

**The Eucharist in Anglican/Roman Catholic
International Dialogue:**

Where Do We Go from Here?

by

Michael Attridge

**A Thesis submitted to the Faculty of Theology of the
University of St. Michael's College and the Theology Department
of the Toronto School of Theology. In partial fulfilment of the
requirements for the degree of Master of Arts in Theology
awarded by the University of St. Michael's College.**

Toronto, Canada

© 1997 by Michael Attridge



**National Library
of Canada**

**Acquisitions and
Bibliographic Services**

**395 Wellington Street
Ottawa ON K1A 0N4
Canada**

**Bibliothèque nationale
du Canada**

**Acquisitions et
services bibliographiques**

**395, rue Wellington
Ottawa ON K1A 0N4
Canada**

Your file Votre référence

Our file Notre référence

The author has granted a non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of this thesis in microform, paper or electronic formats.

The author retains ownership of the copyright in this thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without the author's permission.

L'auteur a accordé une licence non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de cette thèse sous la forme de microfiche/film, de reproduction sur papier ou sur format électronique.

L'auteur conserve la propriété du droit d'auteur qui protège cette thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

0-612-25196-9

Canada

***To the memory of the late Joseph T. Culliton C.S.B.
who taught me that we have a responsibility
to respond to our abilities***

Summary of MA Thesis:

THE EUCHARIST IN ANGLICAN/ROMAN CATHOLIC INTERNATIONAL DIALOGUE: Where do we go from here?

Michael Attridge

The present study is an analysis of the historical and theological developments in the understanding of the Eucharist between Anglicans and Roman Catholics through the work of the Anglican/Roman Catholic International Commission (ARCIC). The study takes as its starting point the 1966 "Common Declaration" between the Archbishop of Canterbury and Pope Paul VI, and traces the various steps leading to the formulation of the Agreed Statement on Eucharistic Doctrine (Windsor Statement) in 1971 as well as its reception by both the theologians and "official" churches bodies in the years to follow. Particular attention is given to such controversial issues as sacrifice and the meaning of *anamnēsis*, adoration and reservation of the Eucharist, the Real Presence of Christ, and the proper meaning of "substantial agreement." The final chapter examines the problems which have developed between the two churches in the last twenty years, problems which have hindered further relations (e.g. the Anglican Communion's decision to ordain women and the Roman Catholic Church's deepened stance against the ordination of women). The study concludes on a hopeful note that despite these obstacles, dialogue between Anglicans and Roman Catholics will continue so that full visible unity will one day be possible.

Contents

Introduction v

Chapter One: ARCIC and the Preliminary Work on the Eucharist 1

- 1. Introduction 1**
- 2. The Joint Preparatory Commission 4**

Chapter Two: The Agreed Statement on Eucharistic Doctrine 15

- 1. Development of the Windsor Statement 15**
- 2. Analysis of the Windsor Statement 29**
- 3. Reactions to the Windsor Statement 43**
- 4. Elucidations on the Windsor Statement, Salisbury 1979 60**

Chapter Three: "Official" Responses to the Agreed Statement 67

- 1. Immediate Responses 67**
- 2. Anglican Communion 81**
- 3. Roman Catholic Church 85**

Chapter Four: Where Do We Go From Here? 93

Appendix A: Members of the Anglican/Roman Catholic Joint Preparatory Commission 107

Appendix B: Members of the Anglican/Roman Catholic International Commission 108

Appendix C: Text of the Agreed Statement on Eucharistic Doctrine 109
Works Cited 114

Acknowledgments

I would like to thank all of those who have helped in various ways to make this work possible. Certainly, I owe much to my family for the direction they have helped me to find in life. I am also grateful to my colleagues at the University of St. Michael's College, especially to Jaroslav Z. Skira for his many helpful suggestions. The libraries of the Toronto School of Theology were invaluable for their resources on Anglican/Roman Catholic relations. Much appreciation goes to Fr. Jean-Marie Tillard, O.P. who spent a great deal of time with me discussing the work of ARCIC and providing me with some of the more difficult-to-find dialogue papers. A special thanks goes to my director Fr. Michael A. Fahey, S.J. for his guidance, support and editorial suggestions. I could not have finished this work without him. Finally, I would like to thank my wife Isilda for helping me to discover the important role that a theologian plays, not only as an academic, but more importantly as a Christian.

Introduction

The last thirty years of relations between the Anglican Communion and the Roman Catholic Church have been punctuated by significant steps towards fuller ecclesial unity. In 1966 the Archbishop of Canterbury, Michael Ramsey, made an historical journey to Rome to visit Pope Paul VI. In 1970 the Anglican/Roman Catholic International Commission (ARCIC) was established as a means of formal dialogue between the two communions. In 1982 this International Commission published its *Final Report* which contained four agreed statements. In 1988 the Final Report was “received” by the Anglican Communion through their Lambeth Conference. Finally, in 1994 Cardinal Edward Idris Cassidy of the Pontifical Council for Promoting Christian Unity (CPCU) of the Roman Catholic Church wrote the chairpersons of ARCIC saying that agreement is now “greatly strengthened” between the Anglican Communion and the Roman Catholic Church on matters of Eucharist and ministry and that “no further study would seem to be required at this stage”.¹ We have therefore reached a significant stage in the history of these two communions. A stage which requires us to take a closer look at the past in order to observe the necessary next steps towards full ecclesial communion.

The present work selects one of these four agreed statements contained within the ARCIC *Final Report*, namely the “Agreed Statement on Eucharistic

¹ Pontifical Council for Promoting Christian Unity, “The Official Response of the Roman Catholic Church to ARCIC I,” *One in Christ* 28 (1992): 38–46.

Doctrine” and examines its development from the beginnings of the Anglican-Roman Catholic Joint Preparatory Commission in 1967 to Cardinal Cassidy’s letter in 1994. The significance of choosing this particular statement from the other three lies in the central role the Eucharist plays in the ecclesiology of both the Anglican Communion and Roman Catholic Church.

My work takes as its starting point the 1966 “Common Declaration” between the Archbishop of Canterbury and the Bishop of Rome. It then goes through the various steps leading to the appearance of this statement in 1971 as well as its reception by both the theologians and official church bodies in the years to follow. By “official church bodies”, I mean to say the Lambeth Conference for the Anglican Communion and the Congregation for the Doctrine of the Faith and Council for Promoting Christian Unity for the Roman Catholic Church. The final chapter will show that while Roman Catholics and Anglicans agree on their understanding of the Eucharist there nevertheless still remain between the two, barriers to full ecclesial communion. This concluding chapter will look at some of these obstacles and ask the question: “Where do we go from here?” examining the next steps towards full visible unity between Anglicans and Roman Catholics.

I wish to acknowledge the fact that some of the work that I am proposing, particularly in the first and second chapters of my thesis, has already been done by other authors. Alan Clark and Colin Davey for example have done a fine job in their book *Anglican-Roman Catholic Dialogue: The Work of the Preparatory*

Commission in providing me with a framework for the first chapter. Similarly, a doctoral thesis that was written and published at the Gregorian University in Rome by Ravi Santosh Kamath, S.J. has proven beneficial in helping to synthesize the theology of the Eucharist which forms the center of chapter two. While these and several other works have been helpful in my research on this topic, there still remains to date no comprehensive study which traces the development of Anglican-Roman Catholic relations with a focus on the Eucharist and looks to the next stages necessary for full visible unity between the two churches.

Chapter One

ARCIC AND THE PRELIMINARY WORK ON THE EUCHARIST

I. Introduction

1. The Common Declaration

March 1966 marked the beginning of a historic period of relations between the Anglican Communion and the Roman Catholic Church. Within a period of 48 hours the Archbishop of Canterbury, Michael Ramsey, met three times with Pope Paul VI, in Rome to discuss ways of strengthening relations between these two communions. On 23 March, the Archbishop of Canterbury addressed the pope in the Sistine Chapel expressing his hope that their two-day meeting might lead to a greater "unity in truth".¹ He noted that along the road to unity there are "formidable difficulties of doctrine" and "difficult practical matters" which have in the past hindered their relations. However, the Archbishop hoped that through patience and charity there may be "increasing dialogue between theologians, Roman Catholic and Anglican and of other traditions, so as to explore together the divine revelation."²

Pope Paul VI responded to the Archbishop by noting the "singular importance of this encounter between the Roman Catholic Church and the Church of England together with the other churches of the Anglican

¹ "Canterbury's Visit to Rome," *The Pope Speaks* 11 (1966): 163.

² *Ibid.*, 164.

Communion.”³ He expressed his desire that their meeting bring to an end a “long and sorrowful story” and give rise to a new relationship between Rome and Canterbury. The pope concluded by acknowledging the continued differences between Roman Catholics and Anglicans, particularly in the “field of doctrine and ecclesiastical law”, but added “from now on charity can and must be exercised between us and show forth its mysterious and prodigious strength. Where there is charity and love, there is God.”⁴

The following day the two brought their historic encounter to a close at the Basilica of St. Paul Outside-the-Walls. Together they formulated a common declaration, inaugurating between the Roman Catholic Church and the Anglican Communion “a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth for which Christ prayed.”⁵ Later that year in an address celebrating the opening of the Anglican Centre in Rome, Bishop Johannes Willebrands, secretary of the Pontifical Secretariat for Promoting Christian Unity (SPCU) noted the significance of this event. He asked the question “Has there ever been a meeting at Rome so official and so solemn in character which in so limited a space of time gave rise

³ Ibid., 165.

⁴ Ibid., 166.

⁵ “The Common Declaration by Pope Paul VI and the Archbishop of Canterbury,” in *Anglican/Roman Catholic Dialogue: The Work of the Preparatory Commission*, ed. Alan C. Clark and Colin Davey (London: Oxford University Press, 1974), 2.

to events of such great importance?"⁶ Willebrands called this initial encounter one of "real dialogue" in which the Archbishop of Canterbury "led the Anglican Communion into dialogue with Rome which had opened its doors to him. He had brought the Anglican Communion into joint prayer with our church."⁷

2. Anglican/Roman Catholic Joint Preparatory Commission

In the months following the common declaration plans were made to establish an international joint Anglican/Roman Catholic commission. The purpose of this commission would be to draw up a program and establish priorities for theological dialogue as well as to consider practical matters of cooperation between the two communions.⁸ It was agreed that members of this commission should be appointed by the Vatican in consultation with the Roman Catholic national episcopal assemblies and the Archbishop of Canterbury in consultation with the metropolitans of the Anglican Communion. In October 1966 a meeting was held in Rome at the Secretariat for Promoting Christian Unity to finalize plans for the first meeting of what came to be called the Anglican/Roman Catholic Joint Preparatory Commission. On 4 November 1966 the names of the delegates appointed to the Joint Preparatory Commission were

⁶ J.G.M. Willebrands, "The Ecumenical Significance of the Visit of the Archbishop of Canterbury to the Holy Father," *Unitas* 19 (1967): 14.

⁷ *Ibid.*

⁸ Colin Davey, "The Anglican/Roman Catholic Joint Preparatory Commission," *Work of the Preparatory Commission*, 7.

published.⁹ The difficult journey towards fuller ecclesial communion between Anglicans and Roman Catholics had begun.

II. The Joint Preparatory Commission

1. The Malta Meeting

The Joint Preparatory Commission held three meetings within a period of one year: 9 —13 January 1967 in Gazzada, Italy; 30 August — 4 September 1967 at Hunterscombe, England; and, 30 December 1967 — 3 January 1968 in Malta. It was not in fact until this last meeting in Malta that the Eucharist came into focus for discussion.

At the third and final meeting in Malta, Christopher Butler, a Roman Catholic auxiliary bishop of Westminster, England, and Henry R. McAdoo, an Anglican bishop of Ossory, Fermis and Leighlin of the Church of Ireland, had each prepared, at the request of the commission, a paper entitled "Unity: An Approach by Stages".¹⁰ Both individuals had been asked to look at a possible "staged engagement" or phased *rapprochement* between the Roman Catholic Church and the Anglican Communion and to present the Joint Preparatory Commission with their recommendations for further action.

⁹ See my Appendix A for a full listing.

¹⁰ See: B.C. Butler, "Unity: An Approach by Stages," *Work of the Preparatory Commission*, 101-106; and H.R. McAdoo, "Unity: An Approach by Stages," *Work of the Preparatory Commission*, 84-100.

In his paper, McAdoo began by pointing out that Roman Catholics and Anglicans already share much in common in terms of the Gospels and the ancient common traditions. "Both churches", McAdoo noted, "recognize that the ministry has a threefold form. Both churches are committed to preaching Christ, the Incarnate Word... to proclaiming to the world the message of redemption and salvation... to showing that the life which Christians live is 'the life which Christ lives in [them]' (Gal. 2.20.). Both churches see in the ministry of the Word and Sacraments the covenanted means of grace, the means by which men are 'built, as living stones, into a spiritual temple' (I Pet. 2.5.)."¹¹ With this in mind, he asked: "what stages can be visualized in the process of growing together?"¹²

In answer to his own question, McAdoo proposed two stages of development towards full ecclesial unity between the two communions. The first one essentially theological in nature and the second one relating to the practical issues of daily church life. McAdoo envisioned these stages occurring through a series of steps considered both theologically and practically feasible so that each step could be received by the "ecclesiastical authorities of their respective churches."¹³

As a first step in theology, McAdoo envisioned that both churches recognize the other as holding "the essentials of the Christian Faith."¹⁴ "Such

¹¹ McAdoo, "Approach by Stages," *Work of the Preparatory Commission*, 86.

¹² Ibid.

¹³ Ibid.

¹⁴ Ibid., 87.

recognition,” McAdoo assured the commission, “would not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other.”¹⁵

In terms of the practical steps towards phased *rapprochement*, McAdoo summarized them as “clearing away obstacles to ecumenism on the parochial level — the level of the church’s life.”¹⁶ He offered examples such as the issue of mixed marriages, the missionary situation, the sharing of church buildings, the question of theological education and the possibility of joint pronouncements.¹⁷

McAdoo summarized this first stage with the following four points:¹⁸

1. Mutual recognition that each church holds the essential Christian faith, neither being tied to a positive acceptance of all the beliefs held by the other.
2. The removal of the obstacle to ecumenism caused by mixed marriage legislation.
3. Joint examination of a) the missionary situation, b) sharing of buildings, c) theological education, d) the possibility of joint pronouncements.
4. Joint action to ensure a) an agreed text for common forms, b) an agreed three-part lectionary for eucharistic lessons from the Old Testament, the Epistle and the Gospels, and c) arrangements for common worship and for the interchange of preachers.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid., 92-93.

¹⁸ Ibid., 94.

In the second stage of moving towards full ecclesial communion between Anglicans and Roman Catholics, McAdoo spoke of intercommunion or eucharistic hospitality.¹⁹ This was in fact a crucial development for the work of the Joint Preparatory Commission for this proposal for intercommunion between Anglicans and Roman Catholics would later lead to the doctrine of the Eucharist being placed at the forefront of the international dialogue agenda.

McAdoo unfolded his second stage by pointing to the *Decree on Eastern Catholic Churches (Orientalium ecclesiarum)* of the Second Vatican Council. The question had been raised at an earlier meeting that if “limited intercommunion” were permissible between Roman Catholics and Orthodox, as set out in *Orientalium ecclesiarum* was it not also possible to establish a similar relationship between Roman Catholics and the churches of the Anglican Communion? However, as McAdoo pointed out, this would first require investigating the factors which stand in the way of intercommunion between Roman Catholics and Anglicans. For example the question of Anglican orders might be considered. Since Pope Leo XIII’s encyclical *Apostolicae curae* in 1896, pronouncing all Anglican orders “absolutely null and utterly void,” the Roman Catholic hierarchy and theologians have struggled unsuccessfully to recognize the validity, within the Roman Catholic Church, of Anglican ordained ministers. With this in mind, where should the situation between Roman Catholics and Anglicans begin? As McAdoo asks, “Who are the church? What

¹⁹ *Ibid.*, 94.

is the essential Ministry? What is the meaning of priesthood?" These are simple questions, needing to be examined in light of the sacraments but nevertheless need to be examined as a first step in Stage II.²⁰ If sufficient agreement were achieved, consideration would then have to be given as to the practical moves bringing about intercommunion. "Stage II would then emerge as one of limited intercommunion — and would thus be a penultimate phase — or it might become part of a final stage which has as its objective full communion."²¹ In any respect, McAdoo concludes, this is only an "approximation to the pattern of unity by stages... we cannot and should not attempt to impose a pattern."²²

Bishop Christopher Butler began his presentation to the Joint Preparatory Commission in Malta by noting the "already existing theological agreements" between Anglicans and Roman Catholics. The Pope and the Archbishop of Canterbury agreed in their common declaration that the basis of the Anglican/Roman Catholic dialogue should be "the Gospels and the ancient common traditions". In fact, as Butler pointed out, Anglicans and Roman Catholics agree that "the ultimate authority for all doctrine and theology is the Word Incarnate and the revelation entrusted to the Church of the apostolic age... [and that] this revelation in Christ finds a normative record in the Bible." Furthermore, "our two communions accept as authoritative the dogmatic

²⁰ Ibid., 96-97.

²¹ Ibid., 99.

²² Ibid.

formulations of the first four ecumenical councils... they respect the teaching of the ancient Fathers... and are united in acceptance of the three ancient creeds as authoritative."²³ Yet despite these vast and significant areas of agreement there still remain "very difficult obstacles to organic unity... particularly in the field of doctrine".²⁴ Butler used papal primacy, infallibility, and "modern" Marian dogmas as examples.

For Butler the first step towards full visible communion between Anglicans and Roman Catholics was intercommunion or eucharistic hospitality, what Roman Catholic theology calls *communicatio in sacris* that is, participation in each other's liturgical prayer and sacraments. He indeed acknowledged that intercommunion presented serious challenges to churches which did not extend this hospitality to one another. On one hand it is "almost intolerable," he wrote that two communions with "mutual esteem," dedicated to the cause of unity, are separated from one another at the Lord's table.²⁵ At the same time it must be acknowledged that intercommunion can hinder the cause of unity by giving the appearance that two communions are in full theological agreement and recognize one another as fully church.²⁶ The particular obstacle to intercommunion which continues to exist between Anglicans and Roman

²³ Butler, "Approach by Stages," *Work of the Preparatory Commission*, 102.

²⁴ *Ibid.*

²⁵ *Ibid.*, 104.

²⁶ *Ibid.*

Catholics is that the latter does not recognize the validity of the Anglican ordained ministry. The effect of this is that the Anglican Eucharist is not recognized as fully valid by the hierarchy of the Roman Catholic Church. To overcome this obstacle there would need to be a "fresh examination and elucidation" on this validity question.²⁷

Butler concluded his presentation by emphasizing the role of the Holy Spirit in the goal of Christian unity. "There is not automatic implication in Stage I of subsequently accepting Stage II; still less, that Stage II will inevitably lead on to Stage III, i.e. full communion. Unity will be the work of the Holy Spirit, and we cannot dictate dates or goals to him."²⁸

2. The Malta Report

At the close of this third meeting in Malta, the Joint Preparatory Commission prepared a report of their findings and presented their recommendations to the Archbishop of Canterbury and to Pope Paul VI. The report itself, entitled *The Malta Report*,²⁹ pointed out the already existing areas of agreement between Anglicans and Roman Catholics and encouraged the two communions to further investigate various practical and doctrinal barriers to full communion. In the final section of the report, the commission made

²⁷ Ibid., 105.

²⁸ Ibid., 106.

²⁹ Anglican/Roman Catholic Joint Preparatory Commission, "The Malta Report," *Work of the Preparatory Commission*, 107-115.

recommendations which would later be picked up by the Anglican/Roman Catholic International Commission; namely in the areas of Eucharist, Ministry and Authority. The Roman Catholic theologian Herbert Ryan provided reasons for the choice of these topics.

These three areas were chosen because, during the four hundred years of estrangement from one another, both communions developed an understanding of these points of their faith in contradistinction to each other and formulated their understanding at times in polemical terms aimed against the position which the other espoused. The commission judged that if Romans and Anglicans today actually profess the same faith, it would be necessary to express a common doctrinal agreement in the three areas in which most of the polemical theology of the past had been written and in which knowledgeable Anglicans and Romans thought their differences lay.³⁰

For our purposes, the recommendations contained within the Malta Report regarding the Eucharist are most significant for understanding the directions later taken by the International Commission.

In section 18 of the Malta Report, the commission wrote with respect to eucharistic hospitality:

In the minds of many Christians no issue is today more urgent... some measure of sacramental intercommunion apart from full visible unity is being raised on every side... we cannot ignore this, but equally we cannot sanction changes touching the very heart of Church life, eucharistic communion, without being certain that such changes would be truly Christian. Such certainty cannot be reached without more and careful study of the theology implied.³¹

³⁰ Herbert J. Ryan, "Commentary on the Anglican/Roman Catholic Agreed Statement on Eucharistic Doctrine," in *Documents on Anglican/Roman Catholic Relations, Vol. II* (Washington: United States Catholic Conference, 1973), 1-2.

³¹ ARCJPC, "The Malta Report," 112.

In closing its report, the commission recommended that a Permanent Joint Commission be established “for the oversight of Roman Catholic/Anglican relations and the coordination of future work to be undertaken together.”³² Furthermore, that a sub-commission be assigned to “examine the question of intercommunion and the related matters of Church and Ministry.”³³ A task the preparatory commission called “urgent and important”.

The Malta Report was signed 2 January 1968 by the members of the Anglican/Roman Catholic Joint Preparatory Commission and sent to the Archbishop of Canterbury and Pope Paul VI. Official reactions to it were positive. In a letter to the Archbishop of Canterbury, Augustin Cardinal Bea, Prefect of the Secretariat for Promoting Christian Unity, wrote: “despite our diversities we have some truths in common which are very important and oblige us to travel the road towards unity.”³⁴ Bea gratefully acknowledged the work done by the preparatory commission and agreed that they be replaced by a joint commission responsible for the oversight of Roman Catholic/Anglican relations. Bea concluded: “We approve of the idea and agree that further studies be made... on the ecclesiological principles of the Roman Catholic Church and the

³² Ibid., 113.

³³ Ibid.

³⁴ Cardinal Augustin Bea, “Letter from His Eminence Cardinal Augustin Bea to His Grace the Archbishop of Canterbury,” *Work of the Preparatory Commission*, 116.

Anglican Communion in connection with the problem of sacramental intercommunion.³⁵

In the same affirmative manner, the 1968 Lambeth Conference, in its section report on Anglican/Roman Catholic relations endorsed the need for a Permanent Joint Commission. The members of the Conference wrote: "This commission should consider the question of intercommunion in the context of a true sharing in faith and the mutual recognition of ministry."³⁶ The report concluded with the hope for a "fresh and broader approach" to the understanding of apostolic succession and of priestly office. "We propose to hold fast the principles of Catholic truth as we have been given to understand them, though we realize that, in renewed obedience to the Holy Spirit, we must at all times be willing to go forward adventurously."³⁷

3. *The Permanent Joint Commission*

On 10 May 1969 a meeting was held in Dublin to prepare an outline of work and make arrangements for the first meeting of the newly established Permanent Joint Commission.³⁸ It was decided that the first meeting would take

³⁵ Ibid., 116-117.

³⁶ Lambeth Conference 1968, "Resolutions and Report of the Lambeth Conference 1968 on Anglican/Roman Catholic Relations," *Work of the Preparatory Commission*, 122.

³⁷ Ibid.

³⁸ The name was changed to "Anglican/Roman Catholic International Commission" [henceforth cited as ARCIC] at their first meeting in Windsor, England in 1970. To some, the name 'permanent' implied a commission that would continue to talk until the *parousia*.

place in Windsor, 9 — 15 January, 1970 and that two individuals, Canons John Satterwaite of the Church of England Council for Foreign Relations and William Purdy from the Roman Catholic Church's Secretariat for Christian Unity, would prepare a survey of the progress made between the two communions since the Malta Report almost a year and a half earlier.

Five months later, on 11 October 1969, the names of the members of the Anglican/Roman Catholic International Commission (ARCIC) were published in the press and on 9 January, 1970 these individuals gathered at St. George's House, Windsor Castle to discuss the future of relations between the Anglican and Roman Catholic communions.³⁹ Little did they know that they were beginning a 12-year journey together, a journey that would culminate in a final report containing agreed statements on Ministry, Authority in the Church and, for the purposes of this paper, the *Agreed Statement on Eucharistic Doctrine*.

³⁹ See my Appendix B for a full listing of ARCIC members.

Chapter Two

THE AGREED STATEMENT ON EUCHARISTIC DOCTRINE

I. Development of the Windsor Statement

At its first meeting at St. George's House, Windsor held from 9 — 15 January 1970, the International Commission concluded that "unity in faith must precede organic union."¹ Taking seriously the recommendations of the *Malta Report* it was agreed that attention be given to the three topics outlined in that report, i.e. Eucharist, Ministry, and Authority.² The commission divided themselves into three sub-commissions each of which received a particular topic. The group studying the Eucharist was to be based in South Africa, the group on Ministry in the United Kingdom, and the group studying Authority in the United States.³

After two days of intensive work, the various sub-commissions reported back to the plenary. The plenary session shed further light on the papers and recommended that, with proper amendments, the sub-commissions present their

¹ Herbert J. Ryan, "Commentary on the Anglican/Roman Catholic Agreed Statement on Eucharistic Doctrine," in *Documents on Anglican/Roman Catholic Relations, Vol. II* (Washington: United States Catholic Conference, 1973), 1.

² Anglican/Roman Catholic International Commission, "Anglican/Roman Catholic International Commission: First Meeting," *One in Christ* 6 (1971): 229.

³ J.C.H. Aveling, D.M. Loads, H.R. McAdoo, *Rome and the Anglicans: Historical and Doctrinal Aspects of Anglican/Roman Catholic Relations*, (Berlin: Walter de Gruyter, 1982), 227. The convener of the group on the Eucharist in South Africa was E.G. Knapp-Fisher who was assisted by J-M.R. Tillard and J. Charley. The convenors of the Authority group in the United Kingdom group were H. Chadwick and C. Butler. The convenors of the Ministry group in the United States were A. Vogel and G. Tvard.

redrafts at the second meeting in Venice six months later. The following is an outline of the first draft document produced by the sub-commission on the Eucharist at Windsor.⁴

1. The First Draft Document

At the first meeting of ARCIC, commission members A. Vogel and J.M.R. Tillard were each asked to prepare a paper on the Eucharist entitled "The Church, Intercommunion and Ministry". Using these papers as a basis for their work, the sub-commission on the Eucharist then produced its first draft and submitted it to the full commission.

The draft, which proposed to give a comprehensive doctrine of the Eucharist, took the form of the following:

A. Centrality of the Eucharist in Christian Life: The Eucharist is not just the sacrifice of the cross, but the sacrifice of Christ's whole life of obedience to the Father which culminated in his death on the cross and his glorious resurrection. It is the pre-eminent public worship given to the Father by the Church which is united with Christ. It is the source of the building up of the Church and its mission.

⁴ Anglican/Roman Catholic International Commission, Sub-Commission on the Eucharist, "Working draft produced by the sub-Commission on the Eucharist at Windsor.", quoted in Ravi Santosh Kamath, "Convergence on the Eucharist: A Critical Study of the Windsor Statement with Special Reference to Real Presence" (excerpt from Ph.D. diss., Pontifical Gregorian University, 1977), 20-22.

B. *The Eucharist as Sacrament:* The Eucharist is not a physical re-enactment of an historical event, but must always be seen as a sacrament, as both sign and cause of what is signified; a “memorial” in the biblical sense of *anamnēsis* or its Hebrew equivalent *zekkaron*.

C. *The Eucharist as Sacrifice:* Christ is present in his memorial (*anamnēsis, zekkaron*) in a sacramental way. Through a cultic act and through his ministers, Christ, already present in other ways, makes himself present in a unique way in that sacrifice and its efficacy for the assembled people. He is the risen Christ filled with the Spirit, who under the sign of bread and wine offers us his own body and blood given for our salvation. What is new when we celebrate the Eucharist is this spirit-filled action of the Church by which the people of God, on a given day, with its given needs, unites itself to the risen Christ to share in the mystery of his death and resurrection and in his intercessions. Consequently, by the Church’s adoration, intercession, union with Christ, self-oblation and offering of the memorial in the Eucharist, what was already present in Christ is here and now actualized for the Church. In the eucharistic sacrifice, the ordained minister plays a special role.

D. *Real Presence:* On this, the draft document reads:

While the Anglicans have always believed in the real, unique and objective presence of the living Christ in the eucharistic elements, they have consistently abstained from attempting to define the manner of that presence... The faith of the Roman Catholic Church is that the whole reality of the bread becomes the whole reality of the body of Christ (Trent and *Mysterium Fidei*). (This position many believe to be in harmony with the Anglican understanding).⁵

⁵ Ibid., 21

E. *Practice*: Devotional practices such as adoration and reservation of the Eucharist, which imply the permanence of the Real Presence in the consecrated elements, are legitimate, but not universally practiced in the Anglican Communion.

F. *Eucharist in a Divided Church*: The scandal is that both the Churches cannot share in one another's Eucharist despite having been admitted into the eucharistic community through one baptism. Obstacles to this situation are to be removed.

G. *Communion under Both Kinds*: This is no longer a problem as it is being increasingly practiced in the Roman Catholic Church.

***Conclusion*:**

Although the inability of the Roman Catholic Church to recognize the Anglican orders remains an obstacle to unity, we are agreed that there is not sufficient disagreement between us on the eucharistic doctrine taken by itself to constitute an obstacle to full communion⁶

In the plenary session, members of the commission focused their attention on the sections of sacrifice and Real Presence. The majority of the objections raised were done so by the Evangelical side of the Anglican Communion.⁷ For example, it was pointed out that the draft document had not

⁶ *Ibid.*, 22.

⁷ Julian Charley was the only Evangelical representative on ARCIC and was not an original member of the sub-commission on the Eucharist. Charley raised objections to the first draft.

paid sufficient attention to the “man-ward” movement of eucharistic sacrifice, i.e., the dynamic movement of the sacrament from God to human beings culminating in reception by faith. Furthermore, regarding Real Presence, it was argued that the draft document was too explicit. The section on eucharistic reservation was also opposed.

2. Document of The South African Sub-Commission on The Eucharist

The members of the sub-commission on the Eucharist were asked by the International Commission at the first meeting to analyze the draft document taking into consideration the comments and suggestions made in plenary and submit a revised document for consideration at the second meeting to be held in Venice in September 1970. The group met in South Africa that year in May to consider the draft document and the various suggestions. In what follows I offer an outline of the results.⁸

The sub-commission found that the Windsor draft document, while doctrinally acceptable, gave the impression of being too outdated and narrowly focused. The document reads:

- i. Real and basic issues are left untouched: e.g. the word *sacrifice* is bandied about without any definition of its meaning and practice related to the Eucharist.
- ii. Terms and expressions are used which prejudice any understanding by Anglican Evangelicals or by the Protestant

⁸ ARCIC, Sub-Commission on the Eucharist, “The Eucharist: A Working Paper by the Anglican/Roman Catholic Commission, South Africa, May 1970,” in Kamath, “Convergence on the Eucharist,” 23-24.

Churches, and which do not reflect much contemporary thinking in the Roman Catholic Church.⁹

The sub-commission also felt that the draft document from Windsor would not be accepted by the Anglican Communion as a whole. This was particularly true given the objections raised by the Evangelicals regarding sacrifice and Real Presence. In fact the conclusion from the Windsor draft document that “there is not sufficient disagreement between us on eucharistic doctrine taken by itself to constitute an obstacle to full communion” may not have been entirely true given the objections raised by the Evangelicals.

In a revised document, the South African sub-commission drafted the following structure:¹⁰

A. *The Centrality of the Eucharist in the Life of the People of God:* The terms “sacrifice” and “Mass,” used frequently in the Windsor draft document in reference to the Eucharist, are altogether avoided in the South African document. The sacrificial character of the Eucharist is brought out through the biblical notion of the “memorial.” The “God-ward” and “man-ward” movements are given due importance.

B. *Eucharistic Language:* The document discusses some of the problems associated with eucharistic language. Terms like “sacrifice” and “Mass” raise in the minds of many Anglicans, especially Evangelicals, historical objections which

⁹ Ibid., 23.

¹⁰ Ibid., 23-24.

stem from past controversies. In the course of the Church's history various names have developed for the Eucharist. These include: Lord's Supper, Liturgy, Holy Mysteries, Synaxis, Mass and Holy Communion. The term "Eucharist" however is preferable as it has perhaps become the most universally acceptable. Behind the other terms lie the possibility of problems of belief and practice. On the question of Real Presence and transubstantiation the document reads:

The Real Presence of Christ in the elements, as understood by the Western Catholic tradition, should be seen as dynamic presence, finding its fulfillment in the unity of the body of Christ and in the sanctification of the believer. The terms "transubstantiation" and "consubstantiation" were originally linked with a specific philosophical system and ought not therefore to be serious bones of theological contention. Perhaps the term "Real Presence" has similar philosophical connections, but it has certain popular appeal, and even in authentic Catholic tradition is to be distinguished from purely local presence.¹¹

C. *Eucharistic Practice*: The South African working draft admitted that reservation of the sacrament is meaningful at specific times especially within the context of liturgical action or communion of the sick, but noted quite carefully that this stance is not unanimous within the Anglican Communion. As for the length of time that Real Presence exists, the document supports the Anglican-Orthodox Conference in Bucharest, Romania in 1935 which says: "The Eucharistic bread

¹¹ Ibid., 24.

and wine remain the Body and Blood of our Lord as long as these elements exist."¹²

The important revised working draft, produced by the sub-commission on the Eucharist in South Africa in May 1970, is clear and exhaustive in its structure and composition, but, more importantly, pays close attention to the plurality of doctrine and practice within the Anglican Communion. The draft is considered one of the major contributions towards the final form of the Windsor Statement.

3. *The Venice Document: "Church and Eucharist"*

The second meeting of the Anglican/Roman Catholic International Commission was held from 21—28 September 1970 in Venice. This meeting produced three papers: "Church and Authority," "Church and Ministry," and "Church and Eucharist." For our purposes here, we will focus on the third paper.¹³

The paper on the "Church and Eucharist" contained the following sections:

A. *Church*: This first section on Church is a precursor to work on the Eucharist which follows in subsequent sections of the text. According to the document the Church is an *ecclesia*, a communion whereby all members are drawn together in unity with God and one another in Christ through the Holy

¹² Rumanian Commission on Relations with the Anglican Communion and the Church of England Delegation Appointed by the Archbishop of Canterbury, "Report of the Conferences at Bucharest 1935, Sect. 1, 5," in *Lambeth Occasional Reports 1931-38*, London: SPCK, 1948, 197.

¹³ ARCIC, Sub-commission on Church and Eucharist, "Church and Eucharist: Document Submitted to the Full Anglican/Roman Catholic Commission," *One in Christ* 7 (1971): 265-271.

Spirit. The Church is also *diakonia*, in that God calls all people into this communion to serve him, one another and the world. Finally the Church is a eucharistic community where, through the celebration of the Eucharist, the gathered faithful give thanks to God for his mercies in creation and redemption.

B. *The Eucharist*. This section corresponds to the first and second section in the South African sub-commission's document on the Eucharist: "The Centrality of the Eucharist in the Life of the People of God" and "Eucharistic Language."

C. *Eucharistic Practice*: This section corresponds to the third section in the South African sub-commission's document which bears the same title.

D. *Eucharist And Ministry In A Divided Church*: In the Venice Document, this part of the South African sub-commission's document, is put in a section on its own.

The Venice Document on Church and Eucharist concluded with a note on future work:

We have been much encouraged both by a deeper appreciation of matters upon which we agree and by a clearer understanding of those upon which we differ. In respect to these differences we believe that we can begin to see various possible lines of convergence. But we recognize that much more work must be done on those aspects of the Eucharist to which some attention has been given in this paper. In addition we have not yet been able to give adequate consideration to three important matters:

- i. Eucharist as great Thanksgiving.
- ii. Real Presence.
- iii. Reservation.¹⁴

¹⁴ Ibid., 271.

These last three topics were omitted from the South African sub-commission's document due to the differing views between Roman Catholics and Anglicans. As a result, they were not incorporated into the Venice document. Of the three documents presented at the Venice meeting, the commission decided the one on Eucharist produced the greatest hopes for convergence.¹⁵ As a result the commission decided to devote the whole of its next meeting in September 1971 to examining the three themes which arose out of the document on "Church and Eucharist". These three themes were:

- i. The Notion of Sacrifice in the Eucharist in Anglican and Roman Catholic Theology.
- ii. The Real Presence in Anglican and Roman Catholic Theology.
- iii. An Examination in Depth of Our Various Eucharistic Rules.¹⁶

It was also decided that these three headings would form the basis of discussion for three sub-commissions which would work during the intervening time. One group would be located in England and would discuss the topic of sacrifice in the theology of the Eucharist of Anglicans and Roman Catholics. The second group would be located in Canada and the United States and would deal with Real Presence. The third group would be comprised of the South African committee members who would work on the eucharistic rules.

¹⁵ "Anglican/Roman Catholic International Commission: Second Meeting," *One in Christ* 7 (1971): 258.

¹⁶ *Ibid.*

The commission requested permission from the respective authorities to publish the materials produced at the Venice meeting. In its publication the commission would clarify that the reports were only in the working stages and were not Agreed Statements approved by the commission nor by their churches. The purpose would only be to promote interest and encourage dialogue throughout the church. Permission was in fact granted and the Venice papers were published.¹⁷ The public reacted with interest.¹⁸

Comments on the Venice Document

A. *Sacrifice*: Several theologians raised questions around the notion of sacrifice and the Eucharist. John Coventry and Michael Walsh stressed the need for including Christ's resurrection and ascension to be incorporated into the discussion when speaking about Christ's sacrifice.¹⁹ Christ's sacrifice is not an event of past history but, through his resurrection and ascension, is one which demonstrates his eternal priesthood. Thus Christ's resurrection along with his ascension is integral to the sacrifice.

B. *Intercommunion*: Coventry suggested that section four, which speaks about Eucharist and ministry in a divided church be moved to the statement on

¹⁷ See *Theology*, 74 (February, 1971); *The Clergy Review* 56 (February, 1971); *One in Christ* 7 (1971).

¹⁸ "Ecumenism Travels Hopefully," *Tablet* 225 (February 6, 1971): 122-123; "Anglican/Roman Catholic International Commission," *Clergy Review* 56 (February, 1971): 126-127.

¹⁹ John Coventry, "The Venice Documents," *One in Christ* 7 (1971): 149; and Michael J. Walsh, "Venetian Conversations," *The Month* 231 (April 1971): 110.

ministry. It was felt that the question of the validity of Anglican Orders is at the heart of intercommunion and thus needed to be dealt with in terms of ministry.²⁰

4. *The Norwich Statement*

In April 1971, following a suggestion made at the Venice meeting by the sub-commission on the Eucharist, an intermediary meeting was held at Poringland, Norwich, England. The purpose of this meeting was to develop the Venice document on the basis of the criticisms elicited from its publication. The sub-commission had judged it necessary to draft a new paper for the meeting of the International Commission later that year. The resulting paper was a revision of the Venice document, which excised certain sections and reworked others. The new document came to be known as *The Poringland Document* or the *Norwich Statement*.²¹

This document was organized into three sections:

- i. The Mystery of the Eucharist.
- ii. The Eucharist and the Sacrifice of Christ.
- iii. The Presence of Christ.

A month later, in May 1971, the South African sub-commission on the Eucharist carefully examined the Norwich Statement. In comparing it with the Venice document, the commission regretted the removal of the introductory

²⁰ Coventry, "The Venice Documents," 150.

²¹ ARCIC, Sub-commission on the Eucharist, "The Eucharist: The Norwich Statement," *One in Christ* 9 (1973): 194-196.

section dealing with *The Church* believing that the doctrine of the Eucharist can only be properly understood through an ecclesiological context.²² The sub-commission also expressed concern that the Norwich Statement failed to emphasize two issues:

- i. The sacramental presence of Christ in the Eucharist.
- ii. The sacrificial aspect of the Eucharist.

The members of the South African sub-commission disagreed with the Norwich Statement's claim to "a greater measure of agreement" in the understanding of the nature of the Eucharist.²³ Instead, it felt that a greater measure of agreement had been achieved in the Venice document.²⁴ Everyone would have to wait until the International Commission met later that year to find out what would be done with the Norwich Statement.

5. The Windsor Statement: "Agreed Statement on Eucharistic Doctrine"

In September 1971 the International Commission met again in plenary at Windsor, this time devoting most of their time and attention to the production of an agreed statement. In light of the controversy surrounding the Norwich Statement, J.M.R. Tillard presented a long paper on the Roman Catholic and

²² E.G. Knapp-Fisher, "Anglican/Roman Catholic International Commission: Historical Introduction 1970-1971," *One in Christ* 9 (1973): 109.

²³ ARCIC, Sub-commission on the Eucharist, "The Norwich Statement," 196.

²⁴ Knapp-Fisher, "Historical Introduction," 109.

Anglican doctrines on the Eucharist.²⁵ The final stages of the Windsor Statement owe much to this important article.²⁶

At the preliminary discussion, the objections of the South African sub-commission were carefully examined. However, it was agreed to accept the scheme and framework of the Norwich Statement as the model for the Agreed Statement. Though the title had been changed, the ecclesiological context of the Eucharist was indeed present in the text of the Norwich Statement and the two central concerns surrounding the sacrificial aspect of the Eucharist and the sacramental presence of Christ were still basic to the text.

A first draft of the Agreed Statement was brought before the plenary and various changes were suggested and debated at length. A second draft was then produced which seemed to satisfy everyone. This draft was published as the *Agreed Statement On The Doctrine Of The Eucharist or The Windsor Statement*. The final structure was as follows:²⁷

- i. *The Title: The Agreed Statement on Eucharistic Doctrine*, was a unanimous agreement of the whole commission.
- ii. *Introduction*: nos. one and two in the Agreed Statement are the same as those in the Norwich Statement, only in reverse.
- iii. *Section I: The Mystery of the Eucharist*, in the Venice document this section was in two parts and in the Norwich Statement they were combined into one. In the Agreed Statement they are again put into two paragraphs. In all three statements, the content is the same.

²⁵ J.M.R. Tillard, "Roman Catholics and Anglicans: The Eucharist," *One in Christ* 9 (1973): 131-193; originally published as "Catholiques romains et Anglicans: l'Eucharistie," *Nouvelle Revue Théologique* 93 (1971): 602-656.

²⁶ Knapp-Fisher, "Historical Introduction," 109.

²⁷ See my Appendix C for the full text of the *Windsor Statement*.

- iv. *Section II: The Eucharist and the Sacrifice of Christ*, no. Five in the Agreed Statement corresponds to no. four in the Norwich Statement and to no. eight in the Venice document.
- v. *Section III: The Presence of Christ*, nos. six to eleven. In the Venice and the Norwich documents, these were combined in one number.
- vi. *Conclusion*: no. twelve.

II. Analysis of the Windsor Statement

The Windsor Statement is not a complete theological treatise on eucharistic doctrine but a document reflecting the Christian faith of the Eucharist by two churches. In developing the final statement, members of the commission attempted to articulate the present faith of both churches and do so in contemporary language. Therefore to understand the content of the Windsor Statement it is necessary to turn to the commission members for their comments on the document.

1. Introduction

In the introduction to the Windsor Statement, commission co-chairs Henry Ossory and Alan Elmham expressed a conviction among the members of ARCIC that:

...we have reached agreement on essential points of eucharistic doctrine. We are equally convinced ourselves that, though no attempt was made to present a fully comprehensive treatment of the subject, nothing essential has been omitted.²⁸

²⁸ ARCIC, "Agreed Statement on Eucharistic Doctrine," *One in Christ* 8 (1972), 69.

The commission was also clear that, although the statement does not exhaust all aspects regarding the theology of the Eucharist, there is “a consensus at the level of faith.”²⁹ The intention of the group was to reach a point whereby all members of the commission could say, within the limits of the statement, “this is the Christian faith of the Eucharist.”³⁰

Commission member Herbert Ryan offers some points to keep in mind when reading the Windsor Statement:

The statement does not attempt to refute polemicists of the past, however influential they may have been within our separate traditions. Although it seeks to incorporate the insights and concerns of the sixteenth century, the intention of the document is to remain faithful to the early tradition of the eucharistic faith of the church prior to the estrangement of the Roman and Anglican Communion from one another... the document is not an exercise in archaic theology or a compromise statement arrived at after eighteen months of debate. It is a joint statement made after shared research on the meaning of the eucharistic mystery as celebrated and apprehended in the church from the apostolic age to the present time.³¹

Paragraph one recognizes the diversity of terms used for the Eucharist throughout the course of history. Commission member Julian Charley pointed out that unfortunately the different terms for describing the Eucharist have become “party labels”. These terms have been jealously guarded by churches

²⁹ Ibid.

³⁰ Ibid.

³¹ Herbert J. Ryan, “Anglican/Roman Catholic Doctrinal Agreement on the Eucharist,” *Worship* 46 (1972): 8.

over the years to distinguish themselves from others. He wrote: "For instance, Evangelicals have preferred to speak of 'the Lord's supper' or 'communion', while regarding 'Eucharist' as characteristically Anglo-Catholic and therefore suspect."³² However as the text of the Windsor Statements says, "Eucharist has become the most universally accepted term" (1). Charley adds that for the theologian, "Eucharist" also had the practical advantage of providing an adjective "eucharistic" which the other terms do not have.³³

The Substantial Agreement

The expression "substantial agreement" in the Windsor Statement, a term chosen by the commission after much deliberation, was "not without theological presuppositions."³⁴ In using the word "substantial" the commission intended to emphasize the fact that the agreement reached was not a "full agreement." As Tillard noted: "A *full agreement* would mean that on all points, apart from secondary details, agreement was complete."³⁵ This was not the case with a substantial agreement. Instead, if one imagines an "axis of the faith", the two

³² Julian W. Charley, *The Anglican/Roman Catholic Agreement on the Eucharist: The 1971 Anglican/Roman Catholic Statement on the Eucharist with an Historical Introduction and Theological Commentary*, (Bramcote, Notts: Grove Books, 1972), 15.

³³ Ibid.

³⁴ J.M.R. Tillard, "The Deeper Implications of the Anglican/Roman Catholic Dialogue," *Lumen Vitae* 27 (1972): 236.

³⁵ Ibid.

communions concerned would “diverge on points closely connected with this central hub.”³⁶

Tillard warned however that the statement should not be taken as a compromise or a search for the minimum. Instead the statement intends to encourage the churches to ask themselves whether this “community of faith” resembles the kind of unity which would allow them to present themselves to the Christian world as “sisters in a single confession of Jesus Christ.”³⁷ The first paragraph of the Windsor Statement is careful not to claim too much. The agreement is “substantial” not in the sense of being “large-scale” but rather “with regard to the essentials.”³⁸

Eucharist and Redemption

The second paragraph of the Windsor Statement states that the purpose of God through Jesus Christ is to unite all people to one another and to himself. This union is inaugurated through baptism, nurtured and deepened through the Eucharist, and expressed by the confession of a common faith and life of loving service.

As commission member Herbert Ryan pointed out, this paragraph introduces the concept of *koinōnia*, i.e., Christian fellowship or communion.³⁹

³⁶ Ibid., 237.

³⁷ Ibid., 239.

³⁸ Ryan, “Commentary on the Agreed Statement,” 18.

³⁹ Ibid., 20.

Baptism creates Christian *koinōnia*. But *koinōnia* also exists on the levels of faith and mission. Eucharistic sharing involves all three levels of Christian *koinōnia*. It could be argued that Christians who share in the same baptism should go to the Eucharist together during liturgy. According to Ryan here in lies the importance of the commission's task. "The Anglican/Roman Catholic International Commission must show that a *koinōnia* of faith exists between the Anglican and Roman Catholic communions and must win official approval for its findings, as well as move both communions forward in a mutual fostering of a common mission for the church."⁴⁰

2. *The Mystery of the Eucharist*

According to Herbert Ryan this first section of the Windsor Statement was "the pivotal point of the document" where the commission seeks to answer the fundamental question of what the church believes it is doing when it celebrates the Eucharist.⁴¹ Tillard, in his background paper on the Eucharist, wrote:

The *Kurios* exercises his sovereignty over men essentially in the activity whereby he reconciles them and gathers them together in one Body — *his* Body. The gift of the eucharistic body and blood represents in the economy of the new dispensation the act *par excellence* of total salvation, the effect of the paschal sacrifice. And so the sacramental presence is directed to the fruitful encounter of the Lord with the community celebrating the memorial — and, in the community, with each one of the faithful.⁴²

⁴⁰ Ibid.

⁴¹ Ibid., 20-21.

⁴² Tillard, "Roman Catholics and Anglicans," 163.

The relationship of the Eucharist to the Church is brought out in the third and fourth paragraphs. Christians have long expressed that which happens at the Eucharist as “communion” (*koinōnia*), i.e. the unity of all people together with the Triune God. Through receiving the body of Christ the Church grows in its *koinōnia* becoming fully community in a bond of mutual charity. Together this community enters into the mysterious unity with God, which is Christ’s gift.⁴³

3. *The Eucharist and the Sacrifice of Christ*

The second section of the Windsor Statement covers two points:

- i. the eucharistic celebration does not repeat or add to Christ’s one, perfect, and sufficient sacrifice for the sins of the world
- ii. the Eucharist is a memorial (*anamnēsis*) which is the church’s effectual proclamation of the totality of God’s reconciling action in Christ.

Paragraph five was perhaps one of the most difficult to draft, for in the words of Julian Charley: “If there was one subject that epitomized the tearing apart of Catholic and Protestant in the sixteenth century it was the sacrifice of the mass.”⁴⁴ The duty of the commission was to reconcile the Catholic and Anglican Communion on eucharistic sacrifice. They recognized that any attempt to find a formula for agreement which described the Eucharist as a

⁴³ Ryan, “Commentary on the Agreed Statement,” 23.

⁴⁴ Charley, *Agreement on the Eucharist*, 16.

sacrifice had no hope of success. Instead, the commission had to find a solution in the fundamental area of agreement, namely in the meaning of the liturgical action. The Roman Catholic and Anglican Communion are at one in their belief concerning the meaning of the eucharistic celebration.⁴⁵

Commission co-chair Alan Clark comments at length on this particular point:

This section starts off with a firm assertion of the once-and-for-all nature of Christ's redeeming death and resurrection. One can sense the history behind this assertion, i.e., the contention of the Reformers that the Mass was an attempt to repeat Calvary. One acknowledges at once that we are approaching a mystery here and are all too aware that our formulation of the connection between the Sacrifice of the Cross and the Eucharist is inadequate. Nevertheless, it is firmly pointed out that in the Eucharist Christ is really acting in his Church in a sacramental way.

Though, as has been noted by several critics, there is no categorical assertion that the Eucharist is a sacrifice (for reasons which will become clear), neither has this been excluded. In fact the whole thrust of the reasoning here is that the Eucharist makes present the once-for-all sacrifice of Christ here and now. If that is so, then it cannot be anything but a sacrifice in one sense or another. However, the commission were conscious that the word "sacrifice" has been indiscriminately used, without due attention being given to its meaning. Pages of theological treatises have been written in an endeavour to apply the notion to the Eucharist. There is no definition of the Church as to what constitutes a sacrifice, for the word obviously admits of analogy. It would, therefore, be theologically and doctrinally dangerous to construct one's ideas of sacrifice merely from Old Testament ideas, let alone ideas current in primitive religions. What we want to find is the meaning given in the traditional thought of the Church when this idea was applied to the Eucharist. Here we must all admit that we come face to face

⁴⁵ Ryan, "Commentary on the Agreed Statement," 23.

with the dimension of mystery. The Eucharist is indeed a *magnum mysterium*.⁴⁶

In the biblical notion of memorial the commission found a solution to the controversial problem of sacrifice. Liturgically they understood memorial as both a reminder to the people of God who evoke the memory of a salvation-event of the past and to God who is reminded of his promise of salvation.⁴⁷ While the text of the Windsor Statement tended to emphasize more the “man-ward” movement rather than the “God-ward” movement, largely due to the influence of the evangelicals, the commission was able to reach a consensus on this “thorny matter.” Once again it was Tillard’s background article on the Eucharist which proved helpful in providing this solution.

4. *The Presence of Christ*

The third section of the Windsor Statement deals with the presence of Christ in the eucharistic mystery. It begins with a clear statement of the Real Presence of Christ “effectually signified by the bread and wine which, in this mystery, become his Body and Blood” (6). The emphasis in this first paragraph is on the way in which Real Presence can be understood. It is to be understood

⁴⁶ Alan C. Clark, *Agreement on the Eucharist: the Windsor Statement with an Introduction and Commentary*, (London: R.C. Ecumenical Commission of England and Wales, 1972), 12.

⁴⁷Tillard, “Roman Catholics and Anglicans,” 143.

as the paschal mystery of Christ's death and resurrection and as a message of Christ's life to his Church in order to unite his mystical body to himself.

Perhaps the most controversial part of this paragraph is its footnote concerning "transubstantiation". During the drafting of the Windsor Statement the two communions could not agree on using the word transubstantiation. As commission member Christopher Butler wrote, it was "unpleasing to some Anglican ears."⁴⁸ As a result the term was moved to a footnote. Alan Clark comments on this action:

Some praise it, some find it poverty-stricken, a few condemn it. Yet one would assert that it contains the restrained doctrine of Trent, which concentrates on the *mirabilis conversio* as the centre of eucharistic faith in the Real Presence.

This is not to deny for a moment that the Council found transubstantiation as the most apt way (*aptissime... convenienter et proprie*) of making the meaning of the *mirabilis conversio* clear. As the note says, it indicates that God, acting in the Eucharist, effects a change in the inner reality of the elements while the sense data remain. It is equally true that the Council had no wish to lock itself to a particular philosophy of substance and accident, but did wish to indicate unequivocally that what I perceive through my sense as ordinary bread and wine are no longer bread and wine, but the Body and Blood of Christ, thus illustrating "the mysterious and radical change which takes place".

It was, therefore, the purpose of the commission to underline the truth that the dogma of the Real Presence is based firmly on the *mirabilis conversio*. This is not to set aside the doctrine implicit in the term transubstantiation but to emphasize its real meaning in terms of a *mirabilis conversio*. It belongs to theology to reflect on this — hence the developed notion of transubstantiation to be found in our textbooks. But the development of this idea rests on a particular philosophical framework and should not be inserted in what is a credal statement and no more.

⁴⁸ Christopher Butler, "The Catholic and Anglican Eucharist," *Tablet* 225 (1971): 899.

It was therefore no attempt to avoid real doctrinal controversies or divergences that made us relegate an explanation of the term to a footnote, but a conviction that this Catholic doctrine can be misinterpreted even by ourselves.⁴⁹

Paragraph seven states that “Christ is present and active” in a variety of ways during the celebration of the Eucharist. In the eucharistic celebration, Christ is present, presiding through his minister and his Word, inviting his own to the table. Here he gives of himself sacramentally in the Body and Blood of his passover so that all may become his body. The Lord is present at the right hand of the Father outside the sacramental order offering himself to the Church, in the Eucharist, the sacramental gift of himself.⁵⁰

Paragraph eight looks at the relationship between Christ’s presence and the believer’s faith during the eucharistic celebration. In the eucharistic liturgy, the sacramental body and blood of Christ are present as an offering to the believer, awaiting the believer’s welcome. Through the believer’s faith, Christ’s presence is no longer just a presence *for* the believer, but also a presence *with* the believer. It is important to note however that Christ’s presence “does not depend on the individual’s faith in order to be the Lord’s real gift of himself to his Church,” Christ’s presence is independent of the believer’s faith. Tillard’s paper was helpful in providing the framework for this text:

⁴⁹ Clark, *Agreement on the Eucharist*, 14-15.

⁵⁰ Tillard, “Roman Catholics and Anglicans,” 165.

It is also true to say — though the meaning must be clear — that the sacramental Body and Blood, with all their wealth of saving power, are a presence-that-is-professed, awaiting the welcoming response of the believer, and this can only take place through living faith, itself a gift of the Spirit... By faith and only by faith, the presence — which has no need of faith in order to be the objective gift of himself which the Lord offers his Church — becomes no longer merely a presence *for* the believer but a presence *with* him, using the word 'presence' as understood in personalist philosophy where it is linked with the notion of interpersonal and reciprocal relations.⁵¹

Also commenting on paragraph eight, Charley insisted that Christ is present in the Eucharist as a gift to the believer.⁵² As the Statement itself affirms Christ's presence does not depend on the individual's faith in order to be the Lord's real gift of himself to his Church. Even though one might logically identify two moments in the Eucharist, Christ's offering of himself to humanity and humanity's acceptance in faith, the two are indivisible in the one eucharistic celebration.⁵³ By distinguishing the two moments and identifying them, the commission was able to reconcile the Evangelical and Catholic positions.

Charley writes:

It is important to emphasize the objectivity of this first logical 'moment'. Catholics have always feared that the Protestant emphasis upon faith at the point of reception, i.e. the second 'moment', delivered the whole rite over to subjectivity. By apparently making the gift of God dependent upon man's faith and not God's grace, Protestants have seemed to make the presence of Christ to be almost at man's beck and call. Hence the Statement asserts that Christ's presence 'does not depend on the individual's

⁵¹ Ibid.

⁵² Charley, *Agreement on the Eucharist*, 21.

⁵³ Ibid., 20.

faith in order to be the Lord's real gift of himself to his church' (8). So long as the eucharistic action is seen as a whole, this logical order of Christ's 'offering to the believer awaiting his welcome' (8) presents no difficulties. It only becomes suspect when a severance is made between a consecration and reception.⁵⁴

Paragraph nine looks at the relationship between Christ's presence and the act of sacramental eating. The Windsor Text states that, following the words at the Last Supper 'Take and eat; this is my body', we are unable to dissociate the "gift of the presence and the act of sacramental eating" (9). The elements are no "mere signs" but Christ's Body and Blood which become really present and are really given. The purpose of this gift is that believers "may be united in communion with Christ the Lord" (8).

The commission discussed at some length the relationship between Real Presence and sacramental eating.⁵⁵ For Anglicans, emphasis was on the association of the presence of Christ with the eating and drinking.⁵⁶ They indeed understood the objective presence of Christ but always within the whole movement of the Eucharist which culminates in the act of sacramental communion. Roman Catholic tradition however has often considered the objective presence of Christ in the Eucharist in itself and not so much in its relation to the communion of believers. Paragraph nine successfully combines these two traditions and makes it clear that the gift which the Lord confers

⁵⁴ Ibid., 21.

⁵⁵ E.J. Yarnold, "Anglican and Roman Catholic Statement on the Eucharist," *Link 8* (1973): p. 1ff.

⁵⁶ Ibid.

through the Eucharist does not depend on the sacramental communion, but cannot be dissociated from it.

Paragraph ten notes how the consecratory prayer leads to the communion of the faithful. It also introduces the belief that the bread and wine “become the Body and Blood of Christ by the action of the Holy Spirit.”

The eschatological dimension of the Eucharist is touched upon in paragraph eleven. The text reads that through the celebration of the Eucharist we “anticipate the joys of the age to come.” Through the Spirit of God, the bread and wine become the “heavenly manna and the new wine, the eschatological banquet for the new man: elements of the first creation become pledges and first fruits of the new heaven and the new earth.”

5. Conclusion

At the end of the text, the members of the International Commission wrote: “We believe that we have reached substantial agreement on the doctrine of the Eucharist.” They recognized that they had been conditioned by the traditional ways in which they had “expressed and practiced” their eucharistic faith. However, any remaining points of disagreement could be resolved based upon the principles established in the Agreed Statement. They closed with a hopeful note:

It is our hope that in view of the agreement which we have reached on eucharistic faith, this doctrine will no longer constitute an obstacle to the unity we seek.

Shortly after the publication of the Windsor Statement on 31 December 1971, commission co-chairperson Henry McAdoo, wrote an article reflecting on the recent work of the commission. Commenting on the status of the Agreed Statement, he wrote:

The Agreed Statement is *not* an agreement which has been formally ratified by both churches and handed down from on high as a directive, but its standing is more than that of a private essay by several hands. Its status is that of a consensus, a 'substantial agreement', arrived at by an international group of eighteen theologians, members of a commission officially appointed by both Communion to inaugurate and continue that 'serious dialogue' between the two churches which Pope Paul VI and the Archbishop of Canterbury announced their intention of bringing about in their *Common Declaration* of March 1966.⁵⁷

As the statement pointed out in its introduction, the document was presented to the "official" authorities of the two respective communions immediately following its completion. The commission would have to wait for the two churches to evaluate the conclusions of the text before it could be ratified. Commenting from Rome, Cardinal Johannes Willebrands, president of the Secretariat for Promoting Christian Unity, expressed his appreciation to the commission for their work and "arduous service to the Church."⁵⁸ Willebrands wrote:

At present the Statement is submitted to further study and discussion by the theologians. The commission will examine their suggestions and criticisms. The official authorities of the Church

⁵⁷ Henry R. McAdoo, "Introduction: Documents on Modern Eucharistic Agreement" in *Modern Eucharistic Agreement*, (London: SPCK, 1973), 3.

⁵⁸ Cardinal Johannes Willebrands, "Prospects for Anglican/Roman Catholic Relations," *One in Christ* 9 (1973): 15.

will not take over the task proper to the theologians, but follow their further work with confidence... A final judgment on the result, its implications and consequences can only be given at a later stage. But we may say that the intention, expressed in the *Common Declaration* of the Pope and the Archbishop has been seriously pursued, that the work achieved so far has given new hope and inspires our prayers.⁵⁹

III. Reactions to the Windsor Statement

The *Agreed Statement on Eucharistic Doctrine* was completed at Windsor on 7 September 1971 but the text itself was not released to the public until 31 December 1971. The International Commission was waiting for both Rome and Canterbury to give permission to publish the statement. When the text was finally released to the press in December, reactions to it came immediately from all levels of the Anglican and Roman Catholic churches. In this section I will examine some of these reactions.

1. Rome and Canterbury

If one considers that fact that the International Commission was the result of the 1966 meeting between Pope Paul VI and the Archbishop of Canterbury, Michael Ramsey, it would be expected that some official reaction would come from these two bodies shortly after the release of the *Agreed Statement*. This however was not the case. The Vatican press office did however release a note

⁵⁹ *Ibid.*

of caution immediately following the statement's publication.⁶⁰ They advised that the Windsor Statement was at present simply a "study document" committing no one other than the members of the International Commission themselves. Both Anglican and Roman Catholic leaders would study the document "with interest and attention" however full agreement had not yet been reached by the two hierarchies who would "reserve their opinions till a later date." The Archbishop of Canterbury spoke in a similar fashion at St. Patrick's Cathedral in New York, just weeks after the release of the Windsor Statement. He noted that the report was not "a pronouncement by the Churches;... but carries only the authority of its authors." He concluded however on a positive note by saying, "it shows remarkably how Roman Catholic and Anglican theologians can find agreement on some of the most important questions."⁶¹

2. Roman Catholic Theologians, Pastors and Lay People

A. *Negative Reactions:* Immediately following the publication of the Agreed Statement, the Catholic Priest's Association (CPA) in England released a document attacking the commission's findings.⁶² The CPA wrote: "We find the following points of the commission's statement entirely unacceptable, as they are contrary to the teaching of the Church." With respect to the sacrificial nature of

⁶⁰ Vatican Press Office, "A Cautious Note," *Tablet* 226 (8 Jan. 1972): 17.

⁶¹ Archbishop of Canterbury, Michael Ramsey, "Rome and Canterbury," *Tablet* 226 (29 Jan. 1972): 93-94.

⁶² Catholic Priest's Association, "The Agreement Attacked," *Tablet* 226 (8 Jan. 1972): 19-20.

the Eucharist, the definitions of Trent have been "downgraded if not rejected." The Agreed Statement omits what is essential in the Catholic theology of the Eucharist which can only "advance a false concept of ecumenism which the Pope has so often warned against." Furthermore the Statement's claim that the priest presides at the table through the action of the Holy Spirit and that it is the transforming action of the Spirit which makes the bread and wine, the body and blood, "reduces the sacred priesthood" and is "contrary to the Church's teaching on the part played by the priest in bringing about the Real Presence." With respect to Real Presence the Windsor Statement makes the presence of Christ dependent upon the sacramental eating. The CPA concluded by stating "We consider this statement of the commission a serious blow to true ecumenism, from which it will not recover unless promptly rectified." Unfortunately the CPA's immediate reaction shifted the focus in the British press away from the content of the document onto the CPA's reaction to it. Eventually however, due to clarifications made by the International Commission and others in England, this controversy quickly faded.⁶³

B. Positive Reactions: At the same time that the CPA was reacting against the Windsor Statement, others were expressing positive reactions towards the document. Roman Catholic theologian Richard Steward wrote to the *Tablet* praising the results of the Agreed Statement. He criticized the CPA for their "instantaneous" reaction and pointed out how they had erred in their

⁶³ Kamath, "Convergence on the Eucharist," 74.

observations. He concluded by saying: "No one would deny that we have not yet reached the end of the road; but each milestone should be greeted with joy — especially when we have to surmount a hurdle to get to it."⁶⁴

Another writer stated that the Windsor Statement had been "worth staying up for."⁶⁵ He was referring to the time embargo that was placed on its publication until "the first minute of the new year." But the statement had announced to the world that it had reached 'substantial agreement' on the doctrine of the Eucharist. A "remarkable achievement" by the members of the international commission; all of whom were people of "eminence and unimpeachable orthodoxy." There would be no doubt that if these individuals claimed to have come to such a level of agreement "their opinion would be accepted by the Church authorities at large."⁶⁶

Roman Catholic writer Peter Hebblethwaite also shared in the enthusiasm of the International Commission's publication, however in a somewhat less emphatic way.⁶⁷ He spoke first against those who had dismissed the importance of the Windsor Statement on the grounds that it was simply the fruit of "the work of eighteen people." Hebblethwaite agreed that the Statement was not an expression of the magisterium, but at the same time it was more than a private

⁶⁴ Richard Stewart, "Convergence on the Eucharist," *Tablet* 226 (15 Jan. 1972): 37.

⁶⁵ "A Real Ecumenical Breakthrough," *The Month* 233 (1972): 38.

⁶⁶ *Ibid.*

⁶⁷ Peter Hebblethwaite, "Eucharistic Stumbling Block?," *Catholic Herald* (21 Jan. 1972): 4.

statement. Each of the commission members were carefully chosen by their respective church bodies. The group was as official as they could be.⁶⁸ They had been given a particular mission and a method to carry out their work. If one misunderstood the spirit and method of the commission then they would also misunderstand the valuable work it had done.

C. Critical Reflections and Comments: The majority of responses to the Windsor Statement fell under this third category. These authors, while recognizing the importance of the Agreed Statement for future relations between Anglicans and Roman Catholics, nevertheless offered a number of suggestions and criticisms. The following sub-sections may help to organize better these reactions.

a. *Language and Style:* To some the language of the Windsor Statement was appealing since it departed from the technical language so often associated with "theologians' documents."⁶⁹ To others however the wording was too simplistic. Roman Catholic theologian Michael Hurley for example, considered the language to have been "disappointingly pedestrian."⁷⁰ Hurley claimed that the English language had the capacity of being a "delicate instrument of theological thinking and expression." However the Windsor Statement did not live up to this potential.

⁶⁸ Ibid.

⁶⁹ Ibid.

⁷⁰ Michael Hurley, "The Anglican/Roman Catholic Agreed Statement on Eucharistic Doctrine: A Comment," *Furrow* 23 (1972): 23.

Further on the issue of language theologian Michael Fahey, being aware of the broad impact that this work would have on the ecumenical community, remarked on how the document was conceived within “the matrix of the English language.” According to Fahey this may render some of the statement’s nuances difficult for those for whom English is not their first language.⁷¹

b. Purpose and Meaning of the Consensus: From the outset the Windsor Statement had clearly expressed two intentions: i) to reach a consensus at the level of faith on essential points of eucharistic doctrine, and ii) to seek a deeper understanding of the reality of the Eucharist. Concerning the first point, Eric Doyle remarked that since the consensus was not on *all* points of doctrine the best the commission members might claim was that they had reached agreement *on part* of the Christian faith on the Eucharist.⁷² As to the second intention, Doyle stated clearly that in his opinion “the Statement did not provide a deeper understanding of the reality of the Eucharist in any significant sense.” Indeed the commission had used well modern biblical and theological insights to better understand the Eucharist. However, according to Doyle, they had not developed i) a relationship between the “deeper understanding of the reality of the Eucharist” and “consensus at the level of faith” and ii) the meaning of “our common inheritance.”

⁷¹ Michael A. Fahey, “Consensus on the Eucharist,” *Month* 247 (1985): 334.

⁷² Eric Doyle, “The Anglican/Roman Catholic Statement on the Eucharist: Comment and Discussion,” *Clergy Review* 57 (1972): 252.

c. Memorial: Several Roman Catholics felt that Windsor's focus on the biblical notion of memorial was especially appropriate.⁷³ Hurley considered the Windsor Statement's treatment of the eucharistic memorial to have been perhaps its single most important feature.⁷⁴ The text of the document calls the memorial a "no mere calling to mind of a past event or of its significance, but the Church's effectual proclamation of God's mighty acts" (5). Hurley concluded his remark with a note of subtle disappointment that the "corresponding notion of *epiklesis* receives no mention" in the text of the document.

d. Sacrifice: The Windsor Statement does not make any explicit affirmation of the Eucharist as a sacrifice. Roman Catholic theologian Avery Dulles attributed this to the members' "failure to break with an inadequate and outdated concept of sacrifice."⁷⁵ Dulles did not however consider this omission to be a "major fault" of the document since the statement does affirm "all the elements that many contemporary Roman Catholics would regard as essential to the notion of sacrifice." Others such as P. DeLetter and J. Putz maintained that memorial as expressed in the Windsor document was sufficient for what Roman Catholics meant by sacrifice.⁷⁶

⁷³ Luis M. Bermejo, "Growing Convergence on the Eucharist," *Indian Journal of Theology* 21 (1972): 199.

⁷⁴ Hurley, "Agreed Statement: A Comment," 26.

⁷⁵ Avery Dulles, "Eucharistic Consensus," *Commonweal* 96 (1972): 448-449.

⁷⁶ P. De Letter and J. Putz, "Eucharistic Convergence," *Clergy Monthly* 36 (1972): 464.

e. **Real Presence:** This section of the Windsor Statement in particular received much attention. According to Dulles the Windsor Statement achieved a delicate balance between a “Catholic” substantial understanding and a “protestant” dynamic understanding of Real Presence.⁷⁷ Dulles believed that Windsor’s statement, while avoiding the medieval concern with “how” Christ becomes present, was sufficiently strong to satisfy most Roman Catholics. In a similar tone, Luis M. Bermejo considered this section to be one of the “clearest and most emphatic statements in the document”.⁷⁸

Eric Doyle was notably dissatisfied with the commission’s handling of this section.⁷⁹ He considered the “distinctive mode” of Christ’s Real Presence in the Eucharist to be “an essential datum” of the Catholic faith. For example, the Council of Trent used the term “transubstantiation” to describe the special mode of Christ’s presence in the Eucharist. However the Windsor Statement did not deal with the way in which Christ was present. With this important omission Doyle questioned how the commission members could possibly have claimed essential agreement.

f. **Transubstantiation:** For some Roman Catholics the footnote on transubstantiation was not sufficient. They demanded greater attention be given to this term. For others there was a question as to why it was not simply omitted

⁷⁷ Dulles, “Eucharistic Consensus,” 449.

⁷⁸ Bermejo, “Growing Convergence,” 204.

⁷⁹ Doyle, “Statement on the Eucharist,” 256.

altogether.⁸⁰ Bermejo wrote that transubstantiation was for the most part “no longer favoured even by Catholic theologians.” Since it provoked “unnecessary controversies and useless misunderstandings in the ecumenical field, the commission could have simply omitted the footnote in question after affirming the reality of the eucharistic conversion implied in the doctrine of the Real Presence.”⁸¹

g. Other Comments: There were a handful of other mixed comments and reactions to the statement. Some were concerned for example that no reference was made to Mary’s role in the eucharistic celebration nor to the invocation of the saints.⁸² Others raised questions relating to the minister presiding at the eucharistic table. For Dulles and others a critical omission from the Windsor Statement was the question as to the duration of Christ’s presence in the consecrated elements, i.e. “Do the consecrated elements remain his body and blood after the celebration has come to an end?”⁸³ The answer to this question would no doubt be the starting point for other questions about reservation and adoration of the consecrated elements.⁸⁴

⁸⁰ Bermejo, “Growing Convergence,” 206.

⁸¹ Ibid.

⁸² Bertrand de Margerie, “Questions on the Windsor Declaration on the Eucharist,” *Doctrine and Life* 23 (1973): 296.

⁸³ Dulles, “Eucharistic Consensus,” 449; De Margerie, “Questions on the Eucharist,” 296.

⁸⁴ De Letter and Putz, “Eucharistic Convergence,” 467; De Margerie, “Questions on the Eucharist,” 297.

3. Anglican Communion

A. Anglican Consultative Council (ACC): The Anglican Consultative Council is a conciliar body of the Anglican Communion that was created by the 1968 Lambeth Conference to enable Anglicans to promote inter-Anglican and ecumenical relations. The ACC has developed a pattern of gathering in various locations around the world every two to three years. Its first meeting after the publication of the Windsor Statement was in 1973 in Dublin.

At this meeting the ACC had a chance to review and discuss the Agreed Statement. The council recorded its "satisfaction with the work of ARCIC" and looked forward to the International Commission's next statement on Ministry.⁸⁵ The ACC also gave its assurance that the reactions of the members churches would be taken into account by ARCIC in any revised version of the Statement. In closing, the Council passed a resolution officially "welcoming the ARCIC Agreed Statement on Eucharistic Doctrine" and recommending it "to the consideration of all member Churches."⁸⁶

B. Anglo-Catholic Responses: The reflections and comments of theologians A.M. Allchin and E.L. Mascall could be taken as representative of the Anglo-Catholic wing of the Anglican Communion. Allchin was appreciative of the diverse cross-section of the International Commission. For him, the Agreed

⁸⁵ Anglican Consultative Council, *Report of the Second Meeting, Dublin 1973*, (London: SPCK, 1973), section 1, sub-section 7,d,i.

⁸⁶ *Ibid.*, resolution 5.

Statement was an expression of “genuine rediscoveries of the collegial, corporate nature of Christian thinking.”⁸⁷ The Windsor Statement, was not a “patchwork of compromises, in which clarity and depth had been lost in a haze of ambiguity and qualifications” but a statement that had “a balance and directness which none of its authors might have achieved on their own.”⁸⁸ One of the most striking features for Allchin was that while giving a new expression to the doctrine of the Eucharist, the members of ARCIC did not abandon traditional terminology nor continuity with the past.⁸⁹

In his comments on the various sections of the Statement, Allchin noted that Section II maintained an admirable balance and clarity between the once-for-all nature of the sacrifice and its constant presence in the Church.⁹⁰ Section III as well appeared to be quite clear moving from a “fine statement on the many dimensions of Christ’s presence in the Eucharist” (7), to the role of faith in the individual (8), and then to the purpose of the Real Presence as a uniting of humanity in communion with Christ (9), the “magnificent affirmation” about the “bread and wine which, in this mystery, becomes his body and blood” (6), and finally to the action of the Holy Spirit in the consecration of the elements (10) and in the anticipation of the joy of the banquet of God’s kingdom (11).

⁸⁷ A.M. Allchin “The Agreed Statement on Eucharistic Doctrine: A Comment,” *One in Christ* 8 (1972): 2.

⁸⁸ *Ibid.*

⁸⁹ *Ibid.*, 3.

⁹⁰ *Ibid.*, 4-5.

Regarding the role of the Holy Spirit, Allchin noted that the pneumatological dimension could also have been developed in both paragraph five and seven which emphasize the *anamnēsis* and the idea that the “ascended Lord transcends the sacramental order.”⁹¹ He concluded his commentary by expressing hope that this “rediscovered Trinitarian nature of the eucharistic prayer... will find explicit expression in future revisions of the eucharistic rite” in both the Church of England and the Roman Catholic Church.⁹²

Anglican theologian E.L. Mascall, unlike Allchin, did not go point-by-point through the Agreed Statement but instead presented a survey of contemporary eucharistic theology. Speaking on the authority of Agreed Statements, especially Windsor, Mascall wrote: “it would be a mistake to suppose that such agreements are simply the results of negotiations between the various groups whose names they bear. While these latter are by no means to be despised, there lies behind them a whole mass of research and discussion on the plane of pure scholarship which goes back to the early years of this century and is still going on today.”⁹³

⁹¹ *Ibid.*, 5.

⁹² *Ibid.*

⁹³ E.L. Mascall, “Recent Thought on the Theology of the Eucharist,” *A Critique of Eucharistic Agreement* (London: SPCK, 1975), 63-79.

C. Evangelical Anglican Responses:

a. Church of England Evangelical Council⁹⁴

Positive Reflections: The Council responded favourably to many of the aspects of the document, especially the uniqueness of Christ's sacrifice and the objective presence as a gift offered to the believer.

Negative Reflections: The Council questioned the prudence of publishing the Agreed Statement before settling the issue of its authority. It was also noted that the expression "bread and wine become Christ's body and blood" and the footnote on transubstantiation are ambiguous and misleading. The treatment of memorial is obscure because it fails to clarify both who is reminding whom of what and in what sense a past event is thus made effective in the present. Overall, the Council was apprehensive that several areas of eucharistic controversy had not been dealt with fully.

b. Evangelical Anglican Team⁹⁵

After having prepared their own response to the Agreed Statement, the Evangelical Council appealed to its Evangelical Team to prepare a fuller response and submit it to the International Commission.⁹⁶

⁹⁴ Church of England Evangelical Council, "Comments on the Agreed Statement," *Church of England Newspaper* (18 February 1972).

⁹⁵ In 1966 the Church of England Evangelical Council was invited by the Roman Catholic Church to gather a team of theologians to enter into dialogue with various Catholic theologians. The two teams met regularly to discuss various theological issues.

⁹⁶ R.T. Beckwith, *Christ's Presence and Sacrifice: The Agreed Statement on Eucharistic Doctrine Drawn up by the Anglican/Roman Catholic International Commission with a Response drawn up on behalf of the Evangelical Anglican Team for Theological Dialogue with Roman Catholics*, (London: Church Book Room Press), 1973.

Positive Reflections: It was clear that there was much in the Statement that Evangelicals would welcome. In comparison to other agreed statements on the Eucharist between national groups of Anglicans and Roman Catholics the Windsor Statement was an “advance in every respect.” It was unusually well drafted and “elegantly worded.” The influence of Scripture was evident from “both the things it says and in the things it refrains from saying.”⁹⁷

Negative Reflections: The Evangelical Anglican Team felt that International Commission should have first dealt with the questions of Church and Authority before dealing with the Eucharist. This would have allowed them an opportunity to understand each other’s attitudes on Scripture and Tradition. The uncertainty of the Statement in several places, for example in the section on sacrifice, reflected the difficulty the commission had in coming to a common agreement.⁹⁸

The Evangelicals claimed that Windsor’s understanding of Real Presence and sacrifice was not scriptural and therefore presented problems for their acceptance. For example the commission claimed the Real Presence of Christ in the consecrated elements. For Beckwith, once the Real Presence is admitted *in* the elements then related issues such as reservation and adoration would have to follow. This would not be acceptable to Evangelicals. Beckwith was

⁹⁷ Ibid., 12-13.

⁹⁸ Ibid., 15-16.

however careful to add that receptionism is not the same as subjectivism, for “faith does not create God’s grace, but only embraces it.”⁹⁹

The Evangelicals also took issue with the Agreed Statement’s treatment of the Eucharist as sacrifice, in particular their associating this understanding with memorial. Making the term memorial to mean “making present the once-for-all sacrifice of Christ here and now” was for the Evangelicals against the etymology and usage of the Greek word *anamnēsis*. The Passover memorial was in fact very much concerned with reminding and remembering as is shown in Exodus 12:14, 13:3-9, and Deuteronomy 16:3.¹⁰⁰

P.E. Hughes, one of the members of the Evangelical Team, believed that the International Commission failed to give precise expression to the doctrines of “human-ward” movement of the Eucharist and the receptionistic understanding of Real Presence. As a result he considered the Agreed Statement to be one of ambiguity, equivocation and compromise. He wrote: “to resort to fine-sounding but ambivalent terminology is to paper over the cracks and then call attention to the attractiveness of the wall-paper.” He concluded that: “this is no way to strengthen or rebuild the Church.”¹⁰¹

⁹⁹ Ibid., 19-20.

¹⁰⁰ Ibid.

¹⁰¹ P.E. Hughes, “Eucharistic Agreement,” in *A Critique of Eucharistic Agreement*, (London: SPCK, 1975), 62.

c. Oxford Conference 1975

In April 1975 the Oxford Conference on relations between the Church of England and the Roman Catholic Church gathered to discuss the recent developments in church life and in particular the Agreed Statements on Eucharist and Ministry.¹⁰² The conference had met regularly since 1950 and was primarily a vehicle to represent Evangelical Anglican concerns. The approach at this conference was to discover whether the Evangelical Anglicans and the Roman Catholics could recognize their faith in the Statements. The only Evangelical member of the International Commission, Julian Charley, was present at the conference. According to one source, Charley provided an "admirably clear picture of what they have and have not achieved" in the Agreed Statements and made a "most moving appeal to his fellow Evangelicals to approach these documents in a positive and irenic way."¹⁰³ He argued that the International Commission had been determined to avoid any ambiguities, however some were unavoidable because of the difficulty of language. Charley clarified that the starting point of the commission was always Scripture despite it not being abundantly quoted in the text of the Agreement.¹⁰⁴

¹⁰² The International Commission had produced an Agreed Statement on Ministry at Canterbury in 1973.

¹⁰³ Charles LaFontaine, "Ecumenism - How Hard are the Times?," *Ecumenical Trends* 4 (1975): 103-109; "An Evangelical Approach," *Tablet* 229 (19 April 1975): 373.

¹⁰⁴ J. Charley, "The Work of ARCIC," in *The Oxford Conference 1975: Agreement in the Faith, Talks between Anglicans and Roman Catholics*, (London: Church Book Room Press, 1975), 47-48.

At the end of the conference it was clear that there remained many theological differences on eucharistic doctrine between Evangelicals and Roman Catholics. Many from the Evangelical side were still not ready to accept any of the Windsor Statement. The conference did show one thing however. There was a deep desire for unity between the two groups; a desire to “build up a public, positive and understanding relationship that would have been unthinkable a few years ago.”¹⁰⁵

D. *Lambeth Conference 1978*: At its international synod in 1978 the Anglican Communion passed several statements on Anglican/ Roman Catholic relations.¹⁰⁶ It recognized the work done by the International Commission thus far as “a solid achievement”, one in which Anglicans could recognize their own faith and expressed hopes for sacramental sharing between the two communions pending the approval by both bodies. Further the conference “invited” ARCIC to explain its work as a consideration to those who responded to the Agreed Statements. Finally it recommended the statements for further consideration in each of the communions with a view to bringing about a greater sharing in life worship and mission between Anglicans and Roman Catholics.

¹⁰⁵ “An Evangelical Approach,” 373.

¹⁰⁶ Lambeth Conference 1978, *Report of the Lambeth Conference 1978*, London: (CIO Publishing, 1978): Resolution 33.

IV. Elucidations on the Windsor Statement, Salisbury 1979

In 1979 the International Commission gathered in Salisbury, England to reflect upon the suggestions offered to their now three Agreed Statements (Eucharist, 1971; Ministry, 1973; and Authority, 1976). The document produced, entitled *Elucidations*¹⁰⁷, expressed “the unanimous view of the commission on the intention and meaning of the documents.” It is important to note that these elucidations were not intended to “correct” the text of the Agreed Statements in the sense that the commission members were now changing their mind. Instead they were meant to further explain what the commission intended to say in the original statements.

The *Agreed Statement on Eucharistic Doctrine* was perhaps the one which drew the most amount of responses of the three produced. In the original text the commission stated that its aim was to discover whether Roman Catholics and Anglicans share the same faith in the Eucharist. The meaning of “substantial agreement” was clarified in the elucidations as meaning “unanimous agreement on essential matters” and that if any points of disagreement remained they could be resolved on the principles established within in the statement itself.”¹⁰⁸

¹⁰⁷ ARCIC, “Elucidations: Eucharistic Doctrine, Ministry and Ordination,” *African Ecclesial Review* 22 (1980): 180-190.

¹⁰⁸ *Ibid.*, 239.

According to the elucidations the majority of the concerns and criticisms centered around four points: the *anamnēsis* and sacrifice of the Eucharist, the question of Christ's presence, the conditions for reception, and the reservation of the consecrated elements. In answer to the first point the commission defended its usage of *anamnēsis* by appealing to a number of sources including the New Testament, patristic literature, liturgical texts both East and West, and later theological sources such as the Council of Trent, the Book of Common Prayer, the Book of Alternative Services and the Roman Catechism. In each of these the commission remained convinced that *anamnēsis* reflected the proper meaning of the "once for all event of salvation which becomes effective in the present through the action of the Holy Spirit."¹⁰⁹ According to the commission the word *anamnēsis* seemed to do justice to the semitic background by signifying a strong conviction of sacramental realism and rejecting mere symbolism. This did not mean however that *anamnēsis* was the only way of expressing this reality. The commission noted that other terms may also be used to express the common eucharistic faith shared between Anglicans and Roman Catholics.

The commission also noted that in the Christian doctrine of redemption the word sacrifice has been used in two intimately associated ways.¹¹⁰ First in the New Testament the word refers to the historical reality of Christ's saving work for humanity. Second in the tradition of the Church similar language has been

¹⁰⁹ Ibid., 240.

¹¹⁰ Ibid.

used to designate, in the eucharistic celebration, the *anamnēsis* of this single historical event. From a historical perspective there is only one unrepeatable sacrifice, but from a sacramental point of view the Eucharist is also a sacrifice; provided it is clear that the Eucharist is not a repetition of the historical sacrifice. In this sense the historical event forms the basis for the liturgical action which is itself the fruit of the former.

In the text of the Windsor Statement the bread and wine are said to “become” the body and blood of Christ in the Eucharist. In the responses to the statement, this word “become” received some criticism. It was suspected of expressing a “materialistic conception of Christ’s presence” which was confirmed in the footnote on transubstantiation which spoke of change.¹¹¹ The understanding was that Christ’s presence in the Eucharist would be confined to the elements and that Real Presence would involve a physical change. The commission recalled, in response to these understandings, the Agreed Statement which affirmed that in the eucharistic celebration, through the preaching of the word and fellowship in the Lord’s supper, the glorified Christ encounters the community of faithful “in a sacramental way.”¹¹² Further that “the bread and wine” are appropriated by his body and blood to become the food of the new creation; an action accomplished through the presence of the Holy

¹¹¹ *Ibid.*, 241.

¹¹² *Ibid.*

Spirit.¹¹³ In these expressions “becoming” does not imply a material change nor does the liturgical action limit Christ’s presence to the consecrated elements.

It does not imply that Christ becomes present in the Eucharist in the same manner that he was present in his earthly life. It does not imply that this *becoming* follows the physical laws of this world. What is here affirmed is a sacramental presence in which God uses realities of this world to convey the realities of the new creation: bread for this life becomes the bread of eternal life.¹¹⁴

The third point of criticism of the Windsor Statement involved the issue of the reception of the consecrated elements by faith. The commission noted that in the history of the church some traditions have placed an emphasis on the association of Christ’s presence with the consecrated elements. At the same time other traditions have emphasized Christ’s presence in the heart of the believer through reception by faith. Problems have arisen when one side attempted to dominate the other. In the view of the commission “neither emphasis is incompatible with eucharistic faith” provided that they are seen as complementary and not contradictory positions. “Eucharistic doctrine must hold together these two movements since in the Eucharist, the sacrament of the new Covenant, Christ gives himself to his people so that they may receive him through faith.”¹¹⁵

¹¹³ Appendix C, para. 7, 10, 11.

¹¹⁴ ARCIC, “Elucidations,” 241-242.

¹¹⁵ *Ibid.*, 242.

The final criticism which the International Commission addressed in its elucidations dealt with the practice of reserving the sacrament.¹¹⁶ In the early Church this practice was done to make the Eucharist available to those who might be in danger of death (*viaticum*). This practice clearly agrees with the purpose of the sacrament. Later in the history of the Church the practice developed of venerating Christ's presence in these consecrated elements. In some places this tendency developed to the extent that the original purpose of reservation was in danger of becoming obscured. The commission was clear that "adoration of Christ in the reserved sacrament should be regarded as an extension of the eucharistic worship." If veneration is disassociated from the eucharistic celebration of the community "it contradicts the true doctrine of the Eucharist."¹¹⁷

In its closing remarks the commission noted that it did not wish to deal with intercommunion. This issue could not be decided on the basis of Agreed Statement alone, since it involved other things related to authority and mutual recognition of ministry. Furthermore issues such as the eschatological dimension of the Eucharist and its relation to social justice and liberation were not developed. The commission felt that these issues, while important to the

¹¹⁶ Ibid., 242-243

¹¹⁷ Ibid., 243.

churches, were not a source of division between the Anglicans and the Roman Catholics and therefore outside their mandate.¹¹⁸

* * *

Over the next few years the International Commission would continue to meet to discuss and develop the three Agreed Statements that had already been formulated. In 1982 they published their *Final Report* which included the original text of the statements, the elucidations, and some background documentation. The report was “final” in the sense that it concluded the *initial* phase of international dialogue between the Roman Catholics and Anglicans. However it was not the final word on Anglican/ Roman Catholic relations. As commission member Herbert Ryan wrote “the Report is far from ending the dialogue.”¹¹⁹ When the International Commission began its journey in 1970 it believed that unity in faith preceded organic unity. With the publication of the Agreed Statements the commission members were unanimous in their belief that the faith of Anglicans and Roman Catholics could be found in the documents. The Final Report would now begin a process of extensive prayer, reflection and study which would call the respective communions to examine the statements and to

¹¹⁸ Ibid., 244.

¹¹⁹ ARCIC, *The Final Report*, (London: SPCK, 1982), vi.

discover their faith within them. The hope was that the result would be organic union between the Roman Catholic Church and the Anglican Communion.

Chapter Three

“OFFICIAL” RESPONSES TO THE AGREED STATEMENT

I. Immediate Responses

The next step on the road to unity between Anglicans and Roman Catholics began with the publication of the commission's Final Report. Prior to its publication the report was sent by the International Commission to the respective churches to solicit their “official” responses. For the Anglican Communion this meant that any official decisions would have to wait until the next Lambeth Conference in 1988. For the Roman Catholic Church, the report would be distributed to the various national episcopal assemblies for their reactions. These reactions would then be incorporated into an official response by the Vatican.

However, immediately following the release of the Final Report, the Vatican's Sacred Congregation for the Doctrine of the Faith (CDF) published the results of its own doctrinal examination of the International Commissions' work.¹ The effect of this somewhat scrupulous examination served to cool the immediate hopes of many Anglicans for stronger relations with the Catholic Church.

As I have already indicated, the purpose of my third section is not to survey the reactions of individuals or national bodies to the Windsor Statement

¹ Sacred Congregation for the Doctrine of the Faith, “Observations on the ARCIC Final Report,” *Origins* 11 (6 May 1982): 752-756.

but to report on the “official” reactions of the Anglican Communion and Roman Catholic Church at their highest levels. Nevertheless, given the degree to which the CDF responded and the impact that this response would have on Anglican/Roman Catholic relations, I have chosen to include their “observations.” Furthermore I have included a response to these observations, made by the Anglican/Roman Catholic (ARC) dialogue in Canada; and have done so for two reasons. First, ARC Canada’s reaction was timely and thorough, consisting in two parts: one by the Anglican members of the dialogue and the other by the Roman Catholics. Second, given the high calibre of this response and the fact that the present work is being conducted in a Canadian context, the inclusion of the Canadian response seems necessary.

1. Sacred Congregation for the Doctrine of the Faith

In its observations the Congregation praised the Final Report as “exemplary on several counts” and congratulated the members of the commission on their “patient and exacting dialogue.” The work that had been achieved in common was a “singular event in the history of the relations between the two communions” and a “notable effort towards reconciliation.” According to the CDF the commission deserved full recognition for the work it had accomplished over the past 12 years of ecumenical dialogue.²

² *ibid.*, 753.

At the same time the CDF noted its own obligation to point out what it considered to be limitations of the Final Report. These included both points of method and difficulties at the level of doctrinal formulation.

First, ARCIC had felt it unnecessary to revise its original statements and instead clarified their meanings through the use of “elucidations.” According to the CDF this approach could result in a “lack of harmony and homogeneity” between the statements and their elucidations “which could lead to different readings and to an unwarranted use of the commission’s texts.”³

Next the CDF noted the possible ambiguity of the term “substantial agreement.” In English this phrase might be properly understood to mean “nothing other than ‘real’ or ‘genuine’.” However in its translation especially into languages of Latin origin such as *substantiel* or *sostanziale* and in relation to “Catholic” theology it could be interpreted as a “fundamental agreement about points which are truly essential.”⁴ It will later be shown that the CDF had reservations about such a claim.

Third, the Congregation expressed concern that certain formulations in the report were not sufficiently explicit and could lend themselves to a possible twofold interpretation whereby “both parties can find unchanged the expression of their own position.”⁵ For example, when the commission spoke of “the

³ Ibid.

⁴ Ibid.

⁵ Ibid.

consensus we have reached” in the first part of the Windsor Statement it is unclear whether the members are referring to “the faith really professed by the two communions in dialogue” or to their own conviction to which they wish to bring their respective churches. According to the CDF, in these cases of uncertainty the commission could have clarified its position through references to such confessional documents as *The Thirty Nine Articles of Religion*, *The Book of Common Prayer*, *The Ordinal*, etc. Instead, as the Congregation noted, “the assertions of the Final Report seem incompatible with these documents.”⁶

In addition to methodological concerns the CDF also expressed difficulties at the level of doctrinal formulation. These difficulties extended to all three Agreed Statements however for the purposes of this paper I will outline only the ones concerning the Eucharist.

Once again concerns were raised regarding the sacrificial nature of the Eucharist. The CDF seemed satisfied with the use of the term *anamnēsis* for sacrifice as explained in the Elucidations (5). However the text of Windsor (5) states that in the eucharistic prayer “the Church enters into the movement of [Christ’s] self-offering” and calls the memorial a “making effective in the present an event of the past.” According to the CDF this still causes one to ask what is *really* meant by these words. It would have been helpful to Catholics for the commission to have made clear that the Real Presence of the sacrifice of Christ accomplished by the sacramental words includes a participation of the Church,

⁶ Ibid.

the body of Christ, in the sacrificial act of the Lord, so that it offers sacramentally in him and with him, his sacrifice.⁷ Catholic dogma attributes a propitiatory value to the Eucharist which ARCIC does not mention. According to the CDF it is this propitiatory value which is “precisely that of this sacrificial offering.”⁸

Regarding the Real Presence, the CDF wrote: “One notes with satisfaction that several formulations clearly affirm the Real Presence of the body and blood of Christ in the sacrament.” For example, as the elucidations (6) show, if the believer were asked before the eucharistic prayer: “What is that?” they would answer: “It is bread.” Afterwards, if asked the same question, the believer would answer: “It is truly the body of Christ, the bread of life.” The CDF noted however that certain other formulations were inadequate because they did not seem to convey what the church understands by “transubstantiation.” The Congregation acknowledged the Windsor Statement’s footnote on this but argued that at other points explanations are given which could be read with the understanding that “after the eucharistic prayer the bread and wine remain such in their ontological substance even while becoming the sacramental mediation of the body and blood of Christ.” For this reason it challenged ARCIC’s claim to “substantial agreement” and recommended that even further clarifications be made.⁹

⁷ Ibid., 754.

⁸ Ibid.

⁹ Ibid.

As a final point the Congregation noted its dissatisfaction with both the “divergence in the practice of adoration of Christ in the sacrament” and the theological judgments relating to it.¹⁰ According to the *Book of Common Prayer* there still exists in the Anglican Communion a “Black Rubric” which states that “the sacramental bread and wine remain still in their natural substances and therefore may not be adored.” At the same time, for Roman Catholics, adoration of the blessed sacrament is the “object of a dogmatic definition” according to the Council of Trent. This ambiguity could lead to discrepancies in the way the faith of the people is lived out.

In closing its report the CDF stated that while the Final Report represents “a notable ecumenical endeavour” and “a useful basis for further steps to reconciliation” it does not yet represent “a substantial and explicit agreement on some essential elements of Catholic faith.”¹¹ It recommended that the dialogue continue in a deeper manner so as to address those issues which are not yet satisfactory. Further that it be extended to new themes which are necessary to the restoration of full church unity between the two communions.¹²

As one might imagine this critical evaluation by the CDF disheartened the ecumenical community, particularly those who followed ARCIC's work. All the more so since it followed *immediately* on the heels of the Final Report itself and

¹⁰ Ibid.

¹¹ Ibid., 756.

¹² Ibid.

was therefore seen as a quick reaction. Roman Catholic commission member Jean-Marie Tillard would later write:

At the moment when we disbanded¹³ the most senior member of our group, Bishop Butler, confided to Julian Charley and myself, who were the youngest, what he called his 'envy': we were going to see Unity and sing the Magnificat while he would only be able to join in 'with the angelic choirs'. Alas, everything suggests that on this point dear Bishop Butler was wrong.¹⁴

Indeed a cold wind blew through Anglican/Roman Catholic relations shortly after the publication of the Final Report.

2. Canadian Anglican/Roman Catholic Dialogue

Commenting on the CDF's overall evaluation of the Final Report the Canadian Anglican sub-committee acknowledged the Congregation's "overall support" which it believed would carry "great weight and encouragement" for the continuation of the international dialogue.¹⁵ However it disagreed with the CDF's fear that the statement-elucidation approach of ARCIC could result in an ambiguous interpretation of the agreed statements. In the view of the subcommission, the approach of the International Commission permitted those

¹³ After the publication of the Final Report the mandated task of ARCIC, as outlined in the Malta Report, was complete. The commission was reconstituted shortly afterwards and continues its work today as ARCIC-II.

¹⁴ J.M.R. Tillard, "Canterbury and Rome: So Near, So Far," *One in Christ* 25 (1989): 139-152.

¹⁵ Anglican/Roman Catholic Dialogue in Canada, "Canadian ARC: Remarks on the Congregation for the Doctrine of the Faith's 'Observations on the Final Report of ARCIC', April 1993," *One in Christ* 19 (1983): 257.

who did not participate directly in the process of reaching an agreement “to enter into the thinking of those who did.” This approach was more encouraging than a simple statement of the present position of the dialogue. For the subcommission “an ‘authoritative’ reading would be the original Statement clarified and amplified in the light of the Elucidation.”¹⁶

On the issue of the ambiguity of the term “substantial agreement” the Anglicans noted that the dialogue in Canada is conducted in both English and French. No difficulty with ARCIC’s use of the term substantial agreement (*accord substantiel*) was encountered by members of the national dialogue. The Canadian ARC took ARCIC’s definition of the phrase, found in part 2 of the 1979 *Elucidation on Eucharistic Doctrine*, as authoritative. “It means that the document represents not only the judgment of all its members — i.e. it is an agreement — but their unanimous agreement ‘on essential matters where it considers that doctrine admits no divergence’.”¹⁷

In its observations the CDF had expressed concern over possible twofold interpretations and suggested that such touchstones as the *Thirty Nine Articles*, *Book of Common Prayer* and *Ordinal* could have been used in the Final Report to clarify the way Anglicans understood the various statements. To this the Anglican sub-commission responded that all individual statements from the

¹⁶ *Ibid.*, 258.

¹⁷ ARCIC, “Elucidations: Eucharistic Doctrine Ministry and Ordination,” *One in Christ* 15 (1979): 239.

report should be read in the light of the whole document. While it is doubtful if it will ever be possible to absolutely prevent manifold interpretations, “we are satisfied that in the *Final Report* there is no deliberate use of mystification or contrived ambiguity.”¹⁸ Further while acknowledging the importance of various Anglican historic documents the subcommission remarked that the most essential references for Anglicans today are Holy Scripture and Tradition, both of which form the basis for the agreed statements.¹⁹

Turning to the doctrinal difficulties of the CDF surrounding the Eucharist as sacrifice the Anglican subcommission wrote: “we do not detect a danger of a reading of the ARCIC documents which does not include an essential aspect of the mystery.”²⁰ ARCIC had not used propitiatory language most likely to avoid it being misunderstood by some Anglicans. Nevertheless according to the members of the subcommission, the celebration of the Lord’s Supper for Anglicans indeed *includes* an offering of a eucharistic sacrifice. The *Book of Common Prayer* for example, from 1552 to the present day, reads immediately preceding the *Sursum corda*, “If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for sins.” “Anglicanism does not avoid the notion of eucharistic sacrifice but resists

¹⁸ ARC Canada, “Remarks on the CDF’s ‘Observations’”, 259.

¹⁹ *Ibid.*, 261.

²⁰ *Ibid.*

anything that would detach that sacrifice from its Christological and soteriological roots.”²¹

Regarding the CDF’s observations on Real Presence, the Anglican subcommission pointed out two things. First it recommended that the CDF apply the hermeneutical method whereby “a clear and unambiguous statement in one part of the text becomes authoritative in the interpretation of an apparently less adequate statement elsewhere in the text.”²² Since the Congregation had already acknowledged that several formulations within the Windsor Statement clearly affirmed the Real Presence of the body and blood of Christ these might be used to interpret the others which did seem to indicate adequately what the Church understands. This method might help in preventing the possibility of ambiguous interpretations.

Second, the subcommission indicated its concern that the CDF had criticized ARCIC for not using Tridentine formulations, like “transubstantiation” to express the Real Presence. The subcommission agreed that contemporary theological formulations needed to include past “truths” such as the ones the Council of Trent sought to protect. At the same time however it challenged the Congregation to recognize that the language of Trent “does not seem to spring immediately to the lips of all Roman Catholic theologians and faithful when they

²¹ *Ibid.*, 262.

²² *Ibid.*, 262-263.

attempt to witness to their faith today."²³ It would therefore be unrealistic to expect Anglicans to use that language. To assist in this matter of language the subcommission recalled the words of Pope John XXIII at the opening of the Second Vatican Council when he said "The substance of the ancient doctrine of the deposit of faith is one thing; the way in which it is presented is another."²⁴

As its final point the Anglican subcommission addressed the CDF's concern regarding the "Black Rubric" of the *Book of Common Prayer*. Speaking from their own context the members of the subcommission wrote: "the offending line quoted from the Rubric by the CDF was omitted from the *Book of Common Prayer* (Canada, 1959), which is the authoritative Prayer Book of the Anglican Church of Canada."²⁵ As an aside the subcommission also noted that problems could arise in the future if the Roman Catholic hierarchy continued to insist upon official Anglican repudiations of problem passages from the past. Anglicans would certainly start asking for the same from Roman Catholics. Neither church wishes to break from its predecessors. If Anglicans and Roman Catholics are to move forward together in stating the truth now, and experience ties of love and loyalty with each other, then past difficulties may have to be seen from a different

²³ Ibid., 263.

²⁴ Pope John XXIII, "Summi Pontificis Allucutio," *Acta Apostolicae Sedis* LIV, III, IV, 14 (26 November 1962): 792.

²⁵ ARC Canada, "Remarks on the CDF's 'Observations'", 264.

perspective. "It might be much better to rejoice in what has been a slow but solid healing of ancient wounds."²⁶

The Roman Catholic subcommission, in its remarks on the CDF's observations, expressed many of the same concerns as its Anglican counterparts; however in a somewhat more critical fashion. To avoid repetition I will highlight only those parts of the subcommission's report which differ significantly from that of the Anglicans.

First the subcommission recognized the CDF's report not as a final judgment but as observations "offered at the beginning of a further process of assessment within the church."²⁷ While the CDF was "clearly within its mandate" in singling out what appeared to be difficulties and ambiguities within the Final Report, the RC subcommission saw its own contribution as "guarding the text of the Final Report against misunderstandings and misinterpretations."

According to the subcommission the CDF's observations showed a "misunderstanding of many of the statements in the Final Report."²⁸ The Congregation had taken isolated sentences which were formulated in a new language "without listening to the arguments which led to these new formulations or placing them within their context." The Congregation had expressed a certain

²⁶ Ibid.

²⁷ Ibid., 272.

²⁸ Ibid., 274.

type of theological opinion, one which prized a “literal adherence to precise formulations.” In the view of the subcommission however the Final Report had expressed “just as legitimate currents of theological opinion within the Roman Catholic Church”; ones which “assess the weight and import of earlier biblical and traditional formulations, and seek to restate certain dogmatic formulae in modern terms.”²⁹ The intention of the RC subcommission had been to illuminate some of the “differences in theological perspective” and clear up any misunderstandings of the Final Report.³⁰

In its observations the CDF indicated that it would have been helpful for Catholics to have recognized their faith “fully expressed” in the Final Report regarding the sacrifice of the Eucharist. According to RC subcommission the Real Presence of the sacrifice of Christ in the Eucharist was affirmed in the Final Report by the *anamnēsis*. Further, the propitiatory value was sufficiently stated in the Windsor Statement where it says that through the Eucharist “the atoning work of Christ on the cross is proclaimed and made effective” (5) and the Church continues to “entreat the benefits of his passion on behalf of the whole Church.” (5) True, the Final Report does not use the word “propitiation”, however it does express the same reality using other words.³¹

²⁹ Ibid., 273.

³⁰ Ibid., 274.

³¹ Ibid., 277.

Regarding “transubstantiation” the RC subcommission expressed much the same views as did the Anglicans. The word “transubstantiation” was obviously not used in the Final Report in order to avoid controversy. However the reality it speaks to was clearly affirmed. The subcommission drew attention to the fact that even Pope Paul VI recognized the validity of other words such as “transfinalization” and “transignification” provided they echo what “transubstantiation” intended to express, namely that this bread is now the Body of Christ.

As its final point the subcommission noted the CDF’s objection to the divergence of theological judgments regarding the adoration of the Eucharist. According to the CDF eucharistic adoration is a dogmatic definition of Trent. However as the subcommission pointed out, Trent’s definition refers to the adoration “due to the Eucharist, acknowledging Christ’s true presence in it.”³² Since the Final Report indeed acknowledges the permanent presence of Christ in the Eucharist, “there is no divergence.”

In their closing remarks both the Anglican and RC subcommissions agreed with the CDF that the international dialogue between the two churches must continue. The Anglicans believed that the task had become too great to be left entirely to a small International Commission and suggested greater regional, diocesan and parochial participation.³³ The Roman Catholics in a somewhat

³² Ibid., 278.

³³ Ibid., 271-272.

more ambitious fashion called for the Roman Catholic Church to recognize the Anglican Communion as being “on the same ecclesial basis as... the Orthodox Churches.”³⁴ “This would imply a recognition of their orders and the same practical provisions on Intercommunion as the Roman Catholic Church is willing to offer the Orthodox Churches.” According to the RC subcommission this was required to “create the experiential conditions” necessary to resolve any outstanding difficulties between Roman Catholics and Anglicans.

II. Anglican Communion

1. Anglican Consultative Council

The process of “reception” of the Final Report within the Anglican Communion actually began several months before the publication of the document itself. At the fifth meeting of the Anglican Consultative Council (ACC) it was reported that the two Co-Chairpersons of the International Commission had already written to the Archbishop of Canterbury and the Pope asking that two questions be put to the respective churches regarding the Final Report.³⁵ The first question sought to discover whether the Agreed Statements and their elucidations were “consonant in substance” with the faith of Anglicans and Roman Catholics. Second, if this answer was yes then did the Final Report offer

³⁴ *Ibid.*, 286.

³⁵ Anglican Consultative Council, *Report of the Fifth Meeting, Newcastle Upon Tyne 1981*, (London: ACC, 1981): section 1, sub-section 2,d.

a “sufficient basis for taking the next concrete step towards reconciliation.” The ACC approved the two questions as “an adequate way of establishing a response” within the Anglican Communion and noted the importance of the whole communion speaking with a united voice in this matter.³⁶

Several years later at the ACC meeting in 1984 one could sense that expectations were beginning to build within the Anglican hierarchy for unity between Anglicans and Roman Catholics. Local relationships had been stimulated by the publication of the Final Report and in various parts of the world Anglicans and Roman Catholics had joined together in joint acts of worship.³⁷ Additionally work was underway by the International Commission on the question of reconciliation of churches and ministries but this would not be completed until the responses of the Roman Catholic synods and episcopal conferences to the Final Report were more mature. Everywhere hopes seemed high and the ACC were encouraging the Anglican provinces to submit their responses. These responses would be collated by the ecumenical officers and submitted to the next meeting of the Consultative Council and to the Lambeth Conference in 1988.

³⁶ Ibid., section 1, subsection 2,d,i.

³⁷ Anglican Consultative Council, *Report of the Sixth Meeting, Badagry Nigeria 1984*, (London: ACC, 1984): part 3, section 3, sub-section 3.

2. *The Emmaus Report*

In 1987 the ACC published *The Emmaus Report* in preparation for the Lambeth Conference the following year. The main goal of the report was to summarize the synodical responses of the provinces of the Anglican Communion to the Final Report and to determine whether Anglicans spoke with a united voice on the questions posed. At the time of its publication 19 of the 29 provinces had submitted their responses. A summary of these responses is as follows.

Concerning the doctrine of the Eucharist, the provinces expressed several concerns. For certain provinces, the word *anamnēsis* caused some concern because, given the diversity of its meaning, *anamnēsis* could be understood in ways which oppose one another. Others expressed anxiety about whether a “receptionist” understanding of the eucharistic presence was adequately allowed for in the Windsor Statement. Third, questions arose around the issue of sacramental reservation. Some provinces remarked that for them reservation of the sacrament caused difficulty while other provinces noted that reservation remained a “long existing custom” within tradition of their church.³⁸ Despite these minor concerns almost all Anglican provinces which had responded by the time of the publication of the report agreed that their faith could be recognized in what ARCIC had said about the Eucharist.

³⁸ Anglican Consultative Council, *The Emmaus Report: A Report of the Anglican Ecumenical Consultation 1987*, (London: Church House Publications, 1987): 61.

In closing its report the ACC invited the bishops of Anglican provinces to “do more than offer an opinion” at the 1988 Lambeth Conference the following year.³⁹ The council recognized that Lambeth would no doubt be a pivotal moment in the history of Anglican/Roman Catholic relations. In the past there have been times when the Lambeth Conferences have “discerned, articulated and formed the common mind of the Anglican Communion” on important issues of faith and morals. At Lambeth the bishops would be asked to speak on behalf of their respective dioceses, to determine whether there is a “recognizable and coherent path for the Communion in this matter.” Any agreement in faith would then be taken back to the provinces where it would either be ratified or rejected by the respective synodal authorities.⁴⁰ Everyone would have to wait until Lambeth ‘88.

3. 1988 Lambeth Conference

The 1988 Lambeth Conference was clear in its report on Anglican/Roman Catholic relations. In its very first statement regarding ARCIC, the conference wrote:

This conference recognizes the Agreed Statements of ARCIC-I on *Eucharistic Doctrine, Ministry and Ordination*, and their *Elucidations*, as consonant in substance with the faith of Anglicans and believes that this agreement offers a sufficient basis for taking

³⁹ Ibid., 73.

⁴⁰ Ibid., 74.

the next step forward towards the reconciliation of our churches grounded in agreement in faith.⁴¹

In addition the conference wished to recognize “the considerable measure of consensus and convergence” which the Agreed Statements represented. There were of course those who maintained their reservations regarding “sacrifice” and “Real Presence”. However the conference did not find that these opinions detracted from the common mind of the provincial responses.⁴² To the statement on eucharistic doctrine “the provinces gave a clear ‘yes’.” According to the Lambeth Conference “the Agreed Statement on the Eucharist sufficiently expressed Anglican understanding.” With this the Anglican Communion believed that it had reached full agreement with the Roman Catholic Church on the doctrine of Eucharist. Everyone would now await the response from Rome.

III. Roman Catholic Church

1. *The “Official” Response of the Roman Catholic Church*

After nearly a decade of waiting, the international community finally received a response from the Roman Catholic Church to the ARCIC Final Report. The process of soliciting and collating responses from the national authorities had taken some time. The final response, signed by the CDF and the

⁴¹ Lambeth Conference 1988, *The Truth Shall Make You Free: Reports, Resolutions and Pastoral Letters from the Bishops*, (London: Church House Publications, 1988): 211.

⁴² Ibid.

Pontifical Council for Promoting Christian Unity (CPCU), outlined both the positive and negative aspects of the ARCIC report and asked that further clarifications be made before they could agree that the statements corresponded fully to Catholic teaching.

The majority of the concerns found in the Roman Catholic Church's response related to the statements on ministry and authority. However there were a few things mentioned regarding the statement on the Eucharist. Four points were made which, as the CDF and the CPCU stated, if made more explicit the "faith of the Catholic Church would be even more clearly reflected."⁴³

First, the statement on the Eucharist needed to make clear that the Church, in its celebration "makes present the sacrifice of Calvary." According to the two dicasteries, this addition would then complete the Windsor Statement and its elucidation which affirmed that the Eucharist neither repeats the sacrifice of Christ, nor adds to it.⁴⁴

Second, the propitiatory value of the eucharistic sacrifice must apply to the whole Church, including the dead. The prayer for the dead is found in the eucharistic liturgies of the Roman Catholic Church. According to the CDF and the CPCU it is part of the Catholic faith that the "propitiatory character of the Mass as the sacrifice of Christ may be offered for both the living and the dead."⁴⁵

⁴³ Congregation for the Doctrine of the Faith and the Pontifical Council for Promoting Christian Unity, "The Official Response of the Roman Catholic Church to ARCIC-I," *One in Christ* 28 (1992): 42.

⁴⁴ *Ibid.*, 43.

⁴⁵ *Ibid.*

Third, for all ambiguity to be removed regarding the Real Presence of Christ in the Eucharist, there must be a clarification that indicates a change in the “substance” of the elements after consecration. For Catholics, Christ is present in the Eucharist both sacramentally and substantially. The CDF and CPCU expressed their concern that this second affirmation is not explicitly stated in either the Windsor Statement or its elucidation.

Finally, concerning reservation of the sacrament, the CDF and the CPCU found that “real consensus” between Anglicans and Roman Catholics on this matter was still lacking. The elucidations had sought to allay any concerns which may have arisen from the text of the Windsor Statement. Nevertheless it was still felt that further clarification was necessary in this matter.⁴⁶

In closing its report, the CDF and CPCU acknowledged the important work already done by ARCIC and offered encouragement for its continuation. For those who might be discouraged by their request for further clarifications, the two groups reminded ARCIC that they had been asked to give a clear answer whether the agreements were consonant with the faith of the Catholic Church. The response that had been solicited was not a “simple evaluation of an ecumenical study” but an “official” response as to the identity of the various statements with the faith of the Roman Catholic Church. They could not yet consent to this level of agreement.

⁴⁶ Ibid.

This "official" response by the CDF and the CPCU to ARCIC's Final Report, received a variety of critical reactions from both Anglicans and Roman Catholics.⁴⁷ Many were upset at the length of time that it had taken for the church to respond. Others judged Rome of not being committed to the task of ecumenism and of advocating an ecumenical method which involved a "return to Rome" approach. Archbishop of Canterbury, George Carey, expressed his appreciation at the "care and time taken" in the formulation of the response.⁴⁸ To him this was an indication of the seriousness with which the Roman Catholic Church regarded the work of ARCIC. He continued however by saying that as the Anglican bishops at Lambeth were deciding upon the Agreed Statements of the Final Report they were not looking for the exact terms, language, thought-forms and theology of the 39 Articles or the *Book of Common Prayer*. They believed that, generally speaking, the documents of the Final Report were "consonant" with the faith of the Anglican Communion. To him it appeared as though the Catholic Church had asked itself whether the Final Report was "identical with the teachings of the Roman Catholic Church."⁴⁹ His final words were as follows:

⁴⁷ See for example: Christopher Hill, "The Fundamental Question of Ecumenical Method," *One in Christ* 28 (1992): 136-147; Douglas Brown, "The Response to ARCIC-I: The Big Questions," *One in Christ* 28 (1992): 148-154; Francis A. Sullivan, "The Vatican Response to ARCIC-I," *One in Christ* 28 (1992): 223-231; Kilian McDonnell, "A Year Afterwards: The Vatican Response to ARCIC, a Slammed Door?," *One in Christ* 29 (1993): 113-117; Jon Nilson, "Vatican Responds to Talks with Anglicans," *Christian Century* 109 (1992): 324-325; "Anglican Theologian Comments on Vatican Response to ARCIC Agreements," *Ecumenical Trends* 21 (1992): 14.

⁴⁸ Archbishop of Canterbury, George Carey, "Comments of the Archbishop of Canterbury on the Response of ARCIC-I," *One in Christ* 28 (1992): 47.

⁴⁹ *Ibid.*, 48.

If either communion requires that the other conforms to its own theological formulations, further progress will be hazardous. Humility is required of both communions so that, having distanced themselves from some of the more polarized language and theological formulations of the past, they may discover new possibilities through the Spirit of God.⁵⁰

2. ARCIC's Clarifications of Certain Aspects on Eucharist and Ministry

In 1994 ARCIC-II replied to the CDF and the CPCU with the requested clarifications.⁵¹ The International Commission noted that these clarifications were to be taken within the context of the original statements and their elucidations, otherwise they would appear disproportional to the commission's work.

The clarifications concerning the section on the Eucharist spoke directly to the four concerns of the Catholic Church's response in 1992. First, regarding the "essential link" between the eucharistic *anamnēsis* and once-for-all sacrifice of Calvary, the International Commission believed that the "making present, effective and accessible" the unique historic sacrifice of Christ, through the Eucharist, does not entail a repetition of it.⁵² Thus the event of Calvary is made present in the eucharistic memorial without repeating its uniqueness.

⁵⁰ Ibid.

⁵¹ Anglican/Roman Catholic International Commission II, "ARCIC's Clarification of Certain Aspects of the Agreed Statements on Eucharist and Ministry," *One in Christ* 30 (1994): 276-285.

⁵² Ibid., 280.

Next the Vatican's response had noted that the propitiatory value of the Eucharist must include the dead to properly reflect the eucharistic faith of the Roman Catholics. To this the commission responded that both the Final Report and the liturgies of the Anglican Communion incorporate this element. The Final Report says that through the Eucharist "the atoning work of Christ on the cross is proclaimed and made effective" and the Church continues to "entreat the benefits of his passion on behalf of the whole Church." Here "on behalf of the whole Church" is understood to include the living and the dead. Similarly in both classical and contemporary Anglican liturgies propitiation is for both "we and all thy whole Church" where "all thy whole Church" is read in light of the Nicene Creed and includes the faithful departed.⁵³

Third, in its response the Vatican had asked for clarifications on whether or not there is a change in the "substance" of the elements after consecration. The commission pointed out that by its footnote on transubstantiation the commission made it clear that it was not dismissing the belief that "God, acting in the Eucharist, effects a change in the inner reality of the elements." The Final Report wished to reflect the thoughts of Council of Trent on this matter.

Finally, the issue of the reservation of the consecrated elements was discussed. As the commission noted the problem here was not with doctrine but

⁵³ See for example: *The Book of Common Prayer*, 1662 : "O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and *all thy whole Church* may obtain remission of our sins, and all other benefits of his passion."

with practice. Both churches reserve the sacrament for “the communion of the sick, the dying and the absent.”⁵⁴ Reservation is possible because both believe that the Real Presence of Christ continues in the elements after the eucharistic celebration has concluded. The problem arises with the devotional practices associated with reservation which have developed in the western church since the twelfth century. Some Anglicans have found difficulty with these practices and fear that they “obscure the true goal of the sacrament.”⁵⁵ Nevertheless, aside from this, as the commission pointed out, the 1662 *Book of Common Prayer* “authoritatively” expressed the Anglican teaching that the consecrated elements are to be “treated with reverence.”

Following shortly after the clarifications the Cardinal Prefect of the CPCU, Edward Idris Cassidy, sent a short note to the International Commission acknowledging the report. He assured the commission that the “appropriate dicasteries of the Holy See” had examined the document which had “indeed thrown new light” on the questions concerning Eucharist and Ministry in the Final Report.⁵⁶ It was now possible to say that the agreements on both Eucharist and Ministry were “greatly strengthened” and that “no further study would seem to be required at this stage.” The effect of this was to say that there is now full

⁵⁴ ARCIC-II, “Clarifications,” 282.

⁵⁵ *Ibid.*

⁵⁶ Cardinal Edward Idris Cassidy, “Cardinal Cassidy’s Letter to the ARCIC Co-Chairmen,” *One in Christ* 30 (1994): 286.

doctrinal agreement, on all essential points between Anglicans and Roman Catholics, on Eucharist and Ministry.

In closing, Cardinal Cassidy added that the work of ARCIC-I would only be seen in its “full light and importance” through the continuing work of ARCIC-II; particularly in relation to the unresolved questions of ARCIC-I dealing with Authority in the Church. The consensus reached thus far has been “remarkable”. In light of the work already accomplished “it would seem urgent that this question be taken up as soon as possible.”⁵⁷

⁵⁷ Ibid., 287.

Chapter Four

WHERE DO WE GO FROM HERE?

1. *The State of Relations*

The title of this final chapter “Where do we go from here?” and the question it raises is clearly the appropriate one to ask at this time. Almost 25 years after the publication of the Windsor Statement, the respective leaders of Anglican Communion and the Roman Catholic Church have concluded that the document on the Eucharist is consonant with the faith of their churches. For the Anglican bishops at Lambeth '88 there was a “common mind” that the statements of the Final Report had sufficiently expressed the faith of the Anglican Communion.¹ For Roman Catholics an authoritative response was spoken in 1994 by Cardinal Cassidy when he concluded that the agreements on Eucharist and Ministry were “greatly strengthened” and that “no further study would seem to be required at this stage.”² With the “official” approval of both churches one can now say with confidence that Anglicans and Roman Catholics have theological agreement on Eucharist and Ministry. Indeed this would seem to be a time of great joy and celebration!

¹ Lambeth Conference 1988, *The Truth Shall Make You Free: Reports, Resolutions and Pastoral Letters from the Bishops*, (London: Church House Publications, 1988): 211.

² Cardinal Edward Idris Cassidy, “Cardinal Cassidy’s Letter to the ARCIC Co-Chairmen,” *One in Christ* 30 (1994): 286.

Why then does one find so little celebration in ecumenical circles? Why are Anglicans and Roman Catholics not gathering around a common table, celebrating this deeper stage of unity, sharing the sacrament of Christ's body and blood? Why is it that one reads through the ecumenical journals of recent years and finds very little in terms of steps being taken to build upon the degree of unity expressed in these agreed statements? Surely the documents on Eucharist and Ministry, approved by the leaders of the two churches, should form the building blocks for a greater degree of visible unity between Anglicans and Catholics. Sadly, however this does not seem to be the case.

Several things have happened between Anglicans and Roman Catholics both alongside the publication of the Anglican/Roman Catholic International Commission's (ARCIC) agreed statements in the 1970's and since the time of the release of the Final Report in 1982. Some factors have deepened the degree of communion between the two churches and others have damaged it. In the early 1970s significant steps were taken by both churches in developing a common theology of "mixed" marriage (i.e. a marriage between two people from different churches) — an issue which had increasingly hindered relations at the "grass-roots" level. In 1975 an international Anglican/Roman Catholic commission on the theology of marriage reached an agreement regarding marriages between Anglicans and Roman Catholics.³ One of the commission's

³ Anglican/Roman Catholic Commission on the Theology of Marriage, "Commission on the Theology of Marriage and its Application to Mixed Marriages: Final Report," in *Called to Full Unity: Documents on Anglican/Roman Catholic Relations 1966-1983*, ed. Joseph W. Witmer and J.

most important discoveries was that there exists “no fundamental difference of doctrine between the two churches as regards what marriage of its nature is or the ends which it is ordained to serve.”⁴ Happily this agreement has formed a basis for cooperation at the national level between Anglicans and Roman Catholics in developing pastoral guidelines in various countries throughout the world.⁵ In most cases nowadays mixed marriages between Anglicans and Catholics no longer present a hindrance to unity. In addition to mixed marriages, in 1983 the second phase of formal dialogue began between the two churches when the second Anglican/Roman Catholic International Commission (ARCIC-II) received its mandate from Pope John Paul II and Archbishop of Canterbury, Robert Runcie. Since this time, in just over a decade, the second commission has produced three additional agreed statements — *Salvation and the Church* (1987), *The Church as Communion* (1991), and *Life in Christ* (1994) — all built on the foundation of unity put forth in the Final Report. All three of these statements show the degree of commitment both churches have to the task of ecclesial unity. Further they show that in many respects Anglicans and Roman Catholics already share many of the basic faith components regarding the one Church of Christ. From an ecclesiological perspective it would seem that there is

Robert Wright (Washington: Office of Publishing and Promotion Services, United States Catholic Conference, 1986), 99-131.

⁴ Ibid., 109.

⁵ See for example: National Anglican/Roman Catholic Bishop's Dialogue, *Pastoral Guidelines for Interchurch Marriages Between Anglicans and Roman Catholics in Canada* (Ottawa: Publications Service CCCB, 1987).

a way forward. Both of these advancements have served in their own way to strengthen and deepen the level of unity which exists between the Anglican Communion and the Roman Catholic Church.

2. The Problem Which Faces Us

There is however one issue which has not assisted the two churches in coming closer together; in fact, the situation only seems to be getting worse. I am speaking of course of the well-known issue of the ordination of women to the presbyterate and episcopacy. For Anglicans and Roman Catholics this particular problem goes back to the mid-1970s. It has a history of development of its own and has not been without consequences to the work of the International Commission.

In 1975 the Archbishop of Canterbury, Donald Coggan wrote to Pope Paul VI as well as to the leaders of the Orthodox and Old Catholic churches concerning the ordination of women. It seems that at that time there was a growing consensus of opinion within the Anglican Communion in favour of women's ordination. In his letter to the Pope, the Archbishop was clear that his purpose for writing was to inform the Pope of this development and to express his interest in involving the Catholic Church in these discussions. The Archbishop recognized and acknowledged that any action in favour of ordaining women could present an obstacle to further progress along the path of unity

between Anglicans and Catholics. Nevertheless he expressed the hope that, through common counsel, a satisfactory resolution might be reached.⁶

Six months later Pope Paul VI responded to the Archbishop's letter. He acknowledged the problem which the Anglican Communion faced especially in their relations with other Christian churches. The Anglican leaders had a responsibility of being attentive to the voices of the Anglican faithful and at the same time a responsibility to the larger Christian community, especially to those dialogue partners with whom they had already made significant progress. Nevertheless, the Pope was clear on the Roman Catholic Church's position and reiterated the reasons as to why the Catholic Church believes that it cannot ordain women.⁷ Furthermore, in a tone of foreshadowing, the Pope made it clear that "a new course taken by the Anglican Communion in admitting women to the ordained priesthood cannot fail to introduce... an element of grave difficulty."⁸ In both cases the two churches were honest with one another — the Anglicans regarding the direction they were heading, and the Roman Catholics with the consequences these decisions would have on their relations.

⁶ Archbishop of Canterbury, Donald Coggan, "Correspondence between the Archbishop of Canterbury and the Pope on the Ordination of Women," *Called to Full Unity*, 132.

⁷ These reasons include: the example recorded in the sacred scriptures of Christ choosing his apostles only from among men; the constant practice of the church, which has imitated Christ in choosing only men; and her living teaching authority which has consistently held that the exclusion of women from the priesthood is in accordance with God's plan for his church. See: Pope Paul VI, "Correspondence," *Called to Full Unity*, 133.

⁸ Pope Paul VI, "Correspondence," *Called to Full Unity*, 133.

The discussion surrounding the issue of women's ordination did not end there. In 1976 the Vatican's Congregation for the Doctrine of the Faith (CDF) released its declaration *Inter insigniores* on the question of admission of women to the ministerial priesthood. This letter served to deepen the Catholic Church's stance against the ordination of women. Two years later, at the 1978 Lambeth Conference, the first decision was made by some Anglican provinces to begin ordaining women. Roman Catholic bishop Cahal Daly made Rome's position on this matter once again unequivocal. In his address to the members of the Lambeth Conference Daly said: "there seems to be a prevailing tendency, aggravated perhaps by some press reports, to regard the Roman Catholic Church's position on the ordination of women as unclear and somehow provisional... the main purpose of my present intervention is to say that it is not possible to call in question the seriousness and the firmness of the Roman Catholic position in this matter."⁹ Again in the mid-1980's the Pope and the Archbishop of Canterbury exchanged letters on this important topic. In 1984, Pope John Paul II wrote to Archbishop Robert Runcie acknowledging the progress towards reconciliation made through the work of ARCIC, especially through the completion of the Final Report, and at the same time expressing his sadness with the growing number of Anglican churches admitting women to priestly ordination. In the Pope's words this action posed an "increasingly serious obstacle" to the progress towards unity which had already been

⁹ Cahal Daly, "Bishop Cahal Daly's Statement on the Ordination of Women, Lambeth Conference, July 1978," *One in Christ* 14 (1978): 393.

achieved.¹⁰ The Archbishop's response, almost a year later, proposed an "urgent need" for joint study of the question of the ordination of women to the ministerial priesthood. At the same time, for both pastoral and "serious doctrinal reasons", the Anglican Communion continued to ordain women.¹¹ As the Roman Catholic Church was heading in one direction, the Anglican Communion was clearly heading in the other!

The issue of women's ordination between Anglicans and Roman Catholics has developed to the point where I now believe that it is the single largest reason for the "coolness" which has settled upon Anglican/Roman Catholic relations. It also explains the reticence which Rome has shown towards the Anglicans since publication of the Final Report. The understanding on both sides seems to be: the other side does not desire unity. For the Anglicans, the leadership of the Roman Catholic Church appears to be increasingly less open to the issue of women's ordination and thus less willing to cooperate with their Anglican counter-parts. This is especially true after the 1994 Apostolic Letter *Ordinatio sacerdotalis* and more recently the Congregation for the Doctrine of the Faith's 1995 *Responsum ad dubium* to this letter stating that it belongs to the *depositum fidei* and therefore requires definitive assent. On the Roman Catholic side, the Anglicans, by giving the appearance of discarding the "unbroken and universal"

¹⁰ Pope John Paul II, "Women's Ordination: the Correspondence between Rome and Canterbury, Pope John Paul II to the Archbishop of Canterbury," *One in Christ* 22 (1986): 290.

¹¹ Archbishop of Canterbury, Robert Runcie, "Women's Ordination: The Archbishop of Canterbury to Pope John Paul II," *One in Christ* 22 (1986): 291.

tradition in both the East and West regarding ordination, seem to be moving farther away from the Roman Catholic Church and do not appear to care about ecclesial unity. This is a problem on both sides where the solution is not clear.

One of the recent temptations of authors writing on Anglican/Roman Catholic relations has been to blame either side for not acting in the way of the other. For example the Roman Catholic Church's "official" response to ARCIC-I was criticized as appearing to require that the Final Report be *identical* with Roman Catholic teaching. However, in the conclusion to the response itself the authors had reminded the International Commission that they were asked to examine whether the agreements in the Report were "consonant with the faith" of their church.¹² Their response to this question after consulting the national episcopal assemblies was that "further clarification or study" would be required before this would be possible. Their approach was indeed different from that of the Anglicans at Lambeth '88 and yet in the same spirit of candour and honesty, answered the same question. To my mind the responsibility for the derailment of Anglican/Roman Catholic relations rests on the shoulders of both churches. After the 1966 joint declaration of Pope Paul VI and the Archbishop of Canterbury, Michael Ramsey to "inaugurate... a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth for which Christ prayed," Anglicans and Roman Catholics began a journey

¹² Congregation for the Doctrine of the Faith and the Pontifical Council for Promoting Christian Unity, "The Official Response of the Roman Catholic Church to ARCIC-I," *One in Christ* 28 (1992): 45.

from which they could not turn back. After their first agreed statement on eucharistic doctrine in 1971 this journey was consecrated. The two churches had joined hands in fraternal partnership — the message — “despite our diversities we have some truths in common which are very important and oblige us to travel the road towards unity.”¹³ If important decisions were to be made within one communion, they were not to be made without the consultation of the other. For Anglicans this meant that the action of women's ordination should not have been made without serious joint study and agreement by both Anglicans and Roman Catholics. Archbishop of Canterbury, Robert Runcie was aware of this need for joint counsel. In a 1985 letter to Cardinal Johannes Willebrands, prefect of the Pontifical Council for Promoting Christian Unity (CPCU), the Archbishop wrote this regarding women's ordination:

As you already know, I am not myself convinced that action should be taken on ordination to the presbyterate by Anglicans alone, no matter how convincing the positive arguments, until there is a wider consensus in our Churches. I believe the argument for ecumenical restraint is also a doctrinal one because it is only in such a wider perspective that particular Churches can truly discern the mind of the whole Church.¹⁴

The Roman Catholic Church may also have made its mistakes in appearing to be too rigid in its position on women's ordination; even to the point today of forbidding the very discussion of the topic. With the two churches situated in

¹³ Cardinal Augustin Bea, “Letter from His Eminence Cardinal Augustin Bea to His Grace the Archbishop of Canterbury,” in *Anglican/Roman Catholic Dialogue: The Work of the Preparatory Commission*, ed. Alan C. Clark and Colin Davey (London: Oxford University Press, 1974), 116.

¹⁴ Archbishop of Canterbury, Robert Runcie, “Women's Ordination: The Archbishop of Canterbury to Cardinal Willebrands,” *One in Christ* 22 (1986): 295.

their opposing positions it would seem *hic et nunc* as though communion under one and the same ordained ministry is no longer possible and thus neither is organic unity. The papal magisterium of the Roman Catholic Church has made it clear that the Roman Catholic Church will not accept women priests at the Eucharist, and the 1978 synodal decision by the Anglican Communion to ordain women is clearly irreversible. In the midst of these frustrating times, the question is: "Where do we go from here?"

3. Our Hope: A Way Forward

A first step would be to go back to the 1966 inaugural words of Pope Paul VI and Archbishop of Canterbury, Michael Ramsey which recognized that the end could not be seen from the beginning. Recalling the spirit of hope that these two leaders shared we remember that, despite the "serious obstacles" which stand in the way of restoring complete communion in faith and sacrament, these leaders held a common vision in promoting ecclesial contacts and seeking solutions to all the great problems facing Christians.¹⁵ As one reads through the documents of the Anglican/Roman Catholic International Commission of the last 25 years, this spirit of charity and mutual commitment is never forgotten. Neither has this sense of commitment and determination been lost from the leaders of the two churches. As recently as last year, in 1996, Pope John Paul II and

¹⁵ "The Common Declaration by Pope Paul VI and the Archbishop of Canterbury," *The Work of the Preparatory Commission*, 2.

Archbishop of Canterbury George Carey affirmed once again their desire for “full visible unity.”¹⁶ The Pope continues to show his dedication to ecumenism through such writings as *Tertio millennio adveniente* and *Ut unum sint*. The Anglicans also continue to show their desire for unity through some of their more recent ecumenical agreements such as the *Porvoo Agreement* with the Baltic Lutheran churches. We should continue to be mindful, at all times, of the commitment that these two have shown to ecclesial unity.

The next step for Anglicans and Roman Catholics would be to build upon the unity which they already share through one baptism and through the agreements which they have made together. Although participation in the eucharistic celebrations of one another is not possible, it is possible for Anglicans and Catholics to celebrate together their already “limited” communion. Celebrating in common the Word of God and proclaiming the Gospel of Christ to all people is certainly one way. The agreed statements which we have formulated together over the past 26 years have already shown us that on different points, Anglicans and Roman Catholics share many of the same basic components necessary to Christian faith; and this is not a small thing! In fact, it is the doctrinal agreement that we now realize we hold in common which obligates us, in the face of God, to proceed together as Christians. There is

¹⁶ Pope John Paul II and Archbishop of Canterbury, George Carey, “The Pope and Canterbury’s Archbishop: The Next Steps Toward Unity,” *Origins* 26 (December 19, 1996): 441-442.

clearly no lack of need for Christians today to witness together to the presence of Christ in the world.

In the 1980s, in a spirit of fervour and hope, some of the members of the Anglican/Roman Catholic dialogue here in Canada began traveling across the country speaking to local parish groups about the degree of communion that the two churches share. The purpose — to stimulate interest at the “grass-roots” level and create a desire for unity. In the city of Toronto where I live a similar thing happened when pastors and theologians from the local Anglican and Roman Catholic churches gathered in different places throughout the metropolitan area to give talks to parishioners on Anglican/Roman Catholic relations. The response to this work was significant. I might propose that this same type of approach be continued and strengthened. At this “sub-synodal” level there is a great opportunity to engage the *sensus fidelium* and be attentive to the Holy Spirit as it is manifested in the lives of the faithful.

I was pleased to read recently a paper by one of the founding Roman Catholic members of ARCIC, Jean-Marie Tillard.¹⁷ In his article Fr. Tillard draws to the attention of the reader the fact that in the new Code of Canon Law provision has been made for ecumenical delegates at the diocesan and provincial synod level (canon 463 §3). I agree with Fr. Tillard that this development presents real opportunities for two churches which are present and

¹⁷ J.M.R. Tillard, “Roman Catholics and Anglicans: Is There a Future for Ecumenism?,” *One in Christ* 32 (1996): 106-117.

working together in the same geographical area. As was the case with the observers of the Second Vatican Council and more recently the delegates of the Roman Synods now members of the other churches can be consulted at local synods and participate in the decision-making process; without the power to vote. Fr. Tillard goes a step further by describing an already-existing situation whereby the decisions are made together; members not only share a common mind but a common will expressed through their vote. He writes: "This is not yet a council of the One Church of God. Nevertheless, the members are one decisive body under two heads."¹⁸ Here delegates grow in their fellowship from an advisory capacity to full participating members in the others' local governance and decision-making process.

Finally let me say that the last thirty years of relations between the Anglican Communion and the Roman Catholic Church have indeed been punctuated by significant steps towards fuller ecclesial unity; steps which must be strengthened and built upon in our next stages of dialogue. At the same time there have been disagreements which have arisen that have clearly made the journey more difficult than was expected at the beginning. We must be honest with ourselves and with the other churches and not become blind to these problems. Christ is not calling us to some sort of "second-rate" unity. Along the way we must remember to pray for one another. The important initiative of French ecumenist Fr. Paul Couturier, the founder of "spiritual ecumenism" and

¹⁸ Ibid., 115.

the Week of Prayer for Christian Unity, stands as a constant reminder that prayer is at the heart of all that we do, especially as ecumenists. Despite not sharing in the eucharistic celebrations of one another at this time there are certainly occasions throughout the year where joint liturgical celebrations are possible. We must place our trust in the Holy Spirit and continue the important work which was started over 30 years ago. The answer to today's questions might be clearer to us tomorrow. I close with the encouraging words of St. Paul in his letter to the Romans when he wrote: "We hope for what we do not see, we wait for it with patience" (Rom. 8.25).

Appendix A

MEMBERS OF THE ANGLICAN/ROMAN CATHOLIC JOINT PREPARATORY COMMISSION

Anglican Delegates

The Bishop of Ripon (the Rt. Revd. J.R.H. Moorman)

The Revd. Canon James Atkinson
The Revd. Canon Eric Kemp

The Revd. Professor Howard Root

The Bishop of Llandaff (the Rt. Revd. W.G.H. Simon)

The Revd. Dr. Massey H. Shepherd, Jr.

The Revd. Professor Eugene R. Fairweather

The Bishop of Colombo (the Rt. Revd. C.H.W. de Soysa)

The Bishop of Pretoria (the Rt. Revd. E.G. Knapp-Fisher)

Secretaries:

The Revd. Canon John Findlow

The Revd. Canon John R. Satterwaite

Roman Catholic Delegates

Senior Anglican observer at Second Vatican Council; member of the Archbishop of Canterbury's Commission on Roman Catholic Relations; chairman of the Anglican delegates.

Lecturer in Theology, Hull University
Lecturer in Theology and Medieval History, Exeter College, Oxford; University Lecturer in Canon Law.

Professor of Theology, Southampton University.

Former Warden, St. Michael's College, Llandaff.

Professor of Liturgics, Church Divinity School of the Pacific, California.

Professor of Dogmatic Theology, Trinity College, Toronto.

Formerly Principal of the Divinity School, Colombo, Ceylon.

Formerly Principal of Cuddleston Theological College, Oxford.

Archbishop of Canterbury's representative at the Vatican; Associate Secretary of the Archbishop of Canterbury's Commission on Roman Catholic Relations.

General Secretary of the Church of England Council on Foreign Relations and the Archbishop of Canterbury's Commission on Roman Catholic Relations.

The Rt. Revd. Charles H. Helmsing, Bishop of Kansas City, St. Joseph

The Rt. Revd. William Gomes, Titular Bishop of Portfels, Auxiliary to the Archbishop of Bombay
The Rt. Revd. Langton D. Fox

The Revd. Louis Bouyer

The Revd. George Tavard

The Revd. Charles Davis*

The Revd. John Keating

The Revd. Adrian Hastings

The Rt. Revd. Mgr. J.G.M. Willebrands, Titular Bishop of Mauriana

Secretary:

The Very Revd. Canon W.A. Purdy

Chairman of the United States Roman Catholic Bishops' Commission for relations with the Protestant Episcopal Church.

Co-Chairman of the Ecumenical Commission of the Roman Catholic Episcopal Conference of India.
Titular Bishop of Maura and Auxiliary to the Bishop of Manevia, Wales.

Priest of the Oratory; French ecumenist; author of many books on ecumenical & liturgical themes.

Assumptionist. Professor and head of the Department of Theology at Mount Mercy College, Pittsburgh; member of the Roman Catholic Bishops' Commission for relations with the Protestant Episcopal Church in the U.S.A.; Consultant to the Secretariat for Christian Unity; author of several works on ecumenical themes.

Professor of Theology at Heythrop College; editor of *The Clergy Review*.
Secretary of the English section of the Canadian Roman Catholic Bishops' Commission on Ecumenism.

Professor at Kepalapala Seminary, Tabora, Tanzania, and in charge of further education for the East African clergy.
Secretary of the Secretariat for Promoting Christian Unity, Vatican City.

Secretary for Promoting Christian Unity.

*After December 1967 Professor Charles Davis was replaced by the Revd. Michael Richards of St. Edmund's College, Ware.

Appendix B

MEMBERS OF THE ANGLICAN/ROMAN CATHOLIC INTERNATIONAL COMMISSION

Anglican Delegates

The Rt. Revd. H.R. McAdoo (co-chairperson)
The Rt. Revd. J.R.H. Moorman
The Rt. Revd. E.G. Knapp-Fisher
The Rt. Revd. F.R. Arnott
Revd. Prof. Henry Chadwick
Revd. Julian Charley
Revd. Dr. J.N.D. Kelly¹
Revd. Professor H.E. Root

Revd. Professor A.A. Vogel

Secretary:

The Revd. Canon John R. Satterwaite

Bishop of Ossory, Ferns and Leighlin.

Bishop of Ripon.
Bishop of Pretoria.
Coadjutor Bishop of Melbourne.
Dean of Christ Church.
Vice-Principal, London College of Divinity.
Principal, St. Edmund Hall, Oxford.
Professor of Theology, University of Southampton.
Professor of Apologetics and Dogmatic Theology, Nashotah House, U.S.A.

General Secretary of the Church of England Council on Foreign Relations and the Archbishop of Canterbury's Commission on Roman Catholic Relations.

Roman Catholic Delegates

The Rt. Revd. Alan Clark (co-chairperson)
The Rt. Revd. Christopher Butler
The Revd. Barnabas Ahern
The Revd. Herbert Ryan
Dr. J.J. Scarisbrick
The Revd. G. Tavard
The Revd. J.M.R. Tillard
The Revd. Pierre Duprey²

The Revd. E.J. Yarnold³
The Revd. Edmund Hill⁴

Secretary:

The Very Revd. Canon W.A. Purdy

Neutral Observer:

Dr. Günther Gassmann

Auxiliary Bishop of Northampton.

Auxiliary Bishop of Westminster.
Chicago, U.S.A.
Woodstock College, NY, U.S.A.
University of Warwick.
Worcester, U.S.A.
Ottawa, Canada.
Under-Secretary, Vatican Secretariat for Promoting Christian Unity.
Master of Campion Hall, Oxford.
Hamanskraal Seminary, South Africa.

Vatican Secretariat for Promoting Christian Unity.

Strasbourg Centre for Ecumenical Studies.

¹ Withdrew after the first meeting.

² Was ill during the first meeting and was replaced by the Revd. Thomas Stransky of the Secretariat for Promoting Christian Unity.

³ Joined after the first meeting

⁴ Joined in the Windsor meeting as a consultant.

Appendix C

ANGLICAN-ROMAN CATHOLIC INTERNATIONAL COMMISSION

Third Meeting, Windsor, 7 September 1971

AGREED STATEMENT ON EUCHARISTIC DOCTRINE*

Introduction

The following Agreed Statement evolved from the thinking and the discussion of the International Commission over the past two years. The result has been a conviction among members of the Commission that we have reached agreement on essential points of eucharistic doctrine. We are equally convinced ourselves that, though no attempt was made to present a fully comprehensive treatment of the subject, nothing essential has been omitted. The document has been presented to our official authorities, but obviously it cannot be ratified by them until such time as our respective Churches can evaluate its conclusions.

We would want to point out that the members of the commission who subscribed to this statement have been officially appointed and come from many countries, representing a wide variety of theological background. Our intention was to reach a consensus at the level of faith, so that all of us might be able to say, within the limits of the statement: this is the Christian faith of the Eucharist.

✠ Henry Ossory
✠ Alan Elmham
Co-Chairpersons

(1) In the course of the Church's history several traditions have developed in expressing Christian understanding of the Eucharist. (For example, various names have become customary as descriptions of the Eucharist: Lord's Supper, Liturgy, Holy Mysteries, Synaxis, Mass, Holy Communion. The Eucharist has become the most universally accepted term.) An important stage in progress towards organic unity is a substantial consensus on the purpose and meaning of the Eucharist. Our intention has been to seek a deeper understanding of the reality of the Eucharist which is consonant with biblical teaching and with the tradition of our common inheritance, and to express in this document the consensus we have reached.

(2) Through the life, death and resurrection of Jesus Christ God has reconciled men to himself, and in Christ he offers unity to all humankind. By his Word God calls us into a new relationship with himself as our Father and with one another as his children - a relationship inaugurated by baptism into Christ through the Holy Spirit, nurtured and deepened through the Eucharist, and expressed in a confession of one faith and a common life of loving service.

* Text of the Windsor Statement taken from *One in Christ* 8 (1972): 69-74.

I. The Mystery of the Eucharist

(3) When his people are gathered at the Eucharist to commemorate his saving acts for our redemption, Christ makes effective among us the eternal benefits of his victory and elicits and renews our response of faith, thanksgiving and self-surrender. Christ through the Holy Spirit in the Eucharist builds up the life of the Church, strengthens its fellowship and furthers its mission. The identity of the Church as the Body of Christ is both expressed and effectively proclaimed by its being centred in, and partaking of, his Body and Blood. In the whole action of the Eucharist, and by his sacramental presence given through bread and wine, the crucified and risen Lord, according to his promise, offers himself to his people.

(4) In the Eucharist we proclaim the Lord's death until he comes. Receiving a foretaste of the kingdom to come, we look back with thanksgiving to what Christ has done for us, we greet him present among us, we look forward to his final appearing in the fullness of his kingdom when 'The Son also himself [shall] be subject unto him that put all things under him, that God may be all in all' (1 Cor. 15:28). When we gather around the same table in this communal meal at the invitation of the same Lord and when we 'partake of the one loaf', we are one in commitment not only to Christ and to one another, but also to the mission of the Church in the world.

II. The Eucharist and the Sacrifice of Christ

(5) Christ's redeeming death and resurrection took place once and for all in history. Christ's death on the cross, the culmination of his whole life of obedience, was the one, perfect and sufficient sacrifice for the sins of the world. There can be no repetition of or addition to what was then accomplished once for all by Christ. Any attempt to express a nexus between the sacrifice of Christ and the Eucharist must not obscure this fundamental fact of the Christian faith.¹ Yet God has given the Eucharist to his Church as a means through which the atoning work of Christ on the cross is proclaimed and made effective in the life of the Church. The notion of *memorial* as understood in the passover celebration at the time of Christ - i.e. the making effective in the present of an event in the past - has opened the way to a clearer understanding of the relationship between Christ's sacrifice and the Eucharist. The eucharistic memorial is no mere calling to mind of a past event or of its significance, but the Church's effectual proclamation of God's mighty acts. Christ instituted the Eucharist as a memorial (*anamnesis*) of the totality of God's reconciling action in him. In the eucharistic prayer the Church continues to make a perpetual memorial of Christ's

¹The early Church in expressing the meaning of Christ's death and resurrection often used the language of sacrifice. For the Hebrew *sacrifice* was a traditional means of communication with God. The passover, for example, was communal meal; the day of Atonement was essentially expiatory; and the covenant established communion between God and humanity.

death, and his members, united with God and one another, give thanks for all his mercies, entreat the benefits of his passion on behalf of the whole Church, participate in these benefits and enter into the movement of his self-offering.

III. The Presence of Christ

(6) Communion with Christ in the Eucharist presupposes his true presence, effectually signified by the bread and wine which, in this mystery, become his Body and Blood.² The real presence of his Body and Blood can, however, only be understood within the context of the redemptive activity whereby he gives himself, and in himself reconciliation, peace and life, to his own. On the one hand, the eucharistic gift springs out of the paschal mystery of Christ's death and resurrection, in which God's saving purpose has already been definitively realized. On the other hand, its purpose is to transmit the life of the crucified and risen Christ to his Body, the Church, so that its members may be more fully united with Christ and with one another.

(7) Christ is present and active, in various ways, in the entire eucharistic celebration. It is the same Lord who through the proclaimed word invites his people to his table, who through his minister presides at that table, and who gives himself sacramentally in the Body and Blood of his paschal sacrifice. It is the Lord present at the right hand of the Father, and therefore transcending the sacramental order, who thus offers to his Church, in the eucharistic signs the special gift of himself.

(8) The sacramental Body and Blood of the Saviour are present as an offering to the believer awaiting his welcome. When this offering is met by faith, a life-giving encounter results. Through faith Christ's presence - which does not depend on the individual's faith in order to be the Lord's real gift of himself to his church - becomes no longer just a presence *for* the believer, but also a presence *with* him. Thus, in considering the mystery of the eucharistic presence, we must recognize both the sacramental sign of Christ's presence and the personal relationship between Christ and the faithful which arises from that presence.

(9) The Lord's words at the last supper, 'Take and eat; this is my body,' do not allow us to dissociate the gift of the presence and the act of sacramental eating. The elements are not mere signs; Christ's Body and Blood become really present and are really given. But they are really present and given in order that, receiving them, believers may be united in communion with Christ the Lord.

(10) According to the traditional order of the liturgy the consecratory prayer (*anaphora*) leads to the communion of the faithful. Through this prayer of thanksgiving, a word of faith addressed to the Father, the bread and wine

²The word *transubstantiation* is commonly used in the Roman Catholic Church to indicate that God acting in the Eucharist effects a change in the inner reality of the elements. The term should be seen as affirming the *fact* of Christ's presence and of the mysterious and radical change which takes place. In contemporary Roman Catholic theology it is not understood as explaining *how* the change takes place.

become the Body and Blood of Christ by the action of the Holy Spirit, so that in communion we eat the flesh of Christ and drink his Blood.

(11) The Lord who thus comes to his people in the power of the Holy Spirit is the Lord of glory. In the eucharistic celebration we anticipate the joys of the age to come. By the transforming action of the spirit of God, earthly bread and wine become the heavenly manna and the new wine, the eschatological banquet for the new humanity: elements of the first creation become pledges and first fruits of the new heaven and the new earth.

(12) We believe that we have reached substantial agreement on the doctrine of the Eucharist. Although we are all conditioned by the traditional ways in which we have expressed and practiced our eucharistic faith, we are convinced that if there are any remaining points of disagreement they can be resolved on the principles here established. We acknowledge a variety of theological approaches within both our communions. But we have seen it as our task to find a way of advancing together beyond the doctrinal disagreement which we have reached on eucharistic faith, this doctrine will no longer constitute an obstacle to the unity we seek.

Members of the Anglican-Roman Catholic International Commission

Anglican Delegates

The Rt. Revd. H.R. McAdoo, Bishop of Ossory, Ferns and Leighlin (Co-Chairperson); the Most Revd. F.R. Arnott, Archbishop of Brisbane; the Rt. Revd. J.R.H. Moorman, Bishop of Ripon; the Rt. Revd. E.G. Knapp-Fisher, Bishop of Pretoria; the Very Revd. Henry Chadwick, Dean of Christ Church, Oxford; the Revd. J.W. Charley, Vice-Principal, St. John's College, Nottingham; the Revd. Professor Eugene Fairweather, Keble Professor of Divinity, Trinity College, University of Toronto; the Revd. Professor H.E. Root, Professor of Theology, University of Southampton; the Rt. Revd. Arthur Vogel, Bishop Co-Adjutor of West Missouri.

Consultants: the Revd. Dr. R.J. Halliburton, Vice-Principal, St. Stephen's House, Oxford; the Revd. Dr. H.R. Smythe, Director, Anglican Centre, Rome.

Secretary: the Revd. Colin Davey, Assistant General Secretary, Church of England council on Foreign Relations.

Roman Catholic Delegates

The Rt. Revd. Alan Clark, Auxiliary bishop of Northampton (Co-Chairperson); the Rt. Revd. Christopher Butler, O.S.B., Auxiliary Bishop of Westminster; the Revd. Fr. Barnabas Ahern, C.P., Professor of Sacred Scripture, Rome (not at Windsor); the Revd. Fr. Herbert Ryan, S.J., Professor of Historical Theology, Pontifical Faculty of Theology, Woodstock College, New York; Professor J.J. Scarisbrick, Professor of History, University of Warwick; the Revd. Fr. Georges Tavard, A.A., Professor of Theology, Methodist Theological School, Delaware; the Revd. Fr. J.M.R. Tillard, O.P., Professor of Dogmatic Theology in Dominican

Faculty of Theology (Ottawa) and in Brussels; the Revd. Fr. P. Duprey, W.F., Under Secretary, Vatican Secretariat for Promoting Christian Unity; the Revd. Fr. E.J. Yarnold, S.J., Master, Campion Hall, Oxford.

Consultant: the Revd. Fr. Eugene Schallert, S.J., Director of the Institute for Socio-Religious Research, University of San Francisco.

Secretary: The Very Revd. Canon W.A. Purdy, Staff Member of the Vatican Secretariat for Promoting Christian Unity, Rome.

World Council of Churches Observer

The Revd. Dr. Günther Gassman, Research Professor at the Centre d'Etudes Œcumeniques, Strasbourg.

Works Cited

"The Agreement Attacked." *Tablet* 226 (1972): 19-20.

Allchin, Arthur M. "Agreed Statement on Eucharistic Doctrine: A Comment." *One in Christ* 8 (1972): 2-5.

Anglican Consultative Council. *The Emmaus Report: A Report of the Anglican Ecumenical Consultation 1987*. London: Church House Publications, 1987.

_____. *Report of the Second Meeting, Dublin 1973*. London: SPCK, 1973.

_____. *Report of the Fifth Meeting, NewCastle Upon Tyne 1981*. London: ACC, 1981.

_____. *Report of the Sixth Meeting, Badagry Nigeria 1984*. London: ACC, 1984.

Anglican/Roman Catholic Commission on the Theology of Marriage. "Commission on the Theology of Marriage and its Application to Mixed Marriages: Final Report." In *Called to Full Unity: Documents on Anglican/Roman Catholic Relations 1966-1983*, ed. Joseph W. Witmer and J. Robert Wright, 99-131. Washington: Office of Publishing and Promotion Services, United States Catholic Conference, 1986.

Anglican/Roman Catholic International Commission. "Agreed Statement on Eucharistic Doctrine." *One in Christ* 8 (1972): 69-73.

_____. "ARCIC's Clarification of Certain Aspects of the Agreed Statements on Eucharist and Ministry." *One in Christ* 30 (1994): 276-287.

_____. "Anglican/Roman Catholic International Commission: First Meeting." *One in Christ* 6 (1971): 228-230.

_____. "Anglican/Roman Catholic International Commission: Second Meeting." *One in Christ* 7 (1971): 256-258.

_____. "Elucidations: Eucharistic Doctrine, Ministry and Ordination." *African Ecclesial Review* 22 (1980): 180-190.

_____. *The Final Report*. London: SPCK, 1982.

- Anglican/Roman Catholic International Commission. Sub-commission on Church and Eucharist. "Church and Eucharist: Document Submitted to the Full Anglican/Roman Catholic Commission." *One in Christ* 7 (1971): 265-271.
- Anglican/Roman Catholic International Commission. Subcommittee on the Eucharist. "The Eucharist: The Norwich Statement." *One in Christ* 9 (1973): 194-196.
- Anglican/Roman Catholic Joint Preparatory Commission. "The Malta Report." In *Anglican/Roman Catholic Dialogue: The Work of the Preparatory Commission*, ed. Alan C. Clark and Colin Davey, 107-115. London: Oxford University Press, 1974.
- Anglican/Roman Catholic Dialogue in Canada. "Canadian ARC: Remarks on the Congregation for the Doctrine of the Faith's 'Observations on the Final Report of ARCIC'." *One in Christ* 20 (1984): 257-286.
- "Anglican Theologian Comments on Vatican Response to ARCIC Agreements." *Ecumenical Trends* 21 (1992): 14.
- Archbishop of Canterbury, Donald Coggan. "Correspondence between the Archbishop of Canterbury and the Pope on the Ordination of Women." In *Called to Full Unity: Documents on Anglican/Roman Catholic Relations 1966-1983*, ed. Joseph W. Witmer and J. Robert Wright, 132-135. Washington: Office of Publishing and Promotion Services, United States Catholic Conference, 1986.
- Archbishop of Canterbury, George Carey. "Comments of the Archbishop of Canterbury on the Response." *One in Christ* 28 (1992): 47-48.
- Archbishop of Canterbury, Michael Ramsey. "Rome and Canterbury." *Tablet* 226 (29 Jan. 1972): 93-94.
- Archbishop of Canterbury, Robert Runcie. "Women's Ordination: the Correspondence between Rome and Canterbury, Archbishop of Canterbury to Pope John Paul II." *One in Christ* 22 (1986): 290-292.
- _____. "Women's Ordination: the Correspondence between Rome and Canterbury, Archbishop of Canterbury to Cardinal Willebrands." *One in Christ* 22 (1986): 292-296.
- Bea, Cardinal Augustine. "Letter from His Eminence Cardinal Augustin Bea to His Grace the Archbishop of Canterbury." In *Anglican/Roman Catholic Dialogue: The Work of the Preparatory Commission*, ed. Alan C. Clark and Colin Davey, 116-119. London: Oxford University Press, 1974.

- Beckwith, Roger T. *Christ's Presence and Sacrifice: The Agreed Statement on Eucharistic Doctrine Drawn up by the Anglican/Roman Catholic International Commission with a Response Drawn up on Behalf of the Evangelical Anglican Team for Theological Dialogue with Roman Catholics*. London: Church Book Room Press, 1973.
- Bermejo, Luis M. "Growing Convergence on the Eucharist." *Indian Journal of Theology* 21 (1972): 195-222.
- Brown, Douglas. "The Responses to ARCIC-I: The Big Questions." *One in Christ* 28 (1992): 148-154.
- Butler, B.C. "The Catholic and Anglican Eucharist." *Tablet* 225 (1971): 899-900.
- _____. "Unity: An Approach by Stages?" In *Anglican/Roman Catholic Dialogue: The Work of the Preparatory Commission*, ed. Alan C. Clark and Colin Davey, 101-107. London: Oxford University Press, 1974.
- "Canterbury's Visit to Rome." *The Pope Speaks* 11 (1966): 163-167.
- Cassidy, Cardinal Edward Idris. "Cardinal Cassidy's Letter to the ARCIC Co-Chairmen." *One in Christ* 30 (1994): 286.
- Charley, Julian. *The Anglican/Roman Catholic Agreement on the Eucharist: The 1971 Anglican/Roman Catholic Statement on the Eucharist with an Historical Introduction and Theological Commentary*. Bramcote, Notts: Grove Books, 1972.
- _____. "The Work of ARCIC." In *The Oxford Conference 1975: Agreement in the Faith, Talks between Anglicans and Roman Catholics*, 37-48. London: Church Book Room Press, 1975.
- Church of England Evangelical Council. "Comments on the Agreed Statement." *Church of England Newspaper* (18 Feb. 1972).
- Clark, Alan C. *Agreement on the Eucharist: the Windsor Statement with an Introduction and Commentary*. London: R.C. Ecumenical Commission of England and Wales, 1972.
- "The Common Declaration by Pope Paul VI and the Archbishop of Canterbury." In *Anglican/Roman Catholic Dialogue: The Work of the Preparatory Commission*, ed. Alan C. Clark and Colin Davey, 1-4. London: Oxford University Press, 1974.

- Coventry, John. "The Venice Documents." *One in Christ* 7 (1971): 145-151.
- Daly, Cahal. "Bishop Daly's Statement on the Ordination of Women, Lambeth Conference, July 1978." *One in Christ* 14 (1978): 392-393.
- Davey, Colin. "The Anglican/Roman Catholic Joint Preparatory Commission." In *Anglican/Roman Catholic Dialogue: The Work of the Preparatory Commission*, ed. Alan C. Clark and Colin Davey, 5-25. London: Oxford University Press, 1974.
- De Letter, P and J. Putz. "Eucharistic Convergence." *Clergy Monthly* 36 (1972): 461-470.
- De Margerie, Bertrand. "Questions on the Windsor Declaration on the Eucharist." *Doctrine and Life* 23 (1973): 295-297.
- Doyle, Eric. "The Anglican/Roman Catholic Statement on the Eucharist: Comment and Discussion." *Clergy Review* 57 (1972): 250-262.
- Dulles, Avery. "Eucharistic Consensus?" *Commonweal* 96 (25 August 1972): 447-450.
- "Ecumenism Travels Hopefully." *Tablet* 225 (6 February 1971): 122-123.
- "An Evangelical Approach." *Tablet* 229 (19 April 1975): 373.
- Fahey, Michael A. "Consensus on the Eucharist." *Month* 247 (1985): 334-340.
- Hebblethwaite, Peter. "Eucharistic Stumbling Block?" *Catholic Herald* (21 Jan. 1972): 4.
- Hill, Christopher. "The Fundamental Question of Ecumenical Method." *One in Christ* 28 (1992): 136-147.
- Hughes, P.E. "Eucharistic Agreement?" In *Critique of Eucharistic Agreements*, 51-62. London: SPCK, 1975.
- Hurley, Michael. "The Anglican/Roman Catholic Agreed Statement on Eucharistic Doctrine: A Comment." *Furrow* 23 (1972): 23-26.
- Kamath, Ravi Santosh. "Convergence on the Eucharist: A Critical Study of the Windsor Statement with Special Reference to Real Presence." Excerpt from Ph.D. diss., Pontifical Gregorian University, 1977.

- Knapp-Fisher, E.G. "The Anglican/Roman Catholic International Commission: Discussions on the Eucharist: Historical Introduction: 1970-1971." *One in Christ* 9 (1973):107-110.
- LaFontaine, Charles. "Ecumenism - How Hard are the Times?" *Ecumenical Trends* 4 (1975): 103-109.
- Lambeth Conference 1968. "Resolutions and Report of the Lambeth Conference 1968 on Anglican/Roman Catholic Relations." In *Anglican/Roman Catholic Dialogue: The Work of the Preparatory Commission*, ed. Alan C. Clark and Colin Davey, 122. London: Oxford University Press, 1974.
- Lambeth Conference 1978. *Report of the Lambeth Conference 1978*. London: CIO Publishing, 1978.
- Lambeth Conference 1988. *The Truth Shall Make You Free: Reports, Resolutions and Pastoral Letters from the Bishops*. London: Church House Publications, 1988.
- Mascall, E.L. "Recent Thought on the Theology of the Eucharist." In *Critique of Eucharistic Agreements*, 63-79. London: SPCK, 1975.
- McAdoo, Henry R. "Anglican/Roman Catholic Relations, 1717-1980." In *Rome and the Anglicans: Historical and Doctrinal Aspects of Anglican/Roman Catholic Relations*, ed. J.C.H. Aveling, D.M. Loads and H.R. McAdoo, 210-237. Berlin: Walter de Gruyter, 1982.
- _____. *Modern Eucharistic Agreement*. London: SPCK, 1973.
- _____. "Unity: An Approach by Stages?" In *Anglican/Roman Catholic Dialogue: The Work of the Preparatory Commission*, ed. Alan C. Clark and Colin Davey, 84-100. London: Oxford University Press, 1974.
- McDonnell, Kilian. "A Year Afterwards: The Vatican Response to ARCIC, a Slammed Door?" *One in Christ* 29 (1993): 113-117.
- National Anglican/Roman Catholic Bishop's Dialogue. *Pastoral Guidelines for Interchurch Marriages Between Anglicans and Roman Catholics in Canada*. Ottawa: Publications Service CCCB, 1987.
- Nilson, Jon. "Vatican Responds to Talks with Anglicans." *Christian Century* 109 (1 Apr. 1992): 324-325.
- Pontifical Council for Promoting Christian Unity. "The Official Response of the Roman Catholic Church to ARCIC I." *One in Christ* 28 (1992): 38-46.

Pope John XXIII. "Summi Pontificis Allocutio." *Acta Apostolicae Sedis* LIV, III, IV, 14 (26 November 1962).

Pope John Paul II. "Women's Ordination: the Correspondence between Rome and Canterbury, Pope John Paul II to the Archbishop of Canterbury." *One in Christ* 22 (1986): 289-290.

Pope John Paul II and Archbishop of Canterbury, George Carey "The Pope and Canterbury's Archbishop: The Next Steps Toward Unity." *Origins* 26 (December 19, 1996): 441-442.

Pope Paul VI. "Correspondence between the Archbishop of Canterbury and the Pope on the Ordination of Women." In *Called to Full Unity: Documents on Anglican/Roman Catholic Relations 1966-1983*, ed. Joseph W. Witmer and J. Robert Wright, 132-135. Washington: Office of Publishing and Promotion Services, United States Catholic Conference, 1986.

"A Real Ecumenical Breakthrough." *Month* 233 (February 1972): 38-39.

"Resolutions and Report of the Lambeth Conference 1968 on Anglican/Roman Catholic Relations." In *Anglican/Roman Catholic Dialogue: The Work of the Preparatory Commission*, ed. Alan C. Clark and Colin Davey, 120-122. London: Oxford University Press, 1974.

Ryan, Herbert J. "Anglican/Roman Catholic Doctrinal Agreement on the Eucharist." *Worship* 46 (1972): 6-14.

_____. "Commentary on the Anglican/Roman Catholic Agreed Statement on Eucharistic Doctrine." In *Documents on Anglican/Roman Catholic Relations, Vol. II*, compiled by Bishops' Committee on Ecumenical and Interreligious Affairs in cooperation with the Joint Commission on Ecumenical Relations, 1-48. Washington D.C: United States Catholic Conference, 1973.

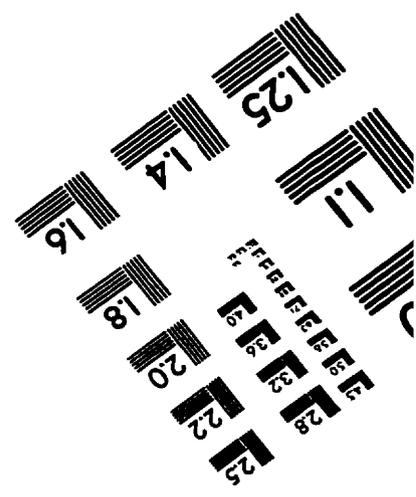
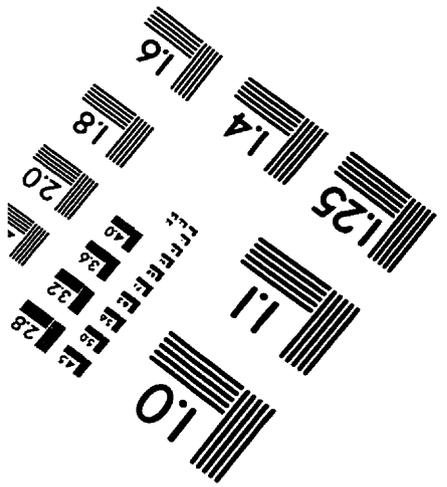
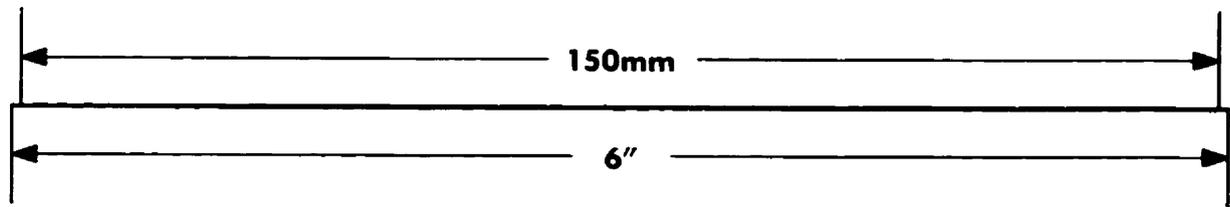
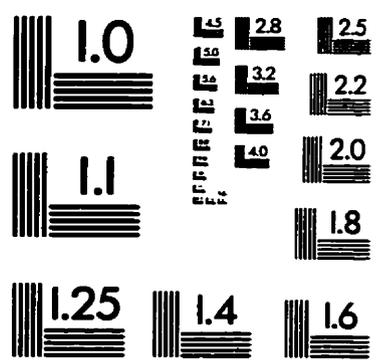
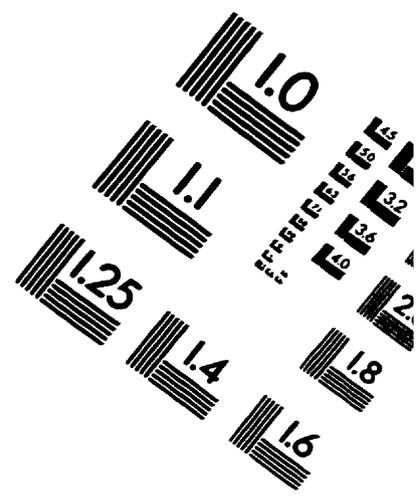
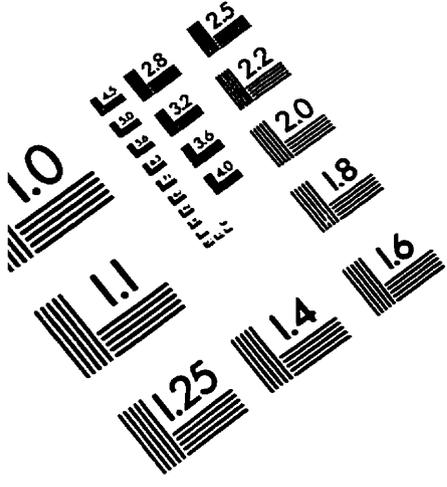
Sacred Congregation for the Doctrine of the Faith. "Observations on the ARCIC Final Report." *Origins* 11 (6 May 1982): 752-756.

Sacred Congregation for the Doctrine of the Faith and the Pontifical Council for Promoting Christian Unity. "The Official Response of the Roman Catholic Church to ARCIC I." *One in Christ* 28 (1992): 38-46.

Stewart, Richard. "Convergence on the Eucharist." *Tablet* 226 (15 Jan. 1972): 37.

- Sullivan, Francis A. "The Vatican Response to ARCIC I." *One in Christ* 28 (1992): 223-231.
- Tillard J.M.R. "Canterbury and Rome: So Near, So Far." *One in Christ* 25 (1989): 139-152.
- _____. "The Deeper Implications of the Anglican/Roman Catholic Dialogue." *Lumen Vitae* 27 (1972): 232-256.
- _____. "Roman Catholics and Anglicans: Is There a Future for Ecumenism?" *One in Christ* 32 (1996): 106-117.
- _____. "Roman Catholics and Anglicans: the Eucharist." *One in Christ* 9 (1973): 131-193. Originally published as "Catholiques romains et Anglicans: l'Eucharistie," *Nouvelle Revue Théologique* 93 (1971): 602-656.
- Vatican Press Office. "A Cautious Note." *Tablet* 226 (8 Jan. 1972): 17.
- Walsh, Michael. "Venetian Conversations." *The Month* 231 (April, 1971): 108-110.
- Willebrands, Cardinal J.G.M. "The Ecumenical Significance of the Visit of the Archbishop of Canterbury to the Holy Father." *Unitas* 19 (1967): 8-17.
- _____. "Prospects for Anglican/Roman Catholic Relations." *One in Christ* 9 (1973): 11-23.
- Yarnold, E.J. "Anglican and Roman Catholic Statement on the Eucharist." *Link* 8 (1973): 1-3.

IMAGE EVALUATION TEST TARGET (QA-3)



APPLIED IMAGE, Inc
1653 East Main Street
Rochester, NY 14609 USA
Phone: 716/482-0300
Fax: 716/288-5989

© 1993, Applied Image, Inc., All Rights Reserved