

SCHEMA

- (1) Para.22 - re-written but acting as a historical introduction.

It will pin-point, simply and without polemic, the historical fact that, at the time of the Reformation, the Anglican Church judged that the RCC had corrupted the nature of the Church as revealed by Christ. On the Roman Catholic side, the separation of the Anglican Church involved the loss of some features ("Plenitudo ecclesiae") which the Catholic Church regards as necessary.

- (2) In our dialogue - because of our historical divisions the E.N.A. are essential elements that touch "the problem of the Church".

- (3) However, when we seek to identify the Church, we note the variety of N.T. images which describe its mystery. But behind these images we point to the all-embracing "reality", i.e. the Koinonia (the concept we need to be fully expressed) whereby all are united to the Father, through the Son, in the Holy Spirit.

- (4) But this koinonia is realised at two levels. In the historical order it is expressed in the common possession of the gifts given to the visible Church, itself the gift of God. It is by our common participation in these gifts that we build up the Church for its essential mission to the world. For the Church is also the means by which these gifts are taken hold of. The gifts, sacramental in nature, not only include the specific sacraments of the Church but also the preaching of the Word and the communion in charity within the Body of Christ. (Ephes.4.1; I John 1.3).

At the same time the fundamental grace of the koinonia in God is ~~manifested~~ offered to all men and the Church is the sign and means whereby all peoples are called to enter into the fellowship which enjoy, by grace, the common possession of these gifts.

- (5) These fundamental ideas regarding the existence of the Koinonia at its two levels - in its deepest level and at its level of means - is the embracing theological theme which binds together our statements.