

30.8.81  
10.15 am

Windsor 3

Regrettably <sup>not</sup>  
adopted *CHP*

Possible addition to the Conclusion

41. It is our most earnest prayer and hope to carry with us in the substance of our agreement both Roman Catholics and those whose sympathies are with the essentials of the Reformation; that is, who contend above all for the Lordship of Christ over his Church and for the sovereignty of God's word and grace. In this contention there is nothing alien to Catholicity. Moreover time has tended to obscure awareness of the historical fact that the classical Reformation position is not in principle a rejection of the Roman primacy as such: the primacy of the bishop of Rome is freely recognized if he is a true pastor and proclaims the gospel under the word of God. A succession of Anglican documents could be cited to illustrate the continued primatial honour in which the churches of the Anglican Communion would wish to hold the apostolic See of Rome, if it were possible to set on one side a claim to be the one source of (fully) authentic ecclesiality and a centralized jurisdiction. Here Anglicans are in sympathy with the general view of the Orthodox churches.
42. Many of our problems are immediately alleviated, and some of the most serious solved, if we can return to the ancient concept of a catholicity of eucharistic communion between sister churches, looking together for guidance and fellowship to the see where Peter and Paul taught and died. This would enable us to set the primacy of love within Christ's Church, for which we believe that the churches are hungry, apart from the centralized power over the Church which, in the light of the past, some Christians fear as a possible instrument of tyranny. The see of Rome cannot offer sister churches the help and universality of communion that they need if its primatial claim is abandoned. The churches of the Reformation tradition ask this primacy to be liberated from these elements in the legacy from the past which have continued to obstruct progress to peace and unity.

43. The history of the Church amply illustrates the ills that result from

rivalry between Christian groups when for a diversity of reasons (some of which may have been felt to be matters of principle) they go out of communion with one another. It seems natural to such rival communions to enlarge their differences of both doctrine and practice until so profound a sense of mutual antipathy develops that no way back to unity can be discovered. Both our communions inherit attitudes and confessions of faith partly designed to exclude each other. These historical documents belong to their age. There are respects in which they <sup>mark</sup> ~~make~~ boundaries and clarify issues which remain valid and do not merely belong to the lumber-rooms of the past. In some places they use polemical language and adopt exaggerated defensive doctrinal positions which few can now make their own.

The experience of our Commission and the warmth of the reception widely given to our Agreed Statements has clearly shown us that innumerable Christians (and not only in the Roman Catholic and Anglican communions) would cordially rejoice if a truthful way were found of ending a schism whose unhappy consequences appear mountingly dangerous.

H.C.