

Anglican-Roman Catholic International Commission (ARCIC)
Agreed Statement

Eucharistic Doctrine

Co-Chairmen's Preface

The following Agreed Statement evolved from the thinking and the discussion of the Anglican - Roman Catholic International Commission over the past two years. The result has been a conviction among members of the Commission that we have reached agreement on essential points of eucharistic doctrine. We are equally convinced ourselves that, though no attempt was made to present a fully comprehensive treatment of the subject, nothing essential has been omitted. The document, agreed upon at our third meeting, at Windsor, on 7 September 1971, has been presented to our official authorities, but obviously it cannot be ratified by them until such time as our respective Churches can evaluate its conclusions.

We would want to point out that the members of the Commission who subscribed to this Statement have been officially appointed and come from many countries, representing a wide variety of theological background. Our intention was to reach a consensus at the level of faith, so that all of us might be able to say, within the limits of the Statement: this is the Christian faith of the Eucharist.

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The Statement

Introduction

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.) An important stage in progress towards organic unity 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 tradition 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 expressed in a confession of one faith and a common life of loving service.

I. The Mystery of the Eucharist

3. When his people are gathered at the eucharist to commemorate his saving acts for our redemption, Christ 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 him present among us, we look forward to his final appearing in the fullness 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' (1 Cor 15:28). When we gather around the same table in this communal meal at the invitation of the same Lord and when we 'partake 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. Christ's redeeming death and resurrection took 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 world. There can be no repetition of or addition to what was then accomplished once for all by Christ. Any attempt to express a nexus between the sacrifice of Christ and the eucharist must not obscure this fundamental fact of the Christian faith.¹ Yet God has given the eucharist to his Church as a means through which the atoning work of Christ on the cross is proclaimed and made effective in the life of the Church. 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 the way to a clearer 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 effectual proclamation of God's mighty acts. Christ instituted the eucharist as a memorial (*anamnesis*) of the totality of God's reconciling action in him. In the eucharistic prayer the Church continues to make a perpetual memorial of Christ's death, and his members, united with God and one another, give thanks for all his mercies, entreat the benefits of his passion on behalf of the whole Church, participate in these benefits and enter into the movement of his self-offering.

III. *The Presence of Christ*

6. Communion with Christ in the eucharist presupposes his true presence, effectually signified by the bread and wine which, in this mystery, become his body and blood.² The real presence of his body and blood can, however, only be understood within the context of the redemptive activity whereby he gives himself, and in himself reconciliation, peace and life, to his own. On the one hand, the eucharistic gift springs out of the paschal mystery of Christ's death and resurrection, in which God's saving purpose has already been definitively realized. On the other hand, its purpose is to transmit the life of the crucified and risen Christ to his body, the Church, so that its members may be more fully united with Christ and with one another.

7. Christ is present and active, in various ways, in the entire eucharistic celebration. It is the same Lord who through the proclaimed word invites his people to his table, who through his minister presides at that table, and who gives himself sacramentally 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.

8. The sacramental body and blood of the Saviour are present as an offering to the believer awaiting his welcome. When this offering is met by faith, a lifegiving encounter results. Through faith Christ's presence - which does not depend on the individual's faith 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 recognize both the sacramental sign of Christ's presence and the personal relationship between Christ and the faithful which arises from that presence.

9. The Lord's words at the last supper, 'Take and eat; this is my body', do not allow us to dissociate the gift of the presence and the act of sacramental eating. The elements are not mere signs; Christ's body and blood become really present and are really given. But they are really present and given in order that, receiving them, believers may be united in communion with Christ the Lord.

10. According to the traditional order of the liturgy the consecratory prayer (*anaphora*) leads to the communion of the faithful. Through this prayer of thanksgiving, a word of faith addressed to the Father, the bread and wine become the body and blood of Christ by the action of the Holy Spirit, so that in communion we eat the flesh of Christ and drink his blood.

11. The Lord who thus comes to his people in the power of the Holy Spirit is the Lord of glory. In the eucharistic celebration we anticipate the joys of the age to come. By the transforming action of the Spirit of God, earthly bread and wine become the heavenly manna and the new wine, the eschatological banquet for the new man: elements of the first creation become pledges and first fruits of the new heaven and the new earth.

Conclusion

12. We believe that we have reached substantial agreement on the doctrine of the eucharist. Although we are all conditioned by the traditional ways in which we have expressed and practised our eucharistic faith, we are convinced that if there are any remaining points of disagreement they can be resolved on the principles here established. We acknowledge a variety of theological approaches within both our communions. But we have seen it as our task to find a way of advancing together beyond the doctrinal disagreements of the past. It is our hope that, in view of the agreement which we have reached on eucharistic faith, this doctrine will no longer constitute an obstacle to the unity we seek.

[*Information Service* 16 (1972/I), pp. 13-15; *The Final Report* (London: CTS/SPCK, 1982), pp. 11-16]

Endnotes

1. The early Church in expressing the meaning of Christ's death and resurrection often used the language of sacrifice. For the Hebrew *sacrifice* was a traditional means of communication with God. The passover, for example, was a communal meal; the day of atonement was essentially expiatory; and the covenant established communion between God and man.
2. The word *transubstantiation* is commonly used in the Roman Catholic Church to indicate that God acting in the eucharist effects a change in the inner reality of the elements. The term should be seen as affirming the *fact* of Christ's presence and of the mysterious and radical change which takes place. In contemporary Roman Catholic theology it is not understood as explaining *how* the change takes place.