

9.1.80.
10.15 am.

ARCIC 217/A/3.

1. Christ's will and prayer ^{as} ~~is~~ that his followers should be one. Christians, who have received ~~from~~ ⁱⁿ Christ the same truth, cannot without disobedience to him ^{acquire} ~~acquire~~ in a ^{state of schism} ~~schismatical~~ situation. Unity is therefore ^{of the essence} ~~an essential property~~ of the Church, and that unity should be visible. Our two communions, however, have been separated for 400 years, and our separation has been aggravated by mutual intolerance and theological polemics. Nevertheless, ^{thus unity} in spite of separation and the weakening of this unity by schism, Anglicans and Roman Catholics have received the same Spirit, shared the same faith in the same Lord, and undergone the same baptism.
2. ^(conclusion) Disagreement between our two communions has principally centred on the doctrine of the Eucharist, the ordained ministry, and the nature of authority in the Church. Our Statements represent our conviction that substantial agreement in these three matters is now possible. Nevertheless, we remain ^{unable to} ~~unable to~~ come together ^{to receive} ~~to the altar of God~~ because since the Reformation Rome has not recognised the full ecclesial status of the Anglican Communion nor the validity of its ordinations and celebrations of the eucharist; and Anglicans for their part have not acknowledged the primacy, authority and jurisdiction of the Bishop of Rome. ^{never the necessity of being in communion with him} The full organic unity which is our goal cannot be restored without mutual acceptance of ordained ministers and of the validity of their sacraments, together with the common recognition of a universal primacy within a complementary pattern of conciliarity (V.23).
3. Underlying our agreements and our conviction that remaining ~~disagreements~~ can be resolved is our understanding of the nature of the Church, the Body of Christ, as koinonia.