

## FIFTH COLLOQUIUM OF ANGLICAN AND ROMAN CATHOLIC CANON LAWYERS

LONDON, 20-21 MAY 2004

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The Fifth Colloquium of Anglican and Roman Catholic Canon Lawyers was held in London on 20 and 21 May 2004. The Colloquium was established in Rome in 1999 as a collaborative venture between the Centre for Law and Religion, Cardiff Law School, the Pontifical University of St Thomas Aquinas (Angelicum), Rome, and the Duquesne Law School, Pittsburgh. At its first meeting the Colloquium examined the comparative canon law of the two communions on church property. In subsequent meetings it has examined clerical discipline (Windsor, 2000), initiation law (Rome, 2002), and authority (Cardiff, 2003). The London meeting was designed to plan a strategy to deal with a request from the International Anglican and Roman Catholic Commission on Unity and Mission to the Colloquium for it to identify and develop 'canonical possibilities' for further ecumenical dialogue, and movement towards a fuller visible unity between Anglicans and Catholics.

The Roman Catholic team consisted of Professor James Conn SJ (Gregorian University, Rome), Professor Michael Carragher OP (Angelicum, Rome), Professor Aidan McGrath OFM, Revd Dr Robert Ombres OP (Blackfriars, Cambridge). The Anglican team consisted of, from the Cardiff Centre for Law and Religion, Mr Anthony Jeremy, Chancellor Mark Hill, Judge Philip Price, and Norman Doe; and was delighted to welcome to its ranks Canon John Rees, Registrar of the Province of Canterbury and Legal Adviser to the Anglican Consultative Council. The Colloquium was once again privileged to have invaluable input from its resident Methodist observer, the Revd Gareth Powell (Chaplain at Cardiff University and associate of the Centre).

The Colloquium discussed presentations on canon law and eucharistic sharing, and identified several areas which deserve serious study in order to determine precisely the scope for ecumenical development in this area. The meeting also highlighted as areas for further study: the role of canon law in ecumenical dialogue; rights and duties of the faithful; and the law of mixed marriages. The members enjoyed visits, organised by Chancellor Hill, to the house of Dr Johnson, and, with a very warm welcome from the Reverend Robin Griffith Jones, evensong at the Temple Church on the Feast of the Ascension.

The Colloquium planned its next meeting, which is to take place in Rome

in April 2005, to discuss papers on ministry and the validity of orders. This promises to be an important event and it is hoped to submit an agreed statement on the canonical dimensions of the mutual recognition of orders to IARCCUM. Proceedings of the recent colloquia at Rome and Cardiff are due to be published shortly.

## RELIGIOUS FREEDOM: TRANSITION AND GLOBALISATION

KIEV, UKRAINE, 26-28 MAY 2004

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In the year 988 Prince Vladimir dramatically baptised his entire nation in the Dnepr River, thereby establishing a new state religion in what is now Ukraine. Fittingly, Kiev (or Kyiv to adopt the Ukrainian spelling) played host in May to a conference on 'Religious Freedom: Transition and Globalisation'. Convened by the State Committee for Religious Affairs, the conference brought together academics from Western Europe and the USA with civil servants from the emergent democracies of the former USSR. Participant institutions included the International Academy for Freedom of Religion and Belief, the International Religious Liberty Association, Brigham Young University, and the Ukrainian Association of Researchers of Religion.

Events such as these serve to demonstrate the universality of human rights, albeit differently articulated and unevenly enforced. It is particularly noticeable in the area of freedom of religion. There are various reasons for this. The concept of public protection for private conscience and belief is challenging for state legislatures. Most liberal democracies regulate religion with the lightest of touches by both the executive and the judiciary.

Individual states have bought into international instruments such as the European Convention on Human Rights and the Universal Declaration of Human Rights. However, treaties such as these allow considerable latitude to national governments and the Strasbourg court has traditionally offered a broad margin of appreciation in the implementation of Convention rights. States are generally reluctant to be prescriptive in applying freedom of religion among the comity of nations. But not so the USA, which in 1999 established the United States Commission on International Religious Freedom. It is an independent federal government agency created by the International Religious Freedom Act 1998. Its purpose is to monitor religious freedom in other countries and to advise the American President.