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1. In the production of the three Agreed Statements our approach has been first to take serious account of the issues that have divided us and then to seek a solution by a fresh recourse to our common inheritance and above all to the New Testament. We have been most anxious not to evade the difficulties but rather to avoid the controversial language in which they have been conveyed. We have tried to uncover the basic themes that hold together doctrines that have seemed to be contradictory. The three subjects chosen for our work (were selected because they appear to be the three main elements in) the fundamental point of our division, that is the true nature of the Church.

2. In the working out of these three subjects we have been confirmed in our original conviction that the significance and reality of Koinonia are the key to our ecclesiological problem. Even if Koinonia is never equated with "Church" in the New Testament and even if we never find the two words directly related to each other, nevertheless it is the concept that most aptly expresses the mystery revealed under the various New Testament images of the Church. For instance, when the Church is called the Vine, the people of the New Covenant or the Bride of Christ, the context is primarily one of communion. Even such images as the Temple, the New Jerusalem, or the holy priesthood, while they may contain institutional overtones, are depicting the Church's experience as a partaking in the salvation of Christ. When the Church is said to be the Body of Christ, the household of God or the holy nation, the mutual relationships between the members of the Church are also being emphasised.

3. In differing contexts in the New Testament Koinonia is used in various ways. In our use of the term we mean a relation between persons resulting from participation in one and the same reality. Because in Christ Jesus God partook of our human nature, we have been enabled to receive the Spirit of God's Son, who makes us members of the Body of Christ in such a vital communion that we too may call God 'Abba, Father'. This is the heart of the Christian Koinonia; But, ~~because we all share in~~ this same Holy Spirit by which we are members of the same Body of Christ and sons of the same Father, we are also bound to one another in a completely new relationship. Koinonia with each other necessarily follows from our Koinonia with God in Christ. This constitutes the mystery of the Church.

4. The Church of God is not only an invisible mystery but a community to be realized under human conditions in history. Therefore this fellowship in Christ must be given visible expression in worship, unity and charity. Also the channels through which God gives his grace need to be such that this community may discern them. The ultimate grace of full redemption, the glorified Church, is realized through these channels, which are equally gifts of God's grace. It is through them that the Spirit of Christ builds up the local church. These means are present and effective in each local church. The local churches are united together in a true Koinonia which must be recognisable at the universal level, because they participate in the same realities of this world used by the Spirit as means of grace. By its very nature Koinonia entails universality. Furthermore, even when division exists if there is a true faith in Christ, this Koinonia is never entirely destroyed.

5. The visible church is the means and sign whereby all people are called to enter into this Koinonia of the Spirit. Since it is also called to strive for God's design in this world, the Church cannot be its own goal. It is the servant church, serving mankind in the service of Christ.