

1. In the course of the Church's history several traditions have developed in expressing Christian understanding of the Eucharist. (For example, various names have become customary as descriptions of the Eucharist: Lord's Supper, Liturgy, Holy Mysteries, Synaxis, Mass, Holy Communion. The Eucharist has become the most universally accepted term.) Also An essential preliminary to partial or full communion is a substantial consensus on the purpose and meaning of the Eucharist. Our intention has been to seek a deeper understanding of the reality of the Eucharist which is consonant with biblical teaching and with the traditions of our common inheritance, and to express in this document the consensus we have reached.

2. Through the life, death and resurrection of Jesus Christ God has reconciled men to Himself, and in Christ he offers unity to all mankind. By His Word God calls us into a new relationship with Himself as our Father and with one another as His children - a relationship inaugurated by Baptism into Christ through the Holy Spirit, nurtured and deepened through the Eucharist, and constantly ^{to be} realised in a confession of one faith and a common life of loving service. the

I THE MYSTERY OF THE EUCHARIST

3. When His people gather for the Eucharist to commemorate His saving acts for our redemption, Christ ~~sacramentally present~~ makes effective among us the eternal benefits of his victory and elicits and renews our response of faith, thanksgiving and self-surrender. Christ through the Holy Spirit in the Eucharist builds up the life of the Church, strengthens its fellowship and furthers its mission. The identity of the Church as the Body of Christ is both expressed and effectively proclaimed by its being centred in, and partaking of, His Body and Blood. In the whole action of the Eucharist, and in and by His sacramental presence given through bread and wine, the Crucified and Risen Lord, according to his promise, offers Himself to His people.

4. In the Eucharist we proclaim the Lord's death until He comes.

Receiving a foretaste of the kingdom to come, we look back with thanksgiving to what Christ has done for us; we greet His ^{presence} among us, we look forward to His final appearing in the fulness of His kingdom when "The Son also Himself (shall) be subject unto Him that put all things under Him, that God may be all in all" (I Cor. 15:28). By gathering around the same table in this Communal meal at the invitation of the same Lord and by "partaking of the one loaf," we are one in commitment not only to Christ and to one another, but also to the mission of the Church in the world.

II THE EUCHARIST AND THE SACRIFICE OF CHRIST

5. We confess Christ's death and resurrection as having taken place once and for all in history. Christ's death on the Cross, the culmination of his whole life of obedience, was the one, perfect and sufficient sacrifice for the sins of the whole world. Any attempt to express a nexus between the sacrifice of Christ and the Eucharist must not obscure this fundamental fact of Christian faith. Yet we believe that God has given the Eucharist to his Church as a means ^{by} through which the Sacrifice of the Cross is proclaimed and made effective in the life of the Church. The early

Church in expressing the meaning of Christ's death and resurrection ~~found~~ ^{used} the language of sacrifice ~~and sacrifice~~. For the Hebrew Sacrifice was a traditional means of communication with God. The Passover, for example, was a communal feast, the Day of Atonement was essentially expiatory, and the Covenant established communion between God and man.

The notion of Memorial as understood in the Passover Celebration at the time of Christ (i.e. the making effective in the present of an event in the past) ^{has opened} ~~opens the way to a fresh~~ understanding of the relationship between Christ's Sacrifice and the Eucharist. The Eucharistic memorial is no mere calling to mind of a past event or of

its significance, but the Church's effective proclamation of God's mighty acts. Christ instituted the Eucharist as a memorial anamnesis of the totality of God's reconciling action in him, and by this Sacramental Communion with Christ the Church participates in that totality.

11. According to ^{the} traditional order of the liturgy the consecratory prayer, anaphora, leads to the communion of the faithful. In this [consecratory] prayer, a word of faith addressed to the Father, the b & w ~~are~~ ^{become} ~~consecrated~~ ^{the} b & w of X^c by an ~~irreversible~~ ^{the} action of the H.S, so that in communion we eat the flesh of X^c & drink his blood that he may dwell in us & we in him.

In the Eucharist prayer the Ch. continues to

III THE PRESENCE OF CHRIST



6. This ~~communion~~ with Christ presupposes His true presence, effectively signified by the bread and wine which, in a mysterious fashion, become His body and blood. In the economy of the new age inaugurated through Christ, the gift of the eucharistic body and blood represents the paschal mystery of Christ's death and resurrection, in which God's saving purpose has already been definitively realised. The Lord gives Himself to His people so that they may receive ~~communion with the mystery of~~ reconciliation, and peace which is Christ Himself. Thus the real presence of His body and blood can only be understood within the context of the redemptive activity whereby He gives Himself to His own. It is a dynamic presence, which finds its fulfilment in the unity of Christ's body, the Church, with Him and in Him.

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7. The purpose ~~then~~ of the total Eucharistic action is the transmission of the life of Christ, with all the benefits of that life (freely offered sacrificially on the Cross and made universally available through the resurrection and ascension) into the lives of the members of the mystical body. What the members of the Body "have" by the Sacrament is life. "He that eateth me, even he shall live by me".

(John 6: 57)

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8. ~~We cannot truly understand the presence of~~ Our Lord in the Eucharist unless we realise that it is the ^{same} Lord who through his minister and his Word invites his own ~~to~~ His Table, through his minister presides at that Table and gives himself sacramentally but really in the Body and Blood of his Paschal Sacrifice. It is the Lord present at the right hand of the Father, and therefore transcending the sacramental order, who thus offers to his Church in the Eucharistic signs the special gift of himself.

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9. The sacramental body and blood of the Saviour are present as an offering, awaiting the welcome of the believer. When this offering is met by faith, a lifegiving encounter results. Through faith, ~~and only through faith~~, Christ's presence - which does not need ~~faith~~ ^{depend upon the individual recipient} in order to be the Lord's real gift of Himself to His Church - becomes no longer just a presence for the believer, but also a presence with him. Thus, in considering the mystery of the eucharistic presence, we must recognise both the sacramental sign of Christ's presence and the ~~interpersonal~~ ^{between X^c and} relationship which issues from that presence.

Christ is

10. The Lord's words at the Last Supper, "Take and eat; this is my body," require ~~the~~ ^{the} believers ~~to~~ to associate the ~~words of~~ ^{words of} the presence and the act of sacramental eating. On the one hand, the elements are not mere signs, ~~lacking objective content.~~ ^{of Christ} The body and blood become really present and are really given. On the other hand, they are really present and given in order that, receiving them, believers may be united in communion with Christ the Lord.

11. ~~It is unnecessary to attempt to identify a precise moment at which Christ's sacramental presence is accomplished. We recognise, however, that~~ The recitation of the eucharistic prayer, or Anaphora, and the reception of the sacramental elements by the faithful are moments of special significance in the Eucharist. In the Anaphora, which is a word of faith uttered by the Church, we call upon the Word and Spirit of God to effect the sacramental presence of Christ's body and blood, so that in communion we eat the flesh of Christ and drink His blood, so that He may dwell in us, and we in Him.

12. Christ's sacramental presence is a mystery of faith. It is by the power of the Holy Spirit that the Lord of the Church is truly given to His people in and through the sacramental sign of the eucharistic memorial.

By his transforming action the Spirit of God appropriates the created elements of bread and wine to Christ. Totally and radically possessed by the Lord of glory, they become the heavenly manna and the new wine, the eschatological banquet for the new man. In this way the pledges of the new heaven and the new earth emerge within the first creation.

13. The bread and wine of the Eucharist are used by Christ through the Holy Spirit in a way whereby they become effective signs of his Body and

The whole purpose of Eucharist is celebration in Communion, & consecration is always with a view to reception; but reception is not the cause of the presence of Christ.

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Blood, ~~the~~ life giving food for the people of God.* United through Christ with God and with one another they participate in his worship, in his self-offering, in his sacrifice to the Father. Apart from Christ men have nothing to offer. United with Christ in the Eucharist they are offered in him and by him to the Father.

Displaced

14. We believe that the agreement we have reached on the doctrine of the Eucharist has been achieved without compromising or omitting any essential part of the faith held by our two communions. At the same time we recognize that there are, both historically and at the present, a variety of theologies within both communions. Our endeavour has been to find an approach that will enable us constructively and honestly to advance together beyond the disagreements of the past. Whether we have succeeded and whether our respective liturgies express this consensus we submit for careful consideration. It is our hope that we have come to such agreement on eucharistic faith that this doctrine need no longer constitute an obstacle to that organic unity which we continue to seek.

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2. Aug. 65

* The word transubstantiation is used in the Roman Catholic ^{Church tradition} to indicate that God acting in the Eucharist effects a ^{radical} change in the ^{inner reality} ~~substance~~ elements. ~~Contemporary Roman Catholic expositions maintain that~~ ^{of} The

purpose of the dogma is to affirm the fact of Christ's presence and of the mysterious ^{not radical} change which takes place, and not to attempt to explain how ^{change takes place} Christ becomes present. ~~This interpretation if accepted should go far towards meeting objections raised to transubstantiation in Article 28.~~

It ^{may} ~~can~~ be regarded as a legitimate way of describing the mystery even by those who ~~do not~~ share the philosophical assumptions underlying the term, and who therefore prefer to avoid it.

cp The Eucharist: A Lutheran/Roman Catholic Statement, section on the Eucharist as Sacrifice, published by the Catholic Bishops' Conference in the U.S.A. and the U.S. National Committee of the Lutheran World Federation, N.Y. 1969, pp 189....

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