

death malefactors according to their laws, that is, according to the rule of justice and reason'. Thus only two exemptions are allowed; the execution of criminals, and the waging of war at the express command of God.

By this time the problem was not just a theoretical one; Saint Augustine had himself sponsored the use of military force against the Donatist heresy in Africa. The command of God could be expressed through the authority of the Church, and thus a 'Holy War' could be initiated, in which soldiers would fight directly as servants of God and of the Church, the children of Light ranged against the Children of Darkness. Thus at one stride we pass from the fifth century to the eleventh, from the Early Church to the Crusades. It would, of course, be rash to regard St Augustine as the founder of the crusading idea, which only emerged five hundred years later in a complex and very much changed historical situation. Nevertheless he is a significant forerunner, and it could well be argued that his contribution to crusading thought was more positive and more significant than his contribution to any natural law theory of a just war.

## Catholic Ecumenism 1962

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The year 1962 has seen a remarkable step forward here in England in the recognition of 'unity' or 'reunion' work as 'a particular charge and duty of the Church'; an 'excellent work', which 'should daily assume a more significant place within the Church's universal pastoral care'. In these words the Instruction of the Sacred Congregation of the Holy Office on the Ecumenical Movement<sup>1</sup> describes the place of Catholic Ecumenism in the Church's apostolate. This important Papal document was published in December 1949. It was addressed to Local Ordinaries,

<sup>1</sup>A.A.S. *Ecclesia Catholica*, Vol. XLII Jan. 1950, p. 142. English translation *The Churches and the Church* by Bernard Leeming, S.J., London 1960, Appendix II, p. 282.

the Bishops of the Church, and its first concern was to remind them that Bishops, whom the Holy Ghost has placed to rule the Church of God, ought to make this 'reunion' work a special object of their care and attention. They must not only use great diligence in keeping it under effective supervision, they must also give it prudent encouragement and direction, with the twofold purpose of assisting those who are in search of truth and the true Church, and of shielding the faithful from the dangers which so easily accompany the progress of this movement.

To implement this directive of the Holy See more effectively the hierarchy of England and Wales appointed from among their number, a year ago, a committee for Unity to represent them in the guidance and promotion of unity work. The President of this committee is Archbishop Heenan of Liverpool, and he and his fellow bishops who are members of it have lost no time in getting to work on their important task. It is this that is responsible for the considerable movement forward of Catholic Ecumenism in England which this year is witnessing. Several meetings have been organized, with the committee's sanction, of Anglican and Catholic scholars, for the discussion of ecumenical questions at a deep theological level. We shall list and comment on these later in this article. The most important initiative however was the summoning by the hierarchy of an Ecumenical Conference at Heythrop College, the Jesuit house of studies. This took place from August 6th to 10th. To it came priests representative of every diocese, appointed by their bishops for the purpose. Similarly the heads of the main religious orders and congregations also nominated representatives. There were over seventy priests present.

The purpose of this conference was the education of priests in the nature of the Ecumenical Movement and its technique of approach to the problems of disunity among Christians. With this end in view there were normally two lectures a day, given by priests experienced in ecumenical work. But the main work of the conference was done in the discussion groups. Of these there were six, each with its chairman and secretary. They met after the lectures. It was emphasized that in group discussions all concerned were free to say whatever was in their minds and hearts. The bishops present were attached to different groups and took their part in this free and often lively discussion. Each evening there was a general meeting at which the secretaries of the six groups gave a detailed report of their group's discussions and conclusions. It was remarkable how quickly a grasp of the ecumenical idea caught on;

many priests who came to Heythrop out of obedience to their superiors, without any great attraction for ecumenical work, soon became enthusiastic.

It is true, I think, to say that three things made this conference the notable success it was. The first was the presence of Cardinal Bea. We felt at once that in him we had the entire support of the highest authority in the Church. In his opening address and again at the close of the conference he showed himself well informed about our English situation and at the same time thoroughly imbued with the ecumenical spirit at its best. He reminded us more than once of the power of the Holy Spirit at work among our separated brethren and made it quite plain that the road to unity was a long and rough one, with many obstacles on it to progress and consequent setbacks to be expected. It must be traversed with perseverance and courage because with God all things are possible.

The second element of success was the leadership of Archbishop Heenan, who was open and frank in his acceptance of everything said in the group discussions; he made us feel that anything of importance put forward, no matter what his personal opinion of it, would be impartially recorded and embodied in the report of the conference to be submitted to the hierarchy for their consideration and action. There were in fact not a few outspoken opinions expressed as to our failure in the past to show the positive charity and truth which should characterize our attitude to our separated brethren, and as to things necessary to be re-thought and implemented if that defect is to be remedied and the ecumenical spirit spread and made to flourish. The third element of success was the excellence of the six lectures given; as these are shortly to be published in a paper-back edition there is no need to report them here.

Parallel with the conference at Heythrop which was for the education of priests in things ecumenical stood the Ecumenical Dialogue at Worth Priory, held in the first week of September. This was directly organized by the hierarchy's committee and was to serve as a model for future eirenic encounters at a level of high theology—The subject was the Eucharist, and three papers were read on each side. Eight Anglicans and eight Catholics took part in the discussions. For most of the participants this was a first encounter, useful as an introduction to work of this kind, where it is first of all necessary to accustom oneself to the idiom of thought and the language spoken by one's opposite number.

Another conference of dialogue was held at St Edmund's Hall, Oxford, from the 10th to 16th of July. It was the successor of several similar meetings held in recent years on the continent, and was organized by its previous sponsors and, of course, with the approbation of the hierarchy's committee. Six Anglicans and six Catholics were present—Canon Kelly, Principal of St Edmund's Hall, being leader of the Anglicans and Père Charles Boyer, S.J., Rector of the Gregorian University and Editor of *Unitas*, of the Catholics, four of whom were theologians from Rome and two from England. The subject for discussion based on ten papers, five from each side, was the eucharistic sacrifice. This conference was found to be a most useful experience, particularly in the elucidation of 'bogey' words such as *propitiation*, and in exploring the exact meaning of *sacramental* in relation to sacrifice. The conference however tended to remain at the level of theological formulation and might have been strengthened by a greater amount of biblical reference.

The most recent in a series of joint meetings between the Catholic Committee for the study of ecumenical questions (organized by Mgr Willebrands) and the international League for Apostolic Faith and Order was held at Mirfield in June. Some thirty participants (about equally divided between the two organizations) discussed the nature of the apostolate, as revealed in the New Testament account of the 'twelve', as developed in the Early Church and as realized in the role of the laity in the Church. The discussions were valuable, especially as they were based on papers of the highest distinction given by Père Dalmais, O.P., and Chanoine Giblet of Louvain. It was unfortunate that a series of mishaps prevented the attendance of a number of I.L.A.F.O. speakers, but the courtesy and scholarship of the conference's hosts (the Community of the Resurrection) helped to restore the balance. Dr G. P. Dwyer, Bishop of Leeds, and the Anglican Bishop of Wakefield were both welcome visitors to this conference.

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The accounts of the above meetings for ecumenical dialogue have been communicated to me by correspondents who were present at them. They are mainly factual, since it would not be possible in an article such as this to assess their value adequately. The mere fact of their taking place, however, is important because it indicates that the initiatives of the hierarchy's committee for unity are a welcome first

step to a far more serious and extensive recognition of the obligation the episcopate is under, to foster ecumenical work, than has hitherto obtained in this country. The whole object of Heythrop and its detailed discussions has been, as Archbishop Heenan pointed out in his final address in closing the conference, to enable him to make a full report of the mind of the clergy for the guidance of the bishops, upon whom alone it depends to give the necessary directives for the promotion of ecumenical work. It is precisely for this reason that the bishops called the conference and sent their representatives to it. We can therefore await with hope and confidence a steady move forwards, under the leadership of the episcopate, in active work for unity.

How is this work for unity, known as ecumenical work, to be distinguished from the making of converts? It must be admitted, I think, that the 'reunion' work, with which the Instruction of the Holy Office quoted above is concerned, is clearly not a matter of attracting and accepting converts in the ordinary sense as individuals. The Instruction does not in fact indicate what the distinction between the two activities is and what it involves. Some time and thought was given at Heythrop to the elucidation of this question. I believe the progress of ecumenical work will show clearly that the two activities are in fact quite distinct in the immediate object they have in view, though their ultimate purpose at long range is the same. There can be no doubt that the making of converts has been a mark of the Church from the first. When sections of the Body of Christ have fallen away into heresy and then schism, the Church has always regarded it as very much its business to win them back to Catholic communion. Today throughout divided Christendom a convert is welcomed by one communion from another if he sincerely believes the transference of his allegiance to be imperative because the communion he is entering conforms at least more closely to the will of Christ for his Church than the one he is purposing to leave.<sup>2</sup>

This surely is the only ground, the ground of sincere conviction of conscience, upon which a convert can rightly be made by any Christian communion, including the true Church. On this principle alone can we accept a convert from Anglicanism or the Free Churches or from

<sup>2</sup>A Roman Catholic would phrase this more definitely; to justify the transference of allegiance to itself the Catholic Church requires the sincere conviction of faith that only in the visible organic society, which bears the name of Catholic and Roman, is to be found the fullness of truth and authority, as it is revealed and willed by God in Christ.

anywhere else; on this principle alone, if such a principle can be validly operative, can a man rightly pass from Catholic communion to communion with a dissident part of Christendom. It is open to us to present the truth to the world in all the integrity with which we hold it, indeed we have a duty to do so whatever our allegiance may be. God alone through his gift of faith can bring about a true apprehension by others of what is true in our presentation. Anything other than this may rightly be stigmatized as proselytism in the most diminished sense of that once honourable word.<sup>3</sup>

This is what is meant then by making a convert. But ecumenical work, though it is concerned with truth, has a quite different object. It is done by individuals, but its influence is corporate. Those who undertake it seek to understand the truth as others hold it, to see from their point of view and why they believe as they do. To realize what truth they hold in common with those they differ from, and to demarcate where divergence really begins. Such a dialogue must of necessity be conducted in a spirit of friendship and understanding. There must be no controversy in the sense that on either side victory is sought at the expense of truth. By patient listening, by discussion which elucidates meaning where language and idiom of thought are widely different, by careful study of the presuppositions which underlie each other's thinking, the ground must be prepared for the seed of unity, which only God can make grow.

For this reason in entering upon the ecumenical dialogue the immediate idea of convert making must be resolutely excluded, in regard to the individuals concerned. To think in such terms would be destructive of the sense of partnership. This dialogue is a combined effort of clarification, which on a wide and corporate scale will clear the way gradually, costingly and with many difficulties, for the power of the Holy Spirit to lead us into all truth, and so remove the things that divide us. This leading of the Holy Spirit is as necessary for us as it is for our separated brethren whom we encounter in the ecumenical dialogue. We know that Christ in his Church possesses the fullness of truth and gives it to the world by the power of the Holy Spirit, through the

<sup>3</sup>'What do we mean' asks Archbishop Heenan in his recent Pastoral on the Council and Unity, 'by the conversion of England? It is not a question of enticing men and women from their Protestant allegiance, but of reclaiming people from unbelief and of showing other Christians what the Church has to offer them. The work of Christian unity should go hand in hand with the work of conversion'. *Tablet*, Sept. 8, 1962, p. 846.

authoritative teaching of that Church. But we his members, though the fullness of truth is accessible to us in right of our membership, are all too often deficient in our apprehension of the truth and of the life of grace that vitalizes that truth. It is not we who make the Church perfect, without spot or wrinkle, it is Christ our Lord whose Body it is. At every moment of our existence the Holy Spirit is leading us towards a deeper apprehension of the truth as it is in Christ. Our power to make that truth our own, and therefore to communicate it to others, is dependent on the extent to which we allow the love of Christ to penetrate us. It can then by this penetration remove the obstacles of sin and self-love which hinder and obscure the clarity with which he himself will shine out from us, his members, upon the world in which we live.

Our separated brethren, because of their good faith are united with Christ in his Church by grace, received as a rule through the sacrament of baptism. As Archbishop Heenan has reminded us, in the Pastoral already quoted, we should never attack the good faith of members of other Christian denominations. Through no fault of their own they are separated from the visible structure of the Church and in consequence the fullness of truth, which the Church possesses, is not accessible to them, as it is to us. Yet they possess and treasure much of the truth that belongs to the Church; the Bible, God's word to men, the sacrament of baptism and also of marriage, portions of the tradition which interprets the Bible, sometimes the creeds or at least the main content of the creeds. In this way God speaks to them and they are able to make the response of faith that brings them the life of grace. They are deprived of many gifts and helps with which the Church is endowed, and which can enrich the human will in its power to respond to the drawing power of faith, but they are enabled to live in Christ and in the power of his redeeming love at a depth and intensity of faith which sometimes puts us Catholics to shame.

There can be no doubt that the Ecumenical Movement at large is promoting a widespread approach to unity which is surely the work of the Holy Spirit. Its technique of encounter between divided Christians, its aim of eliminating war psychology and hostility among them, of going to the roots of divergence without compromise, yet in a spirit of friendship and understanding, all this by slow degrees is increasing the desire for true unity. Where that desire is strong there is a corresponding willingness among separated Christians to learn from each other by a closer examination and analysis of theological concepts which once

were entirely divisive. This is particularly evident in the Faith and Order Movement within the World Council of Churches. Thus *Sola Scriptura* is being modified by a desire for re-traditioning, the universality of the episcopate by the second century is leading to a call for its restoration in many schemes for unity. The Lord's Supper is being restored as the central act of worship on Sunday and the sacrificial aspect of it is under scrutiny which is leading to re-consideration. Observable in many Churches of the Reformation are movements, comparable to the Anglo-Catholic movement in the Church of England, governed by a new recognition of the necessity for a return to antiquity and the catholicity of the primitive Church. Protestant religious communities are following Anglicanism in setting up the religious life under vows, and the old hostility to the idea of celibacy is giving way to respect.

All these are pointers to a movement throughout Christendom of the Holy Spirit in the ecumenical spirit of charity and understanding, and its steady work for the removal of the obstacles of suspicion, hostility and aloofness among Christian brethren. This is a movement to preserve what is true in the tradition and heritage of each of the divided Churches, to restore the balance of what has been distorted by false emphasis in the warfare of controversy, to seek reconciliation where it can be found without compromise, to bring back again what has been lost. It would seem that these renewals and restorations will all, in due time, converge to bring divided Christians everywhere face to face with the supreme question; what is the authority for the interpretation and proclamation of the gospel of Christ to mankind? What kind of an entity is the one Church that he founded? How does it show itself to the world and where can it be found? To that question, as we believe, the Catholic Church already possesses the answer. The coming Council of the Vatican is primarily designed by Pope John XXIII to bring about a renewal of the inner life of the Church by the reform and reorganization of elements in it that have outgrown their usefulness and need adaptation to the circumstances of contemporary life. The result of such adaptation and renewal would be to show the Church to those outside its fellowship in the fullness of its inherent attractive power. This work had already begun before the Council was announced, it is now being taken in hand with characteristic energy by the Pope and those he has appointed to assist him. One of the chief adaptations that is plainly already in progress is Catholic Ecumenism, envisaged on the lines which the World Council of Churches is promoting among the dissident Churches of Christendom.



The Heythrop Conference is an important event because it is a decisive step, initiated by the hierarchy, in the carrying out of the ecumenical apostolate in this country. This apostolate can be carried out on three levels of encounter; the high theological level, the university and other academic levels and the parochial level. It is much to be hoped that further conferences on the lines of Heythrop will be organized to extend ecumenical knowledge and enthusiasm amongst the clergy, and in the light of experience, to determine upon ways and means of encouraging ecumenical encounter at what may be called the secondary levels. At Heythrop it was emphasized by leading authorities on ecumenical work and by members of the Bishops' committee itself, that the indispensable foundation of work at these two secondary levels is irenic dialogue at a theological level, such as was exemplified at Worth Priory this September, but which would have to be carried out on a wide scale in the years to come.

In this connection two points need emphasis. A body of experts must be trained or train themselves for such work if it is to be effective. The basis of the training needed would be a combination of biblical, patristic and classical scholastic learning, as the necessary and indispensable groundwork. But over and above this, participants in such dialogue would need to immerse themselves in the Anglican and Free Church outlook and ethos by frequent contacts and by wide reading in contemporary non-Catholic theology. Ecumenical dialogue cannot be carried out successfully without a competent and sympathetic knowledge of each other's thought forms and language. Nor should it be imagined for a moment that this apostolate will be anything but an arduous and costing experience, demanding great patience, tenacious perseverance and a considerable amount of disappointment. It will not be for our generation nor for the next to see much aboveground result from the labour expended; but one day, we may believe, our successors will bless us for our diligent and seemingly unrewarding spade work.