

1<sup>st</sup> draft

SUB-COMMISSION ON THE EUCHARIST

1. This sub-commission has so far been engaged exclusively in considering the doctrine of the Church, the context of the Eucharist, and has not yet begun its examination of the working paper on the Eucharist.

2. The Church is God's Creation

God the Father calls all men to knowledge of His love in creation and redemption. He calls the Church into being, and calls men into it. The Church is ecclesia.

3. The Church is Community

God calls men to respond by faith and commitment to a community in which they are intimately united with Himself and with one another in Christ through the Holy Spirit. The Church is koinonia.

4. While we agree that Church is koinonia, we have to recognize that Church and koinonia are not identical. What is the relationship between Church and koinonia?

5. We know from our experience that there are degrees of koinonia. We recognize that the koinonia which we share derives from a variety of facts which include:

- Our common faith in Christ based on Scripture and the Creed and our experience of His love and life:
- Our assurance that only in Christ can salvation be found:
- Our recognition that we are united in sharing His priesthood through which all men are to be served:
- Our assurance that In Christ we can pray and worship together, and be moved to fruition and amendment of life.
- Our knowledge that we are united by Him in faith, hope and charity

6. In spite of the considerable measure of koinonia which we share, we are not united in the Church.

This is due to matters which remain at issue between us.

For example

While we agree in recognising the Eucharistic character of the Church, we cannot yet fully share together in its Eucharistic life:

Although we recognize that Christ acts with authority through the Church and its magisterium, we cannot agree as to the locus of that authority, and the mode in which it is exercised.

Anglicans believe that it is schism within the Church which impairs koinonia, that the one Church into which all are baptised exists in the world in a divided state. Roman Catholics cannot accept this or agree that any other church possesses all the elements necessary to the existence of the Church. They believe that the Church subsists in its essentials only in the Roman Catholic Church.

7. Koinonia is further impaired by elements in each communion regarded as defective or objectionable by the other.

a) Some Roman Catholic objections to Anglicanism

i) That Anglicans do not fully desire to enter into full communion with Rome.

To this Anglicans reply that they do not desire to do this on terms upon which the Roman Catholic Church in the past has insisted.

ii) The refusal of Anglicans to be identified with the Roman Catholic hierarchical structure.

In this respect the move towards collegiality in the Roman Catholic Church may be regarded as a possible line of convergence.

b) Some Anglican objections to Roman Catholicism

i) The Roman Catholic concept of authority, its locus and the mode in which it is exercised.

ii) Christology in its application to the Church.

Anglicans cannot accept the identification of Christ with the life and magisterium of any one part of the Church, nor believe that the authority of any part of a divided Church can in any circumstances ever be infallible or indefectible.

8. Possible lines of advance towards fuller koinonia and unity in the Church of the future.
  - a) A reconsideration of magisterium.  
What kind of magisterium?  
How would it work in practice?  
Would its decisions and judgements be infallible  
(or indefectible)?
  - b) A reconsideration of the nature of the distinction drawn by the Roman Catholic Church between the Orthodox Churches and the Anglican Communion.  
Is this based on anything more than the fact that Orthodox orders are regarded as valid, and Anglican Orders as invalid, by the Roman Catholic Church?
  - c) Consideration of the possibility of promoting unity between our two communions at the local level as an alternative to trying to impose it from above.
9. The Church is Servant.

God calls men to the Church to serve Him, one another and all mankind. The Church is diakonia.
10. The Eucharistic Community

In the Eucharist, the characteristic service (leitourgia) of the Church, with thanksgiving for all God's mercies in creation and redemption, Christ's members joyfully celebrate its community and unity with Him in His saving work until He come. The Church is the Eucharistic community.