

REFLECTIONS ON ARCIC AND KOINONIA

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a) Our three Agreed Statements are based on the concept of communio. Since our first meeting in Windsor (cf. my opening paper!) we decided to see our work as a reconstruction of KOINONIA

- the Eucharist was seen as the sacrament of Christ introducing his People into his Body of communion.
(He is the one who destroyed the walls dividing humanity: He is the one who died to gather in Unity all the children of God, His Father). The Church is the Body of Christ because, through Eucharist, all the baptised are in communion with the source of communion.
- The episcopate is there only to serve the KOINONIA
 - = to preside at the Eucharist is the sign of Christ gathering His People and giving His Body and Blood,
 - = to preach the Gospel of Unity,
 - = to help all the charisms to build up together the christian community,
 - = to keep the community under the One Law of Christ: the charity and mutual love.
- the primacy is, within the communion of all those exercising episcopate, the necessary link: all the ministers of the Gospel have
 - = to be in communion together: the One Church is built up from the local communities,
 - = to be in communion with the Apostolic Faith (hence the problem of Apostolic Succession): they have to be sure that what they do and teach is in communion with the Faith of the Apostles.

b) But if the Church is a communion, this has to be seen. Hence the sacramentality of the Church. The Church is not only the people in communion but also:

- = the sign of the realisation of God's design in the

world (John 17!): it has to demonstrate that the power of grace is already at work,

= the instrument for the realisation of this design: the means for the **KOLUVVIA** of all in Christ have to be proposed, offered, preached to everyone. But this predication (or proclamation) of the Good News cannot be separated from the life of the community. The community preaches something it already is! It is the sacramental realisation of the preached Word of God. Hence the necessity of **KOLUVVIA** , (local and universal) as a part of the predication of the Word of God.

- c) Here we see clearly the link between communio and faith! If faith comes from the proclamation of the Word of God, and if the Word of God needs to be proclaimed together with signs, the faith comes from the Word of God through the **KOLUVVIA** (and we said that in our Statements!!)

But the **KOLUVVIA** is at the same time the fruit of faith! It comes from the word of faith and is to serve the word of faith. The question of justification has to be seen there!