

Contents

Loades, D. M.	
Relations between the Anglican and Roman Catholic Churches in the 16th and 17th Centuries	1–53
Aveling, J. C. H.	
The English Clergy, Catholic and Protestant, in the 16th and 17th Centuries	55–142
McAdoo, H. R.	
Anglican/Roman Catholic Relations, 1717–1980. A Detection of Themes	143–281
Haase, W.	
Rome and the Anglicans – The Anglicans and Rome. Editor's Postscript	283–289
Index	291–301

Relations between the Anglican and Roman Catholic Churches in the 16th and 17th Centuries

by DAVID M. LOADES, Bangor

Contents

I. Introduction	1
II. The situation at the beginning of the sixteenth century	3
III. Henry VIII; the matrimonial crisis	4
IV. Henry VIII; the royal supremacy	8
V. The end of conservative erastianism	12
VI. Queen Mary and the legatine Mission of Cardinal Pole	16
VII. Elizabeth I; the sheltered years	20
VIII. 'Regnans in Excelsis'; the years of total conflict	25
IX. Clement VIII; diplomatic stalemate and catholic divisions	29
X. Progress towards a new Papal policy	34
XI. Henrietta Maria and the years of personal diplomacy	37
XII. Urban VIII and the failure of the 'conversion policy'	42
XIII. Blacklo and the revival of intolerant Anglicanism	45
XIV. The Duke of York and Exclusion; catholicism as a political issue	46
XV. The Papacy and the last years of 'political catholicism'	47
Bibliographical Appendix of works published since 1955	49

The English Clergy, Catholic and Protestant, in the 16th and 17th Centuries

by J. C. H. AVELING, Bracknell

Contents

I. Introduction: the main problem – how far was clerical life modernised at this period?	56
II. 1500–1534: the twilight of the medieval clergy?	57
1. The state of the episcopate and diocesan staffs	58
2. 'University clerks'	60
3. The pastoral clergy	61
4. Religious involved in pastoral care	65
III. 1534–1559: the impact of the Reformation on the clergy	66
1. The episcopate under stress	66
2. 'University clerks', the crisis of the universities, and clerical parties	69
3. The pastoral clergy	79
a) Decline in numbers?	79
b) The impact of liturgical change	83
IV. 1559–1600: the Elizabethan clergy	85
1. The traditional interpretation	85
2. The nature of Elizabethan Anglicanism	87
3. The nature of Elizabethan Catholicism	90
4. Common ground shared by Elizabethan Anglicans and Catholics	92
5. A revolution in Anglican and Catholic methods of clerical training?	95
6. Changes in the economic and social status of the clergy?	106
7. The eclipse of the episcopate?	108
V. 1600–1700: the 17th century clergy	109
1. The mass of writing on this period leaves many features of it obscure	109
2. The problem of clerical numbers	112
3. The <i>prima facie</i> case for a great improvement in clerical education and intellectual vigour in this period	116
4. 17th century Anglican views on the Ministry	118
5. 17th century English Catholic views on the Ministry	119
6. The theory and practice of Anglican 17th century clerical training	121
7. Developments in English Catholic clerical training	124

8. A comparison of the two training systems 130

9. English 17th century clerical parties 132

10. Did the economic and social status of the clergy change? 135

VI. Conclusion 140

Postscript 141

Anglican/Roman Catholic Relations, 1717–1980. A Detection of Themes

by The Archbishop of Dublin, Most Revd. H. R. McAdoo

To the members of ARCIC
in grateful remembrance
of work done together.

Contents

Introductory Note	146
I. The Eighteenth Century: Archbishop Wake and the Gallican Theologians	147
1. 'In Religion Very Nigh?'	147
Comparison between the modern situation and that of the early eighteenth century	
2. William Wake, Archbishop of Canterbury, and the French Theologians	150
Contact is made – Gallicanism contrasted with nineteenth-century Italianism – the situation in the French Church at the time of the Gallican correspondence	
3. The Course of Events	154
The correspondence between Wake and Du Pin, Girardin and Le Courayer – its progress, termination and effects	
4. 'Saving on both sides the Faith and Verity of the Catholic Church'	157
How both sides visualised unity theologically	
5. Primary Linked Themes: Fundamentals and the Nature of Agreement	158
The essential starting-point is agreement on fundamentals and a recognition of an area of legitimate diversity in a united Church – the views of the eighteenth-century correspondents in the light of Vatican II and the 'Malta Report' – the important concept of substantial agreement	
6. Further Themes in the Correspondence	163
Ecclesiology – Who are the Church? – the primary role of Scripture and the confirmatory function of tradition – the nature of a Roman primacy as seen from the contrasting stand-points of the eighteenth and twentieth centuries – classical Anglican theologians and their attitude to a Roman primacy – modern implications of this and the concept of sister-churches – eucharist and ministry today and in the Gallican exchange of letters	
7. The Question of Results	173
Little outward result from the interchange – nevertheless a positive achievement in demonstrating the possibility of dialogue – an assessment of the correspondence in relation to the continuing themes in Anglican/Roman Catholic conversations	

II. Meeting at Madeira: Viscount Halifax and the Abbé Portal	174
1. Personalities and Backgrounds	174
The theme of unity by convergence evolves from the meeting of Halifax and Portal in 1890 – their different backgrounds and ecclesiastical loyalties – the beginning of a life-long friendship and joint endeavours for unity	
2. Emerging Themes	179
The Abbé Portal makes his own the themes of unity by convergence and of the ecumenical vocation – the effects of Anglicanism on Portal's thinking – Halifax and Portal decide on a plan of action	
3. The Course of Events from 1890	181
The Anglo-Roman campaign – unity a distant aim – mutual understanding the immediate objective – the choice of Orders as the first subject and its unfortunate results – 'Les ordinations Anglicanes' by F. Dalbus – Press reactions and public interest	
4. Visits in England	184
Portal visits England to familiarise himself with the Church of England – Halifax takes him to see the Bishop of Peterborough, the Archbishop of York and the Primate of All England – Cardinal Vaughan's uneasiness and opposition	
5. Visitors to the Vatican	186
Pope Leo XIII summons Portal to Rome to hear about his contacts and impressions – the expectations and disappointments of Halifax and Portal – opposition to unity movement forms in Rome – Cardinal Vaughan visits the Pope – Lord Halifax goes to present a dossier at the Vatican – the circumstances of the publication of the papal letter 'Ad Anglos'	
6. From 'Ad Anglos' to 'Apostolicae Curae'	189
Mixed reaction in England to the letter – Halifax and Vaughan make public speeches – Mr. Gladstone's intervention – the role of Mgr. Merry del Val – the encyclical 'Satis Cognitum', its content and the circumstances of its composition – press reactions – Portal addresses a meeting in London on the subject of the encyclical – Portal warned – the papal commission on Anglican Orders, its membership and method of working – the Bull 'Apostolicae Curae' – Portal's fortunes after 1896 – 'the end of the first stage'	
III. Themes at Malines: The Malines Conversations 1921–1925	195
Malines marks a new stage, that of an actual conference with a degree of official encouragement	
1. Contact is Made	195
Lord Halifax visits Cardinal Mercier – the Lambeth Appeal to All Christian People – inter-Church meetings proposed	
2. The Pattern of Events	196
Documentation of the Malines Conversations in contemporary works – the Archbishop of Canterbury approached by Halifax – the first meeting, exploratory and unofficial – "Are we not at the point where we were in 1894?" – themes re-emerge – the questions of authorisation and of credentials – Archbishop Davidson and Cardinal Mercier in direct correspondence – The second meeting achieves quasi-official status – the Archbishop's insistence on getting down to themes and on the necessity of agreement on fundamental questions – the two primates continue to exchange letters in which this is developed – the third meeting and the theme of the Roman primacy – Mercier and Davidson on the nature and purpose of the conversations – the fourth conversation, the most substantial in respect of the themes discussed – reports prepared at the fifth meeting – deaths of Cardinal Mercier and the Abbé Portal – assessment of Malines	

3. Comments on the Themes	204
The effect on the themes of the nineteenth-century dogmas – unity by convergence and the question of a parallel in the status of Uniat Churches – “sufficient agreement” and “unity with diversity” at Malines, two themes taken up by JPARC and ARCIC – What constitutes the Church? – What is <i>de fide</i> and fundamental? – Is or is not the papal supremacy and primacy part of the divine constitution of the Church? – Archbishop Davidson’s final assessment	
IV. ‘A Document Full of Hope’: The Work of the Joint Preparatory Anglican/Roman Catholic Commission	211
Cardinal Willebrands’ description of the ‘Malta Report’	
1. Visits before and after the Council	211
Contrast between Malines Conversations and JPARC, a quasi-official conference and an officially-authorized dialogue – Archbishop Fisher of Canterbury visits Pope John XXIII – effects of Vatican II on the themes dividing the two Communions – the meeting of Archbishop Ramsey of Canterbury and Pope Paul VI and the Common Declaration – “the visit of one Church to another”	
2. The Setting up of the Joint Preparatory Anglican/Roman Catholic Commission and its Work	215
The first meeting at Gazzada – papers and programme show a changed emphasis in approaching the familiar areas – practical proposals to further co-operation – inter-Church marriages – the second meeting at Huntercombe pivotal for the Commission’s work – the extent and limits of diversity in a united Church – unity by stages – emergence of the shape of a final report – the third meeting at Malta and the “document full of hope” – recurring themes – the nature of the Church – inter-Church marriages	
3. The ‘Malta Report’	219
Unity by stages and unity through convergence, key themes in the ‘Report’ – areas of full agreement and common faith – divergences arising later not from the substance of the shared inheritance but from separate ways of receiving it – fundamentals and non-fundamentals and the ‘hierarchy of truths’ – mutual recognition by the Churches on this basis and within its limits – the areas of divergence to be investigated by a permanent inter-Church commission: authority in relation to interpretation of the common inheritance of faith; inter-communion, eucharist and ministry	
A postscript at York (1969) and at Malines (1971)	
223	
V. ‘A Serious Dialogue’: The Work of the Anglican/Roman Catholic International Commission	224
1. Preliminaries	224
A meeting to prepare an outline of work and to arrange for the first conference – the names of the Commission’s members announced	
2. The First Meeting at Windsor (Windsor I)	226
Papers read on the subjects recommended for study by the ‘Malta Report’ – fresh approaches to these – the pattern of ARCIC’s work begins to emerge – the Commission evolves its method of working and a methodology begins to develop	
3. The Second Meeting at Venice	231
An overloaded agenda produces a final re-arrangement of programme – eucharist to be treated first as a single subject – papers on moral theology as recommended by the ‘Malta Report’ – Venice afforded an opportunity for ARCIC to evaluate its role and method – the Venice Working-Papers published	

4. The Third Meeting at Windsor (Windsor II): an Agreed Statement of Eucharistic Doctrine	233
Preceded by an interim meeting at Poringland, Norwich, to develop the Venice draft on the eucharist – partial communion as a context for the work – extensive documentation provided – the Agreed Statement on Eucharistic Doctrine produced – its method	
5. The Fourth Meeting at Gazzada	236
Preliminary meeting at Woodstock College, New York, – wide selection of papers – letter and schema circulated to all members before Gazzada meeting – Gazzada an essential work-shop for Canterbury – apostolicity, priesthood and ordination examined	
6. The Fifth Meeting at Canterbury: an Agreed Statement on Ministry and Ordination	239
Draft for discussion by Commission prepared at a meeting in Poringland, Norwich – how this was handled at Canterbury – The Agreed Statement on Ministry and Ordination produced – its bearing on the inter-Church situation particularly in respect of developing thinking on priesthood – the dialogue continues	
7. The Agreed Statement on Authority in the Church (Venice 1976)	243
A diary of the development of the work on the theme of Authority – The ‘Common Declaration’ (1977) of Pope Paul VI and Archbishop Donald Coggan of Canterbury – The Lambeth Conference of 1978 – The publication of ‘Elucidations’ (Salisbury 1979) – An analysis of the thrust of the Venice Statement and an evaluation of the difficulties	
Conclusion	272
Appendix A: Anglican Theologians and the Concept of a Roman Primacy	273
Appendix B: Extracts from the Report of the Lambeth Conference, 1968	277
Appendix C: The Eucharist: Du Pin and Anglican Teaching Compared	279
Appendix D: Extract from the Roman Catholic Memorandum, ‘The Conversations at Malines’ (1927), pp. 78–83	280