Anglican Dioceses and Roman Catholic Dioceses



Boundaries of Roman Catholic Dioceses are shown in **black** and names of **Roman Catholic Dioceses in blue**.

The areas of Anglican Dioceses are shown in colour, and names of **Anglican Dioceses in red**.

Diocesan Level Anglican – Roman Catholic Relationships and Activity

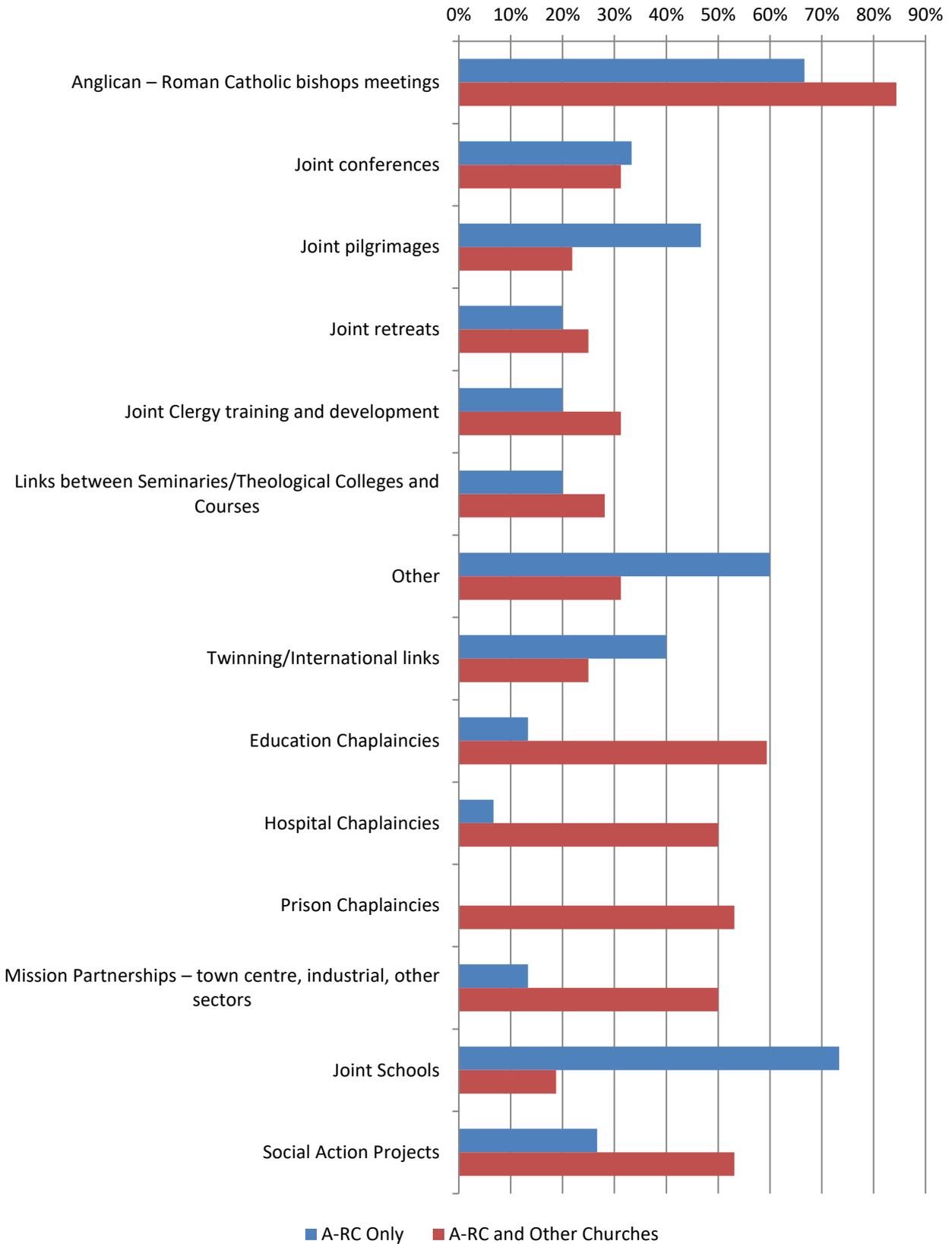
10. The first part of the questionnaire concerned ecumenical relations between and activities of the Church of England and the Roman Catholic Church at Diocesan level, both in terms of bilateral ecumenical relations and activity (between the Church of England and the Roman Catholic Church only) and ecumenical relations and activity of the two churches within a multilateral context (alongside other churches).
11. Table 2 and Figure 1 give an indication of the level of joint activity between Roman Catholic and Anglican Dioceses, both for joint activities involving only Roman Catholic and Anglican Dioceses (bi-lateral), and those among all churches, including both Roman Catholic and Anglican Dioceses (multi-lateral). We have taken as a measure of the level of joint activity the percentage of Roman Catholic Dioceses (for which we have information) engaged with Anglican Dioceses in these joint activities.
12. The overall patterns suggested by the bars of Figure 1 are that
 - a. meetings between Anglican and Roman Catholic bishops, both on their own, and as part of a multi-lateral church leaders meetings occur most frequently across the dioceses, and set the tone and provide the encouragement and vision for many other activities that take place;
 - b. activities such as joint conferences, joint retreats, joint clergy development and training, twinning and international links are equally likely to occur as bi-lateral Anglican – Roman Catholic joint activity and as multi-lateral activity in which both Anglicans and Roman Catholics are involved;
 - c. activities such as joint pilgrimages and joint schools are more likely to be bilateral Anglican - Roman Catholic activities;
 - d. activities, such as all forms of chaplaincy and joint social and community action, are more likely to be multi-lateral activities with Anglican and Roman Catholic participation;
 - e. the range of ‘other activities’, which include contacts between religious communities and cathedrals and arising out of joint bishops meetings, is greater in those initiatives involving Anglicans and Roman Catholics only.

Table 2: Anglican – Roman Catholic Joint Activity at Diocesan Level

Level of joint activity between Roman Catholic and Anglican Dioceses (bi-lateral) showing the percentage of Roman Catholic Dioceses engaged in joint activities with Anglican Dioceses.		Level of joint activity among all churches including Roman Catholic and Anglican dioceses (multi-lateral) showing the percentage of Intermediate Bodies which reported joint activities including both Anglicans and Roman Catholics	
Anglican – Roman Catholic bishops meetings	67%	Church Leaders meetings including Anglican and Roman Catholic bishops	84%
Joint conferences	33%	Joint conferences	31%
Joint pilgrimages	47%	Joint pilgrimages	22%
Joint retreats	20%	Joint retreats	25%
Joint Clergy training and development	20%	Joint Clergy training and development	31%
Links between courses and Seminaries/Theological Colleges	20%	Links between courses and Seminaries/Theological Colleges	28%
Other	60%	Other	31%
Twinning/International links	40%	Twinning/International links	25%
Education Chaplaincies	13%	Education Chaplaincies	59%
Hospital Chaplaincies	7%	Hospital Chaplaincies	50%
Prison Chaplaincies	0%	Prison Chaplaincies	53%
Mission Partnerships – town centre, industrial, other sectors	13%	Mission Partnerships – town centre, industrial, other sectors	50%
Joint Schools	73%	Joint Schools	19%
Social Action Projects	27%	Social Action Projects	53%

Figure 2: Level of activity between Anglican and Roman Catholic Dioceses

Showing the percentage of Roman Catholic Dioceses engaged in joint activities with Anglican Dioceses both bi-laterally and multi-laterally



THE ROMAN CATHOLIC ARCHBISHOP AND ROMAN CATHOLIC BISHOPS MEET ANNUALLY WITH THE ANGLICAN BISHOPS OF THE REGION

THERE IS FREQUENT CONTACT BETWEEN THE TWO DIOCESAN BISHOPS ON MATTERS OF COMMON CONCERN

WE LEAD JOINT TEACHING SESSIONS IN EACH OTHER'S CATHEDRALS EACH YEAR

ROMAN CATHOLIC AND ANGLICAN BISHOPS HAVE BEEN INVOLVED WITH OTHER CHURCH LEADERS:

IN THE COUNTY ECUMENICAL BODY:

- PUBLIC WITNESS IN SOLIDARITY WITH THE NEEDS OF YOUNG PEOPLE IN SOCIETY, COMMUNITY SOLIDARITY AGAINST THE ENGLISH DEFENCE LEAGUE, IN ASH WEDNESDAY PRAYERFUL CRITIQUE OF FOOD-BANK SOCIETY;
- PUBLIC STATEMENTS BY SENIOR CHURCH LEADERS ON A RANGE OF JUSTICE AND PEACE ISSUES.

THE RELATIONSHIP BETWEEN THE DIOCESE OF LEICESTER AND THE RC DIOCESE OF NOTTINGHAM HAS CHANGED SIGNIFICANTLY SINCE THE SHARED EXPERIENCE OF WORKING TOGETHER THROUGH THE RICHARD III PROCESS

FOLLOWING THE MURDER OF LEE RIGBY IN 2013, THE ANGLICAN BISHOP OF WOOLWICH WAS INVITED BY THE AUXILIARY BISHOP TO SHARE IN A REQUIEM MASS AT ST PETER'S CHURCH, WOOLWICH

13. Meetings between Anglican and Roman Catholic bishops occur more frequently than any other activity. The bishops of two thirds (67%) of Roman Catholic dioceses meet bilaterally with their Anglican colleagues. From the information we have received, bishops are also involved regularly in other joint activities – especially joint conferences, pilgrimages, clergy training and development. In some dioceses the instances of joint schools was relatively high, which came about as a result of leadership and vision provided by bishops. The importance of twinning relationships was also emphasised in some responses. There are good examples of twinning of Anglican and Roman Catholic dioceses, cathedrals and religious communities on the continent of Europe. In some cases, relations have flourished within the context of twinned towns. Sometimes, bishops have acted jointly in response to a particular need such as the murder of Lee Rigby in Woolwich in 2013 and can contribute to the visibility of the Church's presence in particular situations. The information suggests that good relations between bishops built around meeting and involvement in joint diocesan activities are essential in developing and sustaining many joint activities at diocesan level. Conversely, it is also the case that relationships between bishops grow through opportunities to work together.

14. The pattern of Anglican/Roman Catholic bishops meetings varies across the dioceses. In one Roman Catholic diocese, there is an annual meeting of the diocesan and auxiliary bishops with their counterparts in the Anglican Dioceses which are within, or significantly overlap with the diocese. In pairs of dioceses which are more or less co-terminus, the relationship may grow in one to one meeting. In other contexts, there have been examples of Roman Catholic bishops maintaining relations with a number of Anglican bishops separately. It is also the case

that in Anglican dioceses which overlap with a number of Roman Catholic Dioceses, the bishops may not relate closely to Roman Catholic colleagues.

15. Anglican bishops may appoint up to three honorary ecumenical canons from other churches to be connected with the life and work of the cathedral. There are at least three examples of Roman Catholic bishops being appointed to this role, along with a number of other Roman Catholic appointments. Such appointments give formal recognition to the importance of the relationship and provide an opportunity to introduce a way of Roman Catholic colleagues engaging institutionally with Anglican cathedrals and dioceses.
16. Roman Catholic bishops of 87% of dioceses meet with Anglican bishops and other church leaders. These meetings are mostly facilitated by County Ecumenical Officers and are an important part of the structures of intermediate ecumenism. Some respondents mentioned that both the Anglican and Roman Catholic bishops, along with other church leaders are Presidents of Churches Together in their county. There are instances where these structures have all but ceased to exist, but there is evidence to suggest that the meetings of church leaders continue by other means. In a number of places, these meetings are linked to joint acts of public witness, retreats and special acts of worship.
17. There are some excellent examples of joint diocesan pilgrimages, which offer opportunities for the development of relationships at many levels, for making these relationships visible, for exploring each other's religious and spiritual traditions and affirming our common history. As well as regular joint pilgrimages to national shrines, such as Walsingham, Aylesford Priory, Holy Island and Othona, there are examples of pilgrimages associated with twinning relationships, youth pilgrimages to Taizé and to Hauptcombe, the Chemin Neuf mother house. Dioceses are also exploring together more locally based pilgrimages. Some pilgrimages are led jointly by Anglican and Roman Catholic bishops and are joined by members of all churches. There are some examples of ecumenical pilgrimages undertaken by church leaders together.
18. Joint conferences have been held in a small number of dioceses. These have been focused around a specific issue of social justice, such as a food poverty enquiry and a conference on modern day slavery. In other instances, there has been one example of a joint synod between the Anglican and Roman Catholic dioceses, which led to a joint Study Course throughout the dioceses where the bishops addressed ecumenical groups across the area. There are also a few examples of a bishop of one church being invited to address a conference of clergy in the other church. However, joint clergy development and training is limited to rare one off events.

THERE IS AN ECUMENICAL TWINNING FOR THE TWO CITIES. THE TWO CATHEDRALS ARE PRO-ACTIVE IN THIS. ONE FRUIT HAS BEEN THE EPIPHANY THREE KINGS FESTIVAL WHEN THE CATHEDRALS ALTERNATE AT HOSTING A SERVICE WHERE SCHOOL CHILDREN CAN DRESS IN NATIVITY CLOTHES AND HAVE AN ENJOYABLE SERVICE

OUR FORMAL DIOCESAN PARTNERSHIP IS WITH THE RC DIOCESE OF ARRAS WHERE WE WORK WITH EACH OTHER AND ATTEND EACH OTHERS DIOCESAN CELEBRATIONS. HOWEVER THIS IS BROADENING OUT TO INCLUDE CAMBRAI AND LILLE ARCHDIOCESES AS LINKS BECAUSE THIS FORMS THEIR PROVINCE

HOPE UNIVERSITY IS A UNIQUE INITIATIVE AS AN AMALGAMATION OF THE ANGLICAN ST KATHERINE'S COLLEGE AND THE RC CHRIST'S/NOTRE DAME WHICH WERE OPPOSITE EACH OTHER ON A SITE IN CHILDWALL, S LIVERPOOL. THERE ARE APPROACHING 6,200 UNDERGRADUATES AND 1,700 POSTGRADUATE STUDENTS. THERE ARE OVER 600 OVERSEAS STUDENTS AND LINKS HAVE BEEN CREATED WITH MANY CHURCHES OVERSEAS. THERE IS A STRONG PHILOSOPHY & RELIGION DEPARTMENT OFFERING MANY PART-TIME AS WELL AS FULL TIME COURSES.

WE HELD A JOINT SYNOD OF THE TWO DIOCESES, LEADING TO A JOINT LENT COURSE WITH BISHOPS ADDRESSING ECUMENICAL GROUPS IN EACH OTHER'S CHURCHES

19. Twinning with churches on the Continent of Europe was mentioned by a number of dioceses as important in developing relationships. In two instances, a Roman Catholic diocese and an Anglican diocese in England are linked to the same monastery on the Continent, which is a focus of joint pilgrimage and retreat. One Anglican Diocese, as a result of the vision of a former bishop, has nurtured links with a range of continental churches and supports exchanges of clergy and ordinands. It also has a programme of joint Anglican – Lutheran – Roman Catholic clergy development. Town twinning between English and continental towns has also given rise to interchange and visits between the churches, often pro-actively led by cathedrals.

20. Nearly three quarters of Roman Catholic dioceses for which we have information have joint church schools established with the Anglican diocese: in all sectors – primary, secondary and sixth form, in the state and private sectors. This has been a strong and highly visible area of collaboration. The example of joint schools in the Liverpool dioceses goes back to the inspirational leadership of Archbishop Derek Warlock and Bishop David Sheppard, which has been continued by their successors. Other examples of joint schools elsewhere testify to an impact much wider than the school community in bringing the Roman Catholic and Anglican communities together. Even where there are no joint schools, there are examples of special arrangements for providing Anglican chaplaincy in Roman Catholic Schools and Roman Catholic chaplaincy in Church of England Schools. There is a wealth of experience of working

together in education, which is presented in the report on joint schools by English ARC.³

³ The Report on Joint Anglican-Roman Catholic Schools can be downloaded from here: <https://www.churchofengland.org/about-us/work-other-churches/england/catholics.aspx>

CHAPLAINCIES TO OUR TWO UNIVERSITIES
ARE BOTH LOCAL ECUMENICAL PARTNERSHIPS
AND THE CATHOLIC, ANGLICAN, METHODIST,
BAPTIST AND URC CHAPLAINS CONSTITUTE
LOCAL ADVISORY GROUPS IN BOTH

A UNIQUE INITIATIVE IS THE FURTHER
EDUCATION CHAPLAINCY WHERE THE COLLEGE
PAYS FOR AN ALMOST FULL-TIME CHAPLAIN
WHO IS AN RC LAY WOMAN.

THE CHURCHES AND INDUSTRIAL
GROUP INVOLVES ANGLICAN AND RC
CHAPLAINS (ORDAINED AND LAY) IN LOCAL
CHAPLAINCY TEAMS. THERE IS A WIDE RANGE OF
OTHER ECUMENICAL PARTNERS. THE
MANAGEMENT COUNCIL, PATRONS, AND
FUNDING ARE ALL ECUMENICAL.

MOTHERS' UNION: THERE ARE EXCELLENT
RELATIONSHIPS BETWEEN OUR MOTHERS'
UNION AND UNION OF CATHOLIC MOTHERS AT
DIOCESAN LEVELS.

21. As noted above, all forms of chaplaincy to higher and further education, hospitals, prisons and other sectors and social action initiatives are more likely to be multi-lateral in nature, rather than bi-lateral initiatives of Anglican and Roman Catholic dioceses only. With regard to chaplaincies, there are approaching 60 chaplaincies/mission partnerships established and recognised as Local Ecumenical Partnerships involving both Roman Catholic and Anglican Dioceses. But this number is only a small proportion of the joint chaplaincy work that is undertaken in a wide variety of institutions. The return from one pair of dioceses listed all the hospitals and hospices and all the prison establishments as places where joint chaplaincy work takes place. Ecumenical Chaplaincies are also becoming common in the Police, Fire Service, Town Centres and in connection with Emergency Planning. Particularly important in this area is the training and involvement of lay chaplaincy assistants.

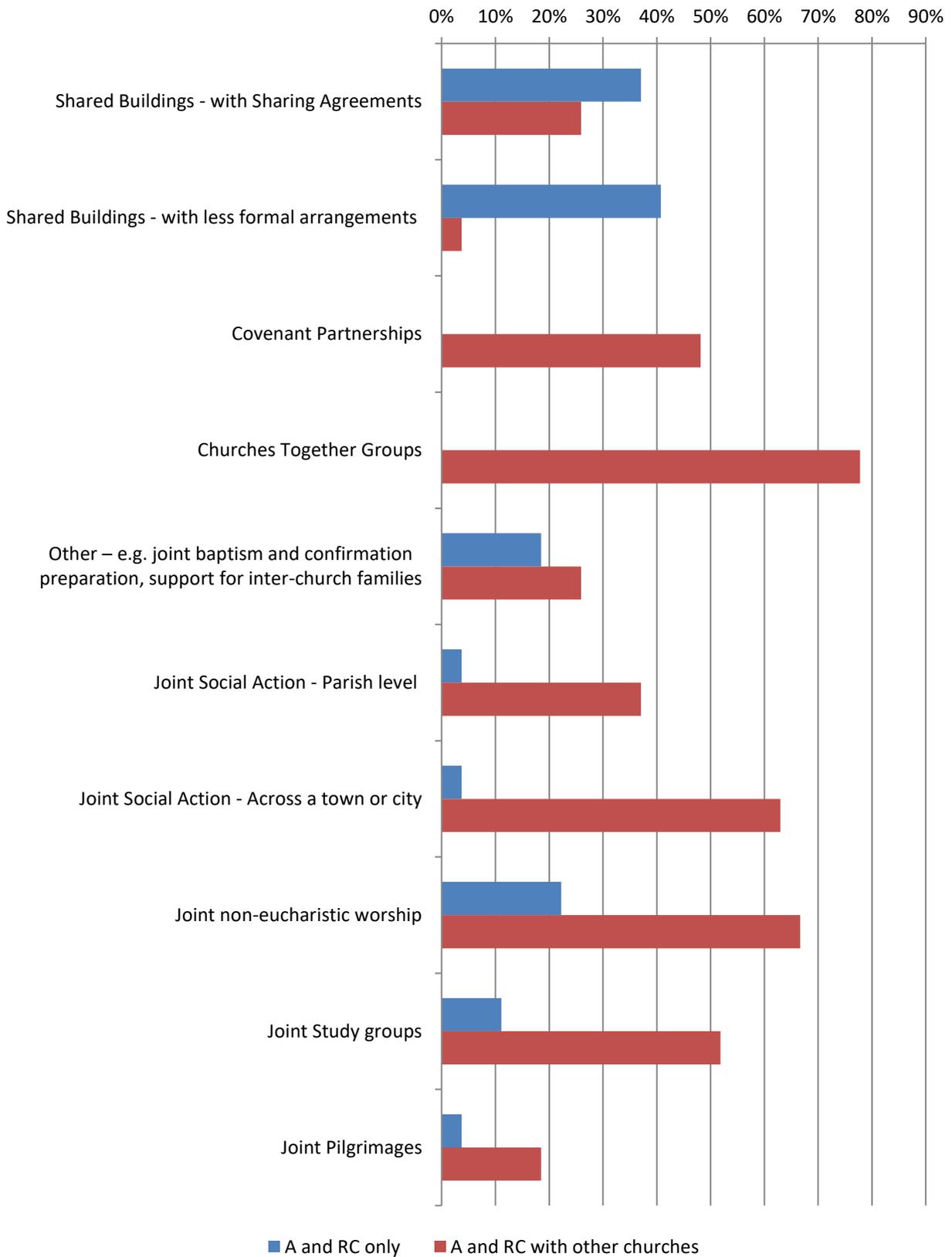
22. At diocesan level social action projects are possible which have a more strategic focus. For example, while most food banks operate on a local community level, there is one example where the food banks are co-ordinated on a borough wide basis, which incorporates four Anglican Deaneries. One response mentioned that Social Responsibility Officers meet regularly, including Anglican sector ministers, and Catholic Justice & Peace, and Catholic Care (social work agency). This meeting provides a space for joint reflection on common issues e.g. debt, welfare, inequality, and collaboration in actions initiated independently or jointly.

Parish Level Anglican – Roman Catholic Relationships and Activity

23. The second part of the questionnaire concerned ecumenical relations between and activities of the Church of England and the Roman Catholic Church at Parish level, both in terms of bilateral ecumenical relations and activity (between the Church of England and the Roman Catholic Church only) and ecumenical relations and activity of the two churches within a multilateral context (alongside other churches). Table 3 and Figure 3 give an indication of the level of joint activity between Roman Catholic and Anglican parishes, both for joint activities involving only Roman Catholic and Anglican parishes (bi-lateral), and those among all churches, including both Roman Catholic and Anglican parishes (multi-lateral). We have taken as a measure of the level of joint activity the percentage of Anglican Dioceses (for which we have information) within which joint activities take place at parish level.

Table 3: Percentage of Anglican Dioceses (for which we have information) within which joint activities take place at parish level.			
Level of joint activity between Roman Catholic Parishes and Anglican Parishes (bi-lateral)		Level of joint activity among all churches including Roman Catholic and Anglican Parishes (multi-lateral)	
showing the percentage of Anglican Dioceses within which joint bilateral Anglican – Roman Catholic activities take place at parish level		showing the percentage of Anglican Dioceses within which joint multi-lateral activities take place at parish level, which include both Anglican and RC parishes	
Shared Buildings - with Sharing Agreements	37%	Shared Buildings - with Sharing Agreements	26%
Shared Buildings - with less formal arrangements	41%	Shared Buildings - with less formal arrangements	4%
Covenant Partnerships	0%	Covenant Partnerships	48%
Churches Together Groups	0%	Churches Together Groups	78%
Other – e.g. joint baptism and confirmation preparation, support for inter-church families	19%	Other – e.g. joint baptism and confirmation preparation, support for inter-church families	26%
Joint Social Action - Parish level	4%	Joint Social Action - Parish level	37%
Joint Social Action - Across a town or city	4%	Joint Social Action - Across a town or city	63%
Joint non-eucharistic worship	22%	Joint non-eucharistic worship	67%
Joint Study groups	11%	Joint Study groups	52%
Joint Pilgrimages	4%	Joint Pilgrimages	19%

Figure 3: Level of joint activity of Anglican and Roman Catholic parishes
 Showing the percentage of Anglican Dioceses in which each activity occurs
 at parish level



THE ROMAN CATHOLIC AND ANGLICAN CHURCHES HERE ARE

GEOGRAPHICALLY VERY CLOSE AND HAVE ALWAYS ENJOYED A WARM WORKING RELATIONSHIP. ROMAN CATHOLICS IN RYE SUFFER FROM THE SAME PROBLEM AS ANGLICANS - DISTANCE FROM EVERYWHERE ELSE! WE ARE OVER 80 MILES FROM BOTH THE ANGLICAN AND THE ROMAN CATHOLIC CATHEDRALS.

CHURCHES TOGETHER

- **JOINT SERVICES DURING WEEK OF PRAYER** FOR CHRISTIAN UNITY ARE WIDESPREAD THROUGHOUT;
- **CHURCHES TOGETHER** OPEN AIR SERVICES FOLLOWING WALKS OF WITNESS ;
- **'CHRISTMAS STREET NATIVITY'**;
- **SHARING IN ROTAS FOR A REGULAR SERVICE** AT LOCAL RESIDENTIAL / CARE COMMUNITY;
- **ANNUAL PULPIT EXCHANGE ;**
- **COOPERATION AND JOINT ADVERTISING** WITH SPECIAL SERVICES AT FESTIVALS
- **SHARED LENT AND ADVENT COURSES;**
- **LENT MEETINGS IN THE TOWN** THAT ARE ORGANISED ECUMENICALLY. ROMAN CATHOLIC PRIEST HAS ALWAYS LED ONE OF THESE, ALONG WITH BAPTIST AND METHODIST MINISTERS AND ANGLICAN CLERGY.
- **IN OUR RURAL TOWN** ROMAN CATHOLICS AND ANGLICANS, ALONG WITH TWO FREE CHURCHES ARE INVOLVED IN AN EXTENSIVE PROGRAMME OF JOINT-WITNESS, COMMUNITY ACTION AND MUTUAL HOSPITALITY AND ALSO COLLABORATE IN A JOINT-CHURCHES YOUTH-WORKER PROJECT.

24. For most activities, it is clear that at parish level, ecumenical contact and joint working within a multilateral context occur more frequently than bilateral Anglican – Roman Catholic activity. This is particularly noticeable with Churches Together Groups, Churches in Local Covenants (a form of Local Ecumenical Partnership), joint social action and joint study groups. The exception is the sharing of Church Buildings. There are over 50 examples across England of Roman Catholic and Anglican Parishes sharing a church building under a formal Sharing Agreement, and among these there are some excellent examples of deep relationships developing between whole communities which make their home under one roof. Many of these examples have sharing agreements that go back a long way and are associated with establishing a Christian presence in the new housing areas of former generations. New housing developments on a large scale are once again challenging our churches to evangelise these areas, but the signs are that there are fewer church building projects now than in the past.

25. In addition, in at least two fifths of Anglican Dioceses hospitality in the use of each other's church buildings is being offered in less formal ways. The returns we received suggest that such hospitality may be offered on a regular basis, for weekly Mass for example, when a larger building is required for a major service, for funerals and for temporary use in the case of church repairs being undertaken. It is impossible to quantify the frequency and extent of such hospitality but it is highly significant and has immense potential for encouraging growth in relationships and other joint activity, including worshipping, praying, and stimulating cultural events and provision of facilities for the wider community. However, in some places extending hospitality to each other may be on the decline, partly as a result of stretched resources and the reduction in the number of clergy.

ALL THIS IS BEING DONE IN A SHARED CHURCH BUILDING, WHERE ANGLICAN AND ROMAN CATHOLIC CHRISTIANS WORK TOGETHER IN FELLOWSHIP, LIVING AND SHARING THE LOVE OF GOD. THIS MUST SURELY BE THE WAY OF THE FUTURE – ONE CHURCH, ONE FAITH, ONE LORD.

WE ARE PLANNING HOW TO MINISTER IN SOME OF THE AREAS OF NEW HOUSING. THERE SEEMS LITTLE PROSPECT OF DOING SO ON AN ANGLICAN/ROMAN CATHOLIC BASIS WHEN WE ARE IN AN AREA WHERE CATHOLICS ARE WILLING TO TRAVEL CONSIDERABLE DISTANCES TO MASS AND THE NUMBER OF AVAILABLE PRIESTS IS LIMITED.

THERE ARE WEEKLY ROMAN CATHOLIC MASSES IN THE ANGLICAN PARISH CHURCH AND OTHER PLACES WHERE ANGLICAN CHURCHES ARE USED FROM TIME TO TIME WHEN REPAIRS TAKING PLACE OR A LARGER BUILDING NEEDED FOR SPECIAL SERVICES AND FUNERALS.

IN ONE PARISH A CATHOLIC CONGREGATION WORSHIPS IN AN ANGLICAN BUILDING AND IN ANOTHER AN ANGLICAN CONGREGATION WORSHIPS IN A CATHOLIC BUILDING.

THERE ARE SOME GOOD EXAMPLES OF THE SHARING OF BUILDINGS BUT THE ROMAN CATHOLIC DIOCESE HAS BEEN REDUCING MASS CENTRES RATHER THAN INCREASING THEM SO THE POSSIBILITIES OF EXTENDING PRESENT ARRANGEMENTS ARE NOT GREAT.

26. We found a number of examples in the responses which described very strong connection between an Anglican parish and a Roman Catholic parish not based on a shared building but more through a shared context. In remote communities, the most meaningful relations between local churches are often ecumenical, rather than through the networks provided by diocesan structures. In this context, the Christian community at large will often work closely together across denominational boundaries.

27. Although not the most frequently mentioned, support for inter-church families was mentioned in a significant number of returns. One included the suggestion that this may be a good time for English ARC to give the issues of intercommunion within inter-church families some consideration 'given that the Roman Catholic Church is now deliberating on actions that might be taken to support together the family, referred to in its Catechism as "the domestic church"'.

28. Among the most widespread activities, joint social action, worship and study are the most strongly represented, especially in the multilateral context. Much of the joint worship takes place around the fixed ecumenical occasions, such as the Week of Prayer for Christian Unity, the Women's World Day of Prayer and united Holy Week and Good Friday witness, and less regularly with the renewal of covenants. There are also many examples where regular 'pulpit swaps', Stations of the Cross and Taizé style services take place, as well as welcoming each other's members in the regular worship of the parish.

29. Joint study, again, predominantly but not exclusively in a multilateral context, occurs through Lent groups and other study groups throughout the year. One evangelical Anglican parish was noted for its inclusive Alpha Courses,

OUR PARISH IS ABOUT TO START ITS 42ND ALPHA COURSE. THROUGH PREVIOUS COURSES HAVE BEEN ATTENDED BY MEMBERS OF THE ROMAN CATHOLIC PARISH. LAST YEAR THEY DID THEIR OWN ALPHA COURSE WITH THEIR ANGLICAN NEIGHBOURS. IN OUR NEXT COURSE HERE THERE WILL BE A GROUP FROM ANOTHER RC CHURCH

MOST CATHOLIC PRIESTS ATTEND SEVERAL MINISTERS MEETINGS AS THEIR PARISHES EXTEND OVER SEVERAL ANGLICAN PARISHES. IN SOME VILLAGES' CHURCHES TOGETHER GROUPS CATHOLIC RESIDENTS ARE INVOLVED LOCALLY RATHER THAN IN THE GROUP TO WHICH THE PARISH BELONGS. CATHOLICS ALSO PARTICIPATE IN LARGE CT GROUPS WHICH MAY INCLUDE SEVERAL LEPS

IN IPSWICH THE ECUMENICAL MARYAMANA GROUP HAS REINSTATED THE SHRINE OF OUR LADY OF GRACE, AND ARRANGES AN ANNUAL PILGRIMAGE TO THE SHRINE —ALTERNATELY IN IPSWICH AND FORTUNA IN ITALY.

ALL 30 CHURCHES IN THE ANGLICAN DEANERY AND ROMAN CATHOLIC PASTORAL AREA ARE INVOLVED IN THE FOODBANK. **THERE ARE OTHER FOODBANKS** IN OTHER PARTS OF THE DIOCESE WITH ANGLICAN, ROMAN CATHOLIC AND OTHER CHURCHES SUPPORTING. **THE FAMILY WELFARE PROJECT** IN THE BOROUGH IS NOW OVER 50 YEARS OLD WITH ANGLICAN AND ROMAN CATHOLIC INVOLVEMENT FROM THE START. IT OFFERS A RANGE OF COUNSELLING, THERAPY AND SUPPORT INITIATIVES IN THE BOROUGH.

'LISTENING EAR' IS A LISTENING AND COUNSELLING SERVICE STARTED BY THE ANGLICAN-METHODIST TEAM IN ONE OF THE BOROUGH AND SUPPORTED BY ST MARK'S ROMAN CATHOLIC CHURCH AND IT NOW OPERATES OVER A MUCH BROADER CATCHMENT AREA HAVING OBTAINED A COCKTAIL OF FUNDING FROM OTHER SOURCES.

which have attracted many Roman Catholics, and in a few places joint confirmation preparation has been piloted.

30. It is significant that in many of the responses received, these activities – joint study and joint worship – were noted as taking place within the context of Churches Together Groups and Local Churches in Covenant. It is extremely difficult to arrive at even a fair estimate of the number of Churches Together Groups in England as whole. In the responses received, mention was made of over 500 Churches Together Groups, which include both Anglican and Roman Catholic parishes in 23 Anglican Dioceses.

31. It is apparent that some returns from dioceses, both Catholic and Anglican, did not include reference to Churches Together groups when in fact a web search has revealed that in all dioceses that responded, both Catholic and Anglican churches together groups feature strongly. The CTE website claims that across England there are 2,500 Churches Together groups in total. Not all of these will include both Catholic and Anglican parishes, but this figure does indicate that the returns we have from this survey vastly underestimate the Anglican Catholic joint activity in this multilateral context.

32. At a conservative estimate, by extrapolating up to the full number of Roman Catholic Dioceses, it is likely there are in excess of 750 such groups across England including both Anglican and Catholic parishes (as well as many more which do not include both Anglican and Roman Catholic parishes). Returns commented that some of these groups are not as active as others, but where they do work well, they can be a potent source of energy and encouragement for the Church's public witness and engagement with the local community.

33. Less frequently mentioned in the returns were joint parish pilgrimages. Regarding pilgrimages, these include joint pilgrimages to the Holy Land and Lourdes, as well as Bruges and Landevennec as already mentioned. There are also more local pilgrimages to Holy Island, St Peter's on the Wall (in the Essex marshes) and Walsingham for example.
34. Joint social action projects are very much in evident across the dioceses. These are by no means exclusively Anglican and Roman Catholic, but bring together Christians from diverse backgrounds. The projects include provision of food banks, night shelters, street pastors, pastoral support of marginal groups, asylum seekers, migrant workers, drop in centres and the provision of community youth workers.

Conclusion

Anglican – Roman Catholic bishops meetings

35. The bishops of two thirds of the Roman Catholic dioceses (for which we have information) meet bilaterally with their Anglican counterparts for fellowship, prayer, study and the sharing of mutual concerns, and over four fifths meet in a multi-lateral context. The frequency and nature of these meetings vary considerably. Meeting together regularly makes it more likely that bishops will speak and act together in public and encourage the clergy and people of our dioceses and parishes to work, witness, pray and worship more closely together. The relationships which develop between our bishops at this level are critical in developing relationships between our churches at both diocesan and parish level.
36. A crucial area of work is to encourage and resource the relationships between our bishops. The disproportionate number of Anglican bishops and dioceses compared to the number of Roman Catholic bishops and dioceses suggests that a strategic approach is required to work out the best arrangements for meeting and for developing relationships within a particular region. It is no coincidence that where dioceses are coterminous, over the last decades relationships have been strong. It is far more difficult to sustain relationships where a Roman Catholic bishop relates to a number of Anglican dioceses. To do this with each potential partner separately demands a lot of time and energy. There is one example where all the bishops of a large Roman Catholic diocese meet with all the bishops of the Anglican dioceses which fall within its area. We commend this approach, where direct single diocese to diocese relations may not be so practical. In other contexts, various factors may point to one of the Anglican diocesan bishops taking a lead in relating to the Roman Catholic diocesan bishop, even though a number of Anglican dioceses may overlap with the one Roman Catholic diocese. A further factor will be the strength of the County Churches Together framework, which may facilitate multi-lateral church leaders' meetings and other joint action, but not all areas have such a strong ecumenical framework, which often depends on sufficient funding being available.
37. Where relationships between bishops are strong, the level of activity between their dioceses also tends to be high. The mapping project revealed some exciting initiatives between dioceses, which could not happen without the direct inspiration and encouragement from bishops, especially in the area of clergy training and development, pilgrimage, and public witness. It is noteworthy that some longer standing and still vibrant joint projects owe their origins to the vision of bishops praying and acting together.

The Context of Anglican – Roman Catholic Relations

38. Overall, multi-lateral activities in which both Anglicans and Roman Catholics participate with other churches is the predominant context in which our churches collaborate. This raises the question whether the presence of both Anglicans and Roman Catholics in a multi-lateral action give added value. Anecdotal accounts from a few examples suggest that it does, by enabling a wider spectrum of churches to participate and by each of the churches bringing potential for the situation to draw on and connect with a wider range of agencies and networks.

39. The IARCCUM Report (2007) stressed the importance of recognising that our churches act together in the context of deepening relations with other ecumenical partners. The Report states

“We also recognise the progress which has been made in our relations with other Christians and remain committed to the reconciliation of all Christian people. Wherever Anglicans and Roman Catholics take steps to deepen our relationship with one another in life and mission, we should be sensitive to our other ecumenical partnerships, acting in ways consistent with agreements we have already entered into.” (Para. 98)

40. The returns from the dioceses also suggest that shared space is also a crucial element in fostering relations between our churches. At parish level, Churches Together groups provide a multi-lateral space in which relations develop and from which joint action flows, while the smaller number of Covenant Partnerships provide a more structured commitment between participating churches. It is noticeable that many returns commented that much of the joint worship, acts of witness, opportunities for study, service within the wider community could only occur in this context.

41. From a bilateral perspective, Anglican and Roman Catholic parishes offering each other hospitality for worship in each other’s buildings and the opportunities given by sharing church buildings through a formal Sharing Agreement, provide some very good examples of relationships developing well beyond simply occupying the same space.

42. Shared space also exists at more-than-parish level in places of pilgrimage, retreat and study and in our Cathedrals. These places are extremely important not only as places where Anglican and Roman Catholic meet, but also in providing a focus for corporate joint witness, prayer and creativity in the arts, music, theology and spirituality.

Evidence for Faith in Action – Strengths, Weaknesses and Areas for Encouragement and Development

43. The broad themes of joint faith in action discussed in the IARCCUM Report (2007) provide a structure in which we can begin to identify strengths and weaknesses, and potential for development in Anglican – Roman Catholic relations in England. Here the joint actions which featured in the questionnaires sent to dioceses for this project are grouped under each of the four themes. Areas of collaboration for EARC to follow up are suggested below and are indicated in bold.

a. Visible expressions of our shared faith

The IARCCUM Report (2007) says:

“Both the Roman Catholic Church and the Churches of the Anglican Communion are liturgical Churches in which God is glorified in common public worship. We invite Anglicans and Roman Catholics to develop strategies to foster the visible expression of their shared faith.” (Page 51)

i. **Support for inter-church families**

The existence of inter-church family groups were mentioned in a small number of returns, but highlighted in the IARCCUM Report (2007) as highly significant. The Association of Inter Church Families figures prominently here.

Suggested further action:

A. Encourage greater support in dioceses for inter-church families, especially by ensuring that all canonical provisions and pastoral opportunities are reflected in parish life.

ii. **Joint baptism and confirmation preparation**

There was one example of joint confirmation preparation, using Roman Catholic material and a number of mentions of Anglicans and Roman Catholic clergy assisting in baptisms, funerals and weddings of each other's churches. The IARCCUM Report (2007) flagged up the potential for such joint pastoral support and catechesis, but the fact that it has not been explored very much suggests caution or reticence at both parish and diocesan level.

iii. **Joint pilgrimages**

Some notable examples were forthcoming in the returns, both bilateral and multi-lateral, including pilgrimages to Lourdes, Taizé and other continental destinations, and also more locally focused pilgrimages to places within dioceses, towns and parishes.

Suggested further action:

B. Encourage joint pilgrimages by signposting what is already being done in some places.

iv. **Joint retreats**

There are examples of church leaders going on retreat together, and of evidence of Anglican clergy going to Roman Catholic retreat centres. Among Anglicans there is interest in Ignatian spiritual exercises, some are trained as Ignatian retreat givers. There are also examples of parishes organising retreats together, and of a religious house or retreat centre in an area, providing a centre for prayer for both Anglicans and Roman Catholics.

Suggested further action:

C. Encourage joint retreats drawing on the deep relationships between religious communities of our two churches.

v. **Joint worship**

Joint worship, and inviting each other to services, is probably more widespread than is indicated in the returns. Most activity here takes places within a context of a continuing multi-stranded context, for example where there is a shared building, a covenant partnership or a churches together group. In rural contexts especially, mention was made in some responses that Roman Catholic laity attend non-Eucharistic worship in their local Anglican parish church. Simple resources for parishes giving imaginative examples of what is already happening and also setting out what can be done together by churches which do not have Eucharistic sharing may help to encourage worship together. The example of our bishops, sharing together in prayer and inviting each other to share in worship and also the lead given by cathedrals is also essential. One real difficulty here is that both our churches are under pressure to maintain their own worship with fewer resources.

b. **Joint Study of our faith**

The IARCCUM Report (2007) says:

“Given the degree of agreement in faith outlined in this statement, we wish to promote joint study in order to deepen the faith we share.” (Page 52)

i. **Joint conferences**

Joint conferences have generally focused on study of Anglican – Roman Catholic reports and also on poverty and other social issues. In the small number of instances where joint conferences have been held at Diocesan level, they have resulted in further joint action.

ii. **Joint study groups**

A lot of activity here takes places in the multi-lateral context, often through Churches Together groups and ecumenical Lent courses. One evangelical Anglican parish runs an Alpha which has involved Roman Catholic participants and parishes. The IARCCUM Report (2007) encourages studying the Bible together using the hermeneutical tools which our traditions provide, and studying each other’s faith and teaching. There is a lot more to be done in this area, but it is a crowded scene at parish level.

Suggested further action:

D. Promoting the use of joint Anglican – Roman Catholic resources, such as the study guide on *Evangelii Gaudium* by Dr Paula Gooder,⁴ and other resources, in parishes and dioceses, to encourage joint study and joint conferences.

⁴ Gooder, P *The Joy of the Gospel – a six-session study course in sharing faith*, Church House Publishing: London (2015)

c. **Co-operation in ministry**

The IARCUM Report (2007) says:

“We encourage co-operation wherever possible in lay and ordained ministries.” (Page 54)

i. **Joint Clergy training and development**

There is very little evidence of this happening, except where Bishops are invited to lead study days for clergy of the other church.

ii. **Links between Seminaries/Theological Colleges and Courses**

There are a small number of longstanding links.

iii. **Chaplaincies**

Chaplaincy is a major area of joint activity, mostly within a multi-lateral context. Some chaplaincies in hospitals, prisons and universities have formal ecumenical agreements which establish them as Local Ecumenical Partnerships where Roman Catholic, Anglican and other chaplains form part of a chaplaincy team. In others chaplains work in the same institutions alongside each other. It is apparent this is a major area, which deserves more attention by EARC. We are aware that there are different approaches to and expectations of chaplaincies between our two churches, as well as significant overlaps.

The returns also reveal that there is a host of other chaplaincies – including agricultural and rural, city and town centre, sector such as the police and fire service – where our churches, with others are working very well together.

Important in all chaplaincy is the participation of lay persons – and there is a constant need for recruiting or calling, training, organising and on-going support for them, which is often done in partnership.

Suggested further action:

E. Exploring the similarities and differences between Anglican and Roman Catholic approaches to chaplaincy, within the present context of a move towards greater secularisation of chaplaincy services, in support of ecumenical chaplaincies, cross referencing with the work that is being done in the respective departments of the Archbishops’ Council and the Catholic Bishops’ Conference.

d. **Shared witness in the world**

The IARCCUM Report (2007) says:

“We encourage fostering a mission-orientated spirituality of engagement with the world and developing joint strategies of outreach so as to share our faith.” (Page 56)

i. **Joint Schools**

There are some Catholic dioceses where the policy of establishing joint schools has been actively pursued. The work that EARC has published on joint schools needs to be kept visible and available. The IARCCUM Report (2007) drew attention to this and other opportunities in the field of education:

“We invite our churches to consider the development of joint Anglican/Roman Catholic church schools, shared teacher training programmes and contemporary religious education curricula for use in our schools. We are conscious of the pressing need for new ways to reach youth, and believe that young people would themselves welcome creative joint outreach programmes.” (Para. 122)

The returns from dioceses have also indicated that even where joint schools do not exist, single denominational church schools welcome pupils from each other’s churches, and in some cases invite chaplaincy from the other church. This is an area which would be worth following up.

ii. **Social Action Projects**

These are very strongly represented at parish or town level, especially in the multi-lateral context, and include night shelter, street pastor, food bank, family centred and youth centred projects. These projects are primarily a direct response to local need, but draw attention to major areas of social deprivation across the country.

The IARCCUM Report (2007) suggested that engaging in shared witness in the world must be accompanied by personal conversion, repentance and reconciliation. It noted that:

“Wherever we as churches have been guilty of contributing to tensions and strife of a political, socio-economic or religious nature, we should demonstrate a willingness to repent of our actions and to move toward reconciliation. In so doing we hope that we might be able to give witness before the wider society to the necessity of ongoing conversion and to Christian processes of conflict resolution. In many instances, such witness will express itself by co-operation with governments or secular bodies which seek to bring reconciliation to their communities.” (Para. 120)

Suggested further action:

F. Assisting Anglicans and Roman Catholics to reflect together at diocesan and parish level on the interaction between social action, conversion and evangelisation/evangelism. Heythrop College and the Oxford Centre for Practical Theology has approached this through an action research approach through its joint ARCS (Action Research in Church and Society) Project⁵ and this approach may provide some helpful pointers.

⁵ See for example <https://lemosandcrane.co.uk/resources/Housing%20Justice%20ARCS%20remit.pdf>

46. At the end of the Week of Prayer for Christian Unity 2014, Pope Francis said:

“Unity will not come about as a miracle at the very end. Rather unity comes about in journeying. If we do not walk together, if we do not pray for one another, if we do not collaborate in the many ways that we can in this world for the people of God, then unity will not come about.”⁶

The English Anglican – Roman Catholic Committee, in presenting the results of this mapping project, is encouraged by the many examples of ‘walking together’ shown in the responses we have received from dioceses. There are good stories to share and to be inspired by. It is also evident, from the responses we have received, that our bishops have a crucial role in promoting the relationship between our churches at diocesan and parish level, and that many are committed to doing this. We have also highlighted areas where there is potential to do much more, not only because by doing these things together we will be mutually enriched, but principally because in making visible in action the faith we already share in Christ we are witnesses of the reconciling work of Christ, crucified and risen.

⁶ For the full text go to: https://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140125-vespri-conversione-san-paolo.html