THE AGREED STATEMENT ON THE EUCHARIST; an elucidation.

I.   When each of our Agreed Statements was published, we invited and have received
      comments and criticisms.   We do not wish in any respect to alter or revise
      the Statements.   This is our attempt to expound and explain some points in
      the first of these Statements which have elicited comment.   We were not
      commissioned to produce a comprehensive treatise on the Eucharist, but only
      to examine differences in our respective eucharistic theologies.   Our aim
      was to see whether we could reach substantial agreement on the Eucharist,
      as also on Ministry and Ordination and Authority.   In using the term "sub-
      stantial agreement" we indicate that the document represents not the opinion
      of the majority of its members, but the unanimous agreement of the Commission
      "on essential matters where it considers that doctrine admits no divergence"
      (Canterbury 17).   But "we are convinced that if there are any remaining
      points of disagreement they can be resolved on the principles here established"
      (Windsor 12).

II. Our fathers were forced by controversy into adopting more extreme positions
      than we would wish to hold in the very different circumstances of today.
      We wish neither to condemn them nor to ignore the controversies in which
      they were engaged; but rather we have tried to get both behind and beyond
      those controversies in our search for mutual understanding expressed in terms
      free from polemical associations.

III. There are two matters in particular which we have been criticised for
      ignoring.   The first is our failure to consider 'the Eucharist in the light of
      liberation theology.   We have not dealt with this, as with other important
      matters, because it is not at issue between our two Churches.   The second
      is inter-communion.   We have made no attempt to deal with the matter at this
      stage because we are agreed that a responsible judgment cannot be made on the
      basis of the Agreed Statement on the Eucharist alone, for it involves issues
      relating to the ordained ministry and authority.